



The

# Criterion

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**'We are all God's children'**

African Mass celebrates archdiocese's various cultures, page 3.



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## An Advent tradition



## Pope prays for migrants, encourages international assistance

VATICAN CITY (CNS)—

Pope Benedict XVI expressed concern for the millions of migrants around the world, and encouraged the agencies trying to help them.



Pope Benedict XVI

"I entrust to the Lord all those who, often forcibly, must leave their homeland, or who are stateless," the pope said at his noon blessing on Dec. 4.

"While I encourage solidarity for them, I pray for all those who are

doing their utmost to protect and assist these brothers and sisters in emergency situations, even if it means exposing themselves to serious hardships and dangers," he said.

The pope noted the upcoming anniversaries of international conventions dedicated to assisting migrants worldwide.

In early December, government representatives were to meet in Geneva to mark the 60th anniversary of the International Organization for Migration and discuss migration issues.

The next day, the Vatican announced that the international organization had accepted the Holy See as a full member state.

Archbishop Silvano Tomasi, Vatican representative to international organizations based in Geneva, told Vatican Radio on Dec. 5, "At a time when we're seeing a continuous increase in migrants, refugees and people on the move for various reasons, it's important to be present and participate in the efforts of the international community to bring something specific, which is typical of the Holy See—an ethical voice."

The archbishop said for centuries Catholics have generously assisted migrants and refugees "independently of their religious faith, their color and their legal situation. It is the human person, the dignity

See POPE, page 2

For 17 years, Shirley Fox has planned the Live Nativity at Franciscan St. Francis Health—Beech Grove. This year, the annual event will be held on Dec. 12. Here, Fox poses by a glass Nativity scene of the Baby Jesus being admired by Franciscan friars. The artwork is outside the chapel of Franciscan St. Francis Health—Indianapolis.

## Hospital's Live Nativity captures the joy and hardship of the first Christmas

By John Shaughnessy

As she plans the Live Nativity at the Catholic hospital where she works, Shirley Fox knows there are certain realities that she can count on happening every year.

First, there are always enough good people who believe in the power of the first Christmas story that Fox rarely has any difficulty filling the roles of the shepherd, the two angels and the Three Wise Men.

She also knows she has to be far more

pro-active in finding the right mother and child for the roles of the Blessed Mother and the Baby Jesus—especially since she has learned that it helps to have an infant who is no older than six weeks by the time of the Live Nativity.

"Once you get beyond that six-week mark, they're too big, and you have to worry about them cooing and making noises," Fox says with a smile.

So that reality puts Fox in the sometimes strange position of keeping a lookout at the hospital for pregnant women who will give birth by early November.

"This year, I noticed there were a couple of women pregnant in the pharmacy," she says. "There's always someone willing to be Mary."

Then there is the most consistent reality that she has learned in 17 years of planning the Live Nativity at Franciscan St. Francis Health—Beech Grove.

"I've learned not to stress about it," says Fox, the mission coordinator within the hospital's service excellence department. "After a few years, I came to the conclusion that this is not my doing, God

See NATIVITY, page 2

## After more than a century of service, Krieg Bros. Religious Supply House closes its doors

By Sean Gallagher

Krieg Bros. Religious Supply House was an institution for Catholics and people of other faiths in Indianapolis for nearly 120 years.

But the tradition of purchasing gift items, books and parish supplies at their downtown location within view of Monument Circle came to an end when the store closed for the final time on Dec. 3.

"It was a staple of our Catholic diet," said Caris Roller as she stood in a long line of customers to purchase items on the store's last day of business. "There was food for our souls in the place. There's no other store like this for our faith. There's nothing of this magnitude."

Roller, a member of Our Lady of the Most Holy Rosary Parish in Indianapolis, regularly went to Krieg's to buy religious

items she couldn't find elsewhere—rare holy cards, medals and lithographs.

At 36, Roller, who has lived in Indianapolis for about 13 years, found the store's closing "devastating."

It led fellow shopper Lisa Marsh, 42, a member of St. Christopher Parish in Indianapolis, to tears.

She had learned of the closing that morning while watching a local TV news program.

"Thank God I saw it this morning because today is it," Marsh said.

See KRIEG, page 8

Anne Krieg looks at merchandise at Krieg Bros. Religious Supply House on Dec. 3, the last day of operation of the nearly 120-year-old business in downtown Indianapolis. A member of Immaculate Heart of Mary Parish in Indianapolis, Krieg, 91, managed the store for three decades until it closed.



# NATIVITY

continued from page 1

is in control. So don't stress. He has always seen it through. It always seems that when something is done to praise him, it comes through."

## Living a special tradition

When this year's Live Nativity takes place at 1 p.m. on Dec. 12 at the hospital's chapel, it will continue a special tradition that St. Francis of Assisi was involved in nearly 800 years ago and that the hospital has shared for about 50 years.

In 1223, three years before he died, St. Francis wanted to help people experience the joy and the hardship of the first Christmas. So in a cave outside the small town of Greccio, Italy, the scene of the Nativity was re-enacted with a manger and live animals on Christmas Eve.

"Times then were like they are now," says Fox, who visited Greccio in 2005 during a trip to Italy. "People weren't into the true meaning of Christmas. St. Francis started something with that Live Nativity, and we are continuing that tradition. Our mission statement says, 'Continuing Christ's ministry in our Franciscan tradition.' The Live Nativity is a part of that. The point is to get people to focus on the true meaning of Christmas instead of focusing on all the materialism."

The hospital also lives that spirit through its "Gift-a-Family" Christmas program that provides food, clothing and presents for people who are struggling, Fox says.

"It's for families in need in the community, and sometimes it's for our own staff," she says. "There's a nurse whose daughter passed away, and she now has her daughter's three children to care for. Sometimes it's a patient who has been in the hospital. We had a call from a chaplain about a man who will be having his last Christmas with his children."

Sharing that detail about the father and his children moves Fox to tears. It's a moment that shows the emotional connection that St. Francis employees have to the people who are chosen for the "Gift-a-Family" program. The hospital staff members who repeatedly volunteer for the Live Nativity have a similar connection to it.

"It's something I enjoy doing every year," says Victoria Osborne, an assistant in the radiology department who has been an angel and a reader in the 10 years that she has volunteered to be a part of the Live Nativity.

"It's not only a tradition for us, it's meaningful because we're portraying the story of the birth of Christ," Osborne continues. "My favorite part of the readings is when it mentions the baby being wrapped and lying in a manger. And it's really awesome that we have a real baby in a manger. It all just goes back to the beginning of the story and how a Child was born to us."

## 'A peace that comes over me'

In 10 years of being one of the Wise Men, John Ross says the Live Nativity has always been "a really nice opportunity to remember what Christmas is all about." His favorite memory occurred four years ago when his



Bryan May and Ashley May re-create the roles of Joseph and Mary while their infant son, Grady, represents the Baby Jesus in this photo from the 2010 Live Nativity at Franciscan St. Francis Health—Beech Grove. Grady's parents are employees of Franciscan St. Francis Health.

grandson, Oscar Ross, was an infant and served as the Baby Jesus.

"The whole family was there to observe," said Ross, who retired as vice president of human resources in July after 37 years of working at the hospital. "It made me proud to have him involved."

Fox has always followed two rituals on the morning of the Live Nativity. Before she leaves her home, she makes sure she has a comfortable white blanket for the baby. She also brings a baby doll with her.

"I'm a planner so I try to plan things out," she says. "Every year, I bring in a baby doll, thinking the weather might be too bad or the baby is sick or the mother gets sick. But I've never had to use the doll. I

think that's neat in itself."

She also talks briefly at the beginning of the Live Nativity, welcoming the 50 or so people who come to the chapel that day.

"Once I do the opening welcome, there's just a peace that comes over me," she says.

One other poignant feeling always fills Fox as she watches the Live Nativity at the hospital's chapel.

"You have Jesus in the manger, and there is also Jesus on the Cross," she says. "You have the beginning of the story, and you also know the ending. Anyone who is there for the Live Nativity goes home feeling the true meaning of Christmas and knowing the story of salvation—of why Jesus was sent." †

# POPE

continued from page 1

of the human person that counts and frequently is at risk in the situations of marginalization created in moving from one country to another."

Being a full member of the International Organization for Migration, rather than a permanent observer as the Vatican is with many U.N. agencies, will give the Vatican a stronger voice in an area where politics is not as important as meeting real human needs, the archbishop said.

Participating in the general debate at the organization's session on Dec. 5 in Geneva, Archbishop Tomasi called for greater efforts to promote "a positive perception of migrants," especially at a time when

economic hardships have led to a false impression that newcomers are taking people's jobs and are a burden on society.

"There is clear and accumulating evidence about the positive economic contribution made by migrants to their new countries through the taxes they pay, the new businesses they start and the variety of services they provide that range from jobs

that are considered socially less attractive, although necessary, to the care of family members who are disabled, elderly or very young," the archbishop said.



Archbishop Silvano Tomasi

## Vatican thanks Knights for restoring tomb from old St. Peter's Basilica

VATICAN CITY (CNS)—With help from the Knights of Columbus, the only papal tomb transferred from the old to the new St. Peter's Basilica has been restored.

Cardinal Angelo Comastri, archpriest of St. Peter's Basilica and president of the office responsible for the basilica's upkeep, rededicated the tomb of Pope Innocent VIII during a brief ceremony attended by leaders of the knights on Dec. 5.

The gilded bronze monument created by Antonio del Pollaiuolo in the late 1400s originally was placed in the old St. Peter's Basilica. Work on the current basilica began in 1506, and the tomb of Pope Innocent was

placed in the church in 1621.

Located in the southern nave of the basilica, the monument contains two figures of Pope Innocent—one lying on top of the sarcophagus and the second sitting on a throne above the tomb. On the sides, there are depictions of the four cardinal virtues—prudence, justice, temperance and fortitude. The top of the monument depicts the three theological virtues—faith, hope and charity.

Tuccio Sante Guido, the restorer who led the work, told Catholic News Service, "I approached the monument as you would approach a sick person," taking care to

In addition, "migrants make visible the link that binds the whole human family together," he said, and their potential to improve society becomes a reality as "they too open themselves to receive and appreciate the basic values of the new society so that a common and richer future may be built together."

In his Angelus address, the pope also noted the celebrations of the 60th anniversary of the Convention on the Status of Refugees and the 50th anniversary of the Convention on the Reduction of Statelessness.

In his remarks to pilgrims on the second Sunday of Advent, the pope called Advent "a season of inner preparation for the coming of the Lord," and a time that recognizes the important roles filled by Mary and St. John the Baptist in preparation for the coming of Jesus. †

remove the damage of time and of previous restoration attempts.

Before unveiling the monument, Cardinal Comastri addressed Supreme Knight Carl Anderson and presented him with a reproduction of the tomb's allegorical figure of Charity.

"May this gift, deliberately made for the Knights of Columbus, be a sign of gratitude of the Fabbrica di San Pietro for your silent, humble and invaluable contribution," the cardinal said.

He also presented a frame bearing del Pollaiuolo's signature that the restorers had found. †

## 'Share a story' about why you love Catholic schools

As *The Criterion* begins to prepare for its annual Catholic Schools Week Supplement in January, we are inviting teachers and administrators in the archdiocese to share short stories and comments about their joy of teaching and administering in a Catholic school.

Students are also invited to respond to this request, "Share a story, comment or moment that shows your joy of being a student in a Catholic school."

Schools also may submit photographs that capture the joy of the Catholic school experience, whether it's in the classroom, in service, in church, on the playground, in sports moments or other extracurricular activities.

Submissions should be sent to assistant editor John Shaughnessy at [jshaughnessy@archindy.org](mailto:jshaughnessy@archindy.org) or in care of *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202. The deadline for submissions is Jan. 13. †



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# 'We are all God's children'

## African Mass celebrates archdiocese's various cultures

Photos by Mary Ann Garber



Above, Bishop Christopher J. Coyne, apostolic administrator, smiles as he listens to Claudia Banks sing during the African Catholic Mass on Dec. 4 at St. Rita Church in Indianapolis.

Left, Holy Angels parishioner Marsha Carter of Indianapolis, left, and St. Rita parishioner Mary Guynn of Indianapolis present the offertory gifts during the African Catholic Mass on Dec. 4 at St. Rita Church in Indianapolis.

By Mary Ann Garber

Vocalist Claudia Banks closed her eyes and lost herself in the music as she praised God by singing composer Donald Lawrence's inspirational song "Encourage Yourself."

Her beautiful voice filled St. Rita Church in Indianapolis on Dec. 4 during the annual Mass sponsored by the archdiocesan African Catholic Ministry.

"Sometimes you have to encourage yourself," Banks sang, accompanied by St. Rita Parish choir members.

"Sometimes you have to speak victory during the test. And no matter how you feel, speak the word and you will be healed. ... Encourage yourself in the Lord."

Bishop Christopher J. Coyne, apostolic administrator and principal celebrant, smiled as he listened to the talented St. Rita parishioner sing from her heart during the joyful, multicultural Advent liturgy.

The uplifting song continued the theme of Bishop Coyne's homily, which focused on gratitude to God for many blessings.

"The Good News is the victory of Jesus Christ, the Son of God, the victory over sin and death, the victory over brokenness, the victory over what separates us from the love of God and

from each other," Bishop Coyne said. "That's the victory you proclaim. That's the Good News. And that's the victory that you and I have taken upon ourselves as Christians. Christ is victorious. He is the victor and we, his people, share that with him."

But when times get tough, we sometimes forget how much we owe God, he said. "Granted, there are times when it's hard to feel full of praise for God or feel victorious. ... It's easy to be faithful when things are going good. It's when things are tough that we're called to be faithful, that we're called to find our way to God."

To overcome discouragement, Bishop Coyne told the gathering, "think about how there have been moments in our lives when we've been victorious over brokenness, when we've found great love in the people that we know, when we've had such great faith to be able to do such wonderful things, when we've turned away from sin in our lives."

"Sometimes it's just a matter of thinking, 'I'm in between victories at this moment, but I'm moving toward something that is good,'" he said, "that 'God is blessing me and filling me with his goodness,' that 'I have this sense of where I'm going,' that 'the victory of Christ is so much a part of my life,' and

that 'the Good News lives in my life.'

"I like to think that Christians, as people of hope, can infect the world around us with our [positive] attitude," Bishop Coyne explained, "... our attitude of victory, that Christ has brought us the Good News and we bear the Good News. We can find it in our lives and live the good life."

Wherever we are and whatever we do, he said, we can say "Praise the Lord" and do the best things we can to offer God praise and live that victory in daily life.

"My encouragement to all of us today is to let the Good News ring in our hearts, to be a people of the victory of Christ, and let it be spread from this place and be Good News to everyone that needs to hear it," Bishop Coyne said, "and to be strengthened by the word of God, by the praise and worship that we share and, most especially, by the Eucharist, which we are so fortunate to receive."

At the conclusion of the Mass, Holy Angels parishioner Sally Stovall of Indianapolis, coordinator of the archdiocesan African Catholic Ministry, presented a handmade purple chasuble to Bishop Coyne as a thank you gift then several African Catholics taught him how to say words in their native languages.

Missionary Sisters of Our Lady of Africa Sister Demetria Smith, a member

of SS. Peter and Paul Cathedral Parish in Indianapolis, assisted with the liturgy as commentator.

"In the African culture," Sister Demetria said, "giving thanks to God in all circumstances is a very common and important practice."

The Knights and Ladies of Peter Claver also participated in the Mass.

After the liturgy, St. Rita parishioner Charles Guynn of Indianapolis, a Knight of Peter Claver, said it was quite an honor to have the bishop serve as the principal celebrant with five other priests.

"It was a tremendous service," Guynn said, "and it was good to have the bishop here with us. ... You could tell he was enjoying the service."

St. Rita parishioner Mary Guynn, Charles Guynn's mother, helped present the offertory gifts to Bishop Coyne.

"He's got the heart," she said of the bishop after the Mass.

African Catholics from several parishes prepared a variety of ethnic recipes from their home countries, and were thrilled when Bishop Coyne joined them for a meal and social time in the parish hall.

