Dear Sisters and Brothers in Christ,

I wish everyone throughout central and southern Indiana a blessed Christmas and grace-filled New Year. Amid the exchange of gifts that is so customary at this time of year, let us not overlook our most precious gifts that remain with us throughout the year—namely, the gifts of faith, family and friends—more valuable than any sum of gold, frankincense and myrrh.

Please allow me to take this opportunity to express my deepest gratitude for all those who have welcomed, supported and held me in prayer during the course of these first months of my ministry as your shepherd. While the schedule and expectations can seem rather daunting at times, I take great consolation in the great witness of faith so readily apparent throughout our local Church, in central and southern Indiana.

Whether you are spending the Christmas season with loved ones or alone, whether near or far, I pray that each of you encounter the sacred presence of God within the depths of your very being.

I ask that you join me in prayer during this special time of grace, especially as we embark on ushering in the New Year, for those who lack a sense of faith and hope.

In particular, let us remember those who feel alienated from God, Church, family and/or humanity in general. May we continue to reflect the Incarnation of God becoming one like us in all things but sin, as Pope Francis exhorts us, by seeking to cultivate a culture of accompaniment, dialogue and mercy.

Let us seek not only to encounter the person of Jesus Christ in and throughout 2018, but dare to be a means of that encounter for others.

Your Brother in Christ,

Archbishop Charles C. Thompson

A Christmas message from Archbishop Charles C. Thompson

Queridos hermanos y hermanas en Cristo:

Deseo que todos en el centro y el sur de Indiana tengan una Navidad bendecida y un Año Nuevo lleno de gracia. En medio del intercambio de regalos que caracteriza a esta época del año, no olvidemos los obsequios más precisados que permanecen con nosotros durante todo el año, a saber: el don de la fe, la familia y los amigos, todos ellos más valiosos que el oro, el incienso y la mirra.

Permítanme aprovechar esta oportunidad para expresar mi más profundo agradecimiento a todos aquellos que me han dado la bienvenida, me han apoyado y me han tenido en sus oraciones a lo largo de estos primeros meses de mi ministerio como su pastor. Aunque la agenda y las expectativas a veces parecían un tanto abrumadoras, me consuela enormemente el gran testimonio de fe que resulta tan evidente en toda nuestra Iglesia local.

Ya sea que usted pase la época navideña con sus seres queridos o solo, ya sea que esté lejos o cerca, recuerde que cada uno de ustedes encuentra la presencia sagrada de Dios en las profundidades de su propio ser.

Conforme nos disponemos a recibir el nuevo año le pido que durante este tiempo especial de gracia me acompañe en oración por todos aquellos que carecen de un sentido de fe y esperanza.

Recordemos en especial a aquellos que se sienten alejados de Dios, de la Iglesia, de la familia y de la humanidad en general. Que sigamos reflejando la encarnación de Dios quien se convirtió en uno de nosotros en todo excepto en el pecado—tal como nos exhorta el papa Francisco—y que procuremos cultivar la cultura de la compañía, del diálogo y de la misericordia.

Que busquemos no solamente encontrar a la persona de Cristo durante todo el año 2018, sino que nos atrevamos a convertirnos en un medio que propicie ese encuentro para los demás.

Tu hermano en Cristo,

Arzobispo Charles C. Thompson
Bishop Siegel installed to lead Evansville, seeks to listen, learn

EVAŃSVILLE, Ind. (CNS)—Bishop Joseph M. Siegel, the sixth bishop of Evansville, Ind., said during his installation Mass that he arrived in the diocese without any preconceived notions or ideas, and wanted to learn as much as he could about the people to whom he will be ministering.

“In this first year, I look forward to listening, learning, and seeking the wisdom of the clergy, diocesan staff and various advisory councils,” he told more than 800 people on Dec. 15 during the liturgy at St. Benedict Cathedral.

“I hope to begin visiting our parishes, schools, and institutions very soon, and to learn more about the life, history, and culture of this part of Indiana, as well as the needs and concerns of the people who live, work and worship here,” Bishop Siegel said.

“I am called by the Holy Spirit to a vocation, and yes, without God’s everyday grace and help, it would be impossible. Therefore, as Bishop Gettelfinger said to you, I ask your prayers as your bishop. I ask for your daily prayers that I will be a holy, wise and courageous bishop, one who models his life and ministry on Jesus the good shepherd.”

As the Mass began, Archbishop Joseph N. Bambera of Scranton, Pa., led Bishop Siegel to the cathedra, or bishop’s chair, immediately after he publicly accepted the appointment to lead the Church in southwestern Indiana from Pope Francis, which was announced on Oct. 13.

“You are called by the Holy Spirit to serve Almighty God and the people of the Diocese of Evansville, in faith and in love, as their shepherd,” Archbishop Perre said.

“Are you willing to serve the people of this diocese in the traditions of the apostolic faith of the Church?”

Bishop Siegel responded, “With faith in our Lord Jesus Christ and with the love of God in my heart, I do accept the pastoral ministry on Jesus the good shepherd.”

Bishop Siegel, 54, who attended the former Saint Meinrad College in nearby St. Meinrad in the 1980s, comes to a diocese with 45 parishes in 12 counties with a population of 512,870, of which 76,218, or 15 percent, are Catholic.

Bishop Siegel was born in Joliet, Ill., and was raised on a farm in Lockport Township, Ill. He is the youngest of nine children. Ordained a priest for the Joliet Diocese on March 4, 1998, Bishop Siegel succeeded Archbishop Joseph E. Kurtz of Louisville, Ky., said her decision “harms faith-based nonprofit employers and others who have fought for over half a decade to correct the serious injustice caused by the HHS [Department of Health and Human Services] mandate.”

“We expect and pray that the courts reviewing this decision will uphold the government’s new regulations that protect religious liberty,” he said in a statement as chair of the U.S. Bishops’ Committee for Religious Liberty.

The Little Sisters of the Poor have been in the spotlight for the past several years as they fight the federal mandate to the Affordable Care Act’s contraceptive, sterilization and abortion-inducing drugs in their employee health plan.

Oral arguments heard in suits on religious exemption to mandate

PHILADELPHIA (CNS)—The U.S. District Court in Philadelphia heard oral arguments on Dec. 14 in a suit that aims to take away the exemption granted in October to the Little Sisters of the Poor and other religious employers allowing them to refuse to cover contraceptives, abortifacients and sterilization for their employees on moral grounds.

A similar hearing took place on Dec. 12 in U.S. District Court in Oakland, Calif.

The Trump administration on Oct. 6 issued interim rules expanding the exemption to the mandate for religious employers.

