



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960

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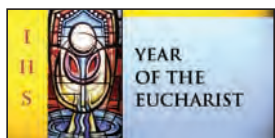
November 12, 2004

Vol. XXXIV, No. 7 75¢

The Lord's Day Eucharist is the heart of parish life

By Sean Gallagher

(Editor's note: Over the next year, the Catholic Church will be observing the Year of the Eucharist. The Criterion will present a series of articles during the upcoming months exploring the importance of the Eucharist in all facets of the life of the archdiocese.)



Late in the afternoon on Oct. 30, people started to gather in St. Louis Church in Batesville. The observance of the Lord's

Day would begin with the celebration of the Eucharist at 5 p.m.

From one perspective, what happened on that Saturday afternoon and the following morning in parish communities across the archdiocese is not uncommon. Hundreds of Sunday Masses are celebrated in the archdiocese every week.

And yet the fact that so many thousands of Catholics faithfully come to worship Sunday after Sunday suggests that something very important happens in the Lord's Day Eucharist.

Pope John Paul II emphasized the importance of Sunday in his apostolic letter **See EUCHARIST, page 13**



Father Daniel Mahan, pastor of St. Louis Parish in Batesville, elevates a host during the eucharistic prayer at a Mass celebrated on Oct. 30 at the parish church. Father Mahan said he has observed the parishioners' value of the Lord's Day Eucharist in part through the meticulous care each generation has given to the parish church.

St. Martin de Porres feast day brings people together to celebrate diversity

By Mary Ann Wyand

United by one God, one faith and one baptism, Catholics from several cultures celebrated the life of the first Latin American saint of both African-American and Latino heritage during the bilingual St. Martin de Porres feast day Mass on Nov. 3 at St. John the Evangelist Church in Indianapolis.

Joyfully raising their voices in song, praise and worship in both the Hispanic and African traditions, several hundred Catholics and their guests enthusiastically responded to Divine Word Missionary Father Stephan Brown's call to work together to build bridges between the two cultures in the larger community.

"There is only one race," Father Stephan said. "There is only one people—the people of God. That is why we are able to come together in great joy."

In his ministry as pastor of St. Rita Parish in Indianapolis, Father Stephan said he tries to help people appreciate diversity.

But that isn't always easy, he said, because of misunderstandings between different cultures.

"In order to celebrate, we have to come before God and ask for mercy," he said. "We have to ask the Lord for forgiveness because we haven't been brother and sister to one another."

Father Stephan was the principal celebrant and homilist for the first annual bilingual liturgy honoring

See DIVERSITY, page 8



Above, St. Monica parishioners Normando Gonzalez, from left, Julia Gonzalez, 6-year-old Josue Gonzalez and Maria Pimental-Gannon of Indianapolis enjoy Divine Word Missionary Father Stephan Brown's homily during the first archdiocesan St. Martin de Porres feast day Mass on Nov. 3 at St. John the Evangelist Church in Indianapolis.

Left, this icon of St. Martin de Porres, the first Latin American saint of both African-American and Latino heritage, was painted by Father John Giulliani and used with permission. Music for the bilingual Mass was provided by the Indianapolis Gospel Choir, St. Rita Parish Choir in Indianapolis, and the Hispanic Choir and Gloria Dei Choir from Our Lady of Mount Carmel Parish in Carmel, Ind., in the Lafayette Diocese. Oldenburg Franciscan Sister Jannette Pruitt provided the ethnic decorations for the liturgy.

Support for marriage seen as crucial to Bush's win of second term

WASHINGTON (CNS)—Years from now, when all the analysis is over, historians might point to a specific moment in the 2004 campaign for president when the tide turned in favor of Republican President George W. Bush over his Democratic challenger, Sen. John F. Kerry of Massachusetts.

It was early July, two weeks before the Democratic convention, and Bush was speaking out in favor of the Federal Marriage Amendment, which would amend the U.S. Constitution to define marriage as the union of a man and a woman.

"Because families pass along values and shape character, traditional marriage is also critical to the health of society," Bush said in his July 10 national radio address. "Our policies should aim to strengthen families, not undermine them. And changing the definition of traditional marriage will undermine the family structure."

Some had warned that it was unwise for Bush to put such emphasis on what they viewed as a divisive social policy when voters cared more about Iraq, the war on terrorism and the economy.

"Our analysis of the swing voters

See MARRIAGE, page 2

Catholic Campaign for Human Development collection is next weekend in archdiocese

By Brandon A. Evans

The Catholic Campaign for Human Development (CCHD) depends heavily on a yearly outreach to Catholics to complete its mission.

More than simply trying to help the poor and those in need, CCHD tries to help them become self-sufficient by funding programs of all stripes—both secular and religious—that strive toward a similar goal.

Each year, the CCHD has one major

parish collection. That collection will occur during Mass in parishes throughout the archdiocese on Nov. 20-21.

Last year, Catholics in central and southern Indiana raised about \$110,000 for the CCHD.

"This is one of the important ways that the Church fulfills its mission to serve the poor," said David Siler, executive director of Catholic Charities and family ministries for the archdiocese. "Many CCHD-funded groups seek to empower the poor, who

otherwise might not have a voice in their neighborhoods, communities or their state and local government."

Each year, 75 percent of the money raised locally goes to the national office of the CCHD, while 25 is retained stays for the awarding of local grants.

Those local grants, awarded by the archdiocese after a committee review of all applications, are usually fairly small—only a few thousand dollars each.

See CCHD, page 15

MARRIAGE

continued from page 1

shows that they are concerned about Iraq and about the economy, and I don't think they are likely to be swayed, or have strong feelings, about a constitutional amendment," Andrew Kohut, director of the Pew Research Center for the People and the Press, told *The New York Times* back in July. "If anything, they may see it as putting the emphasis on the wrong place when the country has other problems."

But when it was all said and done, 22 percent of all voters across the United States picked "moral values" as the most important issue facing the nation, followed by the economy and jobs (20 percent) and the war on terrorism (19 percent). Eighty percent of those who saw moral values as the most important issue voted for Bush, according to post-election data released by the National Election Pool.

Eleven state ballots included measures similar to the Federal Marriage Amend-

ment, revising state constitutions to limit marriage to its traditional definition. The measure was approved in all 11 states, including Ohio, where a Bush win secured his victory in the Electoral College, and eight other states won by Bush.

"Clearly the supporters of traditional marriage helped President Bush down the aisle to a second term," said Tony Perkins, president of the Family Research Council.

Kerry said during the campaign that he favored restricting marriage to heterosexual couples, but opposed achieving that through the constitutional amendment process.

Catholic leaders nationally and in the states looking at the issue this year had called nearly unanimously for approval of the federal and state amendments.

Only Oregon and Michigan voters approved the amendment to ban same-sex marriage but chose Kerry over Bush. In each of those states, according to the National Election Pool data, voters picked something other than moral values as the most important election issue. For

Oregonians, it was the war in Iraq, and for those in Michigan, it was the issue of the economy and jobs.

Speaking Nov. 4 at a panel discussion sponsored by the League of Women Voters, Karen M. White, political director of EMILY's List, said Republican organizers "were very smart in arranging their electoral strategy" around issues like same-sex marriage that were likely to bring Bush supporters out to vote.

EMILY's List works to elect "pro-choice Democratic women to federal, state and local office." EMILY is an acronym for Early Money Is Like Yeast.

Democratic strategists may have underestimated the number of people who would flock to the polls over the marriage initiatives, White said. In part, that's because when voters are asked what are the most important issues facing American society "most people are not going to say, 'gay marriage,'" she said.

At another post-election discussion the same day, John Kenneth White, politics professor and director of the Life Cycle Institute at The Catholic University of America, said that in some ways the Massachusetts Supreme Court handed Bush's campaign the issue it needed to succeed in this election.

Before the state court ruled last November that laws restricting marriage

to heterosexual couples violate the state constitution, John White said Bush's re-election campaign was stumbling.

The court's decision gave Republican strategists and activists an issue that energized people to come out to vote to pass the marriage initiatives and also support Bush, he said.

Matt Daniels, president of the Alliance for Marriage, said the marriage initiatives brought Bush "a critical bump in support among core Democratic voting groups" that favored the amendment, including African-Americans, Catholics and women.

"Among African-American voters in Ohio alone ... President Bush nearly doubled his support over the 2000 election, from 9 [percent] to 16 percent," Daniels said.

Bush "also improved his support among Catholics and women by 5 percent," he added. "Indeed, America demonstrated broad-based strength and momentum for our Federal Marriage Amendment—strength and momentum that transcends all racial, cultural and religious boundary lines." †

Official Appointments

Rev. Lawrence Voelker to director of spiritual formation, deacon formation program, while continuing as pastor of Holy Cross Parish in Indianapolis, effective Jan. 7, 2004.

Rev. Christopher A. Craig, pastor of St. Mary of the Immaculate Conception Parish in Aurora, to a second six-year term, effective Nov. 4, 2004.

Rev. Bernard Cox, pastor of St. Vincent de Paul Parish in Bedford and St. Mary Parish in Mitchell, to pastor of Mary Queen of Peace Parish in Danville, effective Jan. 12, 2005.

Rev. Daniel Donohoo, pastor of St. Matthew Parish in Indianapolis, to pastor of St. Vincent de Paul Parish in Bedford and St. Mary Parish in Mitchell, and

continuing as archdiocesan judge, Metropolitan Tribunal, effective Jan. 12, 2005.

Rev. Paul M. Shikany, pastor of St. Rose of Lima Parish in Franklin and Holy Trinity Parish in Edinburgh, to pastor of St. Matthew Parish in Indianapolis, and continuing as part-time vice vicar judicial, Metropolitan Tribunal, effective Jan. 12, 2005.

Rev. Thomas L. Schliessmann, pastor of Church of the American Martyrs Parish in Scottsburg and St. Patrick Parish in Salem, to pastor of St. Rose of Lima Parish in Franklin and Holy Trinity Parish in Edinburgh, while continuing as archdiocesan chaplain of scouts, effective Jan 12, 2005.

Readers may share Christmas memories

Again this year, *The Criterion* invites readers to submit personal holiday memories for inclusion in the annual Christmas Supplement, which will be published in the Dec. 24 issue.




Christmas memories should be brief stories related to faith, family and friends. They may be written about humorous or serious topics.

Submissions should include the writer's name, address, parish and telephone number, and should be mailed to *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206 or sent by e-mail in care of criterion@archindy.org by the Dec. 6 deadline. †

Clarification

The caption with a photograph of children at Ryves Hall in Terre Haute on page 2 of the Nov. 3 issue of *The Criterion* may have implied that Catholic Charities in Terre Haute receives hundreds of thousands of dollars in funding from the United Catholic Appeal each year. More specifically, the 32 social service programs operating across the archdiocese under the umbrella of Catholic Charities will share \$430,000 in funding in 2004-05 from the appeal. †


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Carmelite priest says interior life can transform busy lives

By Sean Gallagher

So much of life today is marked by harried schedules, evenings and weekends filled with business meetings, extracurricular school activities, and more and more shopping.

In the midst of this busyness, people sometimes feel empty, a lack of depth in their lives.

Carmelite Father John "Jack" Welch, in a Nov. 4 presentation at the Carmelite Monastery of the Resurrection in Indianapolis, suggested that this experience could be a sign that there is more to life than racing to and fro from one event to another.

He proposed that what is missing in an overflowing exterior life is an interior life, a journey of prayer in the soul leading one closer to one's true identity and to God.

A professor at Washington Theological Union in Washington, D.C., Father Jack drew on his knowledge of such Carmelite masters of the interior life as St. Teresa of Avila, St. John of the Cross and St. Thérèse of Lisieux to explain the timeless principles of this form of mental prayer.

"To have an interior life simply means we are in contact with the God who is the core of our being," he said, "the heart of our life, the depth of our experience."

Yet while Father Jack would acknowledge that this desire for union with God is common to all people, he showed, through references to the writings of St. John of the Cross, that it often becomes warped.

"Our hunger for God gets misplaced," he said. "As good as God's creation is, none of it is God."

"But we often seek to satisfy our hunger by feasting on God's creation rather than waiting on the substantial food that only God can provide. We ask the

world and others to be our God. Our hearts become enslaved."

