



# The Criterion

Serving the Church in Central and Southern Indiana Since 1960



## Twenty Something

Columnist Christina Capecci reflects on how our Catholic faith is a celebratory one, page 12.

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## 'The biggest thing is we love each other'



Jami Allee's deepened faith and love for God have become the foundations for her marriage with her husband of 21 years, David. (Photo by John Shaughnessy)

## Despite differences, couple supports each other through respect, love and patience

(One in a continuing series on marriage.)

By John Shaughnessy

Like most couples, Jami and David Allee have learned more than a few lessons about life and love during their 21 years of marriage.

They know that even the day-to-day routines of living are marked by challenges and celebrations.

They've come to understand there are times when their love and their faith will be tested. And there are moments when faith restores and deepens love—and love

restores and deepens faith.

They've also learned that their marriage is a journey, sometimes taking them in directions they never expected.

"Our marriage is somewhat unusual because I am a Panamanian native married to an American," Jami notes. "Our race is different. So are our languages, cultures and beliefs. I'm a cradle Catholic, and my husband does not practice any religion. We could not be more different."

They met at a dance club, four years after she and her two sisters moved from Panama to Indianapolis in 1987 to learn English as a second language. It was a time

in her life when she says, "I separated myself from the Church." But there was no separation between her and David. Their relationship blossomed as she continued her education at Marian College (now Marian University) in Indianapolis. Right after she graduated in 1993, they were married.

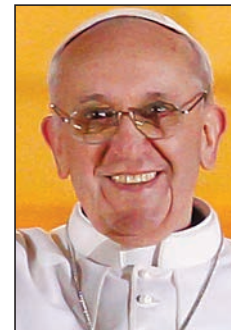
"I was 23, and he was 24," she says. "At first, we were not ready to have children, but after a number of years, we thought it was time."

During that time, the couple took a vacation to New York City where

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## Pope calls for more 'integration' of divorced Catholics, gays

VATICAN CITY (CNS)—Pope Francis said that the Catholic Church must consider various ways to integrate the divorced and civilly remarried in the life of the Church—not merely allowing them to receive Communion, but letting them serve as extraordinary ministers of holy Communion and godparents—and to make it easier



Pope Francis

for Catholic families to accept their homosexual members.

The pope also said he would travel to three Latin American countries and several African countries in 2015, and that major reforms of the Vatican bureaucracy, including the possible appointment of a married couple to head a new office, will not be ready before 2016.

Pope Francis made his remarks in an interview published on Dec. 7 in the Argentine newspaper *La Nacion*. The interview, with journalist Elisabetta Pique, was conducted on Dec. 4 in the pope's suite at the Vatican guesthouse, where he lives.

The pope answered several questions about the October 2014 Synod of Bishops on the family, which considered a controversial proposal to allow some divorced and civilly remarried Catholics to receive Communion even without an annulment of their first, sacramental marriages. By Church law, such Catholics may not receive Communion unless they abstain from sexual relations, living as "brother and sister" with their new partners.

Regarding such Catholics, "we posed the question, what do we do with them? What door can be opened for them?" Pope Francis said. "Communion alone is no solution. The solution is integration."

The pope noted several currently prohibited activities, including serving as

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## Tinder's longtime commitment to CYO leads to 2014 National Catholic Youth Ministry Award

By John Shaughnessy

During his 30 years as the executive director of the Catholic Youth Organization (CYO) in the archdiocese, Ed Tinder has never been at a loss for words when he has presented an award to an outstanding coach who has made a difference in the lives of children.

Yet when Tinder was recently asked about his reaction to being chosen as a recipient of the 2014 National Catholic Youth Ministry Award, his words came hesitantly.



Ed Tinder

"I'm not an

award guy," he said finally. "I told my wife because I had to go to San Antonio for the award, but I don't think I even told my children about it."

Tinder was presented with the prestigious honor on Dec. 6 during the closing ceremony of the National Conference on Catholic Youth Ministry in San Antonio, Texas.

In announcing the honor for Tinder, a press release from the National Federation for Catholic Youth Ministry stated, "During Tinder's 44 years of service in the Archdiocese of Indianapolis, he has become widely recognized by youth and adults alike as a person who works diligently to keep Catholic Youth Organization programs and philosophies uniquely Catholic."

"Tinder constantly strives to enforce the idea that CYO coaches are youth

ministers while challenging them to teach and model Gospel values for their players."

When the conversation turned to that approach to youth sports, Tinder's words flowed easily again.

"I'm more appreciative of the opportunity I've had in the past 34 years," noted Tinder, who joined the archdiocese's CYO staff in 1980, and became its executive director in 1984. "As a staff, we're a big part of the interaction that families have with the Catholic Church. You think of the lives we've touched in keeping what we do in our programs connected with the teachings of the Catholic Church. We've really taken that responsibility seriously."

Tinder's appreciation kept flowing, extending to all the people who are

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# INTEGRATION

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catechists and distributing Communion, that he said amounted to the de facto excommunication of divorced and civilly remarried Catholics.

“Let us open the doors a bit more. Why can’t they be godfathers and godmothers?” Pope Francis said, dismissing the objection that they would set a poor example for the baptized.

Divorced and civilly remarried godparents offer their godchild the “testimony of a man and a woman saying, ‘My dear, I made a mistake, I was wrong here, but I believe the Lord loves me, I want to follow God, I was not defeated by sin, I want to move on.’ Is anything more Christian than that?”

Such godparents are more worthy of their role than “political crooks” who happen to be properly wedded, the pope said.

“We must go back and change things a bit, in terms of standards,” he said.

Referring to the synod’s controversial midterm report—which used remarkably favorable language toward people with ways of life contrary to Catholic teaching, including those in same-sex unions—Pope Francis said, “nobody mentioned homosexual marriage at the synod, it did not cross our minds.

“The synod addressed the family and homosexual persons in relation to their

families,” the pope said. “We have to find a way to help that father or that mother stand by their [homosexual] son or daughter. That’s what the synod addressed. That’s why someone mentioned positive factors [of same-sex unions] in the first draft. But that was just a draft.”

Asked about his decision to dismiss U.S. Cardinal Raymond L. Burke from his post as the head of the Vatican’s highest canon law court, the pope confirmed widely circulated reports that he had decided on the move prior to the synod; hence the cardinal’s positions at the synod, where he was a leading conservative voice, were not the reason for his reassignment to a largely honorary job with a chivalric religious order.

The pope cited unspecified “legal restructuring” in the Vatican as reason for Cardinal Burke’s reassignment, noting also that the Order of Malta needed a “smart American who would know how to get around.”

Pope Francis said his ongoing reform of the Vatican bureaucracy is a “slow process” that will not be ready before 2016. He said it was possible that a new office, the product of a merger of the current pontifical councils for the Laity, the Family and Justice and Peace, could be headed by a woman or even a married couple.

The pope also announced that he would travel in 2015 to “some African countries” and three Latin American countries, not including his native Argentina, which will have to wait until 2016. †

# TINDER

continued from page 1

involved in the CYO’s mission, including nearly 4,000 men and women who serve as volunteer coaches for CYO teams.

“I’ve gotten to rub elbows with some of the best people in the Catholic Church—clergy and lay people,” he says. “I’ve really been fortunate to be involved in this effort through the years.”

Tinder says that his approach to sports has evolved since his time at Roncalli High School in Indianapolis,

where he was a teacher and a coach of football, basketball, baseball and golf during the 1970s.

He still loves sports and appreciates the value that competition provides in terms of making individuals and teams prepare, focus and give everything they have during a game. Yet he also sees the greater need to put the emphasis on developing a child as a person rather than just as a player—especially in the context of the Catholic faith.

“Connecting all of our programs to Catholic values and Gospel messages is the most important thing we do.” †



## Well-done wellness

Ed Isakson, archdiocesan director of human resources, left, and Annette “Mickey” Lentz, archdiocesan chancellor, display the 2013-14 Culture of Health trophy and plaque the archdiocese received from CHC Wellness, a provider of health and wellness programs to archdiocesan employees. The award recognizes the archdiocese’s leadership—spearheaded by Isakson—in helping to raise the level of engagement among its employees by taking steps to create a culture of health that encourages, supports and rewards healthy living. Isakson also received a Superstar 2014 award from The Institute for HealthCare Consumerism. The organization’s magazine, *HealthCare Consumerism*, stated that Isakson “has set the gold standard for a comprehensive health care consumerism program.” Through his efforts, the story noted, “Over a 12-month period, the archdiocese’s health costs have decreased by more than \$240,000 as a direct results of participation in wellness activities.” (Photo by Sean Gallagher)

### SS. Peter and Paul Cathedral announces Christmas liturgies

The Christmas liturgical schedule for SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis is as follows:

#### SS. Peter and Paul Cathedral

Dec. 24—5 p.m. vigil Mass.  
Also, Midnight Mass with Archbishop Joseph W. Tobin scheduled as the principal celebrant with prelude starting at 11:40 p.m.  
Parking is available behind the cathedral for the 5 p.m. Mass and Midnight Mass. Parking is also available for Midnight Mass at the Catholic Center, 1400 N. Meridian St., from 10 p.m.-2 a.m.  
Dec. 25—10:30 a.m. Mass. †

### End 2014, begin 2015 with New Year’s Eve Mass at SS. Peter and Paul Cathedral

Coming to downtown Indianapolis for New Year’s Eve?  
If so, you are invited to attend the Solemnity of Mary Mass that will be celebrated at SS. Peter and Paul Cathedral at 5 p.m. on Dec. 31 for the holy day of obligation.  
Parking is available behind the cathedral. †

#### OPENING



“Opening Doors” strives to raise awareness and action regarding those in our Church with special needs and other life challenges, and offer resources to help individuals and families.)

“The bishops of the United States offer *Guidelines for the Celebration of the Sacraments with Persons with Disabilities* in order to give a more concrete expression to our longstanding concern for ‘realistic provision’ for the means of access to full sacramental participation for Catholic persons with disabilities.”

—Introduction to *Guidelines for the Celebration of the Sacraments with Persons with Disabilities*. As we look forward to the revisions and updates, it is a good time to read—or re-read—what has already been said.

For more information, log on to [www.usccb.org/beliefs-and-teachings/how-we-teach/catechesis/upload/guidelines-for-sacraments-disabilities.pdf](http://www.usccb.org/beliefs-and-teachings/how-we-teach/catechesis/upload/guidelines-for-sacraments-disabilities.pdf). †

## Correction

The hours for the Women’s Care Center, 4901 W. 86th St in Indianapolis, are from 8 a.m.-5 p.m. on Monday through Friday, and from 8 a.m.-3 p.m. on Saturday.

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12/12/14

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# Lawrenceburg Catholics host Thanksgiving meal for people in need

By Sean Gallagher

Members of Knights of Columbus Council 1231 and St. Lawrence Parish, both in Lawrenceburg, took time away from their families on Thanksgiving to reach out to homeless people and other people in need in southeastern Indiana.

They and other volunteers from nearby parishes and the broader community served 122 Thanksgiving meals on Nov. 27 in an initiative sponsored by the Knights. Some meals were delivered to homebound people and others who lack transportation. Others were served in the St. Lawrence School gym.

According to Father J. Peter Gallagher, pastor of St. Lawrence Parish, the initiative came about after local Protestant faith communities who had hosted Thanksgiving meals in the past found that they could no longer do so.

"I saw it as an opportunity for us to do something more for the broader community, not just St. Lawrence," said Father Gallagher.

Jeff Lacy, Grand Knight of the council, helped to organize the event. He tried to offer a word of welcome at the start of the dinner, but found it challenging.

"My heart was overwhelmed," Lacey said. "I actually choked up and started to cry a little. I couldn't believe that I was in the position to help that many people."

He was also impressed by the 70 volunteers from across southeastern Indiana who came together at St. Lawrence to make

Thanksgiving a happy day for people in need.

"Our intention was just to feed the homeless and the needy," Lacey said. "But we had a dinner of souls. We pulled together all the people in the area, and let them know that the Catholic Church is reaching out to the homeless and the needy. That's what the pope's message is to us, to feed the homeless and clothe the naked."

Robin Terle, who works as an administrative assistant at St. Lawrence Parish, also helped to organize the meal.

She had many people who said they wished they could have volunteered at the meal, but were either going to be out of town or were homebound. Terle put them to work nonetheless by having them pray for the meal's success.

"We had people from the night before through the next day, hour by hour, praying for us," she said. "I have no doubt that whole community spirit, with everybody having a different role, is what made it so beautiful and so wonderful."

What was also wonderful for Terle was seeing various non-practicing Catholics in the broader community volunteer at the meal who had learned about it through a robust advertising effort in the area prior to Thanksgiving.

"It was such a beautiful thing for them to see so many people pulling together and how alive and vibrant the Catholic Church is here in this area," Terle said.

The organizers of the Thanksgiving dinner in Lawrenceburg hope to host another meal next year and possibly other

meals for people in need on a quarterly basis.

Terle said having so many volunteers from throughout the broader community might help organizers in the future meet the particular challenges of people in poverty in rural areas. Lack of public transportation in such places can make it more difficult to meet their needs.

"These people have transportation obstacles," Terle said. "We're more aware of that. If we decide to do this again next year, we'll still have a meal in the gym. But we'll have a sign up for home deliveries for shut-ins and homebound people."

Taking time away from families on Thanksgiving was a sacrifice for the Knights and other volunteers, but one they were willing to make when they recognized the need in the community, said Pete Squibb, a longtime Knight and member of St. Lawrence Parish.

"You see people in need and you love to help them," he said. "That's what we do at the Knights of Columbus. When you see people that are hungry, in need and are homeless, and you can do something to help them celebrate the day, it's a wonderful thing to do."

"This was about us digging deeper and really sacrificing, really doing what we believe is the mission of the Church, to feed the hungry and clothe the naked," Terle said. "We worked so hard that we were all out of there by 1:30 and back to our families. We really had the best of both worlds. We were really the receivers." †



Volunteers help prepare desserts on Nov. 27 at St. Lawrence School in Lawrenceburg for a Thanksgiving meal for people in need in southeastern Indiana. The dinner was sponsored by Knights of Columbus Council 1231 in Lawrenceburg, and was aided by many members of St. Lawrence Parish and volunteers from the broader community. (Submitted photos)



Father J. Peter Gallagher, left, pastor of St. Lawrence Parish in Lawrenceburg, and Jeff Lacey, grand knight of the Knights of Columbus Council 1231 in Lawrenceburg, speak at the start of a Thanksgiving meal for people in need on Nov. 27 sponsored by the Knights and held at St. Lawrence School.

## Court hears arguments in Little Sisters of the Poor appeal, two other cases

DENVER (CNS)—The Little Sisters of the Poor aren't seeking special privileges. They just want the same exemption from the federal mandate requiring nearly all employers to provide abortifacients, sterilizations and contraceptives to their employees that is offered to others, a provincial in the order said on Dec. 8.

Little Sister of the Poor Loraine Marie Maguire spoke publicly for the first time after the 10th U.S. Circuit Court of Appeals in Denver heard oral arguments in an appeal filed by her order and in two related cases, Southern Nazarene University in Bethany, Okla., and Reaching Souls International, an Oklahoma nonprofit.