"I come every time they have an African Mass," Mary Guynn said. "It helps us to realize that we are all God's children." †



Above, St. Rita parishioner Claudia Banks of Indianapolis sings an inspirational song during the African Catholic Mass on Dec. 4 at St. Rita Church in Indianapolis. The multicultural liturgy was celebrated in nine languages.

Left, Holy Angels parishioner Ted Davis, a Knight of Peter Claver, prays the Lord's Prayer during the African Catholic Mass on Dec. 4 at St. Rita Church in Indianapolis.



Above, Deacon Donald Dearman, left, and Bishop Christopher J. Coyne, apostolic administrator, elevate the Eucharist during the African Catholic Mass on Dec. 4 at St. Rita Church in Indianapolis. Deacon Dearman ministers at St. Rita Parish in Indianapolis as well as Marion County Jail #1 for the ministry of charity.



Left, Sister Veronica Okoroafor, a member of the New Evangelization Sisters of Mother of Perpetual Help based in Nigeria, carries the Book of Gospels down the aisle during the African Catholic Mass on Dec. 4 at St. Rita Church in Indianapolis.

# The Criterion

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

Most Rev. Most Rev. Christopher J. Coyne, S.L.D.  
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## Editorial



A giving tree ornament hangs from a branch of the Christmas tree at the headquarters of the U.S. Conference of Catholic Bishops in Washington on Dec. 5. A tradition repeated in churches, schools, workplaces and even shopping malls, giving trees encourage individuals to anonymously help those in need with Christmas gifts.

## We give back to God, in an unequal exchange, the gift of his love

*“Clearly, it is only through God’s generosity that man, the beggar, who receives a wealth of divine gifts, is yet able to offer something to God as well; that God makes it possible for us to accept his gifts by making us capable of becoming givers ourselves in his regard.”*

—Pope Benedict XVI

During the Advent and Christmas seasons, we give and receive many gifts.

Advent is a time of preparation, a time of joyful hope and confident expectation.

Hope is a gift—an especially precious gift during times of uncertainty and despair.

Joy is also a gift. It gladdens our weary hearts, and allows us to let go of life’s many burdens—if only for a moment.

We have gifts to share with others because God has been generous to us. He has given us life. All that we possess—our material and spiritual gifts—first came to us because God loves us, and because he freely shares with us his life (grace) and the fruits of his labor (creation). We have gifts to share with others because God first shared these gifts with us.

Pope Benedict XVI reminds us that God is love. Divine love does not exist only for itself. “By nature,” the Holy Father says, God’s love “wants to pour itself out.”

This is the Christmas story. God so loved the world that he sent his only Son (Jn 3:16). God’s love could not contain itself. It overflowed and became incarnate. God so loved us that he became one with us.

This is the mystery—and the profound joy—of Christmas. Christ, the Son of God, “stepped outside the framework of his divinity, took flesh and became man” the pope says, “not merely to confirm the world in its worldliness,” but to effect a profound change, to transform the world, and each one of us, by the power of his love.

When we celebrate Advent, we look forward in hope. And when Christmas comes, we discover that our hope has been transformed. It has become love incarnate.

We have gifts to share with

one another because Christ has given himself to us. We have the power to give back to God “with increase” because God has invited us to be the stewards of his bounty, and to nurture all his gifts and grow them out of gratitude for his love.

The danger is that we will neglect the gifts we have received from God, and that we will become complacent and fail to share them with others. This is the tendency to worldliness that Jesus has warned against (Jn 17:16). It is the temptation to regard all our gifts and possessions as rightfully ours—not gifts at all, but the results of our own efforts, our own exclusive property.

Miserly, self-centeredness is the spirit of Scrooge, not the spirit of Christmas. The God who loves us gives generously without measuring what we deserve. He does not hold back. He shares freely out of an abundance of love.

To be like him, we must let go of what we think we own. We must give until it liberates us from the weight of the world. We must share until it connects us with each other and with God.

Yes, the exchange between us and God is unequal. We could never hope to return to him in equal measure all that he has given to us. That is why the Lord challenges us to proportionate giving. And it is why he invites us to give sacrificially as a sign that we know how blessed we are and how much we have to share with others.

Pope Benedict says that “the Church owes her whole being to this unequal exchange.” We have nothing of our own to give this Christmas. We have only what Christ has first given to us—inviting us to take care of and share the gifts that he has given us out of love.

This Advent, let’s treasure the gift of hope and share it generously with all who are tempted to despair. And when Christmas comes, let’s not hold anything back. Let’s spread joy and love and peace with great generosity—as though we had much more of these precious gifts than we knew what to do with!

God gives us more than we can ever give back in return. May his generosity inspire us to celebrate this holy season with an outpouring of God’s unending love.

—Daniel Conway

## Be Our Guest/Brian Caulfield

### Dad learns how the game is played

If you ever want to lose a little altitude in your self-image, try seeing yourself as your children see you. Terms like “slow,” “old-fashioned” and “back in your day, dad” can quickly bring you down to Earth when spoken by those little offspring who once made you feel so



young.

By the time they are 11 and 7—as my two boys are—they begin to develop their own world view with peculiar perceptions about age and taste.

While dad can still be the all-knowing, all-powerful superhero when they need homework help or the neighborhood bully wanders about, there are definitely chinks in the armor when it comes to the latest fads or the elaborate rituals of being “cool.”

This is especially true when my sons want something that I would prefer not to get them. In these cases, the struggle between “old” and “cool” takes on an epic proportion, and it is very clear in my boys’ minds that “cool” must prevail.

With Christmas lists in the making—and remaking—certain toys and gadgets are being “test-marketed” for mom and dad’s approval to see if these coveted items might wind up under the tree on Dec. 25.

The current push by my little marketers concerns the DS and the Wii. If you are “old” like I am, you scratched your head the first time you heard the names of these “entertainment systems.”

One day, apparently with no reason, my older son said, “Dad, what does DS stand for?” I asked where he had seen the letters, innocently thinking there was a language lesson in the making.

Little did I know that my boy had just launched a well-rehearsed advertising campaign for him and his brother. “Well, I think it stands for Digital System,” he said cautiously, knowing how we try to monitor our children’s digital intake and output.

My old-fashioned, rabbit-eared antenna went up. “What ‘kind’ of digital system are we talking about?” I responded. Discouraged by my tone, he shrugged his shoulders and mumbled a few words, content that the subject had at least been broached.

The next time we were at the mall, my

two boys led me to the electronics store, where they “test-priced” the hand-held DS gadgets.

They happened to mention that their cousin in Maryland had her own personal DS with all kinds of cool games, and my older son was careful to point out that there were some “educational” and “brain-teaser” games as well.

The next phase of the marketing ploy was the old bait-and-switch. “Instead of the DS, dad, do you think we should get the Wii?” my older boy began. “Then the whole family could play.”

I guess he thought that I was too old to remember that I hadn’t agreed to anything yet, but I was too quick for him. “Who said anything about the Wii?” I countered.

I was somewhat familiar with the Wii since his cousins in New Jersey had the video game system that takes over your whole large-screen TV so you can play baseball, tennis and soccer—or dance and sing with clumsy computer figures by remote control.

It looked like something a family would have fun with for no more than a month, only you couldn’t put the Wii back in the box and on the shelf. It would always have a portal into your TV, I imagined.

Since we have just one decidedly small television that we use only for playing selected videos in our home, I never thought the Wii was an option for our family. I was just about to say this when my younger son hatched his little part of the strategy.

“How about this,” he said in his simple 7-year-old way that is hard to resist. “You get the DS for Stephen, and I’ll ask Santa Claus to get the Wii for me.”

Now that was the height of psychological manipulation. If I said no to the Wii, would I implicitly be denying his belief in Santa Claus and ruining his fun this Christmas?

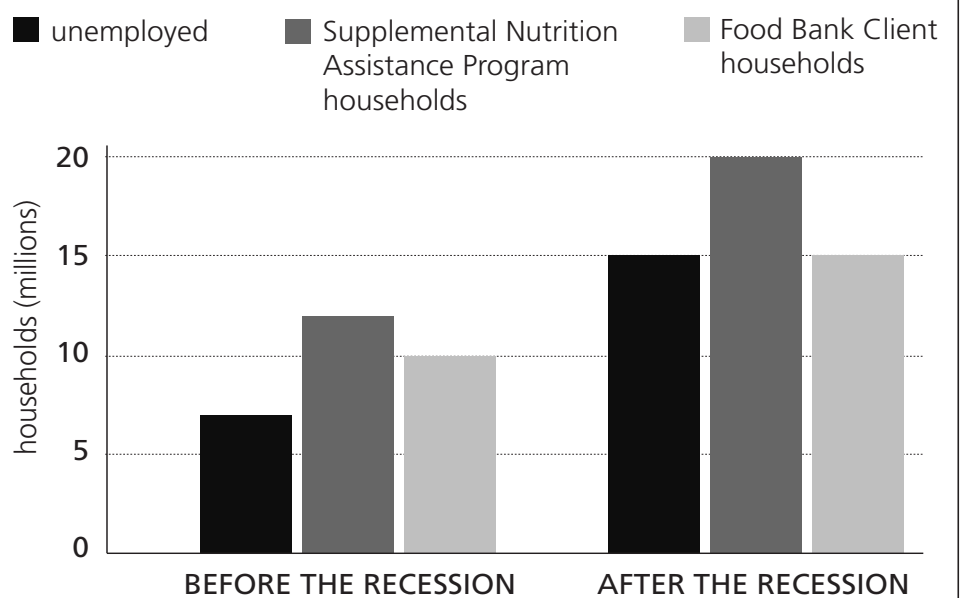
Decisive dad that I am, I said with finality, “Let’s wait till I talk with your mother.”

When my wife said that the Wii might be a possibility if we got a bigger TV and cable hook-up, I began to think the fix was in. Maybe I can find a memory card with traditional carols for our new DS this Christmas.

*(Brian Caulfield, who lives in Wallingford, Conn., is the married father of two boys and serves as editor of [www.FathersforGood.org](http://www.FathersforGood.org), an online initiative for men and their families by the Knights of Columbus.) †*

## Hardship in the US

The number of people at risk of hunger increased from 36.2 million in 2007 to 48.8 million in 2010. Charities and food assistance programs are feeling the strain with these increased numbers.



Sources: Bureau of Labor Statistics, USDA, Feeding America

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# Religious advocacy measured less in dollars than in effectiveness

WASHINGTON (CNS)—The degree to which religiously based organizations push for change in



WASHINGTON LETTER

Washington will likely always be open to debate and differing interpretations, but the truer measure may be their effectiveness, even in the midst of a cranky

Congress dealing with cash-short coffers.

It may astound some to think there are 212 faith-based groups that have a presence in Washington, and that 41 of them are Catholic in their orientation—although just how Catholic some of them are could be one area of dispute.

A bigger point was the outlay by these groups, as calculated by the Pew Forum on Religion and Public Life in a study released on Nov. 21, “Lobbying for the Faithful: Religious Advocacy Groups in Washington, D.C.” One bone of contention is that many groups would say their work is not lobbying, but advocacy. Another is the definition of advocacy.

The combined total for all 212 groups—at least those whose public financial statements could be examined by a team led by Allen Hertzke—was \$390 million for 2009, the last year for which data could be obtained and which represented a slight downtick of \$14 million from the presidential election year of 2008.

Hertzke, a Pew visiting senior research fellow from 2008 to 2009, teaches political science at the University of Oklahoma.

The biggest expenditure—nearly \$88 million—was by the American Israel Public Affairs Committee (AIPAC), which could lead to another line of argument. While some may contend that AIPAC is not a religiously based lobby, Hertzke said, its goal of the preservation of Israel as a Jewish state would qualify it.

Ranked second by Pew was the U.S. Conference of Catholic Bishops at \$26.66 million. In a footnote, Hertzke said that the figures for the USCCB, “whose mission includes more than advocacy, is for the group’s ‘policy activities’ expenses. The conference’s total operating expenses were more than \$143 million in 2009.”

One panelist at a Nov. 21 Pew symposium on the report, National Organization for Marriage founder Maggie Gallagher, said that absent such an explanation, “I’d wonder how the USCCB spends \$26 million.”

But the number drew a stern rebuke from Mercy Sister Mary Ann Walsh, the USCCB’s director of media relations.

In a Nov. 22 blog posting on the USCCB website, she lit into Pew’s calculations.

“The USCCB does engage in government relations—not in electioneering—and has three full-time staff assigned to the task.

None of them hands out money and the cost of their efforts reaches nowhere near \$26 million,” Sister Mary Ann said. “The entire cost of salary and benefits for the entire USCCB staff, in Washington, Miami, New York and Rome, is \$29 million, somewhat more than the \$26 million Pew claims the USCCB pours into lobbying/advocacy.

“If Pew were right, there’d be no funds for USCCB’s central efforts in evangelization, liturgy, helping the poor, educating Catholics, doctrine and canon law.”

In a Nov. 30 telephone interview with CNS, Sister Mary Ann said she has sent a copy of her blog posting to Pew and has “had a conversation with them.” The response, she added, was that “it’s a broad interpretation of the word ‘advocacy,’” noting that every USCCB expense not related to administrative and pastoral line items was considered advocacy by Pew. Sister Mary Ann said work was being done to offer a lower, more accurate figure to Pew.

Pew’s estimates for USCCB’s advocacy expenses included the Department of Communications’ costs, including publishing, media relations, digital media and Catholic News Service.

Tony Spence, CNS director and editor-in-chief, took issue with CNS being lumped in with USCCB advocacy efforts, and urged Pew to fix the study.

“Pew’s assumption that Catholic News Service is part of the USCCB’s advocacy work is simply a wrong one,” Spence said in a statement. “The USCCB does not fund the activities of this news service. CNS does not now, nor has it ever in its 92-year history, engaged in any kind of advocacy work. Our mission is to report fully, fairly and freely on the Church and society. News reporting is not advocacy, it’s journalism.”

Catholic Relief Services, the bishops’ international relief and development agency, also has a bone to pick with the Pew report, which ranked the agency 19th on the list, and said it spent \$4.67 million in 2009 on advocacy efforts.

However, according to John Rivera, CRS’ communications director, CRS reported \$800,000 in advocacy expenses on its last federal form. “We didn’t spend \$4.6 million lobbying,” Rivera said. “We all do a little bit of advocacy work—10 percent of our time—because we support everyone in the agency,” he added.

The remaining funds are “connected more to fundraising than advocacy,” Rivera said, but “they are maintaining it is [a] legitimate [number] in that we are educating our people.”

In a Nov. 28 e-mail reply to Rivera’s complaint provided to CNS, Hertzke said, “In the case of CRS, we faced a difficult choice because your self-reported ‘advocacy’ expenditures—just under \$300,000 out of a

## Catholic Advocacy in Washington

Pew Research identifies 41 groups in the Catholic tradition that engage in religious lobbying or religion-related advocacy in Washington. They include some groups with no official ties to the Catholic Church and at least one that promotes positions against Catholic teaching.

\$1 MILLION OR MORE		EXPENDITURES NOT AVAILABLE	
U.S. Conference of Catholic Bishops	\$26.7 million	Association of Catholic Colleges and Universities	
American Life League	6.7 million	Catholic Legal Immigration Network, Inc.	
Catholic Relief Services	4.7 million	Catholic Mobilizing Network To End the Use of the Death Penalty	
Human Life International	3.8 million	Catholics Against Capital Punishment	
Catholics for Choice	3 million	Catholics United	
Catholic Charities USA	1.5 million	Conference of Major Superiors of Men, Justice and Peace Office	
Catholic Family and Human Rights Institute	1.4 million	Consistent Life	
Center of Concern	1 million	International Catholic Migration Commission, Inc., USA	
NETWORK	1 million	Jesuit Conference, Secretariat for Social and International Ministries	
Catholic Health Association of the United States	1 million	Leadership Conference of Women Religious	
		Maryknoll Office for Global Concerns	
		Medical Mission Sisters, Alliance for Justice Office	
		Missionary Oblates of Mary Immaculate, Justice, Peace & Integrity of Creation Office	
		Missionary Society of St. Columban, Columban Center for Advocacy & Outreach	
		National Catholic Educational Association	
		National Catholic Partnership on Disability	
		National Council of Catholic Women	
		National Pro-Life Center	
		Pax Christi USA	
		Sisters of Mercy of the Americas	
		Sisters of Notre Dame de Namur, Justice and Peace Office	
		United States Catholic Mission Association	

Source: The Pew Forum on Religion & Public Life © 2011 Catholic News Service

Amounts rounded.

total budget of more than \$800 million—appeared to reflect a much narrower definition of advocacy than we have used in our report. Your ‘public awareness’ expenditures seemed to be a better fit with our definition and more consistent with the figures we chose for other international relief groups.”