A fundamental step to move beyond such captivity, Father Jack explained, is growth in self-knowledge. But this increase in the knowing of oneself is tied to a simultaneous growth in the knowing of God.

Yet far from bringing about peace in one's soul, learning more about oneself can be painful. Father Jack noted that this was the experience of St. Teresa of Avila and countless other saints.

"The self-knowledge gained from an interior life is going to reveal compulsions," he said, "addictions, false selves and false gods. That is why it is so hard to have an interior life. To meet that reality takes courage."

Such courage might be found, Father Jack suggested, in developing an attitude of gratefulness to God simply for life itself.

"A grateful heart may be the beginning of opening up a world that is much more reflective and attentive to God's call," he said.

This was the message of both St. Teresa of Avila and of St. Thérèse of Lisieux, the latter of whom at the start of her autobiography, *The Story of a Soul*, said her desire in writing it was to sing of God's mercies.

Father Jack argued that growing in gratitude, in the knowledge that life itself and everything else is a gift from God, can naturally lead to the realization that the interior life is not something we work to create, but is simply our response to God's invitation.

"Both Teresa and Thérèse said that they are proud to go to God with empty hands," he said. "There is nothing we can do to turn that love away. We can turn away from it ourselves, but it's there—a



Carmelite Father John "Jack" Welch speaks about the interior life before an audience gathered on Nov. 4 at the Carmelite Monastery of the Resurrection in Indianapolis. Father Jack said that a way to begin the habit of mental prayer in the midst of the hectic pace of life is to develop an attitude of gratefulness to God for life itself and everything in it.

very powerful reality that became a living principle for these saints and that freed them in their journey of life."

But Father Jack expressed his feeling that the most unexpected part of growth in the interior life is that those who experience it often become more active in the world than they were before.

"As you read and think about these mystics, you think that they're going to wind up kind of catatonic in the corner," he said. "But it turns out that the person who has this interior life and becomes

more the person that God calls them to be gets freer and freer.

"And interiority for its own sake loses its interest for them. They live and their living expresses their interiority."

So, in the end, the interior life may not eliminate the fevered pace of our days. But according to Father Jack, it might transform it, allowing those who receive it as a gift from God to discern his deep and loving presence in the midst of our own true identities and the steady flow of lives. †

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- Dec 10-12** Advent Silent Retreat: "My Soul in Stillness Waits"
- Dec 31-Jan 1** New Year's Eve Retreat: "New Beginnings"
- Jan 14-15** Spirituality thru Art: "A Creative Path to God"
- Jan 21-23** Healing Retreat with Mgrs. Paul Koetter and Dr. Margaret Pike

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Editorial



In this file photo taken in October, children walk around a new Red Cross camp in eastern Chad for refugees from Sudan's Darfur region. A Catholic bishop and a Nobel Peace Prize winner joined other religious and human rights leaders at the United Nations on Oct. 27 in a call for the international community to do more to end the crisis in Sudan.

No peace is possible without forgiveness

Pope John Paul II has said repeatedly that there can be no lasting peace unless people and nations who have been at war with one another are prepared to forgive the wrongs (real or imagined) that started the war in the first place and that festered during the war itself. This is the authentic Christian response to the hatred and inhumanity of war.

The Lord's Sermon on the Mount links those who are merciful and pure of heart with those who "hunger and thirst for justice," with those who mourn and are persecuted, and with all who would "make peace." All these are blessed in God's eyes because they can let go of the heavy burdens of anger, vengeance and retribution in order to discover the everlasting peace and joy of the kingdom of heaven.

For many—in the Holy Land, in Northern Ireland, in worn-torn areas of Africa, Asia and Eastern Europe—it's hard to imagine letting go of ancient hatreds. In fact, the more justified people are in their anger and their sense of being wronged, the more difficult it is to forgive their enemies and embrace genuine peace.

The peace promised us by Christ is not simply the absence of conflict—or even injustice. It is a much richer concept, one that is closely associated with the idea that peacemakers are "blessed" or filled to overflowing with love, goodness and right living. To be truly at peace is to be filled with the good things of life. It means being full of gratitude and overflowing with generosity. It means being in touch with who we are as sisters and brothers in the one family of God. And it means bearing one another's burdens (as Christ did) and forgiving those who trespass against us (as we say we will do in the Lord's Prayer).

There is an old Quaker saying: "There is no way to peace. Peace is the way." We take this to mean that peace is a dynamic reality. By embracing peace, which the pope tells us requires forgiveness, we let go of our anger and "make peace."

We overcome enmity with goodness, and we make the world a more just and loving place by being men and women of peace. We replace hatred with love. We let go of our righteous indignation (no matter how justified) and we forgive our enemies. We become peacemakers who are blessed by God.

Is it too much to hope that in the 21st century we will finally discover the peace of Christ, that we will finally heed the solemn exhortation of the Holy Father: "No more war. War never again!" and that the troubled lands and warring peoples of the world will finally know peace?

St. Paul teaches that true peace is essentially linked to reconciliation. "But now in Jesus Christ you who were once far off have been brought near in the blood of Christ. For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us" (Eph. 2:13-14).

Let's pray that the dividing walls, the hostility that separates human beings from one another, may always be broken down by the peace of Christ. We can do our part—by letting go of anger and bitterness, by forgiving one another, and by "making peace" in our hearts, our homes, our nations and our world.

—Daniel Conway

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

Letters to the Editor

Eucharistic adoration enhances presence of Christ throughout parish

In the Oct. 15 issue of *The Criterion*, Helen Welter in a letter to the editor quotes Archbishop Daniel M. Buechlein as he reminds us that the Second Vatican Council "rediscovered the Eucharist as an assembly in which the Lord acts upon us and brings us together and makes us one." She then goes on to ask how "that meaning of Eucharist has been translated into a host in a golden monstrance?" She then asked why we are not emphasizing the Real Presence in the eucharistic assembly of the people of God? It sounds as if to emphasize the Real Presence of Christ in the Holy Eucharist is to downplay the Real Presence of Christ in the eucharistic assembly of the people of God. In my experience, nothing could be further from the truth!

The conciliar and post-conciliar documents do not place any of the presences of Christ in opposition to each other. Indeed, Christ is present in the Word as it is proclaimed. He is present in the Church's minister as he acts in the person of Christ. He is present in the baptized people of God as they gather. All of these are indeed Real Presences of the Lord. However, all of the documents pre- and post-Vatican II speak of the Real Presence of the Lord in the Eucharist as the Real Presence par excellence! Why? Because only in the Eucharist do we encounter the abiding and substantial presence of the Lord, body, blood, soul and divinity. Only in the Eucharist do we encounter the fullness of Jesus, who walked this earth, as well as the Divine Word, the Second Person of the Blessed Trinity. This side of heaven, we can experience no more complete presence of the Lord.

To believe and hold this constant teaching of the Church does not downgrade the other presences of Christ in his Church, but it does recognize that Christ's presence is "fullest" in the Most Blessed Sacrament, because unlike all the other "presences" of the Lord, only in the Blessed Sacrament is Christ's presence abiding and substantial. The proclamation of the Word ceases and the congregation will disperse at the end of Mass, but Christ's eucharistic presence—body, blood, soul and divinity—abides forever.

There is a difference in "presences." Although the analogy limps, it is like the difference between talking to a person on the telephone and being face to face with a person. You can say that you are present to the person on the phone and in some sense you are, but it is not like being with that person in the flesh. Spending time with our eucharistic Lord, being with him body, blood, soul and divinity, in his abiding, substantial presence changes people and brings them back to celebrate the Eucharist more on fire with his love than ever before.

To give the eucharistic Lord proper respect and adoration will only serve to enhance his other presences in the Church. It helps us hear his Word clearer and discover his presence in each other. To be a eucharistic people is to become like Christ whom we receive. We take Christ to our world in order to change the world. Spending time with our eucharistic Lord in adoration, heart speaking to divine heart, can only fill us with the fire of his love to change the world.

I base this on my firsthand experience of six years of perpetual eucharistic adoration in our parish. I have seen a rise in the number of people celebrating the sacrament of penance, which means there is an increased awareness of the reality of sin that keeps us from being eucharistic people. I have witnessed a rise in Mass attendance during these years as well. No doubt after adoring our eucharistic Lord, people desire to receive him as a member

of our parish community of faith.

I have seen an increase in volunteerism in our parish—people desiring to bring our Lord to the world! And yes, I have seen a rise in young men wanting to talk about the possibility of a priestly vocation. I have seen whole families, including toddlers and teenagers, come to make their holy hour together. Is this not strengthening the family as they spend time in prayer together?

One of our parish's third-graders was coming out of our adoration chapel and I asked him if he had a good visit with Jesus. His reply was that it was very good since he and Jesus had to get some things worked out. In his words, "we had to have some reconciliation." Later, his mother told me that he had taken one of the bean bag chairs we have for the youth and "plopped" it down right in front of the monstrance holding the Lord and proceeded to "work things out." I am convinced that people praying for the needs of our parish before our eucharistic Lord have solved many problems before they even became problems.

So I do not believe that adoring the abiding, substantial eucharistic Presence of the Lord in a monstrance in any way lessens the other ways Christ is present to us in his Church. On the contrary, I believe that it enhances it. From my experience, it has changed our parish and thus our corner of the world.

I believe that our Holy Father and all the documents of our Church, when read together and as a whole, call us to spend more time with the Real Presence of our eucharistic Lord precisely because in their wisdom they know that time spent with our eucharistic Lord changes hearts and brings Christ to the world!

**Father Stephen McKinley, O.F.M. Conv.,
Pastor of Holy Family Parish, Peoria, Ill.**

Faith is being manipulated by politics

Whenever a politician publicly attempts to cloak himself in his apparent religious beliefs, I'm reminded of a favorite passage in Matthew: "And when you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the street corners to be seen by men" (Mt 6:5).

But the use of religion in politics goes beyond the transparent pandering to the many voters who are truly earnest in their faith. For many, and especially President George W. Bush, religion has become an instrument of policy, rather than the other way around.

Increasingly, the Christian right has begun to pervert the very image of Jesus to support its political beliefs. It offers images of a fearsome, retributive, warrior-like Christ as a conscious marketing tool to promote its policies and political ideology. President Bush himself goes so far as to claim a godly purpose behind U.S. military actions in Iraq, despite the fact that our invasion clearly violates Christian just war principles.

In this perverse representation of Christ, there is little room for the man of peace, love, forgiveness and hope that I learned about in my own Catholic education. In the post-9/11 world, fear and vengeance sell.

Statements by right-wing religious leaders that President Bush is somehow "anointed" by God erroneously confer a special religious status to an administration that has made many grave moral compromises over the past four years.

In the end, I wonder if this cynical manipulation of faith—a full-frontal assault on the basic identity of Jesus, the truth of his teachings and his Church—isn't a more fundamental affront to our beliefs as Catholics than even Sen. John F. Kerry's misguided stance on abortion.

Frank Z. Riely, Jr., New Albany

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BUSCANDO LA CARA DEL SEÑOR

Silence before Mass will enrich our presence with God

Pope John Paul II has said that silence is what we need today. He said that we are often unable to be silent for fear of meeting ourselves, of feeling the emptiness that asks itself about meaning. He offered the opinion that in our culture we deafen ourselves with noise. He wrote: "All, believers and non-believers alike, need to learn a silence that allows the Other to speak when and how he wishes, and allows us to understand his words" (*Oriente Lumen*, 1995).

I resonate with the Holy Father's thoughts. I fear we have lost the value, indeed the necessity, of silence in the rhythm of our lives—and that has happened on several levels.

At a recent archdiocesan Council of Priests meeting, we talked about the hectic pace of life experienced across the board. I don't know how young parents manage to keep focused on family and spiritual values in the face of all the school and extracurricular activities, on weekends as well. If those of us in ministry find life so hectic, I can only imagine how families feel. The Sabbath rest of the Third Commandment seems to have been misplaced.

In a letter on St. Joseph, the Holy Father wrote: "The same aura of silence that envelops everything else about Joseph also shrouds his work as a carpenter in the house of Nazareth. It is,

however, a silence that reveals in a special way the inner portrait of the man. The Gospels speak exclusively of what Joseph 'did.' Still they allow us to discover in his 'actions'... an aura of deep contemplation... The total sacrifice, whereby Joseph surrendered his whole existence to the demands of the Messiah's coming into his home, becomes understandable only in the light of his profound interior life" (*Redemptoris Custos*, *Guardian of the Redeemer*, 1989).

