VATICAN CITY (CNS)—Struggling to overcome their differences and learning to put more trust in the Holy Spirit, Catholics and Orthodox may find the current difficulties in their dialogue lead to spiritual growth, Pope John Paul II said.

In a message to Ecumenical Patriarch Bartholomew of Constantinople, spiritual leader of the world’s Orthodox Churches, the pope said the two churches must work and pray harder to achieve unity.

Preparation for the new millennium “represents a particular moment for renewing our common commitment to announce together to all people that Jesus Christ is Lord,” the pope wrote.

The pope’s message was delivered to the patriarch in Istanbul, Turkey, by Cardinal William H. Keeler of Baltimore, and was released Nov. 30 at the Vatican.

Pontiff says preparation for new millennium offers chance for both Churches to work, pray harder to achieve full communion

Pope John Paul chose Cardinal Keeler to lead the Vatican delegation to the Nov. 30 celebration of the feast of St. Andrew, the patron of the Orthodox Church’s ecumenical patriarchate.

Usually the head of the Pontifical Council for Promoting Christian Unity leads the Vatican delegation to the annual ceremony. This year, Cardinal Edward J. Cassidy, president of the council, was an officer of the Synod of Bishops for Oceania and could not leave Rome.

Cardinal Keeler is a member of the pontifical council and has been part of the Catholic-Orthodox dialogue in the United States.

The cardinal and the other members of the Vatican delegation met the patriarchal synod’s commission for dialogue with the Catholic Church, attended Patriarch Bartholomew’s feast day liturgy and met privately with him afterward.

In his letter to the patriarch, Pope John Paul said the fact that the Apostle Peter is the patron of the Vatican and the Apostle Andrew is the patron of the ecumenical patriarchate reminds both Churches of their obligation to continue the mission Christ gave the Apostles.

“The apostolic faith, the apostolic tradition and the apostolic mission underline the pressing urgency of overcoming the differences and difficulties which still prevent us from attaining full communion in order to offer the world a more vivid witness of peace and unity,” the pope said.

“Along the path toward unity, which is sometimes rough and steep, we draw our strength from the prayer of our Lord Jesus Christ for his Church and from the power of the Holy Spirit, who comes to help us in our weakness and gives us hope,” he said.

Even the difficulties Catholics and Orthodox encounter on their journey together, the pope said, “can be an occasion of spiritual growth and of progress toward unity.” †
No tickets available yet for January papal visit

Parish youth ministers can still submit ticket requests to the St. Louis Archdiocese

The archdiocese has received several inquiries about the availability of tickets for at least one of the papal events to be held in St. Louis next month. All attempts to get tickets have been unsuccessful.

We have made several attempts to acquire tickets through various sources in St. Louis,” said Sue Hertzler, director of communications for the archdiocese. “So far, we’ve not had any luck. But we will keep trying to get as many tickets as possible until all our avenues are exhausted.”

According to the archdiocesan Office of Youth and Family Ministries, there is still a remote possibility that representatives from the archdiocese can attend the events planned for Jan. 26 and 27. Parish youth ministers can submit a request for tickets by contacting the Archdiocese of St. Louis directly. So far, these attempts have also been unsuccessful.

The archdiocese reminds everyone that the availability of tickets for at least one of the papal events is limited. Parish youth ministers can submit ticket requests to the archdiocese by contacting the Office of Youth and Family Ministries. The deadline for submitting ticket requests is Jan. 31.

Effective Date ______________________________________________
New Parish __________________________________________________
City ________________________________________________________
Name ______________________________________________________
Phone ___________________________ Email ________________________
Address ____________________________________________________
City ________________________________________________________
State ________________________________________________________
Postal Code ___________________________ Country ____________________
No ticket requests will be accepted after Jan. 31.

St. Simon Icon

St. Simon the Apostle School art teacher Julie Perigo (left) explains the art form of iconography to third graders Whitney Adams.

St. Simon icon

Correction

In the Nov. 27 issue of The Criterion, two titles were incorrect in the Page 8 profile of St. Agnes Parish in Indianapolis. The correct titles are Benedictine Sister Mildred Wannemuehler, parish life coordinator, and Father William F. Stumpf, priest minister/moderator.

The Criterion (ISSN 0574-4350) is published weekly except for the last week of December and the first week of January. Mailing Address: 1400 N. Meridian Street, Box 1717, Indianapolis, IN 46206-1717. Periodical Postage Paid at Indianapolis, IN. Copyright © 1998 Criterion Press, Inc. POSTMASTER: Send address changes to Criterion Press, Inc., 1400 N. Meridian Street, Box 1717, Indianapolis, IN 46206-1717.

St. Mildred Wannemuehler, O.S.B.

St. Simon the Apostle School art teacher Julie Perigo (left) explains the art form of iconography to third graders Whitney Adams.
Young adult ministry workshop
set for Jan. 13 at Columbus

By Mary Ann Wyand

“Young adults are not the future of the Church,” explained young adult ministry consultant Joan Weber, a staff member of the Center for Ministry Development in North Canton, Ohio. “They are the church of the present, and sometimes they are the present missing generation.”

Parishes and campus ministry groups “can’t afford to miss out on their gifts and challenges they bring to the Church,” Weber told The Criterion. “The U.S. bishops, in their pastoral plan [ Sons and Daughters of the Light] released in 1996, said young adult ministry has to be a sig- nificant priority for parishes and campus ministries.”

Weber and Eudist Father Ron Bagley of Buffalo, N.Y., are the coordinating staff members for ministry with Young Adults: A National Catholic Initiative. They will co-present a diocesan inserzione session on “Becoming a Young Adult Responsive Church” from 9 a.m. to 4 p.m. Jan. 13 at the Holiday Inn in Columbus.

Debbie Lindauer, associate director for young adult and campus ministry for the archdiocesan Office for Youth and Family Ministries, said the workshop is intended to help priests, parish and campus ministry staff members and lay ministry volunteers better minister to and evangelize young adults.

“Young adults are an invaluable resource to parish life,” Lindauer said. “They have an incredible thirst for a closer relationship with Jesus Christ. The workshop will allow pastoral teams to come together and brainstorm ways that parishes can be welcoming to young adults.”

Thirty U.S. dioceses are hosting this program to improve Church ministries for young adults, Lindauer said. Presenters will share research on young adults and young adult faith development, as well as provide implementation strategies for the U.S. bishops’ pastoral on young adults.

Weber said the workshop is a practical, helpful way to learn how to make parishes “more young adult friendly.”

Ministry techniques “don’t have to be elaborate to be more responsive to the needs of young adults,” Weber said. “Evangelization and outreach are among the key strategy areas we will address in the workshop. We also will offer Internet [evangelization] strategies and a variety of other approaches to reach young adults where they are [in life]. As Father Ron has said, ‘It can’t be a matter of standing on the church steps and saying anyone who com- e will have to go where the young adults are.’”

(“Becoming a Young Adult Responsive Church” is hosted by the archdiocesan Office of Catholic Education and Office for Youth and Family Ministries. Registrations include lunch and are $25 for individuals or $20 each for parish groups of two or more people. For registration information, call the Office for Youth and Family Ministries at 317-236-1591 or 800-382-9836, ext. 1591, before the Dec. 14 deadline.)

WASHINGTON (CNS)—A sociological study of confirmed Catholics between 20 and 39 years old has found that nearly all pray to God and want their chil- dren to receive religious education.

Among those who remain Catholic, 75 percent of the Latinos—considerably lower than departure rates found in comparable studies on mainline Protestants. He said

The survey was conducted by Catholic University of America sociologist Dean Hoge; William Driges, also of Catholic University, Notre Dame Sister Mary Johnson of Emmanuel College in Boston; and Juan Gonzales Jr. of California State University at Hayward. Their findings were presented Nov. 7 at the annual meeting of the Religious Research Association in Montreal.

Drawing names from confirmation registries of 44
namely: 15 percent of the Latinos agreed that the Eucharist is really Catholic—11 percent of the Euros and 9 percent of the Latinos—"The U.S. bishops, in their pastoral plan on young adults, Lindauer said. Presenters will share research on young adults and young adult faith development, as well as provide implementation strategies for the U.S. bishops’ pastoral on young adults.

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Ten tough questions

The committee on doctrine of the National Conference of Catholic Bishops recently published “Ten Frequently Asked Questions About the Reservation of Priestly Ordination to Men.” This is an attempt by the bishops to communicate, as simply and clearly as possible, the Church’s teaching on a difficult subject.

Why is this aspect of the Church’s teaching on priestly ordination so hard to understand and accept? Why does the Church reserve priestly ordination to men? To modern sensibilities, the Church’s teaching that only men can be ordained to the priesthood appears arbitrary, culturally conditioned and unjust. As thoroughly modern people, we no longer believe that there are any justifiable social, political or economic barriers to what women can and should do. And so, we find ourselves asking, “How can the Church, which has repeatedly proclaimed the dignity and equality of women, refuse to ordain women as priests?”

