



The

Criterion

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December 16, 2005

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Sainthood Cause of Blessed Mother Theodore Guérin moves forward

By Brandon A. Evans

Only months after passing a crucial phase of the canonization process, the Cause of Blessed Mother Theodore Guérin moved forward again at the end of November.

In June, *The Criterion* reported that a cure attributed to the intercession of the foundress of the Sisters of Providence of Saint Mary-of-the-Woods was unanimously recognized by a five-person medical commission as a cure unexplainable by medical science.

Providence Sister Marie Kevin Tighe, the congregation's promoter of the Cause and vice-postulator, said that on Nov. 30 the sisters at Saint Mary-of-the-Woods received word that a seven-person theological commission appointed by the Holy See's Congregation for the Causes of Saints has approved the Cause.

"It's feeling very much like we're coming to the conclusion of this," Sister Marie Kevin said.

Msgr. Frederick Easton, vicar judicial for the archdiocese, said that the commission, having reviewed not only the miracle but

also all the acts of the Cause, "decided there was nothing contrary to faith or morals in the miracle and life of the Blessed."

The vote of the commission was six in favor with one abstention.

The next step toward canonization, Msgr. Easton said, will likely be a vote taken during a "congresso," which is "a regular meeting of the voting cardinals and bishops attached to the congregation for the Causes of Saints."

"From what [the postulator] told me a long time ago, the congregation would

See CAUSE, page 7



The Cause of Canonization of Blessed Mother Theodore Guérin has passed one of its last phases as a theological commission approved a second miracle attributed to her intercession.

Photo courtesy of Daniele Canali Publications



Stonecutters move blocks of marble that weigh as much as 40 tons from the quarries in Carrara, Italy, with *lizzatura*, pieces of wood laid on the slope so heavy ropes could be used to ease the cut stone down the mountain. A dozen men hold the ropes for resistance while other men manage the ropes on the descent, letting gravity do as much of the work as possible.

Fact and fiction bring lives of Catholic stonecutters in the archdiocese to life

By Mary Ann Wyand

Have you ever admired historic and ornate limestone buildings gracing the downtown area of a city then wondered who carved the beautiful columns, ornate arches, lifelike statues, intricate flowers and decorative leaves that define their architecture?

Then perhaps you know that these elegant and timeless structures created during the 1920s and 1930s were carved with blood, sweat, tears and pride by immigrant artisans who labored for many hours to bring beauty from bedrock.

But while their artistry will survive for centuries, most of their life stories have already faded into obscurity, remembered only by loved ones who shared memories of their ancestors with new generations.

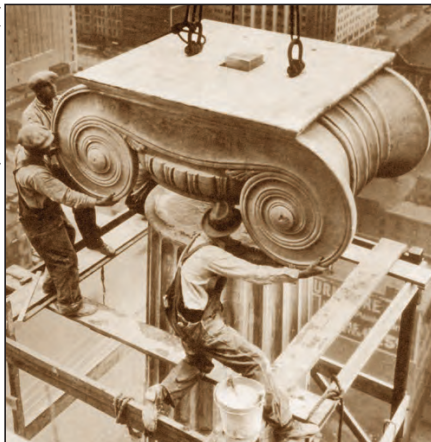
Four years ago, author Carol Faenzi of New York embarked on a life-changing journey into her Italian family's unique heritage and history in Carrara, Italy, and finally in Indianapolis and Bedford. Then she skillfully crafted their memorable experiences into a book with words that flow as smoothly as raindrops under the face of a chiseled stone façade.

The amazing result is *The Stonecutter's Aria*, a fictionalized account of "La Famiglia" dating back to 1891 in Carrara, Italy, where her male ancestors quarried and carved the beautiful marble as they sang arias from Italian operas. They worked the same mountains where Michelangelo selected the stones to sculpt "The Pieta" and "David."

But it was hard and dangerous work

See BOOK, page 16

Photo courtesy of Indiana Limestone Company



Stonecutters Aristide Giovannoni and his son, Giorgio, worked for the Indiana Limestone Company in Bedford and were sent to other states to work on construction projects.

Religious groups, retired general back anti-torture amendment

WASHINGTON (CNS)—Policies that are unclear about the torture of prisoners damage U.S. international interests and credibility, and are an offense against human rights, said panelists who included a retired Army general, a former adviser to the departments of State and Defense, and representatives of Jewish and Catholic organizations.

As the House prepared to take up an amendment to the Defense Department appropriations bill banning "cruel, inhuman or degrading treatment or punishment" of prisoners and spelling out what that means, supporters of the McCain amendment on torture and abuse rallied backers from diverse backgrounds.

Steve Colecchi, director of the Office of International Justice and Peace of the U.S. Conference of Catholic Bishops, said the bishops support the amendment because the Church teaches respect for fundamental human rights and dignity.

"The many reports of prisoner abuse by members of the U.S. armed forces tarnish the reputation of our country," Colecchi said at a Dec. 7 media briefing sponsored by Human Rights First. But, he said, they also "make it less likely that other countries and people will collaborate with us in the struggle against

See TORTURE, page 2

TORTURE

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terrorism, and they compromise the moral standing of our nation as we seek to win the hearts and minds of others.”

He said respect for the dignity of every individual, whether ally or enemy, must be the foundation of the pursuit of security, justice and peace.

“There can be no compromise on the moral imperative to protect the basic human rights of any individual incarcerated for any reason,” Colecchi said. “In a time of terrorism and great fear, our obligation to respect basic human dignity and human rights, even of our worst enemies, gains added importance.”

The briefing came on the same day Secretary of State Condoleezza Rice said at a news conference in Kiev, Ukraine, that existing prohibitions on cruel, inhumane and degrading

treatment extend to all U.S. personnel in the United States and elsewhere.

The Bush administration has been criticized around the world recently for how prisoners are treated in the name of combating terrorism. Last year’s reports of abuse of prisoners at Abu Ghraib prison in Iraq have been followed more recently by news stories about secret prisons operated by the United States in Eastern Europe and others alleging mistreatment of prisoners who were being transferred aboard clandestine flights.

The amendment introduced by Sen. John McCain, R-Ariz., would make the Army Field Manual on interrogation the standard for questioning anyone in military custody. The manual prohibits techniques such as mock executions, electric shock, abnormal sleep deprivations and any form of beating.

The amendment passed the Senate by a 90-9 vote. The House-passed version of the Defense appropriations bill did not include the McCain amendment.

A House vote on the provision was expected before Congress recesses for Christmas.

At the Dec. 7 briefing, Rabbi Brian Walt, director of Rabbis for Human Rights, said Jews are particularly sensitive to the issue of state-sponsored torture because of their history of being victims of torture. One of the readings used annually during the high holy days recounts the fate of 10 rabbis who were tortured under Roman authorities, he explained.

Rabbi Walt said only an absolute ban on such treatment is acceptable. A letter from more than 500 rabbis to President George W. Bush and members of Congress notes that Jewish tradition calls for humane treatment even of one’s adversaries and that rabbinic texts strongly prohibit acts of humiliation.

Retired Brig. Gen. David R. Irvine, who taught interrogation and military law for 18 years at the Sixth Army Intelligence School, said the McCain amendment is necessary because, while

the Army field manual is clear in what it means by prohibited torture and abuse, “individuals in high positions have very deliberately changed the definition of torture.”

Under a recent Defense Department memorandum to define how much pain interrogators can inflict, a questioner could go so far as to break a subject’s fingers one by one without violating the directive, Irvine said.

“This fuzzing of definitions can only be overcome by a strong statement from Congress that a bright line is there” to define how prisoners must be treated, he said.

William Howard Taft IV, former legal adviser to former Secretary of State Colin Powell and a former deputy Defense secretary, said military personnel themselves have been unclear what the rules are because they regularly receive different advice.

Stephen Rickard, director of the Washington office of the Open Society Policy Center and a longtime human rights activist, said Rice’s comments in Kiev “have to be parsed incredibly carefully to see if there’s even a change” from current U.S. policies he said are ambiguous.

In light of ambiguous directives from

Views on Torture



70% of U.S. adults believe American troops or government officials have tortured prisoners in Iraq or other countries.



38% would be willing to have torture used against suspected terrorists if they may know details about future terrorist attacks against the U.S.

Army Prohibited Techniques

The Army Field Manual on intelligence interrogation states that U.S. policy “prohibits acts of violence or intimidation,” including, but not limited to...

- electric shock
- infliction of pain through chemicals or bondage
- forcing an individual to stand, sit or kneel in abnormal positions for prolonged periods
- food deprivation
- any form of beating
- mock executions
- abnormal sleep deprivation
- chemically induced psychosis
- coercion

Source: Gallup, Army Field Manual FM34-52 (1992) ©2005 CNS

Christmas liturgical schedules announced

The liturgical schedule for SS. Peter and Paul Cathedral in Indianapolis is as follows:

A 5 p.m. Mass on Dec. 24 will be preceded by carols starting at 4:15 p.m.

A vigil service of lessons and carols will begin at 11:15 p.m. on Dec. 24 with Mass starting at midnight.

A 10:30 a.m. Mass on Dec. 25 will be preceded by carols starting at 10:15 a.m.

The liturgical schedule for Saint Meinrad Archabbey Church in St. Meinrad is as follows:

Vigils will be celebrated at 7 p.m. on Dec. 24 with Mass starting at midnight.

An 11 a.m. Mass will be celebrated in the church on Dec. 25. †

the Defense Department, he said, and the news about Abu Ghraib and secret prisons, Rickard said, “this administration doesn’t have any credibility” when it argues that Congressional action is not necessary.

Colecchi said he heard that as House, Senate and White House negotiators try to come up with a version of the amendment all are willing to support, the possibility has been raised of including exceptions for when torture might be permitted.

“Any exception says people are expendable, that some people’s human rights don’t count,” he said. “There is no exception to a fundamental moral principle.” †

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Staff:
Editor: Greg A. Otoloski
Senior Reporter: Mary Ann Wyand
Reporter: Brandon A. Evans
Reporter: Sean Gallagher
Business Manager: Ron Massey
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Senior Account Executive: Barbara Brinkman
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Graphics Specialist: Dave Sechrist
Graphics Specialist: Louie Stumpf

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Providence sisters celebrate jubilees of profession

Nineteen Sisters of Providence at Saint Mary-of-the-Woods are celebrating jubilees of religious profession in December, including one sister who is observing her 80th anniversary as a member of the congregation.

Sister Gertrude Eileen Getrey, the 80-year jubilarian, is the oldest of the sisters who were honored during the congregation's Senior Jubilee Celebration on Dec. 8 at the Church of the Immaculate Conception at the motherhouse at Saint Mary-of-the-Woods.

A native of Jasonville, Ind., Sister Gertrude Eileen ministers in prayer at Saint Mary-of-the-Woods.

She entered the congregation on June 5, 1925, from St. Joan of Arc Parish in Jasonville and professed perpetual vows on Dec. 8, 1932. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education.

Sister Gertrude Eileen taught at St. Patrick School in Terre Haute from 1939-42 and 1971-78 then served as a tutor at the Gibault School in Terre Haute from 1978-84. In Indianapolis, she taught at St. Thomas Aquinas School from 1951-53 and Holy Cross School from 1953-54.

At Saint Mary-of-the-Woods, Sister Gertrude Eileen ministered as a tutor from 1984-85 and served on the Health Care Services staff from 1984-92.

She also ministered elsewhere in Indiana as well as in Illinois and Massachusetts.

Sisters Ellen Catherine Conroy and Mary Charles Spalding are celebrating their 75th anniversary this year.

A native of Chicago, Sister Ellen Catherine Conroy ministers in prayer at Saint Mary-of-the-Woods.

She entered the congregation on Feb. 11, 1930, from St. Mel Parish in Chicago and professed perpetual vows on Jan. 23, 1937. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education.

In Indianapolis, Sister Ellen Catherine taught at St. Philip Neri School from 1948-49 and St. Joan of Arc School from 1956-58.

She also ministered elsewhere in Indiana as well as in Illinois and North Carolina.

A native of Indianapolis, Sister Mary Charles Spalding ministers in prayer at Saint Mary-of-the-Woods.

She entered the congregation on Dec. 24, 1930, from Holy Cross Parish in Indianapolis and professed perpetual vows on Aug. 15, 1938. She graduated from Saint Mary-of-the-Woods College with

bachelor's degrees in education and English then earned a master's degree in education from Ball State University in Muncie, Ind.

In Indianapolis, Sister Mary Charles taught at St. Philip Neri School from 1950-53. At Saint Mary-of-the-Woods, she served on the Providence Center staff from 1996-2000.

She also ministered elsewhere in Indiana as well as in Illinois, North Carolina, Oklahoma and Washington, D.C.

Sisters Mildred Anne Dudine, Mary Terence Haag, Cecile Morse and Rosemary Powers are celebrating their 70th anniversary in December.

A native of Jasper, Ind., Sister Mildred Anne Dudine ministers in prayer at Saint Mary-of-the-Woods.

She entered the congregation on Jan. 12, 1935, from St. Joseph Parish in Jasper and professed perpetual vows on Aug. 15, 1943. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in music education.

In the archdiocese, Sister Mildred Anne taught at Sacred Heart School in Terre Haute from 1942-43 and St. Philip Neri School in Indianapolis from 1948-53.

She also ministered elsewhere in Indiana as well as in Illinois, California and Washington, D.C.

A native of Montgomery, Ind., Sister Mary Terence Haag ministers as a parish visitor for St. Monica Parish in Indianapolis.

She entered the congregation on July 14, 1935, from St. Michael Parish in Montgomery and professed perpetual vows on Jan. 23, 1944. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education.

In Indianapolis, Sister Mary Terence taught at the former St. Patrick School from 1938-39, the former St. Catherine School from 1939-43, St. Rita School from 1944-46, the former St. Bridget School from 1946-54 and 1970-71, St. Anthony School from 1967-70, the former St. Francis Day Nursery from 1971-73 and the former St. Ann School from 1979-85.

She also ministered as a home visitor, extraordinary minister of holy Communion and provided care for people in need at St. Ann, St. Bridget and St. Monica parishes from 1980-96.

She also ministered elsewhere in Indiana and in Illinois.

A native of Lexington, Ky., Sister Cecile Morse ministers in prayer at Saint Mary-of-the-Woods.



Sr. Gertrude Eileen Getrey, S.P.



Sr. Ellen Catherine Conroy, S.P.



Sr. Mary Charles Spalding, S.P.



Sr. Mildred Anne Dudine, S.P.