Hertzke acknowledged in the e-mail that the Pew study “adopts a broad definition of religious advocacy,” but noted that “we sought to apply this broad definition as consistently as possible” across the 212 groups identified, and that “we sought to be as transparent as possible about our decision rules and the choices we made” since “other researchers might want to apply different definitions or make different choices” in assembling a survey methodology.

Not every group has a dispute with Pew’s numbers. The report cited Jesuit Refugee Service/USA as having the 10th-largest percentage increase in advocacy expenditures from 2008 to 2009—an increase of \$86,773, or 30 percent jump.

Christian Fuchs, the organization’s spokesman, said that without knowing how Pew crunched the numbers, the increase may be largely attributable to himself.

“The communications department here started in late 2008, so that that might be why there was a big jump,” he said. “Before I got here, there was no communications, except for what people were doing on their own, and in working through the Jesuit Conference,” Jesuit Refugee Service/USA’s sponsor.

But Fuchs cited two examples of

his agency’s success in influencing public policy.

“We’ve always pushed for continued educational support for Bhutanese refugees in Nepal, and because of that the State Department has provided education beyond what was provided before we got there,” he said. About 50,000 have been resettled, “about half of the total refugee population there,” Fuchs added, “and a lot of that is due to us pushing for it to happen.” Children in the camps learn English, “and that makes it easier for them to settle in a third country,” Fuchs said.

And “our advocacy for Colombian refugees in Panama has brought more international attention to their situation,” he added. “And, finally [in November], the Panamanian government after more than 10 years was offering permanent residency to some of those refugees. That’s a good sign.”

Sister Simone Campbell, a Sister of Social Service who leads Network, the Catholic social justice lobby, pulled up audited numbers—down to the penny—on her computer that were more than \$100,000 below Pew’s figure of just under \$1 million. But she said Network got bang for its bucks.

“Oh absolutely, absolutely,” Sister Simone said. “Our ‘Mind the Gap!’ campaign which we’ve been doing this year has had a lot of traction on the Hill.”

The campaign looks at the income disparity between most Americans and the super-rich. †

## Documentary tells story of Polish priest born a Jew during the Holocaust

WASHINGTON (CNS)—If someone were to make a movie about a Polish priest who was born a Jew during the Holocaust, adopted by Polish parents who didn’t tell him until he was in his 30s of his parentage, his pilgrimage to Israel to reclaim his Jewish heritage, and his stubborn insistence to Israeli authorities that he be considered simultaneously both a Jew and a Catholic, *Torn* would be the perfect title.

Ronit Kertsner is on the film festival circuit with her documentary, which examines the life of Father Romauld Jakub Weksler-Waszkinel.

The Weksler surname comes from his Jewish parents, who gave him up for adoption on March 25, 1943.

“I must have been eight days old, I’m not sure,” he said in a 1993 interview. The Waszkinel surname comes from the Polish couple who adopted him before the rest of the Weksler family perished at the hands of the Nazis.

Kertsner said she first learned about Father Weksler-Waszkinel in the late 1990s when she was making a documentary called *The Secrets* about Catholics in Poland who found out they had been born Jewish.

“When I started making *Torn*, I was finding out what had happened to these people” 10 years after *The Secrets* had been released, Kertsner told Catholic News Service in a telephone interview from New York, where *Torn* had been screened at a festival.

“When I got to Warsaw, I got a message. ‘The good news is you don’t have to go to Lublin’ ” to film the priest,

she recalled, since he was bound for Israel the next day to line up living arrangements for a possible move.

Instead, Kertsner’s reaction was “we have to get a car and go immediately” to Lublin to film him before he left the country, she said. In Lublin, Father Weksler-Waszkinel served as the priest for a convent of Ursuline nuns.

“The priest had the most strongest story” in *The Secrets*, Kertsner said. “I mean, being a priest, his religion was his whole life. That’s what he was. What he believed in, who his parents were, this was everything [to him]. So this is very, very strong. ... He felt it was something bigger than him.”

Kertsner was born to Polish Jews, and adopted by French Jews who settled in Israel after World War II, but never told her about her adoption until she stumbled upon the facts as an adult.

She filmed Father Weksler-Waszkinel’s journey at age 67 to Israel, where he lived on a kibbutz. Kertsner said no Catholic monastery in Israel would accept him because he was a Jew, and no kibbutz would allow him to leave for a couple of hours on Sundays to celebrate Mass.

Kertsner said Father Weksler-Waszkinel now works at a Holocaust museum researching documents in his native Polish. His quest for Israeli citizenship has been stymied by Israel’s “right of return” law, which states that someone who was born Jewish but practices another religion cannot be granted citizenship. He has, though, been granted permanent residency.



Father Romauld Jakub Weksler-Waszkinel is the focus of the documentary *Torn*. The film tells the story of the Polish priest, who was born a Jew during the Holocaust, adopted by Polish parents who did not tell him until he was in his 30s of his parentage, and his pilgrimage to Israel to reclaim his Jewish heritage.

“He believes he has the right [to citizenship]. I believe the same,” Kertsner told CNS. “Who are we to judge him? He’s a victim of the Holocaust. He got into this situation not by choice, but by the circumstances of the Holocaust. He is so unique. It’s not like there are going to be thousands of people [under similar circumstances] coming over to Israel. He’s a very unique case, and we should accept him as he is.” †

## Events Calendar

### December 8-10

Marian University, 3200 Cold Spring Road, Indianapolis. **"Christmas at Marian University,"** Madrigal dinner and choral concert, Thurs., Fri. and Sat., 6 p.m., Thurs. and Fri., \$28 per person, Sat., \$30 per person, \$24 seniors, students and parties of 10 or more. Information: 317-955-6176.

### December 10

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.

### December 11

Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis. **Taizé prayer service**, 6 p.m. Information: 317-356-7291 or [parishsecretary@ollindy.org](mailto:parishsecretary@ollindy.org).

Marian University, 3200 Cold Spring Road, Indianapolis. **Sen. Richard G. Lugar Franciscan Center for Global Studies, "America and the World—A View from the Senate,"** Sen. Richard G. Lugar, presenter, 7 p.m. Information: 317-955-6000.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Discalced Carmelites Secular Order**

meeting, noon. Information: 317-545-7681.

### December 13

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, Christmas party and pitch-in luncheon, noon, meeting, 12:30 p.m. Information: 317-885-5098.

### December 14

St. Louis de Montfort Church, 11441 Hague Road, Fishers, Ind. (Diocese of Lafayette). **"Emmanuel,"** concert, Tatiana (Tajci) Cameron, vocalist, 7 p.m., no charge. Information: 317-842-6778 or [ljunkel@comcast.net](mailto:ljunkel@comcast.net).

### December 15

Our Lady of Peace Cemetery,

Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Christmas Mass**, 2 p.m. Information: 317-574-8898 or [www.catholiccemeteries.cc](http://www.catholiccemeteries.cc).

### December 16

Most Holy Name of Jesus School, 21 N. 17th Ave., Beech Grove. **Christmas program**, 7 p.m. Information: 317-784-9078.

### December 17

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, pro-life Mass**, Father Glenn O'Connor, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at

church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

Oldenburg Academy, 1 Twister Circle, Oldenburg. **"Winter Theater Camp,"** students in second-eighth grades, 10 a.m.-3 p.m., \$15 per student, bring sack lunch or purchase box lunch \$5, reservation deadline Dec. 8. Information: 812-934-4440, ext. 240, or [slamping@oldenburgacademy.org](mailto:slamping@oldenburgacademy.org).

### December 18

Richmond Catholic Community, 701 N. "A" St., Richmond. **Charismatic**

**prayer group**, 7 p.m. Information: [dicksoncorp@parallax.ws](mailto:dicksoncorp@parallax.ws).

### December 21

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Christmas Mass**, 2 p.m. Information: 317-784-4439 or [www.catholiccemeteries.cc](http://www.catholiccemeteries.cc).

### December 23

Paoli Peaks, 2798 W. County Road 25 S., Paoli. **New Albany Deanery ski trip for families**, young adult and youths, 9 a.m.-4 p.m., \$25 per person. Information: 812-945-2000 or [leah@nadyouth.org](mailto:leah@nadyouth.org). †

## Retreats and Programs

### December 9-11

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"A Holy Getaway—Silent Night, Silent Day,"** Advent silent retreat, Benedictine Sister Julie Sewell, presenter. Information: 317-788-7581 or [www.benedictinn.org](http://www.benedictinn.org).

### December 10

Oldenburg Franciscan Center, Oldenburg. **"Finding the Light and Word Within,"** Advent retreat, Franciscan Sister Olga Wittekind, presenter, 9:30 a.m.-2:30 p.m., \$45 per person includes lunch. Information: 812-933-6437 or [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### December 11

Oldenburg Franciscan Center, Oldenburg. **"Coffee Talk—Advent: A Walk with Mary and Joseph,"** Franciscan Sister Patty Campbell, presenter, 9:30 a.m. liturgy, free-will offering. Information: 812-933-6437 or [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### December 12

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"A Morning for Moms**

**Day of Reflection—Remember What's Important,"** Rick Wagner, presenter, 8:30 a.m.-1 p.m., \$31 per person, child care available. Information: 317-545-7681, ext. 15, or [cmcsweeney@archindy.org](mailto:cmcsweeney@archindy.org).

Oldenburg Franciscan Center, Oldenburg. **"Men's Night at the 'Burg,"** 7-8:30 p.m. Information: 812-933-6437 or [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### December 13

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Dinner and concert, **"An Evening with Young Voices of Indianapolis,"** \$40 per person, 6 p.m. Information: 317-545-7681 or [marcia.johnson@archindy.org](mailto:marcia.johnson@archindy.org).

### December 14

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Preparing Ourselves for Christ's Coming—Making a Gift of Ourselves for Christ and His Church,"** day of reflection, Father Joseph Moriarty, presenter, 9 a.m.-3 p.m., \$38 per person includes continental breakfast and lunch. Information: 317-545-7681 or [marcia.johnson@archindy.org](mailto:marcia.johnson@archindy.org). †

## Benedictine Sister Julie Sewell makes her perpetual monastic profession

Benedictine Sister Julie Sewell professed perpetual vows as a member of the Sisters of St. Benedict community at Our Lady of Grace Monastery in Beech Grove earlier this year. She is the daughter of Gary and Rosemary Sewell of Cincinnati, Ohio.



Sr. Julie Sewell, O.S.B.

During the July 17 liturgy in which she professed her vows, Benedictine Sister Juliann Babcock, prioress, placed a ring on her finger cementing Sister Julie's desires to be a member of her Benedictine community for life.

A significant portion of the liturgy is the entire community greeting Sister Julie. During this special sign of

peace, community members congratulate the newest member, and offer their support and love.

Sister Julie became a postulant at Our Lady of Grace Monastery on Sept. 7, 2005.

After her conical novice year, she began working in the development office at the monastery.

In 2010, Sister Julie was appointed director of spirituality at the Benedict Inn Retreat and Conference Center, her current ministry position.

Sister Julie has two younger sisters, Jill Sewell of Cincinnati, Ohio, and Jackie Danielson of Long Lake, Minn.

She graduated from Ursuline Academy then earned a bachelor's degree in history and philosophy at Edgecliff College of Xavier University in Cincinnati.

Prior to her entrance into the monastic community, Sister Julie was employed at Solucient, a Chicago-based firm that services the health care industry. †

## Our Lady of Fatima Retreat House to host Advent dinner and concert

Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis will host its annual Advent Dinner and Concert on Dec. 13.

Tickets for the event are \$40 per person. Registration begins at 6 p.m. with dinner at 6:30 p.m. A concert will follow in the chapel.

Young Voices of Indianapolis will be the featured choir during the concert.

The youth and young adult choir was founded in 2005 by St. Pius X parishioner Marian Bender of Indianapolis. Young Voices of Indianapolis provides its members with a musical education, nurtures in them a love of music and encourages them to give of themselves in community service.

For more information or to make reservations, call the retreat house at 317-545-7681. †

## Oldenburg Academy resale store to host 'Children's Shopping Night'

Twice Blessed Resale of Oldenburg Academy of the Immaculate Conception, 147 Village Square, in Oldenburg will host its second annual "Children's Shopping Night" from 4 p.m. to 6 p.m. on Dec. 15.

Children will have an opportunity to browse through many gift options for the special people on their Christmas lists.

Academy students will help the children select gifts and wrap their purchases.

Twice Blessed Resale is a non-profit fundraiser for Oldenburg Academy of the Immaculate Conception. All proceeds from this event benefit Oldenburg Academy's Tuition Assistance Fund.

For more information about the Twice Blessed Resale "Children's Shopping Night," log on to [www.twiceblessedresale.com](http://www.twiceblessedresale.com) or call 812-932-1414. †

## St. Francis de Sales School Reunion

In this undated photo, children play on a playground at the former St. Francis de Sales School in Indianapolis. A reunion of former students is being planned for next June. Former St. Francis de Sales students interested in learning more about the reunion should call Jeff Henninger at 317-446-5087.



Archive photo



Photo courtesy Saint Meinrad Archabbey

## Crèche display

This brightly painted Nativity scene created in Oaxaca, Mexico, is one of several crèche sets on display through Jan. 9 at the Saint Meinrad Archabbey Library in St. Meinrad. The display features crèches from the monastery collection as well as from the Catherine A. Smith Nativity Collection, which was donated to Saint Meinrad in 2002 in memory of her brother, Father Charles "Pat" Smith, a priest of the archdiocese who received his priestly formation at Saint Meinrad and died in 1977. Catherine Smith began collecting Nativity sets in 1971, and purchased many crèches during her extensive travels throughout the world.

# Sisters of St. Benedict honor five jubilarians

Special to *The Criterion*

Five Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove are celebrating their monastic jubilees this year.

Benedictine Sister Mary Constance Kleeman recently marked her 75th anniversary as a member of the monastic community.



Sr. Mary Constance Kleeman, O.S.B.

Benedictine Sisters Phyllis Gronotte, Mary Seghers, Jeanne Voges and Harriet Woehler recently celebrated their 60th anniversaries. They were founding members of Our Lady of Grace Monastery in 1949.

Sister Mary Constance made her renewal of promises, which she first made three-quarters of a century ago, a milestone that is achieved by very few sisters. She professed the same desires that she

first made at Monastery Immaculate Conception in Ferdinand, Ind.

During her ceremony, Sister Mary Constance once again promised stability in the monastery, fidelity to the monastic way of life and obedience according to the *Rule* of St. Benedict as she did many years ago.

A native of Dewitt, Ill., Sister Mary Constance attended Academy Immaculate Conception in Ferdinand prior to her entrance into the community in 1934.

She earned a bachelor's degree in education at the former St. Benedict College in Ferdinand and the University of Indianapolis, and master's degree in education at St. Francis College in Fort Wayne, Ind.

For 43 years, Sister Mary Constance ministered as a grade school teacher or principal.

In the archdiocese, she served at the former St. Paul School in Tell City, St. Ambrose School in Seymour, St. Joseph School in Corydon, the former Assumption School in Indianapolis, the former St. Joseph School in Clark County, Christ the King School in Indianapolis, the former St. Columba School in Columbus and St. Mary of the Knobs School in Floyds Knobs.

