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Indianapolis parishioners return home

By Mary Ann Wyand

Just in time for Advent, Sacred Heart of Jesus parishioners are back home again in the historic Indianapolis South Deanery church that was heavily damaged by an early morning electrical fire on April 27, 2001.

Nineteen months after fire destroyed the ornate interior of the stately brick church built by German craftsmen in the late 1800s, a standing-room-only crowd of parishioners and guests gathered for the ribbon-cutting ceremony and Mass on Dec. 1.

On the frigid first Sunday of Advent, Franciscan Father Michael Barrett, pastor, led some of the parishioners in a procession from the Sacred Heart Parish Hall at 1125 S. Meridian St., where liturgies have been celebrated since the fire, to the nearly restored church at 1530 Union St.

Longtime parishioner Alan Goebes of Indianapolis, a member of the parish building committee who spent countless hours helping with the restoration work, pushed the button to toll the bells as Father Michael and the parishioners walked five blocks from the parish hall to the church.

"At last!" Father Michael said during the homily as the people applauded. "After the fire, this day seemed far distant. Many of you saw the [damaged] church on television or in person after the fire. That day was like a wake. After all the debris was cleared out, it seemed like today might never come. Archbishop [Daniel M.] Buechlein assured us that he wanted Sacred Heart Church restored, but it still seemed like a long way off."

Archdiocesan insurance coverage paid for \$4.3 million in repairs and the parish has raised \$730,000 of an \$800,000 goal to complete other church improvements not related to the fire damage.

The theme for Sacred Heart's building campaign was "And God said to Francis, 'Go and rebuild my church.'"

Working with the archdiocese, parish
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Franciscan Father Michael Barrett, pastor of Sacred Heart of Jesus Parish in Indianapolis, celebrates the first Mass in the nearly restored church after a ribbon-cutting ceremony on Dec. 1. An early morning electrical fire near the high altar destroyed the interior of the church on April 27, 2001. Archbishop Daniel M. Buechlein will rededicate the historic south side church during a 2 p.m. eucharistic liturgy on Feb. 16.

Cardinal Ratzinger asks, 'Is it arrogant to say Christ is the only savior?'

MURCIA, Spain (Zenit)—Is it pretentious for Christians to proclaim Christ as the only savior of mankind?

Cardinal Joseph Ratzinger posed that question on Nov. 30, and in his response clarified the very meaning of the Christian mission.



Cardinal Joseph Ratzinger

The cardinal was addressing the congress on "Christ: Way, Truth and Life," which brought together world-renowned theologians at the Catholic University of St. Anthony.

"Isn't it arrogant to speak of truth in matters of religion to the point of affirming that truth, the only truth, has been found in one's own religion?" the prefect of the Congregation for the Doctrine of the Faith asked.

Addressing an audience of 3,000, Cardinal Ratzinger said that "today it has become a slogan of enormous repercussion to reject, as simultaneously simplistic and arrogant, all those who can be accused of believing that they 'possess' the truth."

"These people, it seems, are unable to dialogue; therefore, they cannot be taken seriously, because truth is not 'possessed' by anyone," the cardinal added, outlining the thesis of relativism. "We can only be in search of truth. However, against this affirmation one can object: What search is this about, if one can never arrive at the goal?"

"Are these people really searching, or is it that they do not wish to find the truth, because what they will find should not be?" he continued.

"Naturally, truth cannot be a possession; before it, I must always be one of humble acceptance, of being conscious of my own risk and accepting knowledge as a gift, of which I am not worthy, of which I cannot be vainglorious as if it were an achievement of mine," Cardinal Ratzinger said.

"If I have been given the truth, I must consider it as a responsibility, which also presupposes service to others," he explained. "Faith also affirms that the

See TRUTH, page 18

Archdiocesan schools win state football championships

By Mary Ann Wyand

Two archdiocesan high schools won Indiana High School Athletic Association state football championships on Nov. 30 at the RCA Dome in Indianapolis.

The victories marked the sixth time that Bishop Chatard High School and Roncalli High School in Indianapolis have earned state football titles. The Trojans also won state gridiron championships in 1983, 1984, 1997, 1998 and 2001. The Rebels claimed state football titles in 1985, 1988, 1993, 1994 and 1999.

Bishop Chatard High School's Trojans, the only undefeated football team in Indiana this year, earned the Class 3A state title in a 31-12 victory over Andrean High School from northwest Indiana.

The Indianapolis North Deanery high school football team finished the season with a 15-0 record.

Roncalli High School's Rebels overcame numerous obstacles this season to

claim the Class 4A state title in a 24-21 upset win over Bishop Dwenger High School from Fort Wayne.

The Indianapolis South Deanery high school team was down by 11 points with just over nine minutes left in the fourth

quarter, but the Rebels scored twice to clinch the victory and end the season with a 10-4 record.

Also last Saturday, Bishop Chatard senior Mike Dury of St. Pius X Parish in
See FOOTBALL, page 2

Congratulations

Congratulations to Bishop Chatard High School and Roncalli High School on winning state football championships in their respective classes. The football team at Father Thomas Scecina Memorial High School also did well this season.



No matter what the media or others

may say, I am convinced that it is the discipline, the will to win and good coaching that accounts for the high profile of Catholic high schools in the state finals.

I am proud of all of our high schools! I am sorry that a longstanding commitment out of town prevented my being present for the finals.

+ Daniel M. Buechlein, S.B.

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

FOOTBALL

continued from page 1

Indianapolis, the Trojans' quarterback, earned the IHSAA's 2002 Phil N. Eskew Mental Attitude Award.

"Coach [Tom] Dilley made us focus on one word all season and that was 'next,'" Mike said on Dec. 2. "We set two goals: win the next game and win the state championship. Coach told us the only things we could control were our effort and attitude, so we just really focused and gave our best effort. That was key for us."

The Trojans also defeated the Andean High School 59ers in the 2001 Class 3A state championship a year ago.

During the third week of the season, the Trojans beat the Rebels by scoring a touchdown in the last 12 seconds of the game.

"We had a big win against Roncalli," Mike said. "They're a great team. That's why it was so big for us. It was great to see another Catholic school win a state title. It really showed their character."

The state championship game was exciting but also bittersweet, Mike said, because it was the last time the team would play football together.

"Our kids worked extremely hard," Dilley said on Dec. 2. "I was very pleased with their effort and their mental toughness throughout the year. What impressed me the most was their focus, and their ability to leave one week behind and move on to the next game. That's hard to do when things are going well."

"This was a unique year for us," the Trojans' fourth-year coach said, "because we were the only team in the state to finish the season undefeated."

Roncalli Coach Bruce Scifres, who has

coached the Rebel football program for 13 years, said on Dec. 2 that their sixth state title was particularly emotional because junior Jonathan Page, a talented running back, was killed in a car accident in June.

The Rebels also were saddened by the deaths of sophomore Phil Anders' father, Karl, in June and senior Marcus Nalley's father, Dick, in September. Assistant coach Brian Lauck's grandfather, John Garrity, died on Thanksgiving, just two days before the state championship game.

"I'm just so proud of these kids for the way they dealt with all of that," Scifres said. "This is my 23rd year of coaching high school football, and I've never had a group of kids that had to deal with as much adversity."

After the Rebels lost their first four games, Scifres said, "we had a team meeting and made a promise to each other that we would not lose another game."

Roncalli didn't lose again during the regular season then came from behind to claim the Class 4A title with just a minute left in the championship game.

Senior tight end Jake McCoy, a member of Our Lady of Lourdes Parish in Indianapolis, caught a 17-yard pass to score the first touchdown in the title game last Saturday.

He said the Rebels also wanted to win the title in memory of their friend, Jonathan Page.

"If we would have had Jonathan, we would have been even better," Jake said, "because he brought so much speed and athletic ability to the team."

"We were really happy to win the state championship," Jake said. "After the game, we thanked each other for staying focused to achieve a goal we all believed we could do." †

Vatican congregation says gay men should not be ordained

VATICAN CITY (CNS)—A Vatican congregation, in response to a query by a bishop, said men who are homosexuals or have homosexual tendencies should not be ordained priests.

Ordaining such candidates to the priesthood would be imprudent and "very risky," said a letter from Cardinal Jorge Medina Estevez, who at the time was prefect of the Congregation for Divine Worship and the Sacraments.

Cardinal Medina's letter, published in December in the congregation's bulletin, was written last May to an unnamed bishop who had inquired about the propriety of ordaining homosexual men. The cardinal retired as congregation head in October.

The bishop originally had sent his question to the Congregation for Clergy, which passed it on to the sacraments congregation. After consulting with the Congregation for the Doctrine of the Faith, Cardinal Medina expressed "the following judgment" in a three-paragraph letter:

"The ordination to the diaconate or to the priesthood of homosexual persons or those with a homosexual tendency is absolutely inadvisable and imprudent and, from a pastoral point of view, very risky," Cardinal Medina wrote.

"A person who is homosexual or has homosexual tendencies is not, therefore, suitable to receive the sacrament of sacred orders," he said.

Cardinal Medina wrote that in making its judgment the congregation took into consideration its experience in processing requests for laicization by some priests. It said it was publishing the response because it deemed it opportune to do so at this "particular moment."

The letter touched on an issue that has received increasing attention at the Vatican. In October, sources told Catholic News Service that the Vatican's Congregation for Catholic Education was

quietly circulating a draft document containing proposed directives against the admission of homosexuals to the priesthood.

The sources said part of the reasoning in the draft document was that since the Church considers the homosexual orientation as "objectively disordered" such people should not be admitted to the seminary or ordained.

The Vatican press office later confirmed that a document was in the works, but said it also would look at other ordination issues and be addressed primarily to local bishops and seminary rectors.

Cardinal Zenon Grocholewski, head of the education congregation, said in November that he would not comment on the reports until—and if—a document is published. He offered no target date.

The question of excluding homosexuals from the priesthood had been considered at the Vatican for years without finding a consensus. It received new attention in the wake of U.S. clerical sex abuse cases, many of which involved homosexual acts.

Last year, Archbishop Tarcisio Bertone, secretary of the Vatican's doctrinal congregation, said in a CNS interview, "Persons with a homosexual inclination should not be admitted to the seminary."

In an article published by the Catholic magazine *America* in September, an American Vatican official at the Congregation for Bishops, Father Andrew R. Baker, articulated arguments against acceptance of homosexuals as priesthood candidates.

Father Baker said if a man has a predominant or exclusive same-sex attraction that in itself is grounds for bishops to have "a prudent doubt regarding the candidate's suitability" for receiving the sacrament of orders. Church law says if such a doubt exists the person should not be ordained. †

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Third interfaith prayer service promotes thanks

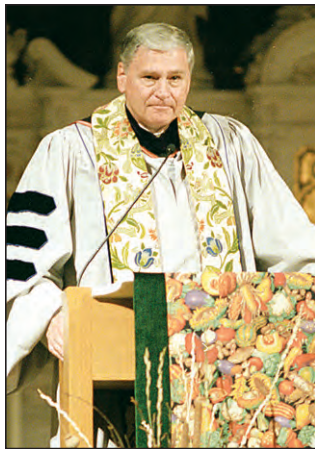
By Mary Ann Wyand

The third annual Interfaith Thanksgiving Service on Nov. 26 at SS. Peter and Paul Cathedral in Indianapolis brought together central Indiana residents of many faiths to offer thanks to God for blessings and to pray for world peace and unity in this uncertain time.

The gathering song, "Come, Ye Thankful People, Come," set the tone for the evening prayer service held two days before Thanksgiving. Music was provided by members of Laudis Cantores, the principal choir of the cathedral, and the Indianapolis Children's Choir.

Archbishop Daniel M. Buechlein welcomed the assembly, which included Indiana Gov. Frank O'Bannon and first lady Judy O'Bannon as well as spiritual leaders and members of the Catholic, Protestant, Episcopalian, Jewish, Sikh, Hindu and Islamic faiths.

Dr. William G. Enright, senior pastor of Second Presbyterian Church in Indianapolis, offered the reflection.



Dr. William G. Enright

"Brothers and sisters in faith and humanity, it is wonderful that we can gather together in this Thanksgiving week for such a celebration," Dr. Enright said. "At times, I wonder what has happened to gratitude in our time? Where does one find the art of giving thanks a practice?"

"For eight or 10 years, on Thanksgiving week, I make an annual pilgrimage to the Indianapolis Public Library to check out a number of articles written in the past year on thanksgiving or its twin sister gratitude," he said. "This is what I discovered [this year]. Magazines and periodicals are awash with advice on carving a turkey, preparing it and decorating the table. But sadly, when it comes to articles on the art of giving thanks, it seems that the tide has gone out.

Hindu children and adults sing songs of their faith during the third annual Interfaith Thanksgiving Service at the cathedral. The Indianapolis Children's Choir also performed a number of songs. Donations of food and money collected at the prayer service benefit the Julian Center in Indianapolis, which ministers to women and children that are victims of domestic violence.



Sikh musicians chant and play a hymn central to their religion during the third Interfaith Thanksgiving Service on Nov. 26 at SS. Peter and Paul Cathedral in Indianapolis.

"Tonight, we gather to do just that," Dr. Enright said. "We gather as Americans who wear a variety of religious labels to celebrate Thanksgiving, to give God thanks."

At the first Thanksgiving meal in 1621, he said, "those people we call pilgrims—aliens who came from distant shores—sat at table with Native Americans from nearer

shores and together they celebrated the gift of life. So it was that Thanksgiving Day was born amidst the marriage of Old World traditions and New World riches.

"Thanksgiving Day strikes me as a focus that is somewhat unique to us as Americans," he said. "It is a time for us to come together and give unadorned thanks for the presence of God in our lives, for the gift of country and freedom, and for the ability to pursue life, liberty and happiness with justice and in peace. It is a time when we can come together and forget those differences that at times divide us and simply say, 'Thank you. Thank you for the gift of this life we share together.'"