Sr. Mary Terence Haag, S.P.



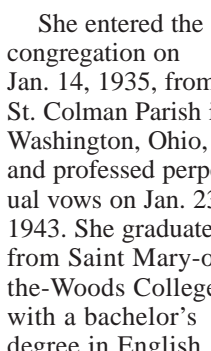
Sr. Cecile Morse, S.P.



Sr. Rosemary Powers, S.P.



Sr. Martha Steidl, S.P.



Sr. Mary Jo Stewart, S.P.



Sr. Marie Ellen Sullivan, S.P.



Sr. Winifred Mary Sullivan, S.P.

She entered the congregation on Jan. 14, 1935, from St. Colman Parish in Washington, Ohio, and professed perpetual vows on Jan. 23, 1943. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in English.

In Indianapolis, Sister Cecile Morse served on the maintenance staff and as the convent bookkeeper at the former Ladywood Academy from 1969-70.

At the Providence Retirement Home in New Albany, she served as

a clerical assistant from 1983-1984 and receptionist from 1984-86.

She also ministered in parish service and as a bookkeeper at Our Lady of the Greenwood Parish in Greenwood from

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Editorial



CNS photo from Reuters

Celebrating a countercultural Christmas would challenge us to mirror the personal lifestyle of Jesus Christ. Christmas reminds us to entrust ourselves to God's provident care. We become poor in spirit, stewards of all God's material and spiritual gifts.

Why not celebrate a countercultural Christmas?

This year, let's celebrate a countercultural Christmas. Instead of observing the winter holidays of overspending, overeating and overdoing, let's find a better way to celebrate the Lord's birth.

What would a countercultural Christmas be like? Certainly it would be more Christ-centered and less commercial. There would be less stress and more joy, less loneliness and more genuine togetherness. Spending would be more reasonable. There would be more warmth and hospitality, and Christmas cheer would be distributed more equitably between the haves and the have-nots. Above all, "peace on earth" would be much more than mere wishful thinking.

In his 1999 apostolic letter, *The Church in America*, Pope John Paul II offered some insight into "the personal style of Jesus Christ" that could be very helpful to us as we seek to celebrate a countercultural Christmas. Speaking first of all to his brother bishops, the late pope said, "Conversion demands especially of us bishops a genuine identification with the personal style of Jesus Christ, who leads us to simplicity, poverty, responsibility for others, and the renunciation of our own advantage, so that like him and not trusting in human means, we may draw from the strength of the Holy Spirit and of the Word all the power of the Gospel, remaining open above all to those who are furthest away and excluded" (#28).

Assuming that a countercultural Christmas would mirror the personal lifestyle of Jesus Christ, I think we can say that it would be a whole lot simpler. The first Christmas was radically simple. Weary travelers find shelter in a stable. A child is born, and his parents are greeted by poor shepherds (outcasts living on the margins of their society) and angels who proclaim "Peace on earth. Good will toward all." Family, hospitality and solidarity with all humankind are the profoundly simple themes that surround the Lord's birth.

Poverty, not excessive spending, would be characteristic of a countercultural Christmas. We understandably think of poverty as a purely negative thing. No one wants to be poor—to have less than we need to live a full and productive life. And yet, the Lord constantly challenges his disciples to give up everything in order to live a richer and more rewarding life with him. We Christians believe that a freely-chosen poverty (as opposed to the kind of poverty that is imposed on us by forces beyond our control) is lib-

erating. It frees us from stress and anxiety. It helps us to "let go" of our dependence on possessions, status and inappropriate relationships. Like the infant Jesus, we let go absolutely and entrust ourselves to God's provident care. We become poor in spirit, stewards of all God's material and spiritual gifts.

A countercultural Christmas would surely focus our attention on the needs of others. We would become more responsible for the well-being of family members, neighbors and all those who are "furthest away and excluded."

Christmas should not be an occasion for selfishness. It is, first and foremost, a time for thinking about others. Generosity is the spirit of Christmas. Self-giving and solidarity with others are the twin antidotes to depression, loneliness and the soul sickness that affects so many of us at this "jolly" time of year. As Charles Dickens reminds us in the annual retelling of his *A Christmas Carol*, self-centeredness makes us miserable; self-giving sets us free.

Christmas would be radically countercultural if we could find a way to bury the calculus of self-interest that we carry with us all year long. "What's in it for me?" is not a question for Christmas—or for any other time of year. Holiday advertising (which seems to begin earlier each year) encourages us to covet things (material possessions, status symbols, sensual pleasures). The insatiable desire for more is the very opposite of a Christmas virtue.

A countercultural Christmas would focus our attention outward—away from ourselves—toward those who truly need and deserve our attention. Instead of asking "What's in it for me?" the Christmas question is always "What can I do for you—this Christmas season and throughout the New Year?"

It won't be easy to celebrate a countercultural Christmas. It goes against the grain of our modern inclinations and experience. And yet, one of the greatest gifts of this holy season is to see things differently—with the eyes of Christ who was simple, poor, responsible for others and unconcerned about his own advantage.

This year [next year], let's be more Christ-like. Let's have a joyous, countercultural Christmas and a stress-free New Year.

—Daniel Conway

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

The Human Side/Eugene Hemrick Re-imagining Christmastime

In conversation with a friend about the coming of Christmas, she blurted out, "It always makes me sad. I can't wait until it is over!"



Why are some people saddened by Christmas?

Is it because it raises unreasonable expectations that everyone is to be extremely joyful? As

much as it is a joyful season, many unfortunately can't turn off their unhappiness.

Or there may be health problems, troublesome children, aging parents, financial difficulties or family rifts. Even though everyone is singing Christmas carols and is into the shopping spirit, these ominous events are dark clouds blocking out the sunshine. The Christmas season tends to heighten this darkness because it emphasizes the difference between joyfulness and joylessness.

Could it be that we have overcommercialized Christmas, and some see its glitz as profanity? I can't count the people I have talked with who were turned off by all the advertisements for Christmas gifts weeks before Thanksgiving was celebrated. Their main complaint was, "We feel as if Christmas is a time in which to indulge ourselves or make amends with gifts, rather than focus outward on its real meaning. It cheapens Christmas!"

Could it be that as we get older we no longer have the warm feelings we once had as children during Christmastime? As children, more often than not, we lived a beautiful life of fantasy. Our imaginations were filled with awe over thoughts of Joseph,

Mary, the Christ child in the manger, Santa Claus and Rudolf the Red-Nosed Reindeer, toy trains and Christmas tree decorations. As we age, the fantasyland we cherished no longer holds its magic. Christmastime is a time of mixed feelings in which we pine for a past no longer to be ours.

How might the darkness that Christmas is to some be overcome?

Joy comes in many forms. If we are having difficulties with another or are avoiding them and feeling sad about this, one simple telephone call, a letter or personal visit could be our key to a joyful Christmas. Life is too short. Let it begin anew by getting over the differences that shorten it even more!

If physical, psychological or severe personal problems are plaguing us, they usually are accompanied by fear. As difficult as it may be, the best way to regain our joy is to face our fear and not run from it. Once the enemy is out in the open, it is easier to deal with it.

To overcome our disdain over the commercialization of Christmas, all we need to do is enter fully into the spirit of Advent. Advent is a time of waiting to receive the most expensive gift of gifts: the coming of Christ.

If, perhaps, our old world of fantasy isn't working any longer then create a new world of fantasy and re-imagine what it must have been like when God so loved us that he sent his only Son. What exactly was happening in heaven at that moment in time?

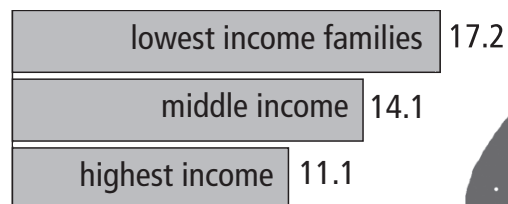
May you have a very joy-filled Christmas!

(Father Eugene Hemrick is a columnist for Catholic News Service.) †

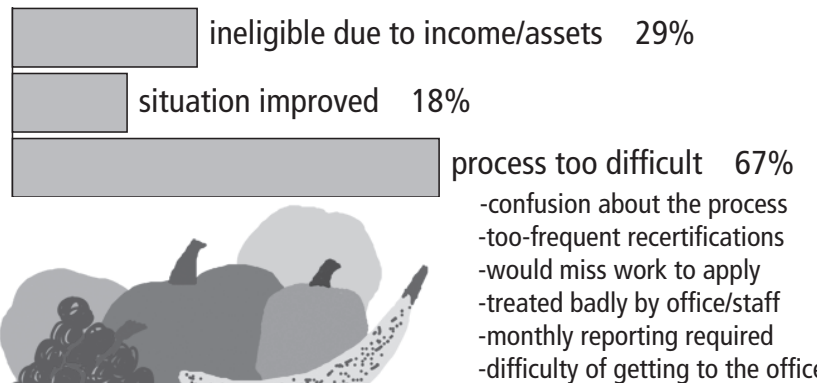
Church Facts

Americans' Food Spending and Aid

Percentage of household income spent on food



Reasons people did not remain in food stamp program



Source: Bread for the World Hunger Report ©2005 CNS

Letters Policy

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

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone.

They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select and edit the letters that will be published. Concise letters (usually less than 300 words) are more likely to be printed. Letters must be signed, but, for serious reasons, names may be withheld.

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Readers with access to e-mail may send letters to criterion@archindy.org.

ARCHBISHOP/ARZOBISPO DANIEL M. BUECHLEIN, O.S.B.



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

The sacraments can help us live a life of authentic freedom

Some people call it “the perfect storm” on the wireless communications network. They are talking about the invasion of the pornography industry on video cell phones, iPods and PDAs.

This abuse of the development in technology is particularly worrisome because these wireless instruments will be in the hands of many if not most of our children and youth. It is worrisome because these invasions cannot be blocked by parents; they come at no additional cost to the user and, of course, they can be viewed anonymously.

It is a technological setup for instant temptation that preys on our inherited concupiscence. What may be unwanted pornography can and does quickly become addictive pornography. This is a serious and relatively new problem for everyone. It adds one more cultural burden for you parents who try so hard to oversee the proper development of your children. Addiction to porn is demeaning and enslaving at any age, but it would be devastating for children and youth.

I mention this now as an advisory for all of us because undoubtedly the new phones and other wireless gadgets will be likely Christmas gifts.

Our secular culture is more and more tolerant of the invasion of the pornographic industry. Increasingly, our

Christian faith and values are strikingly countercultural. My generation can only observe the phenomenon with amazement. Nothing like these dramatic developments blatantly accosted us in our youth. Parenting has never been easy in any era, but one can argue the case that today’s parents have far more challenges from the society in which we live.

What can people who genuinely embrace our Christian way of life do?

First of all, we are challenged to become more alert and better informed ourselves of our Christian values and virtues.

Second, we need to seek out and embrace the assistance that is offered to us by the Church that Christ gave us.

I don’t believe it is possible to walk against the cultural stream of our secularized society for very long without the strength of the sacraments of the Church. Christ gave us the sacraments to nourish us and to strengthen us as pilgrims on the journey of life. We need the strength of the Eucharist, of penance and reconciliation and of the sacrament of confirmation. Jesus gave us these sacraments not just as a matter of arbitrary ritual but because we need them. The sacraments are free gifts to help us in the challenges we face as people who want to be good Christians.

We also need to inform ourselves

about the moral teachings of our Church, which are based on the teachings of Jesus. He gave us the direction for living our love for God and respecting our dignity as human persons who are marked with the image of God. We owe it to ourselves and our children and youth to know what Jesus taught about living with authentic freedom.

Pope Benedict XVI has made a point of encouraging us to recognize that much of what contemporary culture proposes to us ignores, often quite intentionally, the existence of God. A world that does not need God is a world headed for enslavement. It is a world that succumbs to the very same disastrous foundations that undergirded Nazism and Communism. How quickly our secular society can forget social evils that plagued it in recent times. Atheistic secularism is equally hazardous.

But we don’t need to wring our hands as if there is no antidote to a godless environment. As I intimated above, Christ gave us what we need to make our journey with confident faith and hope. In fact,

the liturgical season of Advent reminds us dramatically of our reason for joyful hope. Nothing can take away from us the sure trust in the gift of redemption that Jesus won for us.

All through the ages, in times of war and relative peace, in the dark times in the history of our world and in the midst of the good things of our life on this planet, we Catholics have been able and continue to be able to anticipate and celebrate the birthday of Jesus with wonder and awe. External circumstances that present us with difficulties cannot take away the joy and the gift that Christ brought to our human family—the gift that continues to be ours through the Church and the sacraments and the gift of Christ’s teaching enshrined in the Scriptures.

Let’s take the opportunity of these last weeks before Christmas to embrace the opportunities that enable us to be faithful and free in our embrace of the best that we share as a human family. We have what we need to stay the course on the road to the Father’s house. We do so in solidarity with Jesus and each other. †

Archbishop Buechlein’s intention for vocations for December

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

Los sacramentos nos pueden ayudar a vivir una vida de auténtica libertad

Algunas personas lo llaman “la tormenta perfecta” en la red de comunicaciones inalámbricas. Ellas hablan sobre la invasión de la industria de la pornografía en teléfonos celulares, iPods y PDAs.

Este abuso del desarrollo de la tecnología es particularmente preocupante debido a que estos instrumentos inalámbricos estarán en manos de muchos, si no de la mayoría, de nuestros niños y jóvenes. Es preocupante debido a que los padres no pueden bloquear esta invasión; se ofrece sin costo adicional para el usuario y, por supuesto, se puede ver anónimamente.

Es una disposición tecnológica para una tentación al momento, que se aprovecha de nuestra concupiscencia ancestral. Lo que puede ser una pornografía indeseable puede y, rápidamente, logra transformarse en pornografía adictiva. Este es un problema serio y relativamente nuevo para cada uno. Añade un agobio cultural más a ustedes los padres, quienes tratan tan arduamente de supervisar el adecuado desarrollo de sus niños. La adicción a la pornografía es humillante y esclavizante a cualquier edad, pero sería devastador para los niños y los jóvenes.

Menciono esto ahora como consejo para todos porque, sin duda alguna, los nuevos teléfonos y otros dispositivos inalámbricos, probablemente, serán los regalos para la Navidad.

