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November 30, 2001

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Sacred art helps people enter into the sacred mystery

By Jennifer Del Vecchio

They are surrounded by sacred images as they bow their heads and kneel in prayer.

An Infant of Prague doll enclosed in a glass case, statues of saints and the Sacred Heart of Jesus and photos of the Blessed Mother are just a few of the works of art in Danda Ramirez's Indianapolis home.

They pray the rosary and later the Divine Mercy Chaplet.

For the people in this Tuesday night prayer group, religious art plays an important role in their faith.

"When your eyes light on these statues and pictures, they remind you to say a short prayer," said Ramirez, who hosts the prayer group in her home.

Ramirez's home is a showcase for her religious art collection. She has dozens of statues, relics enclosed in antique glass hutches and icons she's brought back from pilgrimages to Europe.

Ramirez isn't alone. Many who attend the prayer group have adorned their homes with pictures of Jesus, statues of the Virgin Mary and crucifixes.

This Indianapolis prayer group is part of a growing trend of Catholics across the nation buying religious art.

Religious art sales are increasing and have become the third largest segment of the Catholic retail market, accounting for 12 percent to 16 percent of sales, according to a survey by the Catholic Marketing Network in Irving, Texas.

Many people also collect relics—a piece of bone from a saint or objects that have come in contact with a saint's mortal remains.

The market for relics has become so lucrative that it has led to abuses. Relics—often with no authentication—are being sold on Internet auction sites.

The Church forbids the selling of relics. Private relics, or those outside the Church's possession, should come with a certificate of authentication made at the time a relic is created.

More Catholic art and Christian art in general is being brought into homes, said Mark Gordon, executive director of The St. Michael Institute of Sacred Art in Mystic, Conn.

The institute, formed two years ago

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Photos by Jennifer Del Vecchio

Above: Members of an Indianapolis prayer group kneel in prayer before various images of the saints, Jesus and the Blessed Mother. Many of the members' homes have such religious art and they said it helps them focus on prayer.



Left: Danda Ramirez displays several images and statues in her home. This is one wall of a special collection of images of the Blessed Mother and various saints.

Bishops' meeting highlighted approaching liturgy changes

WASHINGTON (CNS)—Liturgy discussions and votes at the U.S. bishops' mid-November meeting highlighted several changes U.S. Catholics can expect to see in the liturgy in coming months.

A number of minor changes will come in connection with the Vatican's new General Instruction of the Roman Missal, which is to take effect immediately when the third edition of the Roman Missal comes out in Latin. The instruction itself has been public since July 2000.

The new edition of the Roman Missal now is supposed to appear before the end of the year, Archbishop Oscar H. Lipscomb of Mobile, Ala., chairman of the Committee on Liturgy, told the bishops during their Nov. 12-15 meeting.

At the meeting, the bishops took steps to work with the Vatican to assure that U.S. adaptations to the new general instruction can take effect at the same time as the instruction.

Also coming up soon for American Catholics is use of the new weekday Lectionary for Mass—as an option in U.S. parishes beginning Feb. 13 and as a requirement beginning May 19.

Father James P. Moroney, executive director of the bishops' Secretariat for Liturgy, said he hopes that a better understanding of the liturgy will be "the biggest change that anyone would notice" as the changes are implemented.

"This latest edition of the Roman Missal is intended to provide us with an opportunity at the beginning of the new millennium to deepen our understanding, theologically and spiritually and ritually, of what has always been in the Roman Missal," he said.

"The changes [in actual liturgical practice] are few and far between," he added. "It's extraordinarily important that we not miss the forest for the trees."

The norms in the new instruction, as modified by U.S. adaptations, will involve few changes for most parishes.

One new norm calls on members of the assembly to act together in their gestures and posture as an expression of unity, asking individual worshipers to avoid "any appearance of individualism or division."

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Vatican condemns cloning of human embryo by U.S. scientists

VATICAN CITY (CNS)—The Vatican condemned the cloning of human embryos by U.S. scientists, rejecting claims that the research produced simple cells and not human individuals.

Despite the scientists' stated humanitarian aims, the research represents a new form of discrimination against defenseless people, the Vatican said in a Nov. 26 statement.

Scientists at Advanced Cell Technology in Worcester, Mass., announced Nov. 25 in the online journal "E-Biomed: The Journal of Regenerative Medicine" that they had cloned the first human embryo.

The researchers said they would use the technique, known as therapeutic

cloning, to develop genetically compatible replacement cells for patients with illnesses like diabetes and Parkinson's—not human clones.

But the Vatican, noting that the scientists referred to what they produced as an "early embryo," rejected the claim that no human had been cloned.

It is "beyond doubt, as indicated by the researchers themselves, that here we find ourselves before human embryos and not cells, as some would have [people] believe," the Vatican said.

The Vatican said the determination of when human life begins cannot be fixed by convention to a certain stage of embryonic development, but instead was found

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CNS photo from Reuters

Michael West, chief executive officer of Advanced Cell Technology in Worcester, Mass., announced on Nov. 25 that the company has successfully cloned a human embryo for the purpose of creating stem cells to treat disease.

BISHOPS

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Another calls for processional crosses or fixed crosses at the altar to be crucifixes, not plain crosses.

One U.S. norm says standing is the norm for receiving Communion, but anyone who insists on kneeling should not be denied Communion for that reason.

The biggest concrete change in coming months will be the publication of the rest of the new Lectionary, the book of Scripture readings for Masses. But that change really will be noticed only by daily Mass-goers, not those who attend only on Sundays or holy days.

The bishops gave final approval for a new Lectionary for Sundays and some major feasts in 1997 and for three additional volumes, covering readings for weekdays, saints' feasts, votive Masses, ritual Masses and other occasions, in 1998.

The Sunday volume received Vatican approval and was published in 1998. It has been available for optional use in U.S. Catholic parishes since Advent of that year,

and most parishes already have been using it for some time.

Earlier this year, the other three volumes received Vatican approval. Parishes can begin using them Ash Wednesday, Feb. 13, 2002. Publishers are expected to have the new volumes available by the beginning of February.

As of Pentecost, May 19, 2002, use of the entire new Lectionary in four volumes will become mandatory, and any previous edition of the Lectionary can no longer be used.

The new Lectionary in English is based on the New American Bible.

Among volumes of Scripture texts for liturgical use, the ancient Book of the Gospels has been restored to prominence in recent years. On Sundays and other solemn occasions, it is carried in the opening procession, placed on the altar until the Gospel, and then used for the Gospel reading. It also is used as part of the ordination rite of deacons and bishops.

A new volume of the Book of the Gospels was published and approved for use in U.S. parishes in 2000.

The new General Instruction of the

Roman Missal says specifically that only the Book of the Gospels, not the Lectionary, is to be carried in the entrance procession. No book is carried out in the closing procession.

At the recent bishops' meeting, Archbishop Lipscomb said the Vatican was making special efforts to help coordinate the implementation of new general liturgy norms in the new general instruction with implementation of the American adaptations, so that both can take effect together.

Such coordination would minimize disruption of U.S. worship practices under the new general instruction, since the most notable adaptations are those designed to continue U.S. customs, such as kneeling throughout the eucharistic prayer, which differ from the universal norms.

Father Moroney told CNS no final word has been received yet on the bishops' requests for exceptions to the new general norms concerning the role of lay eucharistic ministers at Mass. Approval of such exceptions, called indults, requires a legal approach slightly different from that used for adaptations.

