



The

Criterion

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24,000 youth in Indianapolis to find 'Hope at the Crossroads'

The Archdiocese of Indianapolis is playing host this weekend to the largest National Catholic Youth Conference ever.

An estimated 24,000 teen-agers from across the United States and U.S. teens from military bases in Europe are gathering at the RCA Dome and Indiana Convention Center from Dec. 6-9 to strengthen their Catholic faith. The theme of the conference

is "Hope at the Crossroads."

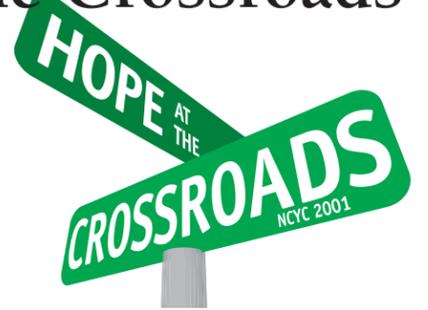
The conference will focus on topics such as vocations, leadership, chastity, coping with stress, popular culture and literacy.

Forty-nine bishops from across the country, including Indianapolis Archbishop Daniel M. Buechlein, will attend the conference.

This issue of *The Criterion* includes a special youth conference supplement,

beginning on page 11. The supplement includes a greeting from Archbishop Buechlein.

One of the highlights of the conference will be a Youth Congress on Vocations. About 300 teen-agers will meet with the bishops to discuss the state of vocations in the Church and how young people can give testimony to Jesus Christ in the world today. †



Southern Indiana parishes reach out to growing Hispanic community



Part of Franciscan Father Tom Smith's ministry includes visiting Hispanic families and helping them feel welcome in the Church. Jose Gonzalez, 11, who watches his two siblings, Juana, 6 and Adrian 4, blow bubbles at Father Tom.

Editor's note: This is the first story in an occasional series looking at the growing Hispanic community in the Archdiocese of Indianapolis.

By Jennifer Del Vecchio

NEW ALBANY—As her children laugh and blow bubbles at the Franciscan priest who speaks Spanish to them, Elvia Gonzalez tells the priest her family missed Mass for three years.

The family went to a few English Masses, but stopped going because they didn't understand the language.

"It was very sad," Gonzalez said through her interpreter, Franciscan Father Tom Smith. "We tried to find a Mass in Spanish but there wasn't any. It was difficult. We couldn't talk to other people. It just didn't feel right not going to Mass."

The lack of Spanish Masses is a problem that Father Tom hears about often. It's a problem parishes in the New Albany Deanery and throughout the archdiocese are addressing.

According to the 2000 U.S. Census, the Hispanic population in the United States grew by 57.6 percent during the past 10 years. The majority of Hispanics are Catholic.

As the Hispanic population increases, Spanish Masses and traditional Mexican celebrations that follow Church teaching are becoming more prominent through-

out the archdiocese.

For example, the Dec. 12 feast of Our Lady of Guadalupe is celebrated with processions, gatherings after Mass and the custom of placing roses around a painting of Mary depicting her apparitions in 1531 to a poor Mexican peasant, Blessed Juan Diego.

The Mexican tradition of *El Dia de los Muertos*, or "Day of the Dead," celebrates the holy days of All Saints and All Souls in November. Pictures of deceased

family and friends are brought to the parish and churches are decorated with "mini-altars" that include the pictures.

The incorporation of Mexican traditions into their parish makes a difference, Gonzalez said.

The Gonzalezes, who moved to New Albany four years ago, said Father Tom's ministry made them feel welcomed.

Now, she and her husband, Desiderio, are eucharistic ministers at St. Mary

See HISPANIC, page 29

St. Simon the Apostle Parish in Indianapolis dedicates church

By Mary Ann Wyand

A former cornfield is now a sacred space consecrated to the Lord.

The new St. Simon the Apostle Church on the northeast side of Indianapolis was dedicated by Archbishop Daniel M. Buechlein in a Dec. 1 ceremony that also celebrated the relocation of the parish from Roy Road to Oaklandon Road.

The archdiocese moved the parish to a suburban site near Geist Reservoir in 1997 to meet the needs of a growing number of Catholics moving to that area.

Father Larry Crawford, St. Simon's former pastor, guided the parish through this move, which was painful for some longtime parishioners. On Roy Road, parishioners had worshipped in a temporary church attached to the school for three decades.

St. Simon's new school, which was constructed first at 8155 Oaklandon Road,

See CHURCH, page 2



A stained-glass window of Christ ascending to heaven is 11 feet in diameter and is situated above the crucifix in the new St. Simon Church.

Our Lady of Guadalupe Masses

- St. Anthony Church, 379 Warman Ave., Indianapolis: bilingual Mass 5:30 p.m.; songs to Our Lady at 5 p.m. on Dec. 12.
- St. Mary Church, 317 N. New Jersey St., Indianapolis: novena Dec. 3-12; midnight Spanish Mass; English Mass at noon and a bilingual Mass at 7:30 p.m., all on Dec. 12.
- St. Philip Neri Church, 550 N. Rural St., Indianapolis: 6 p.m. novena; Spanish Mass at 7 p.m. followed by a dinner on Dec. 12.
- St. Patrick Church, 950 Prospect St., Indianapolis: 6 a.m. to 8 a.m. *Mananitas* (songs to the Virgin Mary); 6 p.m. to 7 p.m. serenade to Our Lady of Guadalupe; Spanish Mass at 7 p.m. followed by a reception, all on Dec. 12.
- St. Monica Church, 6131 N. Michigan St., Indianapolis: 7 p.m. Spanish Mass with fiesta following on Dec. 12; bilingual Mass will be at 11:30 a.m. on Dec. 9.
- St. Gabriel Church, 6000 W. 34th St., Indianapolis: 6:15 a.m. *Mananitas*; 7 p.m. procession followed by Spanish Mass on Dec. 12.
- Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood: English Mass with Latin American tradition incorporated at 6:30 p.m. on Dec. 12.
- St. Mary Church, New Albany: 1:30 p.m. procession; 2 p.m. Spanish Mass; 3 p.m. fiesta in the school cafeteria; 4:30 p.m. movie of Our Lady of Guadalupe, Dec. 12
- St. Michael Church, Charleston: 8:45 p.m. Mass on Dec. 12.

CHURCH

continued from page 1

has had a waiting list every year. Parishioners worshiped there in Feltman Hall, named after Father Earl Feltman, who founded the parish on Roy Road in 1961. Feltman Hall is connected to the cafeteria and gymnasium, which also were used for seating during liturgies. Ground was broken for the new church on Aug. 20, 2000. The contemporary worship space seats 1,050 people and features a round stained-glass window depicting Christ ascending to heaven. Father Robert Sims, St. Simon's pastor for three years, celebrated the first Mass in the new church on July 22. "This couldn't have happened without lots of people coming together, lots of sharing of energy and vision and talent, and the generosity of so many people," Father Sims said. "I'm really grateful for what people did to make this happen. I'm especially grateful for all the people who were faithful to St. Simon's when the parish was moved from Roy Road to Oaklandon Road. I know this church is something they have wanted for a long time. We're really happy to have the new

church in time to celebrate Christmas." With the completion of the new church, he said, St. Simon parishioners are preparing to start the archdiocesan Disciples in Mission process during Lent to welcome and attract new members to the 1,260-household parish. During the dedication liturgy, Archbishop Buechlein was assisted by seminarian and Deacon John McCaslin, a longtime parishioner who will be ordained on June 1 and will celebrate his first Mass at St. Simon Church. The archbishop used the occasion to invite parish youth to consider vocations to the priesthood and religious life. "I have to believe that with all these young folks here [at the Mass], that for every one like John in the parish, God calls many more to the priesthood and religious life," Archbishop Buechlein said. "I ask you grandparents, parents, teachers and pastor, all of you, to help invite these young people to listen to God's call. We need more priests and religious. But more importantly than that, God is calling more young people and we have to help them listen to God's call. That's my challenge to you. We need a replacement for Deacon John."

continued on page 3



St. Simon the Apostle parishioners celebrated the dedication of their new church at 8155 Oaklandon Road in Indianapolis during a Dec. 1 liturgy with Archbishop Daniel M. Buechlein, who also used the occasion to encourage vocations to the priesthood and religious life.

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McCaslin said his parents were founding members of St. Simon the Apostle Parish.

"I went to grade school at the old location," he said. "The year that the parish was moved was the same year that I entered seminary. I know from the history of the parish that there was always a desire for a permanent worship space, and I know the parish worked hard to build it. I'm really glad I could be back for the dedication. There is a lot of excitement about reaching out to the community and evangelizing. A lot of good things are happening here."

St. Simon second-grader James McCallister asked McCaslin if he is "the archbishop's helper." The seminarian told him yes and that he is God's helper, too.

"The new church is great," James said. "It's bigger. The gym was small."

James thought the dedication ceremony was "great" and said he felt "lucky" to worship with the archbishop.

His parents, John and Catherine McCallister, have been members of the parish for about 10 years.

"This has been a wonderful achievement for our parish," Catherine McCallister said. "We've really brought the community together into more of a family by being able to be in a church where we can worship properly."

Parishioner John Hansberry, who served as parish council chairman during the relocation, said the move "gave us an opportunity to think about what Church is. As a parish, we thought about the larger mission of the Church, and we felt like this move was a unique opportunity to go out and evangelize and take the Church to a greater community." †



Archbishop Daniel M. Buechlein accepts the offertory gifts from Beverly Hansberry, director of faith formation, and Oldenburg Franciscan Sister Yvonne Conrad, administrative assistant, during the dedication liturgy for the new St. Simon the Apostle Church in Indianapolis. Seminarian and Deacon John McCaslin (left), a St. Simon parishioner who will be ordained in June, and Father Robert Sims, pastor, assisted the archbishop with the Dec. 1 liturgy.

Official Appointments

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Rev. Barnabas Gillespie, O.S.B., co-pastor of St. Paul, Tell City; St. Michael, Cannelton; and St. Pius, Troy, to pastor of St. Michael, Cannelton, and St. Pius, Troy.

Rev. Carl Deischman, O.S.B., a monk of Saint Meinrad Archabbey, to administrator of St. Paul, Tell City.

These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

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Editorial

'You will be like God'

In an announcement that some critics characterized as "science by press release," a privately held Massachusetts biotech firm said with a sense of pride on Nov. 25 that it was the first to clone a human embryo.

Company officials, anticipating negative fallout from the announcement, were quick to justify their actions by saying that their intention was "not to create cloned human beings, but rather to make lifesaving therapies for a wide range of human disease conditions."

It would be a wonderful thing for science to develop exactly matched replacement tissue that would not be rejected by the body of someone seriously ill. It would be a marvelous thing to see this approach eventually yield effective treatments or cures for Parkinson's disease, or diabetes, or Alzheimer's disease, or AIDS, or any other number of scourges plaguing humanity.

But how can anyone justify the destruction of innocent human life for any reason, no matter how well-meaning?

Such action could be justified only if we can convince ourselves that a human embryo is not a human being but merely a clump of cells. And that, we believe, is the crux of the pro-life debates raging through our society.

Folks find themselves (with some variations concerning "choice" and reproductive "rights") basically on two sides of this central question: "When does an embryo or a fetus become a human being?"

The Church has long held to the belief that human life begins at the moment of conception. It is true, however, that at some periods in our history, the Church relied on faulty biological information (but the best information for the time) in its examination of this issue. Using these erroneous biological concepts, some theologians applied portions of Aristotle's formative theory (or theory of delayed animation) to their theologizing. The theory of delayed animation held that for the first 40 days following conception, the embryo or fetus developed from a vegetative being into a being with an animal soul, then a being with a sensitive soul, and finally, a fully human being.

While variations on this theory are occasionally heard even today, scientific discoveries (the existence of the ovum, for example) from the 19th century led Pope Pius IX to order a revision of Church law that abandoned the delayed animation theory and dropped all distinctions between formed and unformed fetuses. Interestingly, according to the *Encyclopedia of Catholic Doctrine* (Our Sunday Visitor), about this same time, the American Medical Association persuaded U.S. legislators to drop a similar distinction in our civil law. With this acknowledgment that human life begins at conception, abortion at any stage of pregnancy became illegal. And this was the legal situation prior to the Supreme Court's decision in *Roe vs. Wade*.

Scientific findings aside, it would be extremely difficult for anyone to deny that each embryo has the *potential* of becoming a fully developed human being. It is important to note that this potential alone

makes the intentional destruction of an embryo an immoral act.

As early as the third century, this potentiality possessed by the embryo was significant enough to Tertullian that he pointed out that "he also is a human who is about to be one, just as every fruit already exists in the seed" (*Apologeticum*, IX.8).

Just a few weeks ago, Cardinal Cormac Murphy-O'Connor of Westminster, criticizing a bill on cloning before the British Parliament, pointed out that an "embryo is not an accidental collection of cells. . . . The embryo and the human adult are the same organism at different stages of growth and maturity. The embryo may not evoke the same emotional reaction as the picture of a developed fetus in the womb. But from a moral point of view, does size or appearance matter? Are not all of us 'collections of cells'?"

Pope John Paul II in his 1995 encyclical *Evangelium vitae* (*The Gospel of Life*), also teaches that "the mere probability that a human person is involved would suffice to justify an absolutely clear prohibition of any intervention aimed at killing a human embryo" (#60).

So, the argument that an embryo is not yet a human being could never make the destruction of the embryo a moral act.

We urge our legislators to move swiftly to ban any attempts to clone human embryos for whatever reason. Human life is not to be exploited by the creation of embryo "farms" where tissue and "spare parts" are grown for "therapeutic" purposes to treat or cure illnesses. Nor can human life be reduced to a "product" or commodity through reproductive cloning, in which a child is generated outside the act of personal love.

As recently pointed out by Archbishop Renato Martino, the Vatican's permanent observer at the United Nations, cloning human beings for either purpose (and neither is practically possible yet) usurps the role of the Creator. Therapeutic cloning puts the death of the embryo in the hands of the one who clones or who harvests the embryonic cells. Reproductive cloning would reduce the child produced to an object of a human's fancy and would be an offense against God.

In the Genesis account of the Fall of humankind, the serpent convinced our ancestors that their eyes would be opened and they would be like God if they disobeyed their Creator. The humans took the tempter's advice, and "the eyes of both were opened, and they knew that they were naked" (Gn 3: 5ff).

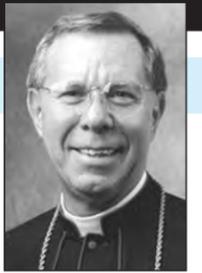
From its very beginnings, humanity has longed not only to be like God but to be God. This desire still seems to be part of our being. Will our eyes be opened before we see that we are naked in our sinfulness?

In this season of Advent when we look forward to celebrating the Incarnation, the mystery of the Creator's taking on human life and, in so doing, imbuing it with a worth beyond measure, let's demand that our lawmakers and other government officials draw a line in the sand concerning human cloning—a line over which we as a civilized society refuse to step. †

—William R. Bruns

Seeking the Face of the Lord

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



Catholic youth called to be 'watchmen of new millennium'

Awarm Hoosier welcome to you, our young Church, attending the National Catholic Youth Conference this week! And welcome to you youth ministers, chaperones and bishops as well.

We are delighted to have you in Indianapolis. We want you to have a good time, and we hope you find new blessings and graces while you are here.

At the end of the Great Jubilee 2000, our Holy Father, Pope John Paul II, wrote an Apostolic Letter, *Novo Millennio Ineunte* (*Entering the New Millennium*), which charted the course for our Church as we begin this new millennium. An important part of that letter was a strong and urgent reference to you, our Catholic youth.

He used a very telling image when he called you the "morning watchmen" at the dawn of the new millennium.

In the same letter, the Holy Father also borrowed Christ's invitation to Peter and his companions to "put out into the deep" with their fishing boat to catch more fish. Pope John Paul invites you, our young Church, to be the "morning watchmen" who will awaken your sisters and brothers and "put out into the deep" in this vast ocean of the new millennium that is opening before the Church.

The Holy Father admits that this is a stupendous task, yet he is confident that you are equal to the challenge if you believe in Christ as the convincing answer to life's questions. He is confident that you can accept Christ's message—with courageous faith—even when it is demanding and bears the mark of the cross (cf. *Novo Millennio Ineunte*, #9).

We are beginning to hear more stories of courage and faith about people who gave their lives on Sept. 11.

The courage of Fire Chaplain Father Mychal Judge, O.F.M., is moving. The building collapsed on him as he prayed with a fallen fireman.

A young husband who could not reach his wife by cellular phone asked the telephone operator to pray the Our Father with him before he said "Let her roll" to some fellow travelers in an effort to thwart the suicide mission of the terrorists. One person stayed with—and died with—a fellow worker who was disabled and could not vacate one of the World Trade Center towers. No doubt, we will hear more and more

stories of courage and faith as time goes on.

My young friends, you may or may not ever be called to live such dramatic courage as "watchmen of the morning" in our new millennium, but in our culture, in our day, it takes courage to stand up for the truth. It takes courage to stand up for the way of Christ. It takes courage to champion the dignity of the human person from conception to natural death. Sometimes it takes courage to stand with the Church, when our teachings of the truth are considered out of date or unpopular by some.

Just as ordinary people like us were courageous and believing during the tragedy on Sept. 11, so we are gifted by God's grace to live our faith and pursue our vocation in life with courage and great confidence. I am so pleased that a major focus of this conference is on vocations, because I think it will help you to think about the meaning of your life and to pray about what God asks of you.

Without any doubt, some of you are called to be courageous priests and religious women for the new millennium.

We bishops, some 49 of us who will be with you these days, look forward to sharing our stories and hopes with you. We are coming from many dioceses to show our confidence in you as "watchmen of the morning" and because we want to reflect and pray with you about God's call.

