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It's All Good

Christmas is, at its very heart, the celebration of one family, page 12.

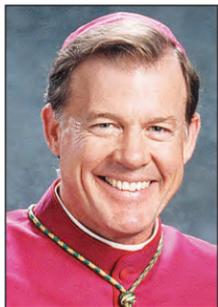
CriterionOnline.com

December 4, 2009

Vol. L, No. 10 75¢

Immigration reform is next on bishops' wish list for Congress

WASHINGTON (CNS)—Over the years, hundreds of thousands of postcards have come from U.S. Catholics in organized efforts to influence members of Congress on issues ranging from partial-birth abortion to health care reform.



Bishop John C. Wester

A new postcard campaign in 2010 will urge Congress to take up as its next

priority comprehensive immigration reform that would reunite families, regularize the status of an estimated 12 million people in this country illegally and restore due process protections for immigrants.

"We want to increase Catholic grass-roots support for immigration reform, but we also want to show members of Congress a strong Catholic voice and strong Catholic numbers in support of immigration reform," said Antonio Cube, national manager of the U.S. bishops' Justice for Immigrants project, in a Nov. 16 conference call with reporters.

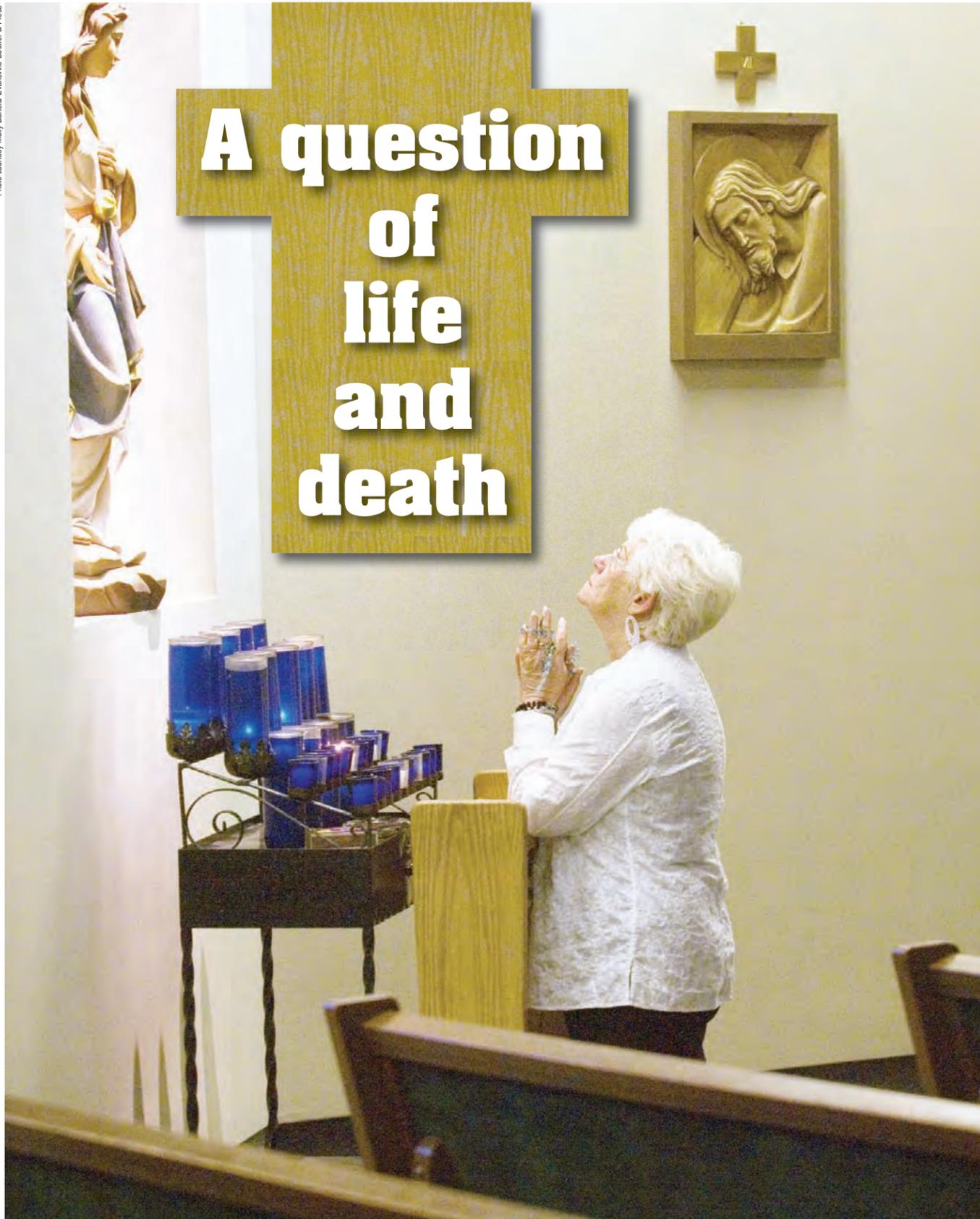
The postcard campaign will coincide in most places with the bishops' National Migration Week on Jan. 3-9, although it might be held earlier or later in some dioceses, Cube said. It also is part of a multifaceted interfaith campaign called "Home for the Holidays," designed to stress the family reunification aspect of immigration reform.

The Catholic Church is uniquely situated to comment on the immigration issue because of its "long history of welcoming and serving immigrants for generations," and because it is "present in both the sending countries as well as the receiving countries," Cube said.

Bishop John C. Wester of Salt Lake City, chairman of the U.S. bishops' Committee on Migration, predicted in a Nov. 17 interview with Catholic News Service that the prospects for Congress to pass immigration

See IMMIGRATION, page 2

Photo courtesy Molly Baneish, Evansville Courier & Press



A question of life and death

Mary Winnecke takes time after Mass to pray at Holy Redeemer Church in Evansville, Ind., in the Evansville Diocese, on Aug. 19. Winnecke's daughter, Natalie Fulkerson, was killed by Matthew Eric Wrinkles in 1994. Wrinkles is on death row, but Winnecke opposes the death penalty. Winnecke says that her faith has allowed her to forgive Wrinkles. Read her story of faith and forgiveness on page 9.

Catholics confront death penalty issue as another death-row execution nears

(Editor's note: As the State of Indiana prepares to carry out the Dec. 11 execution of a death-row inmate, three Catholics from Indiana share their stories of how death penalty cases have touched their lives.)

Mary Winnecke is a mother whose daughter was killed by Matthew Eric Wrinkles, who is scheduled to be executed on Dec. 11. Will McAuliffe is a young Catholic who has started an organization that hopes to end the death penalty in the state. And former Indiana Gov. Joseph Kernan has faced the decision of determining whether a person should live or die. Here are their stories.)

By John Shaughnessy

Will McAuliffe tries to stay calm when he talks about the death penalty, knowing how the issue often becomes a source of heated conflict for people.



Will McAuliffe

The 24-year-old Catholic from Indianapolis keeps that matter-of-fact approach when he cites the statistic that, through the years, 139 individuals in

the United States who were sentenced to the death penalty were later exonerated.

Still, the emotion begins to flow through McAuliffe's words when he describes one of the key moments that led him to form the Indiana Coalition Acting to Suspend Executions, a non-profit organization that hopes to help end the use of the death penalty in the state.

The moment took place in early May of 2007, just days before McAuliffe was to graduate from the University of Notre Dame. He drove to the Indiana State Prison in Michigan City, Ind., to be part of a vigil for David Woods, a 42-year-old man who was scheduled to be

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IMMIGRATION

continued from page 1

legislation will depend a great deal on how health care reform fares in the coming weeks.

If health care reform fails to pass, Bishop Wester told CNS at the U.S. bishops' fall general assembly in Baltimore, it will mean the political parties are so divided that the chance of passing immigration reform will be greatly diminished.

However, success with health care legislation will bode well for an immigration bill, he said. "That will mean there's a momentum in the country."

President Barack Obama has promised repeatedly that immigration reform would be the next big issue on the administration's domestic agenda.

At a Nov. 13 press conference, Homeland Security Secretary Janet Napolitano, whose agencies handle most immigration-related law and policies, said the political climate, economy, border security issues and immigrant flows have all changed since the last attempt to pass an immigration bill in 2007, making the goal more attainable now.

"I've been dealing hands-on with immigration issues since 1993," said the former Arizona governor. "So trust me, I know a major shift when I see one, and what I have seen makes reform far more attainable this time around."

She cited improved border security, with

particular attention to stopping smuggled cash and weapons on which drug cartels thrive, as well as fewer illegal entries to the United States, partly because of improved enforcement and partly because of the poor economy.

Napolitano outlined an immigration reform package that echoes the comprehensive approach long advocated by the U.S. Conference of Catholic Bishops, and other religious and immigrant rights organizations. She also came out strongly in favor of offering a way for the millions of undocumented immigrants to legalize their status.

"We will never have a fully effective law enforcement or national security system as long as so many millions remain in the shadows," she said.

Bishop Wester said he is confident that his fellow bishops are ready and willing to work to help pass a comprehensive reform bill.

"The bishops know the stories, they see the people, the human faces," he said. One of the biggest problems with previous attempts to pass immigration reform, said Bishop Wester, was that the "loud, strident voices" opposed to reform caused many members of Congress to hesitate to support legislation.

"We were outperformed 10-to-1 in terms of media," said the bishop.

He said the bishops' coming postcard campaign, as well as plans to use community-based networks such as Facebook and Twitter to remind members of Congress of the level of support for reform, will help offset those opponents.



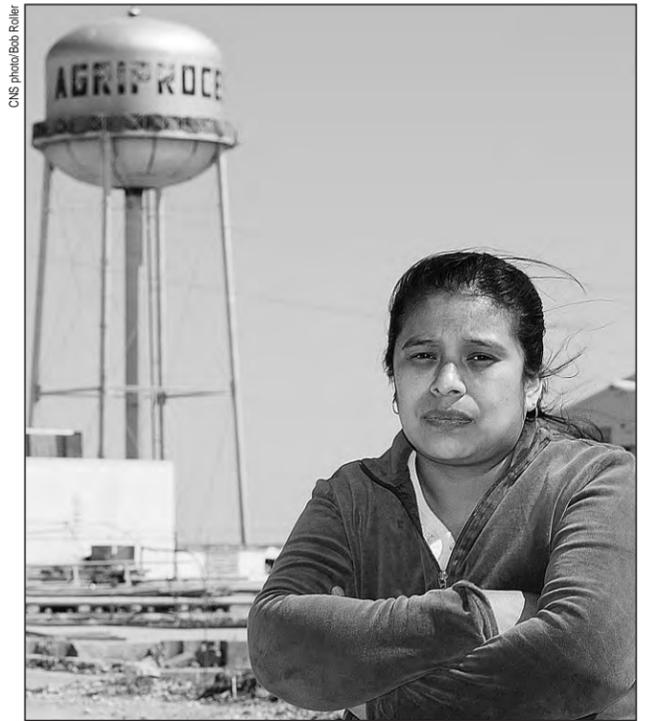
Other denominations will be organizing their congregations in similar ways, especially in seven states whose members of Congress are considered critical to the immigration reform debate—Ohio, Pennsylvania, Minnesota, Arkansas, Missouri, South Carolina and North Carolina.

The Rev. David Vasquez is campus pastor at Luther College in Decorah, Iowa, about 20 minutes from the scene of one of the nation's largest immigration raids—the May 12, 2008, raid at the Agriprocessors meatpacking plant in Postville. Nearly 400 people were arrested that day—equal to about 15 percent of Postville's population.

"While we fail to reform our broken immigration system, 442,000 people will be detained this year by Immigration [and Customs Enforcement], wreaking havoc on communities and families across the country," said Rev. Vasquez in the conference call. "This is the equivalent of 1,000 Postville raids."

The Rev. Dean Reed, pastor of First United Methodist Church in Stephenville, Texas, said healing broken communities is a religious imperative.

"The immigration system has created problems and opened the door to divisive rhetoric," he said. "We need to reform the system so these problems can be humanely



Marta Veronica Cumez Solovi poses in late April outside the Agriprocessors plant in Postville, Iowa, where she was an employee during a federal immigration raid on May 12, 2008. The U.S. bishops plan a postcard campaign in 2010 to urge Congress to make comprehensive immigration reform its next priority.

and fairly solved, and our sense of community restored."

Jews also have a religious obligation "to welcome the stranger, for we were strangers in the land of Egypt," said Vic Rosenthal, executive director of Jewish Community Action in St. Paul, Minn.

"This commandment from the Torah combined with our history of immigration throughout the world leads us to stand in solidarity with immigrants of today struggling to secure legal status," he said. †

Pro-lifers to fight new requirements for pregnancy centers

BALTIMORE (CNS)—Pro-life leaders are vowing to fight a measure passed on Nov. 23 by the Baltimore City Council that imposes new requirements on four pregnancy resource centers in the city.

The bill, approved in a 12-3 vote, requires pro-life pregnancy centers to post signs stating that they do not provide abortion or birth control.

Baltimore Archbishop Edwin F. O'Brien had campaigned against the bill, arguing that it unfairly singles out pro-life centers for harassment.

"To say I'm disappointed is too mild," said Nancy Paltell, associate director for the respect life department of the Maryland Catholic Conference. "I'm disgusted that lobbying organizations like Planned Parenthood and NARAL hold such power over a governmental body like the City Council."

Paltell was holding out hope that Mayor Sheila Dixon will veto the bill, and she urged pro-life supporters to let the mayor know they oppose the measure.

"It's just bad public policy," said Paltell, a representative of the state's Catholic bishops in Annapolis, the state capital. "There's no reason to put that blemish on Baltimore City. It's unnecessary, unfair and unwarranted."

Paltell pointed out that City Council

President Stephanie Rawlings-Blake, lead sponsor of the measure, acknowledged that pregnancy resource centers do "good and charitable work."

"We should leave them alone," Paltell said, noting that the centers offer help with clothing, baby supplies, counseling, job referrals and other services.

"The state and the city are sending clients to these charities because they are providing services that no other city or state agency provides," Paltell said.

Sean Caine, communications director for the Archdiocese of Baltimore, said the archdiocese was considering suing the city should the bill become law. Paltell noted that several other groups were taking the same path.

Supporters also have organized a petition drive to amend the city charter to prohibit the City Council from passing legislation requiring any speech concerning abortion and birth control.

When she introduced the bill in October, Rawlings-Blake said its purpose was to promote "truth in advertising." She acknowledged that lobbyists for groups that support legal abortion asked her to sponsor the measure after they alleged that pro-life pregnancy centers were giving out misleading information. During a hearing, none of the 50 people who testified was an actual patient

who claimed to have been misled.

Councilman James B. Kraft was the only lawmaker who rose to speak on the bill prior to the Nov. 23 vote. He opposed it, he said, because it does not require women's centers that provide abortion to indicate what pregnancy-related services they do not offer. His amendment to broaden the bill had been defeated in a 10-5 vote on Nov. 16.

"It should not just apply to these four centers," Kraft said.

Carol A. Clewes, executive director of the Center for Pregnancy Concerns in Baltimore, said she was not optimistic that Dixon, who supports keeping abortion legal, will veto the bill.

"The Center for Pregnancy Concerns doesn't feel nearly as welcomed in the city of Baltimore as it used to," Clewes said of the measure's passage. She asserted that the bill "impugns our integrity."

Although pro-life centers already post signs saying they do not provide abortion or birth control, Clewes said her charity will comply with the bill if it becomes law.

The Baltimore bill, which imposes a \$150 daily fine on pregnancy centers that fail to post signs, is believed to be the first of its kind in the nation. Elsewhere in the state, the council that governs Montgomery County, a Washington suburban area, was considering a similar measure. †

Dec. 8 is holy day of obligation

The Solemnity of the Immaculate Conception of the Blessed Virgin Mary is celebrated on Dec. 8.

It is a holy day of obligation due to the fact that it is the patronal feast of the United States.

Call your local parish for Mass times. †

Official Appointments

Effective Dec. 2, 2009

Rev. Dennis Duvelius, pastor of St. Louis Parish in Batesville, to pastor of St. Paul Parish in Tell City and St. Mark Parish in Perry County.

Rev. Bernard Varghese, O.F.M. Cap., associate pastor of St. Louis Parish in Batesville, to administrator pro-tem of St. Louis Parish in Batesville.

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



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Cathedral hosts 10th annual Interfaith Thanksgiving Service

By Sean Gallagher

For the 10th consecutive year, representatives of faith traditions from around the world gathered at SS. Peter and Paul Cathedral in Indianapolis to offer prayers of thanks a few days before the civic holiday of Thanksgiving.

The several hundred people who attended this year's Interfaith Thanksgiving Service on Nov. 24 heard Jewish, Muslim, Hindu, Sikh, Buddhist and Christian prayers chanted and spoken in Hebrew, Arabic, Sanskrit, Punjabi, Tibetan and English.