The bishops adopted those in June in a

document, then titled "This Holy and Living Sacrifice," on the celebration and reception of Communion under both kinds. At the Vatican's request, since an earlier U.S. directory on Communion under both kinds had the same title, the new document has been retitled "One Bread, One Cup." But final Vatican approval of its norms has not yet been received.

One change U.S. liturgists had been looking forward to for several years has been delayed because of the imminent issuance of a new edition of the Roman Missal. In the 1990s, the bishops of the United States and other English-speaking countries worked extensively on adopting a new Sacramentary—another name for the Roman Missal without the Lectionary readings—based on the second edition of the Roman Missal in Latin.

The U.S. version was sent to Rome for approval in 1998. With the issuance of a third edition of the Roman Missal in Latin and a new Vatican instruction on liturgical translations, however, Father Moroney said the revised Sacramentary will have to be delayed until it can be revised again to take those texts into account. †

Cardinal McCarrick calls human cloning experiment 'dangerous'

WASHINGTON (CNS)—Cardinal Theodore E. McCarrick of Washington warned Nov. 26 that the reported successful cloning of early-stage human embryos "has dangerous implications" of playing God and devaluing human life.

Scientists of Advanced Cell Technology, a privately held biotechnology firm based in Worcester, Mass., reported Nov. 25 that after more than 70 attempts they recently produced cloned human embryonic cells, two of which divided to four cells or more. It was the first public announcement of human embryonic cloning in the world.

They said they also induced parthenogenesis in not-fully-mature human eggs, getting several to divide for up to five days, reaching the blastocyst stage.

The company's officials say they oppose reproductive human cloning—aimed at producing a baby—and they sought to obtain human embryonic stem cells solely for experiments aimed at eventually turning such cells to therapeutic uses.

Cardinal McCarrick called the report "deeply disturbing" and warned of the "arrogance" of reducing "human beings to mere spare parts."

"While we must encourage the scientific community to continue cutting-edge research, it must occur within ethical boundaries that respect all human life and

the role of God as the creator of that life," the cardinal said.

"The arrogance that leads someone to believe he can take on the role of God and reduce humans to mere spare parts is an arrogance which has dangerous implications that we cannot fully anticipate. ... Even ostensibly good intentions, such as curing disease, may have bad effects, such as the devaluation of human life and all that this implies," he said.

President Bush also condemned the company's actions Nov. 26.

"The use of embryos to clone is wrong," he said in response to a reporter's question at a White House event. "We should not as a society grow life to destroy it. And that's exactly what's taking place."

Bush added that "to grow an embryo in order to extract a stem cell, in order for that embryo to die, is bad public policy. Not only that, it's morally wrong in my opinion."

The National Right to Life Committee said the new report highlights a need for federal legislation banning all human cloning.

"This corporation is creating human embryos for the sole purpose of killing them and harvesting their cells," NRLC Legislative Director Douglas Johnson said Nov. 25. "Unless Congress acts quickly,

grounds of fighting illness "sanctions a true and proper discrimination among human beings based on measuring the time of their development—so an embryo is worth less than a fetus, a fetus less than a child, a child less than an adult," it said.

This overturns "the moral imperative that instead imposes maximum care and maximum respect precisely for those who are not in a condition to defend or manifest their intrinsic dignity," the Vatican said. †

this corporation and others will be opening human embryo farms."

In July, the House of Representatives approved a bill that would ban all cloning of human beings, including human embryos. The Senate is currently scheduled to vote on such a bill next February or March.

House Majority Leader Dick Armye, R-Texas, called the first human embryo cloning "a four-alarm wake-up call" to the Senate to act on the House bill.

"Let's be clear. We are in a race to prevent amoral, scientifically suspect tinkering with the miracle and sanctity of life," he said in a statement released Nov. 26.

Also calling for quick Senate action to ban all such cloning were the Family Research Council, Focus on the Family, the Christian Legal Society and the Christian Coalition of America.

Advanced Cell Technology first reported its work in the online version of Scientific American, a lay science journal.

An embryo is cloned by removing the nucleus from an egg and transferring the nucleus of a stem cell into it. The egg's own nucleus has only half the chromosomes of human body cells and normally receives the other half from fertilization by a sperm. The nucleus of a somatic stem cell—a body cell capable of dividing and producing other body cells—has a full complement of chromosomes.

The company's scientists said they had no success with transfers of adult fibroblasts, stem cells taken from human skin, into enucleated human eggs. But they obtained two dividing embryos when they injected such eggs with cumulus cells—egg-nurturing cells from the ovary which often remain attached to the egg during ovulation.

"Of the eight eggs we injected with cumulus cells, two divided to form early embryos of four cells—and one progressed to at least six cells—before growth stopped," they reported. †

CLONING

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"in the first instant of existence of the embryo itself."

Though in this case recognizing human life was more difficult because researchers created the embryo in a "dis-human" way—without uniting sperm and egg—the resultant being had the same dignity as any other human life, the Vatican said.

The scientists' justification on the

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Otolski named *Criterion* editor; Bruns becomes associate publisher

Greg A. Otolski, managing editor of *The Criterion*, has been promoted to editor of the newspaper, and William R. Bruns, executive editor, been named associate publisher of Criterion Press Inc. The changes, effective Jan. 1, were announced Nov. 20 by Archbishop Daniel M. Buechlein, publisher.



Greg A. Otolski

As editor, Otolski will assume most of the responsibilities of the executive editor. He will be immediately responsible for the content, design, tone, direction and "positioning" of the paper, including direct responsibility for the opinion pages of the newspaper.

In his new position, he also will coordinate editorials and the work of the editorial committee, the columnists and translators; manage the "Letters to the Editor" section; and serve as staff to the

board of directors of Criterion Press Inc. With these changes, the position of executive editor is being eliminated. Otolski will continue to report to Bruns.

As associate publisher, Bruns, who is also secretary for communications for the archdiocese, will retain general oversight of the newspaper and direct responsibility for the business aspects of Criterion Press Inc. He will continue to be a member of the editorial committee and will write editorials and an occasional column.



William R. Bruns

According to the archbishop, the move is an effort "to streamline the management of the newspaper by consolidating the major editorial responsibilities into one position and allowing more attention to be given to the business side of the operation, which will be important given the downturn in the U.S. economy.

"The Archdiocese of Indianapolis is very fortunate in having someone of Greg Otolski's caliber and experience as editor of its official newspaper. ... He is a fine journalist, well-attuned to the major news events in the Catholic Church as well as to the implications of how these events affect ordinary Catholics," the archbishop said.

Prior to joining *The Criterion* in May 1999, Otolski was business editor of *The Courier-Journal* of Louisville. At the time, he had been a newspaper editor and reporter for 16 years and had worked for *The Jasper Herald* and United Press International before joining *The Courier-Journal*.

Otolski will be the fifth editor in *The Criterion's* 42-year history. He follows Msgr. Raymond Bosler, the founding editor; Father Thomas Widner (now a member of the Society of Jesus); John F. Fink, editor emeritus; and Bruns, who has served as executive editor since January 1997.

A native of LaPorte, Ind., he holds a Bachelor of Arts degree in journalism from Indiana University. Otolski has

earned numerous awards during his journalistic career, including, in 1997, the Best of Gannett Award and a Metro Louisville Journalism Award for Business Reporting. He is a member of St. Matthew Parish in Indianapolis.

Bruns is a native of Indianapolis and a retired corporate communications editor with Eli Lilly and Company. He is the author of three books on the Rite of Christian Initiation of Adults.

He joined the Archdiocese of Indianapolis in 1994 and has served as director of stewardship education and director of publications, executive director of communications, executive editor of *The Criterion*, acting secretary for stewardship and communications, and secretary for communications.