To be sure, all of you are called to stand up for Christ even with the mark of the cross, as the Holy Father reminds you. Like "morning watchmen," yours is the challenge to keep yourselves alert to God's inspiration and to grow strong in your faith. None of us do that perfectly, so we have the gift of the sacrament of reconciliation to keep us focused on our call. Celebrate this sacrament, which is available to you throughout the conference.

A sure way to keep alert to God's inspiration is to develop the practice, the habit, of personal prayer. As I like to remind the youth of our archdiocese, "If you pray every day, in your own way, everything will be OK."

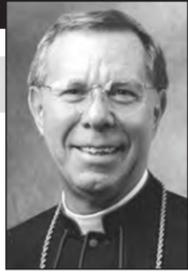
You'll be OH because you will find peace of mind and heart. You'll be surprised by the spiritual power of God's grace. I pray this is a gift you take home with you from Indianapolis. †

Archbishop Buechlein's intention for vocations for December

Catholic Grade Schools: that they may teach our children the Catholic faith and assist them in hearing and answering God's call to service in the Church, especially as priests or religious.

Buscando la Cara del Señor

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



La Juventud católica es llamada a ser los 'centinelas del nuevo milenio'

Una cálida bienvenida Hoosier para ustedes, nuestra Iglesia joven, que asiste a la National Catholic Youth Conference (Asamblea Nacional de Jóvenes Católicos) esta semana! Y bienvenidos sean ustedes los jóvenes ministros, los chaperones y los obispos también.

Estamos muy complacidos de tenerlos aquí en Indianápolis. Queremos que lo pasen bien, y esperamos que encuentren nuevas bendiciones y gracias mientras estén aquí.

Al final del Gran Jubileo 2000 nuestro Santo Padre, el Papa Juan Pablo II, escribió una Carta apostólica, *Novo Millennio Ineunte* (*Entrando al nuevo milenio*), la cual diagrama el curso de nuestra Iglesia a medida que comenzamos este nuevo milenio. Una parte importante de esa carta fue la referencia fuerte y urgente a ustedes, nuestra juventud católica.

Él utilizó una imagen muy eficaz cuando los llamó los "centinelas de la mañana" al amanecer el nuevo milenio.

En la misma carta el Santo Padre también tomó prestada la invitación que hizo Cristo a Pedro y a sus compañeros de ir "a lo profundo" con sus botes de pesca para atrapar más peces. El papa Juan Pablo les invita a ustedes a nuestra joven Iglesia, a ser "los centinelas de la mañana" quienes despertarán a sus hermanos y hermanas e "ir a lo profundo" en el vasto océano del nuevo milenio que se está abriendo ante la Iglesia.

El Santo Padre admite que esta es una tarea enorme, si bien tiene confianza en que ustedes están a nivel con el reto si creen en Cristo como la respuesta convincente a las preguntas de la vida. Él tiene confianza en que ustedes pueden aceptar el mensaje de Cristo, con valiente fe, aun cuando sea exigente y lleve la marca de la cruz (Cf. *Novo Millennio Ineunte*, # 9).

Estamos comenzando a escuchar más historias de valor y fe sobre las personas que dieron sus vidas el 11 de septiembre.

El valor del Capellán de los Bomberos, el Padre Mychal Judge, de la orden de los Frailes Franciscanos, es conmovedor. El edificio se derrumbó sobre él mientras rezaba con los bomberos caídos.

Un esposo joven que no podía comunicarse con su esposa a través de su teléfono celular le pidió a una operadora telefónica que rezara el Padre Nuestro con él antes de decir "Let her roll" (déjala rodar) a algunos compañeros de viaje en un esfuerzo por frustrar la misión suicida de los terroristas. Una persona se quedó, y murió con un compañero de trabajo quien estaba incapacitado y no podía desalojar las torres del World Trade Center. Sin duda, a medida que el tiempo pase, escucharemos más y más historias de valor y fe.

Mis jóvenes amigos, puede que ustedes experimenten o no el ser llamados a vivir momentos tan drásticos de valor como "centinelas de la mañana" en nuestro milenio, pero en nuestra cultura, hoy en día, se necesita valor para pararse en el camino de Cristo. Se necesita valor para ser el campeón de la dignidad del ser humano desde la concepción hasta la muerte natural. Algunas veces se necesita valor para pararse con la Iglesia, cuando nuestras enseñanzas de la verdad son consideradas por algunos como anticuadas o no populares.

Así como personas comunes como nosotros fueron valientes y creyentes durante la tragedia del 11 de septiembre, hemos recibido el regalo que concede la gracia de Dios para vivir nuestra fe y seguir nuestra vocación en la vida con valor y gran confianza. Me siento muy complacido de que el enfoque principal de esta asamblea asambleasean las vocaciones, porque yo pienso que les ayudará a pensar sobre el significado de sus vidas y a rezar sobre lo que Dios les pide.

Sin duda alguna, algunos de ustedes han sido llamados a ser valientes sacerdotes y mujeres religiosas para el nuevo milenio.

Nosotros los obispos, más o menos 49 de nosotros estaremos con ustedes esos días, buscamos el poder compartir nuestras historias y esperanzas con ustedes. Venimos de muchas diócesis para enseñarles nuestra confianza en ustedes como "centinelas de la mañana" y porque queremos reflejar y orar con ustedes sobre el llamado de Dios que han recibido.

Ciertamente, todos ustedes han sido llamados a pararse con Cristo aun cuando con la marca de la cruz, como el Santo Padre les recuerda. Como "centinelas de la mañana" ustedes tienen el reto de mantenerse atentos a la inspiración de Dios y de crecer fuertes en su fe. Ninguno de nosotros hace eso perfectamente, así que tenemos el regalo del sacramento de la reconciliación para mantenernos enfocados en nuestro llamado. Celebramos este sacramento, el cual está disponible a todos ustedes a lo largo de esta asamblea.

Una forma segura de mantenernos atentos a la inspiración de Dios es desarrollar la práctica y el hábito de la oración personal. Les quiero recordar a los jóvenes de nuestra arquidiócesis "que si rezan todos los días en su propia manera, todo estará bien".

Ustedes estarán bien porque encontrarán la paz en su mente y en su corazón. Ustedes serán sorprendidos por el poder espiritual de la gracia de Dios. Rezo porque este sea un regalo que se puedan llevar a sus casas desde Indianápolis. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en diciembre

Escuelas primarias católicas: que ellos puedan enseñar la fe católica a nuestros niños y puedan ayudarles a oír y contestar la llamada de Dios para servir en la Iglesia, sobre todo como sacerdotes o religiosos.

Letters to the Editor

God must be crying

God must be crying. God must be weeping floods of tears.

When the president of the Conference of Catholic Bishops and the cardinals of the Catholic Church in the U.S. support a brutal vengeance of bombing and killing, God must be crying. When the majority of Church leaders, including Indianapolis Archbishop Daniel Buechlein, support the war, God must be crying.

Cardinal [Anthony] Bevilacqua of Philadelphia went so far as to say, "God is with us as we, with other allied nations, seek to defend the common good of our nation as well as the international common good and peace throughout the world. We must believe that good will be victorious over evil."

I never doubted for a moment that the terrorist action of Sept. 11 was a horrendous act of violence. What I fail to understand is a nation that retaliates with brutal force and violence. The U.S. must search its soul and ask ourselves why we are hated and why did the terrorist attack occur? A thorough search may produce some answers and solutions other than waging war.

Real moral leadership cries out and denounces violence when it is happening. "Speaking Truth to Power" has never seemed so relevant or necessary as today. Where is the leadership in the Church? What has happened to the Gospel message? Christians are to be nonviolent because it reflects the very nature of God.

God must be crying when most of the recognized leaders of the Catholic Church in the U.S. are fearful to question the brutal retaliation and say "no" to war. God must be crying when they place their faith in the state rather than the Sermon on the Mount.

Thank God there is Bishop Thomas Gumbleton. It is Bishop Gumbleton who is asking the question. "Isn't it an act of terrorism to bomb where you know you are going to kill civilian people inevitably?"

Joe Zelenka, Indianapolis

God and evil

I would like to respond to the column by Antoinette Bosco ("Are there evil people in the world?," The Criterion, Nov. 23) about what she said about how could God, an omnipotent God, all-wise, let evil exist in the world and how no one has come up with a satisfactory answer.

When God created men, he created them in the image and likeness of God. It was Adam who destroyed that image when he disobeyed God.

The only way to restore that image is baptism, which allows the Holy Spirit to reign in that soul and allows much good to come from that soul.

But the Holy Spirit is like a gentle dove that is scared away by sin. Every sin gives him less and less power to work through you, so little by little, you are more and more on your own. It is not God working through you, but you working on yourself.

Now on your own you can do no good, since all goodness comes from God. So where the absence of God is, evil prevails, and that's how evil comes about.

To stay in the good grace of God, you must go to confession often where you receive his graces (which give you the strength and power to do good things). These precious graces give us a power of supernatural action that is channeled through you and go out to others, which comes from God himself, not us.

God is like a battery charger, and we are the batteries. Without power from the charger, the battery goes dead. The more the battery is charged, the stronger it is. The more we pray and spend time with Jesus, the more he channels his goods through us.

I just wanted to say that God does not make us do evil. He gives us each a free will, and we choose to do evil. You can choose to do evil or choose to do good. God does not send anyone to heaven or hell. You send yourself there by your own free will.

Anne Schoettle, Greenwood

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit let-

ters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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

Send letters to "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717. Readers with access to e-mail may send letters to critterion@archindy.org.

Commercial Christmas

U.S. adults who ...



say the holiday is too commercialized
85%



say it would be enjoyed more without exchanging gifts
42%



don't know it celebrates the birth of Jesus
8%

© 2001 CNS Graphics

Source: Gallup, December 2000 poll

Check It Out . . .

The **archdiocesan pilgrimage** to Germany, Austria and Switzerland, which was cancelled in September because of the terrorist attacks, has been rescheduled for May 2-11. Since some of the pilgrims have conflicts in May, 20 seats have become available. Highlights of the trip include the church and monastery in Einsiedeln, Switzerland, where St. Meinrad lived and died; Bavarian King Ludwig's Neuschwanstein Castle; and Rothenburg, the walled town dating back to the Middle Ages. The trip includes round-trip airfare, eight nights in first-class hotels, a deluxe motor coach, daily breakfast, six dinners, two lunches and entrance fees. The cost is \$2,775 per person based on double occupancy; single-room occupancy is an additional \$416. For more information, call Carolyn Noone, associate director for special events for the archdiocese, at 317-236-1428 or 800-382-9836, ext. 1428.

A concert of **Advent and Christmas music** will take place at 7:30 p.m. on Dec. 15 at SS. Peter and Paul

Cathedral, 1347 N. Meridian St., in Indianapolis. The music will include Advent and Christmas favorites with opportunities for the audience to sing along. Monument City Brass, the Cathedral Trio and *Laudis Cantores* (the principal choir of the cathedral) will perform a variety of traditional and contemporary sacred holiday music. Admission is free. For more information, call the parish office at 317-634-4519.

Holy Name Church, 89 N. 17th Ave., in Beech Grove, will present its **40th annual Christmas Concert** at 3 p.m. and 6:30 p.m. on Dec. 23. The adult choir and boys choir will sing excerpts from "Missa Sancti Nicolai" by Joseph Hadyn. They will be joined by the girls' choir and the youth group in presenting seasonal music. The choir of 140 voices will be accompanied by an orchestra of strings, brass, percussion, organ and guitar. Tickets are \$5 each. For tickets or more information, call Marcia Cleary at 317-787-1682.

"Cultivating the Grateful Heart" will be offered as a

New Year's Eve Retreat at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. The retreat, from Dec. 31 to Jan. 1, will deal with gratitude as a gift from God that needs to be nurtured and cultivated. Benedictine Father Noah Casey will lead the retreat and use Benedictine practices for spiritual reflection. The cost is \$135 for individuals or \$255 for married couples. For more information or to register, call 317-545-7681.

An **Advent silent retreat** titled "God's First Gift to Us" will take place on Dec. 14-16 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. Leading the retreat will be Jesuit Father Donald McGuire, who served as spiritual director for Mother Teresa for more than 17 years. Father McGuire believes that God's first gift to us is God's fatherhood. The retreat will be conference style in an atmosphere of silence, and will introduce the Spiritual Exercises of St. Ignatius. The cost is \$150 for an individual or \$275 for a couple. For more information, call the retreat house at 317-545-7681. †



Come, practice the Art of renewal...

December 14-16
Advent Silent retreat
with Fr. Donald McGuire, SJ
Spiritual Director to Mother Teresa



December 31-January 1
New Year's Eve retreat
with Fr. Noah Casey, OSB
Cultivating the Grateful Heart



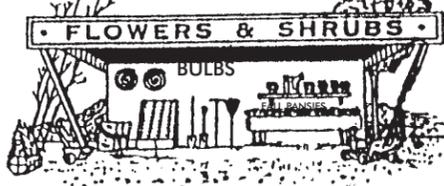
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Eucharistic liturgies celebrate our love for God

By Sr. Katherine Howard, O.S.B.

God is always with us. God, who always remains beyond us as the One who can never fully be comprehended, is also the God who is here living within us.

This divine presence is not static. Rather, it continually pours itself out in infinite love. God lives in us through and in the Spirit of the risen Christ, who draws us together into his body, the Church. We as Church are meant to be a sign of God's loving presence in the world.

Sometimes, from our standpoint, this doesn't seem to be working too well! We are like Gideon in the Book of Judges, who, when the messenger of God addresses him saying, "The Lord is with you," responds, "I beg your pardon, sir, but if God is with us, why are we having all this trouble!" (Jgs 6:12-13).

God's presence does not do away with suffering. We know that from Jesus' own experience of terrible suffering and of feeling abandoned by God at the end of his life. But God was faithful to Jesus through his suffering and death, and raised him up.

Now there is no moment in our life from which God in Christ is absent. "Nothing," St. Paul tells us, "can separate us from the love of Christ" (Rom 8:38-39).

Christ is with us as balm flowing through our deepest suffering, bringing us to new life. Christ's Love, the Spirit of God, bears us on the wings of joy in our most exuberant happiness. It is the steady ballast of all our ordinary days.

This is what we celebrate in liturgy. We gather to give praise to God and to say "Yes, Amen!" to the divine work in us. For the Spirit of Christ is no passive guest, but a dynamic energy drawing us into the dying and rising of Christ.

With our assent, the Spirit can change us into loving, generous, forgiving people. It can transform our lives from hatred to love, from egotism to care for others, from fear to courage, from pettiness to generosity.

This very celebration illumines and intensifies our experience of God's Spirit in the risen Christ at work in us in all of life.

Christ is present and acting in our words and gestures, in our adoration, in

the surrender of ourselves, in our pleas.

Christ draws our sorrow into his suffering.

Christ fills our song and dance with his joy.

Christ's silence fills the interior silence of our hearts, whether they are numb with pain, at rest in love, full of inexpressible joy, paralyzed with fear or anxiety, lost in boredom, or simply lost for thoughts or words.

God in Christ through the power of the Spirit calls us together in liturgy to hear this good news, to give praise and thanks, to receive the light, love, strength and courage to become more sensitive and appreciative inhabitants of our earth, and more loving sisters and brothers to one another in our global village, and to look forward to our eternal happiness with one another in God's life of glory.

Celebration of liturgy can make of us, the Christian community, an effective sign of this loving, transforming work of God in our world.

(Benedictine Sister Katherine Howard is a member of St. Benedict's Monastery in St. Joseph, Minn., where she teaches in the initial formation program and does spiritual direction and retreat work.) †

Liturgies make us available to God, each other

By Fr. Richard Rice, S.J.

Memorable speeches or writings often contain "diamonds"—words or phrases that sparkle in the setting of the full text.

"All are created equal," from the Declaration of Independence, and Franklin Delano Roosevelt's "Four Freedoms" are examples of such phrases.

For Catholics, such a phrase is in an early section of Vatican Council II's Constitution on the Sacred Liturgy describing "full, conscious and active participation in liturgical celebrations" as the desired goal for all present at sacramental events, whether a baptism, a wedding or the Eucharist.

Such language was revolutionary in 1963 when the council fathers penned it, and it continues to stretch us almost 40 years later. We still are only beginning to grow into this new paradigm of liturgy.

We celebrate holidays, homecomings,



Liturgy is public ritual, which makes us available to God and to each other, celebrated in sacred rather than chronological time. Our remembrance of Christ and recommitment to our faith are at the heart of the liturgy. We do all that we do "in memory of him."

anniversaries and funerals. Celebrations are public events performed with appropriate rituals.

No one wants to celebrate alone. We celebrate in community. We cease our everyday activities, especially our work, to observe the event.

No one does business during a wedding or a funeral. We recall the history that clusters around the event by speeches and readings, and dressing up and parading.

But nostalgia is not the goal of celebrations so much as is recommitment to the meaning and ideals we celebrate.

Liturgy, at best, realizes all these meanings of "celebration." It is public ritual, which makes us available to God and to each other, celebrated in sacred rather than chronological time.

The liturgy takes as long as it is going to take. Our remembrance and recommitment are the heart of the liturgy. We do

all that we do "in memory of him."

As I indicated, I believe we often still have miles to go before we reach "full, conscious and active participation" in liturgical celebrations, but a journey of 1,000 liturgies begins with the next one.

At our gathering time and entrance rite, are we aware of each other and what we are beginning? Does our music invite the whole community to participate?

When we proclaim the word in Scripture, do we speak the word as though we wrote it? Are we careful about our Communion rite, acknowledging that we are coming forward to become the body and blood we receive? Do we truly send each other forth to be "good news" in all the communities of our life?

Such is the stuff of celebration!

(Jesuit Father Richard Rice is a spiritual director with Loyola, a spiritual renewal resource in St. Paul, Minn.) †

Discussion Point

Liturgies strengthen our faith

This Week's Question

What would you tell a young person about what the Sunday liturgy means to you?

"To me, the Sunday liturgy means the worship community gathering together to receive Eucharist, and taking the message and Eucharist into the community to live the message, knowing that Eucharist stays with us to reinforce us spiritually throughout the week until we gather again." (Bob Carney, Murfreesboro, Tenn.)

