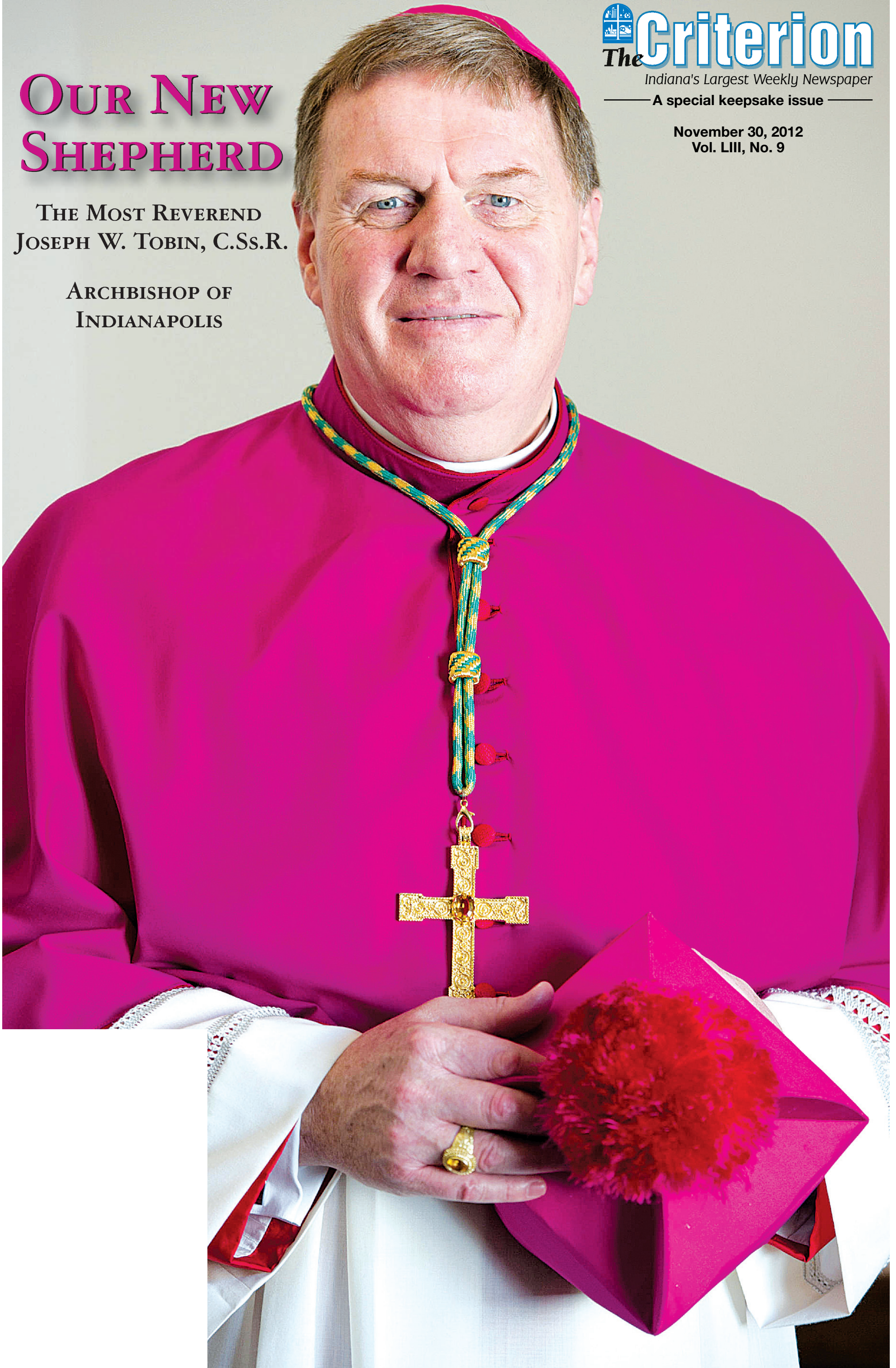


OUR NEW SHEPHERD

THE MOST REVEREND
JOSEPH W. TOBIN, C.Ss.R.

ARCHBISHOP OF
INDIANAPOLIS



Reflections and insights from our new archbishop

By John Shaughnessy

Throughout this special supplement that celebrates Archbishop Joseph W. Tobin as the new spiritual leader of the Archdiocese of Indianapolis, readers will find a series of his reflections and insights on a wide range of topics—from his views on coming to Indianapolis to the role of lay women in the Church, from his thoughts about growing up in a family of 13 children to his strong belief in Catholic education, from his reflections on the importance of a sense of humor in the spiritual life to the need to reach out to teenagers and young people in faith.

Archbishop Tobin shared these reflections and insights during interviews with Sean Gallagher and John Shaughnessy of *The Criterion*.

The words of Archbishop

Tobin offer an insightful perspective into the heart, mind and soul of the person who will lead the nearly 228,000 Catholics in central and southern Indiana.

These vignettes will appear throughout this special issue under the heading “In Conversation.”

The series of reflections begins here with Archbishop Tobin’s thoughts on “the gift of family” in his own life. †

The Tobin family poses for a photo in February 2009 at the home of Marie Tobin in Stoney Pointe, Ontario, Canada. They are, from left, in the front row, Patricia Steinhauer, Marie and John Tobin; second row, Molly Brusstar, Gerarda and Margo Tobin, Sarah Broderick and Ann Tobin Levigne; and third row, Tom and then-Redemptorist Father Joseph, Jim, Therese and Dan Tobin, and Kathy Vandelinder.

Submitted photo



Archbishop Tobin talks about ‘the gift of family’ in his own life

“As years go on, I become much more aware and more grateful for the gift of one’s family, beginning with my parents.



My mother had five cousins and three aunts who were nuns. She was the first woman in several generations to marry.

“My dad’s mother immigrated to Boston and came from a rather poor, passionate and rollicking group of shanty Irish.

“You have this wonderfully pious mother—and a father who came out of a really tough background and who was a

great football player. They found a love that not only united them, but brought the best out of each of them. And we kids were the benefit of that.

“I think the greatest gift my father gave me was an image of manhood. A man in the best sense. A chivalry toward women. A self-sacrificing love for his family. My father was strong. He liked his occasional beer and a cigar. And he never once sent me to church. He took me with him. When I was kneeling next to him, I wanted to be like him.

“My dad died when he was 54, and he left my mother with 13 children, the youngest of whom were 5 and 6. So I know

what it is a bit to be in a troubled family, a family that has to struggle against odds.

“So I hope the ministry of the Church in central and southern Indiana will have a special place in its heart for families, and not simply the nice and easygoing families, but the families who struggle—families

like my family with a single mother who, with the help of her husband in heaven, had to raise 13 of us. And when people say, ‘Mrs. Tobin, how wonderful!—13 children and they all went to college,’ her response is, ‘How wonderful!—13 children and they all practice their faith.’ ” †

A note to our readers about this special issue

This week’s edition of *The Criterion* is a special keepsake issue meant to help readers get to know Archbishop Joseph W. Tobin on a more personal level.

From family and friends to colleagues, to former parishioners and brothers in the Redemptorist order, people share their firsthand experiences with our new shepherd.

Although the majority of this Nov. 30 issue is dedicated to stories about Archbishop Tobin, you will find most of our regular weekly features on pages 50-55.

Next week’s issue of *The Criterion* will include stories and photos from Archbishop Tobin’s Dec. 3 installation Mass at SS. Peter and Paul Cathedral in Indianapolis, along with coverage of several other events leading up to that historic day.

For more information on Archbishop Tobin, log on to www.archindy.org/archbishop.

—Mike Krokos



May God Bless Our Native Son!
Archbishop Joe Tobin

In Your New Calling to Serve With Love and Wisdom as Chief Shepherd of the Archdiocese of Indianapolis



Archbishop Allen Vigneron, the bishops, clergy, religious and lay faithful of the Archdiocese of Detroit

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Archbishop's mother says faith is cornerstone of Tobin family

By Mary Ann Garber

When the phone rang, Marie Terese Tobin laid her rosary down and answered the call.

Her daily prayers were interrupted, but she was delighted to take time from her rosary to discuss her oldest son, Joseph, who had been named archbishop of Indianapolis on Oct. 18 by Pope Benedict XVI.

Amazingly, Joe was coming home after 21 years of serving God and the Church in Rome and throughout the world, Marie said, to minister in the Midwest.

After two decades of ministry abroad, she said, he will be living just a few hours south of the Tobin family home in Stoney Pointe, Ontario, Canada, instead of at the Vatican.

At 89, her prayers to God asking for more visits with Joe had been answered.

Faith amidst heartbreaking adversity

The mother of 13 children, Marie lost her beloved husband, Joseph, during the Blizzard of '77 in Detroit when he died unexpectedly of a heart attack after helping many people stranded in the historic snowstorm.

It was the worst day of her life, but she resolutely pledged to continue to raise their eight daughters and five sons with love, joy and prayers instead of sorrow.

"I had one thought when they told me that Joe had died," she said. "I thought, 'Joe is gone, but the little kids are going to have a happy life.'"

"A very holy priest at Holy Redeemer [Parish in Detroit], Father Dustin, said to me, and he was quite prophetic, 'Your children are going to be all over the world someday. One of you had to be in heaven to watch over them,'" Marie said. "I believed him. He was such a holy man. So if it had to be, it had to be, and I just knew God would provide for us because he had always provided for me."

In addition to Archbishop Tobin, several other Tobin siblings travel internationally on a regular basis as part of their job responsibilities.

"I didn't raise our children alone," Marie said. "Joe, their father, was always with me. We rattle off the creed, and we say we believe in the communion of saints. I lived it because I saw his hand in so much. My husband was the strongest person I ever knew and the best person, too. I came to know his holiness year by year as we were married. And he was a fun person. We always had fun at our house."

Now, the surprising news of her oldest son's return to the U.S. means that she can gather all of her children, their spouses and her grandchildren together more easily for family parties.

"Joe always says that a Catholic Christian is a person willing to be surprised by God," Marie said. "And I tell you, all I am doing now is saying 'thank you' to God, who spoils me rotten!"

Archbishop Tobin reflects on his initial reaction to being appointed the next archbishop of Indianapolis

"One of my favorite definitions for faith is 'an openness to be surprised by God.' I was certainly surprised to receive this assignment. But I believe that if the surprise comes from God, then I accept it in faith. And I believe that.



"I was very happy doing what I was doing. But I think that's been true in most of the places where I've been. I've always identified with those scenes at the end of the Acts of the Apostles where Paul and the people weep when they have to say goodbye to each other. Any good missionary should know that experience.

"Then the next question was to try and be open and to realize that there's going to be a steep learning curve here." †

His new assignment is wonderful news, she said, because he has been away on ministry trips all over the world for such a long time.

"But Joe really has never been away from us," Marie said. "He's been so very close to all of his family, to the children and me. But to think of him being so close by in Indianapolis is just a wonderful, wonderful surprise."

A mother's heart and son's resolve

A Catholic mother always remembers the first time she held her babies, Marie said, "and then you offer thanks again the first time you held them after baptism. Wasn't that another wonderful experience?"

Joe was a thoughtful and determined boy, she said, even in the second grade at Holy Redeemer School when he proudly took his younger sister, Molly, around to all the classrooms on her first day to introduce her to every teacher.

As an eighth-grader, Joe turned down a citywide scholarship to a Jesuit high school in Detroit, Marie said, because he wanted to study at St. Joseph Preparatory College, a Redemptorist school in Edgerton, Wis., then at the congregation's Holy Redeemer College in Waterford, Wis.

"He was very adamant about wanting to become a Redemptorist priest," she said. "My dad had two first cousins who were Redemptorists so I was very, very familiar with their life. But he was a high school boy so we knew he wasn't making the real decision for a lifetime at that time."

Yet, Joe answered God's call to the Redemptorists and the priesthood after all.

"Joe has been determined since the day he was born," Marie said, laughing. "When he would make up his mind to do something, he would do it. Fortunately, he wanted to serve the Lord. But that had nothing to do with us. It was God acting [in his life]. ... I have to give credit where credit is due."

A loving and faith-filled family

In the golden years of her life, she continues to offer a special daily prayer.

"My prayer now all day long is 'thank you, Lord,'" Marie said. "'Thank you for the 13 of them.' Each one is so important. But now that I look back, I wonder how I lived through it."

As a parent, she said, "I try not to show anything that would discourage my children from doing things."

Throughout his high school and college years as well as his theology studies, Marie said, Joe came home for holidays.

"He always stayed so close to his brothers and sisters," she said. "He was always close to them. He knew what everybody was doing in school. I would say he was a consummate big brother. He's always been so proud of his family."

Faith and football

Joe loved to play sports, especially football, Marie said. "I think that also showed me and showed his dad how determined he was to go to the Redemptorist high school. They couldn't afford [to offer] football so they played soccer. Joe was a big boy and he loved football so for him to give up playing football was something."

Her husband also loved football, she said, and earned a position as right tackle on the Boston College team which played in the Orange Bowl in 1943.

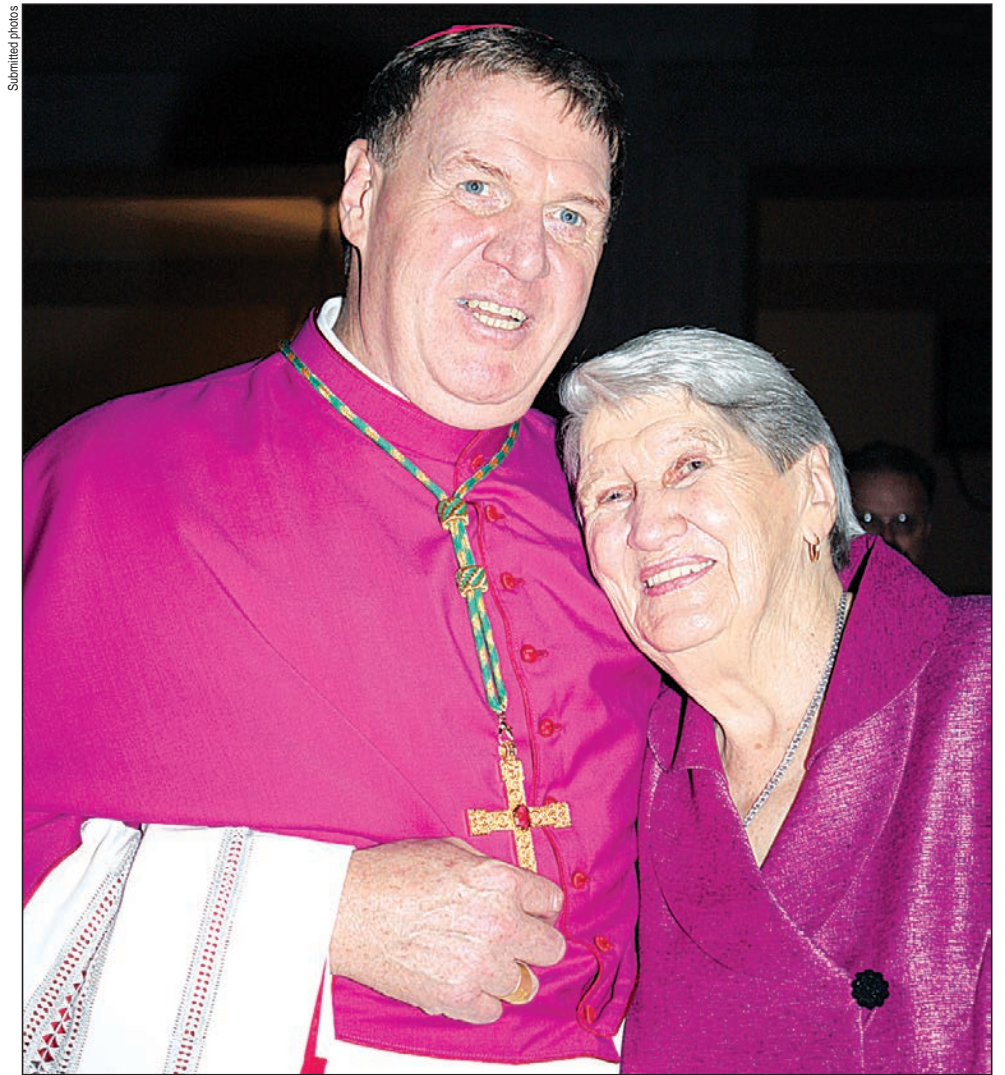
Later, he served in the Army with teammates.

And years later, his namesake son also played right tackle in grade school.

"But Joe gave up playing football to go to the Redemptorist seminary," Marie said. "He really wanted to be a Redemptorist. Joe is always willing to give up something for another goal. However, I have to brag at this point because St. Joe's Prep School was state champion in soccer for the entire state of Wisconsin while he was there. They also played a lot of hockey up there, although Joe played hockey in Detroit, too."

Joe also loved reading, she said, which pleased her as a former teacher in the Detroit public school system.

Early on, she said, "it was obvious to us that Joe was gifted by God to do a job. His



Above, Archbishop Joseph W. Tobin poses with his mother, Marie Tobin, on Oct. 9, 2010, after he was ordained an archbishop at St. Peter's Basilica at the Vatican.



Left, then-Redemptorist Brother Joseph Tobin poses on Aug. 5, 1973, with his parents, Marie and Joseph Tobin Sr., on the grounds of the order's Immaculate Conception Novitiate in Oconomowoc, Wis. On that day, Brother Joseph, now Archbishop Joseph W. Tobin, made his first profession of vows as a Redemptorist.

father and I saw his gifts. Through both of our educations, we were able to foster the gift. I know who the giver of the gifts is."

Blessings and generosity

"My children are all so wonderful," Marie said. "I think Joe's special gift of his vocation has been a blessing for our family. My kids all treasure their faith and they work hard for it. Joe was the consummate big brother, but they, in turn, all support him."

When a young Father Joe was in ministry at his home parish, she said, the Tobin siblings started a Christmas gift drive for inner city families.

"He's been gone from Holy Redeemer Parish for 23 years," Marie said, "and they have done it for 23 years amid the poverty that has hit the area. It's bigger and bigger every year. This is the way they support him. They love each other a lot, and they want to help each other."

Holy Redeemer Parish was a wonderful oasis for the Tobin family, she said. "It was marvelous. It was multicultural. It was such a wonderful, wonderful gift for our family."

Joe came home from grade school one day, she recalled, and asked for a pair of socks for a friend who had wrapped his feet in washcloths.

Like Joe, his siblings shared their food with children who didn't have anything to eat for breakfast or lunch.

"It was just the blessing of our life that all my children are still involved at Holy Redeemer," Marie said. "They saw poor people—their classmates and friends—suffer and wanted to help them. It was another wonderful blessing that I thank God for. God has blessed them."

A wonderful love story

It seems like yesterday that she met her

husband, a native of Arlington, Mass., at Holy Redeemer Parish, Marie said, which was the beginning of their wonderful love story. They were married on June 23, 1951, at Holy Redeemer Church.

"I think the most powerful thing was that I knew Joe's heart," she said. "I knew how close he was to God. I knew I was second in our marriage. The Good Lord was first."

So it really wasn't surprising to Joe and Marie that God called their oldest son to serve him and help the poor as a Redemptorist priest.

Now, Marie is looking forward to visiting Indianapolis for the first time with all of her children for her oldest son's installation Mass.

"It's wonderful to have him home," she said. "He told me, 'Mother, we were 15 hours apart. Now we're one hour away'" by air travel.

'Everything is a gift'

Throughout her life, Marie has had a devotion to Jesus, Mary, St. Joseph and St. Thérèse of Lisieux.

"My favorite saying of the Little Flower is, 'Everything is a gift,'" she said. "I know [ministering in the Archdiocese of] Indianapolis will be a gift for Joe's soul."

Each day, Marie said, she puts God first in her life, and prays the rosary to thank the Lord for her "wonderful, joyful, faith-filled" family.

"My children learned to love the poor, and Joe made his vows to serve the poor," Marie said. "I've led an ordinary life of a mother, and I just appreciate that God planted me here and wanted this gift for me. The Seven Sorrows of Mary have been so close to me. Mary didn't lie down—she wasn't prostrate—in front of the Cross. She stood there with her Son, and isn't that what we all have to do?" †

New archbishop means refurbished bishop's chair for cathedral

By Mary Ann Garber

Crossword puzzle fans will probably know the answer to this question.

What's an eight-letter word that means "bishop's chair"?

It's "*cathedra*," a Latin word that means "a bishop's official chair or throne" and describes the symbolic seat for the bishop of a diocese in—where else?—a cathedral.

A cathedral is "the principal church of a bishop's diocese, containing the episcopal throne," according to *The American Heritage Dictionary of the English Language*.

In Greek, the name of the bishop's chair is spelled "*kathedrā*."

In ancient times, a chair was a sign of a person's authority to teach others.

A cathedra is a symbol of a bishop's authority to teach others through his preaching as well as an indication of his pastoral authority in the diocese. It also represents the unity of believers in the faith that he proclaims as the shepherd of the Lord's flock.

Often designed with a high back and hopefully a soft seat cushion, this ornate chair is sometimes decorated with the bishop's personal coat of arms and occupies a place of honor near the altar.

It can only be used by the bishop or archbishop when he is the principal celebrant for eucharistic liturgies and other sacraments as well as the presider for vespers or other prayer services

at the cathedral.

When the bishop is not present for a Mass or prayer service, it remains empty and another liturgical chair is used by the celebrant.

When a bishop retires or dies, the cathedra is sometimes redone or replaced in preparation for the installation of a new bishop as the spiritual leader of the diocese.

The cathedra's transformation appropriately signifies the end of an era—the conclusion of a bishop's reign—in the history of a diocese.

After Archbishop Emeritus Daniel M. Buechlein asked Pope Benedict XVI to appoint an auxiliary bishop to help him prior to his early retirement for health reasons on Sept. 21, 2011, Bishop Christopher J. Coyne was often the principal celebrant or presider at liturgies on his behalf.

But even as the apostolic administrator of the archdiocese, Bishop Coyne did not use the archbishop's cathedra.

After more than a year when no one sat in the cathedra, it will receive a new occupant during Archbishop Tobin's Mass of Installation on Dec. 3 at SS. Peter and Paul Cathedral in Indianapolis.

A key moment in that liturgy will take place when the apostolic nuncio to the United States, Archbishop Carlo Maria Viganò, and Bishop Coyne will accompany Archbishop Tobin to the cathedra and he will sit in it for the first time.

The chair has been specially refurbished for him by Bob Hermann, the owner of

Wm. Hermann and Son woodworking company in Indianapolis.

Craftsmen at Weberding Carving Shop on State Road 46 in Batesville carved Archbishop Tobin's coat of arms in oak and painted it with bright colors for the top of the walnut chair back.

On Nov. 7, Hermann began the task of rebuilding the cathedra by removing the large, colorful, embroidered tapestry of Archbishop Buechlein's coat of arms, which will be preserved in a picture frame.

The cathedra's oak sides are carved in a square pattern to match the altar.

"I'm making a new walnut seat and walnut back [for the predominantly oak cathedra], and red cushions for the seat and back," Hermann said. "Weberding in Batesville is carving and painting the crest—the new archbishop's coat of arms—in oak for the top of the chair back, which will probably be about six and a half feet tall. ... They're very good carvers. Whenever I need carvings, I go to Weberding."

It's quite an honor to remake the historic chair for the archbishop, Hermann said, especially because he is a St. Jude parishioner and graduate of Cathedral High School when it was located across the street from the cathedral in the building that is now the Archbishop Edward T. O'Meara Catholic Center at 1400 N. Meridian St.

"This is a special project that I'm enjoying working on," Hermann said, with design help



Bob Hermann, the owner of Wm. Hermann and Son, a woodworking company in Indianapolis, takes apart Archbishop Emeritus Daniel M. Buechlein's tapestry-covered cathedra on Nov. 7 to rebuild it with Archbishop Joseph W. Tobin's coat of arms carved in wood in time for the new archbishop's installation Mass on Dec. 3 at SS. Peter and Paul Cathedral in Indianapolis.

from Father Patrick Beidelman, archdiocesan director of liturgy and vice rector of Bishop Simon Bruté College Seminary in Indianapolis.

Benedictine Brother Martin Erspamer of Saint Meinrad Archabbey in St. Meinrad, a talented liturgical artist, created the new design for the cathedra, and Hermann is working from his detailed drawings.

"I'm the fourth generation of my family to do this work," Hermann said. "My great-grandfather started the company in 1911. His first church job was making the carved pew ends for Sacred Heart of Jesus Church in Indianapolis. My grandfather built this place [at 1135 S. Pennsylvania St.] in the early 1960s. Over the years,

we've done a lot of [custom] work for churches and schools."

Not only is it an honor and privilege to rebuild the archbishop's chair, Hermann said, it also is a labor of love.

Archbishop Tobin's redesigned cathedra may not be used much during his first weeks as the spiritual leader of Catholics in central and southern Indiana, according to his official calendar, because he plans to travel to each of the archdiocese's 11 deaneries to celebrate Mass at parish churches.

For those liturgies, the new archbishop will simply sit in the presider's chair for the pastor at parish churches, and his first visits to parishes throughout the archdiocese will be historic and joyful occasions. †

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Above: The 2012 San Damiano Scholars gathered around the Franciscan Heritage Fountain.

Right: Archbishop Joseph W. Tobin with Mark Erdosy, director of church relations and the San Damiano Scholars Program.



Siblings say big brother is great role model and mentor

By Mary Ann Garber

Big brothers are supposed to be good role models, and this big brother has also been a spiritual inspiration.

Archbishop Joseph W. Tobin, the oldest of 13 children, is a great mentor and friend, four of his siblings said recently in phone interviews.

Joe has always done his best to help his parents, Joseph and Marie Tobin, as well as his eight sisters and four brothers, they said, even though he has lived away from home since he said “yes” to God’s call to religious life and the priesthood as a teenager.

His ministry as a Redemptorist priest took him to nearly 75 countries throughout the world, and he lived in Rome for 21 years while serving his congregation and, most recently, Pope Benedict XVI with a Vatican appointment.

Yet, despite the geographic distance and passage of years, Archbishop Tobin and his family remain close-knit and he visits them in the Detroit metropolitan area as often as his busy schedule permits a trip home.

About 70 members of the Tobin family will travel to Indianapolis for his installation Mass on Dec. 3 at SS. Peter and Paul Cathedral.

‘Treat people with respect’

“It will be great to have him back on this continent,” Jim Tobin said after learning that his oldest brother was named archbishop of Indianapolis on Oct. 18 by the Holy Father.

Jim, the fifth sibling, and his family are members of Our Lady Star of the Sea Parish in Grosse Pointe Shores, Mich.

“We’re a close family,” Jim said. “When Joe has been in North America for business, he has tried to navigate through home [their mother’s house at Stoney Pointe in Ontario, Canada] either on the way to or from a meeting as he has traveled back and forth over the years.”

His new ministry as the spiritual leader of Catholics in central and southern Indiana also will enable him to enjoy watching the Notre Dame “Fighting Irish” play football more often.

“With Notre Dame playing at 8 o’clock at night three times this year, he was up at 1 o’clock in the morning trying to find the game on the Internet,” Jim said. “Now he will be able to watch Notre Dame football games in real time.

“All kidding aside, having Joe in the Midwest is going to be great,” Jim said. “He’s got 28 nieces and nephews, ... and now everybody will have an opportunity to see him more often.”

As a big brother, Joe would “make sure I knew my place in the pecking order,” Jim said, “but was always there to help.”

And as a role model, Jim said, Joe taught his siblings to “treat people the way you would want to be treated, treat people with respect and treat people fairly.”

Now as an archbishop, Joe “absolutely wants to make a difference,” Jim said. “He’s not afraid to dig in [and work hard], ... and he’s a down-to-earth person.”

‘A true blessing for all of us’

Attorney Margo Tobin, the third sibling, who is a member of St. Paul Parish in Grosse Pointe Farms, Mich., with her husband, said she was thrilled to learn the news about her oldest brother’s appointment to Indianapolis.

“The overwhelming thought is that he is going to be closer to home,” she said, “and that’s a true blessing for all of us.”

From an early age, Margo said, it was apparent that Joe wanted to be a priest.

As children, she said, “we would play Mass. Joe at a very young age would be saying the Mass. ... I think [the priesthood] is something he knew that he wanted from a very youthful age. ... The connection with the Redemptorists, with the Church, with the faith went a long way back with Joe and with all of us.

“I think Joe would be the first to say that we were truly blessed with our parents,” Margo said. “My father was as wonderful and warm and faith-filled as my mom is.”

Their father’s tragic and sudden death at age 54 during the Blizzard of ‘77 dramatically changed their lives in an instant, she said, but also strengthened their family’s already close bonds of love and faith.