Colorado and Oklahoma are two of the six states under the court's jurisdiction.

"The government exempts huge corporations, small businesses and other religious ministries from what they are imposing on us—we are simply asking to carry out our mission to serve the elderly poor as we have always done for 175 years," said Sister Lorraine Marie, surrounded by four other sisters, all clad in black habits and gray veils, outside the courthouse.

The Little Sisters of the Poor is an international religious order that cares for the elderly poor in several facilities around the U.S., including the St. Augustine Home for the Aged in Indianapolis. It has been steadfast in its refusal to abide by the mandate as required by the U.S. Department

of Health and Human Services (HHS) under the Affordable Care Act.

The religious order first filed suit against the HHS mandate in September 2013 in U.S. District Court for the District of Colorado and lost.

The order then appealed to the 10th Circuit. Last December, the U.S. Supreme Court granted the Little Sisters a temporary injunction on enforcement of the mandate and now the order seeks to make that protection permanent.

Refusal to comply with the mandate may force the Little Sisters to pay millions of dollars in fines to the federal government. The fine is set at \$1,000 per day per enrollee in an employer's health plan.

"Now the government demands we choose between our care for the elderly poor and our faith," Sister Lorraine Marie said. "We cannot do that and we shouldn't have to. It is a choice that violates our nation's historic commitment to ensure that people from diverse faiths can freely follow God's calling in their lives. But the government forces us to either violate our conscience or take millions of dollars that we raise by begging for the care of the elderly poor and instead pay fines to the IRS."

Mark Rienzi, senior counsel of the Becket Fund for Religious Liberty and lead attorney for the Little Sisters, delivered the

oral arguments on behalf of the order. Adam C. Jed, an attorney with the U.S. Department of Justice, delivered the oral arguments on behalf of HHS, headed by Secretary Sylvia Mathews Burwell.

"The United States is the most powerful government in the history of the world," said Rienzi, who spoke after Sister Lorraine Marie. "The idea that they can't deliver contraceptives to people without involving the Little Sisters of the Poor in their health plan is ... ridiculous."

"The government has lots of ways to deliver these drugs to anyone they please," he said. "They run exchanges in which anyone who wants the drugs gets them, they pay for the drugs through all sorts of federal programs. ... They can certainly get contraceptives to people they want to get them to without involving the Little Sisters."

A Catholic News Service request for comment from HHS was not immediately returned.

Under the mandate, nearly all employers must cover contraceptives, sterilizations and some abortion-inducing drugs for all employees on company health plans. It includes a narrow exemption for religious employers that fit certain criteria.

To opt out, nonexempt religious employers must follow a procedure to inform the government of its religious objections to the mandated coverage. The government in turn informs a third party—such as the employer's insurer or the administrator of its plan—that it must provide the coverage at no cost to the employee.

Employers who are not exempt, like the Little Sisters of the Poor, had been required to fill out a self-certification form—known as EBSA Form 700—to direct a third party, usually the manager of an employer's health plan, to provide the contested coverage.

Many religious employers that have sued over the mandate argue that even filling out Form 700 makes them complicit in providing coverage they find objectionable.

Last August, the Obama administration issued revised rules, which religious

employers still find objectionable. Now an eligible organization must advise HHS in writing of its religious objection to contraceptive coverage.

HHS itself will then notify the insurer for a health plan, or the Department of Labor will notify the third-party administrator for a self-insured plan, that the organization objects to providing contraception coverage. The insurer or third-party administrator must provide the coverage at no cost to the employee.

When the revised rules were released, an HHS statement said they "balance our commitment to helping ensure women have continued access to coverage for preventative services important to their health, with the administration's goal of respecting religious beliefs."

Sky Yarbrough, 51, a women's studies student at Metropolitan State University of Denver, was among those waiting outside the courthouse to hear the statements.

"I totally ... recognize that this is about human justice and social justice," she said. "The argument comes down to, should we be forced to provide a service that goes against our religious beliefs? The Little Sisters have a right to state their opinion. ... But to continue using religion as a separation, as a division, it needs to stop."

Bernice Bertolli, 63, a retired legal secretary and member of Holy Ghost Parish in Denver, went to the hearing to support the Little Sisters.

"I believe they are right, they should not be forced to provide contraceptives or to sign the form the government now wants them to sign," she said. "I think it went well for the Little Sisters. I had a good feeling coming out."

Rienzi told CNS he expects the circuit court to issue a decision in two to six months.

In her closing comments, Sister Lorraine Marie thanked the court for hearing the case and the Becket Fund for its work.

"We prayerfully await the judge's decision," she said. †



*"The United States is the most powerful government in the history of the world. The idea that they can't deliver contraceptives to people without involving the Little Sisters of the Poor in their health plan is ... ridiculous."*

—Mark Rienzi, senior counsel of the Becket Fund for Religious Liberty and lead attorney for the Little Sisters



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## Editorial



Artwork of the Nativity is seen as Pope Francis arrives to celebrate Mass in Manger Square in Bethlehem, West Bank, on May 25. While the days leading to Christmas are filled with shopping and other holiday preparations, the pope recommended that people also find time for silence so they can listen to God. (CNS photo/Paul Haring)

## Slow down, witness to Christ during Advent, Christmas and beyond

If you take to heart the messages many in our ever-growing secular society send us, we are way behind if we haven't almost completed our Christmas and holiday shopping.

Many retailers had their "holiday" decorations on display—as many politically correct people try to remind us since they tell us we can't specify just the season of Christmas any more—before the warmth of summer days had ceased and the coolness of fall nights had replaced them.

The message is crystal-clear: Let's zip through Halloween and barely clean our plates from our Thanksgiving gathering and hit the stores and the "can't miss" sales on Black Thursday, fight more of the masses on Black Friday and see if we can beat the Internet traffic to get good online buys on Cyber Monday.

As Catholics, something tells us things should be a little different—much different—than the way this time of year is portrayed. We know there are much more important things than fighting the traffic and crowds at the nearest mall.

We are in the second week of Advent, now two weeks from Christmas, and we should be slowing down, not letting chaos reign as we prepare to celebrate Christ's birth.

In a homily he shared during Advent in 2013, Pope Francis reminded us that, though many may be spending time searching for the perfect gift during this time of year, it might be even more difficult to find the perfect Advent atmosphere: a bit of silence.

It is good during this season to listen to God, who speaks quietly, tenderly, like a mother or father, the pope stressed. "When a child has a bad dream and wakes up crying, Dad goes and says: 'Don't be afraid, don't be scared. I'm here.' The Lord speaks this way too."

That, said the pope, "is the music of the language of the Lord, and we, in preparation for Christmas, ought to hear it."

While Christmas usually "seems

to be a very noisy holiday," the Holy Father was confident "it would do us good to have a little silence and to hear these words of love, these words of such nearness, these words of tenderness."

If we take time to examine our lives, we can search for ways to find that quiet time that is desperately needed this time of year.

One question we should also ask ourselves is: How do I listen more closely to Christ during Advent?

Why not:

- Turn the radio or CD player off driving to or from work, and spend the time in prayer. Or just be silent. Listen to hear if God speaks to you.
- Make a visit to an adoration chapel and spend some time in front of the Blessed Sacrament.
- Get away from the distractions and find a quiet space in your home to pray the rosary or any other prayer that seems appropriate.
- Participate in an Advent reconciliation service at your parish or a nearby parish.

Though the calendar year is nearly complete, Advent offers us another opportunity to give ourselves the spiritual recharge many of us need in our lives of faith.

As Advent drew to a close in 2013, Pope Francis asked Catholics to imagine themselves as Mary. During Advent's final week, "the Church is like Mary: She is awaiting a birth," Pope Francis said. Like Mary, believers should say of Jesus and mean with all their hearts: "Come! I want to see your face."

Advent, then Christmas and the entire liturgical year, gives us the chance to share that Good News with all people who cross our path—"Behold, the virgin shall be with child and bear a son, and they shall name him Emmanuel, which means 'God is with us'" (Mt 1:23; Is 7:14).

May we slow down, and always allow our lives to witness to this tenet of our faith.

—Mike Krokos

## Be Our Guest/Anne McGuire

### Life lessons from a traffic jam

Patience has never been my strong suit. Waiting can feel agonizingly prolonged and sometimes pointless.

Often, the effort to be patient is accompanied by varying degrees of suffering—whether it comes from awaiting a currently unattainable good, living through a painful situation, or any number of other reasons.

In the last couple of years, I've begun to question more deeply what patience is, realizing that it must be more than white-knuckled endurance.

One day, while crawling along in traffic, I considered what God might be offering me in that moment. Taking in my surroundings with this question in mind, I noticed some flowers growing on the median. The small buds waved gently in the breeze, and as I enjoyed the simple moment of beauty and serenity, I had a realization.

Perhaps part of practicing patience is engaging in the present moment, being open to and looking for whatever it is that God has in it for us. He gives us so much that we often overlook. Had I settled for stewing inwardly over the traffic, I could easily have missed this valuable life lesson, which I've found also applies to periods of waiting and suffering on a larger scale.

This is not to say we ought to shut our eyes and ignore what is painful to us. Rather, we can take comfort in the fact that even in the midst of challenging situations, there is always something for us.

Christ gives meaning to our suffering, and showed us in his passion and death that he can bring good out of the worst situations.

Moreover, as retired Pope Benedict XVI wrote in his encyclical "Saved in Hope,"

## Letter to the Editor

### Sisters' letter was thoughtful, but misleading, reader says

The "Be Our Guest" written by the Sisters of Providence in the Dec. 5 issue of *The Criterion* was a thoughtful, but misleading, response to the events in Ferguson, Mo.

I applaud the sisters for their efforts to "transform the congregation into an open, inclusive and anti-racist congregation."

They had many meaningful suggestions to promote more dialogue to further educate ourselves on these issues. More communications will surely improve relations between the parties involved.

I especially support "ongoing dialogue regarding the statistics mentioned," as the letter concluded. Those statistics consisted of: 1) 34 percent of the persons in prisons and jails are African-American; and 2) Of the state's population, African-Americans make up only 9 percent.

Citing these statistics, the Sisters of Providence's Anti-Racism Team concluded we live "in a culture of gun violence, ongoing racial profiling and increasing militarization of law enforcement, as well as a criminal justice system rampant with human rights violations." These conclusions may all be true, but are they the "cause" of those statistics, or the "result" of them? Other than "rampant rights violations," which needs further proof, these sad statistics are very likely the result of the state of affairs as they exist today.

We all know what happened in Ferguson, but we do not know why it happened. The grand jury had so much more evidence than we did.

"Man is worth so much to God that he himself became man in order to suffer with man in an utterly real way—in flesh and blood. ... Hence in all human suffering, we are joined by one who experiences and carries that suffering with us" (#39).

We are not alone. We are not abandoned in our suffering, whether great or small.

As imitators of Christ, we also are called to share compassionately in the suffering of others and share Jesus' love with them. Pope Francis recently addressed the Association of Italian Doctors and spoke to them about the nature of authentic compassion:

"The dominant thinking sometimes suggests a 'false compassion,' that which believes that it is: helpful to women to promote abortion; an act of dignity to obtain euthanasia; a scientific breakthrough to 'produce' a child and to consider it to be a right rather than a gift to welcome; or to use human lives as guinea pigs presumably to save others. Instead, the compassion of the Gospel is that which accompanies in times of need, that is, the compassion of the Good Samaritan, who 'sees,' 'has compassion,' approaches and provides concrete help" (cf. Lk 10:33).

When we choose to engage actively in the present moment and appreciate God's gift of life, we open the door to a deeper relationship with Christ.

This awareness and friendship with Jesus can open our eyes to how he may be inviting us to accompany others in their suffering and show them his love.

As we continue our pilgrimage on Earth together, let us hold fast to God, who is the source of all true compassion.

(Anne McGuire is assistant director of Education and Outreach for the U.S. Conference of Catholic Bishops' Secretariat of Pro-Life Activities. To learn more about the bishops' pro-life activities, please visit to [www.usccb.org/prolife](http://www.usccb.org/prolife).) †

How could the Sisters' Anti-Racism Team make any firm conclusions? How could they "come to the conclusion that the decision may not have been the correct course of action"? This implies that the correct course of action to this—and the solution to those statistics—is to blame police officers for heavy handedness, regardless of the facts.

I agree that ongoing dialogue regarding the statistics should be encouraged. But the dialogue should include an honest discussion of why these numbers are so high and disproportionate, and what really causes them.

What is causing the high rate of violence, of abortions, of single-parent families in the African-American communities? Could they be caused by not having jobs, a lack of morality, or losing their reverence for God? Or what?

More dialogue would help. But so would prayer, lots of prayer.

John Hanagan  
Indianapolis

## Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

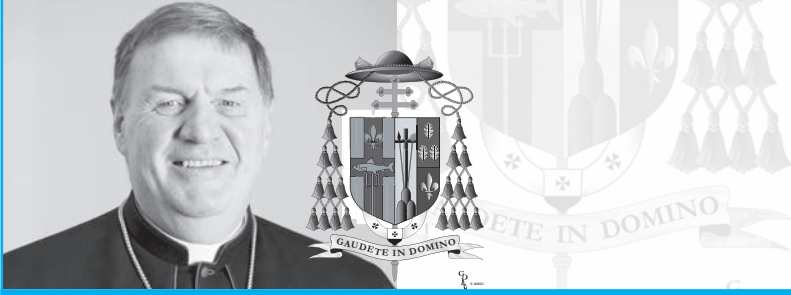
The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

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

Send letters to "Letters to the Editor," *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367.

Readers with access to e-mail may send letters to [criterion@archindy.org](mailto:criterion@archindy.org).

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



## REJOICE IN THE LORD

## ALÉGRENSE EN EL SEÑOR

# Advent is a time of preparation for Christ's coming

We all remember the acclamation we used to sing during the Eucharistic Prayer: *Christ has died. Christ is risen. Christ will come again.* All three mysteries of our faith are recalled, and relived, during holy Mass, but the Church provides us with special opportunities to meditate on these holy mysteries. The season of Lent helps us prepare for Christ's death. Easter celebrates the joy of our Lord's resurrection. Advent is the season of attentive waiting for the "coming again" of Jesus.

I've always thought of Advent as a time of preparation for celebrating Christ's three comings: at Bethlehem, today, and at the end of time (the parousia).

What we might call the first coming of Jesus, his birth in Bethlehem, is a historical fact as well as a great mystery of God's grace (the Incarnation). Christmas is the day when we celebrate this mystery of the first coming of Christ, the birth of the God-man, the miraculous appearance of the long-awaited "Emmanuel," which means "God is with us."

The final coming of Jesus is not yet a historical event, but we believe it will be one day. Although we do not know the day or the hour when Christ will come again, we are advised by the Lord himself to prepare for it—to be ready. How can we ready ourselves for the final coming of Christ? One way is to prepare ourselves spiritually for Christmas.