Quoting Jewish philosopher Abraham Joshua Heschel, Dr. Enright said, "The truth of what it means to be human is gratitude, and the secret of existence is appreciation."

It is important to offer thanks to God without adding any requests, he said. "The 13th century German mystic Meister Eckhart said, 'If you have but one prayer to offer, and it is thank you, that will be enough.'"

Bishop Woodie White of the United Methodist Church offered the closing prayer.

"We thank you for the harvest earth has produced," Bishop White said. "These gifts witness to your infinite love. May the seeds of charity and justice also bear fruit in our hearts ... May hope accompany our journey through the days to come. May your abiding presence be with us all the days of our lives."

After the thanksgiving prayer service, Dr. Vimal Patel, the Hindu Geeta Mandal of Indianapolis, said he appreciated the opportunity to pray for peace and unity with people of other faiths.

"My hope is that we really learn from each other that the goal of our human life seems to be the same: How do we help each other?" Dr. Patel said. "We are all connected and there is really no way to separate each other." †

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Editorial

Honoring Our Lady of Guadalupe

Archbishop Daniel M. Buechlein and 43 fellow pilgrims recently returned from a six-day pilgrimage to holy places in Mexico. The centerpiece of this spiritual journey of faith was Mass at the Basilica of Our Lady of Guadalupe, patroness of the American continents.

Archbishop Buechlein has made ministry to Hispanic Catholics a priority in this archdiocese, and he has worked hard to develop a personal understanding of the language and cultures of Hispanics here (many of whom are from Mexico). In keeping with this commitment, the archbishop provided strong spiritual leadership during the pilgrimage to Mexico. His homilies and daily reflections explored a variety of themes covering diverse aspects of Mexican culture and spirituality, including hospitality, healing, unity of the sacred and the secular, and the significance of Our Lady's apparition to an indigenous man, Juan Diego, who was canonized a saint by Pope John Paul II in Mexico last summer.

The Church celebrates the feast of

Our Lady of Guadalupe on Dec. 12. This is a special time for Catholics of Mexican heritage, but it is also an opportunity for all Christians to reflect on the miracle of God's presence among us.

Nearly 500 years ago, the Mother of God appeared to St. Juan Diego as a native woman who spoke his language and dressed in the clothes of his people. She assured him that she knew his people's suffering and distress, and she promised them her love and protection always: "Am I not here your Mother? Are you not under my shadow and protection? Is there anything else you need?"

Today, the entire American continent needs the special protection and care of Our Lady of Guadalupe. Let us pray that through her intercession we may come to know the peace of Christ and the humble faith of St. Juan Diego.

— Daniel Conway

(Daniel Conway is a member of the editorial committee of the board of directors of Criterion Press Inc.) †

En honor a Nuestra Señora de Guadalupe

El arzobispo Daniel M. Buechlein, junto con 43 peregrinos regresaron recientemente de una peregrinación de seis días a lugares santos en México. El elemento principal de esta jornada de fe fue la misa en la Basílica de Nuestra Señora de Guadalupe, patrona del continentes americanos.

El arzobispo Buechlein ha hecho del ministerio a los católicos hispanos una prioridad en esta arquidiócesis, y ha trabajado arduamente para desarrollar un entendimiento personal del idioma y la cultura de los hispanos presentes aquí (muchos de los cuales provienen de México). A la luz de este compromiso, el arzobispo brindó una fuerte guía espiritual durante su peregrinación a México. Sus homilias y reflexiones diarias exploraron una amplia variedad de temas que cubrían diferentes aspectos de la cultura y espiritualidad mexicana, tales como hospitalidad, curación, unidad sagrada y secular, y el significado de la aparición de Nuestra Señora al indígena Juan Diego, canonizado como santo en México por el Papa Juan Pablo II el verano pasado.

La Iglesia celebra la fiesta de Nuestra

Señora de Guadalupe el día 12 de diciembre. Esta es una época especial para los católicos de herencia mexicana, pero es también una oportunidad para que todos los cristianos reflexionemos sobre el milagro de la presencia de Dios entre nosotros.

Hace casi 500 años la Madre de Dios se le apareció a San Juan Diego como una mujer indígena quien le habló en su idioma y vestía la ropa de su gente. Ella le aseguró que sabía de las penas y el sufrimiento de su pueblo y les prometió amor y protección por siempre: "¿No estoy yo aquí que soy tu Madre? ¿No estás bajo mi sombra y protección? ¿Qué más has menester?"

Hoy en día todo el continente Americano necesita la protección especial y los cuidados de Nuestra Señora de Guadalupe. Oremos para que por su intercesión podamos llegar a conocer la paz de Cristo y la humilde fe de San Juan Diego.

— Daniel Conway

(Daniel Conway es miembro del comité editorial de la junta directiva de Criterion Press Inc.) †

Seeking the Face of the Lord

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



'From Mary we learn to read Christ'

On Dec. 9, we celebrate the Mother of God under the title of the Immaculate

Conception, as the patroness of the United States, and on Dec. 12 we celebrate her under the title of Our Lady of Guadalupe, as the empress and patroness of all America.

Some of us will observe these feasts of Mary with a little more spirit this year. From Nov. 16-21, some 40 of us archdiocesan pilgrims, who journeyed earlier this month to Mexico, experienced the patronage of the Blessed Mother in new ways.

I have led my share of spiritual pilgrimages and I must say, perhaps somewhat unexpectedly, this pilgrimage to Mexico was the best. We U.S. pilgrims were surprised and touched by the beauty of simple faith we encountered. Even better, there was a pervasive spiritual joy in our group as we prayed together.

I was impressed by the faith of the Mexican people and of our pilgrims. I also would add that no church in the United States rivals the awesome beauty of the baroque churches we visited in Mexico. The hospitality and graciousness of the clergy and laity also would be difficult to match.

A pilgrimage to shrines in Mexico is a pilgrimage in the presence of the Mother of God. We began our pilgrim way at Puebla and, appropriately enough, celebrated our first Mass in the incredibly beautiful baroque Chapel of the Rosary in the Church of St. Dominic.

I reminded our pilgrims of Pope John Paul II's recent, truly personal letter in which he gives a deep reflection on the rosary. He reminds us that praying the rosary is like sitting at the school of Mary, where we contemplate the face of Christ by contemplating on the mysteries of the life of Christ and our salvation. Thus, at the school of Mary we learn Christ.

I suggested that we take as our pilgrim theme in Mexico: "From Mary we learn to read Christ." Praying the rosary on our way to Marian churches, we could learn not just what Christ taught, we could learn him.

Our second pilgrim day began with the rosary on the way to the striking sanctuary of Our Lady of Ocatlan not far from Puebla. Here the Blessed Mother is venerated for an appearance to a young Indian man who was known for his care for the sick and the elderly. Her image was

found in an ocote tree by Franciscan missionaries to whom the peasant reported the miracle.

From this sanctuary, we traveled a short distance to the Cathedral of Tlaxcala. This visit made a particularly profound impression on all of us. In front of this cathedral, we visited the first "abierto capilla," an open chapel, which in fact is an outdoor theatrical stage from the 15th century. Here, the first missionary evangelizers presented the Gospel through drama because they were unable to speak the indigenous language of the Indian people.

Inside the cathedral, we saw the baptismal font where the first Christian converts of the American continent, four Indian chieftans, were baptized. Here we viewed the first pulpit from which the Gospel was preached on the American continent. And here we learned that the first Christian martyrs on our continent were three 15-year-old boys, grandchildren of the first Christian chiefs, who died for the faith. We North American pilgrims were moved as we learned that we were visiting a place that represents the roots of our faith on our continent.

Our third pilgrimage day found us in Mexico City and our visit to the Shrine of Our Lady of Guadalupe, the most famous shrine in Mexico, where we joined thousands of other pilgrims. The appearance of Mary to a poor Indian, now St. Juan Diego, as an Indian mother pregnant with the Son of God, continues to capture the imagination and faith of the indigenous Mexicans. And it caught ours as well. Our Lady of Guadalupe is a wonderful patroness for families and for our pro-life movement.

The last pilgrimage day we prayed together at another shrine, the Minor Basilica of Our Lady of the Remedies, where we prayed for the sick. This holy place of healing was poignant for us pilgrims because one of us has cancer and another, a priest friend who was a spiritual guide for us, Father Scott Friend of the Diocese of Little Rock, Ark., recently learned that he has multiple sclerosis.

Here, as at every shrine dedicated to Mary, we witnessed the deep and simple faith of the Mexican people, who are not hesitant to express their need for God and their love for the Mother of God. How comforting to know that repeatedly through the centuries, even on our own continent, Mary has shown herself to be one with us. †

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.



'De María aprendemos a entender a Cristo'

El 19 de diciembre honramos a la Madre de Dios bajo el título de la Inmaculada Concepción, como patrona de los Estados Unidos, y el 12 de diciembre la veneramos como la emperatriz y patrona de toda América.

Este año, algunos de nosotros celebraremos estas festividades de María con un poco más de entusiasmo. Del 16 al 21 de noviembre, aproximadamente 40 de nosotros, peregrinos de la arquidiócesis que viajamos a principio de este mes a México, experimentamos de un modo nuevo el patronato de la Madre Divina.

He encabezado unas cuantas peregrinaciones espirituales y debo decir que, tal vez para mi sorpresa, esta peregrinación a México fue la mejor. Como peregrinos estadounidenses nos sentimos asombrados y cautivados por la belleza de la sencillez de la fe que encontramos. Y más aun: en nuestro grupo reinaba una alegría espiritual cuando orábamos juntos.

Me impresionó la fe del pueblo mexicano y de nuestros peregrinos. Asimismo, debo agregar que ninguna iglesia de los Estados Unidos puede competir con la increíble belleza de las iglesias barrocas que visitamos en México. También es difícil igualar la hospitalidad y bondad del clero y la comunidad laica.

Una peregrinación a los santuarios en México es una peregrinación en presencia de la Madre de Dios. Comenzamos nuestra ruta de peregrinaje en Puebla y, muy apropiadamente, celebramos nuestra primera misa en la hermosísima capilla barroca del Rosario en la iglesia de Santo Domingo.

Les recordé a nuestros peregrinos sobre la carta más reciente y verdaderamente personal del Papa Juan Pablo II, en la cual ofrece una profunda reflexión sobre el rosario. En ella nos recuerda que rezar el rosario es como sentarse en la escuela de María, en la que contemplamos el rostro de Cristo a través de la contemplación de los misterios de su vida y nuestra salvación. Por lo tanto, en la escuela de María aprendemos sobre Cristo.

Sugerí que tomáramos como tema de nuestra peregrinación en México la frase: "De María aprendemos a entender a Cristo." Rezando el rosario mientras nos dirigíamos a las iglesias marianas podíamos aprender no solamente lo que Cristo nos enseñó, sino que también podíamos aprender sobre Él.

Nuestro segundo día de peregrinación comenzó con el rosario en el camino hacia el impresionante santuario de Nuestra Señora de Ocatlán, no muy lejos de Puebla. Allí se venera a la Madre Divina por habersele aparecido a un joven indígena conocido por cuidar de los enfermos y ancianos. Su imagen fue hallada en un árbol de ocote por unos misioneros franciscanos a quienes los

campesinos habían informado del milagro.

Partiendo de este santuario recorrimos una pequeña distancia hasta la Catedral de Tlaxcala. Esta visita causó una impresión particularmente profunda en todos nosotros. Frente a esta catedral presenciamos la primera "capilla abierta", que se trata de una representación teatral al aire libre del siglo XV. Allí los primeros evangelizadores misioneros presentaban el evangelio a través de dramatizaciones porque no podían hablar el idioma del pueblo indígena.

Dentro de la catedral vimos la pila bautismal donde fueron bautizados los primeros en convertirse al cristianismo en todo el continente americano: cuatro jefes indígenas. Allí pudimos apreciar el primer púlpito desde el cual se impartió el evangelio en América. Y fue allí donde supimos que los primeros mártires de nuestro continente fueron tres niños de 15 años, nietos del primer jefe cristiano, quienes murieron por la fe. Como peregrinos norteamericanos nos sentimos conmovidos al saber que estábamos visitando un lugar que representa las raíces de nuestra fe en el continente.

Nuestro tercer día de peregrinación nos llevó a la Ciudad de México para visitar el Santuario de Nuestra Señora de Guadalupe, el santuario más famoso de México, donde nos reunimos con miles de peregrinos. La aparición de María a un humilde indígena, hoy San Juan Diego, como una madre indígena embarazada con el Hijo de Dios, continúa conquistando la imaginación y la fe de los indígenas mexicanos. Y también conquistó la nuestra. Nuestra Señora de Guadalupe constituye una patrona maravillosa para las familias y para nuestro movimiento en favor de la vida.

El último día de peregrinación oramos juntos en otro santuario: la Basílica Menor de Nuestra Señora de los Remedios donde oramos por los enfermos. Este lugar santo de curación fue conmovedor para todos los peregrinos, porque uno de nosotros tiene cáncer, y otro, un sacerdote amigo que ha sido un guía espiritual para nosotros, el Padre Scott, amigo de la diócesis de Little Rock, se ha enterado recientemente que tiene esclerosis múltiple.

Allí, como en cada uno de los santuarios dedicados a María, fuimos testigos de la fe profunda y sencilla del pueblo mexicano que no duda en expresar su necesidad de Dios y su amor a la Madre de Dios. Qué reconfortante es saber que en repetidas ocasiones a lo largo de los siglos, aun en nuestro propio continente, María ha demostrado ser Una con nosotros. †

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

Go to confession before Christmas

We are entering a most joyous season of the year with our Savior coming into the world. And we can make it even more joyous if we make a good confession in preparation to receiving him this holiday season in the Holy Eucharist.