"It is the combination of all of God's ways to communicate with us and us with him. These include God's word, our prayer—individually and as community—and receiving him physically. Although we receive God physically, we are contained in God." (David Rigg, Phoenix, Ariz.)

"I teach religion to first-graders. In advance of each Sunday, we review an abbreviated version of the

Gospel and emphasize that we should try to live and follow the word of God. The children look forward to this each week, and it's nice to see them in church when they hear the reading that they have learned about." (Donna Waymouth, Danville, Va.)

"That it is a weekly celebration of faith, community and Eucharist." (Patti Kuffner, Algonquin, Ill.)

"It means that I'm a practicing Catholic in church with other practicing Catholics. My faith is reinforced by seeing other people pray." (Bob Krupp, Chicago, Ill.)

Lend Us Your Voice

An upcoming edition asks: Describe someone or something you came to recognize only over time as a blessing.

To respond for possible publication, write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



From the Editor Emeritus/John F. Fink

An example of the development of doctrine

Tomorrow, Dec. 8, is the feast of the Immaculate Conception of Mary. Just for the heck of it, ask some of your friends what the Immaculate Conception means. See if any say that it means that Mary remained a virgin when Jesus was conceived.



The Virgin Birth is a doctrine of the Church, but it has nothing to do with the Immaculate Conception. The Immaculate Conception means, as Pope Pius IX solemnly defined on Dec. 8, 1854, that "Mary, in the first instant of her conception, by a singular grace and privilege granted by Almighty God in view of the merits of Jesus Christ, the Savior of the human race, was preserved free from all stain of original sin."

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

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

The 13th century doctors SS. Albert the Great, Thomas Aquinas and Bonaventure had a different problem. They thought that the doctrine of the Immaculate Conception would have exempted Mary from being redeemed by her Son, since she wouldn't have required redemption. They insisted that Jesus was the Savior of the whole world, including his mother.

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

Although Duns Scotus solved the theological dilemma, the doctrine still wasn't

defined for six centuries. In 1849, Pius IX asked his brother bishops around the world to tell him what they, their clergy and the people believed concerning the Immaculate Conception and whether they wanted it to be defined as a dogma. He asked, in other words, for the *sensus fidelium*, the sense of the faithful. The response of the bishops was overwhelmingly positive, and that led to definition of the doctrine.

There is no explicit revelation of the Immaculate Conception in the Bible, but some texts are seen as support for the doctrine. One is the archangel Gabriel's salutation to Mary, calling her "full of grace" or "highly favored." If she was full of grace, she would not have had original sin on her soul and this is why she was highly favored. Another is Elizabeth's exclamation to Mary, "Blessed are you among women." She is blessed because she was preserved from original sin.

Pius IX concluded that the Immaculate Conception "is a doctrine revealed by God and therefore to be believed firmly and constantly by all the faithful." †

Cornucopia/Cynthia Dewes

Where life is as good as it gets

It has come to my attention, through a recent newspaper article, that "Norwegian life is as good as it gets."



Apparently, the United Nations Human Development Report ranked Norway as "the No. 1 place in the world to live, based on a cocktail of indicators about health, wealth and

social outlook." Cocktail?? Not only that, another article reported that Minnesota tops all other states in providing a good place to live, based on criteria such as education, health care and community involvement. Needless to say, Minnesota is full of Norwegians.

At the risk of offending some of my friends of other ethnic and geographic origins, please allow me to point out that the article on Norway goes on to claim: this is "a country where no one is homeless or hungry, where women and men are equal, where a pristine environment is reverentially protected and where sharing the wealth with the world's less fortunate is a moral obligation."

Wow! Can you top this?

It's true, considering my own experience with Norwegians at home and abroad, that they are tolerant and civic-minded. My 80-some-year-old aunts and uncles, good Lutherans all, wouldn't hesitate to picket for civil rights for minorities or to hug trees they thought were endangered.

It seems to me that they, or their foremothers, must've invented personal charity, since they've worked tirelessly for such efforts their entire lives. They cherish stoic perseverance, respect for God and his creatures, and the beauty of God's earth.

However, they have no sympathy for whiners or slackers. There's a whiff of self-righteousness in their moral superiority and a tiny expectation that others toe their invisible ethical line. Of course, some of this stems from their well-documented Lutheran (nee Catholic) guilt.

The article finally admits, however, that "Norway is not utopia ... darkness falls by 3 p.m. half the year and tax rates swallow up to 60 percent of your income." And there are "new social strains created by a sudden influx of immigrants into a long-homogenous nation."

There you have it. If we sometimes wonder why our country, the richest in the world, can't seem to achieve the "utopia" Norwegians enjoy, we should consider our

differences. The noble precepts upon which our republic is based can be hindered by its very size and complexity.

The United States is so much bigger than Norway territorially and more varied in natural terrain that there's more environment to protect by a greater number of methods. Then too, by definition, ours is not a homogenous nation. This means differences in cultural attitude, ethnicity, language, religion and race, which require more debate and compromise than might be necessary in a country such as Norway.

The article concludes by stating that Norway's very success in social services may be problematic, since increased life expectancy puts more demands on the health care system. What a chilling thought: more demands on the U.S. health care system. Besides, I've seen some truly aged Norwegians, and it isn't a pretty sight.

Finally, there's a maverick quality in our country(wo)men which just will not be contained in a neat, orderly, disciplined utopia. But, just in case we need such a place, there's always Minnesota.

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

Faithful Lines/Shirley Vogler Meister

Breadsmiths do what they can for community

With the eight-day Jewish holiday, Hanukkah beginning the second Sunday of our Christian Advent, I share a unique happening in my own Broad Ripple neighborhood in Indianapolis.



In the summer of 1996, two Jesuit priests were on hand for the blessing of a new bakery, Breadsmith, operated by Catholics

Barbara and Jack Hayford. In spring 2000, two rabbis and an Orthodox Board of Kashrut supervisor monitored the transformation of Breadsmith into a kosher facility. Kosher is appropriate food prepared properly according to dietary laws from Leviticus in Scripture.

Jewish leaders asked the Hayfords to do this, since kosher baked goods were limited in the city, and Jews were being underserved. The Catholic couple was pleased to cooperate.

Volunteers from B'nai Torah synagogue blow-torched, sanded and cleaned anything in contact with food, making sure no dairy

and meat products (or utensils) would intermingle.

"What was the worst part of the changeover," I asked Jack.

Smiling, he answered, "Missing an opera that weekend." Barbara added, "With all the help, it was easier than we thought it'd be."

The Hayfords produce more than 70 bread items, with traditional kosher breads made for Shabbat (Sabbath) and other Jewish holy days.

They believe the more one gives, the more one receives. They "do what we can do" for the community-at-large, donating breads to varied causes and participating in worthwhile events, such as the annual French Market, a fund-raiser for St. Joan of Arc Parish in Indianapolis.

The greatest challenge for the Hayfords is retaining reliable employees. One good example is Alma Grismore, approaching her fourth year with Breadsmith; but her son, Daniel, once worked there first. The Hayfords claim they are "blessed with the high schoolers" they hire, most of whom "become like family."

Barbara and Jack's personal family includes three children—Casey, John and

Patrick—and three grandchildren. The Hayfords and their children have impressive Catholic education from grade schools through colleges.

Prior to Breadsmith, Jack, a University of Notre Dame graduate and a CPA, was chief financial officer for Marsh Supermarkets.

Barbara, a biology major from Rosary College (now Dominican University), co-authored two books with Linda Hegeman: *New-Fangled, Old-Fashioned Bread Puddings* and *Coffeetime Indulgences*.

Hegeman, director of communications and development for the Carmelite nuns of Indianapolis, praises the Hayfords as "wonderful individuals and professionals," and Barbara and Jack are grateful for the prayers of the Carmelites (www.praythenews.com).

Information about the cookbooks, Breadsmith products, or occasional tours can be obtained by stopping by at 2234 Broad Ripple Ave. or calling 317-253-6204.

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.) †

Your Family/Bill and Monica Dodds

Put Christmas shopping on a budget

Catholicism, psychology and fiscal management all have the same message



for moms and dads: Don't be a sap about Christmas shopping.

While none puts it so bluntly, each offers that advice. And they're right.

Catholicism would say, Don't let the "gift buying" of the holiday overshadow the

"grace receiving" of the holy day.

Psychology warns that children need to learn that the sky is not the limit when it comes to getting what they want.

Fiscal management notes that, with any family budget, the sky is not the limit. Period.

No doubt this season merchants will be wrapping their Christmas advertising in red, white and blue, not just red and green. That's understandable. A strong economy does help make a strong country. And, without a doubt, sellers both big and small took a hit after the September attacks.

Still, most of us don't need an excuse to shop more at Christmastime, even though most of us like an excuse to shop more at Christmastime.

There's a danger in going wild this season, beyond offering your children the lesson that going wild is all right. The problem—if we can use that word—is Christmas 2002. Christmas 2003. And beyond.

If you raise the bar this year, what will you do next year?

Your dear little ones—who can't remember to put the milk back in the fridge or feed the dog—never forget a bump in gift giving. Which for you translates into a bump in gift spending.

Children cling to precedent tighter than plastic wrap on a new compact disc.

A few suggestions:

- Figure out how much you can really afford to spend, and stick to it!
- Make a list, and check the ads before walking into the mall.
- If you feel it's your patriotic duty to spend a chunk of money, make a donation in the family's name to Catholic Relief Services, the Catholic Extension Society, the St. Vincent de Paul Society or another charity. (Many can take donations online.)

Time to reconsider

You probably aren't really simplifying your life or fighting rampant consumerism if:

a. You spent \$24.95 on a book on how to spend less. And you've ordered the videotapes.

b. Material for your homemade gifts is costing more than your first car. And finding the time to get those presents completed by the 25th is giving you a pounding headache.

Catholic gifts

Let one gift to each child be "Catholic."

For preschoolers: a picture book about the Mass or a child's rosary.

For grade-schoolers: a medal of a patron saint or children's lives of the saints.

For high-schoolers: a copy of the *Catechism of the Catholic Church* or a crucifix.

For college and beyond: a small icon of the Blessed Mother or book by Pope John Paul II.

Or just hum

Youngster to parent after hearing "Deck the Halls" at the mall, on the car radio and during the school Christmas pageant: "Fa la la la la" again? Doesn't anybody know all the words?"

(Bill and Monica Dodds are regular columnists for Catholic News Service.) †

'Second Sunday of Advent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Dec. 9, 2001

- Isaiah 11:1-10
- Romans 15:4-9
- Matthew 3:1-12

The Book of Isaiah again furnishes the first reading for an Advent weekend.



Isaiah is a favorite source of readings for these weeks preparing for Christmas. No prophet excels Isaiah, in all three of its parts, in eloquence and majesty. This book brilliantly conveys the deep meanings for humanity of God's

presence, mercy, greatness and love.

Additionally, these chapters of the first section of Isaiah are joyfully expectant. Their joy rises from the fact that when God is a part of our lives, then peace and justice reign. Of course, the message is part of the Scripture's general theme. Life without God produces heartache, bitterness and death itself.

This reading even more specifically is appropriate for Advent. It refers to the fact that a shoot shall sprout from the stump of Jesse. Jesse was the father of David, the king of Israel, actually the second in chronology but the first in terms of greatness. To David, and to David's dynasty, God gave the commission of leading the people to God.

Isaiah hoped that a new king would emerge for the nation at this time. This new monarch would inherit the commission originally given David. The new ruler would lead all people to know and to adore God, and in this union with God they would prosper and be at peace.

The Church has seen in Isaiah's excited yearning a description of Jesus. The Lord would fulfill the prophet's hope.

St. Paul's Epistle to the Romans furnishes the second reading.

Throughout his epistles, Paul provides a marvelous insight into the reality of Jesus of Nazareth, the Son of God, and the Redeemer. Paul's faith in the crucified and risen Savior literally soars in his intense and detailed professions.

However, Paul situates Jesus and

Redemption itself in the context of divine love and salvation. Jesus was the perfection and fulfillment of salvation. But always, God has shown unending love in offering people instruction in truly moral living and in living with a great religious destiny.

This weekend's second reading reminds us, as it reminded the Christians of Rome to whom Paul wrote, of God's great love for us. His love is not static. It gives us life itself.

For its third reading this weekend, the Church uses St. Matthew's Gospel.

Central in the story is John the Baptist. John, of course, was the son of Elizabeth, Mary's relative, and Zachary. John was born shortly before Jesus.

In a sense, John was the last great prophet of the Old Testament. He also was the bridge between revelation in the Old Testament and revelation from God conveyed by, and in, Jesus.

John was typical of many of the prophets. His life was not in any organized system. He was not a priest of Judaism, unlike his father. He lived wherever he paused for the moment. His diet was what he found in nature. His clothing was rough, simple and strictly utilitarian. He chastised those who were not of equally strong commitment to the word and work of God.

As is Isaiah, John is a favorite biblical figure for the Church as it prepares for the birth of Jesus and the coming of God through Jesus into individual human hearts.

John calls us to await the Messiah. In the Messiah, we will find God. Of course, John calls us to utter sincerity and strength of purpose.

Reflection

Too often, Advent is dismissed as if it were a spiritual countdown to Christmas. On Dec. 9, we have only 16 days of shopping left! Somehow, therefore, we have only 16 days to prepare ourselves spiritually for Christmas.

Most people in American society are more concerned about 16 days of shopping than 16 days of preparing spiritually.

Perhaps it is a question of motivation and of knowing what to do.

Through these readings, through the persons of Isaiah, Paul and John the Baptist, the Church answers the question.

My Journey to God

Hope at the Crossroads

Lord God,
Let us hold on firmly to the hope we
profess
because we can trust God to keep His
promise.

We have followed separate paths,
but we now converge at the crossroads.
Let our hope for the future grow
as we take part in this conference.

Even those who are young grow weak,
but those who trust in the Lord will find
their strength renewed.

We may falter at times and the path may
be rocky,
but let us put faith in God
and continue on our road.

I am the servant of the Lord.
Let it be done to me as You say.

Although the road you have
in store for us may not be easy,
we awake with hope each day
that You will give us the strength
we need to carry on.

If you are going to serve the Lord,
be prepared for times when you will be
put to the test.

While sometimes we must pray for the
Lord to strengthen our back,
we must remember that
He will never give us a cross we cannot
carry.

The Lord wants each of us to follow the
path that

He has prepared for us.
While this path is not always easy,
the rewards for following it are great.
We pray that hope will guide us
throughout our lives
so our hearts will be open to new
thoughts
and gentle reminders that we may hear.

Amen.

By the Archdiocesan Youth Council

(Members of the Archdiocesan Youth Council wrote this prayer for distribution at the National Catholic Youth Conference, which will be hosted by the Archdiocese of Indianapolis on Dec. 6-9 in Indianapolis.)

Daily Readings

Monday, Dec. 10
Isaiah 35:1-10
Psalm 85:9ab-14
Luke 5:17-26

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

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

Thursday, Dec. 13
Lucy, virgin and martyr
Isaiah 41:13-20

Psalms 145:1, 9-13ab
Matthew 11:11-15

Friday, Dec. 14
John of the Cross, priest and
doctor of the Church
Isaiah 48:17-19
Psalm 1:1-4, 6
Matthew 11:16-19

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

Sunday, Dec. 16
Third Sunday of Advent
Isaiah 35:1-6a, 10
Psalm 146:7-10
James 5:7-10
Matthew 11:2-11

God is everything in life. Without God, all people are at risk of disappointment, dissatisfaction and misguided intentions, and eternal death. The key to possessing God is to know self, to know the need for God and, of course, to know God.

These Advent Scriptural readings summon us to know ourselves. We must be

sincere. We cannot live in the masquerade that we are more than we are. We must reduce ourselves spiritually to the simplicity of John the Baptist. And we must turn ourselves completely to Jesus. He is the Redeemer. He is God. Gloriously, Jesus was born to us, among us, and for us on Christmas, the son of Mary—a human, as are we. †

Question Corner/Fr. John Dietzen

Sacrament of penance reconciles us with God

Q Many of us older people, close to 80 and beyond, faithfully attend Mass and receive Communion. But we don't see the absolute need for yearly confession.



Does the precept to confess at least once a year, which we learned in grade school, still apply? We pray regularly, including the act of contrition. Doesn't that suffice? (Texas)

A Let's break your question into two parts. Does Church law say you must receive the sacrament of penance once a year? And second, is it good to do so?

Despite the absolute way the precept was usually stated, confession once a year has never been a Church law for everyone, only for those who have a serious (mortal) sin to confess.

Even when this "obligation" first appears (in the year 1215 at the Fourth Lateran Ecumenical Council), it is clear that only confession of mortal sins was required once a year.

Confession of serious sins would be necessary, of course, to fulfill another requirement of that same council, to receive the Eucharist at least once a year, during the Easter time.

This was the teaching of the old *Baltimore Catechism*, and present canon law continues that tradition. All who have reached the age of reason must confess any serious sins once a year (Canon 989). The *Catechism of the Catholic Church* (#1457) says the same.

Thus, you and your friends can be confident that Church precepts do not require annual confession for everyone.

Is it good to go that often or even more frequently? Obviously the various limitations of old age will always be factors to consider. It seems to me, however, that

any Catholic who understands how the sacrament of reconciliation heals our spiritual weaknesses, and how it reconciles us with God and our brothers and sisters, will try to receive it with at least some regularity.

How often? The Rite of Penance, the official guide of the Church for this sacrament, mentions only Lent, obviously an appropriate time. Advent and other occasions in life that invite us to re-examine our life with God would also be fitting.

You need not feel obligated, therefore, to yearly confession. But insofar as physical and other abilities allow, it is good not to conclude that the sacrament of penance is no longer a desirable and important part of your lives.