Days after the rule was issued, Pennsylvania and Washington state filed complaints against the federal government over the exemption. Delaware, Maryland, New York and Virginia joined California’s lawsuit to become the first plaintiff group to file a motion for a preliminary injunction seeking to prevent the new exemption rule from going into effect.

On Dec. 15, a federal judge in Pennsylvania, Judge Wendy Beetlestone, temporarily blocked the new exemption rule from going into effect.

“Archbishop Joseph E. Kurtz of Louisville, Ky., said her decision “harms faith-based nonprofit employers and others who have fought for over half a decade to correct the serious injustice caused by the HHS [Department of Health and Human Services] mandate.”

“My fear is that the courts reviewing this decision will uphold the government’s new regulations that protect religious liberty,” said in a statement as chair of the U.S. Bishops’ Committee for Religious Liberty.

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This week’s issue of The Criterion, which is our annual Christmas publication, is the last to appear in 2017. The Criterion will be published again on Jan. 12, 2018, and resume its weekly schedule.

The Archdiocese of Philadelphia’s Christmas holiday publication, The Criterion, is the last of 2017.

The Archdiocese of Philadelphia’s Christmas holiday publication, The Criterion, is the last of 2017.
Father Mark Gottemoeller ministered in parishes, served in tribunal

Citation report

Father Robert M. Mazzola, a retired priest of the Archdiocese of Indianapolis, was born on Aug. 26 with a Mass celebrated by Msgr. Easton and Father Mazzola also attended the pope’s canonization Mass in the Vatican in 2014.

Father Mark Gottemoeller received priestly formation as an archdiocesan seminarian in St. Meinrad at the former St Meinrad College (earning a bachelor’s degree in French literature) and at St Meinrad Seminary and School of Theology. He earned a bachelor’s degree in sacred theology from the Catholic University of America.

Father Mazzola was ordained a priest on May 5, 1963, at the Archabp. Benjamin B. Hough, and served as associate pastor of St. Gabriel Parish in Connersville, St. Mark Parish in Richmond, and St. Michael Parish in Madison.

The former St. Meinrad College (earning a bachelor’s degree in French literature) and St. Meinrad Seminary and School of Theology, earning a bachelor’s degree and a master’s degree in 1964.

In 1964, he temporarily served as associate pastor of St. Mary Parish and St. Michael Parish, both in Madison.

Father Mazzola then ministered as associate pastor at St. Gabriel Parish in Charlestown and St. Francis Xavier Parish in Henryville from 1964-69; as associate pastor of St. Gabriel Parish in Connersville from 1969-73; and as associate pastor of the former St. Andrew Parish in Richmond from 1973-84.

In 1985, Father Gottemoeller was ordained a priest of the Archdiocese of Indianapolis, on Dec. 15 at the Cathedral of St. Peter and Paul in Indianapolis, was the homilist. Burial will follow at Dale Cemetery in Connersville.

As the family goes, so goes the nation—what good news!"—what good news!

Families was started in 1994 by Father Robert E. Mazzola, a retired priest of the Archdiocese of Indianapolis, was the homilist.

From northern Italy, which is known for its parishes who migrated to the United States from northern Italy, which is known for its fisherman.—The family is the present with us and came to us through fishing. I believe that came from his dad.”

Pope John XXIII. The pope’s mother’s story of faith will be shared by families who were suffering, and he tried to do his best to minister to him,” he added.

Father Kirkhoff said. “He loved fishing,” Father Kirkhoff said. “He loved fishing, I believe that came from his dad.” Mark Gottemoeller was born on June 25, 1937, in Bloomington in Arthur and Elizabeth Gottemoeller. He grew up first as a member of St. Charles Borromeo Parish in Bloomington and later as a member of St. Jude Parish in Richmond.

He was ordained a priest on May 22, 1967, by Archbishop George J. Biskup at SS. Peter and Paul Cathedral in Indianapolis. His first pastoral assignment was as associate pastor of St. Gabriel Parish in Connersville, serving there from 1976-80.

Father Gottemoeller then served as associate pastor of St. Joseph Parish in Shelbyville from 1980-81, as associate pastor of the former Holy Family Parish in Richmond in 1981; and as associate pastor of St. Mary Parish in Greensburg from 1981-85.

Beginning in 1985, Father Gottemoeller began eight years of ministry in the Tellico Village, Tenn., served as a chaplain and assistant in the archdiocesan Metropolitan Tribunal in Indianapolis until his retirement in 2011.

In 1998, he was named a retired priest by the Archdiocese of Indianapolis, was the homilist.

Bloomington, and seeing his cousin’s Mass at the Vatican in 2014.

Not to be a part of something bigger, learn to be a dedicated priest.”

"As the family goes, so goes the nation—what good news!"—what good news!

Families was started in 1994 by Father Robert E. Mazzola, a retired priest of the Archdiocese of Indianapolis, was the homilist.

The Mass of Christian Burial was conducted on Dec. 21 at St. Gabriel the Archangel Church in Connersville.

Archdiocese to lead pilgrimage to Ireland for 2018 World Meeting of Families

By Natalie Hofer

The archdiocese will lead a pilgrimage to the World Meeting of Families in Dublin, Ireland, from Aug. 18-27, 2018. The pilgrimage is sponsored by the archdiocesan Office of Marriage and Family Life, and Father Eric Augusten, archdiocesan director of vocation work, will serve as its spiritual director.

The World Meeting of Families will be a time for us to focus on the good news of the family, according to Scott Seibert, archdiocesan director of Marriage and Family Life, who also accompany the pilgrimage. “The fact that God created us in his image, that he is present with us and came to us through family—the family is the Imago Dei [image of God]—what good news!“

Reflecting on St. John Paul II’s quote, “As the family goes, so goes the nation, and so goes the whole world in which we live,” Seibert notes that “we are seeing that today.

“The rise of single-parent homes, the uncoordinated and undermined parents, the rise of depression in our youth and the [rise in] substance abuse—families are broken.

Yet, despite it all, they are the school of love and mercy. We as humans learn from families. Both the rise in cohabiting and never-married youths and the rise in substance abuse—families are broken.

“Fathers and mothers need to be a dedicated priest.”

As St. Teresa of Calcutta says, ‘If you want to change the world, go home and love your family.”

Optional tours will also be available for pilgrims who have time for their own exploration, visiting pubs and seeing the Green Isle. Optional tours will also be available for pilgrims who have time for their own exploration, visiting pubs and seeing the Green Isle. Optional tours will also be available for pilgrims who have time for their own exploration, visiting pubs and seeing the Green Isle.

Seibert notes that, while the World Meeting of Families offers a program for children and parents, it also gives them an opportunity to discern for their children whether God might be calling them to this experience. Their parents can pretty well, and travel across an ocean is no small feat for children. However, this would truly give them a chance to grow in their faith and discern what it is that they are called to do.