The pope's reflection on the interior life of Joseph implies the importance of prayer and reflection, time apart with God, that allows one to integrate the meaning of work (of whatever nature) in our lives. The holiness to which every baptized person is called is achieved both in prayer and in the stuff of everyday life, not either/or. Prayer, which flourishes in silence, is a necessary ingredient that needs to intentionally infuse our "everyday" world with the presence of God before whom all of life is in perspective. Time apart with God in reflective prayer offers us the grace to infuse our daily routine with redemptive value.

I believe our discomfort with silence in public gatherings also needs our attention. I am thinking of our coming together for liturgical celebrations, especially the Eucharist, in our parish churches. In the years just before the

Second Vatican Council, Romano Guardini, a prominent theologian, wrote: "If someone were to ask me what the liturgical life begins with, I should answer: *with learning stillness*. Without it, everything remains superficial, vain." Guardini asserts that stillness is the prerequisite of the liturgical holy act (*Meditations Before Mass*, Sophia Institute Press, 1993, p. 12).

Guardini's conviction is based on the obvious fact that silence and speech belong together. He wrote: "To a large extent the Liturgy consists of words which we address to and receive from God. They must not degenerate into mere talk, which is the fate of all words, even the profoundest and holiest, when they are spoken improperly... The importance of silence for the sacred celebration cannot be overstressed—silence which prepares for it as well as that silence which establishes itself again and again during the ceremony. Silence opens the inner fount from which the word rises" (p. 16). He also pleads for an understanding of the relationship between silence and hearing. "The word of God is meant to be

heard, and hearing requires silence." Silence leads to an interior openness to God's word (p. 19).

I want to make the point that one does not move abruptly from boisterous conversation to the interior quiet and openness that authentic liturgical worship requires. It is wonderful that our worshiping communities enjoy coming together. This communal joy is in itself a grace. The hospitality of a community is a positive sign of faith. Without losing that sense of warm and joyful hospitality, it seems to me that we also need to find a way to achieve the necessary stillness to ready ourselves for receiving the word of God and returning heartfelt worship in the Eucharist.

I recommend that our visiting take place before and after Mass in the narthex of the church. In churches where this is not possible, I would ask that five minutes before the celebration begins a time for quiet reflection about the meaning of what we are about to do should be announced.

Let's allow stillness to enrich our presence with God. †

Archbishop Buechlein's intention for vocations for November

Catholic high schools: that they may be a continued source for promoting the Catholic values of service and giving of one's life as a gift for others, especially as priests or religious.

El silencio antes de la misa enriquece nuestra presencia ante Dios

El Papa Juan Pablo II ha dicho que hoy en día necesitamos silencio. Ha expresado que por lo general no podemos estar en silencio por temor a encontrarnos a nosotros mismos, a sentir el vacío que se pregunta a sí mismo en busca de un significado. Él opina que en nuestra cultura nos hemos ensordecido con ruido. Escribió: "Todos, tanto creyentes como no creyentes, necesitan aprender un silencio que permita al Otro hablar, cuando quiera y como quiera, y a nosotros comprender esa palabra." (*Oriente Lumen*, 1995)

Yo me hago eco de los pensamientos del Santo Padre. Me temo que hemos perdido el valor, de hecho, la necesidad de silencio en el ritmo de nuestras vidas. Y esto ha ocurrido a diferentes escalas.

Recientemente, durante un Concejo de Sacerdotes arquidiocesanos, hablamos sobre el ritmo acelerado de la vida que experimentamos en todas las áreas. No sé cómo los jóvenes padres pueden concentrarse en la familia y los valores religiosos frente a todas las actividades escolares y extracurriculares, incluso durante los fines de semana. Si aquellos que nos dedicamos al ministerio consideramos que la vida es muy ajetreada, no puedo imaginarme lo que sienten las familias. El descanso sabático del tercer mandamiento parece haberse perdido.

En una carta a San José, el Santo Padre escribió: También el trabajo de carpintero en la casa de Nazaret está envuelto por el mismo clima de silencio que acompaña todo lo relacionado con la figura de José.

Pero es un silencio que descubre de modo especial el perfil interior de esta figura. Los Evangelios hablan exclusivamente de lo que José 'hizo'; sin embargo permiten descubrir en sus 'acciones'... un clima de profunda contemplación... El sacrificio total, que José hizo de toda su existencia a las exigencias de la venida del Mesías a su propia casa, encuentra una razón adecuada en su insondable vida interior" (*Redemptoris Custos*, 1989).

La reflexión del Papa sobre la vida interior de José lleva implícita la importancia de la oración y la reflexión, del recogimiento con Dios, que nos permite integrar el significado de nuestra labor (cualquiera que sea), en nuestras vidas. La santidad a la que están llamados todos los bautizados se logra en la oración y en el acontecer cotidiano, sin excluir ninguno de los anteriores. La oración que florece en el silencio es el ingrediente necesario que debe llenar intencionalmente nuestro mundo "cotidiano" con la presencia de Dios, ante quien toda la vida se muestra en perspectiva. El recogimiento ante Dios en oración de reflexión nos brinda la gracia de llenar nuestra rutina diaria con un valor redentor.

Considero también que la incomodidad ante el silencio en reuniones públicas requiere nuestra atención. Pienso en nuestras reuniones para las celebraciones litúrgicas, especialmente la Eucaristía, en nuestras iglesias parroquiales. En los años inmediatamente precedentes al Concilio Vaticano Segundo, Romano Guardini, un teólogo prominente, escribió: "Si alguien

me preguntara cómo comienza la vida litúrgica, yo respondería: *aprendiendo a estar en silencio*. Sin él, todo es superficial, vano." Guardini afirma que el silencio es el prerequisite del acto litúrgico sagrado. (*Meditaciones antes de la Misa*, Sophia Institute Press, 1993, p. 12).

La convicción de Guardini se basa en el hecho aparente de que el silencio y el discurso están vinculados. Escribió: "La Liturgia consiste, en buena parte, en palabras que dirigimos y recibimos de Dios. Por lo tanto, no deben degenerarse en simples conversaciones, que son el destino de todas las palabras, aun las más profundas y santas, cuando se pronuncian de modo inapropiado... No se puede ser lo suficientemente enfático en cuanto a la importancia del silencio para la celebración sagrada: el silencio que nos prepara para ella, así como también el silencio que se insta una y otra vez durante la ceremonia. El silencio abre la fuente interna a partir de la cual surgen las palabras" (p. 16). Asimismo, aboga por el entendimiento de la relación que existe entre el silencio y la atención. "La palabra de Dios ha de ser escuchada, y para ello hace falta el silencio." El silencio conlleva a una disposición interior para recibir la palabra de Dios (p. 19).

Quisiera resaltar que uno no pasa abruptamente de una conversación animada a la calma interior y la disposición que requiere la auténtica adoración litúrgica. Es maravilloso que nuestras comunidades de adoración disfruten estar reunidas. Esta alegría comunal es una gracia en sí misma. La hospitalidad de una comunidad es un signo de fe positivo. Sin perder ese sentido de afecto y hospitalidad alegre, me parece que deberíamos también encontrar la manera de lograr la calma necesaria para prepararnos para recibir la palabra de Dios y volcar nuestros corazones a la adoración durante la Eucaristía.

Recomiendo que las conversaciones tengan lugar antes y después de la misa en el atrio de la iglesia. En aquellas iglesias donde esto no es posible, por ejemplo, en nuestra catedral, pediría que cinco minutos antes de que comience la celebración, se anuncie un período de silencio y reflexión sobre el significado de lo que está a punto de suceder.

Permitamos que el silencio enriquezca nuestra presencia ante Dios. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en noviembre

Las escuelas secundarias católicas: que ellas sean una fuente continua para promover los valores católicos de servir y dedicar su vida como regalo a los demás, especialmente en el cargo de sacerdotes o religiosos.

Check It Out . . .

The Visiting Nurse Service will hold a **flu vaccine clinic for those at high risk** from 4 p.m. to 6 p.m. on Nov. 18 at Our Lady of the Greenwood Parish, 335 S. Meridian St., in Greenwood. The clinic will be first-come, first-served. All participants will be assessed to confirm that they meet the high-risk requirements. For more information or to learn about the high-risk requirements, call 317-722-8200 or 800-248-6540, or log on to www.vnsi.org.

The Oldenburg Franciscan Center in Oldenburg is offering a retreat titled **"Grieving for Your Loved Ones"** from 9 a.m. to 3:30 p.m. on Nov. 20. The retreat for those grieving the loss of a loved one will place a special focus on the holidays, and will be presented by grief counselor Ken Czillinger. The cost is \$45 per person and includes a noon meal. There will be two **"Young Artists' Gatherings"** in November and December. The session on Nov. 13 will focus on how to make pioneer crafts and toys, and the session on Dec. 4 will focus on using new and recycled materials to make Christmas decorations. The cost is \$20 per session for the first child and \$10 per additional sibling. The limit is 15 young people per session. Franciscan Sister Ann Vonder Muelen will host **"Our God in Human Flesh: Advent Retreat"** from 9 a.m. to 3 p.m. on Dec. 11. The cost is \$45 per person and includes a noon meal. For more information, call the center at 812-933-6437 or e-mail center@oldenburgosf.com.

Mount Saint Francis Retreat Center, 101 St. Anthony Dr., in Mount St. Francis, is hosting a solemn evening prayer service titled **"Advent Lessons and Carols"** at 4 p.m. on Nov. 28. The event will feature readings from Scripture, traditional music and a guest organist. For more information, call 812-923-8817 during business hours.

Archbishop Daniel M. Buechlein is recording his weekly columns that appear in *The Criterion* for broadcast on **Catholic Radio 89.1 FM** at 11 a.m. on Saturday and Sunday each week. For more information about this weekly radio spot and other future local coverage on the station, call Jim Ganley, station manager, at 317-870-8400, ext. 21.

The Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove, is offering a **photography workshop** titled "Picture This" on Nov. 19-21. The

retreat will give participants a hands-on opportunity to listen with their eyes, and to enjoy a slower pace while learning how to compose a good photograph. Photographers of all skill levels are welcome, but participants must bring their own equipment. The cost is \$180 per person. Film and film processing are not including in the cost. For more information, call 317-788-7581 or e-mail benedictinn@yahoo.com or log on to www.benedictinn.org.

Masses will be held at 2 p.m. on Nov. 17 and Dec. 15 at the Calvary Cemetery Chapel/Mausoleum, 435 W. Troy Ave., in Indianapolis. For more information, call 317-784-4439.

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., in

Little Sisters of the Poor welcome Sisters Mary Bates, Martin Marie de Porres Tran



Sr. Mary Bates

Two Little Sisters of the Poor who have archdiocesan connections professed their first vows on July 17 at the order's novitiate in Queens, N.Y. Sister Mary Bates grew up in Indianapolis and Sister Martin Marie de Porres Tran is currently serving at the St. Augustine Home for the Aged.

The daughter of Carl and Marjory Bates, Sister Mary grew up in St. Luke Parish in Indianapolis and graduated from Bishop Chatard High School. She earned a bachelor's degree in journalism at Indiana University in Bloomington and a master's degree in library science at IUPUI in Indianapolis.



Sr. Martin Marie de Porres Tran

She met the Little Sisters of the Poor when Sister Lourdes Marie Miranda hired her to work in food service at the St. Augustine Home, and entered the order with Sister Martin Marie on Oct. 18, 2001. Sister Mary is currently serving the elderly poor at the St. Joseph Home for the Aged in Louisville, Ky. Originally from South Vietnam and, more recently, St. John the Evangelist Parish in New York, Sister Martin Marie has served residents living in the intermediate care unit at the St. Augustine Home for three months. †

Indianapolis, is having a **parish revival** titled "Unity—One Body Under God" at 7 p.m. on Nov. 18-20 as part of the parish's 85th anniversary celebration. The first evening will be the opening night, the next evening will feature a healing service and the final night will be especially for youth. Divine Word Father Kenneth Hamilton will be the main speaker. For more information, call 317-632-9349.