“Ten Frequently Asked Questions About the Reservation of Priestly Ordination to Men” responds to these challenges in simple, forthright ways. The practice is not arbitrary, the bishops say, because the Church must accept the fundamental structure of sacramental order which has received from Christ. Just as the Church cannot alter the elements of the Eucharist, so the Church cannot determine the recipients of priestly ordination in a manner that contradicts the actions of Christ.

But were the actions of Christ merely an accommodation to the social, religious, political conventions of the day? No, the bishops say. “Christ’s election only of men for apostolic office and ministerial priesthood’ was not culturally conditioned. It was ‘a deliberated choice bearing on the very nature of these persons.’ Christ’s ‘often demonstrated freedom from the cultural and religious conventions of the day; and when he did order them, it was by way of bringing them to fulfillment, not by way of accommodation.’”

Yes, but is it just? Does the Church really have the right to refuse ordination to women? Church teaching turns this question inside out. Quoting the apostolic letter of Pope John Paul II, Ordinatio Sacerdotalis, the bishops say, “The Catholic Church has no authority to confer priestly ordination on women.” Since the Church has no authority to ordain women, it cannot be acting unjustly when it follows the example of Christ in reserving ordination to males.

Equality in the Church means “the equal dignity of the baptized and the equal call to holiness.” No one has a right to ordination, the bishops say. Priestly ordination is not a right. It is “a distinct gift” that is intended “not for one’s own salvation, but for the service of God and of the Church. In accepting and handing on this gift, the Church is bound by fidelity to the example of Christ to reserve ordination to males who have experienced this call and who are in other respects suitable candidates.” These are thoughtful responses to hard questions. The bishops deserve our careful consideration and prayerful reflection. These are thoughtful responses to hard questions. The bishops deserve our careful consideration and prayerful reflection.

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These are thoughtful responses to hard questions. The bishops deserve our careful consideration and prayerful reflection. Even if they make us feel uncomfortable.

— Daniel Conway

(Daniel Conway is a member of the editorial committee of the Board of Directors of Criterion Press, Inc.)

Trinity is central mystery of Christian faith

Recently, someone told me that on a recent plane trip she found herself seated between two people of other faiths. They noticed she was praying and the conversation turned to religion. Her fellow passengers believe in one God and expressed their opinion that the Christian faith cannot be true because Christians do not believe in one God. According to their understanding of the Christian trinity, the Trinity, we believe the Father, Son and Holy Spirit are three distinct gods. The Catholic woman who told of this experience said she had a time of it trying to explain the mystery of the Holy Trinity to the gentlemen.

The trinitarian doctrine is the central mystery of the Christian faith. It is mystery. For us to comprehend the analog of three distinct persons in one divine nature is a challenge and too often we stop at that: “an unsolvable puzzle.” At a recent symposium on the teaching of our faith in which I participated, Dominican Father Augustine DeNoia, a theologian, remarked that he believes the resistance of teachers and preachers to proclaim the trinitarian doctrine is the central doctrinal challenge of our times. “We must not see the Trinity, he said, as a puzzle to be solved, but the solution to all puzzles.” His point is well taken.

What God wants more than anything else for our human family is for us to be family with whom he is. Through the ages, God revealed to us that our God is a community, a family of three divine persons. The definitive revelation by God came about through the birth of his Son, and as one of us, and that was accomplished by the power of the Holy Spirit. The Father sent the Son to tell us about the divine community and how much God wants us to become part of the divine family. In a word, that is the root meaning and defining purpose of life. Our journey in life is one of becoming more and more family with the trinitarian community.

Jesus Christ is the means we have of entering the trinitarian family life. He gave us the Church and the sacraments of the Church as the way. At the symposium on cathechetics, Father DeNoia put it this way: “Remember when you were a kid and you used to bring home a friend at supper time and ask, ‘Mom, can my friend stay for supper?’” Through the sacramental life of the Church, Christ continually brings to the Trinity “new mouths to feed.” The Father and the Son sent the Holy Spirit to enliven the Mystical Body of Christ, the Church, so that the family of the Holy Trinity can continue to be extended in our day and in our time, until we all arrive at the kingdom.

Becoming family in the Church is the way of becoming family with the Trinity. It is what life is all about. Every doctrinal element of our Christian faith can and must be seen in relationship to this trinitarian mystery.

Last Sunday, we celebrated the beginning of the season of Advent. We speak of Advent as the beginning of a new Church year. Why? Because it focuses our attention on the beginning of everything. The introduction of the liturgical experience of this season is to have us look at what life is all about, namely our journey to the kingdom where we will be one with the trinitarian family. We will finally be at home with God the Father, Son and Holy Spirit as the great family and Church of the Lord and also as individuals.

Advent also prepares us to celebrate the historic birth of Jesus Christ, the Son of God. Advent prepares us to proclaim the definitive revelation of God and the final launching of the journey of hope to the kingdom. The mystery of the Incarnation, the mystery of the Son of God becoming one of us, is not a philosophical concept. It is a historical fact. Those of us who visited Nazareth, the place of the Annunciation, and Bethlehem, the Shepherds’ Cave and Field, have been blessed with a visual experience of where that Incarnation took place and what it truly meant. God took on incredible poverty and hardship to show us how to journey through the poverty and hardships of this life on to our final trinitarian family home, which is the kingdom of God. Advent and Christmas celebrate our longing to be finally at home in the peace of the trinitarian family, and they celebrate the historic launching of that final journey.

The trinitarian mystery may elude our full understanding, yet we can see a wonderful logic of faith, which is real knowledge. The coming of Jesus made that possible.?
Buscando la Cara del Señor

Mamá puede quedarse mi amigo a su casa, el padre DeNoia dijo: "...el camino. En el simposio sobre la catequesis de la Trinidad. Él nos dio la Iglesia y nos expresó su opinión que la fe cristiana no puede educar a los niños para entrar en la vida familiar y el propósito de la vida. El viaje a través de la vida es familiarizarse con la Trinidad. Es un desafío comprender la iglesia trinitaria. Él nos dio la Trinidad..."

Por fin estaremos en casa del Dios Padre, el Hijo y el Espíritu Santo como la gran familia de la Iglesia y también como individuos. El Advenimiento también nos prepara para celebrar el nacimiento histórico de Jesús y Dios. El Advenimiento nos prepara para experimentar la revelación definitiva de Dios. En el lanzamiento final del viaje de esperanza una vez más hacia el reino. El misterio de la Encarnación, el misterio del Hijo de Dios que se hizo humano, no siendo un concepto filosófico, sino un hecho histórico. Aquí está el misterio de la Encarnación, lugar de la Anunciación, y Belén, la cueva y el campo de los pastores, han sido bendecidos habiendo tenido una experiencia visual de donde tuvo lugar esa Encarnación y su significativo verdadero. Dios asumió pobera y penalidad para mostrarnos cómo viajar a través de la pobreza y las penalidades de esta vida antes de llegar por fin al programa de la Trinidad que es el reino de Dios. El Advenimiento y la Navidad celebran nuestro anhelo de estar finalmente en casa con la paz de la familia de la Trinidad y celebran el lanzamiento histórico de este viaje al Jucio Final.

El misterio de la Trinidad puede eludir nuestra comprensión total, no obstante podremos ver una maravillosa lógica de fe que es conocimiento real. La venida de Jesús lo hizo posible..."
Clarian Hospice Bereavement Program and Hospice Preferred Choice is offering a free workshop for those dealing with grief from the illness or death of a loved one, and struggling with the upcoming holidays Dec. 5 from 8:30 a.m. to noon at Methodist Hospital Campus in Indianapolis. Lori Mercier, the Bereavement Coordinator for Clarian Hospice and Martha Waas, Spiritual Care/Bereavement Coordinator for Hospice Preferred Choice, will facilitate the workshop which is free. Registration is required. For more information, call Lori at 317-923-4663, ext. 244, or Martha at 317-871-8500.

Mount St. Francis Retreat Center in southern Indiana will host “Christmas Around the World,” a Christmas family retreat, Dec. 11 through Dec. 13. Space is required. For more information, call Lori at 317-923-4663, ext. 244, or Martha at 317-871-8500.

The spelling team from St. Vincent de Paul School in Bedford claimed the Spell Bowl crown recently during the Spell Bowl invitational meet at the Bedford North Lawrence Performing Arts Center.

Kristi Laskowski, a senior at Shaeve Memorial High School in Madison, has been selected as an Indiana winner for the 1998 Wendy’s High School Heisman Award. The national awards program recognizes high school men and women who demonstrate a commitment to academic achievement, community service and athletic accomplishments.