“As St. Teresa of Calcutta says, ‘If you want to change the world, go home and love your family.”

The World Meeting of Families takes place on Aug. 22 in Phoenix, with keynote speakers, workshops, talks, testimonies and discussions, as well as a concert celebration, prayerful activities, exhibitions, cultural and musical events and performances.

A Festival of Families will be celebrated on Aug. 25, a reflective, concert-style event within a prayerful and music-filled atmosphere where prayerful and personal stories of faith will be shared by families from all continents. The event will end on Aug. 26 with a Mass celebrated by Pope Francis.

Pilgrims will also have the opportunity to be a part of something bigger, to learn to be a dedicated priest.”

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Bloomington, and seeing his cousin’s Mass at the Vatican in 2014.

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The greatest of all miracles

Here is a meditation on what we Christians celebrate on Christmas, as written by St. Gregory Nazianzen:

“The very Son of God, older than the ages, the invisible, the incomprehensible, the incorporeal, the beginning of beginning, the light of light, the fountain of life and immortality, the image of the archetype, the immovable seal, the perfect likeness, the definition and word of the Father: he it is who comes to his own image and takes our nature for the good of our nature, and united himself to an intelligent soul for the good of my soul, to purify like by like.”

“He takes to himself all that is human, except for sin. He was conceived by the Virgin Mary, who had been first prepared in soul and body by the Spirit; his coming to birth had to be treated with honor, virginity had to receive new honor. He comes forth as God, in the human nature he has taken, one being, made of two contrary elements, flesh and spirit. Spirit gave divinity, flesh received it.”

“We admit that that’s a lot to take in. You might have to read it over a time or two. It’s what St. Gregory wrote back in the fourth century, and it’s what Catholics, if not all Christians, still believe today.

“Even St. Gregory lived several centuries after the earliest Christians. When St. Paul wrote his Letter to the Philippians in the 50s, he quoted an early Christian hymn: “Jesus, though he was in the form of God, did not regard equality with God something to be grasped at. Rather, he emptied himself and took on the form of a slave, being born in the likeness of humans. He was known to be of human state, and it was thus that he humbled himself” (Phil 2:6-8).

“The amazing thing is that Jesus was willing to humble himself to become a human being. Paul says that he “took the form of a slave” because he was subjecting himself to his Father’s will. Yet he did not abandon his divinity when he became human. Rather. he took on human nature while continuing to be God.

“Of course, the well-known second chapter of the Gospel of Luke narrates the birth of the baby Jesus in the little town of Bethlehem. The text above gives us more to meditate about. It describes the mystery of the Incarnation.

“Today, though, in this secular post-Christian age we’re living in, miracles like the Incarnation are looked on with skepticism. If you are a Christian, though, you must believe in miracles, and on Christmas we celebrate one of the most amazing miracles of all time.

“Los Angeles Bishop Robert E. Barron is arguably the best American evangelist since Archbishop Fulton J. Sheen. This year, he and Catholic journalist John Allen Jr. wrote a book called To Light a Fire on the Earth. Here is what Allen wrote about Bishop Barron’s belief in the Incarnation:

“Barron stands with the great Christian writer C. S. Lewis, who noted that Christianity is premised on the most audacious miracle claim of all time—that God himself chose to take on human flesh in the person of Jesus of Nazareth, in order to save the world.”

“Lewis wrote in his book God in the Dock: ‘The Christian story is precisely the story of one grand miracle, the Christian assertion being that what is beyond all space and time, what is uncreated, eternal, came into nature, into human nature, descended into his own universe, and rose again, bringing nature up with him.’

“Lewis continued, “If you take that away, there is nothing specifically Christian left. There may be many admirable things which Christianity shares with all other systems in the world, but there would be nothing specifically Christian.”

“Bishop Barron agrees: ‘Miracles stand at the heart of Christianity the way they don’t with other religions. The Virgin Birth, the Immaculate Conception, the Resurrection, the Incarnation: we’re a faith based on miracles.’

“This Christmas, let us celebrate the greatest of all miracles, the Incarnation.

—John F. Fink
“El Ángel entró en su casa y la saludó, diciendo: ‘Ave’, lleno de gracia, el Señor está contigo.” Hechos 1:26-27

La semana pasada celebramos el Domingo de la Encarnación, palabra latina que significa alegría. El papa emerito Benedicto XVI, ha indicado que la primera palabra del saludo del Ángel, “ave”, se podría traducir como “rejoice”. Esto querer decir que la palabra “alegría” es una de las primeras que aparece en el Nuevo Testamento. Imagen su carta a los filipenses, san Pablo nos dice que debemos estar alegríes porque el Señor está cerca. Los cristianos siempre debemos estar alegríes, pero nos regocijamos especialmente durante la época de Adviento y la Navidad por la cercanía del Señor. ¿Quién quiere decir si el Señor está cerca? ¡Hace 2,000 años Cristo vivió entre nosotros como hombre; tras su pasión, muerte y resurrección, ascendió al encuentro con su Padre. Pero los cristianos creemos que volverá con gloria en el Día Final. También creemos que se encuentra con nosotros aquí y ahora: en la sagrada Eucaristía y en todos los sacramentos, en nuestras oraciones y en las obras que realizamos en su nombre, y siempre que haya dos o más reunidos como su Iglesia. ¿Qué queremos decir al afirmar que el Señor—quien siempre está con nosotros—también volverá en la época de Navidad y de los tiempos? Jesús es el Señor de la historia y esto significa que, si bien Él es el objetivo o el fin de la historia de la humanidad, no se encuentra confinado a los límites del tiempo y del espacio como nosotros. Por lo tanto, puede estar presente entre nosotros ahora y, al mismo tiempo, volver en el futuro. El Adviento celebra este misterio. Aunque sabemos que Cristo siempre está con nosotros, igualmente aguardamos con alegría su regreso glorioso. Si bien creemos que su presencia en la Eucaristía es real, anhelamos la comunión más perfecta que disfrutaremos cuando estemos junto a Él en nuestro hogar celestial. La “comunión perfecta” que está por venir se anticipa en las imágenes, los sonidos y los aromas de la Navidad. La época de la Navidad es el momento del año en el que nos alegramos de la venida del Señor. Alabamos su presencia y celebramos el hecho maravilloso de que Dios está con nosotros (Emmanuel), elSeñor de la historia que eligió participar en nuestro tiempo y nuestro espacio para hacerse uno con nosotros. Tal como lo expresó el papa Benedicto XVI: “Como niño, Jesús fue presentado en el templo al Señor; al cambiar de nombre, Dios adoptó nuestra figuration. Dios se communique. Y aquí, en el creciendo de un niño que se llama Dios, encontramos la belleza de Dios que nos quiere, nos busca, nos las comuniones son sones de regocijo en el mundo. Y ahora, junto con toda la Iglesia, proclamamos: ¡Maranatha! / ¡Ven, Señor Jesús! / ¡Al mismo tiempo, cantamos con alegría: alegría de la Navidad: ¡Adeste, fidelis! Dios está con nosotros. Vengan, ¡vamos a adorarlo! ¡Feliz Navidad!"
The appointment of Archbishop Charles C. Thompson as the seventh archbishop of Indianapolis was voted the top local news story of 2017, followed by the archdiocese’s hosting of the National Catholic Youth Conference (NCYC) and the efforts of the local Church to aid immigrants and refugees.