Tickets are still available for **"Casting Our Nets,"** an evening of faith, fun and fundraising on Nov. 20 sponsored by St. Thomas Aquinas Parish in Indianapolis. The fundraiser begins at 5:30 p.m. and includes dinner and an auction in the Grand Hall at Union Station in downtown Indianapolis. For more information or for tickets, call the parish office at 317-253-1461 or Kay Swank-Herzog at 317-924-6250. †

VIPs . . .



and six great-grandchildren. †

Charles and Mary Alice (Ringeman) Ruxer, members of St. Meinrad Parish in St. Meinrad, recently celebrated their 60th wedding anniversary with their family and a small group of friends. The couple was married on Nov. 11, 1944, at the Saint Meinrad Archabbey Church. They have three children: Karen, Terry and Mark Ruxer. They have nine grandchildren

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

Birth (New Line)

Rated **O (Morally Offensive)** because of suggestive situations involving an adult and a minor, and an explicit sexual encounter with nudity.

Rated **R (Restricted)** by the Motion Picture Association of America (MPAA).

The Incredibles (Disney)

Rated **A-II (Adults and Adolescents)** because of some action violence, including gunplay, a foiled suicide attempt and mature thematic elements.

Rated **PG (Parental Guidance Suggested)** by the MPAA. †



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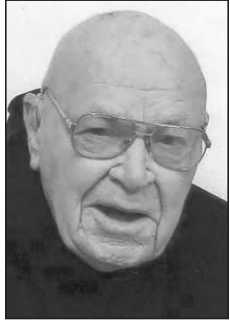
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Benedictine Father Julius Armbruster marks 60 years

Benedictine Father Julius Armbruster, a native of Indianapolis, is celebrating the 60th anniversary of his ordination to the priesthood this year.



Fr. Julius Armbruster, O.S.B.

He professed his first vows as a Benedictine monk on Aug. 7, 1939, and was ordained on May 30, 1944, at Saint Meinrad Archabbey in southern Indiana.

Father Julius resides at Blue Cloud Abbey in Marvin, S.D.,

where he has been active in many of the abbey's missions for five decades.

He moved to South Dakota as a founding member of the Blue Cloud Abbey in 1950.

Currently, 29 monks reside at the abbey, which was established as a home for the monks who minister to Native Americans there. The first missionary monks came to the Dakotas in the 1870s.

Although Father Julius is officially retired, he still helps maintain the grounds of the abbey.

Many members of his family traveled to South Dakota in May to celebrate his 60th anniversary of ordination. †

Maryknoll Sister Rosemary Huber ministered at hospitals in Asia

Maryknoll Sister Rosemary Huber, a native of St. John Parish in Starlight, is celebrating her 50th anniversary as a missionary sister this year.



Sr. Rosemary Huber, M.M.

She joined the Maryknoll order in 1954 and celebrated her golden jubilee during a Mass on May 2 at Maryknoll, N.Y.

After earning a master's degree in hospital administration at St. Louis University, she served at the

Maryknoll Hospital in Pusan, South Korea.

Sister Rosemary went to Indonesia in 1972, where she served as a management consultant in a 1,000-bed Government West Java Provincial hospital then opened a management bureau in Jakarta, Indonesia, serving government and Christian hospitals.

In 1991, she was assigned to Dili, East Timor, to serve the mountain parish of Sancto Pedro and Sancto Paulo in Alieu, East Timor, and its 12 mission stations.

She returned to the U.S. in 1992 to reorganize the order's health services. In 1998, she went to Nepal to serve as administrative officer of Patan Hospital.

In 2004, Sister Rosemary returned to Maryknoll, N.Y., for a renewal program. †

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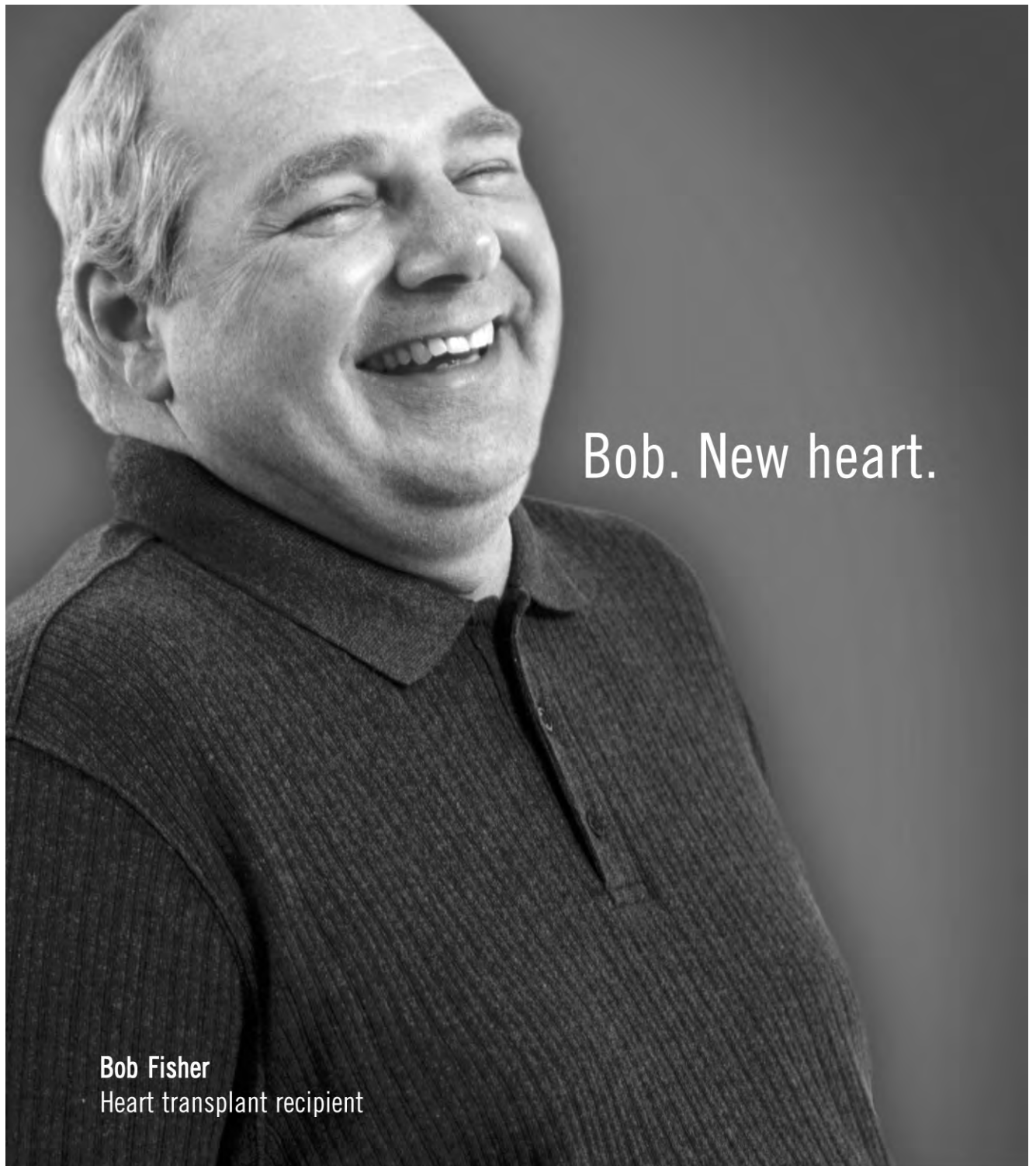
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DIVERSITY

continued from page 1

St. Martin's life and ministry. Eleven diocesan or order priests who minister to black and Latino Catholics in central and southern Indiana concelebrated the Mass.

Archbishop Daniel M. Buechlein was the celebrant for a confirmation Mass at SS. Peter and Paul Cathedral in Indianapolis and wasn't able to join the other clergy for the liturgy sponsored by the archdiocesan Commission for Multicultural Ministry.

"Today is truly a day of great joy," Father Stephan said in his bilingual homily.

"What is it that brings us together in this church this evening—people of different colors, cultures, backgrounds and languages?" he asked. "I believe that we gather tonight in a celebration of three things—a celebration of joy, a celebration of love and a celebration of hope. We need these three things. Amen."

St. Martin de Porres is a sign of unity and faith for Catholics of all cultures, Father Stephan said. "His father was a Spaniard and his mother was African, living in a world of slavery. St. Martin was very intelligent and humble, but they wouldn't let him become a priest because of the color of his skin. He assisted seminarians as a tutor in their studies. Martin was an intelligent man, but he was also a man of service. His life is marked with service to the poor and by his special love of animals."

Reminding the gathering that Christians must "rejoice in the Lord always," Father Stephan emphasized that, "Tonight we need to come together because Jesus did not set up borders, Jesus did not come to separate folk. Jesus came to unite folk. ... This city of Indianapolis needs to see people of different colors and languages coming together."

He said "one faith, one baptism, one

God, one hope" unites Catholics of many cultures.

Father Stephan said Bishop Wilton Gregory, president of the U.S. Conference of Catholic Bishops, once told him that God has called him to "be a bridge to bring the African-American community and the Latino-Hispanic community together."

People of faith have to build bridges in communities, Father Stephan said in Spanish and English. "It doesn't matter where folk come from. Mexicans and other immigrants don't come to steal nothing from black folk or any other folk. They come and bring the gifts of their culture and who they are. ... They come because they want to have a better life for themselves and for their families. Everyone has the simple basic right to do that. Because of that, this night is important. When we do this, we celebrate love."

In Matthew 22:37, he said, "Jesus says, 'Love the Lord your God with all your heart, with all your soul and with all your mind.' This is the first and most important of the Commandments. And after this, another one is similar. 'Love your neighbor as yourself.'"

It's easier to build community inside churches than on city streets, Father Stephan said, but people need to learn how to accept others as brothers and sisters.

"It's not only for this night that we're here," he said. "We have to go someplace, we have to do something, with this night in church. We can't come sing hymns in English and Spanish then go out and not teach one another about that."

"There needs to be a commitment on the part of the English speaking community, on the part of the Spanish community, to say [to others] that you are my brother and my sister," Father Stephan said. "Let's visit one another. Let's do other things together. ... We're trying to work together to be one family, to be one faith. We want to continue in this spirit of



Divine Word Missionary Father Stephan Brown, pastor of St. Rita Parish in Indianapolis, claps to Latino music at the start of the first annual St. Martin de Porres feast day Mass on Nov. 3 at St. John the Evangelist Church in Indianapolis. The bilingual liturgy was sponsored by the archdiocesan Commission for Multicultural Ministry.

unity, this spirit of faith, giving glory and praise to God."

Father Kenneth Taylor, director of the archdiocesan Commission for Multicultural Ministry and pastor of St. Michael the Archangel Parish in Indianapolis, thanked the participants and said commission members are "trying to address the need for the [Latino and African-American] communities in the Church as well as in our city to come together" in friendship.

"St. Martin de Porres, as Father Stephan so eloquently told us, stands for us as a model of one faith, one baptism and one Church," Father Taylor said. "I want to thank you so much for taking time out of your evening to be with us and to praise and worship our God together."

St. Monica parishioner Maria Pimental-Gannon of Indianapolis serves on the Commission for Multicultural Ministry

and the board of directors of the Church Federation of Greater Indianapolis.

"I was very proud and honored to be a part of the Mass," she said. "I felt very privileged to have witnessed it because we had a tremendous turnout. And I am so happy because I am involved in other initiatives that are trying to build bridges of understanding, compassion and hope that will lead us to bridges of dialogue, communication, conversation and action that will take us to godly peace relations."

Pimental-Gannon said she invited non-Catholic friends to the Mass because she wants to help build God's kingdom.

"I thought it was very important for them to see how, within the Catholic Church, we are trying to build those bridges," she said. "I feel it is a tremendous blessing to be bilingual and bicultural, and I know that God is using it for his purpose." †

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SIMPLY THE BETTER CHOICE.

Friendship is a mystery that is common to humanity

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

There is a mystery to friendship. Like our relationship with God, friendship is hard to define.

Yet friendship is a common human experience intrinsic to our humanity.

There is joy in friendship, and there also is a strong emotional quality to friendship.

We like being with our friends. Friendship with another person involves a certain indefinable attraction.