Catholics have largely abandoned confession and in doing so have shut off one of the main avenues to their happiness.

No Catholic should be happy only going to Mass to receive the Eucharist without going to confession regularly to properly prepare themselves to receive him into their souls.

No Catholic can really be happy if they oppose the teachings of the Church on serious matters. They need to go to confession to confess such sins and to receive the graces to understand the Church's teachings and to be able to live by such teachings in the future.

Pope John Paul II has written that, "There is a crisis in the sacrament of confession."

Abortion is a terrible evil but the rejec-

tion of confession in one's practice of the faith is an even greater evil as the sacrament of our salvation, the sacrament to have our sins forgiven, is the means for us to have our sins forgiven, sins such as rejecting Church teachings which are ordinarily moral in nature.

God wants our happiness, but we can't achieve happiness if we don't use the means to achieving it, especially going to confession regularly so as to receive our Lord worthily in the Holy Eucharist.

The Christmas season is a good time to prepare our souls for Jesus to come into our souls and thus the peace and joy of the season will be ours in abundance.

Bob Saverine, Stamford, Conn.

Liked Mexico pilgrimage story

Thanks for the outstanding article about the pilgrimage in the Nov. 29 issue of *The Criterion*. So much was good about the writing that I can't mention it all. But reading every word through to the end held my attention—and how!

Joan S. Ball, Indianapolis

Research for the Church/James D. Davidson

A whole new generation of Catholics since Vatican II

In the last month or so, many Catholic publications have celebrated the 40th anniversary of the opening session of Vatican II. The first of the council's four sessions took place on Oct. 11, 1962. The last of its four sessions concluded on Dec. 8, 1965.

Since then, a whole new generation of Catholics has grown up in the post-Vatican II Church. According to our 1999 national survey, 46 percent of American Catholics who are 18 or older belong to this new generation. Research also shows that the post-Vatican II generation is quite different from the pre-Vatican II and Vatican II generations that preceded it. Among other things, post-Vatican II Catholics are:

- Less inclined to accept the legitimacy of episcopal authority and more likely to believe they have a responsibility to follow their own consciences in matters of faith and morals.
- Less likely to emphasize the importance of the Church and more inclined to stress the importance of one's relationship with God.
- Less inclined to see the Catholic Church as the one true Church and more likely to emphasize its similarities with other faith traditions.
- Less likely to stress the importance of knowing and obeying Church teachings and more likely to emphasize the importance of being a good Christian.
- Less likely to view all Church teachings as having equal value and more likely to distinguish between core Church teachings and teachings they consider peripheral
- Less likely to have "thick" Catholic social networks and more likely to have friends and spouses who are not Catholic.
- Less likely to have attended parochial schools and more likely to have attended public schools.
- Less likely to participate in the sacraments and traditional Catholic devotions.
- Less likely to become priests, brothers or women religious.

But, there also are important differences among post-Vatican II Catholics. Fifty-three percent are male, 47 percent are female. Sixty to 65 percent are white, 25 to 30 percent are Hispanic, and about 10 percent are African-American, Asian or Native American. Ninety percent were born in the U.S., and 10 percent were born elsewhere.

Nine out of 10 are cradle Catholics, and 10 percent are converts. About one-fourth have seven or more years of Catholic schooling, just over one-third have one to six, and just over a third have none.

About 60 percent have never been married, one-third are currently married, and the rest are widowed, separated or divorced. Of those who have ever been married, 60 percent married a Catholic, and 40 percent did not.

The median household income for young adult Catholics is about \$40,000, but they have a wide range of incomes. About 20 percent earn \$75,000 or more. About 30 percent earn between \$40,000 and \$74,999. About 30 percent earn between \$20,000 and \$39,000. About 20 percent earn less than \$20,000.

These social and demographic differences foster variations in young adults' religious beliefs and practices. For example, about 60 percent of post-Vatican II Catholics are registered members of a parish, but 40 percent are not. About 20 percent attend Mass weekly, 40 percent attend one to three times a month, and nearly 40 percent seldom or never attend Mass.

The vast majority accept core Church teachings such as the Trinity, Incarnation, Resurrection, Christ's real presence in the Eucharist and Mary as the Mother of God.

But, on other matters, such as specific social teachings, sexual and reproductive ethics, and who should or should not be ordained, there is considerably more variation. On these issues, it is fair to say that 20 to 30 percent of post-Vatican II Catholics are in agreement with official Church teachings, while 70 to 80 percent are not.

(James D. Davidson is a professor of sociology at Purdue University in West Lafayette, Ind. His latest book is *American Catholics: Gender, Generation, and Commitment*, published by Alta Mira Books in 2001.) †

Check It Out . . .

The seventh annual **Mass of Our Lady of Guadalupe, "Patroness of the Americas,"** will be celebrated at 6:30 p.m. on Dec. 12 at Our Lady of the Greenwood Parish, 335 S. Meridian St. in Greenwood. The image of the Blessed Virgin Mary will be escorted by the Fourth Degree Knights of Columbus Honor Guard, and there will be a procession of Church representatives and children in costumes presenting roses to the image. Anyone who wishes to bring a fresh red rose or roses may place them on the altar before the beginning of the Mass. A reception will follow. For more information, call the parish office at 317-888-2861.

St. Vincent Hospital is offering a **Cardiopulmonary Resuscitation (CPR) class** from 9 a.m. to 3 p.m. on Dec. 7 at the Carmel Medical Center, 13400 N. Meridian St., Suite 388, in Carmel, Ind., in the Diocese of Lafayette. The class will provide instruction in one-person, adult/child and infant CPR. Participants successfully completing the program will receive an American Heart Association Heart Saver course participant card. The cost is \$40. For more information or to register, call 317-388-2273 or log on to www.stvincent.org

Butler University, 4600 Sunset Ave., in Indianapolis, will present **"REJOICE!"**, an annual holiday gift of music to the community, at 7:30 p.m. on Dec. 13-14 in Clowes Memorial Hall. This year's musical program features Butler's choral ensemble, a symphony orchestra and faculty soloist Steven Stolen in Benjamin Britten's stirring cantata, "St. Nicholas." Traditional holiday fare will be presented as

Awards . . .

D. William Moreau Jr., a member of Immaculate Heart of Mary Parish in Indianapolis, was selected as the Daily Point of Light Volunteer of the Day for Nov. 29. Moreau has worked with the city of Indianapolis to develop a plan to comprehensively address the needs of the homeless population, and was instrumental in getting representatives of many agencies that provide services to the homeless to come together for what is now known as the Blueprint to End Homelessness. The award is designed to honor individuals and organizations that have made a commitment to connect Americans through service, and to help meet critical needs in their communities and in the nation. It is given by The Points of Light Foundation and Volunteer Center National Network, in partnership with the Knights of Columbus and the Corporation for National Services.

St. Francis Hospital and Health Centers has received five-star ratings for excellence in knee and hip replacement surgery by HealthGrades. St. Francis was also ranked best in Indiana for joint surgery and is in the top 10 percent of the country. The Mooresville campus received five-star ratings in hip and knee replacement and the Beech Grove campus received a five-star rating in knee replacement. HealthGrades independently analyzes more than 5,000 hospitals nationwide, objectively grading their performance and quality, and publishes the ratings on www.healthgrades.com †

well. The concert is free, but tickets are required and are available at the Clowes Memorial Hall box office. There is a limit of four tickets per person. For more information, call 317-940-6444.

There will be an **old-Fashioned Christmas celebration** at 5 p.m. on Dec. 12 in the O'Shaughnessy Dining Room at the Providence Center on the Saint Mary-of-the-Woods campus. Participants will experience what Christmas was like in the old days with musical interludes by the Saint Mary-of-the-Woods Madrigals, refreshments and nostalgic horse-drawn carriage rides. The evening will also include a silent auction to benefit local charities and holiday musical entertainment. Tickets for the event are \$10 in advance and also will be offered at the door. To purchase tickets, call the Greater Terre Haute Chamber of Commerce at 812-232-2391.

Fatima Retreat House, 5353 E. 56th St., in Indianapolis, is offering two upcoming retreats. **"The Blessing of Belonging"** will be held on Dec. 31 and Jan. 1. Father Patrick Beidelman, pastor of St. Michael Parish in Brookville and Holy Guardian Angels Parish in Cedar Grove, will present the retreat, which will focus on God's gift of time to each of us. The retreat will be a time to share stories about life's most significant moments and how we've been changed by them. **"Blessed Grieving: When a Loved One Dies"** is a healing retreat that will be held on Jan. 17-19. The retreat will help participants share stories of grief and deepen their understanding of the grief process using Scripture. It will be a time for participants to realize that God is with them. The cost of each retreat is \$135 per person or \$255 per married couple. For more information, call the retreat house at 317-545-7681.

Advent Vespers (Evening Prayer) will be communally sung at 5 p.m. on Dec. 8, 15 and 22 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. There will also be a **concert of Advent and Christmas music** at 7:30 p.m. on Dec. 7 at the cathedral. The music will include Advent and Christmas favorites with opportunities for the audience to sing along. The Cathedral Trio and Laudis

VIPs . . .

Michael Cassell, marketing specialist at Decatur Memorial Hospital in Decatur, Ill., recently presided over his first meeting as the new chairperson of the National Development Council (NDC) for the Sisters of Providence of Saint Mary-of-the-Woods. The NDC is a group of volunteer leaders who advise and assist the Sisters of Providence with marketing, communications and resource development. Cassell is serving in his second term as a member of the NDC. Two other Decatur, Ill.-area residents are serving their first terms on the council: **Arthur Snyder**, dean of the Tabor School of Business at Millikin University, and **Louise "Wegi" Stewart**, manager of major gifts for the Decatur Memorial Foundation. †

Cantores, the principal choir of the cathedral, will perform a variety of traditional and contemporary sacred holiday music. The event is free and open to all. For more information, call the Cathedral Parish office at 317-634-4519.

Oldenburg Academy, 1 Twister Circle, in Oldenburg, will have a special **150th Anniversary Mass** celebrated by Archbishop Daniel M. Buechlein at 11:30 a.m. on Dec. 8 at the Immaculate Conception Chapel on the grounds of the motherhouse of the Sisters of the Third Order of St. Francis of Oldenburg. A musical prelude begins at 11 a.m. At 1 p.m., there will be a luncheon. For more information, call the school office at 812-934-4440.

Lynn Herold, a music minister at St. Thomas Aquinas Parish in Indianapolis, will play the marimba in a program titled **"Marimba Moods"** from 2 p.m. to 5 p.m. on Dec. 7 at the CCA Gallery, 27 E. Cedar St., in Zionsville, in the Diocese of Lafayette. She will also perform with Joseph Hafner, who plays the cello as a music minister at St. Thomas Aquinas Parish, from 11 a.m. to 1 p.m. on Dec. 23 at the American United Life building atrium, at the corner of Ohio and Illinois streets in downtown Indianapolis. Both events are free.

"Psalms," a sacred dance group, is performing at 4:30 p.m. on Dec. 8 in the Marian College Chapel, 3200 Cold Spring Road, in Indianapolis. The Advent program is designed as an evening of reflection in preparation for Christmas. †

U.S. Conference of Catholic Bishops' Office for Film and Broadcasting movie ratings

Adam Sandler's Eight Crazy Nights (Columbia) Rated **A-III (Adults)** because of recurring vulgarity that takes many forms, a lot of it involving bodily functions and off-putting images, and brief alcohol abuse. Rated **PG-13 (Parents are Strongly Cautioned)** by the Motion Picture Association of America (MPAA).

Analyze That (Warner Bros.) Rated **A-IV (Adults, with Reservations)** because of comic treatment of crime and promiscuity, intermittent stylized violence, crude sexual references, some profanity and continuous rough language. Rated **R (Restricted)** by the MPAA.

Extreme Ops (Paramount) Rated **A-III (Adults)** because of menace and some violence, brief rear nudity, and some crude and licentious references and behavior. Rated **PG-13 (Parents are Strongly Cautioned)** by the MPAA.

Solaris (20th Century Fox) Rated **A-III (Adults)** because of a shadowy sexual encounter, brief rear nudity and off-screen violence. Rated **PG-13 (Parents are Strongly Cautioned)** by the MPAA.

Treasure Planet (Disney) Rated **A-II (Adults and Adolescents)** because of some mildly scary scenes. Rated **PG (Parental Guidance Suggested)** by the MPAA. †

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Robin Run Village is a community of active persons who enjoy a variety of leisure time activities including a swim in the indoor pool, line dancing, exercising in the new fitness room, and activities in the quilting and sewing room.

Also on the campus of Robin Run is The Coan Lea Meeting House, an historic Howard County log cabin dating from the mid-18th century.

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*The Spirit of Caring*SM

Two archdiocesan priests receive Lilly Endowment grants

By Brandon A. Evans

Father Clement Davis is meeting God everywhere these days, from the sunrise to the rain to walks in the early morning.

He is doing all of this in a land that is imbued with Catholicism and known for its natural beauty: Ireland.

The pastor of St. Bartholomew Parish in Columbus is taking some time off to enjoy a sabbatical overseas, and is doing it for free.

The money was given to the priest by the Indiana Clergy Renewal Program, which is funded by the Lilly Endowment. Thirty-seven pastors from denominations in Indiana were awarded differing amounts after they applied for the grants—among them, two archdiocesan priests.

The money is to be used to fund a sabbatical for each pastor, as well as to cover the duties of the church in

their absence.

Father Davis received nearly the maximum amount: \$29,895. He is spending three months taking a course in pastoral ministry at the Marianella Centre in Dublin, Ireland.

Father William Marks, pastor of St. Teresa Benedicta of the Cross Parish in Bright, received \$22,819. He had planned to take his sabbatical during Lent 2003, but is now reworking his plans.

Father Davis started his sabbatical on Sept. 8 and will return to his parish later this month.

He is currently in the second half of his academic program in Ireland.

