



**The**

# Criterion

Serving the Church in Central and Southern Indiana Since 1960



## Tragic loss

St. Mary parishioners in Greensburg are remembered for commitment to family, Church, see page 3.

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Photo by Mary Ann Gahler

## Archbishop Joseph W. Tobin is installed as the sixth archbishop of Indianapolis

By Sean Gallagher

In the ancient Mediterranean world and in medieval Europe, a chair was a symbol of a teacher. In those cultures, teachers sat in chairs, and their students sat at their feet to learn from them.

The Catholic Church continues this traditional symbol in the cathedra, the seat of a diocesan bishop in a local Church's cathedral.

When Archbishop Joseph W. Tobin sat in the cathedra for the first time at SS. Peter and Paul Cathedral in Indianapolis on

**See more installation coverage, pages 9-12.**

Dec. 3, he did so to teach the Catholic faithful of central and southern

Indiana how to love and respond to Christ's love for them.

In a homily he delivered during the Mass in which he was installed as the sixth shepherd of the Archdiocese of Indianapolis, Archbishop Tobin reflected on how St. Paul saw himself as obligated to preach the Gospel because Christ loved him first.

"And so, for us Catholics of central and southern Indiana, if someone asks us, 'Why do you do what you do?,' it's not simply because we're obeying rules," Archbishop Tobin said. "In fact, on at least four different occasions, I heard Pope Benedict XVI say that the Gospel cannot be presented first and foremost as a list of moral obligations.

"It is rather an encounter with a person, someone who has loved us first and someone who asks us to continue his loving presence in the world. And so all of us who belong to this particular Church are under an obligation—the obligation of love."

Archbishop Tobin said that he and the Catholics of central and southern Indiana are to express that love with the passion that drove St. Francis Xavier, a patron saint of the archdiocese whose feast day is Dec. 3, to preach the Gospel in India—halfway around the world from his home in Spain.

"What we will do together as a Church, we will do with passion, the passion that characterized our patron saint, Francis Xavier," Archbishop Tobin said. "And we will do whatever the Lord asks us to do in bringing the Good News, especially to those who have the least chance of hearing it, for those who live on the margin of things, for those who have been hurt by the Church, for those who feel themselves to be forgotten."

Archbishop Tobin also called upon the **See INSTALLATION, page 8**



Photo by Father Shaun Whittington

Top left, while processing out of SS. Peter and Paul Cathedral in Indianapolis, Archbishop Joseph W. Tobin blesses members of the congregation after the Dec. 3 Mass during which he was installed as the sixth archbishop of Indianapolis. Accompanying him are permanent Deacon Russell Woodard, left, and transitional Deacon John Kamwendo.

Left, Archbishop Joseph W. Tobin gives Communion to his mother, Marie Tobin of Stoney Pointe, Ontario, Canada, during the Dec. 3 Mass.

# Archbishop Tobin is welcomed to cathedral during Evening Prayer

By Sean Gallagher

Knocking on a door.

That simple gesture began the welcoming of Archbishop Joseph W. Tobin as the sixth archbishop of Indianapolis.

On Dec. 2, Archbishop Tobin, Archbishop Carlo Maria Viganò, apostolic nuncio to the United States, and two deacons approached the front door of SS. Peter and Paul Cathedral in Indianapolis.

Vested in a violet cope in preparation for the praying of Evening Prayer II for the First Sunday of Advent, Archbishop Tobin ritually knocked on the large brass door.

Father Noah Casey, rector of the cathedral, welcomed Archbishop Tobin when the door was opened and he entered. Father Casey also offered a crucifix for Archbishop Tobin to venerate. Next, the archbishop blessed himself and those around him with holy water.

Gathered in the cathedral's vestibule to welcome Archbishop Tobin were Bishop Christopher J. Coyne, apostolic administrator, and members of various Catholic fraternal organizations in central and southern Indiana.

In his homily during the Evening Prayer liturgy, Bishop Coyne compared the welcoming of Archbishop Tobin at the door of the cathedral to similar rituals that take place during an infant baptism, the welcoming of a new catechumen and the welcoming of the remains of a deceased person at the start of funeral rites.

"In each of these moments when we ritually greet people at the door of the church, a new status, a new way of life in Christ, is being initiated," Bishop Coyne said. "... And so it is tonight. When we welcomed Archbishop Tobin at the door of the church this evening, we, the local manifestation of the universal Church, recognized and acknowledged him as our new archbishop, our new shepherd, a successor of the Apostles, named by the Holy Father to govern this local Church to help us to manifest the living presence of Jesus Christ in this world."

Bishop Coyne assured Archbishop Tobin of the strength of the faith of the Church in central and southern Indiana.

"Archbishop Tobin, here in the Archdiocese of Indianapolis so many men and women of incredible Catholic faith are living [a] deep relationship with Jesus Christ," Bishop Coyne said. "As someone who has been fortunate to be a part of this local Church for almost two years, I can say to you that there is a sure foundation of Catholic faith here that is yours to build upon."

Bishop Coyne later addressed the hundreds of priests, deacons, religious and lay Catholics from the archdiocese who filled the cathedral.

"My brothers and sisters with me here in this cathedral tonight, our brother Joseph, named by the Holy Father as Archbishop of Indianapolis, has accepted the responsibility of proclaiming the Good News of the Catholic faith by teaching us to love God and neighbor," Bishop Coyne said. "Now I ask you and myself—are we ready to help him fulfill his duty as our new archbishop? Can we answer with a resounding 'Amen?'"

The cathedral soon echoed with a loud "Amen."

Following the homily, Archbishop Tobin made a profession of faith and took an oath of fidelity to the Holy See.

Later in the liturgy, Archbishop Viganò blessed a new miter, crosier, episcopal ring and pectoral cross given to Archbishop Tobin as gifts from the priests and deacons of the archdiocese.

Bishop Coyne was also surprised when he was given his own new episcopal ring.

Since his ordination as a bishop on March 2, 2011, Bishop Coyne had worn Cardinal Joseph E. Ritter's episcopal ring.

Archbishop Tobin thanked Bishop Coyne for his ministry in the archdiocese during the past 18 months, and the congregation gave him a standing ovation.

"I was very touched," Bishop Coyne said after the liturgy. "I didn't expect anything like this. From day one since I've been here in the Archdiocese of Indianapolis, I've always felt affirmed by the people. And then to have a public affirmation



Photo by Sean Gallagher



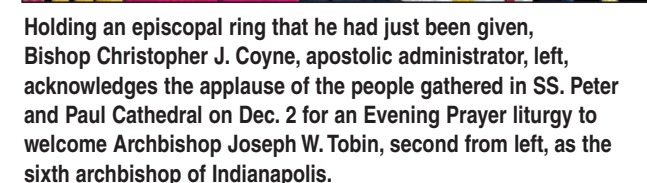
Photo by Sean Gallagher



Photo by Father Sean Gallagher

Above, Archbishop Joseph W. Tobin, center, ritually knocks on a door of SS. Peter and Paul Cathedral in Indianapolis prior to the start of the Dec. 2 Evening Prayer liturgy that welcomed him as the sixth archbishop of Indianapolis. Accompanying him are Deacons Wayne Davis, left, and Francis Klauder.

Left, Archbishop Carlo Maria Viganò, apostolic nuncio to the United States, blesses with holy water the episcopal insignia—a miter, crosier, episcopal ring and pectoral cross—given to Archbishop Joseph W. Tobin during the Evening Prayer liturgy. Watching Archbishop Viganò are members of various Catholic fraternal organizations in central and southern Indiana that participated in the liturgy.



The recently refurbished cathedra of the Archdiocese of Indianapolis sits empty during the Dec. 2 Evening Prayer liturgy that welcomed Archbishop Joseph W. Tobin, sitting second from right, as the sixth archbishop of Indianapolis. Assisting at the liturgy were Deacon Wayne Davis, left, and Ford Cox, executive assistant to the archbishop and archdiocesan liaison for episcopal affairs.

like that in a spontaneous kind of way was just very touching. It meant a lot to me."

Father Jeffrey Godecker, chairman of the archdiocese's Council of Priests, said after the liturgy that he was pleased to see Archbishop Tobin receive his new insignia, which were gifts from archdiocesan priests and deacons. He also noted that they will likely stay in the archdiocese for the use of future archbishops.

"But they will always have [Archbishop Tobin's] touch on them," Father Godecker said. "I think that's a joyful thing."

Helen Deppe, a member of St. Bartholomew Parish in Columbus, was a representative of the Daughters of Isabella at the liturgy. She enjoyed being able to pray with her new archbishop.

"It was fantastic," Deppe said. "It was so moving just to be here and to be able to celebrate it with him. I've never experienced anything like this before. He's a down-to-earth

person. He's an archbishop who's not going to talk over your head."

In remarks at the end of the Evening Prayer liturgy, Archbishop Tobin expressed gratitude that it occurred on "the evening of the first day of the week," the same time that the Apostles on the first Easter encountered the risen Lord.

"And so on the evening of the first day of the week, the Lord forges among us a new bond, a bond that is to recognize the Lord among us, a bond that leads us to an audacious gesture of lighting candles, even as the sun disappears, because we know who is the Light of the world, the Light of our hearts and the Light of the Church of Indianapolis," Archbishop Tobin said. "Together, we will remind each other of that. And our hearts will burn. And we will recognize him in the breaking of the bread.

"For the love that you have shown this evening, may God bless you and know that your brother, Joseph, thanks you." †

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# Plane crash victims remembered for commitment to family, Church

By John Shaughnessy

As the news spread about the deaths of four friends in a plane crash near Greensburg on Dec. 2, so did the stories and the memories of how their lives shined a beacon of light on their families, their care for others and their Catholic faith.

Stories were told about how Stephen Butz and Donald Horan were lifelong friends who grew up, played and prayed together.

Memories were shared about how the two men and their wives—Denise Butz and Barbara Horan—always kept their children and their larger families at the heart of their lives.

Tributes were given to the four members of St. Mary Parish in Greensburg for the deepness of their faith, the generosity of their spirit, and the completeness of their commitment to their parish, their archdiocese and their Church.

The stories, memories and tributes followed the heartbreaking news that the two couples were killed when Donald Horan's single-engine plane crashed in dense fog near the Greensburg airport. The four friends were returning from a weekend together at the Horans' vacation home in Florida.

"They celebrated their families together, celebrated life together and celebrated their faith together," said Father John Meyer, pastor of St. Mary Parish in Greensburg. "They were all actively involved in the parish, supporting every aspect of parish life, and volunteering whenever and wherever possible. Their six kids were involved as well in the life of the parish, youth activities and the faith life of St. Mary's."

Since the crash, the depth of parishioners' love and appreciation for the couples and their families has been directed toward the four daughters of Donald and Barbara, and the two sons of Stephen and Denise, Father Meyer said.

"The outreach from the parish has been overwhelming in its care and compassion," said Father Meyer, who will be the celebrant of the funeral Mass for the four friends in the Greensburg High School gymnasium at 10 a.m. on Dec. 7. "These families are highly respected in the Decatur County community."



Barbara and Donald Horan kneel in prayer on Aug. 25, 2010, at St. Roch Church in Indianapolis during a Mass for members of the archdiocese's Miter Society.

That high respect also extends throughout the archdiocese.

Auxiliary Bishop Christopher J. Coyne expressed the "heartfelt sympathies" of Archbishop Joseph W. Tobin and the entire archdiocese to the families of the two couples.

"I also wish to express my sorrow to the parishioners of St. Mary Parish in Greensburg," Bishop Coyne said. "Donald, Barbara, Stephen and Denise were good and faithful Catholics, and will be greatly missed. I ask everyone to please keep the Horans and Butzes in their thoughts and prayers."

Bishop Coyne knew Don Horan from his service to the Catholic Community Foundation, when Don served as president in 2011 and was a member of its board of trustees. The foundation oversees 407 endowments with nearly \$138 million in assets. Those funds support ministry in parishes, schools and charitable agencies across the archdiocese.

Don and Barbara also served as the general co-chairs for "Christ Our Hope: Compassion in Community," the archdiocese's annual appeal, during 2010-11.

"They were great fun and very devoted to each other," said David Milroy, director of stewardship and development for the archdiocese. "Don was such a go-getter, a high-energy guy. Barb tried to restrain him, but when push came to shove, she was right there with him. A lot of times when you have co-chairs, one will do all the talking. But they were there, side by side."

Another friend saw the commitment that the Horans and the Butzes made to their families and their faith in the way that Don lived his life.

"He was all about his kids. His whole life was his faith and his family," said Mike Kirk, associate director of stewardship and development for the archdiocese. "Everything else in his life was to make those two things work."

"Don always said the Catholic Church was so good to him that how could he not give back. Don realized that the gifts he had received were all gifts from God. He saw it as his obligation to share his gifts with his family, including the Church."

That generosity also extended to the major role that he played in raising funds to build a new Catholic school at St. Mary



Denise and Stephen Butz

Parish. That emphasis on Catholic education tied in with the values that he wanted his children to learn.

He focused on those values during presentations to promote the annual appeal, recalling a day when he and Barbara volunteered with their four daughters at Holy Family Shelter in Indianapolis.

"We raked leaves, picked up trash and served a meal to the families," Don recalled during those presentations. "Our kids learned a lesson that day about serving others, but I learned a greater lesson. I learned they do much more than provide food and shelter to the homeless. They help families help themselves and assist them in becoming self-supportive again while keeping the family together."

Don ended his presentations by sharing this thought. "A pessimist sees a glass of water as being half empty. An optimist sees the same glass as half full. But a giving person sees a glass of water and starts looking for someone who might be thirsty."

The Horans and the Butzes shared that approach to life—giving everything they had to their families, their friends and their faith. †

## With @Pontifex, Pope Benedict XVI reaches out to new kind of followers

VATICAN CITY (CNS)—To celebrate the launch of his new Twitter account, Pope Benedict XVI will tweet the answers to a handful of questions from his followers.

The pope's rare question-and-answer exchange on the social media site shows the Church doesn't just want to teach the truth, but also to listen to others, said Archbishop Claudio Celli, president of the Pontifical Council for Social Communications.

The archbishop and other Vatican officials spoke at a news conference on Dec. 3 to reveal the pope's new Twitter account @Pontifex.

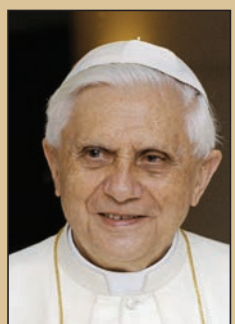
Starting on Dec. 12, the feast of Our Lady of Guadalupe, the pope will send messages in eight languages, including Arabic, from eight different Twitter accounts. @Pontifex is the English feed while the other language accounts use an extension of the main handle. For example, the Spanish feed is @Pontifex\_es.

The handle "Pontifex" was chosen because it means "pope and bridge builder," said Greg Burke, media adviser for the Vatican's Secretariat of State. The name suggests "reaching out," and bringing unity not just to Catholics "but all men and women of good will," he said.

Msgr. Paul Tighe, secretary of the communications council, said the "Pontifex" name also "refers to the office more than the person," that is, it highlights the leader of the Church and the Catholic faithful.

A more practical consideration was that numerous permutations of the name Pope Benedict XVI were already taken by other people not affiliated with the pope, whereas the handle "Pontifex" was available.

Using a handle that wasn't already taken meant that the Vatican didn't have to "go around and get people to vacate the space," Msgr. Tighe said.



Pope Benedict XVI

The pope's first tweets from the new accounts will be responses to four or five questions about the Catholic faith sent to the pope on Twitter via the hashtag #askpontifex, he said.

The very first question came in during the news conference announcing the initiative. It was in Spanish and asked, "What is the core of the message of the Gospel and how can we help to share it?" he said.

While it is expected people will send questions that are off-topic—like one asking who will win an upcoming sports match—only questions dealing with the Catholic faith will get serious consideration, said Burke.

The pope will personally send the inaugural tweets around noon on Dec. 12 at the end of his general audience.

The question-and-answer exchange will be offered just that one time, and the rest of the papal news feeds will be excerpts from his general audience talks, Angelus addresses or other important speeches, Burke said.

Each tweet will be crafted by a Vatican official, and the pope will review and approve each one before it is sent from the Vatican Secretariat of State's offices, he said.

The papal tweets will be posted with some regularity, but won't be too frequent given the time constraints of the pope and that each tweet needs his approval, Msgr. Tighe said.

Even though he won't be physically sending the tweets, the messages "are pearls of wisdom coming from the heart of the pope's teaching, and coming from his own mind and ideas," he said.