The Indianapolis Children's Choir and the cathedral's Laudes Cantores choir provided music before and during the service.

Those who represented the faith traditions, including Archbishop Daniel M. Buechlein, live in and around Indianapolis, and showed how people from around the world have come to live here in community.



Archbishop Daniel M. Buechlein

"We gather to offer a grateful prayer for peace, peace in our world," Archbishop Buechlein said. "Thank you for being here to help us do that."

Giora Sharon, a cantor at Congregation Beth-El Zedeck in Indianapolis, represented the Jewish faith at the service. He has participated in the interfaith gathering since its inception.

Born and raised in Hungary before living for 20 years in Israel, Sharon moved to Indiana shortly before the first Interfaith Thanksgiving Service in 2000.

"I like this place," Sharon said. "I liked it from the first minute that I got here. I find it a very beautiful place. It has a profile of a big city, but it also has the calmness of smaller towns. It's not crazy. It's calm."

Aside from simply liking his surroundings, Sharon said it is important for people who have come to Indianapolis from around the world to gather together at events like the Interfaith Thanksgiving

Service.

"We have here various faiths, and they need leaders," he said. "They need representatives. We have to know each other. We have to understand each other. And we have to respect each other."

This was the first year that Shakoor Siddeeq, who represented the Nur Allah Islamic Center in Indianapolis, participated in the service.

He echoed Sharon's thoughts about the necessity for representatives of world faith traditions to come together from time to time.

"We live together," Siddeeq said. "We play together. We go to school together. We work together. So it's always important to pray together whenever we have the opportunity."

Dr. Robert Welsh, president of the Council on Christian Unity of the Indianapolis-based Christian Church (Disciples of Christ), gave a reflection during the service.

Welsh helps lead the official ecumenical dialogue between the Disciples of Christ and the Catholic Church. Archbishop Buechlein is a leader of the Catholic participants in the dialogue.

In his reflection, Welsh expanded upon the need for representatives of faith traditions to come together in mutual respect by calling to mind a bumper sticker that uses various religious symbols to spell the word "coexist."

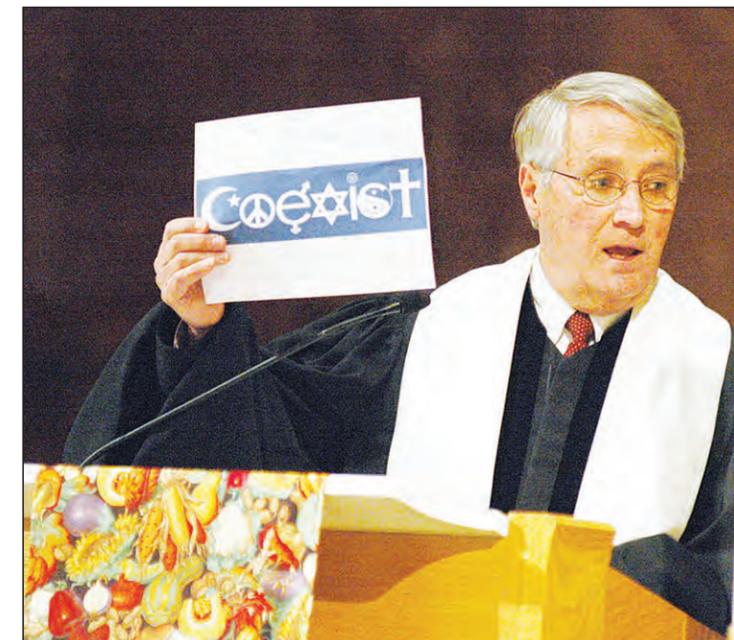
"We are called to do more than coexist," Welsh said. "We are called by our faith to go beyond coexistence to building community, to live as sisters and brothers in seeking the common good, in caring for the needy, in reaching out beyond our fear of the unfamiliar to experience the joy of God's all-embracing, ever-expanding love and truth and light."

Welsh then pointed to the action of giving thanks as one way to build up that community among people of various faiths.

"Compassion and care are expressions of our giving thanks to God, whatever our faith tradition or religious background," he said. "My hope, my prayer, this evening is that all of us might commit ourselves to move beyond mere coexistence to become a true community, a community of thanksgiving and of giving thanks." †



Gurjit Singh, associate spiritual leader of the Sikh Temple in Indianapolis, plays the tabla, a pair of Indian drums, while he and other Sikh residents of Indianapolis chant in Punjabi a Sikh hymn during the 10th annual Interfaith Thanksgiving Service on Nov. 24 at SS. Peter and Paul Cathedral in Indianapolis.



Dr. Robert Welsh, the president of the Council on Christian Unity of the Indianapolis-based Christian Church (Disciples of Christ), holds up an image of a bumper sticker which uses religious symbols to spell the word "coexist" to invite those in attendance to consider that the various world faith traditions are called to more than coexistence, but also to build community.

Pope calls for prayer and concrete assistance in battle against AIDS



Pope Benedict XVI

VATICAN CITY (CNS)— Pope Benedict XVI pledged the Church's continued fight against AIDS through prayer and assistance to millions of people suffering from the disease.

The pope, speaking two days before World AIDS Day on Dec. 1, said his thoughts and prayers were with "every person stricken by this disease, especially children, the very poor and those who are rejected."

"The Church continues to do its best to combat AIDS through its institutions and the personnel dedicated to this problem," the pope said at his noon blessing.

"I urge everyone to make their own contribution through prayer and concrete attention so that those affected by the HIV virus may feel the presence of the Lord, who gives comfort and hope," he said.

He expressed his hope that by "multiplying and coordinating efforts," the disease can one day be stopped.

The pope, on a trip to Africa last March, prompted international reaction when he said he thought the

distribution of condoms made the problem of AIDS worse, and that the disease was best curbed by educating people about morally responsible sexual behavior.

Church officials have pointed out that Catholic health institutions care for an estimated 25 percent of AIDS patients around the world. †

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Editorial

Anti-Catholic prejudice

Have you experienced anti-Catholicism? There have been periods of time here in Indiana where it was prevalent, especially during the early 1920s when the Ku Klux Klan ruled the state.

In the nation as a whole, anti-Catholicism came with the pilgrims and others who settled the East Coast. Catholics were forbidden to practice their religion, and were not allowed to vote.

But all that was well before Catholicism became the largest religion in the country. Catholics are in the mainstream of society today. There are more Catholics in Congress than those who profess any other religion, and six of the nine justices on the U.S. Supreme Court are Catholics.

Despite that, anti-Catholicism seems to reappear from time to time, especially, it seems, in the media and in academia.

It is probably because the Church is becoming more and more counter-cultural as our secular culture becomes progressively more amoral. The Church continues to oppose abortion, same-sex marriage, sexual activity outside of marriage, and many other things that our entertainment and news media promote in society.

New York Archbishop Timothy M. Dolan saw what he was convinced was anti-Catholicism in *The New York Times*. He sent a letter to *The Times* that he asked to be published on its op-ed page. The editors at *The Times* refused to do so—their prerogative, of course, but hardly the way you would think they would treat the new Archbishop of New York.

Therefore, on Oct. 29, Archbishop Dolan published the column on his archdiocesan blog. Since it was the end of the baseball season, he wrote, “Sadly, America has another national pastime, this one not pleasant at all: anti-Catholicism.”

Before detailing four examples of anti-Catholicism in *The Times*’ pages, the archbishop quoted scholars from the past who recognized this prejudice in our society.

Historian Arthur Schlesinger called it “the deepest bias in the history of the American people.” Peter Viereck labeled it “the anti-Semitism of the liberals.” Philip Jenkins published a book in 2004 called *The New Anti-Catholicism: The Last Acceptable Prejudice*.

We sometimes see this when someone has done something wrong. If that person is a Catholic, that fact is usually pointed out in newspaper stories as if that explains the whole thing.

Perhaps it is not surprising that some of the worst anti-Catholicism is spouted by former Catholics who, for one reason or another, now seem bitter toward the Church. One of them, singled out by



Archbishop Timothy M. Dolan of New York greets representatives of various faiths before an interreligious prayer service at the Church of the Holy Family in New York on Sept. 14. The service was held on the eve of the opening of the U.N. General Assembly. Archbishop Dolan recently wrote on his blog about anti-Catholicism in *The New York Times*.

Archbishop Dolan, is *Times* columnist Maureen Dowd. She was writing about the apostolic visitation of women religious, which the archbishop acknowledged “is well worth discussing.” But not, however, the way she did it.

Archbishop Dolan wrote, “In a diatribe that rightly never would have passed muster with the editors had it so criticized an Islamic, Jewish or African-American religious issue, she digs deep into the nativist handbook to use every anti-Catholic caricature possible, from the Inquisition to the Holocaust, condoms, obsession with sex, pedophile priests and oppression of women, all the while slashing Pope Benedict XVI for his shoes, his forced conscription into the German army, his outreach to former Catholics and his recent welcome to Anglicans.”

It is not only former Catholics who use intemperate language against members of the Church’s hierarchy; sometimes it is Catholics themselves.

In the Nov. 6 issue of *The Criterion*, we reported on the statements made by Rep. Patrick Kennedy (D-R.I.) against the U.S. bishops who refused to support the health-reform bills in the U.S. Congress unless they prohibited money from paying for abortions. An amendment to that effect was passed in the U.S. House of Representatives, but before that happened Kennedy made what Archbishop Dolan called “incredibly inaccurate and uncalled for remarks concerning the U.S. bishops.”

We would be the last to suggest that everything the Church has done in the past or everything it does today is above criticism. The Church is composed of fallible humans who occasionally make mistakes. That was clearly evident by the way the clergy sex-abuse scandal was handled. But we do object when dark motives are routinely assigned to the Church.

As Archbishop Dolan said, “All we ask is that [criticism] be fair, rational and accurate, what we would expect for anybody.”

—John F. Fink

Consider This/Stephen Kent

Food insecurity can’t wait until after the holidays

“Black Friday” is past. Now begins the period called “the holidays,” still known to many of us as Advent—a good time for reflection. Amid the hype about the one toy that every store is out of, the buzz over the newest gadget for adults and the romanticizing of snow on television commercials, comes this fact:



There are a lot of hungry people, not just in the United States but also throughout the world.

But let’s not think about this now. Let’s wait until “after the holidays.”

On second thought, this is something that needs immediate attention.

Here is hunger by the numbers as reported this month by the U.S. Department of Agriculture:

Forty-nine million Americans lack dependable access to adequate food, 17 million children live in households in which food ran out at times, and 1.1 million children were sometimes outright hungry. These are people lacking resources to buy foods through the month or having to eat less to make ends meet.

Government calls it “food insecurity.” Pope Benedict XVI calls it a “cruel and concrete sign of poverty.”

Opulence and waste are unacceptable when hunger continues to increase, the pope said last month at a summit in Rome of world leaders on food security.

“Norms, legislation, development plans and investments are not enough,” he said. “What is needed is a change in the lifestyles of individuals and communities, in habits of consumption, and in perceptions of what is genuinely needed.”

“Everyone wants to do it,” said Deacon Brian Escobedo of Catholic Charities in Albuquerque, N.M. “It’s not a matter of whether, but how you are going to do it.”

Prior to the U.N. World Summit on Food Security, at which Pope Benedict made his remarks, a U.N. official asked people

around the world to join him on a 24-hour hunger strike.

“We are suggesting that everyone in the world who wants to show solidarity with the 1 billion hungry people on this planet go on strike,” said Jacques Diouf, director general of the U.N. Food and Agriculture Organization.

This is an idea not limited to the conference, but perfect for Advent—or the holiday shopping season, as it is known by some people.

If consumerism uses “Black Friday” as its benchmark, those committed to solidarity with the poor could pick a day and call it their own. It would be a day to not shop or buy anything, concluding with a simple bowl of soup for the evening meal and a chance for family discussion about the meaning of the numbers.

Catholic Charities USA is aiming to cut poverty in the United States by half by 2020. Federal officials say 40 million Americans live in poverty and 15 million adults are unemployed.

Facing Catholic Charities is not the what, but the how.

There are signs that global poverty is gaining attention through education and advocacy. The Catholics Confront Global Poverty initiative, a joint effort of the U.S. Conference of Catholic Bishops and Catholic Relief Services, has in seven months reached one-quarter of its goal to mobilize 1 million Catholics.

Participants in the initiative are involved in social networking presentations and prayers. They connect with elected officials on measures to fight global poverty.

This responds to what the pope said at the food summit, that not enough is being done to lift people out of poverty because some people exhibit “resigned regret, if not downright indifference” to the plight of the other.

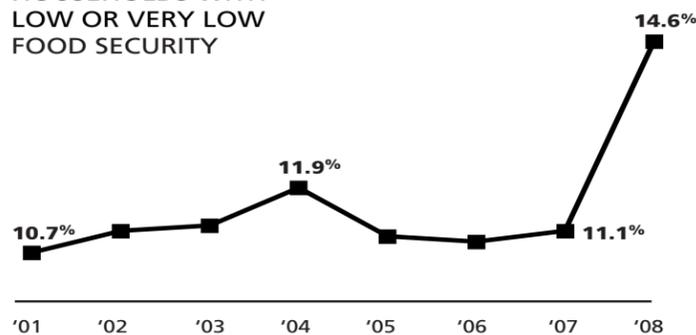
Maybe one day of fasting and reflection doesn’t seem like much. But consider it a response to the poverty initiative.

(Stephen Kent is the retired editor of diocesan newspapers in Omaha and Seattle. E-mail him at considersk@comcast.net.) †

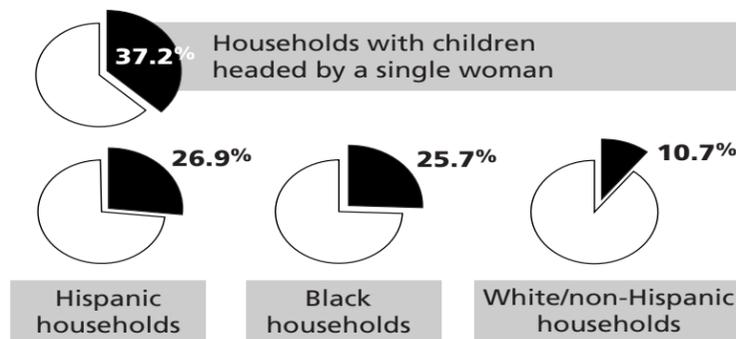
Food Insecure

Seventeen million U.S. households, or nearly 15 percent of all households, were food insecure in 2008, meaning they were uncertain of having or unable to acquire enough food for all household members at some point.

HOUSEHOLDS WITH LOW OR VERY LOW FOOD SECURITY



PREVALENCE OF FOOD INSECURITY AMONG



Based on data collected in a supplement to the Current Population Survey conducted December 2008. Source: United States Department of Agriculture ©2009 CNS

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Priests called to 'put out into the deep' and trust in Christ

On Dec. 9, Father Paul Etienne receives the fullness of the priesthood as a bishop in the Diocese of Cheyenne, Wyo. My reflections on the priesthood continue.

By ordination, a priest becomes an intercessor of God's love and mercy, the awesome gift won for us by Jesus.

When St. John Baptist Vianney was to be assigned to the small parish of Ars—a tiny place of 230 people—the vicar general of the diocese told him: "There is not much love for God in that parish; you will have to introduce it."

In a Holy Thursday letter to priests, the late Pope John Paul II wrote: "Great indeed is the mystery of which we have been made ministers. A mystery of love without limit, for 'having loved his own who were in the world, he loved them to the end' (Jn 13:1); a mystery of unity, which from the source of Trinitarian life is poured out upon us in order to make us 'one' in the gift of the Spirit (cf. Jn 17); a mystery of divine *diakonia* which prompts the Word made flesh to wash the feet of his creation, thus showing that service is the high road in all genuine relationships between people: 'You should do as I have done to you' (Jn 13:15). By ordination, a priest is made a witness and minister to this great mystery of love, of unity and of service."

Taking a lead from his apostolic letter "*Nuevo Millennio Ineunte*," in which he

outlined our Christian challenge for the new millennium, the late Holy Father noted that the Great Jubilee of the mercy of God 2,000 years after the birth of Christ became the incentive to continue the journey.

"*Duc in altum!*" Launch out into the deep. The Holy Father quoted Christ's instruction to Peter and his friends after a long night of fruitless fishing.

It is a call to trust. The Lord invites us priests to put out into the deep, with trust in his word. The Holy Father wrote, "We must persevere in the task of bearing witness to the Gospel with the enthusiasm that contemplating the face of Christ engenders in us. Christ must be our point of departure in rediscovering the profound rationale of our brotherhood. 'As I have loved you, you also must love one another' " (Jn 13:34).

Duc in altum. A priest's call as a witness to the mystery of Divine Mercy at ordination is an invitation to "put out into the deep."