He holds a bachelor's degree in English from Xavier University in Ohio, a Master of Business Administration degree from Indiana University at Bloomington and a Master of Arts in pastoral theology from Saint Mary-of-the-Woods College. He is a member of SS. Peter and Paul Cathedral Parish in Indianapolis. †

Bishop Chatard wins fifth state high school football championship

By Jennifer Del Vecchio

Bishop Chatard High School students got an extended holiday break thanks to a state football championship.

Administrators at the Indianapolis North Deanery interparochial high school called off classes Nov. 26, the traditional start day after Thanksgiving break, to celebrate the Trojans fifth state football title—its third since 1997.

Coach Tom Dilley said the win, his first championship as head coach, was a lesson in perseverance.

"I can't think of a better case to teach

perseverance," Dilley said.

The Trojans (11-4) started the season 0-3 and went into the finals with one of the worst records of any team playing.

They ended up with a victory on Nov. 24 at the RCA Dome in Indianapolis in one of the lowest scoring games in state finals history—a 3-0 win over Andrean to capture the Class 3A state championship.

The Trojans weren't expected to make it to the championship game.

"There was some discouragement," Dilley said. "But they [the players] never lost faith. They were going to find a way

to play Nov. 24."

Holy Cross Brother Joseph Umile, the school's president, said the seniors kept the team spirit high.

"It was sheer will and perseverance that got them through," said Brother Joseph. "They did a great job."

Quarterback Mike Dury made a key play during the game that left him with his wrist broken in two places.

However, Dury isn't complaining.

"The look on the guys' faces after the win on all the seniors' [faces], it was worth it," Mike said. "It was definitely

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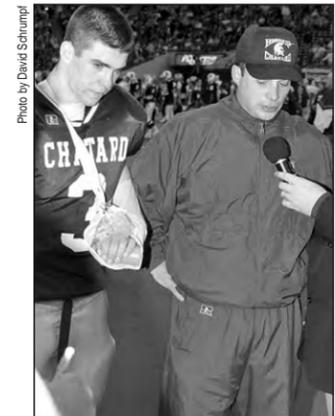


Photo by David Schrupf

Coach Tom Dilley leaves the RCA Dome with quarterback Mike Dury. Mike broke his wrist after making a key play in the game.

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Editorial

Fiat lux!

It will be a different kind of Advent and Christmas this year. As Archbishop Daniel M. Buechlein said in his column a few weeks ago (and alludes to in this week's column), these are "troubled times."

Our country was last at war during this time in 1990, when a significant number of U.S. troops were engaged in the struggle in the Persian Gulf. Prior to that, one has to go back to the 1960s-mid-'70s, the nightmare years of the war in Vietnam, to remember war being waged at this time of year when Christians look forward to celebrating the birth of the Prince of Peace.

For Catholics, the season of Advent is a time of hope. Even as the nights grow longer and the dark engulfs the Northern Hemisphere, we light candles, begging the Lord to come quickly and recalling the encouraging words of the author of the fourth Gospel, "The light shines on in the darkness, a darkness that did not overcome it" (Jn 1:5).

Advent is a time when we unite ourselves with Zechariah, father of the Baptist, who prophesied that "the dawn from on high shall break upon us, to shine on those who dwell in darkness and the shadow of death, and to guide our feet into the way of peace" (Lk 78b-79).

Advent is a season of hope because our hope is in the Lord Jesus Christ, who revealed himself as the Light of the

world. It is our faith in him that gives us reason to hope—despite terrorists; despite bioterrorism; despite war; despite separation from our loved ones; despite living with the knowledge that our spouse, or child, or brother, or sister, or uncle, or aunt, or cousin, or friend is in harm's way; despite the darkness that tries mightily to oppress us.

It is our faith in God's Word of love to us that we remain a hopeful people, people who know at the deepest level of their very being that the darkness will be dispelled and that the fear that accompanies the dark will flee in the brilliance of the Light.

In this Sunday's second reading, St. Paul tells us that "the night is far advanced, the day is at hand." And then he exhorts us: "Let us then throw off the works of darkness and put on the armor of light. ... Put on the Lord Jesus Christ" (Rom 13:12;14).

At Christmas, may our hope in the Light-who-is-Jesus transform us into the embodiment of God's people who, Isaiah proclaims, "walked in darkness" but now see a great light ... who "dwelt in the land of gloom" but on whom light now shines. (Is 9:1).

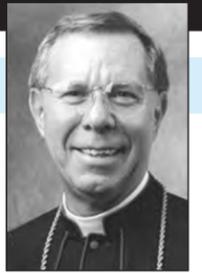
In the midst of the darkness, *fiat lux*—Let there be light!

— William R. Bruns



Seeking the Face of the Lord

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



Advent in a year of terror

The tragedy of Sept. 11 adds poignancy to Advent 2001. The terror struck deep in our emotions and thoughts that fateful day and stirred in us the realization that death can be so surprisingly close.

When I was in Rome some weeks ago, an amazing number of Italians offered sympathy and concern for what happened in New York, Washington and Pennsylvania. Almost all of them also remarked with urgency that they, too—indeed the whole world, not just the United States—are at risk. The subsequent anthrax scare and fear of bioterrorism—of any sort, any time and any place—heightened our sense of vulnerability even more. In the relative comfort before last September, it would have been difficult to imagine how little control we have over our lives. The economic downturn caused concern, but nothing like terrorism carried out on our own soil. Now, often we hear "life will never be the same."

The experience of vulnerability and the specter of surprisingly imminent death along with the realization that ultimately we are not in control, adds poignancy to the liturgical season of Advent 2001. The original theme of Advent was not so much a preparation for Christmas and Epiphany as it was a time of awareness and preparation for the final coming of Christ. The original emphasis of this season was one of expectation of the last day when this world passes and we enter the fullness of God's kingdom "where every tear will be wiped away."

In the Liturgy of the Hours, the Advent Office of Readings offers a teaching by St. Cyril of Jerusalem. He taught: "We do not preach only one coming of Christ, but a second as well, much more glorious than the first. The first coming was marked by patience; the second will bring the crown of a divine kingdom."

It is natural to fear death because on the face of things it looks like the end of everything. In fact, as the late Cardinal Joseph Bernardin remarked before cancer took him, "Death is a friend." By that, the cardinal meant death is the "passageway" or "bridge" to the divine kingdom where happiness will never end, where there will be no more fear or suffering. In that sense, death is part of life, a "crossing over" on everyone's journey of life.

From the moment of our

conception in the wombs of our mothers, we have begun the journey to the kingdom, to be at home with God forever. The divine kingdom is life's ultimate goal. The journey in between becomes all the more important because how we travel determines whether or not we reach our final goal.

"How we travel" can add to our fear, because none of us do that perfectly. Only Mary, the Mother of God, did it perfectly, which is what we celebrate on Dec. 8, the feast of the Immaculate Conception.

In recognition of our need for help on the road of life, the Church provides liturgical seasons like Advent that motivate and encourage us along the way and awaken in us the fact that our true home is with God.

And so the season of Advent especially is a time to look forward to Christ's final coming and the kingdom toward which we are headed on the road of life. Advent provides its own special grace and blessings. I suggest that the special grace of Advent 2001 might well be the opportunity to refocus our attitude toward the true purpose of life, which is ultimately going home to God's kingdom.

If terrorism causes us to live with a kind of gnawing and ever-present sense of vulnerability and the fear of death, truly natural reactions to the ongoing "war on terrorism," it is possible to nudge these into a moment of grace. Fear may not go away, but confidence in God's love and mercy and the hope of one day being free of fear and suffering in the divine kingdom can transform fear into something of spiritual value.