Nuestra cultura secular es más y más tolerante a la invasión de la industria pornográfica. Cada vez más, nuestra fe cristiana y sus valores son increíblemente

contraculturales. Mi generación sólo puede observar, con asombro, este fenómeno. Nada simpatiza más con estos desarrollos impresionantes que abordarnos abiertamente cuando somos jóvenes. Ser padres nunca han sido fácil en ninguna época, pero uno puede ser de la opinión de que los padres de hoy tienen muchos más retos de la sociedad en la cual vivimos.

¿Qué pueden hacer las personas que, genuinamente, abrazan nuestra forma de vida cristiana?

Primero que todo, tenemos el reto de estar más alertas y mejor informados sobre nuestros valores y virtudes cristianas. Segundo, necesitamos buscar y aceptar la ayuda que nos ofrece la Iglesia que Cristo nos dio.

No creo que sea posible ir en contra de la corriente cultural de nuestra sociedad seglar por mucho tiempo, sin la fortaleza de los sacramentos de la Iglesia. Cristo nos concedió los sacramentos para sustentarnos y para fortalecernos como peregrinos que somos en la travesía por la vida. Necesitamos la fortaleza de la Eucaristía, de la penitencia y la reconciliación y del sacramento de la confirmación. Jesús nos dio estos sacramentos no sólo como un asunto de un ritual arbitrario, sino porque los necesitamos. Los sacramentos son dones gratis que nos ayudan en los retos que enfrentamos como personas que desean ser buenos cristianos.

También necesitamos informarnos sobre las enseñanzas de moral de nuestra Iglesia, las cuales están basadas en las enseñanzas de Jesús. Él nos proporcionó la ori-

entación para vivir nuestro amor por Dios y respetando nuestra dignidad como seres humanos que están marcados con la imagen de Dios. Debemos nosotros mismos, nuestros niños y nuestros jóvenes saber lo que Jesús enseñó sobre lo que es vivir en auténtica libertad.

El Papa Benedicto XVI ha hecho el propósito de exhortarnos a reconocer que muchas de las propuestas culturales contemporáneas que se nos hacen ignoran, a menudo intencionalmente, la existencia de Dios. Un mundo que no necesita de Dios es un mundo dirigido por la esclavitud. Es un mundo que sucumbe a los mismísimos principios básicos que sirvieron de cimientos al nazismo y al comunismo. Con qué rapidez nuestra sociedad seglar puede olvidar las maldades sociales que la plagaron en épocas recientes. El laicismo ateo es igualmente peligroso.

Pero no necesitamos estrujar nuestras manos como si no hubiese un antídoto para un ambiente ateo. Como hicimos ver arriba, Cristo nos concedió lo que necesitábamos para realizar nuestra travesía confiada en la fe y la esperanza. Efectivamente, la época litúrgica del Adviento nos recuerda de manera sorprendente la razón de nuestra jubilosa esperanza. Nada puede alejar de nosotros la

plena confianza en el don de la redención que Jesús nos propició.

A través de todas las épocas, en momentos de guerra y de paz relativa, en la oscuridad de los tiempos en la historia de nuestro mundo y en medio de nuestra vida sobre este planeta, los católicos hemos sido capaces y continuamos en la capacidad de anticipar y celebrar el nacimiento de Jesús maravillados y reverentes. Las circunstancias externas que se nos presentan con sus dificultades, no pueden alejar el gozo y el regalo que Cristo trajo a nuestra familia humana —el regalo que sigue siendo nuestro a través de la Iglesia y los sacramentos y el regalo de las enseñanzas de Cristo veneradas en las Escrituras.

Tomemos la ocasión, en estas últimas semanas antes de la Navidad, de acoger las oportunidades que hacen posible que seamos creyentes y libres en nuestra aceptación de lo mejor que compartimos como familia humana. Tenemos lo que necesitamos para permanecer en la ruta sobre el camino a la casa del Padre. Lo hacemos así en solidaridad con Jesús y con cada uno. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en diciembre

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

Events Calendar

December 16

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, Indianapolis. Catholic Charismatic Renewal, **praise, worship, healing prayers**, 7 p.m. Information: 317-797-2460.

December 18

Holy Name Church, 89 N. 17th Ave., Beech Grove. **Christmas Concert XLIV**, 3 p.m. and 6:30 p.m., \$5 per person. Ticket sales: 317-787-1682.

Holy Rosary Parish, 520 Stevens St., Indianapolis. Faith Formation Team, **"A Year with the Saints"** and **"Apologetics from A-Z,"** sessions for children 4 years and older, sessions

for adults, 11:15-11:55 a.m. Information: 317-636-4478.

Cathedral High School, 5225 E. 56th St., Indianapolis. **"Living Nativity,"** 6-8 p.m. Information: 317-968-7352.

MKVS and DM Center, Rexville (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). Covenant Sunday, holy hour, 2:30 p.m., **Mass**, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail frburwink@seidata.com or log on to Schoenstatt website at www.seidata.com/~frburwink.

December 19

St. Margaret Mary Parish, 2405 S. Seventh St., Terre Haute. **Simbang Gabi Mass**, 7 p.m. Information: 812-232-3512.

December 20

St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. **Simbang Gabi Mass**, 7 p.m. Information: 812-232-3512.

December 21

Marian College, Allison Mansion, 3200 Cold Spring Road, Indianapolis. **Civitas Dei, annual Christmas celebration**, "Thomas Burnett Jr. Award," Mass, Bishop Chartrand Memorial Chapel, 5:30 p.m., dinner, Allison Mansion, 6:30 p.m.

Information: 317-590-3382 or sconway@resoucre.com.

St. Paul Catholic Center, 1413 E. 17th St., Bloomington. **Simbang Gabi Mass**, 7 p.m. Information: 812-339-5561.

December 26

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Khrist Kwanzaa**, 7-8:30 p.m. Information: 317-632-9349.

December 27

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Khrist Kwanzaa**, 7-8:30 p.m. Information: 317-632-9349.

December 28

St. Rita Church, 1733 Dr. An-

drew J. Brown Ave., Indianapolis. **Khrist Kwanzaa**, 7-8:30 p.m. Information: 317-632-9349.

December 28-30

Cardinal Ritter High School, 3360 W. 30th St., Indianapolis. **Volleyball camp**, girls in grades 4-8, 9 a.m.-noon, \$20 per person. Information: 317-927-7929.

December 29

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Khrist Kwanzaa**, 7-8:30 p.m. Information: 317-632-9349.

December 30

St. Rita Church, 1733 Dr. An-

drew J. Brown Ave., Indianapolis. **Khrist Kwanzaa**, 7-8:30 p.m. Information: 317-632-9349.

December 31

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. Catholic Charismatic Renewal, **New Year's Eve Mass**, 11:30 p.m., songs of worship, 11 p.m., fellowship and refreshments following Mass. Information: 317-592-1992.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Khrist Kwanzaa**, Mass, 6 p.m., night watch, 10 p.m., followed by Karamu Feast. Information: 317-632-9349. †

Retreats . . .

December 16-18

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Silent retreat for men**, "The Spirit of the Lord is Upon Me," Jesuit Father Benjamin Hawley, presenter, \$150 per person. Information: 317-545-7681 or e-mail www.archindy.org/fatima.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Non-Directed Silent Retreat Weekend,"** \$125 per person. Information: 317-545-7681 or e-mail www.archindy.org/fatima.

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. (Diocese of Evansville). "Preparing for the Coming of Jesus," **Advent Retreat**, Benedictine Father Eugene Hensell, presenter. Information: 800-880-2777 or e-mail kordes@thedome.org.

Mount St. Francis Retreat Center, 101 St. Anthony Drive, Mount St. Francis. **"Family Christmas Retreat."** Information: 812-923-8817 or e-mail retreats@mountsaintfrancis.org.

December 17-18

Oldenburg Franciscan Center, Oldenburg. **"Retreat with Healing Angels,"** Franciscan Sister Anita Brelage, presenter, \$132 per person. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

December 20

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Day of Reflection**, "Finding a Thankful Heart," Msgr. Paul Koetter, presenter, 8:30 a.m.-2:30 p.m., \$30 per person includes continental breakfast and lunch. Information: 317-545-7681 or e-mail www.archindy.org/fatima.

Saint Mary-of-the-Woods College, Providence Center, St. Mary-of-the-Woods. Spirit Pro retreat series, **"Praying Towards Christmas."** Information: 812-535-4531 or e-mail spiritpro@spsmw.org.

December 27-31

Saint Meinrad Archabbey, 200 Hill Dr., St. Meinrad. "A Monastic Observance," **experience the monastic life**, men age 18 and older. Information: 812-357-6611 or e-mail avinson@saintmeinrad.edu.

Events Calendar submissions should include a date, location, name of the event, sponsor, cost, time and a phone number for more information. All information must be received by 5 p.m. on Thursday one week in advance of our Friday publication.

Submissions will not be taken over the phone.

To submit an event, mail to: *The Criterion*, Events Calendar, P.O. Box 1717, Indianapolis, IN 46206.

You may hand-deliver the notice to the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis.

Events may be faxed to 317-236-1593 or e-mailed to mklein@archindy.org.

For more information about our Events Calendar policy, log on to www.CriterionOnline.com, click on the "Events" link, then on the link to our events policy. †

December 31-January 1

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"New Year's Eve Retreat,"** \$135 per person, \$250 per couple. Information: 317-545-7681 or e-mail www.archindy.org/fatima.

January 4-5

Mount St. Francis Retreat Center, Hwy 150, Floyds Knobs. **Young adult retreat**, young adults age 18-23, \$55 per person. Information: 800-588-2454 or e-mail www.nadyoungadult.org.

January 7-8

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Married Couples Retreat,"** Brennan and Marie Hill, presenters, \$250 per couple. Information: 317-545-7681 or e-mail www.archindy.org/fatima.

January 7-13

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Humility Matters,"** Benedictine Sister Mary Margaret Funk, presenter. Information: 317-788-7581 or e-mail benedictinn@yahoo.com.

January 9-13

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. (Diocese of Evansville). **"The Christian Call to Discipleship,"** Benedictine Father Eugene Hensell, presenter. Information: 800-880-2777 or e-mail kordes@thedome.org.

January 13-15

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Tobit Weekend.** Information: 317-545-7681 or e-mail www.archindy.org/fatima.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Pre-Cana Conference**, 1:45-6 p.m. Information: 317-545-7681, 317-236-1596 or 800-382-9836, ext. 1596.

January 19

Oldenburg Franciscan Center, Oldenburg. **"The Spirit in These Times,"** monthly series, 9-10:45 a.m., \$30 series, \$8 per session, Franciscan Father Carl Hawver, presenter. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

January 20-22

Mount St. Francis Retreat Center, 101 St. Anthony Drive, Mount St. Francis. **"Blessed Grieving Retreat,"** Msgr. Paul Koetter and Dr. Margie Pike, presenters. Information: 812-923-8817 or e-mail retreats@mountsaintfrancis.org.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Retrouvaille program for troubled marriages.** Information: 317-236-1596 or 800-382-9836, ext. 1586.

January 21-April 22

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Spirit of the Seasons" retreat**, 8:30 a.m.-4 p.m., Benedictine Sister Antoinette Purcell, presenter. Information: 317-788-7581 or e-mail benedictinn@yahoo.com.

January 22

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Adoration 101,"** Msgr. Joseph F. Schaedel, presenter, 7 p.m., \$20 per person. Information: 317-545-7681 or e-mail www.archindy.org/fatima.

January 23

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Your Call, Your Cup, Your Talents, Your Response,"** Richard Smith, presenter, 8:30 a.m.-2:30 p.m., \$30 per

person. Information: 317-545-7681 or e-mail www.archindy.org/fatima.

January 24

Oldenburg Franciscan Center, Oldenburg. **Day of Reflection**, "Blessed or Stressed," Franciscan Sister Patty Campbell, presenter, 9:30 a.m.-3:30 p.m., \$45 per person, early registration. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

January 27-29

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Tobit Weekend.** Information: 317-545-7681 or e-mail www.archindy.org/fatima.

January 30

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Senior Mass and Social.** Information: 317-545-7681 or e-mail www.archindy.org/fatima.

January 30-March 6

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Archdiocesan Office of Family Ministries, **"Divorce and Beyond," six-week program**, 7-9 p.m., \$30 per person. Information: 317-236-1596 or 800-382-9836, ext. 1596.

February 2

St. Michael the Archangel Parish, 3354 W. 30th St., Indianapolis. Saint Meinrad School of Theology, first of 10 sessions, **Ecclesial Lay Ministry (ELM) program**, "What Is the Bible?" Benedictine Father Bede Cisco, presenter, 9 a.m.-noon. Information: 317-236-1495 or 800-382-9836, ext. 1495.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Celebrating Our Lives with Tales of Blessing,"** Theresa O'Bryan, presenter, 8:30 a.m.-2:30 p.m., \$30 per person. Information: 317-545-7681 or e-mail www.archindy.org/fatima.

February 4

Our Lady of Mount Carmel Parish, 1045 W.

146th St., Carmel, Ind. (Diocese of Lafayette). Archdiocese of Indianapolis, Office of Family Ministries, and Diocese of Lafayette, **Retreat for Separated and Divorced Catholics**, 9 a.m.-3 p.m., \$7 fee, includes continental breakfast and boxed lunch. Information: 317-236-1586, 800-382-9836, ext. 1586, or e-mail mhess@archindy.org.

February 9

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Day of Reflection on Peace and Justice,"** Jesuit Father Benjamin Hawley, presenter, 8:30 a.m.-2:30 p.m., \$30 per person. Information: 317-545-7681 or e-mail www.archindy.org/fatima.

February 10-12

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. (Diocese of Evansville). **"Living Simply So We Can Simply Be,"** \$152 per person. Information: 800-880-2777 or e-mail kordes@thedome.org. †

VIPs...

Gerald and Marcia (Fehlinger) Fasbinder, members of St. Louis Parish in Bates-



ville, will celebrate their 50th wedding anniversary on Dec. 26. The couple was married at St. Louis Church in Batesville. They have seven children: Patti Borgman, Paula Volz, Sondra Prickel, Suzanne Giesting, Dan, Mark and Scott Fasbinder. They also have nine grandchildren, four step-grandchildren and one step-great-grandchild. †



Girl Scout donations

Angie Freeman, children's program coordinator at Holy Family Shelter in Indianapolis, left, receives donations on Dec. 6 from Abby Pongracz and Brittany Williams, members of Girl Scout Troop #1587 at St. Barnabas Parish in Indianapolis. Abby and Brittany coordinated the collection and delivery of more than 1,000 articles of clothing, toiletry products and other items for the shelter, helping their troop earn the Girl Scout's Bronze Award in the process.