At Christ's call, a priest is asked to trust in his word and to entrust his very life and future to his grace.

On the day of ordination, one cannot know where his journey in ministry will lead through the years.

Father Etienne's "yes" at his priestly ordination was an act of trust and a sign of hope for the people of God. His "yes" as he is ordained a bishop in Cheyenne is an act of trust and a sign of hope as well.

Reflecting on the challenge that priestly ministry can present, Pope John Paul wrote to us priests: "At this time I am also thinking of the work you do every day, work that is often hidden and, without making headlines, causes the kingdom of God to advance in people's minds and hearts. I want you to know of my admiration for this ministry, discreet, tenacious and creative, even if sometimes watered by those tears of the soul which only God sees (cf. Ps 56:8). Your ministry is all the more admirable when it is tested by the resistance of a widely secularized environment, which subjects priestly activity to the temptations of fatigue and discouragement. You well know that such daily commitment is precious in the eyes of God."

I can't help but think of our retired priests whose work and ministry, often hidden and without headlines, advanced God's kingdom for so many years. And yes, there must have been the tears of the soul, yet they cast out into the deep year after year.

Cast out into the deep. Our priests know the reality and the gift as they entrust their

life to Christ and the Church. Should we celebrate such a gift? Of course we should.

But priests are also human. A preacher at the first Mass of a priest said, "Blessed are you who are not scandalized by the man in the priest."

We need only recall that Christ was not afraid to choose his ministers from among sinners. Think of the 11 who deserted Christ in his time of Passion before the Resurrection. Yet by God's grace they carried on the mission of Christ even unto death.

Our priests need our prayer and love and support. We should not be passive about their trust in Christ. †

Do you have an intention for Archbishop Buechlein's prayer list? You may mail it to him at:

Archbishop Buechlein's
Prayer List
Archdiocese of Indianapolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

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 sacerdotes están llamados a 'remar mar adentro' y a confiar en Cristo

El 9 de diciembre el padre Paul Etienne recibirá la plenitud del sacerdocio al convertirse en obispo en la Diócesis de Cheyenne, Wyoming. Continúo pues con mis reflexiones sobre el sacerdocio.

Mediante la ordenación, el sacerdote se convierte en intercesor del amor y la misericordia de Dios, que constituyen el maravilloso don que Jesús conquistó por nosotros.

Cuando a San Juan Bautista Vianney se le asignó la pequeña parroquia de Ars, una minúscula población con 230 habitantes, el vicario general de la diócesis le dijo: "En esa parroquia no existe gran amor a Dios; usted tendrá que introducirlo."

En una carta a los sacerdotes con ocasión del Jueves Santo, el difunto papa Juan Pablo II escribió: "En verdad es grande el misterio del cual hemos sido hechos ministros. Misterio de un amor sin límites, ya que 'habiendo amado a los suyos que estaban en el mundo, los amó hasta el extremo' (Jn 13:1); misterio de unidad, que se derrama sobre de nosotros desde la fuente de la vida trinitaria, para hacernos 'uno' en el don del Espíritu (cf. Jn 17); misterio de la divina diaconía, que lleva al Verbo hecho carne a lavar los 'pies' de su criatura, indicando así en el servicio la clave maestra de toda relación auténtica entre los hombres: 'os he dado ejemplo, para que también vosotros hagáis como yo he hecho con vosotros' (Jn 13:15). Nosotros hemos sido hechos, de modo especial, testigos y ministros de este gran misterio."

Tomando como referencia su carta apostólica "*Novo Millennio Ineunte*," en la

cual describía el desafío que enfrentaban los cristianos para el nuevo milenio, el difunto Santo Padre comentó que el Gran Jubileo de la misericordia de Dios, 2000 años después del nacimiento de Cristo, es el incentivo para continuar nuestra peregrinación.

"*Duc in altum!*" Remar mar adentro. El Santo Padre citó las instrucciones que dio Cristo a Pedro y sus amigos, luego de una larga noche de pesca infructuosa.

Es un llamado a confiar. El Señor invita a los sacerdotes a remar mar adentro, confiando en Su palabra. El Santo Padre escribió: "Si verdaderamente hemos contemplado el rostro de Cristo, queridos hermanos y hermanas, nuestra programación pastoral se inspirará en el 'mandamiento nuevo' que él nos dio: 'Que, como yo os he amado, así os améis también vosotros los unos a los otros' " (Jn 13:34).

Duc in altum. El llamado que recibe el sacerdote durante su ordenación para convertirse en testigo del misterio de la Divina Misericordia es una invitación a "remar mar adentro."

Por virtud del llamado de Cristo, el sacerdote es llamado a confiar en su palabra y a encomendar su propia vida y futuro a la gracia de Jesús.

El día de la ordenación no se sabe adónde nos llevará el camino del ministerio con el transcurso de los años.

El "sí" del padre Etienne a su ordenación sacerdotal fue un acto de confianza y una señal de esperanza para el pueblo de Dios. Su "sí" durante la ordenación como obispo en Cheyenne es un ejercicio de fe y representa además una señal de esperanza.

Al reflexionar sobre los retos que presenta el ministerio sacerdotal, el papa

Juan Pablo II envió el siguiente mensaje a nuestros sacerdotes: "Pienso también en la labor que realizan a diario, la cual muchas veces pasa desapercibida pero que promueve el reino de Dios en las mentes y los corazones de la gente. Quiero expresarles mi admiración por ese ministerio discreto, tenaz y creativo que llevan a cabo, aunque a veces se vea empapado de las lágrimas que brotan del alma y que sólo Dios puede ver (cf. Sal 56:8). Su ministerio es aún más admirable cuando lo pone a prueba la resistencia que ejerce el entorno profundamente secularizado, el cual somete las actividades sacerdotales a las tentaciones de la fatiga y el desaliento. Saben muy bien que ese compromiso cotidiano es algo valiosísimo ante los ojos de Dios."

No puedo evitar pensar en nuestros sacerdotes jubilados cuya labor y ministerio, con frecuencia ocultos y desapercibidos, han hecho que el Reino de Dios siga progresando a lo largo de tantos años. Y por supuesto, su alma debe de haber derramado lágrimas y sin embargo, continuaban remando mar adentro, año tras año.

Hay que remar mar adentro. Nuestros sacerdotes conocen la realidad y el don ya que han entregado sus vidas a Cristo y a la Iglesia. ¿Acaso debemos celebrar estas dádivas? Por supuesto que sí.

Pero los sacerdotes también son humanos. En la primera Misa de un sacerdote, un predicador dijo: "Benditos ustedes que no se dejan escandalizar por el hombre que mora en el sacerdote."

Tan sólo debemos recordar que Cristo no dudaba en elegir a sus ministros de entre los pecadores. Pienso en los 11 que abandonaron a Cristo durante su pasión, antes de la resurrección. No obstante, por la gracia de Dios, continuaron con la misión de Cristo hasta la muerte.

Nuestros sacerdotes necesitan nuestras oraciones, amor y apoyo. No debemos tener una actitud pasiva frente a su entrega a Cristo. †

¿Tiene una intención que desee incluir en la lista de oración del Arzobispo Buechlein? Puede enviar su correspondencia a:

Lista de oración del Arzobispo
Buechlein
Arquidiócesis de Indianapolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

Traducido por: Daniela Guanipa,
Language Training Center, Indianapolis.

La intención del Arzobispo Buechlein para vocaciones en diciembre

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

Events Calendar

December 4

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, Mike Perigo, Hemophilia of Indiana, presenter, 6:30 a.m., Mass, breakfast and program in Priori Hall, \$15 members, \$20 non-members. Information: 317-435-3447 or e-mail LumenDei@sbcglobal.net.

December 5

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Santo Rosario Knights of Columbus Council #14449, "Evening of Reflection,"** for men of high school and college age, seminarians welcome, light dinner in Priori Hall, 6 p.m., exposition of the Most Blessed Sacrament, 7:30 p.m., holy hour. Information: www.koc14449.org.

St. Andrew the Apostle Parish, 4050 E. 38th St., Indianapolis. **Holiday Rummage Sale**,

8 a.m.-6 p.m. Information: 317-546-1571.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Shop INN-Spiced "Christmas Shoppportunity,"** 9 a.m.-3 p.m. Information: 317-788-7581 or benedictinn@benedictinn.org.

December 6

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **African Catholic Ministry, African Mass**, 3 p.m. Information: 317-269-1276 or African_catholic_ministry@yahoo.com.

St. Monica Parish, Emmaus Center, 6131 N. Michigan Road, Indianapolis. **"Forum on the Uninsured,"** information session on the truth behind the need for health care reform and what the Catholic Church teaches on the right to health care, 4:30-5:45 p.m. Information: sanderson@archindy.org.

St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. **Christmas concert and benefit for Dennis Braun**, a choir member waiting for a heart transplant, 7 p.m., \$5 suggested donation. Information: 317-890-4454.

Seton High School, 235 S. 5th St., Richmond. **Catholic Women United of Richmond, "Advent Afternoon of Reflection,"** Franciscan Sister Norma Rocklage, presenter, 1-3:30 p.m., lunch served.

St. Paul School, 9788 N. Dearborn Road, New Alsace. **Sausage, pancake, egg, biscuit and gravy breakfast**, pictures with Santa, 8 a.m.-noon, free-will offering.

MKVS, Divine Mercy and Glorious Cross Center, Rexville, located on 925 South .8 mile east of 421 South and 12 miles south of Versailles. Mass, noon, on **third Sunday**

holy hour and pitch-in, groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

December 8

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Marie Guild**, Mass, noon, meeting, installation of officers and Christmas pitch-in luncheon following Mass, bring canned goods to donate to local food pantries. Information: 317-885-5098 or beaglered@aol.com.

St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. **Pro-life Mass**, 7 p.m., discussion on pro-life matters following Mass. Information: 812-623-8007.

December 9

Harry C's, 5055 S. Dearborn St., Indianapolis. **Young Catholic Adults (YCA) annual reunion and Christmas luncheon**, noon.

Information: 317-888-1433 or 317-243-6092.

December 11

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. **Couple to Couple League, Natural Family Planning (NFP) class**, 7-9 p.m. Information: 317-462-2246.

December 11-12

Butler University, Clowes Hall, 4600 Sunset Ave., Indianapolis. **Butler University Choirs and Symphony Orchestra, holiday concerts**, 7:30 p.m., free but tickets required for admission, tickets available in box office. Information: 317-940-6444.

December 12

Cardinal Ritter High School, 3360 W. 30th St., Indianapolis. **Alumni Association, "Breakfast with Santa,"** 9-11 a.m., \$5 per person, reservations due Dec. 7. Information: 317-927-7825 or advancement@cardinalritter.org.

St. Roch Parish, Family Center, 3603 S. Meridian St., Indianapolis. **Single Seniors**, meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

December 13

Oldenburg Franciscan Center, chapel, Oldenburg. **"Winter Evensong," interfaith prayer service**, 4-5 p.m. Information: 812-933-6437 or www.oldenburgfranciscans.org.

St. Michael Parish, 114400 Farmers Lane N.E., Bradford. **Spaghetti supper, Christmas bazaar and choir concert**, spaghetti supper served noon-6 p.m., concert, 7 p.m. Information: 812-364-6646 or darlenc@insightbb.com.

St. Maurice Parish, 1963 N. St. John St., Greensburg. **Live Nativity**, 4:30-6:30 p.m. Information: 812-663-4754. †

Retreats and Programs

December 4-6

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Weekend retreat, "Grief: From Darkness to Light,"** Mary Weber and Father Jim Farrell, presenters. Information: 317-545-7681 or spasotti@archindy.org.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Advent Silent Retreat."** Information: 317-788-7591 or www.benedictine.com.

December 10

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. Our Lady of Fatima Retreat House and Benedict Inn Retreat and Conference Center combined event, **"Advent: Waiting with Joyful Hope,"** Benedictine Sister Antoinette Purcell, presenter. Information: 317-788-7591 or www.benedictine.com.

December 12

Oldenburg Franciscan Center, Oldenburg. **"Reflecting the Light: Advent Day of Retreat,"** Franciscan Sister Barbara Leonhard, presenter, 9:30 a.m.-3:30 p.m., \$40 adults includes lunch. Information: 812-933-6436 or center@oldenburgosf.com.

December 13

Oldenburg Franciscan Center, Oldenburg. **"Coffee Talk: Open Home-Open Heart,"** Jeanne Hunt, presenter, 10:45 a.m.-noon, free-will donation. Information: 812-933-6436 or center@oldenburgosf.com.

Oldenburg Franciscan Center, Oldenburg. **"Evensong: Scripture/Taizé Music/Silence,"** 4-5 p.m. Information: 812-933-6436 or center@oldenburgosf.com.

December 14

Oldenburg Franciscan Center, Oldenburg. **"Men's Night at the 'Burg,"** Franciscan Father Carl Hawver, presenter, 7-8:30 p.m., free-will offering. Information: 812-933-6436 or center@oldenburgosf.com.

December 16

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Come Away and Rest Awhile," non-guided, silent reflection day**, 8 a.m.-4 p.m., \$25 per person includes breakfast and lunch. Information: 317-545-7681 or spasotti@archindy.org.

December 18-20

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"The Lord Is with You: The First and Best Christmas Gift,"** Benedictine Brother Zachary Wilberding, presenter.

Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

December 31-January 1

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Questions from Jesus," New Year's Eve retreat**, Father John McCaslin and Father Jim Farrell, presenters, \$135 per person, \$250 per couple, register by Dec. 21 to receive a \$10 discount. Information: 317-545-7681 or spasotti@archindy.org.

January 15-17

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Reflection on the Book of Exodus,"** Benedictine Father Eugene Hensell,

presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

February 12-14

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Be My Valentine: A Married Couples Retreat,"** Benedictine Father Noël Mueller, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

February 26-28

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Pray Your Way to Happiness,"** Benedictine Brother Maurus Zoeller, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu. †

Pastoral associate graduates from FBI Citizens Academy

Juan Manuel Guzman, a pastoral associate at St. Mary Parish in Indianapolis, graduated on Oct. 22 from a Federal Bureau of Investigation Citizens Academy held recently in Indianapolis.

During the course, Guzman learned about the federal government, the

responsibilities of the FBI and related agencies, and ways in which he can work in conjunction with these agencies for the good of the Indianapolis community.

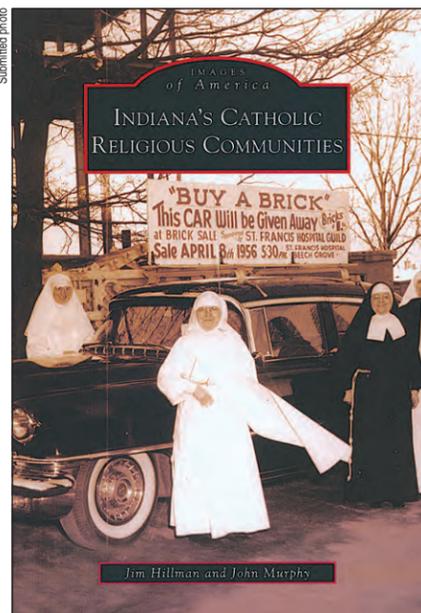
The annual academy is limited to 20 participants recommended by FBI staff members.

"It is my hope to bring this valuable experience into my work in the archdiocese," Guzman said. "It is here where my heart is, and I believe a collegial and close relationship with those men and women in the FBI who are working to keep us safe is crucial." †



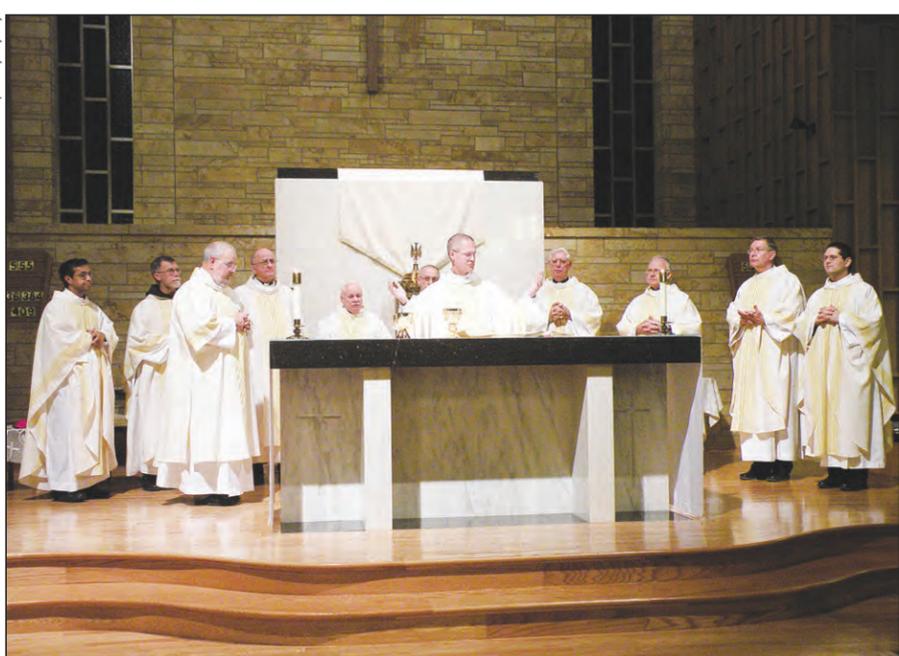
Juan Manuel Guzman

Book on religious communities



Arcadia Publishing recently released *Indiana's Catholic Religious Communities* by Jim Hillman and John Murphy. The book features more than 200 rare vintage photographic memories, most printed for the first time. Also described in the book is the social influence made through the history of Indiana of such religious communities as the Sisters of Providence of Saint Mary-of-the-Woods, the Benedictine monks of Saint Meinrad Archabbey, the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg, and the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove. For more information on the book or to purchase a copy, log on to www.arcadiapublishing.com, call the company's office at 888-313-2665 or contact a local Catholic bookstore.