There are different kinds of friendships. Some friendships may be with colleagues at work, while other friendships may be more spiritual in nature with people we know from church.

Colleagues often talk about solving problems in their field of expertise or attaining mutual goals.

Spiritual friends may talk about prayer, a thing most people find hard to do, or they discuss discerning God's will for their lives, which is even harder.

No two friendships are the same. Two personalities blend together in unique ways.

Friendship can be tremendously enriching. Each friendship may have a different focus and depth. All friendships have elements of attraction and joy.

Friendships often grow over meals and conversation, which build the bonds of life. In conversation, we begin to reveal who we are by what we say and by how we act toward the other.

We build our friendships on trust. Slowly we might move from sharing recreational time to enjoying familiar events like meals to inner events like the stories of our souls. Slowly we begin to tell another person what is really important to us in life. Slowly we reveal the joys and tribulations we experience in living.

Friendships are to be savored, not rushed. Our true friends are those who encourage us to be our best selves.

On the other hand, friends have encouraged me to try new things—whether to become district chaplain to the Catholic Engaged Encounter Movement or to teach a pastoral course at The Catholic University of America in Washington, D.C.

A friend's advice can be a treasure. In the major decisions of life—such as marriage, ordination or employment—we need to consult the wisdom of our friends. They often see our strengths, weaknesses, personalities and

circumstances more clearly than we see them in ourselves.

Friends reflect on our good qualities. They seek ways to serve us and help us to grow.

Friends offer us encouragement, not only to use our talents but also to be our best selves. Virtues are nourished in relationships.

Spiritual growth occurs with others, not apart from them.

Friends keep us in their prayers. They become part of our own daily round of prayerful conversation with God.

In prayer, we discern the good qualities in our friends that we would like, in some small way, to make our own. In our inner conversation, we say, "If only I could have 50 percent of her patience!"

With a true friend, we can share our hopes and discouragements.

It is good to have a friend with an understanding ear who hears our concerns, both spoken and unspoken. It is great to have a "sounding board" where we even can vocalize ideas that seem new or unusual.

Friends do not expect us to be perfect, nor do we expect them to be. Sometimes we will share our mistakes and sins with one another. This is a great aid to the healing process. Acknowledging a fault is the hardest thing to do, and asking for forgiveness is second.

Occasionally, we actually will offend one another. Forgiveness is appropriate to friendship. None of us will be perfect in this life, and we need to accept that this is true even for our closest relationships.

Friends can pray together.

Sometimes I ask the couples on Engaged Encounter weekends whether they pray together. They often respond with a puzzled look. Sometimes they blurt out that they go to Mass together—which I commend heartily. But many engaged couples don't seem to have gotten to the point where they realize that the special type of friendship that they share can have its deepest roots in prayer.

In Catholic thinking, friendship is about becoming holy. Thus it is about loving. The holy person is the loving person.

Our deepest friendships are spiritual. They are about loving God and all the neighbors put in our path by God.

Love reaches out. It builds a network of friends.

(Oblate Father John W. Crossin is executive director of the Washington Theological Consortium in Washington, D.C.) †



Friends hold hands during the 2002 World Youth Day pilgrimage in Toronto. There is a strong emotional quality to friendship. We like being with our friends. Friendship with another person involves a certain indefinable attraction.

Friends support each other in best and worst of times

By Mary Jo Pedersen

Mom arrived at my door with a check for \$2,000 and suggested that I buy a dining set with the money. The day the furniture was delivered, Mom was taken to the hospital. I tearfully told a friend that Mom would never see her gift to me.

Later that day at the hospital, we were saying our goodbyes to Mom as she moved in and out of consciousness. Suddenly, my friend walked in with a half dozen photographs of our furniture. Mom smiled her delight and approval. Several hours later, she slipped into a coma. She died three days later.

My friend's gift is indelibly etched on my heart. Her thoughtfulness at this vulnerable moment in my life was a comfort beyond description.

Our friendship goes back almost 40 years. She has been there for me in the best and worst of times. We have shared the excitement of pregnancy and childbirth, the struggles and joys of marriage and parenting, and now stand by one another at the graves of our parents.

Good friends know the "real" us and

still they stick around. A real friend accepts us as we are and at times challenges us to change.

For many people, the human love of friendship is the most tangible sign of the existence of a loving God. In that sense, it is sacramental. The Church celebrates seven sacraments as symbols of God's presence in the world and sources of grace, but there are countless ways that events, places and people manifest God to us.

We know from Scripture how God's presence unfolded in the context of loving human relationships. When we look at the life of Jesus, which is our clearest picture of God, we see divine love revealed in everyday settings of love and friendship.

Good friends have a way of enabling us to "see" God. They make it possible to believe in and trust the reality of divine love, expressed in an almost infinite variety of ways.

(Mary Jo Pedersen is coordinator of the Leadership in Family Life Training Program for the Archdiocese of Omaha, Neb.) †

Discussion Point

Friends share love, trust, respect

This Week's Question

How do you define friendship?

"It's an emotional connection between two people that allows them to help one another and allows them to share things which they wouldn't share with people not so close to them." (Amy Baltz, Covington, Tenn.)

"Friendship is an ever-deepening relationship with roots of trust and respect." (Sue Frey, Springfield, Mo.)

"Friendship is the mutual bond of close trust that people have for one another." (Sarah McNinch, Greenville, Maine)

"Friendship is your best friend, who cares about you,

wants to help, [and even jumps in the water before you do." (Merlin Running Crane, Heart Butte, Mont.)

Lend Us Your Voice

An upcoming edition asks:

What new stage of life—one that began with a child's birth, middle age or retirement—required the greatest reflection and preparation on your part? Why?

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

20017-1100. †



CNS photo by Gregory A. Shemitz, Long Island Catholic

From the Editor Emeritus/John F. Fink

Bishop Sheen's TV show 50 years ago

First in a series of columns

It has been 50 years since Archbishop Fulton J. Sheen was at the height of his popularity. Nobody in the Catholic Church before or since has had the success on television that Bishop Sheen had from February 1952 to April 1957. Still today, one often hears the expressed wish that we had another

Bishop Sheen who could explain Catholic doctrine on TV as he did. But he was unique.

He won an Emmy in 1952 as "Most Outstanding Television Personality," quipping as he accepted his award, "I wish to thank my four writers, Matthew, Mark, Luke and John." He made the covers of *Time*, *TV Guide* and *Look* magazines. The *Time* story said that he was "perhaps the most famous preacher in the U.S., certainly America's best-known Roman Catholic priest, and the newest



star of U.S. television."

He had 5.5 million viewers a week when he was on opposite Milton Berle ("Mr. Television") on NBC and Frank Sinatra on CBS. Sinatra's program was canceled and Berle's went down 10 rating points. His office was receiving 25,000 letters a day, many of them with money for the missions.

Bishop Sheen's program was called *Life Is Worth Living*. It was originally on the small Du Mont Network, which considered the program a public service broadcast. No one expected it to become as popular as it did. As it grew in popularity, though, the Admiral Corporation sponsored the show—the first time a corporation advertised its products on a religious program. In 1956, the show was being carried on 113 television stations and 300 radio stations, with an estimated audience of 30 million. In 1957, it moved to the ABC television network.

Bishop Sheen always appeared in his full episcopal regalia. Although the programs were in black and white in those early days of television, he still made an

impressive appearance. Few people realized that the bishop was only 5 feet 7 inches tall and weighed no more than 140 pounds.

A theatrical and flamboyant showman, he knew how to mix serious matters with corny jokes, when to move upstage, when and how to modulate his voice, and the timing of a pause. Actors such as Loretta Young and comedians such as Jackie Gleason marveled at his sense of timing. An actor named Ramon Estevez was so impressed with him that, with the bishop's permission, he changed his name to Martin Sheen.

Bishop Sheen's only prop was a blackboard that he made good use of. When the two-sided blackboard was out of camera range, a stagehand would turn it over. When the bishop moved back to a clean blackboard, he would smilingly inform his viewers that "my angel, Skippy" had cleaned the board for him. He ended his talks with a benediction and his most famous phrase, "God love you."

His television success, though, was only one aspect of this talented man. †

Cornucopia/Cynthia Dewes

Celebrating 90 years of faith, hope and love

It's wonderful when we get the chance to eulogize someone before they're gone.



Uncle Ole is now 90, but thankfully he's still on hand to hear the many good things we all want to say about him. Not to mention that he's still sharp, and able to appreciate the sincerity of our regard.

Ole is a farmer, the son of Norwegians who emigrated to Wisconsin over a century ago. He and my Aunt Margaret have lived in the same beautiful valley near the Eau Galle River since they were married more than 60 years ago. Although he ran a dairy farm, Ole also raised every kind of animal you can imagine just because they were interesting, besides nurturing colonies of wild bluebirds, which earned him an award and his picture in the local paper.

A steep hill rises behind the farm and outbuildings, leading to fields where Ole cultivated crops in earlier days. He put a small trailer up there, where he and Margaret spend an evening now and then just so they can admire the starry night

sky, which they believe is just one more of God's many glorious creations.

In fact, Ole's relationship with God is an important part of his life. He's been a stalwart member of the Lutheran Church since he was a boy, and all major family events such as wedding anniversaries and his latest birthday are celebrated there.

Ole and Margaret raised seven children, all as bright and intellectually curious as themselves. One is a historian and archivist for the state of Iowa and another is a microbiologist whose work has brought him international honors. The other "kids" are equally creative, with broad interests and skills that include weaving, teaching, medicine, gardening, design and keeping abreast of national affairs. They are readers, thinkers and hard workers, respected in their communities.

Still, Uncle Ole is one of the most humble men we know. At huge family gatherings (and in my family, all gatherings are huge) he's the quiet one sitting in the back in his John Deere cap, sipping a beer with some of the other men. He is always pleasant and funny in his low-key way.

For that reason, it amused all of us when Ole and Margaret had to get gussied up in tuxedo and evening gown to

meet the King of Sweden on the occasion of an honor given to their son. We've seen the photos of the event, so we know it happened even though we never heard about it from Ole.

Uncle Ole is one of the kindest men around. He and Aunt Margaret have entertained many nieces and nephews in extended summer visits to their peaceful valley. He's adored by children and dogs, which I would consider a good sign, and he's been in our family so long we've all forgotten that he's not a blood relative. In fact, it's possible we may like him more than some of the blood relatives. (Just kidding, relatives!)

The Carmelite sisters in Terre Haute have written of St. Joseph: "I am of all men the most humble, yet from all, I have had praise. I am a dweller in tranquil silence, and peaceful are all my ways."

Sounds like a description of Uncle Ole. We are all sincerely grateful that God has allowed us to have this wonderful man in our midst for 90 years.

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

Faithful Lines/Shirley Vogler Meister

Young woman's dying is warning and blessing

Life is full of little ironies, but sometimes irony brings a big lesson. For



instance, a woman with the unusual name of Barbara Tarbox "staged the most aggressive, unrelenting and effective anti-smoking campaign that North America has ever seen," according to award-winning author and veteran

columnist David Staples of the *Edmonton Journal* in Edmonton, Alberta, Canada. A Catholic priest noted the Tarbox irony at her funeral.

Over a six-month period, Tarbox—a smoker for 30 of her 41 years—told more than 50,000 students about her smoking habit that caused cancerous tumors in her lungs and brain. By doing this, Staples notes how she "went from being an unknown housewife to a crusader of international renown."

Montel Williams, who featured Tarbox in a one-hour television broadcast, reported that, after the taping in New York, smokers

in the studio audience left their cigarettes behind.

Her charisma, which helped save countless thousands of smokers, is captured in David Staples' book—*Barb's Miracle: How Barb Tarbox Transformed Her Deadly Cancer into a Lifelong Crusade*. (See www.barbsmiracle.com.)

Staples was a skeptic when he first met Tarbox. He probed her motives and challenged her point of view. His constant questions disturbed her so much that she threatened to stop allowing him and award-winning *Edmonton Journal* photographer Greg Southam to continue documenting her journey toward death.

As an agnostic, Staples was "an unlikely companion for Barb," yet "how much better to have her miracle witnessed by a doubter, someone to probe the fault lines, question everything, and take voluminous notes ... if a miracle is to be believed, it must withstand scrutiny."