When asked whether the tweets will carry the weight of papal infallibility, Archbishop Celli said the tweets "aren't positions taken on dogma." However, they will be excerpts from his teachings and are a part of the papal magisterium.

To avoid making people feel left out or underappreciated for not being followed by the pope, the pope's accounts won't follow anyone else on Twitter except the other @Pontifex language accounts, Burke said.

The pope's presence isn't to amass a fan club, but to encourage all the other Catholics who are present and active

online, Msgr. Tighe said. Even though the pope won't be using Twitter to retweet, follow others or comment, his presence is meant to "encourage them to engage in debate and discussion" with their fans and followers.

The Vatican isn't afraid of the likelihood of insults or criticism being aimed at the pope on Twitter, both Burke and Msgr. Tighe said.

"It's a free market of ideas and that's good," said Burke.

The monsignor added that it would be worse to have kept the pope out of the Twittersphere out of fear of engagement and then to leave that space "vacant."

Claire Diaz-Ortiz, manager of social innovation for Twitter, told Catholic News Service that before the account was made public, @Pontifex had 11 followers.

Within an hour of its unveiling, it had more than 14,000 followers, she said, which was "a pretty great feat" considering the figure snowballed from the Tweets of the pontifical council, Vatican Radio and fewer than 100 reporters at the Vatican news conference.

Diaz-Ortiz said she works with "high-profile" religious leaders, and started helping the Vatican in the spring of 2012 expand its presence by opening a papal account.

"The thing we see with religion and what makes it so interesting," she said, "is that their engagement levels are really through the roof."

She said if you were to compare the number of followers an "average pastor" has to the number "an L.A. film star has, you see that engagement per number of followers is so much higher for a religious leader.

"What that tells us is that this is the kind of material that people on Twitter want to connect with and want to hear about more," Diaz-Ortiz said.

She said Christian leaders have repeatedly pointed out "how many Bible verses are really less than 140 characters" to begin with, and the "positive messages of spirituality" in the Gospels already make a nice fit for the Twitter format. †



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## Editorial



A woman stops to pray beside the life-size outdoor crèche in Chicago's Daley Plaza on Nov 24. Volunteers from area parishes—who refer to themselves as the God Squad—set up the Nativity scene each year around the start of Advent.

## Advent's three stages of longing

Bishop Robert F. Morneau, a pastor, poet and ardent Green Bay Packers' fan, writes in the December issue of *Give Us This Day: Daily Prayer for Today's Catholic* that "Advent celebrates God's multiple comings into our lives."

The Green Bay auxiliary bishop then identifies Advent's three stages:

- **Stage 1**—Jesus' historic birth in Bethlehem,
- **Stage 2**—his daily coming in the sacramental life of the Church,
- **Stage 3**—the Lord's final coming in glory and majesty at the end of time.

The season of Advent celebrates all three "comings" by giving voice in prayer and in song to the spiritual desire or longing that precedes each stage of the Lord's advent or coming.

The first stage of Advent is filled with images from the Old Testament that describe with great poignancy Israel's desire for the coming of the Messiah, the one who would save his people.

Jesus' coming is both a fulfillment of this profound desire for salvation and a disappointment. We were hoping for salvation "here and now," a political and economic solution to the world's troubles.

Instead, the Lord brought healing and the forgiveness of sins—a spiritual solution the size of a mustard seed that was destined to grow exponentially until it embraces the whole world and all of human history.

The second stage of Advent addresses the hopes and fears of our everyday lives. We are an anxious people worrying about many things. The economy is weak and uncertain, which threatens our future as individuals, families and communities. War continues and terrorist threats—and acts—surround us. The sanctity of marriage is increasingly undermined, and family life is too often broken.

Real hope seems to be in short supply so we substitute the various "isms" described in the American bishops' pastoral letter on stewardship—materialism, consumerism, hedonism, etc.

The Lord of life comes into this broken world every day through the sacramental life of his Church. He invites us to receive him, to be comforted and forgiven, and to renew our baptismal promises to reject sin and choose to follow him—without counting the cost.

The third stage of Advent comes at the end of time at an hour that no one knows or can accurately predict. This third stage of Advent begins for each of

us the day we die, and it culminates on the Last Day when all humanity and all history—past, present and future—are united in a single moment of justice and mercy.

As Bishop Morneau writes, "Too easily our lives are kidnapped by the tyranny of the immediate. So engrossed are we with our daily duties and tasks that we forget we are on a journey that leads to eternal life."

We too often forget that Jesus will come again, when all is said and done, and take us to himself.

Each stage of Advent has its own longing, its own set of desires. What they all have in common is the anticipation that someone—a Savior—will reach out to us, and save us from the sin and guilt of the past, from the problems and confusion of daily life, and from our deep-seated fears about the future.

In each stage, it is Jesus Christ who comes and who reaches out to us—calling each one of us by name.

The Jesus of history who spoke to the people of his day using parables and wise sayings speaks to us today in Scripture, in the sacraments, and in the faithful witness of his disciples and saints. The Jesus who is coming again at the end of our days is the same Christ who was born in Bethlehem 2,000 years ago, and is present now in the holy Eucharist.

We wait in joyful hope for his coming again. We long for him—the Blessed Hope—and we yearn for the salvation he brings because we need it desperately, not just once and for all but continually, every day and for all eternity.

Advent is a time of longing, but it is also a time of rejoicing. We are people who have been given the gift of hope.

As stewards, we are called to nurture and protect this wonderful gift. We are responsible for growing it and sharing it generously with others. Hope grows when it is reinforced by the sights and sounds and smells of this wonderful season. It is nurtured by our Advent prayers and by the songs that express so well our confident expectation that he will come again!

This Advent, let's be good stewards of our longing. Let's allow it to become a vibrant hope. And let's share this hope unsparingly as "new evangelizers" who announce that God is with us—now and forever!

—Daniel Conway

## Be Our Guest/Tom Yost

# 'A Gift Exchange' worth considering this holiday season and beyond

It usually happens around this time of year sometime between Thanksgiving and Christmas. It's called "a gift exchange."

Most of us have experienced it with our family, co-workers, friends or in some kind of social circle. We get together with members of the group, and we agree to exchange gifts in the "spirit" of the holiday season.

There are usually certain conditions placed upon the exchange. The participants put their name in a hat, and each person draws the name of another person to "buy for." There is usually an agreed upon spending limit for purchasing a gift.

Oftentimes, "wish lists" are made known to help participants make wise gift choices. Secretly, we hope some people will draw our name more than others based upon their ability to make good gift choices.

Now, I am not opposed to a gift exchange. I have participated in many of them. However, I would like to turn our attention this holiday season to "The Gift Exchange."

It is the exchange our God wants with us every day, and especially at Christmas. Each Christmas, we celebrate the birth—and

gift—of God's only Son.

Jesus, the Word of God made flesh, is the most loving and unconditional gift that any of us will ever receive. God drew all of our names in this exchange and offers us Jesus, who is the fulfillment of any gift wish list we could possibly imagine.

By virtue of our baptism, we draw God's name in this gift exchange. And this exchange is not for a season, but for a lifetime.

What kind of gift exchange can we possibly make with God? What is on God's wish list? What can I give in return to what God has given me? This is the most fundamental and sacred gift exchange we will ever make with another.

Christian stewardship draws our attention to this gift exchange. God has given us his very best and, in exchange, asks us to give the best of ourselves.

What is our best? How are we to be accountable and make good gift choices?

A Christian steward knows the answer.

Receive God's gifts gratefully, cultivate them responsibly, share them lovingly in justice with others and return them with increase to the Lord. This is the ultimate in "A Gift Exchange."

Merry Christmas, everyone!

(Tom Yost is pastoral associate of Our Lady of Perpetual Help Parish in New Albany.) †

## Letters to the Editor

### When it comes to religious freedom, we must stand with our Church and faith

I find it saddening and somewhat frightening that so many of my fellow Catholics seem to be so wrapped up in politics. They seem to be unaware of what is going on in this country. A country of religious freedom?

They do not understand that "war" is being waged against the Catholic Church.

Are they aware that Catholic Charities in several states have had to close their doors recently rather than comply with government-mandated adoption guidelines that go against Church teaching?

Do they realize that next year, Catholic hospitals, under the new health care law partially funded by our Medicare contributions, will be forced to furnish or fund abortion-inducing drugs, contraception and sterilization or face monumental fines? Our bishops are suing to overturn this mandate.

If we are staunch Catholics, we should stand on the side of our Church and not support anyone who fosters this infringement on our religious freedom—regardless of political persuasion.

It is well and good to be proud of your faith and parish. However, it seems to me it must be mandatory to defend your Church and not support anyone, be it Congress or the administration that foster such mandates.

It is not "mean-spirited" to stand on the side of your Church.

Patricia Uberta  
Cumberland

### We must completely know ourselves and strive to know God, reader says

Everyone carries a "shadow." Swiss psychiatrist Carl Jung identifies the shadow prototype as "the thing a person has no wish to be."

It consists of all those characteristics of ourselves that we would rather not face—our own evil ("that enemy in-a-me").

We often hide from our own evil, "our sins," behind a mask.

In life, we all assume roles—on the job, at

home and in social situations—where we allow others to see only our good side, our best mask.

The "shadow," our unconstructive side, remains hidden in the dark of the unconscious. It is often allowed expression only when there is no one around to see it or when there are present others who share our "shadow."

When we come to accept the presence of our shadow as a reality in our consciousness, it is thought that we can learn to understand it by two methods—conscious awareness of shadow projection and interpretation of dreams.

Projections change the world into the facsimile of one's own "unknown face." In order to know and understand our "unknown face," our shadow, we must develop an acute awareness of our opinions of other people, religions, races, countries and institutions.

When we accept and integrate our shadow, we free ourselves to see others as they really are as well as ourselves, thereby, growing in self-knowledge.

St. Teresa of Avila said, "Let's strive to make more progress in self-knowledge. In my opinion, we shall never completely know ourselves if we don't strive to know God."

We must befriend our "shadow" and allow its rightful presence in our consciousness. Like Shakespeare's Prospero said, "This thing of darkness I acknowledge mine."

Many people hide from their shadow, either behind their persona or their projections. They see the splinter in their neighbor's eye, but rarely the plank in their own.

Kirth N. Roach  
Order of Carmelite Discalced Secular  
Indianapolis

### Letters Policy

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

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

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

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

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

# Young adults and Hispanics pray for new archbishop

By John Shaughnessy

GREENWOOD—Minutes before the beginning of a holy hour to pray for Archbishop Joseph W. Tobin, Matt Faley talked about the excitement that young Catholics have concerning the archdiocese's new spiritual leader.

"I had a chance to meet with him with about 10 to 15 other young Catholics," said Faley, director of young adult and college campus ministry for the archdiocese. "There's a sense of excitement about him. He has a heart for the mission of the Church. He seems real and honest and easy to approach. That spoke volumes. The young Church feels they have a home locally."

At the same time, the hour of music and prayer at Our Lady of the Greenwood Church in Greenwood on Nov. 30 revealed the depth of a desire that many young Catholics have for a deeper relationship with God.

Seminarian Benjamin Syberg focused on that desire as he shared his testimonial during the Friday evening event when young Catholics and Hispanic Catholics gathered to pray for the new archbishop.

Syberg, who is in his third year of priestly formation at Saint Meinrad Seminary and School of Theology in St. Meinrad, talked about how many young adult Catholics are beginning to shape the lives they want, but they are also uncertain about other areas of life, including their faith.

"We're not as holy as we thought we would be," said Syberg, a member of Our Lady of the Greenwood Parish. "We want to take the next step with the real and loving and living God."

The next step begins with prayer, Syberg said.

"If we only know how much the Father smiles on us," he said. "The Father is so

happy when we keep at it every single day. We keep praying day in and day out that we find ourselves in him."

That openness to a deeper relationship with God followed through the songs that were sung during the holy hour by musicians Michael LaBelle, Brie Anne Eichhorn and Faley.

Faley encouraged the holy hour participants "to move closer to God during this season of Advent." He then led the vocals for "Open the Eyes of My Heart," a song that included the lyrics, "I want to see you." Later, the musicians sang "I Surrender," a song with the chorus, "I surrender, I surrender, I want to know you more, I want to know you more."

The hour of prayer and music by Catholic young adults touched 23-year-old Jessica Szamocki.

"It's beautiful when we gather together to have that fellowship with other young people," said Szamocki, a member of Our Lady of the Greenwood Parish. "I'm really excited about the new archbishop."

So are the members of the Spanish Charismatic Prayer Group at St. Monica Parish in Indianapolis. The group held a prayer and music gathering at Our Lady of the Greenwood Church following the young Catholics' holy hour.

"We're guided by the Holy Spirit to be here so the Lord can pour out all the fruits and gifts of the Holy Spirit, not just for the new archbishop but also for the whole archdiocese," said Julia Gonzalez, a leader of the group. "We want to have the fire of love for Jesus."

Hispanics in the archdiocese are excited that Archbishop Tobin is fluent in Spanish, she said.

"That is great," Gonzalez said. "With the Hispanic population growing in Indiana, that's going to be a great help for all of us." †

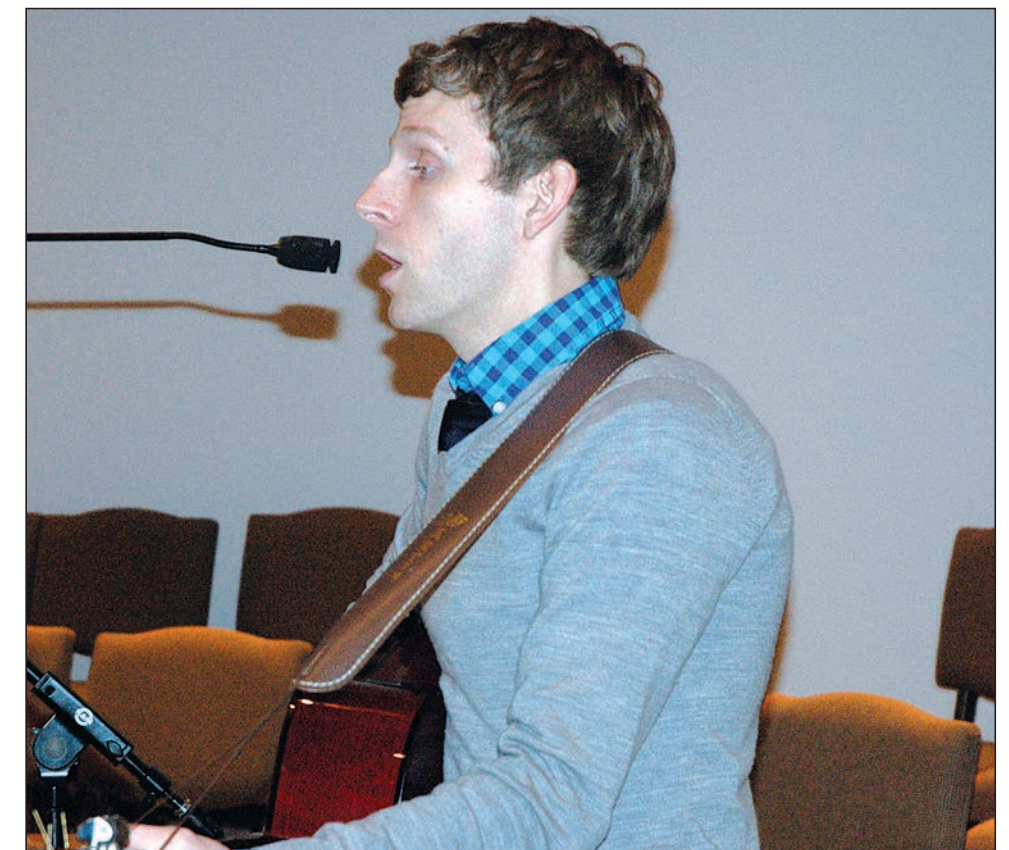


Eucharistic adoration was part of a Nov. 30 program at Our Lady of the Greenwood Church in Greenwood in which prayers were offered for Archbishop Joseph W. Tobin, the new archbishop of the archdiocese.



*'If we only know how much the Father smiles on us. The Father is so happy when we keep at it every single day. We keep praying day in and day out that we find ourselves in him.'*


— Seminarian Benjamin Syberg, who is in his third year of priestly formation at Saint Meinrad Seminary and School of Theology in St. Meinrad



Matt Faley sings during a holy hour on Nov. 30 during which young adult Catholics and Hispanic Catholics gathered to pray for Archbishop Joseph W. Tobin at Our Lady of the Greenwood Church in Greenwood. Faley is director of young adult and college campus ministry for the archdiocese.