The program, as he understands it, is designed for priests and religious who are involved in parish ministry.

“Our program is balanced between personal focus, spiritual life and intentional, theology/pastoral

subjects, and the areas of ministry and healing,” he said. “Theology and pastoral application have received a lot of emphasis, as we have had a series of lectures in Old and New Testament, Christology, Eucharist, marriage, justice and development, Mary in symbol and story, women’s voices—and we shall yet address theology of Church and moral theology in pastoral practice.”

Father Davis said that he prepared for the trip by reading about Celtic spirituality—a subject that the program has spent some time on.

Before leaving, he was looking forward to “being able to be in touch with that [spirituality] in the lands that were Catholic and Celtic for centuries,” he said.

He is doing learning outside of the classroom as well, and that is not

counting a day-long pilgrimage to a seventh century monastic site or the numerous symphonies and plays he has attended.

God, it seems, is everywhere for Father Davis.

“God is to be met here in the everyday,” he said. “Early morning walks in the garden, sunrise, the Dublin mountains visible from here on clear days, ‘soft rain,’ the wind scattering leaves in every direction—and then there are the people and the ‘100,000 welcomes,’ Ireland’s way of living hospitality. All of it speaks of God.”

Despite these deep experiences, Father Davis originally thought that his idea for a sabbatical would be too boring to attract the attention of the Clergy Renewal Program because of its academic nature.

The parish priest has already been on two sabbaticals: one to the Holy Land

in the fall of 1986 and another in Boston in the fall of 1994. Both trips also focused on an intellectual aspect.

Nevertheless, last year he went to an orientation session in Indianapolis where past grant recipients spoke about the program. He applied for the grant and his proposal must have garnered some attention because “it was sufficient to receive the nod.”

Father Davis was eager to embark on another journey to enrich his soul and better suit him for life as a priest.

“[There] comes a time when I’m ready for some R and R,” he said. “It’s been eight years since my last sabbatical. I really have enjoyed both sabbaticals that I’ve taken.”

Before classes started on Sept. 15, Father Davis spent a week in Munich, Germany, visiting former classmates.

He studied at Ludwig-

Maximilians University in the late 60s and early 70s. It was in Munich that he became a Benedictine monk, although he was incardinated into the archdiocese in 1983.

During his stay in Ireland, classes will be during weekdays—and those attending are encouraged to make use of their time off.

“The weekend always starts at about noon on Friday, and that’s to encourage people to get out and about to do things,” Father Davis said.

In addition, he had a mid-term break from Oct. 25-Nov. 3. He invited his sister, brother-in-law and cousin to tour counties Roscommon and Clair.

The grant paid for his education fees, transportation for him and his family, and substitute help at St. Bartholomew Parish.

That substitute help has come in the form of newly-ordained Father Todd Goodson, the assistant pastor and, for now, the priest who will be running things at the parish.

“I think Todd’s a good man for that,” Father Davis said.

He said that he received correspondence from a fifth-grade student at St. Bartholomew School that assured him that “Father Todd hasn’t done anything bad yet” and that “the new church is still standing.”

Father Davis dedicated a new church on March 5, with more construction underway.

For now, it’s back to class for the priest. The program will end with a celebration on Dec. 12, and from there he said that he will visit with friends either in Ireland or England.

He looks forward to regrouping with his pastoral team—and he hopes to bring something back with him.

“I hope it all helps me to better appreciate the big and little ways in which God breaks into our consciousness,” he said, “and I hope that my notes will serve me well in preparing homilies and catechetical excursions over the coming months.” †

Photos:

Providence Sister Mary Ann McCauley, 68 on Dec. 8, 2002 (right); Benedictine Sister Vincetta Wethington, 81 (below); and Franciscan Sister Janice Scheidler, celebrated her 50th Jubilee in July 2002 (bottom).



More than 97 percent of money donated is distributed to religious institutes for retirement needs.

Religious were not permitted into the Social Security system until 1972.

The average Social Security benefit for religious is \$3,579; for other Americans: \$10,398.

More than 60,000 religious women and men are past age 60.

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Today, 61 Catholic health care systems comprise the nation’s largest group of not-for-profit hospitals, 16 percent of the nation’s hospital beds and employ more than 700,000. In 1965, 13,000 Catholic schools educated 12 percent of U.S. students. In 20 states, one sisters-sponsored housing ministry serves more than 30,000 people and employs more than 800.

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The Criterion

Penance services scheduled throughout 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. 11, 6:45 p.m. at St. Maurice, Napoleon
 Dec. 12, 7 p.m. at St. Teresa Benedicta of the Cross, Bright
 Dec. 12, 7 p.m. at St. Peter, Franklin County
 Dec. 16, 7 p.m. at St. Joseph, Shelbyville
 Dec. 16, 7 p.m. at St. Louis, Batesville
 Dec. 17, 7 p.m. at Holy Family, Oldenburg
 Dec. 17, 7 p.m. at St. John, Osgood
 Dec. 18, 7 p.m. at St. Vincent de Paul, Shelby County
 Dec. 18, 7 p.m. at St. Mary-of-the-Rock, St. Mary-of-the-Rock
 Dec. 19, 7 p.m. at St. John the Baptist, Dover
 Dec. 19, 7 p.m. at St. Mary, Greensburg

Bloomington Deanery

Dec. 10, 7 p.m. at St. Agnes, Nashville
 Dec. 11, 7 p.m. at St. Martin of Tours, Martinsville
 Dec. 12, 7 p.m. at St. Charles Borromeo, Bloomington
 Dec. 18, 7 p.m. for St. Mary, Mitchell, and St. Vincent de Paul, Bedford, at St. Vincent de Paul, Bedford

Connersville Deanery

Dec. 11, 7 p.m. at St. Gabriel, Connersville
 Dec. 12, 7 p.m. at Holy Guardian Angels, Cedar Grove
 Dec. 12, 7 p.m. at St. Elizabeth, Cambridge City
 Dec. 12, 7 p.m. at St. Mary, Rushville
 Dec. 14, noon at St. Mary, Richmond
 Dec. 17, 7 p.m. at St. Anne, New Castle

Indianapolis East Deanery

Dec. 19, 7 p.m. for Holy Cross, St. Mary and SS. Peter and Paul Cathedral at Holy Cross

Indianapolis North Deanery

Dec. 8, 1:30 p.m. at St. Joan of Arc
 Dec. 11, 7 p.m. at St. Andrew the Apostle
 Dec. 11, 7 p.m. at St. Luke
 Dec. 12, 7 p.m. at Immaculate Heart of Mary

Dec. 17, 7 p.m. at St. Pius X
 Dec. 17, 7 p.m. at Christ the King
 Dec. 18, 7:30 p.m. at St. Lawrence

Indianapolis South Deanery

Dec. 10, 7 p.m. at SS. Francis and Clare, Greenwood
 Dec. 11, 7 p.m. at St. Jude
 Dec. 12, 7 p.m. at St. Barnabas
 Dec. 15, 2 p.m. at Sacred Heart
 Dec. 16, 7 p.m. at St. Roch
 Dec. 17, 7 p.m. at Nativity of Our Lord Jesus Christ
 Dec. 17, 7 p.m. at St. Mark
 Dec. 18, 7:30 p.m. at Our Lady of the Greenwood, Greenwood

Indianapolis West Deanery

Dec. 9, 7 p.m. at St. Gabriel
 Dec. 10, 7 p.m. at St. Monica
 Dec. 12, 7 p.m. at St. Malachy, Brownsburg
 Dec. 15, 2 p.m. at St. Anthony
 Dec. 15, 2 p.m. at Holy Trinity
 Dec. 16, 7 p.m. at Mary, Queen of Peace, Danville
 Dec. 17, 7 p.m. at St. Thomas More, Mooresville

New Albany Deanery

Dec. 8, 7 p.m. at St. Mary, Lanesville
 Dec. 11, 7:30 p.m. at St. Mary-of-the-Knobs, St. Mary-of-the-Knobs
 Dec. 12, 7 p.m. at St. Joseph Hill, Sellersburg
 Dec. 14, 9:30 a.m. at St. Mary-of-the-Knobs, St. Mary-of-the-Knobs
 Dec. 16, 7 p.m. for St. Augustine, Jeffersonville, and Sacred Heart, Jeffersonville, at St. Augustine, Jeffersonville
 Dec. 17, 7 p.m. at St. Michael, Bradford
 Dec. 19, 6:30 p.m. at St. Paul, Sellersburg
 Dec. 19, 7 p.m. at St. Mary, Navilleton
 Dec. 19, 7 p.m. at St. Anthony of Padua, Clarksville
 Dec. 22, 7 p.m. at Holy Family, New Albany

Seymour Deanery

Dec. 7, 10 a.m. at Most Sorrowful Mother of God, Vevay
 Dec. 10, 7 p.m. at St. Ambrose, Seymour
 Dec. 11, 7 p.m. at Our Lady of Providence, Brownstown

Dec. 11, 7 p.m. at St. Bartholomew, Columbus
 Dec. 13, 7:15 p.m. at St. Joseph, Jennings County
 Dec. 15, 2 p.m. for Holy Trinity, Edinburgh, and St. Rose of Lima, Franklin, at St. Rose of Lima, Franklin
 Dec. 18, 7 p.m. at St. Mary, North Vernon
 Dec. 20, 7:15 p.m. at St. Anne, Jennings County

Tell City Deanery

Dec. 10, 7 p.m. at Holy Cross, St. Croix
 Dec. 12, 7 p.m. at St. Isidore, Bristow
 Dec. 12, 7 p.m. at St. Augustine, Leopold
 Dec. 15, 4 p.m. for St. Michael, Cannelton, St. Pius, Troy, and St. Paul, Tell City, at St. Paul, Tell City
 Dec. 17, 7:15 p.m. at St. Mark, Perry County
 Dec. 18, 7:15 p.m. at St. Meinrad, St. Meinrad

Terre Haute Deanery

Dec. 10, 1:30 p.m. deanery service at St. Ann, Terre Haute
 Dec. 10, 7 p.m. deanery service at St. Joseph University, Terre Haute
 Dec. 12, 7 p.m. at St. Paul, Greencastle
 Dec. 12, 7:30 p.m. at Sacred Heart, Clinton
 Dec. 15, 7 p.m. at St. Joseph, Rockville
 Dec. 17, 7:30 p.m. at St. Margaret Mary, Terre Haute
 Dec. 22, 6 p.m. at St. Patrick, Terre Haute †



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Above, Investigators sort through the charred remains of the altar at Sacred Heart of Jesus Church in Indianapolis. The high altar, built in the late 1800s, was completely destroyed. Fire investigators said they believe an electrical fire started there.

Left, a standing-room only gathering of parishioners and guests filled the nearly restored Sacred Heart of Jesus Church in Indianapolis on Dec. 1 following a ribbon-cutting ceremony to mark the reuse of the historic church. William Hermann and Son of Indianapolis restored the church pews.

CHURCH

continued from page 1

building committee members began the difficult process of finding skilled craftsmen to recreate the intricate woodworking, the beautiful stained glass windows and the elaborate paintings that decorated the arched ceiling.

"Faithfully, we prayed our Rebuild Prayer each week," Father Michael said, "and the building committee set to work. Yet this day seemed far distant."

Roncalli High School graduate Michael Eagan of Entheos Architects in Indianapolis was the principal architect for the church restoration project. Brandt Construction of Indianapolis was the contractor.

Conrad Schmitt Studios in New Bern, Wis., replicated the elaborate ceiling paintings and restored the stained glass windows. Weberding Woodcarving Shop in Batesville created a new high altar, repaired the side altars and restored or recreated the statues.

As replication work continued this spring and summer, Father Michael said, "it gave us a sense of hope for we knew that today was coming. We've been faithful for 19 months as we waited [for this day]. We've been faithful in continuing our ministries to rebuild our neighborhood as well as our church. At last, we return to our parish home. It's a day of rejoicing, as indeed we've already begun to do.

"We are called to do our part to bring

about God's reign," he said, "just as each of us did our part to bring about this restoration."

Sacred Heart parishioner Adrienne Young, a member of the parish since her birth 27 years ago, wiped away tears as she held her 1-year-old son, Michael, during the liturgy.

"It's really emotional," Young said. "The fire was just devastating. There have been eight generations of my family here in the parish so it's really meaningful. This church means everything to me. It's my second home."

After the Mass, building committee chairman Randy Childers said parishioners "long ago gave up keeping track of our volunteer hours" on the committee.

"If it wasn't for the foresight of the archdiocese in having adequate insurance coverage, we'd never have been able to do this," Childers said. "David Hodde [director of the archdiocesan Office of Management Services] has been instrumental in the success of this project.

"This day is the result of the efforts of many people," Childers said. "Everybody brought their best talents to the project, and through strong leadership we've been able to achieve this church restoration. We're very grateful to the firefighters. It's amazing that they were able to save our church so we could restore it."

The stained glass windows on the north and south walls of the church and the Last Supper scene will be installed before Christmas, and the crucifixion



Angels painted on the arched ceiling were replicated by Conrad Schmitt Studios craftsmen.



Above, statues of St. Ann and Mary as a child are displayed on the right side altar near statues of St. Joseph and the Infant Jesus. Weberding Woodcarving Shop in Batesville restored or recreated all the ornate statues.



Left, this Nativity scene on the left side of the main altar was recreated by skilled craftsmen from Conrad Schmitt Studios in New Bern, Wis. Circle B Company of Indianapolis repaired the plaster in the church interior.

scene on the high altar will be in place by Easter. Other statuary will be completed by June.

After the Mass, architect Michael Eagan reflected on the "painstaking process" and "once-in-a-lifetime opportunity" of repairing the church.

"We had a lot of archival photographs to work from," Eagan said, "and people like Alan Goebes who have an historical background in the parish. It was unique to work with so many skilled craftsmen.