The exemplary Staples and Southam documentary was published by River Books, an imprint of The Books Collective in Edmonton (www.bookscollective.com and www.amazon.com). It captures in

words and photos each phase of her progress and decline. Most of all, it examines how a deadly diagnosis can be turned into something positive and lasting, how her faith sustained her, and how all of us can learn from her experiences—even during palliative care at Grey Nuns Hospital.

During her May 2003 funeral at Edmonton's St. Theresa Church, Father Mike Mireau was the first to recognize Barb Tarbox's life as a miracle: "I am willing to stand here and stake my reputation as a priest on my conviction that what we have witnessed in Barb is a miracle ... It's God showing up in our lives, bringing triumph out of tragedy, bringing life out of death ... Barb put her suffering on display so that people, especially children, would see it, that they would be shocked and saddened and broken-hearted by it, and they would stop [smoking]."

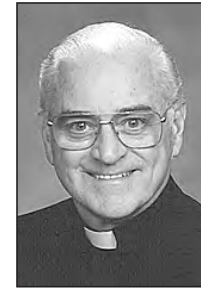
A reminder: Nov. 21 is Great American Smoke-Out Day!

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

Spirituality for Today/Fr. John Catoir

How the Church survives

Despite centuries of sinful behavior on the part of some popes, bishops and priests, and despite colossal managerial blunders, the Roman Catholic Church has survived for more than 2,000 years—not only survived but also managed to reform itself over and over again.



Fourth-century Catholics were furious when Church authorities allowed the Mass to be moved from private homes to churches and basilicas. The reverse became true only a few years ago when conservatives were scandalized by "innovations" such as home liturgies.

There has always been an angry contingent in the Church of heresy-hunters, sometimes for the good of the Church and sometimes not. The fourth-century Arians, the 12th-century Cathari, the 16th-century Protestants, the 18th-century political liberals and the 20th-century theological liberals—they all had to be restrained. However, in the process, many conservatives were shamefully uncharitable. They forgot that orthodoxy without charity is not Christianity.

I won't bother to enumerate the litany of public sinners who have brought shame and disgrace upon themselves and the Church, but I will raise this ancient question: How does the Roman Catholic Church survive so many blows, the likes of which have brought down kingdoms and whole civilizations?

The secret is in the presence of the Holy Spirit within us, which is the Spirit that animated Jesus Christ. It is a Spirit of love and joy. St. Paul wrote, "In him we all live and breathe and have our being." Whether we are aware of it or not, "joy is the gigantic secret of the Church" (G.K. Chesterton), and the cause of the Church's miraculous survival.

The Holy Spirit keeps us alive despite ourselves in order to help the next generation. Norbertine Father Alfred McBride wrote the following, which sums up this mystery: "Church history is, in the final analysis, sacred history—a continuation of the salvation history begun with Abraham. It is a record of a people called to faith and aided by grace, a people who have sinned shamelessly and loved God with abandon."

It is this love of God by a large part of the Church that enables it to survive. Hidden in the depths of this sacred history is something that attracts people and enables them to carry on despite their love-hate relationship with the Church.

They cling to the Church as a child clings to her mother, and they learn to love the Church slowly and gradually. They sense the security of love and joy dwelling deeply within her. "I am the vine, you are the branches." The divine life within us challenges us every day to live our lives joyfully because of God's love.

"The greatest honor you can give to almighty God, greater than all your penance and mortification, the greatest honor you can give to God is to live joyfully because of the knowledge of God's love," said Juliana of Norwich.

The knowledge of his love for us is the secret of our joy.

This Thanksgiving, I offer my deepest thanks to God for my faith and for the great mystery of the Church. She teaches us to forgive sinners because we ourselves need so much forgiveness.

I will leave you with this thought: If you can find a Church that is perfect, please leave Catholicism and join it immediately. But remember that the day you join it will no longer be perfect because of your presence in it.

(Father John Catoir is a columnist for Catholic News Service.) †

Thirty-third Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Nov. 14, 2004

- Malachi 3:19-20a
- 2 Thessalonians 3:7-12
- Luke 21:5-19

The Book of Malachi supplies this weekend's Liturgy of the Word with its first reading.



Actually, Malachi is not the name of the author of this book. Rather, it refers to a title, "Messenger of God," that appears in Malachi 1:1. It is thought that the book was written about 450 years before

Christ.

As in the cases of all the prophets, the purpose of Malachi is to summon the people to greater religious devotion. This book was written, it is believed, in the aftermath of religious reforms. It probably was an effort to reinforce these reforms.

Many prophets warned people that if they did not return to a more exacting observance of religion, they would reap the whirlwind. Such is the case in this reading. One terrible day, God will come with swift and final justice. The wicked and the lukewarm will not escape.

For its second reading, the Church this weekend offers us a passage from the Second Epistle to the Thessalonians.

In this reading, St. Paul again declares how seriously he took his vocation to be an Apostle. He says that he imposed on no one. Further, he says that he has worked day and night in order to be an example. He was focused on his vocation and on it alone.

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

Generally speaking, in reading the four Gospels, the Church teaches that we should be aware of three stages of interest.

The first stage is the actual life of Jesus. The events in the Lord's life, told in the Gospels, are important. Circumstances surrounding these events are important.

The second stage is the experience of the Christian community at the time when the Gospel was written, and for which the Gospel was written.

The third stage is the context that the text of the Gospel itself literarily creates.

Quite clear throughout Luke, and surely in this reading, is the fact that Christ, and then Christianity, faced serious hostilities in the first century A.D. Roman imperial world.

The message is crystal clear in this reading. Indeed, Jesus warns the disciples that they will be hated simply because they are disciples. He predicts catastrophes that in time actually occurred.

Most shocking of all predictions was the Lord's announcement that one day the temple would fall. It was so shocking because the temple was regarded as God's dwelling on earth—indeed as a symbol of God. To say that the temple would fall could be construed to mean that God, the almighty, the eternal, would fall.

Of course, Jesus also said that God would rebuild the temple, and that the new temple—the new dwelling of God—would be himself.

Reflection

The Gospel reading from St. Luke is typical of other sections of the same book. It is somber and almost chilling in its warning that terrible things will happen.

When the Gospel was written, also quite likely at the time of Jesus, Christians were seeing their own friends and enemies turn against them. It was a frightening sight. It was to be left alone in the face of enemies.

These readings remind us that we cannot choose our circumstances in every situation. We are at the mercy of fate and often of other human beings. Others can gather opposition against us. Circumstances in our lives can be very perplexing.

Our task as Christians, indeed our only option, is to be true to the Gospel. As Paul indicates, nothing else truly matters. Being with God for eternity is the only reason to live.

Pursuing this ideal of being with God requires deep and uncompromising commitment. We cannot hesitate. We cannot turn away.

However, God will assist us. He finally will reward us with the everlasting gift of life. †

Daily Readings

Monday, Nov. 15
Albert the Great, bishop and doctor
Revelation 1:1-4; 2:1-5a
Psalms 1:1-4, 6
Luke 18:35-43

Tuesday, Nov. 16
Margaret of Scotland
Gertrude, virgin
Revelation 3:1-6, 14-22
Psalms 15:2-5
Luke 19:1-10

Wednesday, Nov. 17
Elizabeth of Hungary, religious
Revelation 4:1-11
Psalms 150:1-6
Luke 19:11-28

Thursday, Nov. 18
The Dedication of the Basilicas of SS. Peter and Paul in Rome, Apostles

Rose Philippine Duchesne, virgin
Revelation 5:1-10
Psalms 149:1-6, 9
Luke 19:41-44

Friday, Nov. 19
Revelation 10:8-11
Psalms 119:14, 24, 72, 103, 111, 131
Luke 19:45-48

Saturday, Nov. 20
Revelation 11:4-12
Psalms 144:1-2, 9-10
Luke 20:27-40

Sunday, Nov. 21
Our Lord Jesus Christ the King
2 Samuel 5:1-3
Psalms 122:1-5
Colossians 1:12-20
Luke 23:35-43

Question Corner/Fr. John Dietzen

Three-bar cross comes from Ukrainian Orthodox tradition

Q This question is in response to your recent column about the cross and crucifix. I just returned from Russia and have questions about the Orthodox crosses with three arms, one of them slanting. Can you explain what they mean?



Also, crosses on the "steeple" of many Orthodox churches in Russia seem to be placed over a curved symbol, signifying an anchor. Is that true? (Louisiana)

A The cross with three bars was in wide use very early in Christianity.

According to legend, the icon of the Mother of God of the Passion—Our Lady of Perpetual Help—was painted by St. Luke. Whether it was or not, it is an extremely ancient work of art and interestingly has the three-armed cross in the upper right-hand corner.

Metropolitan Ilarion Ohienko of the Ukrainian Orthodox Church has written an extensive study of the three-bar cross. He calls it the Ukrainian National Cross, although it traditionally is identified also with other Orthodox, and some Eastern Catholic, Churches.

The Christian theologian Origen, who died about 254, tells of seeing the cross with the signboard above our Lord's head on which Pilate wrote the charge against him and the footrest where Christ's feet were nailed.

Most crucifixes with which we are familiar bear a small inscription near the top with letters standing for Jesus of Nazareth, King of the Jews, which the Gospel according to John tells us was inscribed on the cross in Hebrew, Latin and Greek.

At one point early on, perhaps because so many people were crucified in the Roman Empire, it seems the Church decreed that all crosses made for liturgical and other spiritual use should be inscribed with the letters IC XC, the abbreviation for Jesus Christ in Greek, to identify it as the cross on which Jesus died.

Later, the letters NIKA, Greek for "he conquers," were added. These symbols often are seen on crosses in Eastern churches and even more often on icons,

the great "visual prayers" of the Eastern churches.

Reasons for the slanting footrest are uncertain. One interpretation is that the right side points up to indicate the "good thief" on Jesus' right, who is told he would that day be in paradise.

The Maronite (Catholic) Church cross has the three bars, but none are slanted. They are said to represent the Holy Trinity and perhaps the three days Jesus lay in the tomb.

The curved symbol you mention, under or otherwise connected with the cross, is more ambiguous, taking various forms and meanings.

One description connects it to traditional devotion to our blessed Mother. The woman with the moon under her feet, mentioned in Revelation 12:1, is understood to be Mary.

Elsewhere, the circular symbol signifies the world, the universal salvation effected by the crucifixion of Jesus.

There are at least 300 different forms of the cross in the history of Christian art and symbolism, many of them with the three cross bars, and certainly there are more than 300 explanations of their origin and meaning.

Each one is meant to portray in different ways what Christians believe about the death and resurrection of our Savior.

It's not surprising that interpretations of the cross sometimes overlap, that a meaning originally intended becomes obscure in time and that the same symbol takes on more than one meaning over the centuries. †

My Journey to God

The Sky

a perfect reminder
that our perfect God
lived on this earth
and became the perfect
Sacrifice
then ascended to heaven
in a cloud

one day He will return
in the same way
and we will know
Him
perfectly

By Mary Kuhns

(Mary Kuhns is a member of Holy Name of Jesus Parish in Beech Grove. This rainbow appeared in the desert just north of the Phoenix metropolitan area during brief showers on Sept. 19 in Arizona that were brought on by the remnants of Hurricane Ivan and its meteorological aftershocks.)



CNS photo by Craig Robinson

Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God," The Criterion, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to criterion@archindy.org. †

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 5 p.m. Thursday one week in advance 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).

November 12

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Lumen Dei meeting, Mass, 6:30 a.m., breakfast in Priori Hall, \$10 per person. Information: 317-919-5316.

St. Francis Hospital and Health Centers, 8111 S. Emerson Ave., **Indianapolis**. "Living with Cancer" workshop, no charge. Information: 317-782-6704.

St. Rita Church, 8709 Preston Highway, **Louisville, Ky.** (Archdiocese of Louisville). Charismatic Mass, 7 p.m. Information: 502-239-0208.

November 12-13

St. Augustine Home for the Aged, 2345 W. 86th St., **Indianapolis**. Little Sisters of the Poor, Christmas bazaar, 9 a.m.-4 p.m. Information: 317-259-4969.

Saint-Mary-of-the-Woods, **St. Mary-of-the-Woods**. "Rhythms of Providence—

Awakening," Providence Sisters Marie McCarthy and Mary Alice Zander, presenters, \$85 one session, \$225 three sessions. Information: 812-535-3131, ext. 161.