“It was a huge loss, but that didn’t keep us from moving forward,” Margo said. “As a matter of fact, I’m sure it’s Dad’s prayers and watchful eye that got us through many things [after his death], and has given Mom the strength that she still has today.”

Family members “were happy to see what a warm, wonderful welcome Joe had in Indianapolis” in October when they watched his press conference online, she said. “He was overwhelmed by the welcome, and is excited about the promise of [ministry in] the archdiocese.”

Margo’s prayer for her oldest brother as he begins his new ministry on Dec. 3 is “to continue to be strong in his faith and his devotion now to his new people.

“I can’t say [enough about] how proud I am of him,” she said. “I know that the people of [the Archdiocese of] Indianapolis won’t be disappointed.”

‘An amazing disciple’

“Joe’s vocation has been such a blessing for our family,” said Ann Tobin-Levigne, the sixth sibling, who is an attorney in Grosse Pointe, Mich., and member of St. Joan of Arc Parish in Grosse Pointe Woods, Mich., with her family.

“We always went to church together as a family,” Ann said. “... For our parents, it was faith and then family, and everything else came after that. Participating in each step of Joe’s calling has been just wonderful for each of us.”

Tobin family vacations always centered around where Joe was in formation for the priesthood with the Redemptorist congregation, she said. “The experiences of being with the Redemptorist family was so enhancing and enriching to the foundation that our parents instilled in us.”

As a big brother and priest, Ann said, “Joe’s advice to us has always been to ‘pray on it.’ There are so many options regardless of what the subject matter is



Archbishop Joseph W. Tobin plays a song on a piano for members of his family on Oct. 10, 2010, at a Redemptorist house in Rome during a celebration of his ordination as an archbishop, which took place the previous day. Listening to him play are, from left, his mother, Marie Tobin; sister, Ann Tobin Levigne; sister, Margo Tobin; sister, Kathy Vandelinder; and sister, Pat Steinhauer.



Marie Tobin, left, Margo Tobin and then-Redemptorist Father Joseph Tobin pose for a photo at a wedding reception at the Grosse Pointe War Memorial in Grosse Pointe, Mich., on July 23, 2010.

unless you quiet yourself and quiet your mind to listen to what the Holy Spirit has to say to you.

“He has always been very willing to be obedient to the will of God, ... and whatever direction that has taken him,” she said. “He has certainly been a role model for the rest of us ... to have an openness to the Holy Spirit and be willing to say ‘yes.’ ”

Her oldest brother is “very diplomatic,” Ann said. “He’s very nonjudgmental. ... He might say, ‘Well, if you look at it from this angle you might arrive at a different conclusion.’ ”

When the Tobin family moved to Canada in 1972, she said, their parents placed a wooden cross on the wall with pegs to hold dozens of rosaries.

“My friends would be amazed to see that cross,” Ann said. “To me, it was so natural. It was such a part of our everyday fabric because on most days, ... after dinner and before homework started, we would all go in the living room and get down on our knees and say the rosary.”

Throughout his life and ministry, Ann said, “Joe has had such a gift of peacefulness in his spirituality that he is

able to reach many lives. ... Joe is an amazing disciple.”

Both brother and godfather

“Joe is also my godfather,” John Tobin of Woodbury, Minn., said about his oldest brother.

He and his family are members of Guardian Angels Parish in Oakdale, Minn., and will travel from Minneapolis to Indianapolis to participate in Archbishop Tobin’s installation Mass.

“I am the 10th of 13 children,” John said. “Our mother and father told us, ‘You were all given unique talents, and it’s your responsibility to make the best of those talents regardless of whatever you want to do in the world.’ They were always focusing us and challenging us to be better.”

John’s earliest memories of his oldest brother were that “he was focused on the calling of the priesthood,” and away from home much of the time for his priestly formation at Redemptorist seminaries in Wisconsin and New York.

“You would learn more from Joe from his actions than words,” John said, “treating people the right way, finding common ground and working toward solutions.” †

Archbishop Tobin reflects on the importance of a sense of humor to the spiritual life

“A sense of humor is not simply an adornment. My novice master was a fabulous man. He used to

say to us that a sense of humor was an essential element of the spiritual life. The other day, we celebrated [St.] Teresa of Avila on Oct. 15. My favorite story of hers is her riding a horse between two monasteries in 16th-century Spain. The horse bucks, she goes up in the air, ends [up] on her derriere in a mud puddle, and supposedly lifts her eyes to heaven and says, ‘If this is how you treat your friends, it’s no wonder there are so few of us.’

“I believe the Lord Jesus could see the humorous side of human personality. If you look at the people he called—the disciples—he did have a sense of humor.” †

Here are five fun facts about Archbishop Joseph W. Tobin

- He is a big-time fan of the University of Notre Dame’s “Fighting Irish” football team.
- In his youth, he played keyboard in rock n’ roll bands.
- He loves to play hockey, and once took a hit to his mouth that required 40 stitches.
- At 19, he worked alongside his father as they helped build a larger home for the family.
- He is fluent at speaking five languages—English, Spanish, French, Italian and Portuguese. †



IN CONVERSATION

‘Rejoice in the Lord’ is Archbishop Tobin’s episcopal motto

By Mary Ann Garber

“Don’t worry. Be happy.” That often-used cliché—which sometimes accompanies a picture of a bright yellow “Smiley Face”—basically describes the Scriptural message of Archbishop Joseph W. Tobin’s episcopal motto.

The new Archbishop of Indianapolis chose “*Gaudete in Domino*,” which is Latin for “Rejoice in the Lord,” for his motto when he was ordained an archbishop in 2010.

It is taken from a passage in St. Paul’s Letter to the Philippians that reads, “Rejoice in the Lord always. I shall say it again: rejoice!” (Phil 4:4).

“It’s a characteristic, I think, it should be a characteristic, of Christians,” Archbishop Tobin said after the Oct. 18 press conference at SS. Peter and Paul Cathedral in Indianapolis during which he was introduced as the archdiocese’s new shepherd.

“It’s not a giddy sort of silliness,” he said, “but rather a deep confidence that God is with us.”

“Philippians was written by Paul when he was in prison,” the archbishop said. “He was writing to communities that were in real danger of extinction, and yet he says several times in [his letter] to ‘rejoice.’”

In another New Testament passage from

the Acts of the Apostles, he said, “the Apostles rejoice that they are found worthy to suffer for the name” of Jesus (Acts 5:41).

“Sometimes the Catholic Church is perceived as something grim and gray,” the archbishop said, “and I don’t think it should be because God is not grim and gray.”

During an interview with *The Criterion* on Oct. 17 in the chancery at the Archbishop O’Meara Catholic Center, Archbishop Tobin noted that he appreciates the wisdom found in St. Paul’s Letter to the Philippians.

“In one of my Breviaries, I recently found my ordination card from when I was ordained a priest in 1978,” he said. “The quote on it was from Philippians: ‘Every time I think of you, I thank God for you’ ” (Phil 1:3).

“Philippians 4:4 impressed me because it’s written by a guy who is in jail writing to people whose communities are in danger ... from internal and external forces,” Archbishop Tobin said. “And yet, look at how often he talks in that letter about being grateful and rejoicing. To me, that’s always been a part of God’s word that has spoken to me.”

Gaudete Sunday, the third Sunday of Advent, remains a special day of worship for him, he said, that he remembers looking forward to since his



A young woman studies the Bible at St. Mary of Celle Parish in Berwyn, Ill., in 2009. Archbishop Joseph W. Tobin has chosen, “*Gaudete in Domino*,” which is Latin for “Rejoice in the Lord,” for his episcopal motto. It is taken from a passage in St. Paul’s Letter to the Philippians that reads, “Rejoice in the Lord always. I shall say it again: rejoice!” (Phil 4:4).

childhood years.

“Every Advent, when I was a kid, I longed for when that [Scripture passage] would be read on the third Sunday,” Archbishop Tobin said. “‘Rejoice in the Lord always.’ Again, I say: ‘rejoice!’ God is near.”

Pope Paul VI issued an apostolic exhortation titled “On Christian Joy” in 1975, which was a jubilee year in the Church.

“Rejoice in the Lord always,” the Holy Father wrote at the start of his apostolic exhortation. “The Lord is near to all who call upon Him in truth!”

The pontiff encouraged “the People of God to correspond with joyful enthusiasm to the grace of the Jubilee, ... essentially an appeal to interior renewal and

reconciliation in Christ. It is a question of people’s salvation, of their complete happiness. In this time, when throughout the world believers are preparing to celebrate the coming of the Holy Spirit, we invite you to implore from him the gift of joy.”

On the occasion of Pentecost, Pope Paul VI wrote, “Christian joy—joy in the Holy Spirit ... is a sort of hymn to the divine joy that we would like to utter so that it may awaken an echo in the whole world, and first of all in the Church: May joy be poured out in hearts together with the love of which it is the fruit, by the Holy Spirit that has been given to us.”

(Reporter Sean Gallagher contributed to this story.) †



‘Sometimes the Catholic Church is perceived as something grim and gray, and I don’t think it should be because God is not grim and gray.’

—Archbishop Joseph W. Tobin



The Seminarians of the Archdiocese of Indianapolis would like to welcome



“I will appoint for you shepherds after my own heart, who will shepherd you wisely and prudently.” Jeremiah 3:15

Parish family says native son was instrumental in building community

By Tim Keenan
Special to *The Criterion*

DETROIT—Catholic tradition dictates that when a bishop comes to a new diocese, it becomes his home.

That will certainly be the case for Archbishop Joseph W. Tobin in central and southern Indiana, but he will always have strong roots in his native Detroit.

Born on May 3, 1952, in the Motor City, the oldest of 13 children in a good Irish-Catholic family, Archbishop Tobin was baptized five days later in the baptistery of Holy Redeemer Church on the city's southwest side.

The huge Romanesque church, reminiscent both inside and out of an Italian basilica, would play a large part in the prelate's life before and after his ordination as a Redemptorist priest.

Archbishop Tobin's Redemptorist order was responsible for the aptly named parish for more than 100 years until 1999. That influence certainly shaped him as he attended Holy Redeemer School from 1958 to 1966 before starting on his path to becoming a Redemptorist priest.

Shortly after his ordination, Father Joseph returned to Holy Redeemer Parish in 1979 to become associate pastor of his home parish, which also served as a regional Redemptorist headquarters.

From 1984 to 1990, he served as pastor of the parish whose neighborhood had become predominantly Hispanic.

Rather than ignore the changing demographics, Father Joseph initiated pastoral service to the Hispanic community.

"There was a big change at Holy Redeemer [Parish] when the Hispanic people came in," recalled Mary Kraatz, 92, a lifelong Holy Redeemer parishioner. "He was an excellent pastor for the Hispanics, integrating them into the church. And he



After celebrating Mass at his home parish, Holy Redeemer Church in Detroit, on Nov. 25, 2010, Archbishop Joseph W. Tobin stands in the church's main aisle greeting parishioners for more than a half-hour. Archbishop Tobin was baptized at the church and was its pastor for several years after being ordained a priest.

was very good in dealing with the rest of us, including some of whom weren't as accepting."

Marie Ross, 69, Holy Redeemer's former office manager, recalls those days of change very well.

"His knowing five languages made the

Hispanic people feel very welcome because he was so fluent," Ross said.

"They said he spoke Spanish better than some of the native Spanish speakers.

"He was instrumental in bringing the Spanish and English speakers together," she said. "At the time, we had Masses in the basement for Spanish speakers, and he made it comfortable for them to join in with the rest of the parish."

During a visit to the church in 2010, Archbishop Tobin told *The Michigan Catholic* of those changing times at Holy Redeemer. "We had a clear sense of mission at Holy Redeemer, and the opportunity to share that sense of mission with my fellow Redemptorists and the sisters, Servants of the Immaculate Heart of Mary."

Although he moved on to national and international positions, the archbishop said he always keeps up with news of his home parish and of Detroit, "of both its struggles and victories."

Maria Iglesias, a longtime member of Holy Redeemer Parish, told *The Michigan Catholic* during that 2010 visit, "I adored that priest. He gave the best homilies. They hit your heart, and you would wish he would never finish. He was a very humble person with a lot of humanity for the poor, and he loved the Hispanic people at Holy Redeemer."

Parishioner Maria Socorro Hernandez, through an interpreter, said, "He knew the people by their name and made us feel that we were all welcomed in the church. He helped many people in need, and was loved very much by the parish."

By all accounts, Archbishop Tobin is remembered fondly at his home church where he was baptized, educated, became aware of the order to which he ultimately professed and eventually was appointed the pastor.

Kraatz credits his family life for placing him on the path to priesthood and beyond.

"His mother was right behind me at Holy Redeemer High School, and I knew his aunts," said Kraatz. "My father and his grandfather were ushers at Holy Redeemer for years. Many times we got together at [the Tobin] house on Campbell Street and did things for Holy Redeemer. I really enjoyed it. They were a very faithful family."

Of her one-time neighbor and pastor, Kraatz said, "He's a good Irishman and has a very nice manner. He's receptive to other people and has a wonderful sense

of humor."

Asked about her lasting memory of Archbishop Tobin, Kraatz said, "His openness and his willingness to embrace change. He's going to do a good job in [the Archdiocese of] Indianapolis, and I'm glad he's going to be closer to his family."

Ross, recalling her time as the former office manager, said his personality made him a successful priest and pastor, and will serve him well as archbishop.

"He has a great personality, dynamic in fact," she said. "People love him because he is so easy to talk to. When you talk to him, he makes you feel like you are the most important person at that moment."

Ross recalled that sometimes it was difficult to find him for meetings because he was busy helping someone.

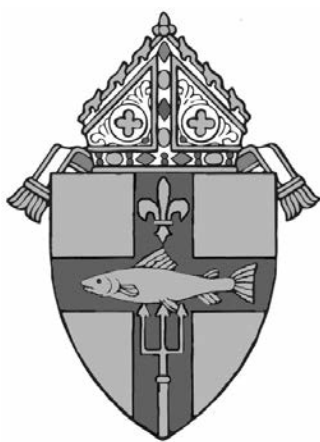
"You had an inkling that there would be great things coming down the pike for him," she said. "He has that personality that just gathers people."

Ross said she visited the archbishop in Rome not long ago and remembers "not thinking of him as an archbishop. You think of him as Father Joe."

(Tim Keenan is a freelance writer based in Farmington Hills, Mich. He is a regular contributor to The Michigan Catholic, newspaper of the Archdiocese of Detroit.) †



Archbishop Joseph W. Tobin elevates the Eucharist during a Nov. 25, 2010, Mass celebrated at his home parish, Holy Redeemer Church in Detroit.



Welcome

Archbishop Joseph W. Tobin, C.Ss.R.

Blessings and Prayers
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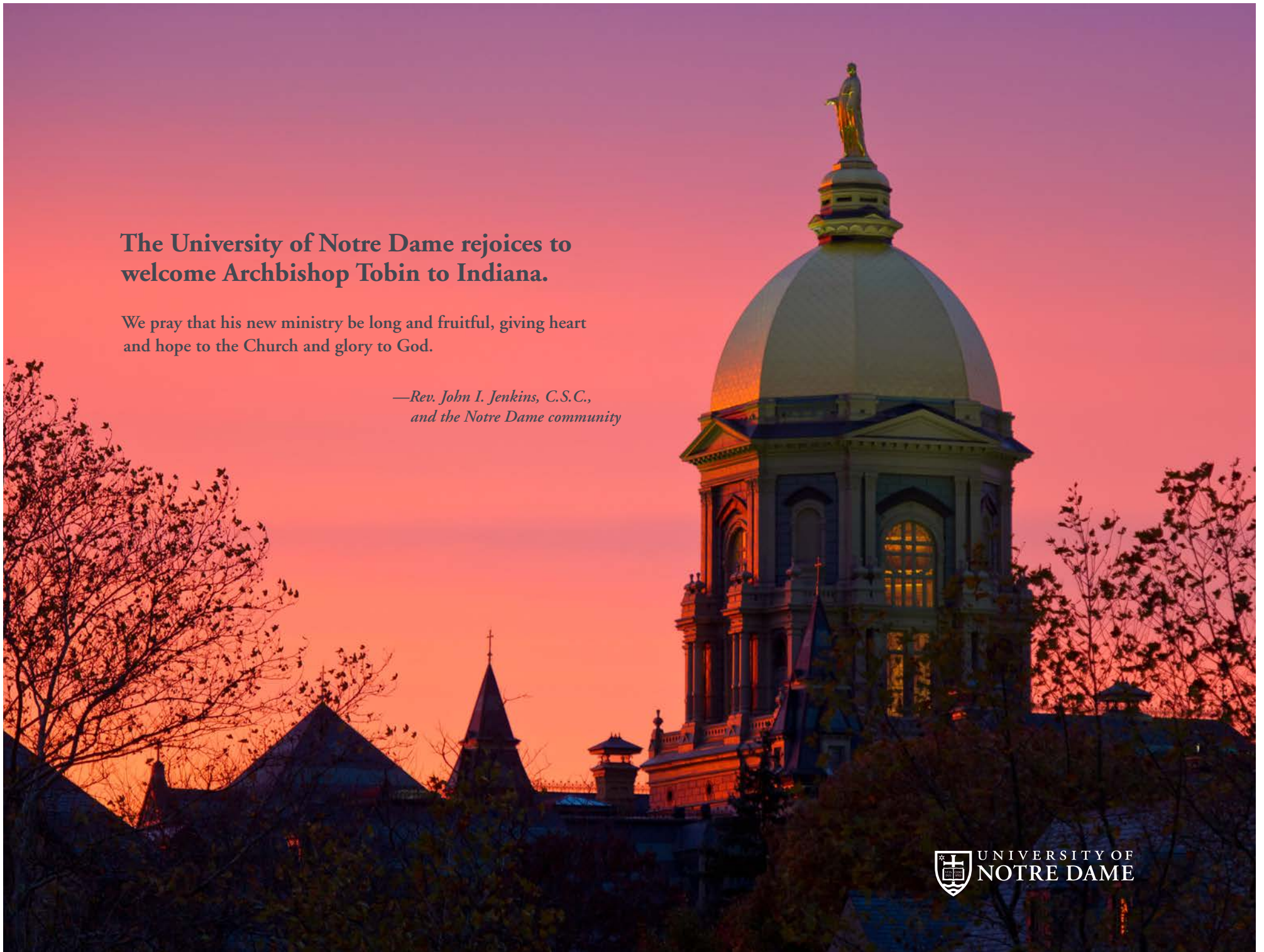


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**The University of Notre Dame rejoices to
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We pray that his new ministry be long and fruitful, giving heart
and hope to the Church and glory to God.

—Rev. John I. Jenkins, C.S.C.,
and the Notre Dame community



Ring, pectoral cross and crosier are gifts from archdiocesan clergy

By Mary Ann Garber

Whenever Archbishop Joseph W. Tobin sees the episcopal ring on his right hand, places the pectoral cross around his neck or holds his crosier, he will be reminded of the generosity of the archdiocesan priests and deacons who presented them to him as gifts for his Dec. 3 installation as the new spiritual leader of the Archdiocese of Indianapolis.

Archbishop Tobin's new pontifical insignia will be blessed during a solemn evening prayer service with archdiocesan priests, deacons and their wives, men and women religious, parish life coordinators, visiting priests and other guests on Dec. 2 at SS. Peter and Paul Cathedral in Indianapolis.

He will formally receive his episcopal ring, pectoral cross and crosier during his installation Mass the next day.

They will be "a lasting reminder of God's blessings to us in our new shepherd," Father Wilfred "Sonny" Day said, "... on this auspicious occasion."

Father Day, pastor of St. John the Baptist Parish in Starlight and dean of the New Albany Deanery, represented the clergy on the archdiocese's installation planning committee.

"In joyful anticipation of the installation of our new archbishop ... and to mark the significance and gratitude of this moment," Father Day said, members of the archdiocesan presbyterate donated \$10,000 to purchase the gold-plated pontifical insignia as well as an additional \$1,000 donation that Archbishop Tobin designated for Holy Family Shelter in Indianapolis.

The episcopal ring is decorated with crosses on the band, which holds a large

amethyst.

It is a symbol of the bishop's fidelity to, and nuptial bond with, the Church, his spouse. The ring signifies the bishop's symbolic marriage to the Church and Christ, and is usually made of gold with an amethyst gemstone. It was first used as an official part of the bishop's insignia during the early seventh century.

The large pectoral cross is adorned with four amethysts that accent its elegant design.

It is worn over the breast, or pectus, and if the bishop is wearing a black suit with his Roman collar it is usually placed in the shirt's breast pocket with the chain showing.

The ornate crosier, or bishop's staff, has an intricate Celtic filigree pattern to represent the archbishop's Irish heritage.

It is adorned with cloisonné fire enamel cabochons, which are shaped and rounded rather than faceted gemstones.

The pastoral staff is conferred on bishops and abbots during their installation as a sign of their office.

As is the custom in the Western Church, the top of the bishop's staff is curved to remind him of a shepherd's crook and his pastoral duties for the spiritual care of people entrusted to him. It is a sign of the bishop's responsibility to keep watch over his entire flock.

Crosiers that date back to as early as the fourth century have been discovered in catacombs.

By the time of the Council of Toledo in 633, the crosier is mentioned as a liturgical implement.

Along with the archbishop's new miter and vestments, the episcopal ring, pectoral cross and crosier are signs of the Order of Bishops. †

Archdiocesan clergy will welcome Archbishop Joseph W. Tobin as the new shepherd of Catholics in central and southern Indiana with the gifts of an episcopal ring, pectoral cross and crosier.



crosier



pectoral cross



episcopal ring

Archbishop Tobin discusses his planned approach to leading the archdiocese in his first year

"What I hope to do at the beginning is [to follow the advice] of two wonderful



aunts, my mother's two older sisters, who lived with us. They were both administrators in Detroit public schools.

When I was first named a pastor, they said, 'Do nothing for six months. But learn, learn.'

"Obviously, I'll do what I have to do. But what I really want to do is learn. I want to learn about the interior workings of the Catholic Center and the people here. I want to begin to learn about the clergy and

the religious.

"And, in a personal sense, I'd like, as much as possible, to develop the beginnings of a healthy life here. And a healthy life for me means, 'When each day am I going to have time to pray in silence? When will I have time to study?' I think one of the hard things is that if you get too busy, you really have nothing more to say to people because you haven't studied, you haven't thought.

"I want to be patient. I'm not going to learn 39 counties overnight or in six months.

"I have no program for the Archdiocese of Indianapolis. It would be really arrogant to think that I do. I come with the Gospel in my hand. And I hope to listen to the people and, together, hear what the Gospel says to us today." †

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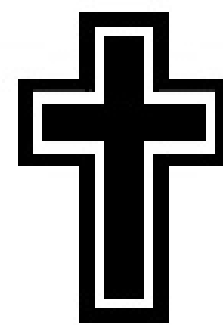


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The faithful Catholic Community of
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is proud to welcome Archbishop Joseph W. Tobin, C.Ss.R.
to the Archdiocese of Indianapolis



Photos courtesy of
Larry Mowat, parishioner



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Archbishop Tobin served the poor and mended hearts in Rome

By Sean Gallagher

During the past two years, Archbishop Joseph W. Tobin's office was in the heart of Rome and the very nerve center of the universal Church.

He was second in charge of the Vatican's Congregation of Consecrated Life and Societies of Apostolic Life, helping to guide the life and ministry of 1 million men and women religious around the world.

Nevertheless, Archbishop Tobin regularly made his way to the Primavalle neighborhood on the outskirts of the Eternal City to worship with and show the redeeming love of Christ to people on the fringes of society.

He often celebrated Sunday Mass at a chapel where members of the Sant'Egidio community, a Catholic lay movement founded in 1968, cared for elderly poor people and people with disabilities.

During the 21 years that Archbishop Tobin spent in Rome—nearly half of his adult life—he was at home within the halls of Church authority and consecrated life, rubbing shoulders with cardinals as well as men and women religious who lead worldwide orders.

But he also remained true to the spirit of the Redemptorist order that he joined in 1972 to be present with people in places where, in Archbishop Tobin's words, "the Church can't go or won't go."

During his two decades in Rome, those places included Primavalle.

It also included a friendship with John Heineman, an American ex-patriot, avant-garde musician and composer who, when Archbishop Tobin met him in 1992, was grieving the tragic death of his wife, Maura, in an accident in 1989 and holding onto longtime grudges against the Church.

"I didn't know he was a priest when I first met him," Heineman said. "I thought more along the lines that he might have been an ex-professional football linebacker. It took a while to get to know him, but ... he showed a lot of empathy and helped me to feel at ease in talking about what I was feeling."

Heineman may have felt at ease with Archbishop Tobin because his new friend was so unassuming—something he saw when they traveled to England together for a gathering with the family of Heineman's late wife.

"We've had dinner and lots of people are standing around talking and laughing," Heineman said. "Very quietly, someone starts doing the dishes—it's Father Tobin."

Archbishop Tobin's empathy and humility helped Heineman cope with his grief, and also overcome long-held grudges formed during many difficult experiences while he was educated in the



Then-Redemptorist Father Joseph Tobin washes dishes during a May 8, 2010, visit to a home in Hargrave, England. The people who lived there were the relatives of the deceased wife of John Heineman, an American friend of Archbishop Tobin who lives in Rome.

Archbishop Tobin offers his initial impressions about leading the Archdiocese of Indianapolis

"All I've heard about the Archdiocese of Indianapolis are wonderful accolades.

And I'm sure they're true. But I'm sure there are challenges as well. These statistics about the unchurched that I've been looking over are certainly

something that should keep a bishop awake at night.

"So I hope I wouldn't generalize either that things are fine and wonderful because there are such positive signs or wring my hands in despair because of this other side of so much to be done." †



1950s by members of the Christian Brothers order from Ireland.

"I hated it," Heineman said. "I developed very strong resentments toward the Brothers, the Church and the Irish. I thought I would never forgive or forget.

"Then I met Joseph William Tobin. And standing next to this man—I'm not sure when—but somehow all these resentments vanished."

While Archbishop Tobin felt enough at home in the world of John Heineman to help his friend cope with shadows in his life, he still was very much involved with religious life in the Church—the reason he came to Rome in the first place.

For the last two years,

Archbishop Tobin served as the secretary—second in authority—in the Vatican's Congregation for Consecrated Life and Societies of Apostolic Life.

He worked closely in the congregation with another person who came to Rome from far away—Brazilian Cardinal João Braz de Aviz, the congregation's prefect.

"Archbishop Tobin brought to this congregation a wealth of experience and knowledge of contemporary consecrated life, which he generously shared with all and thus will be truly missed," Cardinal de Aviz said in a statement. "The faithful of Indianapolis have truly

See ROME, page 13

WELCOME!

The 2,000 volunteers of the Indianapolis Council of the Society of St. Vincent de Paul extend a warm welcome to Archbishop Joseph Tobin.



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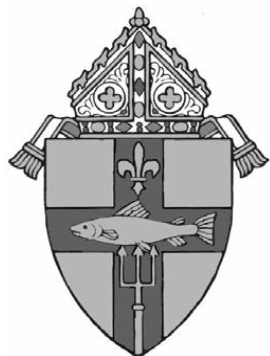
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'I developed very strong resentments toward the Brothers, the Church and the Irish. I thought I would never forgive or forget. Then I met Joseph William Tobin. And standing next to this man—I'm not sure when—but somehow all these resentments vanished.'

— John Heineman

ROME

continued from page 11

received a great gift in their new archbishop, a servant of the Church who truly has a shepherd's heart."

Sister Mary Maher, superior general of the School Sisters of Notre Dame, regularly dealt with Archbishop Tobin in his ministry at the Vatican and came to appreciate the same attentiveness in him that Heineman so valued.

"I admire Archbishop Tobin and believe that the people of [the Archdiocese of] Indianapolis are indeed extremely fortunate to have him as their pastor," said Sister Mary, an American religious sister ministering in Rome. "He is a good listener and a strong

leader who is not afraid to witness clearly—in word and deed—his fidelity to the Gospel, to the mission of Christ among the people of today, especially those who are poor or marginalized."

Sister Mary met with Archbishop Tobin in the Vatican. But he often went to the outskirts of the Eternal City to show Christ's redeeming love to the poor.

Paola Carcaterra saw this as a leader of the Sant'Egidio Community.

He spent time with the people who came to Sunday Mass and regularly attended other major Sant'Egidio events, such as its annual commemoration of the deportation of Roman Jews during World War II and an honoring of contemporary martyrs during Holy Week.

"I was a little embarrassed at the beginning that a bishop would choose [to minister in] our community, especially one in a neighborhood on the outskirts of the city," Carcaterra said. "But from my very first encounter with him, I saw that my fears were baseless. From the very beginning, Archbishop Tobin bent over backward to put us at ease, creating around himself an atmosphere of familiarity and kindness, which the elderly and disabled returned amply."