Ruben Rivera and Julia Gonzalez are members of the Spanish Charismatic Prayer Group at St. Monica Parish in Indianapolis. About 30 members of the group participated in programs of prayer and music on Nov. 30 at Our Lady of the Greenwood Church in Greenwood. The programs offered opportunities to pray for Archbishop Joseph W. Tobin.



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Your Excellency, Yours Sincerely,


On behalf of the Daughters of Mary Mother of Mercy sisters, we CONGRATULATE you on your installation as the sixth Archbishop of the Archdiocese of Indianapolis. **Sr. M. Loretto Emenogu, DMMM**  
Mission Educator,  
Mission Office, Archdiocese of Indianapolis.

Our sisters residing in Indianapolis also WELCOME you to the Archdiocese of Indianapolis with loving, prayerful hearts. 

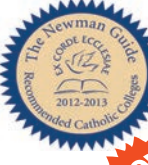
We look forward to your visiting our two communities in due time. You will always be in our prayers. **Rev. Sr. M. Beatrice Nkem Chukwumezie, DMMM**  
Regional Superior/Servant

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# Events Calendar

## December 7

Marian University, Bishop Chartrand Chapel, 3200 Cold Spring Road, Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m., breakfast following Mass. Information: 317-435-3447 or [HumphreyCPA@gmail.com](mailto:HumphreyCPA@gmail.com).

## December 7-9

St. John the Evangelist Parish, 126 W. Georgia St., Indianapolis. **"City Sidewalks on Georgia Street"**, narration of the Nativity story, skating rink, caroling, tours of the church, Christmas trees and wreaths for sale, children's activities, Fri. 2-8 p.m., Sat. noon-8 p.m., Sun. 11 a.m.-5 p.m. Information: 765-561-2924 or [mnfish25@gmail.com](mailto:mnfish25@gmail.com).

## December 8

Most Holy Name of Jesus Church, 89 N. 17th Ave., Beech Grove. **National Night of Prayer for Life vigil**, exposition of the Blessed Sacrament, prayer,

rosary, meditation, readings, 8 p.m.-midnight. Information: 317-787-1730.

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 9

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Disalced Carmelites Secular Order meeting**, noon. Information: 317-545-7681.

St. Luke the Evangelist Parish, 7575 Holliday Drive E., Indianapolis. **Advent program, "Preparing for Christ-Advent Cycle C,"** Eric Slaughter, presenter, session two, 7-9 p.m., \$15 per person. Information: 317-259-4373, ext. 256, or [stluke.org/bible-study](http://stluke.org/bible-study).

Our Lady of Lourdes Parish, 5333 E. Washington St.,

Indianapolis. **Ecumenical candlelight remembrance service for deceased children**, 6:30 p.m. Information: 317-356-7291 or [LourdesWelcome@gmail.com](mailto:LourdesWelcome@gmail.com).

Most Holy Name of Jesus Church, 89 N. 17th Ave., Beech Grove. **49th annual Christmas concert**, 3 p.m. and 7 p.m., \$8 per person. Information: 317-787-1682 or [kdavis@holyname.cc](mailto:kdavis@holyname.cc).

St. Augustine Church, 315 E. Chestnut St., Jeffersonville. **Catholic Community of Jeffersonville, "Christ Is the Light Advent Mission-Find the Light,"** 6:30-8 p.m. Information: [annnortham@insightbb.com](mailto:annnortham@insightbb.com).

St. Maurice Parish, 1965 N. St. John St., Greensburg. **St. Anne, St. John and St. Maurice parishes, "Live Nativity,"** 4:30-6:30 p.m. Information: 812-663-4754 or

[stmauricechrch@yahoo.com](mailto:stmauricechrch@yahoo.com).

## December 9-13

St. Luke the Evangelist Parish, 7575 Holliday Drive E., Indianapolis. **"Journey Into Faith: Matthew-The King and His Kingdom,"** Sun. 10-11:15 a.m., Mon. 9-10:15 a.m., Thurs. 7-8:15 p.m., \$35 per person. Information: 317-259-4373, ext. 256, or [stluke.org/bible-study](http://stluke.org/bible-study).

## December 10

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Annual dinner and concert, "Sounds of Providence,"** Guérin Catholic High School, 6 p.m., \$40 per person. Information: 317-545-7681.

Sacred Heart of Jesus Church, 1840 E. 8th St., Jeffersonville. **Catholic Community of Jeffersonville, "Christ Is the Light Advent Mission-Become the Light,"** 6:30-8 p.m. Information:

[annnortham@insightbb.com](mailto:annnortham@insightbb.com).

## December 11

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, Christmas party and pitch-in luncheon**, noon. Information: 317-885-5098 or [beaglered@aol.com](mailto:beaglered@aol.com).

St. Augustine Church, 315 E. Chestnut St., Jeffersonville. **Catholic Community of Jeffersonville, "Christ Is the Light Advent Mission-Give the Light Away,"** 6:30-8 p.m. Information: [annnortham@insightbb.com](mailto:annnortham@insightbb.com).

## December 15

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, pro-life Mass**, Father Dustin Boehm, associate pastor of St. Monica Parish in Indianapolis, 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.

Our Lady of the Most Holy Rosary Parish, Priori Hall, 520 Stevens St., Indianapolis. **"Advent Retreat for Catholic Artists,"** 9 a.m.-5 p.m., \$15 per person. Information: [www.mapindy.org](http://www.mapindy.org).

Our Lady of the Most Holy Rosary Parish, Priori Hall, 520 Stevens St., Indianapolis. Ministry through the Arts Project and St. Joseph of Arimathea Society, concert, **"A Festival of Lessons and Carols,"** 7 p.m. Information: 317-636-4478 or [www.mapindy.org/lessons-carols](http://www.mapindy.org/lessons-carols).

## December 16

Catholic Community of Richmond, 701 N. "A" St., Richmond. **Charismatic prayer group**, 7 p.m. Information: [dicksoncorp@parallax.ws](mailto:dicksoncorp@parallax.ws). †

## Youth and young adult pilgrimages are planned for 40th annual March for Life

The archdiocesan Youth Ministry and Young Adult and College Campus Ministry are sponsoring pilgrimages to Washington, D.C., for the 40th annual March for Life on Jan. 25.

These pilgrimages will give Catholic youths and young adults in central and southern Indiana the opportunity to walk with thousands of other March for Life participants as witnesses to the dignity and sanctity of all human life.

The archdiocesan youth ministry pilgrimage is open to high school youths. Adults ages 21 and older are invited to attend as chaperones and group leaders.

Participants in the youth pilgrimage will depart from Indianapolis on Jan. 24 and return on Jan. 26.

Registration is \$225 per person through Dec. 20. Registrations on Dec. 21 through Jan. 10 will cost an additional \$10.

High school students interested in

participating in the pilgrimages need to register through their parishes.

For more information, log on to [www.archindy.org/youth/MarchForLife.html](http://www.archindy.org/youth/MarchForLife.html) or send an e-mail to Kay Scoville at [kscoville@archindy.org](mailto:kscoville@archindy.org) or Jackie VandenBergh at [jvandenbergh@archindy.org](mailto:jvandenbergh@archindy.org).

The young adult pilgrimage is open to young adults ages 18 to 35.

Participants will travel to Washington by bus on the evening of Jan. 24 and return to Indianapolis on Jan. 27.

The \$200 cost of the young adult pilgrimage includes bus transportation, hotel accommodations and pro-life materials.

For more information or to register, log on to [www.indycatholic.org/march-for-life-2013](http://www.indycatholic.org/march-for-life-2013) or send an e-mail to Katie Sahn at [ksahn@archindy.org](mailto:ksahn@archindy.org) or to Matt Faley at [mfaley@archindy.org](mailto:mfaley@archindy.org). †



Fr. Jerry Byrd



Fr. Peter Marshall



Msgr. Anthony Volz

## Indianapolis parish to host Advent 40 Hours devotion

St. Barnabas Parish, 8300 Rahke Road, in Indianapolis is hosting an Advent 40 Hours devotion starting on Dec. 14 and concluding on Dec. 16.

The 40-hour period of eucharistic adoration will begin with an 8:30 a.m. Mass on Dec. 14. Father Jerry Byrd, associate pastor of St. Barnabas Parish, will preach a homily.

At 7 p.m. that day, Solemn Vespers will be prayed and Father Peter Marshall, administrator of Our Lady of the Most Holy Rosary Parish in Indianapolis, will preach a homily.

Father Byrd will also preach at an

8:30 a.m. Mass on Dec. 15. Compline (Night Prayer) will be prayed at 9 p.m. It will include praise and worship music for youths and young adults.

The 40 Hours devotion will conclude with Mass and Benediction at 5 p.m. on Dec. 16 with Msgr. Anthony Volz, pastor of St. Barnabas' Parish, preaching.

During the time of the devotion, the Liturgy of the Hours, rosary and Divine Mercy chaplet will be prayed.

Opportunities for confession and anointing of the sick will also be available.

For more information, call 317-882-0724 or send an e-mail to [jbyrd@saintbarnabasparish.org](mailto:jbyrd@saintbarnabasparish.org). †



## Honorees

Members of women's religious orders who previously operated girls' high schools in Indianapolis pose on Nov. 4 at St. Mary Church in Indianapolis during the sixth annual Indianapolis All Girls' Catholic High School Mass and Luncheon. Honored with the sisters were volunteers who currently assist them in their ministry. The sisters, posing in the back row, are Benedictine Sister Anna Marie Megal, from left, Providence Sisters Jeanne Hagelskamp, Rita Wade and Barbara McClelland, and Franciscan Sister Janet Born. The volunteers, posing in the front row, are Luz María Godínez, from left, Suzy Dilts, Maribel Selby, and Tina and Danielle Gutapfel. Also during the luncheon, five women received recognition during the first annual Distinguished Alumnae Awards. They are Nancy Hines, a member of the former St. John Academy Class of 1956 in Indianapolis; Nancy Rasmussen, a member of the former St. Agnes Academy Class of 1965 in Indianapolis; Santa (Constantino) Bayt, a member of the former St. Mary Academy Class of 1940 in Indianapolis; and Dr. Mary Lou Mayer, a member of the former Our Lady of Grace Academy Class of 1977 in Beech Grove.



## Crèche exhibit

This Native American ceramic crèche will be part of an exhibit of Christmas crèches from around the world on display at the Saint Meinrad Archabbey Library from Dec. 7 through Jan. 10. The display features crèches from the monastery collection as well as from the Catherine A. Smith Nativity Collection, which was donated to Saint Meinrad Archabbey in 2002 in memory of Charles Patrick ("Pat") Smith. Catherine Smith began collecting Nativity sets in 1971 during her extensive travels throughout the world. For information about library hours, call 812-357-6401 or 800-987-7311 or log on to [www.saintmeinrad.edu/library/hours](http://www.saintmeinrad.edu/library/hours).

# Parishes to host Our Lady of Guadalupe celebrations

Special to *The Criterion*

Masses and special events for the feast day of Our Lady of Guadalupe are scheduled at the following parishes in central and southern Indiana.

Archbishop Joseph W. Tobin will be the principal celebrant for a Spanish Mass at 6 p.m. on Dec. 12 at St. Anthony Church, 337 N. Warman Ave., in Indianapolis.

## Dec. 9

- **St. Andrew Parish**  
235 S. 5th St., Richmond  
10 a.m. bilingual Mass.

## Dec. 11

- **Holy Spirit Parish**  
7243 E. 10th St., Indianapolis  
6 p.m. *mañanitas*.
- **St. Anthony Parish**  
337 N. Warman Ave., Indianapolis  
6 a.m. rosary, 6:30 a.m. folkloric dances, 7:30 p.m. movie about apparitions, 8:15 p.m. recess and sales, 9 a.m. Mass, 10:30 a.m. serenade, 11:15 a.m. folkloric dances.
- **St. Bartholomew Parish**  
1306 27th St., Columbus  
10 p.m. procession, 10:20 p.m. narrative, 10:50 p.m. rosary, midnight *mañanitas*.
- **St. Gabriel the Archangel Parish**  
6000 W. 34th St., Indianapolis  
9:30 a.m. folkloric dances, 10:15 p.m. rosary, 11 p.m. Mayan and Aztec dances, midnight *mañanitas*, 1:15 a.m. *fiesta*.
- **St. Joseph Parish**  
270 E. Wood Ave., Universal  
11 p.m. to midnight serenade.
- **St. Mary Parish**  
317 N. New Jersey St., Indianapolis  
8:30 p.m. folkloric dances,

9:15 p.m. procession from Meridian and Vermont streets to St. Mary Church, 9:45 p.m. folkloric dances, 10 p.m. rosary, 10:40 p.m. folkloric dances, 11 p.m. representation of the apparitions, 11:30 p.m. *mañanitas*, midnight Mass followed by *fiesta*.

- **St. Mary Parish**  
415 E. Eighth St., New Albany  
9 p.m. to 10 p.m. representation of the apparitions, 10 p.m. rosary and confession, 10:30 p.m. Mass, 11:30 p.m. serenade.
- **St. Michael Parish**  
101 St. Michael Drive, Charlestown  
7 p.m. rosary, midnight *mañanitas*.
- **St. Monica Parish**  
6131 N. Michigan Road, Indianapolis  
9 p.m. rosary, 10 p.m. folkloric dances, 10:45 p.m. prayers, 11:45 p.m. *mañanitas*.
- **St. Patrick Parish**  
950 Prospect St., Indianapolis  
7 p.m. rosary, 7:15 p.m. serenade, 7:30 p.m. folkloric dances, 8:30 p.m. representation of the apparitions, 9:45 p.m. serenade, 10:30 p.m. Mass, midnight *mañanitas*.
- **St. Paul Catholic Center**  
1413 E. 17th St., Bloomington  
11 p.m. rosary, 11:30 p.m. serenade, midnight Mass, 1 a.m. *fiesta* with dinner of traditional foods from Mexico and other Latin American countries.
- **St. Philip Neri Parish**  
550 N. Rural St., Indianapolis  
7 p.m. rosary, 8 p.m. folkloric dances, 8:30 p.m. representation of the apparitions, 9:30 p.m. folkloric dances, 10:30 p.m. *mañanitas*, 12:30 a.m. *fiesta*.

## Dec. 12

- **Holy Spirit Parish**  
7243 E. 10th St., Indianapolis  
6 a.m. church opens, 6 p.m. Mass followed by procession, folkloric dances and *fiesta*.



A family prays in the chapel of Our Lady of Guadalupe at the Basilica of the National Shrine of the Immaculate Conception in Washington on May 20.

- **Our Lady of the Greenwood Parish**  
335 S. Meridian St., Greenwood  
5:30 a.m. *mañanitas*, 6:30 p.m. Mass followed by dinner.
- **St. Ambrose Parish**  
325 S. Chestnut St., Seymour  
5 a.m. *mañanitas*, 6 a.m. rosary, 6:30 p.m. bilingual Mass.
- **St. Anthony Parish**  
337 N. Warman Ave., Indianapolis  
midnight *mañanitas*, 1 a.m. to 7 a.m. rosaries, music and dances, 7 a.m. *mañanitas*, 9 a.m. rosary, 5 p.m. rosary and dances, 6 p.m. solemn Mass with Archbishop Joseph W. Tobin, 7:30 p.m. procession.
- **St. Bartholomew Parish**  
1306 27th St., Columbus,  
6 p.m. Mass followed by *fiesta*.
- **St. Gabriel the Archangel Parish**  
6000 W. 34th St., Indianapolis  
6 p.m. dances, 7 p.m. procession and Mass, 8:30 p.m. *fiesta*, 8:45 p.m. Mayan and Aztec dances.
- **St. Joseph Parish**  
312 E. High St., Corydon  
6 p.m. rosary, 7 p.m. procession and solemn Mass.
- **St. Joseph Parish**  
125 E. Broadway St., Shelbyville  
5:30 p.m. rosary followed by music, 7 p.m. Mass followed by reception.
- **St. Lawrence Parish**  
6944 E. 46th St., Indianapolis  
4:30 a.m. *mañanitas*, 6 p.m. *mariachi*, 7 p.m. Mass, 8:30 p.m. folkloric dances.
- **Hispanic Community of Terre Haute at St. Margaret Mary Parish**  
2405 S. Seventh St., Terre Haute  
7 p.m. Mass followed by *mañanitas* and *fiesta*.
- **St. Mary Parish**  
317 N. New Jersey St., Indianapolis  
noon, English Mass, 6:30 p.m. music, 7 p.m. bilingual Mass followed by *fiesta*.
- **St. Mary Parish**  
415 E. Eighth St., New Albany  
7 p.m. Mass followed by reception.
- **St. Michael Parish**  
101 St. Michael Drive, Charlestown  
7 p.m. Mass followed by reception.
- **St. Monica Parish**  
6131 N. Michigan Road, Indianapolis  
6 p.m. rosary and *mariachi*, 7 p.m. Mass and folkloric dances, 9 p.m. *fiesta*.
- **St. Patrick Parish**  
950 Prospect St., Indianapolis  
6 a.m. adoration, 6 p.m. rosary, 6:30 p.m. Aztec dance, 7 p.m. solemn Mass followed by representation of the apparitions, *mañanitas* and music.
- **St. Paul the Apostle Parish**  
202 E. Washington St., Greencastle  
7 p.m. play and celebration.
- **St. Philip Neri Parish**  
550 N. Rural St., Indianapolis  
5 a.m. church opens, 4 p.m. folkloric dances, 4:30 p.m. Mass with *mariachi*, 5:30 p.m. dances, 7 p.m. solemn Mass, 8 p.m. dances and music. †

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# INSTALLATION

continued from page 1

example of the Servant of God Bishop Simon Bruté, the first bishop of Vincennes, to explain how to love and avoid the opposite of love—fear.