November 12-14

Our Lady of Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. "Blending Souls: Deepening God's Presence in Your Marriage," Father James Farrell and others, presenters, \$275 per couple. Information: 317-545-7681.

Saint-Mary-of-the-Woods, **St. Mary-of-the-Woods**. "The Enneagram and the Spiritual Journey," Providence Sisters Jeanne Knoerle, Bernice Kuper and Karlene Sensmeier, presenters, \$140 per person. Information: 812-535-3131, ext. 161.

November 13

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., **Indianapolis**. "Craft Junction and Bake Sale," 35 craft booths, lunch, baked goods, pie booth.

Information: 317-787-8246.

St. Rose Parish, 8144 W. U.S. Highway 40, **Knightstown**. Holiday craft bazaar, crafts, baked goods, Christmas items, food, 8 a.m.-2 p.m. Information: 765-345-5595.

St. Maurice Parish, 8874 N. Harrison St., **Napoleon**. Smorgasbord, \$7 adults, \$3 children ages 7-12, \$1.50 children ages 3-6, carryout meals available.

Mount Saint Francis Retreat Center, **Floyd County**. Married couples retreat, "We Are God's Chosen People." Information: 812-923-8817.

Oldenburg Franciscan Center, 22143 Main St., **Oldenburg**. Young Artists' Gathering, pioneer crafts and toys, children ages 8-11, \$20 per session first child, \$10 each sibling. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

St. Athanasius Parish Center, 5915 Outer Loop, **Louisville, Ky.** (Archdiocese of Louisville). Catholic Charismatic Renewal, seminar on "The Baptism of the Holy Spirit and His Gifts," 8:30 a.m.-3 p.m., no charge. Information: 502-239-0208.

November 13-14

St. Thomas Aquinas Church, 4625 N. Kenwood Ave., **Indianapolis**. "Welcoming Weekend," celebrate the diversity of all God's people, Sat., 5:30 p.m. Mass, Sun., 8 and 10:30 a.m. Masses, Benedictine Father Cyprian Davis of Saint Meinrad, homilist. Information: 317-253-1461.

November 13-18

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Parish mission, "A Spirituality for an Evangelizing Parish," 7-8:15 p.m. Information: 317-257-4297, ext. 1004.

November 14

St. Anthony Parish, 379 N. Warman Ave., **Indianapolis**. Euchre party, 1:30 p.m., \$3 per person.

Holy Name Parish, 89 N. 17th Ave., **Beech Grove**. Annual Christmas Bazaar and Chicken Noodle Dinner, crafts, baked goods, children's games, 12:30-5 p.m. Information: 317-784-5454.

MKVS and DM Center, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). Mass, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail frburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~frburwink.

November 16

St. Thomas Aquinas Church, 4625 N. Kenwood Ave., **Indianapolis**. North Deanery parishes, adult education series, "Liturgy of the Hours," 7 p.m. Information: 317-257-2266.

November 17

Marian College, Allison Mansion, 3200 Cold Spring Road, **Indianapolis**. Civitas Dei meeting, Mass, 4:45 p.m., Marian College Chapel. Reservations: 317-253-1678.

November 18

Holy Name Parish, 89 N. 17th Ave., **Beech Grove**. Saint

Meinrad School of Theology workshop, "The Parish: Past, Present and Future," 7-9 p.m., \$40 per person, less for seniors. Information: 317-955-6451.

St. Vincent de Paul Parish, 1711 I St., **Bedford**. Lawrence County Catholic Women in Faith Feast, "Walking in Holiness," 6:15 p.m., childcare provided. Information: 812-275-6539.

November 18-20

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Revival, "Unity—One Body Under God," Divine Word Father Kenneth Hamilton, presenter, 7:30 p.m. Information: 317-632-9349.

November 19

Marian College, Mother Theresa Hackelmeier Memorial Library, 3200 Cold Spring Road, **Indianapolis**. Alumni Association, Christmas Craft Bazaar, 6-10 p.m. Information: 317-955-6213.

St. Francis Hospital, 8111 S. Emerson Ave., **Indianapolis**.

Couple to Couple League, Natural Family Planning (NFP), 7-9 p.m. Information: 317-865-5554.

November 19-21

Cathedral High School, 5225 E. 56th St., **Indianapolis**. "A Tale of Two Cities," Fri., Sat., Sun., 7:30 p.m., Sun. matinee, 3 p.m. Ticket line: 317-968-7436.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "Picture This," photography retreat, \$180 per person, includes accommodations and meals. Information: 317-788-7581.

Saint Meinrad Archabbey, 100 Hill Dr., **St. Meinrad**. Weekend retreat, "Monastic Practices: Drawing Everyday Wisdom from the Monastic Life," Benedictine Brother John Mark Falkenhain, presenter. Information: www.saintmeinrad.edu or mzoeller@saintmeinrad.edu.

November 20

St. Rita Church, 1733 Dr. Andrew J. Brown Ave.,

Indianapolis. Workshop, "A Call To Work Upright—Part II," men and youth, 9 a.m. Information: 317-632-9349.

Cordafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Silent prayer day, 9 a.m.-2:30 p.m., bring lunch, free-will offering. Information: 317-543-0154.

St. Malachy Parish, 326 N. Green St., **Brownsburg**. Altar Society's annual holiday bazaar, crafts, gifts, decorations, food, Santa visits, 9 a.m.-3 p.m.

St. Michael Parish, 519 Jefferson, **Greenfield**. Couple to Couple League, Natural Family Planning (NFP), 9-11 a.m. Information: 317-462-2246.

Oldenburg Franciscan Center, 22143 Main St., **Oldenburg**. Retreat, "Grieving Your Loved Ones," Ken Czillinger, presenter, \$45 per person includes lunch. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

St. Athanasius Parish Center, 5915 Outer Loop, **Louisville, Ky.** (Archdiocese of Louisville). Catholic Charismatic Renewal, seminar on "The Baptism of the Holy Spirit and His Gifts," 8:30 a.m.-3 p.m., no charge. Information: 502-239-0208.

St. Gabriel Parish, loft, 5505 Bardstown Road, **Louisville, Ky.** (Archdiocese of Louisville). Catholic Single Adults Club, party, 7 p.m. Information: 812-284-4349.

November 21

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. 85th Anniversary Mass, Divine Word Father Kenneth Hamilton, celebrant, 10 a.m. Information: 317-632-9349.

Monthly

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

—See ACTIVE LIST, page 13

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EUCHARIST

continued from page 1

Mane nobiscum Domine ("Stay with Us Lord"), which was issued at the start of the Year of the Eucharist. The pope encouraged the faithful to "experience Sunday as the Day of the Lord and as the day of the Church" (#23).

Later in the same letter, he stated that a "revival in all Christian communities of the celebration of Sunday Mass" was one of his primary aspirations for the Year of the Eucharist (#29).

The importance that the Holy Father places on Sunday Mass was shared on that late October Saturday evening by Paul and Rose Eckstein, members of St. Louis Parish for nearly 40 years.

"This is what keeps us going," Rose said. "We couldn't do any of the things that we have to do during the week without this nourishment."

Some of the Eckstein's children and grandchildren were also coming to worship at the Saturday evening Mass. Paul explained that he likes to make the Lord's Day "a day for the grandkids also, to try to bring them up with the same beliefs that we were brought up with."

But the Mass that the Ecksteins attended had in it ties that bound more than a couple of generations. Father Daniel Mahan, the pastor of St. Louis Parish, explained afterward that the church in which they

worshipped had been built in 1870 by the first members of the parish, which was founded in 1868.

"It struck me when I arrived here in 2002 at how new the church was," Father Mahan noted. "Built in 1870, but there is not a single squeak in the floor. There is nothing out of place because every generation has reinvested in the church building."

Father Mahan said that the parishioners' dedication to their church is ultimately a demonstration of their devotion to the Eucharist.

Bringing the past into the present at the Lord's Day Eucharist extends beyond praying with children and grandchildren, and the churches built by our ancestors.

Pope John Paul II noted in *Dies Domini* ("The Day of the Lord"), an apostolic letter issued in 1998, that "at Sunday Mass, Christians relive with particular intensity the experience of the Apostles on the evening of Easter when the Risen Lord appeared to them" (#33).

He went on to emphasize that this experience was marked by their joy at being in the presence of Jesus, raised from the dead.

This intense joy was in the air at Holy Angels Church in Indianapolis on Sunday morning, Oct. 31, as the members of the traditionally African-American parish worshipped during the Lord's Day Eucharist. This happiness came out especially as the congregation joined with the parish's Gospel choir in the music sung at the Mass.

But following the Eucharist's conclusion,



Photo by Sean Gallagher

Rose Eckstein receives Holy Communion during a Mass celebrated on Oct. 30 at St. Louis Church in Batesville. Eckstein said before the Mass that she and her husband, Paul, "couldn't do any of the things that we have to do during the week without [the] nourishment" they receive at the Lord's Day Eucharist.

Father Clarence Waldon, pastor of Holy Angels for 34 years, noted that the joy of those who worship on Sundays there flows from their gratitude to God for bringing them through life's troubles.

In an announcement before Mass, one parishioner thanked God simply for bringing him through the night.

"I think that's a real lived experience for many of our parishioners, that [God] really brought them through," Father Waldon said. "He brought them through last night, and the nights of their lives."

During the announcements before the dismissal, Daryl Whitley thanked his fel-

low parishioners for their prayers following the recent death of his paternal grandmother and the heart bypass surgery of his mother.

Whitley, a lifelong member of the parish, later spoke of the importance of both of these loved ones in nurturing his and his siblings' life of faith and love for the Eucharist. He grew up in a single-parent household and also grew to see his parish, and especially Father Waldon, as a real extended family.

"It's small enough to where you can get to know everybody," Whitley said. "And it

See SUNDAY, page 16

The Active List, continued from page 12

Second Tuesdays

St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Support Group for Separated and Divorced Catholics, 7 p.m. Information: Archdiocesan Office of Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.

Marian Center of Indianapolis, 3356 W. 30th St., **Indianapolis**. "12-Step Spirituality" tapes, Dominican Father Emmerich Vogt, narrator, 7:30 p.m. Information: 317-924-3984.

Second Thursdays

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

Second Saturdays

St. Agnes Parish, Brown County Public Library, **Nashville**. Brown County Widowed Support Group, 3 p.m. Information and directions: 812-988-2778 or 812-988-4429.

Third Sundays

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

Saint Mary-of-the-Woods, Church of the Immaculate Conception, **St. Mary-of-the-Woods**. Mass, 10 a.m., sign-interpreted.

Third Mondays

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group, sponsored by archdiocesan Office of Family Ministries, 7:30 p.m. Information: 317-236-1596 or 800-382-9836, ext. 1596.

Third Tuesdays

St. Francis Medical Clinic, 110 N. 17th Ave., Suite 300, **Beech Grove**. Chronic pain support group, 7-8 p.m. Information: 317-831-1177.

Third Wednesdays

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Holy hour and rosary, 6 p.m. Information: 317-784-5454.

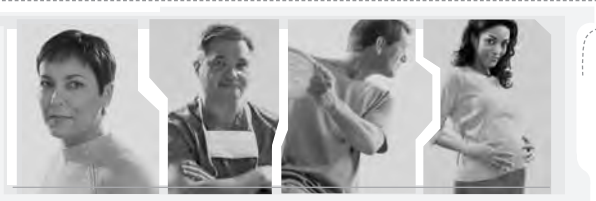
St. Jude Church, 5353 McFarland Road, **Indianapolis**. Rosary, 6:15 p.m. Information: 317-783-1445. †

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

BURTON, Jeanette, 60, St. Maurice, Napoleon, Oct. 30. Wife of James R. Burton. Mother of Jon Wren. Stepmother of James Burton Jr. Daughter of Bertha Anderson. Grandmother of three.

CANDLER, William E., 54, St. Barnabas, Indianapolis, Oct. 14. Father of Michelle Foster and William Candler Jr. Son of Mary Ann Candler. Brother of Mary Eckert, Linda Grow, Joan Himebrook, Karen Parrish, Julie Perigo, Charles, Donald, Kenneth and Stephen Candler. Grandfather of three.