Christmas celebrates both mysteries—the first coming of Jesus and his return in glory at the end of time. If we allow ourselves to enter into the richness of this feast, we will be filled with wonder at the miracle of the Lord's birth in Bethlehem 2,000 years ago. We'll also be better prepared for his coming again.

We know how to celebrate the Christmas holiday. But the holy day is more elusive. It's easy to get distracted by the wonderful things that are happening all around us—the joyous music, the good food, the bright lights and the old favorites we watch on television. How do we use this time productively from a spiritual point of view? How do we celebrate the holy day in spite of all the holiday's customary and enjoyable distractions? How do we prepare for a feast that celebrates a historical event (Jesus' birth in Bethlehem), a present reality (God-with-us) and a future mystery (Christ's coming again)?

Here are some suggestions to help all of us get ready for Christmas, the feast that celebrates Christ's coming—past, present and future:

1. Let's set aside time for prayer. This should be quiet time, time for each of us to be alone with God. If necessary, go sit in your car in the driveway and spend some quality time with God. Thank him for the gift of Christmas, and for all the blessings in your life. Ask for his help with all the

things that are bothering you. Then listen quietly for his response. We may not know it or understand it, but God always responds to our prayers. The best way to prepare for the holy day that is Christmas is to give our hearts to him in prayer.

2. Go to confession. There is no better way to prepare ourselves spiritually than to celebrate the sacrament of reconciliation, to confess our sins, to do penance and to begin again filled with God's grace. "Do not be afraid," the Lord tells us repeatedly. We don't have to carry secret burdens of guilt deep inside us, and we don't have to let past hurts and disappointments ruin our Christmas celebration. We can ask for—and confidently receive—God's forgiveness for our own sins, as well as the grace to forgive those who have sinned against us. This sacrament is a great gift from God. Let's accept it gratefully, and use it wisely!

3. Let's be more faithful—and more attentive—in our Mass attendance. Advent and Christmas liturgies are among the most beautiful and hope-filled celebrations in the Church calendar. Let's enjoy the music and the sights and sounds and smells of this amazing time of year to prepare ourselves inwardly for Christ's coming. Masses on Christmas Eve, Christmas Day and throughout the entire Christmas season will fill your heart with gladness, and remind you that God truly is

with us, and that he truly is coming again!

4. Give spiritual gifts. Gift-giving is an important part of the Christmas tradition, but the gifts we give—and receive—don't have to be material things. A smile, a kind word and a helping hand can all be precious gifts, especially when given at the right moment to persons in need. Let's make this truly the season of giving, but let our gifts be spiritual gifts of self as well as material gifts!

Preparing ourselves spiritually for Christmas isn't easy. Many things inside us, and all around us, will seek to distract us from concentrating on the wonder of Christ's birth and the promise that he will come again in glory.

Let's resist the temptation to experience Christmas as just another holiday. Let's make it a day of holiness, a day of hope, and a day when we experience once again the powerful presence of Jesus, who really is God-with-us, in our personal lives and in our world.

My prayer for you, and for every individual, family and parish community in central and southern Indiana, is that Christ will come into your hearts in a special way during this holy season.

Maranatha! Come, Lord! Help us be ready for you. Enter into our hearts and homes this Christmas. Teach us to give generously as you do. Help us welcome you, love you and serve you—this Christmas Day and always! †

# El Adviento es una época de preparación para la venida de Cristo

Todos recordaremos la aclamación que solíamos cantar durante la oración eucarística: *Cristo ha muerto. Cristo ha resucitado. Cristo vendrá de nuevo.* Durante la Santa Misa, recordamos y revivimos los tres misterios de nuestra fe, pero la Iglesia nos proporciona oportunidades especiales para meditar acerca de estos misterios sagrados. La época de la Cuaresma nos ayuda a prepararnos para la muerte de Cristo. Durante la Pascua celebramos la alegría de la resurrección de nuestro Señor. El Adviento es la temporada de espera atenta para el "regreso" de Jesús.

Siempre he considerado el Adviento como una época de preparación para celebrar las tres venidas de Cristo: en Belén, hoy en día y al fin de los tiempos (la parusía).

Lo que podríamos llamar la primera venida de Jesús, su nacimiento en Belén, fue un hecho histórico así como también uno de los grandes misterios de la gracia de Dios (la encarnación). La Navidad es el día en el que celebramos el misterio de la primera venida de Cristo, el nacimiento del Dios-hombre, la aparición milagrosa del muy esperado "Emmanuel," que significa "Dios con nosotros."

La última venida de Jesús todavía no es un hecho histórico, pero creo que lo será algún día. Aunque no sabemos ni el día ni la hora en el que Cristo volverá, el propio Señor nos exhorta a que nos preparemos y a que estemos listos. ¿Cómo podemos estar listos para la última venida de Cristo? Una forma es prepararnos espiritualmente para la Navidad, en la que celebramos los dos misterios: la primera venida de Jesús y su regreso glorioso al fin de los tiempos.

Si nos permitimos adentrarnos en las profundidades de esta festividad, nos sentiremos maravillados del milagro del nacimiento del Señor en Belén hace 2,000 años. También estaremos mejor preparados para su regreso.

Sabemos cómo celebrar la festividad de la Navidad; pero el simbolismo que encierra este día nos resulta más impreciso. Es muy fácil distraerse con la magia de todo lo que ocurre a nuestro alrededor: la música llena de alegría, la buena comida, las luces y los clásicos favoritos que vemos por televisión. ¿Cómo podríamos aprovechar esta época desde una perspectiva más espiritual? ¿Cómo celebramos este día sagrado, a pesar de todas las distracciones festivas tradicionales que tanto disfrutamos? ¿Cómo nos preparamos para una festividad que celebra un evento histórico (el nacimiento de Jesús en Belén), la realidad que vivimos en el presente (que Dios está con nosotros) y un misterio futuro (el regreso de Cristo)?

He aquí algunas sugerencias para ayudarnos a prepararnos para la Navidad, la festividad que celebra la venida de Cristo, pasada, presente y futura:

1. Dedicemos tiempo para la oración. Debe ser un momento de tranquilidad, un momento para estar solos con Dios. De ser necesario, siéntense en su auto a la entrada de la casa y pasen un tiempo a solas con Dios. Agradézcanle el obsequio de la Navidad y todas las bendiciones que ha derramado en sus vidas; pídanle ayuda para aquello que les esté incomodando. Y, a continuación, escuchen atentamente su respuesta. Quizás no lo sepamos o no lo comprendamos, pero Dios siempre responde a nuestras súplicas. La mejor

forma para prepararnos para este día sagrado de la Navidad es entregarle nuestros corazones en la oración.

2. Confiéense. No hay una mejor forma para prepararnos espiritualmente que mediante la celebración del sacramento de la reconciliación, confesar nuestros pecados, practicar la penitencia y comenzar de nuevo, plenos con la gracia de Dios. "No teman," nos dice el Señor en repetidas ocasiones. No tenemos que soportar la pesada y secreta carga de la culpabilidad en nuestro interior, y no debemos permitir que las viejas heridas y desilusiones arruinen la celebración de la Navidad. Podemos pedir—y tener la confianza de que recibiremos—el perdón de Dios para nuestros pecados, así como también la gracia para perdonar aquellos que nos han ofendido. Este sacramento es un excelente obsequio de Dios. ¡Aceptémoslo con agradecimiento y usémoslo con sabiduría!

3. Seamos más fieles y estemos más atentos al asistir a misa. Las liturgias del Adviento y de la Navidad son unas de las celebraciones más hermosas y esperanzadoras del calendario litúrgico. Disfrutemos de la música, el simbolismo, los sonidos y los aromas de esta época tan espectacular del año para prepararnos interiormente para la venida de Cristo. Las misas durante la víspera de Navidad, el día de Navidad y a lo largo de toda la temporada navideña llenarán sus corazones de emoción y les recordarán que Dios verdaderamente se encuentra entre nosotros y que realmente volverá.

4. Otorguen obsequios espirituales. El intercambio de regalos es un aspecto importante de la tradición navideña, pero

los obsequios que ofrecemos—y que recibimos—no tienen que ser materiales. Una sonrisa, una palabra amable y un gesto de ayuda pueden ser regalos valiosísimos, especialmente cuando se entregan en el momento acertado, a las personas que los necesitan. ¡Hagamos de esta una verdadera temporada de obsequios, pero procuremos que sean tanto regalos espirituales del propio ser, como también presentes materiales!

Prepararnos espiritualmente para la Navidad no es una tarea sencilla. Hay muchas cosas en nuestro interior y a nuestro alrededor que intentarán distraer nuestra concentración de la maravilla del nacimiento de Cristo y de la promesa de su regreso glorioso.

Resistamos la tentación de vivir la Navidad como si fuera simplemente otra festividad. Convirtámosla en un día sagrado, un día de esperanza y un día en el que experimentamos nuevamente la poderosa presencia de Jesús—quien realmente es Dios con nosotros—en nuestras vidas personales y nuestro mundo.

Mi plegaria para ustedes y para cada una de las personas, familias y comunidades parroquiales del centro y del sur de Indiana, es que Cristo llegue a sus corazones de un modo muy especial durante esta época sagrada.

Maranatha! ¡Ven, Señor! Ayúdanos estar listos para ti. Entra en nuestros corazones y en nuestros hogares en esta Navidad. Enséñanos a dar generosamente como lo haces tú. ¡Ayúdanos a darte la bienvenida, a amarte y a servirte, en esta Navidad y siempre! †

Traducido por: Daniela Guanipa

## Events Calendar

### December 12-14

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

### December 13

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

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

### December 14

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

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

Most Holy Name of Jesus Church, 89 N. 17th Ave., Beech Grove. **Christmas Concert No. 51**, 3 p.m. and 7 p.m., \$7 for adults, \$5 for seniors and children 12 and younger, tickets available for purchase at the door or in advance by calling 317-787-1682.

### December 17

St. Joseph University Parish, 113 S. Fifth St., Terre Haute.

**Divine Mercy Chaplet and Pro-Life Mass**, chaplet 4:30 p.m., Mass 5:15 p.m., pro-life ministry meeting 6-7 p.m. Information: Connie Kehl Fitch, [drmeathead@yahoo.com](mailto:drmeathead@yahoo.com) or 812-232-6517.

Calvary Cemetery Chapel, 435 W. Troy Ave., Indianapolis. **Mass of Remembrance**, 2 p.m. Ornaments available to sign and hang on a tree at the cemetery in remembrance of loved ones, with a blessing of the tree after Mass. All are welcome.

### December 18

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

Our Lady of Peace Cemetery, 9001 Haverstick Road,

Indianapolis. **Mass of Remembrance**, 2 p.m. Ornaments available to sign and hang on trees at the cemetery in remembrance of loved ones, with a blessing of the trees after Mass. All are welcome.

### December 19

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange Mass**, breakfast and program, "Faith in the Fast Lane," Ed Carpenter, race car driver and owner, Verizon IndyCar Series, 7-9 a.m., \$15 members, \$21 non-members, breakfast included, bring an unwrapped toy for the annual Toys 4 Tots campaign, wear your best Christmas outfits. Reservations and information: [www.catholicbusinessexchange.org](http://www.catholicbusinessexchange.org).

### December 20

St. Michael the Archangel Church, 3354 W. 30th St.,

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

Saint Meinrad Archabbey Guest House Chapel, 200 Hill Drive, St. Meinrad. **Longest Night Service**, prayer, Scripture and music acknowledging God's presence for those mourning and struggling with loss during the holidays, 6 p.m. CST. Information or RSVP (requested but not required): 800-987-7380 [jkeller@abbeycaskets.com](mailto:jkeller@abbeycaskets.com).

### December 27

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

[gmail.com](mailto:gmail.com).

### January 24

Saint Mary-of-the-Woods, White Violet Center, 1 Sisters of Providence, Saint Mary-of-the-Woods. **"Bread Rising, Spirit Raising,"** Robyn Morton and St. Joseph of Carondelet Sister Paul Bernadette Bounk, instructors, 9 a.m.-5 p.m., \$100 per person, registration deadline Jan. 16. Information: 812-535-2932 or [wvc@spsmw.org](mailto:wvc@spsmw.org).

### January 28

Saint Mary-of-the-Woods, White Violet Center, 1 Sisters of Providence, Saint Mary-of-the-Woods. **"Nuno Felting Fabric Yardage,"** Debby Green, instructor, 1-4 p.m., \$100 per person, includes materials, registration deadline Jan. 25. Information: 812-535-2932 or [wvc@spsmw.org](mailto:wvc@spsmw.org). †

## Retreats and Programs

### December 27

Oldenburg Franciscan Center, Oldenburg. **Bird Count**, meet at Michaela Farm, 8 a.m.-1 p.m., \$10 for lunch. Information and RSVP: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

Oldenburg Franciscan Center, Oldenburg. **Mindfulness for the New Year**, Franciscan Sister Olga Wittekind and Clair Sherman, PhD. presenting, 9:30 a.m.-2:30 p.m., \$45 includes lunch, \$65 includes CEU. Information and RSVP: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### December 27-January 1

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **Vocations Office, "A Monastic Observance,"** for single Catholic men, ages 20-40. Information: 812-357-6585 381 or [vocations@saintmeinrad.org](mailto:vocations@saintmeinrad.org).

### December 29

Mount Saint Francis Retreat Center, 101 Mt. St. Francis Drive, Mt. St. Francis. **Mondays at the Mount**, Franciscan Brother Bob Baxter, 10 a.m. and 7 p.m. Information: 812-923-8817 or [retreats@mountsaintfrancis.org](mailto:retreats@mountsaintfrancis.org).

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

## Event to raise funds for adoption to be held at St. Barnabas Parish on Dec. 13

An event sponsored by The Owl Project—an effort to raise funds to help a parishioner of St. Barnabas Parish in Indianapolis pursue her dream of loving a child through adoption—will be held at 6 p.m. on Dec. 13 at St. Barnabas Parish, 8300 Rahke Road, in Indianapolis.

The \$10 fee covers dinner and the opportunity to bid on silent auction items, which include an autographed Pacers basketball, massages, facials, hand-knit scarves and more.

Tickets can be purchased at the door or online at [TheOwlProjectForBabyBailey.weebly.com](http://TheOwlProjectForBabyBailey.weebly.com). Make a \$10 donation there, then e-mail [staceeanne@yahoo.com](mailto:staceeanne@yahoo.com) stating that a ticket has been purchased online for the dinner.

Those wishing to purchase tickets at the door are asked to RSVP to [staceeanne@yahoo.com](mailto:staceeanne@yahoo.com) for planning purposes.

To contribute to the project but not attend the event, or to learn more about the efforts of The Owl Project, log on to the website listed above. †

## Jan. 10 Marriage on Tap event has Dec. 28 registration deadline

Marriage on Tap, a ministry of St. Luke the Evangelist Parish in Indianapolis, will host dinner and speakers at Bravo Restaurant, 2658 Lake Circle Drive, in Indianapolis, from 7-9:30 p.m. on Jan. 10.

The guest speakers for the event are Tyler and Allison Mayer. They will speak on "Instilling a Love of Catholicism in Our Children." The couple has four young children and has served in various Church ministries and in parochial schools in the archdiocese.