Upon her retirement in 1982, Sister Mary Constance ministered in the library at Our Lady of Grace Monastery, tutored children and volunteered for various organizations in the Indianapolis area.

A native of Evansville, Ind., Sister Phyllis Gronotte entered Monastery Immaculate Conception in Ferdinand.

She earned a bachelor's degree in education at the former St. Benedict College in Ferdinand and master's degree in education at Indiana University-Purdue University in Indianapolis.

In the archdiocese, Sister Phyllis ministered at Christ the King School in Indianapolis, St. Bartholomew

School in Columbus, the former St. Columba School in Columbus, St. Joseph School in Corydon, the former



Sr. Phyllis Gronotte, O.S.B.

St. Michael School in Cannelton, St. Pius X School in Indianapolis, the former St. Paul School in Tell City and the former St. Mark School in Perry County.

In 1965, Sister Phyllis began a six-year missionary assignment in Cali, Columbia.

She also ministered as a nurse at St. Paul Hermitage in Beech Grove, and in the health care department at the monastery.

After completing studies to become a licensed practical nurse,

Sister Phyllis served as a nurses' aide at St. Paul Hermitage and worked in the physical therapy department.

She also spent time at St. Joseph Hall at the monastery caring for the elderly sisters.

Presently, Sister Phyllis serves at the library at the University of Dayton in Dayton, Ohio.

A native of Cincinnati, Ohio, Sister Mary Seghers graduated from the former Academy Immaculate Conception in Ferdinand then entered the monastery.



Sr. Mary Seghers, O.S.B.

She earned a bachelor's degree in education at the former St. Benedict College and master's degree in education at the University of Notre Dame in Notre Dame, Ind.

In the archdiocese, Sister Mary taught at the former Assumption School in Indianapolis, St. Bartholomew School in Columbus, Christ the King School in Indianapolis, the former St. Paul School in Tell City, St. Joseph School in Corydon, the former St. John the Baptist School in Starlight and the former St. Joseph School in Clark County, where she also served as principal for three years.

Among her ministries, Sister Mary Seghers served in the resource center of the archdiocesan Office of Catholic Education.

In 1986, she was named activity director of St. Paul Hermitage in Beech Grove, where she enjoyed keeping the residents engaged in activities and making their lives more enjoyable.

In 2001, Sister Mary was appointed the archivist for her religious community. Her duties include keeping accurate records of the sisters and documenting monastic community events.

A native of Tell City, Sister Jeanne Voges attended the

former Academy Immaculate Conception in Ferdinand then entered the convent.



Sr. Jeanne Voges, O.S.B.

She earned a bachelor's degree in education at St. Benedict College and master's degree in English at St. Louis University in Missouri. She also studied at Ball State University in Muncie, Ind., and Catherine Spalding College in Louisville, Ky.

In the archdiocese, Sister Jeanne taught at the former Our Lady of Grace Academy in Beech Grove. She also taught Rite of Christian Initiation of Adults classes at St. Anthony of Padua Parish in Clarksville.

After teaching for 23 years, she returned to the monastery in 1975 to serve in the housekeeping department and as guest mistress.

Sister Jeanne also ministered as editor of *Encounter*, the community magazine which is now called *Branching Out*, for nine years.

In 1987, Sister Jeanne began a two-year missionary assignment in Cali, Columbia.

Her next ministry was as dietary manager at St. Paul Hermitage.

In 1993, Sister Jeanne was named pastoral associate of St. John Parish in Newburgh, Ind., and served there for 18 years.

She retired recently and returned to the monastery, where she performs various duties for her religious community.

A native of Evansville, Sister Harriet Woehler attended Academy Immaculate Conception in Ferdinand before her entrance into the community in 1949.



Sr. Harriet Woehler, O.S.B.

She attended the former St. Benedict College in Ferdinand, and earned a bachelor's degree in music and master's degree in music at Butler University in Indianapolis.

In the archdiocese, Sister Harriet taught music at the former St. Paul School in Tell City, St. Anthony of Padua School in Clarksville and the former Our Lady of Grace Academy in Beech Grove.

She also ministered as pastoral associate and music director at

St. Barnabas Parish in Indianapolis.

Sister Harriet also served her religious community for several years as formation director and helped prepare young women for religious life.

Presently, she serves as liturgy director for her monastic community. †

## Youths and retired sisters make dog biscuits to benefit homeless

OSHKOSH, Wis. (CNS)—Service has no age limits.

When retired members of the Sisters of the Sorrowful Mother at their retirement residence in Oshkosh gathered for their regular session of making dog biscuits, they were joined by members of St. Raphael Parish's youth ministry group.

Their interest in this fun and unusual project was mutual, as was their interest in each other.

"How old are you?" "Where do you come from?" "What are your hobbies?" The same questions flew back and forth between the sisters and the youngsters.

The sisters have been making the dog treats as a

fundraising effort for about two years, said Irene Hans, activities coordinator for Franciscan Courts, the retirement home of the Sorrowful Mother sisters.

"We thought that would be a good fundraising activity for them. It just seemed to fit in with the Franciscans and being good to the animals and all God's creatures," Hans told *The Compass*, newspaper of the Diocese of Green Bay, about the Nov. 22 event that brought young and old together.

She said the treats are sold at craft and bake sales at St. Raphael Church and at the front desk at Franciscan Courts. The sisters at Villa Loretta in nearby Mount Calvary often put in big orders as well.

"Proceeds go to purchasing gift bags for the folks at the homeless shelter at Father Carr's Place 2B," Hans said.

The children had a grand time helping to mix the healthy recipe of whole wheat flour, peanut butter and skim milk. They helped to stir the ingredients, knead the mix by hand, roll out the dough and cut out the treats with cookie cutters. The treats are irresistible to dogs who love the smell of peanut butter, Hans said.

Nemo, the resident dog at Franciscan Courts, loves them.

Hans said the project is always a lot of fun because the sisters have time to visit with each other, and talk about how precious the dogs who will eat the biscuits are.

"It's kind of like a prayer shawl," Hans said. "While we're making them, we say some prayers for the dogs and the owners, for their safety and that they'll take good care of the dogs. So they're kind of like prayer biscuits."

Two-ounce bags of treats are sold for \$1.50 each. The session with the youngsters resulted in 55 bags.

Sister Laetare Nieberle, 81, is one of the sisters who regularly joins in with the biscuit-making. She is originally from Germany, spent 53 years in New Jersey and five years in Broken Arrow, Okla. Most of her religious life was spent in food service so she finds this project fun and interesting.

"I enjoyed very much working with the girls and boys," she said. "Everybody is there together, and we



Sister Theodora Regnit and Lauren Neveau share stories and laughs on Nov. 22 while mixing the batter for dog biscuits at Sisters of the Sorrowful Mother retirement home in Oshkosh, Wis. Members of St. Raphael the Archangel Parish's youth group joined retired members to make dog biscuits that are sold to benefit a local homeless shelter.

made something for the dogs. It was fun, and the children asked me so many questions."

Steve Weigand, middle school coordinator for religious education and youth ministry at St. Raphael Parish, said, "Youth ministry does something different every month. In October, the first [outing] of the season, they worked at St. Vincent de Paul, cleaning shelves and putting together artificial Christmas trees.

"The kids wanted to do something more interactive this month, and we thought this would be a good way for kids to interact with the sisters. They were very interested, very excited, very enthused about learning [how to make dog biscuits] from the sisters and interacting with them personally," he added.

Weigand said the students understand that by helping other people, "that strengthens their own self-esteem, and gets them away from TV and media. As we enter this season of giving, it helps them begin to think of the needs of others." †

### A Revised Liturgical Schedule for Weekdays at The Cathedral of SS. Peter and Paul (As of November 28, the first week of Advent)

**Masses:**

Blessed Sacrament Chapel  
8:00 AM Monday - Friday  
5:15 PM Tuesday, Wednesday, Thursday

**NOTE:**

Noon Masses are celebrated at St. John and St. Mary both downtown.

**Sacrament of Reconciliation:**

Blessed Sacrament Chapel  
Tuesdays after 5:15 PM Mass  
Fridays from Noon to 1:00 PM

**Exposition and Benediction of the Blessed Sacrament:**

Blessed Sacrament Chapel  
First Fridays beginning at Noon, and concluding with Benediction at 12:45 PM.  
Confessions will be heard during this time.

# KRIEG

continued from page 1

Her mother and grandmother brought her to the store when she was a child. They both live in Florida now. And whenever they returned to Indiana, Marsh would take them back to Krieg's.

"We always came down here. It's like home, you know," said Marsh, becoming tearful. "I'm emotional about it. It's very upsetting."

It was a sad day, too, for Anne Krieg, 91, who had managed the historic store for three decades, right up to its last day.

"I always loved it," said Krieg, a member of Immaculate Heart of Mary Parish in Indianapolis, as customers filled the aisles of her family's store. "There were always a lot of interesting books coming in, and a lot of the new artwork. Different companies came through, and I received them and saw all their wonderful stuff."

"It will be a long time before they have a store of this caliber with this much merchandise."

Jerry Krieg of Atlanta, a grandson of the store's co-founder, said the declining health of his aunt, Anne Krieg, as well as a lack of interest by other family members to carry on the business and the difficult economic climate all contributed to the decision to close the Indianapolis landmark at this time.

Yet, the decision was a "bittersweet" one for him.

"I was there on Saturday," said Jerry Krieg. "And to be there at 5 p.m. and shut off the lights for the last time—that was something."

Father James Bonke, part-time associate



Mary Schmucker of Indianapolis looks at religious prints on Dec. 3 at Krieg Bros. Religious Supply House in Indianapolis.

pastor of Christ the King Parish in Indianapolis and defender of the bond in the archdiocesan Metropolitan Tribunal, had shopped at Krieg's from the time he was a little boy and, later, as a high school seminarian at the nearby Latin School, now closed.

"Krieg's was almost a hangout for me," he said.

After he was ordained a priest in 1970, Father Bonke continued to shop there.

"Any time you needed anything, you just called Krieg's," he said. "Chances were that they would have it or they would certainly know how to get it, and get it pretty quickly."



Shoppers pause outside Krieg Bros. Religious Supply House on Dec. 3 in Indianapolis, the last day of operation for the nearly 120-year-old business.

That was true not only for priests and archdiocesan parishes, but for many Protestant ministers and congregations.

The Rev. Elfreda Hogan, 82, a minister at Universal Ministry Worldwide in Indianapolis, shopped at Krieg's on its final day.

"I've been shopping down here at Krieg Brothers since 1956," she said. "We'd come down here to buy robes. I bought my first robe here in 1956. And I've been shopping here ever since."

"It's heartbreaking [that it's closing]."

Father Bonke, who bought some books and cleric shirts a few days before Krieg's closed, agreed.

"They were the only store of its kind in the Indianapolis area," he said. "You could get anything that you could ever think of as far as Catholic religious goods, whether for clergy needs, Church needs or gifts. My mother shopped there frequently for gifts for us kids and the grandkids."

"It's sad."

*(An auction to sell the remaining merchandise at Krieg Bros. Religious Supply House will take place at 10 a.m. on Dec. 12 and Dec. 13 with doors opening for preview at 9 a.m. each day. Krieg's is located at 119 S. Meridian St. in Indianapolis.) †*

## Tebow story highlights 'Celebration of Life' banquet in West Lafayette

By Caroline B. Mooney

The Catholic Moment

WEST LAFAYETTE—While working as missionaries and living in the Philippines, Pam and Robert Tebow found out they were expecting their fifth child. The pregnancy was not easy, and Pam was told that she should have an abortion immediately. The couple refused.



Pam Tebow

When it came time for delivery, a doctor in Manila said the baby was a miracle because he only had a shred of the placenta attached.

"He was born somewhat malnourished," Pam Tebow said, "so we asked all our friends and family in the [United] States to pray for him to grow strong. They prayed—and he did."

The baby was Tim Tebow. As quarterback for the University of Florida, in 2007, he was the first college sophomore to win the Heisman trophy. He is now the starting quarterback for the Denver Broncos in the National Football League.

Pam Tebow related this story in her keynote talk to hundreds of people who attended "Celebration of Life," Tippecanoe County Right to Life's annual banquet, on Nov. 8 at Purdue University's Memorial Union.

After Tim won the Heisman, the Tebow family was thrust

into the spotlight and the story of the quarterback's birth—and his parents refusal to abort him—was aired on ESPN. Pam Tebow now spreads her love of God and life throughout the country.

She told stories of people expressing gratitude to her family for talks and actions that inspired them to choose life.

After apologizing for her singing voice, Tebow sang to the audience. She said that she often puts Scripture to music because "words in song are remembered long."

"Right to Life is a ministry of love," she said. "This is a ministry of kindness because we're saving babies. We love to be served, yet Scripture tells us to be a servant. God values servants. This is a ministry of service."

"We have always told our children, 'You are not going to be great because you can throw a football. You are not going to be great because you have an

impressive résumé or because you make lots of money. You are going to be great because you served,'" Tebow said. "You have a lot of servants in your midst, and they don't get a lot of accolades—their names are not written up in the paper—but they are indeed the greatest among us."

We have to face the reality of abortion, Tebow said. "Right to Life ministry is about the value of life. It costs a



Tim Tebow

lot to do everything they do, but we all need to give financially what we can. I encourage all of you to give to this ministry.

We are a blessed people, she said, and God gives us back so much more than we ever give.

"A lot of us haven't made the best use of our time and resources, but we still have time to finish strong and invest in something that has an eternal impact," she said. "We all need to pray, to give and tell our stories, so that others will choose life. We have to be prepared for eternity."

Sue Swayze, legislative director for Indiana Right to Life, spoke about pro-life legislation in Indiana.

"We can celebrate that Indiana has been in the forefront of legislation to protect human life in the United States of America," Swayze said. "Indiana has made groundbreaking efforts to take public funds away from institutions that also provide abortions. That is primarily Planned Parenthood."

"We've begun to defund Planned Parenthood and started a domino effect," she said. "Nine states have begun to defund Planned Parenthood, and 24 states have enacted 52 different restrictions on abortion with a total of \$64 million cut now."

"Who we vote for in November has a direct relationship on the laws that get passed," Swayze said. "We want to pray that our state leaders stand strong under pressure, and are aware that they are now leading the country."

*(Caroline B. Mooney is a contributing editor for The Catholic Moment, newspaper of the Lafayette Diocese.) †*

## What was in the news on Dec. 8, 1961? Predictions on when the Council will open, and news of a microfilm archive of U.S. Catholic history

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*, which is celebrating its 50th anniversary.

Here are some of the items found in the Dec. 8, 1961, issue of *The Criterion*:

- Is there any place left in the Church for a Catholic conservative?
- Church for personal liberty is essential to peace
- Cites Pontiff's emphasis on public authority role
- Links Church unity and peace
- Former 'Renegade': Lay apostolate leader coming to Indianapolis
- Council may open during 1962

"DALLAS, Tex.—The Second Vatican Council may convene by the end of 1962, but a definite starting date has not yet

been determined, the Papal Secretary of State said here. Cardinal Amleto Cicognani, asked at the Confraternity of Christian Doctrine congress here to comment on reports that the council may open on Dec. 9, 1962, said this is not certain. He told a press conference that a letter formally announcing the council will be sent to all Catholic bishops during this Christmas season. Such a letter or declaration, he explained, is called a letter of indiction."

- Budding missionaries: new role for the laity
- Chatard H.S. dedication set Sunday
- U.S. mission effort praised by Pontiff
- Notre Dame gets microfilm copies of Church papers

"SOUTH BEND, Ind.—Microfilm copies of Vatican documents detailing the first two-and-a-half centuries of Catholic Church history in the U.S. have been acquired by the University of

Notre Dame, it was announced here by Father Theodore M. Hesburgh, C.S.C., university president. The documents, letters and reports sent by American prelates and priests to the Vatican between 1622 and 1861

were copied by Father Thomas A. McAvoy, C.S.C. ... Father McAvoy, who supervised the microfilming project, said the collection includes many previously unused documents of American Catholic history. The microfilm copies will be housed in the \$8,000,000 Notre Dame Memorial Library now under construction."