David Hodde was very involved in making sure that everything was redone the way it was before. It's the same craftsmanship that was there before."

(Sacred Heart parishioner Alan Goebes will present a slide program on the restoration of the historic church at 10:30 a.m. on Dec. 7 in the Parish Hall at 1125 S. Meridian St. The free program is sponsored by the Marion County Historical Society and is open to the public.) †

All virtues are manifestations of love for others

By Fr. John W. Crossin, O.S.F.S.

All in moderation, except for the love of God.

This paraphrase of St. Francis de Sales' famous saying captures essential elements of the Catholic virtue tradition.

Love is the key virtue. All other virtues are manifestations of love in one way or another. Christ taught us to love God and love our neighbor. This virtue directs and permeates all the others.

The other individual virtues follow a mean. They are a balance between extremes. Thus we can understand a virtue by looking at its two excesses: too much or too little.

Let's examine the central Christian virtue of humility. As I understand humility, it is realism about the self.

As individuals, we are completely dependent on God. Hence, we have cause to be humble. More important, we have committed ourselves to be like Christ, who humbled himself for our salvation. (See Phil 2:5-11 for the classic text on Jesus' humility.)

However, our humility is not a denial of the good that is in us. It is not putting ourselves down all the time. We have gifts from God to be treasured. These are to be used for our own good and the good of others.

If, due to the circumstances of our upbringing or education, our self-image is poor, we need to work on making it more realistic. We may not be perfect, but we are made in God's image and likeness. Thus we are infinitely valuable.

True humility is recognizing our giftedness and contributing what we have to the community.

The other extreme is the outsize ego. The implicit proposal here is that "I am God."

But all the gifts we have are from God. We don't take complete credit for them. We do seek to use them effectively.

As we study the extremes in order to better practice the mean—the balance, the virtues—we can grow in love. Growth eventually involves changing our whole way of being.

- We develop new habits of mind. Our ways of thinking change.
- We develop new ways of feeling. We develop a passion for the good.
- We develop new patterns of acting.

Our love for neighbor manifests itself concretely in works of mercy.

St. Francis de Sales conceives of the spiritual life as climbing Jacob's ladder or moving up a spiral. He believes that we begin the spiritual life by casting off

sin and then casting away our affection for sin. Of course, this process is ongoing, but we can make progress—with some detours and setbacks.

After we have done this purifying and made some little progress, we begin to move toward a second stage that involves bringing our lives into balance. At this point, we love the good, but with too much or too little love. This is the stage we have been discussing. Here we are searching for the mean between extremes.

A typical example of this might be our tendency to acquire possessions.

On the one hand, we can use the material goods for others and ourselves. We need not make ourselves abjectly poor. God has given us possessions for our benefit.

On the other hand, we may have too much. We save many things in case we might ever need them. We eventually have so much that we have forgotten what we have. If we have occasion to move, we rediscover all the things we have that we thought might come in handy someday. In an affluent society, we can be a little out of balance.

This might apply as well to the tendency of many of us—I include myself as a major offender—to commit to too many projects or events. We run breathlessly from one thing to the next. A little more balance might be achieved if we sought to identify God's will for us in this particular period of our lives and devoted ourselves to what we are called to do now. Other projects might be taken up in a year or two.

Such considerations lead to a third stage of spiritual growth. Here we seek God's will in all things—and only God's will. I think of this stage in St. Francis de Sales' thinking about the spiritual life as being rather highly advanced. We see this in a saintly person such as the late Mother Teresa of Calcutta.

Occasionally, we have glimpses of this stage in ourselves as we come more into God's presence throughout the day. There can be a gradual movement toward:

- Seeing God in all the people we meet.
- Praying over situations and people as they present themselves.
- Being with God in the free moments.

And thus we come to the measure of love—which is to love without measure.

(An Oblate of St. Francis de Sales, Father John W. Crossin is executive director of the Washington Theological Consortium. His book, *Everyday Virtues*, was published by Paulist Press in November.) †



Love is the key virtue. All other virtues are manifestations of love in one way or another. True humility is recognizing our giftedness and contributing what we have to the community, another symbol of love.

Choices reflect virtues and vices

By Fr. David K. O'Rourke, O.P.

Virtues and vices are written out in the choices of our daily lives. Virtues are good habits, and vices are bad habits.

Habits are behavior patterns built up over time. We don't start out with ready-made habits. We "get in the habit" of doing something.

Our habits set the stage for so many of

our actions that we tend to take them for granted.

Habits are ingrained patterns of action, patterns we create. Developing good habits and getting rid of bad ones is difficult. But just as we create habits, we can change or improve or quit them.

(Dominican Father David K. O'Rourke is a senior fellow at the Santa Fe Institute in Berkeley, Calif.) †

Discussion Point

Hatred is the absence of love

This Week's Question

How would you define hatred?

"Hatred is the absence of God's love and God's presence." (Kathy Shannon, Raywick, Ky.)

"A negative or fearful response to feeling hurt or threatened." (Father Henry Shelton, Tupelo, Miss.)

"In today's world, the term is used way too often and way too quickly. It's coming to an opinion of things with a very closed mind." (Bobbi Hassel, Bloomington, Ill.)

"Hatred is a condition of extreme dislike or loathing. It can manifest itself in hostility toward another person or group." (Judy Pontinen, Maplewood, Minn.)

Lend Us Your Voice

An upcoming edition asks: As a pastor, parish staff or committee member, how has the Internet helped you to communicate with those you serve?

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

Important events: Origen heads famed school

Eighth in a series

The eighth of my 50 most important events in Catholic history happened in about 202 when Origenes Adamantius (known as Origen) became director of the famed Catechetical School of Alexandria, Egypt. He was only 18 at the time.



Origen was the most influential teacher, theologian and writer during the first half of the third century. He had such a reputation as a teacher that the emperor's mother summoned him to Rome in 212 to tutor her. From Rome, he traveled to Greece, Palestine and Arabia. The bishops of Palestine invited him (although still a layman) to preach in their churches. (This angered Bishop Demetrius of Alexandria, who ordered him to return to Alexandria.)

There's a report that, with the help of seven stenographers paid for by a grateful former student, Origen wrote more than 6,000 books. Since only fragments of his

writings survive, though, this must be an exaggeration.

The son of St. Leonidas, he was given a classical education both at home and in the Catechetical School of Alexandria headed by St. Clement of Alexandria. During the persecution of Emperor Septimius Severus in 202, his father was martyred and Clement fled to Jerusalem. Origen succeeded Clement as head of the school. He continued in that position for about 20 years.

Origen practiced an extreme form of asceticism. The historian Eusebius reported that Origen castrated himself in accordance with Matthew 19:12 ("There are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven") so he could instruct female students without giving scandal.

He taught that Scripture has three levels of meaning: a literal historical sense, a moral meaning and a spiritual interpretation. Not everything in Scripture should be understood literally. (He should have taken Matthew 19:12 more allegorically.)

On another visit to Palestine in 230, Origen was ordained a priest by the bishops of Jerusalem and Caesarea. This

angered Bishop Demetrius of Alexandria so much that he exiled Origen from Alexandria. He was welcomed, though, in Caesarea, where he opened another school.

During the persecution of Emperor Decius in 250, Origen was imprisoned and tortured. He was released in 251, but his health was broken. He died in 254 at Tyre.

With such a huge volume of writings, it was perhaps inevitable that theologians who came after him rejected some of Origen's speculations. About 175 years after Origen wrote *First Principles*, a comprehensive manual on dogmatic theology, St. Jerome called him a heretic and convinced Pope Anastasius I in 400 to condemn some of his teachings.

Chief among them was Origen's belief in universal salvation. He taught that, since God is pure goodness, even the wicked will be purified by divine love and all creatures—even Satan—will be redeemed. He also taught incorrectly that the soul existed before the body was created.

Although Pope Anastasius condemned Origenism, the Church later declared that, although he taught some heresy, Origen himself was not a heretic because he did not wish to teach heresy. †

Cornucopia/Cynthia Dewes

The importance of 'The Word'

Words are important, maybe more than we think. In Advent, we anticipate a time when "the Word was made flesh," but what does that mean?



Big deal, we think. A word, a name, is just a label we slap on something without much thought. We call our dog "Fido," perhaps because we've heard it's a good name.

Or, we call our firstborn son "George" after his dad and maybe his grandpa, because we like to honor family tradition. Maybe that's as much attention as we give to the significance of names. Like Shakespeare, we figure "A rose by any other name would smell as sweet."

Recently, I heard a discussion of the word "gravitas," and how it has suddenly become the buzzword of the day. It's a Latin word meaning "seriousness," which is a perfectly good word, but it certainly isn't as important-sounding as "gravitas."

A talking head on TV said someone brought "gravitas" to a situation, and suddenly the word became commonplace for anything grave or having substance. It's the word *du jour* for those who want to sound

as though they speak with authority.

The faddishness of words is not new. The slang of the moment has ranged from "copasetic" to "hubba hubba" to "cool" to "far out" to "bad." And that's just in my lifetime, and only a small sample of the many other trendy words along the way.

People also throw around technical words a lot these days. We're informed about "torq," "kilobytes" and "swapdisk," and no one seems to care whether or not we understand what they mean. And if you think "icon" means an Orthodox holy picture, you're in the wrong century.

We can't just work for a cause any more. We must be "proactive." We're never handicapped or slow or short or chubby, we're simply "challenged" by some attribute we consider problematic. We can't just decide anything, we must "discern" it.

If we eat too much and get heartburn, we're not piggy, we have "acid reflux disease." Disease? Everything not normal about our health or well-being nowadays is a disease. This is heartwarming, since most of us don't want to take personal blame for such things.

For that matter, we don't use the word "normal" much because it implies an opposite. If something is not normal, it must be—gasp—unnatural, somehow wrong or

even bad. And nothing dares to be unnatural or bad, since experts have declared that such words carry moral judgments. So, we stick to being "challenged."

Obfuscation (now there's a word for you!) is important in modern parlance. It takes euphemism to heights undreamed of by the most sensitive speakers. Whatever the undesirable subject which must remain unspoken, there's a new euphemism for it.

Kids aren't flunking out of school any more, they're "at risk." Extremely sick people are not dying, they're "terminal." Sexual diseases are not venereal, so much as they are "social" these days, and fornication sounds better if it's called "cohabitation." Nasty subjects, denied for the moment, if not exactly banished, with words.

Technotalk, psychobabble and educationese dominate language these days. But the idea expressed in "the Word made flesh" brings us back to the realization that words embody the spirit of whatever is named. So, when we are baptized we are named as children of God, and when the Word was made flesh, God took on our humanity.

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

Faithful Lines/Shirley Vogler Meister

Beginning with the children

This Advent column was inspired by a quotation by the well-known Buddhist spiritual leader and peacemaker, Mahatma Gandhi: "If we are to reach real peace in this world and if we are to carry on a real war against war, we shall have to begin with children."



I then went to familiar passages about children in the Bible. In Luke 9—while his followers argued about who was greatest among them—Jesus placed a child at his side and said, "Whoever receives this child in my name receives me, and whoever receives me receives the one who sent me; for the one who is least among all of you is the one who is the greatest."

In Matthew 18, Jesus repeats those thoughts, adding "... unless you turn and become like children, you will not enter the kingdom of heaven." And in

Matthew 5, Jesus declares, "Blessed are the peacemakers, for they shall be called the children of God."

Children are our hope for the future of humankind, but only if they're guided and educated in the right ways. They need models from whom to learn rather than antagonists who neglect, abuse or berate their bodies and spirits. Adults are their models. That is why parents, family and teachers are the most important influences in children's lives.

Yet, how are we guiding our children?

In 1762, philosopher Jean Rousseau wrote in *Emile*: "You are worried about seeing him spend his early years doing nothing. What! Is it nothing to be happy? Nothing to skip, play and run around all day? Never in his life will he be as busy again."

Rousseau could not have imagined the busyness that the 20th and 21st centuries would bring to both children and adults; however, I quote his book on the education of a child to emphasize the rightness of children playing naturally.

In 1967, Eda J. LeShan wrote in *The Conspiracy of Childhood*: "In all our efforts to provide 'advantages,' we have actually produced the busiest, most competitive, highly pressured, and over-organized generation of youngsters in our history—and possibly the unhappiest."

In the May 6, 1986, *New York Times*, Sen. Daniel P. Moynihan wrote: "The United States in the 1980s may be the first society in history in which children are distinctly worse off than adults."

In the future I will address how parents, teachers, and others can be helpful and encouraging.

As poet Henry Wadsworth Longfellow wrote in 1857, "A torn jacket is soon mended, but hard words bruise the heart of a child."

Unfortunately, many children have more than bruised hearts. They need to be treated with the gentleness of Jesus.

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

Making a Difference/Tony Magliano

Ways you can aid the poor

Imagine sitting at a dinner table and sensing you're unwelcome. The experience



would leave anyone with an empty feeling. Now magnify that feeling many times. Imagine the emptiness you would experience if your children were not welcome at the table because there was no food for them.

In an attempt to feed your children, imagine starting each day at 4 a.m. working on your small farm to cultivate whatever vegetables possible, provided that bad weather and armies don't destroy them first.

Then imagine preparing noon and evening meals; there is no time for breakfast. Just to grind the grain needed takes three hours. Afterward, you walk 14 miles to the nearest water source to fill your jug—hoping the water isn't contaminated. After returning home, you begin a search for scarce firewood. At 11 p.m. your day ends.

This is not a fabricated story. It is the daily struggle of Bernadette Ouerdrago of Burkina Faso in Africa. Her story represents countless people in the developing world.

In that world, 1.2 billion people struggle to survive on less than \$1 a day. More than 810 million of them—mostly children—are hungry. And when drought, famine or war strikes, it often becomes impossible for parents to help their children survive.

In the United States, 34 million people live below the official poverty line. One out of every six American children is poor.