Marriage on Tap is a ministry hosting monthly dinners with speakers addressing topics of marriage, love, faith and children. The \$35 cost per couple purchases two meals and tea or water. A cash bar is also available.

The deadline to register is Dec. 28. Registration is available online at [www.stluke.org](http://www.stluke.org). For more information, contact Romona at 317-258-2761. †

## Centre College Choir to perform Christmas concert in Jeffersonville on Dec. 16

The Centre Singers will perform a Christmas concert at St. Augustine Parish, 315 E. Chestnut St., in Jeffersonville at 7 p.m. on Dec. 16.

Centre Singers is a choir of 26 select undergraduates from Centre College in Danville, Ky. The group has performed internationally, including in Spain and Greece.

The concert at St. Augustine Parish will include traditional and classical Christmas songs. Refreshments will be available after the concert.

The concert is free and open to all. Free will offerings will be accepted to help support the choir in its travels.

For more information, call the parish office at 812-282-2677. †

## Benedict Inn Retreat and Conference Center to host Blue Christmas Prayer Service on Dec. 21

The Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove will offer a Blue Christmas Prayer Service from 1-2:30 p.m. on Dec. 21.

During the holidays, some may find it difficult to be joyful due to grieving a loss, job stress, unemployment, illness or loneliness.

A Blue Christmas Service—also known as a Service of Solace or the

Longest Night—is intended to help those who struggle during the holidays to acknowledge and honor "blue" feelings. The service offers an experience of prayer that remembers and names the losses or struggles while being in a community of support.

Free will donations will graciously be accepted.

Registration is requested. To register, call 317-788-7581. †



## 'Warm Hearts, Warm Toes'

Brookelyn Hattabaugh, left, Becky Wilson and Becca Hattabaugh smile on Nov. 24 behind the shoes and socks they gathered to distribute to children at Brownstown Elementary School in Brownstown through a project they initiated called "Warm Hearts, Warm Toes." The three women—grandmother, mother and granddaughter—are members of Our Lady of Providence Parish in Brownstown. They coordinated the effort with the help of the school's guidance counselor and with funding from the St. Vincent de Paul Society council affiliated with Our Lady of Providence Parish and St. Ambrose Parish in Seymore. This is the fourth year the family trio has organized the project. Becca recognized the need for the effort while working at the elementary school several years ago. (Submitted photo)

# Christian, Muslim leaders vow to ‘walk hand in hand’ to promote peace

ROME (CNS)—Catholic, Anglican, Sunni and Shiite leaders vowed to do all they can to combat “ugly and hideous” distortions of religion, and to involve more women—often the first victims of violence—in official interreligious dialogues.

Holding the third Christian-Muslim Summit in Rome on Dec. 2-4, the leaders said that while more and more women are involved in high-level dialogues, there is still much to be done, including recognizing that “women play a key role in peacebuilding.”

The Catholic, Sunni and Shiite delegations at the summit each included one woman scholar; the Anglican delegation included two women clergy and two female scholars.

“Enough is enough. We are brothers in Abraham, we speak different languages, we live in different parts of the world,” but Christianity and Islam both teach that “humanity is one family,” and religious leaders have an obligation to resist attempts to divide brothers and sisters with violence, said Episcopal Bishop John Bryson Chane of Washington.

Bishop Chane spoke on Dec. 4 at the final, public session of the summit, which concluded with a “call to action” that also included pledges: to travel together to areas affected by severe violence as a sign to their

followers that Christianity and Islam are religions of peace; to focus more attention on equipping young people to live with respect for other faiths; and to promote collaboration among Catholic, Anglican and Muslim aid agencies.

The declaration was signed by Bishop Chane; Cardinal Jean-Louis Tauran, president of the Pontifical Council for Interreligious Dialogue; Prince El Hassan bin Talal of Jordan; and Ayatollah Seyyed Mostafa Mohaghegh Damad of Iran.

Asked about the declaration’s call for including more women, Cardinal Tauran said, “In my experience, women involved in interreligious dialogue have the charisma of welcoming, which is very important to create an atmosphere of trust.”

Clare Amos, a member of the Anglican delegation and program executive for interreligious dialogue and cooperation at the World Council of Churches, said having at least one woman be on all the delegations at the Rome summit marked a “breakthrough.”

“We’re gradually getting there,” she said.

Shahzad Houshmand, an Iranian member of the Shiite delegation and professor of Islamic studies at the Pontifical Gregorian University in Rome, said she was listened to and her



*‘For many years, we have practiced dialogue face to face. Now we have to walk hand in hand.’*

*—Cardinal Jean-Louis Tauran, president of the Pontifical Council for Interreligious Dialogue*

ideas were welcomed by the group. In addition, “the presence of the women, including within each group, gave peace and harmony. We come from different theological, political and philosophical groups, but we were able to work well together.”

The dialogue experienced at the summit, the respect shown for other religions and the respect shown for women are all part of what religious leaders need to show their younger members in order to raise a generation of faithful capable of living at peace with others and with respect for all, she said. “We must confess we haven’t done that well up to now. But we must be examples.”

“In such a troubled world, what we accomplished in these three days was not small,” Houshmand said.

Cardinal Tauran, who also

participated in the first summit in Washington in 2010 and the second in Beirut in 2012, said Catholic-Muslim dialogue “is not so easy today,” especially when such ferocious violence is enflaming Syria, Iraq and other parts of the Middle East.

The summit declaration, he said, “is a demanding document” in which the leaders recognize “it is our responsibility to improve the situation.”

“For many years, we have practiced dialogue face to face,” the cardinal said. “Now we have to walk hand in hand.”

Pope Francis met the summit participants on Dec. 3 and told them personal visits “make our brotherhood stronger. I thank you for your work, for what you do to help us understand each other better and, especially, for what you do for peace. Dialogue: this is the path to peace.”

At the summit’s closing session, Prince Hassan said he had signed too many declarations over the years that led to very little. But the work done in Rome moved the leaders’ commitment “from the generic to the organic,” and could make a real difference if the leaders keep their promises, like making joint visits to refugee camps and regions experiencing tension.

Christians and Muslims claim to be proud of their heritage and see it as essential to their religious and cultural identities, he said, but without joint efforts to stem the “bloody and violent feuds” and to stop terrorist groups like the Islamic State, “our heritage is being destroyed around us as we speak—the heritage of Ninevah, the heritage of Babylon, the heritage of the ancients and the heritage of the children of Abraham.” †

## Knights of Columbus send \$2.2 million to assist Christian refugees in Iraq, Syria

NEW HAVEN, Conn. (CNS)—The Knights of Columbus announced its Christian Refugee Relief Fund has donated \$2.2 million to help displaced Iraqi and Syrian Christians and other religious minorities who continue to face violent persecution “and the very real prospect of extinction.”

“This is a concrete response to the unfolding humanitarian crisis in Iraq and to the urgent appeals from the region as well as Pope Francis’ request for material assistance for those affected by this persecution,” Supreme Knight Carl Anderson said in a statement.

The funds will help provide permanent housing for the increasing number of displaced families in Iraq,

according to a news release.

Specifically, it said, the Knights’ donation of \$2 million will pay for the construction of new homes on property owned by the Chaldean Catholic Archdiocese of Irbil in the Kurdish-controlled region of northern Iraq.



Carl Anderson

The Knights’ Supreme Council, which is headquartered in New Haven, began the fund in August with \$1 million and has since raised an additional \$1.7 million in donations from individual Knights, local Knights councils and others, for a total of \$2.7 million, of which \$2.2 million has been distributed.

The donations were “accompanied by fervent prayers for all those suffering in the land of the holy Apostles,” Anderson said.

Houses will be built for Iraqi Christians who were driven from their homes in Mosul and the surrounding

area, and who have been living in emergency shelters and random locations far from home.

“With winter setting in, already grave conditions are expected to only worsen as these families are going without proper shelter, which is so fundamental to living their lives,” said Anderson. “These new homes are signs of hope that will allow this community to begin to blossom once again.”

The Knights’ Christian Refugee Relief Fund also has made a separate donation of \$200,000 in general aid to the Melkite Catholic Archdiocese of Aleppo, Syria.

The Knights of Columbus is the world’s largest Catholic fraternal organization with more than 1.8 million members worldwide.

*(Knights of Columbus Christian Refugee Relief Fund is still accepting donations, which can be made by visiting [www.kofc.org/donate](http://www.kofc.org/donate), or by sending checks or money orders to: K of C Christian Refugee Relief, Knights of Columbus Charities, P.O. Box 1966, New Haven, CT 06509-1966.) †*

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# Faith is at the forefront of couple's commitment to each other

By John Shaughnessy

Before they arrived at the retreat, Gary and Kris Taylor had never met each other.

He had come with a request, praying that God would lead him to his spouse or direct him to continue his interest in the priesthood.

She came with a prayer, too—for God to lead her to “a good man.”

“My spirit moved within me the moment I laid eyes on my wife to be,” Gary recalls. “Each time we talked and spent time together, I knew she was the one. I went home from the retreat and told my family I had met the woman I was going to marry.”

Members of St. Patrick Parish in Salem, Gary and Kris have been married for 35 years.

“This 35-year journey has required unconditional love by both of us, more on her part than mine,” Gary says. “She

always says it's the other way around. I am a very convicted and rebellious man. Her courage to confront me when I was in habits that were not of God, and call me to accountability took great faith. My response to change through the help of the sacrament of reconciliation and grace received intensified our intimacy and our relationship.”

Faith is at the forefront of their lives now, he says. They share the readings of the Mass each day. They participate regularly in the Eucharist.

“Our faith and docility to the imminent Holy Spirit has brought simplicity, sanctity and service into our lives,” Gary notes. “Our wants are few, and God always meets our needs. Our fulfillment comes from our service to charity and justice.”

All those essential elements of their lives help fulfill the promise they saw in each other the first time they met, Gary says.

“The two of us are becoming one.” †



Gary and Kris Taylor had their prayers answered for a spouse at a retreat. (Submitted photo)

## MARRIAGE

continued from page 1

they unexpectedly found themselves at one point in front of St. Patrick's Cathedral. Stepping inside, they didn't realize the visit would change their lives after Jami noticed a shrine to the Virgin of Guadalupe.

“I immediately went on my knees,” she recalls. “Perhaps very few times in my life have I prayed so fervently as I did on this day. My Catholic education had taught me that Mary could intercede for us. So I prayed that we may conceive. I knew I had to pray. We enjoyed the rest of our trip and returned home. To our surprise, six weeks later, I realized I was pregnant.”

Three years later, they visited New York and St. Patrick's Cathedral again. Four weeks after praying in front of the shrine to the Virgin of Guadalupe again, Jami was expecting their second child.

Yet even with the love of her husband and the blessing of her children, she felt something missing in her life.

“God has always been present in my life. Unfortunately, I had not been present to Christ,” she recalls about that period. “I always felt very blessed. I was happy and enjoyed family life. Nonetheless, as the babies started to grow, I felt an emptiness in my heart, and my mind wondered why.”

“I had a thought that maybe I should join a Bible study group to deepen my faith. I needed to understand better God's word. I guess I was ready to listen. It was

a calling to go back to mother Church.”

She joined a Bible study group at St. Joan of Arc Parish in Indianapolis. She and her children also became part of a mothers-and-children group there. Both experiences were so affirming that she became a member of the parish.

“It just felt right and, thankfully, it has given me plenty of opportunities to deepen my faith,” she says. “I have reached a place in my life where I have found the source of true happiness.”

David understands how much Jami's faith means to her.

“I know it's important to her,” he says. “And I have no problem going to church. I may not be a believer *per se*, but it's a big part of Jami, so I'm there for her.”

“The biggest thing is we love each other, and we like each other. We're good friends. When we're together, we're happy. There are differences, but a lot of things click. When we met, I felt like I had met someone that I couldn't let go.”

That feeling continues as they share their lives with their two children, Isabel, 13, and Sam, 9—students at St. Joan of Arc School.

Along the paths of her faith journey, Jami says she has been blessed by David's “incredible caring and support.”

He has encouraged her volunteer efforts with the women's group at St. Joan of Arc and with Birthline, the

archdiocesan program that provides counseling services and material assistance for pregnant women in crisis and young mothers who have recently given birth.

She views those efforts as opportunities to draw closer to God.

“In getting to know God, I believe that he increases my capacity to love others. So I am more quick to forgive, serve and love others. At times, my heart cannot contain his generosity and abundant gifts of love. Even when times are hard, I wait with patience for the storm to pass.”

That faith comes from a commitment. “It does require a ‘yes’ to God,” she says. “I finally understand that no matter who I am, God loves me first and totally. His love is eternal. I may fall many times in one day, but God is faithful to me.”

That deepened faith and love for God have also become foundations for her marriage.

“Although my husband and I do not share the same beliefs, we respect each other, and our marriage continues to grow as life continues to unfold. Perhaps in our differences, we have come to learn to practice patience with each other.”

“To love one another is a decision that must be made daily. It is my greatest hope that if I may receive any grace, may it also be for my husband in this life and for eternity.” †



*“In getting to know God, I believe that he increases my capacity to love others. So I am more quick to forgive, serve and love others. At times, my heart cannot contain his generosity and abundant gifts of love.”*

—Jami Allen

## After 68 years of marriage, couple's love continues to grow

By John Shaughnessy

The journey of marriage and faith for E.J. and Lauretta Kurek started as a romance during World War II.

Their love continues to grow, as a note from E.J. shows.

“We are an old couple in our 90s,” he writes. “Ours was a wartime romance. She was a rock-solid Catholic, I an agnostic willing to ‘jump through the Church hoops’ for her love.”

“When the ship returned home from the war, we got married and enjoyed a six-month honeymoon in sunny California while I groomed the ship in readiness for the next war. We returned home in June 1946 to begin married life which has endured 68 years so far, and has produced six living children. We are now trying to keep count on the children of our children's children.”

“Even after three years of marriage, I couldn't understand her enthusiasm for novenas and women's

club meetings. Then I made my first retreat with the ‘jolly’ Franciscans. I had never heard men praying in unison nor experienced spiritual camaraderie. I entered that weekend a closet agnostic and emerged a religious ‘fanatic’ which I have been since. Now, the tables were turned, and it was she who wondered at my Church activities.”

At their age, the members of St. Thomas More Parish in Mooresville describe their life now “as being in the VIP departure lounge, waiting for our flights to be called.”

“The TV is on a lot,” E. J. notes. “We favor old reruns and EWTN [Eternal Word Television Network], which is very hot currently on the new evangelism. My wife has many questions about this development. It is all too ‘Protestant’ for her. But a little kid solved the issue.”

“Did you see the TV shot where Pope Francis is addressing an outdoor audience, including some children? A tyke emerges, making himself at home at the foot of Pope Francis who doesn't miss a beat. The boy



E.J. and Lauretta Kurek (Submitted photo)

even tries the papal chair, but suddenly drops to the foot again and hugs the pontiff's leg! That's my wife's relationship with Jesus! I may have faith and hope, but she ‘owns’ love!” †

## ‘Everyday saints’ build their faith on the rock of Christ, Pope Francis says

VATICAN CITY (CNS)—“Everyday saints” are those for whom faith is not just about appearances, who do not go around strutting like peacocks, but who live God's love even in the midst of struggle, Pope Francis said.