• 'Common Market' also seen avenue for religious ideas

- Osservatore hits commercialism
- Family Clinic: Are today's parents overly disturbed about teenagers?
- Little Christophers open annual Christmas drive
- Membership requirement: World Council adopts statement on Trinity
- New college to be built at Jasper
- Priest and two ministers promote Advent devotion
- Nikita helps build rectory
- School prayer sets off new Church-State battle
- ND to undertake education study
- Advises U.S. aid to British Guiana

*(Read all of these stories from our Dec. 8, 1961, issue by logging on to our archives at [www.CriterionOnline.com](http://www.CriterionOnline.com).) †*



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# Natural disasters in 2011 prompt outpouring of charity

WASHINGTON (CNS)—Natural disasters around the world and all across the United States this year prompted prayers, charitable giving and outreach amid unthinkable destruction.

The devastation across the globe included an earthquake and tsunami in Japan, flooding in Australia and a drought in Africa.

The United States also was particularly hard hit with a string of natural disasters—unprecedented summer heat and drought in the Southwest, deadly tornadoes, a massive blizzard in the Northeast, major river floods in the Midwest, an earthquake on the East Coast followed by a hurricane that caused massive flooding.

There also were a record number of wildfires in the Southwest, and strong windstorms in Southern California to end the year.

In January, a flood in Queensland, Australia, killed 13 people and devastated much of Australia's coal, beef and agricultural industries. The Queensland chapter of the Society of St. Vincent de Paul set up a flood relief committee in response to the plight of more than 200,000 people affected in at least two dozen towns.

In early March, a tsunami and magnitude 9 earthquake struck Japan, devastating parts of its coast and leaving nearly 20,000 people dead and hundreds of thousands homeless. It also triggered a meltdown at a nuclear power plant, releasing radiation and forcing tens of thousands of Japanese to evacuate their homes.

Maryknoll Father Jim Mylet, who lives in Japan, noted that in the midst of the devastation, Catholics and others there were buoyed by the support they had received. "The prayers and support from around the world," he said, "are a great source of strength and reinforce the image of us all sharing a common humanity under God our Father."

Initially, Church relief activities coordinated by Caritas Japan largely focused on cleanup and delivery of aid to survivors in the disaster zone. Months later, volunteers were still helping those who took temporary shelter in local schools, gymnasiums and town halls.

Meanwhile in Africa, the ongoing drought and famine afflicting Somalia and other East African nations this year was "a humanitarian crisis that cries out for help to Christians

throughout the world," said the president of the U.S. Conference of Catholic Bishops, New York Archbishop Timothy M. Dolan, and the chairman of the board of Catholic Relief Services, Bishop Gerald F. Kicanas of Tucson, Ariz.

CRS, the U.S. bishops' overseas relief and development agency, estimated in October that more than 12 million people were in urgent need of aid in Kenya, Somalia and Ethiopia. The drought caused failed crops, deaths of livestock and critical shortages of food and water.

CRS expanded its food distribution program in the region, working with local partners to provide livelihood support, water and sanitation.

Through its appeal campaign, Caritas Internationalis had raised about \$41.7 million by early October and expected to raise another \$40 million to provide emergency food aid, clean water, sanitation, drought-resistant seeds, and develop water conservation systems.

In the United States this spring, over the course of several weeks, tornadoes caused death and destruction in Alabama, Arkansas, Georgia, Iowa, Kentucky, Mississippi, Missouri, North Carolina, North Dakota, Oklahoma, Tennessee, Virginia and Wisconsin.

Tornadoes leveled parts of Joplin, Mo., and Tuscaloosa, Ala.

The tornado that ripped through Joplin on May 22 claimed at least 125 lives and flattened every building in its path, including St. Mary's Catholic Church. Parishioners retrieved the Blessed Sacrament from the church's shattered tabernacle. Only the large steel cross at what had been the church's entrance remained, towering over the wreckage.

Father Justin Monaghan, St. Mary Parish's pastor, said he was overwhelmed by the outpouring of support after the tornado. "My faith has been strengthened by the amazing response of people in our parish and in the community. And to see the cross still standing reminds us what our mission is all about."

The storms that tore through Alabama killed more than 350 people.

"Quite tragically, the severity of this spring tornado and storm season has taken lives and created destruction in unheard of proportions," said Father Larry

Snyder, president of Catholic Charities USA, on April 28. Catholic Charities USA and Catholic Charities agencies provided immediate relief to disaster survivors.

An unusual Aug. 23 magnitude 5.8 earthquake on the East Coast shook the region. Historic churches in Washington, Maryland and Virginia were among buildings with the most serious damage of the quake, which was felt as far away as Detroit, north of Toronto and into Florida.

The archdioceses of Washington and Baltimore each reported damage to several churches. But in the Diocese of Richmond, Va., where the quake was centered near the town of Mineral, the town's St. Jude Church had the only reported damage in the diocese, and it was relatively minor.

Just days later, Hurricane Irene swept up the Atlantic Coast causing dramatic floods, wind damage and other disruptions.

More than 40 people in various states were reported to have been killed by floodwaters, falling trees, car accidents and powerful waves. Parts of New Jersey, New York, Connecticut, Massachusetts and Vermont experienced extreme flooding.

Immediately after the storm, Catholic Charities USA said its agencies up and down the East Coast were assessing damage and assisting people with food, shelter and other needs. An Aug. 30 statement said the year's natural disasters were straining financial resources at agencies around the country.

In the Southwest, wildfires burned for 296 straight days, particularly in drought-stricken Texas. After a surge of blazes in early September, more than 1,000 homes in the state were destroyed and four deaths were attributed to the fires.

Ascension Parish in Bastrop, Texas, served as a shelter and nerve center for relief efforts related to the wildfires.

"We're not turning anybody away," said Steve Venzon, one of four parishioners who oversaw relief efforts. The town of Bastrop and Bastrop County were in the heart of the fire zone in the 25-county Austin Diocese.

Christian Gonzalez, diocesan communications director, said the wildfires were a combination of drought, heat and the winds of Hurricane Lee.

This year, most of Texas, and significant portions of



Above, a wooden altar, a cross, some metal beams and pieces of a few cinder-block walls of St. Mary's Catholic Church in Joplin, Mo., are all that are left standing on May 25. The church, rectory, school and parish hall were destroyed by a massive category EF5 tornado on May 22. Natural disasters around the world this year prompted prayers, charitable giving and outreach amid unthinkable destruction.

Right, a woman weeps while sitting amid destruction on March 13 in Natori, Japan, following a March 11 earthquake and ensuing tsunami that claimed the lives of more than 20,000 people in Japan.



New Mexico and Oklahoma, were in a "D4" drought zone as assessed by the U.S. Department of Agriculture. D4 is equal to "exceptional" drought—the most

intense level on USDA's scale.

The year came to a close with fierce winds sweeping through Alaska and Utah and the Santa Ana winds hitting Southern California. †

## Maryland interfaith leaders pledge to defend traditional marriage

BALTIMORE (CNS)—Leaders of a newly formed pro-marriage coalition came out swinging against efforts to legalize same-sex marriage in Maryland, pledging at a Nov. 30 news conference to rally citizens across the state to defeat legislation that would alter the traditional definition of marriage.

Gathered at First Apostolic Faith Church International in Baltimore, representatives of the interfaith, nonpartisan Maryland Marriage Alliance said they will not be intimidated by those who would call their position "bigoted."

They warned that religious liberties could be threatened with the passage of same-sex marriage legislation.

"Politicians in Annapolis with an eye toward appeasing out-of-state interest groups and future runs for potential higher office may think they are helping their career [by passing same-sex marriage]," said the Rev. Derek McCoy, executive director of the Maryland Marriage Alliance, "but they are forgetting that all politics is local."

Following a passionate debate on the floor of the House of Delegates, a bill to legalize same-sex marriage in Maryland died in the last legislative session after it was recommitted to the House Judiciary Committee on March 11.

Gov. Martin J. O'Malley, a Catholic, has promised to push

for the passage of a similar bill in the 2012 legislative session, agreeing with same-sex marriage activists to sponsor the bill.

McCoy said there is a groundswell of support for traditional marriage, asserting that his group already has representation of 250,000 people.

The majority of Marylanders who support traditional marriage "will not lie down in the face of renewed efforts to redefine this institution to a genderless construct totally at odds with human history and religious teachings," he said.

Mary Ellen Russell, executive director of the Maryland Catholic Conference, noted that marriage is unique because it is "primarily about connecting men and women to their biological offspring."

"That is the basis of our support for it," said Russell, who represents the state's Catholic bishops in Annapolis. "We do not believe our laws can change the fundamental reality of human existence and the inescapable bond that connects every child to a mother and father."

Russell noted that the Catholic Church will continue its own advocacy efforts in support of marriage, while also welcoming "the added strength, coordination and respectful voice" of the Maryland Marriage Alliance. She

emphasized that support for traditional marriage "cannot— it must not—be construed as lacking in love and acceptance of all persons."

"There are many here today who have experienced the cancer of discrimination," Russell said. "No one here would tolerate the hint of discrimination. And yet, it is not discrimination to treat fundamentally different things differently."

Pastor Lanier Twyman Sr., senior pastor of St. Stephen Baptist Church in Temple Hills, said redefining marriage "attacks" First Amendment rights. Catholic Charities in other states have been forced to shut down adoption services, he said, because they will not place children with same-sex couples.

Religious universities are being forced to provide housing to same-sex couples, Twyman added, and congregations that refuse to provide their facilities to same-sex commitment ceremonies have had their tax-exempt status challenged.

"God created marriage as a union of one man and one woman as surely as he created the very universe in which we live," said Minister Darryl Brace of Mount Pleasant Baptist Church in Baltimore. "This definition lies beyond the power of politicians to change." †

# Vatican II treasure hunt: Committee seeks bishops' notes, diaries

VATICAN CITY (CNS)—With a view toward the 50th anniversary of the opening of the Second Vatican Council, a pontifical committee has launched a worldwide treasure hunt.

Many of the more than 2,800 cardinals and bishops who participated in all or part of the 1962-65 council kept diaries, or at least notes, some wrote articles for their diocesan newspapers and most—in the days before e-mails and relatively cheap trans-Atlantic phone calls—wrote letters home.

The Pontifical Committee for Historical Sciences is asking Church archivists, and even the family members of deceased council fathers, to look through their papers to find reflections that can add a personal touch to the historical research already conducted on the official acts of the council.

In planning a Vatican II anniversary conference, Norbertine Father Bernard Ardura, committee president, said he is well aware that the treasures unearthed can become the object of squabbles over whether they add to an authentic or fraudulent reading of the council.

The committee is promoting “a balanced and scientifically grounded” historical study of the council in line with the teaching of the pope and “devoid of any ideological inspiration,” he wrote in his project proposal.

Father Ardura said there are two extreme “currents” in reference to the council. “For some people, it was a unique event that marked a rupture—

there’s a ‘before’ and ‘after’ Vatican II. For others, it wasn’t even a real council because it did not formulate dogma, and no excommunications were issued.”

But for the committee, “it’s important to work outside these currents and opinions, and do work based on the documentation,” he said.

In an interview in late November, Father Ardura said the committee contacted archivists last spring, and urged a careful search in the diocesan archives and personal papers of bishops who attended the council. By March, they should have the beginnings of a decent catalogue of the material and its location.

In October, the committee will sponsor an international conference aimed at sharing progress in cataloguing the information and, especially, offering researchers ideas about areas ripe for further study given the availability of documentation.

A conference for historians looking more at the substance of the Second Vatican Council’s teaching and at the various interpretations given those teachings is tentatively planned for 2015—the 50th anniversary of the council’s closing, he said.

The 63-year-old French Norbertine has some personal recollections of his own. A student in the minor seminary in 1962, he remembers attending a huge, solemn Mass in Bordeaux celebrated by Cardinal Paul-Marie-Andre Richaud just before he left for the council. And, he said, he remembers the seminary rector renting a television so the students could



Bishops fill St. Peter's Basilica as Pope Paul VI presides over a meeting of the Second Vatican Council.

watch the formal opening of the council.

“It was the first time a television entered the seminary,” he said.

Father Ardura said the council fathers’ personal papers should give people an idea of what the bishops thought going into the council and whether, to what extent and why their attitudes changed as the council continued.

From research on the official published acts of the council and the published diaries of major personalities at the council, he said, it was clear that many bishops thought they would come to Rome and approve a few statements written by the pope and Vatican officials on the liturgy and on the mystery of the Church.

“But they ended up talking about everything,” he said. In four sessions, the council issued documents on Scripture, ecumenism, relations with other religions, communications, religious freedom, religious orders and other subjects.

“For many, they had never even been to a meeting of the bishops of their own country” because bishops’ conferences didn’t exist in most countries, he said. “This was their first experience of collegiality.

“But it’s also true that, little by little, different currents developed,” trying to draw the Church one way or another, he said. The personal letters, notes and diaries may shed more light on the personalities involved, and

how they tried to influence other council members.

Even setting aside the council’s discussions, Father Ardura also said he expects the research to underline big, even revolutionary changes in the Church over the past 50 years.

For one thing, he said, while all the world’s bishops were invited to the council and many from Africa participated, in the 1960s most of the heads of African dioceses were missionaries from Europe. He said he suspects their personal papers are in the archives of their religious orders in Rome.

Another issue stems from the fact that, up until 1966, very few bishops retired. They tended to die in office, he said. After the council, Pope Paul VI asked bishops to voluntarily offer to resign at age 75—which became a requirement with the *Code of Canon Law* promulgated by Pope John Paul II in 1983.

What that has meant for archivists, Father Ardura said, was that even the personal papers of bishops who died in office tended to be filed in the diocesan archives. Bishops who retire at 75 obviously leave official papers with the diocese, but they tend to take their personal papers with them. That’s why family members of bishops at Vatican II are being asked to help, he said. †

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## The mystery of joy should pervade the lives of Christians

By David Gibson

“Rejoice!” When, really, do you hear that word other than at Christmastime?

“Joy” and images of rejoicing angels are symbols of the season.

Joy ranks high among the basics of Christmas. And when you consider how often one sees the word “rejoice” punctuated with an exclamation point—“Rejoice!”—the entire notion assumes the characteristic of a happy command, as if to say:

“There is good reason to rejoice. Do it, therefore. Rejoice!”

But for Christians, joy is not a basic only of Christmas. It is a year-round basic. It seems that St. Paul, very early in the Christian era, wanted the Christians in Thessalonica to be clear about that.

What should Christians do? St. Paul counseled the Thessalonians to “rejoice always,” while also praying “without ceasing” and giving thanks “in all circumstances” (1 Thes 5:16-18).

But today, some wonder how apparent it would be to others that joy is a trait esteemed by Christians. Would people who are not Christians gain the impression that joy is overshadowed among Christians by other worthy and more solemn goals?

And do Christians themselves think that joy is a virtue, as the U.S. bishops clearly indicated it is in their 2009 national pastoral letter on marriage?

Titled “Marriage: Love and Life in the Divine Plan,” the pastoral letter urged parents, aided by the Holy Spirit, to nurture “within each of their children and within their family as a whole” the virtues of “charity, joy, peace, patience, kindness, generosity, faithfulness, gentleness [and] self-control” that are found in St. Paul’s Letter to the Galatians (Gal 5:22-23).

There are good reasons beyond their own personal benefit for Christians to hone the virtue of joy. It commonly is thought that joy communicates a compelling “message” to others. In other words, in others’ eyes, joy lends credibility to Christian life. Joy is inviting and contagious.

The absence of joy undoubtedly communicates a compelling message too, although a far less welcome one. Father Timothy Radcliffe, a former master general of the Dominican order, asked priests in a 2004 speech, “If you are grim and sad, then who is going to believe that the Gospel is Good News?”

Even such a critic of Christianity as the 19th century philosopher Friedrich Nietzsche thought “the disciples of Jesus should look a bit more redeemed,” Father Radcliffe observed.