Just as in his relationship with others in Rome in very different contexts, Archbishop Tobin sought to make personal connections in his ministry to



Archbishop Joseph W. Tobin enjoys a Thanksgiving meal with friends in Rome on Nov. 24, 2011. Sharing the meal with Archbishop Tobin are, from left, Redemptorist Father Joseph Dorsey, Stephen Dowd and Rachel Oriente.

the poor and disabled.

"Father Joseph contributed greatly to creating this sense of family of which he himself is a part," Carcaterra said. "This struck me profoundly. For him, friendship and faith cannot be anonymous."

"Friendship is always personal just as were his concerns for his friends at Primavalle whenever someone fell ill or was in difficulty," she said. "He taught me a beautiful lesson, one which the poor, who have a special intuition, understood right away and who reciprocated his affection with theirs."

The poor of Primavalle share that affection for Archbishop Tobin with Carcaterra, Heineman, Cardinal de Aviz and Sister Mary. Each person in his or her own way is sad to see their friend leave

Rome for his new home in central and southern Indiana.

"I cannot deny that my first reaction [to learning of his appointment] was one of sadness," Carcaterra said. "But then I thought I had to put aside my selfish thoughts, and accept the fact that he is needed elsewhere and that a bishop like him can do many good things in his archdiocese and in the United States in general."

"I will feel that something essential is missing from my life when Joe leaves Rome," Heineman said. "But [the Archdiocese of] Indianapolis is very fortunate to have him as their new archbishop. I'm sure he'll be able to bring new life and energy to everyone he meets." †



Paola Carcaterra

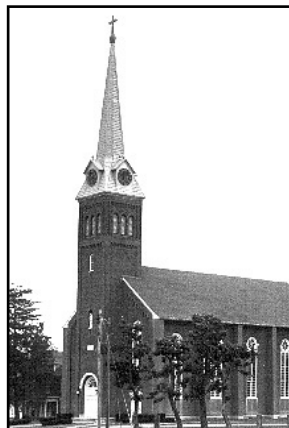


Cardinal João Braz de Aviz

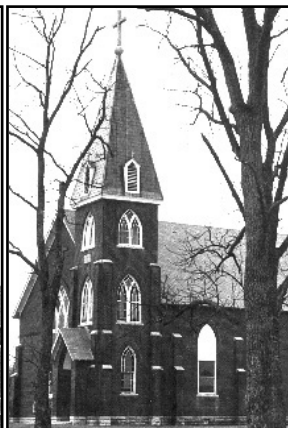


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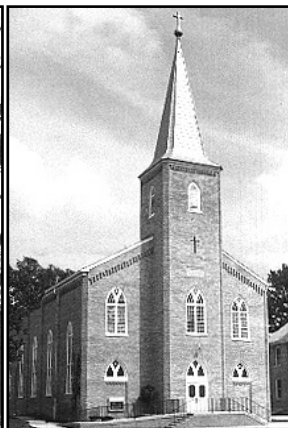
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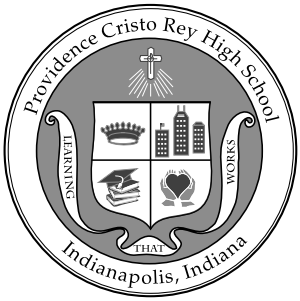
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Seminarians in Rome enjoy meeting new archbishop

By Sean Gallagher

Some of Archbishop Joseph W. Tobin's newest friendships were formed less than two weeks after Pope Benedict XVI announced that he would be the sixth archbishop of Indianapolis.

After visiting Indianapolis for an introductory press conference and other events around the archdiocese, Archbishop Tobin returned to Rome. While there, he had lunch with four archdiocesan seminarians who are receiving their priestly formation at the Pontifical North American College.

"I was very impressed by his humbleness and his ability to relate to everyone," said transitional Deacon Martin Rodriguez. "He was eager to know about our backgrounds as well, and it almost felt like it was him that was happy to finally meet us. Of course, we were very happy to meet him too, but he

treated us like we were the rock stars."

Transitional Deacon Douglas Marcotte also appreciated the personable way that Archbishop Tobin was open not only to him and his fellow archdiocesan seminarians, but also to others at the college.

"He has a great way with people," said Deacon Marcotte, a member of St. Michael Parish in Greenfield. "He met several people during his time at the college for lunch, and what I noticed the most was the way in which he took the time to really listen to everyone."

Seminarian Matthew Tucci, in his first year at the North American College, simply appreciated that Archbishop Tobin made it a point to come and visit him and his brother seminarians.

"It was a blessing for Archbishop Tobin to take time out of his busy schedule to visit us at the North American College," said Tucci, a member of Holy Family Parish in New Albany. "I really appreciate the great respect he has for both the presbyterate and laity of the archdiocese as well as the interest he has in central and southern Indiana in general."

"He has a tremendous amount of trust in the people of the archdiocese, and that trust gives me great hope for the future."

Deacon Rodriguez, a member of St. Mary Parish in Indianapolis who was born in Mexico, was impressed with Archbishop Tobin's linguistic skills and openness to other cultures.

"He knows Spanish really well," Deacon Rodriguez said. "He even has a Mexican accent and ... knows the culture pretty well. He said he feels at home when he is working with Latinos."

"He even likes spicy food. I offered [him] some of my hot sauce, and [he] told me it was tasty."

Deacon Rodriguez is looking forward to



Archbishop Joseph W. Tobin, center, poses on Oct. 31 at the Pontifical North American College in Rome with archdiocesan seminarians who receive their priestly formation there. They are, from left, seminarian Matthew Tucci, a member of Holy Family Parish in New Albany; transitional Deacon Douglas Marcotte, a member of St. Michael Parish in Greenfield; transitional Deacon Martin Rodriguez, a member of St. Mary Parish in Indianapolis; and seminarian Anthony Hollowell, a member of Nativity of Our Lord Jesus Christ Parish in Indianapolis.

the day next May when Archbishop Tobin will ordain him to the priesthood with Deacon Marcotte and transitional Deacon John Kamwendo, who is in formation at Saint Meinrad Seminary and School of Theology in St. Meinrad.

"I actually felt like I got a new father," Deacon Rodriguez said. "Since the moment he was officially announced in Indianapolis, but especially when he spoke Spanish off the cuff [at the Oct. 18 press conference], I looked forward to meeting him. Now that I know he will [ordain me to the priesthood], I am very much looking forward to serving under his leadership."

Deacon Marcotte similarly feels confident about the future of the Church in central and southern Indiana.

"I couldn't be more pleased with who the Holy Father chose for us," he said. "Everyone that I have talked to here in Rome that knows Archbishop Tobin has said that we couldn't have gotten a better man."

"Archbishop [Emeritus] Daniel [M. Buechlein] is certainly a tough act to follow," Deacon Marcotte said, "but I believe there are many great years ahead for the archdiocese with Archbishop Tobin at the helm." †

Archbishop Tobin discusses leading an archdiocese that is increasingly becoming more multicultural

"I think that the ethnic diversity of the archdiocese can be a source of strength.



"I presume I'm coming to a Church with multiple gifts and a wide variety of vocations that are called to live together

in a Church communion. If we want a one-size fits-all, vanilla Church, we can't possibly have a Church with communion. Because communion needs a variety." †



The Redemptorists - Denver Province extends a **Heartfelt Congratulations** to our brother Redemptorist, Archbishop Joseph W. Tobin, C.Ss.R. on your installation as Archbishop of Indianapolis

Welcome home! The prayers of all the Redemptorists of the Denver Province are with you as you begin your pastoral service to the faithful of Indianapolis.

Very Reverend Harry Grile, C.Ss.R. - Provincial

Joe - Gracias, obrigado, merci! Thank you for humbly accepting your new mission as shepherd, leader and brother of the People of God of the Archdiocese of Indianapolis. With St. Paul I say: "I thank my God each time I think of you, and when I pray for you, I pray with joy".

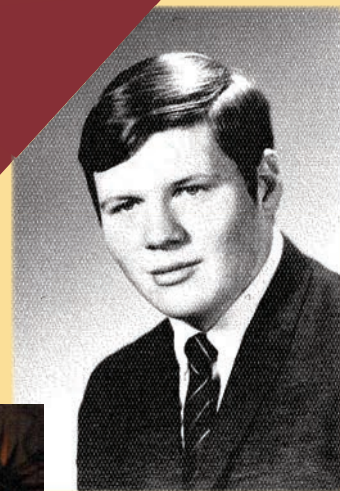
Fr. Tony Judge, C.Ss.R. - St. Joseph Class of '70

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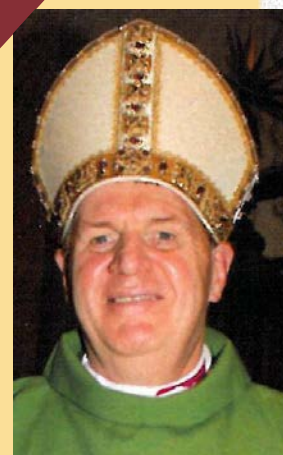


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Then



And Now



Above:
Joseph Tobin
St. Joseph College
Edgerton, WI
Class of '70

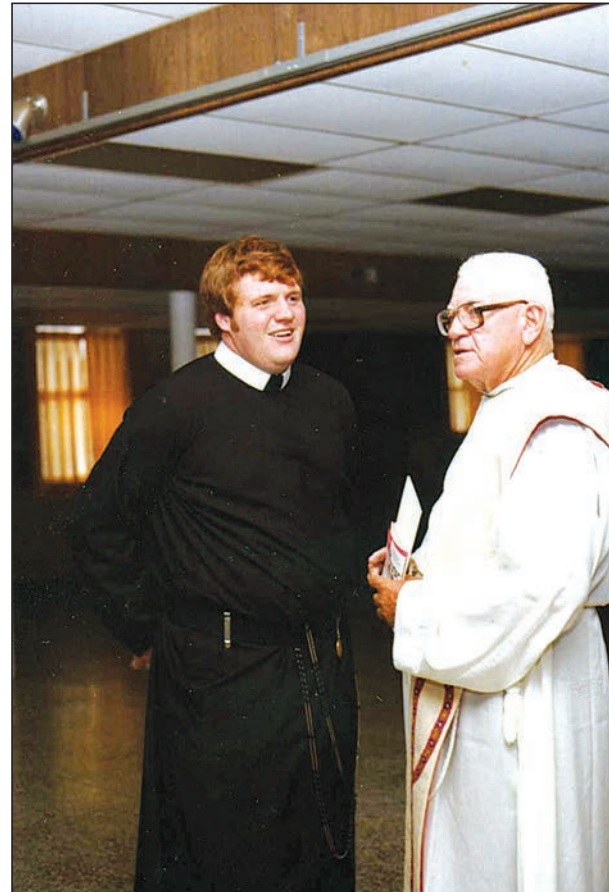
The gift of faith, the gift of family



Pope Benedict XVI greets then-Redemptorist Father Joseph Tobin during a Feb. 2, 2008, liturgy at St. Peter's Basilica at the Vatican to mark the World Day for Consecrated Life. At the time, then-Father Joseph was superior general of the Congregation of the Most Holy Redeemer, also known as the Redemptorists.



This Tobin family photo was taken in 1979. Posing in it are, from left in the front row, Marie, Sarah and Dan; second row, Ann, Molly and Gerarda; third row, Margo, Therese, Patricia and Kathy; and fourth row, Father Joseph, Jim, John and Tom.



Then-Redemptorist Father Joseph Tobin, left, talks with his longtime pastor, Redemptorist Father Joseph Flanagan, on June 4, 1978, at Annunciation Parish in Stoney Pointe, Ontario, Canada. Newly ordained at the time, Father Tobin celebrated a Mass of Thanksgiving there that day. Father Flanagan was pastor of Holy Redeemer Parish in Detroit from 1950 to 1961.



Cardinal Tarcisio Bertone, Vatican secretary of state, ritually lays hands on the head of then-Redemptorist Father Joseph Tobin during an Oct. 9, 2010, Mass in which Father Tobin was ordained an archbishop at St. Peter's Basilica at the Vatican. He was ordained an archbishop after being appointed to serve as the secretary, the second in charge, of the Vatican's Congregation for Consecrated Life and Societies of Apostolic Life.



Archbishop Joseph W. Tobin gives a blessing after being ordained an archbishop during an Oct. 9, 2010, Mass at St. Peter's Basilica. At left is Archbishop Giorgio Lingua, apostolic nuncio to Jordan and Iraq, who was ordained an archbishop during the same liturgy.



Archbishop Joseph W. Tobin poses with two children in Rome after being ordained an archbishop on Oct. 9, 2010, at St. Peter's Basilica.



Marie and Joseph Tobin Sr. help their son, Joseph, blow out candles on a birthday cake on May 3, 1954, little Joseph's second birthday.



Fisherman Joseph Tobin, about 7 years old, displays his catch for the day of fresh perch at the family cottage, now Marie Tobin's home, at Lake St. Clair in Stoney Pointe, Ontario, Canada.



Above, on All Saints Day in about 1961, Joseph Tobin wears a costume to portray St. Joseph, his patron saint, and poses for a photo with his sister, Molly, center, dressed as the Blessed Virgin Mary, and his sister, Margo, right, wearing a nun's habit as St. Margaret Mary Alacoque, on the porch of their home in Detroit. They were dressed for a program at Holy Redeemer School in Detroit.

Left, Joseph Tobin strikes a studious pose in this photo taken during his third-grade year at Holy Redeemer School in Detroit.



Left, Archbishop Joseph W. Tobin's maternal grandfather, James Kerwin, pushes his young grandson in a wheelbarrow on a family farm in Canada in the early 1950s.

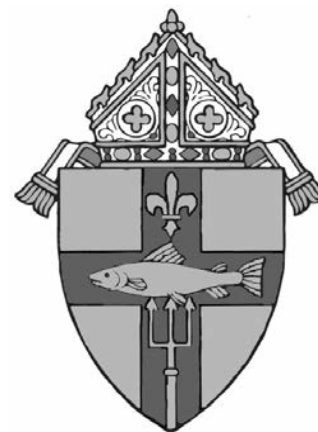
Right, Joseph Tobin, center, with his parents, Marie and Joseph Tobin Sr., pose for a photo at St. Joseph Preparatory College, a Redemptorist high school, in Edgerton, Wis., in 1969.



*The Parishes and schools of the
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to Archbishop-Elect Joseph Tobin
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- St. Mary Parish, Mitchell
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Archbishop Tobin reflects on his coat of arms and its meaning

By Mary Ann Garber

Finding humor in daily life situations comes easily for Archbishop Joseph W. Tobin, the new shepherd of the Church in central and southern Indiana.

During an Oct. 18 interview with *The Criterion* after the press conference announcing his appointment, Archbishop Tobin discussed his coat of arms and the meanings of some of the heraldic symbols displayed on it next to the other half of the shield, which is the archdiocese's coat of arms.

"On one side, there are three oak leaves, which is a rather pretentious

symbol of the Tobins," he said. "The Irish are as poor as church mice, but [many families] have their own coat of arms."

Also depicted on his coat of arms is a gilded lily.

"The lily should not be seen as a symbol for the New Orleans Saints," Archbishop Tobin said, smiling. "In heraldry, the gilded lily is a symbol for St. Joseph," his patron saint.

A processional cross with five red gemstones above the shield represents the five wounds of Christ, and another cross on a green hill with a spear and sponge represent the Crucifixion on Calvary. †



Definitions explain the parts of a bishop's coat of arms

- Impalement**—The joining of two coats of arms side by side.
- Dexter**—The right-hand side of the shield, which is on the viewer's left.
- Sinister**—While sinister in heraldry means "left-handed," on a coat of arms this is the right hand of the viewer. The right hand of the shield is the left hand of the viewer.
- Azure in chief**—Azure is a name

- for one shade of the color blue. The word comes from the Old French and Middle English languages.
- Chief**—The top of the shield.
- Base**—The bottom of the shield.
- Sinister base quarter**—The left-hand bottom quarter of the shield.
- Dexter base quarter**—The right-hand bottom quarter of the shield.
- Charges**—Figures on a colored field.
- External embellishments**—A type of ornamentation surrounding the shield, such as tassels. †

Description of the coat of arms of Archbishop Joseph W. Tobin, C.Ss.R.

In the Roman Catholic Church's heraldic tradition, the coat of arms of a metropolitan archbishop is normally composed of:

- a shield with its charges or symbols coming from family, geographic, religious and historical meanings, and/or referred to the name of the archbishop;
- a golden processional cross with two traversal bars to represent the rank of the archbishop "impaled" vertically behind the shield;
- a green hat, called a "galero," with 20 attached tassels—10 tassels on each side;
- a pallium with small black crosses;
- a scroll with the bishop's episcopal motto written in black below everything.

Archbishop Tobin's coat of arms also features a gothic shape shield and processional cross with five red gemstones symbolic of the five wounds of Christ.

Episcopal motto—"Gaudete in Domino," which means "Rejoice in the Lord," from St. Paul's Letter to the Philippians, Chapter 4, verse 4, "Rejoice in the Lord always. I shall say it again: rejoice!"

Interpretation—In the right side of the shield—the observer's left, being that in the heraldic shield one needs to

consider the right and the left from the perspective of the soldier who, in ancient times, held his own shield—we find represented the coat of arms of the Archdiocese of Indianapolis.

It consists of a blue (azure) cross on a gold field. Here the *fleur de lis* symbolizes the faith brought to this area by French missionaries.

The fish and trident recall the Native Americans of this region, who spoke Algonquin, which means "at the place of spearing fish."

The gold is considered the most noble metal in heraldry, and is the symbol of the first virtue, the faith. It is by the faith that we can comprehend the message of salvation of our Lord.

The silver (argent) is the symbol of the transparency then of the justice and truth, fundamental dowries on which the bishop articulates his pastoral service.

The cross between the perch with the sponge, spear and mount represent the Crucifixion on Calvary, and the green (vert) color recalls the hope and virtue which hold us in the pilgrimage toward salvation.

These figures come from the coat of arms of the Congregation of the Most Holy Redeemer (Redemptorists), which Archbishop Tobin joined in the early 1970s.

The three oak leaves come from the crest of the Tobin family; beside this, the oak in heraldry is the symbol of

strength, the strength which is necessary to follow the word of God to reach, at the end of our pilgrimage on Earth, the salvation of our souls. The leaves of oak stand on a blue (azure) field; this color symbolizes the separation from the worldly values and the ascent of the soul toward God, therefore the run of the celestial virtues which raise themselves from the things of the Earth toward the sky.

The *fleur de lis* is a classical symbol of the iconography of St. Joseph, the baptismal name of the archbishop, on a red (gules) field: this color symbolizes the love and the blood, the Love of the Father who sent the Son to shed His blood for us.

A sign of rank—A bishop's coat of arms is distinguished by a sign of his rank. That sign, placed over the shield, is a particular version of an ecclesiastical hat that was worn in processions as late as 1870.

The hat is low-crowned, flat and has a wide brim. On a bishop's coat of arms, the hat is green, and hanging from it are 20 green tassels, 10 on each side.

There is also a processional cross above the shield. The cross on a bishop's coat of arms has one bar, and an archbishop's cross has two bars.

The design of the shield itself differs from bishop to bishop. †

Welcome

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We stand poised, under your leadership, to explore and open the frontier of the "new evangelization" among those once our own but now distanced or alienated from the Church.

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The Staff and Seminarians of
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Archbishop Tobin was a 'kitchen priest' with fellow Redemptorists

By Sean Gallagher

In the early 1970s, Redemptorist Father Gary Ziuraitis and Archbishop Joseph W. Tobin were some of the lowliest members of their worldwide religious order.

They were students at Holy Redeemer College in Waterford, Wis., discerning possible calls to the religious life and priesthood.

One semester, they were assigned to take the college's trash each week to a local landfill.

"This gritty task led to some very interesting adventures through the Wisconsin countryside," Father Gary said,

"with Archbishop Tobin at the wheel of our seminary truck and me riding shotgun."

Fast forward about 40 years and Archbishop Tobin and Father Gary find themselves again sharing adventures behind the wheel.

This time, though, it's not in Wisconsin, but in the heart of Rome.

Archbishop Tobin had risen to be the superior general of the approximately 5,300 Redemptorists around the world. And he had called Father Gary to Rome to minister as the order's communications director.

"Archbishop Tobin and I have had the occasion to re-enact our seminary trash truck run in the very crazy traffic of Rome," Father Gary said.

At the same time, although both Redemptorists had risen to high places in their order, they never lost their humility—something that Father Gary said is at the heart of the Redemptorists' spirit.

"Although it is a special gift to work in Rome and to have participated in the universality of the Church that Rome exudes," he said, "we are at our basic selves Midwesterners and kitchen priests."

"Kitchen priests" is a term that Redemptorists often use to describe themselves. Instead of just wanting to visit people in the nice rooms in their homes, they mix with them in their kitchens, often literally getting their hands dirty. But it can also more indirectly suggest their willingness to be present with people in the troubled and often messy parts of their lives.

Archbishop Tobin took the literal part of that term to heart early on in his days among the Redemptorists while attending St. Joseph Preparatory School, operated by the order in Edgerton, Wis.

There, according to Redemptorist



Then-Redemptorist Father Joseph Tobin, right, has fun in Rome with fellow members of his order on Nov. 9, 2007, the 277th anniversary of the founding of the Redemptorists. The other Redemptorists are, from left, Father Vimal Tirimanna, a native of Sri Lanka; Father Felix Catala, a native of Puerto Rico; and Father Gary Ziuraitis, an American.

Father Tony Judge, Archbishop Tobin sought to hone his quickly growing Spanish skills and show his appreciation for the work that Passionist sisters from Mexico were doing in the school's kitchen by spending time with them there conversing in their native language.

"He was one of some students who could actually carry on a conversation with them," said Father Tony, a novitiate classmate of Archbishop Tobin. "We could say, 'Hi. How are you?' or 'I need bread' or 'I need milk.' But it was obvious that he learned quickly."

Archbishop Tobin's natural linguistic skills and his openness to different cultures may have been sprouting in his high school and college days in Wisconsin in the 1970s.

But from the perspective of Redemptorist Father Kingsley Onyekuru,

these qualities were in full bloom when Archbishop Tobin served as the Redemptorists' general consultor and then superior general from 1991 to 2009.

Father Kingsley is from Nigeria, a country where the Redemptorists were established only in 1987. He joined the order in 1991 and met Archbishop Tobin that same year.

Archbishop Tobin helped the fledgling community there place itself fully within the multicultural and multilingual context of the West African nation.

Father Kingsley said that Archbishop Tobin drew on his experience of working with Redemptorists in India, a country of many cultures and languages, to help him and his confreres in Nigeria.

"It's a challenge when you're [in a] multilingual [country]," Father Kingsley

See KITCHEN, page 23

Archbishop Tobin talks about his fluency in five languages—English, Spanish, French, Italian and Portuguese—and his love of music

"Part of it was growing up in a multicultural neighborhood. I remember being a little envious of the kids that went home and spoke a different language or they ate different foods. My grandmother spoke

English well, coming from Ireland, but she prayed in Irish. She wasn't sure God understood English.

"I like music, too. If you like music, you're almost a sucker for liking languages because you learn to distinguish different sounds. I was trained in more classical music, but I also played in really shifty rock n' roll bands. I played the keyboards. We used to play in some real dives." †



A warm welcome to Archbishop Joseph Tobin!



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Joseph W. Tobin, C.Ss.R.



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Theodore Guerin*
8th U.S. saint

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Breaking boundaries, creating hope.

KITCHEN

continued from page 21

said. "It's the same challenge that the Redemptorists in India have faced. He encouraged us to go through those boundaries, and over those challenges and overcome them. He has a wealth of experience."

But when Archbishop Tobin came to Nigeria, it wasn't just in the role of an expert. He wanted to show himself as a true brother to some of the newest members of his worldwide order.

Father Kingsley saw that firsthand when, as a young Redemptorist college student, he had to pick up Archbishop Tobin at an airport in Nigeria.

"I was just a student and this was the superior general coming," Father Kingsley said. "This was a big man coming from Rome. ... But you couldn't tell that he was the superior general. He sat with us and played with us."

"... He's a very gentle giant and down-to-earth. He's a gentle giant. A giant in so many ways—in experience and in his size. But he's also very gentle."

Redemptorist Father Donald Miniscalco saw those same qualities in Archbishop Tobin when he was his professor at the former Mount St. Alphonsus Seminary in Esopus, N.Y., in the mid-1970s.

As a professor, Father Donald was pleased to see that Archbishop Tobin was embracing an important message that he was trying to impart to his students—that openness to various cultures is critical to proclaiming the Gospel.

"That's very important for missionary people because they're going to go to different places even within our own country," Father Donald said. "They've got to be able to ask themselves, 'How are these people understanding the Gospel? How can I get it across to them? How can I help them in the way that they relate to the Gospel?'"

But the first time that Father Donald met him, though, the professor didn't expect Archbishop Tobin to be the quick-witted student that he proved himself to be. Father Donald first saw him working on a car in a garage at the seminary.

"Joe Tobin combines a lot of facets," Father Donald said. "He was a very good automobile mechanic. He was also very quick to grasp something—exceedingly quick—and had very insightful questions."

Father Gary, who has known Archbishop Tobin for more than 40 years, also recognized his friend's

intellectual and leadership skills, and so wasn't surprised when he was chosen for leadership positions, first by his brother Redemptorists and later by Pope Benedict XVI.

"It was clear from his earliest days in the seminary that he had the raw talent—intellectual, spiritual and emotional—to be a leader," Father Gary said. "And through the years, he just kept honing those gifts in various roles of service to people and to his Redemptorist congregation."

Father Tony, though, said that Archbishop Tobin's leadership is expressed as much through his personal example of love for ministry as it is through his intellectual and administrative gifts.

"He just knew that ... we are called in our charism to preach the word, especially to the abandoned and the poor who need us," said Father Tony, who helped preach a parish mission in 2011 at St. Lawrence Parish in Indianapolis. "That dedication of his and that enthusiasm of his has always impressed me and has helped me, too. And it continues."

Redemptorist Father Michael Brehl, a native of Canada, is the current superior general of his order. He has known Archbishop Tobin for about 25 years. He said that he and all Redemptorists are proud that their former confrere has been chosen to be the sixth archbishop of Indianapolis.

"We Redemptorists have been very proud of Archbishop Tobin for many years," Father Michael said. "I think that this appointment is a significant one. This is a sign of the trust that the Holy Father has in him."

Father Michael also pointed out that Archbishop Tobin is following in the footsteps of two holy Redemptorists who ministered in the United States in the 19th century—St. John Neumann, who served as bishop of Philadelphia from 1854 until his death in 1860, and Blessed Francis Xavier Seelos.

"Archbishop Tobin has a great love and devotion for both of these men, our Redemptorist brothers," Father Michael said. "I am sure that their zeal has rubbed off on him."

"Like them, he speaks a variety of languages so that he can more effectively minister to immigrants of diverse countries and cultures. Like them both, he has already exercised leadership in both administrative and pastoral positions."

"Like them, he has a deep love for Jesus our Redeemer. And he is a man of prayer. In his ministry, I expect that you will find Archbishop Tobin—like these two great Redemptorist saints—reaching out to welcome all to the Church of the Archdiocese of Indianapolis, and serving their needs with generosity and compassion." †



Members of the XXIVth General Chapter of the Redemptorists pose on Nov. 14, 2009, on the steps of the Redemptorist Church in Rome with outgoing and incoming Superiors General Joseph Tobin and Michael Brehl after a concelebrated Mass of Thanksgiving near the conclusion of the General Chapter. A General Chapter is the elected, worldwide body of governance for the Redemptorists that meets every six years.



Then-Redemptorist Father Joseph Tobin, left, poses on Nov. 4, 2009, in Rome with, from left, Redemptorist Father Michael Brehl, who had just been elected superior general of the order, and Redemptorist Father Juan Lasso de la Vega y Miranda. Father Joseph served as superior general from 1997 to 2009 and succeeded Father Juan.

The Sisters of St. Benedict Of Our Lady of Grace Monastery



Welcome
Archbishop Joseph Tobin

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Benedictine Hospitality!

"So that in all things God may
be glorified."
Rule of St. Benedict



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ARCHBISHOP TOBIN!

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Felicita y da la Bienvenida al

Arzobispo Joseph Tobin, C. Ss. R.