Pope Francis

Those who are only “apparent Christians,” who put on the faith as if it were makeup, will see that with the first rain the facade will be washed away, the pope said on Dec. 4 at his morning Mass in the Domus Sanctae Marthae where he lives.

“Many ‘apparent Christians’ crumble with the first temptation,” he said, because “there's no substance there.” They have built their faith on sand, like the person in the day's

Gospel reading from the seventh chapter of Luke.

Those who built on the rock of Jesus are the many saints—“not necessarily canonized, but saints—men and women who put into practice the love of Jesus.”

The “everyday saints,” he said, are “the sick who offer their suffering for the Church and for others.” They are the elderly who pray for others and “the many moms and dads who keep their families going in the midst of struggle, raising their children, working, facing problems, but always with hope in Jesus. They don't strut, but they do what they can.”

Pope Francis said the “everyday saints” include “many priests who are hidden away, but work in their parishes with a lot of love: catechesis for children, caring for the elderly and the sick, preparing people for marriage. And every day is the same, the same, the same, but they do not get bored

because their foundation is the rock, Jesus.”

The holiness of everyday saints, he said, “gives holiness to the Church and that gives hope!”

The fact that those same people make mistakes and sin, the pope said, does not destroy their witness. “If sometimes one of these Christians commits a serious sin, but repents and asks forgiveness,” that too is a sign of having a faith founded on the rock of Christ.

The pope ended his homily praying that, as Christians prepare for Christmas, God would help them build their faith more solidly on Jesus. “We are all sinners, we are weak, but if we put our hope in him we can move forward. This is the joy of a Christian: knowing that in him there is hope, forgiveness, peace and joy.”

Faith in Jesus, he said, is the source of hope, not “things that are here today and gone tomorrow.” †



# Priest-turned-dancer cuts a rug for a worthy cause

By Sean Gallagher

Spotlights flooded the dance floor. Salley Dooley stepped onto it wearing a flowing fuchsia dress, a bright smile and sparkling eyes.

Father Aaron Pfaff, her partner for the dance, was dressed to the nines, complete with white tie and tails.

But his face betrayed the fear and nervousness that filled his heart as he and his partner prepared to dance before an audience of 400 people to Benny Goodman's famous rendition of Louis Prima's big band classic, "Sing Sing Sing."

"She looked like a regular Miss Congeniality, waving, confident, smiling," said Father Pfaff. "I just had that charging bull look. I'm not smiling. I'm not breathing. I look like I'm being led to a guillotine ..."

Since he wasn't personally inclined to perform a ballroom dance before a large audience, Father Pfaff chose to do so for a higher reason.

He did it to support the broader community in Shelby County.

The dance was part of "Dancing with the Shelby County Stars" on Nov. 8 at the Indiana Grand Racing and Casino in Shelby County.

Proceeds from the event benefitted two community organizations in Shelby County—Shelby Senior Services Inc. and Shelby County Players.

Shelby Senior Services is a non-profit community organization that helps older residents of Shelby County by providing transportation, caregiver support, legal information and health promotion.

Shelby County Players is also a non-profit organization. It operates The Strand, a community theater in Shelbyville and produces theatrical productions for the broader community.

"It's very easy to get focused on your flock," said Father Pfaff, pastor of St. Joseph Parish in Shelbyville and sacramental minister of St. Vincent de Paul Parish in Shelby County. "I wanted to do something for the greater community and I knew that this would be a good opportunity to do that."

When Father Pfaff was initially asked if he would be willing to help the community by dancing, he really didn't want to, but said he would only if Archbishop Joseph W. Tobin gave his permission—something he didn't expect to happen. When the archbishop "gave the green light," Father Pfaff knew that he was stuck.

"I felt like Jeremiah. I had been duped and I had let myself be duped," said Father Pfaff with a laugh, referring to Jeremiah 20:7.

St. Joseph parishioner Wendy Stephenson, a co-chair of the event and a member of the board of directors of Shelby Senior Services, was the person who asked him to be a dancer.

"I didn't think there was any chance that he would say yes," she said. "I was shocked that he was considering it. He's a pretty quiet, shy guy."



Father Aaron Pfaff and Salley Dooley dance a quickstep to Louis Prima's "Sing Sing Sing" during the Nov. 8 "Dancing with the Shelby County Stars" fundraising event at Indiana Grand Racing and Casino in Shelby County. Father Pfaff is pastor of St. Joseph Parish in Shelbyville and sacramental minister of St. Vincent de Paul Parish in Shelby County. The event benefitted two non-profit organizations—Shelby Senior Services Inc. and Shelby County Players. (Submitted photo by Warren Robison)

She was pleased when she learned that her pastor would be one of the event's 10 dancers. That was because the primary way that the event raises funds is through donations made to show support for a particular dancer. She thought that many Catholics in Shelby County would get behind Father Pfaff, even though two other members of St. Joseph Parish were also chosen as dancers.

The dancer that raises the most in donations is considered the winner of the event. Father Pfaff was this year's winner, bringing in \$14,000.

In previous years, the largest amount given in support of a dancer had been \$8,000.

"He touches lives, obviously, in our parish community every day," Stephenson said. "But to get out and want to help in a broader way was humbling, I think, and very rewarding for him."

"I'm happy for the community that I won," said Father Pfaff said. "But I think there were a lot of sympathy votes thrown in there."

Although only in its third year, "Dancing with the

Shelby County Stars" has become a popular event. Its 400 tickets sold out in three hours, and approximately \$100,000 was raised through the event for the two organizations.

Father Pfaff and the nine other dancers in the event worked with their partners for five months prior to "Dancing with the Shelby County Stars" to prepare their dances.

"Some of us contestants were comfortable dancing," Father Pfaff said. "But many of us, myself included, were just naturally terrified."

When the big night arrived, however, Father Pfaff courageously stepped onto the dance floor and performed the quickstep with Dooley, a dance enthusiast and special education teacher for Indianapolis Public Schools.

"Somehow, preservation mode kicks in and you simply execute what you've learned," said Father Pfaff. "It's hard to make it look like you're enjoying it when you're semi-panicked and trying to control everything and just executing the moves." †

## What was in the news on December 11, 1964? The hierarchy is critical of movie trends, and Catholics adjust to the 'New Mass'

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 December 11, 1964, issue of *The Criterion*:

- **Pope back in Rome after triumphal trip**
- **Pope asks for halt to arms race**
- **Seminary to 'absorb' Passionist clerics**  
"ST. MEINRAD, Ind.—Arrangements have been completed here for the transfer of the Passionist Fathers' Theologate [school of theology] from Louisville to St. Meinrad Seminary next September. According to a joint announcement by Archabbot Bonaventure Knabel, O.S.B., and the Very Rev. James Patrick White, C.P., Provincial of the Passionists' Holy Cross Province, Chicago, the move will enable the Passionist clerics to use the physical facilities and educational resources of the Benedictine-staffed school of theology."
- **Hierarchy raps trend in movies**  
"WASHINGTON—A warning against a 'deplorable trend' in films has been issued by the Episcopal Committee on Motion Pictures, Radio and Television, which calls upon religious leaders, educators, government officials—and particularly parents—to do something about it. The trend, the bishops point out, is 'a substantial decrease' in family films and an increase in objectionable fare noted in the annual report of the

*National Legion of Decency. This 'moral brinkmanship,' the committee adds, 'is compounded by the double-billing of the few available family films with adult or objectionable films.' This trend and practice, the Episcopal Committee says, reflect 'an avid desire for mass audiences and high profits, and a disregard for the spiritual and moral requirements of the spectators.'*

- **Legion of Decency Pledge**
- **New board announced at Alverna**
- **English bishops: Ease bars on attending non-Catholic services**
- **A loud 'Amen': New English Mass catching on**  
"Archdiocesan Catholics, along with their counterparts throughout the United States, are voicing a loud and distinct 'Amen' to the extensive use of English in the Mass. As the third week of the revised liturgy is about to begin, both clergy and laity are becoming more confident of their roles in the holy Sacrifice. Early signs of confusion are largely dissipating as prayer cards are increasingly utilized, microphones are adjusted, lay commentators and readers become more experienced, and the distribution of Communion is facilitated."
- **2 Catholic hospitals to get fund drive aid**
- **Jesuit speaker: Supports Teilhard theory**
- **Freedom is labeled 'capacity for eternal'**
- **Population data called misleading**
- **Press raps Arab stand**
- **Cincinnati schools have smaller classes**

- **Freedom vote postponement for best, Father Murray says**
- **Permits Masses for housebound**
- **Gives good report on 'shared-time' in Oregon District**
- **Alcohol is included in new fasting law**
- **Catholics mark Jewish festival**
- **Pope's trend worries three Dutch observers**
- **Catholic agencies aid job corps recruitment**
- **Junior Legion member makes rosary necklace**
- **Enrollment surge noted in colleges**
- **Psychiatry is called sanctity's handmaid**
- **New school approach urged by Msgr. Ellis**
- **'Blind' leading the blind**
- **Fulda native to aid in founding mission**
- **Named vicar general of Evansville Diocese**
- **Finish birth regulation study**
- **Church hit by money crisis in England**



Read all of these stories from our December 11, 1964, issue by logging on to our archives at [www.CriterionOnline.com](http://www.CriterionOnline.com). †

## Christmas schedule announced at Saint Meinrad Archabbey Church

The public is welcome to join the Benedictine monks of Saint Meinrad Archabbey in St. Meinrad, Ind., as they celebrate Christmas in the Archabbey Church. All times are Central Time.

On Dec. 24, Christmas Eve, vigils will begin at 7 p.m. and Mass will be celebrated at 10 p.m.

The Mass of Christmas Day will be celebrated at 9:30 a.m. on Dec. 25.

Mass is celebrated each day in the Archabbey Church at 7:30 a.m. on Monday through Saturday, and at 9:30 a.m. on Sunday and feast days. However, during the Christmas season, Mass will begin at 9:30 a.m. on Dec. 26 and on Dec. 27.

The Mass on Jan. 1, 2015, for the Solemnity of Mary, Mother of God, will begin at 9:30 a.m.

Also, the Archabbey Library will be closed on Dec. 24-28 and on Jan. 1, 3 and 4. The Saint Meinrad Archabbey Gift Shop will be closed on Dec. 24, 25, 31 and on Jan. 1. †

# Donor says helping her pastor an easy decision: 'He needed a kidney'

WEST SIMSBURY, Conn. (CNS)—A parishioner walks up to her pastor and says, "I want to give you my kidney."

The pastor smiles and says, "OK." Don't expect a punchline. It's no joke. Father Michael G. Whyte arrived at St. Catherine of Siena Parish in 2007 and has been pastor there since 2008. A type 1 diabetic, he began experiencing extreme tiredness and nausea at about that time, signs of kidney failure as a result of diabetes. Doctors gave him three choices: go on dialysis and live five or six more years; do nothing and die within six months; or get a kidney transplant and—if it's from a live donor—live 20 to 25 years.

Two years ago, he announced at Mass that he was on the waiting list for a kidney.

More than one parishioner offered to be tested to see if they would be qualified donors, but Margaret Domashinski, a parishioner who lives in West Suffield, Mass., already knew she would be the one.

"I knew I was a match," she said during an interview at the parish rectory on Nov. 19. "I know that's kind of spooky, but it's true. I knew."

Asked what it was about Father Whyte that prompted her to make the offer, Domashinski paused, as if puzzled by the question. "He needed a transplant. He needed a kidney," she said.

Father Whyte, looking fit as he sat beside his donor 10 weeks after the transplant surgeries, said, "I think it is very difficult when someone tells you that they're considering getting tested or they would like to give you a body part. It is very hard to say"—he struggled for words, then continued—"a mere thank-you doesn't seem to be appropriate."

When Domashinski made the offer about a year ago, after a daily Mass, Father Whyte was struck by her matter-of-fact attitude. She offered him

her kidney "like it was a doughnut," he said.

Of course, knowing instinctively that you are a match isn't quite good enough for the medical profession, and Domashinski underwent many levels of testing to ensure that both she and Father Whyte would have good chances of recovery. Their blood types had to match, and they do. Despite having family members with diabetes, the risk at her age—mid-50s—is minimal that she would develop it. Her overall health is good.

Other, more subjective factors came into play also, Father Whyte said. He said doctors asked Domashinski, "How are you going to feel if your other kidney has an issue or if your child needs one?"

He said doctors asked him, "How are you going to feel having a part of another person inside of you?"

On a scale of 1,000 to 5,000, with the lowest number being the best match, Domashinski scored 1,000—the same as a twin would score, he said.

Her husband, Michael, and the couple's three daughters—ages 17, 13 and 10—were 100 percent supportive, she said. "Go, Mom!" one daughter said. "Go for it, kiddo!" her husband said.

When it seemed all was set, Domashinski announced in the spring of 2014 that she was going to Africa to do mission work at Kampala Children's Center in Kampala, Uganda. Father Whyte said, "I got a little concerned. I said, 'Hey, you're going with my future kidney.'"

But Domashinski took every precaution and returned safely and in good health.

Father Whyte said, "The day before the surgery, I had a couple of people come in and say they hoped everything goes well, and they would get a little emotional. And I said to myself, 'What, do they think I'm going to die?'"

He said, "The day of our surgeries—as



Father Michael G. Whyte, pastor of St. Catherine of Siena Parish in West Simsbury, Conn., sits beside parishioner Margaret Domashinski in the parish rectory 10 weeks after their Sept. 9 surgeries. Domashinski donated a kidney to her pastor to save his life. (CNS photo/Jack Sheedy, *The Catholic Transcript*)

we are obviously operated on at the same time—the parish held a prayer vigil and ... they said it was a nonstop streaming of people coming in lighting candles and saying prayers."

Surgery was on Sept. 9 at Yale New Haven Hospital. Before undergoing three-port laparoscopic surgery to remove one of her kidneys, Domashinski told her doctor, "If I die during this procedure, make sure you give him my pancreas" as well.

But she and Father Whyte came through their surgeries fine. Domashinski said that Father Whyte's surgeon, Dr. Peter Yoo, came to see her in recovery and said, "Oh, your kidney started working before we even finished sewing it up! Oh, your kidney!"

Meanwhile, just hours after his surgery, Father Whyte was walking around his hospital room, not even in the slightest pain. (Domashinski actually had more pain than he had.)

They were both released three days later. At Mass a week later, Father Whyte praised the medical team.

Domashinski said, "And I was sitting in front saying, 'Yeah, that's mine! You'll get 30 years out of it!'" In telling the story, she punched the air with her fist.

Turning to his donor, Father Whyte said, "I don't know how you feel, but

sometimes I'm driving in the car and it hits me. This was major surgery. But at the same token, I was amazed—and I give this credit to God and my doctors—that within six weeks of having this transplant I was back to work and I'm full time."

Domashinski said the ease of her decision comes from her upbringing. Her parents told her, "You're not here just to be a piece of furniture."