The second grade class at St. Bartholomew School in Columbus was among six winning classrooms of the “I Love to Read” Challenge, sponsored by Ponderosa Steakhouse and Indianapolis’ WISH-TV. Chapter 8. Mary Jane Hittle is the second grade teacher at St. Bartholomew School. The one-month program, which ran from mid-September to mid-October, challenged individual students and classes in grades first through sixth to keep written logs of the time they spend reading voluntarily. The winning classes received $1,000.

Poems written by Scecina Memorial High School in Indianapolis junior, Richelle Winkle, have been selected for The National Poetry Society publication in this year’s national high school anthology to be presented to First Lady Hillary Clinton.†

A handmade book on the life of St. Meinrad will be among the items in a special exhibit from now through Dec. 9 at Saint Meinrad Archabbey Library in St. Meinrad. The book, designed to be used annually at the Divine Office on the feast of St. Meinrad (Jan. 21), contains the story of St. Meinrad’s life and martyrdom. The exhibit is free, exhibit hours are Monday through Friday 8 a.m. to 11:30 a.m. and 1 p.m. to 4:30 p.m., and Saturday and Sunday from 11 a.m. to 4 p.m. For more information, call Barbara Crawford at 812-357-6501.

The Senior Promise Christmas Party for seniors will be held Dec. 9 from 11 a.m. to 2 p.m. at Primo Banquet Hall, 2615 E. National Ave., in Indianapolis. Doors open at 10:30 a.m. Lunch will be served at 11:30 a.m. Steve Jeffris and the Roncalli High School choir are the featured entertainers. The cost is $10 for Senior Promise/Senior Promise Advantage members; $15 for general public. To make reservations and charge by phone, call Senior Promise at 317-782-6660. Charge cards are accepted. Reservations are limited to the first 1,000 people.

All Saints School in Indianapolis will host an open house Dec. 13 in its new location, 75 N. Bellevue Place in Indianapolis. Archbishop Daniel M. Buechlein will dedicate the building at 4 p.m. All former students are invited.

“Blessed Grieving Retreat: When a Loved One Dies,” a retreat for individuals who are dealing with the loss of a loved one through death, will be offered Jan. 22 through Jan. 24 at Mount St. Francis Retreat Center in southern Indiana. The retreat presenters will be Father Paul Koetzer, pastor of St. Monica Parish in Indianapolis, and Dr. Margaret “Margie” Pike, the president of Grief Limited, Inc. The retreat will reflect on the grieving process from the dual perspectives of the social sciences and Christian faith. It will begin with registration at 7 p.m. on Jan. 22 and conclude after lunch Jan. 24. The cost for the retreat is $95 for resident/single; $80 resident/double; and $70 commuter. The deadline to register is Jan. 11. For more information, call 812-923-8817.

Dan and Judy Hoyt, of Immaculate Heart of Mary Parish in Indianapolis, are seeking to form a group of people whose close relatives are members of religious orders or congregations or are lay missionaries. They envision the group gathering a couple times each year to pray for each other and the religious in their families, to tell stories, to celebrate and to support each other. If you are interested, call Dan Hoyt at 317-263-4832 or contact the archdiocesan Office of Priestly and Religious Vocations at 317-236-1490 or 800-382-9836, ext. 1490.†

St. Joseph the Worker
This St. Joseph the Worker statue, which stands inside the Community Garden on the south lawn of St. Joseph University Parish in downtown Terre Haute, was refurbished and dedicated recently.

John F. Fink, editor emeritus of The Criterion, is a journalist who has spent a lifetime working in the Catholic press on the local, national and international levels. He has led four tours of the Holy Land and has participated in three others. In early 1997, he spent three months there studying at the Tantur Ecumenical Institute in Jerusalem.

New!

Traveling with Jesus in the Holy Land
John F. Fink

This new book, written especially for Christian pilgrims to the Holy Land, describes the pertinent geography, history, and religious practices at the time of Jesus. Readers travel with Jesus as he moves about the country and accompany him during the week of his Passion in Jerusalem. A must read for all Christian pilgrims to the Holy Land and has participated in three others. In early 1997, he spent three months there studying at the Tantur Ecumenical Institute in Jerusalem.

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Journey of Hope
Full Page
Camera Ready
In memorium

U.S. Army Sgt. John White (left) and Staff Sgt. Allen Armstrong of Indianapolis lower the United States flag during a Veterans’ Day ceremony Nov. 11 at Scecina Memorial High School. Faculty, staff and students at the Indianapolis East Deanery inter-parochial high school honored veterans of all branches of the Armed Forces during the ceremony. Scecina principal Steve Papesh also read the names of deceased alumni Ray Katzenberger, Karl Erb, James Stenger, James Blinn, Robert Jones, Dave O'Connor, Robert Whitten, John Meyer and Jeff Young, who died in service to their country.

Photo by Mary Ann Wyand
Evangelization is one of the strengths of St. Anthony Parish in Indianapolis, according to the pastor, Msgr. John Ryan.

"By moving All Saints School, we made a major contribution to the neighborhood. We are filling an empty building—and there are so many around us," Washington High School and Central State Hospital are both vacant.

"That made a statement to the neighborhood that the Church is interested in what’s happening here," Msgr. Ryan said.

"People call to thank us for moving" from the smaller building on the parish campus to a public school building a few blocks away, he said.

"We picked up 50 students," he said.

He explained that all parents who have children in the school for the first time are required to take three religious education classes "so they know what their kids learn."

The classes are taught by the pastors of the Indianapolis West Deanery parishes that contribute students to the school—Father Kenneth Taylor of Holy Trinity, Msgr. Ryan of St. Anthony and Father Glenn O’Connor of St. Ann and St. Joseph parishes.

The thing that shocked Msgr. Ryan most about the classes was the show of hands when he asked how many of the parents attended a church. Only two acknowledged that they worshipped on Sundays.

"I told them, ‘We’re giving the kids mixed signals. We’re teaching them to pray and go to church and you are staying home,’" said Msgr. Ryan.

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The sun setting is no less beautiful than the sun rising.

— 317-271-1020 —

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The Criterion Friday, December 4, 1998

Page 9
Indianapolis couple devote lives to family, Church

By Margaret Nelson

Bob and Margaret Bonke were in the assembly at SS. Peter and Paul Cathedral in Indianapolis when Archbishop Daniel M. Buechlein celebrated the annual Golden Jubilee Mass for 175 archdiocesan couples married more than 50 years.

Their son, Father James Bonke, concelebrated. Actually, Bob and Margaret are marking 55 years of marriage this year. They were married in 1943 in the former St. Catherine Church in Indianapolis, where both sets of their parents also tied the knot.

The southside Indianapolis couple has always been active in the Church. "Involvement in the Church helps us share each other’s work. We’ve been fortunate we could work together on so much," said Margaret.

Father Jim is the oldest of their five children, and the only son. One daughter is a member of St. Barnabas Parish in Indianapolis. The other three live out of state.

What the Bonkes do to serve the Church today reflects their involvement through the years. Right now, the two are active at Fatima Retreat House. They help serve meals to retreatants and others who dine there, especially when it’s busy.

"You couldn’t ask for or find better volunteers for Fatima Retreat House," said Kevin DePrey, director. "Neither is afraid to do anything we ask."

"They tackle each task with vigor and a smile," he said. "Remarkable on the sense of humor they share, he added, "Margaret provides a wonderful balance to Bob."

"They’re the kind of volunteers you dream about," said DePrey. "They’re fabulous."

Y ears ago, Margaret went door-to-door on the city’s south side to "beg money to build Fatima." She was on Fatima’s League, serving as president and secretary. And the couple worked at the annual spaghetti dinners, once the major fund-raising event.

The Bonkes belong to Good Shepherd Parish, the 1993 consolidation of two former parishes, St. Catherine and St. James. Because St. James had been formed from St. Catherine in 1951, the Bonkes were charter members of both St. James and Good Shepherd.

"We’ve been members of three parishes and we’ve never moved," said Bob, with a smile.

Both are eucharistic ministers at Good Shepherd. They had been lectors before a pastor—in an effort to involve more parishioners—a task that each member take but one liturgical ministry.

That doesn’t keep Margaret from also doing the scheduling of communion ministers and taking Communion to the homebound every Friday.

"It is a very rewarding thing to do," she said of ministering to those who cannot leave their homes or nursing homes for Mass. "When you take Communion to people you realize how fortunate you are that you can do things like that."

Bob does all the computer work for Margaret’s schedule, running out a timetable for the 55 parishioners who serve as eucharistic ministers.

"We try to give them the Mass time they prefer," said Margaret. "We use seven people for each Mass."

Bob Bonke, a volunteer who has a special number on the parish’s phone system, does the bookkeeping for both the church and school at Good Shepherd.

His biggest recent "chore" was as owner-representative for the parish during the construction of the church building, which was completed in 1996.

For two years, Bob "practically lived at the church." He still contacts the construction people if anything goes wrong.

For 20 years, Bob served as finance chair for St. James, until the archdiocese advised him that that length of service violated canon law.