He first quoted—and claimed as a description of his own mission—a pastoral letter that Bishop Bruté wrote to the Catholics of his diocese shortly after he was ordained a bishop in 1834 in which he described himself as “your chief pastor.”

“He didn’t say ‘the only pastor,’” Archbishop Tobin said. “For the mission that I begin today, I share.”

He then described the people with whom he will minister as shepherd of the archdiocese—Bishop Christopher J. Coyne and the archdiocese’s priests and deacons, its religious, lay ministers, heads of families and single people.

Archbishop Tobin then recalled a saying of Bishop Bruté. “He said, ‘Fear is one of the devil’s greatest devices,’” Archbishop Tobin said. “The Archdiocese of Indianapolis will not be a Church of fear because it could not [then] be true to Jesus Christ, who said that love is the characteristic of his disciples. We will seek to eliminate fear. And we will announce the Good News together.”

In addition to paying tribute to the first in the line of bishops to lead the Church in central and southern Indiana, Archbishop Tobin honored his immediate predecessor, Archbishop Emeritus Daniel M. Buechlein, who attended the installation Mass.

In remarks at the end of the Mass, Archbishop Tobin thanked Archbishop Buechlein “for laying a firm foundation and of being so gracious to me in our conversations and for his promise to be always a cell phone call away when I run up against implacable problems.”

Before the Mass, Archbishop Buechlein spoke with *The Criterion* about how he was looking forward to witnessing the installation of his successor.

“I’m excited, and I’m grateful,” Archbishop Buechlein said. “I’m grateful to the Holy Father for giving us Archbishop Tobin, grateful for Archbishop Tobin for his saying ‘yes.’ He’s a good man.”

Archbishop Buechlein is the first retired shepherd of the Church in central and southern Indiana to be alive to witness the installation of his successor since Archbishop Paul C. Schulte was present for the installation of Archbishop George J. Biskup on Jan. 3, 1970.

The installation Mass started with Archbishop Carlo Maria Viganò, apostolic nuncio to the United States, serving as the principal celebrant.

More than a hundred priests and two dozen bishops processed into SS. Peter and Paul Cathedral, which was filled with more than 1,000 worshippers.

Shortly after the start of the Mass, Archbishop Viganò began the rituals by which Archbishop Tobin would be installed.

“... Archbishop Tobin, we pray through the intercession of St. Francis Xavier, whose feast the Church celebrates today, the patronal feast of this archdiocese,” Archbishop Viganò said, “that, in the spirit of this zealous missionary, your apostolic labors for the sake of the Gospel in the new evangelization will bear much spiritual fruit in this portion of the Lord’s vineyard and likewise serve the good of the community at large.

“May the holy season of Advent and the Year of Faith be a time of great grace and blessing for all of the people of God in Indianapolis.”

Archbishop Viganò then read the apostolic letter from Pope Benedict in which the pontiff appointed



Above, bishops process into SS. Peter and Paul Cathedral in Indianapolis on Dec. 3 at the start of the Mass during which Archbishop Joseph W. Tobin was installed as the sixth archbishop of Indianapolis.



Archbishop Joseph W. Tobin delivers the homily during his installation Mass.



Bishop Paul D. Etienne of Cheyenne, Wyo., previously a priest of the Archdiocese of Indianapolis, and Archbishop Emeritus Daniel M. Buechlein share a light moment in the rectory at SS. Peter and Paul Cathedral on Dec. 3 before the installation Mass.



Right, Rev. Sharon Watkins, left, general minister and president of the Indianapolis-based Christian Church (Disciples of Christ); Rabbi Brett Krichiver, senior rabbi of the Indianapolis Hebrew Congregation; and Imam Michael Saahir, imam of the Nur-Allah Islamic Center in Indianapolis, hold hands in prayer during the installation Mass of Archbishop Joseph W. Tobin on Dec. 3 at SS. Peter and Paul Cathedral in Indianapolis.

Archbishop Tobin to lead the Church in central and southern Indiana.

In the letter, Pope Benedict invoked the intercession of the Blessed Virgin Mary for Archbishop Tobin “so that supported by her protection, you may so pastor the faithful confided to your pastoral care that they may continue to grow each day in Christian virtues, eager to hear the word of God, to practice works of mercy and to receive worthily the sacraments, especially the Eucharist, the Bread of Life given from heaven for the salvation of humankind.”

The apostolic letter was then ritually presented to the archdiocese’s College of Consultors, a group of priests who advise the archbishop, and to the entire congregation.

Archbishop Viganò then asked Archbishop Tobin if he was “willing to serve the people of this archdiocese in the traditional apostolic faith of the Church?”

“With faith in our Lord Jesus Christ and with the love of God in my heart,” Archbishop Tobin said, “I do accept the pastoral care of the people of God in the Archdiocese of Indianapolis. I resolve to serve faithfully the spiritual needs of the local Church.”

The congregation then responded with, “Thanks be to God” and applauded enthusiastically.

The central ritual of the installation Mass—the seating of Archbishop Tobin in the cathedra—then occurred.

Various people representing different parts of the faithful of the archdiocese then came to Archbishop Tobin at the cathedra to greet him. They included a priest, a deacon and his wife, religious, a married couple, youths and young adults, representatives of the Hispanic community and people with special needs.

Also greeting Archbishop Tobin were a representative of the Indianapolis-based Christian Church (Disciples of

Christ), a Muslim imam, a Jewish rabbi and various civic officials, including Indianapolis Mayor Gregory Ballard, who is Catholic.

At the conclusion of the installation Mass, Archbishop Tobin took time to thank Pope Benedict, Archbishop Buechlein, Bishop Coyne, other archdiocesan leaders, and the Catholics of central and southern Indiana who have been praying for a new archbishop for months now.

“I thank you for those prayers,” Archbishop Tobin said, “and I ask that they continue.”

He also thanked his mother, Marie Tobin, and his 12 siblings. Archbishop Tobin then thanked his family among the members of the Congregation of the Most Holy Redeemer, commonly known as the Redemptorists, in which he first professed vows in 1973.

He served as the superior general of the order of 5,300 members ministering in 78 countries from 1997 to 2009.

“My brothers here know the full story. I trust that they’re not going to tell it,” said Archbishop Tobin with a smile. “But I thank you for teaching me to love the poor, and to assure that the Gospel is preached in season and out.”

Finally, Archbishop Tobin noted that, while he could not predict what would happen “in this great adventure of being the archbishop of Indianapolis,” he was, nonetheless, happy to serve as the shepherd of the local Church.

“Whatever the Lord holds for me, that’s fine,” Archbishop Tobin said. “But I’m sure that I’m going to enjoy life with you, my brothers and sisters of the Church in central and southern Indiana.”

(For complete coverage of the appointment and installation of Archbishop Joseph W. Tobin as the sixth archbishop of Indianapolis, log on to [www.archindy.org/archbishop](http://www.archindy.org/archbishop).) †

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# Mass participants embrace archbishop and excitement for new era

By John Shaughnessy and Mike Krokos

Annie Fleming and Olivia Kirsch couldn't have been more nervous as the two teenagers stood in line with religious and civic leaders to welcome Archbishop Joseph W. Tobin during his Mass of Installation on Dec. 3.

A week earlier, Annie and Olivia had each received phone calls telling them that they had been chosen to represent the youth of the archdiocese during the historic Mass at SS. Peter and Paul Cathedral in Indianapolis.

Yet, a week's worth of nervousness quickly turned to amazement when the new archbishop smiled and talked with them.

"Being asked to come to the installment of the archbishop was nothing I ever dreamed of," said Annie, 17, a member of St. Simon the Apostle Parish in Indianapolis and the Archdiocesan Youth Council. "And then to not only come, but to welcome the archbishop personally. He said he's excited about the youth here. That's fantastic. We'll benefit from that."

Olivia described her opportunity to meet Archbishop Tobin as "a humbling experience."

"It left a large impact on me," said Olivia, 16, a member of St. Monica Parish in Indianapolis and the Archdiocesan Youth Council. "Being part of it demonstrates the involvement of the youth in the Catholic faith in Indianapolis. It will also hopefully strengthen the involvement and the commitment of the youth in the archdiocese."

The experiences of the two teenagers were just part of the overwhelmingly positive reactions that people had about Archbishop Tobin and the Mass of Installation.

## An old neighbor's road trip

At 81, Chuck Ballard wasn't going to miss the installation of his former neighbor, Archbishop Tobin. So he and his wife of 57 years, Ann, made the trip from their home near Detroit.

"I grew up with them, the whole family," Ballard said. "His dad was the nicest man I ever met in my life. His mother is the nicest woman. They are just beautiful people. Why do you think he is where he is today? You gotta have family."

Ballard remembers Archbishop Tobin's years as pastor of Holy Redeemer Parish in Detroit.

"I remember how good he was with the parish. The parish was kind of going down, and he brought it up. He's a good man. You guys are lucky. You don't know how lucky you are to get a guy like this."

## A native son returns

The new archbishop's installation provided a homecoming opportunity for Bishop Paul D. Etienne of the Cheyenne Diocese in Wyoming.

Bishop Etienne grew up in the Archdiocese of Indianapolis and served as a priest here for 17 years, including time as pastor of St. Paul Parish in Tell City, his home parish.

"It was very important [for me to be here today]," Bishop Etienne said. "I really was hoping that my calendar would allow this visit, and I'm glad it did. It was a great celebration."

"I had a chance to visit with the archbishop, and had a chance to assure him of my prayers for him and the people of the archdiocese, and to offer any assistance that I can give as a former son of the diocese. I think you're all in very good hands."

## 'We are all together in this'

Franciscan Brother Moises Gutierrez couldn't stop smiling after the installation Mass.

"I loved it!" said a beaming Brother Moises, coordinator of Hispanic ministry for the archdiocese. "All the different communities in the archdiocese were represented. And the blessing at the end was in Spanish. And some of the songs were bilingual. I loved it!"

"It was beautiful to welcome him to the archdiocese. You can see the excitement in



Above, representing Hispanic Catholics in central and southern Indiana, Franciscan Brother Moises Gutierrez, archdiocesan coordinator of Hispanic ministry, and Angela Valdez, a member of St. Patrick Parish in Indianapolis, greet Archbishop Joseph W. Tobin during the Dec. 3 installation Mass in which he was installed as the sixth archbishop of Indianapolis.

Left, Archbishop Joseph W. Tobin incenses the crucifix in SS. Peter and Paul Cathedral in Indianapolis during the Dec. 3 Mass. Assisting him, from left, are transitional Deacon John Kamwendo and permanent Deacon Russell Woodard.



Archbishop Joseph W. Tobin smiles as he processes out of SS. Peter and Paul Cathedral in Indianapolis at the conclusion of the Dec. 3 installation Mass.

all the people. I'm excited to have a bishop who speaks so many languages [Spanish, English, Portuguese, French and Italian]. I'm looking forward to his guidance and his global vision of the Church. We are all one together in this as Catholics, as Christians."

## Respect for the Church

Indianapolis Mayor Greg Ballard appreciated the ecumenical spirit that was part of the Mass of Installation. He participated in the Mass at the front of the cathedral, sitting near representatives of Muslim, Jewish and other Christian faith traditions in the city who also welcomed Archbishop Tobin.

"I love the crowd that is here," Ballard said after the Mass. "I think that [gathering of representatives from other faith traditions] speaks well for the respect that the Catholic Church has in the city."

Ballard attended the Mass with his wife, Winnie. They are members of St. Monica Parish in Indianapolis.

"The Catholic Church has always been a great partner, no matter what city, but I think in particular, here in Indianapolis, we collaborate together."

"[Archbishop Tobin] will learn very quickly what a caring and compassionate city Indianapolis really is. He'll fit right in, I'm sure."

## First impressions

Janis Dopp knows the power of first impressions, and she's still struck by the effect that Archbishop Tobin had on her.

"I find him a remarkably real human being, no pretensions," said Dopp, director of religious education at St. Charles Borromeo Parish in Bloomington. "In his homily and his remarks after the Mass, he did everything he could have done to relate to the people in the archdiocese in a very tangible way."

"I had a chance to meet him the day it was

announced he was archbishop [Oct. 18]. He just has that capacity to focus on each person that he comes in contact with. He makes you feel like you're the only person in the room, and he looks right in your eyes, and he says your name, and you really feel like you are talking to somebody in a relationship."

## From intimidating to uplifting

Andrew Motyka won't have any trouble recalling his first major event as the archdiocese's new director of liturgical music and cathedral music.

"Three days after I accepted the position, I heard that Archbishop Tobin was selected for the archdiocese," said Motyka as he rested in the choir loft of SS. Peter and Paul Cathedral after the installation Mass. "Here I had just accepted the position and was geared up to do something big, but this was something more high profile than I expected. It was intimidating."

Fortunately, Motyka said, he was blessed with the instrumental help and direction of Charlie Gardner, executive director of the archdiocese's Office for Spiritual Life and Worship, and Tom Nichols, music director of St. John the Evangelist Parish in Indianapolis.

"Charlie and Tom made this so much easier," Motyka noted about directing the archdiocesan choir during the Mass. "It let me come in and focus on the musical aspect. When I got here for the first rehearsal and heard their voices, I just smiled. I was so happy."

## Better than 'wicked awesome'

Sister Judith Ayers will never forget the expression that Bishop Christopher J. Coyne, auxiliary bishop of the archdiocese, used when he was ordained a bishop in the archdiocese in 2011.

"He said it was 'wicked awesome,'" Sister Judith recalled with a laugh. She used similar praise to describe the

installation Mass of Archbishop Tobin.

"It was absolutely phenomenal," said Sister Judith, who lives a life consecrated to God outside of a religious order. "I've lived here three years, and this was the most awesome experience I've had in the archdiocese. It was the representation of the many different vocations of the archdiocese—the laity, the priesthood, the religious. It was just a very wonderful experience."

## Hope for the future

After the two-hour Mass, William Spangler's enthusiasm for the new archbishop and the liturgy soared.

"I thought he had such a presence—a spiritual, warm presence," said Spangler, a member of St. Luke the Evangelist Parish in Indianapolis. "I came away excited and very hopeful about the future of the archdiocese. He will be someone to bring us together and unite us in our mission. And the liturgy was fabulous."

## The last-minute opportunity

Catherine and James Hill didn't learn until the late morning of the installation Mass that there would be room for them at the 2 p.m. celebration.

Still, the married couple from St. Paul Parish in Greencastle didn't hesitate to clear their schedules to make the trip to Indianapolis.

"We had to wait until 10:30 this morning to find out if they had room for us," Catherine Hill said. "So we were the last, I guess, to be called."

"It was beautiful. To see all of God's servants—all the priests, the bishops and our new archbishop—it has touched my heart, and it filled my heart with love. I feel closer to our Lord."

(Senior reporter Mary Ann Garber also contributed to this story.) †

# 'THE OBLIGATION OF LOVE'



Photo by Sean Gallagher

Above, Bishop Christopher J. Coyne, left, apostolic administrator of the archdiocese; Archbishop Carlo Maria Viganò, apostolic nuncio to the United States; and Archbishop Joseph W. Tobin stand together at the start of the Dec. 3 Mass at SS. Peter and Paul Cathedral during which Archbishop Tobin was installed as the new shepherd of the Church in central and southern Indiana.

Center, Archbishop Joseph W. Tobin sits in the new cathedra at SS. Peter and Paul Cathedral in Indianapolis for the first time during the Dec. 3 Mass when he was installed as the sixth archbishop of Indianapolis.

Right, Marie Tobin, the mother of Archbishop Joseph W. Tobin, walks into SS. Peter and Paul Cathedral in Indianapolis on Dec. 3 for her oldest son's installation Mass. Accompanying her are, left, Brian Joseph, a family friend, and David Vandelinder, right, her son-in-law.