But how can this be happening when there are enough resources to meet everyone's basic needs? In a world of plenty, why are so many people not welcome at the table?

At their recent meeting in Washington, the U.S. Catholic bishops overwhelmingly passed a document appropriately titled "A Place at the Table: A Catholic Commitment to Overcome Poverty and to Respect the Dignity of All God's Children."

They begin with a quote from Pope John Paul II, "How can it be that even today there are still people dying of hunger? Condemned to illiteracy? Lacking the most basic medical care? Without a roof over their heads? ... Christians must learn to make their act of faith in Christ by discerning his voice in the cry for help that arises from this world of poverty."

The bishops write, "With our Church under challenge, our nation confronted by terror and our world haunted by conflict, why focus on issues of poverty and human dignity at this time?" They prophetically answer: "Our faith calls us to it. ... Our nation needs it. ... Our world requires it. ... Our salvation demands it. ... Our actions can make a difference."

Consider giving four special gifts to Jesus this Christmas.

First, read the bishops' document "A Place at the Table," on the Internet at www.usccb.org/bishops/table.htm.

Second, find a way to help the poor in your community.

Third, to advocate for the world's poor, write to your two U.S. senators and congressperson, urging them to fully support the Senate level increase of \$670 million to the fiscal year 2003 foreign aid appropriations bill for development assistance. Additionally, urge them to support the FY 2003 House and Senate Agricultural Appropriations Committees' increase of at least \$335 million for PL 480 Title 2 food aid.

Fourth, 28 million people in Africa are in danger of starvation. Kindly send a Christmas donation on their behalf to Catholic Relief Services, Box 17090, Baltimore, Md. 21203-7090.

"Just as you did it to one of the least of these brothers and sisters of mine, you did it to me" (Mt 25:40).

(Tony Magliano is a columnist for Catholic News Service.) †

Second Sunday of Advent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Dec. 8, 2002

- Isaiah 40:1-5, 9-11
- 2 Peter 3:8-14
- Mark 1:1-8

This weekend, the Church celebrates the Second Sunday of Advent.



Usually, Dec. 8 is the Feast of the Immaculate Conception. It is a holy day of obligation in the United States and moreover is the patronal feast of this country. Mary, under the title of Immaculate Conception, is

patroness of the United States.

However, we shall celebrate this great Marian feast this year on Dec. 9. This arrangement occurs so that the Church will not have to supercede the liturgical celebration of the Second Sunday of Advent.

The liturgical seasons are very important. Taken as a whole, they establish the theme and mood for the time. This theme guides, and deepens, our religious devotion. The individual Sundays in each season are important in that they sustain and re-emphasize this theme each week.

Only rarely does the Church permit a feast to stand before a Sunday of a season, but the sequence of Advent readings are important. Christmas is one exception, but there are very few others.

The first reading is from the Book of Isaiah, one of the favorite sources for Advent biblical readings.

First in reference is Jesse, an ancestor of David and then of Jesus. However, the message is not about Jesse, but about Jesse's offspring. The reading is about David.

For the Jews, David was much more than a king. He was much more than a political leader. Instead, he was the ruler whom God personally designated to gather the people of Israel together and to unite them with God.

As a result of this holy union, the people would become a great nation. Under David, Israel was unified, prosperous and peaceful, with some periods of difficulty. As often happens, generations long after

David's time forgot the less than happy instances of his reign and remembered the glory.

The Church has adopted this passage for use in the Advent liturgy. It sees David as prefiguring Jesus. Hence, the phrase in the last verse proclaimed in this reading, "a little child [shall] guide them," is taken as a reference to the Lord.

The link between David and Jesus, first of all a link in descent of Jesus from David, figures strongly in the Gospels. But this is a reading from the Old Testament. It refers to King David. Christians have accommodated it to refer to Jesus.

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

Paul begins by stressing that everything written "before our time" was God's gift to enable people to be saved. God had promised salvation. To assure salvation, and to perfect and complete the way to salvation, God sent Jesus, the Son of God, as Savior.

For the third reading, the Church provides the Gospel of Matthew.

Here the story is about John the Baptist, the son of Elizabeth and Zachary. Elizabeth, of course, was Mary's cousin. John was born a few months before Jesus.

As an adult, John the Baptist became a great champion of true religious devotion. Austere and spartan in his own life, he went from place to place calling people to holiness. As many people probably thought at the time, John surely saw the dreadful plight of the Jews in the first third of the first century A.D. as the natural consequence of their own infidelity.

John the Baptist was fearless. He confronted the most sanctimonious of the land, demanding that they be sincere, and he clearly stated that he himself was not the Redeemer, but the arrival of a Redeemer was soon to be.

Reflection

The Gospel is central this weekend to the Church's message. John's announcement of the forthcoming arrival, or advent, of the Redeemer is the Church's call to us. Jesus soon will be in our midst! He is unique. There is no other savior, not even the highly determined and very

Daily Readings

Monday, Dec. 9
The Immaculate Conception
of the Blessed Virgin Mary

Genesis 3:9-15, 20
Psalm 98:1-4
Ephesians 1:3-6, 11-12
Luke 1:26-38

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

Wednesday, Dec. 11
Damasus I, pope
Isaiah 40:25-31
Psalm 103:1-4, 8, 10
Matthew 11:28-30

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

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

Friday, Dec. 13
Lucy, virgin and martyr
Isaiah 48:17-19
Psalm 1:1-4, 6
Matthew 11:16-19

Saturday, Dec. 14
John of the Cross, priest and
doctor of the Church
Sirach 48:1-4, 9-11
Psalm 80:2-3, 15-16, 18-19
Matthew 17:9a, 10-13

Sunday, Dec. 15
Third Sunday of Advent
Isaiah 61:1-2a, 10-11
(Response) Luke 1:46-50, 53-54
1 Thessalonians 5:16-24
John 1:6-8, 19-28

pious John the Baptist.

This weekend's first reading eloquently describes for us the Redeemer. He will be just. He will be merciful and good. He will guide all people to glory.

Life itself awaits us in Christ Jesus, and God wonderfully provides this life. It

will be for all eternity.

However, the reading from Romans, and the stark example and words of John the Baptist, remind us that we must prepare ourselves to receive God's life in Jesus. This, of course, is the task of Advent. †

Question Corner/Fr. John Dietzen

Catholics may receive Communion twice a day

My question concerns receiving the Eucharist more than once a day. May we receive Communion at morning Mass and again at a healing Mass on the same evening?

We're receiving conflicting answers. One priest says it is permitted, another says the Church wants us to receive the

Eucharist only once each day. (Pennsylvania)

The Catholic Church's code of law provides that anyone who has received the Eucharist may receive it again on the same day, but only during a eucharistic celebration (Canon 917).

In 1984, the Vatican Commission for the Interpretation of Canon Law ruled that, even at Mass, Communion should not be received more than twice a day.

In other words, Communion may be received twice a day, but both times should be during Mass, not at a Communion service. One may receive, for example, in the morning and later in the day at a wedding, funeral, healing Mass or other eucharistic celebration.

These rules have been in effect many years for the universal Church. You should not be receiving conflicting advice.

Is the title St. Mary a proper one for the Blessed Virgin? I've heard this frequently lately, but even the Litany of Our Lady doesn't address her that way.

True, she is the saint above all saints, but I believe other titles, like Our Blessed Mother, Virgin Mary and so on, are more traditional. (Ohio)

You are correct that we don't commonly use that title in English, but it is entirely proper. The word "saint" comes from the Latin word "sancta," which means "holy." The liturgy and

other prayers frequently refer to her as Sancta Maria, Holy or St. Mary.

One invocation of the Litany of the Blessed Virgin calls her queen of all saints. She is pre-eminent among all the saints, but she is still one of them.

What do I do with greeting cards that are sent without me asking for them? Different religious groups mail Mass cards, birthday cards, St. Patrick's Day cards, Easter cards and other varieties.

The post office will not return them, and the organizations will not remove my name from their mailing list when that's requested. I feel guilty when I throw them away, but what do I do? (Illinois)

Millions of people are in your shoes. Religious communities and other groups distribute these packets to huge mailing lists, knowing that perhaps only a small percentage may respond with a contribution. The return they do receive, however, makes the mail campaign worthwhile.

While the causes, secular or religious, may all be commendable, it is impossible for you and most others who receive these solicitations to respond to all, or sometimes even a small fraction, of the requests. Most people choose a few favorites and generously support them as well as they can.

The organizations sponsoring such mailings know all this. They don't expect you to return the cards or other unsolicited gifts if you cannot contribute. Use them if you wish. It's better than throwing them away, and you don't need to feel guilty about it.

(A free brochure on ecumenism, including questions on intercommunion and other ways of sharing worship, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

Star of Wonder and Light

Jesus, Star of wonder,
shine through the clouds!
Enlighten the world You love,
made cold with fear and hostility.
Banish injustice
from the vocabulary
of our human tongues
and from the conduct
of our human deeds.
Teach us the language of love.

Jesus, Star of light,
reflect through our lives
Your aura of mercy and compassion,
and make all darkness vanish
in the bright hope of Your coming.
Open our hearts this Christmas
to receive Your gift of peace
and our hands to give it away
in a love that is clothed in joy.
Amen.

By Carmel of Terre Haute

(The Discalced Carmelite Sisters of the Monastery of St. Joseph in Terre Haute are offering a Christmas novena from Dec. 16-24. Novena intentions may be sent to the nuns in care of the Carmelite Monastery, 59 Allendale, Terre Haute, IN 47802.)



Photo by Mary Ann Wjand

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 5-7

Saint Mary-of-the-Woods, O'Shaughnessy Dining Hall, **St. Mary-of-the-Woods**. "Christmas at The Woods," dinner theater, 7:30 p.m. Information: 812-535-4531.

December 6

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Cathedral High School Alumni Association, first Friday Mass, noon, luncheon, Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., reserve box lunch \$5. Information: 317-257-3984 or 317-276-5427.

St. Lawrence Church, 6944 E. 46th St., **Indianapolis**. Catholic Charismatic Renewal, Mass, 7 p.m. Information: 317-927-6900.

St. Mary Parish, 203 Fourth St., **Aurora**. "12 Days of Christmas Tour," Matthew Kelly, internationally known author and speaker, presenter, 7 p.m. Information: 812-926-0060.

December 6-7

Kordes Retreat Center, **Ferdinand**. "Christmas Card Retreat." Information: 800-880-2777.

December 6-8

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Charismatic retreat, "Compassion: The Essential Gift," Benedictine Father Noël Mueller, presenter, \$135 per person/\$255 couple. Information: 317-545-7681 or e-mail fatima@archindy.org

Holy Rosary Church, 520 Stevens St., **Indianapolis**. "Mary and Eucharistic Adoration," Father Didier-Marie, presenter, Fri., 5:45 p.m., Latin Mass, 6:30 p.m., Benediction and talk; Sat., 9 a.m., Latin Mass, 10-11:30 a.m. talk, Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St.; Sun., 9:30 a.m. Latin Mass.

The Athenaeum, 401 E. Michigan St., **Indianapolis**. "18th annual Sankt Nikolaus Fest," German holiday celebration, Old World crafts and contemporary gifts, children's activities, market hours Fri. 6-9 p.m., Sat. 1-5 p.m., Sun. 1-5 p.m., family activities, 1-2:15 p.m., puppet show and dancing, 2:15-3 p.m., lighting of Christmas tree and singing led by the Indianapolis Mannerchor, 3 p.m., arrival of Sankt Nikolaus

and his assistant, Knecht Ruprecht, 3:30 p.m. Admission for Sunday events, \$5 adults, \$3 children. Information and reservations: 317-630-4569, ext. 1.

December 7

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Advent and Christmas concert presented by The Cathedral Trio and Laudis Cantores, 7:30 p.m., free admission. Information: 317-634-4519.

Cardinal Ritter High School, 3360 W. 30th St., **Indianapolis**. Cardinal Ritter High School Alumni Association, pancake and sausage breakfast, \$3 per person, \$15 per family, Santa arrives. Information: 317-927-7825.

December 7-8

St. Bernadette Parish, 4838 Fletcher Ave., **Indianapolis**. Annual Christmas bazaar, Sat. 9 a.m.-4 p.m., Sun., 8:30 a.m.-1 p.m., holiday crafts, bake sale, Santa breakfast, Sun. 8:30-10:30 a.m.

St. Anthony Parish, 379 N. Warman Ave., **Indianapolis**. Christmas boutique, baked goods, candles, religious items, crafts, trash to treasures items, breakfast and lunch, Sat., 8:30 a.m.-7:30 p.m., Sun., 8:30 a.m.-3 p.m.

Saint Mary-of-the-Woods, Providence Center, **St. Mary-of-the-Woods**. Advent program, 8:30 a.m.-3 p.m., \$35. Information: 812-535-3131, ext. 161.

December 8

Marian College Chapel, 3200 Cold Spring Road, **Indianapolis**. "Psalms," sacred dance group, evening of reflection, 4:30 p.m. Information: 317-369-2905.

Oldenburg Academy, Immaculate Conception Chapel, 1 Twister Circle, **Oldenburg**. Music, 11 a.m., 150th anniversary Mass, 11 a.m., luncheon, 1 p.m. Information: 812-934-4440.

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

December 8-11

St. Matthew Church, 4100 E. 56th St., **Indianapolis**. Advent Mission, 7 p.m. Information: 317-257-4297.

December 10

St. Paul Hermitage, 501 N. 17th Ave., **Beech Grove**. Ave Maria Guild Christmas party, bring covered dish, gift exchange, noon.

December 11

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Civitas Dei, Mass, 5:30 p.m., dinner, Marian Inc., \$35 for guests. Information: 317-767-2775 or 317-347-1653.