Serra Club announces theme for 2006 Vocations Essay Contest

By Sean Gallagher

The Serra Club of Indianapolis has announced the theme for its 2006 Vocations Essay Contest.

Inspired by the example of Jesus at the Last Supper washing the feet of his disciples told in John 13:1-15, the participants in the contest are asked to answer in their essays the question, "How do priests, brothers and sisters in their service to others follow Jesus' call to do as he did when he washed the feet of his disciples?"

The contest is open to students throughout the archdiocese in grades 7 through 12 enrolled in religious education programs or interparochial and private schools. Contest rules and procedures will be sent to all parishes and schools early next year. The deadline for entries is Feb. 15, 2006.

Teachers and catechists for each grade may choose one or two essays from each grade to be submitted to the contest. A

committee will read and judge the entries.

One winner from each grade from throughout the diocese will be chosen and receive a cash prize, be invited to read his or her essay at a recognition luncheon and have the essay published in *The Criterion*.

The Serra Club of Indianapolis is a chapter of Serra International, a Catholic organization dedicated to promoting vocations to the priesthood and religious life.

Immaculate Heart of Mary parishioner John Kelley of Indianapolis, a Serra Club member involved in the contest, said that the theme of next year's contest emphasizes the connection between service and all vocations.

"Jesus not only gave us the Holy Eucharist at the Last Supper," he said. "When he washed his disciples' feet, he also provided a powerful example of how all of us are called to serve one another."

"The theme of next year's Vocations Essay Contest provides an opportunity for young people to reflect on the universal

Photo by Sean Gallagher



Elizabeth Jamison, a junior at Cathedral High School and a member of St. Monica Parish, both in Indianapolis, reads an essay during a Serra Club of Indianapolis recognition luncheon at the Msgr. Downey Council Knights of Columbus in Indianapolis. Elizabeth was the 10th-grade division winner in the Serra Club's 2005 Vocations Essay Contest.

call to service and particularly how priests, brothers and sisters fulfill that call in their daily life."

Father Eric Johnson, archdiocesan vocations director, sees the importance of the contest for the individual students who participate in it, saying that it "puts the issue of religious vocations and priestly vocations in front of young people's eyes" and encourages them to give serious thought to what vocation God might be calling them.

However, Father Johnson also

emphasized how the contest can help youth to support vocational discernment in their peers.

"I think it's important with regards to [youth] taking on the importance of praying about and encouraging and supporting those vocations for others," he said.

According to Kelley, approximately 40 percent of archdiocesan schools participated in the contest last year, which is also open to parish religious education programs. He hopes that participation will increase for next year's contest. †

CAUSE

continued from page 1

then recommend the Cause to the Holy Father," he said.

The pope may then consult with cardinals and archbishops from all over the world, and following that schedule a history of all the cardinals in Rome who would vote—"and then a declaration that she should be declared a saint," Msgr. Easton said.

At that point, a liturgy of canonization during a papal Mass would be scheduled, in the midst of which the pope would make a formal declaration.

The only thing that Msgr. Easton could guess at is that the *congresso* would likely be this February.

The news of the most recent development was exciting for the Sisters of Providence, Sister Marie Kevin said, but there is still a sense of anticipation—of waiting for final approval.

This Cause, she said, has followed a long road. It was opened by Bishop Francis Silas Chatard in 1909 and, she said, continued on past two world wars, the Great Depression and the Second Vatican Council.

It is only in the last decade, she said, that the Cause has really picked up speed.

The postulator for the Cause must be a citizen of Rome, and often in the past, the priest who was assigned to the Cause was moved outside of Rome, which delayed the process while another was found.

The current postulator, a layman, is Andrea Ambrosi.

(For more information about Blessed Mother Theodore Guérin, log on to www.archindy.org/criterion/causes.) †

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on Christmas Eve to celebrate
Christ's coming in Christmas.

11:15 p.m.
Vigil service of scripture and song
Presider: Fr. Pat Beidelman, pastor

12:00 a.m.
Midnight Mass
Presider: Archbishop Daniel M. Buechlein, O.S.B.



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Benedictines plan retreats for academy students

By Mary Ann Wyand

A popular longtime teacher at the Sisters of St. Benedict's former Our Lady of Grace Academy in Beech Grove is returning to the "classroom" to present three weekend retreats for academy alumnae during 2006.

Benedictine Sister Mildred Wannemuehler, who taught at the academy for 13 years, will present "Finding Grace" retreats for alumnae on Jan. 20-22, March 31 to April 2 and June 2-4 at the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove.

"We haven't seen some of the women for 40 years," Sister Mildred said. "The all-school reunion last August was well-attended."

During the retreats, Sister Mildred said, "I'd like to take what they learned back at the academy—the basics of how God works in their life, how God is always present—and take that into their home life now then into their work world and the Church."

After dwindling enrollment forced the sisters to close the academy in 1978, they prayerfully discerned a new use for the academy buildings and later opened the Benedict Inn to provide educational programs for people of all ages, races and religions.

Sister Carol Falkner, prioress of Our Lady of Grace Monastery and an academy alumna, said the sisters are looking forward to the retreats as opportunities to meet their former students as adults.

An academy reunion held last summer was well-attended and inspired the sisters to offer the series of alumnae retreats.

The retreats will address "Finding Grace" in January, "Grace and the Workplace" in March and "Grace and the Church Community" in June.

"It's very exciting," Sister Carol said,

"because these women, back in their high school days, were rooted in our Benedictine life. Knowing that the Benedictine life offers so much to our world today, to bring them back and to share that as adults is very exciting. It will be a relationship that will have ongoing influence in our world so it's important that we be about it."

She said the Benedict Inn Retreat and Conference Center is now older than the academy.

"I think that it was a natural ministry to go to because we were in the ministry of education at the academy," Sister Carol said, "and it was a concentrated education in that we were working with high school students, but now we're able to offer a broader education to people of literally all ages, races and creeds. It really was a branching out, and it's been one that has had a terrific influence ... because we've had people from all over the world come to the Benedict Inn Retreat and Conference Center."

Sister Carol said the retreat ministry has been a wonderful way for the sisters at the monastery to extend the Benedictine charism to others and provide opportunities for shared prayer.

"To have people come and pray with us and to be a part of our life has enriched us," she said. "It's an interactive relationship that will have no end. The heart of the *Rule of St. Benedict* is prayer, work, study and hospitality in a stable environment. It always thrills me to be able to say to people that the sisters have gathered for prayer since 1955 every day of our existence, and we bring that prayer to the world and for the world."

"That is such an important contemplative presence that we can offer during these 50 years [since the monastery was founded]," she said. "We have been so blessed. We've had so many people come into our lives who partner with us in our ministries through their generosity as well as



File photos courtesy of Sisters of St. Benedict

Benedictine Sister Mildred Wannemuehler, who taught at the former Our Lady of Grace Academy in Beech Grove for 13 years, serves punch to an academy student and her prom date in this early 1960s-era photograph provided by the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove. Sister Mildred, also a former prioress, will present three retreats for academy alumnae during 2006.

being able to assist the Church of Indianapolis and the wider Church through our many ministries to the elderly and service to people at the Benedict Inn."

Sister Carol said she could not have guessed what God had in store for the sisters after they had to close the academy.

"I just know that as we move into the next 50 years that will be made known," she said. "It will look different, but it will also be as Benedict would want us to serve the Church where the Church is today. That's what we must be about. We must change as the Church changes so that we can continue to take Christ to the world."

(For more information about the alumnae retreats, call the Benedict Inn Retreat and Conference Center at 317-788-7581.) †



Students at Our Lady of Grace Academy in Beech Grove pose for a school yearbook photo by the academy sign in this photo from the early 1960s.

Silent night, Holy night.

May the Lord's birth

bring peace to you

this Christmas Season

and throughout the year.



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Advent penance services are scheduled at parishes

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

Batesville Deanery

Dec. 18, 2 p.m. for St. John the Baptist, Dover, and St. Joseph, St. Leon, at St. Joseph, St. Leon
 Dec. 19, 7 p.m. at St. Louis, Batesville
 Dec. 20, 7:30 p.m. for St. Paul, New Alsace, and St. Martin, Yorkville, at St. Martin, Yorkville
 Dec. 20, 7 p.m. at St. Anthony of Padua, Morris

Indianapolis East Deanery

Dec. 19, 1 p.m. at St. Philip Neri

Indianapolis North Deanery

Dec. 19, 7 p.m. at St. Luke
 Dec. 19, 7 p.m. at St. Lawrence

Priest's website urges Christians to 'stand up for Christmas'

COLD SPRING, N.Y. (CNS)—Father Brian McSweeney wants the world to know "it's not a 'Happy Holiday,' it's a 'Merry Christmas.'"

The pastor of Our Lady of Loretto Parish in Cold Spring has launched a website at www.MerryChristmas.ms that sells a wide variety of merchandise bearing the slogan "You can wish me a Merry Christmas!" He has already sold thousands of buttons bearing the message.

Any proceeds from the sale of the items will be used to support youth programs at his parish, he said.

"Each year, it seems as if the very word 'Christmas' becomes increasingly taboo," Father McSweeney said, citing as an example the frequent references to "holiday trees" instead of "Christmas trees."

"We need to stand up for Christmas," he added.

Among the items available on the website are buttons; bumper stickers; clothing for infants and toddlers, including a creeper, or one-piece garment, and a T-shirt and bib; mugs, hats and tote bags; decorative items, such as a Christmas ornament and throw pillow; clothing for adults and children, including sweatshirts, T-shirts and baseball jerseys; and magnets. †

Indianapolis South Deanery

Dec. 17, 9 a.m. at St. Barnabas

Indianapolis West Deanery

Dec. 20, 7 p.m. at St. Susanna, Plainfield

New Albany Deanery

Dec. 18, 4 p.m. at Holy Family, New Albany
 Dec. 21, 7 p.m. at St. Mary, Navilleton
 Dec. 21, 7 p.m. at St. Anthony of Padua, Clarksville

Seymour Deanery

Dec. 20, 7 p.m. at St. Joseph, Jennings County
 Dec. 22, 7 p.m. at St. Anne, Jennings County

Tell City Deanery

Dec. 21, 7 p.m. for St. Boniface, Fulda; St. Martin of Tours, Siberia; and St. Meinrad, St. Meinrad, at St. Meinrad, St. Meinrad †



Nick Timmons, 21, of Chicago receives absolution from Father Robert Kawa of Beverly, Ohio, during confession at World Youth Day on Aug. 20 in Cologne, Germany. Several parishes in the archdiocese have scheduled Advent penance services.

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Our Lady of Guadalupe feast day celebrations



Photo by Christine Vincent



Photo by Conventual Franciscan Father Tom Smith

Top left, Msgr. Paul Koetter, left, pastor of St. Monica Parish in Indianapolis, and Franciscan Father Al Jost, right, bless the parish's new shrine to Our Lady of Guadalupe during a Dec. 12 feast day Mass.

Top right, from left, David Rodriguez, Yolanda Diaz, Jesus Diaz, Ashley Marquez, Jose Marquez, Adan Diaz, Judith Rodriguez and an unnamed child pose for a photograph in front of a shrine of Our Lady of Guadalupe on Dec. 11 at St. Michael Church in Charlestown.

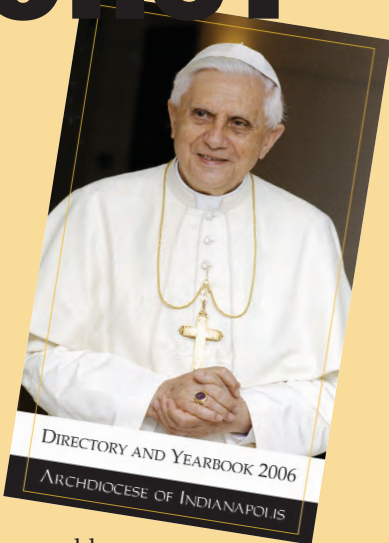
Right, Julio Roman, left, portrays St. Juan Diego and Irma Patilla is dressed as Our Lady of Guadalupe during a vigil procession on Dec. 11 around Monument Circle in downtown Indianapolis. The celebration was sponsored by St. Mary Parish in Indianapolis.



Photo by Mary Ann Wyard

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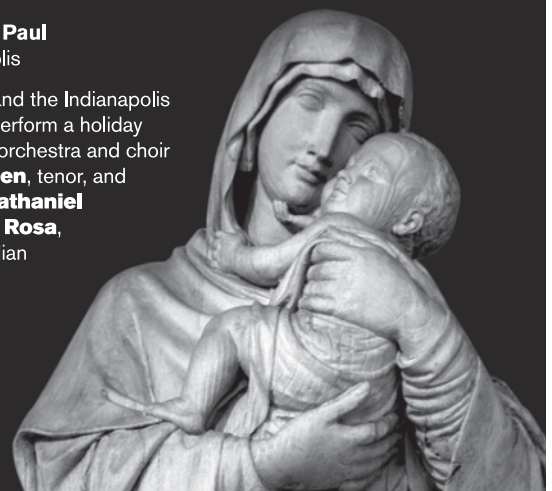
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Showing mercy paves a pathway to healing

By Fr. Herbert Weber

A man sent me an e-mail asking for help with a major decision that he needed to make about a court hearing regarding the person who had killed his daughter.

Less than a year before, this man's bright and beautiful daughter was dating a young man she really cared for. They were coming home from a party, and both had been drinking. The boyfriend had consumed an excessive amount of alcohol at the party. There was an accident and the young woman was killed. The friend, who was the driver, walked away from the accident with minor injuries.

As the father wrote to me, he felt anger toward his daughter's friend, who had been so careless with her life.

He wondered whether he should demand severe punishment at the hearing that would charge the young man with vehicular homicide. At the same time, he knew that his daughter truly cared for the guy. Would she instead want her dad to ask for mercy for her friend?

The man's dilemma was certainly something that could not be resolved in an e-mail response. It dealt with the very meaning of mercy.

Many times when someone contemplates mercy, it appears that that person is making light of some pain or struggle, almost as if the true harm done is being overlooked or ignored. But that is not true.

God's faithful love is merciful

By Fr. Lawrence E. Mick

"Lord, have mercy. Christ, have mercy. Lord, have mercy."

The word "mercy" in English is used in most English Bibles to translate the Greek "*eleos*," which translates the Hebrew "*chesed*." When we hear the word "mercy," we think of forgiveness.