Jim Hillman and John Murphy



Mass of Thanksgiving

Bishop-designate Paul D. Etienne, center, prays the eucharistic prayer during a Mass of Thanksgiving on Nov. 24 at Our Lady of Perpetual Help Church in New Albany, where he previously served as pastor for 10 years. The Mass was celebrated to give thanks for the appointment of Bishop-designate Etienne as the next bishop of Cheyenne, Wyo. Joining Bishop-designate Etienne at the altar are, from left, Carmelite Father Mathew Choorapanthiyil, Conventual Franciscan Father Thomas Smith, Deacon John Thompson, Father William Ernst, Father Daniel Atkins, Father Thomas Clegg (partially visible), Father John Geis, Father Wilfred "Sonny" Day, Father Michael Hilderbrand and Father Eric Augenstein.

Parishes announce Masses, for feast days of St. Juan Diego, Our Lady of Guadalupe

Masses and celebrations for the feast days of St. Juan Diego on Dec. 9 and Our Lady of Guadalupe on Dec. 12 are scheduled at various parishes in the archdiocese during December.

Liturgies and other events reported to *The Criterion* include the following activities listed by deanery and date:

Batesville Deanery

- Dec. 11—St. Joseph Church, 125 E. Broadway St., in Shelbyville. Re-enactment, 11 p.m.; Mass followed by celebration, midnight.
- Dec. 12—St. Louis Church, 13 St. Louis Place, Batesville. Mass, 6:30 p.m.

Bloomington Deanery

- Dec. 4-11—St. Paul Catholic Center, 1413 E. 17th St., in Bloomington. Novena (began Nov. 15).
- Dec. 11—St. Paul Catholic Center, 1413 E. 17th St., in Bloomington. Mass followed by *fiesta*, midnight.

Connersville Deanery

- Dec. 13—St. Andrew Church, 235 S. 5th St., in Richmond. Bilingual Mass with *maria chis*, 9:30 p.m.

Indianapolis East Deanery

- Dec. 3-11—Holy Spirit Church, 7243 E. 10th St., in Indianapolis. Novena, 6 p.m. on Thursday and 7 p.m. on all other nights.
- Dec. 11—St. Mary Church, 317 N. New Jersey St., in Indianapolis. Pilgrimage from Monument Circle in downtown Indianapolis to St. Mary Church, 9 p.m.; folkloric dance, 9:45 p.m.; rosary, 10:15 p.m.; representation of the apparitions, 10:45 p.m.; *Las Mañanitas*, morning songs, 11:15 p.m.; *Misa de Gallo*, Mass, midnight.
- Dec. 11—St. Philip Neri Church, 550 N. Rural St., in Indianapolis. *Las Mañanitas*, 10 p.m.-midnight.
- Dec. 12—Holy Spirit Church, 7243 E. 10th St., in Indianapolis. Mass, 7 p.m.; songs, 8 p.m.; traditional dance and food, 8:30 p.m.
- Dec. 12—St. Mary Church, 317 N. New Jersey St., in



St. Juan Diego

Indianapolis. Mass, 7 p.m.

- Dec. 12—St. Philip Neri Church, 550 N. Rural St., in Indianapolis. Folkloric dance and procession, 6:30 p.m.; Mass with *maria chis*, 7:30 p.m.; meal after liturgy.

Indianapolis North Deanery

- Dec. 12—St. Lawrence Church, 6944 E. 46th St., in Indianapolis. Songs, prayers and presentation of flowers, 6 p.m.; Mass, 7 p.m.; *maria chis*, 8 p.m.; procession, 9 p.m.; celebration after procession.

Indianapolis South Deanery

- Dec. 11—St. Patrick Church, 950 Prospect St., in Indianapolis. Rosary, 8:30 p.m.; re-enactment and *obra y danza* folkloric dance, 9:30 p.m.; Mass, 11 p.m.; *Las Mañanitas*, midnight.
- Dec. 12—Our Lady of the Greenwood Church, 335 S. Meridian St., in Greenwood. *Las Mañanitas*, 6 a.m.; Mass in English, noon; Mass in Spanish, 7:30 p.m.
- Dec. 12—St. Patrick Church, 950 Prospect St., in Indianapolis. *Las Mañanitas*, 6 a.m.; neighborhood procession, noon; Mass in English, 4 p.m.; rosary, 5:30 p.m.; *maria chis*, 6 p.m.; Mass, 7 p.m.; *maria chis*, 9:30 p.m.

Indianapolis West Deanery

- Dec. 11—St. Anthony Church, 379 N. Warman Ave., in Indianapolis. Mass, 6 p.m.; rosary, 6:45 p.m.; folkloric dance, 7:30 p.m.; *maria chis*, 8 p.m. to 10 p.m.; vigil, 10 p.m. to 7:30 a.m. on Dec. 12.
- Dec. 12—St. Anthony Church, 379 N. Warman Ave., in Indianapolis. *Las Mañanitas* and *maria chis*, 7:30 a.m.; Mass, 8:30 a.m.; folkloric dance, 5:30 p.m.; Mass, 6 p.m.; procession, 7 p.m.; drawing contest, 7:45 p.m.; re-enactment, 8:30 p.m.; celebration, 9 p.m.
- Dec. 11—St. Gabriel Church, 6000 W. 34th St., in Indianapolis. *Las Mañanitas* with choir and *maria chis* followed by reception, midnight.
- Dec. 11—St. Monica Church, 6131 N. Michigan Road,



Our Lady of Guadalupe

in Indianapolis. Celebration followed by dinner, 7 p.m.

- Dec. 12—St. Gabriel Church, 6000 W. 34th St., in Indianapolis. Marian procession, 6 p.m.; Mass, 7 p.m.; reception, 8 p.m.
- Dec. 12—St. Monica Church, 6131 N. Michigan Road, in Indianapolis. Mass in Spanish followed by dinner, 7:15 p.m.

New Albany Deanery

- Dec. 11—St. Joseph Church, 312 E. High St., in Corydon. Prayer and songs, 7 p.m.
- Dec. 11—St. Mary Church, 415 E. Eighth St., in New Albany. *Las Mañanitas*, 11 p.m.
- Dec. 11—St. Michael Church, 101 St. Michael Drive, in Charlestown.

Las Mañanitas, 11 p.m.

- Dec. 12—Prince of Peace Church, 413 E. Second St., in Madison. Mass at Pope John XXIII School, cafeteria, 221 W. State St., in Madison, 7:30 p.m.
- Dec. 12—St. Mary Church, 415 E. Eighth St., in New Albany. Mass, 7 p.m.
- Dec. 12—St. Michael Church, 101 St. Michael Drive, in Charlestown. Mass, 7 p.m.

Seymour Deanery

- Dec. 11—St. Ambrose Church, 325 S. Chestnut St., in Seymour. Procession followed by all-night vigil with Blessed Sacrament, 7 p.m.
- Dec. 11—St. Bartholomew Church, 1306 27th St., in Columbus. *Las Mañanitas*, 11:50 p.m.
- Dec. 12—Holy Trinity Church, 100 Keely St., in Edinburg. *Las Mañanitas*, 4 a.m.; Mass, 5 a.m.
- Dec. 12—St. Ambrose Church, 325 S. Chestnut St., in Seymour. *Las Mañanitas* followed by reception, 5 a.m.; Mass followed by celebration, 10 a.m.
- Dec. 12—St. Bartholomew Church, 1306 27th St., in Columbus. Mass followed by celebration, 11 a.m.

Terre Haute Deanery

- Dec. 13—St. Margaret Mary Church, 2405 S. Seventh St., in Terre Haute. Mass, 7:30 p.m. †

Keep track of your blessings during Advent season, pope suggests

VATICAN CITY (CNS)—Advent should be a time when Christians keep track of the little blessings they receive each day, blessings that are signs of God's love, Pope Benedict XVI suggested.

"To keep a kind of 'inner diary' of this love would be a beautiful and healthy task," the pope said on Nov. 28 as he celebrated evening prayer to mark the beginning of Advent.

God enters the life of each and every person, Pope Benedict said.

But in daily life, most people seem "to have little time for the Lord and little time even for ourselves. One ends up being absorbed in doing things," he said.

Taking a little time each day to recognize signs of God's love reminds people that "God is here; he has not withdrawn from the world; he has not left

us alone," the pope said.

Pope Benedict said that if people live each day with their eyes open to the signs of God's presence, they will be filled with joy as they await the final coming of the Lord.

The pope spoke about waiting and about Advent hope during his noon Angelus address on Nov. 29.

"The contemporary world needs hope above all; people living in developing countries need it, but those in economically advanced countries do, too," he said.

"Seeing so many false certainties fail, we become aware that we need a hope we can trust in and that is found only in Christ," the pope said. "Anyone yearning for freedom, for justice and for peace can stand tall and raise their heads because in Christ freedom is near."

During the evening prayer service on

Nov. 28, the pope used his new pastoral staff, replacing a similar one that had been used by Pope Pius IX.

The new staff with a cross on top is a gift from a Rome-based Catholic fraternal organization. It is 6 feet tall and weighs 5.5 pounds. The paschal lamb, a symbol of the risen Christ, is in the center of the front of the cross and the four Gospel writers—Matthew, Mark, Luke and John—are represented on its four points.

The Chi Rho—the X and the P from the first letters of Christ's name in Greek—are in the center of the back of the cross, and the four points feature doctors of the Church from the West and the East: Sts. Augustine and Ambrose and Sts. Athanasius and John Chrysostom. A ring around the base of the cross is inscribed with Pope Benedict's name. †

Catholics are invited to celebrate Simbang Gabi

Simbang Gabi Masses, a Filipino Advent tradition, are scheduled at parishes in four deaneries throughout the archdiocese during December.

The festive liturgies are sponsored by the archdiocesan Multicultural Ministry Commission and are open to the public.

The Masses will be celebrated at the following churches:

- Dec. 17—7 p.m. at St. Paul Catholic Center, 1413 E. 17th St., in Bloomington.
- Dec. 18—7 p.m. at St. Andrew Church, 235 S. 5th St., in Richmond.
- Dec. 19—4 p.m. at St. Patrick Church, 1807 Poplar St., in Terre Haute.
- Dec. 22—7 p.m. at St. Lawrence Church, 6944 E. 46th St., in Indianapolis. †

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- | | |
|-----------------------|-----------------------------|
| 5:30 p.m. - 6:30 p.m. | Meet & Greet - Book Signing |
| 6:30 p.m. - 7:30 p.m. | Presentation |
| 7:30 p.m. - 8:30 p.m. | Questions & Discussion |

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Pastor of St. Anthony Parish and Administrator of Holy Trinity Parish and

Fr. Jim Farrell

Director of Fatima Retreat House
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Questions of life, death and forgiveness touch the lives of Tim Streett, left, and Will McAuliffe in connection to the death penalty. When he was 15, Streett saw his father killed during a robbery as the father and son shoveled snow at their Indianapolis home. He has since forgiven the men who committed the crime. He also serves on the advisory board of the Indiana Coalition Acting to Suspend Executions, an organization that McAuliffe started to help end the use of the death penalty in Indiana. Streett and McAuliffe talk inside the Jireh Sports Center, a youth facility in Indianapolis that Streett helped to start, wanting to give hope and direction to children from at-risk neighborhoods.

DEATH ROW

continued from page 1

executed by lethal injection near midnight. During a burglary nearly 23 years earlier, Woods had repeatedly stabbed to death 77-year-old Juan Placencia, a greatly loved father and grandfather.

On that cool, clear night of the vigil, McAuliffe listened to someone sing "Ave Maria" as he watched others in the crowd hold candles that flickered in the darkness. He thought of Placencia.

"God forbid you find yourself in that situation where your father or grandfather is killed," he says.

He also thought about Woods. And then he saw a hearse pass by and head into the prison, knowing it had to be for Woods.

"You see the hearse pull up. You know somebody just died behind that [prison] wall," he says. "That's just so strange and disappointing."

Questions of life, death and forgiveness

More than two years later, the sadness that McAuliffe felt for the killing of Placencia and the execution of Woods seeps into his memories of that night.

Those feelings—and the debate about the death penalty—loom again as the State of Indiana prepares to carry out the Dec. 11 execution of Matthew Eric Wrinkles for the murders of his estranged wife, Debbie, her brother, Tony Fulkerson, and Tony's wife, Natalie Fulkerson, in 1994.

"In these cases, a lot of people say, 'That person did an awful thing,'" McAuliffe says. "We know that, but does that mean we should walk them down a hall and execute them when there is another way [life in prison without parole] of keeping society safe?"

McAuliffe knows how he would respond to that question, and his answer is shared by at least two people who have had to endure the murder of people they love.

Mary Winnecke is the mother of Natalie Fulkerson, one of the three people that Wrinkles killed. This past summer, Winnecke—a member of Holy Redeemer

Parish in Evansville, Ind., in the Evansville Diocese—started a letter-writing campaign asking Indiana Gov. Mitch Daniels to commute the death sentence for her daughter's killer to life in prison.

Another supporter of McAuliffe's efforts is Tim Streett, an ordained minister in the Independent Christian Church. As a 15-year-old youth, Streett saw his father murdered during a robbery as he and his dad shoveled snow at their Indianapolis home in 1978.

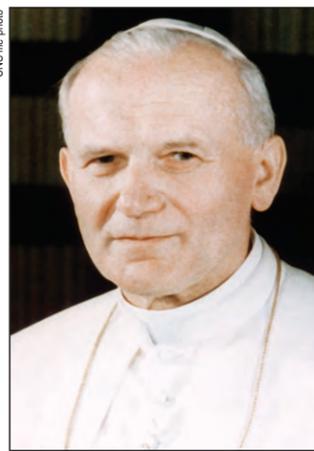
"My dad was a great dad," Streett recalls. "He was an athlete. He was a Presbyterian chaplain in the Army. He served as a field chaplain in Vietnam. His family was the most important thing in the world to him. Being the only son, I had a special relationship with him. So did my two sisters."

Witnessing the killing of his father rocked Streett's life to its foundation. Yet in the nearly 32 years since his father's death, Streett has rebuilt his world. He's a husband, a father and a minister who works to improve the lives of children from the inner city—the same background of the three men who were involved in his dad's death.

Now 47, Streett doesn't believe in the death penalty. He has forgiven the men who were involved in the crime. He even worked to get the sentence of one of the men—the one who drove the car during the crime—reduced. They are now friends.

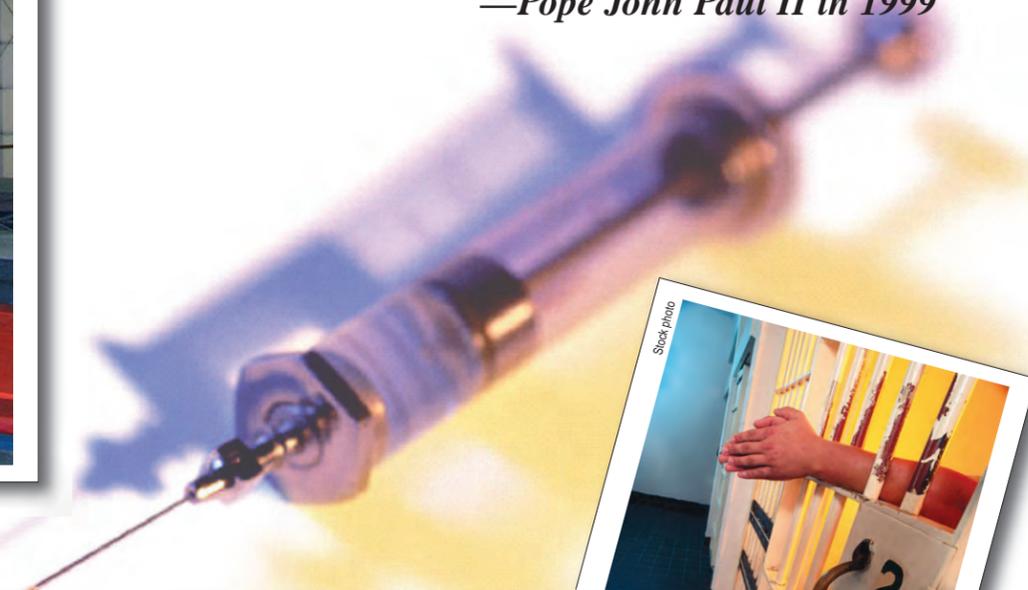
"There are some members of my family who are not very pleased that I've made public statements about being opposed to capital punishment," Streett says. "Forgiveness is a personal issue. I reached the point where I knew forgiveness was something I needed to do. Anne Lamott is one of my favorite writers. She wrote that not forgiving is like drinking rat poison and waiting for the rat to die. It's a great image because not forgiving just eats you up inside."