December 12

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. "Reflection Day on Healing," Father James Farrell, presenter, 8:30 a.m.-2 p.m., \$30. Information: 317-545-7681 or e-mail fatima@archindy.org

Saint Mary-of-the-Woods, O'Shaughnessy Dining Room, **St. Mary-of-the-Woods**. Old-fashioned Christmas celebration, 5 p.m., \$10. Information: 812-232-2391.

December 13

Benedict Inn Retreat and Conference Center, 1402 Southern Avenue, **Beech Grove**. Advent interpreter presentation, 6-10 p.m., \$10. Information: 317-788-7581.

December 13-15

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. "Christmas Family Retreat." Information: 812-923-8817.

Saint Meinrad Archabbey and School of Theology, 200 Hill Dr., **St. Meinrad**. Advent Retreat, Benedictine Father Godfrey Mullen, presenter. Information: www.saintmeinrad.edu

Kordes Retreat Center, **Ferdinand**. "Jesus the Messiah," Benedictine Father Eugene Hensell, presenter. Information: 800-880-2777.

December 14

Oldenburg Academy, 1 Twister Circle, **Oldenburg**. Placement test for class of 2007, 8:30 a.m.-

noon, \$15. Information: 812-934-4440, ext. 231.

December 14-15

Benedict Inn Retreat and Conference Center, 1402 Southern Avenue, **Beech Grove**. "Advent 2002 Retreat" for deaf adults, \$50 individual/\$75 couple. Information: 317-788-7581.

December 18

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. "Advent Retreat Day," 9 a.m.-3 p.m., "brown bag" lunch, beverage provided, free-will offering accepted. Information: 812-923-8817.

Daily

Our Lady of the Greenwood Parish, Chapel, 335 S. Meridian St., **Greenwood**. Perpetual adoration.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:30 p.m. Information: 317-636-4478.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Leave a telephone number to be contacted by a member of the prayer group. Prayer line: 317-767-9479.

St. Therese of the Infant Jesus (Little Flower) Parish, Chapel, 4720 E. 13th St., **Indianapolis**. Perpetual adoration. Information: 317-357-3546.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Perpetual adoration.

—See ACTIVE LIST, page 15

Fatima



New Year's Eve retreat
December 31 to January 1
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"Dear children!
I call you also today to conversion. Open your heart to God, little children, through Holy Confession and prepare your soul so that little Jesus can be born anew in your heart. Permit Him to transform you and lead you on the way of peace and joy. Little children, decide for prayer. Especially now, in this time of grace, may your heart yearn for prayer. I am close to you and intercede before God for all of you. Thank you for having responded to my call."

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The Active List, continued from page 14

Weekly

Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 10 a.m.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Mass in Vietnamese, 2 p.m.

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 7:30-9 p.m., rosary for world peace, 8 p.m.

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. Spanish Mass, 5 p.m.

Mondays

St. Thomas the Apostle Church, 523 S. Merrill St., **Fortville**. Rosary, 7:30 p.m.

Our Lady of the Greenwood Parish, Chapel, 335 S. Meridian St., **Greenwood**. Prayer group, 7:30 p.m.

St. Roch Church, 3600 S. Pennsylvania St., **Indianapolis**. Holy hour, 7 p.m.

Marian Center, 3356 W. 30th St., **Indianapolis**. Prayer group, prayers for priests and religious, 9 a.m. Information: 317-257-2569.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Monday silent prayer group, 7 p.m. Information: 317-543-0154.

Tuesdays

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. Shepherds of Christ rosary, prayers after 7 p.m. Mass.

Our Lady of the Greenwood Parish, Madonna Hall, 335 S. Meridian St., **Greenwood**. Video series of Father Corapi, 7 p.m. Information: 317-535-2360.

Holy Name Parish, 89 N. 17th St., **Beech Grove**. Prayer group, 2:30-3:30 p.m.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Bible sharing, 7 p.m. Information: 317-283-5508.

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Marian Movement of Priests prayer cenacle, Mass, 7-8 p.m. Information: 317-842-5580.

Holy Spirit Church, 7243 E. 10th St., **Indianapolis**. Bible study, Gospel of John, 7-8:30 p.m. Information: 317-353-9404.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Tuesday silent prayer hour, 7 p.m. Information: 317-543-0154.

Wednesdays

Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael Church), **Indianapolis**. Marian prayers for priests, 3-4 p.m. Information: 317-271-8016.

Our Lady of the Greenwood Parish, Chapel, 335 S. Meridian St., **Greenwood**. Rosary and Chaplet of Divine Mercy, 7 p.m.

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Marian Movement of Priests prayer cenacle for laity, 1 p.m. Information: 317-253-1678.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament, between Masses, noon-5:30 p.m. Information: 317-636-4478.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Adoration of the Blessed Sacrament, 7 a.m.-9 p.m., rosary and Divine Mercy Chaplet, 11 a.m. Information: 317-859-HOPE.

St. Thomas Aquinas Parish, Chapel, 46th and Illinois streets, **Indianapolis**. Prayer service for peace, 6:30-7:15 p.m.

Thursdays

St. Lawrence Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass.

Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Faith Sharing Group, 7:30-9 p.m. Information: 317-856-7442.

St. Mary Church, 415 E. Eighth St., **New Albany**. Shepherds of Christ prayers for lay and religious vocations, 7 p.m.

St. Malachy Church, 326 N. Green St., **Brownsburg**. Liturgy of the Hours, 7 p.m. Information: 317-852-3195.

Christ the King Chapel, 1827

Kessler Blvd., E. Dr., **Indianapolis**. Marian prayers for priests, 5:30-6:30 a.m.

Fatima Knights of Columbus, 1040 N. Post Road, **Indianapolis**. Euchre, 7 p.m. Information: 317-638-8416.

Sacred Heart of Jesus Parish, Parish Hall, 1125 S. Meridian St., **Indianapolis**. Adult religious education, 7:30 p.m. Information: 317-638-5551.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Thursday silent prayer group, 9:30 a.m. Information: 317-543-0154.

Fridays

St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.-7 p.m.

St. Lawrence Parish, Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Benediction and Mass.

St. Lawrence Church, 6944 E. 46th St., **Indianapolis**. Spanish prayer group and conversation,

7-9 p.m. Information: 317-546-4065.

Saturdays

Clinic for Women (abortion clinic), 3606 W. 16th St., **Indianapolis**. Pro-life rosary, 9:30 a.m.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9 a.m.

St. Patrick Church, 950 Prospect St., **Indianapolis**. Mass in English, 4 p.m.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. "Be Not Afraid" holy hour, 3:30-4:30 p.m.

Monthly

Second Mondays

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

Second Thursdays

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

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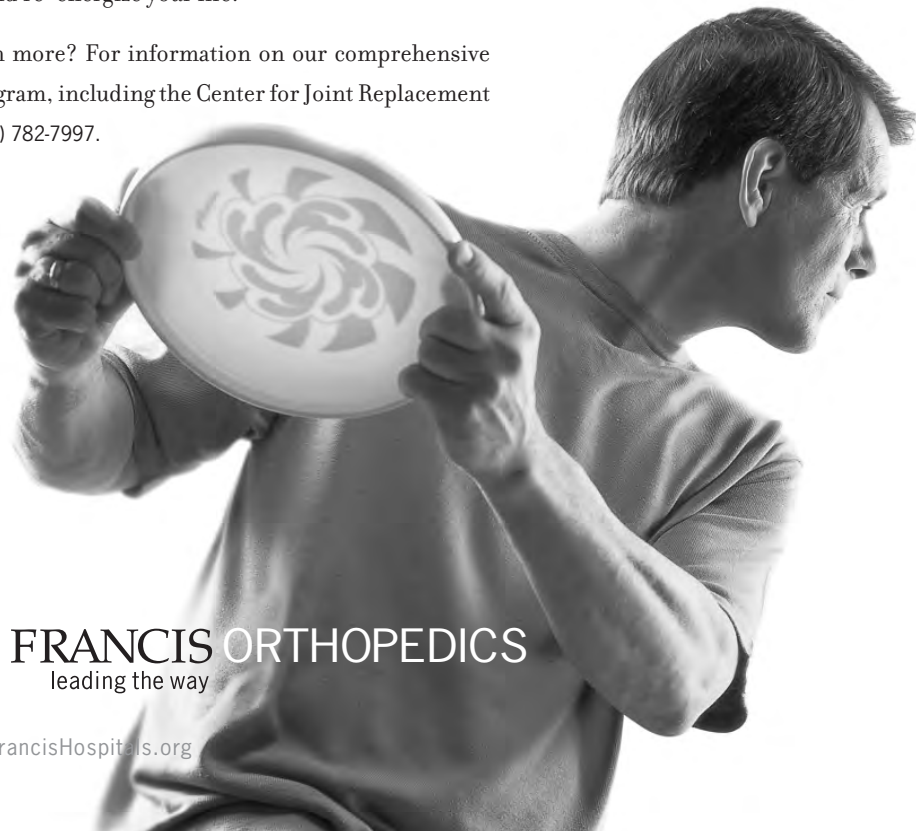
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MARRIAGE SUPPLEMENT



Marriage
ANNOUNCEMENTS

Be a part of our
Marriage Supplement

February 7, 2003, issue of
The Criterion

If you are planning your wedding between January 30 and July 1, 2003, we invite you to submit the information for an announcement on the form below.

Pictures

You may send us a picture of the bride-to-be or a picture of the couple. Please do not cut photograph. The picture must be wallet-size and will be used as space permits. We cannot guarantee the reproduction quality of the photos. Please put name(s) on the back of the photo. Photos will be returned if a stamped, self-addressed envelope is enclosed.

Deadline

All announcements and photos must be received by Friday, January 8, 2003, 10 a.m. (No announcements or photos will be accepted after this date).

— Use this form to furnish information —

Clip and mail to:
ATTN: BRIDES, *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202
Deadline: Friday, January 8, 2003, 10 a.m.

Please print or type:

Name of Bride: (first, middle, last) _____

Daytime Phone _____

Mailing Address _____ City _____ State _____ Zip Code _____

Name of Bride's Parents _____

City _____ State _____

Name of Bridegroom: (first, middle, last) _____

Name of Bridegroom's Parents _____

City _____ State _____

Wedding Date _____ Church _____ City _____ State _____

Signature of person furnishing information _____ Relationship _____ Daytime Phone _____

Photo Enclosed No Picture

News briefs

U.S.

Hispanics becoming important in U.S. ecumenical relations

GARRISON, N.Y. (CNS)—Hispanics are becoming an important factor in U.S. ecumenical relations even though Latin American immigrants come from countries lacking major ecumenical activity, said a Catholic theologian long active in ecumenical dialogues. Hispanics from different Christian religions offer a practical rather than theoretical approach to ecumenism, said Holy Cross Father John T. Ford, who teaches courses in ecumenism and Hispanic theology at The Catholic University of America in Washington. Hispanic Catholics and Protestants are united by a similar ethnic background and by community-oriented social issues tying together their common moral values, he said. Because Catholic and Protestant immigrants often come from the same towns in their native countries, they are also influencing ecumenical relations in Latin America as their experiences in a pluralistic society become known there, he said in a magazine article. The article on Hispanic ecumenism appeared in the November issue of *Ecumenical Trends*, a monthly published by the Garrison-based Graymoor Ecumenical and Interreligious Institute.

Background checks begin for parish, school volunteers in Baltimore

BALTIMORE (CNS)—Checking 2,400 volunteer references is no easy task. But that's exactly what Anne Price, principal of Sacred Heart School in the Baltimore suburb of Glyndon, has been doing to ensure the safety of her students. Like other principals, pastors and leaders throughout the Archdiocese of Baltimore, Price is carrying out the new child protection requirements that were defined during the recent archdiocesan "Stand for Our Children" convocation. In addition to checking volunteer references, many parishes and schools also have begun conducting criminal background checks required by the archdiocese for every school employee and any individuals who have access to children. Although the task may seem monumental, with tens of thousands of volunteers and thousands of employees at parishes and schools, it is one that Church leaders say is essential to safeguarding children.

Participants in Cursillo retreats find renewed spirituality

SAN DIEGO (CNS)—Many people who have attended a three-day Cursillo retreat say the experience completely transformed their hearts and their lives. In the San Diego Diocese, about 7,000 Catholics have participated in the weekend retreats since the movement arrived in 1964. Cursillo—Spanish for "short course"—is a lay Catholic movement that began in Spain in the 1950s. Catholics become part of Cursillo when they attend a weekend retreat that emphasizes living out their faith in their daily lives. Those who complete the weekend are called "Cursillistas." After the three-day retreat, there is a "fourth day" that separates Cursillo weekends from other retreats, according to Jim Koed, director of San Diego's English-speaking Cursillo movement. The "fourth day" refers to the rest of a Cursillista's life. Cursillistas are not urged to return home and join other groups—although many do become more involved in parish ministries. Instead, they are encouraged to bring their faith into their homes, neighborhoods and workplaces.

Catholic law school in Miami offers unique human rights program

MIAMI (CNS)—Siegfried Wiessner, a professor at St. Thomas University Law School in Miami, has a vision: lawyers committed to changing the world into a place where human rights are observed and respected, not abused and trampled on. So with the support of the law school, Wiessner created a master's program in intercultural human rights that would promote that vision. Now in its second year, the program is the only one in the country that flies in judges, scholars and U.N. officials from all over the world so the students get "the inside from the inside," Wiessner said, so they can someday be effective in bringing about change. "I wanted to give meaning to the quest for social justice, which is the highlight of our Catholic mission," he said. "We want to make sure that there is a public order out there that respects human dignity."