Other stories of note included the spring meeting of the U.S. Conference of Catholic Bishops (USCCB) held in Indianapolis in June, the ordination of 21 men as permanent deacons and the first graduating class of Marian University’s new medical school.

Following the tradition of other news agencies, The Criterion editorial staff votes each year for the top 10 local stories that were published in our newspaper. Many of the top stories selected this year were covered in multiple articles. Read this article online to browse the links to all the original coverage.

Among the hundreds of locally produced news stories during 2017, here is our “Top 10” list:


Last year’s news surrounding former Archbishop Joseph W. Tobin—namely, his being made a cardinal, then weeks later being appointed to lead the Church in Newark, N.J.—left the archdiocese to start 2017 without an archbishop.

Then on June 13, news broke that Pope Francis had appointed Bishop Charles C. Thompson of Evansville as the seventh archbishop of Indianapolis.

“I pledge to dedicate myself to you without hesitation or reservation,” said Archbishop-designate Thompson during an introductory press conference. “Together, we will build on the incredible foundation that already exists, striving to discern the signs of the times and make every effort to participate in framing the essential questions of faith and life, in order to promote a shared vision rooted in word, sacrament and service that enables us to respond rather than react to opportunities and challenges.”

On July 28, the Kentucky native—and former student of Saint Meinrad Seminary and School of Theology in St. Meinrad—was installed as the new archbishop.

“Far too often, we are being confronted with an either/or mentality,” Archbishop Thompson said in his homily. “We must dare to counter the growing polarization, division and radical individualism that breed fear, distrust, hatred, indifference, prejudice, selfishness, despair, violence and radical ideology.”

“Our role as people of faith—I especially hold myself accountable as bishop—is to be willing to stand in the breach of the divide, drawing people back from the ledges of extremism in self-indulgence and self-righteousness by serving as bridges of unity, ambassadors of hope and instruments of peace.”

2. Archdiocese hosts 20,000 young people for the National Catholic Youth Conference (NCYC).

Indianapolis has hosted the biennial NCYC every time it has occurred since 2011.

“The massive event on Nov. 16-18 drew more than 20,000 young Catholics from around the U.S. The young people spend three days at the event getting to know each other, listening to dynamic speakers, attending Mass, making confessions, worshipping at eucharistic adoration and visiting with bishops, priests and religious. But the scope of the event goes beyond just those who attend. A critical component is the volunteer force of generous people from around the archdiocese. “We deploy over 1,000 volunteers, and people love it,” said Scott Williams, the director of youth ministry for the archdiocese’s youth ministry office have all worked on this seamlessly for the past several years. “It’s not something we just do; it’s something that we’re really passionate about.”

3. The local Church works to aid immigrants and refugees.

The local Church continued its work in welcoming and aiding immigrants and refugees this year, becoming more noteworthy because of the external difficulties it faced.

Both the U.S. bishops and the bishops of Indiana asked Catholics earlier this year to pray for a just and compassionate resolution to immigration issues.

A February event on justice for immigrants filled the gym of St. Philip Neri Parish. Father Christopher Wadelton, the parish’s pastor, estimated the turnout to be between 1,500 and 2,000 people, including immigrants, leaders of many congregations, Catholics, Muslims, Christians and Jews.

“It was overwhelming to see the response,” he said. “It spoke to a new level of anxiety in our immigrant community. … What it highlighted for me is our need to continue to do more for the least of your brothers and sisters in Christ.”

God calls us to share the gifts we’ve been given. A wonderful way to do that is by creating or contributing to an endowment fund. With a fund held and managed by the Catholic Community Foundation you can support your preferred Catholic ministry. Last year, for instance, endowments helped Catholic Charities serve over 209,000 people in need of services including food, shelter and clothing in our Archdiocese. Start giving back today and make an impact in your Catholic Community. We can show you how.

For God. For Others. Forever.

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www.archindy.org/CCF

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Readers share their **Christmas memories**

**Unexpected challenge leads daughter to follow mother’s example of unconditional love**

**Patricia Cooley

The year was 1960, and I was 6 years old. The Christmas catalog that arrived at our home, and our parents told each of us to pick one item we wanted from the catalog as a Christmas present. After much discussion and debating, my sister and I both wanted a doll. We were both absolutely thrilled that if I held the light right we could keep her.

On Christmas Day, I found that beautiful blue-eyed, blond doll. I played with her all day long. On the other hand, my sister was dying to get her cardboard box as she was so sure that the doll was inside. I still remember that each one of us has been deepest in our hearts that we will cherish forever.

**(Patricia Cooley is a member of the St. Michael Parish in Brooklynville)**

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**God’s message of love is at the heart of annual celebration of Christmas**

**Joanne Hustard

The Criterion  Friday, December 22, 2017

Religious music is a gift, and it is such a joy to use those songs of nature are blessings from God

**Joanne Hustard

Born and raised on a farm, I’m surrounded by the beauty of the song’s lyrics, especially the lyrics, “Blessed are you among women, bless in turn by the beauty of the song’s lyrics, as we were on a mission.

**Joanne Hustard is a member of St. Louis Parish in Crawford County.**

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**Search for tree to remember that beautiful signs of nature are blessings from God**

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**Joanne Hustard is a member of St. Louis Parish in Crawford County.**

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**Rabbits, possums and Sears would buy them, and the money we Roebuck catalog. Sears and Roebuck**

**Karen Gertz

The Criterion  Friday, December 22, 2017

Karen Gertz is a member of St. Anthony of Padua Parish in Clarksville and an Oblate of Saint Mary’s Archabbey in St. Mary’s County.

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**Like birth of our Savior, grandmother’s cookie recipe lives on through generations**

**Karen Gertz

The Criterion  Friday, December 22, 2017

Karen Gertz is a member of St. Anthony of Padua Parish in Clarksville and an Oblate of Saint Mary’s Archabbey in St. Mary’s County.