"The only thing that brings you to peace is being able to forgive and move on. Mentally, I'm a pretty healthy person and a happy person. It's because I'm able to move on, because I was able to forgive. A lot of



'The dignity of human life must never be taken away, even in the case of someone who has done great evil. Modern society has the means of protecting itself, without definitively denying criminals the chance to reform. I renew the appeal I made most recently at Christmas for a consensus to end the death penalty, which is both cruel and unnecessary.'

—Pope John Paul II in 1999



what I believe is informed by my Christian faith. It's hard to read the Bible and not come away convinced that we are commanded to forgive others, to be forgiving people."

Streett believes the one person who would best understand his transformation would be his late father, Alan.

"Everything I'm doing is consistent with the legacy he was a part of—to pursue justice and righteousness," Streett says. "I think he would be very happy and comfortable with what I'm doing."

Streett is a member of the advisory board of McAuliffe's organization, InCASE. So is former Indiana Gov. Joseph Kernan. During his time as governor from 2003 to 2005, he commuted the death sentences of two death-row inmates to life in prison without parole.

"My involvement with Will is a part of where I stand [on the issue]," Kernan says. "I've been acquainted with him since he was at Notre Dame. I have great admiration for him to fight for something he believes in so strongly. He not only believes in it, but he's willing to do something about it."

The Catholic influence

With a small, sparse office in Indianapolis, McAuliffe travels across the state, talking to the media and making presentations at churches and civic group meetings.

"We're trying to give people the information they need to plug into their moral framework," McAuliffe says. "The death penalty doesn't jive with who we are as people and what we do as a society. I'm doing this because it's a unique intersection of the things I care about most: democracy, government and my faith—my Catholic faith and my faith in humanity."

He cites the influence of the late

Pope John Paul II, who stated in 1999, "... The dignity of human life must never be taken away, even in the case of someone who has done great evil. Modern society has the means of protecting itself, without definitively denying criminals the chance to reform. I renew the appeal I made most recently at Christmas for a consensus to end the death penalty, which is both cruel and unnecessary."

McAuliffe's efforts have also been marked by his years at Notre Dame and his youth as a member of St. Andrew the Apostle Parish in Syracuse, N.Y.

"They had a dedication to prison ministry there," McAuliffe recalls about the parish of his youth. "Their call to action was how to be a seven-day-a-week Church. Who are we going to help? What are we going to do?"

"At Notre Dame, everything you study is with a view of how to use that for the good of humanity."

The good of humanity is the heart of the death penalty issue for McAuliffe. So is the goodness of humanity. He sees it in the approach of Mary Winnecke and Tim Streett. He reads it in the Beatitudes when Jesus calls people to have mercy.

"At some point, the qualities of compassion and mercy fell by the wayside because they are considered too soft," McAuliffe says. "People confuse those qualities with absolution for the crime. At the end of the day, we're talking about who we are, and what are our responsibilities to each other and ourselves. It all goes back to the human question, 'Should we be in this business of killing people?'"

(For more information about the Indiana Coalition Acting to Suspend Executions, log on to www.indianacase.org or call 317-519-5204.) †

A question of life and death

Evansville mother shows mercy to honor her daughter and God

By John Shaughnessy

As a mother, Mary Winnecke prefers to remember the beauty and joy of her daughter's life instead of the horror and heartbreak of her murder.

It's one of the main reasons that the 65-year-old Indiana woman isn't anticipating the moment when her daughter's killer is scheduled to be executed on Dec. 11 at the Indiana State Prison in Michigan City, Ind.

Instead, the member of Holy Redeemer Parish in Evansville, Ind., in the Evansville Diocese, has been working since this past summer to lead a letter-writing campaign asking Gov. Mitch Daniels to commute the death sentence for her daughter's killer to life in prison.

"She was a vibrant person," Winnecke recalls about her daughter and best friend, Natalie Fulkerson. "She had a love of life and a joy inside her. We were very close. I still miss her."

That feeling endures 15 years after Matthew Eric Wrinkles broke into the home of Natalie and Tony Fulkerson and their two children. Also in the home during the early morning hours of July 21, 1994, were Wrinkles' estranged wife, Debbie, and their two children. Debbie had come to her brother's house

as a refuge from a bitter divorce. Eric Wrinkles shot and killed Debbie, Natalie and Tony.

The killings devastated Mary Winnecke, but her love for her daughter and her Catholic faith have led her to forgive Wrinkles.

"I did it because of my daughter," Winnecke said. "She died pushing a niece, Tracy, out of the way of the gun so she wouldn't be killed. She stepped in front of the gun and told Tracy to run, and she pushed her out the door. There's no way I could teach her children or anyone else to hate or kill when she saved somebody's life. When you do the death penalty, you are killing someone."

Winnecke admits that her efforts to forgive Wrinkles didn't come quickly or easily.

"Our Lord told us to pray for our enemy and love one another," she said. "The first time I prayed for Eric, I was not in a forgiving mood. I hated him. I didn't wish him any good. I didn't want him in heaven with my daughter. But God told us to pray for our enemies, and that was my prayer. God took that little prayer and he went with it. When you give to God, you can't out-give God. God gives back one hundred-fold. God gave me peace."



'But God told us to pray for our enemies, and that was my prayer. God took that little prayer and he went with it. When you give to God, you can't out-give God. God gives back one hundred-fold. God gave me peace.'

—Mary Winnecke

While Winnecke has gained peace from God, she hopes Wrinkles will ask forgiveness from God before his execution.

"I was hoping there would be a clemency hearing so I could talk at it," she said. "I hoped to go before the

governor. But Eric does not want a hearing. I pray that Eric does get on his knees and ask forgiveness. And I want others to continue to write the governor. Because we need to stop the death penalty, just like we need to stop abortion." †

As governor, Kernan faced choice of whether two men should live or die

By John Shaughnessy

If you had the power to determine whether a person should live or die, what would you do?



Joseph Kernan

Joseph Kernan faced that question during his time as governor of Indiana from 2003 to 2005—when he had to decide the fate of two men on death row.

"It was the first decision for me whether someone would live or die," Kernan recently recalled. "It was serious business. It was very different being in the game than sitting in the stands."

In 2004, Kernan had to consider the case of Darnell Williams, who had received the death penalty for his role in the 1986 killing of a couple who were foster parents.

"I talked to people on both sides of the issue, people I trusted," Kernan said. "For me, this was something that

needed to be looked at."

Two of the people he consulted were priests. One was Holy Cross Father Edward Malloy, former president of the University of Notre Dame, which Kernan graduated from in 1968. The other was Holy Cross Father Robert Pelton, who officiated at the wedding Mass of Kernan and his wife, Maggie, in 1974.

Kernan acknowledged that his Catholic faith was a factor in considering the case.

"I think we are all products of our experience," he said. "That certainly was a factor. It's one of the reasons that two of the folks I talked to are priests at Notre Dame for whom I have great respect. I trusted I would get good advice. But neither one was telling me what to do."

Kernan decided to commute Williams' death sentence to life in prison without parole. It was the first time in 48 years that a death sentence was repealed in Indiana.

"In the commutation I granted, I expressed that it was important for the leadership of the three branches of government to come together and review the death penalty and its application—and while that review was taking place to

have a moratorium on executions," Kernan said.

In 2005, Kernan also granted clemency to Michael Daniels, an Indianapolis man sentenced to the death penalty for killing an Army chaplain, Alan Streett, in 1978. The killing happened during a robbery as the chaplain shoveled snow at his house with his then-15-year-old son, Tim.

Kernan and Tim Streett are now members of the advisory board of the Indiana Coalition Acting to Suspend Executions. Also known as InCASE, the non-profit organization seeks a moratorium on executions and the ultimate end of the death penalty.

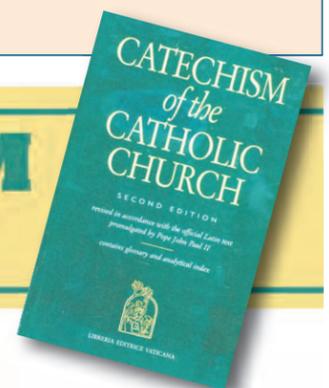
"It's my hope that that's where it will lead," Kernan said. "But I believe a process of looking at all the issues surrounding the death penalty is a necessary first step before you can get to the second step."

"We, as a society, need to think about where we stand on this issue. There are people who obviously feel strongly about it on both sides." †

'In the commutation I granted, I expressed that it was important for the leadership of the three branches of government to come together and review the death penalty and its application—and while that review was taking place to have a moratorium on executions.'

—Former Indiana Gov. Joseph Kernan

CATECHISM CORNER



What the Church teaches about the death penalty

The *Catechism of the Catholic Church* presents the Church's teaching on the death penalty in the section on moral doctrine in its explanation of the sixth commandment, "You shall not kill" (Ex 20:13, Dt 5:17).

It appears under the heading "Legitimate defense."

"#2267 Assuming that the guilty party's identity and responsibility have been fully determined, the traditional teaching of the Church does not exclude recourse to the death penalty, if this is the only possible way of effectively defending human lives against the unjust aggressor.

"If, however, non-lethal means are sufficient to defend and protect people's safety from the aggressor, authority will limit itself to such means, as these are more in keeping with the concrete conditions of the common good and more in conformity to the dignity of the human person.

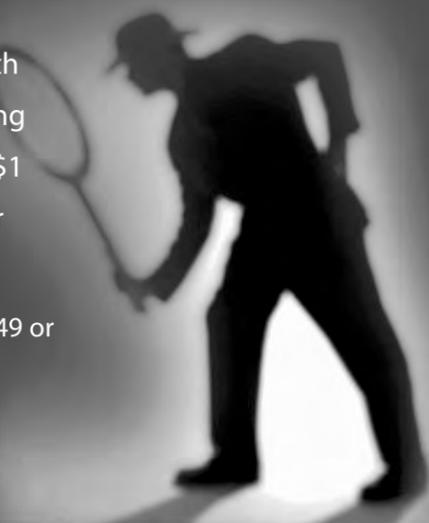
"Today, in fact, as a consequence of the possibilities which the state has for effectively preventing crime, by rendering one who has committed an offense incapable of doing harm—without definitely taking away from him the possibility of redeeming himself—the cases in which the execution of the offender is an absolute necessity 'are very rare, if not practically nonexistent'" ("Evangelium Vitae," #56). †

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Advent penance services are scheduled at archdiocesan parishes

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

Batesville Deanery

Dec. 6, 1 p.m. at St. Maurice, Napoleon
 Dec. 9, 7 p.m. at St. John the Baptist, Osgood
 Dec. 9, 7 p.m. at St. Paul, New Alsace
 Dec. 9, 6:30 p.m. at St. Peter, Franklin County
 Dec. 10, 7 p.m. at St. Lawrence, Lawrenceburg
 Dec. 13, 1 p.m. at Immaculate Conception, Millhousen
 Dec. 14, 7 p.m. at St. Louis, Batesville
 Dec. 14, 6:30 p.m. at St. Mary-of-the-Rock, Franklin County
 Dec. 15, 7 p.m. at St. John the Evangelist, Enochsburg
 Dec. 15, 7 p.m. at St. Teresa Benedicta of the Cross, Bright
 Dec. 16, 7 p.m. at St. Vincent de Paul, Shelby County
 Dec. 16, 7 p.m. at St. Anthony of Padua, Morris

Bloomington Deanery

Dec. 10, 7 p.m. at St. Jude, Spencer
 Dec. 14, 7 p.m. at St. Agnes, Nashville
 Dec. 15, 7 p.m. at St. Vincent de Paul, Bedford
 Dec. 17, 7 p.m. at St. Martin of Tours, Martinsville

Connersville Deanery

Dec. 9, 7 p.m. at St. Gabriel, Connersville
 Dec. 10, 7 p.m. at St. Bridget of Ireland, Liberty
 Dec. 15, 7 p.m. at St. Anne, New Castle
 Dec. 17, 7 p.m. at Holy Guardian Angels, Cedar Grove
 Dec. 17, 7 p.m. at Holy Family, Richmond

Indianapolis East Deanery

Dec. 9, 7 p.m. at St. Thomas the Apostle, Fortville
 Dec. 14, 7 p.m. for Our Lady of Lourdes, St. Bernadette and St. Therese of the Infant Jesus (Little Flower) at St. Bernadette
 Dec. 16, 1:30 p.m. at St. Philip Neri
 Dec. 17, 7 p.m. at St. Michael, Greenfield

Indianapolis North Deanery

Dec. 13, 2 p.m. deanery service at St. Joan of Arc
 Dec. 15, 7 p.m. deanery service at St. Joan of Arc
 Dec. 16, 7 p.m. deanery service at St. Joan of Arc

Indianapolis South Deanery

Dec. 7, 7 p.m. at Nativity of Our Lord Jesus Christ
 Dec. 14, 7 p.m. for Good Shepherd and St. Roch at St. Roch
 Dec. 15, 7 p.m. at St. Jude
 Dec. 17, 7 p.m. at St. Ann
 Dec. 21, 7 p.m. at Our Lady of the Greenwood, Greenwood
 Dec. 22, 7 p.m. at St. Mark the Evangelist

Indianapolis West Deanery

Dec. 10, 7 p.m. at St. Malachy, Brownsburg
 Dec. 14, 7 p.m. at St. Gabriel the Archangel
 Dec. 15, 7 p.m. at St. Monica
 Dec. 15, 7 p.m. at St. Joseph

New Albany Deanery

Dec. 6, 4 p.m. at St. Mary, Lanesville
 Dec. 7, 7 p.m. at St. Joseph, Sellersburg
 Dec. 9, 7 p.m. at St. Mary-of-the-Knobs, Floyds Knobs
 Dec. 9, 7 p.m. at St. Michael, Charlestown
 Dec. 14, 7 p.m. at St. Anthony of Padua, Clarksville
 Dec. 16, 7 p.m. at St. Mary, Navilleton
 Dec. 16, 7 p.m. at Our Lady of Perpetual Help, New Albany
 Dec. 17, 6:30 p.m. at St. Paul, Sellersburg
 Dec. 19, 9:30 a.m. at St. Mary-of-the-Knobs, Floyds Knobs
 Dec. 20, 4 p.m. at Holy Family, New Albany
 Dec. 20, 3 p.m. at St. Mary, New Albany (Español)

Seymour Deanery

Dec. 6, 2 p.m. for Holy Trinity, Edinburgh, and St. Rose of Lima, Franklin, at St. Rose of Lima, Franklin
 Dec. 6, 8 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison
 Dec. 7, 8 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison
 Dec. 8, 8 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison
 Dec. 10, 7 p.m. at St. Bartholomew, Columbus
 Dec. 15, 6 p.m. at American Martyrs, Scottsburg
 Dec. 16, 7 p.m. for Our Lady of Providence, Brownstown,



Advent resources are available on archdiocesan Web site

During the season of Advent, the Archdiocese of Indianapolis will have a special Web page at www.archindy.org/advent.

The page contains various Advent resources, including links to the daily readings, reflections from Archbishop Daniel M. Buechlein, penance service schedules, images of past *Criterion* Christmas Supplement covers, and links of interest to other Advent Web sites. †

and St. Ambrose, Seymour, at St. Ambrose, Seymour
 Dec. 21, 6:30 p.m. for St. Anne, Jennings County; St. Mary, North Vernon; and St. Joseph, Jennings County, at St. Joseph, Jennings County

Tell City Deanery

Dec. 13, 4 p.m. at St. Paul, Tell City
 Dec. 15, 6:30 p.m. at St. Meinrad, St. Meinrad
 Dec. 16, 6:30 p.m. at St. Augustine, Leopold

Terre Haute Deanery

Dec. 15, 1:30 p.m. at St. Ann, Terre Haute
 Dec. 15, 7 p.m. at St. Joseph University, Terre Haute
 Dec. 15, 7:30 p.m. at Annunciation, Brazil
 Dec. 16, 7 p.m. at St. Paul, Greencastle
 Dec. 17, 7:30 p.m. at Holy Rosary, Seelyville †



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Image: Unknown artist, Mexican, end of 17th century, detail of Virgin of Guadalupe, c. 1700, oil on canvas. Indianapolis Museum of Art, Maisee Eden Power Endowment Fund.