Photo by Mary Ann Goeber

Right, Annette "Mickey" Lentz, archdiocesan chancellor, receives the apostolic letter in which Pope Benedict XVI appointed Archbishop Joseph W. Tobin as the shepherd of the Archdiocese of Indianapolis from Archbishop Carlo Maria Viganò, apostolic nuncio to the United States.



Photo by Father Shawn Whittington

Right, Dale Gill, left, and Kim Czachura, members of St. Lawrence Parish in Indianapolis, kneel in prayer during the Dec. 3 installation Mass.



Photo by Sean Gallagher

Bottom right, transitional Deacon John Kamwendo incenses the congregation during the installation Mass for Archbishop Joseph W. Tobin on Dec. 3 at SS. Peter and Paul Cathedral in Indianapolis.

Below, Father Dustin Boehm, left in front row, and Father William Williams pray the eucharistic prayer with other concelebrants during the Dec. 3 installation Mass at SS. Peter and Paul Cathedral in Indianapolis.



Photo by Father Shawn Whittington

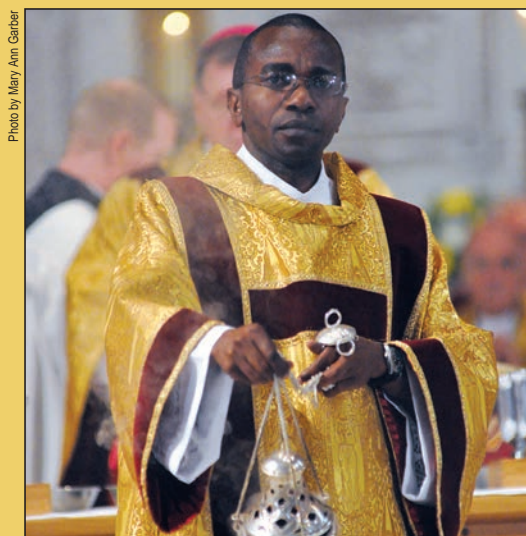


Photo by Mary Ann Goeber

Photo by Mary Ann Goeber



## ARCHBISHOP JOSEPH W. TOBIN INSTALLED AS SIXTH ARCHBISHOP OF INDIANAPOLIS

December 3, 2012



Photo by Sean Gallagher

Above, Blanca Alejo, second from left, holds Archbishop Joseph W. Tobin's hand while she and members of her family speak with the new shepherd of the Archdiocese of Indianapolis during a Dec. 3 reception at the Archbishop O'Meara Catholic Center in Indianapolis after the installation Mass. Accompanying Blanca are, from left, Paola, Jose, Francesca and Maria Alejo. They are members of St. Mary Parish in Indianapolis.

Left, Catholics from across the archdiocese sing in a choir during the installation Mass on Dec. 3 at SS. Peter and Paul Cathedral in Indianapolis.



Photo by John Sheehan

Left, Barbara Black, parish life coordinator of Sacred Heart of Jesus Parish in Terre Haute, left, and Franciscan Sister Shirley Gerth, parish life coordinator of St. Maurice Parish in Napoleon, process into SS. Peter and Paul Cathedral on Dec. 3 at the start of the installation Mass for Archbishop Joseph W. Tobin.



Photo by Mary Ann Goeber

Left, Yuri Rodriguez, a member of St. Paul Catholic Center in Bloomington, leads the congregation in the singing of the responsorial psalm during the installation Mass for Archbishop Joseph W. Tobin on Dec. 3 at SS. Peter and Paul Cathedral.



Photo by Sean Gallagher

Bottom left, Maeve Tobin, the daughter of Therese Tobin of St. Clair Shores, Mich., and niece of Archbishop Joseph W. Tobin, stands with her family during the installation Mass.



Photo by Sean Gallagher

Below, permanent Deacon Thomas Horn ritually holds an apostolic letter from Pope Benedict XVI for the congregation to see at the installation Mass. In the letter, the pope appointed Archbishop Joseph W. Tobin as the sixth archbishop of Indianapolis.



Photo by Mary Ann Goeber

# Family is 'overjoyed' by welcome for Archbishop Tobin

By Mary Ann Garber

Sunny skies and 69-degree weather on Dec. 3 tied a record high from 1982 as Archbishop Joseph W. Tobin was installed as the sixth archbishop of the Archdiocese of Indianapolis at SS. Peter and Paul Cathedral.

The unseasonably warm Advent Monday in Indianapolis wasn't a surprise for his 89-year-old mother, Marie Terese Tobin of Stoney Point, Ontario, Canada, who had prayed for a wonderful day for her oldest son's installation as the spiritual leader of Catholics in central and southern Indiana.

"I have met so many beautiful people here," she said during a reception after the installation Mass, "and I'm so happy that Joe is going to serve them."

With her 12 other children, their spouses and her grandchildren, Marie was overjoyed to receive the Eucharist from Archbishop Tobin, who served the Church and his Redemptorist order for 21 years in Rome and ministered in nearly 75 countries throughout the world before Pope Benedict XVI named him as the shepherd of the Archdiocese of Indianapolis on Oct. 18.

As for the picture-perfect weather, Marie said her late husband, Joseph—who died of a heart attack on Jan. 26, 1977, after helping many people stranded in the historic Blizzard of '77—has been a wonderful intercessor for sunshine on special days for the Tobin family.

"He does this for weddings," she said, "and other special occasions."

Marie said she felt especially close to her late husband during the eucharistic liturgy celebrated by her son after his installation.

"Always when the Eucharist is there," she said, "because he's one with the Eucharist."

Therese Tobin, a prosecuting attorney in St. Clair Shores, Mich., and the 11th sibling, was enjoying the beautiful weather with her daughter, Maeve, and other family members in front of the cathedral after her oldest brother's liturgy.

"My prayer for him is to have the love and support of everyone around him just as he gives that to us," she said. "As siblings, we've always felt that from him."

As he settles into his new home in Indianapolis, Therese said, family members are thrilled to be able to visit him more easily.

"Joe is incredibly gracious, and he is an open book," she said. "What you see is

## Redemptorists flock to Indianapolis for Archbishop Tobin's installation

By Sean Gallagher

For much of his adult life, Archbishop Joseph W. Tobin has lived and built deep relationships with many members of the Congregation of the Most Holy Redeemer, commonly known as



Archbishop Joseph W. Tobin smiles as he walks out of SS. Peter and Paul Cathedral in Indianapolis after the Dec. 3 Mass in which he was installed as the sixth archbishop of Indianapolis. Walking in front of Archbishop Tobin is Father Patrick Beidelman, archdiocesan director of liturgy.



Above, Marie Tobin holds her son Jim's arm during the installation Mass for her oldest son, Archbishop Joseph W. Tobin, on Dec. 3 at SS. Peter and Paul Cathedral in Indianapolis.

Right, Auxiliary Bishop Christopher J. Coyne exchanges the sign of peace with Archbishop Joseph W. Tobin during the archbishop's installation Mass on Dec. 3 at SS. Peter and Paul Cathedral.



what you get from Joe—which I think is a wonderful trait to have—and I think the people of Indianapolis will figure that out once they get to meet him. He really is loving and open and caring."

Kathy Vandelinder, a nurse in Grosse Pointe Park, Mich., and the fourth sibling, said her oldest brother and the rest of the Tobin family have "been embraced by the people here" in the archdiocese.

"I am so happy that he is going to be well loved here," Kathy said. "Our mother is overjoyed. She is so proud. Mom and Dad are our rock, and are always at the center of our being. We're all just so proud that the faith they have instilled in us is going on through all of our generations."

Tom Tobin of Lakeshore, Ontario, and the eighth sibling, said his oldest brother is a very pastoral bishop who enjoys meeting people and ministering to them.

"He's always been the same," Tom said, and enjoys serving God and his people.

"Indiana is a great state," he said. "We're glad that Joe is here now."

Gerarda Tobin of St. Clair Shores, Mich., and the ninth sibling, said "Joe has always been such a great leader for all of us" through the years.

the Redemptorists.

Many of those Redemptorists made their way from around the world to Indianapolis on Dec. 3 for the installation Mass of Archbishop Tobin.

Archbishop Tobin became a Redemptorist novice in 1972, first professed vows in the order the following year and was ordained a priest in 1978. In 1997, he was elected as the superior general of the worldwide order and served in Rome in that position until 2009.

The following year, Pope Benedict XVI appointed him as secretary for the Vatican's Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, which helps guide the life and ministry of more than 1 million men and women religious around the world. By virtue of that appointment, Archbishop Tobin was ordained an archbishop.

Long before rising to such positions of leadership in the Church, however, Redemptorist Father Harry Grile met Archbishop Tobin when he was a "short, rather rotund little kid from Detroit" who, while a junior high school student, participated in a Redemptorist vocation program during the summer at a minor seminary the order operated in the mid-1960s in Wisconsin.

"He did cannon balls off of the diving board of our swimming pool," said Father Harry with a laugh.

Father Harry later taught Church history to Archbishop Tobin at the now-closed Mount St. Alphonsus Seminary in

"I pray that he has the strength and help to continue the incredible job that he has done literally around the world and in many places that most people don't go," Gerarda said. "He's a true man of faith and a true leader that will lead this [Catholic] community and bring this community together to where it should be.

"Joe is a true inspiration, particularly to the younger community," she said.

"With 12 younger brothers and sisters, he's always been very much a part of our lives and a part of our children's lives. I think that that will be a great asset to this community. We're Midwesterners, too."

Sara Broderick of Stoney Pointe, Ontario, Canada, and the youngest of the 13 siblings, said her oldest brother's installation liturgy was "so touching" and "absolutely beautiful."

Like her siblings, Sara said that during the Mass she prayed that "God will give Joe the strength to carry out what it is that he has called him to do.

"We're so proud of him," she said, "and we know that wherever he has gone [on ministry assignments throughout the world] he has done God's work."

Esopus, N.Y.

"It's wonderful," said Father Harry, provincial of the Redemptorist's Denver Province, about attending the installation. "I was touched. He's an exceptional person. He was one of the better students I had. He's got a heart as big as he is. He will really reach out to a lot of the people."

Redemptorist Father John Schmidt, also a leader in the Denver Province, served as an associate pastor of St. Alphonsus Parish in Chicago in the early 1990s when Archbishop Tobin was pastor of the parish.

Watching Archbishop Tobin during the installation Mass, he recognized many qualities in him that he came to know 20 years ago.

"I saw his warmth and his ability to make jokes at his own expense," Father John said. "He's a humble man in many ways."

He also expected the charism of the Redemptorists to influence the ministry of Archbishop Tobin in the Church in central and southern Indiana and beyond.

"Our charism is a very pastoral charism," Father John said. "It's closeness to the people. And I know that Archbishop Tobin will bring that to his ministry. And that will be a great influence in the U.S. Church."

Archbishop Tobin is currently the only Redemptorist serving as a bishop in the United States. Father John said that the last one to do so was Bishop Aloysius J. Willinger, who served as the bishop of Monterey, Calif., from 1953 to 1967 and

The Tobin children felt especially close to their father today during the Mass, Sara said. "We know Dad is always with us, but it's such a reminder. I know Dad is smiling down on Joe and the whole family with such pride. Our parents laid a strong foundation [for us] with their faith. They were always so faith-filled. My mother passed that [devotion] along to us, and we're so grateful to have her as the head of the family."

The Tobin family was pleased to see so many seminarians participating in the installation Mass, Sara said, which is a tribute to Archbishop Emeritus Daniel M. Buechlein's spiritual leadership of the archdiocese during the past two decades.

"We're just amazed at the number of seminarians," she said. "It just gives us such great hope for the future of our Catholic Church."

Matt and Sara Broderick's teenage daughter, Nora, was excited to see her uncle again.

"I thought that [his new ministry assignment] is so amazing for him," Nora said. "Our whole family is based on our faith. I know he will do a great job. It will be so great that he will be so close, and we will get to see him more often." †

died in 1973.

Also representing the Redemptorists at the installation Mass were young members of the order still in formation.

Redemptorist Brothers Landon Cao, 30, and Aaron Meszaros, 27, are about a year away from being ordained priests. They are currently receiving their priestly formation at Chicago Theological Union in Chicago.

Brother Aaron lived with Archbishop Tobin for about a month in 2007 when he was a novice in the order. He said participating in the installation Mass was a moving experience.

"It's powerful because he's such a kind man," Brother Aaron said. "He's really so personable, so kind, so compassionate and so pastoral. I think that's the key word—pastoral. I'm really proud to see one of our Redemptorists lead a diocese in the U.S."

Brother Landon, whose parents emigrated to the United States from Vietnam, sees Archbishop Tobin as a role model.

"His personality is very down to earth. He likes to be with the people," Brother Landon said. "That is our characteristic as Redemptorists. We go to the people. And for an archbishop to be like that ... is an inspiration for us as future priests."

Brother Aaron echoed Brother Landon's sentiments.

"Being a Redemptorist is to be with the people, to really serve the people," Brother Aaron said. "That's where our hearts lie. And I see that with Joe Tobin. His heart is with the people." †

To our friends in the Catholic Community  
**John & Kara Traub Family**  
 and



**CATHOLIC SCHOOLS ATTENDED/ATTENDING**

JOHN TRAUB  
 LITTLE FLOWER –'80  
 BISHOP CHATARD H.S. –'84

KARA (TEKULVE) TRAUB  
 ST. PIUS X – '80  
 BISHOP CHATARD H.S. – '84  
 ST. MARY'S, N.D.

NICK TRAUB  
 ST. PIUS X  
 BISHOP CHATARD

COLIN TRAUB  
 ST. PIUS X  
 BISHOP CHATARD

KAITLIN TRAUB  
 ST. PIUS X  
 BISHOP CHATARD

LINDSEY TRAUB  
 ST. PIUS X  
 BISHOP CHATARD

JIM TRAUB  
 LITTLE FLOWER  
 LATIN SCHOOL  
 ST. JOSEPH COLLEGE  
 ANNE (NOHL) TRAUB  
 HOLY SPIRIT  
 LADYWOOD  
 ST. MARY-OF-THE-WOODS  
 JIMMY TRAUB  
 HOLY SPIRIT  
 CATHEDRAL  
 MICHAEL TRAUB  
 HOLY SPIRIT  
 CATHEDRAL  
 DANNY TRAUB  
 HOLY SPIRIT  
 JOSEPH TRAUB  
 LITTLE FLOWER  
 SCECINA MEMORIAL

JEFF TRAUB  
 LITTLE FLOWER  
 SCECINA  
 VICKI (JACOB) TRAUB  
 ST. SIMON  
 JACOB TRAUB  
 ST. MATTHEWS  
 BISHOP CHATARD  
 JULIE TRAUB  
 ST. MATTHEW  
 BISHOP CHATARD  
 JENNY TRAUB  
 ST. MATTHEWS  
 BISHOP CHATARD  
 JILL TRAUB  
 ST. MATTHEWS  
 BISHOP CHATARD  
 GRANDPA TRAUB  
 ST. PHILLIP NERI  
 CATHEDRAL  
 GRANDMA (McKIBBEN) TRAUB  
 OUR LADY OF LOURDES  
 ST. MARY'S HIGH SCHOOL

KEITH TEKULVE  
 ST. PIUS X  
 BISHOP CHATARD  
 UNIV. OF DAYTON  
 KATHY (BARNES) TEKULVE  
 ST. LAWRENCE  
 BISHOP CHATARD  
 KRISTYN TEKULVE  
 ST. PIUS X  
 BISHOP CHATARD  
 BRIAN TEKULVE  
 ST. PIUS X  
 BISHOP CHATARD  
 ERIN TEKULVE  
 ST. PIUS X  
 BISHOP CHATARD  
 KELLIE TEKULVE  
 ST. PIUS X  
 BISHOP CHATARD  
 GRANDPA TEKULVE  
 ST. MARY'S GREENSBURG  
 GRANDMA (NEIMAN) TEKULVE  
 ST. MARY'S GREENSBURG

BARB (TRAUB) BRAUN  
 LITTLE FLOWER  
 SCECINA MEMORIAL  
 PAT BRAUN  
 LITTLE FLOWER  
 SCECINA MEMORIAL  
 JASON BRAUN  
 ST. PIUS X  
 CATHEDRAL  
 MARIAN UNIVERSITY  
 KIM (THOBEN) BRAUN  
 IMMACULATE HEART  
 BISHOP CHATARD  
 MINDY BRAUN  
 ST. PIUS X  
 CATHEDRAL  
 RYAN BRAUN  
 ST. PIUS X  
 KURT TEKULVE  
 ST. PIUS X  
 BISHOP CHATARD