CRANEY, Patricia, 42, Nativity of Our Lord Jesus Christ, Indianapolis, Oct. 23. Wife of Charles Craney. Mother of Jamie Craney. Daughter of Guadalupe Vela. Sister of Julie Royer, Juan Lopez, Rosario and Willie Vela. Grandmother of one.

HARBIN, Ann M., 92, St. Barnabas, Indianapolis, Oct. 12. Mother of Sharon Freeland, Kathleen Riegel and Thomas O'Grady.

HIGNITE, Phyllis, 81, St. Gabriel, Connersville, Oct. 27. Wife of Earl Hignite. Mother of Jerry and Robert Hignite. Sister of William Karg. Grandmother of three. Step-grandmother of two. Great-grandmother of five.

KASOWSKI, John H., 79, St. Barnabas, Indianapolis, Oct. 17. Husband of Flora Kasowski. Father of Andrew Kasowski. Brother of Bertha Kerr. Grandfather of one.

KRUEGER, William James, 63, St. Joseph, Sellersburg, Oct. 18. Husband of Rebecca (Howerton) Krueger. Father of Emily Davis, Robin Krueger Norris, Ryan and Todd Krueger. Brother of John Crnkovic. Grandfather of six.

LaGRANGE, Blanch, 94, Holy Cross, St. Croix, Oct. 23. Mother of Ida Mae Faulkenberg, Charlotte Ward, Bill, Joe and Martin LaGrange. Grandmother of 29. Great-grandmother of 55.

LESKOW, Sandra T., 62, St. Barnabas, Indianapolis, Oct. 20. Wife of Joe Leskow. Mother of Susan Barr and Jennifer Brummett. Sister of Linda Walker. Grandmother of five.

LIEGIBEL, Elizabeth, 71, St. Barnabas, Indianapolis, Oct. 22. Wife of Gene Liegibel. Mother of Connie Hopkins, Barbie Mabe, Mark and Robert Liegibel. Grandmother of 11.

MCCABE, Timothy, 38, St. Joan of Arc, Indianapolis,

Oct. 24. Son of Richard and Helenmarie McCabe. Brother of Christine Hazen, Michael, Patrick and Scot McCabe.

McDONALD, Rebecca (Komlance), 56, Holy Trinity, Indianapolis, Oct. 5. Wife of Andy McDonald. Mother of Jennifer Radecki and Scott McDonald. Sister of Theresa Jackley, Karen Stevens, Tina Tow and Rita Wells.

McKOOL, Donald L., 79, St. Anthony, Indianapolis, Oct. 25. Brother of Al and Rudy McKool.

PIECZKO, Amelia F., 80, Holy Trinity, Indianapolis, Sept. 23. Sister of Irene Jones and George Pieczko.

REED, Lindsey, 92, St. Michael, Cannelton, Oct. 18. Husband of Rachel (Frizzell) Gilbert Reed. Father of Linda Howard and David Gilbert. Brother of Gladys Cassidy. Grandfather of two.

SCHAFFER, Jerome C., Sr., 75, St. Joseph, Sellersburg, Oct. 23. Father of Sharon Howlett, Jerome, Joe and Mike Schaffer. Brother of Kathleen Lentz, Carroll and Clifford Schaffer. Grandfather of five.

SULLIVAN, Michael F., 69, St. Joan of Arc, Indianapolis, Oct. 24. Husband of Diana (Martin) Sullivan. Father of Michelle Davis, Kathryn and Martin Sullivan. Brother of Carol Boyle and Kathleen Gray.

WHITE, Noble Glen, 93, St. Mary, Mitchell, Oct. 16. Husband of Margaret (York) White. Father of Linda Hudson, Shirley, David and Terry White. Grandfather of seven. Great-grandfather of nine. †

Dr. Richard G. Landini was retired president of Indiana State University, Catholic Community Foundation trustee

Dr. Richard G. Landini, a member of St. Benedict Parish in Terre Haute, died on Oct. 24 at St. Vincent Hospital in Indianapolis. He was 75.

Landini was the eighth president of Indiana State University in Terre Haute, serving there from May 15, 1975, until his retirement on Aug. 1, 1992.

He also was active in Church ministries and was a member of the board of trustees of the Catholic Community Foundation for the Archdiocese of Indianapolis.

Landini also supported the ministries of the Discalced Carmelite sisters at the Monastery of St. Joseph in Terre Haute.

The Mass of Christian Burial was celebrated on Oct. 29 at St. Benedict Church in Terre Haute. Burial followed in Highland Lawn Cemetery in Terre Haute.

Richard Landini was born on June 4, 1929, in Pittsburgh and raised in Manhattan, N.Y.

After earning his doctoral degree, he held faculty or administrative positions at the University of Florida, Arizona State University, Litchfield College and the University of Montana before accepting the presidency of Indiana State University.

Landini was the author of numerous essays, articles and reviews published in more than 17 publications and had received several academic honors. He also served on several national committees related to higher education and traveled

throughout the world on behalf of universities and collegiate associations.

Landini also served as a member of the board of directors for a number of community organizations in Terre Haute.

Surviving are his second wife, Barbara Lee (Shockley) Landini; five children, Cynthia

Ewick of Greenwood; Greg Landini of Iowa City, Iowa; Matt Landini of Carmel, Ind.; Richard Landini of Missoula, Mont.; and Vince Landini of Carmel, Ind.; two brothers, Franciscan Father Lawrence Landini of Columbus, Ohio; and Michael Landini of Saunderstown, R.I.; and nine grandchildren. †

Benedictine Sister Mary Sarah Briggeman served in music ministry

Benedictine Sister Mary Sarah Briggeman of Monastery Immaculate Conception in Ferdinand, Ind., in the Evansville Diocese, died on Oct. 30 in the monastery infirmary. She was 80.

The Mass of Christian Burial was celebrated on Nov. 2 at Monastery Immaculate Conception. Burial followed in the monastery cemetery.

Sister Mary Sarah was born Mary Regina Briggeman on Sept. 7, 1924, in Tell City.

She entered the Sisters of St. Benedict in 1948 from St. Paul Parish in Tell City, and made her first profession of vows in 1950 and her final profession in 1953.

Sister Mary Sarah celebrated the 50th anniversary of her religious profession in 2000.

For more than 50 years of her life, Sister Mary Sarah served in music ministry.

Beginning in 1951, she taught music at St. Theresa and St. Benedict schools in Evansville, Ind., as well as at Catholic schools in Hunting-

burg, Ind.; Haubstadt, Ind.; Fort Branch, Ind.; Vincennes, Ind.; and Rockport, Ind.

Sister Mary Sarah also worked in the Evansville Diocesan Office of Liturgy and Worship from 1976-82.

She served as minister of music at Our Lady of Lourdes Parish in Decatur, Ill., and in parish ministry in Carmi, Ill., and Holy Redeemer Parish in Evansville, Ind.

Sister Mary Sarah also was a music and liturgy consultant for the Owensboro Diocese in Kentucky for three years.

Since 1987, she served as organist, business office secretary and in various support ministries at the monastery.

Sister Mary Sarah is survived by two sisters, Charlotte Born of Bartlett, Tenn., and Bernice Jaynes of Lake Zurich, Ill., as well as nieces and nephews.

Contributions in memory of Sister Mary Sarah may be made to the Sisters of St. Benedict of Ferdinand. †

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Position to start early January 2005

CCHD

continued from page 1

But groups may also apply for national grants, which can be much larger—up to \$100,000. By means of national grants, some of the money that the archdiocese gives comes back through local groups.

To receive a grant, an organization must show that it will affect large numbers of people, invoke the leadership of those affected by the problem it is addressing and be in full accord with the teachings of the Catholic Church.

Earlier this year, three national grants were awarded to groups that work within the archdiocese, and seven local grants were awarded to such groups.

Indianapolis ACORN (Association of Community Organizations for Reform Now) is one of the groups that received a national grant—in their case, a grant for \$25,000.

"We do grassroots organizing in basically low-income neighborhoods," said Shirley Grigsby, a member of the organization. "We try to organize the residents to make improvements in their neighborhoods."

Indianapolis ACORN addresses such topics as education and living wage ordinances. The organization is made up entirely of the households that are its members—save one full-time organizer.

Members pay a \$10 fee each month—part of helping them to own the group and make it self-sufficient, Grigsby said. She said that the CCHD grant was "extremely helpful."

ACORN has existed on the national level for more than 30 years, and each local group is responsible for staying fiscally viable.

Tell City Catholic Charities received a local grant in the amount of \$10,000.

Stephen Lanterman, director, said that the grant is "most significant." Tell City Catholic Charities is the newest such group in the archdiocese.

"The money is slow to come in, and if we didn't have this foundation of support, we just couldn't function," he said.

One of the service agencies that operates as part of his organization is the Martin's Cloak Food Pantry, which is operated out of St. Martin of Tours Parish in Siberia. So far this year, the food pantry has distributed 33,173 pounds of food to 4,475 people.

Tell City Catholic Charities is also focusing on four areas: mental health and family and marriage counseling; addictions counseling; neighborhood community organization work; and emergency assistance work.

"This work could not be possible if I didn't have the support network of the parishes, or if they didn't have me—and we couldn't do it if we didn't have [the archdiocese]," Lanterman said. "The archdiocesan support makes this possible."

Another group that received a grant is the Citizen's Action Coalition, "which benefits the entire state of Indiana as they seek to affect legislation at the state level," Siler said.

Siler recently hired Claudia Earls to serve part-time as the new CCHD archdiocesan coordinator—a job that Earls will be performing without compensation.

"She will be responsible for administering the grant program, building and maintaining relationships with the grantees, and doing poverty education programs in our schools, parishes [and] community groups," Siler said.

The work of CCHD is different from the work of Catholic Charities, Siler said, but the two go together well.

"CCHD grants are generally for the purpose of community organizing and education on the issues of poverty in our society," he said. "Catholic Charities work is direct social service delivery and less about organizing and working to affect the systems that perpetuate poverty," he said.

"They are a great complement in that we are called to both serve the poor and seek ways to create communities that work to alleviate poverty." †



West Bank

Samah Khoury, 23, prays with her niece during Mass at Holy Family Catholic Church in Ramallah, West Bank, on Nov. 7. With the possibility of Palestinian leader Yasser Arafat's death, some Catholics in the West Bank are concerned that extremist Islamic groups might gain strength.

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really creates more of a family atmosphere. I really feel as though I have just a whole lot more mothers and fathers and sisters and brothers.

"Father [Waldon] has been an instrumental part of my life. He's truly become not only just a pastor to me, but like a father and a mentor as well. Without his

guidance, I know that I wouldn't be where I am right now in my walk with Christ."

That same Sunday, Beatriz Novelo worshipped at St. Mary Church in Indianapolis, where she is a member. St. Mary Parish has a large number of Hispanic members. Masses are prayed in Spanish twice each Sunday.

Born in Mexico, raised in California and a resident of Indianapolis for the last 10 years, Novelo, like Whitley, drew a connection between Sunday Mass and her

family life. Yet she also connected her worship to her broader Hispanic cultural identity.

"It's very important because I was born in Mexico and raised in [the United States]," Novelo said. "I'm used to both communities, but I just feel so much a part of my people. I feel more a part of the community when everyone is speaking my own language, and that's my first language, the language, my parents speak.

"I have two kids who were born here

and it's very important for me to have them involved ... so they won't lose who they are, their identity."

The way in which individual families and the parish as a whole draws life and strength from the Lord's Day Eucharist is a common bond among the diversity found in these three communities.

"I think it's important to remember that sometimes we keep the Lord's Day," Father Mahan said, "[but] more frequently the Lord's Day keeps us." †



Above, having just been nourished in soul by the Eucharist, Hispanic members of St. Mary Parish in Indianapolis gather in the church's narthex after Mass on Oct. 31 to buy homemade Mexican food to nourish their bodies as well.

Right, Jaelyn Whitley, left, smiles at her father, Daryl Whitley, during a Mass celebrated on Oct. 31 at Holy Angels Church in Indianapolis. Joining them at the Mass were Daryl's sister, Rhonda Pack, second from left, and maternal grandmother, Mattie Pillow, right. Daryl said that the parish is an extended family for him that is drawn together by the Eucharist.



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