I should note in this context that St. Paul encouraged the Thessalonians always to rejoice right after encouraging them to “build one another up,” and seek “what is good ... for each other and for all” (1 Thes 5:11, 15).

What are joyful people like? Some rejoice over good



People cheer outside during Pope Benedict XVI’s visit to the Peace and Joy Center of the Missionaries of Charity at St. Rita Parish in Cotonou, Benin, on Nov. 19. In the earliest days of the Church, St. Paul showed that joy is a defining trait of Christians by exhorting believers to rejoice at all times.

news by jumping up and shouting out their happiness. But I know joyful people who rejoice more quietly.

Isn’t there someone you know and admire who is a joy to be around and who—despite having to deal with difficulties and painful disappointments—notices every good thing that happens, remains clear-sighted and is able to shore up others?

What makes “joy” a complicated topic is the near impossibility of defining the term. I recently read an article in which “happiness” and “joy” were treated as synonyms. Maybe they are, maybe not. Certainly, “happiness” is as difficult to define as “joy.”

Abbot Christopher Jamison, a British Benedictine monk, cautioned readers of his 2008 book *Finding Happiness* (Liturgical Press) not to define “happiness” too narrowly by thinking it only involves “feeling good,” even when there is nothing wrong with feeling good.

The abbot’s reason for saying this was that defining “happiness” so narrowly leaves little room for the “delight” that results from “doing good and knowing good.” He encouraged his audience to delight joyfully in “a happiness that is robust, generous and everlasting.”

Jesuit Father James Martin, known well for his writing, not only on joy, but also on humor and laughter, commented recently on St. Paul’s advice to the ancient Thessalonians

regarding joy in the Oct. 3 issue of *America*. One could “spend a lifetime meditating on just the words ‘rejoice always,’” Father Martin said.

It is possible, he wrote, to suffer “tough times” or to experience “sadness” and “holy anger” in the face of injustices without losing joy. For him, “suffering is not the last word.”

Father Martin spoke of joy that is “deeper than happiness,” describing it as a virtue founded “in the knowledge that we are loved by God,” a virtue not unaware, however, “that God desires a just world.”

In a Christmas 2007 homily, Pope Benedict XVI talked about the reason the angels rejoiced on the night of Jesus’ birth. The pope suggested that their reason is our reason, too.

The early Church fathers interpreted “the song of the angels” as “an expression of joy over the fact that the height and the depth, heaven and Earth, are once more united; that man is again united to God,” the pope explained.

There is reason to rejoice, he said, because “in the stable at Bethlehem, heaven and Earth meet.”

As a result, “a light shines from the stable for all times” and “joy is enkindled.”

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

‘... joy lends  
credibility to Christian  
life. Joy is inviting and  
contagious.’

## ‘Prophetic utterances’ in Scripture should be read attentively

By Fr. Gerald O’Collins, S.J.

When we think of the Church to which we belong, it can be tempting to follow that arch-pessimist of the Bible, Ecclesiastes, and say: “What has been, that will be; what has been done, that will be done. Nothing is new under the sun!” (Ecc 1:9).

Even when we focus on ourselves, we can drift. I, for example, might conclude: “O’Collins yesterday, today and



Margaret Mashini reads the Bible at St. Michael the Archangel Church in Woodstock, Ga., on Aug. 22, 2008. Mass readings during Advent are filled with prophetic utterances that we should continue to heed.

the same forever; as he was in the beginning, is now and ever shall be, faults without end. Amen.”

But this would ignore advice coming from St. Paul, who cautions us not to “quench the Spirit” (1 Thes 5:19).

St. Paul pictures the Holy Spirit as a life-giving force. Other early Christians compare the Spirit to fire, to a powerful wind and to fresh water springing up into the air.

We should not extinguish this fire, hide ourselves from this wind or put a concrete cap on this fountain.

Further on in the First Letter of St. Paul to the Thessalonians, St. Paul gives another caution not to “despise prophetic utterances” (1 Thes 5:20). This is because one major way that the Holy Spirit remains dynamically active is through those who utter words of prophecy. When they speak out, their teaching can enlighten and warm us—as a cheerful fire does in wintertime.

Of course, we need to test what prophetic people have to say: Are they truly led by the Holy Spirit? Does what they say encourage us all in being faithful disciples of Jesus Christ?

Once we have followed St. Paul’s instruction to “test everything,” we should “retain what is good” (1 Thes 5:21). This involves treasuring what we have heard, putting it into practice and sharing it with others.

In the weeks leading up to Christmas, we find wonderful examples of “prophetic utterances”:

• Elizabeth, filled with the Holy Spirit, tells Mary: “Most

blessed are you among women, and blessed is the fruit of your womb. ... Blessed are you who believed that what was spoken to you by the Lord would be fulfilled” (Lk 1:42, 45).

• After the *Magnificat*, Mary’s hymn of praise (Lk 1:46-55), Zechariah, the father of St. John the Baptist, is filled with the Holy Spirit and utters this prophecy:

“Blessed be the Lord, the God of Israel, for he has visited and brought redemption to his people. ...

“And you, child, will be called prophet of the Most High, for you will go before the Lord to prepare his ways, to give his people knowledge of salvation through the forgiveness of their sins, because of the tender mercy of our God by which the daybreak from on high will visit us to shine on those who sit in darkness and ... to guide our feet into the path of peace” (Lk 1:68, 76-79).

The Nativity story provides other spectacular examples of prophetic utterances.

When writing his Gospel, St. Luke tested and retained them.

We, too, should treasure what we hear from God’s word!

(Jesuit Father Gerald O’Collins has taught theology at the Pontifical Gregorian University in Rome. His 48 published books include *Jesus Our Redeemer*, which is published by Oxford University Press.) †

From the Editor Emeritus/John F. Fink

## Biblical readings: The Lord protects Jerusalem

Next week, the Third Week in Advent, the biblical readings in the Office of



Readings are from the Book of Isaiah. On Sunday through Friday, they are from Chapters 29-33. On Saturday, Dec. 17, they jump ahead to Chapter 45.

Chapters 18 and 19 of the Second Book of Kings give the historic background for Chapters 29-33 of the Book of Isaiah, and it would help if you read them first.

We start to read Chapter 29 on this Saturday, Dec. 10. As I wrote last week, in this chapter Isaiah predicts that Jerusalem will come under siege. He had long counseled King Hezekiah not to ally Judah with Egypt and against Assyria, and he continues to do so in the readings next week.

If Judah was looking for someone other than “the Holy One of Israel” for protection, Isaiah said, both the protector (Egypt) and the protected (Judah) would fall (Is 31:1-3). Hezekiah, though,

didn't listen.

In the year 701 B.C., King Sennacherib of Assyria attacked Judah. His forces speedily swept through the country. Assyrian historical records list 46 cities that he captured before he surrounded Jerusalem.

Isaiah supported Hezekiah as the king refused to surrender. Hezekiah fortified the city walls and dug a trench to bring water from the Gihon spring outside the city to the pool of Siloam inside. Isaiah encouraged the people, telling them that God would preserve his city.

Isaiah predicted, “Assyria shall fall by a sword not wielded by man, no mortal sword shall devour him; he shall flee before the sword, and his young men shall be impressed as laborers. He shall rush past his crag in panic, and his princes shall flee in terror from his standard, says the Lord who has a fire in Zion and a furnace in Jerusalem” (Is 31:8-9).

The Second Book of Kings tells what happened next: “That night the angel of the Lord went forth and struck down 185,000 men in the Assyrian camp. Early the next morning, there they were, all the

corpses of the dead. So Sennacherib, the king of Assyria, broke camp, and went back home to Nineveh” (2 Kgs 19:35-36).

That figure of 185,000 soldiers killed seems highly improbable, but the Assyrians gave up the siege. Isaiah's prophecy was fulfilled.

The reading for next Saturday, Dec. 17, is from what is known as Second Isaiah or Deutero-Isaiah. It was written toward the end of the Babylonian Exile.

Jerusalem was spared in 701 B.C. and Judah continued to exist for another 114 years. Then, in 587 B.C., it was conquered by the Babylonians and the Jews were taken to Babylon—like Assyria, in modern Iraq. Then the Persian Empire (modern Iran), under King Cyrus, conquered Babylon in 539 B.C. Cyrus permitted the Jews to return to their native land.

The reading in Isaiah says, “Thus says the Lord to his anointed, Cyrus” (Is 45:1). He says to Cyrus, “It is I who arm you, though you know me not” (Is 45:5). Thus, even if Cyrus wasn't aware of it, God was using him to accomplish his plans for his people. †

Cornucopia/Cynthia Dewes

## Advent season offers the uniquely Christian belief in hope

Imagine a world in which we are urged to limit carbon dioxide emissions because they are toxic at the same time that we humans give off carbon dioxide with every breath we exhale?



Imagine that many people worldwide lack enough food to survive, while other people often toss food in the garbage?

Imagine that women are routinely abused and treated as inferiors in some areas, while in others their interests receive more respect than men's seem to?

Wait a minute. We do live in such a world because humans are in charge of it, and we are human.

And, being human, we do stuff like legalize the killing of unwanted babies, while lavishing time and money on preserving endangered animals and making our pets comfortable. Or we demonize individuals or groups who differ from us at the same time that we publicly decry racism and intolerance.

We keep electing incompetent or ethically challenged leaders because we are too busy to examine issues, research

candidates or even run for office ourselves. We resent government entitlements or welfare, and then not only tolerate but sometimes legalize support for things like cohabitation without marriage or the supposed marriage of same-sex couples.

We're busily destroying traditional families in other ways—by lifting legal responsibility for the care of children from their two parents when they should be offering their children gender and parental role modeling, unconditional love and the security of their support. Instead of complaining about kids today, maybe we should be complaining about parents.

What a depressing picture. But wait! Now we are in the season of Advent, the coming of “hope.”

To be a Christian is to have hope for the human race and its future. To be a Christian means that we believe we are made in the image of a good and loving God who sent his Son to show us what that means.

Naturally, we can't personally or even collectively improve everything overnight. But we certainly can and should try to do what we can in our own corner of the world. We can put aside problems and even forget them for a while by finding ways to serve others. Maybe we could help out at the St. Vincent de Paul Society or visit folks in nursing homes or baby-sit for the

frazzled young mother next door.

We can try to find Jesus in everyone we meet—even if it takes a while. We can expect the best from others and even help them to deliver it by accepting them lovingly without judgment. It's surprising what hating the sin but loving the sinner can do for you, if not the sinner himself.

As Christians, we also believe that God is just, which is the aspect of God that the Jews emphasized. But when Christ came in to his-story on the wonderful feast of Christmas, the emphasis changed to include God's mercy. God has given us free will, and will be just in judging how we employ it, but God will also be merciful in helping us to overcome our failures.

The message, of course, is that we should work to avoid wrongdoing, but we should also be joyful. Joy is the hallmark of hope, which is the hallmark of a Christian.

Sure, bad things will inevitably happen, some of them even caused by ourselves.

Still, we can continue to look ahead to better days with the same innocent trust we see in the sweet baby whose birth we await.

Blessed Advent, blessed hope.

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

The Bottom Line/Antoinette Bosco

## A pope who should be remembered and honored

Each Jan. 22, I honor Pope Benedict XV, for that was the day that he left this Earth in



1922 at the age of 67. As such, in 2012, the Church will note the 90th anniversary of his death.

I have a deeply personal reason for why I remember in particular this pope, who headed the Roman Catholic

Church from 1914 to 1922, the terrible time of World War I and its aftermath. It was my father who first honored him by telling me about his good heart when I was very young.

During those World War I years, my father, Joseph Salvatore Oppedisano, then hardly a teenager, had left his home in Southern Italy to try to get out of Europe and come to the United States. His journey was treacherous, with a war going on.

At one point, my father was too close to the fighting. He was wounded when a flying bullet hit his leg as he ran for shelter.

An old man saw him and told him—and I translate freely—“Hey kid, if you could get to Rome, the pope will help you.”

My father, who finally made it to America in 1918 when the Great War ended, never forgot that.

I was much older when I finally read the history of World War I. I learned that Pope Benedict XV managed to raise 82 million lire, an enormous amount of money back then, to relieve suffering related to the war.

Some members of the Church worried that he was “bankrupting” the Vatican, but Pope Benedict had determined that the Vatican would dedicate its “diplomatic energies to the relief of suffering on all sides, among both soldiers and civilians,” according to John F. Pollard, author of *The Unknown Pope, Benedict XV (1914-1922) and the Pursuit of Peace*.

I learned much more about this pope when my son, Peter, was writing a book on World War I. He told me about a great man named Cardinal Giacomo della Chiesa, who was elected pope in September 1914, a month following the beginning of the Great War, taking the name Benedict XV.

Peter quoted the pope as having tried to make the world see how warring countries had created a “horrendous bloodbath which dishonors Europe,” and had turned the world into “a hospital and a cemetery,” carrying out

the “darkest tragedy of human hatred and human madness” with the war's “useless massacre.”

While countries continued the killing, Pope Benedict poured out love. He established an “Office for Prisoners” in the Vatican, making it possible for prisoners of war and soldiers at the front on all sides to maintain contact where possible with their families. He also gave money to set up welfare works for war victims in all countries, providing food, warm clothing and medical care for them.

Pope Benedict had proclaimed that “it is the duty of every person to run to help another human being who is in danger of death.”

There is so much more that can be told of the Christ-like work that he did.

After the war, Pope Benedict pleaded for reconciliation among the nations and spoke of his support for the League of Nations. And, notably, in 1920, he canonized Joan of Arc, who was executed in 1431.

Pope Benedict XV should be remembered—and honored.

(Antoinette Bosco writes for Catholic News Service.) †

Twenty Something

Christina Capecchi

## Imagining Mary: Christmas paintings that open our eyes

I've been shopping for the perfect Christmas card, sifting through Nativity scenes framed in



holly berries and bows. None of the Marys look right. The lips are taut. The face, unblemished. I see none of the bliss and bewilderment that must have surged after birthing the Son of God. I see no emotion at all—serenity as vacancy, sainthood as sedation.

This year's traditional Christmas stamp issued by the U.S. Postal Service, Raphael's “Madonna of the Candelabra,” shows a stoic Mary casting her eyes away from her infant. Painted in the early 16th century, it was a product of the Italian High Renaissance, but it's hard to imagine the new mom letting a single moment pass without studying the Savior held in her arms.

Eventually, I found a card that compelled me, the store's last boxed set of its kind. First, I noticed the baby, who looks as he should—like a baby. Brown fuzzy hair, apples for cheeks and a light in his eyes. Mary holds him close, kissing his right cheek.

The painting was inspired 11 years ago when Morgan Weistling, now a 47-year-old father in California, heard Steve Amerson's song “Mary, Did You Know?” on the radio. It was the Dolly Parton version.

One phrase stood out to him—“When you kiss your little baby, you've kissed the face of God.”

“Immediately, I felt I was supposed to paint this,” Morgan told me. “I had been praying and asking God, ‘Give me an idea here.’”

Amerson's phrasing appealed to him. “This little child she bore was God in the flesh and, yet, she cuddled and kissed him just as all mothers do.”

The painting poured out of Morgan in three days. He didn't feel the need to sketch in charcoal on his canvas to begin as he usually does. It was done in oil paint. He didn't go back to make any alterations. The first draft was the final.

Morgan's paintings are so realistic they look like photographs, and he uses people as models. His Mary was 16, a brunette named Katie who had a “sweet humbleness to her,” Morgan said. “It wouldn't have worked with a blonde.”

The baby was of Jewish descent, born to a woman with a crack addiction and recently placed in a foster home.

Morgan knew he needed to master Mary's kiss, rendering it tender, not “hokey.” Her left hand, pressing the swaddled baby to her heart, also was crucial. Morgan had long admired the way Mary's marble hand grips Jesus' side in Michelangelo's *Pietà*.

Morgan's published image, titled “Kissing The Face Of God,” sold out in two weeks. It remains his most popular painting—“my big gift from God,” he said—and the only original he has kept, despite a standing offer of \$100,000.