Advent is, of course, also a time of preparation for Christmas 2001. Especially in our hymns and songs, we have always associated the birthday of Christ with "peace on earth." We are accustomed to praying for peace in the world, but this year our prayer is all the more urgent as we face the reality of violence all around our world. With faith, let's continue to pray for peace with patience and determination. Let's also add credibility to our prayer by working for peace, beginning in our own homes, our neighborhoods, and in our schools and places of work.

We welcome Advent, a new season of grace in our world that so desperately looks for peace and a reason for hope. Christ is the answer. †

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.



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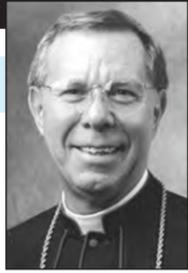
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Adviento en un año de terror

La tragedia del 11 de septiembre intensifica el Adviento del 2001. El terror impactó profundamente nuestras emociones y pensamientos aquel fatídico día, y nos hizo entender lo sorprendentemente cerca que está la muerte.

Hace unas semanas, cuando estaba en Roma, me sorprendió el número de italianos que ofrecían sus condolencias y preocupación por lo sucedido en Nueva York, Washington y Pennsylvania. Asimismo, casi todos mencionaban con preocupación que ellos, al igual que el mundo entero, están en peligro, no solamente los Estados Unidos. El subsiguiente susto del ántrax y el miedo al bioterrorismo, de cualquier tipo, en cualquier momento y en cualquier lugar aumentó aun más nuestro sentido de vulnerabilidad. Dado la relativa comodidad que sentíamos antes del pasado mes de septiembre, habría sido difícil imaginar el poco control que tenemos sobre nuestras vidas. El descenso económico provocó preocupación, pero nada como el terrorismo que ocurrió en nuestra propia tierra. Hoy en día oímos con frecuencia que “la vida nunca será la misma”.

La experiencia de vulnerabilidad y el espectro de una inminente muerte, junto con el entendimiento de que al fin de cuentas no tenemos el control, intensifica la temporada litúrgica del Adviento del 2001. El sentido principal del Adviento no era tanto la preparación para la Navidad y la Epifanía como era la preparación para la venida final de Cristo. El énfasis original de esta temporada era la expectativa del día final, cuando el mundo pase y entremos en la inmensidad del reino de Dios, “donde todas las lágrimas serán secadas”.

En la Liturgia del Tiempo, la oficina de las Lecturas de Adviento, ofrece las enseñanzas de San Cirilo de Jerusalén. Él enseñó: “No predicamos sólo una venida de Jesucristo, sino también una segunda venida, la cual es más gloriosa que la primera. La primera venida estuvo marcada por la paciencia; la segunda traerá la corona del reino divino”.

Es natural tenerle miedo a la muerte ya que parece ser el fin de todo. De hecho, como dijo el difunto Cardenal Bernardin antes de su muerte debido al cáncer, “La muerte es un amigo”. Con esto el cardenal quiso decir que la muerte es el “pasadizo” o “puente” hacia el reino divino donde la felicidad nunca acabará, donde ya no habrá más temores o sufrimientos. En tal sentido, la muerte es parte de la vida, un “cruce al otro lado” en la jornada de la vida de todos.

Desde el momento de nuestra concepción, en el vientre de nuestras madres, comienza nuestra jornada

hacia el reino, para estar en la casa de Dios por siempre. El reino divino es la última meta de la vida. La jornada en el medio se hace más importante porque la manera en la cual viajamos determinará si alcanzaremos o no nuestra meta final.

“La manera en la cual viajamos” puede aumentar nuestro miedo ya que nadie lo hace perfectamente. Únicamente María, la Madre de Dios, lo hizo perfectamente, y es lo que celebramos el 8 de diciembre, la Fiesta de la Inmaculada Concepción.

Reconociendo nuestra necesidad de ayuda en el camino por la vida, la Iglesia nos provee con temporadas litúrgicas como el Adviento, que nos motivan y animan en el camino y nos concientizan de que nuestro verdadero hogar es con Dios.

Así que la temporada de Adviento es sobre todo es un tiempo para esperar la venida final de Cristo y al reino al que nos dirigimos en el camino de la vida. El Adviento no provee con su propia gracia y sus bendiciones especiales. Yo sugiero que la gracia especial del Adviento del 2001 sea la oportunidad para volver a enfocarnos actitud en el verdadero propósito de la vida, el cual es últimamente ir a casa en el reino de Dios.

Si el terrorismo no hace vivir con algún tipo de sobresalto, un sentido de vulnerabilidad todo el tiempo y el temor a la muerte, reacciones completamente naturales en estos momentos de “guerra contra el terrorismo”, es posible que una llamada para un momento de gracia. Quizás el temor no desaparezca, pero la confianza en el amor, la misericordia y la esperanza de dios, de que un día seremos libres del temor y del sufrimiento en el Reino Divino podemos transformar el temor en algo de valor espiritual.

Por supuesto que el Adviento es también un tiempo de preparación para la Navidad del 2001. Sobre todo en nuestros himnos y canciones, siempre hemos relacionado el nacimiento de Cristo con “la paz en la tierra”. Nos acostumbramos a rezar por la paz en el mundo, pero nuestra oración este año es aun más urgente frente a la realidad de la violencia alrededor del mundo. Con fe, continuemos rezando por la paz con paciencia y determinación. Agreguemos credibilidad a nuestra oración trabajando por la paz, comenzando en nuestros hogares, en nuestros vecindarios, en nuestras escuelas y lugares de trabajo

Démosle la bienvenida al Adviento, una nueva época de gracia en nuestro mundo que busca tan desesperadamente por la paz y esperanza. Jesucristo es la respuesta. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en diciembre

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

Letters to the Editor

Americans are not responsible for attacks

I find the idea that we as Americans are responsible for the attacks of Sept. 11 truly disgusting (*Editorial, “Eliminate the reason so many people hate us,”* The Criterion, Nov. 16).

The “she was asking for it” rape defense was abolished long ago. It is, unfortunately, part of the human nature to covet others’ belongings and lifestyles. Look at all the ways our everyday actions are dictated by those who would rather live the criminal life than try to better themselves. We must lock our homes and cars; many, particularly the elderly, do not feel safe in their own neighborhoods. Now we are being told that our capitalistic system must adjust to the desires of foreign thugs as we have had to do on an individual basis.

Instead, we need to just understand that there is evil in this world, and Osama bin Laden is one example of the personification of such evil.

As for poverty being an excuse for hating America, I would offer the opinion that there are probably a number of parishes in this archdiocese in which the combined income of every parishioner does not equal bin Laden’s assets.

Irene Pippenger, Indianapolis

Editorial is flawed, inappropriate

The purpose of this e-mail is to express my opinion that the most recent editorial in *The Criterion* (“Eliminate the reason so many people hate us,” Nov. 16) concerning the hatred of the world’s poorer peoples for the United States and the relating of that hatred to terrorism was flawed and a little inappropriate. *The Criterion* seemed to tell people that they had better start giving more money to poor people in foreign lands before those foreigners come to America and do us harm, and that is not at all likely to happen.

Although there is a mild anti-Americanism in the world, very few people “hate” us in the sense that they wish to harm individual Americans or support the Sept. 11 attacks. This assertion is evidenced by the fact that, contrary to predictions, there have been few significant anti-American or pro-Taliban protests during the period of the United States’ armed engagement in Afghanistan. The few significant protests occurred almost exclusively among Pakistani Pashtuns. Also, the Afghans in Kabul actually seemed pleased to see American troops, even after they had been put in harm’s way by the bombing campaign.