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**Fireplace, stockings become Christmas tradition throughout family’s journey**

**Marlene J. Kies

The Criterion  Friday, December 22, 2017

Fireplace, stockings become Christmas tradition throughout family’s journey

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**Father’s act of kindness leads to Merry Christmas for would-be thieves**

**Jake Sullivan Schneider

The Criterion  Friday, December 22, 2017

Jake Sullivan Schneider is a member of St. Paul Parish in Batesville.

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**Search for tree to remember that beautiful signs of nature are blessings from God**

**Joanne Hustard

I’m surrounded by the beauty of the song’s lyrics, “Blessed are you among women, bless in turn by the beauty of the song’s lyrics, as we were on a mission.

Being born and raised on a farm, I’m surrounded by the beauty of the song’s lyrics, especially the lyrics, “Blessed are you among women, bless in turn by the beauty of the song’s lyrics, as we were on a mission.

**Joanne Hustard is a member of St. Louis Parish in Crawford County.**

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**Rabbits, possums and Sears would buy them, and the money we Roebuck catalog. Sears and Roebuck**

**Karen Gertz

The Criterion  Friday, December 22, 2017

Karen Gertz is a member of St. Anthony of Padua Parish in Clarksville and an Oblate of Saint Mary’s Archabbey in St. Mary’s County.

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**Like birth of our Savior, grandmother’s cookie recipe lives on through generations**

**Karen Gertz

The Criterion  Friday, December 22, 2017

Karen Gertz is a member of St. Anthony of Padua Parish in Clarksville and an Oblate of Saint Mary’s Archabbey in St. Mary’s County.

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**Fireplace, stockings become Christmas tradition throughout family’s journey**

**Marlene J. Kies

The Criterion  Friday, December 22, 2017

Fireplace, stockings become Christmas tradition throughout family’s journey

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**Father’s act of kindness leads to Merry Christmas for would-be thieves**

**Jake Sullivan Schneider

The Criterion  Friday, December 22, 2017

Jake Sullivan Schneider is a member of St. Paul Parish in Batesville. **

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4. Spring meeting of the U.S. bishops is "consoling word." Families are scared and want to hear some words of comfort and reassurance.

5. Marian University’s new medical school graduates its first class. Of the 134 students enrolled in Marian University’s College of Osteopathic Medicine in Indianapolis, six of them became part of a group that earned its place in both the histories of Catholic colleges and medical education in Indiana. As the first graduating class, the story noted, those two women and four men are now part of "how Marian’s program is the nation’s first osteopathic medical school at a Catholic university, and how it became, in 2013, the first medical school in Indiana to open in 10 years," reported in The Criterion.

6. 21 men across the archdiocese are ordained permanent deacons. "Looking at the person as a whole and try to get to the root cause," Fiori said. "Some of the misunderstanding is that if you help in prisons, it devalues or undermines what happens to the victim." Westenbach said. "But this isn’t about not respecting or not honoring the victims. We do. This is about God’s mercy for these people. It’s about mercy and redemption."

7. The archdiocese deepens its commitment to prison ministry. Former Archbishop Tobin desired to do. This is about God’s mercy for these people—seeing people deeper.

8. A record $7.1 million raised as annual event celebrates Catholic education. Each year, the archdiocese hosts a formal event to not only celebrate the vital role of Catholic education, but to honor those who have lived out their Catholic education with respect or not honoring the victims. We do. This is about God’s mercy for these people. It’s about mercy and redemption.

9. Listening and sharing are highlights of the local V Encuentro event. In an effort to breathe the spirit of St. John Paul II’s “new evangelization” into Hispanic backgrounds as permanent deacons for the archdiocese.

10. Local events join worldwide celebration of the 100th anniversary of the Marian apparitions in Fatima. One hundred years ago, the Mother of Jesus appeared to three children in Fatima, Portugal, on the 13th day of each month from May through October. Her message repentance and prayer—particularly a call to pray the rosary—as well as three now-published "secrets" and the spectacular miracle of the sun, witnessed by thousands of people, have made the apparitions a hallmark of 20th-century Catholicism. People around the world celebrated the anniversary, and so did the Catholics of central and southern Indiana. In addition to individuals and various small, private celebrations, parishes offered organized events.

The archdiocese culminated the celebration with a “Morning with Mary” gathering in mid-October at SS. Peter and Paul Cathedral. The event, highlighted by the praying of the rosary, featured the testimony of Benedictine Sister Nicolette Etienne of Our Lady of Grace Monastery in Beech Grove and of Heather Renshaw, creator of the RealCatholicMom.com blog.

(To read the original coverage, including additional links of interest, click on the headline for this story on our website at www.CriterionOnline.com)
Faith Alive!

**Church carries on mission of Prince of Peace born in Bethlehem**

**By David Gibson**

Did you ever hear a sound in the night that startled you from sleep, an unsettling sound that left you wide awake and determined to investigate its cause? The Gospel of St. Luke tells of a nighttime disturbance similar to this (Lk 2:8-14).

Shepherds were herding “keeping the night watch over their flock” some 2,000 years ago in the Holy Land. “Behold,” a voice called out to them (Lk 2:8, 10).

Luke indicates that what happened in the night really frightened the shepherds at first. It captured their complete attention, of course.

It was an angel who spoke to them, saying, “Do not be afraid; for behold, I proclaim to you good news—joyful news for all that—today a savior has been born for you.” The angel revealed where the shepherds should look for this newborn child, “lying in a manger” (Lk 2:10-12).

Surely the shepherds knew then and there that they would not sleep that night! Instead, they would make their way to the place described to them. First, however, “a multitude of the heavenly host” joined their angel (Lk 2:13).

All these heavenly visitors were “praising God and saying, ‘Glory to God in the highest and on Earth peace to those on whom his favor rests’” (Lk 2:14).

Pope Francis calls this “the song of the angels.” It is, he comments, “a song that unites heaven and Earth.”

On his first Christmas as pope, he asked everyone to join in this little song. He called it “a song for every man or woman who keeps watch through the night, who hopes for a better world, who cares for others while humbly seeking to do his or her duty.”

The song of the angels gives “praise and glory to heaven,” while at the same time promising “peace to Earth and all its families,” in our cities and nations, in the whole world. “Let us allow ourselves to be moved by God’s goodness,” Pope Francis urged on Christmas 2013.

Today, peacemaking is threaded into the very fabric of the Church’s celebration of the Christmas season.

There are wonders to behold and quietly to treasure every year at the time of Christmas. Yet, every wonder of faith is like a two-sided coin. Its reverse side calls upon “every baptized person to be a peacemaker and a credible witness to a reconciled life” (#239).

In the mind of Pope Francis, a lack of human dialogue harms peace greatly. But isn’t that another way of stating that the willingness to hear others, to lend time to them by listening with interest and respect to their voices, holds a vital place among the building blocks of peace?