Ironically, Father Bonke, a canon lawyer, is defender of the bond at the Metropolitan Tribunal, the "court" for the archdiocese.

Margaret also serves as sacristan, doing what she calls the "holy wash" each week.

She coordinates the "mercy meals," which parishioners prepare to serve to bereaved families after funerals. Other women bring dishes to go with the meat and bread Margaret prepares.

Bob has been on the Good Shepherd pastoral council and both have served terms on the St. James parish council.

"So many of the things you do without thinking about it," Bob said.

"Little did we know years ago that we’d still be doing this," said Margaret.

As to the long marriage, she said, "Our faith has a lot to do with it. Naturally, there is love. And we had our children early." She smiled, remembering the family’s reaction when Jim was born nine months and four days after the wedding date.

"We don’t do anything without consulting or talking to the other one," said Margaret.
A Continuity of Commitment

"You’ll always get what you want if you want what you get."

That sums up the philosophy and the life of Benedictine Sr. Freida Scheessele.

As a high school student, she was introduced to the Benedictine sisters who came to her parish for vacation Bible school. She was their cook. In 1943 she entered the Monastery Immaculate Conception and made first vows in 1945. Sr. Freida has had a number of interesting careers. She graduated from St. Benedict’s College with a degree in elementary education then went on to St. Louis University for a master’s in home economics. After several years of teaching, she graduated from Indiana University with a degree in occupational therapy. For 10 years she worked in healthcare then moved into the kitchen at Our Lady of Grace Monastery until she suffered a heart attack in 1992. “It slowed me down about a week,” she says with a twinkle in her eye and a hearty laugh.

Sr. Freida attends to several things while in retirement. She is the sacristan, serves on the liturgy committee, chauffeurs, maintains the personal and laundry supplies, handles the banking needs of the individual sisters, represents the monastery on the Beech Grove Ministerial Association, and prepares mailings for the Benedict Inn Retreat and Conference Center.

“Sr. Freida epitomizes the Benedictine value that all work is holy,” says community member Sr. Carol Falkner. “No matter what she does, mundane or sublime, it’s done with utmost care. She is focused on the task at hand, all the while seeing the big picture.”

Sr. Freida leads a happy, productive life as a monastic, always getting what she wants because she always wants what she gets. Her life, one of service and commitment, has God at its center.

Your support of the annual collection for retired religious supports Sr. Freida in her goal to continue her commitment through a lifetime of service.
LETTER
continued from page 2

In memorium
U.S. Army Sgt. John White (left) and Staff Sgt. Allen Armstrong of Indianapolis lower the United States flag during a Veterans’ Day ceremony Nov. 11 at Scecina Memorial High School. Faculty, staff and students at the Indianapolis East Deanery inter-parochial high school honored veterans of all branches of the Armed Forces during the ceremony. Scecina principal Steve Papesh also read the names of deceased alumni Ray Katzenberger, Karl Erb, James Stenger, James Blinn, Robert Jones, Dave O’Connor, Robert Whitten, John Meyer and Jeff Young, who died in service to their country.
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St. Maur Priory of the Order of St. Benedict
Society of Divine Word
Society of Jesus
Order of Friars Minor - Cincinnati
Order of Friars Minor - St. Louis

Brothers
Brothers of Holy Cross

Sisters
Daughters of Charity of St. Vincent de Paul
Congregation of the Sisters of Holy Cross
Dominican Sisters of Sinsinawa
Franciscan Sisters of the Immaculate Heart of Mary
*Little Sisters of the Poor
Missionary Sisters of Our Lady of Africa
Sisters of Charity of Cincinnati, OH
Sisters of Charity of Nazareth, KY
Sisters of Charity of Blessed Virgin Mary
Sisters of Loretto
Sisters of St. Francis of Perpetual Adoration
Sisters of St. Joseph of Carondelet
Sisters of St. Joseph of Tipton
Sisters of the Presentation of the Blessed Virgin Mary
Sisters of the Third Order of St. Francis of Rochester, MN
Sister Servants of the Immaculate Heart of Mary of Monroe, MI
Ursuline Sisters of Louisville, KY

*This Congregation does not participate in the collection.

The Religious Retirement Fund Collection is distributed from its national office to the members of religious congregations in greatest need. Thanks for your generous giving to all our Sisters, Brothers, and Priests in Religious Orders.
Thank You


“What a sweet Providence it is to find friends thus willing to assist us. ... Accept the profound gratitude of my little community and be pleased also to aid us with your prayer.”

—Blessed Mother Theodore Guérin, foundress of the Sisters of Providence of Saint Mary-of-the-Woods, Indiana

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In memorium

U.S. Army Sgt. John White (left) and Staff Sgt. Allen Armstrong of Indianapolis lower the United States flag during a Veterans’ Day ceremony Nov. 11 at Scecina Memorial High School. Faculty, staff and students at the Indianapolis East Deanery inter-parochial high school honored veterans of all branches of the Armed Forces during the ceremony. Scecina principal Steve Papesh also read the names of deceased alumni Ray Katzenberger, Karl Erb, James Stenger, James Blinn, Robert Jones, Dave O’Connor, Robert Whitten, John Meyer and Jeff Young, who died in service to their country.
Masses, celebrations to honor

Nuestra Señora de Guadalupe

December is a busy month for those of Hispanic culture, their families, friends and neighbors.

Besides Christmas, many Hispanics celebrate the feast of Our Lady of Guadalupe and the novena leading up to it, as well as the feast of the Immaculate Conception and Juan Diego’s day.

Archbishop Daniel M. Buechlein will preside at two Spanish Masses honoring Our Lady of Guadalupe, whose feast day is Dec. 12. There will be a Misa en honor de Nuestra Señora de Guadalupe at 7 p.m. on Dec. 12 at St. Patrick Church in Indianapolis. The archbishop will celebrate a similar Mass at 1:15 p.m. on Dec. 13 at St. Mary Church in Indianapolis.

Msgr. Harold Knueven will preside at a Mass in the Latin-American tradition honoring Our Lady of Guadalupe at 7 p.m. on Dec. 12 at Our Lady of the Greenwood Church in Greenwood. For this celebration, the parish has worked with SS. Francis and Clare Parish in Greenwood, St. Rose of Lima Parish in Franklin and Marian College in Indianapolis.

At the Our Lady of the Greenwood Mass, the Gospel and other readings will be offered in English and Spanish. Sixty children in traditional Hispanic attire will place red roses in front of a statue of the Virgin of Guadalupe after a candlelight procession.

The feast celebrates the daily appearances in Mexico—Dec. 9 to 12, 1531—of Our Lady to a poor Native American named Juan Diego. At the last apparition, the image of the Blessed Mother was imprinted on his tilma, or cloak, which he used to carry roses to the bishop at Our Lady's instructions. The cloth is preserved at the Basilica of Our Lady of Guadalupe in Mexico City.

Prior to this year’s celebration of the feast of Our Lady of Guadalupe, both St. Mary and St. Patrick parishes will sponsor novenas from Dec. 3 to 11, beginning with special services Dec. 3 at 7 p.m. at St. Mary; Dec. 5 at 7 p.m. at St. Mary and the nearby Marian Center; and Dec. 6 at St. Patrick after the 6:15 p.m. Mass.

A bilingual Mass is scheduled at 7 p.m. on Dec. 7 at St. Mary for the Feast of the Immaculate Conception. The same feast will be celebrated at St. Patrick with a bilingual Mass and novena on Dec. 8 starting at 7 p.m.

On Dec. 9, there will be a 7 p.m. Mass in honor of Juan Diego, followed by a novena service, at St. Philip Neri Church in Indianapolis. The Marian Center and St. Mary will host a 7 p.m. novena service on Dec. 10; St. Mary will be the site of a similar service on Dec. 11 at 7 p.m.

Novena services for each day will be held in the homes of St. Mary and St. Patrick parishioners. (Call the parish offices for more information.)

“The families go and pray and enjoy each other’s company each night,” said Franciscan Sister Jean Marie Cleveland, parish administrator at both St. Mary and St. Patrick parishes. “Every year it grows and grows.”

Other services will lead to the Masses in honor of Our Lady of Guadalupe. On Dec. 12, St. Mary will host a midnight Mass of centuries-old musical texts form the foundation for this recently released compact disc of songs devoted to Our Lady of Guadalupe. The San Antonio Vocal Art Ensemble Savae interprets the music discovered by a priest in the attic of a Guatemalan mission in 1963.
St. Patrick Church in Indianapolis is hosting celebrations again this year for the feast day of Our Lady of Guadalupe. The icon above was displayed during last year’s celebration in the church.

Mass. At 6 a.m., songs and prayers to Mary, Mother of Jesus, will be held at St. Patrick. At 6 p.m., a rosary to Our Lady will be held before the Mass at St. Patrick.

Besides all these prayer opportunities, St. Mary is sponsoring Advent evening prayer and an open house on Dec. 16, beginning at 7 p.m. Non-Catholic neighbors in the Lockerbie Square area are invited to visit the church and Marian Center.