Father Whyte said, "As we like to say here at St. Catherine's, we're going to take away her envelope. She doesn't have to give anymore."

Domashinski said, "I'd like to see more people thinking about all of our priests who are in hospital because not all priests have somebody there to visit them. ... We need to take care of these guys. They've given everything up."

Father Whyte said, "You know, I have to be honest, I'm not the bravest person in the world, but I never felt afraid. ... I had an entire parish praying for me. What else could happen but good?"

He added, "People are already waiting for another Lazarus to be raised from the dead or another 5,000 to be fed. Just open your eyes. God gives us miracles. We just call it medicine. But there are a lot of miracles out there."

He looked at his donor and said, "So this is really a miracle. It's a gift of life." †



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## Learn to speak the language of the Lord during Advent

By David Gibson

What language does the Lord speak? Advent is a great time for listening to the language of the Lord and learning to speak it—or, perhaps better, for learning to sing it. Pope Francis proposed as much a year ago during Advent.

To speak the language of the Lord, it is essential not only to learn “what” to say, but “how” to say it, said the pope. He meant that students of this unique language need to pay close attention to the way the Lord expresses himself.

The Lord “draws near” to people in much the way that a father or mother draws near a little child who is afraid, speaking tenderly and in words the child understands, the pope explained. Someone overhearing it might find the conversation ridiculous, with all its affectionate, endearing words.

But Pope Francis commented, “The love of a father and a mother needs to be close.” Thus, they “lower themselves to the world of the child.”

The Lord draws near “without making a spectacle,” becoming “small in order to make me strong,” said the pope. The quiet closeness and tenderness that characterize this way of speaking are “the music of the language of the Lord.”

This is how “it is with the Lord,” he noted. “This is the language of the Lord, the language of the love of a father or a mother.” It could become our language too, he made clear.

Learning any new language is a real accomplishment. It requires time and commitment. But as this demanding process unfolds, a new person emerges, someone able to speak in a new way.

The same is true of journeys toward many important points of destination in life. In retrospect, people see how they were transformed by the somewhat long, complicated process of acquiring needed job skills, caring for a baby during the early years, healing a broken friendship or coping with an energy-sapping illness that lingered for months and months.

Perhaps they discover that the entire process mysteriously changed them for the better in large or small ways. Maybe their self-respect grew. Or they may notice, with some surprise, that they now interact with others in a more understanding manner.

In any event, becoming new persons in large and small ways is what the Church encourages by inviting Christians to see Advent as a time of conversion, of transformation.

Because this is a season of watching for the Lord’s coming, conversion in Advent can have a lot to do with recognizing the Lord when he comes, taking care not to overlook his presence in the Eucharist, in ourselves and in others.

“The meaning of our lives is to be a process of conversion,” the Catholic bishops of Ireland said in a 2012 pastoral letter. They added, “We can gradually come to know ourselves and our destiny better,” but “the process is never completed, and it involves setbacks as



Children watch as Pope Francis blows out candles on a birthday cake presented to him during an audience in Paul VI Hall at the Vatican on Dec. 14, 2013. The pope turned 77 three days later. The audience was for families assisted by the St. Martha Dispensary, a maternal and pediatric clinic located at the Vatican. Last Advent, Pope Francis encouraged Catholics to learn the language of the Lord, which is the way that parents speak tenderly to their children. (CNS photo/L'Osservatore Romano via Reuters)

well as growth.”

Conversion is a word to describe “the journey by which we open ourselves, allow our outlook to be changed,” said the bishops. Conversion involves growing to recognize God as “the source of our gifts and our ability to develop them and use them well.”

What might an Advent conversion look like? Consider, for example, the spirit of competition or jealousy that characterizes many human relationships, setting people against each other, even within Church communities.

Pope Francis mentioned this in October when he discussed the body of Christ, which he insisted is not a “catchphrase.” Baptism “regenerates us in Christ . . . and unites us intimately among ourselves as limbs of the same body of which he is the head,” the pope said.

Should the members of Christ’s body, who are each other’s “limbs,” resent each other’s finest talents? Not according to the pope, who offered this advice:

“When I feel envious—because envy comes to everyone, we are all sinners—I must say to the Lord, ‘Thank you, Lord, because you have given this [talent or quality] to that person.’”

Thank God for his gifts to others, the pope proposed. I consider it a proposal with an Advent tone, since it involves watching for the coming of the Lord in others and not ignoring or dismissing his presence in them.

We are readily thankful for the good qualities God gives to us personally. But the habit of thanking God often for talents and qualities given to others might well demand a spiritual conversion, a journey prompting us to interact far more positively with those who are part of our lives.

The same seems true of learning the language of the Lord. Doing that could require a conversion to a changed way of speaking.

The Lord’s way of expressing himself is a language Christians indeed could learn, Pope Francis said. “Yes, we understand ‘what’ [the Lord] tells us, but we also see ‘how’ he says it. And we must do what the Lord does, do what he says and do it as he says it—with love, with tenderness.”

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

## True repentance during Advent ushers in the Prince of Peace

By Marcellino D’Ambrosio

The days before Dec. 25 are for shopping, office parties and stoking the Christmas spirit. While the world is decking the halls with boughs of holly, the Church is draping itself in the color purple—the same color as the penitential season of Lent.



A girl in St. Peter’s Square holds baby Jesus figurines for Pope Francis to bless during his Angelus at the Vatican on Dec. 15, 2013. Advent is a time for Catholics to respond to God’s call to repentance and conversion. (CNS photo/Paul Haring)

At church, we hear the message from the stern John the Baptist calling us to repent and change our lives, a far cry, indeed, from Frosty the Snowman.

How do we explain the need for conversion in this otherwise joyful season of anticipation? Maybe we can find the answer in a phrase that often appears on many Christmas cards: Peace on Earth. The world is obviously not at peace because human hearts are not at peace. We are pulled in opposite directions by competing desires, torn apart by loyalties to different gods.

So before the Prince of Peace can usher in a season of tranquility, the Forerunner must come with his stern message of warfare. The enemies of peace will not leave by their own accord. They must be put down. Peace is a fruit of victory.

The Holy Spirit that the Messiah brings comes not only as light, but as a cleansing fire. In the light of the Spirit, we must look at our lives and give him permission to burn away the impurities. This is part of conversion. It may hurt a bit, but the fire we’re put through is a refiner’s fire. The aim is to make us pure gold.

Repentance can mean a change of mind or a transformation of thinking. Repentance starts with an act of the intellect whereby we allow our values to be more influenced by God’s truth than the babble of outside influences.

A change of mind without a change of life is no change at all.

The world is too busy with the shopping frenzy before Christmas to attend to these things. But we must be different. The true Christian attitude toward holidays is first the fast, then the feast. The world’s approach is first the feast, then the hangover.

Let’s do it right. We have a lot of tools at our disposal, including the sacrament of reconciliation, daily prayer and fasting. We can use our creativity. We can fast from the din of television and social media and use the time to read God’s word, which can go a long way toward driving out the darkness and burning off the dross in our lives.

And try this little Advent custom: In our house, the Christmas crèche is set up early in Advent, but the manger remains empty. We get some bagged straw from a craft store. Even yellow yarn can do.

When anyone performs a hidden work of penance or charity, he or she may place a piece of straw or yarn in the manger to prepare a comfortable place of rest for the infant king. The goal? To fill the manger by Christmas Eve.

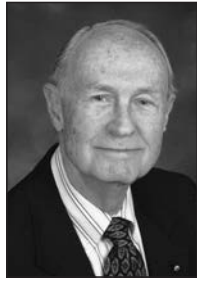
(Marcellino D’Ambrosio writes from Texas. He is co-founder of Crossroads Productions, an apostolate of Catholic renewal and evangelization.) †

From the Editor Emeritus/John F. Fink

## Old Testament: Book of Proverbs teaches wisdom

(Forty-ninth in a series of columns)

Normally, in this series about the Old Testament, the next book I'd be writing about is the Book of Psalms.



However, back in 2009 I wrote a series of 17 columns about that book, so it seems best to skip to the Book of Proverbs.

Of the seven Wisdom Books, the Book of Proverbs is probably the

one that best provides the guide for successful living that the ancient Israelites sought. But, of course, it isn't only the Israelites who struggle with questions about the meaning of life. Every culture does. So this book has universal appeal and significance.

The purpose of the Book of Proverbs, spelled out in the first chapter, is to teach wisdom: "That men may appreciate wisdom and discipline, may understand words of intelligence; may receive training in wise conduct, in what is right, just and honest" (Prv 1:2-3).

It then goes on, in 31 chapters,

to present eight different collections of proverbs—usually short pithy sayings that express basic truths or practical precepts—applicable to people in various walks of life. Some are addressed to children, others to young men, and still others to citizens. The final chapter describes the ideal wife, whose "value is far beyond pearls" (Prv 31:10).

Many of the proverbs in these collections employ what is known as parallelism, usually two parts in a poetic construction. Sometimes the second part repeats the first part with a slight variation: "On the way of wisdom I direct you, I lead you on straightforward paths" (Prv 4:11). More often it contrasts ideas: "Hatred stirs up disputes, but love covers all offenses" (Prv 10:12). And sometimes the second part advances the thought of the first part: "A cheerful glance brings joy to the heart; good news invigorates the bones" (Prv 15:30).

In chapter 1, the book tells us "The fear of the Lord is the beginning of knowledge" (Prv 1:7). This concept is repeated in chapter 9: "The beginning of wisdom is the fear of the Lord" (Prv 9:10). This fear is a

reverence and awe of God because of his sovereignty, goodness and justice. Besides being the beginning of wisdom and knowledge, this "fear" is also the foundation of religion.

The authors of these collections of proverbs believed that God created an order in nature and, if we could discern how that order operated and managed our lives accordingly, we would achieve wisdom, live successful lives, and find happiness.

The cultivation of virtue was seen as an important part of achieving wisdom and happiness. Discipline and self-control were seen as essential, and honesty, diligence, docility and humility were considered necessary for a good reputation.

Chapter 5 is a warning to young men against adultery and the seduction of women. It apparently was not deemed necessary to warn young women since, in a patriarchal society, they were kept in seclusion to guarantee their fidelity and only seductresses had freedom of movement.

The Book of Proverbs doesn't seem popular today, but there's a great deal of wisdom in this book written some 2,500 years ago. †

Cornucopia/Cynthia Dewes

## Fiddler on the Roof lauded tradition, and so should we

The holidays are times when traditions rule. We have the traditional visit to Santa in the department store, the cookies set out for him on Christmas morning, and so on.



We love to think about them, even when we're at a different point in our lives without little kids around, perhaps, or far away from people we love.

Still, we think traditions are important. The Catholic Church is known for its respect for tradition. We love the old-fashioned rituals, the glorious Latin hymns, the incense and candles. We Catholics may range from enthusiastic fans of Vatican II to spiritual reactionaries, but we all realize that tradition is essential to carrying the Church's message.

Having said that, we must admit that tradition just for its own sake is neither valuable nor necessary. Clinging to a certain symbol or way of doing things just because we've always done it that way makes no sense. And the results can be damaging if we refuse to recognize the moral value of certain scientific advances or changes in social attitudes.

For example, our attitudes about

respecting others who are different from us have changed, at least in public. Whether we agree with their behaviors or not, we must show respect for the homosexual, the protester, or the unmarried people living together as families.

Speaking of families, they seem to be fracturing these days, and I wonder if some of that destruction isn't due to the lack of tradition in modern family life. The frantic pace of combining work, marriage and parenthood in a tight economy and an often hostile culture makes it hard to manage a family in traditional ways. We're sure not in Kansas anymore.

That's why I was so pleased recently when my granddaughter asked hesitantly if we'd mind celebrating Christmas with her family on a different day. She has three small children, and she said that she and her husband would like to spend Christmas day just with them. In other words, she's establishing a new tradition in her little family.

She was afraid she might hurt my feelings by asking this, but I was proud of her. She has the right idea about what's important. When we were young parents, we set a pattern of family custom, and now it's time for them to do the same. Now, my husband's and my responsibilities have shifted from being

in charge of every event to sitting back and enjoying the scene.

Indeed, one of the great pleasures of this time of life is to observe what our kids found meaningful in our family traditions, how they changed or abandoned them, or what creative new ways they've come up with. But the important thing is that they find family traditions to be something they want and need.

When people marry, they bring their traditions together and these become the basis of the new family's custom. In our case, both our families opened presents on Christmas Eve, while we set up the Christmas tree earlier in December and my husband's family did it on Christmas Eve. This and other mild differences morphed into what our kids remember: all of us decorating the tree a couple of weeks before Christmas, while munching Norwegian goodies such as krumkake and Jule Kage.

Some of our children continue these things, while others have adopted and adapted new ones. The point is, they do them as a family. We hope that all families might be traditional during this Christmas season. †

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

The Human Side/Fr. Eugene Hemrick

## Paying attention ahead of the Christmas season

For some, the Christmas season is a time of joy, while for others it's a time of sadness or stress. For most of us, it never quite measures up to the



white Christmas of our dreams, or the one we think we should be having. Could it be that we don't know where to capture its real spirit?

An excellent means for changing this can be

found in Father John Dunne's book *Dark Light of Love*. In it, he quotes Nicolas Malebranche, who writes, "Attention is the natural prayer of the soul."

Father Dunne explains that "attention can be a relation with God and with others and with all living beings. It is by way of attention that

we walk the road of union and reunion. Attention is how we find our way through the dark night of faith, attention to things happening, to signs, to the heart speaking, to the way opening up before us."

One of the undesirable side effects of our times is that we live in a world full of distractions. These distractions leave us with little time to pay attention. These distractions have created less introspectiveness on our part, heightened inattentiveness and dulled our sensitivities. Spouses, children and friends often become a blur as we rush through the day, especially during the Christmas season.

Problems may plague us, yet we never seem to take time to listen to what the heart tells us to do to fix our problems. We need to ask: Is life merely a series of passing events? Do we fail to enter into life more deeply because of inattentiveness? Do we ever think

of how much we miss out on because we're rushing? When last have we truly stopped to smell the roses? Have we found time for our loved ones and imbibed the wonders of God's creation?

Father Dunne speaks of union and reunion as outcomes of paying attention. Implied here is the forming of relationships in which we put aside our self-interests and give full attention to others, to those who mean the most to us in life. We need to unite with them. This attention forms the heart of real friendship, of true love or cherished comradeship.

Most important, forming a relationship with God is at the very heart of the heavenly Christmas that we dream about and deserve because it forces us to focus our attention on our heavenly Father, its creator.

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

Twenty Something/

Christina Capecchi

## Light the candles, pour the wine: the Catholic call to celebrate

Grace Osterbauer was a 24-year-old bride-to-be when she took her first cake-decorating class, and the impulse compelling the Texas beauty



to make that \$35 investment remains today, now a 40-year-old mother of eight.

"I wanted to make the Catholic events of our lives super special," she said.

Grace and her husband, Paul, are both frugal, raised in homes where "celebrating was minimal," she says.