Q Friends of ours belong to the Greek Orthodox Church. Are Roman Catholics permitted to receive Holy Communion in their Church? (New Jersey)

A A close relationship in matters of faith exists between the Roman Catholic Church and the Greek Orthodox and other Eastern Churches. This includes Catholic recognition that these Churches have the true Eucharist and other sacraments.

Thus, whenever necessary or if genuine spiritual advantage suggests, a Catholic may receive Communion in a Greek Orthodox liturgy. In such instances, Catholics should be physically or morally unable to receive the sacrament from a Catholic minister. Judgment would be up to the individual (Catholic ecumenical norms 1993; 122-124).

Most Eastern Churches have their own regulations regarding intercommunion. Out of respect for these traditions, it is prudent and courteous to inquire about those regulations before receiving the Eucharist in these Churches. †

**Full Page
St. Bonaventure
1800
Camera Ready Paper**



Hope at the Crossroads:

Traveling with youth along the road to a greater understanding of their faith

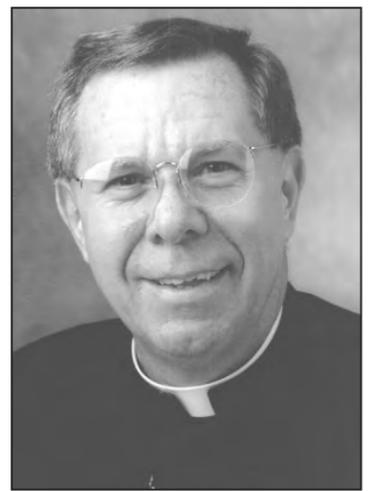
Greetings to our Young Church:

Welcome to the National Catholic Youth Conference. On behalf of our Office for Youth and Family Ministries, Core Steering Committee and the many thousands of volunteers from the Archdiocese of Indianapolis and surrounding areas, I want you to know how pleased we are to be hosting this faith-filled celebration of our Young Church. We hope you are receiving a warm welcome and a generous share of "Hoosier hospitality" in the city called the "Crossroads of America."

Appropriately, the conference theme, *Hope at the Crossroads*, provides each of us with an opportunity to discover in a new way our source of hope—Jesus Christ. It is discovering, celebrating and sharing the hope inside each of us that brings the Gospel fully to life. It is my prayer that each of your hearts will be touched in a very real way during this conference so that you will be strengthened as messengers of hope for Jesus Christ. This is a moment of special grace in your lives. Please open your hearts.

I myself am filled with hope as I

gather with 48 of my brother bishops and with diocesan leaders, vocation directors and youth representatives to discuss vocations during the



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

Youth Congress. I am filled with hope because of your genuine concern, interest and passion for our Catholic faith. The Church welcomes the passion of your faith!

Thank you for being a part of the largest gathering of Catholic youth in the United States. Your presence here sends a powerful message to our world—young people seeking to deepen their faith truly bring hope to a world that finds itself at a significant crossroads.

Sincerely yours in Christ,

+ Daniel M. Buechlein, A

Most Rev. Daniel M. Buechlein, O.S.B.
Archbishop of Indianapolis



National Catholic Youth Conference 2001

Dec. 6-9, 2001

**Indiana Convention Center and RCA Dome
Indianapolis, IN**

Teens to rap their faith with singing priest, beauty queen, other speakers

By Jennifer Del Vecchio

A Franciscan priest who sings rap music and a Catholic beauty queen who wouldn't miss Mass despite her obligations as Miss America are just a few of the speakers for this year's National Catholic Youth Conference.

The Dec. 6-9 conference at the RCA Dome and Indiana Convention Center in Indianapolis is drawing an estimated 24,000 teen-agers and adult chaperones who will

celebrate their Catholic identity.

Franciscan Father Stan Fortuna, who sings rap songs about chastity, abortion and suicide as a preaching tool, will host one of the many workshops at the conference. His workshop on "The Universal Call to Holiness" on Friday will discuss the call for all followers of Jesus to grow in holiness, and he will rap about how to do that.

The conference workshops cover a variety of topics ranging from how to cope with stress as a teen-ager to how to live the

Catholic faith during the college years.

Teen-agers will hear Mary Beth Bonacci, an internationally known speaker on chastity, share how teens can find the love they seek while respecting God's gift of human sexuality. Her workshop is titled "Helping Teens Find Real Love in a Pizza Love World."

Showing that teen-agers' voices do matter is the goal of "Young People as Leaders and Change Makers." That workshop will be hosted by 17-year-old Craig Keilburger, who will share his story about becoming involved in social issues.

Craig started an international organization, Kids Can Free the Children, reportedly the largest network of children helping children with more than 100,000 active youth in 35 countries around the world.

His work has gained attention from the national media, including *The New York Times*, *Newsweek* and *People*.

Other workshops include plays, music and juggling to portray lessons about saints or call attention to issues that are affecting teen-agers, such as eating disorders or how to live in a culture that promotes money, power and sex over holiness.

Teen-agers also will hear inspirational stories about how to live their faith among various challenges.

Angela Perez Baraquio, Miss America 2001, will give a motivational speech. Baraquio, a Catholic school teacher in Hawaii, has shared how her duties as Miss America didn't stop her from living her Catholic faith or speaking out about it.

She told *St. Anthony Messenger* that she made her Sunday obligation for Mass by telling those in charge of her schedule that she would have to take a later flight before meeting with comedian David Letterman and the hosts of *Good Morning America* for interviews.

The conference also includes a special congress on vocations to help youth discern God's plan in their life and how to bear witness to Jesus through their talents. Teen-age representatives from across the nation will attend the congress with 49 bishops.

A special vocations rally is planned for all conference participants. The rally will include music and speeches from various bishops, youth and women religious who will speak about vocations—ordained, religious, single or married life.

The National Catholic Youth Conference is sponsored by the National Federation for Catholic Youth Ministry and occurs every two years in host dioceses throughout the country. †

Archdiocesan youth are largest group at National Catholic Youth Conference

By Jennifer Del Vecchio

The Archdiocese of Indianapolis is sending the largest group of teen-agers to the National Catholic Youth Conference.

Confirmed reservations of 975 teen-agers from central and southern Indiana will attend the Dec. 6-9 conference at the RCA Dome and Indiana Convention Center in Indianapolis.

It also is the largest number of participants ever to attend an event hosted by the archdiocesan Office for Youth and Family Ministries in the last decade, said Marlene Stammerman, the office's associate director of youth ministry programs.

The biennial conference is sponsored by the National Federation for Catholic Youth Ministry.

The next largest groups are from the Diocese of Rochester, N.Y., with 962 youth attending, and the Diocese of Kansas City-St. Joseph in Missouri, which is sending 908 teen-agers.

At least 24,000 teen-agers and chaperones from across the nation are expected to attend the conference, which is aimed at helping youth celebrate their Catholic identity.

"I am excited and pleased at our

turnout," Stammerman said. "I am especially pleased that we have youth from our Hispanic and African-American cultures as well as our rural parishes."

Stammerman said many small, rural parishes in central and southern Indiana that have never participated in youth ministry events are sending teen-agers to the national conference.

She credited their participation to the scholarships that were made available to youth to attend the conference and personal conversations with parish leaders to promote the conference.

Stammerman said teen-agers from 72 archdiocesan parishes are participating in the conference.

The annual Archdiocesan Youth Conference usually averages participation from about 30 to 35 parishes, she said.

More than 1,300 volunteers will help make the conference a success.

The conference includes numerous workshops that teen-agers can attend to learn more about their faith as well as a vocations rally and varied entertainment. There also will be a keynote address by Miss America 2001 and talks by other nationally known speakers. †

National Catholic Youth Conference attendance by diocese

Diocese	No. Attending	Diocese	No. Attending	Diocese	No. Attending
Boston, Mass.	21	Ogdensburg, N.Y.	2	Newark, N.J.	97
Bridgeport, Conn.	13	Rochester, N.Y.	962	Paterson, N.J.	38
Manchester, N.H.	13	Rockville Centre, N.Y.	67	Philadelphia, Pa.	73
Portland, Maine	13	Salems Youth Ministry	22	Pittsburgh, Pa.	161
Providence, R.I.	19	Syracuse, N.Y.	144	Trenton, N.J.	191
Springfield, Mass.	19	Allentown, Pa.	10	Atlanta, Ga.	56
Worcester, Mass.	19	Altoona-Johnstown, Pa.	33	Charleston, S.C.	114
Albany, N.Y.	300	Camden, N.J.	108	Charlotte, N.C.	65
Brooklyn, N.Y.	36	Greensburg, Pa.	197	Miami, Fla.	31
Buffalo N.Y.	36	Harrisburg, Pa.	91	Orlando, Fla.	246
New York, N.Y.	8	Metuchen, N.J.	130	Palm Beach, Fla.	50

See Attendance, page 14

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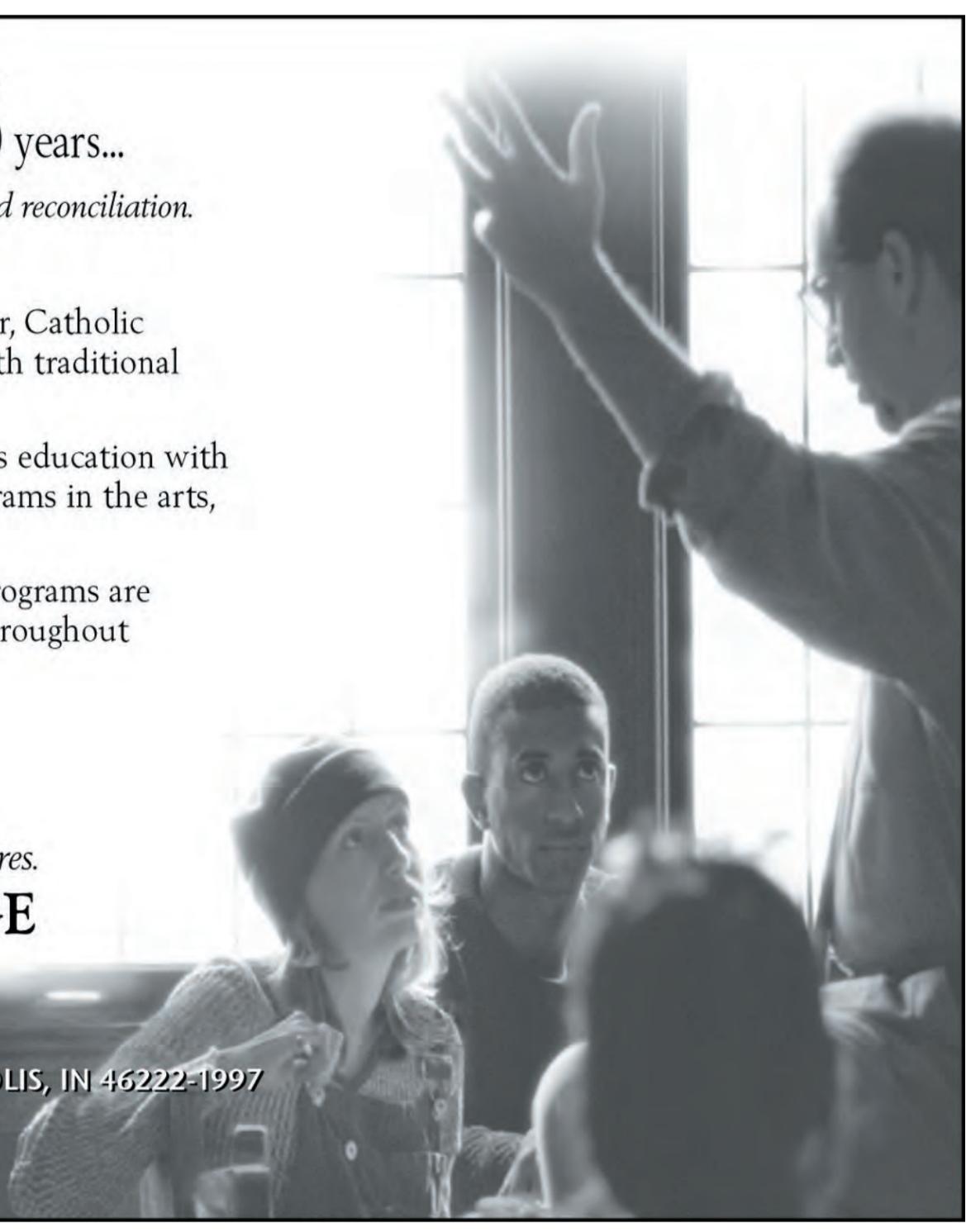
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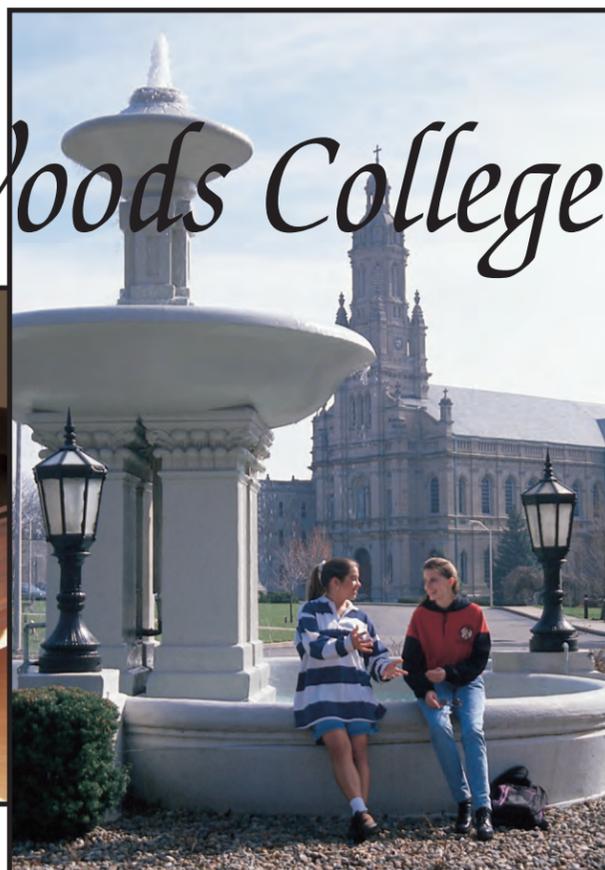
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Attendance, continued from page 12

Diocese	No. Attending
Pensacola-Tallahassee, Fla.	47
Raleigh, N.C.	18
Richmond, Va.	90
St. Augustine, Fla.	150
St. Petersburg, Fla.	331
Venice, Fla.	146
Alexandria, La.	10
Baton Rouge, La.	100
Biloxi, Miss.	57

Diocese	No. Attending
Birmingham, Ala.	146
Covington, Ky.	180
Knoxville, Tenn.	222
Lafayette, La.	69
Lake Charles, La.	115
Lexington, Ky.	129
Louisville, Ky.	318
Memphis, Tenn.	189
Mobile, Ala.	1
Nashville, Tenn.	92

Diocese	No. Attending
New Orleans, La.	162
Owensboro, Ky.	214
Shreveport, La.	49
Cincinnati, Ohio	408
Cleveland, Ohio	184
Columbus, Ohio	185
Detroit, Mich.	196
Gaylord, Mich.	80
Grand Rapids, Mich.	128
Kalamazoo, Mich.	125

Diocese	No. Attending
Lansing, Mich.	390
Saginaw, Mich.	156
Toledo, Ohio	66
Youngstown, Ohio	247
Belleville, Ill.	274
Chicago, Ill.	411
Evansville, Ind.	133
Fort Wayne/South Bend, Ind.	249
Gary, Ind.	65
Green Bay, Wis.	94

Diocese	No. Attending
Indianapolis, Ind.	975
Joliet, Ill.	104
La Crosse, Wis.	15
Lafayette, Ind.	354
Madison, Wis.	69
Milwaukee, Wis.	252
Peoria, Ill.	21
Rockford, Ill.	40
Springfield, Ill.	146
Superior, Wis.	218
Bismarck, N.D.	105
Crookston, Minn.	342
Duluth, Minn.	74
Fargo, N.D.	18
New Ulm, Minn.	667
Rapid City, S.D.	90
Sioux Falls, S.D.	98
St. Cloud, Minn.	282
St. Paul/Minneapolis, Minn.	336
Winona, Minn.	425
Davenport, Iowa	701
Des Moines, Iowa	586
Dodge City, Kan.	142
Dubuque, Iowa	561

Diocese	No. Attending
Grand Island, Neb.	48
Jefferson City, Mo.	405
Kansas City, Kan.	745
Kansas City-St. Joseph, Mo.	936
Omaha, Neb.	418
Salina, Kan.	267
Sioux City, Iowa	284
Springfield-Cape Girardeau, Mo.	213
St. Louis, Mo.	275
Wichita, Kan.	106
Amarillo, Texas	25
Austin, Texas	38
Beaumont, Texas	43
Brownsville, Texas	15
Dallas, Texas	135
Fort Worth, Texas	113
Galveston-Houston, Texas	171
Houma-Thibodaux, La.	226
Little Rock, Ark.	134
Oklahoma City, Okla.	237
San Angelo, Texas	83
San Antonio, Texas	117
Tulsa, Okla.	182