Eiteljorg Museum in Indianapolis will collaborate with the youth of St. Patrick Parish for a Dec. 18 Las Posadas, beginning at 6:30 p.m., a procession that recreates Mary and Joseph’s search for an inn. The museum doors will swing open to welcome parents and their children, who will then celebrate by taking turns with a piñata. Snacks will be served. The admission charge is one can of food for the St. Patrick Food Pantry. (For reservations, call 317-636-9378.)

Christmas Masses for Hispanics include bilingual Masses, celebrated by Franciscan Father Thomas Fox at St. Mary at 5 p.m. on Dec. 24 and a Christmas Midnight Mass. At St. Patrick, Father Michael O’Mara will celebrate Spanish Christmas Masses at midnight and at 11 a.m. Christmas morning.

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

### Bataville Deanery
- **Dec. 6, 7 p.m.** at St. John, Osgood
- **Dec. 6, 7 p.m.** at St. Magdalene, New Marion
- **Dec. 7, 8 p.m.** at St. Mary-of-the-Rock

### Connersville Deanery
- **Dec. 10, 7 p.m.** at Holy Family, Connersville

### Indianapolis East Deanery
- **Dec. 5, 11:30 a.m.** at St. Thomas Aquinas, Broadrฟ
- **Dec. 5, 7:30 p.m.** at Holy Rosary

### Indianapolis West Deanery
- **Dec. 17, 1 p.m.** at Cathedral High School
- **Dec. 17, 7 p.m.** at St. Anthony, Morris

### Indianapolis South Deanery
- **Dec. 9, 7:30 p.m.** at St. Mary-of-the-Rocks, Jeffersonville

### Indianapolis North Deanery
- **Dec. 11, 7 a.m.** at St. Thomas Aquinas

### Indianapolis Northeast Deanery
- **Dec. 4, 4 p.m.** at St. Francis Xavier

### Lawrenceburg Deanery
- **Dec. 12, 7 p.m.** at St. John, Lawrenceburg

### Wabash Deanery
- **Dec. 17, 7 p.m.** at Sacred Heart, Wabash

### New Albany Deanery
- **Dec. 14, 7 p.m.** at St. Mary-of-the-Knobs, New Albany

### Seymour Deanery
- **Dec. 15, 7 p.m.** at St. Ambrose, Seymour

### Terre Haute Deanery
- **Dec. 9, 7:30 p.m.** at St. Paul, Terre Haute

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This past August, as I stood before almost 400 alumni, family and friends of Cathedral High School at the annual All-Class Reunion, I found myself almost awestruck. There was an unbelievable sense of unity, spirit and commitment in the room that night I guess I shouldn’t have been surprised me because, after all, everyone—hundreds of Cathedral graduates and supporters from all walks of life—was there for the same reason: to express their love for and gratitude to “dear Old Cathedral.”

These were the very young, people and old, who had helped guide one of our nation’s great private Catholic education success stories to a tumultuous but successful history. The former Mayor of Indianapolis, John J. Barton (’24), and John Lime (’39), the last surviving Cathedral graduate from the Pearl Harbor atrocity, were on hand. My former football coach and Past President Mike McGinley (’60), whom we were honoring for his outstanding service to Cathedral, was in attendance. My very best friend, Father Patrick J. Kelly (Honorary ’89) long-time Principal of Cathedral, was in the crowd. Jim Oberfell (Honorary ’92), a 40-year faculty member and perennial favorite of two decades of students, was there. Members of the Class of ’48—almost 100 strong, and led by Distinguished Professional Achievement Honoree and current Chairman of the Board of Trustees, Jack Bradshaw (’48)—were on hand to celebrate their 50th year Class Reunion. Eight decades of Cathedral grads from all over the U.S. had come home to pay tribute to their alma mater.

How could we possibly say that so many people from so many different places across the country embark upon this annual pilgrimage to pay tribute to a high school? What is it about this place, founded 80 years ago by Bishop Chartrand and the Brothers of Holy Cross, that brings new and old to her doorstep each year? I can answer you these questions that would be answered differently by each of those who have been fortunate enough to be part of her storied legacy.

For me, the answers come almost effortlessly. Cathedral’s mission as an institution has always been simple: to prepare young people to succeed in life. This mission has been accomplished without interruption since 1918. The Cathedral faculty has always understood that an education is far more than practical application of learned curriculum. They understand that truly to succeed in life, you have to be a good person first. They taught me that failure is O.K. as long as you try again, and learn from your mistakes and become better. That is helping those less fortunate is a duty, not a choice. That giving is much more rewarding than receiving. That seeking to discover the best in others will always bring out the best in yourself. That each human being is unique in the development of his own physical, spiritual, emotional and intellectual capacities throughout life.

Grasping these realities at an early age is critical for the proper development of a young mind. Cathedral’s staff understands this; they live it and teach it every day. This is why so many (98%) move on to college and go on to live successful lives that impact society in so many positive ways.

Cathedral has always been a melting pot for our city’s youth, annually attracting them from the North, South, East and West sides of Indianapolis. I will always have fond memories of the diversity which I found within not only my own class, but the student body as a whole. This diversity taught me to respect each individual’s socio-economic background, creed and color. As freshmen we arrived as a group of individual strangers, but we left four years later as members of a family. That is Cathedral—pulling together the masses and uniting them to become one.

Education there was so much more than math, science, history and English. It was a preparation for the inevitable realities of life. It taught me the importance of hard work, sacrifice, leadership, dedication, religion, family values, determination, compassion and so much more. Above all it taught me never to take for granted that precious gift from God we call life.

I will always be thankful to my parents for making the sacrifice to allow me and my seven brothers and sisters the opportunity to attend Cathedral High School. Those four years were truly the best years of my life. I will never forget the sacrifices of the Brothers of Holy Cross, Bob Welch, and the alumni and friends of Cathedral who have helped to guide her legend into the new millennium for future generations of students.
to do with all of this. Our solution has been to teach the children that Santa is make believe and “only for fun” and to fill the stockings within that context.

6. If you wonder why people send you cards only if you sent them one last year, try to escape that mentality yourself. If you do send cards, send them with no thought of a return card. For a real boost, send some to people who will appreciate the attention but who are unable to send return cards at all (a small child, someone with arthritis, someone with a very busy schedule).

7. If you feel let down after Christmas, realize that we (like the children) naturally want the fun to continue.

8. Most importantly, Mr. Critchlow asks if those who celebrate Christ’s birth ever think of his death and resurrection. As Catholics, we should be celebrating the liturgical year both in the church and within our individual lives and families. Furthermore, our faith invites us to celebrate the birth, death, and resurrection on a daily basis in the joyful, sorrowful, and glorious mysteries of the rosary.

Speaking of the liturgical year, I think much of our frustration stems from attempting to celebrate Advent and Christmas simultaneously. In our family, we have discovered (through trial and error) some ideas that help us keep the two seasons separate. We decorate our Christmas tree on Christmas Eve and place the presents under it. We hold off sending Christmas cards until after Christmas Day. We keep pre-Christmas parties and outings to a minimum, although we do attend a few functions that are not offered during the actual Christmas season. We choose to simply skip some things, rather than clutter our Advent schedule with a lot of Christmas activities. Our goal is to reach Christmas Day full of anticipation, rather than weary of all the hoopla.

Turn away from the world, turn your heart firmly toward God, and “bah, humbug” will become “Alleluia!”

Lynne O’Brien
Whiteland

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  Blessed Juan Diego
  Romans
Faith! Alive!

Life is spiritual journey we share with others

By Cynthia Dewes
Special to The Criterion

Life is a spiritual journey that we do not have to make alone. There are innumerable spiritual resources to help us as we venture forward. Elaine Theisen, of St. Monica Parish in Indianapolis, is a member of the Carmelite Secular Order, lay people sharing their journey with women at the local Carmelite monastery. She was attracted to Carmelite spirituality more than 20 years ago when she read the works of St. Teresa of Avila and St. John of the Cross.

Theisen said that in following the Carmelite rule of at least one-half-hour a day in contemplative prayer, she found prayer to be coming to dominate every aspect of her life. Some people join Bible study groups or form prayer groups for spiritual enrichment. Others engage in social action or listen to spiritual tapes. But some may not find these methods helpful. For instance, although I find weekend retreats rewarding, my husband doesn’t. “God doesn’t speak to me that way,” he said. Instead, my husband finds inspiration outdoors in canoeing and hiking. We sometimes forget that it’s the obedience and gratitude we exhibit in following God’s will that count, not the “methods” in themselves.

As a convert, I was not aided on my journey by Catholic education or upbringing. But the beauty and truth of the Church as revealed in music, liturgy and sacraments have made my trip joyful. In all music, but especially sacred music, I feel the Holy Spirit’s presence. Gregorian Masses, “Jesus Christ, Superstar” and Handel’s “Messiah” are some of my favorites.