San Antonio	Parroquia de San Ambrosio Seymour	Parroquia de San Andrés Richmond
Parroquia de San Bartolomé Columbus	Parroquia del Espíritu Santo	Parroquia de San Felipe Neri
Parroquia de San Gabriel	Parroquia de San José Shelbyville	Parroquia de San José, Corydon
Parroquia de San Lorenzo	Parroquia de Santa María	Parroquia de Santa María, New Albany
Parroquia de San Miguel, Charlestown	Parroquia de Santa Monica	Parroquia S. Maria Margarita Terre Haute
Centro Católico San Pablo, Bloomington	Parroquia de N. S. Greenwood	Parroquia de San Patricio

Nos unimos todos para ofrecerle nuestras oraciones, felicitarlo y darle la bienvenida a este Nuevo ministerio en la Arquidiócesis de Indianapolis

The Office of Multicultural Ministry
La Oficina de Ministerio Multicultural

Fr. Kennett Taylor, Br. Moises Gutierrez, ofm,
Sr. Jannette Pruitt and Gloria Guillen

Congratulates & Welcomes
Felicita y da la Bienvenida a

Archbishop Joseph Tobin, C. Ss. R.

We are looking forward to your guidance to continue celebrating the presence of our brothers and sisters from different cultures as a gift to the Church.

Esperamos con gusto su orientación para seguir celebrando la presencia de nuestros hermanos y hermanas de diferentes culturas como un regalo para la Iglesia.

Congratulations

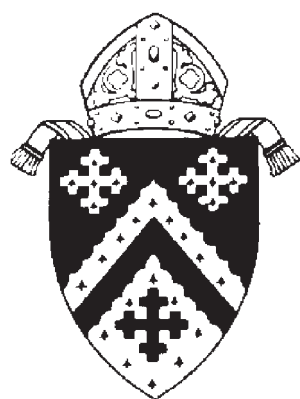
to

Archbishop Joseph W. Tobin, C.SS.R.

on the occasion of your installation as
the Archbishop of the
Archdiocese of Indianapolis

Blessings and best wishes to you
from

The Most Reverend Richard G. Lennon
and all the Catholic faithful
of the Diocese of Cleveland



**Congratulations and
Prayerful Best Wishes**

**Archbishop
Joseph W. Tobin**

on the Occasion
of Your Installation as
Archbishop of Indianapolis



**Bishop George V. Murry, S.J.
and the Church of Youngstown**

The Redemptorists were founded in 1732 by St. Alphonsus Liguori

Criterion staff report

Before Archbishop Joseph W. Tobin was ordained a bishop in 2010, he had spent 38 years as a member of the Congregation of the Most Holy Redeemer, more commonly known as the Redemptorists.

This religious order was founded in 1732 in Naples, Italy, by St. Alphonsus Liguori, who lived from 1696 to 1787.

According to a summary of his life found on the website of the Conference of Redemptorists of North America (www.redemptorists.com), St. Alphonsus worked as a lawyer in Naples before being ordained a priest in 1726.

In 1732, he dedicated himself to the service of those in need in and around Naples, and soon gathered disciples who wanted to join him in this ministry.

This marked the beginning of the Redemptorists. The members of the fledgling order traveled to poor areas to

preach parish missions with the goal of inspiring a sense of hope in people in need by their loving presence among them.

St. Alphonsus was a noted moral theologian, but also wrote popular hymn texts and devotional works—many focused on devotion to the Blessed Virgin Mary.

He died in 1787 after making a final request, “Give me my Lady.” A picture of Mary was given to him. He died the next day, on Aug. 1, while holding that picture in his hands.

He was canonized in 1839, and declared a doctor of the Church in 1871.

According to the website of the Denver Province Redemptorists, the order stayed within Italy during St. Alphonsus’ lifetime.

Within a few decades after his death, though, the congregation had spread across Europe. The first country outside of Europe where they ministered was the United States. The first Redemptorists arrived here in 1832—the 100th anniversary of the founding of the order.

Among the notable early members of the order in the U.S. were St. John Neumann and Blessed Francis Xavier Seelos.

According to the website of the National Shrine of St. John Neumann in Philadelphia (www.stjohnneumann.org), St. John was born in 1811 in what today is the Czech Republic. He came to the United States in 1836, and was ordained a priest soon thereafter.

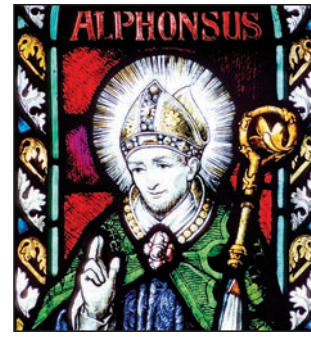
St. John joined the Redemptorists in 1842, and within five years was appointed the superior of the order in the U.S. In 1848, he became a U.S. citizen.

Four years later, St. John was appointed the fourth bishop of Philadelphia, and soon became known for his strong promotion of Catholic schools and the 40-Hour devotion.

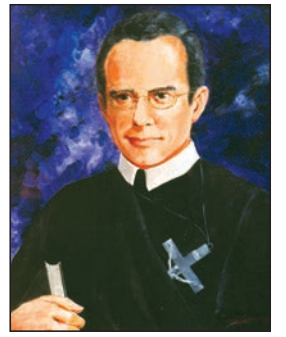
After leading the Diocese of



St. John Neumann



St. Alphonsus Liguori



Blessed Francis Xavier Seelos

Philadelphia for only six years, St. John Neumann died in 1860, exhausted by his years of ministry as a Redemptorist and bishop.

He was canonized in 1977 by Pope Paul VI. His feast day is Jan. 5.

According to the website of the National Seelos Shrine in New Orleans (www.seelos.org), Blessed Francis Xavier Seelos was born in 1819 in Bavaria in what is today southern Germany.

He joined the Redemptorists in 1842 with a desire to minister to German-speaking Catholics in the U.S. He came to this country the following year, and was ordained a priest in 1844.

After being ordained, he served as an assistant pastor in Pittsburgh under St. John Neumann’s leadership.

Blessed Francis soon became a sought after confessor, spiritual director and preacher. He also served as prefect of students in his order, helping to form future Redemptorists.

In the 1850s and 1860s, Blessed Francis became an itinerant preacher, holding parish missions across the country. Although there appears to be no evidence that he preached in Indiana, he likely crisscrossed the state while traveling to parishes in Illinois, Ohio and

Michigan to preach parish missions.

In 1866, Blessed Francis was assigned to the Redemptorist community in New Orleans. The following year, after caring for people suffering from yellow fever, he contracted the disease and died on Oct. 4, 1867.

Blessed John Paul II beatified him on April 9, 2000. His feast day is Oct. 5.

After coming to the U.S. in 1832, Redemptorist missionaries soon spread out in countries around the world. Today, they minister in 78 countries.

Redemptorists use the initials “C.Ss.R.” after their last names. Those letters stand for the Latin words that mean “Congregation of the Most Holy Redeemer.”

According to the website of the U.S. Conference of Catholic Bishops (www.usccb.org), Archbishop Tobin is currently the only former Redemptorist who serves as a bishop in the United States.

An online database for information about Catholic bishops, www.catholic-hierarchy.org, reports, however, that many Redemptorist priests have been appointed to serve as bishops in several countries—often developing nations—around the world. †

Archbishop Tobin talks about his passion for playing hockey

“I’ve got all my gear. When I would come home for Christmas, I would play. It’s a great act of humility because your mind remembers what to do, but your body says, ‘Ah, forget it!’ I play right wing and a little defense, too. When I was

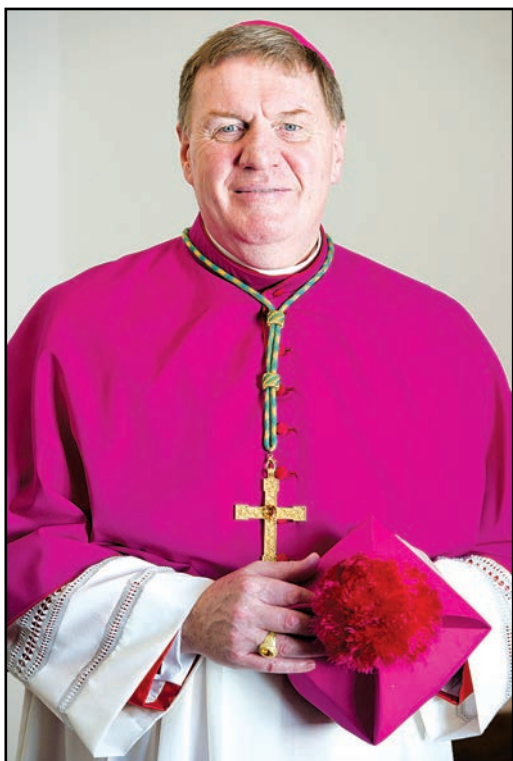
ordained a [transitional] deacon, I had 40 stitches in my mouth. A guy whacked me in the mouth [during a hockey game]. I remember kneeling in front of this auxiliary bishop, and he was staring at me because of my stitches.” †



Welcome to our new...

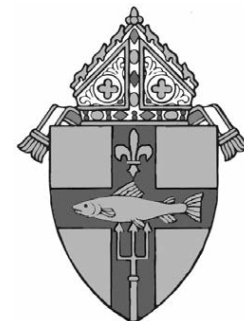
Chief Shepherd and Catechist
Most Rev. Joseph W. Tobin, C.Ss.R.

Sixth Archbishop of Indianapolis



From the Staff of
The Office of Catholic Education
Catholic Schools, Faith Formation, Youth Ministry,
Evangelization, Marriage Preparation

People to Serve You



“A family is our first community and the most basic way in which the Lord gathers us, forms us, and acts in the world.” (*U.S. Catholic Bishops, Follow the Way of Love: A Pastoral Message to Families*)

The Staff and Volunteers
of the Archdiocesan Office of Family Ministries

Welcomes and Congratulates
**Archbishop
Joseph W. Tobin, C.Ss.R.**

We, the Office of Family Ministries, value the sacredness of marriage, family life and community, we resource, strengthen and celebrate families in all their diversity, life stages and transitions.

***THE FAITHFUL OF THE
NEW ALBANY DEANERY
WELCOME YOU, ARCHBISHOP TOBIN.
WE WISH YOU PEACE AND BLESSINGS
IN YOUR NEW MINISTRY.***

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St. Michael, Bradford	St. Mary, Navilleton
St. Michael, Charlestown	Holy Family, New Albany
St. Anthony of Padua, Clarksville	Our Lady of Perpetual Help, New Albany
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St. Mary of the Knobs, Floyds Knobs	Most Precious Blood, Middletown
St. Bernard, Frenchtown	St. Joseph, St. Joe Hill
St. Francis Xavier, Henryville	St. Peter, Harrison County
Most Sacred Heart of Jesus, Jeffersonville	St. Paul, Sellersburg
St. Augustine, Jeffersonville	St. John the Baptist, Starlight
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Our Lady of Providence Jr.-Sr. High School, Clarksville
St. Anthony of Padua, Clarksville
St. Joseph, Corydon
St. Mary of the Knobs, Floyds Knobs
Most Sacred Heart of Jesus, Jeffersonville
Holy Family, New Albany
Our Lady of Perpetual Help School, New Albany
St. Mary's Catholic Academy, New Albany
St. Paul Catholic School, Sellersburg

New Albany Deanery Ministries

New Albany Deanery Catholic Youth Ministries
New Albany Deanery Catechetical Ministry
and Aquinas Center Resource Library
New Albany Deanery Hispanic Ministry
Mount St. Francis Center for Spirituality
St. Elizabeth - Catholic Charities

Now-closed Mount St. Alphonsus has a storied history

By Mary Ann Garber

The beloved “Mount” has a storied history. Redemptorist priests and brothers at Mount St. Alphonsus, the former Redemptorist seminary and later retreat center in scenic Esopus, N.Y., educated seminarians to serve God and the Church for 75 years as well as served retreatants in search of spiritual growth for 26 years.

Archbishop Joseph W. Tobin received his priestly formation at the Mount from the Redemptorists, the religious order that he joined in the early 1970s.

Archbishop Tobin shares his thoughts on his nearly 35 years of serving the Church since he was ordained a priest

“The experience is one of gratitude for everything. It’s like that phrase at the end of *The Diary of a Country Priest* where the dying priest says,

‘But all is grace.’ So even what I think are the disasters, the great failures of my life, they were

moments of grace because the Psalms say God is close to the broken-hearted.

“The trust that people have shown me because I am a priest, before they knew anything about me, the opportunity to be invited into people’s lives, and the great questions they face and the great suffering they face, all of that is something that I know is not my accomplishment. There have been times when I’ve been kneeling down at night, and I say, ‘Thank you, Lord, because I didn’t know what to do there. I believe you helped me.’” †



He earned a master’s degree in religious education in 1977 and master’s degree in divinity in 1979.

The historic campus on Route 9 West was closed by the Redemptorists on Jan. 1, 2012, due to “pressing pastoral needs and an aging membership.”

The congregation said the closing was a result of “re-examining their pastoral commitments in light of the increasing age of their members and the need to continue their primary ministry to the poor and most abandoned.”

A video history of the major seminary, titled “A Century of Blessings,” is posted on YouTube. It preserves decades of memories with historical photographs of future priests studying in classrooms, and enjoying swimming, boating, fishing and ice hockey.

“The Redemptorists have been at Mount St. Alphonsus for more than 100 years since it opened as our North American seminary,” Redemptorist Father Kevin Moley, provincial of the congregation’s Baltimore Province, said in a February 2011 statement announcing the closing.

“Many of our confreres have wonderful memories of their years here so the decision to close was not an easy one,” Father Kevin noted. “We are grateful to have so many years in Esopus, and to have served so many people through our retreats and conferences. The Mount will always hold a special place in the heart of Redemptorists in the Baltimore Province.”

The huge brick seminary was built between 1904 and 1907 on top of a hill on property that grew from 235 acres to 400 acres on the west bank of the Hudson River. It had 92 bedrooms, large meeting and conference rooms, a library and other facilities.

More than 1,300 Redemptorist priests were ordained during the seminary years at its St. Alphonsus Chapel—an ornate Romanesque worship space with seven altars and beautiful stained-glass windows.



Cardinal Tarcisio Bertone, center, Vatican secretary of state, ritually lays hands on the head of then-Redemptorist Father Joseph Tobin during an Oct. 9, 2010, Mass in which Father Tobin was ordained an archbishop at St. Peter’s Basilica at the Vatican. Archbishop Tobin received his priestly formation at Mount St. Alphonsus, the former Redemptorist seminary and later retreat center in Esopus, N.Y., which was closed earlier this year by the congregation.

The Redemptorists were self-sufficient through farming and raising livestock.

The priests also provided pastoral care and catechetical ministries for members of Presentation Parish in nearby Port Ewen, N.Y., and Sacred Heart Parish in Esopus.

Because of declining numbers, the congregation transferred the seminarians to the Washington Theological Union in Washington, D.C., in 1985 to continue their formation.

The order of priests and brothers was founded by St. Alphonsus Liguori in Naples, Italy, in 1732 to serve the spiritual and material needs of the faithful, especially the poor. The order’s priests are known for their preaching.

About 300 Redemptorist priests minister in the U.S. and 5,300 of the order’s priests serve in other countries throughout the world.

When the congregation began its retreat ministry at the Mount in 1987, the Redemptorists began serving the faithful in

and beyond Ulster County as well as in the greater New York area, New Jersey and Connecticut.

Retreat programming offered spiritual growth opportunities for men, women, seniors and recovery groups as well as a facility for Lutherans, Methodists, and other Christian communities to use for the formation and selection of their pastors.

After announcing the closure of the Mount in February 2011, the Redemptorists later issued a statement that they were pleased to lease the property to Church Communities—an international network of Protestant Christian communities founded in Germany in 1921—which plans to use the facilities to house a religious community and an educational center as well as farm the land.

The seminary and retreat center closings and new lease agreement mark the end of an era for the Redemptorists at Esopus, but the Mount’s enduring spiritual legacy continues in each of its graduates. †



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The Catholic community of St. Mary’s Parish and School
under the guidance of the
Rev. John Meyer, Dean of the Batesville Deanery,
wish to

Welcome

Archbishop Joseph W. Tobin, C.S.S.R.

to the Archdiocese of Indianapolis,
the Batesville Deanery and
St. Mary’s Parish

*The Diocese of Lafayette-in-Indiana
is blessed to welcome*

Archbishop

Joseph Tobin, C.Ss.R.



*May the Grace of the Lord Jesus Christ,
the Love of God and
the Fellowship of the Holy Spirit
be with you always.*

Memories of family ... and faith

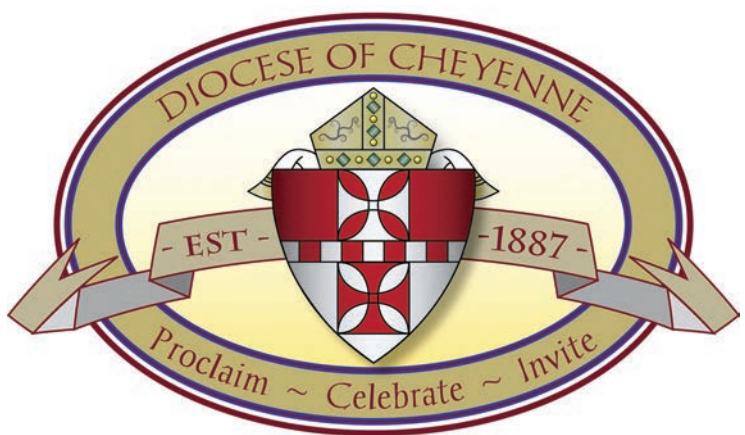


Above, 2-year-old Joseph Tobin steadies himself on a sofa at his aunt's home in this family photo.

Below, then-Redemptorist Father Joseph W. Tobin poses in 2007 or 2008 with a group of Redemptoristine nuns at their Mother of Perpetual Help Monastery in Esopus, N.Y.

Above, in this family photo, 2-year-old Joseph Tobin poses for the camera at the cottage in Stoney Pointe, Ontario, Canada.

Left, then-Redemptorist Father Joseph Tobin stands with his mother, Marie Tobin, on June 4, 1978, at Annunciation Parish in Stoney Pointe, Ontario, on the occasion of the Mass of Thanksgiving of Father Joseph three days after his ordination on June 1, 1978.



Congratulations to
Archbishop Joseph W. Tobin, C.Ss.R.

from

The Most Reverend Paul D. Etienne,

Bishop of Cheyenne

Most Reverend Joseph Hart,

Bishop Emeritus of Cheyenne,

and from the priests, deacons,

religious and faithful in the

Diocese of Cheyenne



Congratulations and
Prayers to
Archbishop
Joseph W. Tobin, C.Ss.R.

on the Occasion
of Your Installation as
Archbishop of Indianapolis



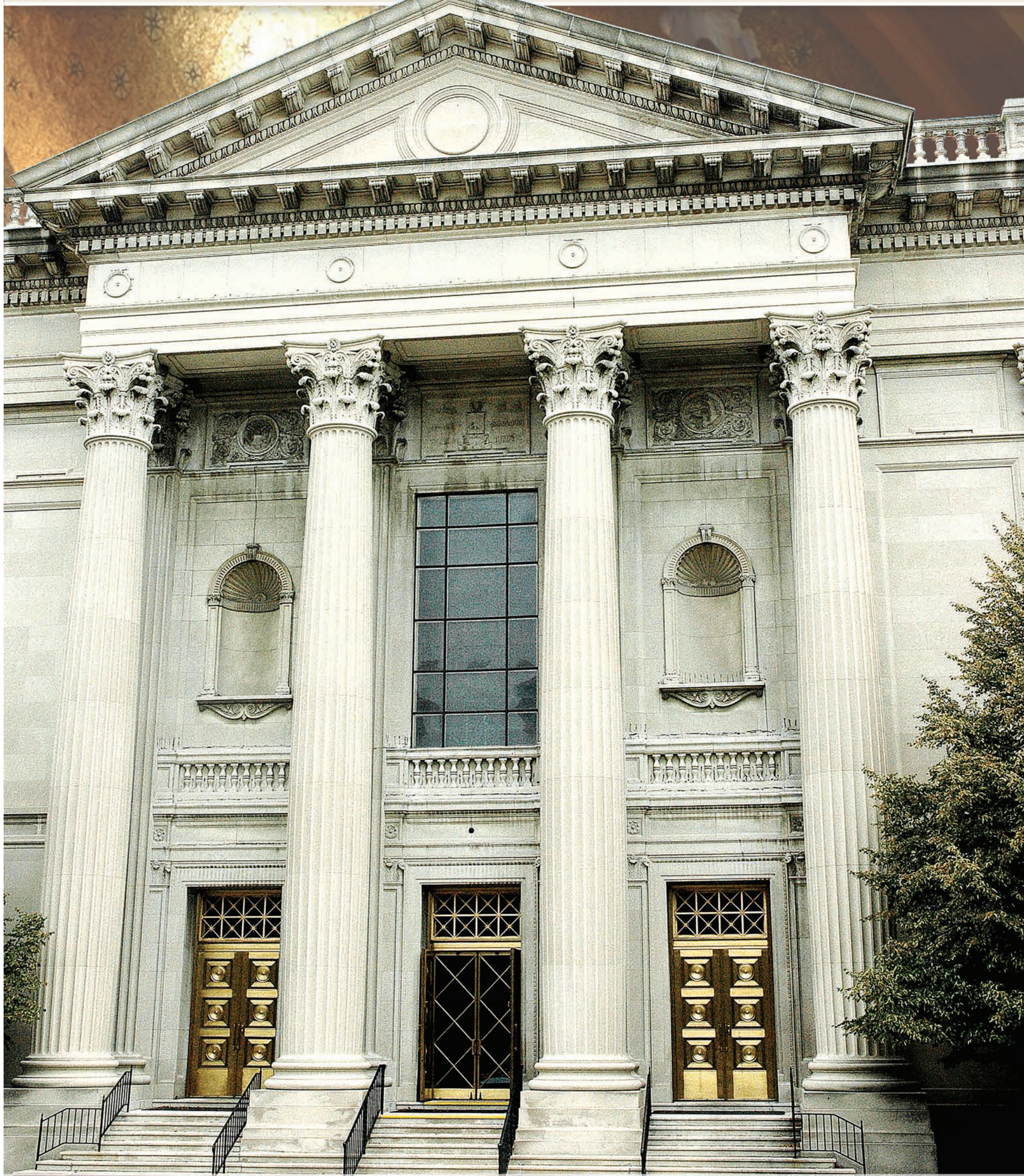
The Most Reverend David J. Malloy
and the Clergy, Religious and Laity
of the Diocese of Rockford



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**The Cathedral of SS. Peter and Paul welcomes our new Shepherd,
Archbishop Joseph W. Tobin CSsR**

**Congratulations, Archbishop Tobin, on the occasion of your Installation
as our new Shepherd in Christ. We surround you with grateful prayer.**

Rev. Noah J. Casey and Cathedral Community

Mama meets the 'papa'— along with the entire Tobin clan

Right, Pope Benedict XVI and Archbishop Joseph W. Tobin, center in front row, pose on Oct. 11, 2010, with members of Archbishop Tobin's family at the Vatican during a private audience two days after Archbishop Tobin's ordination as an archbishop.

Below, Pope Benedict XVI greets Archbishop Joseph W. Tobin on Oct. 11, 2010, at the Vatican during a private audience.

Bottom right, Pope Benedict XVI greets Marie Tobin, the mother of Archbishop Joseph W. Tobin, on Oct. 11, 2010, at the Vatican during her family's private audience with the pope.



Congratulations

Most Reverend Joseph W. Tobin, C.Ss.R.

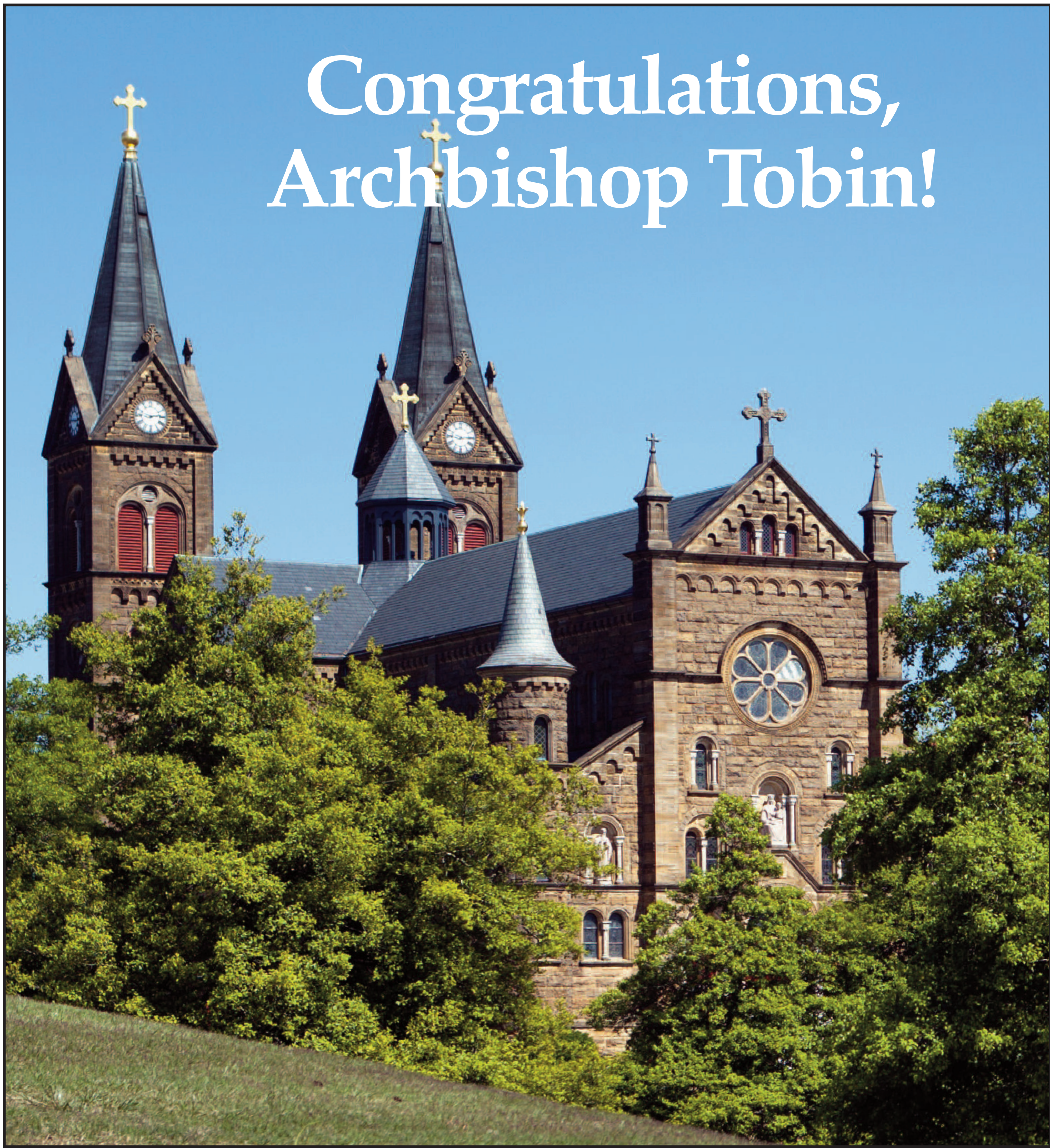
on your installation as
Archbishop of Indianapolis

*Lord Jesus,
Eternal Shepherd,
bless Archbishop Tobin
that he may be your faithful
witness among the people
entrusted to his care.*

Bishop Kevin C. Rhoades
The Diocese of
Fort Wayne-South Bend



Congratulations, Archbishop Tobin!



*Congratulations to the Most Rev. Joseph W. Tobin, CSsR,
on your installation as Archbishop of Indianapolis.*

*We extend a warm Hoosier welcome to you
as you begin your ministry in Indiana.*

**Archabbot Justin DuVall, OSB, President-Rector Fr. Denis Robinson, OSB,
and the monks, students and faculty of
Saint Meinrad Archabbey & Seminary and School of Theology.**



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SS. Peter and Paul Cathedral has a storied history

By Mary Ann Garber

SS. Peter and Paul Cathedral, the principal church of the 39-county archdiocese and the archbishop, adds a stately and spiritual presence to the near north side of Indianapolis.

The Roman classical church, with its four massive fluted columns and three huge bronze doors rising high above the sidewalk at 1347 N. Meridian St., is an imposing tribute to God as well as a symbol of the permanence of the Church in central and southern Indiana.

Bishop Francis Silas Chartard purchased the site of the future cathedral in August of 1890, and looked forward to the construction of a Romanesque church far from the noise of the busy downtown streets around St. John the Evangelist Church, the then-diocese's cathedral in Indianapolis at 126 W. Georgia St. from 1871 until 1906.

Designed by James Renwick Jr., a noted New York architect, a new chapel and rectory were built first from July 1891 to March 1892 with plans for a more elaborate cathedral put on hold.