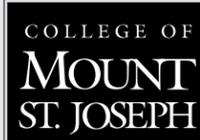
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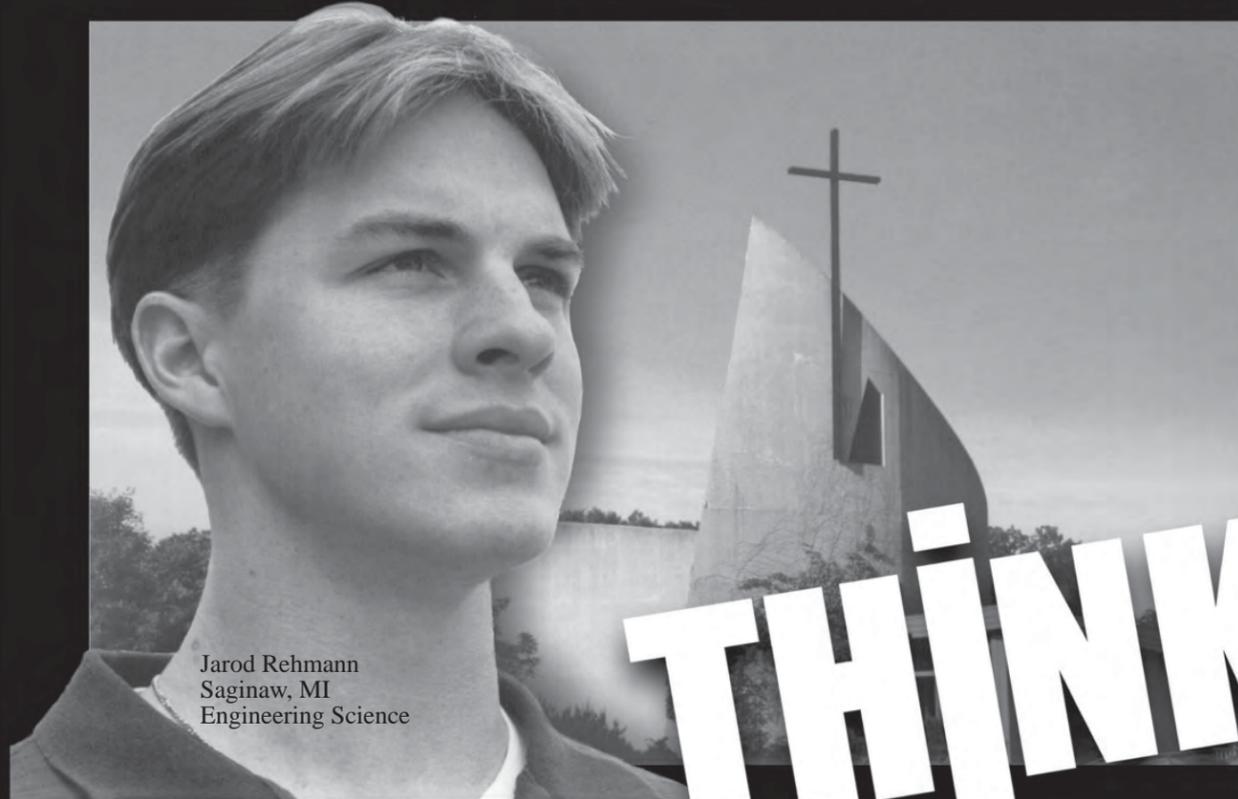


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Tyler, Texas	124	Portland, Ore.	30
Las Vegas, Nev.	46	Spokane, Wash.	7
Los Angeles, Calif.	37	Cheyenne, Wyo.	46
Oakland, Calif.	81	Colorado Springs, Colo.	185
Reno, Nev.	1	Denver, Colo.	165
Sacramento, Calif.	34	Phoenix, Ariz.	83
San Francisco, Calif.	10	Pueblo, Colo.	22
San Jose, Calif.	44	Salt Lake City, Utah	68
Santa Rosa, Calif.	49	Santa Fe, N.M.	38
Anchorage, Alaska	7	Baltimore, Md.	372
Boise, Idaho	113	Military Services, U.S.A.	30
Great Falls-Billings, Mont.	11	Washington, D.C.	104
Helena, Mont.	41	Wheeling-Charleston, W.Va.	33
Juneau, Alaska	3	Wilmington, Del.	162

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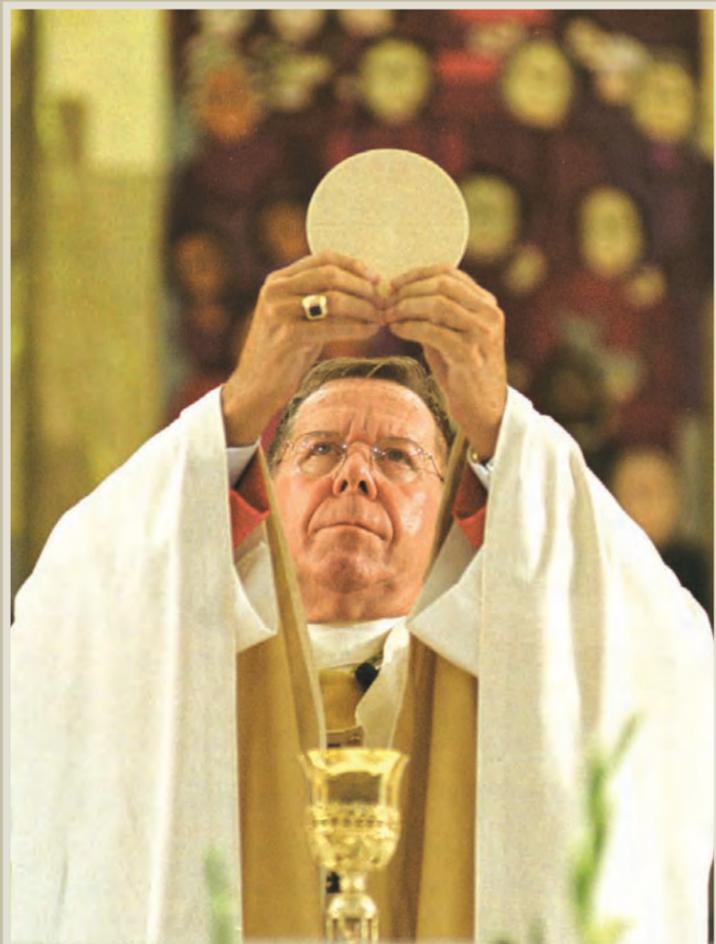
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University of St. Thomas

Teen-agers coming from Germany and Italy for National Catholic Youth Conference

By Jennifer Del Vecchio

The National Catholic Youth Conference will have some European flair.

Fourteen teen-agers from U.S. Army and Air Force bases in Germany and Italy will attend the Dec. 6-9 conference, said Paul Raspa, director of development and marketing for the conference.

Their attendance is a direct result of a Catholic youth ministry program started two years ago on military bases in Europe in conjunction with the Archdiocese of Military Services for the United States, he said.

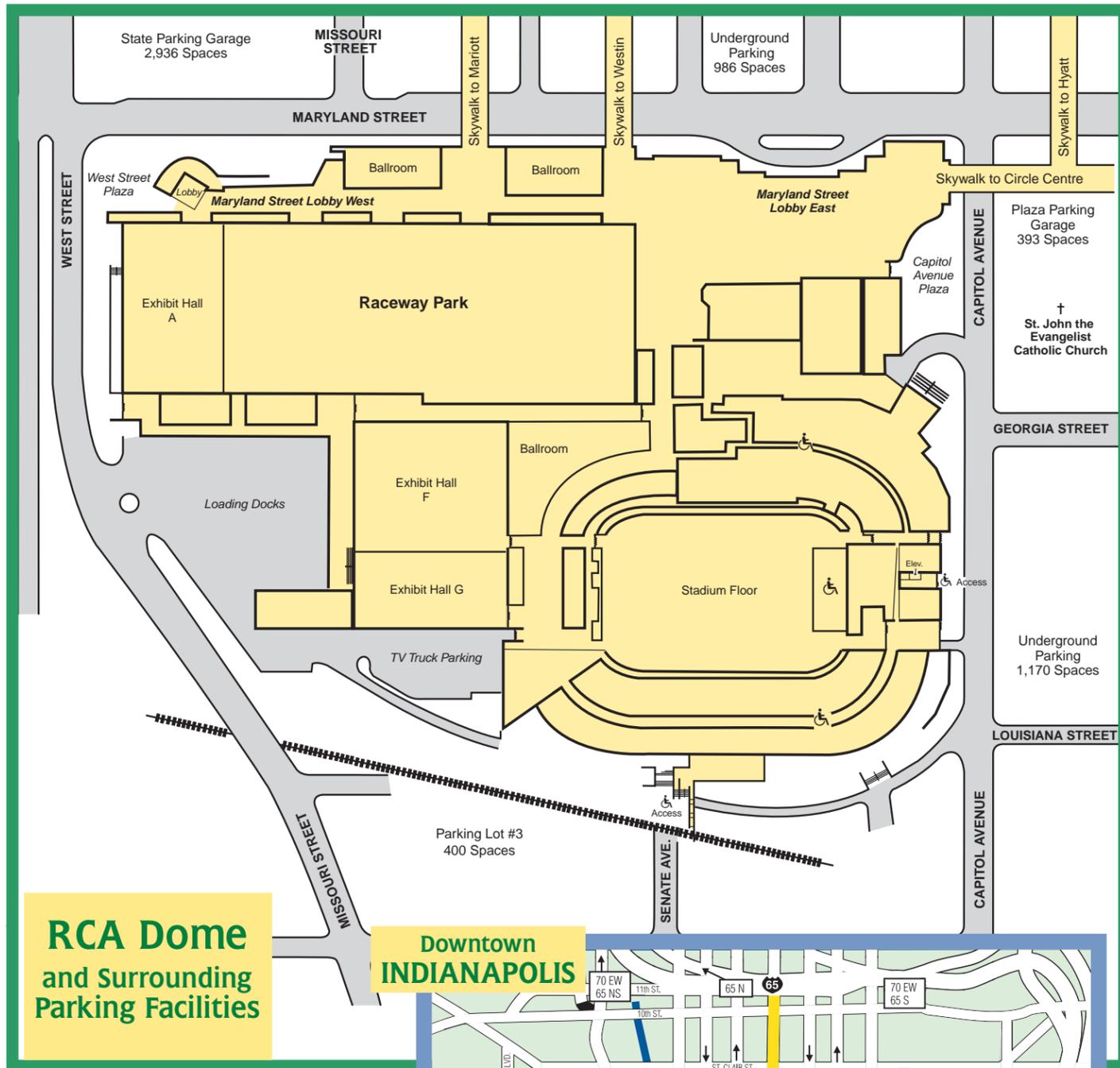
"This is an outgrowth of those relations," Raspa said. "We wanted to get the youth excited about Catholic youth ministry, and this is new to many bases in Europe."

American teen-agers are coming from the Army bases at Mannheim, Heidelberg, Hohenfels and Vilseck in Germany and the Air Force base in Aviano, Italy.

Raspa said the 14 teen-agers will travel with six adult chaperones and stay at military bases in the Indianapolis area.

The attendance of American teen-agers from European military bases will help jumpstart a special conference to be held next year, he said.

The European Conference for Military Youth will hold its inaugural conference May 17-19 in Speyer, Germany. At least 250 teen-agers are expected for that event. †



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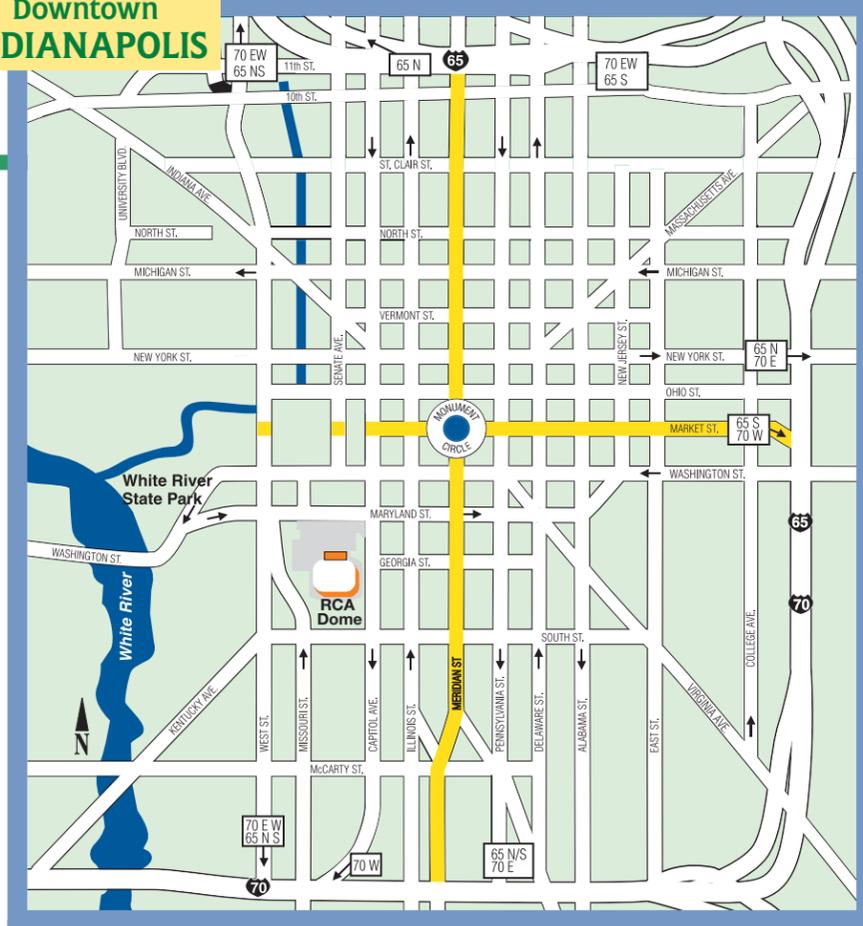
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Miss America wants to share message of faith with youth

By Jennifer Del Vecchio

When Angela Perez Baraquio heard that some former Miss Americas didn't make it to church on Sunday because of their hectic schedules, she thought "no way."

Already, she was upset that the 2001 Miss America pageant schedule was packed so tight that she missed Sunday Mass.



Standing on stage, amidst the scrutiny of judges and glare of television lights, Baraquio silently prayed that if she won the Miss America 2001 title she would put it all in God's hands.

In her mind, Baraquio already had her bags packed because she thought she wouldn't win.

"I asked for courage," Baraquio, 25, said in a Nov. 29 telephone interview from Hawaii. "I said, 'I'm not sure I can do this, but if I do, it will be all you, God. My life is in your hands.' I said if I didn't win, then I would think it would be better for me spiritually."

Baraquio, a Catholic grade school teacher, won the title, making her the first Asian-American to capture it in the pageant's 80-year history.

As the new Miss America, she had one stipulation: Any Sunday commitments would have to be scheduled either before or after Mass in whatever city she was staying.

She only missed Mass a few times due to delayed flights at airports that she could do nothing about.

As one of the keynote speakers at the National Catholic Youth Conference Dec. 6-9 in Indianapolis, Baraquio said her message is about putting God first, regardless of schedules, challenges or changes in one's life.

"You need to find a balance in life," she said. "The most important thing is to have a spiritual basis for everything you do in life. It's not as important to talk about faith as it is to live the faith. You have to give glory to God. Without him, you are nothing."

Baraquio found out how weak she was after beginning her busy Miss America schedule.

She remembers feeling very lonely despite the many people she was meeting, the photo sessions that put her face on the covers of magazines and interviews by celebrities like David Letterman.

"Trust me, I'm not all that," Baraquio said. "You realize how humble you are and how important your faith is in your life. People were putting me on a pedestal."

Eventually, she hit rock bottom and "cried and cried," she said.

"I'd heard the saying, 'It's lonely at the top,' but now I understand," she said.

It was during a Mass in St. Louis that Jesus began to help her. A former Miss America had called her and Baraquio told her she didn't care what they did as long as they went to a Catholic church for Mass.

The homily was about the Good Samaritan, and the priest told the congregation that Jesus is the best example of a Good Samaritan.

"I felt renewed," she said. "I learned that when you feel all alone, Jesus is your best friend. Jesus understands where you need to be healed."

However, it wasn't only as Miss America that her Catholic faith has helped her.

She remembers being a teen-ager uncertain of her life.

One of her most pivotal moments in her faith journey came when a boyfriend began pressuring her to do "things I didn't want to do."

She said no and they broke up, going on different paths. But Baraquio had liked the boy and missed him. He had given her attention. While she always felt loved by her family, getting attention was always a challenge with nine siblings.

"I felt lost," she said. "It was my lowest point. Then I looked to my faith and I thought, 'My boyfriend isn't here for me, but God is.'"

She began to think about why she was a Catholic and what her faith meant, leading her to read books about the faith and the Eucharist.

Baraquio encourages others to do the same.

"Kids need to research their faith," she said. "Faith is a gift, and it's a gift with a huge responsibility."

Baraquio is looking forward to speaking to 24,000 Catholic teen-agers and adult chaperones during the conference.

"It's exciting that so many teen-agers are coming and that they are all Catholic," she said. "It's inspiring to me and shows me hope."

While there are many messages she wants to impart to the youth attending, Baraquio said the most important message is helping them discern God's will in their lives.

"Everyone has to choose [his or her] own path, and you need to find your path," she said. "But it's God's will rather than your will. I want to tell them to ask God what his will is and ask them to put that desire in their hearts."

Baraquio credits her family for instilling a strong commitment to God in her life.

One of 10 children, she said her Catholic faith and the importance of family was always stressed by her parents, who emigrated from the Philippines to Hawaii.

Her family sang in the church choir. On Saturdays, they still gather for fun, food and fellowship. Growing up, her family always said the rosary and sang church songs as they drove in the family van.

Baraquio said her mother instilled a strong sense of the Catholic faith in her children by continually telling them about it and asking if they were doing certain things to live their faith and values. Her father was more of a silent witness to the faith, she said, but still very involved.

Competing in pageants never crossed her mind until she learned that it would be a way to earn scholarship money for college. As one of 10 children, the money was needed.

She earned degrees in education and taught physical education at Holy Family Catholic Academy in Hawaii.

As Miss America, she has been able to speak about her platform of character education, which teaches children morals and values along with academics. She has met Philippine President Gloria Macapagal Arroyo, President George W. Bush, First Lady Laura Bush and legislators.

The Miss America title also earned her \$100,000 in scholarship money. She plans to earn a master's degree to continue working in education. She said serving as Miss America helped her learn about herself and overcome self-doubts.

"Through this process, I have found the gifts I have to offer," she said. "I can look at the bigger picture in my life." †



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Julie Hattas

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she says.