Indifference toward others also harms peace profoundly, Pope Francis makes clear. In a homily he gave in a 2015 Mass in previously war-torn Sarajevo, Bosnia and Herzegovina, he stated that “cold indifference” can “be won over by the warmth of mercy,” a “gift of God that turns fear into love and makes us artisans of peace.”

The song of the angels promises peace on Earth. But the reality is that peace seemingly breaks down with ease in this world. Conflict takes over and people lose sight of the rightful place of justice and love in human existence.

Still, as Pope Francis has said, Christmas means that “God is with us”—with the real us—in this real world, which is marked by so many things both good and bad.

Christmas celebrates “the birth of a vulnerable child” called “the Prince of Peace.” Pope Francis points out. This is the incarnate Lord, who “shews us the real face of God, for whom power does not mean force or destruction but love” and mercy.

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

**Birth of the Savior brings into the world a light that overcomes darkness**

**By Nancy de Fion**

The highlight of Christmas, for me, is hearing the reading from Isaiah (Is 9:1-6) proclaimed at the Mass during the night: “The people who walked in darkness have seen a great light; upon those who dwelt in the land of gloom a light has shone” (Is 9:1-2).

The absence of daylight streaming in through the windows reinforces the sense of darkness, and thereby makes this “great light” even more meaningful.

Images of light pervade the Christmas season liturgy—especially light that pierces the darkness. It is a metaphor for the new life, hope and peace overcoming the darkness of seeming hopelessness and futurity.

What is this “great light” of which Isaiah speaks? He continues: “A child is born to us, son is given to us. They name him ... Prince of Peace” (Is 9:5-6).

Christian tradition understands this Prince of Peace as Christ, “who proclaims himself the ‘light of the world’” (Jn 8:12). No wonder the liturgy is suffused with this image during these dark winter days!

The response to the Christmas Mass at dawn promises: “A light will shine on us this day: The Lord is born for us.”

And consider the shepherds in Luke’s Gospel (at the Mass during the night): Suddenly an angel appears above their coal-dark fields, and “the glory of the Lord shone around them” while the angel proclaims “good news of great joy,” the birth of the Savior (Lk 2:9-10). Meanwhile, John, in his Gospel (Christmas Mass during the day, Jn 1:1-18) tells us that “the light shines in the darkness and the darkness has not overcome it” (Jn 1:5).

The Canticle of Zechariah, sung each morning in the Liturgy of the Hours, draws the themes of light and peace together. Zechariah prophesies that through the birth of the Savior “the dawn from on high shall break upon us, to shine on those who dwell in darkness and the shadow of death, and to guide our feet into the way of peace” (Lk 1:78-79).

I like the way the canticle uses another metaphor from nature—“the dawn from on high”—for the light that is coming into the world.

Notable by its absence from the Christmas liturgies is this prophetic passage from Tobit: “A bright light will shine to the limits of the Earth. Many nations will come to you from afar ... Bearing in their hands gifts for the King of heaven” (Tb 13:11).

But it is tellingly fulfilled in the Gospel reading for the Epiphany, with the story of the Magi emphasizing the universality of Christ’s mission. To be a true Prince of Peace, Christ must rule over all people, for the peace he brings will be realized when all accept his reign.

Remember, then, when you turn on your Christmas lights, whether a single candle in a window or a blaze of colors encircling your tree, that you are proclaiming Christ, the “great light” and Prince of Peace who has overcome the darkness of the world.

(Nancy De Fion is editor-at-large at Paulist Press and the author of The Joy of Praying the Psalms.)

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A visit to the Church of the Nativity in Bethlehem

A highlight of any pilgrimage to the Holy Land is a visit to the Church of the Nativity, built in Bethlehem over the cave in which Jesus was born. It was built in the 4th century in the Holy Land, built by St. Helena, mother of Constantine’s, in 325. It survived destruction and rape by the Persians in 614 that destroyed the other churches of the Nativity with the magi dressed in ancient Persian costumes.

The present church isn’t precisely the one built by St. Helena, though. That one was looted and burned by the Samaritans from Nablus in 529. Then Constantine again had a larger and more beautiful church built, and it’s the one still standing today.

The church is a fortress. To prevent men on horseback from entering, its entrance is only 4½-feet high, and it’s narrow enough that only one person at a time can enter. Since one has to stoop to enter, it’s called the entrance of the bunny. Today, it’s mainly a Greek Orthodox church, with other Christian religions having equal rights of access to its shrines. Monks from the fourth century are covered to preserve them, but there are openings so pilgrims can see the parts.

To get to the cave where Jesus was born, pilgrims ascend a flight of stairs to the threshing floor of the Bethlehemite manor house. A large oval-shaped, glass-covered cove is covered with asbestos as a safeguard against fire from the numerous burning candles. At the far end of the shrine, with a silver star, marks the spot where Christ was born. A Roman Catholic shrine off to the side has two altars—the altar of the crib where the newborn infant was laid, and the altar of the magi.

Christ was born in the first year of the reign of Trajan in 3 March 215. Some say it was on Christmas Eve because of the War of the Jews with the Romans. Others think it was on Christmas Day because of the Roman emperor Caracalla’s mandate that the Emperor’s Day of the Sun be the official celebration day.

How do the traditions begin? Why do people wrap gifts long, long ago?

The desire to hide the presents from the spoiled children apparently began in ancient Rome. The word “secretum” is from Lati...
The first reading for Mass on the Fourth Sunday of Advent is from the Second Book of Samuel. Once, the two Books of Samuel were a single volume. Translations and editions over the centuries divided this one volume into two parts. David is the principal figure in these books. The ancient Hebrews looked upon David as much more than a king. Beyond all else, he was God’s chosen representative, given the kingship so that laws and dispenses were carried out in a right atmosphere in which the people more fervently would follow God and be loyal to the covenant.

For this weekend’s second reading, the Church offers us a reading from St. Paul’s Epistle to the Romans—this is a particular Paul’s theological masterpiece. As indicated by its title, Paul sent this epistle to the faithful of the Church in Rome, the great imperial capital, had it within its borders a great array of ideas and cultural. It was also the largest city in every respect—political, economic, and cultural. Not surprisingly, Rome, the great city, was also the largest city, in every respect, God’s idea. God is not vague, pointed to a few or one, but God is God, reaches out to us. And this outreach of God’s love indeed saves us. He is the King of kings, the one who can relate: David, Paul and Jesus. The Church approaches Christmas as Godparent to their grandchildren.