Bishop Chartard dedicated SS. Peter and Paul Chapel and celebrated the first Mass there on the feast of the Annunciation in 1892.

After Pope Leo XIII transferred the seat of the diocese from Vincennes, Ind., to Indianapolis on March 28, 1898, Bishop Chartard was able to expand the chapel site into a larger cathedral modeled after several historic churches in Rome.

Architect W. W. Renwick of New York, James Renwick's nephew, completed a scaled-down and less costly but still beautiful design in 1903.

Construction began on the limestone and brick church in 1905.

On Dec. 21, 1906, Bishop Chartard officiated during a private, early morning dedication liturgy with a group of priests so the still-unfinished cathedral could be used for Mass on Christmas morning.

Construction work continued until the summer of 1907. It would resume years later when additional funds were available.

The D. A. Bohlen and Son architectural firm designed the small Blessed Sacrament Chapel, which was built between the



Archbishop Joseph W. Tobin will be installed as the spiritual leader of the Archdiocese of Indianapolis during a Mass on Dec. 3 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. This file photo of the cathedral was taken on Oct. 1, 2008.

rectory and cathedral.

That ornate chapel was dedicated by coadjutor Bishop Joseph Chartrand on Sept. 7, 1918, also the date of Bishop Chartard's death.

A decade later, design work resumed on the unfinished cathedral with architect Henry Schlacks of Chicago suggesting plans for redecoration of the interior and a fancier exterior façade.

The Great Depression, followed by Bishop Chartrand's unexpected death on Dec. 8, 1933, further delayed completion of the cathedral.

Bishop Chartrand's successor, Bishop Joseph E. Ritter of New Albany, did

not proceed with Schlacks' design. He selected architect August Bohlen to complete the expansion and renovation of the cathedral.

Shipments of Indiana limestone from Bedford—weighing 2,500 tons and carved by Harry Donato and his workers—helped transform the unfinished cathedral into its present majestic appearance.

Major changes to the sanctuary were completed in 1936 under the direction of the Harold W. Rambusch Decorating Company, and included colorful marble and stunning stained-glass windows.

At last, the interior of SS. Peter and Paul Cathedral was finished on Jan. 5, 1937.

Forty-eight years later, the cathedral would undergo another major interior renovation—ordered by Archbishop Edward T. O'Meara and designed by architect Edward Sovik of Northfield, Minn.—in 1985 and 1986.

The cathedral was rededicated on May 14, 1986.

Removal of the original pews and installation of 1,150 upholstered oak chairs were perhaps the most dramatic changes, and allow liturgical planners to arrange the seating for a variety of needs.

Each of those seats is expected to be filled on Dec. 3 for Archbishop Joseph W. Tobin's installation Mass. †

New chasubles and dalmatics are created for Dec. 3 installation Mass

By Sean Gallagher

A diocesan bishop and his priests are one in their service of God and the Church.

That unity can be powerfully expressed when they come together for worship wearing vestments of the same design.

This is partly how Father Patrick Beidelman, archdiocesan director of liturgy, explained arrangements that he made in recent months, in conjunction with Bishop Christopher J. Coyne, apostolic administrator, to have 300 chasubles made for major archdiocesan liturgies and those held during conferences hosted by the Archdiocese of Indianapolis.

All of the vestments are being paid for through the generous gift of a donor, who wishes to remain anonymous.

These white chasubles feature gold trim and a simple gold embroidered cross. They will be used for the first time on a major scale during the Dec. 3 installation Mass of Archbishop Joseph W. Tobin when hundreds of visiting priests, bishops, and priests who minister in central and southern Indiana gather at SS. Peter and Paul Cathedral.

"Having a set in which you have multiple vestments of the same style, I think, adds to the beauty of the celebration," Father Beidelman said. "It adds to the noble simplicity that I think we're called to in the context of liturgy."

Father Beidelman, in consultation with several archdiocesan priests and Bishop Coyne, created the design for the chasuble and the 20 dalmatics—a deacon's outer vestment—that are being

custom tailored by The House of Hansen in Chicago.

The archdiocese first had a set of vestments made for the "Celebration in the Spirit of Hope: The Great Jubilee," a Mass celebrated on Sept. 16, 2000, in the former RCA Dome in Indianapolis that drew approximately 30,000 Catholics from across central and southern Indiana.

Father Beidelman noted that there are not enough of these vestments, known as the "jubilee vestments," to accommodate all of the visiting clergy and those from the archdiocese that will participate in the installation Mass, and at other large conferences and conventions, such as the National Catholic Youth Conference, that the archdiocese has started to host in recent years.

Since the new set of vestments will be used for the first time on a large scale at the installation Mass, they will be known as the "installation vestments." They will be stored at the cathedral and will primarily be used for liturgies there or at other locations in Indianapolis.

The jubilee vestments will continue to be used for archdiocesan liturgies, such as priest funerals, celebrated at other locations in the archdiocese.

Father Beidelman is looking forward to seeing hundreds of bishops, priests and deacons wearing the new chasubles and dalmatics at the installation Mass.

"I can't wait," Father Beidelman said. "I've been watching other installations of other archbishops and bishops in these past few months. And it's always breathtaking when that number of priests and bishops gather with the lay faithful for a celebration. I imagine that it will be a real moment of gratitude and joy." †



Father Steven Giannini, left, and Father Aaron Pfaff sit after Communion during a Nov. 7 Mass at SS. Peter and Paul Cathedral in Indianapolis. They are wearing chasubles taken from a set of 300 that have been made by The House of Hansen in Chicago for the archdiocese to use during major archdiocesan liturgies. They will be used on a large scale for the first time at the Dec. 3 Mass at the cathedral during which Archbishop Joseph W. Tobin will be installed as the sixth archbishop of Indianapolis.



'Having a set in which you have multiple vestments of the same style, I think, adds to the beauty of the celebration. It adds to the noble simplicity that I think we're called to in the context of liturgy.'

—Father Patrick Beidelman,
archdiocesan director of liturgy



Archbishop Joseph W. Tobin

Congratulations and prayerful best wishes on your installation.

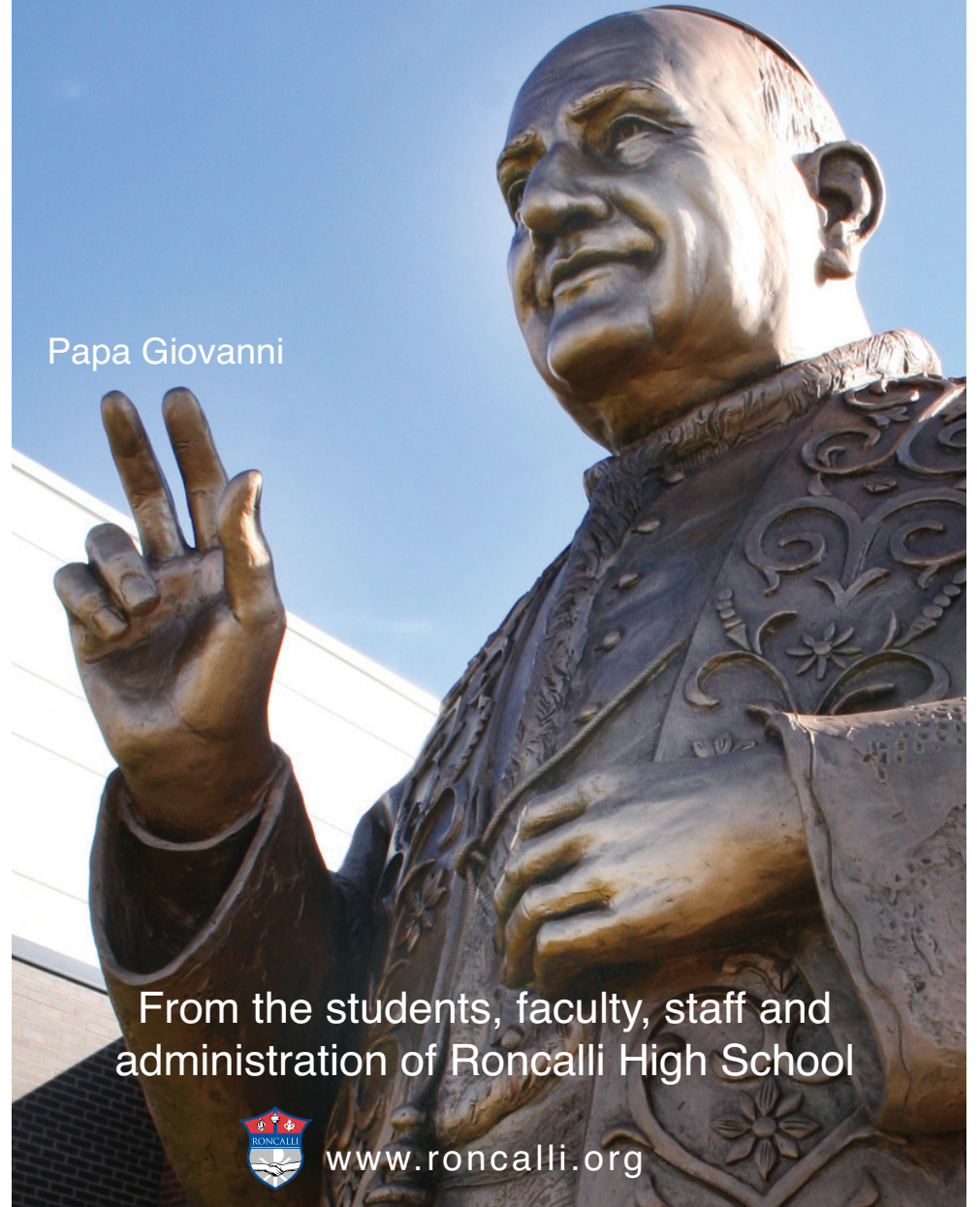
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St. Simon the Apostle



St. Thomas Aquinas

Installation liturgies will welcome Archbishop Tobin to archdiocese

By Sean Gallagher

Archbishop Joseph W. Tobin will be installed as the sixth archbishop of Indianapolis at a 2 p.m. Mass on Dec. 3 at SS. Peter and Paul Cathedral in Indianapolis.

But the rites involved in his installation will actually begin the previous evening during the praying of a Solemn Evening Prayer for the First Sunday of Advent at 5 p.m. in the cathedral.

Prior to the start of that liturgy, Archbishop Tobin will ritually knock on the door of the cathedral three times. Father Noah Casey, rector of the cathedral, will open the door, receive him into the cathedral and offer a crucifix for him to kiss.

Archbishop Tobin will then bless himself with holy water and sprinkle it on those around him.

This moment symbolizes the official arrival of Archbishop Tobin as the new shepherd of the Church in central and southern Indiana.

During the Evening Prayer liturgy, the archbishop's insignia—a pectoral cross, miter, crozier and episcopal ring—will be blessed, and Bishop Christopher J. Coyne will preach a homily.

Archbishop Tobin will also make an oath of fidelity to the pope and a profession of faith.

At the start of the installation Mass on Dec. 3, Archbishop Carlo Maria Vigano, apostolic nuncio to the United States, will serve as the principal celebrant.

In the opening procession of the Mass, he will accompany Archbishop Tobin into the cathedral, who will be led by the priests who make up the archdiocese's College of Consultors, the deans of the 11 deaneries in central and southern Indiana as well as Bishop Coyne, other archdiocesan clergy, and visiting cardinals, bishops and priests.

After the procession and an incensing of the altar, Archbishop Vigano will stand in the sanctuary and lead the congregation in making the sign of the cross. He will not, however, stand in front of the cathedra, the prominent chair in the



Bishop Paul D. Etienne, center, sits in the bishop's chair, also known as the cathedra, of the Diocese of Cheyenne, Wyo., on Dec. 9, 2009, at the Cheyenne Civic Center during his ordination and installation as the shepherd of the Church in Wyoming. The principal action of installing a bishop as the spiritual leader of a diocese is the seating of him in the cathedra. Applauding Bishop Etienne are, from left, Archbishop Charles J. Chaput, then of Denver, and Archbishop Pietro Sambini, then apostolic nuncio to the United States. Bishop Etienne was previously a priest of the Archdiocese of Indianapolis.

sanctuary reserved solely for the archbishop of Indianapolis and a symbol of his office as teacher of the faith in the archdiocese.

Archbishop Vigano will then read the apostolic letter from Pope Benedict XVI in which the Holy Father appoints Archbishop Tobin to lead the Church in central and southern Indiana.

The College of Consultors will then examine the letter. It is then subsequently shown to the congregation.

Next, Archbishop Vigano will ask

Archbishop Tobin if he is willing to accept the appointment given to him by Pope Benedict. After Archbishop Tobin affirms his acceptance of his appointment, the congregation will say, "Thanks be to God," and will applaud.

Archbishop Vigano will next present the apostolic letter to the archdiocesan chancellor, Annette "Mickey" Lentz, who officially records the appointment of Archbishop Tobin.

Archbishop Vigano and Bishop Coyne will then lead Archbishop Tobin to the

cathedra. Archbishop Tobin will seat himself in it and receive a crozier. Another acclamation by applause will then be made by all present.

Archbishop Tobin will next be greeted by representatives of the archdiocese's clergy, religious and lay faithful, and representatives of other local Christian communities, other faith traditions and government leaders.

The rest of the Mass will proceed as usual with Archbishop Tobin serving as the principal celebrant and homilist. †

Seating for installation Mass and Evening Prayer is by invitation only

By Sean Gallagher

Seating for the installation Mass of Archbishop Joseph W. Tobin at 2 p.m. on Dec. 3 at SS. Peter and Paul Cathedral in Indianapolis will be by invitation only, and attendees will need a ticket to enter the cathedral.

This is due to the large number of bishops, priests, family members and friends of Archbishop Tobin expected to attend.

Also participating in the installation Mass will be priests and deacons ministering at archdiocesan parishes and schools, and parish life coordinators and representatives of religious orders that minister in central and southern Indiana as well as representatives of other area faith

communities and civic leaders.

Two tickets to the Mass have been offered to each of the archdiocese's 147 parishes.

Those unable to attend the Mass will be able to watch it live on WHMB-TV40 in the Indianapolis metropolitan area, and on all cable and satellite networks throughout the archdiocese that carry the television station. Also, the television feed from the Mass will be streamed live on the Internet and can be watched by logging onto the archdiocesan website at www.archindy.org.

Catholic Radio 89.1 FM and 90.9 FM, based in Indianapolis, as well as EWTN and CatholicTV Network, based in Boston, also plan to broadcast the installation Mass.

Like the installation Mass, seating for the Solemn Vespers for the First Sunday of Advent at 5 p.m. on Dec. 2 in the cathedral will also be by invitation only. Bishop Christopher J. Coyne, apostolic administrator, will be the homilist.

Participating in this liturgy will be guests of Archbishop Tobin, archdiocesan clergy and parish life coordinators, religious priests living and ministering in central and southern Indiana, other members of the men's and women's religious communities in the archdiocese, and representatives of Catholic groups and fraternal organizations that have a special relationship with the archdiocese.

Other events connected to Archbishop Tobin's installation are open to the public.

"A Mission of Prayer: A Year of Faith with Archbishop Tobin" will take place on Nov. 30 and Dec. 1 at Our Lady of the Greenwood Parish, 335 S. Meridian St., in Greenwood.

Although the event is geared especially for archdiocesan youths and young adults, Catholics of all ages are welcome to attend.

Exposition and eucharistic adoration will begin at 7 p.m. on Nov. 30 and will continue until 3 p.m. on Dec. 1. A holy hour with



Bishop Christopher J. Coyne, apostolic administrator, left, prays part of a eucharistic prayer while Archbishop Joseph W. Tobin prays in silence during an Oct. 19 Mass at the St. Augustine Home for the Aged Chapel in Indianapolis. The liturgy with the Little Sisters of the Poor and elderly residents of the home was among Archbishop Tobin's first pastoral visits after his appointment was announced by Pope Benedict XVI on Oct. 18. See related story on page 47.

praise and worship music and witness talks will take place from 7 p.m. to 8 p.m. on Nov. 30.

A holy hour for vocations organized by the archdiocesan vocations office and seminarians will take place from 11 a.m. to noon on Dec. 1. At noon, Bishop Coyne will lead the praying of the "Angelus," and offer a reflection on Mary and the vocation to do God's will.

A light lunch will follow in Madonna Hall. A rosary rally organized by the Archdiocesan Youth Council will take place from 2 p.m. to 2:45 p.m. followed by praise and worship music from 3 p.m. to 3:45 p.m.

Archbishop Tobin will be the principal celebrant of a 4 p.m. Mass on Dec. 1 for the First Sunday of Advent.

Archbishop Tobin will celebrate a Mass in Spanish for the feast of Our Lady of Guadalupe at 6 p.m. on Dec. 12 at St. Anthony Church, 337 N. Warman Ave., in Indianapolis.

In late January and early February, Archbishop Tobin will visit each of the archdiocese's 11 deaneries. The time, dates and places of these events have yet to be determined.

Catholics across central and southern Indiana will have an opportunity to meet Archbishop Tobin at these events. †

Archbishop Tobin shares his thoughts on the role of lay women in the Church

"Obviously, not all women are called to be women religious. The saint that founded my order was Alphonus Ligouri. In his seminal work, he says it is a serious error [to believe] that God doesn't want everyone to be a saint.

God wants everyone to be a saint, but each according to their own vocation. To lay women, I would say, 'How is God calling you to an intimate union and service of your brothers and sisters with the gifts you've been given?'

"That's what God wants for you, and that's what the Church hopes to benefit from, and to make possible for you to bring to others." †



Congratulations
and prayerful best wishes to
**The Most Reverend
Joseph W. Tobin, C.Ss.R.**
as he begins his ministry as
Archbishop of Indianapolis



from
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The history of the Archdiocese of Indianapolis

The Diocese of Vincennes—now the Archdiocese of Indianapolis—was established by Pope Gregory XVI on May 6,



1834. The territory then comprised the entire state of Indiana and the eastern third of Illinois. The latter was separated from the Diocese of Vincennes upon the establishment of the Diocese of Chicago on Nov. 28, 1843.

By decree of Pope Pius IX, on Jan. 8, 1857, the northern half of the state became the Diocese of Fort Wayne, the boundaries being that part of the state north of the south boundaries of Fountain, Montgomery, Boone, Hamilton, Madison, Delaware, Randolph and Warren counties.

The remaining southern half of the state made up the Diocese of Vincennes, embracing 50 counties. It covered an area of 18,479 square miles extending from the north boundaries of Marion and contiguous counties to the Ohio River and from Illinois on the west to Ohio on the east.

The second bishop of Vincennes was permitted by apostolic brief to establish his residence at Vincennes, Madison, Lafayette or Indianapolis. Vincennes was, however, to remain the see city. This permission, with the subtraction of Lafayette, was renewed to the fourth bishop.

Upon his appointment in 1878, Bishop Francis Chatard, the fifth bishop of Vincennes, was directed to establish his residence at Indianapolis.

Although the site of the cathedral and the title of the see were continued at Vincennes, Bishop Chatard used St. John the Evangelist Parish in Indianapolis as an unofficial cathedral until the Cathedral of SS. Peter and Paul was completed in 1907.

St. John the Evangelist Parish, established in 1837, was the first parish in Indianapolis and Marion County.

By apostolic brief dated March 28, 1898, the title of the diocese was changed to that of "Diocese of Indianapolis," with the episcopal see in the city of Indianapolis.

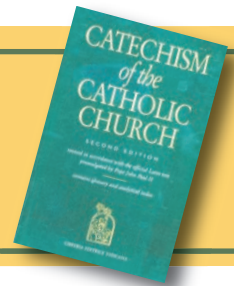
Although the bishop's official residence was changed, the patron of the diocese remained St. Francis Xavier, the patron saint of the Old Cathedral at Vincennes.

An apostolic decree of Pope Pius XII, creating the Archdiocese of Indianapolis, was issued on Oct. 21, 1944. On Dec. 19, 1944, by executorial decree of the papal delegate, Archbishop Amleto Giovanni Cicognani, apostolic delegate to the United States, the papal decree of Pope Pius XII was solemnly proclaimed in SS. Peter and Paul Cathedral, elevating Indianapolis to the status of an archdiocese, and the state of Indiana becoming the metropolitan area.

The dioceses of Evansville and Lafayette-in-Indiana were created by the same decree and, along with the Diocese of Fort Wayne, made suffragan sees of Indianapolis. Upon establishment of the Diocese of Gary on Feb. 25, 1957, it too became a suffragan see.

The current size of the Archdiocese of Indianapolis is 13,757.7 square miles, according to 1990 measurements from the Indiana State Library Reference Division, and comprises the counties of Bartholomew, Brown, Clark, Clay, Crawford, Dearborn, Decatur, Fayette, Floyd, Franklin, Hancock, Harrison, Hendricks, Henry, Jackson, Jefferson, Jennings, Johnson, Lawrence, Marion, Monroe, Morgan, Ohio, Orange, Owen, Parke, Perry, Putnam, Ripley, Rush, Scott, Shelby, Switzerland, Union, Vermillion, Vigo, Washington and Wayne, and the township of Harrison in Spencer County, in the southern part of Indiana. †

CATECHISM CORNER



What the Church teaches on bishops

The *Catechism of the Catholic Church* presents the Church's teaching on the office of bishop in its section on the sacraments and, further, in its section on the sacrament of holy orders.

It appears under the heading "Episcopal ordination—fullness of the sacrament of Holy Orders."

#1555—"Amongst those various offices which have been exercised in the Church from the earliest times the chief place, according to the witness of tradition, is held by the function of those who, through their appointment to the dignity and responsibility of bishop, and in virtue consequently of the unbroken succession going back to the beginning, are regarded as transmitters of the apostolic line" (*"Lumen Gentium,"* #20).

#1556—"To fulfill their exalted mission, "the Apostles were endowed by Christ with a special outpouring of the Holy Spirit coming upon them, and by the imposition of hands they passed on to their auxiliaries the gift of the Spirit, which is transmitted down to our day through episcopal consecration" (*"Lumen Gentium,"* #21; cf. Acts 1:8, 24; Jn 20:22-23; 1 Tm 4:14; 2 Tm 1:6-7).

#1557—"The Second Vatican Council "teaches ... that *the fullness of the sacrament of holy orders* is conferred by episcopal consecration, that fullness namely which, both in the liturgical tradition of the Church and the language of the Fathers of the Church, is called the high priesthood, the acme [summa] of the sacred ministry"

(*"Lumen Gentium,"* #21, § 2).

#1558—"Episcopal consecration confers, together with the office of sanctifying, also the offices of teaching and ruling. ... In fact, ... by the imposition of hands and through the words of the consecration, the grace of the Holy Spirit is given, and a sacred character is impressed in such wise that bishops, in an eminent and visible manner, take the place of Christ himself, teacher, shepherd, and priest, and act as his representative (*"in Eius persona agent"*)" (*"Lumen Gentium,"* #21).

"By virtue, therefore, of the Holy Spirit who has been given to them, bishops have been constituted true and authentic teachers of the faith and have been made pontiffs and pastors" (*"Christus Dominus,"* #2, § 2).

#1559—"One is constituted a member of the episcopal body in virtue of the sacramental consecration and by the hierarchical communion with the head and members of the college" (*"Lumen Gentium,"* #22).

The character and collegial nature of the episcopal order are evidenced among other ways by the Church's ancient practice which calls for several bishops to participate in the consecration of a new bishop (cf. *"Lumen Gentium,"* #22).

In our day, the lawful ordination of a bishop requires a special intervention of the Bishop of Rome because he is the supreme visible bond of the communion of the particular Churches in the one Church and the guarantor of their freedom. †

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President Daniel J. Elsener with Archbishop Joseph W. Tobin at the Marian University 75th Anniversary Gala on October 19, 2012.



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Bishop selection process is thorough and strictly confidential

By Sean Gallagher

Most priests who are named bishops and most bishops who are named to lead a different diocese use words like “shocked” and “surprised” after learning of their appointment by the Holy Father.

Most have no idea that the appointment is coming because the process by which bishops are chosen is marked by strict confidentiality—and for several good reasons.

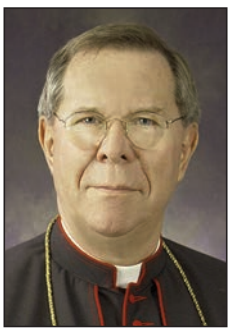
Canon 377 of the *Code of Canon Law* stipulates that, at least once every three years, the bishops of an ecclesiastical province must submit to the apostolic nuncio a list of priests who, in their opinion, are qualified to be bishops.

An apostolic nuncio, also known as a papal nuncio, serves as an ambassador of the Vatican to a particular country and as a liaison between the Church in that country and the Holy See.

An ecclesiastical province is made up of the dioceses in a geographical area where an archdiocese also exists. All five dioceses in Indiana make up the Province of Indianapolis.

This same canon also states that individual bishops can recommend potential bishops to the nuncio at any time.

Since becoming a bishop in 1987, Archbishop Emeritus Daniel M. Buechlein has participated in the process of submitting the names of possible bishops several times.



Archbishop Emeritus Daniel M. Buechlein

“I give the process a great deal of thought and prayer, and try as best I can to provide a full and accurate biography of the priest whom I recommend,” he said in a 2009 interview with *The Criterion*. “I take this responsibility seriously to help the papal nuncio in drawing up lists of potential candidates for the office of bishop.”

According to Father James Bonke, defender of the bond for the archdiocesan Metropolitan

Tribunal, when a diocese no longer has a bishop—either because the bishop has died, resigned or been transferred—the nuncio begins a process of assembling a list of three recommendations, known as a “terna,” to succeed that bishop.

“Those three names have to be ranked in order

according to his preference,” Father Bonke said during a 2009 interview.

Canon 377 sheds some light on the process by which this *terna* is created. Those who can be included in the list can be both priests who have not yet been ordained as bishops or bishops serving in other dioceses or at the Vatican, such as Archbishop Joseph W. Tobin, who will be installed as the sixth archbishop of Indianapolis during a Dec. 3 Mass at SS. Peter and Paul Cathedral in Indianapolis.

The canon says that in ordinary cases when a diocese is awaiting a new shepherd, the nuncio will seek out the opinion of several groups of people to develop the *terna* of potential new bishops to be reviewed by the Vatican’s Congregation for Bishops and, ultimately, the pope.

These people include the other diocesan bishops in the province and the president of the bishops’ conference of the country. The nuncio can also seek out the opinion of members of the diocese’s college of consultors—a group of priests in the diocese who advise its bishop—other diocesan and religious clergy, and members of the lay faithful.

A 2009 Catholic News Service article explained that nuncios ordinarily gather 30 to 40 written evaluations of each of the recommended potential bishops. The *terna*, along with the evaluations, is forwarded to the Congregation for Bishops.

Archbishop Buechlein discussed being asked to assess potential bishops.

“When the papal nuncio seeks information and judgment concerning a particular candidate, the process becomes more focused. So does one’s prayer and responsibility,” he said. “Candidates proposed for nomination to the office of bishop may or may not be from the Metropolitan Province of Indianapolis. For thorough investigation, the nuncio ‘throws the net wide’ at times.

“Those who are consulted are presumed to respond as completely and honestly as possible. Usually, a good number of people—clerical, religious and lay—are consulted.”

The bishops and cardinals who are members of the various congregations at the Vatican—such as the Congregation for the Causes of the Saints or the Congregation of the Doctrine of the Faith—meet only a few times a year at most.

The CNS article explained that the Congregation for Bishops ordinarily meets every two weeks for an entire morning at a time. Members of the congregation receive “extensive documentation” on each episcopal candidate to review in advance of the meeting.

American members of the Congregation of Bishops are cardinals Raymond L. Burke, William J. Levada and Justin F. Rigali.

Much of the paperwork on episcopal candidates that the congregation’s members receive is made up of the evaluations gathered by nuncios.

When asked to evaluate potential bishops, they are told that their answers and the name of the person they have been asked to assess are to remain strictly confidential.

“Their responses are supposed to be top secret, equal to the seal of confession,” Father Bonke said.

Why?

“It is done so in order to ensure the protection of the objectivity and integrity of the process,” said Archbishop Buechlein. “It is also kept confidential out of sensitivity for the potential candidate being considered.

“Obviously, it also obviates the possibility of politicizing the process. The Church has a long and vast experience of ensuring that competent and faithful candidates are selected to serve as bishop for the common good.”

The process of gathering evaluations of potential bishops and assembling a list of three recommendations is not specifically laid out in the *Code of Canon Law*, but is a procedure established by the Congregation for Bishops.

Although a nuncio and his staff will have done much work to assemble the *terna*, the Congregation for Bishops or the pope may reject all three recommendations. Then the nuncio may have to start work on a new *terna*.

But if one of the recommendations is accepted first by the members of the Congregation for Bishops and then by the pope, then the nuncio must pick up his phone and make that fateful call to the man chosen to become a bishop.