Also, while I have only a slight academic background in international relations, I am not aware of any reputable evidence that poverty is a significant cause of the present terrorist threat or is a significant cause of terrorism, generally. In fact, I understand that the academic literature views terrorism as primarily an activity of people who have access to education and money. Certainly, the people who “hate” America and are waging this terrorist war against us do not appear to be particularly poor.

I understand that 18 of the 19 people who carried out the Sept. 11 attacks were underemployed middle-class young men from Saudi Arabia and the UAE, two of the world’s wealthiest countries on a *per-capita* basis. The 19th was an underemployed middle-class young man from Egypt. As for the financial backers of al Qaeda, they are not likely to be worse off than the hijackers.

Additionally, al Qaeda doesn’t seem to be motivated by poverty among the Muslim people or at least doesn’t talk about it much. They say they are motivated by their desire to impose Allah’s law on their fellow Muslims and to drive all Jews and Christians from what they

perceive to be Muslim lands. I take them at their word.

The United States gives approximately 0.1 percent of its GDP to direct foreign aid. The United Nations thinks the United States ought to give 0.7 percent. Maybe 0.7 percent of GDP is a worthy goal and maybe it is a just goal, but it ought to be debated on the merits and without reference to apparently false threats of violence at the hands of the world’s poor.

The truth is that the people who are truly poor in this world don’t have the time or the energy to attack Americans. Many are too busy dying. They have AIDS or are starving in a famine or are infected and have no access to drugs or doctors. If the poor are not dying, they are focusing virtually all of their efforts on keeping their children alive. Making such people threatening and scary is not likely to make Americans want to help them, particularly under the present circumstances.

People who are poor, in the Africa sense of poor, don’t have the luxury of ideology. People who have enough money and education to have a dangerous ideology and the will to act on it are thought to be most concerned about themselves and their own role in their society and history. Such conclusions are partly drawn from the fact that terroristic murderers have been found more likely to be sociopaths than altruists. Thus, the connection between terrorism and poverty, whether the poverty of the terrorist or others, is often considered to be dubious.

It is my hope that in the future *The Criterion* will expound at greater length on the moral reasons to help the world’s poor.

P.S. I realize that many advocacy groups make the argument that there is a causal relationship between poverty and terrorism. In my humble opinion, many such groups would argue poverty causes rainy days and acne if they thought it would get Americans to pay attention.

Erin O’Daniel, Indianapolis

Invasion of inclusive language in liturgy

In the years following Vatican II, the Church has come a long way in making people feel welcomed. In a few cases, unfortunately, this has gone too far. One such instance is the invasion of inclusive language.

Inclusive language has caused some groups and parishes to substantially alter texts, often distorting and perverting their meanings. Song lyrics have been altered, such as changing “Lord, you have the words ...” to “God, you have the words ...”

The words of the liturgy have been changed, for example “... for the praise and glory of his name, for our good and the good of all (from the Preparation of the Gifts) his Church” to “... for the praise and glory of *God’s* name, for our good and the good of all *God’s* Church.”

Even, Scripture text has been altered, for instance (from Matthew) “Glory to God in the highest and on earth to men of goodwill” to “Glory to God in the highest and on earth peace *to those on whom his favor rests.*”

Perhaps the most compelling reason to take heed with inclusive language is that we as Catholics believe that God is author and inspiration of Scripture, and many of our songs and parts of the liturgy are taken from biblical texts. When the words of these works are altered, the words of Scripture are also altered. We, in effect, are changing the Word of God. Is this because some people believe they can state things better than God himself?

The Mass is the prayer of the Church (the people of God) to God the Father through God the Son by the working of the Holy Spirit. This theology of the

Check It Out . . .

Catholic Social Services will hold an initial meeting of a **Community Outreach Forum** from 7 p.m. to 8:30 p.m. on Dec. 10 in the Benedictine Room at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. The purpose of the forum is to allow people an opportunity to share their perspectives and feelings about the events of Sept. 11. The forum is free and open to all. For more information, call Valerie Sperka at 317-592-4072.

Bill Roberts, professor of theology at the University of Dayton, will present **"Christian Prayer: A Response to Christ's Coming"** from 9:30 a.m. to 1 p.m. on Dec. 1 at the Parish Center of St. Therese of the Infant Jesus (Little Flower) Parish, 1407 N. Bosart Ave., in Indianapolis. Lunch will be provided. There will be a free-will offering. All are welcome. For more information or to R.S.V.P., call the parish office at 317-357-8352.

The Sisters of Providence of Saint Mary-of-the-Woods are joining other women religious across the United States to observe a National Day of Contemplation and Fasting on Dec. 7. The sisters will pray in solidarity with that effort during a **vesper prayer service** at 4:30 p.m. on Dec. 5 in the Church of the Immaculate Conception. The prayer service is open to the public. For more information, call 812-535-3131.

Dr. Mark Ginter, associate professor of theology at Saint Meinrad School of Theology, will **speak about stem cell research** from 10:30 a.m. to 11:45 a.m. on Dec. 9 at St. Simon the Apostle Church, 8155 Oaklandon Road, in Indianapolis. For more information, call 317-826-6000.

The Plainfield Federation of Churches is presenting five **live Christmas Nativity scenes** from 7 p.m. to 9 p.m. on Dec. 7-8 at St. Susanna Church, 1210 E. Main St., in Plainfield. All are invited to drive by the presentations. For more information, call the parish at 317-839-3333.

"Introduction to Centering Prayer" will be presented from Dec. 7-9 at the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove. The retreat is for those looking for a way to deepen their prayer life or their ability to wait upon and rest in God's presence. Centering prayer is a form of meditative prayer that can help increase one's availability and openness to God's

presence. For more information, call the retreat center at 317-788-7581.

Holy Angels Parish, 740 W. 28th St., in Indianapolis, hopes to provide about 300 **food baskets for the needy** at Christmas. The parish can use donations of money or canned beans, corn, yams, cranberry sauce, stuffing mix, plastic bags and paper bags. For more information, call Nancy Jackson at 317-255-1511.

Holy Cross Parish, 125 N. Oriental St., in Indianapolis, can use monetary donations and volunteer help with the preparation of **Christmas food baskets**. The parish serves more than 500 families. For more information, call Audrey Burlingame at 317-466-9603.

A program titled **"The Schoenstatt Love Compartment"** will be presented at 2:30 p.m. on Dec. 9 at Mary's King's Village Schoenstatt near Rexville, located on 925 South, .8 miles east of 421 South, 12 miles south of Versailles. Father Elmer Burwinkel will celebrate Mass at 3:30 p.m. For more information, call 812-689-3551.

"Mary, Model of Prayer" is an **Advent Reflection Day** offered from 8:30 a.m. to 4 p.m. on Dec. 3 at the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove. The day will focus on looking at the Virgin Mary's prayer life and how we can learn from her example. The cost of the day is \$30. For more information, call 317-788-7581.

Mount Saint Francis Retreat Center in Floyd County is offering a **Christmas Family Retreat** on Dec. 14-16. For more information or to register, call 812-923-8817 or e-mail mtstfran@cris.com.

This year's annual commemoration of Trappist Father Thomas Merton's death will include a **panel discussion** featuring five friends of Father Merton at 7 p.m. on Dec. 10 in the Clifton Center Auditorium, 2117 Payne St., in Louisville. The commemoration will begin with a musical introduction by Carlos Zavala, cellist for the Cincinnati Symphony Orchestra. Advance tickets are \$9 for adults and \$5 for students. For more information or to reserve tickets, call 502-899-1952. At noon on Dec. 10, there will be a commemorative Mass celebrated in memory of Thomas

Merton at the Cathedral of the Assumption, 443 S. 5th St., in Louisville, in the Archdiocese of Louisville.