We hope for God's mercy because we are sinners. We also recognize mercy as a virtue that we are called to offer others who offend us. But the Hebrew word "*chesed*" is broader, suggesting God's faithfulness and love as well as God's will to save us, to draw us into covenant.

Father John McKenzie, in his classic *Dictionary of the Bible*, concluded that "*chesed*" "indicates a broad and embracing benevolence, a will to do good to another rather than evil. It is not precisely love or kindness but the goodness of the heart from which love and kindness arise."

In fact, mercy is neither an easy way out for the other person nor is it a passive response to a hurt.

Simply put, to offer mercy is a choice to seek healing. It is the decision to go beyond fairness or the justified response to some harm that was done.

Mercy is big and overflowing. It attempts to express concern for the well-being of the other person and hope that the recipient will have a better future.

In the process, the one who shows mercy finds some peace.

In the Beatitudes, Jesus says that the merciful are blessed. The blessings of mercy are many.

Most obviously, the merciful are blessed because by showing mercy they imitate God, who shows mercy. They find a bridge into God's own realm of behavior. The merciful start to think as God thinks, with an emphasis on the other person.

In the many years I worked with prisoners, I had opportunities to give talks to community groups about the prison system and rehabilitation. I frequently discovered in the audience an assumption that all criminals "play the system" or will repeat their crimes if they are shown compassion.

Sadly, there are repeat offenders. At the same time, mercy that is corrective and restorative can allow someone a fresh beginning. Any person—not just prisoners—who needs forgiveness and compassion from family members or neighbors

When we ask God for mercy during the Eucharist, we are asking for forgiveness and for God to continue to love us with steadfast covenant love and pour out divine goodness upon us.

In the fourth century in the Eastern Church, "Lord, have mercy" was used as the response to a litany of general intercessions. At the end of the fifth century, Pope Gelasius put the litany into the Roman Mass. A century later, Pope Gregory the Great allowed intercessions to be omitted on some days, with only the responses being sung. This led to singing "Lord, have mercy. Christ, have mercy."

A 1968 document from the U.S. bishops' liturgy committee, "Music in Catholic Worship," reminded us of the broader meaning. It stated that Christ "has been raised and made 'Lord,' and we beg him to show his loving kindness."

(Father Lawrence Mick is a priest of the Archdiocese of Cincinnati, Ohio.) †



Catholics pray for victims of violence and that Maryland Gov. Robert L. Ehrlich Jr. would spare the life of a man on Death Row. Many times when someone contemplates mercy, it appears that that person is making light of some pain or struggle. But that is not true. Offering mercy is the decision to go beyond fairness or the justified response to some harm that was done.

can discover that mercy is a strong force for change.

The merciful person rises above any desire for vindictiveness. That does not mean that in choosing mercy one does nothing. Often, mercy—in seeking something good for the offender—desires what will reform or convert that person.

A woman injured by a teenager chose mercy by asking the court to arrange that the teen be given the finest treatment to help overcome his anger.

Shakespeare had it right in the *Merchant of Venice* when Portia argues for mercy with the famous "Quality of Mercy" soliloquy. As the bard wrote, the quality of mercy is twice blest, bringing blessing to both the one who gives mercy and the one who receives it.

Furthermore, both the giver and the receiver of mercy are newly bonded together in a connection that can serve as strength in a community and foster renewal for everyone.

That same bond exists between God and humans when people realize God's willingness and desire to show mercy.

In praying for mercy, people ask God to look beyond their human offenses and to provide them with a new beginning.

In addition to asking for God's mercy because of human sinfulness, the Church often prays for mercy through intercessions for those who are victims of natural

disasters or those who have had family losses. Frequently, the petition includes phrases like, "May they know God's mercy."

In these cases, mercy is not being asked for those who have sinned or failed, but rather for those who are suffering in particular ways.

Such prayers are comforting and borrow from God's generous capacity to help those unable to cope on their own. That, too, is a form of mercy. It does not evaluate blessings to be received based on what someone merits or deserves but on what is freely given by God.

The gateway into understanding mercy is always remembering that people are not perfect and need both opportunities and support in starting over.

Experiencing God's compassion, people can behave the same way by showing mercy to one another. That is a lesson provided in the parable of the unforgiving servant, whose king forgave his debt even though he in turn would not forgive what was owed him by another (Mt 18:21-35).

The fact is that extending mercy and receiving mercy can help both the giver and the receiver to catch a glimpse of God's mercy.

(Father Herbert Weber is the founding pastor of Blessed John XXIII Parish in Perrysburg, Ohio.) †

Discussion Point

Showing mercy reflects God's love

This Week's Question

What is a way that you can extend God's mercy to those around you?

"Basically, by being merciful myself. By treating others with mercy and forgiveness, we reflect God's mercy in our actions. This is especially important in the faith community." (Henry Mucha, Orion Township, Mich.)

"It can probably be done by listening and being attentive to people and showing them you care. If people feel love from other people, they feel it's possible that

God can love them." (Deacon Patrick Davitt, Harlan, Iowa)

"I think the best and most efficient way is to show more patience and forgiveness of people's mistakes—I make them myself—especially those [of people] we live with and work with." (Susan Varholly, York, Pa.)

Lend Us Your Voice

Describe a parish-based educational program or seminar that you found particularly helpful.

To respond for possible publication, send an e-mail to cgreene@catholicnews.com or write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



From the Editor Emeritus/John F. Fink

Jesus in the Gospels: He makes enemies

See Matthew 23:1-36, Mark 12:38-40, Luke 11:37-53 & 20:45-47

I've noted before Luke's penchant for putting episodes in Jesus' life in different places than Matthew and Mark do, and his denunciation of the Pharisees is a good example. He first puts it in the context of a dinner that Jesus attended at the home of a Pharisee before his arrival in Jerusalem, but then repeats it in only three verses during the time that Jesus was teaching in the temple.

Mark's Gospel also has only three verses, nothing like the diatribe that Matthew's Gospel gives us. According to Matthew, Jesus addressed seven "woes" against them: "Woe to you, scribes and Pharisees." He calls them "blind guides," "blind fools," "serpents," "brood of vipers," and, above all, "hypocrites," which he repeats five times.

In the Old Testament, "woe to" appears

frequently in the prophetic and apocalyptic literature. It was used to express horror of a sin and a promise of punishment for those who commit it.

The fact that Matthew's Gospel went on and on as it does reflects the bitter conflict between Pharisaic Judaism and Matthew's Christian community when the Gospel was written. Still, there is no doubt that a deep opposition existed between Jesus and the Pharisees and, in particular, the scribes who were experts in the Mosaic Law.

Jesus obviously wasn't trying to win friends among the Pharisees. It's hardly a surprise that, as Luke said, "The scribes and Pharisees began to act with hostility toward him." He made enemies—knowingly and deliberately.

The Pharisees were known for their devotion to the Mosaic Law. At the time of Jesus, according to the Jewish historian Josephus, there were about 6,000 Pharisees in Palestine among a Jewish population of 1 million. So the Pharisees, including the scribes who belonged to that religious group, were a small minority among the Jews.

(When we hear, by the way, that most

Jews rejected Jesus, it simply isn't true. Jews numbered about 6 million in the entire Roman Empire, about one-tenth of the population. Most of them never heard of Jesus, either to accept him or to reject him.)

When Matthew wrote Jesus' seven "woes" against the Pharisees and scribes, he probably wanted to remind his readers of the six "woes" in the fifth chapter of Isaiah. Isaiah's woes, though, were directed against the rich and powerful, and most of the Pharisees and scribes during Jesus' day were neither. Since they were teachers, though, they could be more dangerous.

Jesus' biggest complaint against these teachers of the law was that they were hypocrites. Surely not all of them were, but in this harangue Jesus didn't bother to differentiate. He called them to task because their actions too often didn't match their speech.

His last "woe," though, is the most serious. Jesus tells his enemies that they stand in the same line as their ancestors who murdered the prophets and the righteous. He predicts that they will continue to persecute those whom God will send, referring, of course, to Matthew's Christian community. †



The Bottom Line/Antoinette Bosco

The miracle of our Christmases

Christmas is a very special time for Christians. That we all know! But I would wager that for many of us, this miraculous event is personally momentous because of events in our lives that connect us with the child from heaven.

Last Christmas Eve was a time of pain and joy for my family. That day, we buried my mother, a woman who talked always of the Lord, went to daily Mass and died peacefully at age 96.

Of course, I had tears, but I knew they were not just for Mom. Her passing brought on pangs of pain remembered, for the Christmases I have spent, as any mother who has lost a child does, wishing my three sons, Peter, John and Sterling, were at our earthly table instead of their heavenly one.

I'd found a book called *Christ in Poetry* around the time Peter, the youngest of my seven children, died. In it was a poem written by Edwin McNeill Potat titled "Mary Pondered All These Things." I read it, and I could relate: "Mother Mary's mind—a repository—cherished every kind of event and story. ... Mothers still, it seems, keep their hearts like Mary—full of words and dreams—like a reliquary."

I related in a different way to a poem by an early Christian mystic, Angelus Silesius. "Though Christ a thousand times, in Bethlehem be born," he wrote, "if he's not born in thee, thy soul is still forlorn."

And he linked the birth of this child to the gift of the cross. His words seemed to be advice from heaven for me at that time: "The cross in thine own heart, alone can make thee whole."

That Christmas message—that if I accepted the cross, I never would be alone—spurred me to dry my tears that Christmas and celebrate Peter as he always had been—our jolly elf, who made us laugh. Christmas became a time for bringing back the good memories of Peter, and in years to follow, of John and Sterling, too.

It just about became a tradition in the family to recall Peter—stories, with lots of laughter. Now and then, there would be a subtle tear in someone's eye.

This is some of what was going on at our dinner table last Christmas. As we finished our joyful feasting, my son Paul went into the family room to play Monopoly with the young children, and my son Frank went into the living room adjoining the dining room to set up a board game for later play.

As is not unusual in a family where the mother, like me, has Italian roots, we women—myself, two daughters and two daughters-in-law—still sat at the table enjoying tea and conversation, which, of course, included stories and memories of our deceased loved ones.

Rather unexpectedly, we were all somewhat startled when we heard a call: "Mom!" I turned, facing the room where Frank was setting up the board game, and said: "Yeah, Frank. What do you want?"

My son looked at me and answered; "Mom, I heard that, too. It wasn't me."

In the quiet moment that followed, we each were left with our private thoughts. I knew, of course, it was Peter—his way of letting us know that he and his other two brothers were sharing Christmas joy with us.

Do miracles happen? Oh yes, and, thanks to that Mother and Child, especially at Christmastime.

(Antoinette Bosco is a columnist for Catholic News Service.) †



Cornucopia/Cynthia Dewes

Happy holidays and God bless us, every one!

Recently, members of the Indiana House of Representatives got rapped on the knuckles for praying to Christ and singing a distinctly Christian hymn during the opening ceremonies of its session. It seems the Jewish members, especially, were offended so they enlisted the help of the Indiana Civil Liberties Union



to protest these events.

Now, it's my impression that the ICLU is often on the alert to squash public Christian expression in any form while neglecting to find fault with the overt practice of other beliefs. Sometimes they seem to go too far to protect us from practicing our religion, which I always thought was one of our basic rights. Silly me.

On the other hand, think how we Christians would feel if the invocation insisted on the primacy of a single God, not triune as we believe. Or if it invoked Allah as the sole agent of salvation or Buddha as the source of all wisdom.

Many of us might say, "What the heck. That's OK with me if they want to pray that way. It doesn't affect my faith." But

then, Christians are still a majority of believers in this country, especially in Indiana, and it's much less threatening to be part of the majority.

OK, fine. Perhaps in public venues, such as the state Legislature, we are required to invoke spiritual attention in more general terms. Appeal to an unnamed higher power for wisdom, acknowledging that human abilities are limited, is not only a safe prayer, but also a meaningful one to almost anybody but a militant atheist. And, unlike the number of believers, I'm not sure there are many of them in Indiana.

Still, we should be proud of our Catholic Christian faith and protective of it when it's really threatened. Which brings us to the current celebrations of Christmas.

Being as old as the proverbial dirt, I can remember when Christmas was celebrated in public grade schools with the singing of Christmas carols and pageants featuring the entire Christian cast of characters. No one seemed to mind, probably because the community was composed mainly of Christians.

Later, a Jewish friend told me of her father's experience as an immigrant boy in Milwaukee public schools in the 1930s. Being the smallest child in class, he was

chosen to be the baby Jesus in the school's Christmas pageant. When he proudly told his mom about his assignment, she said, "That's nice, son. But when they celebrate Easter, don't volunteer for that part." It had never occurred to me that my school's Christmas customs might offend anyone.

But when I thought about what my friend said, I realized that our country was created not only to permit, but also to respect diversity in race, religion, sexual identity, ethnic origin or whatever. So, ideally, we should be able to compromise on public religious expressions.

No matter what they call it now, the upcoming holiday (holi-day) began in recorded history (his-story after all) as a Christian feast. Christian Americans are entitled to make this fact part of the day's public celebration, which others should respect.

On the other hand, if non-Christians want to celebrate a "Happy Holiday" season of good will and generosity at this time of the winter solstice, so be it. And God bless them.

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

Faithful Lines/Shirley Vogler Meister

Savoring life as Jesus surely experienced it

'Tis a week before Christmas and all through the world, Christians are preparing for the largest, most joyous birthday celebration of 2005.

Children might seem more eager for what Santa might bring than for spiritual aspects of the holiday; but, after all, they are children. Whether young or older, we all

have a "child" in us—and thank God for that! In fact, God himself surely must smile at the hustle and bustle of the holiday as well as the extra effort and time we put into making this season special.

Does this seem familiar? It should because in my last "Faithful Lines" column I briefly mentioned childlike qualities referred to in *Dangerous Wonder: The Adventure of Childlike Faith* by Michael Yaconelli (NavPress: www.navpress.com). It made such an impression that I plan to read it again.

Why? Because the book reminds me of

the friends and family members I most admire. One group especially came to mind—a discussion group I lead at St. Augustine Home, operated by the Little Sisters of the Poor. I enjoy the loving and lighthearted spirit of these elder residents, as well as that of the sisters, their staff and other volunteers. A Christlike spirit permeates the place.

That spirit also permeates Yaconelli's book so it is no surprise that Father Henri Nouwen influenced the author. Father Nouwen, born in Holland in 1932, was ordained a diocesan priest in 1957, taught at the University of Notre Dame and the divinity schools of Yale and Harvard, and once lived with Trappist monks at the Abbey of the Genesee in New York and with the poor in Peru. He joined L'Arche in Trosley, France, the first of more than 100 communities founded by Jean Vanier, who inspired these places where people with disabilities live with the help of assistants. Father Nouwen also lived at L'Arche Daybreak in Toronto, Canada. He died nine years ago.