“The phone call to become a bishop changes one’s life immediately,” Archbishop Buechlein said. “It usually comes as a shock. One time when I visited the papal nuncio’s residence I asked him if I could see the phone that changed my life. He laughed, but he showed it to me.” †

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Franciscan St. Francis Health welcomes Archbishop Joseph W. Tobin to the Archdiocese of Indianapolis.

Franciscan St. Francis Health wishes great success to Archbishop Tobin as he begins his mission as leader of the Indianapolis Archdiocese. His life of stewardship and outreach to all cultures is an inspiration to us as we continue our own mission of compassion and service to others, following in the footsteps of St. Francis.

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- Rite of Ordination*



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Bishop David L. Ricken

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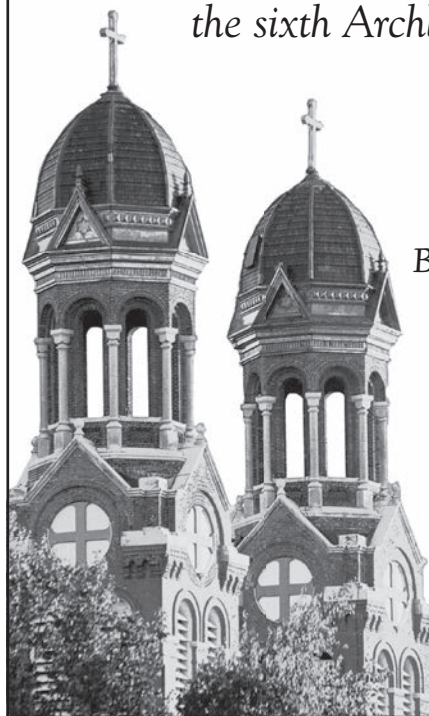
send heartfelt congratulations

and the promise of prayer to

Archbishop Joseph W. Tobin

in honor of being named

the sixth Archbishop of Indianapolis.



Bishop David L. Ricken
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**Welcome
Archbishop
Tobin!**

Bishops embrace education and faith formation

By Mary Ann Garber

Two commitments guide Catholic education in the archdiocese—creating a foundation of faith and shaping a vision of the future for children.

That twin focus has led to a 98 percent high school graduation rate in the archdiocese with 99.6 percent of those graduates pursuing higher education. Of those graduates, 91.4 percent attend four-year colleges.

The approach has also earned 32 national Blue Ribbons from the U.S. Department of Education for 26 Catholic schools in the archdiocese—more than any other diocese in the country.

This dual commitment has been shared by Catholic families, lay teachers, priests, and religious sisters and brothers.

It also has been a priority for the 11 bishops and archbishops who have served Catholics in central and southern Indiana since the Diocese of Vincennes, the predecessor of the Archdiocese of Indianapolis, was established on May 6, 1834.

Here is a historic look at how each of those 11 spiritual leaders shaped Catholic education in the archdiocese in the past 178 years.

Servant of God Bishop Simon Bruté

A physician, priest and former Catholic college president, Bishop Bruté graduated from medical school at the University of Paris with the highest honors before deciding to enter formation for the priesthood as a member of the Society of St. Sulpice and then come to America as a missionary.

Upon his arrival in southern Indiana in late 1834, the first Bishop of Vincennes dedicated his ministry to educating people in the faith and preparing men for

the priesthood.

He invited the Sisters of Charity from Kentucky to help him with the ministry of Catholic education in the new diocese, and archival records report that “before very long about 50 day pupils and four boarders were in attendance” at a school in Vincennes.

Bishop Simon Bruté

“In a comparatively short period of time, an educational system had been set up in Vincennes,” the archival records explain, “which included complete elementary, secondary and higher education for both sexes, and which was intended as a model for the entire diocese.”

Bishop Bruté worked hard to recruit 20 priests and seminarians as well as establish parishes and schools in the German Catholic settlements in southern Indiana.

Within five years, 130 students attended elementary schools, and both a college for men and an academy for women had been established in the diocese.

“In addition to that of being head of the diocese,” the archival records note, “the first bishop’s duties embraced those of pastor of the congregation, seminary professor and school teacher.”

Bishop Bruté was recognized as “one of the most learned and distinguished men as well as an outstanding Catholic educator in the United States.”

He died on June 26, 1839, in

See EDUCATION, page 43



Archbishop George J. Biskup poses for a picture with St. Mary Academy graduate Dana Chatman of Indianapolis during commencement exercises in this undated archive photo. The academy was closed in 1977.

Archbishop Tobin talks about the importance of Catholic education

“I’m a strong believer in Catholic education. Every pastoral assignment I had before I was sent to Rome was in a parochial setting with schools. I knew in some of those dioceses that there were pastors who wouldn’t accept a parochial assignment if it had a school. I was really perplexed by that, being the product of Catholic schools and seeing their tremendous force in the forming of future generations.”



“I think we have to support catechism, CCD, religious education at all levels in the Church. We must also recognize the particular force a Catholic school can have. I remember a lay superintendent of schools saying to me, ‘Give me a child for an hour on Saturday and I can provide some information. Give me that child for five days a week, I can provide formation’ to complement the formation they should be receiving at home. That’s why I’m a very strong believer in Catholic schools.” †

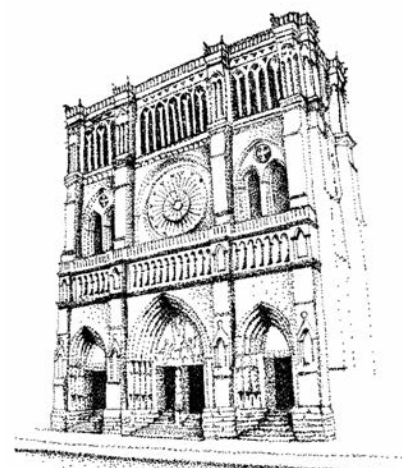


The Most Reverend Roger J. Foys, D.D., the priests, deacons, religious and lay faithful of the Diocese of Covington, Kentucky, send our congratulations, best wishes, and prayers to the Most Reverend Joseph W. Tobin, C.Ss.R., as he is installed as the Archbishop of the Archdiocese of Indianapolis.



et your light shine.

Matthew 5:16



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JOSEPH W. TOBIN, C.Ss.R.**



Therefore, from the day we heard this, we do not cease praying for you and asking that you may be filled with the knowledge of His will through all spiritual wisdom and understanding.

Colossians 1:9

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EDUCATION

continued from page 41

Vincennes.

Bishop Célestin de la Hailandière

A lawyer and priest, Bishop de la Hailandière was ordained as bishop of Vincennes in Paris on Aug. 18, 1839.

Before returning to Indiana, he appealed to the French Sisters of Providence for help in educating Catholics in his diocese.

Responding to his invitation, Mother Theodore Guérin—now St. Theodora Guérin—came to the diocese with five sisters to found what would become Saint Mary-of-the-Woods College, recruit new sisters and later teach at parish schools.

During his eight years as bishop, he

carried on Bishop Bruté's plans for an educational system in the diocese. He also arranged for the construction of a library to preserve his predecessor's large collection of scholarly books.

He died on May 1, 1882, in France.

Bishop John Stephen Bazin

A priest and former college president, Bishop Bazin was interested in the religious instruction of children.

He was installed as bishop on Oct. 24, 1847, but died in Vincennes six months later on April 23, 1848.

Bishop Jacques-Maurice de St. Palais

A former nobleman, Bishop de St. Palais was ordained a bishop and installed on Jan. 14, 1849, in Vincennes. He is remembered for his commitment to caring for orphans and the formation of young men for the priesthood.

Also in 1849, he approved the establishment of an academy and free school by the Sisters of Providence at Saint Mary-of-the-Woods.

During his 28 years as bishop, a "young ladies academy" was established in Madison, and the Brothers of the Sacred Heart opened a boys' school in Indianapolis then later founded a high school in Vincennes.

Bishop de St. Palais died on June 28, 1877, at Saint Mary-of-the-Woods, a day after he attended a commencement ceremony there.

Bishop Francis Silas Chatard

The former rector of the American College in Rome, Bishop Chatard studied medicine before answering God's call to the priesthood. He was ordained a bishop on May 12, 1878.

During his 40 years as bishop, the Diocese of Vincennes was renamed the Diocese of Indianapolis.

The interparochial high school in the Indianapolis North Deanery is named for



Archbishop Edward T. O'Meara and Father James Wilmoth visit Holy Name School in Beech Grove in this undated archive photo.

this bishop, who wrote a pastoral letter on Catholic education.

By 1922, there were Catholic schools for boys and girls in "22 localities" and "upwards of 14,564 children were receiving a Catholic education under the care of sisters."

Bishop Chatard died on Sept. 7, 1918, in Indianapolis.

Bishop Joseph Chartrand

As coadjutor bishop with the right to succession, Bishop Chartrand assumed the spiritual leadership of the archdiocese following Bishop Chatard's death in 1918.

He is remembered for his devotion to the Blessed Sacrament, and as a "compassionate and wise confessor."

Bishop Chartrand taught religion classes at Cathedral High School across the street from the Cathedral rectory, and was known for participating with [grade school] pupils in recess games on the playground of the former SS. Peter and Paul School.

During his 15 years as bishop, 112 parishes operated schools, the archival records explain, and more than 16,000 children were educated in Catholic schools.

Bishop Chartrand also established a diocesan school board.

The archival records note that "educational progress in the Diocese of Indianapolis during the past quarter of a century is best shown in a

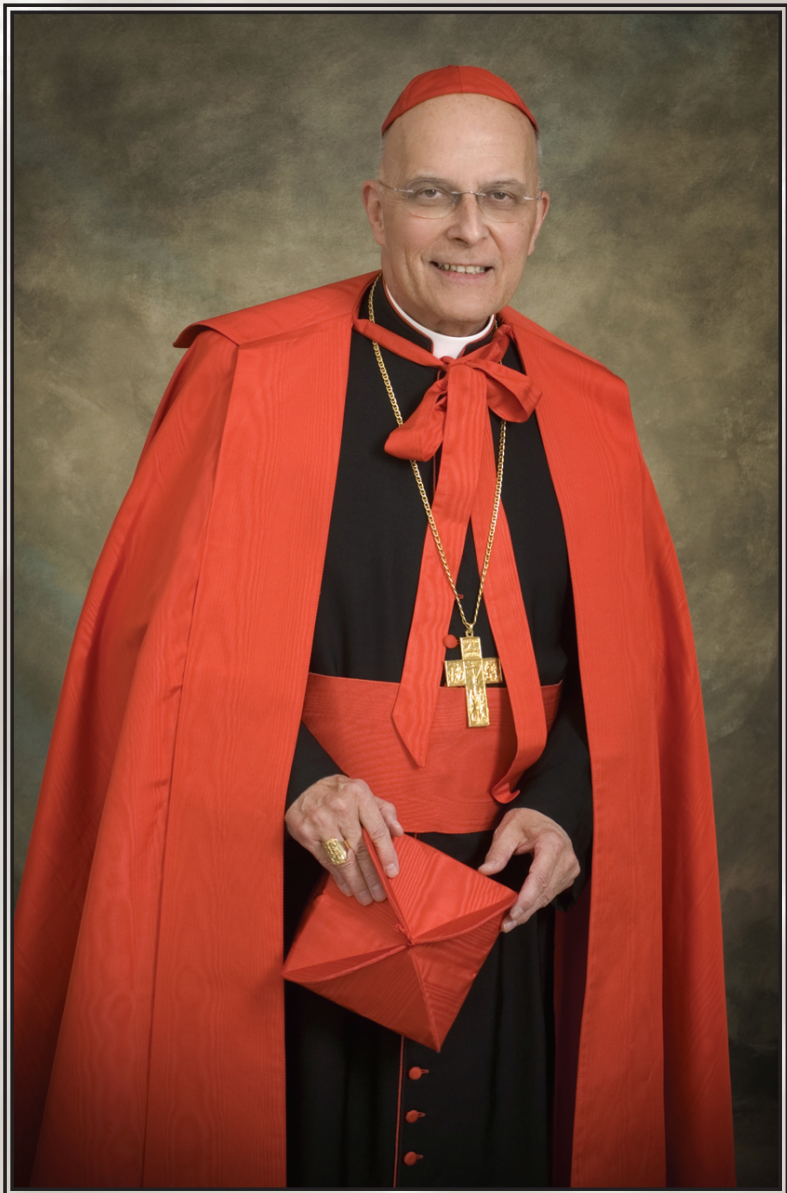
See EDUCATION, page 45

Archbishop Tobin reflects on the importance of reaching out to teenagers and young adults influenced by a secular society

"One of the more interesting stories that has always fascinated me is from the Gospel of John. Jesus begins with a question to these people who were tagging along behind him: 'What are you looking for?' It's only at the end of the Gospel that he says, 'Come follow me.' I



think what the Church would like to do in a secular society is say, 'What are you looking for? What do you really want to get out of life?' And then the Church would say, 'You certainly can find it with us and more than you ever expected.' †



FRANCIS CARDINAL GEORGE, OMI

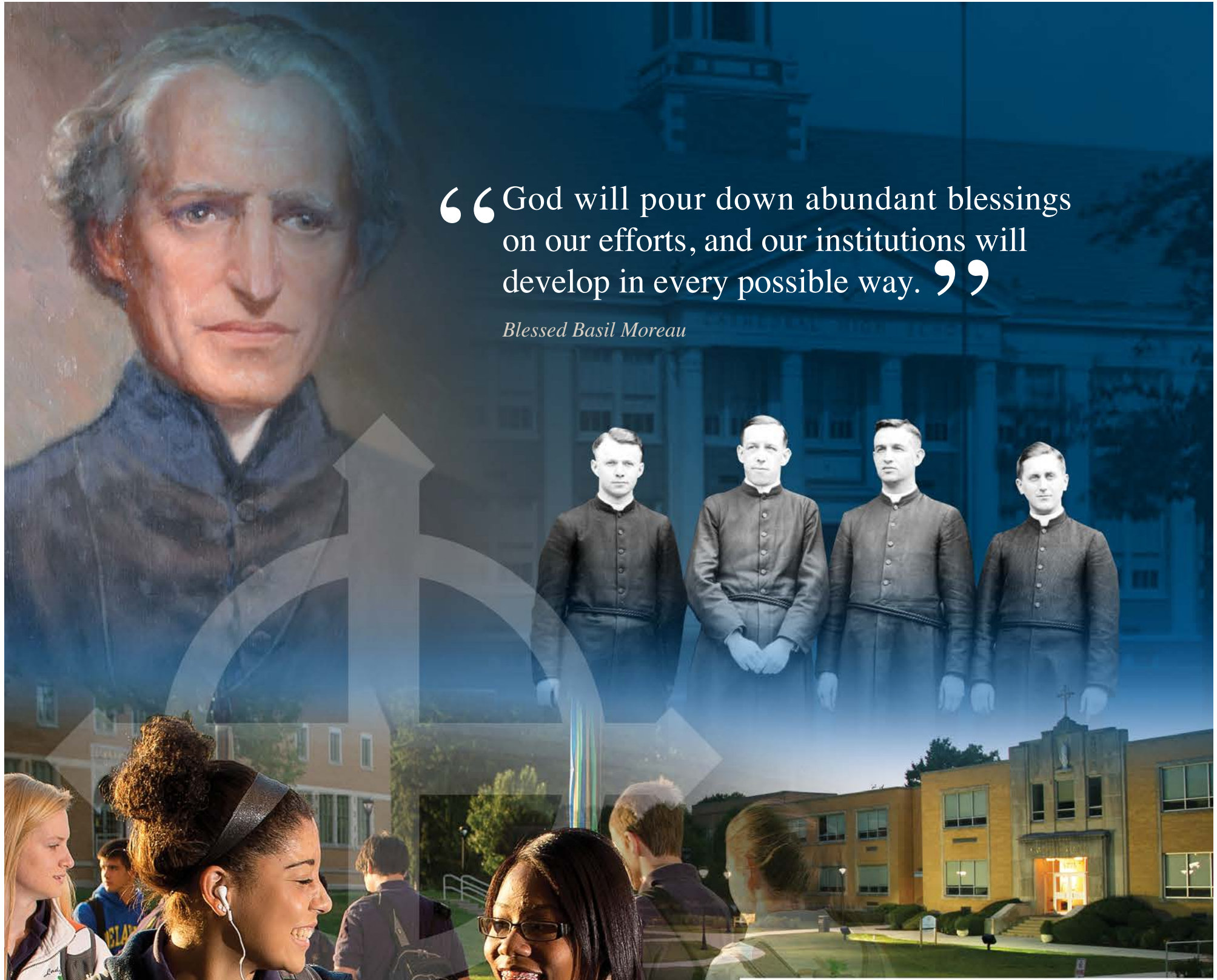
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join with the people of the Archdiocese of Indianapolis in celebrating the installation of your new shepherd

ARCHBISHOP JOSEPH W. TOBIN, C.Ss.R.



ARCHDIOCESE OF CHICAGO



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Blessed Basil Moreau



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EDUCATION

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roughly sketched account of the erection and dedication of a large number of the schools, which took place during this period, some of which were newly founded and a great number of others which were rebuilt.”

Bishop Chartrand died unexpectedly on Dec. 8, 1933, the feast of the Immaculate Conception of the Blessed Virgin Mary.

Archbishop Joseph E. Ritter

A native of New Albany, Bishop Ritter first served as an auxiliary bishop then was named bishop of Indianapolis on March 24, 1934.

He was installed as the first archbishop of Indianapolis on Dec. 19, 1944—10 months after Pope Pius XII signed the apostolic decree establishing the Archdiocese of Indianapolis.

Archbishop Ritter is remembered for his courageous commitment to civil rights and for integrating the Catholic schools in the archdiocese two decades before the U.S. Supreme Court struck down racial segregation in public schools.

In 1946, he was appointed as the shepherd of the Archdiocese of St. Louis, where he also supervised the integration of Catholic schools.

Archbishop Ritter was named a cardinal by Blessed John XXIII on Jan. 16, 1961.

He died on June 10, 1967, in St. Louis.

Archbishop Paul C. Schulte

Remembered as a visionary spiritual leader, Archbishop Schulte was installed on Oct. 10, 1946.

Many parishes and schools in suburban areas of Marion County and other places in the archdiocese exist because Archbishop Schulte predicted the population growth and demographic changes then bought land in a number of outlying areas.

Archbishop Schulte also supervised the construction and development of the four interparochial high schools in the Indianapolis deaneries—Bishop Chatard, Cardinal Ritter, Roncalli and Father Thomas Scecina Memorial high schools.

As a participant in the Second Vatican Council during the 1960s in Rome, Archbishop Schulte helped make many of the liturgical reforms that have shaped the Catholic Church in the past half century.

He died on Feb. 17, 1984, in Indianapolis.

Archbishop George J. Biskup

As coadjutor bishop with the right of succession, Bishop Biskup also served as pastor of Holy Cross Parish in Indianapolis before he was installed as archbishop on Jan. 14, 1970.

Archbishop Biskup is remembered for supporting the concept of total Catholic education and the establishment of lay boards of education to guide parish elementary schools and interparochial high schools.

Archival records report that “it was during his administration that the archdiocese became known nationally for its holistic approach to Catholic education under the leadership of Father Gerald A. Gettelfinger, then superintendent of Catholic education and later bishop of the Diocese of Evansville.

Archbishop Biskup died on Oct. 17, 1979, in Indianapolis.

Archbishop Edward T. O’Meara

The former director of the American arm of the Church’s Pontifical Society for the Propagation of the Faith was installed as archbishop on Jan. 10, 1980, and enjoyed visiting Catholic schools in central and southern Indiana during his 12 years of ministry.

The 1970s and 1980s ushered in an era that saw a dramatic increase in the involvement of lay people in teaching and operating Catholic schools.

As a result, the archdiocese received national recognition as a leader in lay governance of schools.

Archbishop O’Meara died in Indianapolis on Jan. 10, 1992—12 years to the day after his installation as archbishop.

Archbishop Daniel M. Buechlein, O.S.B.

Known as the “education bishop,” the former president-director of Saint Meinrad Seminary and School of Theology and the now closed Saint Meinrad College, both in St. Meinrad, focused on the educational needs of Catholics after his installation on Sept. 9, 1992.

For 19 years, Archbishop Buechlein built relationships with parents, parishes and corporate donors to raise funds to ensure that Catholic schools in the archdiocese remain affordable for all children.

In 1996, he established the “Celebrating Catholic School Values Scholarship and Career Achievement Awards” program, which has raised more than \$5.5 million to benefit Catholic schools and tuition assistance.

Archbishop Buechlein also initiated the “Building Communities of Hope,” “Legacy of Hope” and



Archbishop Daniel M. Buechlein watches Central Catholic School students work in the Indianapolis South Deanery grade school’s new computer lab on Feb. 18, 2004.

“Legacy for Our Mission” capital campaigns to raise tens of millions of dollars to rebuild Catholic schools.

The first two of these successful campaigns enabled the archdiocese to build the new Holy Angels School and Holy Cross Central School in Indianapolis, which resulted in national news coverage as the first new inner-city Catholic schools constructed in the United States since the 1960s.

Each year, the four center-city parish schools in Indianapolis that are now Mother Theodore Catholic Academies help hundreds of students from low-income families rise above the cycle of poverty, achieve success in the classroom, and look to the future with hope and confidence.

The archdiocese also oversees two public charter schools through a secular board.

Since 1985, 26 Catholic schools in the archdiocese have earned 32 national Blue Ribbon Awards from the U.S. Department of Education.

A total of 23 Blue Ribbon Awards have been earned by archdiocesan schools since 2003—more than any other diocese in the country. †

Congratulations

&

prayerful best wishes to
Archbishop-elect
Joseph W. Tobin,
C.Ss.R.

From the faithful of the
Archdiocese of Cincinnati &

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AND WE WILL CONTINUE TO

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THROUGH OUR HIDDEN LIFE OF

UNCEASING CONTEMPLATIVE

PRAYER.

**Archbishop Joseph E. Kurtz, D.D.
and the Catholic faithful of the
Archdiocese of Louisville
send congratulations
and best wishes as
Archbishop Joseph W. Tobin, C.S.s.R.
is installed as the
Sixth Archbishop of Indianapolis**



P.Sullivan
31 VIII-07



Women religious leadership

Archbishop Joseph W. Tobin poses in May 2011 in Rome with, from left, Franciscan Sister Pat Farrell, Dominican Sister Mary Hughes and Franciscan Sister of Perpetual Adoration Marlene Weisenbeck. At the time, Sister Pat was the president-elect of the Leadership Conference of Women Religious, Sister Mary was the president and Sister Marlene was the past president of the organization, and Archbishop Tobin was serving as the secretary of the Vatican's Congregation for Consecrated Life and Societies of Apostolic Life.



Redemptorist classmates

Then-Redemptorist Father Joseph Tobin, fifth from left, poses after an Oct. 8, 2010, Mass at the house chapel of Casa Sant'Alfonso in Rome with other Redemptorist priests that he was ordained with in 1978. They are, from left, Redemptorist Fathers Thomas Santa, William Bueche, Gary Ziuraitis, Henry Beauchamp, Bernard Carlin, Philip Dabney, John Vargas and Peter Sousa. Father Joseph was ordained an archbishop the next day at St. Peter's Basilica at the Vatican.

Open your hearts to receive God's love and mercy, Archbishop Tobin says

By Mary Ann Garber

Smiles—lots of smiles—greeted Archbishop Joseph W. Tobin when he visited the Little Sisters of the Poor, elderly residents and guests on Oct. 19 at the St. Augustine Home for the Aged in Indianapolis.

“My brothers and sisters, it’s a wonderful experience to be able to celebrate the Eucharist with you,” the new archbishop told the people assembled for Mass in the full chapel.

“When I first was assigned to Indianapolis—a city [and an archdiocese] I didn’t know a whole lot about—I was grateful to know that there is a community of the Little Sisters here because all over the world I have been privileged to visit the Little Sisters,” he said. “I happen to know your superior general [Mother Ce’line de la Visitation Raber, a native of San Francisco], who comes to [Rome] every once in a while from Paris to make sure the Vatican has been working correctly.”

Archbishop Tobin was the principal celebrant for the

liturgy at the Little Sisters’ home for the elderly poor. Bishop Christopher J. Coyne, apostolic administrator, and Msgr. John Duncan, the chaplain at the home, were the concelebrants.

“Even though I’ve been in Indianapolis for only a few days,” Archbishop Tobin said, “people have gone out of their way to make me feel at home.”

God wants to welcome each of us into a life of faith, he said, and all we have to do to receive his love and mercy is open our hearts to him.

“That’s the [faith] we want to show God,” the archbishop said, “when we pray and say, ‘God, I’m not afraid because I know you love me. I’m not afraid because you sent Jesus to save me. I’m not afraid because I have the gift of the Holy Spirit, which gives me courage.’”

Christians need to remind themselves that they are truly loved by God, Archbishop Tobin said, and remember to ask God to be merciful.

During the prayers of the faithful, the archbishop noted that the world Synod of Bishops was meeting in Rome to

consider new ways of preaching the Good News.

“Let us pray that [the bishops] will be open to the inspiration of the Holy Spirit,” he said. “Let us pray for peace throughout the world, for peace among nations, for peace in our country and for peace in our lives. . . . Let us pray for those who need our prayers the most today.”

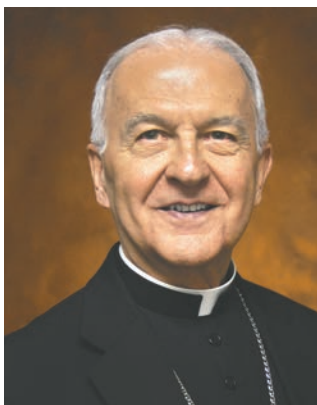
And especially, the archbishop said, let us thank God for his loving and merciful care.

“Nourish us with your word and the love of your Son,” Archbishop Tobin prayed, “and give us whatever else we need so that we might be faithful to you.”

After the liturgy, Little Sister Laetitia Kreft spent time in prayer in the quiet chapel then rolled her wheelchair to the hallway to greet the new archbishop.

“You have to take what God gives you,” Sister Laetitia said with a smile as she waited in line. “Everything is what God wants. This is his world, and we’re his people. He’s always there with everybody, but we don’t always see him. But he’s always there every minute. He’s always close to us.” †

CONGRATULATIONS



*Bishop Dale J. Melczek
and the
Church of Gary*



*congratulates and rejoices with the
Church of the Archdiocese of Indianapolis
for the appointment of
Archbishop Joseph W. Tobin, C.Ss.R.
as its new Archbishop*

CONGRATULATIONS

to Archbishop Joseph W. Tobin



on the occasion of your
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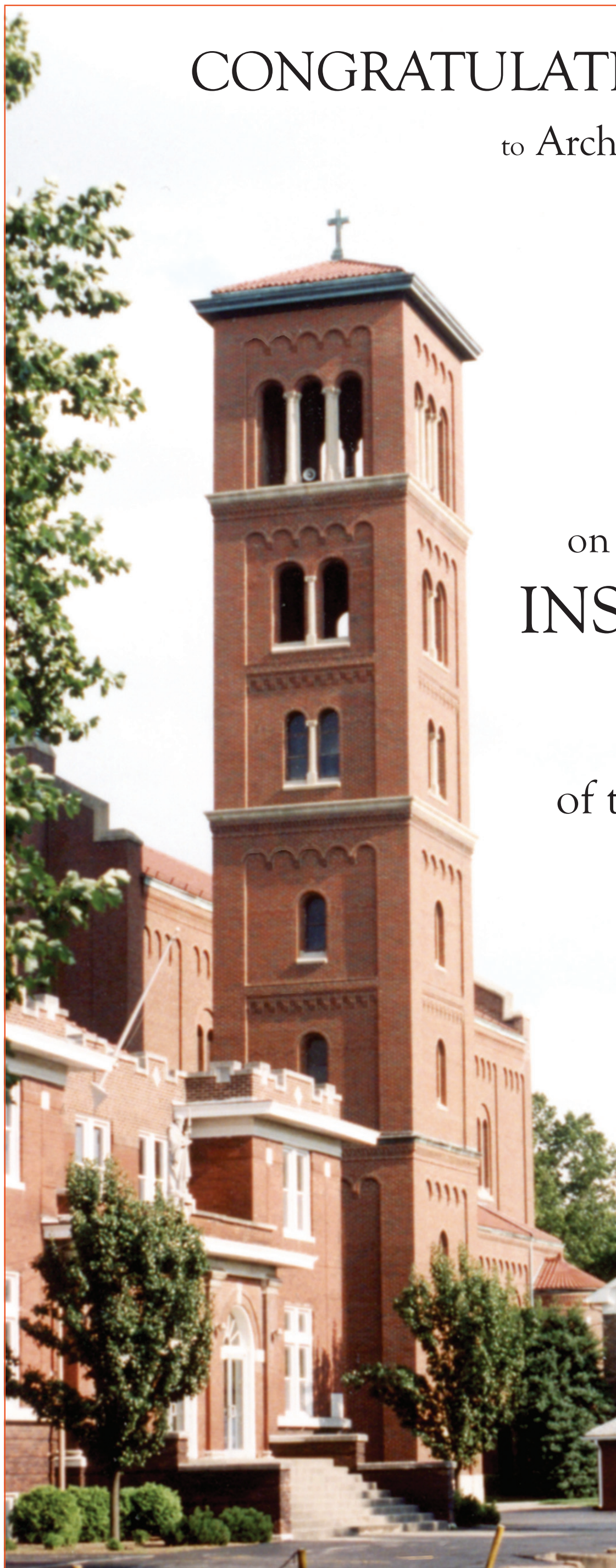
Archbishop
of the Archdiocese of
Indianapolis

from

Bishop Charles C. Thompson
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of the
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The Catholic
Church in
Southwestern Indiana



Celebrating Church's universality, pope creates new cardinals

VATICAN CITY (CNS)—Recalling that Christ's mission transcends "all ethnic, national and religious particularities," Pope Benedict XVI created six new cardinals from four different continents, representing the Latin rite of the Catholic Church as well as two Eastern Catholic Churches.