The Christophers is sponsoring a **poster contest** for high school students with the theme "You Can Make a Difference." The first prize is \$1,000, the second prize is \$500 and the third prize is \$250. There will be five honorable mention prizes of \$100 each. Posters must be received by Jan. 25. Winners will be notified by April 19. Entries should be sent to High School Poster Contest, The Christophers, 12 E. 48th St., New York, NY 10017. For rules and more information, call Umberto Mignardi at 217-759-4050, ext. 40. †

VIPs . . .

Eight seminarians studying at Saint Meinrad School of Theology received the order of deacon from Archbishop Daniel M. Buechlein on Oct. 27 at Saint Meinrad's Archabbey Church. The new deacons are **Joseph Feltz, Todd Goodson, Robert Hankee, Eric Johnson and John McCaslin** of the Archdiocese of Indianapolis; **Daniel Vollmer** and **Tomasz Wesolowski** of the Diocese of Phoenix, Ariz.; and **Michael Zacharias** of the Diocese of Toledo, Ohio. Nine other Saint Meinrad seminarians will be or have been ordained deacons in their home dioceses. †

Awards . . .

Bain and Nancy Farris, members of Immaculate Heart of Mary Parish in Indianapolis, were the recipients of this year's Brebeuf Jesuit Preparatory School President's Medal. They received the award at the 23rd annual President's Dinner on Nov. 16 at The Fountains of Carmel. Bain Farris served on Brebeuf's board of trustees for six years starting in 1992, and also was president of St. Vincent Hospital and Health Care Center. Nancy Farris was involved with Brebeuf Jesuit's Mothers' Association during the eight years that their son and daughter attended the school.

Benedictine Father Boniface Hardin, president of Martin University in Indianapolis, was given the Universality Award from the Nur-Allah Islamic Center of Indianapolis at the ninth annual Parents Appreciation Dinner on Nov. 10. The award was given for Father Boniface's support of the universal principles of Islam, especially by helping individuals maximize the God-given gift of the intellect.

Roncalli High School junior **Emelie O'Connor**, a member of St. Joseph Parish in Shelbyville, recently won the Indiana state championship in the 13-16 age division in Tae Kwon Do. O'Connor competed in Greensburg on Nov. 17 and took the state championship in form. She also was runner-up in fighting. She has studied the martial art since 1995.

Saint Meinrad School of Theology has received a grant for \$564,181 from the Indianapolis-based Lilly Endowment Inc. to continue the school's liturgical leadership program, a theological program for high school students. †



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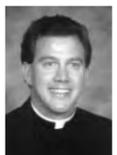
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U.S. Conference of Catholic Bishops' Office for Film and Broadcasting movie ratings

Behind Enemy Lines (20th Century Fox)

Rated **A-IV (Adults with Reservations)** because of much battlefield and war violence with intermittent profanity, crass words and an instance of rough language.

Rated **PG-13 (Parents are Strongly Cautioned)** by the Motion Picture Association of America (MPAA).

Black Knight (20th Century Fox)

Rated **A-III (Adults)** because of an implied sexual encounter, some mayhem and battle violence, and recurring crass language, including a few crude sexual remarks.

Rated **PG-13 (Parents are Strongly Cautioned)** by the MPAA.

Out Cold (Touchstone)

Rated **A-IV (Adults with Reservations)** because of several sexual situations and references, rear nudity, much drinking with brief drug abuse, sporadic fighting and roughhousing, and recurring crude humor and language.

Rated **PG-13 (Parents are Strongly Cautioned)** by the MPAA.

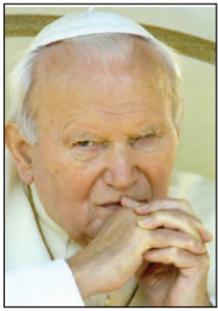
Spy Game (Universal)

Rated **A-III (Adults)** because of some violence, fleeting sexuality and recurring rough language with brief profanity.

Rated **R (Restricted)** by the MPAA. †

Despite shortage, priests indispensable to parish life, pope says

VATICAN CITY (CNS)—Pope John Paul II warned it would be a “fatal error” to think that the current shortage of priests means tomorrow’s Church would have to make do without ordained ministers.



Pope John Paul II

absolutely needs the ministerial

He said priests alone can serve as pastors of parishes because of their unique representation of Christ in Church communities.

“The Church community absolutely needs the ministerial

priesthood to have Christ, head and pastor, present in it,” the pope said Nov. 23 to participants in the plenary assembly of the Congregation for the Clergy.

“Other faithful certainly can work with [the priest] actively, even full-time, but they cannot substitute [for] him as pastor because they have not received the ministerial priesthood,” he said.

Because of this, the word “pastor” should be used only for priests, he added.

The pope said the difficulties created in parishes by priest shortages in some regions should lead to more fervent prayers for vocations.

“It would be a fatal error to resign to the current difficulties and *de facto* act like one must prepare for a Church of

tomorrow[(that is) envisioned almost without any priests,” he said.

The pope said the priest’s main role in the parish was to celebrate the Eucharist, “the source and summit of Church life” and Christ’s privileged presence in the Church.

“Without eucharistic worship—as its beating heart—the parish dries up,” he said.

The priest’s “sacramental representation” of Christ also includes a special “efficaciousness” as a minister of Scripture, the pope said. This is why only ordained clergy can read the Gospel and

preach at Mass, even if some lay members of the parish are better orators, he said.

Nor can the priest abdicate his function as the parish’s guide, in which he has a “special relationship with Christ, head and pastor,” the pope said.

He said the participation of lay people in running the parish was “to be wished for and often necessary,” but they could not “be surrogates in any way for the priest’s role as pastor.”

Parish councils are useful aids to the pastor but must not overstep their strictly consultative role, he added. †

CHATARD

continued from page 3

worth it.”

Marty Brown came in as quarterback for the rest of the game.

“[Mike] was out the rest of the game and we made six more plays,” said Coach Dilley. “If he hadn’t made that play, we would have had to give the ball back and you never want to give the ball back.”

Players said their coach helped them stay positive throughout the season, despite their early losses.

“As a senior class, we tried to look at the positive and not the negative,” said senior Joe Alerding, a receiver and defensive back. “Staying positive helped the underclassman realize what we wanted.”

Another way the team stayed positive was to include elementary students to help cheer them onto victory. Last week, the team visited several elementary schools for pep rallies, the coach said.

“It was our way of sharing our success,” Dilley said. “I think [this win] was a great lesson for the team, and hopefully it will help them, especially the seniors when they face rough stuff on their own.” †

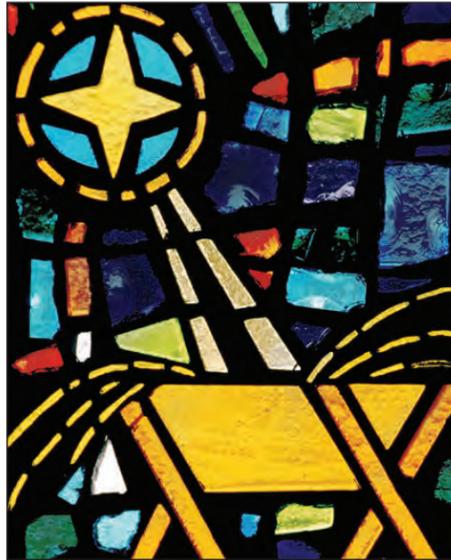


Bishop Chatard students from Indianapolis cheer their team on during the championship game Nov. 24 at the RCA Dome in Indianapolis. The Trojans won the Class 3A state championship with a 3-0 victory over Andrean.