There's a widely circulated story in Paul's family about a grandpa who didn't want to light the candles at his daughter's wedding reception until she and the groom arrived, hesitating to burn them longer than necessary, a Great Depression mentality he couldn't shake.

An exasperated protest from the groom's mother became a punch line and a call to action: "Light the candles!"

Some occasions warrant celebration, even if it costs a bit more, like the Costco bottled root beer Grace splurged on for her son's first Communion party, which made for a nice decorative touch and well-received root beer floats.

She has filled a hutch with merry-making contents: crystal glassware, gold candlesticks, festive tablecloths, hand-cut banners, pedestal cake stands. And for the past six years, the homeschooling mom has made a business of sweetening others' celebrations, taking orders for customized sugar cookies that mark baptisms and birthdays, first Communions and confirmations, graduations, promotions and retirements.

She waits until the kids are in bed to whip up her royal icing and retrieve her piping tips, squeezing out scallops as her iPad sounds a mix of Dixie Chicks and Bob Marley.

"It may be just a cookie," Grace said, "but it can help people realize how special they are. It makes them feel worth and love."

I've been collecting stories of Catholics like Grace, people who make a point to celebrate blessings in their lives—both the neon and the pastel.

I spoke to Greg Arrigoni, a certified balloon artist who first developed an understanding of "sharing and caring" as a boy at Sacred Heart Parish in St. Paul, where he and his dad brewed huge pots of coffee for social gatherings. By 22, Greg was dressing up as Santa Claus at Christmas. His grandma bought the most expensive white fur at the fabric store—\$15 a yard—and made the Santa suit he still wears today, 37 years later.

The balloon art came about in response to an annual tradition at a Mississippi River marina: to share a bottle of champagne each spring when your boat is launched. One year, Greg decided to up the ante, surprising fellow boaters by filling his houseboat with balloons and releasing them at the river. There was something about balloons—bright, cheery and nostalgic—that kept beckoning to Greg. Soon he was buying them in wholesale and flipping through the pages of a magazine called *Balloon Images*, astounded by the intricate creations.

"I had to be part of this," said Greg, who has since created the world's largest balloon arch, the product of 65 helium tanks and 140,004 three-foot balloons.

Despite its reputation for deprivation, our Catholic faith is a celebratory one. We are drawn into thanksgiving with incense and bells, candles and wine. We mark feast days and holy days. We celebrate the Mass.

Every act of celebration, however simple, can be a spiritual exercise, affirming life and honoring the Creator. When we pause and applaud the occasions that have meaning but no traditional link to invitations or toasts—the creation of a Bible study, the loss of five pounds, the mastery of a junk drawer—our hearts expand. We can catch a whiff of heaven, a world that is whole, healed and joyous, where the celebration never ends.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn., and editor of [SisterStory.org](http://SisterStory.org), the official website of National Catholic Sisters Week.) †

Third Sunday of Advent/Msgr. Owen F. Campion

# Sunday Readings

Sunday, December 14, 2014

- Isaiah 61:1-2a, 10-11
- 1 Thessalonians 5:16-24
- John 1:6-8, 19-28

This weekend, the Church celebrates "Gaudete Sunday," the name coming from the opening word of the entrance antiphon of the Mass for the Third Sunday of Advent. In Latin, "gaudete" means "to rejoice." Rejoicing is not indicated because Advent and its stress on prayer and penance almost are completed, but rather because Christmas is nearer.

Another reason for rejoicing is that everyone hopefully feels closer to God as a result of observing Advent with prayer, reflection and penance. If Advent has been followed as intended by the Church, all are nearer to a fuller communion with the Lord, the "light of the world."

Priests may wear rose-colored vestments on this weekend, symbolizing that the dark violet of Advent is already being lightened by the forthcoming light of the Lord's arrival in our souls.

The third part of Isaiah furnishes the first reading. When this passage was written, the people of God were weary and, frankly, quite frustrated.

They, or their forebears, had undergone great hardship in Babylon. When finally allowed to leave Babylon to return to their homeland, they understandably were overjoyed.

Returning home, however, they found a sterile and parched land. Want was everywhere. Had God tricked them? Did he provide for their release from Babylon only to subject them to further trials at home? Did God even exist, anyway?

Typically for the last section of Isaiah, this reading glows with optimism. Whatever may be the reality of the moment, a wondrous future awaits those loyal to God. The faithful always have cause to rejoice.

St. Paul's First Epistle to the Thessalonians provides the second reading. Impatience to see Christ's second coming occur was widespread in the first generations of Christianity. This reading clearly anticipates the Lord's glorious return.

Longing for the second coming among the early Christians is not hard to explain. They had much to endure. Fearful persecution had developed. Christianity was outlawed. The culture all around the Christians was hostile. Temptations to renounce the Gospel abounded.

Paul reassured the Christians of Thessalonica, telling them to be true to the Gospel. God's goodness one day would prevail.

St. John's Gospel is the source of the last reading. The reading is a story about John the Baptist, whose own identity puzzled many of his contemporaries. Some assumed that John was the Messiah. Others wondered if he were Elijah, or another prophet who had returned to Earth.

John was very firm in replying to this speculation. Another would follow him. John's calling was to prepare the way for the true representative of God, who eventually would come. It will be wonderful. John is not worthy even to untie the straps of his sandals.

## Reflection

The Church calls us to rejoice, presuming that we have spent the weeks of Advent pondering within ourselves the meaning of salvation for us personally and individually. It presumes that we have sought God and truth in our prayer and in our penance. It supposes our sincerity.

It also presumes that we have increased in our faith in Jesus through this process of prayer and reflection. When the Lord's kingdom comes, we are prepared to sing, "Gaudete!" "Rejoice!"

We will face obstacles prior to the Lord's glorious second coming, which we anticipate in Advent. We will be tempted to ignore God, to forsake our resolve to become saints. The Israelites exiled in Babylon and the early Christians in Thessalonica were also tempted. The Lord, however, will prevail. Our patience and determination will not be in vain.

Always the good teacher, always interested in guiding us to God's presence in the reality of our lives, the Church instructs us in these readings to continue looking for the authentic Jesus and not create our own version of the messiah.

If we have the true image of the Lord in our eyes, we will reject sin. We will find God. †



## Daily Readings

### Monday, December 15

Numbers 24:2-7, 15-17a  
Psalm 25:4-5ab, 6, 7bc, 8-9  
Matthew 21:23-27

### Tuesday, December 16

Zephaniah 3:1-2, 9-13  
Psalm 34:2-3, 6-7, 17-18, 19, 23  
Matthew 21:28-32

### Wednesday, December 17

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

### Thursday, December 18

Jeremiah 23:5-8  
Psalm 72:1-2, 12-13, 18-19  
Matthew 1:18-25

### Friday, December 19

Judges 13:2-7, 24-25a  
Psalm 71:3-4a, 5-6b, 16-17  
Luke 1:5-25

### Saturday, December 20

Isaiah 7:10-14  
Psalm 24:1-4b, 5-6  
Luke 1:26-38

### Sunday, December 21

Fourth Sunday of Advent  
2 Samuel 7:1-5, 8b-12, 14a, 16  
Psalm 89:2-5, 27, 29  
Romans 16:25-27  
Luke 1:26-38

## Question Corner/Fr. Kenneth Doyle

# Cremated remains should be treated with reverence and not be scattered

**Q**I understand that, as Catholics, if we choose to be cremated our cremains



are to be treated with dignity and must be buried or entombed. My husband and I have two family members who have asked us to arrange to have their ashes "scattered." One is a Catholic, one is not. Does our duty to follow Church teaching

on this matter override the wishes of our family members (even of the non-Catholic one)? I am uncomfortable with one day having to carry out their request, but I'm unsure as to how to respond. (Virginia)

**A**You are correct on the Church's teaching. Although the Vatican in 1963 lifted the ban on cremation, the Church specifies that cremated remains are to be treated with the same reverence as the body of a deceased person. This means that the cremains are to be placed in a worthy vessel and, following the religious services, to be buried or entombed in consecrated ground.

They are not, for example, to be kept on a mantelpiece or scattered in the deceased's favorite park. Your duty as faithful Catholics overrides the desire of your family members. I see no philosophical justification for distinguishing between the Catholic relative and the non-Catholic. The Church's reverence for the remains of each of them is equal. (My guess is that you would also buy yourself some extra family trouble if you distinguished.)

I think this is a "teachable opportunity" for you. You should tell each of the two that, as a faithful Catholic, you would feel (in your words) "uncomfortable" carrying out their wishes, and then go on to explain to them the reason for the Church's teachings regarding reverence for the cremated remains.

**Q**What is the proper way of disposing of a wedding ring that is no longer wanted? Many years ago, I was married in a Catholic church, and our rings were blessed as a part of the wedding ceremony. Some years later I was divorced, and the marriage was declared null by the Catholic Church. Since that time, my wedding ring has sat in my jewelry box as I have never been sure what to do with it. Several years after the declaration of nullity, I married

another woman in a Catholic ceremony, and that union remains to this day. At this point, I want to clean out my jewelry box and get rid of the ring from my first wedding. What options do I have? (City of origin withheld)

**A**Church law on disposing of blessed objects is not very specific. The *Code of Canon Law* simply says that "sacred objects, which are designated for divine worship by dedication or blessing, are to be treated reverently" (#1171), and are not to be used in inappropriate or profane ways.

Church custom over the years has extended that reverence to all articles blessed for devotion, even if not used in a liturgical context. The general practice when disposing of blessed articles such as rosaries, statues or medals has been to burn them or to bury them. However, if an article has been substantially damaged and can no longer be used for the religious purpose intended, it is commonly thought to have lost its blessing.

Since your ring was blessed as a sign of the lasting love between you and your first wife, I would argue that it no longer serves its original religious purpose. (The priest at a wedding ceremony prays that "these rings be a symbol of true faith in each other and always remind them of their love.") My view is that you are free to do what you want with the ring—perhaps donate it to a charity.

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

## My Journey to God

### Finding God in the Chaos

By Natalie Hoefler

Christmas cards seem to have it all wrong—  
The serene scene of Mary, Joseph, shepherds and beasts  
Gathered in reverent peace around the manger,  
While angel choirs sing joyous songs.  
No worries, it would seem, in the least—  
All is tranquil with friend and stranger.  
Are you kidding me?  
A young woman, her first time in labor,  
Away from home, lodging in a stable,  
A feeding trough as bed for the baby,  
And a smelly donkey for a neighbor?  
That calm seems less real, more fabled.  
The whole situation sounds frantic to me.  
And yet there, in the midst of the stress  
And chaos, can be found the one true God.  
So maybe when we find life to be a busy,  
Stressful, tumultuous mess,  
We'd do well if we paused—  
And looked for God's presence in the chaos.



(Natalie Hoefler is a reporter for The Criterion and a member of St. Monica Parish in Indianapolis. The poem was inspired by a Christmas homily given by Msgr. Paul Koetter years ago at St. Monica. People surround a Nativity scene set under a large Christmas tree in Manger Square in the West Bank town of Bethlehem Christmas Eve on Dec. 24, 2012. The Church of the Nativity, seen in back, is revered as the site of the birth of Jesus. (CNS photo/Ammar Awad, Reuters)

## 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 46206 or e-mail to [nhoefler@archindy.org](mailto:nhoefler@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.

**BEHLMER, Betty C.**, 72, St. Mary, Greensburg, Nov. 26. Wife of Alfred Behlmer. Aunt of several.

**GOHN, David**, 73, St. Andrew, Richmond, Nov. 22. Husband of Barbara Gohn. Father of Traci Lagacy and Todd Gohn. Brother of George Gohn. Grandfather of three.

**HARTH, Brayden Lee**, 3, St. Paul, Tell City, Nov. 20. Son of Stephanie Leah Harth. Grandson of Karen Leah Harth and Dennis Lee. Great-grandson of Oma Sprinkle.

**HOBBS, Mary Pat**, 83, Holy Family, New Albany, Nov. 23. Wife of Floyd Hobbs, Jr. Mother of Janice Adkins, Patti Bauder, Sandy Fitzgerald, Mary Ann, Brian, Jim and Paul Hobbs. Grandmother of 13. Great-grandmother of 12.

**KERSTIENS, Norma L.**, 72, St. Boniface, Fulda,

Nov. 16. Wife of Dennis Kerstiens. Mother of Karen Ketzner, Debra Moore, Dave, Randy and Rick Kerstiens. Grandmother of 11. Great-grandmother of two.

**LOUGHERY, Mary Lou**, 87, St. Luke the Evangelist, Indianapolis, Nov. 19. Wife of Jim Loughery. Mother of Anne Heid, Susan Loviscek, Lora Prange, Beth Schweikert, Mark, Stephen and Tom Loughery. Grandmother of 14.

**MCKEE, Robert M.**, 61, St. Mary, Greensburg, Nov. 27. Father of Andrea McKee and Brian McKee. Brother of Stacy Kulpinski and Pat McKee. Grandfather of four.

**MILLER, Frank E.**, 77, St. Teresa Benedicta of the Cross, Bright, Nov. 14. Husband of Joan (Spaeth) Miller. Brother of Norma Middendorf.

**MULLIS, Janet S.**, 78, St. Bartholomew, Columbus, Nov. 25. Mother of Ursula Cartwright and Herman Trilling. Sister of Herod Barr, Jr. Grandmother of six. Great-grandmother of three.

**NEYENHAUS, Allocius L.**, 86, St. Paul, Tell City, Nov. 22. Mother of Marietta Ney, Sheila Lasher Wheeler, Marcus and Paul Neyenhaus, Sr. Sister of Denny and Harold Hess. Grandmother of seven. Great-grandmother of several.

**OLSZEWSKI, Ruth (Neal)**, 89, Our Lady of Perpetual

Help, New Albany, Nov. 25. Mother of Cathy Boerner, Donna Lewis and Patricia Waggoner-Mann. Sister of Agnes Back, Thelma Bolten Bingham Smith and Sue Evans. Grandmother of six. Great-grandmother of 11.

**PIAZZA, Anthony Vincent**, 61, St. Roch, Indianapolis, Nov. 27. Brother of Pete Piazza. Uncle of several.

**RODECKER, Joseph**, 91, St. Pius X, Indianapolis, Nov. 18. Husband of Jean Rodecker. Father of Carrie Pappas and Bill Rodecker. Grandfather of six. Great-grandfather of 12.

**WALKER, Joseph V.**, 91, St. Luke the Evangelist, Indianapolis, Nov. 19. Father of Sally O'Brien and Jim Walker. Brother of Jeanne Wilhelmus and Phil Walker. Grandfather of six.

**WALLACE, Roland W.**, 78, St. Mary, Navilleton, Nov. 26. Husband of LaVerne Wallace. Father of Janet Kruer, Jill, Brian, Jerry and Michael Wallace. Brother of Joyce Pruhs, Kay Wise and Richard Wallace. Grandfather of 10. Great-grandfather of one.