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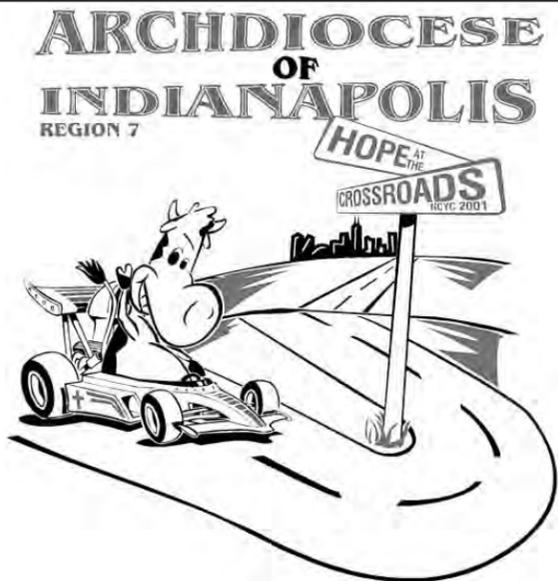
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We would like to acknowledge and thank our core Local Steering Committee Members as well as the support from their parishes, schools, agencies and families.

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May the hearts of all of our local delegation be filled with the Hope of Jesus Christ! Thank you for your support and participation in this National Catholic Youth Conference!

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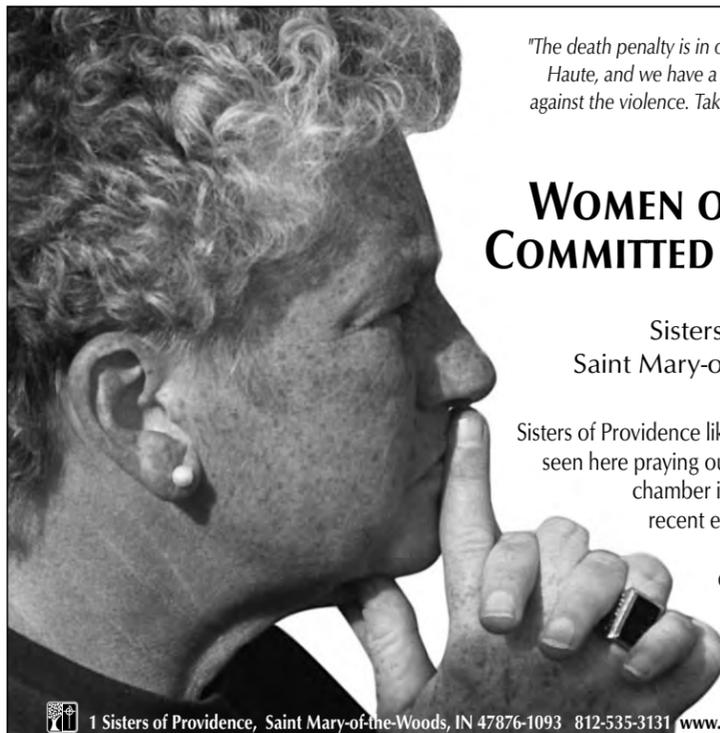
On behalf of all of us in central and southern Indiana - welcome to NCYC. We hope your four days with us will be a blessed experience of faith. You truly are at the Crossroads of America - may your conference experience draw you closer in relationship with our Lord, Jesus Christ and may the gifts of our wonderful church abundantly bless you and fill you with Hope at the Crossroads!

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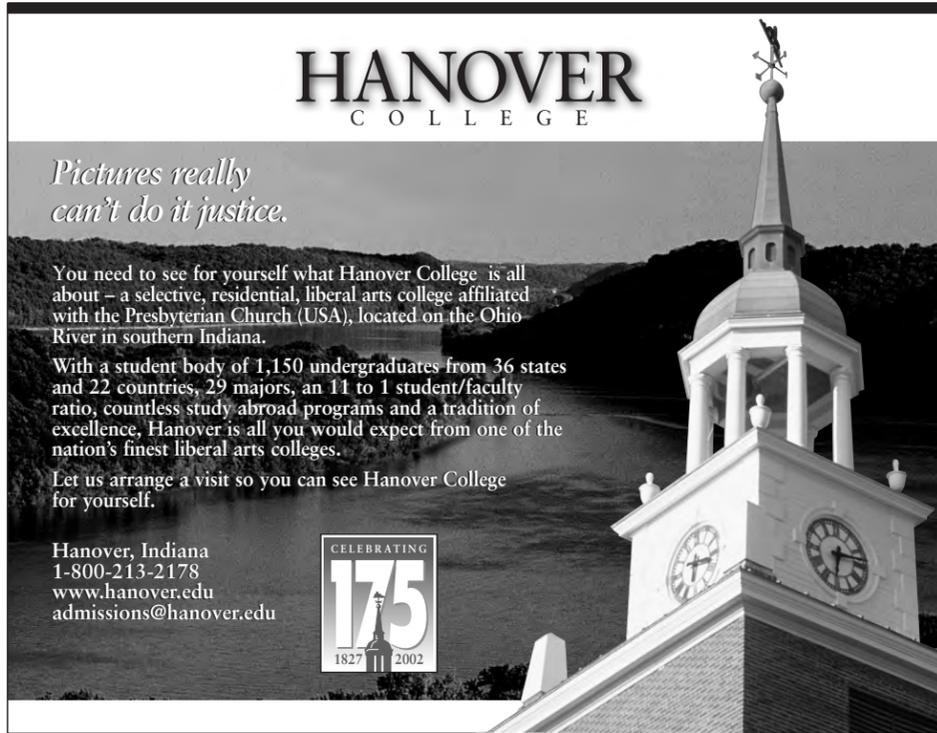
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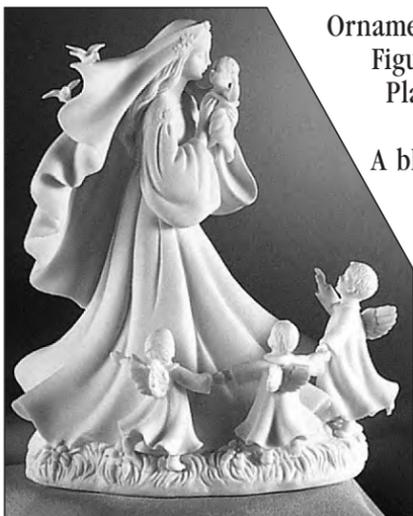


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Holy Cross Brother Roland Driscoll, 83, served as a teacher, coach, athletic director and administrator in schools of the Congregation of Holy Cross. In retirement, he continues to be of service to the people of his parish and remains in close contact with the community of which he has been a member for 63 years.

Providence Sister Catherine Sienna Wire, 89, was a teacher for more than 50 years. In her congregation, the Sisters of Providence of Saint Mary-of-the-Woods, 330 of the 550 sisters are past age 70.

Conventual Franciscan Friar Robert Baxter was the director of religious education and youth minister coordinator at St. Michael the Archangel Parish in Indianapolis from 1989-2001.

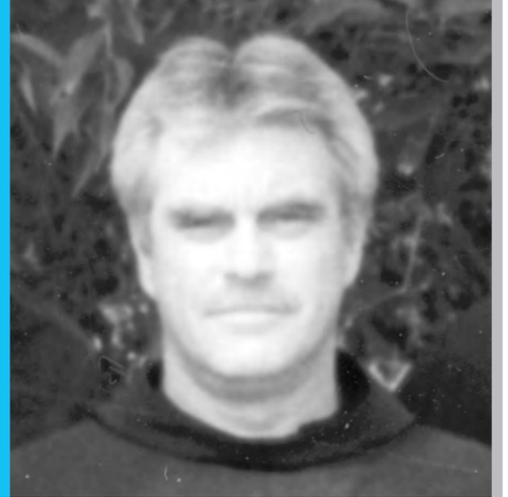
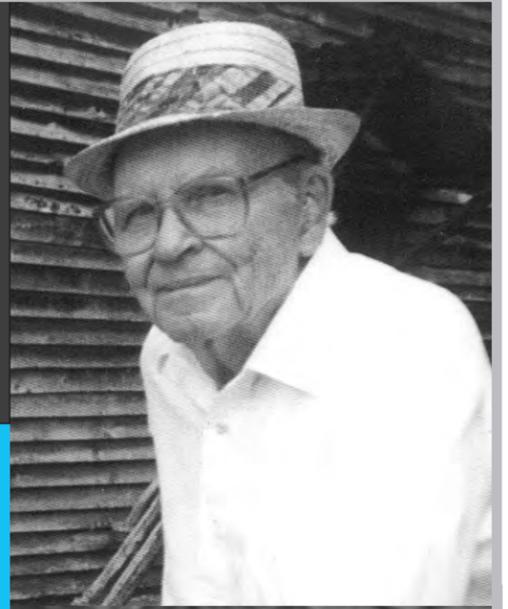
Benedictine Father Rembert Gehant, 89, served as associate pastor of St. Meinrad Parish in St. Meinrad from 1969-1977. He also served as bookkeeper for Abbey Press, cashier for Saint Meinrad's business office and associate pastor for St. Mary Parish in Huntingburg. He currently handles some clerical duties for the Archabbey. Of the 122 members of Saint Meinrad Archabbey, 46 monks are over age 70.

Franciscan Sister Antoinette Marie Manus, 96, was an elementary teacher in the Archdiocese of Indianapolis and taught at eight schools. She is one of 339 Sisters of St. Francis of Oldenburg, 168 of whom are past age 70.

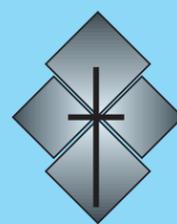
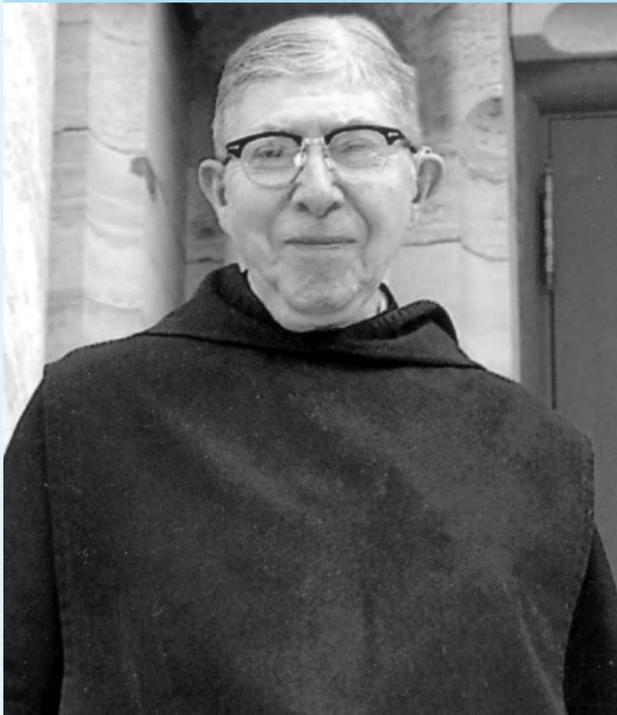
Benedictine Sister Madeleine White was a teacher for 52 years before retiring 23 years ago in 1978. In her congregation, the Sisters of St. Benedict in Beech Grove, 39 of the 84 members (74 final professed, 10 in formation) are over 70.

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SISTERS OF PROVIDENCE of Saint Mary-of-the-Woods

Providence Sister Catherine Sienna Wire still has a twinkle in her eye when she talks about teaching and how lucky she has been in her lifetime.

She will be 90 on Dec. 13 and now lives in Karcher Hall, a residential health care facility for the Sisters of Providence of Saint Mary-of-the-Woods.

Her spirit is strong and the feistiness that characterizes a good teacher is still evident, even after more than 50 years in a classroom, 26 of which were spent in the Archdiocese of Indianapolis.

"I taught all of them and I loved every grade, but three, five and seven were my favorites," Sister Catherine Sienna said. "You really could begin teaching them something new, like fractions and decimals in the fifth grade and percentages in the seventh grade. The seventh grade was hard for children when they were about 12 or 13, but I loved them."

Sister Catherine Sienna entered the Sisters of Providence on Aug. 23, 1928, and professed perpetual vows on Aug. 15, 1936. She followed the path chosen by her blood sister, Providence Sister Ann Gabriel Wire. There were two other sisters and three brothers in the



Wire family. Indianapolis was their home for many years.

"I always wanted to be a sister," she said. "I loved the sisters who taught me. When I was little, I just thought sisters were born sisters. I didn't know what was involved. I have had a wonderful religious life. I love the prayers, the devotions. I love being a part of the community."

Sister Catherine Sienna said her family was very supportive about her commitment to religious life. "When my Dad saw how happy we [her sister and she] were, he said the Sisters of Providence could have all of us. My grandparents were not Catholic and they thought it was the worst thing that could happen. But when they came to see us, they said that this was the most peaceful place, it was like heaven.

Saint Mary-of-the-Woods features scenic beauty, shrines, chapels and other places where peace is prominent. It also is the motherhouse for 550 Sisters of Providence, 330 of whom are age 70 or older. Living quarters and health-treatment facilities for other sisters like Sister Catherine Sienna soon will be at a premium. The congregation is planning for future needs by building a new health-care unit adjacent to Karcher Hall.

The new unit will provide dementia and custodial care wings and a large physical therapy space, administrative offices, doctor's examination room and other service/support areas. Once the new building has been completed, Karcher Hall will be renovated to address privacy issues related to bedrooms and baths, as well as improvement of ventilation and lighting. Efforts are being made to approach the project from a position of wellness rather than one of illness. In addition to a large physical therapy area, there will be space for such activities as water therapy, massage and reiki.

"We're lucky to have so much here at Saint Mary-of-the-Woods. People are so good to us," Sister Catherine Sienna said. "That new building will be great. We are so blessed. We have a real need. We have more sisters coming in all the time."

In loving tribute to Sister Marian Thomas Kinney who entered eternal rest on Aug. 18, 2001

Providence Sister Marian Thomas was born in Indianapolis and attended St. Anthony School and St. John Academy. She entered the Sisters of Providence congregation at Saint Mary-of-the-Woods on July 21, 1940, and professed perpetual vows on Jan. 23, 1943. She earned a bachelor's degree in English from Saint Mary-of-the-Woods College, a master's degree in Latin from Xavier University and another master's degree in education from Indiana State University.



Sister Marian Thomas began teaching in 1943 at St. John the Baptist School in Whiting, Ind. Her other Indiana educational settings included St. John, Evansville; Our Lady of Providence High School, Clarksville; St. Agnes Academy, Ladywood School and Ladywood-St. Agnes Academy, Indianapolis; The Aspirancy, Saint Mary-of-the-Woods; Schulte High School, Terre Haute; Marquette High School, Michigan City; and St. Joseph High School, South Bend. She also taught at Providence High School in Chicago, and served in a variety of capacities at Immaculata Junior College in Washington, D.C.

In 1985, Sister Marian Thomas turned her attention to the Propagation of the Faith and Mission Office of the Archdiocese of Indianapolis. For 10 years, she ministered as the associate director and learned the details of the job from Father James Barton, who served as director. Upon his death, she was appointed acting director and, for the five years prior to her death, served as director.

The Sisters of Providence, a congregation of more than 550 women religious, have their motherhouse at Saint Mary-of-the-Woods, located northwest of Terre Haute, Ind. Blessed Mother Theodore Guérin founded the Sisters of Providence at Saint Mary-of-the-Woods in 1840.

For more information about the Sisters of Providence, call Saint Mary-of-the-Woods at 812-535-3131, ext. 117, or visit the congregation's Web site at www.sistersofprovidence.org.

Ministry of the Conventual Franciscan Friars in the Archdiocese of Indianapolis

The friars first came to this area at the invitation of Bishop Maurice de St. Palais of the Vincennes Diocese in 1872.

They were given the care of two Terre Haute parishes: St. Joseph and St. Benedict, which the friars still care for today. In 1873, Father Anthony Mueller purchased a plot of land in Floyd's Knobs, Ind. For a time, the land passed out of the friars' hands, but after a short time it was given back to the friars by Mary Anderson—a niece to Father Mueller. In 1895, the friars began to develop this land as a future seminary for the Conventual Franciscan friars and it came to be known as Mount Saint Francis. Today the Mount is home to the provincial headquarters of the Conventual Franciscans of the Province of Our Lady of Consolation, a youth ministry center, a retreat house, a hermitage and the Mary Anderson Art Center. Surrounded by 400-plus acres of wooded trails, fields, ponds and a lake, the Mount offers people of the archdiocese a sacred space in which to refresh their spirits and experience the presence of the Creator.

Until very recently, friars taught at Cardinal Ritter Jr./Sr. High School in Indianapolis, and served as director of religious education at St. Michael the Archangel Parish in Indianapolis. Today, in addition to St. Joseph and St. Benedict parishes in Terre Haute,

the friars also minister at St. Anthony of Padua Parish in Clarksville and St. Joseph Parish in St. Joseph Hill, Marian College in Indianapolis and the Veterans Administration Hospital in Indianapolis.

CONVENTUAL FRANCISCAN FRIARS

Mount Saint Francis



Provincial Team and Definitory of the Conventual Franciscan Friars of Our Lady of Consolation Province

Front row (left to right): Friar Troy Overton taught at Cardinal Ritter Jr./Sr. High School in Indianapolis and now lives at St. Anthony Friary in Clarksville; Friar Jim Overhassen is a native of Clarksville; Friar Robert Baxter, former director of religious education and youth minister at St. Michael the Archangel Parish in Indianapolis, is now Secretary of the Province; Friar Berard Marthaler.

Back row (left to right): Friar Peter Damian, Minister Provincial; Friar Martin Day, formerly of St. Joseph Parish in Terre Haute, is now on the formation team in Washington, D.C.; Friar David Lenz, Vicar Provincial and Development Director, is in residence at St. Anthony Friary in Clarksville.

St. Meinrad

Position negative here

Share in the Care

When Benedictine Sister Madeleine White entered the monastery in 1924, she never thought she would still be going strong in 2001!