Every year, Morgan receives requests to reproduce the image. One year, National Geographic used it for a corporate Christmas card.

The painting speaks to the brokenhearted, Morgan told me. “A lot of women who have lost a child really attach to ‘Kissing The Face of God.’”

I am grateful to the artists who help us see ourselves in the Blessed Mother because she is for everyone. I once spoke to a victim of clergy abuse who had lost her Catholic faith, but held on to Mary. I read about a woman whose conversion to Catholicism began in labor, when she called on Mary in urgent prayer—“Don't abandon me now.”

This season, we celebrate the mother who brings us to God with such capacity for love and grief and everything in between.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn. She can be reached at [www.ReadChristina.com](http://www.ReadChristina.com).) †

Third Sunday of Advent/Msg. Owen F. Campion

# The Sunday Readings

Sunday, Dec. 11, 2011

- *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.

In Latin, "gaudete" means "rejoice." Rejoicing is not indicated because Advent, and its emphasis on prayer and penance, is half completed, but rather

because Christmas is nearer.

Another reason for rejoicing is that, hopefully, we all feel closer to God as a result of observing Advent with prayer, reflection and penance.

If we have used Advent as intended by the Church, we are nearer to a fuller communion with the Lord, the "light of the world."

Priests may wear rose-colored vestments on this weekend, symbolizing the dark violet of Advent 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, God's people were weary and frustrated.

They, or their forebears, had undergone the humiliation, uncertainty and misery of exile in Babylon. When the people were finally allowed to leave Babylon and return to their homeland, they understandably were overjoyed.

However, they found a sterile and parched land awaiting them. Life was brutally hard. Had God tricked them? Did God provide for their release from Babylon only to subject them to further trials at home? They even wondered if God really exists.

Typically for Third Isaiah, this reading glows with optimism. Whatever may be the reality of the moment, for those loyal to God, a wondrous future awaits them.

St. Paul's First Epistle to the Thessalonians provides the second reading.

Belief in the Lord's Second Coming, and impatience to see it occur, were widespread in the first generations of Christianity. This reading is typical for

this period.

Longing for the Second Coming among the early Christians is not hard to explain. They had to endure a lot of hardships, even persecution. 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—and God's goodness—will one day 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 his contemporaries. Some of the people even assumed that John was the Messiah. If not the Messiah, others wondered if he was Elijah or another prophet who had returned to Earth.

In response to these questions, John was very firm. Another would follow him, he insisted. John was to prepare the way for this future representative of God, who would be wonderful for all humanity. John said that he was not worthy even to untie the straps of his sandals.

## Reflection

In calling us to rejoice on this *Gaudete* weekend, the Church either presumes that we have spent the weeks of Advent pondering within ourselves the meaning of salvation for us personally and individually or it urges us to use the remaining time in this season to seek God with all our hearts.

Excitedly, the liturgy proclaims that when the Lord's Kingdom comes, how wonderful it will be! "*Gaudete!*" Rejoice!

When the Lord's Kingdom comes, death and evil will end. Still, we must turn to God. We must admit God into our hearts. This means that we must reject our own sin.

Many influences will divert our will from rejecting sin. The effort will require time, discipline and focus. We must be faithful, as Paul counseled the Thessalonian Christians, but we will not be patient in vain.

Always the good teacher, the Church, through the last reading from John's Gospel, instructs us to look for Jesus, as Jesus actually is, and not to create our own false version of the Messiah.

Jesus was obedient to God. Our lives and hearts must reflect Jesus. This is the purpose—and the reward—of Advent. †



## Daily Readings

Monday, Dec. 12  
Our Lady of Guadalupe  
*Zechariah 2:14-17*  
or *Revelation 11:19a; 12:1-6a, 10ab*

(Response) *Judith 13:18bc, 19*  
*Luke 1:26-38*  
or *Luke 1:26-38*  
or *Luke 1:39-47*

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

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

Thursday, Dec. 15  
*Isaiah 54:1-10*  
*Psalms 30:2, 4-6, 11-13*  
*Luke 7:24-30*

Friday, Dec. 16  
*Isaiah 56:1-3a, 6-8*  
*Psalms 67:2-3, 5, 7-8*  
*John 5:33-36*

Saturday, Dec. 17  
*Genesis 49:2, 8-10*  
*Psalms 72:3-4, 7-8, 17*  
*Matthew 1:1-17*

Sunday, Dec. 18  
Fourth Sunday of Advent  
*2 Samuel 7:1-5, 8b-12, 14a, 16*  
*Psalms 89:2-5, 27, 29*  
*Romans 16:25-27*  
*Luke 1:26-38*

## Question Corner/Fr. Kenneth Doyle

### Church allows grandparents, but not parents, to be confirmation sponsors

**Q**In the past, I have been privileged to be the confirmation sponsor for two of my grandchildren, one in Kentucky and the other in Indiana.



Another grandchild is scheduled to be confirmed soon, and our family was told that neither parents nor grandparents could be sponsors.

I don't understand this since I was the sponsor for this child's sister only four years ago.

Could you please explain?  
(Floyds Knobs)

**A**What you heard is incorrect. It is true that a parent cannot be a confirmation sponsor, but grandparents are certainly permitted to be sponsors and often are.

The Church's *Code of Canon Law* (#893) stipulates that, with reference to sponsors, the same rules apply to confirmation as to baptism, and one of those rules (#874) clearly states that a sponsor may "not be the father or mother of the one to be baptized." No mention is made of grandparents.

The reason for excluding parents is evident. The role of the sponsor is to assist the parents in the religious upbringing of their child.

Parents, in the celebration of the sacrament of baptism, are called "the first teachers of their child in the ways of faith," and they will nearly always be the primary influence on the religious outlook of their children. The Church provides additional guidance in the person of sponsors so that the child will have an even greater likelihood of developing into a true witness to the Christian faith.

A sponsor must be a Catholic who has already received the sacraments of baptism, first Communion and confirmation, and who "leads a life of faith in keeping with the function to be taken on" (#874). Many grandparents are well-qualified.

**Q**A woman that I know claims to have celiac disease. She said that she is not able to receive holy Communion because it is bread and that, if she takes the host, she will become violently ill.

She told me that she discussed her health situation with her parish priest, who told her that she could bring a "wafer" from home, which he would then consecrate and give to her as Communion.

I find it hard to believe that something as small as a Communion wafer would make

her sick. Could you comment?  
(Mays Landing, N.J.)

**A**It's quite likely that the woman is describing her condition accurately. Some studies estimate that as many as one in 130 Americans suffers from celiac disease, and even a small amount of gluten can trigger an adverse reaction.

Canon #924 of the *Code of Canon Law* specifies that the Eucharist must be celebrated with bread and wine—after the model of Jesus at the Last Supper—and that "the bread must be only wheat."

So where does that leave the celiac sufferer?

Fortunately, there is a solution, one which our own parish has employed for the last two years.

The Benedictine Sisters in Clyde, Mo., after 10 years of research, have developed "low-gluten altar breads," which comply both with Church requirements and the needs of those who cannot tolerate wheat gluten. Their monastery number is 800-223-2772.

The gluten content of these hosts is .01 percent and, in the opinion of experts from the Center for Celiac Research at the University of Maryland, "you would have to eat 270 wafers every day to reach the danger point."

With abundant caution, though, the sisters advise that celiac sufferers still consult their doctors before receiving these hosts.

The hosts are shipped separately from regular altar breads, and the priest consecrates them on a separate paten.

In our parish, the celiac sufferer simply alerts the priest before Mass, and the priest puts a low-gluten host on the altar to be consecrated and given to that person at Communion time.

The alternative, of course, is for the person to receive Communion only from the cup, but this may not work for a variety of reasons.

Some people with celiac disease also suffer from a cross-allergy to wine or the wine can become contaminated when the priest drops a small particle of the host into the chalice.

Even though one who takes the precious blood from the cup receives Christ as surely as one who takes the host, some people may feel that they have not participated fully if they are unable to receive the host.

(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

### Assent

"O come, let us adore Him!"  
echoes in my soul  
an invitation  
from long ago

so trusted that I  
stop  
what I am doing  
and glance  
and gaze  
and get into the line  
extending to the sky  
and thence to the center  
of unbroken praise

this is my response  
each step  
each breath  
each yes

tending to our suffering  
yet with an ear

(Wendy Yanikoski is a member of Most Sorrowful Mother of God Parish in Vevay. A red gerbera daisy adorns a statue of Mary and the Christ Child outside the Basilica of the National Shrine of the Immaculate Conception in Washington.)



attuned  
to the distant song of joy  
echoing within

"O come, let us adore Him!"

take what is given  
leave all the rest

By Wendy Yanikoski

# 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.

**ALCOCK, Sharon S.**, 70, St. Agnes, Nashville, Oct. 31. Wife of John Alcock. Mother of Nan Haber, Angie Macy, Bill and Jim Alcock. Sister of Janet Norris. Grandmother of five.

**BAILEY, Kathryn (Ernstes)**, 96, St. Mary, Greensburg, Nov. 24. Sister of Henry and Howard Ernstes. Aunt of several.

**BROWER, Jacqueline Sue (Power)**, 57, St. Thomas Aquinas, Indianapolis, Nov. 19. Wife of Nathan Brower. Mother of Samantha Doan, Hannah Brower, Mark, Michael and Stephan Thomas. Sister of Sandra Hughes, Kathy Sneed and Larry Power. Grandmother of 10. (correction)

**CALDERON, Criselda G.**, 57, St. Malachy, Brownsburg, Nov. 11. Mother of Gino, Marcus and Nicholas Calderon. Sister of Evelyn Boongaling, Rey Linda dela Cruz, Luzviminda Guieb, Ester Mendoza, Rosalina Tobias, Adolfo, Felixberto, Fernando, Frederico, Leopoldo, Manuel and Teofilo Gui.

**COTTERMAN, Lynn**, 86, St. Luke the Evangelist, Indianapolis, Sept. 29. Father of Bill Cotterman. Brother of Vance Cotterman. Grandfather of three. (correction)

**DEERY, Joanne**, 59, Our Lady of Lourdes, Indianapolis, Nov. 22. Sister of Janet Wolfe, Jerry and Terry Deery.

**FOX, Patricia Joan**, 87, Good Shepherd, Indianapolis, Nov. 27. Mother of Jane Cyr, Joan Dale, Catherine Geiger, Barbara Stelzel and David Fox. Sister of Helen Mulholland. Grandmother of 15. Great-grandmother of 19.

**GATEWOOD, Margaret**, 87, St. Agnes, Nashville, Oct. 18. Mother of Suzanne Zupanic, Chip and John Gatewood. Sister of John Wagner. Grandmother of six. Great-grandmother of seven.

**GOODSON, Ann (Regar)**, 73, Most Sacred Heart of Jesus, Jeffersonville, Nov. 17. Mother of Sara Ester, Mary Johnson, Holly Moore, Virginia Payne and Betty Ray. Sister of Shirley Donnelly and Bonnie Kippes. Grandmother of 17.

**GULDE, Joseph, Jr.**, 81, St. Mary, Rushville, Oct. 29. Father of Rebecca, Bill, Christopher, Joseph, Nicholas and Steven Gulde. Grandfather of three.

**HAINING, Wilma C.**, 87, St. Mary, Rushville, Nov. 26. Mother of Susie and David Case. Grandmother of six. Step-grandmother of two. Great-grandmother of 10. Great-great-grandmother of two. Step-great-great-grandmother of nine.

**HUBLER, Margaret**, 90, St. Mary, New Albany, Nov. 12. Mother of Daughter of St. Mary of Providence Sister Ann Hubler and Robert Hubler. Sister of Jim Koch. Grandmother of three. Great-grandmother of seven. Great-great-grandmother of two.

**MAHIN, Ronald Patrick**, 61, St. Therese of the Infant Jesus (Little Flower), Indianapolis,

Nov. 6. Son of Frances Mahin. Brother of Phyllis Flick, Susie Hunt and Gary Mahin.

**MOAKLER, Edward J., Jr.**, 82, St. Augustine, Jeffersonville, Nov. 15. Father of Ann Marie Elpers, Mary Reynolds and Paul Moakler. Brother of Kenneth Moakler. Grandfather of eight.

**POFF, Bernard A.**, 73, St. Joseph, Clark County, Nov. 19. Husband of Barbara Poff. Father of Amy and John Poff. Brother of Mary Ann Reed, Kathleen Wesson, Dennis, James and Conventual Franciscan Father Pius Poff.

**RIDGE, David L.**, 61, St. Mary, Navilleton, Nov. 29. Husband of Margaret (Haas) Ridge. Father of Amy Proctor and Andrew Ridge. Son of James and Elizabeth (Roth) Phillips. Brother of Carol Sawyer, Debbie Scott and Mike Phillips. Grandfather of three.

**SADDLER, Madelyn M.**, 90, St. Pius X, Indianapolis, Nov. 18. Wife of Everett Saddler. Mother of Barbara Carr, Karen Cunningham, Marsha Loudon, Marilyn Pindara and Craig Saddler. Grandmother of eight. Great-grandmother of eight.

**SCHMELZ, Barbara Ann (Mannen)**, 72, St. Mary, Lanesville, Nov. 24. Wife of Leroy Schmelz. Mother of Vickie DeLuna, Danise Monyhan, Theresa Wright and William Harold. Grandmother of nine. Great-grandmother of one.

**SHELburn, Angeline**, 85, St. Patrick, Indianapolis, Nov. 23. Mother of Suzanne Bowles and Michael Shelburn. Sister of Sara Guinto and Frank Dipino. Grandmother of five. Great-grandmother of eight.

**SORG, Helen Louise**, 93, Most Sacred Heart of Jesus, Jeffersonville, Oct. 20. Mother of JoAnn Nordhoff and Charles Sorg. Sister of Ralph Gedling. Grandmother of seven. Great-grandmother of 13. Great-great-grandmother of one.

**TOLL, Rose Mary**, 70, St. Joseph, Shelbyville, Nov. 22. Wife of Marvin Toll. Mother of Maria Dicken and Thomas Toll. Sister of Rita Addis, Theresa Basey, Donna Cronin, Dale and Dennis Kesterman.

**WHITE, Paul Joseph**, 86, Most Holy Name of Jesus, Beech Grove, Nov. 22. Husband of Dorothy White. Father of Diane Schwartztruber, Dan, Joe and Tim White. Brother of Dorothy Voigt. Grandfather of nine. Great-grandfather of three.

**WINKLE, Billy S.**, 76, St. Agnes, Nashville, Nov. 8. Father of Lisa Louw, Jason, Jeff and Steven Winkle. Brother of Ron Winkle. Grandfather of five. †

## Our Lady and St. Juan Diego

A stained-glass image of Our Lady of Guadalupe is preserved in a window at St. Anne Church in Fair Lawn, N.J. The feast of Our Lady of Guadalupe, patroness of the Americas, is observed on Dec. 12.



## Christian families welcome others and demonstrate Christ's presence in the world

VATICAN CITY (CNS)—Christian families are called to welcome others as well as demonstrate and spread the love and presence of Christ in the world, Pope Benedict XVI said.

A family, founded on the marriage of a man and woman and open to having children, is "the human space for an encounter with Christ," the pope said on Dec. 1 in a speech to members of the Pontifical Council for the Family.

The council, founded by Pope John Paul II, was marking the 30th anniversary of its establishment by focusing on the role of the family in the "new evangelization."

"The eclipse of God, the spread of ideologies contrary to the family and the degradation of sexual ethics appear to be connected," Pope Benedict said in his address.

In the same way, he said, "the new evangelization is inseparable from the Christian family."

Like the Church as a whole, the

Christian family "is called to welcome, radiate, and demonstrate the love and presence of Christ in the world," the pope said.

The family does so by being a community of lifelong, self-giving love, he said, that is open to welcoming new life, educates its members in the faith and in charity, and participates in civic involvement and charitable activities which are motivated by faith.

When a Christian family "is able to live love as communion and service, as a mutual gift and openness toward all, it reflects the splendor of Christ and the beauty of the divine Trinity in the world," the pope said.