John the Baptist is a good model for our Advent journey

By Fr. Dale Launderville, O.S.B.

Born into a priestly family, John the Baptist challenged the comfortable and complacent in Judea to repent.

During the time of King Herod the Great, the prosperous Judean economy allowed the rich to get richer and to increase their power over the lower class.

The upper-class priests in charge of the Temple grew rich with an increase in the gifts brought to the Temple, and so widened the socio-economic gap between them and the priests of the rural areas.

John the Baptist's family was from a rural area near Jerusalem. One of the factors that stirred John to preach to the

well-to-do may have been his experience of the inequities that the current socio-political setup had created (Lk 3:7-14).

The references to John as a "voice of one crying out in the desert" (Mt 3:3, Mk 1:3, Lk 3:4) and to the large numbers of people that went out to him to be baptized near the Jordan (Mt 3:5, Mk 1:5, Lk 3:7) have led some to believe that

John was associated with the Qumran community, whose members withdrew from worshiping at the Jerusalem Temple because they regarded it as defiled, and thus awaited the time when God would intervene to overthrow it.

John challenged the upper-class priests and religious officials to become aware of their complicity in a socio-economic arrangement that was oppressing the poor. He seems to have traveled the length of the Jordan River in spreading his message of reform.

John also confronted Herod Antipas, the ruler over Galilee and Perea near the source of the Jordan, for divorcing his wife, the daughter of King Aretas IV of Nabatea, in order to marry Herodias (Mt 14:3-4). In retaliation, Herod had John imprisoned.

At that time, John heard of Jesus' ministry and sent his disciples to inquire about him. Jesus instructed them to tell John about the healings and reversals of fortune brought to the downtrodden as an indication that the Lord's promises expressed by the prophet Isaiah were coming to pass (Mt 11:4-6, Is 35:5-7).

Herod Antipas regarded John the Baptist

as a dangerous revolutionary whose call to inner conversion proved too much for him to bear within the web of his own complicated political and familial relationships.

Even though Herod feared a backlash from the populace who revered John as a prophet, he had John beheaded (Mt 14:5-12).

Later, Herod was troubled by the reports he had heard about Jesus—as if Jesus were John risen from the dead (Mt 14:2, Lk 9:7-9). Herod seemed intent on eliminating Jesus, too (Lk 13:31).

Jesus submitted to John the Baptist's baptism of repentance, in part, as an affirmation of the rightness of John's ministry of reform (Mt 3:13-17).

John identified Jesus as "the Lamb of God, who takes away the sin of the world," and as the one who ranks ahead of him but whom he did not recognize until the Spirit descended on him (Jn 1:29-34).

On the following day, John pointed to Jesus in front of his own disciples as the "Lamb of God"

(Jn 1:35-36), which prompted them to search out Jesus.

Later, as John was baptizing at Aenon near Salim north of the Dead Sea, John's disciples were perplexed that the people seemed to be shifting their attention to Jesus as a baptizer and away from John.

But John responded: "He must increase; I must decrease" (Jn 3:30).

Luke's account shares with the other Gospels John's statement that he sees himself as the forerunner of one who will later baptize with the Holy Spirit and fire (Lk 3:16, Mt 3:11, Mk 1:7-8, Jn 1:30-33).

John identified his own baptism as one that helped to purify a person from the ill effects of sins that had been confessed. But fire is a stronger purifying agent. The baptism of Jesus would not only intensify the purification, but would also infuse the divine Spirit within the person to bring about new life.

This promised purification and regeneration by water and the Spirit had been prophesied by Ezekiel in the sixth century B.C. Now John the Baptist and Jesus were announcing how God was

Christians revere John the Baptist as a saint and the greatest of the prophets whose graced life led him to keep his sights set upon preparing the way for the Lord—a model for us all on our Advent journey.



Christ's baptism by John the Baptist at the Jordan River is depicted in a stained-glass window at St. Therese of Lisieux Church in Montauk, N.Y. John the Baptist, who is known as one looking for the coming of the Messiah, is a model for Catholics during Advent.

near to those ready to reform their lives.

The fire and the Spirit indicated the dynamic character of God's intervention in the lives of the repentant and suggested that baptism transformed their lives on a cosmic scale.

John the Baptist, the Elijah-like figure who is a forerunner of the Messiah (Mt 11:14), was a highly popular preacher of reform who gathered about him disciples who maintained their loyalty to him decades after his death and promoted his

message of repentance in Jewish communities far beyond their homeland (Acts 19:1-7).

Christians revere John the Baptist as a saint and the greatest of the prophets whose graced life led him to keep his sights set upon preparing the way for the Lord—a model for us all on our Advent journey.

(Benedictine Father Dale Launderville is a Scripture scholar at St. John's University in Collegeville, Minn.) †

Discussion Point

Focus on Christ, not on yourself, when helping others

This Week's Question

John the Baptist has said, "He [Christ] must increase; I must decrease" (Jn 3:30). What are some things you can do in your own life to "decrease"—to draw attention away from the things you are recognized for as a parent or spouse, an employee, a minister, etc.—so that Christ increases?

"I think that if we keep the thought in our mind that 'it's not about me' whenever we're doing our ministry or Church activity or any good work, then he is increasing. If we keep that focus, then we can simply do [good things] without advertising it or taking credit for it." (Mary Jane McCarthy, Northbrook, Ill.)

"I work with the Newman ministry, and we've been involved with college students in projects like feeding the poor, the homeless and the street people. And although I help organize this, I do not seek credit for myself. It gives me joy and hope to see Christ working

through these young people." (Alberta Hensley, Akron, Ohio)

"Some of the [good] things I do, people know nothing about, and I welcome that. I think we should be doers of the word, not hearers. [Christ increases when we] don't talk about good deeds, but just do them or do them indirectly. For instance, in the adult community where I live, there's a recent widow who needs some company and a little help. I don't offer it outright, but when I'm going shopping I'll just ask if she'd like to come along." (Teresa Larsson, Jackson, N.J.)

Lend Us Your Voice

An upcoming edition asks: Is there anything in the Bible that you find hard to believe or accept at face value?

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. †



CNS photo/Karen Callaway, Catholic New World

From the Editor Emeritus/John F. Fink

Charity in Truth: Earlier social encyclicals

(Second in a series of columns)

In his encyclical, “*Caritas in Veritate*” (“Charity in Truth”), Pope Benedict XVI uses Chapter One to review the social encyclical that Pope Paul VI wrote in 1967, “*Populorum Progressio*” (“On the Development of Peoples”). He was showing that he intended his encyclical to update the series of papal social encyclicals that began with Pope Leo XIII’s “*Rerum Novarum*” (“On Capital and Labor”) in 1891.

Other social encyclicals include Pope Pius XI’s “*Quadragesimo Anno*” (“On Reconstruction of the Social Order”), issued 40 years after “*Rerum Novarum*,” two by Pope John XXIII, and three by Pope John Paul II. One of Pope John Paul II’s, “*Sollicitudo Rei Socialis*” (“On Social Concerns”), was written to observe the 20th anniversary of Pope Paul’s “*Populorum Progressio*.”

Pope Benedict also credits the Second Vatican Council for expanding on the Church’s social doctrine.

It’s All Good/Patti Lamb

Christmas is, at its very heart, the celebration of one family

Shopping, wrapping and baking. All of these tasks together, on the same day, cannot be more difficult than having the children’s picture taken for our family Christmas card.

Getting our 5-year-old son and his 2-year-old sister to simultaneously: (1) sit next to each other; (2) look at, or in the direction of, the camera; and (3) smile seemed an impossible task again this year.

During our photo shoot, I had to physically restrain my 2-year-old from wailing on my 5-year-old. And vice versa.

In hindsight, I suppose the empty wrapped gift boxes originally suggested as props weren’t such a good idea. They incited hair pulling, pinching and tears. I’ve heard of sibling rivalry, but this was ridiculous.

I envisioned an appropriate photo caption for a shot of the kids swatting at each other: “Peace on Earth [just not at our house].”

Through gritted teeth, I told the children sternly, “We are a family, like it or not. Now smile.

“Act as though you like each other, or

Pope Benedict makes it clear that the Church’s social doctrine doesn’t change because it “is built on the foundation handed on by the Apostles to the Fathers of the Church, and then received and further explored by the great Christian doctors.” Rather than changing, “The Church’s social doctrine illuminates with an unchanging light the new problems that are constantly emerging.”

One of the interesting things that Pope Benedict points out about Pope Paul’s encyclical is its idea that “integral human development is primarily a vocation.” Everyone, he says, “is called upon to develop and fulfill himself, for every life is a vocation.”

A vocation, of course, is a call that requires an answer—“a free and responsible answer,” Pope Benedict wrote. “Integral human development presupposes the responsible freedom of the individual and of peoples.” Only when it is free can development be integrally human, he says.

Pope Paul had written 42 years ago that the vocation to progress drives us to “do more, know more and have more in order to be more.” But what does it mean “to be more,”

Pope Benedict asks. Pope Paul answered the question himself when he wrote that authentic development must be “integral, that is, it has to

promote the good of every man and of the whole man.”

Therefore, Pope Benedict says, “The truth of development consists in its completeness: If it does not involve the whole man and every man, it is not true development. This is the central message of ‘*Populorum Progressio*,’ valid for today and for all time.”

The idea of development as a vocation also involves charity, Pope Benedict says. In fact, charity must have a central place. Pope Paul, he says, found the causes of underdevelopment in the human will, “which often neglects the duties of solidarity; secondly in thinking, which does not always give proper direction to the will.”

But underdevelopment has an even more important cause, Pope Paul wrote in 1967. It’s “the lack of brotherhood among individuals and peoples.” Therefore, Pope Benedict writes, “Will it ever be possible to obtain this brotherhood by human effort alone? As society becomes ever more globalized, it makes us neighbors but does not make us brothers.”

Next week’s column will start discussing the problems of human development in our time that Pope Benedict tackles. †

can at least tolerate one another, for one still frame,” I said.

I launched into a diatribe about how, one day, they would grow up and need each other.

My husband recited a line from a movie. “Save your breath for cooling your porridge,” he said.

It’s not always easy to recognize the blessing that family is while raising young children. Somewhere between potty training, doing laundry and breaking up fights between the kids, I forget to see the beauty of it all. But the older I get, the more I realize it.

What I’d like to tell my kids one day when they are old enough to understand is this:

I’m learning that family sticks with you no matter what, even when you make dumb mistakes, get sick, run out of money or lose your temper. Family members are used to seeing you in your pajamas. They’ve seen you fall off your bike, lose your teeth and feed your meatloaf to the dog. They know you.

I’m not sure when the magical transformation happens and “family” becomes “friends.” I suppose it comes with age and experience. There’s just something about being part of the same fold, no matter how many years linger between birth dates.

Family is the first thing people ask about

when something bad happens. When informed about a death or a job loss, people say, “I’m so sorry to hear that. Does she have family here?”

“Other things may change us, but we start and end with the family.” I love that quotation by Anthony Brandt.

If your family is nuttier than a fruitcake, then you’re doing just about as well as the rest of humankind. It’s not perfect, and it’s not always pretty. But whether it’s the one you are born into or the one circumstances create, family is something to be regarded with reverence.

It’s easy to lose sight of that in the daily grind. Over the course of time, family members might unintentionally impose obligations on us, but they also shower us with unexpected blessings.

My eyes wander over to the Nativity scene. I see a manger in a stable, and I’m reminded of why we gather for a picture in the first place. It’s all because of a family—the Holy Family.

Christmas is, at its very heart, the celebration of one family of humble origins and the glorious difference that family made in this world.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

Faithful Lines/Shirley Vogler Meister

Many are called, but few are chosen (Mt 22:14)

As we wend our way through Advent to Christmas, many of us are stressed to the limits trying to accomplish everything necessary to make sure the upcoming holidays are not only festive but also holy.

Compared to the early years of marriage and motherhood, I have cut back on these preparations tenfold. However, I also spend more time on the spiritual aspects. Since I love to read, I find that a good book keeps me grounded if it has the proper spiritual impact.

This season I selected *Chosen: How Christ Sent Twenty-three Surprised Converts to Replant His Vineyard* by Donna Steichen, an investigative reporter who has written numerous articles for Catholic publications.

Chosen is published by Ignatius Press, which also printed two other books, *Ungodly Rage* and *Prodigal Daughters*, by Steichen.

On the back cover, the author says, “Despite their marked differences in origin, education and field of service, each person [in the book] makes it clear that it is Christ who did the choosing. They testify that Christ touched their hearts and intervened in their lives in unexpected, sometimes even miraculous ways.”

Steichen is not exaggerating. I was fascinated and often emotionally moved while reading these stories about Catholic conversions.

Perhaps they are especially poignant and interesting because my father joined the Catholic Church. His reason also moved me deeply when my mother reminded me about it after he died unexpectedly at age 49 while he was sleeping. But that’s another story.

The editor of *Catholic World Report*, George Neumayr, is also quoted on the book’s back cover: “These conversions in the midst of post-Vatican crisis of faith seem particularly pure and often entertainingly improbable, bearing testimony to the central truth that the Church is not a man-made institution, but

a divine one—a perpetual repository of truth and grace so powerful that not even the darkness of scandal can overshadow it.”

Neumayr also wrote the book’s foreword, which he ends this way: “Whispering to man in his pleasures, shouting at him [as C.S. Lewis said] in his pains, God speaks to modern man at the terminus of failed secularism, chanting softly: ‘Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy and my burden is light’ ” (Mt 11:28-30).

God is truly at work in our lives and in the life of the Catholic Church.

Readers interested in this 393-page book as a gift or for personal enlightenment can order it by logging on to www.ignatius.com or calling 800-651-1531. The cost is \$18.95.

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

Faith, Hope and Charity/

David Siler

Jesus was the ultimate community organizer

I find it very unfortunate that primarily due to some affiliates of the



group known as the Association of Community Organizations for Reform Now—ACORN—the term “community organizing” has gotten a very bad name.

It seems that over the past couple of years since the discovery of embezzlement, voter registration fraud and partisanship by a small group within ACORN (obviously extremely serious violations), all other groups who do community organizing are lumped in with these indiscretions.

By definition, community organizing is simply bringing together a group around a common cause in order to accomplish more as a group than can be accomplished by an individual. The cause for which a group is organized can be for good or for evil. As Jesus directs us, we need to look to the fruits or results of any activity to discern its goodness or morality.

Jesus himself was perhaps the most effective and successful community organizer in history.

It was his ability to bring together a band of misfits more than 2,000 years ago around the cause of spreading the good news of God’s love, care and desire for fellowship with humankind that we have our Catholic faith today.

Jesus knew that he could not accomplish this goal without the help of others to share the task of spreading the faith so he organized a community. No individual, not even Jesus himself, could have had the impact as strong as a group.

Of course, we all know how the story goes: one of Jesus’ original 12 community organizers betrayed him and everything that Jesus taught.

Judas, out of his own greed, handed over our Lord to be crucified in exchange for a few gold coins. One bad member could have brought down the entire organization but, of course, we know that Jesus used even this situation to demonstrate his divinity. Where would our faith be today if the rest of the world lumped in the remaining 11 Apostles with the actions of Judas?

Whenever a group of human beings comes together for even the most noble of causes, greed, self-promotion, lust for power or a host of other evils can spring up within a single member or even a subset of the larger group. It is a shame when the actions of a single member or a few spoil the fruits of the entire organization.

Proper structures, accountability measures and proper oversight help prevent problems but, as long as human beings are involved, problems will occur. And like Jesus, how problems are dealt with is an expression of the integrity of the group.

All around us in our communities today, people are joining together to advance causes that are moral, just, upright and noble. Let us not judge their causes to be otherwise just because they use a term—community organizing—that has been damaged by a few “Judases.”

Our Catholic faith compels us to carry on the community organizing work of those original Apostles—today, we call that evangelization.

(David Siler is executive director of the Secretariat for Catholic Charities and Family Ministries. E-mail him at dsiler@archindy.org.) †

Second Sunday of Advent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Dec. 6, 2009

- Baruch 5:1-9
- Philippians 1:4-6, 8-11
- Luke 3:1-6

The Book of Baruch, the source of this Advent weekend's first biblical reading, is relatively brief, only five chapters long.



It also is among the books called the Apocrypha by Protestant scholars and the Deutero-Canonical by Catholic scholars. As such, it does not appear in the King James

version of the Bible and some other translations that rely upon the thinking that led to the selection of books for inclusion in the King James edition.

It also is not found in Jewish translations of the Scriptures.