Women religious are among those promoting fuel-efficient cars

DETROIT (CNS)—Sister Nancy Sylvester said she was encouraged by the "spirit of understanding and cooperation" from auto industry representatives during the kickoff of a national campaign seeking to persuade U.S. automakers to make more fuel-efficient cars. Sister Sylvester, a Sister of the Immaculate Heart of Mary who is a member of a national coalition of religious leaders, met with representatives of General Motors Corp., Ford Motor Co. and the United Auto Workers on Nov. 20. "I told them we realize these are difficult times for the car industry and that we are concerned about people's jobs. But we must balance our concerns with the health of our climate," she told *The Michigan Catholic*, newspaper of the Detroit Archdiocese. She and other members of the National Religious Partnership for the Environment met with Ford Motor Co. chairman and CEO Bill Ford and Beth Lowery, GM's vice president and chief environmental officer, about the group's new faith initiative to bring what it called the "moral issue of environmental devastation" to the attention of automakers and the religious American public. A meeting with Chrysler officials has not yet been scheduled.

'Cuss Control' author aims to help others stop swearing

CHICAGO (CNS)—Growing up in the Chicago neighborhood of West Rogers Park, James V. O'Connor swore. So did his brothers, and so did his classmates at St. Timothy School and later Loyola Academy. He recalls swearing so much that it was the first sin he ever confessed to a priest. "I went in and said, 'Bless me, Father, for I have sinned. I swore 99 times and lied five times,'" he recalled. "Of course, that was one of the five lies, because I thought if I said I swore more than 100 times that would just be too much." Perhaps that was an omen of things to come. O'Connor, 58, now runs the Lake Forest-based Cuss Control Academy, and is the author of *Cuss Control: The Complete Book on How to Curb Your Cursing* (Three Rivers Press, New York, \$12.95). The book, and the talks he gives as president of the academy, grew out of his own desire to stop swearing—a habit he decided to break in the mid-1990s, when he realized that words he once would have blushed to say in polite company were sliding out of his mouth sometimes before he was even

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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.

BOHMAN, Anna Frances, 86, St. Louis, Batesville, Nov. 26. Mother of Jeanne Obermeyer, Mary Ann Ollier, Margaret Simpkinson and Jerry Bohman. Grandmother of 11. Great-grandmother of 16.

BOTTORFF, Joann M., 77, St. Joseph, Shelbyville, Nov. 21. Wife of Boyd Bottorff. Mother of Connie Moore, Theresa Tennell, Linda Zimmerman and Stephen Davis. Stepmother of Mary Alice Haddix, Kathy Wells, Bruce and Mark Bottorff. Sister of Dorothy Fields, Nancy Hutchinson, Mary Michaels, Rosie Monroe and Shirley Verbeck. Grandmother of 10. Great-grandmother of five. Step-grandmother of six. Step-great-grandmother of one.

BROWN, Pete, 83, St. Andrew, Richmond, Nov. 12. Husband of Pauline Brown. Father of Larry and William Brown.

DAY, Paul Adolph, 92, Good Shepherd, Indianapolis, Nov. 30. Husband of Cecilia (Zimmerer) Day. Father of Judith Brizendine, Kathleen Henderson, Alice Meisberger, Pauline Morell, Mary Louise Van Noy, Janet Walker, Donald, Kenneth, Richard and Thomas Day. Brother of Frances Gibson, Agnes Mohny, Dorothy Naville and Bernard Day. Grandfather of 24. Great-grandfather of 11. Great-great-grandfather of one.

DINKEL, Marian T., 74, St. Michael the Archangel, Indianapolis, Nov. 12. Wife of George Dinkel. Mother of Andrew, Anthony, Mark, Robert and Thomas Dinkel. Grandmother of nine. Great-grandmother of three.

FARMER, Raymond Leroy, 80, Holy Name, Beech Grove, Nov. 23. Father of Ramona and David Farmer. Grandfather of five. Great-grandfather of three.

FAUST, Richard Leo, 73, St. Jude, Indianapolis, Nov. 20. Husband of Jane (Schomberg) Faust. Father of Gary and Kevin Faust. Brother of Mary Francis Logan, Delores, Donald, Edward and Larry Faust. Grandfather of three.

FELD, Godfrey, 94, Holy Rosary, Indianapolis, Nov. 19. Husband of Nunthia "Lucille" (Corsaro) Feld. Father of Mary Lou Moran, Charles, Fred and John Feld. Brother of Betty Kominski, Dorothy Mann, Madonna Rea and Joseph Feld.

FIRLICK, Estelle L. (Murawski), 93, St. Lawrence, Indianapolis, Nov. 25. Mother of Bernadette Heneghan. Grandmother of two. Great-grandmother of three.

GREEN, Mary C., 84, St. Louis, Batesville, Nov. 23. Mother of Janice Wespiser and Rick Green. Grandmother of eight. Great-grandmother of eight.

GULLETT, Geneva O. (Freiberger), 84, Our Lady of Perpetual Help, New Albany, Nov. 20. Mother of Sharon, Larry and Wayne Gullet. Sister of Eugene, Evans, Owen, Wilfred and Willis Freiberger.

LYKINS, Elizabeth, 80, St. Pius X, Indianapolis, Nov. 23. Mother of Elaine Court, Patty McGoff, Joann Peters and Jim Lykins. Sister of Teresa Hyde. Grandmother of nine. Great-grandmother of two.

O'BRIEN, H. Suzanne (Greene), 81, St. Matthew, Indianapolis, Nov. 21. Mother of Michael K. O'Brien. Sister of Barbara Ault and Robert Greene.

O'CONNOR, Thomas David, 68, St. Jude, Indianapolis, Nov. 23. Husband of Antoinette (Iaria) O'Connor. Father of Santana Curd, Mary Ann, Kevin, Phillip and Thomas O'Connor. Brother of Barbara Mayfield, Mary Catherine McRoy, Jane Taylor, Bernard, David and Jack O'Connor.

PEARL, Charles E., 61, St. Mary, North Vernon, Nov. 21. Father of Charleen, Coleen, Stacie and Thomas Pearl. Brother of Alicia Dean, Maryann Wilder, Thomas and William "Sonny" Pearl. Grandfather of several.

PERDUE, C. Russell, 49, St. Anne, New Castle, Nov. 23. Father of Jayson and Tyler Perdue. Son of Elma (Neal) Perdue. Brother of Bob, Don, Edd and Raymond Perdue. Grandfather of one.

ROGERS, Lawrence, Jr., 50, St. Charles, Milan, Nov. 18. Husband of Linda Rogers. Father of Chasity Fogle and Christopher Rogers. Grandfather of four.

SELZER, Louise Anna (Sauter), 87, St. Bernadette, Indianapolis, Nov. 26. Mother of Betty Akers, Sharon Dakin, Ann Davis, Bobbie Stephey and John Selzer. Sister of Walter Sauter. Grandmother of 13. Great-grandmother of 11.

STENZ, Elizabeth, 90, St. Luke, Indianapolis, Nov. 18. Mother of Rita Dale Dryden, Leo Stenz and Wynn Tinkham. Grandmother of nine. Great-grandmother of nine.

STOCKDALE, James B., Sr., 49, St. Philip Neri, Indianapolis, Nov. 18. Husband of Rosemary Stockdale. Father of Denise and James Bryan Stockdale Jr. Son of Hobart and Norma Stockdale. Brother of Danny and Larry Stockdale.

THOMPSON, Mary Faye, 77, St. Anthony of Padua, Morris, Nov. 15. Mother of Diane Cannon. Sister of Connie Tunny, Opal White and Gladys Witwer. Grandmother of two.

WELDELE, Michael, 58, St. Monica, Indianapolis, Nov. 19. Husband of Estelle Weldele. Father of Catherine, Jennifer and Kristin Weldele.

WERNER, Alice M., 95, St. Joseph, St. Leon, Nov. 12. Mother of Jean Schuman and Alvera Tipton. Sister of Bertha Green. Grandmother of seven. Great-grandmother of 15. (correction) †

Meeting focuses on Hispanic ministry

By Lillian Rose

SEYMOUR—Finding ways to reach out to the Hispanic community in the archdiocese and to bridge the gap between Spanish-speaking and English-speaking parishioners was the focus of a special convocation in southern Indiana.

Sister Doris Turek, a School Sister of Notre Dame and staff member for the United States Conference of Catholic Bishops' Committee on the Liturgy, spoke at the Convocation of the Hispanic Community in Seymour on Oct. 26.

Sister Doris discussed the liturgy of the Mass, ministers of the liturgy, a cross-cultural approach to the liturgy and how to approach music in the liturgy.

Isidro Guerrero and Desiderio Gonzalez, from St. Mary Parish in New Albany, said Mass became more meaningful when they learned that liturgy should invite each person to full, conscious and active participation.

They said they had attended Mass, here and in their native Mexico, but had not fully realized how interactive

Providence Sister Mary Ellen Quinn died on Nov. 9 in San Antonio, Texas

Providence Sister Mary Ellen Quinn, also known as Sister Marian Francis, died on Nov. 9 at the Incarnate Word Sisters' Health Care Center in San Antonio, Texas. She was 79.

The Mass of Christian Burial was celebrated on Nov. 15 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed in the sisters' cemetery.

The former Mary Ellen Quinn was born on Sept. 24, 1923, in Chicago, Ill.

She entered the congregation of the Sisters of Providence on Feb. 1, 1942, professed first vows on Aug. 15, 1944, and professed final vows on Aug. 15, 1949.

Sister Mary Ellen taught in

elementary, secondary and undergraduate schools staffed by the Sisters of Providence in Indiana, Illinois, California, Washington, D.C., Texas and Taiwan. She ministered in San Antonio for 26 years.

In the archdiocese, she taught at the former St. Anthony School in Indianapolis, the former St. Margaret Mary School in Terre Haute, the former St. James School in Indianapolis and the former Schulte High School in Terre Haute.

Surviving are two sisters, Barbara Wermeling of Kenosha, Wis., and Rita Pizzillo of Des Plaines, Ill., one brother, John Quinn of Wadsworth, Ill., and numerous nieces and nephews. †

Providence Sister Mary Bates was a music teacher and a sacristan

Providence Sister Mary Bates, also known as Sister Christopher, died on Nov. 18 in Providence Hall at Saint Mary-of-the-Woods. She was 75.

The Mass of Christian Burial was celebrated on Nov. 21 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed in the sisters' cemetery.

The former Mary Margaret Bates was born on May 19, 1927, in Indianapolis and was the oldest of 15 children.

She entered the congregation of the Sisters of Providence on Feb. 2, 1946, professed first vows on Aug. 15, 1948, and professed final vows on Aug. 15, 1953.

Sister Mary taught music in schools staffed by the Sisters

of Providence in Indiana, Illinois, New Hampshire, Texas and Washington, D.C.

In the archdiocese, she taught at the former St. Mary School in Richmond, Sacred Heart School in Terre Haute, St. Patrick School in Terre Haute and Saint Mary-of-the-Woods.

Sister Mary also ministered in health care service and as a sacristan at Saint Mary-of-the-Woods.

Surviving are six sisters, Bernadette Bates, Theresa Bates, Dorothy Carson, Dolores Clarke, Elizabeth Price and Catherine Souter, all of Indianapolis, and two brothers, Joseph Bates of Indianapolis and Robert Bates of Milwaukee, Wis., as well as numerous nieces and nephews. †

Catholics are called to be in church. Like many others, they had gone through the motions, not knowing that their participation was important.

Participants in the convocation discussed how to enhance participation during Mass. One group suggested training Hispanic committee members on leadership and encouraging them to understand their work within their ministries. Others pointed out the importance of a good hospitality ministry to make every parishioner feel welcomed in the Church.

There also was discussion about organizing youth groups and being more attentive to the spiritual needs of the many Hispanic young men and women who have come to the United States alone.

Youth said that they need to feel welcomed, and given a place to socialize and foster their spirituality.

Ricardo and Carmen Davila, from St. Monica Parish in Indianapolis, described their parish's Hispanic ministry.

Aside from the usual bilingual approach to celebrating Mass and parish dinners, St. Monica Parish has a Mass honoring Mary or the patron saint of a Spanish-speaking country. Parishioners also have joined in a celebration called "United in the Faith," which brings the English and Hispanic communities together to celebrate Mass, share ministerial and choir duties, and sing in both languages.

After Mass, people have a pitch-in dinner of Latin American and American dishes. They end the celebration with bingo. The children enjoy striking at a piñata.

Sharing experiences such as these enriched the workshop. Many participants said the suggestions were positive and helpful. Others discovered many talents in the group and felt that it was good to begin learning how to use them in the name of the Lord. They also left the workshop more aware of the cultural mix within themselves and felt called to being more open about other ways of doing things.

(Lillian Rose is a staff member of the Hispanic Ministry Center in the New Albany Deanery.) †

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TRUTH

continued from page 1

unlikeness between what is known by us and reality itself is infinitely greater than the likeness.”

In reality, the arrogant one is the relativist, the cardinal said.

“Isn’t it arrogant to say that God cannot give us the gift of truth?” he asked. “Is it not contempt for God to say that we have been born blind and that truth is not our concern?”

“Real arrogance” consists in “wanting to take God’s place and to determine who we are, what we do, what we want to make of ourselves and of the world,” the

cardinal continued.

Therefore, “the only thing that we can do is to recognize with humility that we are unworthy messengers who do not proclaim ourselves, but who speak with holy fear of what is not ours, but of what comes from God,” he added.

“Only in this way is the missionary task intelligible, which cannot mean spiritual colonialism, the submission of others to my culture and ideas,” the cardinal emphasized. “In the first place, the mission calls for preparation for martyrdom, a willingness to lose oneself for the love of truth and of one’s neighbor.

“Only in this way is the mission credible,” he said. “Truth cannot and must not have any other weapon than itself.” †



CNS photo by Karen Callaway, Northwest Indiana Catholic

Advent

Maddie, Kim and Casey Zaberdac tie purple ribbons on an Advent wreath during a religious education class at St. Edward Parish in Lowell, Ind., in late November. Catholics around the globe marked the start of the Advent season on Dec. 1. It is a time of joyful expectation that leads to Christmas.

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