Surprisingly, I knew little about Father

Nouwen until reading *Dangerous Wonder*, which mentions the priest's book, *In the Name of Jesus* (Paulist Press). I have since read several of Father Nouwen's books, borrowed from a friend at St. Augustine Home.

Yaconelli, a Christian lay minister in California, also read Father Nouwen's works; but when attending his first workshop with the priest he was at first disappointed. Then he met a mentally challenged adult resident of L'Arche, whose vocabulary was limited but whose perception of Yaconelli's inner spiritual struggle was profound.

No, I'm not going to reveal that here. Instead, I encourage the reading of *Dangerous Wonder* to rediscover "the place all children know about" but most adults must relearn. Believe it or not, you will interact with the author's text and questions in ways that reawaken life's joys.

Isn't that what Christmas does, too?

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



Fourth Sunday of Advent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Dec. 18, 2005

- 2 Samuel 7:1-5, 8b-12, 14a, 16
- Romans 16:25-27
- Luke 1:26-38

The First Book of Samuel is the source of this fourth Advent weekend's first reading.



As the name of the book indicates, this Scripture somewhat centers around Samuel, an ancient prophet. However, other prophets are included, such as Nathan, who is mentioned in this reading.

Not only prophets appear in these books of Samuel. The principal figure in this weekend's reading is David, the king of Israel. David is much more than a political figure in the history of Israel. Not only was he the monarch, but more importantly for the religious lives of God's Chosen People, King David was specially selected by God to guide the people in their religious faithfulness.

In this reading, God communicates with David through Nathan, the prophet. The message is clear. God promised to sustain David—and David's dynasty—forever. But the purpose was religious. In and through David, and David's successors, God would fulfill the Covenant, and the people would fulfill the Covenant.

For the second reading, the Church offers us a passage from St. Paul's Epistle to the Romans.

In the first century A.D., Rome was the undisputed center of the Mediterranean. It was the largest city, the empire's commercial heart and the capital. All these factors made living in Rome attractive to Jews. The same factors probably drew St. Paul to Rome. Once in Rome, he preached the Gospel to the Roman Jews.

However, Paul found an additional audience, the huge gentile community. Attention to gentiles led Paul to stress the

point made in this reading. Salvation also is for the gentiles, not just for Jews.

St. Luke's Gospel furnishes the last reading.

It is the story known to Catholics as the revelation of the Annunciation. Insofar as detail is concerned, the story appears nowhere else in the New Testament. Indeed, only Matthew's Gospel also mentions the Lord's birth and early childhood.

Several features of the story are key factors in understanding it. The first feature is that the Archangel Gabriel conveyed God's message to Mary. In several Old Testament scenes, angels took God's messages to humans. The conclusion of this part of the story is that Mary's conception was divine.

Another feature is that Mary was a virgin. She had not had children. The child born following this conception would be unique.

Still another feature is the absolute dedication of Mary to God. She conformed herself to the divine will. Joseph also conformed himself to God's will. The conception could not have been explained then in natural terms. It cannot be explained now in natural terms. Yet Mary and Joseph accepted what was happening as God's holy will and an expression of God's power.

Reflection

This weekend, the Church teaches us and it calls us to see the reality of the human relationship with God through these biblical readings, set as they are in the liturgical context of Advent.

The overall message is that God is not distant from people, nor indifferent to their needs. For instance, without David, the Chosen People would have been without leadership and vulnerable. It would have been difficult for them to fulfill the Covenant, to be faithful to God. But God provided for them precisely in the divine commissioning of David as king.

God's goodness in this instance was not limited to David and David's time. It

Daily Readings

Monday, Dec. 19
Judges 13:2-7, 24-25a
Psalm 71:3-6, 16-17
Luke 1:5-25

Tuesday, Dec. 20
Isaiah 7:10-14
Psalm 24:1-6
Luke 1:26-38

Wednesday, Dec. 21
Peter Canisius, priest and doctor
Song of Songs 2:8-14
or Zephaniah 3:14-18a
Psalm 33:2-3, 11-12, 20-21
Luke 1:39-45

Thursday, Dec. 22
1 Samuel 1:24-28
(Response) 1 Samuel 2:1, 4-7, 8abcd
Luke 1:46-56

Friday, Dec. 23
John of Kanty, priest
Malachi 3:1-4, 23-24
Psalm 25:4bc-5ab, 8-10, 14
Luke 1:57-66

Saturday, Dec. 24
2 Samuel 7:1-5, 8b-12, 14a, 16
Psalm 89:2-5, 27, 29
Luke 1:67-79
Vigil of Christmas
Isaiah 62:1-5
Psalm 89:4-5, 16-17, 27, 29
Acts 13:16-17, 22-25
Matthew 1:1-25
or Matthew 1:18-25

Sunday, Dec. 25
The Nativity of the Lord
(Christmas)
Midnight
Isaiah 9:1-6
Psalm 96:1-3, 11-13
Titus 2:11-14
Luke 2:1-14
Dawn
Isaiah 62:11-12
Psalm 97:1, 6, 11-12
Titus 3:4-7
Luke 2:15-20
Day
Isaiah 52:7-10
Psalm 98:1-6
Hebrews 1:1-6
John 1:1-18
or John 1:1-5, 9-14

was to be continued, through David's descendants, of whom Jesus was one.

The passage from Romans assures us that no one is outside God's plan or beyond God's mercy. If sin has made any of us a gentile, God's mercy awaits us.

Finally, the greatest gift from God, God's very presence on earth, was in Jesus, a real person, human but also divine. He came to us at Christmas. Advent is our opportunity to decide personally to come to Jesus. †

Question Corner/Fr. John Dietzen

Sign of peace is old ritual connected with the Mass

Who started this new ritual of shaking hands in the middle of Mass?



I've had my arthritic fingers crushed. I've had parishioners blow their nose then offer their hand to me.

I often sit in front to see and hear the Mass, but I'm tempted to isolate myself in back. I think this entire scenario is unnecessary and superfluous. (Illinois)

Let's start with your first question. The rite of the sign of peace is not new. It is among the oldest rituals connected with the Sacrifice of the Mass.

At least five times, the New Testament speaks of Christians greeting each other with a "holy kiss" or a "kiss of love."

We know that at least by around the year 150, this "kiss" was already a regular part of the eucharistic liturgy as an expression of unity and peace among Christians.

For centuries, the Pax (peace), as it was called, was exchanged by everyone at Mass. Beginning in the late Middle Ages, the practice was observed only by attending clergy and other signs, such as an embrace, usually substituted for an actual kiss.

This continued until our present time when the kiss, or sign, of peace is again prescribed in some manner for all the faithful.

Instructions for Mass prescribe that before the breaking of the bread each person offers a sign of peace to those nearby. The Church in this way asks for peace and unity for herself and for the whole human family, and the faithful offer a sign

of their communion with the Church and of their love for each other before receiving Communion together (*General Instruction of the Roman Missal*, #82).

Despite your misgivings, therefore, the sign of peace has deep roots as a fitting expression of the Catholic Christian meaning of the Mass and holy Communion, the sacrament we still refer to as "the sign of unity and the bond of love."

A touch such as a handshake, an embrace or a kiss may not be the perfect possible sign of peace. But it can still carry a message we need to understand if we are to celebrate the Eucharist together as Christ intended it to be celebrated.

Many Catholics share your arthritis problem. But don't isolate yourself. Your difficulty can be handled in a charitable manner. Just look at the persons next to you then smile and say "Peace be with you." No one will be offended, and you will be sharing a moment of the Mass that can be most prayerful and precious. †

My Journey to God

Hold On, I'm Coming

The world is in chaos.
Destruction by nature, desolation of war.
Anarchy, bigotry and hate seems
The touchstone of humanity.

Heartbreak and melancholy thoughts
Penetrate all parts of life.
Pushing back the black hole of
depression,
I reach for solace in the gift of
Silence.
Slowed heartbeat, calm breath, relaxed,
Waiting for peace to fall from
The hand of God.

Ah! The phone rings, destroying
The silence within and without.
A frown upon my face,
I say, "Hello."

A friendly voice says,
"Hi. What are you doing?"
Before I can give a sarcastic answer,
I hear in the background:

"When the day comes and you're in
doubt,

(Trudy Bledsoe is a member of St. Christopher Parish in Indianapolis and the Secular Order of Discalced Carmelites at the Monastery of the Resurrection in Indianapolis. The song she heard on the radio was "Hold On, I'm Coming" by Isaac Hayes and David Porter. Snow rests on a statue of Mary and the Christ Child on the grounds of The Catholic University of America in Washington on Dec. 6 following the area's first significant winter storm of the season on Dec. 5.)



CNS photo by Bob Roller

In a river of trouble, about to drown,
Hold on, I'm coming.
Hold on, I'm coming."

A song of romantic blues
That was on that day,
An answer to prayer.

By Trudy Bledsoe

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. †

New book offers inside look at April 2005 papal transition

WASHINGTON (CNS) —Sheed & Ward has published a new book offering an inside look at the papal transition from Pope John Paul II to Pope Benedict XVI.

From Pope John Paul II to Benedict XVI: An Inside Look at the End of an Era, the Beginning of a New One and the Future of the Church, available in bookstores and online, is made up of news stories and graphics produced by the Washington-based Catholic News Service and photographs by Nancy Wiechec, CNS visual media manager.

Describing the book as a "critical resource," a review in *Publishers Weekly* said it "imparts a rare glimpse into the transition of papal authority to Benedict XVI after the death of John Paul II."

"Selecting the best journalistic pieces from Catholic News Service's coverage of the papal election ... the

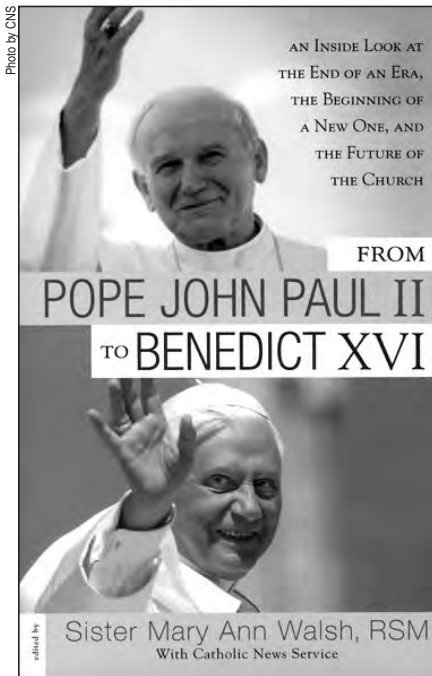
book nimbly transitions through highlights from the life of John Paul II, details regarding his funeral and the world's celebratory but sad reaction to his death," the review said.

"After segments on the papal conclave and the intricate process of electing a new pope, the text turns to Benedict. The essay on his primary challenges is compelling."

The book also includes commentary on the papal conclave experience from seven of the 115 electors who participated and graphics that put the election in perspective.

The 212-page volume, listed at \$21.95, was edited by Mercy Sister Mary Ann Walsh, deputy director for media relations in the U.S. Conference of Catholic Bishops' Department of Communications.

"The experience of last April was a momentous one for the entire Church, indeed, the entire world," said Sister Mary Ann. "Catholic News Service did a spectacular job cov-



This is the cover of *From Pope John Paul II to Benedict XVI: An Inside Look at the End of an Era, the Beginning of a New One and the Future of the Church*, which includes reports and photos from Catholic News Service. The new book was edited by Mercy Sister Mary Ann Walsh, deputy director for media relations for the U.S. Conference of Catholic Bishops.



This image of cardinals and bishops celebrating the last of nine memorial Masses for Pope John Paul II is among the color photos by Nancy Wiechec of Catholic News Service that appear in the new book *From Pope John Paul II to Benedict XVI: An Inside Look at the End of an Era, the Beginning of a New One and the Future of the Church*. Edited by Mercy Sister Mary Ann Walsh, the book includes reports by CNS writers and editors.

ering the events. The book brings last April to life once again as people look back on the great and historic moments of 2005."

Sister Mary Ann also is editor of *Pope*

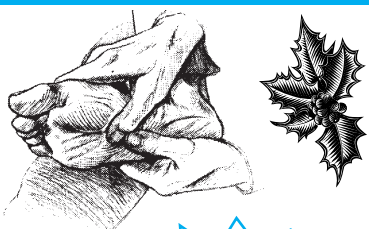
John Paul II: A Light for the World, published in 2003 by Sheed & Ward to mark the 25th anniversary of the papacy of John Paul II. †

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A la carte: the solution to TV indecency?

WASHINGTON (CNS)—In the decade since Congress rewrote telecommunication law, cable television prices paid by consumers have far outstripped the inflation rate.

This is due in part to consolidation, which reduces the number of alternatives available if a municipality sours on its cable TV franchisee, but is also the result of demand for more channels—from viewers and programmers alike—as America careens toward the mythic “500-channel universe.”

But what if, instead of viewers wanting more channels, they wanted fewer? Earlier in the decade, the concept of “a la carte” pricing arose to cut the consumer’s cost of cable TV. It made little sense, the argument went, to pay for channels one didn’t want to watch.

Now, a la carte pricing is being touted as a cure for indecency on cable TV. New Federal Communications Commission Chairman Kevin Martin suggested as much during a Dec. 2 Senate hearing on televised indecency.

TV today “contains some of the coarsest programming ever aired,” Martin said, adding that an a la carte approach will offer consumers a real choice at no cost to cable companies.

The a la carte idea could also be seen as a way to achieve reduced exposure to indecency without resorting to laws that take stronger action against indecent material. Clamping down on cable indecency in the same manner as broadcast indecency could raise First Amendment issues. There are currently four bills awaiting action—all by the Senate Commerce Committee—that

deal with indecency on TV:

• HR 310, the Broadcast Decency Enforcement Act of 2005, is sponsored by Rep. Fred Upton, R-Mich. It has already passed the House. The bill would set fines as high as \$500,000 for any broadcast licensee determined by the FCC to have broadcast obscene, indecent or profane material. The current maximum fine is \$32,500 per violation. The bill does not cover cable TV.

• S 193, the Broadcast Decency Enforcement Act of 2005, is sponsored by Sen. Sam Brownback, R-Kan. It is similar to Upton’s House bill, but the fine structure is different. Brownback’s bill would increase fines for broadcast licensees to \$325,000 per day per indecency violation. Fines could reach up to \$3 million for each specific incident.