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Holiday stories from readers are a popular feature in *The Criterion’s* annual Christmas Supplement.

Stories should be brief descriptions of personal Advent or Christmas experiences about faith, family or friends.

Send stories for consideration to *The Criterion*, Christmas Memories, P.O. Box 1717, Indianapolis, IN 46206 by the Dec. 5 deadline. Submissions should include the writer’s name, address, parish and telephone number. †



Teri Catterson Kraft

Cathedral High School
Class of 1983

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I know it’s a great school because I am a graduate. I know the feeling I experienced the first time I entered the building. Walking down the brightly lit hallways that seemed so long, I sensed this was more than a high school. It actually felt like “home,” a place where I could be myself, learn from the best, build relationships, and work very hard.

After four years, I had to say goodbye to “home” and the good feelings I had experienced. It was challenging! But the amazing thing is that I still have that sense of pride and feeling of “home” whenever I think about Cathedral, visit the campus, or run into a classmate.

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Advent penance services are set around the archdiocese

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

Batesville Deanery

Dec. 5, 7:30 p.m. at St. Martin, Yorkville
 Dec. 5, 7 p.m. at St. Denis, Jennings Co.
 Dec. 6, 7 p.m. at St. Lawrence, Lawrenceburg
 Dec. 9, 4 p.m. at St. Maurice, Napoleon
 Dec. 11, 7 p.m. at Holy Family, Oldenburg
 Dec. 12, 7:30 p.m. at St. Teresa Benedicta of the Cross, Bright
 Dec. 12, 7 p.m. at St. John, Osgood
 Dec. 13, 7 p.m. at St. Mary, Greensburg
 Dec. 13, 7 p.m. at St. Peter, Franklin Co.
 Dec. 17, 7 p.m. at St. Louis, Batesville
 Dec. 18, 7 p.m. at St. Charles Borromeo, Milan
 Dec. 18, 7:30 p.m. at Immaculate Conception, Aurora
 Dec. 19, 7 p.m. at St. Mary-of-the-Rock, St. Mary-of-the-Rock
 Dec. 19, 7 p.m. at St. Anthony, Morris
 Dec. 19, 7 p.m. at St. Vincent de Paul, Shelby Co.
 Dec. 21, 7 p.m. at St. Nicholas, Ripley Co.

Bloomington Deanery

Dec. 5, 7 p.m. at St. Mary, Mitchell
 Dec. 6, 7 p.m. at St. Paul Catholic Center, Bloomington
 Dec. 11, 7 p.m. at St. Martin of Tours, Martinsville
 Dec. 12, 7 p.m. at St. John the Apostle, Bloomington
 Dec. 16, 7 p.m. at St. Charles Borromeo, Bloomington

Connersville Deanery

Dec. 3, 7 p.m. at St. Bridget, Liberty
 Dec. 9, 1:30 p.m. at St. Anne, New Castle
 Dec. 12, 7 p.m. at St. Gabriel, Connersville

Dec. 13, 7 p.m. at St. Elizabeth, Cambridge City
 Dec. 13, 7 p.m. at St. Mary, Rushville
 Dec. 15, noon at St. Mary, Richmond
 Dec. 18, 7 p.m. at St. Michael, Brookville
 Dec. 20, 7 p.m. at St. Andrew, Richmond

Indianapolis East Deanery

Dec. 6, 7 p.m. for Holy Cross, St. Mary and SS. Peter and Paul Cathedral at SS. Peter and Paul Cathedral
 Dec. 6, 7:30 p.m. at St. Thomas, Fortville
 Dec. 6, 7 p.m. at Our Lady of Lourdes
 Dec. 9, 3 p.m. at St. Bernadette
 Dec. 12, 7 p.m. at St. Michael, Greenfield
 Dec. 12, 7:30 p.m. at St. Simon
 Dec. 13, 7 p.m. at St. Therese of the Infant Jesus (Little Flower)
 Dec. 13, 7 p.m. at St. Philip Neri
 Dec. 13, 7:30 p.m. at St. Thomas, Fortville

Indianapolis North Deanery

Dec. 4, 7 p.m. at St. Matthew
 Dec. 6, 7 p.m. at Immaculate Heart of Mary
 Dec. 9, 1:30 p.m. at St. Joan of Arc
 Dec. 12, 7:30 p.m. at St. Luke
 Dec. 12, 7 p.m. at St. Pius X
 Dec. 19, 7 p.m. at St. Thomas Aquinas
 Dec. 19, 7:30 p.m. at St. Lawrence
 Dec. 19, 7 p.m. at St. Andrew

Indianapolis South Deanery

Dec. 4, 7 p.m. at St. Roch
 Dec. 10, 7 p.m. at Holy Name, Beech Grove
 Dec. 11, 7 p.m. at St. Mark
 Dec. 11, 7 p.m. at Nativity of Our Lord Jesus Christ
 Dec. 12, 7 p.m. at St. Barnabas
 Dec. 13, 7 p.m. at SS. Francis and Clare, Greenwood
 Dec. 16, 2 p.m. at Good Shepherd
 Dec. 19, 7:30 p.m. at Our Lady of the Greenwood, Greenwood

Dec. 20, 7 p.m. at St. Jude

Indianapolis West Deanery

Dec. 5, 7 p.m. at St. Michael
 Dec. 5, 7:30 p.m. at St. Christopher
 Dec. 6, 7 p.m. at St. Susanna, Plainfield
 Dec. 10, 7 p.m. at St. Gabriel
 Dec. 11, 7 p.m. at St. Monica
 Dec. 13, 7 p.m. at St. Malachy, Brownsburg
 Dec. 16, 2 p.m. at St. Anthony
 Dec. 17, 7 p.m. at Holy Trinity
 Dec. 17, 7 p.m. at Mary, Queen of Peace, Danville
 Dec. 19, 7 p.m. at St. Thomas More, Mooresville

New Albany Deanery

Dec. 4, 7 p.m. at St. John the Baptist, Starlight
 Dec. 6, 7 p.m. at St. Joseph Hill, Sellersburg
 Dec. 6, 7 p.m. at St. Anthony of Padua, Clarksville
 Dec. 9, 3 p.m. at St. Joseph, Corydon
 Dec. 9, 7 p.m. at St. Mary, Lanesville
 Dec. 11, 7 p.m. at St. Michael, Charlestown
 Dec. 11, 7:30 p.m. at Our Lady of Perpetual Help, New Albany
 Dec. 11, 7:30 p.m. at St. Mary-of-the-Knobs, St. Mary-of-the-Knobs
 Dec. 12, 7:30 p.m. at St. Mary-of-the-Knobs, St. Mary-of-the-Knobs
 Dec. 12, 8:15-11:20 a.m./12:30-3 p.m. at Providence High School, Clarksville
 Dec. 13, 8:15-11:20 a.m./12:30-3 p.m. at Providence High School, Clarksville
 Dec. 13, 6:30 p.m. at St. Paul, Sellersburg
 Dec. 17, 7 p.m. for St. Augustine, Jeffersonville, and Sacred Heart, Jeffersonville, at St. Augustine
 Dec. 17, 7 p.m. at St. Anthony, Clarksville
 Dec. 19, 7 p.m. at St. Michael, Bradford
 Dec. 20, 7 p.m. at St. Mary, Navilleton
 Dec. 23, 7 p.m. at Holy Family, New Albany

Seymour Deanery

Dec. 9, 2 p.m. for St. Rose of Lima, Franklin, and Holy Trinity, Edinburgh, at Holy Trinity, Edinburgh
 Dec. 11, 7 p.m. at St. Bartholomew, Columbus
 Dec. 12, 7 p.m. at Our Lady of Providence, Brownstown
 Dec. 11, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison
 Dec. 14, 7:15 p.m. at St. Joseph, Jennings Co.
 Dec. 15, 10 a.m. at Church of the American Martyrs, Scottsburg
 Dec. 17, 7 p.m. at St. Mary, North Vernon
 Dec. 18, 7 p.m. at St. Ambrose, Seymour
 Dec. 19, 7 p.m. at St. Patrick, Salem
 Dec. 21, 7:15 p.m. at St. Ann, Jennings Co.