One reason for its omission from the King James Bible and Jewish translations of the Scriptures is that at one time it was presumed to have been written originally in Greek. It was thought that the Old Testament books could not be considered authentic revelation unless composed in Hebrew. Actually, scholars now believe that Baruch was written in Hebrew, but that only the Greek translations survived.

For Catholics, however, most important is the fact that Christians from early times venerated Baruch as part of the Bible, and the Church officially has recognized it as such.

Regardless, when Baruch was written, great problems beset God's people. This book encouraged those who were suffering, reassuring them that God would not forsake them, and that God's justice and mercy would prevail in the end.

The Epistle to the Philippians furnishes the next reading.

Sent as a letter to the Christians of Philippi, an important city in the ancient Roman Empire, the epistle urges the Philippians loyal to the Lord to be steadfast in their faith, come what may, until the second coming of Jesus.

As often predicted elsewhere in the New Testament, this reading says that one day, but at a time unknown, Jesus will come again in triumph and judgment.

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

This reading centers upon Jesus, although highly visible in the reading is John the Baptist. Carefully constructed, the Gospel presents the coming of Jesus as uniquely important in the course of human affairs.

The Lord's coming was so important, in

fact, that preceding his coming was the proclamation of God's majesty, and of human responsibility before God, by John the Baptist.

John was a prophet and a holy man. Holiness gave persons special wisdom. God used such persons to reveal truth to other humans. Through John, God was revealing the person and mission of Christ.

Also, to emphasize the importance of the Lord's coming, this Gospel takes pains in setting the presence of John, and the coming of Christ, at an exact moment in history, namely by stating that it all occurred when Tiberius was emperor, Pilate was his governor in Palestine, and so on.

Finally, Jesus came as God's promised redeemer. Jesus was, in God's mercy, the fulfillment of these promises.

The prophets of old had yearned for the Redeemer and had predicted the coming of a Savior. When this Messiah would come, all would be made right. The rough ways for people would be made smooth. Now, as John the Baptist declared with such determination, the Redeemer had come at last.

Reflection

When Baruch was written, times were bad for the Jews. When Philippians and the Gospel of Luke were written, times were hard for Christians.

On this Second Sunday of Advent, the Church speaks to us. Times are hard. Even materially speaking, things are far from good, with the economic recession and war confronting us. Spiritually speaking, sin still cripples us and dooms us to eternal death.

However, all will be right, and joy and peace will prevail, if we welcome Jesus into our lives. He will come to us, but we must invite the Lord into our lives with sincerity by reforming ourselves, renouncing sin and giving ourselves totally to God. The call of John the Baptist is spoken to us. †

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. †

Daily Readings

Monday, Dec. 7
Ambrose, bishop and doctor of the Church
Isaiah 35:1-10
Psalms 85:9ab, 10-14
Luke 5:17-26

Tuesday, Dec. 8
The Immaculate Conception of the Blessed Virgin Mary
Genesis 3:9-15, 20
Psalms 98:1-4
Ephesians 1:3-6, 11-12
Luke 1:26-38

Wednesday, Dec. 9
Juan Diego Cuauhtlatoatzin
Isaiah 40:25-31
Psalms 103:1-4, 8, 10
Matthew 11:28-30

Thursday, Dec. 10
Isaiah 41:13-20
Psalms 145:1, 9-13ab
Matthew 11:11-15

Friday, Dec. 11
Damasus I, pope
Isaiah 48:17-19
Psalms 1:1-4, 6
Matthew 11:16-19

Saturday, Dec. 12
Our Lady of Guadalupe
Zechariah 2:14-17
or *Revelation 11:19a; 12:1-6a, 10ab*
(Response) *Judith 13:18bcde, 19*
Luke 1:26-38
or *Luke 1:39-47*

Sunday, Dec. 13
Third Sunday of Advent
Zephaniah 3:14-18a
(Response) *Isaiah 12:2-6*
Philippians 4:4-7
Luke 3:10-18

Question Corner/Fr. John Dietzen

'Transubstantiation' is one among many ways to describe the Eucharist

QWe appreciated your column, which set the record straight regarding the



presence of all the characteristics of bread and wine in the Eucharist, in response to someone who claimed that we cannot get germs by drinking from the Communion cup because it is the blood of Christ.

Along the same line, I know a man who told his wife that her sight had become too poor to read her prayer cards because she had lost her faith—and she believed him!

There is another dimension to your answer which I believe merits some consideration.

We have been blessed with some priests and teachers of religion who emphasize the Real Presence, but don't seem to know how to fit in language about the bread and wine.

I even know priests who will not allow hymns to be sung during Mass if the host is referred to as bread.

You wrote that you were surprised by the misconceptions held about this—the presence of the "accidents" of bread and wine in the Eucharist—by many Catholics who learned their faith from the catechism years ago.

This kind of misunderstanding is still going on.

Is there anything that can help to minimize such problems? (Indiana)

APeople who talk this way seem to lack knowledge of the Church's centuries-old tradition of speaking about the Eucharist.

If they participate in the Mass, how can they miss the way that terminology appears in our liturgical rites, official documents, and the writings of great saints and theologians?

Most of the eucharistic prayers speak of the consecrated host as bread. One of our memorial acclamations begins, "When we eat this bread . . ."

In all these instances, the context makes clear that there is no hint of anything contrary to the Catholic faith.

It has taken the Church centuries to hammer out the best way to express in human words the mystery of the eucharistic presence of our Lord. The effort continues even to this day.

Most educated Catholics are familiar with the word "transubstantiation," which

was first officially used in regard to the Eucharist at the Fourth Lateran Council in the 13th century. It is perhaps heard less often today because it is a technical, theological term and we are able to express better what we believe about this sacrament in other ways.

The *Catechism of the Catholic Church* is a good example. By the words of Christ and the invocation of the Holy Spirit, it says, the bread and wine mysteriously become the body and blood of Christ (#1333).

Later, the catechism speaks a bit at length about what happens when Christ becomes present sacramentally in the Eucharist. A "conversion" of the bread and wine into another reality takes place. The Church believes, it says, that the word of Christ and the Spirit have the power to make this happen (#1373-75).

Notice that the word "transubstantiation," formerly a key term in the Church's description of "what happens" in the Eucharist, doesn't appear at all in this explanation except at the end, and then only as part of a quotation from the 16th-century Council of Trent (#1376).

QAs Christians, should we simply sit back and take what comes to us in life or pray for miracles? (Illinois)

AMiracles, wondrous events that mysteriously but unmistakably preclude all natural explanation, are always possible, and we can pray for them.

It is, after all, still God's world, and his continual re-creation.

The Shrine of Our Lady of Lourdes in France and some other shrines offer countless instances of remarkable events that contradict all medical and scientific expectations of what "ought" to happen.

For example, a person's withered arms or legs become healthy and whole overnight or a person's cancerous tumors that should inevitably be fatal disappear instantly.

These are without question God's doing. To seek such blessings in prayer is a sign of Christian faith and hope.

It remains, however, that miracles or instant interventions into the workings of the world are not God's usual ways.

As the Genesis creation story tells us, God looked at what he had made and declared it very good. He was wonderfully satisfied.

As far as we can tell, it is the same Wisdom that gave existence to this infinitely complex universe that allows it to live and breathe and act according to the "laws" he placed there in the first place. †

My Journey to God

Our Shepherd

You came as our shepherd
When you answered God's call.
You came with the Truth,
And you loved one and all.

You pondered the mystery
Of God's love for us.
Then, like the Good Shepherd,
You taught us to love.

You helped us to believe
In God's plan for us,
That we are His children,
Called to Truth and Love.

By Sandy Bierly

(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. She wrote this poem as a "Year for Priests" tribute to all priests as well as for Bishop-designate Paul D. Etienne, a son of St. Paul Parish in Tell City, who will be ordained as the bishop of the Diocese of Cheyenne, Wyo., on Dec. 9. In this file photo, Father Etienne concelebrates a Mass on March 19 at the restored St. Joseph Church in Jennings County.)



File photo by Mary Ann Wyand

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.

BABBITT, Clara B. (Springer), 85, St. Roch, Indianapolis, Nov. 21. Mother of Therese Mann-Simpson, Loretta and Leonard Babbitt II. Sister of Betty and Grace Springer. Grandmother of 18. Great-grandmother of 14.

BARTON, Veronica, 92, Christ the King, Indianapolis, Nov. 19. Aunt of two. Great-aunt of several. Great-great-aunt of several.

BERRY, Harriet A., 104, St. Pius X, Indianapolis, Nov. 22. Mother of Joan Ledebur, Judy Sumner, Anne Woulfe and Tom Berry. Grandmother of 20. Great-grandmother of 29.

BLANDFORD, Vivian, 93, St. Paul, Tell City, Nov. 10. Mother of Lynda Reynolds, Bob and Dick Blandford. Grandmother of nine.

BRISTOW, Amelia E., 96, Most Holy Name of Jesus, Beech Grove, Nov. 3. Mother of Janet Russell and David Bristow. Grandmother of two.

BULACK, Clifford, 79, St. Joseph, St. Leon, Oct. 25. Father of Bonnie Mehl, Connie and Joseph Bulack. Brother of Ruth Gaynor, Joan Hoffmeier, Wilma Jansing, Margie Kunkel, Betty Ripperger and Ellen Bulack. Grandfather of two.

BURNETT, Barbara J., 62, Holy Angels, Indianapolis, Nov. 15. Mother of Tonya Massey, Mechelle and Christopher Burnett. Daughter of Juanita Graves. Sister of Howard Bell and Samuel Graves. Grandmother of five. Great-grandmother of one.

DYKE, Irene Louise, 86, St. Gabriel the Archangel, Indianapolis, Nov. 7. Mother of Michelle Rethmeyer and Suzanne Schoppenhorst. Grandmother of 10. Great-grandmother of six.

FERNKAS, Catherine, 84, St. Barnabas, Indianapolis, Nov. 11. Mother of Cathy Crawley, Peggy Luzar, Beth Sullivan and Ted Fernkas. Grandmother of three.

FRITZ, Michael P., 43, St. Mary-of-the-Knobs, Floyds Knobs, Nov. 18. Son of Lee Bowling and Robert Fritz. Brother of Shannon Kamer, Debbie Lacy, Paula Rottet and Angela Schickel.

GARTEMAN, Marie, 95, St. Pius, Ripley County, Nov. 18. Mother of Judy Cline, Carolyn Cutter and Johanne Graham. Grandmother of seven. Great-grandmother of 12.

GRASS, John Alvin, Sr., 77, St. Pius, Troy, Nov. 14. Father of Donna Masterson, James and John Grass. Brother of Mary Johnston and Bob Grass. Grandfather of nine.

HELMS, Robert A., 76, Holy Angels, Indianapolis, Oct. 4. Father of Michelle Brandon, Carmen, Jennifer, Michelle and Patty Helms. Son of Ruth Glagebrook. Grandfather of several.

HUGHEY, Jonathan M., 65, St. Jude, Indianapolis, Nov. 15. Husband of Barbara Hughey.

Father of Jennifer Lafary, Amy Walker, Joshua Clark, Andrew, Jon, Michael and Ryan Hughey. Son of Sara (Olive) Hughey. Brother of Paul Hughey. Grandfather of seven.

JABLONSKI, Lillian Marie, 89, St. Charles Borromeo, Bloomington, Oct. 31. Mother of Daniella Ellis, Susan McNamara, James and Milo Jablonski Jr. Grandmother of 15. Great-grandmother of 11.

KNAPP, Richard M., 66, St. Agnes, Nashville, Nov. 15. Husband of Dr. Janet Knapp. Father of Chris Hilligoss, David Neilan, Douglas and Gregory Knapp. Brother of Georgia Fox, Raye Ann Van Dyke and Peggy Young. Grandfather of seven.

McCAULEY, Marilyn, 78, St. Gabriel the Archangel, Indianapolis, Nov. 12. Mother of Mark and Stephen McCauley.

McHUGH, Agnes Louise, 82, Good Shepherd, Indianapolis, Oct. 29. Mother of Maureen Barkley, Mary Binkley, Angie Hert, Kathy Threewits, Margee, James, Louie and Michael McHugh. Sister of Josephine Braun, Julia Wright and Michael Budenz. Grandmother of 17. Great-grandmother of one.

MEYER, Frances (Schuff), 67, St. Paul, Sellersburg, Nov. 6. Wife of Jack Meyer. Mother of

Carla Bowling, Kimberly Marshall and John Broady. Sister of Frank Schuff. Grandmother of nine. Great-grandmother of two.

MILLER, James E., 80, St. Roch, Indianapolis, Nov. 14. Father of Bernie, Chris, Dan and Tom Miller. Brother of Jane Foris, Marilyn Meiners and Albert Miller. Grandfather of 10.

MUNDEN, Catherine L., 83, St. Barnabas, Indianapolis, Nov. 15. Mother of Cynthia Brockman, Donna Griffin, Cheryl Maulden and J. Michael Gabbei. Sister of Patricia Robertson. Grandmother of six. Great-grandmother of three.

PADGETT, Joseph Murray, 78, St. Bernadette, Indianapolis, Nov. 11. Husband of Helen Padgett. Father of Becky Fox, Patti Morgan, Lori Wallin, Joe Jr. and Tom Padgett. Brother of Irene Cissell. Grandfather of 12. Great-grandfather of nine.

PATRICK, Gary, 67, St. Paul, Tell City, Nov. 10. Husband of Avis Patrick. Father of Meredith Curtis, Jessica Moore, Elizabeth Small, Gary, Tom and William Patrick. Son of Mary Patrick. Brother of Larry and Paul Patrick. Grandfather of 13.

PERRELLE, Nicholas Rocco, Sr., 78, Sacred Heart of Jesus, Terre Haute, Nov. 16. Father of Kathy Callahan, Mary Ann McCarthy, Teresa, Vickie, Frank and Nick Perrelle. Brother of Annena Shaffer. Grandfather of 12. Great-grandfather of 17.

REED, Alvin, 93, St. Joseph, Rockville, Nov. 13. Father of

Mike Reed. Grandfather of two. Great-grandfather of one.

REED, Russell Thomas, 87, Most Holy Name of Jesus, Beech Grove, Nov. 10. Father of Janice Hougland, David, Donald and John Reed. Grandfather of 10. Great-grandfather of 13.

RILEY, Patricia Ann, 65, St. Paul the Apostle, Greencastle, Nov. 22. Sister of Betty Stitzle. Aunt of several.

RUDELLE, Dr. Keith R., 92, Immaculate Heart of Mary, Indianapolis, Nov. 15. Uncle of one.

RUEHL, Patricia M., 81, St. Peter, Franklin County, Oct. 30. Mother of Bruce, John and Michael Ruehl. Sister of Laura Schoettmer. Grandmother of three. Great-grandmother of two.

SAALMAN, Antoinette, 92, St. Paul, Tell City, Nov. 13. Mother of Carol Moman, Sandra Karney, June Pund, Rae Anne Toothman, Marian Jr. and Paul Saalman. Sister of Rosanna Gengelback and Dorothy Saddler. Grandmother of 14.

SCHROEDER, John W., 70, St. Mary, North Vernon, Nov. 12. Husband of Ruth (Stille) Schroeder. Brother of Patricia Hill and Donald Schroeder. Father of Jenny Broome, Brian, Doug, Greg, Jeff and John Schroeder. Grandfather of 21. Great-grandfather of three.

SHAW, Joe H., 85, St. Jude, Indianapolis, Nov. 17. Husband of Anna Mae (Yetter) Shaw. Father of Brian, Christopher and

Dwight Shaw. Brother of Arthur and David Shaw. Grandfather of seven.

SILER, Marie A., 78, St. Christopher, Indianapolis, Nov. 15. Mother of Anne Everhart, Terry James, Monica Sutton, Mary, Jim, John, Michael and Patrick Siler. Sister of Patty Lawrence and Theresa Moore. Grandmother of eight. Great-grandmother of two.

SPALDING, Bernice A., 82, St. Mark the Evangelist, Indianapolis, Nov. 10. Mother of Jerry, Jim and Joseph Spalding. Sister of Herb Darrah.

SPENCER, Angie Lee, 82, St. Roch, Indianapolis, Nov. 16. Mother of Willa and John Spencer. Sister of Ina McConnel. Grandmother of six. Great-grandmother of two.

SPENCER, Lorraine, 77, Holy Spirit, Indianapolis, Nov. 14. Mother of Karen LeStourgeon, Debra Levi, Susan and Paul Spencer. Grandmother of six.

SPICKLEMIRE, Emit Monroe, 82, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Nov. 13. Husband of Patricia Ann Spicklemire. Father of Gerald, Kenneth and Stephen Spicklemire. Brother of Aline Booth. Grandfather of eight.

THOMPSON, Veronica C., 65, Holy Angels, Indianapolis, Oct. 19. Mother of Alan Williams. Grandmother of two.