CAROL (TRAUB) RICHARDSON  
 LITTLE FLOWER  
 SCECINA MEMORIAL  
 JOHN RICHARDSON  
 ST. PHILLIP NERI  
 SCECINA MEMORIAL  
 KRISTY (EHRET) RICHARDSON  
 HOLY SPIRIT  
 SCECINA MEMORIAL  
 KEVIN RICHARDSON  
 HOLY SPIRIT  
 SCECINA MEMORIAL  
 KATIE RICHARDSON  
 HOLY SPIRIT  
 SCECINA MEMORIAL  
 SCOTT (SLAB) KEHL  
 ST. BERNADETTE  
 SUSIE (TRAUB) KEHL  
 LITTLE FLOWER  
 BISHOP CHATARD  
 MEGAN KEHL  
 KODY KEHL  
 COLLEEN KEHL  
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# Advent penance services are scheduled at archdiocesan parishes

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

## Batesville Deanery

- Dec. 7, 10 a.m.-10 p.m. for St. Joseph, St. Leon; St. Paul, New Alsace; St. John the Baptist, Dover; and St. Martin, Yorkville, at St. Martin, Yorkville
- Dec. 11, 7 p.m. at St. Mary of the Immaculate Conception, Aurora
- Dec. 12, 7:30 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. 12, 4-5:30 p.m. and 6:30-7 p.m. at St. Mary-of-the-Rock, Franklin County
- Dec. 13, 7 p.m. at St. Mary, Greensburg
- Dec. 13, 7 p.m. for St. Maurice, Napoleon; and St. John the Evangelist, Enochsburg, at St. John the Evangelist, Enochsburg
- Dec. 19, 7 p.m. at St. Vincent de Paul, Shelby County
- Dec. 20, 6:30 p.m. at St. Teresa Benedicta of the Cross, Bright

## Bloomington Deanery

- Dec. 10, 7 p.m. at St. Vincent de Paul, Bedford
- Dec. 11, 7 p.m. for St. John the Apostle, Bloomington; St. Charles Borromeo, Bloomington; and St. Paul Catholic Center, Bloomington, at St. Paul Catholic Center, Bloomington
- Dec. 18, 7 p.m. at St. Agnes, Nashville
- Dec. 19, 7 p.m. at St. Martin of Tours, Martinsville

## Connersville Deanery

- Dec. 11, 7 p.m. at St. Elizabeth of Hungary, Cambridge City
- Dec. 12, 7 p.m. at St. Anne, New Castle

- Dec. 18, following 5:15 p.m. Mass for Richmond Catholic Community at St. Mary, Richmond

## Indianapolis East Deanery

- Dec. 10, 7 p.m. for Our Lady of Lourdes, St. Bernadette and St. Therese of the Infant Jesus (Little Flower) at St. Therese of the Infant Jesus (Little Flower)
- Dec. 11, 6:30 p.m. at St. Rita
- Dec. 12, 7 p.m. at St. Thomas the Apostle, Fortville
- Dec. 13, 7:30 p.m. at St. Michael, Greenfield
- Dec. 18, 7 p.m. for St. Mary and SS. Peter and Paul Cathedral at SS. Peter and Paul Cathedral

## Indianapolis North Deanery

- Dec. 9, 2 p.m. deanery service at Christ the King
- Dec. 10, 7 p.m. deanery service at Christ the King
- Dec. 11, 7 p.m. deanery service at Christ the King

## Indianapolis South Deanery

- Dec. 10, 6:30 p.m. at Nativity of Our Lord Jesus Christ
- Dec. 11, 7 p.m. at St. Jude
- Dec. 12, 6 p.m. at St. Barnabas
- Dec. 13, 7 p.m. for St. Joseph and St. Ann at St. Ann
- Dec. 16, 2 p.m. at Good Shepherd
- Dec. 17, 7 p.m. at Our Lady of the Greenwood, Greenwood
- Dec. 19, 6 p.m. at St. Barnabas

## Indianapolis West Deanery

- Dec. 11, 7 p.m. at St. Thomas More, Mooresville
- Dec. 13, 7 p.m. at St. Malachy, Brownsburg
- Dec. 17, 6:30 p.m. at St. Susanna, Plainfield
- Dec. 19, 7 p.m. at St. Michael



Pope Benedict XVI's Advent wreath from 2007 follows the German tradition of using red candles. Pope Benedict was born in the Bavarian region of Germany.

the Archangel

## New Albany Deanery

- Dec. 9, 4 p.m. at St. Mary, New Albany
- Dec. 10, 7 p.m. at St. Joseph, Clark County
- Dec. 12, 7 p.m. at St. Anthony of Padua, Clarksville
- Dec. 13, 6:30 p.m. at St. Paul, Sellersburg
- Dec. 13, 7 p.m. at St. Mary, Lanesville
- Dec. 16, 3 p.m. at Holy Family, New Albany
- Dec. 19, 7 p.m. at Our Lady of Perpetual Help, New Albany
- Dec. 19, 7 p.m. for St. Mary-of-the-Knobs, Floyd County, and St. Mary, Navilleton, at St. Mary, Navilleton
- Dec. 23, 1 p.m. at St. John the Baptist, Starlight

## Seymour Deanery

- Dec. 9, 2 p.m. for Holy Trinity, Edinburgh, and St. Rose of Lima, Franklin, at St. Rose of Lima, Franklin
- Dec. 10, 6 p.m. at American Martyrs, Scottsburg
- Dec. 12, 6 p.m. at St. Patrick, Salem

- Dec. 13, 7 p.m. at St. Bartholomew, Columbus
- Dec. 17, 6:30 p.m. for St. Ann, Jennings County; St. Mary, North Vernon; and St. Joseph, Jennings County, at St. Joseph, Jennings County
- Dec. 19, 7 p.m. for Our Lady of Providence, Brownstown, and St. Ambrose, Seymour, at St. Ambrose, Seymour

## Tell City Deanery

- Dec. 16, 2 p.m. at St. Paul, Tell City
- Dec. 19, 6:30 p.m. at St. Meinrad, St. Meinrad

## Terre Haute Deanery

- Dec. 9, 7 p.m. at St. Joseph, Rockville
- Dec. 13, following noon Mass and 7 p.m. at Sacred Heart, Clinton
- Dec. 13, 1:30 p.m. at St. Margaret Mary, Terre Haute
- Dec. 13, 7 p.m. at St. Joseph University, Terre Haute
- Dec. 18, 7 p.m. at Annunciation, Brazil
- Dec. 19, 7 p.m. at St. Paul the Apostle, Greencastle †

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## Find a spiritual oasis during the season of Advent

By Nancy de Flon

Wilmington Wild Forest in New York's Adirondack Mountains is one of my favorite places. A sense of peace and serenity prevails that is enhanced by the benevolent presence of the trees, and the trails offer a boost to your physical well-being as you walk for miles enjoying the beauty around you.

Late one November, I watched winter arrive in this forest as snow moved in and covered everything in white. But on the tree branches, I saw tiny red bumps that would later bud into new life and held the promise of spring. Nature slows down, but it doesn't stop.

Here we are at that time of year again. It would do us well to join the rest of nature and slow down, but instead a whirlwind of holiday-related activities encroaches on our time—shopping, writing cards, planning meals and so forth.

We experience considerable tension between the external demands of the holiday season and the need to slow down. Yet, it's precisely now that we thirst for a spiritual oasis.

We normally associate an oasis with the desert—a place of refreshment and rest within a landscape of emptiness and dryness.

And yet, it's in this December rush of plenty—of too much, dare we say?—that we need to carve out a spiritual oasis for ourselves so that we can slow down and introduce an element of reflection into our lives.

Advent couldn't come at a better time. It's the start of a new liturgical year and—more than Jan. 1—the ideal time for “new year's” resolutions.

The readings at Mass during Advent set us up spiritually for the year. They ring with the promise of the long-awaited Savior, the Redeemer who comes to free us from whatever is holding us captive in our lives. But they also energize us, shining bright lights into our darkest corners.

For me, one word sums up the Advent readings—vindication. They herald an end to suffering—a putting aside of the past with its pain, faults and mistakes—because God promises to “make all things new” (Rv 21:5).

In the readings for the second Sunday of Advent, the prophet Baruch exhorts Jerusalem to “stand upon the heights” for “God will show all the Earth your splendor” (Bar 5:3, 5).

Jerusalem, which has been overrun, emptied of its people and occupied by foreign powers, will be restored to its former glory.

In the Gospel, John the Baptist preaches repentance—throw off the old, not because this is a time of self-judgment, but because wonderful things are coming. St. Luke quotes God's promise made through Isaiah, “All flesh shall see the salvation of God” (Lk 3:6).

In the Liturgy of the Hours, the stunningly beautiful responsory for Morning Prayer foretells that Jerusalem's



A thick layer of ice coats berries hanging from a tree in Highland Park in Rochester, N.Y., on Jan. 16, 2007. Nature slows down, but does not stop during the winter. In a similar way, Catholics should slow down and find a spiritual oasis during Advent.

light will come. “The Lord will dawn on you in radiant beauty.” Substitute your name for Jerusalem—that's God's promise to you. I hope you find it as exhilarating as I do.

What can be more compelling motivation to wade into our spiritual oasis than to be energized by the promise of vindication?

Let's slow down. Let's enjoy nature and take a lesson from the natural world. You can't stop and smell the flowers in December, but perhaps you can walk in a park or in the woods, regard a tree with gratitude and realize that its beauty isn't gone because of winter—it's just changed.

There is beauty in the bareness. If you enjoy taking pictures, take your camera. You don't have to be an Ansel Adams, the talented nature photographer. It's your

own focusing on—both figuratively and literally—the subject that matters. It calms your mind.

No time to get outdoors? Slow down by spending time with a beautiful image in a book or buy a calendar with scenic photography or other art that appeals to you, and keep it handy for enjoyment during your oasis. If you prefer music, treat yourself to an early Christmas present. Buy a CD or download mp3 files of relaxing classical music and choose pieces that particularly speak to you.

Psalm 46 enjoins us, “Be still and know that I am God” (Ps 46:11).

Now, Advent, is the time to do this. In St. Paul's words, “Now is the time of salvation” (2 Cor 6:2).

(Nancy De Flon is an editor at Paulist Press and the author of *The Joy of Praying the Psalms*.) †

## God's light and glory fill the darkening weeks of Advent

By Rhina Guidos

A few years ago, during one of the worst blizzards that pounded the East Coast in a particularly harsh winter, I was sitting in the chapel of a convent, staring out at the snowflakes falling like confetti from the sky.

In minutes, they accumulated into mounds of snow and what seemed like mounds of misery to me.

With each flake that fell, my spirit sank lower. I walked home to watch a movie that was set on an island, pretending that I wasn't in the thick of the winter that I had come to dread.

All I could say over and over was, “I hate winter,” as some of the Capuchin Franciscan sisters who live in the convent kept trying to softly and patiently convince me of the beauty that I wasn't seeing.

The first reading for the second Sunday of Advent from the Book of Baruch calls us to “take off your robe of mourning and misery” and, in its place, to “put on the splendor of glory

from God forever” (Bar 5:1).

Having gained some distance from that moment, I now see what the sisters were trying to teach me, how they were trying to lead me to take off the robe of mourning and misery. It was a difficult task for me and others who came into contact with them during Advent that year, and walked with them on that path toward Christmas.

Some of us had lost loved ones that winter or were having a hard time at work. Others were going through personal losses.

In our part of the world, Advent comes at a time when we experience less sun and less warmth, but more traffic indoors and outdoors as the holiday season sets in. If you are going through a hard time, all that can add a layer of stress and discomfort.

But each week brings more light into some of our indoor spaces, especially as each Advent candle is lit. Our setting becomes brighter still if we focus on what the Scriptures have to tell us.

Our Advent readings this year speak of “light” and “glory,” but we must actively seek this light and glory in what we read, in the advice we heed from those trying to

lead us to the light, and in what we choose to focus on during Advent. In Philippians, we are told to “discern what is of value” (Phil 1:10).

I remember listening to one of the elderly sisters that winter as she watched the snowflakes fall, rejoiced in their beauty—the way they dressed the trees and bushes—and sought the lessons that nature had to teach.

She said she wanted to teach me to love winter, but knew it must be hard when I had to be on the road at late hours for work.

Even though she didn't know all the things that surrounded my misery of that period, she showed me how to “discern what is of value.”

Something as simple as contemplating a bird eating snow on a branch, watching the sisters get into a friendly snowball fight or hunkering down to contemplate the Gospel slowly brought the light and glory back in.

(Rhina Guidos is an editor at Catholic News Service.) †



A candle on an Advent wreath is being lit in this photo illustration. The daylight hours grow shorter and shorter in the weeks leading up to Christmas. Nevertheless, God's light and glory spiritually fill the season of Advent.

From the Editor Emeritus/John F. Fink

## Year of Faith: Immaculate Conception and original sin

Dec. 8 is the feast of the Immaculate Conception of Mary. Just for the fun of it, ask some of your friends what the Immaculate Conception means. See if any say that it means that Mary remained a virgin when Jesus was conceived. Certainly, most non-Catholics think that's what it means, but so do many Catholics.



The Virgin Birth is a dogma of the Church, but it has nothing to do with the Immaculate Conception.

The Immaculate Conception means, as Blessed Pius IX solemnly defined on Dec. 8, 1854, that "Mary, in the first instant of her conception, by a singular grace and privilege granted by Almighty God in view of the merits of Jesus Christ, the Savior of the human race, was preserved free from all stain of original sin."

Original sin? Does the Church still teach that? You bet it does. It's one of the fundamental teachings of the Church, and the *Catechism of*

the Catholic Church tells why. The Church "knows very well that we cannot tamper with the revelation of original sin without undermining the mystery of Christ" (#389).

If original sin didn't exist, there would have been no need for God to become man and redeem a fallen humanity.

The Immaculate Conception is a perfect example of the development of doctrine. Some of the doctors of the Church believed that Mary was always free from any *personal* sin, but they couldn't accept it as a revealed truth of faith that she was free of *original* sin.

St. Augustine thought that original sin was transmitted from one generation to the next through sexual intercourse. Since Mary was conceived in the womb of her mother, St. Ann, in that manner, how could she be free of original sin?

The 13th-century doctors Sts. Albert the Great, Thomas Aquinas and Bonaventure thought that the doctrine of the Immaculate Conception would have exempted Mary from being redeemed by her Son since she wouldn't have required redemption. They insisted that Jesus was the Savior of the whole

world, including his mother.

Blessed John Duns Scotus solved this theological problem at the end of the 13th century. He taught that Mary received this singular privilege as the anticipated fruit of Christ's Passion, death and resurrection. She was redeemed by her Son by a unique kind of redemption called "preservative," Duns Scotus said.

There is no explicit revelation of the Immaculate Conception in the Bible, but some texts are seen as support for the doctrine. One is the archangel Gabriel's salutation to Mary, calling her "full of grace" or "highly favored" (Lk 1:28). If she was full of grace, she would not have had original sin on her soul, and that is why she was highly favored.

Besides Mary, only Jesus was *conceived* without original sin since he was God. Adam and Eve, of course, were *created* without original sin since they committed it.

And John the Baptist was *born* without original sin since he was purified through the merits of Jesus at the time of the visitation of Mary to his mother, Elizabeth. †

Faith, Hope and Charity/

David Siler

## Adoption: A choice we can all live with

I can only slightly imagine what St. Joseph must have gone through when Mary told him about her being pregnant.



I can hear him asking, "OK, let me see if I've got this straight ..." He must have struggled immensely since we know from St. Matthew's

Gospel that God sent an angel to Joseph to help him to believe that Mary's pregnancy was a work of the Holy Spirit and to take Mary as his wife.

Regardless of all of the circumstances surrounding Joseph's coming to accept and then embrace Mary's pregnancy, he would later become the adoptive father of Jesus.

Although not his own biological son, Joseph would create a two-parent family for Jesus where he could thrive and grow. We don't often think about Jesus as an adopted child since most of his life that we know about was Jesus as an adult.

Another "adoption" that we read about in Scripture is our own when St. Paul tells us in his Letter to the Ephesians that "in love he destined us for adoption to himself through Jesus Christ" (Eph 1:4-5). The "us" that Paul describes here are those of us who are followers of Christ.

Adoption has a strong and rich history. However, it has lost favor in our American culture.

For instance, in the United States today, among all unmarried women who carry their child to term, less than 1 percent choose to place their child for adoption. This is compared to a rate of 9 percent prior to 1973.

Today, when unmarried women become pregnant the choice almost always comes down to abortion or single parenting.