The Churchmen who joined the College of Cardinals on Nov. 24 were U.S. Archbishop James M. Harvey, 63, former prefect of the papal household; Lebanon's Maronite Patriarch Bechara Rai, 72; Indian Archbishop Baselio Cleemis Thottunkal, 53, head of the Syro-Malankara Catholic Church; Nigerian Archbishop John Olorunfemi Onaiyekan, 68, of Abuja; Colombian Archbishop Ruben Salazar Gomez, 70, of Bogota; and Philippine Archbishop Luis Tagle, 55, of Manila.

"I want to highlight in particular the fact that the Church is the Church of all peoples so she speaks in the various cultures of the different continents," the pope said during the hour-long service in St. Peter's Basilica. "Amid the polyphony of the various voices, she raises a single harmonious song to the living God."

The six new cardinals later stepped up to the pope, who was seated before the basilica's main altar, to receive symbols of their office—a ring, a "zucchetto" skull cap and a three-cornered hat called a biretta. The headwear was colored scarlet, like the cardinals' cassocks, to symbolize the blood they risk shedding in service to the Church.

The new Eastern Catholic cardinals received modified versions of the biretta, consistent with the distinctive

clerical garb of their Churches. Cardinal Rai received the turban-like Maronite tabieh, and Cardinal Cleemis a head covering in a shape reminiscent of an onion dome.

Pope Benedict also assigned each of the new cardinals a "titular church" in Rome, making them full members of the Rome clergy and closer collaborators of the pope in governing the universal Church.

Cardinal Harvey's titular church is the Church of Saint Pius V a Villa Carpegna, a post-war church about a mile southwest of Vatican City. The pope has also named Cardinal Harvey to serve as archpriest of the Basilica of St. Paul's Outside the Walls, one of Rome's four major papal basilicas.

The Nov. 24 ceremony was a much quieter affair than the last consistory in February, when Pope Benedict created 22 cardinals, including three from the United States and Canada. This time, there was no overflow crowd in St. Peter's Square, and only 99 of the 211 members of the College of Cardinals were in attendance.

Yet the congregation was spirited, with pilgrims applauding enthusiastically as the new cardinals' names were called. Cardinal Tagle seemed especially moved as he knelt before the pope, and afterward was seen wiping a tear from his eye.

At the end of the ceremony, the College of Cardinals had 211 members, 120 of whom were under the age of 80 and thus eligible to vote in a conclave to elect a new pope.

The new consistory raises the percentage of



Cardinals Luis Tagle of Manila, left, and James M. Harvey, a native of Milwaukee and former prefect of the papal household, exchange greetings during a consistory in St. Peter's Basilica at the Vatican on Nov. 24. They were among the six new cardinals created by Pope Benedict XVI during the ceremony.

Asian electors from 7 percent to 9 percent. Catholics in Asia account for just over 10 percent of the worldwide Catholic population.

At the same time, the percentage of European electors dropped slightly, to just over 51 percent. But the continent remains statistically overrepresented since the Vatican reports that fewer than 24 percent of the world's Catholics live in Europe. †

Supreme Court clears path for health care lawsuit; Bible publisher wins injunction

WASHINGTON (CNS)—The U.S. Supreme Court cleared the way on Nov. 26 for a federal appeals court to take up a Christian college's challenge to the Affordable Care Act, reopening one of several lawsuits filed by religious and other groups who oppose elements of the law.

The court ordered the 4th U.S. Circuit Court of Appeals to hear the argument of Liberty University in Lynchburg, Va., that the health care law infringes on the Christian school's religious freedom. The court had rejected an earlier challenge by the university made prior to the Supreme Court's June ruling upholding the health care law. The university appealed again, asking for its challenge to be considered in light of the June Supreme Court ruling.

The order came within weeks of separate rulings by

federal courts in Washington and Oklahoma that addressed challenges to a Department of Health and Human Services (HHS) mandate under the Affordable Care Act, which requires employers to include coverage for contraceptives, sterilization and abortifacients in employee health insurance.

On Nov. 16, a Washington-based federal judge granted a temporary injunction against enforcement of the contraceptive mandate in a suit brought by an Illinois-based Christian publisher.

U.S. District Judge Reggie Walton ruled that Tyndale House Publishers, which produces Bibles and various Christian publications, did not have to comply with the new mandate while the group's lawsuit against it moves forward.

The mandate "affirmatively compels" the company to violate its religious beliefs, he said.

In another lawsuit against the mandate, a federal judge in Oklahoma City on Nov. 20 denied a request for an injunction against the mandate by the Christian-owned business Hobby Lobby, saying the arts-and-crafts stores must cover emergency contraceptives in their insurance policies even though the company argued that some are abortion-inducing drugs.

A day later, lawyers for Hobby Lobby appealed the decision to the U.S. Court of Appeals for the 10th Circuit, asking for "emergency relief" from fines of more than \$1 million a day the company says it will face if it doesn't comply with mandate. †



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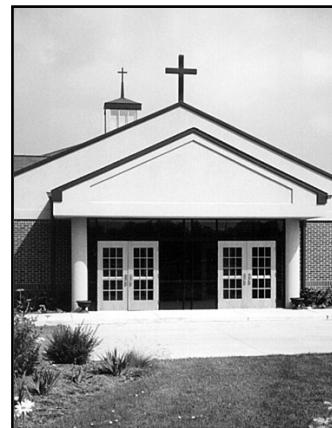
Archbishop
Joseph W. Tobin
to Indiana

"The Lord bless you and keep you.
May He show His face to you
and have mercy.

May He turn His countenance to you
and give you peace.

The Lord bless you!"

St. Francis of Assisi



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Welcomes
Archbishop Joseph W. Tobin, C.S.S.R.
to the Archdiocese

Rev. Gerald J. Kirkhoff, Pastor
Sarah Browning, Principal

May the wind always be
at your back Archbishop!



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

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Greg A. Otolski, Associate Publisher
Mike Krokos, Editor
John F. Fink, Editor Emeritus

Editorial

Advent: Preparing for Christmas

From all appearances, we are now in the Christmas season. Christmas lights are up all around our cities and in rural areas and, with December arriving on Saturday, Christmas celebrations are ready to begin in earnest. Of course, the stores have already had their Christmas decorations up for a long time.

Soon Christmas parties will begin, people will mail their Christmas cards, and they will start to wish one another a “merry Christmas”—unless that sounds too religious in our secular society and they substitute “happy holidays.”

But what happened to Advent? Sunday is the first day of the Advent season, not the Christmas season. Doesn't anyone observe Advent any more?

Yes, the Catholic Church, among others, does. It doesn't rush into the season as our secular society does. Rather, it prepares for the season of Christmas.

Then it observes the Christmas season through the feast of Epiphany and until the feast of the Baptism of the Lord celebrated on Jan. 13 in 2013. That is long after most people have taken down their Christmas tree, stashed away their Christmas decorations and stopped listening to Christmas music.

It appears, then, that we have two Christmas celebrations—the secular celebration that is now in full swing and the religious celebration that will begin on Dec. 24. There is nothing wrong with participating in the secular celebrations as long as we remember the religious significance of Christmas as the birth of our Savior.

As Christians, though, we should take advantage of the season of Advent to prepare for Christmas.

Advent has a twofold character for Christians. It is both a season meant to prepare us for Christmas when Christ's first coming to us is commemorated, and a season when we should direct our minds and hearts to await Christ's Second Coming at the end of time. It is, therefore, a period for devout and joyful expectation.

Historically, some period of preparation for Christmas began at least as far back as the mid-fourth century, but the type of celebration and its duration have varied. In some places, the season was longer than it is today. In Gaul (France), it began on the feast of St. Martin of Tours, on Nov. 11—while in other places it was rather brief.

Even today, the length of the season varies. The Ambrosian Rite, one of the Catholic Church's non-Roman rites, exists in and around Milan, Italy, and is named after St. Ambrose, archbishop of Milan from 374 to 397. Its Advent lasts six weeks. On the other hand, most of the Catholic Church's Eastern rites observe only a short “pre-feast” period before Christmas.

For those of us who belong to the Latin rite of the Catholic Church,



A candle burns in an Advent wreath at St. Joseph Church in Alexandria, Va., on the first Sunday of Advent last year. Advent, a season of joyful expectation before Christmas, begins on Dec. 2 this year.

this year's Advent is nearly as short as it is possible for it to be—three weeks and two days.

Advent was sometimes observed like Lent, as a time of penance, again mainly in Gaul. In 11th-century Scotland, St. Margaret and her husband, King Malcolm, observed “two Lents,” one before Christmas and the other before Easter, with fasting and extra almsgiving. In most places today, the penitential aspect of Advent has been tempered by a joyful anticipation.

During the first part of Advent, until Dec. 16, that joyful anticipation is directed toward Christ's Second Coming. The first Scripture reading during Masses is usually from the prophet Isaiah while the Gospel readings show how Jesus fulfilled the prophetic promises. St. John the Baptist, with his emphasis on repentance, makes his appearance.

Beginning on Dec. 17, the Old Testament readings proclaim the most important Messianic prophecies while the Gospel readings describe the events immediately before the birth of Christ.

If you can't get to Mass, we encourage you to read those scriptural readings during Advent. We list them in every issue.

One of the popular Advent devotions, in homes as well as in churches, is the Advent wreath. It is a circle of evergreens with four candles that are lighted successively in the weeks of Advent to symbolize the approaching celebration of the birth of Christ, the Light of the World.

As our society joyfully celebrates the secular season of Christmas, let us Catholics also use the season of Advent to prepare for the religious feast.

—John F. Fink

Be Our Guest/Elizabeth Mattingly

Jesus calls us to love one another, not to judge one another

When I first read the letter to the editor in the Nov. 16 issue of *The Criterion*, I was upset and angry that a fellow parishioner at St. Malachy Parish in Brownsburg—who I do not know personally—would place judgment on so many. Then I realized that in being angry with him I was acting in much the same way.

Jesus called us to love one another, not to judge one another.

When I focus on what my neighbor is doing wrong, I am reinforcing those beliefs in my own mind and thus strengthening that position.

When I see the goodness in another, the “God within,” I am strengthening the holy. I choose to see all people as loved and forgiven. I choose to focus on the goodness.

I have not walked in my neighbor's shoes or experienced his or her life so I cannot judge what he or she does.

When Jesus told us not to judge another, I don't think it was because it was necessarily a “bad” thing to do, but a realization that rightly judging another cannot be done because we will never know that person's journey, let alone his relationship with God or his conscience.

If we cannot love our neighbor who we know, how can we love God who we have not seen? I believe God asks us to trust him, not condemn and criticize his children.

As someone who has had to ask forgiveness and mercy from my neighbor and God then felt the joyful peace of receiving that mercy, I know it is offered to us all. I pray that I may always choose to offer that same love to all people.

Jesus told us not to worry about what everyone else was doing, but to “seek the kingdom of God and his righteousness” (Mt 6:33). We will never agree how God's kingdom is to be lived but, each of us in our hearts feel we are good and that we are doing our “best.” Let us live in the peace of Christ, obsessively searching for good to praise and not evil to condemn. Yes, it is a choice.

The *Catechism of the Catholic Church* quotes St. Thérèse of Lisieux, “Love, in fact, is the vocation which includes all others; it's a universe of its own, comprising all time and space—it's eternal!” (#826)

(Elizabeth Mattingly is a member of St. Malachy Parish in Brownsburg.) †

Letters to the Editor

Make contribution to Retirement Fund for Religious collection a priority during this giving season

As we enter the annual period of stewardship emphasis and much competition for our charitable contributions, let's not forget to affirm the numerous contributions of our retired and infirm sisters through support of the upcoming Retirement Fund for Religious collection.

Fulfill your own life. Honor the ministry to religious orders long rendered by Archbishop Joseph W. Tobin.

Join widely diverse people in their sincere effort to aid the growing needs of increasing numbers of retired religious, who never cease to remember all of us in their daily prayer life.

Diane Liptack
Associate
Sisters of St. Francis, Oldenburg

Cardinal Dolan's congratulatory message to president is unnecessary and sends wrong message, reader says

I am saddened to read in the Nov. 16 issue of *The Criterion* that Cardinal Timothy M. Dolan, president of the U.S. Conference of Catholic Bishops, congratulated President Barack Obama on his re-election.

I cannot fathom how the cardinal could stoop so low to offer congratulatory words to someone who does not know the truth and who treats the Catholic Church with outright contempt.

How does the cardinal expect the laity to understand that President Obama is doing everything he can to nullify the First Amendment to the Constitution—“Congress shall make no law ... prohibiting the free exercise of religion”—when the cardinal himself is glad-handing the president. It is indeed sad.

My parents, who loved the Catholic Church and the United States of America, are turning over in their graves.

My mother told me if you can't say something good about someone, say nothing. I think the cardinal needs to practice that, and learn some common sense.

Mary Krumm
Versailles

As people of faith, we must follow the Church and its truths to get to heaven

In response to the letter to the editor in the Nov. 23 issue of *The Criterion* with the headline, “Election letter was mean-spirited and not very Christian, Greenwood parishioner says,” the highest goal in life is union with God our Father in heaven.

Jesus gave us the road map and example of how to attain this goal. “Not everyone who says to me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven” (Mt 7:21).

“The household of God, which is the Church of the living God, is the pillar and bulwark of the truth” (1 Tm 3:15).

The Church, therefore, gives the truth of the will of the Father, and to follow the truth leads to heaven, our highest goal.

The Church tells us that abortion is a sin, that contraception is a sin, that homosexual activity is a sin, that assisted suicide is a sin. Giving a positive vote in the past election to one who embraces and perpetuates these sinful activities when an alternative candidate is available is abandoning the Church, hence, abandoning the will of God.

Forsaking Jesus puts one's soul in jeopardy and makes one an accomplice to enhancing the culture of death.

It is not mean-spirited nor is it judgmental to admonish the sinner and instruct the ignorant.

Indeed, these are spiritual works of mercy, and we must do them. There is no clear logical justification to vote for the culture of death when a valid alternative is provided.

We must vote for candidates who will do the least harm.

Paul Kachinski
Indianapolis

Quiet reflection can help bring unity to life in Advent

By David Gibson

Pull yourself together!

Advent is a welcome season if you ever feel, like so many others, that the parts of your “self” are disjointed and not working together.

Perhaps your work life seems out of synch with your home life.

Maybe you worry that time devoted to friends or even your parish competes against time for children or other family members.

Some people are disturbed at having no time to themselves.

They wish they had time to reflect on personal goals, ways to grow

and their truest

sources of

satisfaction.

It is hard to do this when it seems your life is broken up into fragments that enjoy their best successes separately. Can balance be restored to a fragmented life?

Countless voices tell us that quiet time in some

measure is required for achieving a more balanced life. Without reflection, the competition continues between life’s fragments.

Can you reflect or contemplate in a noisy room? Some can, but I suspect most cannot.

Advent offers encouragement for quieting down, at least a little.

Despite the pre-Christmas season’s busyness and shopping, Advent invites quiet reflection. It is a good time to re-collect the fragmented parts of life, whether personally or in a family or another community.

A unique perspective on contemplation’s value was offered by the October 2012 world Synod of Bishops. It spent three weeks in Rome contemplating the many dimensions of the new

evangelization.

Credibility and authenticity are needed by those hoping to communicate their faith to their families or others, according to the synod.

Two complementary aspects of the life of faith that shape agents of the Gospel who are credible and authentic in others’ eyes were discussed in a section of the synod’s concluding message.

These two aspects of the life of faith—contemplating God and remaining at the side of the poor—encompass both prayer and action in the world. Let me highlight what the synod said about contemplation.

“A testimony that the world would consider credible” will arise “only from the deep silence” in which Christ can be welcomed, the synod said. It added that “prayerful silence” is essential for preventing “the word of salvation from being lost in the many noises that overrun the world.”

The synod’s conviction was that “moments of contemplation must interweave with people’s ordinary lives.” That means people need “spaces in the soul” along with “physical” spaces in which to be reminded of God.

Contemplation in these spaces keeps “us from losing ourselves in a flood of experiences,” the synod insisted.

Two questions are common whenever the value of reflection and contemplation are discussed. Can we quiet down in this 21st century, even for a bit? Once quieted down, what will we contemplate? Walking is my preferred form of exercise. My usual means of quieting down is to go for a walk.

Others quiet down by listening to beautiful music. Some turn off the television and cell phone. There are those, too, who quiet down by making their way inside a church.

Contemplation and prayer might flow freely once people actually quiet down. For many, however, the mind goes blank, which is not always bad. Their quiet time could be spent listening for God’s voice.

Still, repeating a brief prayer several times can settle the mind and spirit. One of my favorites is derived from the litany of the saints—“All you holy men and women pray for us.”

This Advent, many possible short prayers suggest themselves in Mass responses for responsorial psalms.

“To you, O Lord, I lift my soul” is the response on Advent’s first day. This one is offered on Dec. 13. “The Lord is gracious and merciful; slow to anger, and of great kindness.”

But what will be the content of any ensuing contemplation?

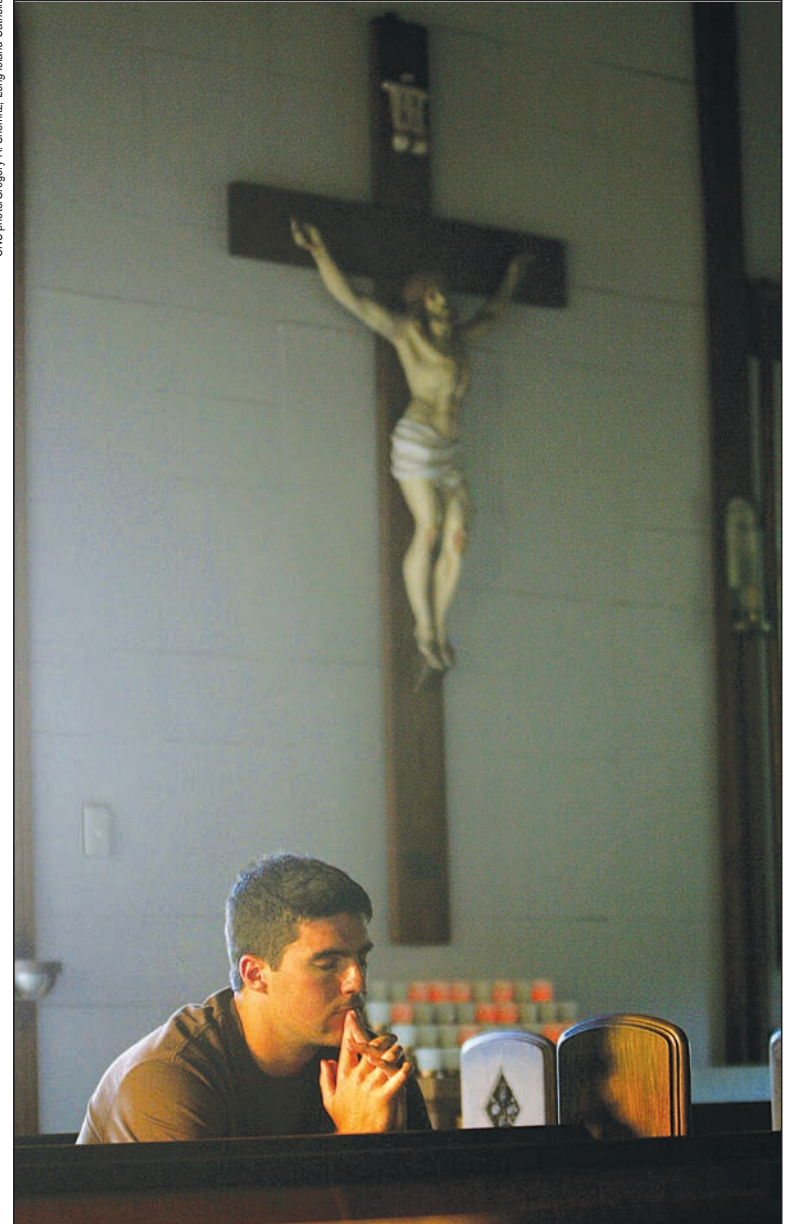
Advent is a season of expectation and hope related to Christ’s coming. Thus, hope’s meaning in our own situation deserves reflection.

The good thing is that contemplating hope may well prompt the unanticipated realization that we are more hopeful than we imagined. Who gives you hope? What renews hope when you feel down?

In Advent 2008, at the start of the economic crisis, Cardinal Adam J. Maida, then-archbishop of Detroit, proposed that people reflect on their power.

We may “feel we have little power over the circumstances around us,” he observed. Yet, people have the power “to express concretely and creatively our solidarity with our brothers and sisters, many of whom are profoundly suffering.”

‘Despite the pre-Christmas season’s busyness and shopping, Advent invites quiet reflection.’



CNS photo/Gregory A. Shemitz, Long Island Catholic

Tom Smith prays following eucharistic adoration at Our Lady of the Magnificat Chapel in Ocean Beach, N.Y., in August 2007. Taking time for contemplation and meditation during Advent can help restore unity to our lives.

He recommended making good use of the power of a thank you or a smile.

There is no single recipe for what author Lisa Heney calls “a well-kept Advent.” Her “O Radiant Dawn,” a new booklet of five-minute prayers around an Advent wreath, recommends private reflection or shared conversation during this season

about “what matters most.”

Heney advises readers to “put away unhelpful expectations of what you think Advent should be, and allow this to be a time of simplicity, focus and sacred longing.”

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

Mass readings leading up to Christmas focus on Christ’s second coming

By Marcellino D’Ambrosio

“Advent” is derived from the Latin word for “coming.” If we can manage to meditate on any “coming” in December in the midst of the comings and goings of Christmas shopping, it’s usually Christ’s coming to Earth in a stable.

But the Scripture readings for Mass during Advent mainly focus on another coming—the second and final coming of Jesus at the end of time.



CNS photo by Nancy Wiehner

Michelangelo’s “Last Judgment” covers the wall behind the altar in the Vatican’s Sistine Chapel. During Advent, readings at Mass often focus more on Christ’s second coming at the end of time than on his first coming at his birth in Bethlehem.

From the earliest days of the Church, people have been fascinated by Jesus’ promise to come back. Many have claimed to recognize the signs of his imminent return and have even tried to predict the date.

But our Advent Scripture readings tell us not to waste our time with predictions. Advent is not about speculation. Our Advent readings call us to be alert and ready, not weighted down, neutralized and utterly distracted by the cares of this world (Lk 21:34-36).

St. Paul tells us in 1 Thessalonians 3 to work to make greater progress in the life of holiness, putting on the character of Christ.

But as we engage in the challenging work of preparation, we are to labor in joyful anticipation. For Advent is a season of hope. Yes, mountains need to be leveled and valleys must be filled in (Is 40:4). But that is primarily God’s task. And he will do it. For “God is leading Israel in joy by the light of his glory,” says the prophet Baruch (Bar 5:9).

In fact, the third Sunday of Advent is so much about rejoicing that it is called “Gaudete Sunday.” “Gaudete” is the Latin word for “rejoice,” and is taken from Paul’s command to the Church in Philippi heard in the second reading on that Sunday—“Rejoice in the Lord always! I say it again, Rejoice!” (Phil 4:4-7).

Yet, the Gospel from this same Sunday features the stark figure of St. John the Baptist, calling people to repent and reform their lives in preparation for the coming of someone

who is much mightier than John.

Especially during this Year of Faith, we, like John, are also to prepare the way by calling others to Christ. Think about inviting someone to church during Advent. Evangelization can be as simple as that.

The final Sunday of Advent seems to fit in more with our idea of the holiday spirit. Mary visits Elizabeth and the talk is about the two babies to be born. John leaps for joy in his mother’s womb, Elizabeth acclaims Mary, and Mary magnifies the Lord (Lk 1:26-38).

But bear in mind that Mary, newly pregnant, has just made a bumpy 70-mile donkey ride and has two more to go before she gives birth in a stable. And Elizabeth, of advanced age, is about to have her first child—by modern standards, a high-risk pregnancy. Advent joy is not always comfortable.

Of course, there is no birth without labor. So as we rejoice in hope over the imminent coming of Christ, perhaps we ought to do everything possible to make sure that the labor goes successfully.

For if Christ is born anew in us this Advent, there will really be something to rejoice about come Christmas morning.

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

From the Editor Emeritus/John F. Fink

Year of Faith: What we believe about heaven

In my discussion of the four last things this month, I have so far discussed death, hell and purgatory.



This week, the topic is heaven.

Heaven is the state of being in which all are united in love with one another and with God, where those who, having attained salvation, are in glory with God and enjoy the beatific vision—knowledge of God as he is. It is the ultimate end and fulfillment of the deepest human longings, the state of supreme, definitive happiness.

In heaven, St. John tells us, we shall become like God himself because we shall see him face to face. Or as St. Athanasius wrote, “God became man so that man might become God.”

That is what we pray for in the Offertory when the priest prays, “By the mystery of this water and wine may we come to share the divinity of Christ who humbled himself to share in our humanity.” How often do we realize that

when we actually pray that we will share God’s divinity and become like God?

The bliss of heaven will consist of what the Church calls two dimensions—the vertical dimension that is the vision and love of God, and the horizontal dimension that is the knowledge and love of all others in God.

The *Catechism of the Catholic Church* says, “Heaven is the blessed community of all who are perfectly incorporated into Christ” (#1026). We will, therefore, be reunited with our family and friends as well as with the saints from past and future generations. I often consider which saints I’ll want to come to know.

Philosophers and theologians have thought about heaven at least since the time of the Jewish prophet Ezekiel in the sixth century B.C. The Christian heaven is Jewish in idea, but heavily influenced by Greco-Roman culture and philosophers such as Plato and Aristotle, and their understanding of the body and soul.

The first extended Christian description of heaven was in the Book of Revelation. After that, among

those who speculated about heaven were Sts. Augustine, Gregory the Great, Anselm, Bernard, Thomas Aquinas and Bonaventure.

As I said, the Church teaches that we will experience perfect happiness in heaven. All of our deepest human longings will be fulfilled. Yet, some people, because of their lives on Earth, will experience greater happiness than others will. This will happen because some people will be given a greater capacity for happiness than others, depending upon their lives on Earth.

Just as both a large glass and a small glass can be filled to capacity, but one will hold more than the other, so will some people have a greater capacity for happiness than others will. This is why we shouldn’t just try to get into heaven by doing the bare minimum here on Earth.

When it gets right down to it, we humans cannot understand heaven. What we know, though, is that “no eye has seen, nor ear heard, nor has the heart of man conceived, what God has prepared for those who love him” (1 Cor 2:9). †

For the Journey/Effie Caldarola

Sitting down for what she stands for in the fight for life

It was a breezy October day when Norma Fleisher settled her 86-year-old body into a foldout camp chair on a Nebraska street corner in front of the state Capitol, with the governor’s mansion directly at her back.



Norma has been doing this every Monday from noon

to 1 p.m. for 13 years, holding signs with a pro-life group of activists to protest Nebraska’s death penalty.

Through snow, heat, humidity and the Great Plains’ punishing winds, Norma has been faithful to her belief that “it’s ridiculous to kill people to prove killing is wrong.”

This day was special, however. It was Norma’s last day on the street corner. She’s tired.

“I used to take an hour, maybe two- or three-hour, nap every day, but yesterday I slept for five hours.”

Something has to give, and this weekly trek is one of those things.