**WANINGER, Leona M.**, 95, St. Boniface, Fulda, Nov. 28. Mother of Patty Kluemper, Laura Meunier, Carolyn Otto, Mary Lou Rothgerber, Betty Survanca, Virginia Witte, Barbara, Jerome, Mike, Tim and Tom Waninger. Grandmother of 19. Great-grandmother of 26. Great-great-grandmother of two. †

# Thanksgiving charity



Archbishop Blase J. Cupich of Chicago hands out Thanksgiving turkeys at the St. Columbanus Parish Food Pantry in Chicago on Nov. 26. The pantry serves nearly 500 families every Wednesday, and the special distribution of turkeys provided families with the items they needed to prepare a Thanksgiving meal. (CNS photo/Karen Callaway, Catholic New World)

## Dominican Sister of Peace Ruth Elsner taught in Cuba, ministered in retreat centers

Dominican Sister of Peace Ruth Elsner died on Nov. 24 at Spring View Hospital in Lebanon, Ky. She was 88.

The Mass of Christian Burial was celebrated on Dec. 4 at the Sansbury Care Center Chapel in St. Catharine, Ky. Burial followed at the St. Catharine Motherhouse cemetery.

Sister Ruth was born on Oct. 20, 1926, in Indianapolis.

She entered the Dominican Sisters of St. Catherine De'Ricci, based in Elkins Park, Pa., on July 16, 1950, and professed final vows on Feb. 13, 1953. Two years ago, that congregation of sisters merged with the Dominican Sisters of Peace, based in Columbus, Ohio.

Sister Ruth earned a bachelor of science degree in business from Drexel University in Philadelphia, and a master's degree in biblical studies from Marywood University in Scranton, Pa.

During 61 years as a Dominican, Sister Ruth ministered in Catholic education in Havana, Cuba. She later served on the staff of retreat centers in Albuquerque, N.M., Elkins Park, Pa., and Kendall, Fla. and as an assistant archivist at St. Catharine Hall at Elkins Park. She dedicated herself entirely to prayer beginning in 1913 at Sansbury Care Center.

Memorial gifts may be sent to the Dominican Sisters of Peace, Office of Mission Advancement, 2320 Airport Drive, Columbus, Ohio 43219-2098 or donate online at [www.oppeace.org](http://www.oppeace.org). †

Sisters Elizabeth Mary (left), 79, Carolyn (center), 99, and Bridget, 96, have together devoted more than 200 years to religious life. They and some 35,000 senior Catholic sisters, brothers, and religious order priests benefit from the Retirement Fund for Religious. Your gift helps furnish medications, nursing care, and more.

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Make check payable to Mission Office with Religious Retirement on memo line.

Or give at your local parish December 13-14.

Photo (left to right): Sister Elizabeth Mary Knight, ASCJ; Sister Carolyn Capobianco, ASCJ; Sister Bridget Esposito, ASCJ.

# Former chaplain receives prestigious Franciscan Alliance award

Compiled by Natalie Hoefler

Father John Mannion received the Blessed Maria Theresia Award from Franciscan Alliance health system during a ceremony on Oct. 28.

The award is named in honor of Blessed Maria Theresia Bonzel, foundress of the Sisters of St. Francis of Perpetual Adoration, the order which created Franciscan Alliance. The award is presented to “a person who exemplifies the personal qualities of our foundress,” explained St. Francis of Perpetual Adoration Sister Jane Marie Klein, president of the Franciscan Alliance board, before presenting the award.

She described Father Mannion as one who “has shared his dedication and service without counting the cost, his only concern to respond to the call of Christ to meet the needs of those in such need of [God’s] love, to be a servant to God’s people.”

Father Mannion was ordained a priest in the Diocese of Lafayette, Ind., in 1968. During his years as a pastor in the Diocese of Lafayette, Sister Jane Marie noted that Father Mannion “was always associated with ministering to the needs of patients in hospitals and nursing homes, as well as celebrating Mass at various hospitals in the absence of a hospital chaplain. He always had a special love for the sick and the elderly.”

After two decades in parish ministry, Father Mannion was granted permission to move to health care ministry. He began working as a certified chaplain at St. Francis Hospital in Beech Grove in 1988, and was promoted to

director of spiritual care services in 1999.

He has served twice as the Indiana representative to the National Association of Catholic Chaplains (NACC) and received that organization’s Outstanding Service Award for Region VII.

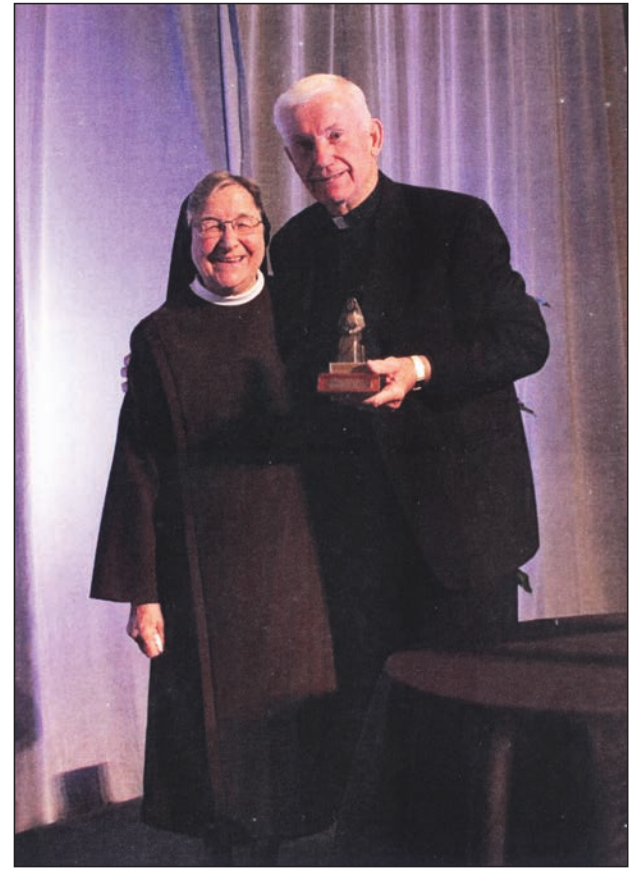
With St. Francis Hospital (now part of Franciscan Alliance), Father Mannion served on and chaired the St. Francis Institutional Ethics Committee and provided internal training, among other tasks.

An example Sister Jane Marie cited of Father Mannion’s model care for others was his eight-year friendship with an elderly man, Charlie Ressler, who asked the priest to care for him upon the death of the man’s wife.

“Father John spent part of nearly every day taking care of Charlie [for eight years],” Sister Jane Marie shared. “After Charlie moved to St. Paul Hermitage [in Beech Grove], they became twice-a-day visits.”

Since his retirement—“at last count, his third,” Sister Jane Marie quipped—in 2014, Father Mannion has spent time caring for his older brother in Florida, who is in declining health, visiting him twice a day.

“It’s a pretty prestigious award,” Father Mannion commented of the Blessed Maria Theresia Award. “I was sure humbled when they called me in Florida.” †



Father John Mannion receives the Blessed Maria Theresia Award from St. Francis of Perpetual Adoration Sister Jane Marie Klein, president of the Franciscan Alliance board, on Oct. 28. (Submitted photo)

## 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. 14, 1:30 p.m. for Immaculate Conception, Millhouses; St. Charles Borromeo, Milan; St. Maurice, Napoleon; and at St. John the Baptist, Osgood, at St. John the Baptist, Osgood
- Dec. 16, 6-8 p.m. at St. Michael, Brookville
- Dec. 17, 6:30 p.m. at St. Louis, Batesville
- Dec. 18, 6:30 p.m. at St. Teresa Benedicta of the Cross, Bright
- Dec. 18, 6:30 p.m. at St. Catherine of Siena, Decatur County, at the Enochsburg campus

### Bloomington Deanery

- Dec. 16, 7 p.m. at St. Agnes, Nashville
- Dec. 17, 6:30 p.m. at St. Jude, Spencer
- Dec. 18, 6 p.m. at St. John the Apostle, Bloomington

### Connersville Deanery

- Dec. 16, 6:30 p.m., following 5:15 p.m. Mass for Richmond Catholic Community at St. Mary, Richmond

### Indianapolis East Deanery

- Dec. 14, confessions will be heard in the Blessed Sacrament Chapel after the 10:30 a.m. Mass at SS. Peter and Paul Cathedral. Confessions are also heard

in the Blessed Sacrament Chapel from noon to 1 p.m. each Friday.

- Dec. 15, 7 p.m. for Our Lady of Lourdes and St. Therese of the Infant Jesus (Little Flower) at St. Therese of the Infant Jesus (Little Flower)
- Dec. 18, 7 p.m. at St. Mary

### Indianapolis North Deanery

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

### Indianapolis South Deanery

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

### Indianapolis West Deanery

- Dec. 17, 7 p.m. at St. Gabriel the Archangel
- Dec. 18, 6:30 p.m. at St. Susanna, Plainfield

### New Albany Deanery

- Dec. 14, 3 p.m. at Holy Family, New Albany
- Dec. 16, 7 p.m. at Our Lady of Perpetual Help,

New Albany

- Dec. 17, 6:30 p.m. at St. John Paul II, Sellersburg
- Dec. 17, 7 p.m. at St. Anthony of Padua, Clarksville
- Dec. 17, 7 p.m. St. Mary, Navilleton
- Dec. 21, 4 p.m. at St. John the Baptist, Starlight

### Seymour Deanery

- Dec. 14, 2 p.m. for Holy Trinity, Edinburgh, and St. Rose of Lima, Franklin, at St. Rose of Lima, Franklin
- Dec. 17, 7 p.m. for Our Lady of Providence, Brownstown, and St. Ambrose, Seymour, at St. Ambrose, Seymour
- Dec. 21, 4 p.m. for American Martyrs, Scottsburg and St. Patrick, Salem at American Martyrs, Scottsburg. †

### Advent resources are available on archdiocesan Web site

During the season of Advent, the Archdiocese of Indianapolis will have a special webpage at [www.archindy.org/advent](http://www.archindy.org/advent).

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

## Classified Directory

For information about rates for classified advertising, call (317) 236-1454.

### Ministry

#### Online Lay Ministry Formation

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer not-for-credit online theology classes:

- Courses on the Catechism of the Catholic Church from CDU
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- Employees also receive reimbursement upon course completion

For more information, please log on to [www.archindy.org/layministry](http://www.archindy.org/layministry)



### Legal

**Report sexual misconduct now**

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

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

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## Principal Beginning 2015-16

Sacred Heart Model School in Louisville, Kentucky, a Catholic co-ed K-8 school with the International Baccalaureate Middle Years Programme, is accepting applications for Principal for the 2015-2016 school year. With an enrollment of 360 students, Sacred Heart Model School is one of four Sacred Heart Schools. The Model School is located on the 48-acre Ursuline Campus and is sponsored by the Ursuline Sisters of Louisville. Sacred Heart Model School faculty, staff, and students strive to live out the Ursuline Core Values of community, reverence, service, and leadership daily. The Model School is the only Catholic and private school in Kentucky authorized as a Middle Years Programme school for grades 6-8. The small class sizes, differentiated instruction, specialized science faculty, concentration on world language development, and expansive arts offerings set the Model School apart. Sacred Heart Model School is a Catholic school where all faiths are welcomed.

The principal will be a dynamic and highly motivated individual, will provide outstanding leadership, and will collaborate with all constituents as well as Sacred Heart Schools personnel. The principal must be a mission driven, visionary leader committed to diversity with exceptional communication and organizational skills, who is current in education and technology trends and has experience in instructional leadership, curriculum development and school management. The applicant must be a practicing Catholic, with a minimum of 3-5 years administrative experience and be eligible for Kentucky certification in instructional leadership. Doctorate preferred. Sacred Heart Model School is a member of Sacred Heart Schools and is sponsored by the Ursuline Sisters. Send resumé and cover letter to [steve@angelgroup.com](mailto:steve@angelgroup.com). EOE.

# Seniors lead Cathedral to Class 5A state title—again

By John Shaughnessy

Coach Rick Streiff always tells his football players at Cathedral High School in Indianapolis that their season—like life—is a journey.

He continually makes that point to remind them to not get caught up in the emotional swings of the season, to keep their focus on their effort, their dreams and their goals.

“I say it so much that they tease me about it,” Streiff says with a laugh.

Streiff’s laugh is touched by pure joy, the same joy that has marked the journey of another successful football season for Cathedral. On Nov. 29, the Irish won the Class 5A football state championship of the Indiana High School Athletic Association.

The team also collected several defining records for the program in their 56-7 win over LaPorte High School at Lucas Oil Stadium in Indianapolis.

The 2014 state football championship was the 12th for Cathedral, tying the private school with Bishop Chatard High School in Indianapolis.

The Irish also set records by earning a fifth straight championship and winning 30 consecutive tournament games since 2010.

Streiff also earned his 10th state title as the head coach of Cathedral, making him the state’s all-time leader in that category.

“It’s been quite a run,” the coach says about Cathedral’s five straight state championships. “It’s really a credit to a lot of people—the kids, the coaching staff, parents, the administration and the school. It all has to be in place and be supported for it to happen. Everything is in place to get the best out of the kids on the football field and off the football field.”

Streiff especially credited the seniors for the team’s success this year.

“One of the things we talk about a lot with all our seniors is, ‘What’s your legacy? Your team will go as far as you will take us.’ There’s an expectation of, ‘This is my stamp on the program.’”

“This is a group that had a lot of tenacity. When they got ahead of you, they wouldn’t let go. The other thing about them is their



The football team of Cathedral High School in Indianapolis poses with the Indiana High School Athletic Association Class 5A trophy after their 56-7 victory over LaPorte High School in the state championship game on Nov. 29 at Lucas Oil Stadium in Indianapolis. (Submitted photo)

perseverance. They just hung in there.”

Their coach saw that quality shine through in the semi-state game against Bloomington South High School, a game Cathedral won in overtime, 27-24.

“We were never ahead until the last play of that game,” says Streiff, who has been the head coach at Cathedral for 20 years. “That was the coming together of all that tenacity and perseverance.”

It all made for a joyous end to the journey.

“The kids listened,” Streiff says. “There’s just a firm belief that when the tournament rolls around, we’ll be playing our best football. There’s a sense of pride in being able to have that kind of success.” †



“One of the things we talk about a lot with all our seniors is, ‘What’s your legacy? Your team will go as far as you will take us.’ There’s an expectation of, ‘This is my stamp on the program.’”

—Rick Streiff, Cathedral High School football coach

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



Special to The Criterion

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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Luke 6:38

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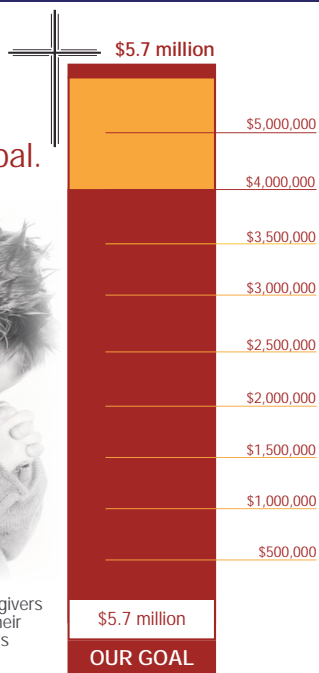
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