Although I am always in favor of the latter choice that means life for the child, it cannot be true that 99 percent of the time single-parenting is the better option for the child. I realize that some of the time the biological parents are later married, but this remains rare.

The choice to place a child for adoption is by no means easy. In fact, it is incredibly painful and beyond courageous.

However, it can be very empowering to be in the position to actually choose the parents to raise your child. Although not required, today most parents who place their child for adoption choose who will be their child's parents, and many choose to maintain some level of contact with the adoptive family.

When the pro-abortion crowd talks about "choice," we can throw out a whole slew of choices. There are just as many of us who believe that parents should be encouraged and supported to make choices that empower them, and allow the child the chance to become one of these "adopted" sons or daughters of God.

I encourage you all to become advocates for adoption. Almost all of us, at one time or another, are aware of a young woman who becomes pregnant in less than ideal circumstances.

You can show that you care about her and her child by referring her to one of our Catholic Charities pregnancy and adoption agencies so that she can explore her choices at [www.givingbirthtohope.org](http://www.givingbirthtohope.org) and [www.StElizabethCatholicCharities.org](http://www.StElizabethCatholicCharities.org).

Remember, adoption is a choice that we can all live with.

(David Siler is executive director of the archdiocesan Secretariat for Catholic Charities and Family Ministries. E-mail him at [dsiler@archindy.org](mailto:dsiler@archindy.org).) †

It's All Good/Patti Lamb

## Christmas reminds us that life isn't as it seems

It's December, and the Christmas cards have begun to arrive. I like the photo cards that showcase friends' and families' favorite moments from the past year.



Recently, my cousin visited and saw a friend's Christmas card hanging up in our kitchen.

It featured a picture of my friend, her husband and their three handsome young sons. The guys looked sharp in their suit jackets and ties. The mom was radiant.

Frankly, the photo looked like one of those perfect shots that come displayed in the frame when you buy it at the store.

"Well, don't *they* just have it all?" my cousin said, in jest.

Normally, I wouldn't have divulged this information, but since the two didn't know each other and lived states apart, I explained.

That photo was taken on the morning of my friend's dad's funeral. It's the only time her husband and sons have ever worn suit jackets. One son's jacket had to be borrowed from a neighbor. She can never get her family together for a photo—especially one in which they are dressed nicely—so she had a photo taken before they left for the

funeral home that morning.

Incidentally, that was the same morning this friend received a call from the electric company advising that their power would be turned off if they didn't pay their bill. They were behind on some bills because her husband was still without work. My friend's family had endured some tough months, all of which seemed to be strung together. It was a year laden with misery.

So it was laughable that my cousin thought they were the picture-perfect family and became envious while looking at the photo.

Things aren't always what they seem, I reminded my cousin.

The Christmas card sat near our Nativity set, which is another example of things not being what they seem. Our king and Savior was born in a stable because there was no room at the inn. Innkeepers should have been tripping all over themselves trying to provide lodging.

Our king was put to death on a cross as if he were a criminal.

In our king's life and in our own lives, there are constant reminders that God's kingdom is not of this world.

But I find comfort in Jesus' words. "In the world, you will have tribulation. But take heart; I have overcome the world" (Jn 16:33).

*God Calling*, one of my favorite devotional books, contains a passage that compares life to

For the Journey/Effie Caldarola

## Crossing the borders as Jesus did in today's diverse world

If the recent election proved anything, it is that the face of the U.S. is a changing face—younger and more diverse. It is an exciting time to be a citizen, but a challenging one as well.



I've written before about my daughter, Maria, and one of her encounters with cultural diversity. She was a teenager volunteering to help at the coat check at a hotel during a charity

event. The evening was hectic as everyone seemed to be arriving at once, and coats were starting to pile up.

Suddenly, a hotel employee, perhaps of Asian origin, walked into the coat room and proclaimed, "Mohangas." Maria, in the midst of greeting many people, turned to him and replied, "Mohangas," thinking he was greeting her in his own language. Immediately, she knew her error as he handed her a pile of, yes, "more hangers."

We laughed about Maria's well-meaning mistake, but there is a deeper story here, one that tells of our wish and desire to be culturally responsive to others but how easily we can misunderstand. Sometimes we can be inadvertently insensitive.

I witnessed that struggle at a conference

that I attended recently. The irony was that the attendees were all people who were activists and worked in social justice venues. We were a diverse group.

It happened when one of the event organizers recruited a hotel workman—again, a man whose background couldn't be immediately guessed. The organizer asked the man if he would take the group picture. The organizer also wanted to be in the picture so he explained to the man how to work the two small cameras.

They were simple cameras, basically your point-and-shoot variety, and the man agreed cheerfully. But when he began to snap the photos, something went wrong. Although he had been directed to hold down the button for a few seconds, he pushed quickly, over and over, and the flash didn't go off.

"Hold the button down," directed the organizer from the back row of the group. "Hold it down for a while."

Soon other voices joined his with the same basic instruction. But the man continued, with frustration, to unsuccessfully press the button.

Finally, someone murmured, "Can someone say it in Spanish?" Even then, it took a few seconds of confusion before a young nun said, "Señor," accompanied by a few quick words in Spanish.

The man then easily completed the photos. I think we all wondered to ourselves, why did

a mosaic. The broken pieces don't make sense to us at the time. But later, when we look back on the whole picture, we will see how those broken pieces all fit together to make something beautiful.

God's truths don't always make sense on the human plane. Things are not always what they seem.

I love that Christmas offers a message of hope. Great things can come from humble means and unlikely people—like a helpless baby born to an ordinary carpenter and his wife. Glorious endings can have meager beginnings. And the road isn't always pretty.

My Aunt Dolores, whom I consider a pillar of strength, said something that has stuck with me. Despite all the suffering she has endured with illness, losing a son and losing her husband, she said, "I believe, but I don't understand."

In that statement, she summarized the essence of our faith.

Even when we don't understand, we can't stop believing. Our lives are works in progress. Our days are pieces of a great mosaic. We believe in the promise of Christmas.

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

it take us so long—albeit, just a short while—to recognize a language problem? Shouldn't each of us have realized that issue right away, rather than repetitively shouting our directions in English?

Later, in the airport, I viewed the diversity all around me. A Sikh man strode by. A group of Hasidic Jewish men waited to board my plane. A call went over the public address system, "Could an Arabic-speaking person please come to Gate A9?"

A wise teacher told me that when Jesus approaches a border in Scripture, pay attention. The physical border was often with Samaria. He crossed other borders to women or lepers or others perceived by his society to be of reduced status. Jesus favored a diverse group while sometimes eschewing the authorities, the rich and the powerful.

At Christmas time, we remember the Child Jesus, who crossed the border into exile in Egypt as just a baby.

We pray for all those who do their best to make a new life in a new place, who are forced to cross borders in exile, and we ask God to teach us how to cross borders with sensitivity, thoughtfulness and delight.

(Effie Caldarola writes for Catholic News Service.) †

Second Sunday of Advent/Msgr. Owen F. Campion

# The Sunday Readings

Dec. 9, 2012

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

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



Baruch is not one of the major prophets. It is relatively brief, certainly when the long books of Ezekiel, Isaiah and Jeremiah are considered.

It also is among the books once called by

almost all Protestant scholars the Apocrypha. Baruch does not appear in the "King James Version" of the Bible.

Certain issues led to its omission from this revered Protestant translation and subsequent ones. At one time, it was presumed to have been written originally in Greek. The thinking was that no authentic Scripture could have been composed in any language other than Hebrew. Actually, scholars now believe that Baruch first was written in Hebrew, but that only Greek translations survive today.

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

In any case, when Baruch was written great problems beset God's people. A most severe trial was that many of the people were living outside the Holy Land. No happy choice caused this displacement. Political oppression or poverty forced the people to go elsewhere.

This book encouraged the suffering, exiled people by reassuring them that God would not forsake them, and that God's justice and mercy will prevail over all.

St. Paul's Epistle to the Philippians furnishes the next scriptural lesson.

Paul wrote this letter to the Christians of Philippi, an important city in the ancient Roman Empire. In it, he urges the Philippians that are loyal to the Lord to be steadfast in their faith, come what may, until the second coming of Jesus.

As so often is found elsewhere in the New Testament, this reading strongly states that one day at a time unknown

Jesus will come again in triumph and judgment.

St. Luke's Gospel is the source of the last reading.

This reading centers upon Jesus, although John the Baptist is quite evident in the reading.

Carefully constructed, the Gospel presents the coming of Jesus as extraordinarily, indeed uniquely, important in the course of human affairs.

John the Baptist recognized Jesus, and he saw in the Lord's coming this momentous entry of God and God's mercy into human existence. Thus, John urged the people to prepare themselves to receive the Lord. Essential in this preparation was the personal rejection of sin.

John was a prophet and holy man. In the Jewish mind, holiness—more than anything—gave persons special wisdom. John could be trusted. He spoke the truth.

To emphasize the importance of what was occurring, this Gospel takes pains in setting the presence of John and the future coming of Christ at an exact moment in history, namely when Tiberius was emperor and Pilate was his governor in Palestine.

Finally, Jesus came as God's promised redeemer. The prophets of old had yearned for the redeemer and predicted the coming of a savior. When this messiah would come, all would be made right. The rough ways for people would be made smooth.

## Reflection

When Baruch was written, times were bad for the Jews.

When Philippians and the Gospel of Luke were written, times were hard for Christians.

The circumstances differed, but the last condition of misery and hopelessness was the same.

On this Second Sunday of Advent, times are hard for many people. The economy is still anemic. Many people still suffer the effects of Hurricane Sandy in the East. The results of sin still torment everyone.

But all will be right, and joy and peace will prevail, if we admit Jesus into our lives. We must be genuine. We must invite the Lord into our lives sincerely by renouncing our sins and giving ourselves totally to God. John the Baptist calls us to this commitment as he called people in his generation. †

We are Lazarus coming forth  
From the doldrums  
Of darkness and death,  
Arms outstretched,  
Feeling once again the warmth  
Of light and life.

"What do you want me to do for you?"  
We hear the words He speaks.  
Our lips part and,  
From the depths of our heart,  
We say, "Master, I want to see!"

Every story is alive.  
Every story infuses life  
In us.

By Cathy Lamperski Dearing

## My Journey to God

### Gospel Teller

When he tells the story,  
He doesn't lightly tap us on the shoulder  
Or give us some gentle nudge.  
He shakes us  
And shouts, "Wake up!"

We're not meant to just sit there  
And be a casual observer.  
We're supposed to get up,  
And step into the scene  
And into the skin of another.

We become the woman at the well,  
Not realizing at first  
The depth of our thirst  
And that it can be  
Forever quenched.

On bad knees, we run  
Propelled by forgiveness and love  
To wrap our arms around and kiss our son.  
He has come home.

(Cathy Lamperski Dearing is a member of St. Barnabas Parish in Indianapolis. She wrote this poem as "a tribute to all those who infuse life into the Gospel in the way it is preached and in the way it is lived.")

## Daily Readings

Monday, Dec. 10

Isaiah 35:1-10  
Psalm 85:9ab-14  
Luke 5:17-26

Tuesday, Dec. 11

St. Damasus I, pope  
Isaiah 40:1-11  
Psalm 96:1-3, 10-13  
Matthew 18:12-14

Wednesday, Dec. 12

Our Lady of Guadalupe  
Zechariah 2:14-17  
Revelation 11:19a; 12:1-6a,  
10ab  
Psalm 45:11-12, 14-17  
Luke 1:26-38  
or Luke 1:39-47

Thursday, Dec. 13

St. Lucy, virgin and martyr  
Isaiah 41:13-20  
Psalm 145:1, 9-13ab  
Matthew 11:11-15

Friday, Dec. 14

St. John of the Cross, priest  
and doctor of the Church  
Isaiah 48:17-19  
Psalm 1:1-4, 6  
Matthew 11:16-19

Saturday, Dec. 15

Sirach 48:1-4, 9-11  
Psalm 80:2-3, 15-16, 18-19  
Matthew 17:10-13

Sunday, Dec. 16

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

## Question Corner/Fr. Kenneth Doyle

### Diocesan priests do not take vow of poverty, but encouraged to live simply

While I realize that diocesan priests do not take a vow of poverty, it is almost scandalous to see so many pastors in our area driving Cadillacs and other high-end automobiles, buying vacation homes, wearing Rolex wristwatches, etc.

In every case that I know about, these priests serve in lower- to middle-class parishes and—especially in the present economy—the vast majority of their parishioners live in much more difficult economic circumstances.

My teenage children have told me that their friends joke about our pastor's annual change from one luxury car to another.

I have also heard very specific questions from Protestant friends about some of our clergy living a lifestyle that doesn't in any way resemble the example of Jesus.

To add to the problem, a good number of these high-living priests are conducting capital fundraising campaigns and asking for the full cooperation of their parishioners.

I have found your advice on Church matters in the past to be caring and realistic, and am hoping that you can weigh in on this situation. (New Jersey)

If things are as you describe them, it is definitely a cause for concern.

As you point out, diocesan priests—unlike members of religious orders—do not take a vow of poverty. They are paid a salary from which they take care of their expenses.

Typically, a major share of their salary goes to automobile expenses and for income taxes with a large chunk sent to Social Security because priests are considered by the government to be self-employed.

In my diocese, there is a gradation in a priest's salary depending on the number of years ordained, and it tops off at about \$30,000 a year.

A classmate of mine once observed—only semi-facetiously—that with a priest's workload he is paid below the national minimum wage.

So I have trouble figuring out how a priest could buy a Rolex watch or why he

would want to own one. My watch cost \$9.66 at Walmart several years ago and has functioned perfectly ever since.

It's true that a priest might have family resources or receive generous gifts from wealthy parishioners, but he is not free to flash these gifts around.

The Church's *Code of Canon Law* specifies that priests deserve to be compensated so they can provide for their necessities (#281.1), but is quick to clarify that "clerics are to foster simplicity of life and are to refrain from all things that have a semblance of vanity" (#282.1).

It would seem clear that lavish vacations and luxury vehicles not only show poor judgment, but also violate that canon.

One of my heroes was the now-deceased Bishop Kenneth E. Untener of Saginaw, Mich. He kept all of his worldly possessions in his modest car, and moved continually around his diocese, staying for a month at a time at the rectory of each of his parishes.

While every cleric cannot be held to that standard, perhaps some of the priests of your acquaintance need to be reminded that the Christ whom they follow had nowhere to rest.

You might want to write to your pastor, telling him how some of his parishioners feel about his choice of cars. You could do this anonymously if you feel that you have to, although a signed letter would be so much stronger.

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

### Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God," The Criterion, Indianapolis, IN 46202-2367 or e-mail to [criterion@archindy.org](mailto:criterion@archindy.org). †



# Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

**FAULKNER, Dorothy**, 86, St. Paul, Tell City, Nov. 21. Wife of Albert Faulkner. Mother of Sharon Baer, Theresa Button, Susan Doyle, Patty Hahus, Albert Jr. and Andrew Faulkner. Grandmother of 10. Great-grandmother of nine.

**FEATHERLING, Mia Isabella**, infant, Annunciation, Brazil, Nov. 8. Daughter of Michael and Lindsay (Buerster) Featherling. Sister of Mary-Claire Featherling. Granddaughter of Paul and Michele Buerster, Thomas Featherling and Ellen Woolum. Step-granddaughter of Linda Featherling and Robert Woolum. Great-granddaughter of Betty Allen, Doris Featherling and Georgia Redford.

**GADOMSKI, Diane (Kodera)**, 80, St. Matthew the Apostle,

Indianapolis, Nov. 12. Wife of Robert Gadomski. Mother of Gary, Guy and Roy Gadomski. Sister of Jean Amrhein. Grandmother of seven. Step-grandmother of three. Step-great-grandmother of four.

**HERMAN, Mary Patricia**, 85, St. Matthew the Apostle, Indianapolis, Nov. 16. Wife of Donald Herman. Mother of Kathi Davis, Dan, Jim, Steve and Tom Herman. Sister of Tom Shildmyer. Grandmother of 13.

**JONES, James C.**, 69, St. Michael, Bradford, Nov. 23. Husband of Linda Kay (Ems) Jones. Father of Megan Heier, Jennifer Shelton, Kelly Thompson and Ryan Jones. Brother of Janice Chippis, Judy Nelson, Joanne and Chris Jones. Grandfather of four.

**KRUPP, Jeanne E.**, 85, St. Gabriel, Connersville, Nov. 17. Mother of Carol Irrgang, James and Robert Krupp. Grandmother of two. Step-grandmother of three. Great-grandmother of one.