TUPPER, Phillip, 62, Nativity of Our Lord Jesus Christ,

Indianapolis, Oct. 30. Husband of Catherine (Brunson) Tupper. Father of Erica, Adam, Ben and Jon Tupper. Son of Charles Tupper. Brother of Madeline Tupper. Grandfather of five.

WEST, Warner, 68, St. John the Baptist, Osgood, Oct. 22. Husband of Janice West. Father of Dawn Fugate, Julie Harrington, Cory and Matt West.

WHEATLEY, Dorothy (Suesz), 87, Our Lady of Lourdes, Indianapolis, Nov. 15. Mother of Sandra Koers, Nancy Mulder, Susan Wootan, Victoria, Christopher, Jack, Thomas and Wayne Wheatley. Sister of Joanne Huffaker. Grandmother of 15. Great-grandmother of nine.

WINDHORST, Gertrude, 93, Sacred Heart of Jesus, Indianapolis, Nov. 10. Mother of Marie Huser and Alice Martin. Grandmother of 15. Great-grandmother of 22. Great-great-grandmother of seven.

WISMAN, Lawrence P., 76, St. Mary, Lanesville, Oct. 15. Husband of Phyllis (Hatton) Wisman.

YAGER, Raymond, 87, St. Mary, Rushville, Nov. 12. Father of Carol Tully and Marilyn Yager. Brother of Esther Nieman, Alberta Neuman, Alice Nobbe, Aaron, Alfred, Francis and Henry Yager. Grandfather of four.

ZAKRAJSEK, Frank A., 73, Holy Family, Oldenburg, Nov. 9. Husband of Jane Zakrajsek. Father of Lynn Kennedy, Joe and Scott Zakrajsek. Brother of Frederick and Jerome Zakrajsek. Grandfather of four. †

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Pope Benedict XVI



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December 13, 2009 • Retirement Fund for Religious

Thousands of youths converge on Kansas City to celebrate their faith

KANSAS CITY, Mo. (CNS)—They clogged downtown streets, jammed restaurants, took up hotel rooms, ate up parking spaces and generally inconvenienced downtown Kansas City.

But the nearly 21,000 teenagers and their 3,000 adult chaperones and local volunteers also gave the city a three-day gift of faith.

They came to bring themselves closer to Christ. By the time they left the 2009 National Catholic Youth Conference on Nov. 19-21, they showed Kansas City—and the world watching live on the Internet—what happens when Jesus Christ pours out of the hearts of thousands of young believers.

The theme of the conference was “Christ Reigns.” It was co-hosted by the Diocese of Kansas City-St. Joseph and the Archdiocese of Kansas City, Kan.

Participants heard from keynote speakers, were entertained by various musical artists and attended dozens of workshops on such issues as social justice, the Bible, prayer, spirituality and social networking.

They spent time at a special conference theme park called the Reign Forest, a 200,000-square-foot interactive venue with more than 150 exhibits.

Mass was celebrated daily, and there were opportunities for the sacrament of reconciliation, eucharistic adoration, meditation, recitation of the rosary, prayer through music and a labyrinth experience.

Ernie Boehner, in charge of the army of 1,100 adult volunteers whose job it was to make the conference run smoothly and safely, smiled through a face that could barely hide the exhaustion of days that began before dawn and ended after midnight.

“When you look at all these kids, you

don’t see all the politics that adults argue about,” Boehner told *The Catholic Key*, newspaper of the Diocese of Kansas City-St. Joseph. “You just think about what a great foundation this Church has for the future in these young people.”

Just how well-behaved can thousands of teenagers be? Consider opening night when nearly 20,000 of them, not knowing there was another entrance on the other side of the 20,000-seat Sprint Center, massed early at one entrance and waited for two hours for the doors to open and to undergo security checks of backpacks and purses.

The jam-up could have seemed interminable, but the youths started the conference a bit early outside the arena. They began meeting each other, partying and making new friends with other teens from other parts of the country.

“It’s a lot different than Altamont, Kan.,” said Seth Blackburn, who came with a group from Mother of God Parish in Oswego, Kan., in the southeast corner of the state. “It’s incomprehensible to me. It’s mind-blowing.”

A group from the Archdiocese of Chicago began dancing with a group of umbrella-wielding, bead-wearing teens from the Archdiocese of New Orleans.

“Mardi Gras!” said Ryan Erhardt. “We are young, spirited New Orleans Catholics, and we came to accept and spread God’s message.”

Bob McCarty, executive director of the National Federation of Catholic Youth Ministry, said that three weeks before the conference began registration had already exceeded the capacity of the main hall, the Sprint Center, where all the general sessions were scheduled.

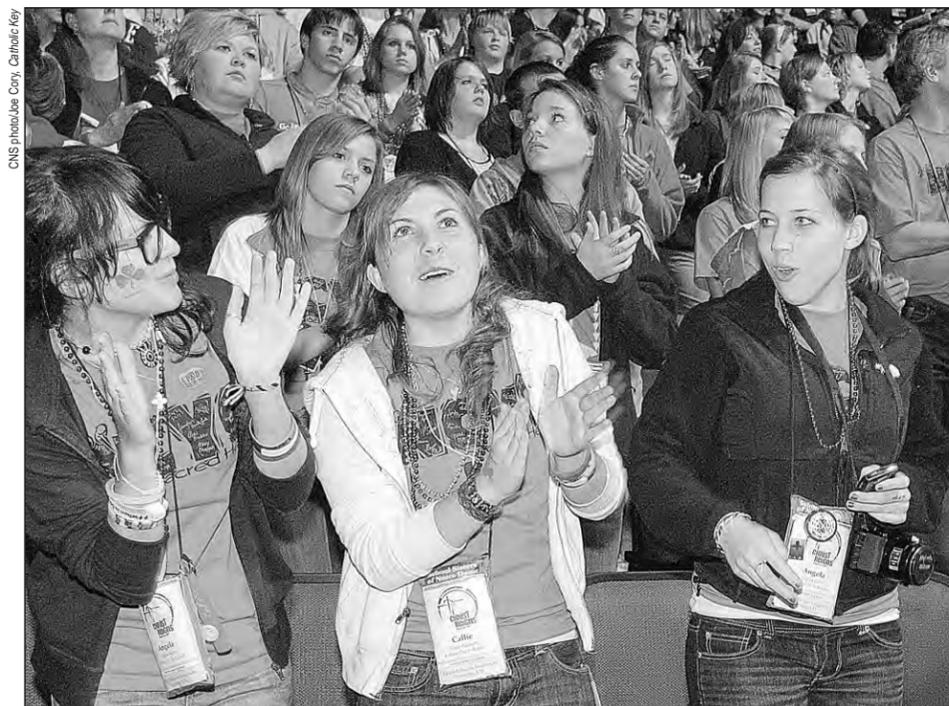
That left organizers scrambling to prepare a “satellite” site for the overflow in the grand ballroom of the H. Roe Bartle Convention Center, with its own master of ceremonies.

Both sites were linked with big screen, high-definition, closed-circuit television.

It worked so well that the masters of ceremonies at each site, musicians Steve Agrisano at Sprint and Jesse Manibusan at Bartle, were able to sing duets together across downtown Kansas City.

“We may be in two places, but we are one body in Christ,” Manibusan told audiences in both places by the TV linkup.

Groups of teens were rotated from both sites so



Young people cheer during the closing Mass on Nov. 22 at the 2009 National Catholic Youth Conference in Kansas City, Mo. Nearly 21,000 teens from across the U.S., 3,000 adult chaperones and local volunteers attended the Nov. 19-21 event.

that no group was in the Bartle ballroom for more than one general session.

For many of the teens, just showing up in Kansas City was a physical ordeal. They came from all corners of the continental United States, plus Alaska, Hawaii and Puerto Rico. One delegation even came from a military base school in Japan, streaming their reports back to the Land of the Rising Sun via the Internet.

Those who lived closer to an ocean were more likely to book an airline flight. But others endured hours on buses.

Andrew Finch and his peers from Fife Lake, Mich., in the Diocese of Gaylord, rode 13 hours. But it was worth it, he said.

“This is ridiculous,” Finch said as he joined the party outside the Sprint Center on opening night. “This is 20 times more people in my whole school.”

“It’s unbelievable,” said Hannah Miller, a member of St. Mary Parish in Albany, Ore., who came by plane.

“The speakers are just so amazing, and you learn so much about faith and how to share it,” she said. “There are just so many Catholic teens here and we all believe the same thing.”

Alyssa Petri, who came from Ascension Parish in Dayton, Ohio, in the Cincinnati Archdiocese, called it “freaking amazing, the whole atmosphere here. There

are just so many people here sharing the same faith that you have.”

McCarty made a grand entrance into the Sprint Center. An accomplished mountain climber, he rappelled by rope from the ceiling. Once he landed safely on the floor, he told the thousands of young people that they also need to “show up, step up and step out.”

The conference, he said, wasn’t just about having a three-day Catholic party. It was more about becoming disciples when they returned home.

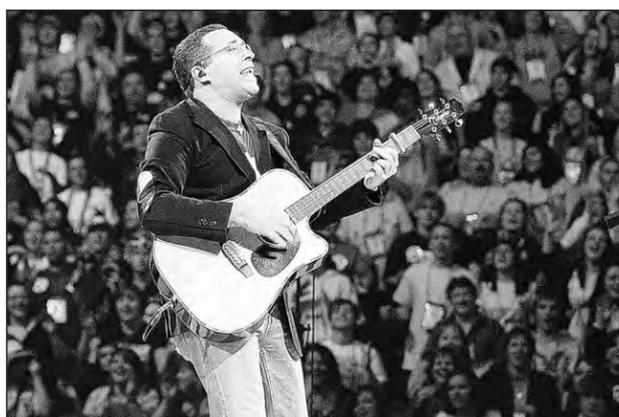
“On Sunday, disciples show up for Mass even when they don’t feel like it,” McCarty said.

“Disciples are also challenged to bring their very best gifts to proclaim the message of Jesus Christ,” he said.

“Disciples step up in prayer when painful changes and challenges occur,” McCarty said. “And when we encounter disregard for human life, disciples step up in courage to proclaim Gospel values.”

McCarty reminded the youths that one in six children in the United States live in poverty and hunger.

“Disciples can’t close their eyes to that and give in to fear,” he said. “That’s because we don’t do this alone. Our Scriptures are filled with stories of people who stepped out. Our saints are models of people who stepped out.” †



Steve Angrisano entertains with Christian music during the 2009 National Catholic Youth Conference in Kansas City, Mo., on Nov. 22.

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Saying 'I do' again

Hispanic couples convalidate civil marriages in Church ceremony

By Mary Ann Wyand

It was a historic—and romantic—liturgy.

Idelfonso Orlando Mondragon Garfias and Leticia Calderon Anzures were among seven Hispanic couples who were married during a nuptial Mass on Oct. 31 at St. Philip Neri Church in Indianapolis.

The two-hour wedding liturgy marked the first time in the 100-year history of St. Philip Neri Parish that so many couples exchanged marriage vows during the same Mass.

Their marriage vows in the Catholic Church convalidated earlier civil ceremonies in Mexico, and enabled them to receive the Eucharist and other sacraments.

"We have a number of couples in our parish who are Hispanic, and who have either been married civilly or simply living together for a number of years," explained Father Carlton Beever, the pastor of St. Philip Neri Parish. "We have begun receiving them into the Church and formalizing their marriages sacramentally. We had seven weddings in one ceremony as part of that process."

The brides wore white dresses and carried flowers. More than 400 relatives—including children of the couples—and many of their friends participated in the Mass.

"One couple had been together for

20 years," Father Beever said. "They had been married civilly, but never married in the Church. I don't think it's unique to our parish that some of the immigrants who are coming to the United States are trying to normalize their marriage vows. ... They want to be a good example for their children and participate more fully in the Church."

In Mexico, couples are required to be married in a civil ceremony first then may participate in a Church wedding.

"In lots of cases, this is impossible because people can't afford it," Father Beever said. "So we have lots of situations, as do other parishes with Hispanic members, where they have couples who have never been married in the Church and can't receive the sacraments."

Roberto Marquez Barruelas, the pastoral associate for Hispanic ministry at St. Philip Neri Parish, recently started a FOCCUS (Facilitating Open Couple Communication, Understanding and Study) marriage preparation program for Spanish-speaking couples.

Fifteen couples from several parishes responded to the announcement of the first marriage preparation program earlier this year. Eight of those couples will be married in the Church during nuptial Masses at other parishes.

"Sometimes the [Hispanic] people ask me if it is possible to have a good

marriage because most of the people don't have the sacrament, only the civil ceremony," Marquez said. "They have a necessity and desire to be in full communion with the Church."

There is no charge for the six-month marriage preparation program, retreat day and nuptial Mass, Marquez said, and he hopes more Hispanic couples will want to have their marriages normalized in Catholic ceremonies.

"Now I have five more couples who are interested in doing this after the eight couples," he said. "I received calls from St. Monica and St. Lawrence [parishes in Indianapolis] and St. Joseph [Parish] in Shelbyville. This



Idelfonso Orlando Mondragon Garfias and Leticia Calderon Anzures pose for a wedding photograph with their 3-year-old daughter, Michelle, after their 2005 civil marriage in Mexico was convalidated in the Church during an Oct. 31 nuptial Mass at St. Philip Neri Church in Indianapolis. They were among seven Hispanic couples who were married during the same liturgy.



Newly married in the Church, Idelfonso Mondragon Garfias and Leticia Calderon Anzures receive the Eucharist for the first time in four years during a nuptial Mass on Oct. 31 at St. Philip Neri Church in Indianapolis. They were married in a civil ceremony in Mexico in 2005, but did not have a Church wedding at that time. Father Carlton Beever, right, the pastor of St. Philip Neri Parish, and Roberto Marquez Barruelas, center, the pastoral associate for Hispanic ministry at the parish, began a six-month marriage preparation program for Spanish-speaking Catholics from area parishes earlier this year.

opportunity is for all people, not only for [couples in] this parish."

Ilfonso Mondragon Garfias and Leticia Calderon Anzures were married in a civil ceremony on May 21, 2005, in Mexico City. They immigrated to the United States later that year and are the parents of two daughters, Michelle, who is 3, and Vanessa, who is

10 months old.

Before their Church wedding, they prayed for a happy life together and thanked God for many blessings.

"We already had children," he said. "We want to teach our children the Catholic faith. I think it's important for us to be fully married so we can teach our children. That was in our minds." †

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Cooperation between science, faith benefits humanity, pope says

VATICAN CITY (CNS)—Galileo Galilei showed the world that scientists cannot discover the truth solely through empirical study, but that philosophy and faith are also necessary for revealing the true meaning of the universe, Pope Benedict XVI said.

"The more people realize how complex the cosmos is, the more necessary it is to use a number of tools that are capable of satisfying" people's thirst for knowledge, he said.

The tools of philosophy and theology complement scientific endeavors and "no conflict" exists between these fields, he said.

The pope made his remarks in a written message sent to participants of an interdisciplinary congress titled, "From Galileo's Telescope to Evolutionary Cosmology: Science, Philosophy and Theology in Dialogue." The Nov. 30-Dec. 2 congress was organized by Rome's Pontifical Lateran University.

The pope's message, which was published by the Vatican newspaper, *L'Osservatore Romano*, on Nov. 30, highlighted the "deeply religious soul" of the Italian astronomer who revolutionized the scientific method.

"Galileo's discovery represented a decisive step for the history of humanity," wrote the pope.

His establishment of the modern scientific method of observation and testing hypotheses made possible the great scientific advancements of modern times, Pope Benedict wrote.

With his first use of the telescope to study the cosmos in 1609, "Galileo had penetrated the unknown paths of the

universe; he threw open the door for observing an ever increasingly immense space," said the papal message.

Galileo's discoveries stirred in him a sense of wonder and praise for the Creator of the cosmos, and prompted questions about the origin and evolution of the universe, the pope wrote.

"Still today, the universe continues to generate questions that simple observation is not able to give satisfactory answers to; the natural and physical sciences alone are not enough," said the message.

"In fact, if the analysis of phenomena remains holed up within itself, it risks making the cosmos appear to be an unsolvable riddle," it said.

Yet Galileo indicated that there is a logic to nature that can "speak to human intelligence and point out a path that leads beyond the simple phenomenon," wrote the pope.

Questions about the universe—understanding its origin, purpose and end—cannot be answered by science alone, he wrote.

"Following Galileo's lesson, whoever observes the cosmos cannot limit himself or herself to what is observed with the telescope, but must go beyond in order to examine the meaning and end to which all of creation is directed," said the pope in his message.

Galileo had been condemned by the Church in the 17th century for suspected heresy for maintaining that the Earth revolved around the sun. He was "rehabilitated" in 1992 by a special Vatican commission established by Pope John Paul II. †