But she is! After teaching for 52 years, Sister Madeleine believed it was time to retire...

and she did... 23 years ago! Sister Madeleine continues to be a teacher through her example of perseverance and her fidelity to the monastic life. She took care of so many students for so many years. Now we invite you to...

Share in her care!

Benedictine Sister Madeleine White entered religious life at the Monastery Immaculate Conception, Ferdinand, Ind., in 1924. She professed her temporary vows on June 8, 1926, and made her perpetual monastic profession on Aug. 6, 1929. She came to Our Lady of Grace Monastery in 1960 after establishing a new convent in Beech Grove, Ind. On Oct. 21, 2001, Sister Madeleine celebrated her 75th jubilee.

Sister Madeleine was a teacher for 52 years before retiring 23 years ago in 1978. She taught in the Diocese of Evansville and in the Archdiocese of Indianapolis at St. Paul School in Tell City, St. Anthony of Padua School in Clarksville and Christ the King School in Indianapolis.

Upon her retirement, Sister Madeleine became a horticulturist by hobby, and cared for the many plants and trees around the monastery. Sister Madeleine knows the trees on our property better than anyone else in the community. Her love for nature was evident in the love she gave to the plants entrusted in her care.

Presently, Sister Madeleine's health keeps her from a daily routine of work in the monastery—but she doesn't let a day go by without saying her prayers and offering up her day for peace in the world and for her family, friends and sisters.



**SISTERS OF
ST. BENEDICT**
Our Lady of Grace Monastery
Beech Grove, Indiana

In Memory of Sister Marian Thomas Kinney, S.P.

Chairperson for the
Religious Retirement Fund
1994 – 2000



1920 – 2001

Providence Sister Marian Thomas worked tirelessly for the missions during the last 16 years of her life, and before that taught for more than 40 years. Her life was one of selfless service to others. She is missed by all of us in the Mission Office. We are dedicating this year's collection in her memory and also to all the religious who have given so much to all of us.

Please Share in the Care of all religious sisters, brothers and priests who continue to work and pray for us.

In addition to the religious congregations whose headquarters are located in the Archdiocese of Indianapolis (Sisters of St. Benedict; Congregation of the Third Order Regular of St. Francis, Oldenburg; Discalced Carmelite Nuns; Sisters of Providence of Saint Mary-of-the-Woods; Order of St. Benedict; Order of Friars Minor Conventual), you are asked to remember the following who also are giving dedicated service to our people:

Priests

St. Maur Priory of the Order of
St. Benedict
Society of Divine Word
Society of Jesus
Order of Friars Minor – Cincinnati
Order of Friars Minor – St. Louis

Brothers

Brothers of Congregation of the Holy Cross
*Franciscan Brothers of Christ the King
Order of Friars Minor – Cincinnati
Order of Friars Minor – St. Louis
Society of Jesus

Sisters

Congregation of the Sisters of the Holy Cross
* Daughters of Charity of St. Vincent de Paul
* Dominican Sisters of Sinsinawa Dominicans
Franciscan Sisters of the Immaculate
Heart of Mary

* This congregation does not participate in the collection.

Sisters, cont'd

* Little Sisters of the Poor
* Missionaries of Charity
Missionary Sisters of Our Lady of Africa
* Servants of the Gospel of Life
Sisters of Charity of Cincinnati, Ohio
Sisters of Charity of Nazareth
Sisters of Charity of the Blessed Virgin Mary
Sisters of Loretto at the Foot of the Cross
Sisters for Christian Community
Sisters of St. Francis of Perpetual Adoration
Sisters of St. Francis of Millvale
Sisters of St. Joseph of Carondelet
Sisters of St. Joseph of Tipton
Sisters of the Third Order Regular of
St. Francis of the Congregation of
Our Lady of Lourdes
Ursuline Nuns of the Congregation of Paris



The Religious Retirement Fund Collection is distributed from its national office to the members of religious congregations in greatest need. Thanks for your generous giving to all our sisters, brothers and priests in religious orders.

Sisters of St. Francis Oldenburg, Indiana

The year 2001 marks the Sesquicentennial of the Sisters of St. Francis, Oldenburg. During these years over 1700 ordinary young women have followed the way and vision of St. Francis Assisi and Mother Theresa Hackelmeier. Within these last 150 years, the Sisters of St. Francis have been involved in the mission of Jesus in different regions of the United States, Africa, China, Mexico, Papua New Guinea and South Korea.



To contact us:
Sisters of St. Francis
P.O. Box 100
Oldenburg, IN 47036
Web site: <http://oldenburgfranciscans.org>
E mail: osf@seidata.com
Phone: (812) 934-2475



Far left: Sisters Jane McConnell (left), Kathleen Branham, and Jean Wolf are sharing community. Left: Taking a pause, S. Bridget Arnold assists in Habitat for Humanity. Above: We celebrate those Sisters "aged to perfection" for their wisdom, prayer and presence.



Sponsor a Child at a Catholic Mission. It's *Affordable!*



Little Lyn-Lyn lives in a village in the Philippines in a small house with a dirt floor, no running water or electricity. Her father is a farm laborer who struggles to support his family of six on a monthly income of \$45. Can you help a poor child like Lyn-Lyn?

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You can literally change a life!

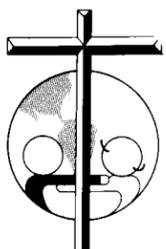
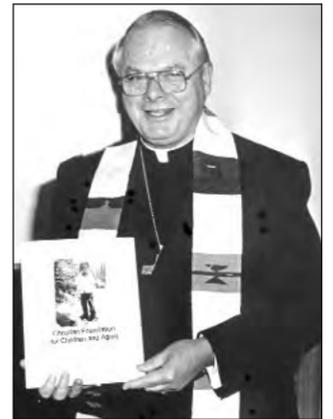
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The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 10 a.m. Monday the week of (Friday) publication: The Criterion; The Active List; 1400 N. Meridian St. (hand deliver); P.O. Box 1717; Indianapolis, IN 46206 (mail); 317-236-1593 (fax); mklein@archindy.org (e-mail).

December 7-8

St. Susanna Parish, 1210 E. Main St., **Plainfield**. Federation of Churches, live Christmas Nativity scene (drive-through), 7-9 p.m.

December 7-9

Benedict Inn Retreat & Conference Center, 1402 Southern

Ave., **Beech Grove**. "Introduction to Centering Prayer," presented by Benedict Inn Centering Prayer Team, \$160 (\$120 for commuters) includes \$20 non-refundable deposit at time of registration. Information: 317-788-7581.



Benedict Inn Retreat & Conference Center, 1402 Southern Ave., **Beech Grove**. Advent silent retreat, presented by Benedictine Sister Antoinette Purcell, \$140 (\$110 for commuters) includes \$20 non-refundable deposit at time of registration. Information: 317-788-7581.

December 8

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Feast of the Immaculate Conception, Marian retreat day, conferences, sacrament of reconciliation, private prayer, Eucharist, free-will offering. Information: 812-923-8817.



St. Therese of the Infant Jesus (Little Flower) Parish, 4720 E. 13th St., **Indianapolis**. Night of Prayer for Life and America, Mass, 5 p.m., rosary 6:30 p.m. and 8:30 p.m., Benediction 9 p.m., perpetual adoration, midnight-1 a.m.

December 8-9

Marian College, Allison Mansion, 3200 Cold Spring Road, **Indianapolis**. Madrigals, Sat. 6 p.m.; Sun. 1:30 p.m.; tickets \$25. Reservations: 317-955-6110.

December 9

Father Thomas Scecina Memorial High School, gymnasium, 5000 Nowland Ave., **Indianapolis**. Music department's annual Christmas concert, 3 p.m. Information: 317-356-6377.

◆ ◆ ◆
St. Simon the Apostle Church, 8155 Oaklandon Road, **Indianapolis**. Dr. Mark Ginter, associate professor of theology, Saint Meinrad Seminary, presentation on stem cell research. Information: 317-826-6000.



Saint Mary-of-the-Woods, Providence Center, **St. Mary-of-the-Woods**. Advent retreat day, \$30 includes light breakfast and lunch. Information: 812-535-4531, ext. 140.



Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). The Schoenstatt Spirituality Express: "The Schoenstatt Love Compartment," 2:30 p.m., Mass 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com.



Saint Mary-of-the-Woods, Providence Center, **St. Mary-of-the-Woods**. Advent retreat day, \$30 includes light breakfast and lunch. Information: 812-535-3791.



St. Michael School, lower classroom, 519 Jefferson Blvd., **Greenfield**. "The Ten Gold Coins," 9:15 a.m. Information: 317-462-5010.

December 10

Archbishop O'Meara Catholic Center, Benedictine Room, 1400

N. Meridian St., **Indianapolis**. Community outreach forum, focus on the terrorist attacks of Sept. 11, sponsored by Catholic Social Services, attendance limited to 25. R.S.V.P.: 317-236-1514.

December 11

St. Paul Hermitage, 501 N. 17th Ave., **Beech Grove**. Ave Maria Guild Christmas party, new members welcome, noon, bring covered dish. Information: 317-786-3140.

December 13

St. Michael School, lower classroom, 519 Jefferson Blvd., **Greenfield**. "The Ten Gold Coins," 7 p.m. Information: 317-462-5010.

December 14-16

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Christmas family retreat—"The Gift of Jesus." Information: 812-923-8817.

December 15

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Advent and Christmas music concert, traditional and contemporary sacred holiday music, free. Information: 317-634-4519.



Father Thomas Scecina Memorial High School, cafeteria, 5000 Nowland Ave., **Indianapolis**. Alumni breakfast with Santa, 9-11 a.m., admission unwrapped new toy for Catholic Social Services Christmas Store. Reservations: 317-356-6377, ext. 1308.



Monthly

Second Mondays

Church at **Mount St. Francis**. Holy hour for vocations to priesthood and religious life, 7 p.m.

Second Tuesdays

St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Separated and Divorced Catholics support group, 7-9 p.m. Information: 317-578-8254.

Second Thursdays

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.



St. Pius X Church, Room 1, 7200 Sarto Dr., **Indianapolis**. The Caregivers Support Group, 11 a.m. or 7:30 p.m. Information: 317-255-4534.

Third Sundays

Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 2 p.m.-7 a.m. (Monday); rosary, 8 p.m. Open until midnight.

Third Mondays

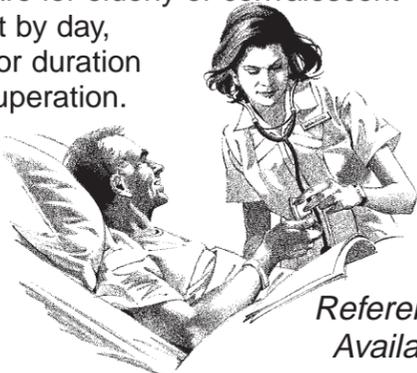
St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group (by archdiocesan Office for Youth and Family Ministries), 7:30 p.m. Child care available. Information: 317-236-1586.

Third Wednesdays

St. Jude Church, 5353 McFarland Road, **Indianapolis**. Rosary, 6:15 p.m. Information: 317-783-1445. †

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References Available

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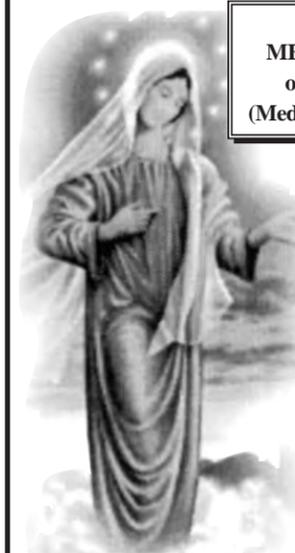
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"Dear children!
In this time of grace, I call you anew to prayer. Little children, pray and prepare your hearts for the coming of the King of Peace, that with His blessing He may give peace to the whole world. Peacelessness has begun to reign in hearts and hatred reigns in the world. That is why, you who live my messages be the light and extended hands to this faithless world that all may come to know the God of Love. Do not forget, little children, I am with you and bless you all.
Thank you for having responded to my call."

For additional information, please contact:
Medjugorje in America
654 Washington St. • Braintree, MA 02184
781-356-5000
or locally, call Becky Oaldon,
317-924-9032



HISPANICS

continued from page 1

Parish in New Albany and lead the rosary before Mass.

Father Tom's ministry is in high demand.

In Clark, Floyd and Harrison counties that the New Albany Deanery serves, the Hispanic population is 2,902 compared with 940 in 1990, according to census figures.

However, Father Tom estimates that the current population is actually twice as high because many Hispanics avoid being counted in the census.

On a typical day, Father Tom travels many miles throughout southern Indiana visiting Hispanic families to invite them to Mass. He helps them find jobs and makes sure they understand how to make use of various social service and government agencies. Father Tom even took time recently to bless a Mexican restaurant.

Despite his hectic schedule, Father Tom said he is thankful to be helping meet the Hispanic ministry needs in southern Indiana. He divides his time between the New Albany Deanery and St. Rita Parish in Louisville.

"I'm delighted to be a part of it," he said. "I can help a bit. Many times I do home visits and talk to people, get to know their concerns, their needs. I ask, 'How can I help you?'"

Father Tom said his ministry received a grant from the Koch Foundation to hire an assistant, Lillian Rose. He also relies on a few Spanish-speaking priests to celebrate Mass in Spanish.

The New Albany Deanery began experiencing a noticeable increase in the number of Hispanics in 1994. Originally, most of the people were migrant workers and didn't stay, but over the past seven years many settled in the area, drawn by available restaurant and construction jobs.

By 1999, Father John Beitans, who is now pastor of St. Lawrence Parish in Indianapolis; Father Mauro Rodas, who has since retired; and directors of religion education from the deanery began discussing starting a Spanish Mass and how the Church could reach out to the Hispanic population, said Father Tom.

When the first Spanish Mass was held at St. Mary Church in New Albany, 150 people showed up.

The average attendance at the weekly Spanish Mass in New Albany is 200 people. In Corydon, about 35 attend the Spanish Mass and in Charleston about 30 attend, said Father Tom.

Clark County has the largest Hispanic population at 1,700. Floyd County has 772 Hispanics and Harrison County has 331, according to the 2000 census.

Those settling in the deanery are mostly young single men from Queretaro, Mexico. At least 70 percent of the men are Catholic, said Father Tom.

Very few of them have

professional degrees and most have no high school diploma. Many have left wives and families back in Mexico to find jobs.

They work in entry-level jobs, earning the minimum wage of \$5.15 an hour. In Mexico, they get that for an entire day, said Rose, Father Tom's assistant.

One problem in getting Hispanics to the Spanish Masses is that many don't have transportation. There are other problems in serving the growing Hispanic community both socially and spiritually.

Spiritually, Father Tom said, he tries to make sure the families have adequate sacramental preparation and a Marriage Encounter Weekend is planned to help Hispanics nurture their marriages and to prepare couples to assist in marriage preparation programs.

He tries to incorporate as much of the culture into parish life as possible. Many times, he is called to perform a *quinceaneras*—a traditional ceremony that girls celebrate when they turn 15. It is a time for them to

renew their faith.

He also visits families to help with wedding preparations and to make sure everyone has their baptismal records.

Father Tom said he wants to help the Hispanic community keep its Catholic

faith strong.

Statistics show that after a generation or two in the United States the percentage of those staying Catholic decreases, he said.

One reason is the active evangelization of Hispanics by many Protestant denomi-

nations, he said, or that some Hispanic men like the idea of becoming ministers of their own churches and like the relaxed standards of other denominations.

Others don't have a strong religious education and end up leaving the

Church, he said.

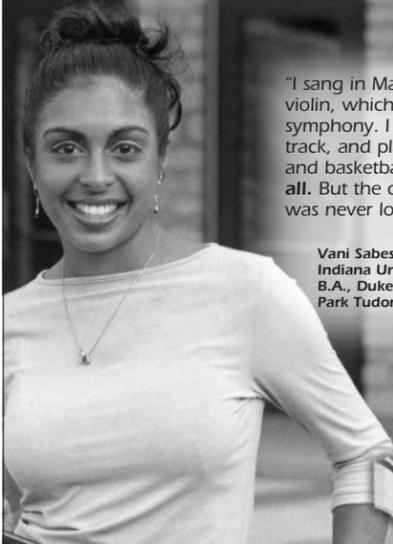
"We're definitely not going to lower our standards [to keep them Catholic]," Father Tom said. "But we do need to be welcoming and make them aware that the Church is here." †

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Rest in peace

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

ANDERSON, Virginia M. (Mennel), 81, St. Anthony, Indianapolis, Nov. 26. Wife of Robert Anderson. Mother of Carole Bland. Grandmother of one. Great-grandmother of three.

ASHCRAFT, Della M., 78, St. Ambrose, Seymour, Nov. 13. Mother of Martha Kline, Rita Stepp, Gregg, Jeffrey, Patrick, Robert and Thomas Ashcraft. Sister of Dollie Owen. Grandmother of 11.

BAIER, Patricia Ruth (Burkert), 68, Holy Name, Beech Grove, Nov. 11. Mother of Cynthia Clark, Debra Lynn, Christopher, Dale and Michael Baier. Sister of Rosemary Strack and Louise Sullivan. Grandmother of nine. Great-grandmother of five.

BROUSSEAU, John C., 44, St. Monica, Indianapolis,

Nov. 9. Father of Courtney, Jocelyn and Yvon Brousseau. Brother of Mary Margaret Shields, Mercedes and Michael Brousseau.

CARR, Thomas A., Sr., 80, St. Thomas Aquinas, Indianapolis, Nov. 7. Father of Theresa Byrd, Kelly McCormick, Tamara, Marc, Michael, Terry and Thomas Carr Jr.

DICKEY, Mildred Mary, 90, St. Barnabas, Indianapolis, Nov. 16. Mother of John, Steve and Thomas Dickey. Sister of Louise Rossi, Patsy and Eugene Bruno. Grandmother of seven. Great-grandmother of 13.