Reading is another valuable spiritual resource for me, as in the writings of Trappist Father Thomas Merton, Kathleen Norris or C.S. Lewis. And my parish provides booklets during Advent and Lent which help us to focus on the season. Two of my favorites, which I use over and over again, are “In Joyful Hope,” Advent meditations by the late Father Henri J. M. Nouwen, and “Lenten Lunches,” by Archbishop Daniel E. Pilarczyk.

Another valuable resource for me is In St. Anne’s Study Club at St. Monica Parish. It was formed originally as a spiritual support group for parishioners with non-Catholic husbands. Today, only one member is married to a non-Catholic.

At the beginning of each meeting, we pray for everyone’s intentions and offer support. Over the years we’ve weathered our problems at home, ill health, aging and the death of children, parents and spouses.

The day I learned that my father had died I was attending a meeting of the group. We prayed together before I left, and I will never forget the intense feeling of God’s love which I felt both for my dad and from my friends at St. Anne’s.

As we mature spiritually, we appreciate blessings

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

As we grow toward spiritual maturity, a shift begins to occur in our attitudes. We begin to appreciate much more what God has given us and to treasure our blessings rather than count our disappointments, sufferings and losses.

This process, certain proven resources aid our growth in friendship with God. Prayer, Scripture, the support of a community and the guidance of the saints are beneficial. We are loved infinitely by God. We can’t earn this love. But what we can do is respond in love. We can let our lives be guided by the inner inspirations of the Holy Spirit, the Spirit of love. We can choose to grow in spirituality.

We recommit ourselves wholeheartedly to the spiritual journey. This commitment will take time. We do need to set aside time—and “prime” time at that—to pray. There is no substitute for regularity in prayer. We need to pray every day! Patience, pace and consistency are important.

A foundation of regular prayer is the bedrock for all spiritual progress. Our friendship with God, like all friendships, needs time for communication and sharing. Our life of prayer, with its listening for God’s word and our response, is an ongoing relationship based on love. In this context of prayerful communication, we respond to opportunities for spiritual growth each day. Small acts of love are amazingly fruitful!

All prayers do not need to be lengthy. Some of the best prayers are offered in our own words. Other prayerful words come to us from the Bible, a direct means of communication of God to us. The Bible also is a splendid source of vocabulary to study and use in our own prayer.

A community that involves us with others also offers an important resource for spiritual growth, encouragement and wisdom. Forty percent of Americans participate in small groups for Scripture study or spiritual sharing.

The sharing of spiritual experiences can be quite moving. When we see the struggles and spiritual maturity of others, we are inspired to be holier ourselves. Friends can challenge us to be our best selves and provide examples and encouragement when we encounter the inevitable disappointments and sufferings in life. Spiritual friends in a community are the prime resource God provides for spiritual growth and constancy as we struggle.

The spiritual life seems to move from the early period of conversion, through a stage of letting go of obstacles to growth, to higher degrees of loving God and neighbor. The contours of this ground are similar for all of us, though the individual paths God leads us along vary infinitely.

(Oblate Father John Crossin is executive director of the Washington Theological Consortium.)

Discussion Point

Faith sharing has many benefits

This Week’s Question

Tell how you were guided in your spirituality by a resource or spiritual counselor.

“The main resource in my life right now for spiritual growth is the Renew 2000 program. The basic premise is to meet in small faith-sharing groups to build a personal faith-sharing support system within the parish.” (Maureen DiFilippo, Upper Montclair, N.J.)

“Keeping a daily journal is one of my best resources for growing spiritually. Journal-keeping helps me be attentive and aware of God’s interaction in my life. The main question each day is, ‘How did God encounter me today?”’ (Sister Norma Comean, C.S.C., Manchester, N.H.)

“As a church secretary, I have been led in my spiritual life by the people I’ve met, the opportunities and programs here at the church, and actually my involvement with my parish community.” (Mary Louise Raleigh, Henderson, Ky.)

“I think what my spiritual counselor has helped me to do is to embrace the God-source of my humanity, allowing me to be authentic, so that I can act out of a sense of integration of body and spirit. That guidance and acceptance has allowed me to be a more authentic person and a better Christian.” (Father Richard Dickman, Alton, Wis.)

Lend Us Your Voice

An upcoming edition asks: How has your image of God the Father expanded, changed or grown over the course of time?

To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †
In the second reading this coming weekend, for the Second Sunday of Advent, St. Paul tells us, "For we know that everything written before our time were written for our instruction, that we might derive hope from the lessons of patience and the words of encouragement in the Spirit." Hope and patience. These are the virtues of Advent. Hope: one of the theological virtues, "the others being faith and charity" (infused in us by God) that enables us to be confident that, if we remain faithful, we will live forever with God. Patience: connected to the cardinal virtue of fortitude that enables us to endure suffering for love of God and neighbor and allows us to grow in and respond to charity.

Our Lady passed her time in peace and quiet. Kids love it when they get to see and hear Our Lady on TV. Drinkers like it because it gives them an excuse to continue celebrating, and nursing home residents like it because that's when they get visitors. But, if they took such a poll, how would it turn out?

Chances are that the number of people who love Christmas because of the reasons, of course, are obvious. Kids love it because Santa and the Jingle Bells. Parents and adults actually springing for that horrible toy they saw on TV. Drinkers like it because it gives them an excuse to continue celebrating, and nursing home residents like it because that's when they get visitors.

In writing about hope, C. S. Lewis argued that creatures are not born with desires unless satisfaction for those desires "is in the nature of things." He says in myself as in another world," he wrote in his classic Mere Christianity. In Advent, "we must keep alive in yourself the desire for your true country, which I shall not find till after death; I must not let it be quenched until it has turned aside; I must make it the main object of life to press on to that other country and to help others to do the same." The Catechism of the Catholic Church takes us up where Lewis left off: "The virtue of hope responds to the aspiration to happiness which God has placed in the heart of every man; it takes up the hopes that inspire men's activities and purifies them so as to order them to the kingdom of heaven; it keeps man from discouragement; it sustains him during times of abandonment; it opens up his heart in expecta-
tion of external beatitude. Buoyed up by hope, he is preserved from selfishness and led to the happiness that flows from charity" (#1818).

Patience and hope. During Advent we wait in patience the God who did not give up on his creation (although he had reason to do so). And we do not give up in our Christian hope. We "look for the resuscitation of the dead, and the life of the world to come." In Advent's light, we look with Jesus in the Holy Land, it is now available from Criterion Press, Inc. (See advertisement, Page 6.)

During Advent, the liturgical season before Christmas, we learn about Mary's awareness of the mystery unfolding within her. Mary is the model of the interior life. United to her in faith, we too can focus on the mystery of the divine indwelling.

We too experience the indwelling Trinity. We are temples of the Holy Spirit, but we are not idle. We must be joyful, as Mary did. When charity required it, Mary gave herself freely. Remember when she went to visit her cousin, Elizabeth? "And being in company with her, the spirit of wisdom came upon her; and she gave utterance ..." (Lk 1:40). Our union with God depends more on his love for us, than on our love for him, as it has always been. It is also consoling to realize that when Mary went "with haste" to help Elizabeth she was teaching us that it is possible to adore the Lord and serve others at the same time. In fact, the Lord's love passes through us when we are being kind to those in need.

They took a poll about Christmas and guess what? It turned out to be almost everyone's favorite holiday.

Every person with spiritual sensitivity is searching for some kind of inner peace and solace. People are trying to handle stress more efficiently. Favorable mind has become a high priority. During Advent, the liturgical season before Christmas, we learn about Mary's awareness of the mystery unfolding within her. Mary is the model of the interior life. United to her in faith, we too can focus on the mystery of the divine indwelling.

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Again this season, the prophet Isaiah furnishes the Liturgy of the Word with its first reading.

Christ accepted each of them. So, in turn, they should accept each other.

In the beginning of the text, Paul also notes that Revelation is God’s loving gift. St. Matthew’s Gospel again provides the Gospel reading for this Advent weekend.

John the Baptist is the focus of this reading. The Lord’s cousin, son of Elizabeth and Zachary, certainly was a very intense and determined person.

Allowing nothing to distract him in his holy purpose to reconcile the people with God, he went from place to place calling for repentance. He insisted that he himself was not the bearer of final reconciliation, but that he foretold the coming of a messiah.

Such is his message in this reading. By the time John preached, many pious Jews had taken to a ritual of bathing. Houses were equipped with small baths or pools. Those rendered culturally unclean by any of many accidents or transgressions mentioned in the law used these baths to symbolize their renunciation of anything outside God’s law or God’s perfection.

John’s rebuke of the Pharisees and Sadducees precipitated this distant Jesus often expressed for mere outward gestures without a change of heart.

Reflection

This weekend the Church celebrates the second Sunday of Advent. Often, Advent is short-changed. It is as if, in some vague spiritual sense, it is a time to prepare for Christmas.