• S 616, the Indecent and Gratuitous and Excessively Violent Programming Control Act of 2005, is sponsored by Sen. John Rockefeller, D-W.Va. It would direct the FCC to study whether current TV ratings and blocking systems, like the V-chip, are adequate safeguards for parents—and, if they’re not, bar stations from airing such programming during children’s viewing hours or require them to come up with new protections.

• S 946, the Kid-Friendly TV Programming Act of 2005, is sponsored by Sen. Ron Wyden, D-Ore. It would require cable and satellite operators to offer a child-friendly programming tier of at least 15 channels, as well as include channel-blocking instructions as part of the monthly bill mailed to subscribers.

Another indecency hearing was

scheduled for Dec. 12, and in January Senate Commerce Committee Chairman Ted Stevens, R-Alaska, an indecency critic, plans another hearing at which the committee will start marking up legislation.

The National Cable and Telecommunications Association doesn’t like the a la carte proposal, contending it would violate the First Amendment guarantee of free speech.

Wall Street Journal columnist Holman Jenkins derided the idea. “Don’t listen to any ninny who tells you that, because you’re entitled to buy ketchup without buying mayonnaise, you should be entitled to buy ESPN without buying CNN.”

Yet if one supermarket were to force a shopper to buy both ketchup and mayonnaise, the shopper could easily go to hundreds of other stores. With cable, most locales have just one supplier—and the satellite dish companies structure their programming tiers the same way. For the record, EchoStar, one of the direct-broadcast satellite firms, endorses a la carte, as does AT&T, which offers video through its telecommunication lines.

Cable operators have warned of higher costs if customers were allowed to pick and choose what channels they wanted. Studies have shown that most viewers watch a maximum of 17 channels, a fraction of what typical cable-TV programming tiers offer.

Some religious cablecasters don’t like the idea of a la carte, because they fear customers won’t choose their channels.

Eternal Word Television Network’s vice president for marketing Chris Wegemer said the Catholic cable channel opposed a la carte in an FCC filing in July.

“A la carte is not beneficial to the consumer or the industry,” he said. “As far as the details are concerned ... diversity would suffer under a la carte. Bundling [channels]



Justin Timberlake prepares to tear off part of Janet Jackson’s costume at the end of their half-time performance at Super Bowl XXXVIII in Houston on Feb. 1, 2004. The incident, which exposed Jackson’s breast, sparked criticism from FCC administrators, media watchdog groups, religious leaders and viewers. The concept of “a la carte” pricing is being touted as a cure for indecency on cable TV.

allows viewers to sample smaller networks” such as EWTN, which estimates its carriage at 104 million homes in 114 countries.

“EWTN’s desire/need to be distributed on the lowest cost/most widely distributed tier of service is driven by more than economic necessity,” its FCC filing said. “EWTN’s mission is to be a source of hope, inspiration and guidance to people not just of the Catholic faith, but to people of all faiths or no faith. EWTN can realize this mission only by reaching as wide an audience as possible.” †

Last Minute Gift Ideas—Continued



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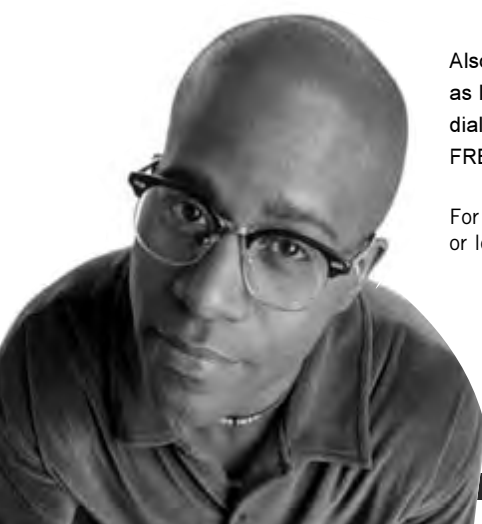
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BOOK

continued from page 1

cutting stone out of the mountains, and tales of the riches to be found in America convinced Faenzi's great-grandparents, like millions of others, to sell most of their belongings and book passage to the new world.

Her compelling family narrative is a story of the faith, hope and love that inspired her ancestors to bid farewell to their beloved home in search of prosperity in America.

"I received insights about my own life as I was writing their story," Faenzi said.

"Their bravery and courage showed me I could change my own life. It led me back to my faith and a newfound purpose."

Readers will follow stonemason Aristide Giovannoni during the early years of the 20th century amid turbulent times of labor wars, the

Depression, racism and anarchy. They will marvel at Aristide and his wife, Ione Brizzolari, who were faithful during a 10-year separation while he worked long hours carving stone in several U.S. cities to forge a new life and save enough money to bring his family to America.

When Aristide is finally reunited with his family at the New York harbor after their perilous ocean crossing, his joy is so tangible that readers will truly understand the hardships and sacrifices faced by families immigrating to a new country.

Aristide takes his family to begin a new life in the heat and humidity of Montgomery, Ala., but racial and ethnic violence against Negroes and Catholics by the Ku Klux Klan in the Old South causes them to live in constant fear.

Readers will share Aristide's relief and joy when he finds work with the Indiana Limestone Company at a stone quarry in Bedford and moves his family to Indianapolis in 1924.

During the Depression era, Aristide is called upon to use his Gothic architectural skills when he and his son, Giorgio, are sent to work on the chapel at Duke University, the Cathedral of Learning at Pittsburgh and the National Archives Buildings in Washington, D.C., among others.

Archdiocesan Catholics in particular will delight in reading Faenzi's descriptions of their happy life as they make a home for their growing family in the Italian neighborhood of historic Holy Rosary Parish.

Msgr. Joseph F. Schaedel, vicar general and pastor of Holy Rosary Parish, said recently that he "was surprised and very pleased to see the Italian parish of Indianapolis, *La Chiesa del Santo Rosario*, portrayed accurately in *The Stonemason's Aria*."

He said "Holy Rosary Parish has played and continues to play a prominent role in the traditionally Italian neighborhood that the author describes. Some of the characters in the story also were characters in the early days in the life of Holy Rosary Church."

Faenzi's vivid accounts of construction of the brick church—completed in 1925 with the grueling effort of lifting six huge bells to the top of the two towers—and Franciscan Father Mario Priori's loving pastoral care of his Italian parishioners will bring smiles to readers, especially those who have participated in Masses there and enjoyed the festivities at the parish's annual Italian Street Festival.

"Where there is love, there is God," Father Priori tells Aristide and Ione's grown daughter, Olga, when she tearfully confesses her guilt about falling in love again so soon after the death of her fiancé. The priest assures Olga that God wants her to be happy so she marries the love of her



Photo courtesy of Indiana Limestone Company

Ornate leaves and scrolls carved by stonecutters form the top of these massive limestone columns. Aristide Giovannoni and his son, Giorgio, worked together in other states for 10 years to create beauty from bedrock that formed the architecture of many elaborate buildings. The family lived in Holy Rosary Parish in Indianapolis for many years.

life, Ottavio Faenzi, who finds work as a chef at the Columbia Club in Indianapolis and embarks on a 40-year career there.

Faenzi said writing the book was a spiritual experience for her and a gesture of love for the ancestors she was so grateful to learn about during her extended visits to Carrara, Italy, and Indianapolis.

In the process, she discovered anew that art and music bring beauty to life and help people smile in the midst of their struggles.

"Aria" means "air" in Italian, Faenzi said. "There are two opera houses in Carrara, and the love of opera was as important to them as their marble. Aristide was always singing. I thought about what his life was like in America for 10 years without his family. His music saved him."

Faenzi said she felt "a huge responsibility" to be true to her family's ideals and experiences while creatively expanding on the facts she had gathered from their life stories.

"By going to Italy and giving myself time there, the story unfolded for me," she said. "At times, I felt inadequate for the job. But when I let go of the pressure, the idea came to me to let their voices speak for themselves."

Her book is written in first-person style and the unique form of an opera program.

Faenzi said she took a sabbatical from her high-powered, fast-paced career in New York to research her ancestors' lives. She moved from Indianapolis in her early 30s, but considers it her home and chose the Columbia Club to launch the release of her book in September.

"I have a historical connection, a family connection, with Holy Rosary Parish," she said. "It's comforting to come home and go to Mass there with my Aunt Joann [Wilson]."

Faenzi's book was recently selected as "Reviewer's Choice for Fiction" by the *Midwest Book Review*. Readers have said her story would make a great movie.

"I started out with an idea to preserve my family's history," she said, "and then it turned into something more profound. It's about our need to belong, and it is my desire to motivate readers to discover their own family history [and] find ways to preserve their heritage for future generations."

(To order *The Stonemason's Aria*, call 800-345-6665. *Carol Faenzi's* book sells for \$16.95 and can be purchased at the *History Market at the Indiana Historical Society in Indianapolis*, ordered through any local bookstore or purchased online at www.thestonemasonaria.com.) †

LEGACY FOR OUR MISSION:

For Our Children and the Future

ST. SUSANNA EXPANDS, BUILDS COMMUNITY WITH HELP OF CAMPAIGN

JOE GODE, A RETIRED AIR TRAFFIC CONTROLLER, WAS ST. SUSANNA'S HANDYMAN. "HE FIXED THINGS BEFORE THEY BROKE," SAID FATHER KEVIN MORRIS, THE PASTOR AT THE PLAINFIELD PARISH. After Gode passed away, Wally Carr began filling in as handyman but didn't have as much free time, so he asked for some extra help.

Through Carr's simple request for help, the Men's Club Work Group was formed at St. Susanna. Every Tuesday, a group of men work on various projects, saving the parish a great amount of money on repairs and building projects.

"To me, that's just one example of people seeing a need and stepping up. Whatever needs to be done, they do it," Father Morris said. "And that's just one example of about every family here."

"That's just one example of people seeing a need and stepping up."

St. Susanna's vision is simple: to build community. And through various stewardship programs in the parish, in its school and in its religious education programs, the Church is strengthened.

"Through [stewardship], we find that people get introduced to everyone. Parents are getting to know parents of their kids' friends. Now you're not going someplace to be with strangers from Church, but you're going to be with the people you know" Father Morris said. "The more the community grows, the more you become 'us,' and the more you realize God is a part of us."

As the Plainfield civic community continues to expand, St. Susanna grows as well. With the archdiocese's *Legacy for Our Mission*, St. Susanna is just one example of how parishes benefit through



St. Susanna School recently built an addition to its building in order to accommodate its growing student body. Now, St. Susanna is focusing on expanding its worship space as well.

the capital campaign. Funds from *Legacy for Our Mission* contributed to building St. Susanna's new addition to the school in order to accommodate its growth.

St. Susanna was one of the first parishes to participate in *Legacy for Our Mission*, and its goal was approximately \$1.1 million. The parish, however, raised \$1.6 million with more than \$630,000 received in gifts to date, reaching numbers well over the initial goal.

Now the school is bigger than ever, with approximately 300 students. Its religious education program has about 500 student-participants and includes Sunday evening youth group meetings and weekend classes for students who don't attend a Catholic school.

"We are very young," Father Morris said. The average age of a parishioner at St. Susanna is 31.5 years, and the largest demo-

graphic of the parish is children under 10 years of age. "We have baptism around here all the time. It's a wonderful thing. A lot of older people enjoy seeing all those young people at Mass."

Simply attending a celebration of Mass confirms the growth of the Church. While there are some seats available at Sunday's 7:30 a.m. Mass, the other three Masses are standing room only. When St. Susanna's current building was constructed in 1971, people originally thought that it would be too big.

"We're growing, but we're still small enough to have that family feeling," Father Morris said.

Now St. Susanna is working with *Legacy for Our Mission* on starting a building fund in order to expand its worship space and fix the limited seating at Mass.

"Right now, we have about 1,000 families at our four Masses. But the priest shortage is here, and one of these days, I'm not going to have four Masses (at St. Susanna)," Father Morris said. "But 1,000 families at three Masses is a lot more standing-room-only problems."

By expanding the worship space, the Church can prepare for its future growth, and its community can continue to grow stronger.

"[The best part of my job] is being with wonderful people. There are so many volunteers around here and so many things going on," Father Morris said. "I'm proud to be here, and I feel very blessed."

Legacy for Our Mission, the archdiocese's ongoing capital campaign, is guided by the principles of Christian stewardship and addresses the needs of archdiocesan ministries. Contributions to *Legacy for Our Mission* will directly benefit every parish in the archdiocese through gifts that the parish will retain for its capital, endowment or direct ministry priorities.

JUBILARIANS

continued from page 3

1986-89.

At Saint Mary-of-the-Woods, she taught in the congregation's Juniorate program from 1937-38. She ministered in the printing office from 1938-69 and 1970-80, and as a receptionist from 1989-91. She served on the mail room staff, phone room staff, as a health care companion, health care services staff and residential services staff from 1991-2000.

She also ministered elsewhere in Indiana and in Illinois.

A native of Linton, Ind., Sister Rosemary Powers ministers in prayer at Saint Mary-of-the-Woods.

The former Sister Mary Gilbert entered the congregation on Jan. 12, 1935, from St. Peter Parish in Linton and professed perpetual vows on Aug. 15, 1942. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in social studies then earned a master's degree in education from the University of Notre Dame.

In Indianapolis, Sister Rosemary taught at the former St. Catherine School from 1937-1942.

At Saint Mary-of-the-Woods, she ministered as an administrative assistant from 1984-87 and archives staff member from 1987-2002.

She also ministered elsewhere in Indiana as well as in Illinois and Missouri.

Twelve sisters are celebrating their diamond jubilee representing 60 years of ministry this year. Eight of those sisters were featured in a story in the Dec. 9 issue of *The Criterion*.

Sisters Martha Steidl, Mary Jo Stewart, Marie Ellen Sullivan and Winifred Mary Sullivan are profiled this

week.

A native of Paris, Ill., Sister Martha Steidl ministers as an adjunct faculty member for the Woods External Degree program at Saint Mary-of-the-Woods College.

The former Sister Marie Aquinas Steidl entered the congregation on July 22, 1945, from St. Mary Parish in Paris and professed perpetual vows on Jan. 23, 1953. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in music then earned a master's degree in music at the Catholic University of America in Washington, D.C., and master's degree in religious studies at Mundelein University in Mundelein, Ill.

Sister Martha taught at the former Cathedral Grade School in Indianapolis from 1950-52.