**LINEHAN, John J.**, 91, St. Matthew the Apostle, Indianapolis, Nov. 14. Father of Jeff Linehan. Grandfather of two.

**ORSCHELL, Nathan E.**, 73, St. Michael, Brookville, Nov. 15. Husband of Eileen Orschell.

Father of Renee Ertel, Karen Montag, Cyndi Peterson, David and Michael Orschell. Brother of Lee Orschell. Grandfather of 11.

**RINGEMAN, Virginia**, 85, St. Meinrad, St. Meinrad, Nov. 13. Wife of Othmar Ringeman. Mother of Donna Balbach, Becky Polster, Kenneth, Mike and Steve Ringeman. Sister of Nellie Holtzman and Adeline Rhea. Grandmother of 11. Great-grandmother of eight.

**SCHANZ, David F., II**, 34, St. Michael the Archangel, Indianapolis, Nov. 10. Son of David and Lynne Schanz. Brother of Leah Fisher and Nick Schanz. Grandson of Floyd Schanz. Uncle of several.

**SELLERS, Eltheda Marie**, 87, St. Mary, Navilleton, Nov. 17. Mother of Anita Bachman, Paula Robinson, Gary, Frank, Jeff, Richard and William Sellers. Sister of Jean Brisaber, Betty Grim, Artie Jennings, Juanita Neville, Bernard, Ivan and Ronald Broadus. Grandmother of 16. Great-grandmother of 18.

**SHAW, Wilma**, 90, St. Lawrence, Indianapolis, Nov. 11. Mother of Michele Carroll, Cynthia Hruska and Bernie Shaw Jr. Grandmother of six. Great-grandmother of seven. Great-great-grandmother of one.

**TODD, William Patrick**, 62, St. Mary, Rushville, Nov. 13. Husband of Diana Todd. Father of Angela Jacobus and Matthew Todd. Son of Martha Todd. Brother of Cathy Coffman, Ann Curtis, Susie Fooksman, Peggy

## Light of the world



The Shrine Basilica of Our Lady of Dolours in Thrissur, India, is decorated in colorful lights on Nov. 25 for the annual feast marking the consecration of the church. The Syro-Malabar minor basilica is located in the southern Indian state of Kerala.

Mull, Rosie Osborne, Janie Starkey, David, James and John Todd. Grandfather of four.

**WAGNER, John**, 92, St. Christopher, Indianapolis, Nov. 10. Father of Sandra Pickett, Victoria Scott, Andrew and Michael Wagner. Grandfather of nine. Great-grandfather of 12.

**WENNING, Louis**, 80, St. Rose of Lima, Franklin, Nov. 8. Father of Celeste Hook, Sheila Leugers, Karen Stellick, Eileen Williams, Chuck and Kevin Wenning. Brother of Marjorie Herbert and Leo Wenning. Grandfather of 16. Great-grandfather of 10.

**WILSON, Camilla F.**, 91, St. Martin of Tours, Martinsville, Nov. 9. Wife of Gordon Wilson. Mother of Rosemary Lewis, Janet Ransdell, Margaret Summerville, James and Robert Wilson. Sister of Patricia Kenning. Grandmother of 12. Great-grandmother of 17.

**YELINEK, Amelia Louise**, 77, St. Lawrence, Indianapolis, Nov. 25. Mother of Barb Louis, Jerry, Steve and Tom Yelinek. Sister of Colette Niccoli. Grandmother of three.

**ZADROZNA-FISZMAN, Alicija**, 90, St. Charles

Borromeo, Bloomington, Oct. 25. Mother of Ania O'Brien. Grandmother of one.

**ZISHKA, Duane**, 60, St. Christopher, Indianapolis, Oct. 20. Husband of Sharon (Hamm) Zishka. Father of Anthony and Timothy Zishka. Brother of Anne and Kennan Zishka.

**ZUNK, Vera R.**, St. Michael the Archangel, Indianapolis, Nov. 17. Mother of David, Frank, Michael and Thomas Zunk. Grandmother of five. Great-grandmother of five. †

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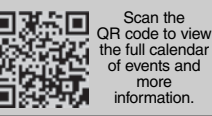
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# When sharing the faith, keep it simple, joyful, credible, pope says

VATICAN CITY (CNS)—In a world of hardened hearts and titillating distractions, Christians need to keep the Gospel message simple and live what they teach with love and joy, Pope Benedict XVI said.

The best place to start is with one's own family, he said, learning to spend time together, listening and understanding one another, and "being a sign for each other of God's merciful love."

During his weekly general audience on Nov. 28, the pope spoke about the challenge of communicating the saving truth of Jesus to today's men and women whose hearts are "often closed," and whose minds are "sometimes distracted by the glitz and glam" of the material world.

In his catechesis to some 5,000 pilgrims gathered in the Vatican's Paul VI Hall, the pope said "it's necessary to recover simplicity, to return to the essentials."

The first condition to establish is that people can legitimately talk about God because God himself speaks to humanity, the pope said.

"The first condition for talking about God is, therefore, listening to what God himself has said to us," he said.

"God is not a distant hypothesis about the origin of the world," and he isn't an abstract form of "mathematical intelligence," he is real and "is concerned about us and loves us," the pope said.

In Jesus, people can see the face of God, who descended from heaven to be with humanity "to teach us the art of living, the road to happiness, to liberate us from sin and make us children of God," he said. "Jesus came to save us, showing us the good life of the Gospels."

Another essential condition for communicating the

faith is to put Christ on center stage, not oneself, he said.

When St. Paul, for example, shared the faith, he didn't espouse a philosophy he developed or ideas he dreamed up, but rather stuck to the real presence of God in his life.

The Apostle "didn't talk about himself. He didn't want to create a fan club or lead some school of thought," but wanted to lead people directly to Christ, the pope said.

This is the style individual Christians and parish communities are called to follow—"to show the transformative action of the grace of God, overcoming individualism, narrowness, egoism and indifference, and living God's love in daily interactions," he said.

Christians need to look at how Christ communicated. He spoke about God and his kingdom showing "complete compassion for the distress and difficulties of human existence," the pope said.

Jesus communicated by continually "bending down to mankind in order to lead them to God."

The way Jesus that lived and what he preached "are entwined," and this style is "essential for us Christians and our way of living the faith in charity."

It demonstrates credibility and "that what we say is not just words, but reflects reality," the pope said.

For that reason, Christians need to be aware of "the potential, desires and obstacles in current culture, especially the desire for authenticity, the yearning for the transcendent and concern for safeguarding creation."

That way, Christians can "communicate, without fear, the answers that faith in God offers" to people's needs and today's challenges, he said.

One of the best places to start talking about God is in



Pope Benedict XVI delivers his blessing as he leads his general audience in Paul VI Hall at the Vatican on Nov. 28.

the family—"the first school for communicating the faith to new generations," he said.

Parents need to help their children become aware of God's love, talk about the Christian faith, foster a critical eye toward the many influences that children are exposed to, and be prepared to answer children's questions about God and religion, the pope said.

But above all, he said, communicating the faith must always be done with joy—a joy that doesn't ignore or hide from the pain, difficulties and conflicts of the world, but knows how to respond to them with Christian hope.

"It's important to help all family members understand that faith is not a burden, but a source of deep joy," Pope Benedict said. †

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# Holy hour includes prayers for vocations in archdiocese

By Mary Ann Garber

GREENWOOD—Heads bowed in prayer in the presence of the Blessed Sacrament, archdiocesan seminarians prayed for vocations to the priesthood and religious life on Dec. 1 at Our Lady of the Greenwood Church.

As part of “A Mission of Prayer—A Year of Faith with Archbishop [Joseph W.] Tobin,” the seminarians joined other Catholic young adults as well as youths, adults, and men and women religious for an 11 a.m. holy hour to pray for God’s blessings on vocations in the Church in central and southern Indiana.

After leading the Angelus at noon, Bishop Christopher J. Coyne, apostolic administrator, delivered a brief reflection on the Blessed Mother.

“Mary was more blessed with her discipleship than blessed with her motherhood,” Bishop Coyne said. “In her discipleship, she is living out the message of Christ.”

The Blessed Mother, “in her discipleship, always points us to Christ,” Bishop Coyne said. “It is in hearing his words, it is in receiving him [and] it is in being silent with him that we find our salvation. She knows that. She points us toward him. ... She made [discipleship] her own in the way that she lived her life in obedience to God and in obedience to her Son.”

To be a disciple, he said, “is to be disciplined to the teacher, to hear the teacher’s voice, to know the teacher’s will and to do that. To be a disciple is to know Mary’s Son, Christ, and to do his will—and in doing so, to glorify God.”

Study the Gospels in order to grow closer to Christ, Bishop Coyne said. “Every time that I read the Gospels, there’s something new that I haven’t seen before—some little detail, some little point—something that’s there that tells me more about the man and the God that I seek to serve and I seek to be a disciple of.”

Prayer allows us to grow in our faith as a disciple, he said. “... Through Mary, the Word was made flesh. Through her as the handmaid of the Lord, she sought to do the will of the Lord. [Through] all those things that are part of her life—that in honoring her and remembering her—we also grow [closer] to her Son.”

Christ’s presence in the world today is made manifest in the holy Catholic Church, Bishop Coyne said. “When we listen to the teaching of the Church, ... when we read it, when we are instructed by it, we open ourselves to the possibility of being led by the Church to grow in God’s love.

“All those things help us to be men and women who come to know more deeply the love of Christ,” he said. “... The words of Scripture, the prayers of the Church and the teaching of our faith, all those things, help us to live as good disciples under the discipline of the teacher, ... [who] seeks to bring us more deeply to him so that we may come to be people who spread the Good News wherever we go that Jesus is Lord.”

During the holy hour organized by the archdiocese and seminarians, Father Eric Johnson, archdiocesan director of vocations, reflected on a Scripture passage from the Gospel of St. Matthew about how the harvest is plentiful, but laborers are few so we must pray for more laborers (Mt 9:36-38).

“All of us are called by God to know and love and serve [him],” Father Johnson said. “Part of our role as a Christian community—and as people who strive to be faithful disciples of Christ—is to open our hearts to the ways in which God calls each one of us, and to respond with generosity because of the great generosity that God has given to us.”

Jesus is calling us, he said, to offer our lives in loving service to others.

“How is God calling us at this moment—with the people that surround us—to love and to serve him?” Father Johnson asked. “How are we called concretely to recognize the gift in those that surround us, to nurture that gift, to hold up that gift, to lift up that gift? ... Those gifts make all of us a little bit more holy and a little bit more fully what we are called to be.

“It is our generosity in trying to love concretely the person in front of us that allows us to fulfill our vocation in life,” he said, “whatever it is, whatever path it is, that that particular vocation leads us in.”

St. Matthew’s Gospel reading reminds us “to be concerned for the harvest,” Father Johnson said, “and to be concerned for the leadership and the ministry within the Church.”



St. Simon the Apostle parishioner and Archdiocesan Youth Council member Annie Fleming of Indianapolis, left, prays the rosary with Our Lady of the Greenwood parishioners Bridget Bard, center, and Corina Defenderfer, right, of Greenwood during a holy hour for vocations to the priesthood and religious life on Dec. 1 at Our Lady of the Greenwood Church. They helped the archdiocesan seminarians lead the gathering of youths, young adults, adults, and men and women religious as part of “A Mission of Prayer—A Year of Faith with Archbishop [Joseph W.] Tobin” at the Indianapolis South Deanery parish.

The health of the Church’s priesthood and religious life is a concern for all of us, he said, and we must pray daily for an increase in vocations.

“The Church needs good, holy, healthy and happy priests and religious brothers and sisters,” Father Johnson said. “... The more that you and I bring vocations in the Church into our prayers—the more that it becomes a value to us, the more that it becomes a value to the community of this archdiocese—the more you and I help to build a culture which invites and encourages men and women to offer their lives in service to the Church.”

As Catholics, we are grateful for the many gifts that God has bestowed on us in the priests and religious who have served us, he said. “We also come here today to remember Archbishop Tobin as he prepares to be installed as our next archbishop. As we do that, we implore God to send us more vocations—to send more laborers into the harvest—so that God’s life and mystery and his sacraments, and our own gifts can be brought more fully into what it is that God desires from each one of us.”

As a community of faith, God calls us “to be an image and witness of his joy, his



Bishop Christopher J. Coyne, apostolic administrator, delivers a reflection on Mary after praying the Angelus on Dec. 1 at Our Lady of the Greenwood Church in Greenwood. Youths and young adults prayed before the Blessed Sacrament in the church on Nov. 30 and Dec. 1.

life, his salvation and his hope in a world that needs to see those things,” Father Johnson said. “So let us pray to the harvest master ... in thanksgiving for all that we have received, and pray that God continues to pour out his blessings upon his Church through the ministry of priests and religious brothers and sisters.” †

# Mass helps Archbishop Tobin begin ‘great adventure’ of serving local Church

By Mary Ann Garber

GREENWOOD—When Archbishop Joseph W. Tobin arrived to celebrate Mass on Dec. 1 at Our Lady of the Greenwood Church, he received a special spiritual gift.

“Archbishop Tobin, the young adults and youths of the archdiocese have been in vigil since last night before the Blessed Sacrament praying the rosary, praying the Angelus, praying for you and praying for our Church,” Msgr. Mark Svarczkopf, the pastor, told him. “They have been joined by our seminarians and

by parishioners of Our Lady of the Greenwood ... for our part in doing what we can for the archdiocese in saying welcome.”

Enthusiastic and extended applause greeted the new archbishop then he acknowledged their gift of prayer.

“Thank you, Msgr. Svarczkopf, and thank you to all of you, especially those who have been here for a while praying for the archdiocese and for its new archbishop—it’s new and nervous archbishop,” he said. “... Even though we are meeting each other for the first time, we already have something very important in

common with [our shared] faith.”

In his homily, Archbishop Tobin told the gathering of faithful that he will always remember “where I began the great adventure of serving the Archdiocese of Indianapolis.”

Their much-appreciated gift of “two days of intense prayer highlights the beautiful bond that unites all of us—the bond of our faith,” he said. “... Because of that faith, we can share the gift that is given to us to nourish us, to challenge us, to light our way—the word of God.”

The Gospel readings for the first Sunday of Advent and for

much of the new liturgical year are taken from the evangelist St. Luke, he said, “who was called the evangelist of the poor, the evangelist of women and the evangelist of compassion because these themes all share an important place of emphasis in his Gospel. Luke also focuses on the day-to-day following of Jesus with a special emphasis on staying awake.”

At the beginning of Advent, the archbishop said, the word of God asks the Church to be especially alert.

“Advent, my brothers and sisters, is a time of staying awake, of keeping alert, because there are important things and events happening in our lives, and there certainly is more to life than meets the eye,” he said. “... If our faith is awake, however, we believe that ... the living God becomes one of us and gives each one of us a chance to be like God.”

The anxieties of daily life can distract us, Archbishop Tobin said, and even suffocate the spark of our faith.

“Even in our troubles, Jesus tells us to stand up straight and hold our heads high because our redemption is at hand,” he said. “... What helps us to stay awake is the time and the care that we give to our friendship with Jesus. ... If he is our friend and somebody we can converse with

each day then our house is built on solid ground and nothing will destroy it.”

Catholics must be an active part of the Church community, listen to God’s word often, participate in the sacraments and help others in need, the archbishop emphasized, in order to keep our hearts open to the Lord.

“If we can see Christ in the suffering and in the poor,” he said, “it means that the eyes of our hearts are wide open.”

Archbishop Tobin also invited the young people at the Mass to “keep the eyes of your hearts open for a special message that God might be sending to you.

“It may be that God is inviting you to serve him in the Church as a priest or a sister or a brother,” the archbishop said. “And wouldn’t it be tragic if you missed that call because your heart was asleep?”

After requesting the people’s prayers for his new ministry and promising to pray for them, Archbishop Tobin said he has asked “Jesus to make me a shepherd after his own heart that I may carry out the mission that has been entrusted to me—this mission in central and southern Indiana.

“I certainly will pray for you,” he said, “that your hearts will stay awake and alert every day to the invitation of Jesus to follow him.” †



Above, archdiocesan priests and deacons join Archbishop Joseph W. Tobin, the principal celebrant, during a Mass for the first Sunday of Advent on Dec. 1 at Our Lady of the Greenwood Church in Greenwood. Msgr. Mark Svarczkopf, second from left, pastor of the Indianapolis South Deanery parish, was one of the concelebrants.

Left, Archbishop Joseph W. Tobin gives the Eucharist to a Franciscan Sister of the Immaculate Heart of Mary during a Mass on Dec. 1 at Our Lady of the Greenwood Church in Greenwood. It was his first official ministry visit to a parish.