However, in the secular sense, there are only three weeks left to shop for Christmas gifts, so the stores keep longer holiday hours to accommodate people who hurry to buy presents and complete last minute chores.

Advent is much more profound. Of course, the Christian world awaits the remembrance of the birth of Christ as well as the Lord’s coming again in glory to judge the righteous and unrighteous.

His birth was, in fact, the culmination of the Incarnation when divinity and humanity met in one person, and in this salvation was provided.

However, the soul must meet Jesus in a final moment of commitment and love, possibly at Christmas but at least at some point.

Not often associated with the joy of the season, death is important. It will be the time of an ultimate encounter with the Redeemer, for accounting and for its consequences.

The Church in these weeks of Advent calls us to unity with God. As we are humans, not unlike the Roman Christians to whom Paul wrote, we likely are less than saintly. So the Church urges us to conversion. In its message, to make clear its meaning, it employs the straightforward and unambiguous words of Primo-Isaiah, Paul and Matthew’s Gospel.

In the name of the Lord Jesus Christ, amen.

From your words, you apparently realize very well that under the forms of either bread and wine we should eat and drink as Christ did in his Eucharist. This is not just a symbolic act but an actual and complete Eucharist. It is a good sign of faith, which is a very intense and determined person.

I strongly suspect a misunderstanding along the line somewhere. Communion for people in their circumstances is a routine act of faith and should be available. Without my knowledge, a priest could not receive a few drops of the consecrated wine on the tongue, even though he or she was unable to take the bread. The wine could be from a Mass at home, in a hospital or other institution, or it could be brought from the church in a small vial or bottle. Many priests and extraordinary eucharistic ministers have given Communion to the sick that way, sometimes for several years, giving great spiritual consolation and strength to the sick person and the family.

Daily Readings

Monday, Dec. 7

Ambrose, bishop and doctor of the Church

Isaiah 35:1-10

Psalm 85:1ab-14

Luke 3:17-26

Tuesday, Dec. 8

The Immaculate Conception of the Virgin Mary

Genesis 3:9-15, 20

Psalm 98:1-4

Ephesians 1:3-6, 11-12

Luke 1:26-38

Wednesday, Dec. 9

Blessed Juan Diego (Cuatitlatoztzin), hermit

Isaiah 40:25-31

Psalm 103:1-4, 8, 10

Matthew 11:28-30

Thursday, Dec. 10

Isaiah 41:13-20

Psalm 145:1-5, 9-13ab

Matthew 11:15-17

Friday, Dec. 11

Damasus I, pope

Isaiah 48:17-19

Psalm 1:1-4, 6

Matthew 11:16-19

Saturday, Dec. 12

Our Lady of Guadalupe

Zechariah 4:1-10 or

Revelation 11:19a; 12:1-6a, 10ab

Psalm 45:11-12, 14-17

Luke 1:26-38 or

Luke 1:39-47

Sunday, Dec. 13

Third Sunday of Advent

Isaiah 35:1-6a, 10

Psalm 46:7-10

James 5:7-12

Matthew 11:2-11

Question Corner

Fr. John Dietzen

Persons unable to eat can receive consecrated wine

Q

Eleven years ago, my mother, who had attended daily Mass for at least 40 years, was paralyzed by a stroke. She could not walk or speak, was fed by a tube, but was alert. After more than a year, our pastor came and told us he could not give her Communion under the species of bread.

He could, however, give her Communion under the species of wine, but that would require saying Mass in our home. He did so, and mother died a month later.

Subsequently, my brother contracted Lou Gehrig’s Disease. He was in a Catholic facility where Mass was offered daily. He too was denied Communion because he was tube-fed. Yet medications were given by tube which were much coarser than the host.

According to the rules of the Church, food and water must be available to the ill until the end. But the spiritual food of the Eucharist is denied them.

Cannot some eucharistic ministers fill this gap without the priest needing to offer Mass at the home or other facility? (New York)

A

Even though you report a similar response for both your mother and brother, I strongly suspect a misunderstanding along the line somewhere.

Communion for people in their circumstances is a routine act of faith and should be available.

Throughout my years as a priest, I have never known a person who could not receive a few drops of the consecrated wine on the tongue, even though he or she was unable to take the bread.

The wine could be from a Mass at home, in a hospital or other institution, or it could be brought from the church in a small vial or bottle. Many priests and extraordinary eucharistic ministers have given Communion to the sick that way, sometimes for several years, giving great spiritual consolation and strength to the sick person and the family.

From your words, you apparently realize very well that under the forms of either bread and wine we should eat and drink as Christ did in his Eucharist. This is not just a symbolic act but an actual and complete Eucharist. It is a good sign of faith, which is a very intense and determined person.

Q

What do the letters INRI stand for on the crucifix? Sometimes the letters are IHS. (Illinois)

A

The Gospel of John (19:19) tells us that Pilate placed an inscription on the cross of Jesus which read, “Jesus of Nazareth, king of the Jews.” The other Gospels have a similar passage.

The letters you indicate are an abbreviation for those words, which in Latin would be “Iesus Nazarenus Rex Iudaeorum.”
December 5-6  St. Andrew the Apostle Parish, 4050 S. 21st St., Indianapolis, hosts its Christmas Bazaar on Saturday from 9 a.m. to 8 p.m. and Sunday from noon to 5 p.m. Free admission. Dinner will cost $6. Information: 317-566-1571.

◆   ◆   ◆

The Altar Society of St. Anthony, 379 N. Warman Ave., Indianapolis, will hold its annual Christmas Boutique from 9 a.m. to 6 p.m. on Saturday and 10 a.m. to noon on Sunday. Food will be served all day. Information: 317-657-2704, Kathy Hall-Honn.

December 5  Families will hold a Mothers of Young Children Day of Remembrance at the Church, 7243 E. 10th St., Indianapolis, from 9 a.m. to 3 p.m. Msgr. Joseph Schaeudt and others will speak. Cost: $10 reserved, $12 at door.

◆   ◆   ◆

St. Simon School, 8155 Oakland Rd., Indianapolis, will host a Holiday Bazaar from 9 a.m. to 3 p.m. Proceeds benefit the children of St. Simon. Admission Free. Information: 317-915-0013.

◆   ◆   ◆

Secinea High School, 5000 Northland Ave, Indianapolis, will hold eighth-grade placement tests starting with registration between 8 and 8:30 a.m. Pre-registration was required by Dec. 2. Information: 317-351-5976.

December 6  SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis, will offer Advent Vespers at 5 p.m. Information: 317-634-4519.

◆   ◆   ◆

St. John Catholic Church, 126 W. Georgia, Indianapolis, will host James Johnson. Free program begins at 4 p.m. Information: 317-635-2021.

December 7  The monthly Christmass Mass at Mount St. Francis will be held at 7 p.m. The service will begin with praise and worship. The Mass will begin at 7:30 p.m. Information: 502-356-1194.

◆   ◆   ◆

The St. Vincent Stress Center, 8421 Harcourt Rd., will host a "Grief and the Holidays" seminar for those who are having trouble coping with loss. Information and registration: 317-336-CARD (2272).

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The Ave Maria Guild Christmas Party at St. Paul Hermitage in Beech Grove will begin at noon. Covered dish and gift exchange, with money going to follow. Information: 317-786-2261.

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SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis, will celebrate Mass of the Christmas Conception at 8 a.m. on noon and 5:15 p.m. Information: 317-634-4519.

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St. Patrick Church, 1811 S. 32nd St., Terre Haute, will host "Thank You for the Feast of the Immaculate Conception and the ninth national night of Prayer for Life. The prayer vigil will begin at 8 p.m. on Saturday, Mass: 8:12-24-674, Elizabeth McGough.

December 9  SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis, will offer Advent Vespers at 5 p.m. Information: 317-634-4519.

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St. Mary Reville Schoenstatt will host seminars on Restoring Intimacy with Jesus Christ. John Hardon, "The Liturgy and the Sacraments" will begin at 2:30 p.m. Mass will be celebrated at 3:30 p.m. with Father Elmer Burwinkel located on R23 South, 8 miles east of 212 South, 8 miles south of Versailles.) Information: 812-689-3551.

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Rutland  Daily Holy Rosary Parish, Indianapolis, 335 S. Meridian St., offers prayers following 7 p.m. Mass. Information: 317-634-4519.

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St. Louis de Monfort Parish, 11441 Hague Rd., offers Adult Religious Education Classes to learn more about the Catholic faith from 7 p.m. to 9:30 p.m. There is a minimal fee. Information: 317-842-5869.

◆   ◆   ◆

Holy Name Parish, Beech Grove, 89 N. 17th St., holds youth group from 10:30 a.m. to 3:30 p.m.

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Saturdays  Holy Rosary Parish, Indianapolis, 320 Stevens St., celebrates a Tridentine (Latin) Mass, 10 a.m. (formerly held at St. Patrick Parish).