DOERFLINGER, Edward L., 90, St. Mary, Greensburg, Nov. 30. Father of Dennis and James Doerflinger. Grandfather of five. Great-grandfather of nine.

DWENGER, Eleanor, 86, St. Louis, Batesville, Nov. 29. Wife of Stanley Dwenger. Mother of Marilyn, Donald and Wilbur Dwenger. Grandmother of six. Great-grandmother of 10. Great-great-grandmother of one.

EASTON, Barbara Lee (Karsell), 57, St. Anthony, Indianapolis, Nov. 25. Mother of Debbra Wilham and Andrew Easton. Stepdaughter of Patricia Karsell. Sister of Phillip

Karsell. Stepsister of Richard Reed. Grandmother of four.

ECKSTEIN, Irene E., 84, Holy Family, Oldenburg, Nov. 27. Mother of Jean Kennel, Dennis, Jerry, John, Marty, Ralph, Richard, Robert and Ronald Eckstein. Sister of Dolores Allen and Lawrence Hountz. Grandmother of 29. Great-grandmother of 27.

EGGERMANN, Ruth Catherine, 91, St. Benedict, Terre Haute, Nov. 24. Aunt of 13. Great-aunt of 22. Great-great-aunt of 12.

GEIS, Jack Daniel, infant, St. Mary, Greensburg, Nov. 30. Son of Holly (Robbins) and Daniel Geis. Brother of Zoey Geis. Grandson of Mary Jane and Francis Geis and Veronica and Walter Robbins.

HINKLE, Kathleen Anne, 32, St. Monica, Indianapolis, Nov. 30. Wife of Jeffrey Hinkle. Daughter of Sue and Thomas Kilmurry. Sister of Kevin Kilmurry.

JOHNSON, Betty L., 75, St. Gabriel, Connersville, Nov. 25. Mother of Betty Powell, Marilyn Thompson and Dick Miller. Sister of Helen McDonough and Mary Reisert. Grandmother of nine. Great-grandmother of four.

KELLY, Lola Mabel, 85, St. Roch, Indianapolis, Nov. 21. Sister of Helen Liggett, Delores Riczo and Mildred Sebastian.

KRINER, Thelma F., 99, St. Barnabas, Indianapolis,

Nov. 19. Mother of Barbara Herron and Mary Lou Madden. Grandmother of 14. Great-grandmother of 34. Great-great-grandmother of four.

LIVINGSTON, Francis G., 89, St. Jude, Indianapolis, Nov. 21. Husband of Bella Livingston. Father of Maureen Kniebes and Nancy Wathen. Grandfather of six. Great-grandfather of four.

MAJOR, Hailey C., 19, Sacred Heart, Clinton, Nov. 24. Daughter of Toni (Roumbos) and Tony Major. Sister of Kameron Norman and Michael Major. Granddaughter of Irvin Major, Nick Roumbos and Mary and Joe Volk.

MURPHY, John "Jack," 62, St. Anthony, Indianapolis, Nov. 27. Husband of Helen E. (McElfresh) Murphy. Father of Tracy Brown, Helen Brunk, Marie Kennedy, Angela and Martin Murphy. Brother of Elizabeth Abbott, Helen Rote, Margaret Stychno, Mary Swords and Joseph Murphy. Grandfather of nine.

OVERMEYER, Janice L., 75, St. Louis, Batesville, Nov. 21. Mother of Susan Kiefer, Michael and Robert Obermeyer. Sister of Marian Meyer and Margie Wilhelm. Grandmother of four. Great-grandmother of three.

O'CONNOR, Della E., 85, Our Lady of Lourdes, Indianapolis, Nov. 14. Mother of Rose Ann Linder and Catherine Morrison. Grandmother of six. Great-grandmother of three.

PICKARD, Martha C., 82, St. Thomas Aquinas, Indianapolis, Nov. 20. Mother of Mary Jane Brown, Rita Englum, Cathy Siebert, James and John Pickard. Sister of Vincent Cushing.

REED, Mary Catherine, 77, St. Benedict, Terre Haute, Nov. 24. Mother of Ann Marie Butwin, Daniel and Timothy Reed. Sister of Rita Dunn. Grandmother of seven.

REINSEL, Hazel M., 96, St. Malachy, Brownsburg, Nov. 20. Mother of Julia Green and Carol Hinkle. Grandmother of nine. Great-grandmother of 16.

STEWART, Anthony R., 17,

St. Barnabas, Indianapolis, Nov. 2. Son of Mary Ann and Joseph Stewart. Brother of Nick Stewart, Danielle and Jerry Gibbons. Grandson of Ruth Ray.

SYLVESTER, Gerald "Jerry" R., 66, Holy Name, Beech Grove, Oct. 31. Husband of Rosalind "Rosie" Sylvester. Father of Rosemarie Kelly. Brother of Dorothy Evans and Eileen Tandyk. Grandfather of one.

UNDERWOOD, Dorothy L., 93, St. Barnabas, Indianapolis, Nov. 13. Mother of Nancy Coleman, Mary Ross and Joanne Rutledge. Grandmother of eight. Great-grandmother of seven.

VAN KIRK, Betty K.

(Kannapel), 72, Our Lady of Perpetual Help, New Albany, Nov. 26. Stepmother of Marilyn Connelley, Catherine Ericson and Donald Van Kirk Jr. Sister of John Kannapel.

VOGEL, M. Jane (Allen), 72, St. Ambrose, Seymour, Nov. 22. Mother of John, Nicholas, Michael and Steven Vogel. Grandmother of 10. Great-grandmother of four.

WASSILL, M. Louise, 74, Sacred Heart of Jesus, Terre Haute, Nov. 20. Mother of Susanna and George Wassill. Sister of Doris Downey, Pricilla Drisko, Marie Sauer, Charlotte Teverbaugh, Patricia Vogel, Donald and Edwin Lintzenich. Grandmother of two. †

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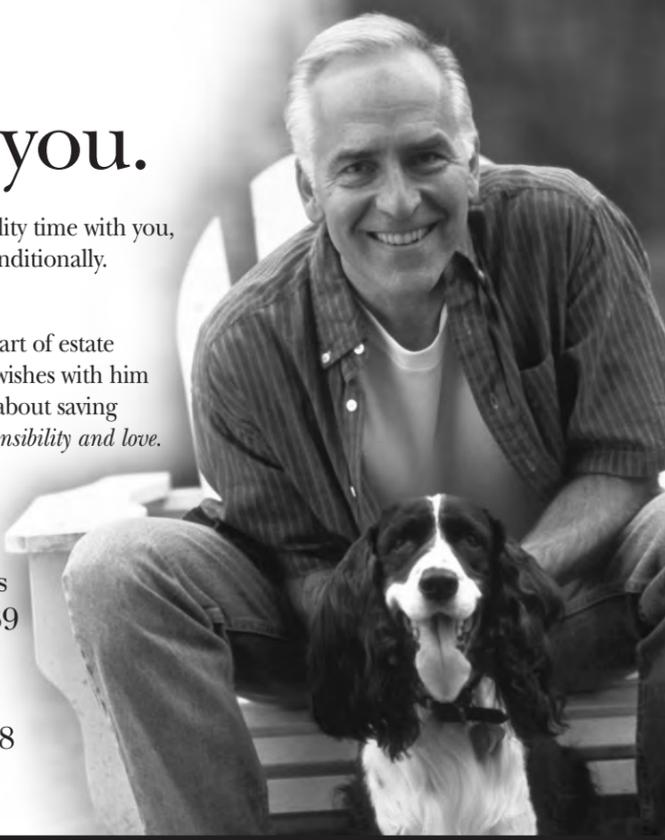
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Advent penance services are set around the archdiocese

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. 9, 4 p.m. at St. Maurice, Napoleon
Dec. 11, 7 p.m. at Holy Family, Oldenburg
Dec. 12, 7:30 p.m. at St. Teresa Benedicta of the Cross, Bright

Dec. 12, 7 p.m. at St. John, Osgood
Dec. 13, 7 p.m. at St. Mary, Greensburg
Dec. 13, 7 p.m. at St. Peter, Franklin County
Dec. 17, 7 p.m. at St. Louis, Batesville
Dec. 18, 7 p.m. at St. Charles Borromeo, Milan
Dec. 18, 7:30 p.m. at Immaculate Conception, Aurora
Dec. 19, 7 p.m. at St. Mary-of-the-Rock, St. Mary-of-the-Rock
Dec. 19, 7 p.m. at St. Anthony, Morris
Dec. 19, 7 p.m. at St. Vincent de Paul, Shelby County
Dec. 21, 7 p.m. at St. Nicholas, Ripley County

Bloomington Deanery

Dec. 11, 7 p.m. at St. Martin of Tours, Martinsville
Dec. 12, 7 p.m. at St. John the Apostle, Bloomington
Dec. 13, 7 p.m. at St. Charles Borromeo, Bloomington

Connersville Deanery

Dec. 9, 1:30 p.m. at St. Anne, New Castle
Dec. 12, 7 p.m. at St. Gabriel, Connersville
Dec. 13, 7 p.m. at St. Elizabeth, Cambridge City
Dec. 13, 7 p.m. at St. Mary, Rushville
Dec. 15, noon at St. Mary, Richmond
Dec. 18, 7 p.m. at St. Michael, Brookville
Dec. 20, 7 p.m. at St. Andrew, Richmond

Indianapolis East Deanery

Dec. 9, 3 p.m. at St. Bernadette
Dec. 12, 7 p.m. at St. Michael, Greenfield
Dec. 12, 7:30 p.m. at St. Simon the Apostle
Dec. 13, 7 p.m. at St. Therese of the Infant Jesus (Little Flower)
Dec. 13, 1 p.m. at St. Philip Neri
Dec. 13, 7:30 p.m. at St. Thomas, Fortville

Indianapolis North Deanery

Dec. 9, 1:30 p.m. at St. Joan of Arc
Dec. 12, 7:30 p.m. at St. Luke
Dec. 12, 7 p.m. at St. Pius X
Dec. 19, 7 p.m. at St. Thomas Aquinas
Dec. 19, 7:30 p.m. at St. Lawrence
Dec. 19, 7 p.m. at St. Andrew the Apostle

Indianapolis South Deanery

Dec. 10, 7 p.m. at Holy Name, Beech Grove
Dec. 11, 7 p.m. at St. Mark
Dec. 11, 7 p.m. at Nativity of Our Lord Jesus Christ
Dec. 12, 7 p.m. at St. Barnabas
Dec. 13, 7 p.m. at SS. Francis and Clare, Greenwood
Dec. 16, 2 p.m. at Good Shepherd
Dec. 19, 7:30 p.m. at Our Lady of the Greenwood, Greenwood
Dec. 20, 7 p.m. at St. Jude

Indianapolis West Deanery

Dec. 10, 7 p.m. at St. Gabriel
Dec. 11, 7 p.m. at St. Monica
Dec. 13, 7 p.m. at St. Malachy, Brownsburg
Dec. 16, 2 p.m. at St. Anthony
Dec. 17, 7 p.m. at Holy Trinity
Dec. 17, 7 p.m. at Mary, Queen of Peace, Danville
Dec. 19, 7 p.m. at St. Thomas More, Mooresville

New Albany Deanery

Dec. 9, 3 p.m. at St. Joseph, Corydon
Dec. 9, 7 p.m. at St. Mary, Lanesville
Dec. 11, 7 p.m. at St. Michael, Charlestown
Dec. 11, 7:30 p.m. at Our Lady of Perpetual Help, New Albany
Dec. 11, 7:30 p.m. at St. Mary-of-the-Knobs, St. Mary-of-the-Knobs
Dec. 12, 7:30 p.m. at St. Mary-of-the-Knobs, St. Mary-of-the-Knobs
Dec. 12, 8:15-11:20 a.m. and 12:30-3 p.m. at Our Lady of Providence High School, Clarksville
Dec. 13, 8:15-11:20 a.m. and 12:30-3 p.m. at Our Lady of Providence High School, Clarksville
Dec. 13, 6:30 p.m. at St. Paul, Sellersburg

Dec. 17, for St. Augustine, Jeffersonville, and Sacred Heart, Jeffersonville, at St. Augustine
Dec. 17, 7 p.m. at St. Anthony, Clarksville
Dec. 19, 7 p.m. at St. Michael, Bradford
Dec. 20, 7 p.m. at St. Mary, Navilleton
Dec. 23, 7 p.m. at Holy Family, New Albany

Seymour Deanery

Dec. 9, 2 p.m. for St. Rose of Lima, Franklin, and Holy Trinity, Edinburgh, at Holy Trinity, Edinburgh
Dec. 11, 7 p.m. at St. Bartholomew, Columbus
Dec. 12, 7 p.m. at Our Lady of Providence, Brownstown
Dec. 11, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison
Dec. 14, 7:15 p.m. at St. Joseph, Jennings County
Dec. 15, 10 a.m. at Church of the American Martyrs, Scottsburg
Dec. 17, 7 p.m. at St. Mary, North Vernon
Dec. 18, 7 p.m. at St. Ambrose, Seymour
Dec. 19, 7 p.m. at St. Patrick, Salem
Dec. 21, 7:15 p.m. at St. Ann, Jennings County

Tell City Deanery

Dec. 12, 7 p.m. for St. Boniface, Fulda; St. Martin of Tours, Siberia; and St. Meinrad, St. Meinrad, at St. Meinrad, St. Meinrad
Dec. 13, 7 p.m. at Holy Cross, St. Croix
Dec. 13, 7 p.m. at St. Augustine, Leopold
Dec. 16, 4 p.m. at St. Paul, Tell City; St. Pius, Troy; and St. Michael, Cannelton, at St. Paul, Tell City
Dec. 18, 7:15 p.m. at St. Mark, Perry County
Dec. 20, 7 p.m. at St. Isidore, Bristow

Terre Haute Deanery

Dec. 9, 7 p.m. at St. Joseph, Rockville
Dec. 11, 1:30 p.m. deanery service at St. Ann, Terre Haute
Dec. 11, 7 p.m. at St. Paul, Greencastle
Dec. 13, 7 p.m. at Holy Rosary, Seelyville
Dec. 16, 6 p.m. at St. Patrick, Terre Haute
Dec. 18, 7:30 p.m. at St. Margaret Mary, Terre Haute †

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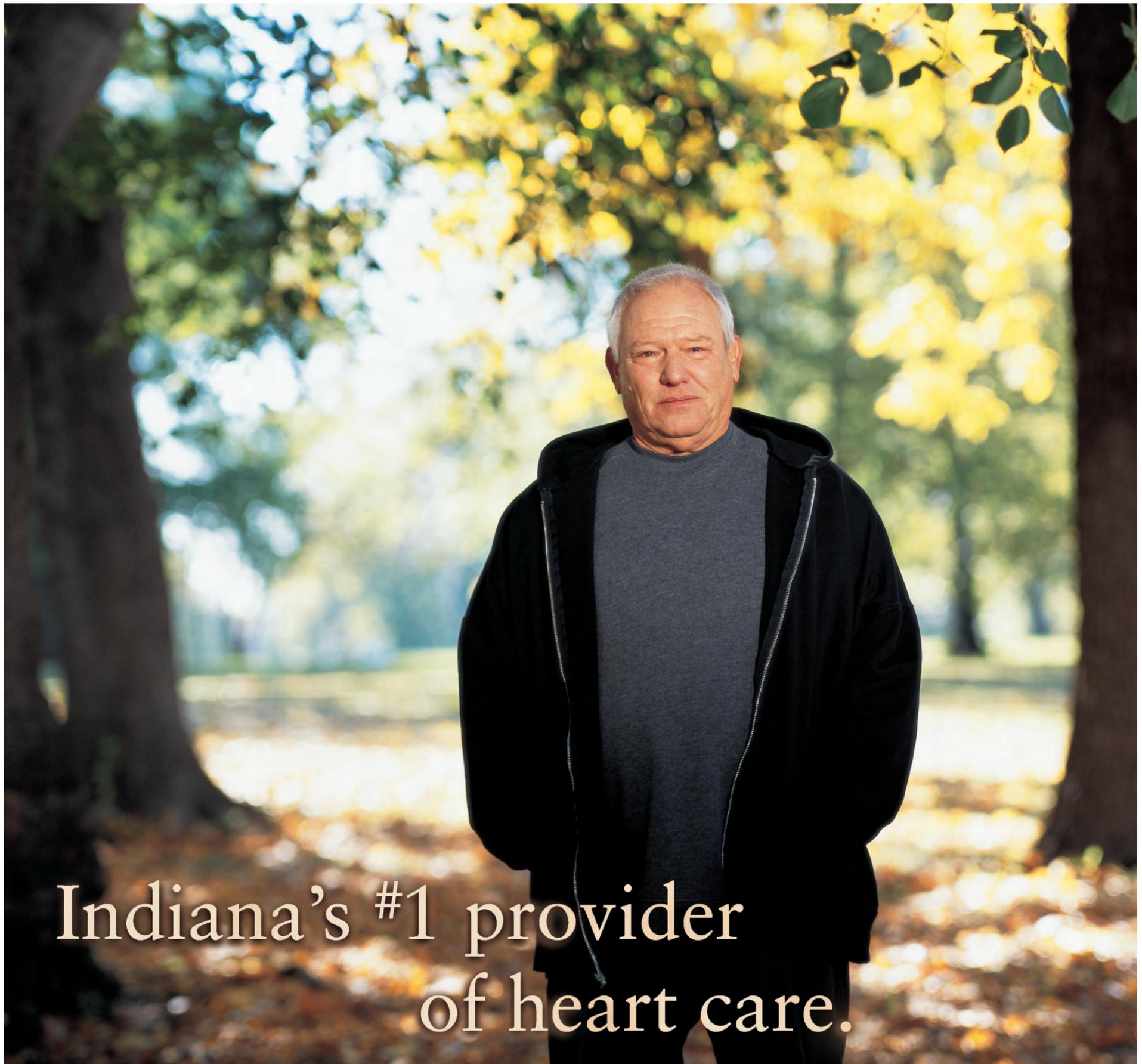
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