Someone in our little group of eight brought homemade ginger cookies to honor Norma’s tenure, and we chatted as people drove by. Some passers-by gawked, some turned away. Norma sat, bundled in her coat and gloves, and visited in her amiable, self-deprecating Midwestern way. She is

just someone who “wants to spread the word anyway [that] I can.”

Norma’s legs are weak, and on particularly hot or cold days the group moves inside the Capitol rotunda to demonstrate. There, the rules say “no chairs” so someone brings a wheelchair for Norma.

“I sit for what I stand up for,” she laughs.

On this particular day, I saw the governor emerge from his house just as I was driving away. Although he barely acknowledges the protesters, the governor, a capital punishment advocate, was always friendly. One brutally hot day, when Norma was a solitary protester, he sent someone out with ice water for her. Norma liked him despite his opinions.

When Norma retired as a certified public accountant, having raised four children, she was a 65-year-old widow. A devout Methodist, she volunteered to be a missionary, with her eye on Africa. The Methodists had other uses for an accountant, however, and settled her in Nashville, Tenn., where she kept books for a retreat center for more than seven years.

Like many of her generation, Norma grew up accepting capital punishment as part of the justice system. But in Tennessee, she became involved with prisons and death row, and had an epiphany. The Methodists have a long history of opposition to the death penalty, and they are joined by people of many

denominations.

The U.S. Conference of Catholic Bishops has dedicated part of its website to the fight for abolition. At a recent pro-life conference in Nebraska, we were reminded that opposing capital punishment is part of the Church’s “consistent ethic of life.”

After returning to Nebraska, Norma had one of her “harebrained ideas” as she modestly terms it. She visited all 93 counties in Nebraska—a far-flung, sometimes desolately rural trek—to talk about the death penalty.

Armed with magnetic signs on each side of her car, and peanut butter and Cheez Whiz for the loneliest spots, Norma drove 4,000 miles over one summer in a 19-year-old car to find folks in every county seat with whom to talk about abolition. That adventure could probably fill a book.

Norma reminds me of many people who prayerfully witness outside what used to be called the School of the Americas, outside abortion clinics and at nuclear arms facilities.

Norma’s joke about sitting for something she stands for reminded me of what Sen. Paul Wellstone, the late activist from Minnesota, said. “If we don’t fight hard enough for the things we stand for, at some point we have to recognize that we don’t really stand for them.”

(Effie Caldarola writes for *Catholic News Service*.) †

Your Family/Bill and Monica Dodds

Memories and sharing can be the treasure of this Christmas

As Christmas approaches, you may be feeling the need to create the perfect Christmas.



You want the family to have a wonderful, holy Christmas, but reality kicks in. Your family lives in the real world. Suddenly, your wonderful holy Christmas in the real world is not the

one you planned or imagined.

Let’s face it. The only perfect Christmases are the ones bathed in nostalgia’s rosy glow. It’s not that we’re lying to ourselves. But we’re not remembering them accurately.

Even when we hear the Gospel on Christmas, we tend to daydream through “no room in the inn” and “stable” and “manger,” and drift off until “a multitude of the heavenly host [sings] with the

angel.”

There is no Christmas hymn titled “No Vacancy” or “Welcome to the Barn” or “Put the Messiah in the Feed Box.” From time to time, we should consider the bleak location and grim circumstances that the Holy Family faced, but we see them as romantic.

It seems safe to speculate that Joseph and Mary didn’t view them that way. They saw them as their only choice. But by the grace of God, that first Christmas worked out just fine.

We need that faith in 2012, especially as we realize that there are many items on our to-do list that we aren’t going to begin or finish.

We won’t have the perfect gift that was readily available in mid-October. It disappeared by the time we got serious about shopping. We won’t have the fully decorated tree tips. The dinner rolls will burn, and the in-laws will steam you.

There will be family and friends who can’t make it this year, some because of distance, cost or other commitments, and some because of death. Our grief over that loss, still fresh and raw, will at times feel overwhelming.

As family and friends gather during this Christmas season, ask what particular gift each person remembers from those Christmases past. What was that one item as a child, a teenager or young adult they remember?

Sharing those stories, being able to tell them and being able to hear them, can be this year’s true Christmas treasure, a priceless gift.

(Bill and Monica Dodds are the founders of the *Friends of St. John the Caregiver* and editors of *My Daily Visitor* magazine. Their website is www.FSJC.org. Bill’s latest books are *How to Write Your Novel in Nine Weeks* and *The World’s Funniest Atheist*.) †

Faith and Family/Sean Gallagher

Looking back and looking forward in gratitude for the gift of life

There can be an interesting transition in our hearts as we move from last week’s secular holiday of Thanksgiving to the First Sunday of Advent in a couple of days.



With Thanksgiving, we often look back with gratitude at the blessings that God has showered upon us in the past.

With Advent, we look forward in anticipation, not just to the celebration of Christ’s birth at Christmas, but also to his Second Coming at the end of time.

My family is dealing with this transition in a new way this year. It would have been about right now that we would have told our friends and relatives that we were expecting the birth of a baby early next summer.

But last month, my wife, Cindy, experienced a miscarriage. For about five weeks, a tiny baby was growing in her womb. At some point, however, God, for reasons that he alone knows, allowed that child of ours to die.

We waited for several days to have our fearful suspicions confirmed. And once they were confirmed and Cindy and I told our four sons about what had happened, each of us mourned this loss in our own particular way. As you might expect, the burden of this grieving has fallen most heavily upon Cindy, who carried this little baby within her body.

Each of us was looking forward in anticipation to his or her birth. Now we are looking back in gratitude to the gift of life that was given to us, even if, on this side of heaven at least, we held that precious gift for a short time.

Of course, our thankfulness is tinged with a good bit of sadness and pondering of our loss.

There are times when, in his unsearchable wisdom, God chooses something better for a person and allows that person to die. At times when that happens, we can be so perplexed and troubled as to have our faith in him shaken to its core.

That has not happened in the case of my family. We even acknowledge that this sad event has the potential to stretch and deepen our faith, although it’s all still too soon for that to have taken hold thus far.

Miscarriages and infant loss in general are not spoken of widely in society. Whatever the reasons, I think the percentage of families that experience this sad event in their lives is fairly high.

Maybe if we were to talk about our experience of miscarriage or infant loss with compassion, but also with more openness, then perhaps we could all discover together, if still in our own particular way, how God is blessing us in the midst of our tragedies.

Certainly, a great blessing that can come out of them is that our conscious gratitude for the gift of life itself might grow in our hearts. But there are many other blessings that God can draw out of the sad shadows of our lives even if—when we’re in the middle of them—there seems to be nothing but darkness.

We’re living now in a time of year when our days are growing markedly shorter. Sunrise comes much later, and sunset much earlier.

But for those of us who have experienced the loss of an infant or a child in the womb, God’s consoling grace flows to us through the support we give one another in these trying times.

Then, perhaps, even when it’s hard, our faith can be strengthened, and we can see a bright future at Christ’s glorious second advent when we will be reunited with the children whom God allowed to come back to himself so soon after they were given to us. †

First Sunday of Advent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Dec. 2, 2012

- Jeremiah 33:14-16
- 1 Thessalonians 3:12-4:2
- Luke 21:25-28, 34-36

This weekend begins the Church's liturgical year.

Advent serves two purposes. It inaugurates a new 12-month cycle for the Church, especially in the sense of the weekend liturgies and the liturgical seasons. Imagine that this weekend is the first day of a school term. The Church calls us this weekend to

anticipate the coming of Christ.

At Christmas, the feast of the Epiphany and that of the Lord's baptism, the Church will introduce us to Jesus.

In a few months, Lent will prepare us for the climactic moments in the story of salvation, the Lord's crucifixion and then the glorious moment of Easter.

Then the Church will urge us to ponder what this means for us, and how we should respond.

More particularly, therefore, Advent is much more than a time to prepare for Christmas. It is a tempered, penitential season for decision-making when everything around us is feverish in partying and commercialism.

Without considering anything else, the clash between the spirit of Advent and the frenzy of preparing for Christmas in our culture reminds us that the Lord's kingdom is "not of this world."

Jeremiah is the source of the first reading.

His theme, as it was the theme of all the prophets, was that God's people could expect no peace nor joy in their lives until they wholeheartedly returned to God.

In this reading, the prophet notes the sad state of affairs for God's people. They have been humbled. Misery is their lot. Sin has produced this unhappy situation.

However, always merciful, always good and always protective, God will send into their midst a Savior, a descendant of King David. This Savior will bring justice. All will be fine.

The First Epistle to the Thessalonians supplies the next reading.

It is an appeal to the Christians of Thessalonica, now the Greek city of Saloniki, to love each other. This love will be the sign of inwardly following the Lord.

St. Luke's Gospel gives this weekend's liturgy its third reading.

Quoting Jesus, it states that everything earthly is subject to change and will end. God is eternal. The perfection of God's law is eternal. Jesus is eternal. Only in God does genuine permanence and security abide.

Reflection

Christmas, in every culture, is soft and lovely. Such befits the commemoration of the birth of the loving and forgiving Redeemer, Jesus the Lord.

Although distractions abound, especially with all the materialism that has come to surround the season—and with all the making merry just to make merry—Jesus in any estimate remains at the center of Christmas.

Advent urges us to remember this fact and to put Jesus in our hearts—literally.

As St. Luke's Gospel bluntly says and as Advent emphasizes, Christ one day will confront us all. It may be a victorious reunion for some of us. We may anticipate its arrival as our human frailties increase. Or it may come suddenly.

It will be a day of fulfillment and rejoicing if we have followed the Lord in our own lives. Jeremiah looks to such a day of salvation and victory.

The readings remind us that in the world good stands starkly opposite evil. Such is to be expected in an imperfect material state and in a population of human beings who, vested with free will, can be hurtful to others and themselves or choose to live virtuously in daily life situations.

Where we are in this purview of creation, because of our free will, results from our decision to follow the Lord or not follow him.

If we choose the side of right and of God, we will need strength. Evil is powerful, and it lures us to death. We must ask for God's strength, and our request must be sincere.

Advent is the time to decide—or to reaffirm our decision—to follow God, and to make our decision total and sincere. †



Daily Readings

Monday, Dec. 3
St. Francis Xavier, priest
Isaiah 2:1-5
Psalm 122:1-9
Matthew 8:5-11

Tuesday, Dec. 4
St. John Damascene, priest and doctor of the Church
Isaiah 11:1-10
Psalm 72:1, 7-8, 12-13, 17
Luke 10:21-24

Wednesday, Dec. 5
Isaiah 25:6-10a
Psalm 23:1-6
Matthew 15:29-37

Thursday, Dec. 6
St. Nicholas, bishop
Isaiah 26:1-6
Psalm 118:1, 8-9, 19-21, 25-27a
Matthew 7:21, 24-27

Friday, Dec. 7
St. Ambrose, bishop and doctor of the Church
Isaiah 29:17-24
Psalm 27:1, 4, 13-14
Matthew 9:27-31

Saturday, Dec. 8
The Immaculate Conception of the Blessed Virgin Mary
Genesis 3:9-15, 20
Psalm 98:1-4
Ephesians 1:3-6, 11-12
Luke 1:26-38

Sunday, Dec. 9
Second Sunday of Advent
Baruch 5:1-9
Psalm 126:1-6
Philippians 1:4-6, 8-11
Luke 3:1-6

Question Corner/Fr. Kenneth Doyle

Priest determines eucharistic prayer used during celebration of the Mass

Q What determines which of the eucharistic prayers is used at Sunday Mass?



When I try to follow along in my missalette, I often lose my place at this point because I am trying to figure out which eucharistic prayer the celebrant has chosen.

Is it simply up to him? I know that you're

probably thinking that I shouldn't be reading the missalette at that point anyhow, just listening to the priest. But I have a learning disability and become quickly distracted hearing the spoken word alone. (Superior, Wis.)

A The *Roman Missal* contains four general eucharistic prayers, another two on the theme of reconciliation as well as a eucharistic prayer for Masses for various needs and occasions, which has four variations.

In addition, there are three eucharistic prayers for Masses with children, but those are now published in a separate volume.

To answer your question, the choice of which eucharistic prayer to use is left pretty much to the priest-celebrant's discretion.

There are, however, in the "General Instruction of the *Roman Missal*," some guidelines that help the priest decide which prayer might be most appropriate—with respect, at least, to the four basic options (#365).

- Eucharistic Prayer 1—which is sometimes referred to by its former title as the "Roman Canon"—is especially appropriate on major feasts since it provides for references to that feast to be included in the prayer itself. It is also suitable on feast days of those saints who are mentioned by name in the prayer.

- Eucharistic Prayer 2 is the briefest of the four options, and for that reason is often used for weekday Masses.

- Eucharistic Prayer 3 is "preferred on Sundays and festive days."

- Eucharistic Prayer 4 "gives a fuller summary of salvation history."

I tend to use Eucharistic Prayer 4 when I am celebrating with a congregation that is especially in touch with biblical theology or sometimes as a change of pace with a weekday congregation.

For your purposes in trying to find quickly in your missalette the particular prayer the priest has chosen, I would suggest that if you turn first on weekdays to Eucharistic Prayer 2 and on Sundays to Eucharistic Prayer 3 then the odds will be with you.

Q In our diocesan newspaper, I have noticed pictures of deacons wearing what I have always considered to be "priests' collars."

I am curious as to when this practice started and why.

I know that the number of new priests has decreased dramatically in the last few decades. Is this new look for "appearances"? (Harrisonburg, Va.)

A There are two categories of Roman Catholic deacons.

Those referred to as transitional deacons are those who are on their way to becoming priests. They are normally ordained to the diaconate one year before priesthood.

On the other hand, permanent deacons are not on the path to the priesthood. They often have full-time jobs in secular professions and most of them are married.

Deacons of either type are members of the clergy. They can preach at Mass, administer the sacrament of baptism and witness the exchange of vows at a wedding.

Transitional deacons, as far back as my seminary days in the 1960s and probably beyond, have customarily worn clerical attire when going out to parishes for diaconal ministry.

The permanent diaconate was restored to the Catholic Church in the early 1970s, and I am assuming that your question probably relates to permanent deacons since there are some 15,000 in the U.S. but only a few hundred transitional deacons.

Permanent deacons most often do not wear clerical collars. In fact, national guidelines for deacons say that "because they (permanent deacons) are prominent and active in secular professions and society, the U.S. Conference of Catholic Bishops specifies that permanent deacons should resemble the lay faithful in dress and matters of lifestyle."

The guidelines note, however, that each bishop has the prerogative of determining the proper attire for permanent deacons within his own diocese.

Some dioceses prohibit clerical collars. Some grant it to the deacon himself to determine the occasions on which the collar will enhance his ministry. Many dioceses—perhaps most—generally discourage clerical attire, but make exceptions when a deacon is involved in hospital or prison ministry.

At least one diocese directs that, when deacons dress in clerical collar, they wear a gray shirt rather than a black shirt as a priest would wear. †

My Journey to God

The Angel

The child was dead.
Since he had been a good

child, an angel
was telling him a story:

When a good
child dies, an angel

appears
and, together,

they visit all the places
the child has loved ...

And that's
just what they did.

But the angel
had plans of his own.

The angel told another story:
On that barren street there

lived a poor
little boy who had been ill

since birth.
The boy loved sunshine.

So his friends told him stories
of the forest. They

brought branches
of greenery. They brought

wild violets and pansies.
One bloom

had a root
and the bloom grew

and grew. The flower
was the boy's

sunshine ...
The angel collected

his lonely
little lost blossom.

He collected the child.
Then he told the story to God.

By Nettie Farris

(Nettie Farris is a member of St. Mary-of-the-Knobs Parish in Floyd County. She wrote this poem after reflecting on a fairy tale titled "The Angel" by Hans Christian Andersen.)

Events Calendar

November 30

St. Pius X Church, 7200 Sarto Drive, Indianapolis. **Charismatic Mass**, praise and worship, 7 p.m., Mass, 7:30 p.m. Information: 317-846-0705.

November 30-December 1

St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis. **Little Sisters' of the Poor, rummage sale**, 10 a.m.-4 p.m. Information: 317-872-6420.

December 1

The Village Dove, 6935 Lake Plaza Drive, Indianapolis. **Book signing, You and God:**

How to Build the Most Important Relationship of Your Life, Bill Paradise, author, 1 p.m. Information: 317-979-8124 or bbparadise2comcast.net.

December 2

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **"A Celebration of an African Mass," annual Advent liturgy**, 3-6 p.m., African attire encouraged, reception following Mass, free-will donation. Information: 317-545-6375 or 317-269-1276.

St. Luke the Evangelist Parish, 7575 Holliday Drive, E.,

Indianapolis. **Advent program, "Preparing for Christ-Advent Cycle C,"**

Eric Slaughter, presenter, session one, 7-9 p.m., \$15 per person. Information: 317-259-4373, ext. 256, or stluke.org/bible-study.

St. Paul School, 9788 N. Dearborn Road, New Alsace. **Christmas breakfast, pictures with Santa**, breakfast 8 a.m.-12:30 p.m., pictures with Santa 9:30-11:30 a.m., free-will offering. Information: 812-623-2631 or jtstonebraker@etczone.com.

Information: 317-370-1189.

December 5

Archbishop O'Meara Catholic Center, 1400 N. Meridian St.,

Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced, new members welcome, 6:30 p.m. Information: 317-370-1189.

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.

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. **Discalced Carmelites Secular Order meeting**, noon. Information: 317-545-7681.

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.

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. †

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. 2, 1 p.m. for Immaculate Conception, Millhousen; St. Denis, Jennings County; and St. Maurice, Napoleon, at St. Maurice, Napoleon
- Dec. 3, 7 p.m. at St. Lawrence, Lawrenceburg
- Dec. 4, 7 p.m. for St. Nicholas, Ripley County; St. Anthony of Padua, Morris; and St. Louis, Batesville, at St. Louis, Batesville
- Dec. 5, 7 p.m. at St. Joseph, Shelbyville
- Dec. 5, 4-5:30 p.m. and 6:30-7 p.m. at St. Peter, Franklin County
- 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, 6:30 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. 5, 7 p.m. at St. Gabriel, Connersville
- Dec. 6, 7 p.m. at St. Bridget, Liberty
- Dec. 6, 6:30 p.m. at St. Mary, Rushville
- 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. 4, 7:30 p.m. at Holy Spirit
- Dec. 5, 7 p.m. for Holy Cross and St. Philip Neri at St. Philip Neri
- 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. 4, 7 p.m. at St. Mark the Evangelist
- Dec. 5, 7 p.m. at St. Roch
- 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. 3, 7 p.m. at St. Gabriel the Archangel
- Dec. 4, 7 p.m. for Holy Angels and St. Monica at St. Monica
- 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 the Archangel

New Albany Deanery

- Nov. 27, 7 p.m. for Sacred Heart, Jeffersonville, and St. Augustine, Jeffersonville, at St. Augustine, Jeffersonville
- Nov. 29, 7 p.m. at St. Michael, Bradford
- Dec. 5, 7 p.m. at St. Michael, Charlestown
- Dec. 5, 7 p.m. at St. Joseph, Corydon
- 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. 4, 7 p.m. for Most Sorrowful Mother

of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison

- 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 †

VIP

Frank and Mary Alice (Reid) Skinner, members of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis, will celebrate their 50th wedding anniversary on Dec. 1.



The couple was married on Dec. 1, 1962, at St. Therese of the Infant Jesus (Little Flower) Church in Indianapolis.

They are the parents of four children, Ann Sutton, Andrew, David and Doug Skinner. They also have eight grandchildren. †



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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.

ANDERSON, Augusta J., 80, St. Joan of Arc, Indianapolis, Nov. 8. Mother of Michelle and Lucian Anderson Jr. Grandmother of seven.

AVERY, Georgie Lee, 86, St. Augustine, Jeffersonville, Nov. 7. Mother of Mary Ferguson, Mary Mesterharm, James and John Avery. Grandmother of six. Great-grandmother of eight.

BOOK, Susan M., 45, St. Joseph, Corydon, Nov. 8. Wife of David Book. Mother of Emma and Evan Book. Daughter of Eddie and Rowena (Gunter) Hoehn. Sister of Diane Owen, Matt, Mike and Russ Hoehn. Granddaughter of Verna Gunther.

BRIGHT, Venice, 86, St. Paul, Sellersburg, Nov. 7. Wife of James Bright. Mother of Lisa Kelaher, Linda Offutt and John Servidio. Sister of Steve Smith. Grandmother of five. Great-grandmother of five.

BURKE, Florence, 98, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Nov. 7. Mother of Maureen Piontek, Billie Stubbs, Patricia, James and Thomas Burke. Sister of Mary Scarpone. Grandmother of 11. Great-grandmother of 20.

CALLAHAN, Thomas, 56, St. Paul the Apostle, Greencastle, Nov. 8. Son of Richard and Francis Callahan. Brother of Kathleen Cooper, Patricia

Pittman, James and Mike Callahan.

CALVIN, Linda, 65, St. Lawrence, Indianapolis, Nov. 4. Wife of Kenneth Calvin. Mother of Shawn Anderson, Elizabeth Lupear, Pamela Sterrett and Donna Storey. Sister of Ellen Ross. Grandmother of eight.

CATE, Col. William F., Jr., 84, St. Matthew the Apostle, Indianapolis, Nov. 5. Husband of Sharon Cate. Father of Irene Selby, Andrew, Steven and Tom Cate. Stepfather of Wendy Creech, Kelly Durbin, Bethany, Jeremy and Stephen Heidrich. Brother of Elizabeth Cate. Grandfather of 10. Great-grandfather of two.

CLEMENTS, Loretta, 90, Sacred Heart of Jesus, Indianapolis, Nov. 8. Mother of Dan and Jim Clements. Grandmother of four. Great-grandmother of two.

DALTON, Rosemary, 93, Sacred Heart of Jesus, Indianapolis, Nov. 5. Mother of Norma Aldrich, Mary Hancock, Kay Powers, Teresa Sauter, Joseph, Martin, Michael, Stephen and Thomas Dalton Jr. Grandmother of several. Great-grandmother of several. Great-great-grandmother of several.

DeLUCA, Mary Joan, 86, Holy Spirit, Indianapolis, Oct. 13. Wife of Joseph DeLuca. Mother of Thomas DeLuca. Grandmother of three.

DENISON, Larry R., 73, Holy Family, New Albany, Nov. 14. Husband of Nancy Denison. Father of Larry Denison. Brother of Lynn, Richard and Russell Denison. Grandfather of four.

FRAZIER, Robert Frederick, 63, St. Vincent de Paul, Bedford, Nov. 11. Husband of Katherine Frazier. Father of Wendy Cass, Allison Heinlen, Tina Nitsos and Chad Frazier. Brother of Dianna Buron, Patricia Dow, Marie

Gagnon and Aletha Sabin. Grandfather of eight.

HOFFMAN, Rosamond Marie, 89, St. Rose of Lima, Franklin, Nov. 6. Mother of Lisa Koenigstein and Robert Hoffman. Grandmother of two.

JOHNSON, Golda Mae, 92, St. Jude, Indianapolis, Nov. 15. Mother of Jeanne Chill, Carol McIlveen, Genevieve, Chuck and Dr. Stan Johnson. Grandmother of seven. Great-grandmother of 11.

KAPERAK, Leona Margaret (Barron), 97, Holy Spirit, Indianapolis, Nov. 9. Mother of Paula Slinger and Patty Talen. Grandmother of four.

KIEFFER, Joseph M., 60, St. Jude, Indianapolis, Nov. 10. Son of Joseph and Grace Kieffer. Brother of Liz Appleby, Christine Hamilton, Patricia Parker, Mary Kay Segasser, Ed and Kevin Kieffer.

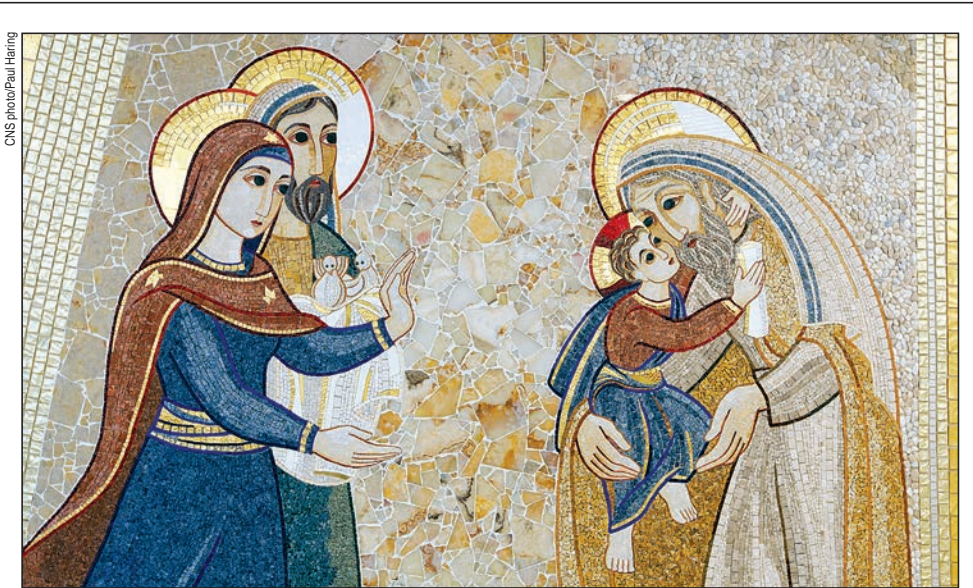
LEE, James T., 87, Holy Spirit, Indianapolis, Nov. 4. Husband of Dorothy Lee. Father of Trish English, Eileen Meyer, Linda and Martin Lee. Brother of Jack and Thomas Lee. Grandfather of seven.

LOSCHKY, Louise C., 94, Most Holy Name of Jesus, Beech Grove, Nov. 18. Wife of Joseph Loschky. Mother of Joan Wolfe, Allan, Craig and Jerry Loschky. Grandmother of nine. Great-grandmother of four.

MACKE, Richard, 82, St. Mary, Rushville, Nov. 19. Husband of Sharon Macke. Father of Jo Temple, Cecilia and Jon Macke. Grandfather of five. Great-grandfather of two.

OLSSON, Mark T., 65, St. Lawrence, Indianapolis, Nov. 8. Husband of Y.S. Theresa (Kim) Olsson. Father of Natasha, Joshua, Nathan and Travis Olsson. Brother of Rhonda Harris.

RENFORTH, Darlene A., 67, St. Jude, Indianapolis, Nov. 10. Sister of Theresa Callahan, Carolyn Evans, Dorothy Myers and Joseph Renforth. †



Holy Family mosaic

A mosaic of Mary and Joseph presenting the child Jesus to Simeon decorates the chapel of the Jesuit infirmary in Rome. The Vatican's Congregation for Divine Worship and the Sacraments is establishing an office to promote the development and use of appropriate liturgical art, architecture and music.

Benedictine Father Simeon Daly was a librarian, auther and monk of Saint Meinrad Archabbey

Benedictine Father Simeon Daly, a monk and priest of Saint Meinrad Archabbey in St. Meinrad, died on Nov. 10 at the monastery infirmary. He was 90.

The Mass of Christian Burial was celebrated on Nov. 14 at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad. Burial followed at the Archabbey Cemetery.

Father Simeon was a jubilarian of profession and priesthood, and a participant in the Rush Religious Study on Aging and Alzheimer's disease.

Philip John Daly was born on May 9, 1922, in Detroit. After completing his elementary education, he enrolled at Saint Meinrad's former minor seminary.

Invested as a Benedictine novice in 1943, he professed his simple vows on Aug. 10, 1944, and was ordained to the priesthood on May 18, 1948.

Father Simeon was appointed assistant librarian of the Archabbey Library in 1949.

Also that year, he earned a licentiate in sacred theology at The Catholic University of America in Washington, D.C.

Two years later, he earned a master's degree in library science.

On Aug. 16, 1951, he was named head librarian of the Archabbey Library, a ministry

position that he held for 49 years.

Father Simeon was a member of various library associations, including the American Theological Library Association, which he served as president from 1979 to 1981.

He was instrumental in the planning of Saint Meinrad's new library, which was dedicated in 1982.

Father Simeon also served as the monastery's master of liturgical ceremonies for 10 years preceding, during and following the Second Vatican Council in the 1960s.

He was the chairman or a member of the monastery's liturgical committee for many years.

Father Simeon also served as subprior, or third in leadership, of the monastery from 1975 to 1978.

Most recently, he assisted at Saint Meinrad's Development Office.

Father Simeon was the author of *Finding Grace in the Moment: Stories and Other Musings of an Aged Monk*, which was published in 2005.

He also wrote several articles on aging for the various *Notes* series of the Abbey Press.

Surviving are several nieces and nephews.

Memorial gifts may be sent to Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad, IN 47577. †

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