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St. Anthony of Padua Parish, Charlestown, holds “Be Not Afraid” holy hour from 6-7 p.m.

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St. Anthony, 379 N. Warman, Indianapolis, holds a rosary and Benediction for vocations at 2 p.m.

◆   ◆   ◆

Mondays  Our Lady of the Greenwood Parish, Greenwood, 335 S. Meridian St., Meridian, hosts a prayer group from 7:30 p.m. in the chapel.

◆   ◆   ◆

Tuesdays  Our Lady of the Greenwood Mariyan Prayer group at Our Lady of the Greenwood Mariyan Parish, 333 S. Meridian St., Greenwood, meets from 7-8 p.m. in the parish center. It is open to everyone. Information: 317-634-4519.

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Fr. Nathan McNally, SS. Peter and Paul Cathedral, Fishers, 11441 Hague Rd., offers Adult Religious Education Classes to learn more about the Catholic faith from 7 p.m. to 9:30 p.m. There is a minimal fee. Information: 317-842-5869.

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- crafts • games • pictures with Santa • breakfast

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**News briefs**

**U.S.**

**Sioux Falls bishop issues calls for probe of farm prices**

SIOUX FALLS, S.D. (CNS)—The bishop of Sioux Falls has asked state and federal agencies to investigate prices farmers are currently getting for what they produce and whether there is “anything criminal” at the bottom of it. He said it is not just an economic issue but a moral and justice issue and that everyone, from small and large producer to consumer, has a stake in the situation. “I may not know much about agriculture, but my math isn’t too bad,” Bishop Robert J. Carlson said in a statement. “Between the farms and the grocery stores there are things that just don’t add up.”

**Roman Catholics, Polish National Catholics discuss full communion**

SCRANTON, Pa. (CNS)—At a meeting in Scranton Nov. 4-5, Roman Catholic and Polish National Catholic representatives discussed what full communion of their Churches would mean. They agreed that for both sides full communion would include mutual recognition of the fullness of apostolic faith, sacraments and Church ties, sometimes known as Ecclesial Base Communities, with the Catholic Church. They also said the communities, reminding them that they must show unity in calling our country to do more to recognize, protect and promote international human rights and international standards.” said the Nov. 23 CCC letter.

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**Florida ban on partial-birth abortion ruled unconstitutional**

TALLAHASSEE, Fla. (CNS)—The Florida Catholic Conference expressed disappointment but not surprise in a Miami federal judge’s ruling that the state’s partial-birth abortion ban was unconstitutional. “In recent weeks many other states have experienced similar rulings,” the Tallahassee-based conference said in a statement released Nov. 24, the day of U.S. District Judge Donald Graham’s ruling. Judges in nine states have found bans on partial-birth abortions to be unconstitutional.

**World**

**Village aims to re-create Nazareth as it was when Jesus lived**

NAZARETH, Israel (CNS)—As the dried brush and old debris were cleared away from a rocky field, Dr. Nakhle Bishara, medical director of Nazareth Hospital, watched a 12-year-old dream materialize before his eyes. While other people may have been looking at an overrun field in the middle of the noisy, crowded city of Nazareth, Bishara was watching the pastoral village of biblical Nazareth of 2000 years ago slowly come to life. In the next few years and with the help of an international team, Bishara hopes to share with others his vision of the biblical Nazareth where Jesus lived by creating a living first-century village on this hillside, one of the few green areas still left undeveloped in Nazareth.

**Churches say Canada must monitor its human rights practices**

OTTAWA (CNS)—The Canadian government should practice what it preaches, the Canadian Council of Churches (CCC) said in an open letter to Mary Robinson, U.N. High Commissioner for Human Rights. Canada “can’t legitimately promote human rights in foreign countries if it doesn’t respect the human rights of its own citizens and refugees who apply to Canada for asylum,” the council said. “While in Canada, we invite you to join us in calling our country to do more to recognize, protect and promote international human rights and international standards.” said the Nov. 23 CCC letter.

**Quebec bishops call for consideration of world’s most vulnerable, need for equality**

MONTREAL (CNS)—Quebec’s bishops reaffirmed their commitment to the principles espoused in the Universal Declaration on Human Rights and called for more consideration of the needs of the world’s most vulnerable. Marking the 50th anniversary of the declaration, the bishops expressed their “will to promote socioeconomic conditions so that all human beings may live in dignity.” The bishops said the anniversary should inspire Quebecers to work harder to consolidate the gains made in the struggle for equality between men and women, rich and poor.

**Argentine bishops establish norms for basic Christian communities**

BUENOS AIRES, Argentina (CNS)—The Argentine bishops have established norms for basic Christian communities, reminding them that they must show unity with the Catholic Church. They also said the communities, sometimes known as Ecclesial Base Communities, are "a privileged way to make the Church present in their own environment." In a late-November document, the bishops discussed the small groups of Catholics who combine scriptural reflection, liturgical services and social action.†

(These briefs were compiled from reports by Catholic News Service.)

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U.S. Army Sgt. John White (left) and Staff Sgt. Allen Armstrong of Indianapolis lower the United States flag during a Veterans' Day ceremony Nov. 11 at Scecina Memorial High School. Faculty, staff and students at the Indianapolis East Deanery inter-parochial high school honored veterans of all branches of the Armed Forces during the ceremony. Scecina principal Steve Papesh also read the names of deceased alumni Ray Katzenberger, Karl Erb, James Stenger, James Blinn, Robert Jones, Dave O'Connor, Robert Whitten, John Meyer and Jeff Young, who died in service to their country.

Photo by Mary Ann Wyand
Young), 95, Sacred Heart, Indianapolis, Nov. 23. Mother of Carolyn E. Wesenberg, Sister of Cornelia Lay. Grandmother of four. Great-grandmother of five.


NELLESEN, Clara M. (Prakel), 85, St. Louis, Batesville, Nov. 24. Aunty to several.


**Retired Dallas priest, a prominent lecturer and writer, suspended**

DALLAS (CNS) — Prominent writer and lecturer Father Kenneth J. Roberts, a retired priest of the Dallas Diocese, was suspended for violating restrictions placed on him upon his retirement in 1995.

Over the years, Father Roberts has been a popular speaker at Catholic youth gatherings and other events and is known for his books and more recently for moderating an online Catholic discussion group.

Dallas Bishop Charles V. Graham signed the decree of suspension last month following verification of some reports that Father Roberts had violated restrictions placed upon him when he retired.

The English-born Father Roberts, ordained in 1966 for the Dallas Diocese, retired from the diocese for medical reasons on Sept. 1, 1995, and the diocese severely restricted his faculties, barring him from exercising his priestly duties, wearing clerical garb and presenting himself as a Roman Catholic priest in good standing.

He was forbidden to make public appearances or public speaking engagements, he was not to have connection with youth activities and he was to con-

fine his ministry to writing.

His retirement followed public accusations of sexual molestation, though no civil or criminal charges have ever been filed against him.

Father Roberts, 68, has been active in an independent ministry for more than 25 years in Illinois and Missouri.


In a letter to customers, Our Sunday Visitor President Robert Lockwood announced that the nine books by Father Roberts published by Our Sunday Visitor “are officially out-of-print” and that the publisher “has found it necessary to sever its relationship with Roberts.”

Lockwood also offered to credit customers’ accounts if they wished to return any of Father Roberts’ books.

The Dallas Morning News has reported two cases where individuals who accused Father Roberts of sexual molestation received funds for treatment or settlement from the Dallas Diocese. The diocese has not confirmed or denied the reports. †
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The Sisters of St. Francis, Oldenburg, are opening a search for two positions: Director of Constituency Relations and Director of Development, both within the Office of Congregational Advancement. The Sisters of St. Francis are vibrant women of prayer, committed to the Gospel values as lived by St. Francis of Assisi and his followers. They extend the mission of Jesus through their presence and service. Enlivened by the spirit of justice, the Sisters of St. Francis collaborate with others in responding to the needs of the world.

Director of Constituency Relations

The new Director of Constituency Relations will be externally focused and will work closely with the other members of the Office of Congregational Advancement to meet the philanthropic goals of the Congregation and establish a comprehensive, effective development program.

• Coordinate, implement, and evaluate a major gift program and an expanded planned giving program for the Congregation within the context of a strong annual giving program.
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• Establish and maintain a systematic method for tracking major gift donors and prospects.
• Coordinate special development gatherings for the Congregation and assist the Congregation’s special ministries in their development efforts.

Director of Development

The Director of Development will be responsible for the annual fund and will work closely with the other members of the Office of Congregational Advancement to meet the philanthropic goals of the Congregation.

• Plan, implement, and evaluate the annual fund of the Congregation.
• Coordinate the ongoing work of the Development Advisory Group.
• Manage and maintain the systems for gift acknowledgement and tracking, including all financial reports and analysis.
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• Write grant applications to identified prospects.

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