The reading abounds with meaning. Luke makes clear that Mary was a virgin, and that the conception of the Redeemer would not be the result of any human relationship. Behind this fact is the reality that God, as Creator and the provider of order to the universe, can do anything. He is almighty. The Redeemer will be the Son of God. He will be David’s successor. The Redeemer’s coming will fulfill God’s promises, spoken by the prophets all throughout the ages, to bring life and salvation to the people. The birth of this Redeemer will be the ultimate satisfaction of the ancient Covenant. Vital to the message of the story is Mary’s response: “I am the handmaid of the Lord. May it be done to me according to your word” (Lk 1:18).

Reflection

The Church makes a vital point in each of these scriptural readings. God reaches out to us. And this outreach is not vague, pointed to a few or impossible to see. It came in the people with whom we can relate: David, Paul and Jesus. This outreach has critical implications for us in our own inadequacy and limitations. God is almighty, but his supreme power over all creation is not the most consoling point here. Rather, the most reassuring fact is that God loves us. He continually dispatched messengers such as David, Paul and Jesus, to rescue us from ourselves and to guide us in our hearts and life in eternity. He saves us. He is the King of kings, the one who can relate: David, Paul and Jesus. The Church approaches Christmas strongly convinced of this fact of God’s love. God’s love indeed saves us. He does not leave us helpless and doomed. He reaches to us to draw us to the divine presence itself. Now, each of us must respond: Do we accept God? Do we love God? Or do we reject God? It is that simple. ↑

Q I enjoy reading your columns in our diocesan newspaper. Recently, you responded to a person who is concerned about missing Mass due to agoraphobia. (Edie) I have added that agoraphobia is a very treatable condition, using medication or a specific kind of therapy called cognitive behavioral therapy (CBT), which can help a person manage anxiety in public settings such as Mass. In addition to discussing the situation with a priest, the person who wrote may seek treatment with a doctor or a therapist with skills in CBT. (Since the writer is seeking to participate more fully in worship and the sacraments, I have to believe that God will smile on the work he or she does with a medical professional to achieve that!) (Olive)

Q I am delighted to hear of your return to the sacramental practice of the Catholic faith and to the support this offers you in living the Christian life. Note, too, the “multiplicator effect”—I can only believe that your own journey back has served as an example for your daughter, and now her two children will be raised as Catholics as well! In answer to your question, yes—you may certainly be the sponsor (godparent) for your grandchildren’s baptisms. A father or mother may not serve as a godparent for their own child (Canon 874 of the Church’s Code of Canon Law), but there is no such rule prohibiting grandparents. The role of the sponsor is to “help the baptized person to lead a Christian life in keeping with baptism, and to fulfill faithfully the obligations inherent in it.”“ I am sure you would do this well (Canon 872).

The Catholic Church indicates that children who are 7 years of age and older receive the sacraments of initiation (baptism, confirmation and Eucharist) through the Rite of Christian Initiation of Adults (RCIA) adapted for children of catechetical age, instead of just baptism and confirmation then the Eucharist later. In the RCIA, a sponsor (which also must be the grandparent) accompanies the candidate, but in the Rite of Baptism of Children (under 7 years old) that sponsor also a godparent. The only downside I can see in a grandparent’s being a godparent is this: if the parents were to pass on to be incapacitated in some way, a godparent is meant to serve as a “stand-in,” mentoring and assuring the continued Catholic life of the child—so I suppose that the younger the godparent/grandparent is, the better!
 Motorola. Sister of Shirley

The Criterion  Friday, December 22, 2017

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; these are separate obituaries
on this page.

BARTH, Joan, 90, St. Elizabeth Ann Seton,
Richmond, Nov. 27. Sister of Inez Bailey Ramsey of
several.

BITTELMeyer, Christine (King), 66, St. Pius X.
Indianapolis, Nov. 9. Wife of Joe Bittemeyer. Mother of Elizabeth Searcy and David
of Joe Bittelmeyer. Mother of
several.

BUTTICE, Joseph J., 100, St. Louis, Batesville,
Dec. 15. Mother of Mary Ellen
of Tom
and John Feldhaus. Sister of Amy Hollowell, Lisa
Castle, Dec. 2. Mother
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and Greg Asbury, Jay and Kit
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Archbishop, local Church share in love for Our Lady of Guadalupe

By Sean Gallagher

The Blessed Virgin Mary appeared to St. Juan Diego as Our Lady of Guadalupe nearly 500 years ago in 1531, some 2,000 miles south and west of Indianapolis just outside Mexico City.

But the love and devotion to her expressed by many Catholics from Mexico, as well as the faithful from many cultural backgrounds, was so strongly expressed on the feast of Our Lady of Guadalupe on Dec. 12 in parishes across central and southern Indiana that the time and space that separates Mary’s appearance to Juan Diego seemed to have disappeared.

Archbishop Charles C. Thompson shared in that devotion when he gathered on the evening of Dec. 12 with several hundred worshipers giving thanks to God for the gift of Our Lady of Guadalupe at St. Gabriel the Archangel Church in Indianapolis.

It was one of several Masses and other celebrations that took place at the Indianapolis West Deanery faith community on the vigil of the feast, and on the feast itself for the faithful to show their love for La Virgen de Guadalupe.

“This is the biggest day for Catholics in our culture,” said St. Gabriel parishioner Paul Betancourt, who previously lived in the Mexican state of Oaxaca. “It makes us feel like we’re back in Mexico. The people, the celebration, the songs, the rosaries—the dancings—it brings us a spirit to help us feel like we’re in Mexico.”

Betancourt shared her thoughts about the feast at her parish after meeting Archbishop Thompson after the liturgy.

“Many of the worshipers stood in line to greet him and to receive his blessing,” Father Michael O’Mara said. “I feel a little bit nervous today, too, preaching in front of the archbishop. I could find myself in a new parish tomorrow. You just never know what might happen.”

Archbishop Thompson later praised Father O’Mara, recalling how good of a student he was when they were seminarians together more than 30 years ago at Saint Meinrad Seminary and School of Theology in St. Meinrad.

In his homily, Father O’Mara told those gathered that, just as Our Lady of Guadalupe gave a mission to Juan Diego, they too have a mission of faith here and now.

“We have to believe that we, too, are sent,” Father O’Mara said. “Pope Francis says to us, ‘Where does Jesus send us? There are no boundaries. There are no limits. He sends us to everyone and everywhere.’”

St. Gabriel’s pastor went on to tell those at the Mass that they can discover that mission by staying close to Mary.

“Mary was, and still is, the first Christian evangelist,” Father O’Mara said. “Through Mary, we discover our true identity as Catholics. Mary is our first ‘Yes’ to whom Jesus says, ‘Yes.’”

Although Our Lady of Guadalupe at St. Gabriel’s had a close tie to the Church in Mexico, Catholics around the world have acknowledged that we are missionary disciples of the Lord. May his will be done to us according to his word.”