At Saint Mary-of-the-Woods College, she was a music instructor from 1973-77, assistant professor from 1977-80, associate professor from 1980-83 and 1984-88, and professor from 1988-2001.

She also ministered elsewhere in Indiana as well as in Illinois and Washington, D.C.

A native of Terre Haute, Sister Mary Jo Stewart ministers as a volunteer at St. Ann Clinic in Terre Haute.

The former Sister Joseph Maureen Stewart entered the congregation on Jan. 8, 1945, from St. Ann Parish in Terre Haute and professed perpetual vows on Aug. 15, 1952. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then completed her licensed practical nurse's training at Indiana Vocational Technical College.

Sister Mary Jo taught at the former St. Patrick School in Indianapolis from 1967-68 and St. Mary School in Richmond from 1968-70.

At Saint Mary-of-the-Woods, she served on the infirmary staff from 1973-75 and 1976-78, as a licensed practical nurse there from 1981-85, and as a driver and

physical therapy health services staff member from 1985-86.

She also ministered elsewhere in Indiana as well as in Illinois, California and Mississippi.

A native of Chicago, Sister Marie Ellen Sullivan ministers in prayer at Saint Mary-of-the-Woods.

She entered the congregation on Feb. 2, 1945, from Our Lady Help of Christians Parish in Chicago and professed perpetual vows on Aug. 15, 1952. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in English then earned a master's degree in education at Indiana State University and master's degree in pastoral studies at Loyola University.

Sister Marie Ellen taught at St. Philip Neri School in Indianapolis from 1947-50 then served as principal at Our Lady of Providence High School in Clarksville from 1967-71.

She also ministered elsewhere in Indiana as well as in Illinois, Maryland and Washington, D.C.

A native of Terre Haute, Sister Winifred Mary Sullivan ministers as a volunteer in Jasper, Ind., in the Evansville Diocese.

She entered the congregation on July 22, 1945, from St. Ann Parish in Terre Haute and professed perpetual vows on Jan. 23, 1953. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then earned a master's degree in education at St. Louis University.

Sister Winifred Mary taught at Holy Family School in New Albany from 1958-60 and St. Joan of Arc School in Indianapolis from 1966-67. She served as a teacher at the former St. Margaret Mary School in Terre Haute from 1967-69 and as principal there from 1968-69.

She also ministered elsewhere in Indiana as well as in Illinois, Maryland and Missouri. †

Kentucky bishops urge commitment to health care

LOUISVILLE, Ky. (CNS)—Saying all people have "a moral right" to basic health care, the Catholic bishops of Kentucky have called for "a new commitment" to provide access to affordable care.

"It is not acceptable that millions of people in our country and hundreds of thousands in Kentucky do not have access to affordable health care," the bishops of the state's four Catholic dioceses said on Dec. 6.

In addressing one of the major national issues, they said access to health care is "a fundamental human right" that is "necessary for the development and maintenance of life and of the ability of human beings to realize the fullness of their dignity."

Titled "Health Care Is a Moral Right, a Safeguard of Human Life," the statement is signed by Archbishop Thomas C. Kelly of Louisville and Bishops John J. McRaith of Owensboro, Roger J. Foy of Covington and Ronald W. Gainer of Lexington. †

Cemetery offers special Mass

A Catholic cemetery will offer a special Mass this month for families who have lost loved ones during the past year.

Calvary Cemetery, 435 W. Troy Ave, in Indianapolis will offer a Mass at 2 p.m. on Dec. 21.

For more information, call 317-784-4439. †



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Rest in peace

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

CARDWELL, Carlie, 70, St. Malachy, Brownsburg, Nov. 29. Husband of Susan Cardwell. Father of Joann Raetano, Julie Roe and Jon Cardwell. Son of Gladys Cardwell. Brother of Barbara Barnickle, Sue Eubank, Betty Varble, Mike, Pat and Tony Cardwell. Grandfather of eight.

COST, Mary J., 97, St. Andrew, Richmond, Nov. 30. Mother of Jack and Joseph Cost. Grandmother of eight. Great-grandmother of six.

DAMMANN, Mary S., 87, Sacred Heart, Clinton, Nov. 11. Mother of Joe Massa. Step-mother of Bobby and Gary Sanders. Grandmother of three. Step-grandmother of several. Great-grandmother of nine. Great-great-grandmother of one.

DOWDLE, Lucille Marie, 85, St. Paul, Sellersburg, Nov. 27. Mother of Joseph, Patrick and Rick Dowdle. Sister of Mary Garcia, Ruthie Popp, Mildred Woods and Kenny Schad. Grandmother of six. Great-grandmother of two.

EAGLIN, Jack, 84, Prince of Peace, Madison, Dec. 2. Father

of Marcella Brierly, Marilyn Imel, Linda Lohrig, Patricia Wullenweber, Fred, Karl, Monte, Myron, Roy, Vince and Wade Eaglin. Grandfather of 19. Great-grandfather of 16.

HILL, Joseph Patrick, 62, St. Mary, New Albany, Nov. 11. Husband of Zona (Bour) Hill. Father of Kim Allen, Janice Clegg, Terisa Vest, Joy Winebrenner and Chris Hill. Brother of Kate Taylor, Ann Whitsett, James and Kenneth Hill. Grandfather of eight.

KEMP, William, 58, St. Isidore, Bristow, Dec. 2. Wife of Wanda Kemp. Father of Dennis and Greg Kemp. Brother of Kathy, Carl, Chuck and Earl Kemp. Grandfather of five.

KOOB, Martha C., 94, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Nov. 24. Mother of Patricia Wilson and Ronald Leeds. Grandmother of 10. Great-grandmother of 22. Great-great-grandmother of seven.

KYLE, Morgan N., 91, Sacred Heart, Clinton, Nov. 30. Husband of Frances Kyle. Father of Nancy Kashon, Mary Lynn Rardin, Patty Slaven, Bob and David Kyle. Brother of Robert Kyle. Grandfather of 15. Great-grandfather of 20.

LUCKETT, Robert M., 90, Holy Cross, St. Croix, Dec. 2. Husband of Catherine Luckett. Father of Martha Bowker, Donna Carpenter, John and Martin Luckett. Brother of Terry and Thomas Luckett. Grandfather of 10. Great-grandfather of eight.

MEYER, Robert L., 81, St. Mary, Rushville, Dec. 8. Husband of Margherita (Navarra) Meyer. Father of Ann Mathis, Alan, Dale, John and Tom Meyer. Brother of Lucille Hahn, Donald, Ed and Jim Meyer. Grandfather of 12.

O'FRIEL, Robert, St. Pius X, Indianapolis, Nov. 28. Husband of Carol O'Friel. Father of Ann Roellig, Patricia and Robert O'Friel. Grandfather of four. Great-grandfather of nine.

RAKES, Doris H., 55, St. Mary-of-the-Knobs, Floyds Knobs, Dec. 2. Mother of Joe Rakes. Stepmother of Gary Rakes. Daughter of Fred Hoffman. Sister of Peter Hoffman.

RUDIE, Raymond Joseph, Sr., 81, Sacred Heart, Jeffersonville, Nov. 17. Husband of Margie Rudie. Father of Ruth Popp and Ray Rudie. Grandfather of four.

SEIDL, Rosamond, 82, Prince of Peace, Madison, Nov. 28. Mother of Patricia Krem, Jeffrey and Joseph Seidl. Sister of Mildred Hassfurder. Grandmother of three.

SMITH, Jennifer Robin, 18, Nativity, Indianapolis, Nov. 24. Daughter of Thomas Smith and Melissa Wise. Sister of Makenzie, Samantha and Zachary Smith.

TINIUS, Patricia Ann, 64, Our Lady of Perpetual Help, New Albany, Nov. 29. Wife of Frederick Tinius. Mother of Susan Malancuk, Gale Schrank and Toni Tinius. Grandmother of six.

ZOELLER, Anna S. (Moss), 84, St. Mary, New Albany, Dec. 3. Mother of Lin Richie, David, Michael and Thomas Zoeller. Sister of Jacqueline Amis. Grandmother of 11. †



Christmas pilgrimage

Above, St. Therese of the Infant Jesus (Little Flower) parishioners Gerald and Mary Erlenbaugh of Indianapolis, center, participate in an Advent Mass with other pilgrims on Dec. 10 at the Old Cathedral in St. Louis during the archdiocese's annual Christmas pilgrimage. Fifty-four archdiocesan pilgrims toured religious sites in St. Louis and enjoyed the Way of Lights at Our Lady of the Snows Shrine in Belleville, Ill., where more than 1 million lights in displays depict the coming of the Christ Child.

Left, archdiocesan pilgrims toured the Shrine of St. Joseph in St. Louis on Dec. 10 as part of a three-day pilgrimage to the Gateway City. St. Louis is named for King Louis IX of France.

Benedictine Father Alban Berling died on Dec. 10

Benedictine Father Alban Berling, a monk and priest of Saint Meinrad Archabbey in St. Meinrad, died on Dec. 10 at the monastery infirmary. He was 85 and was a jubilarian of profession and priesthood. The Mass of Christian

Burial was celebrated on Dec. 13 at the Archabbey Church. Burial followed at the Archabbey Cemetery. The former Robert Cletus Berling was born on Dec. 13, 1919, in Bluffton, Ind. After completing his elementary

education at Bluffton Public School in Bluffton and St. Joan of Arc School in Indianapolis, he enrolled at Saint Meinrad Seminary in 1933.

He was invested as a novice in 1939 and professed his simple vows on Aug. 6, 1940. He was ordained to the priesthood on Feb. 2, 1945.

In the archdiocese, Father Alban served as pastor of St. Boniface Parish in Fulda. Father Alban was assistant pastor and pastor of St. Mary Parish in Huntingburg, Ind., and St. Benedict Parish (now Cathedral) in Evansville, Ind., and pastor of St. Francis Xavier Parish in Poseyville, Ind., in the Evansville Diocese.

His final parochial assignment was as senior priest in residence at St. Ann Parish in Morganfield, Ky.

Father Alban also served as chaplain for the Benedictine sisters of Our Lady of Grace Monastery in Beech Grove and Monastery Immaculate Conception in Ferdinand, Ind.

He also was chaplain at the Poor Clare Convent in Evansville, St. Mary's Medical Center in Evansville and St. Bernard's Regional Medical Center in Jonesboro, Ark.

Surviving is a sister, Betty Compton, of Tipton, Ind.

Memorial gifts may be sent to Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad, IN 47577. †

Christmas TV MASS for Shut-Ins

This beautiful 30-minute Mass will be produced from the Crypt Church at the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C.



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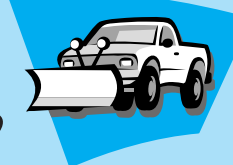
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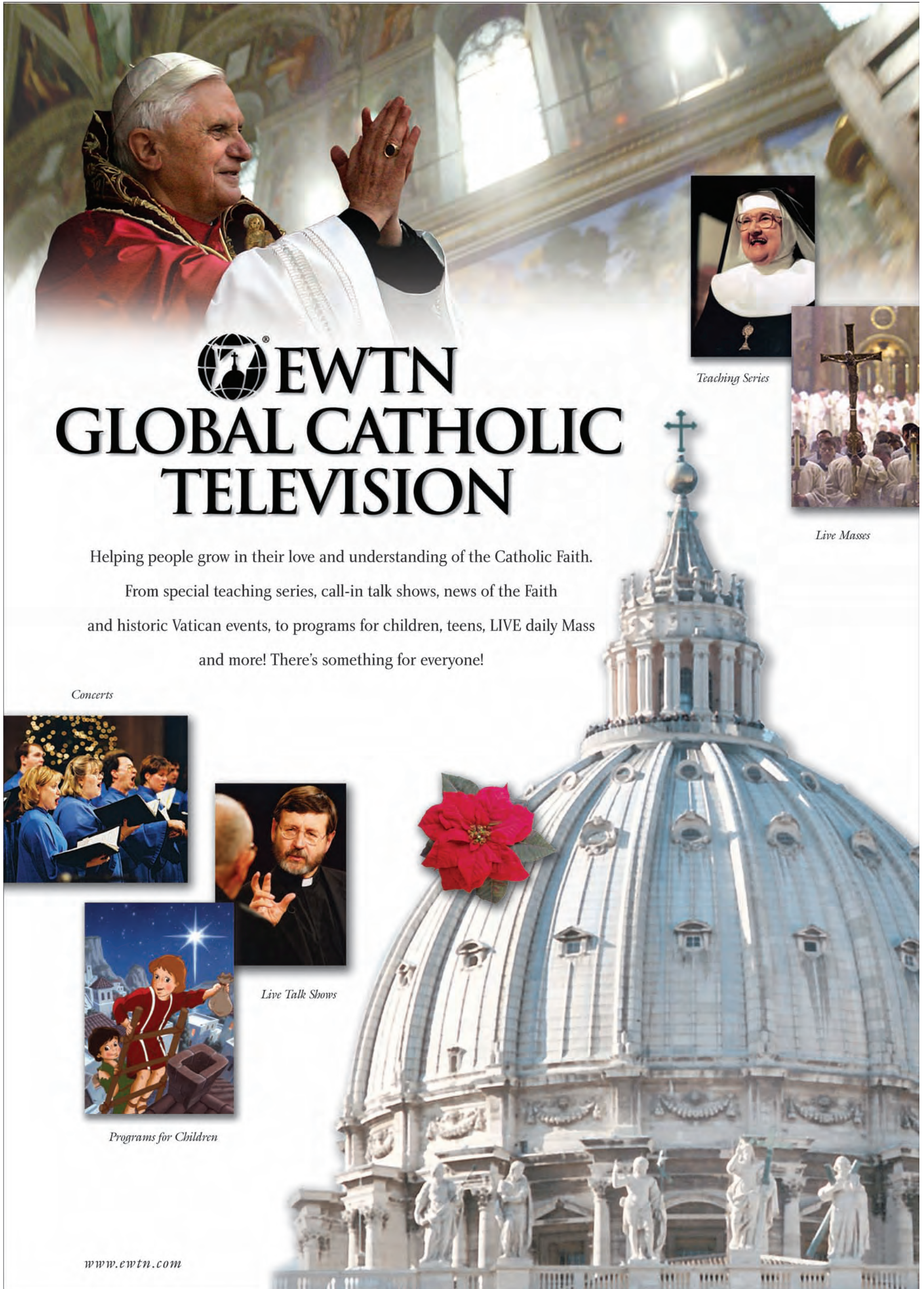
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