Pope Benedict said the Church needs strong couples involved in its pastoral work, too, especially in educating children, teaching young people about the Christian vision of sexuality, preparing engaged couples for marriage and helping married couples strengthen their relationships. †

### Online Lay Ministry Formation

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# Advent penance services are scheduled at 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. 13, 6:45 p.m. for St. Anne, Hamburg; St. John the Evangelist, Enochsburg; and St. Maurice, St. Maurice, at St. Maurice, St. Maurice  
 Dec. 14, 7 p.m. at St. Vincent de Paul, Shelby County  
 Dec. 14, 4-5:30 p.m. and 6:30-7 p.m. at St. Mary-of-the-Rock, Franklin County  
 Dec. 14, 7 p.m. for St. Charles, Milan; St. Pius, Ripley County; St. Mary Magdalen, New Marion; and St. John the Baptist, Osgood, at St. John the Baptist, Osgood  
 Dec. 14, 10 a.m.-10 p.m. for St. Joseph, St. Leon; St. Paul, New Alsace; St. Martin, Yorkville; and St. John the Baptist, Dover, at St. John the Baptist, Dover  
 Dec. 15, 7 p.m. at St. Mary, Greensburg  
 Dec. 20, 7 p.m. for St. Nicholas, Ripley County, and St. Anthony of Padua, Morris, at St. Anthony of Padua, Morris  
 Dec. 22, 7 p.m. at St. Teresa Benedicta of the Cross, Bright

## Bloomington Deanery

Dec. 11, 3-5 p.m. and 7-9 p.m. for St. John the Apostle, Bloomington; St. Paul Catholic Center, Bloomington; and St. Charles Borromeo, Bloomington, at St. Charles Borromeo, Bloomington  
 Dec. 13, 7 p.m. at St. Agnes, Nashville  
 Dec. 15, 7 p.m. at St. Vincent de Paul, Bedford  
 Dec. 20, 7 p.m. at St. Martin of Tours, Martinsville  
 Dec. 21, 7 p.m. at St. Jude, Spencer

## Connersville Deanery

Dec. 13, 7 p.m. for St. Andrew, Richmond, St. Mary, Richmond and Holy Family, Richmond at Holy Family, Richmond  
 Dec. 14, 7 p.m. at St. Gabriel, Connersville  
 Dec. 15, 7 p.m. at St. Bridget of Ireland, Liberty

## Indianapolis East Deanery

Dec. 13, 6:30 p.m. at St. Rita  
 Dec. 14, 7:30 p.m. at Holy Spirit  
 Dec. 14, 7 p.m. at St. Thomas the Apostle, Fortville  
 Dec. 20, 7 p.m. for SS. Peter and Paul Cathedral and St. Mary at St. Mary

## Indianapolis North Deanery

Dec. 11, 2 p.m. deanery service at St. Luke the Evangelist  
 Dec. 13, 7 p.m. deanery service at St. Luke the Evangelist  
 Dec. 14, 7 p.m. deanery service at St. Luke the Evangelist

## Indianapolis South Deanery

Dec. 11, 3 p.m. at Good Shepherd  
 Dec. 12, 7 p.m. at Sacred Heart of Jesus  
 Dec. 12, 6:30 p.m. at Nativity of Our Lord Jesus Christ  
 Dec. 13, 7 p.m. at St. Jude  
 Dec. 14, 7 p.m. at St. Roch

Dec. 19, 7 p.m. at Our Lady of the Greenwood, Greenwood  
 Dec. 20, 7 p.m. at St. Ann

## Indianapolis West Deanery

Dec. 13, 7 p.m. at St. Monica  
 Dec. 13, 7 p.m. at St. Thomas More, Mooresville  
 Dec. 14, 7 p.m. at St. Michael the Archangel  
 Dec. 15, 7 p.m. at St. Joseph  
 Dec. 15, 6:30 p.m. at St. Susanna, Plainfield

## New Albany Deanery

Dec. 11, 4 p.m. at St. Mary, New Albany  
 Dec. 13, 6:30 p.m. at St. Paul, Sellersburg  
 Dec. 14, 7 p.m. at Our Lady of Perpetual Help, New Albany  
 Dec. 14, 7 p.m. at St. Mary, Navilleton  
 Dec. 14, 7 p.m. at St. Mary-of-the-Knobs, Floyds Knobs  
 Dec. 15, 7 p.m. at St. Michael, Bradford  
 Dec. 15, 7 p.m. at St. Michael, Charlestown  
 Dec. 18, 1 p.m. at St. John the Baptist, Starlight  
 Dec. 18, 3 p.m. at Holy Family, New Albany  
 Dec. 19, 7 p.m. at St. Anthony of Padua, Clarksville

## Seymour Deanery

Dec. 11, 2 p.m. for Holy Trinity, Edinburgh, and St. Rose of Lima, Franklin, at St. Rose of Lima, Franklin  
 Dec. 13, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison  
 Dec. 14, 7 p.m. for Our Lady of Providence, Brownstown, and St. Ambrose, Seymour, at St. Ambrose, Seymour  
 Dec. 15, 7 p.m. at St. Bartholomew, Columbus  
 Dec. 19, 7 p.m. for St. Ann, Jennings County; St. Mary, North Vernon; and St. Joseph, Jennings County, at St. Joseph, Jennings County  
 Dec. 21, 6 p.m. at St. Patrick, Salem  
 Dec. 22, 6 p.m. at American Martyrs, Scottsburg

## Tell City Deanery

Dec. 11, 2:30 p.m. at St. Paul, Tell City  
 Dec. 14, 6:30 p.m. at St. Meinrad, St. Meinrad  
 Dec. 21, 6:30 p.m. at St. Augustine, Leopold

## Terre Haute Deanery

Dec. 11, 7 p.m. at St. Joseph, Rockville  
 Dec. 13, 7 p.m. at St. Paul the Apostle, Greencastle  
 Dec. 15, 1:30 p.m. at St. Ann, Terre Haute  
 Dec. 15, 7 p.m. at St. Joseph University, Terre Haute  
 Dec. 15, 12:30 p.m. and 7 p.m. at Sacred Heart, Clinton †

Advent resources are available on Web site [www.archindy.org/advent](http://www.archindy.org/advent)



Father Joseph Schlafer lights the first candle in an Advent wreath at St. Joseph Church in Garden City, N.Y., in 2009. Advent, a season of joyful expectation before Christmas, began on Nov. 27 this year. The Advent wreath, with a candle marking each week of the season, is a traditional symbol of the liturgical period.

## More archdiocesan parishes are hosting Our Lady of Guadalupe celebrations

Special to *The Criterion*

Masses and other religious events for the feast of Our Lady of Guadalupe are scheduled at two more parishes in the archdiocese that were not included in a list published in the Dec. 2 issue.



Our Lady of Guadalupe

Those parishes and events are as follows:

**St. Paul Catholic Center, 1413 E. 17th St., Bloomington**—Dec. 11, 11:30 p.m. *mananitas*; Dec. 12, midnight Mass with *mariachis* followed by fiesta.

**St. Philip Neri Parish, 550 N. Rural St., Indianapolis**—Dec. 11, 8:30 p.m. children's folkloric dances, 9 p.m. rosary with music, 9:45 p.m. representation of the apparitions, 10:30 p.m. folkloric dances,

10:45 p.m. *mañanitas* with *mariachis*, 11:45 p.m. folkloric dances; Dec. 12, 12:15 a.m. fiesta, 2 p.m. prayer service at school, 4 p.m. Mass in Spanish with *mariachis*, 7 p.m. solemn Mass in Spanish, 8 p.m. folkloric dances followed by *fiesta*. †

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Desired qualifications include: Master's degree in social work or a related field from an accredited school; seven to nine years experience beyond master's degree, including extensive supervisory experience; should also possess a commitment to the role of a Catholic voluntary social service agency; must be a practicing Catholic, possessing a respect for the institutions and teachings of the Church.

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 Application deadline is 2/1/2012 with a starting date of 4/1/2012.

# Indianapolis North Deanery parish celebrates 50 years

By Sean Gallagher

The two decades following the 1945 conclusion of World War II were a time for a boom in births, and in the growth of cities and towns across the country.

The Church in the United States was as affected by these trends as any other institution.

From 1945-65, 22 parishes were established in the Archdiocese of Indianapolis. One of the last ones founded was St. Luke the Evangelist Parish on the north side of Indianapolis.

When Father Paul Courtney was named its founding pastor in 1961, St. Luke the Evangelist Parish had 270 households among its charter members. Fifty years later, it is one of the largest parishes in the archdiocese with nearly 2,000 households.

"In the life of a parish in the archdiocese, 50 years really isn't very long," said Msgr. Joseph Schaedel, who has served as St. Luke's pastor since July. "There's only a very few parishes—I think four or five—that are younger than we are."

"But 50 years has resulted in so many accomplishments at St. Luke. We have 607 children in school. The school is the largest it's ever been in the history of the parish. And I think that there are very few schools, if any, in the archdiocese that can say that."

The celebration of the 50th anniversary of the founding of St. Luke began in September, and will conclude next June. An anniversary Mass was celebrated on Sept. 24.

Father Courtney served either as pastor or co-pastor of St. Luke until 1984—nearly half of its history.

He was also dearly beloved by some of the Indianapolis North Deanery parish's first members.

"We considered him a very holy man without wearing it on his sleeve," said Jim Hackl, who, along with his family, joined the parish in 1968 when they moved to Indianapolis from New Jersey. "He was very holy, intelligent, just a wonderful man. He had his own quiet way of leadership."

Hackl's wife, Christine, appreciated how Father Courtney helped her and her family to feel welcome. He encouraged her to help organize parish social events. Jim later served as the co-chair of the building committee of St. Luke's current church, which was completed in 1981.

"He was friendly and outgoing," said Christine.

"He helped us get acquainted right away with some of the people in the parish. We made some good friends."

From its beginning, St. Luke has been the home for many young families that have enrolled their children in the parish's school.

Dick and Mary Jane Baxter joined St. Luke just months after its founding. All of their six children were students at St. Luke School.

Mary Jane credits the school for nurturing their faith, which continues to be strong today in their five surviving children.

"The great joy of our life is that all of those five remaining children are very close to our Lord," she said.

Maggie Spencer attended St. Luke School through the eighth grade, graduating in 2002. She appreciated the education she received there so much that she returned as a kindergarten teacher.

"I absolutely love it," she said. "Some of the teachers that taught me are still teaching here. I learned a lot of things



Above, members of the third-grade class at St. Luke the Evangelist School in Indianapolis are all smiles during the parish's Jubilee Jam Festival on Sept. 24 on the grounds of the Indianapolis North Deanery parish. The third-grade students are, from left, Elena Telesco, Caroline Kiefer, Julianne Vaughan and Claire Bromund. A special Mass to mark St. Luke's 50th anniversary was celebrated that evening.

Left, Archbishop Paul C. Schulte, second from right, leads a 1961 ceremony to lay the cornerstone for what was to become the new St. Luke the Evangelist Church in Indianapolis. Also attending the ceremony were, from left, Msgr. Henry Hermann, Father Raymond Bosler and Father Paul Courtney, St. Luke's founding pastor. The Indianapolis North Deanery parish is currently celebrating the 50th anniversary of its founding.

from them, and am receiving a lot of support from them as well.

"I could not be happier to be back here. Honestly, this was my dream job."

Spencer is also happy to be a member of the parish in which she grew up.

"The people are very close," she said. "If you have any special intentions, people are always there to pray for you. A lot of people go to daily Mass here. And it's wonderful to come any day and see a familiar face. I would definitely see myself sending my children here and raising my family in this [parish]."

Many of those prayers are offered up before the Blessed Sacrament at St. Luke's perpetual adoration chapel, which was built in 1997.

"I think one of the finest things that we've done in all

these years ... is the adoration chapel," said Mary Jane Baxter. "It's promoted more devout participation in the practice of the faith."

It was that love and practice of the faith that came to the mind of Msgr. Schaedel when he was asked to describe the defining characteristics of this now 50-year-old faith community.

"The first word that comes to mind for me is fidelity," he said. "The parish was established for certain purposes 50 years ago—mainly to serve the sacramental needs of people on this side of town and then to educate the children in the school. And we've remained faithful to that mission in all 50 years."

(For more information on St. Luke the Evangelist Parish in Indianapolis, log on to [www.stluke.org](http://www.stluke.org).) †

## Criticism grows over governor's 'holiday tree' label for public display

PROVIDENCE, R.I. (CNS)—A 17-foot Colorado blue spruce is standing tall at the center of controversy in the Rhode Island Statehouse rotunda for what it is being—or more importantly, not being—called.

Gov. Lincoln D. Chafee invited the public to attend a "Holiday Tree Lighting" ceremony on Dec. 6 at the Statehouse, leaving many, including Providence Bishop Thomas J. Tobin, to question the governor's choice of such secular terminology in referring to a symbol most commonly associated with the Christian celebration of Christmas.

"Governor Chafee's decision to avoid the word



David and Karen Williams and daughter, Hannah, 10, of North Scituate, R.I., admire the decorations adorning the so-called "Holiday Tree" in the Rhode Island Statehouse rotunda in Providence. Church and community leaders are criticizing Gov. Lincoln Chafee for dubbing the symbol most commonly associated with the Christian celebration of Christmas as the "Holiday Tree," but he says he's only following past practice.

Christmas at the Statehouse ceremony is most disheartening and divisive," said Bishop Tobin, in a statement released to the media on Nov. 29.

"It is sad that such a secular spirit has swept over our state. The governor's decision ignores long-held American traditions and is an affront to the faith of many citizens," the bishop said. "For the sake of peace and harmony in our state at this special time of the year, I respectfully encourage the governor to reconsider his decision to [not] use the word 'Christmas' in the state observance."

Earlier that day, Chafee said in a statement that he is only following in the footsteps of how previous governors have termed the event.

"Use of the term 'holiday tree' is a continuation of past practice, and does not represent a change of course on my part," the governor said.

The governor, attempting to diffuse the controversy, then suggested that those with opinions on both sides of the tree issue instead refocus their energy on helping the less fortunate.

"I would encourage all those engaged in this discussion—whatever their opinion on the matter—to use their energy and enthusiasm to make a positive difference in the lives of their fellow Rhode Islanders."

Father Timothy Reilly, chancellor of the diocese, reaffirmed the irony of Chafee's message.

"In the governor's attempts to unify, his decision has done quite the opposite," Father Reilly said. "The irony is that we see more confusion and lack of unity. 'Christmas' is a precious and sacred word in our faith vocabulary."

The son of the donor of the Statehouse blue spruce said he was disappointed that the governor has "removed the word Christmas" in describing the tree.

"We provide him with a Christmas tree," said Timothy Leyden. "It came from Big John Leyden's Christmas Tree Farm. It is not a holiday tree. We don't sell holiday trees."

Noting that the farm has donated a Christmas tree to the Statehouse annually for about seven years, Leyden said he has no intention of donating a tree next year.

"We are proud to provide the people of Rhode Island with a Christmas tree," Leyden said, adding that Chafee's attempt to "be politically correct has gone overboard."

"It's time to get back to the basics and traditions," Leyden emphasized, stating that he can't remember ever hearing a customer refer to a Christmas tree as a "holiday tree."

Leyden said that the farm, which has been selling Christmas trees since 1970, would donate a Christmas tree to the Diocese of Providence that was scheduled to be lighted on Dec. 6 by Bishop Tobin at St. Patrick Church on Smith Hill in a ceremony beginning with a prayer service.

Father John Codega, pastor of St. Brendan Church in Riverside, told WPRO News that Christians are "frustrated" with Chafee's decision.

"The governor is continuing to turn his back on the faith community," Father Codega continued, adding that by suggesting that Rhode Island lawmakers and others involved in the debate should focus their energy and enthusiasm on feeding those less fortunate, Chafee is insulting the faith community.

"These are the people that are serving the poor," he said.

St. Patrick Church, where the bishop was to lead the lighting ceremony, serves the needy through several outreach ministries, including a soup kitchen and food pantry. †