Archbishop Thompson reflected on this reality after the Mass with speaking with The Criterion.

“As the bishops have said and Pope Francis has said, Our Lady of Guadalupe is the great protector of the unbom, of the migrant, of the immigrant, of the refugee, those on the margins and the peripheries,” he said. “She’s the great unifier, the great protector and model of heroic virtue for us. She draws us closer to Christ through her example and our imitation of her willingness to say, ‘Yes,’ to God’s will and time and time again.”

For more photos from the Mass on the feast of Our Lady of Guadalupe on Dec. 12 at St. Gabriel the Archangel Church in Indianapolis, visit CriterionOnLine.com.

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** Classified Directory **

** Employment **

Executive Assistant to the Archbishop

The Archdiocese of Indianapolis is seeking a full-time Executive Assistant to the Archbishop to serve as a member of the Chancery administrative team and assist the Archbishop with scheduling, correspondence, and projects. Responsibilities include preparing letters, reports, and other documents at the request of the Archbishop and providing administrative support such as answering phone calls, greeting visitors, and processing mail. The person in this position will also coordinate the Archbishop's calendar, including appointments, conference calls, liturgies, pastoral visits, and USCCB activities.

The position requires outstanding verbal and written communications skills, attention to detail, proficiency with Microsoft Office software, flexibility, the ability to prioritize and multi-task, and the ability to exercise discretion and maintain confidential information. A bachelor’s degree or equivalent experience in communications or a related field is preferred. Experience in administration and communication, preferably involving matters pertaining to the Catholic Church, is required. Proficiency in effectively speaking and writing both English and Spanish is also preferred.

To apply, please e-mail a cover letter, resume, and list of references, in confidence, to:

Ed Isakson
Director, Human Resources
Archdiocese of Indianapolis • 1400 N. Meridian St. • Indianapolis, IN 46202
E-mail: eisakson@archindy.org

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** ARCHDIOCESE OF INDIANAPOLIS **

DEFENDER OF THE BOND METROPOLITAN TRIBUNAL POSITION

The Metropolitan Tribunal is seeking a full-time professional person to serve as Defender of the Bond to propose and clarify everything that can be reasonably adduced against nullity or dissolution of marriage (cf. canon 1432). As Defender of the Bond, the applicant must possess a JCL or JCD degree from a recognized faculty of canon law and must be a Catholic in good standing.

The position involves the evaluation of initial petitions to see if there is anything that would warrant rejection of the petition for consideration; the offering of specific topical areas or questions to be asked of the parties or the witnesses; the reading and analyzing of completed cases for decision including the writing of an argument in accord with canon 1432; and the performance of other duties, as necessary, to contribute to the effectiveness of the Tribunal such us participating in Favor of the Faith, Pauline, and Ligamen processes.

The position requires an understanding and acceptance of Church teaching and doctrine concerning marriage. Excellent oral and written communications skills, strong analytical skills, interpersonal teamwork, proven organizational ability, and sensitivity to confidentiality are also essential. Computer skills including word processing are very important for this position.

Please send a resume and salary requirements by December 31, 2017 to:

Very Rev. Joseph L. Newton, JCL
Vicar Judicial
Archdiocese of Indianapolis • 1400 N. Meridian St. • Indianapolis, IN 46202
jnewton@archindy.org
Daily Readings
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Saturday, December 30
Sixth Day within the Octave of the Nativity of the Lord
1 John 2:12-17
Psalm 97:7-10
Luke 2:36-40

Sunday, December 31
The Holy Family of Jesus, Mary and Joseph
Sirach 3:2-6, 12-14
or Genesis 15:1-6; 21:1-3
Psalm 128:1-5
or Psalm 105:1-6, 8-9
Colossians 3:12-21
or Colossians 3:12-17
or Hebrews 11:8, 11-12, 17-19
Luke 2:22-40
or Luke 2:22, 39-40

Monday, January 1
Solemnity of Mary, the Holy Mother of God
Octave Day of the Nativity of the Lord
Numbers 6:22-27
Psalm 67:2-3, 5-6, 8
Galatians 4:4-7
Luke 2:16-21

Tuesday, January 2
St. Basil the Great, bishop and doctor of the Church
St. Gregory Nazianzen, bishop and doctor of the Church
1 John 2:22-28
Psalm 98:1-4
John 1:19-28

Wednesday, January 3
The Most Holy Name of Jesus
1 John 2:29-3:6
Psalm 98:1-3, 6
John 1:29-34

Thursday, January 4
St. Elizabeth Ann Seton, religious
1 John 3:7-10
Psalm 98:1-7, 9
John 1:35-42

Friday, January 5
St. John Neumann, bishop
1 John 3:11-21
Psalm 100:1-5
John 1:43-51

Saturday, January 6
St. Andre Bessette, religious
1 John 5:5-13
Psalm 147:12-15, 19-20
Mark 1:7-11
or Luke 3:23-28
or Luke 3:23, 31-34, 36, 38

Sunday, January 7
The Epiphany of the Lord
Isaiah 60:1-6
Psalm 72:2, 7-8, 10-13
Ephesians 3:2-3a, 5-6
Matthew 2:1-12

Monday, January 8
The Baptism of the Lord
Isaiah 42:1-4, 6-7
or Acts 10:34-38
or Isaiah 55:1-11
or 1 John 5:1-9
Psalm 29:1-4, 3b, 4b, 5-6
Mark 1:7-11

Tuesday, January 9
St. Andrew, Bishop and Doctor of the Church
1 John 5:1-9
Psalm 29:1a, 2, 3ac-4, 3b, 9b-10
or (Response) Isaiah 12:2-3, 4bcd, 5-6
Mark 1:7-11

Wednesday, January 10
St. John the Baptist, Bishop and Doctor of the Church
1 Samuel 3:1-10, 19-20
Psalm 40:2, 4, 7-10
Mark 1:29-39

Thursday, January 11
The Presentation of Our Lord
1 Samuel 4:1-4, 6-7
Psalm 40:2-5, 7-10
Ephesians 3:2-3a, 5-6
Matthew 2:1-12

Friday, January 12
The Brook of the Beit Shemesh
1 Samuel 4:1-11
Psalm 89:16-19
Mark 2:1-12

Saturday, January 13
The Feast of the Holy Name of Jesus
1 Samuel 9:1-4, 17-19; 10:1a
Psalm 19:8-10, 15
Mark 2:13-17

Sunday, January 14
The Purification of the Virgin
1 Samuel 3:3b-10, 19
Psalm 40:2, 4, 7-10
1 Corinthians 6:13c-15a, 17-20
John 1:35-42