Tell City Deanery

Dec. 12, 7 p.m. for St. Boniface, Fulda; St. Martin of Tours, Siberia; and St. Meinrad, St. Meinrad, at St. Meinrad, St. Meinrad
 Dec. 13, 7 p.m. at Holy Cross, St. Croix
 Dec. 13, 7 p.m. at St. Augustine, Leopold
 Dec. 15, 4 p.m. for St. Paul, Tell City; St. Pius, Troy; and St. Michael, Cannelton, at St. Paul, Tell City
 Dec. 18, 7:15 p.m. at St. Mark, Perry Co.
 Dec. 20, 7 p.m. at St. Isidore, Bristow

Terre Haute Deanery

Dec. 6, 7:30 p.m. deanery service at St. Joseph University, Terre Haute
 Dec. 6, 7:30 p.m. at Sacred Heart, Clinton
 Dec. 9, 7 p.m. at St. Joseph, Rockville
 Dec. 11, 1:30 p.m. deanery service at St. Ann, Terre Haute
 Dec. 11, 7 p.m. at St. Paul, Greencastle
 Dec. 13, 7 p.m. at Holy Rosary, Seelyville
 Dec. 16, 6 p.m. at St. Patrick, Terre Haute
 Dec. 18, 7:30 p.m. at St. Margaret Mary, Terre Haute †



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Sons carry on family's religious art business

By Jennifer Del Vecchio

BATESVILLE—It started nearly 60 years ago in Batesville in a little shack with one window.

Inside, William J. Weberding, the father of five children, took his chisel and began making art out of wood.

He carved crucifixes, altars, pews, statues and other works of art you would likely find in a Catholic Church.

"See that corpus," said Bill Weberding Jr. as he points to a crucifix that hangs above a desk in the Weberding's main office. "That's one of the first ones my dad made."

While Weberding Sr. is retired, his three sons have continued the family business.

Weberding Sr., a member of St. Louis Parish in Batesville, started carving wood at age 7. At 16, he went to work for the American Furniture Company in Batesville before opening his own business in 1942.

When his sons reached age 7, they received their first chisel and began to work alongside their dad in the 10-foot-by-12-foot building.

As the boys grew, so did the business and 59 years later it hosts 22,000 square feet of floor space and has 11 full-time employees.

The old wooden shack was never torn down. Instead, the Weberdings built the new buildings onto it.

His carvings have gone to 41 different states and some foreign countries.

While the business has expanded to include making custom furniture, such as kitchen cabinets and bedroom suites, the religious artwork hasn't been forgotten. They also have a special statue-refurbishing workshop.

Carving religious items for almost six decades hasn't diminished the Weberdings' creativity and desire for the work, said Bill Jr.

Despite the hundreds of churches they've been in, Bill Jr. said he never gets tired of going to church dedications.

"You get a lot of satisfaction and you get to see the point of it all when they oil down the altar and bless the walls," he said. "It's rewarding."

You feel good when you put out a beautiful piece of art and you come into a church and people can say that is really fabulous."

While Bill Jr. does most of the furniture carving, his brother, Tim, is known for the

religious carving and refurbishing of old statues.

In the workshop, a badly chipped statue of St. Joseph with the Christ Child lies on a workbench. Other statues are in different forms of repair.

The statues are made mainly for churches, although the Weberdings have done projects for private individuals.

Whether it's carving or refinishing statues, Tim Weberding said it takes patience.

The statues are first washed and then sanded by hand to get the old paint off. Then they are spackled and broken fingers or other parts are repaired. They are sanded again by hand, primed, then airbrushed with a base coat. Small details such as eyebrows are painted by hand and sometimes gold leaf is added.

Tim said the satisfaction is seeing the "end results."

"You can visually see its growth," he said.

Through the years, the Weberdings have seen many changes in their business.

For a while, fewer Catholic churches were asking for religious art.

Now, more churches are asking for carved statues and crucifixes they said.

Bill Jr. points to Stations of the Cross in the workshop that are being refinishing and plans for new carvings that Catholic churches have ordered.

He's glad to see more Stations of the Cross being ordered because he feels it's a good way to teach children about the Catholic faith and what Jesus did.

"Everything seems to be moving so fast," he said. "Kids can see the stations and understand how Jesus got there. It teaches kids something."

Buying a quality woodcarving isn't cheap.

Some wood statues cost thousands of dollars. A 12-foot corpus with gold leaf made out of basswood can cost as much as \$10,000.

It's all because of the detail, Weberding said.

Through the years, the Weberdings have sold many of their favorite creations.

"I'd say the prettiest I remember is in a church in Portage, Ind.," Bill Jr. said.

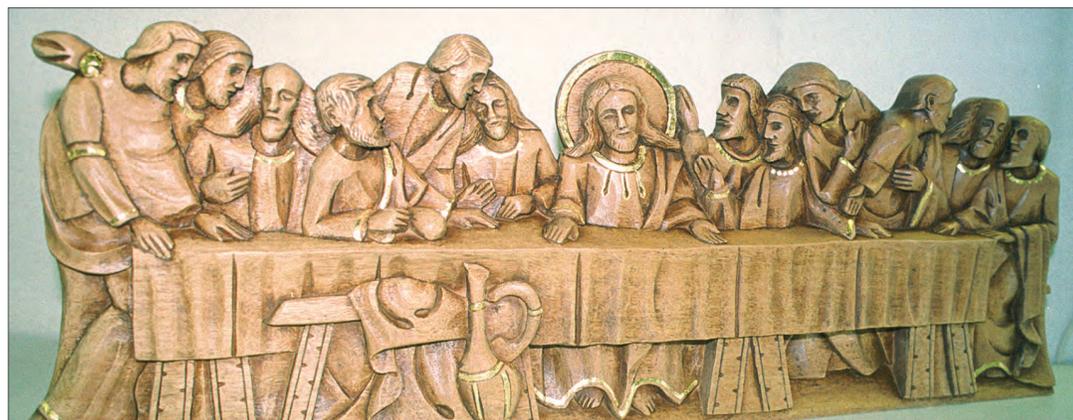
The carving was for a tabernacle that had a pair of 11-foot angels blowing a trumpet. A 16-foot cross went with it.

"That was dramatic to me, it stands out to me," he said. †



Above: Tim Weberding refurbishes a statue in the family-owned shop in Batesville.

Left: A carving of the Last Supper is one of a variety of items the Weberdings make for churches or individuals. The Weberdings began their business in a small shack in 1942. The business covers 22,000 square feet of floor space and employs about a dozen people.



Photos by Jennifer Del Vecchio

Principal uses art collection to teach students about the faith

By Jennifer Del Vecchio

Students at St. Monica School sometimes want to get sent to the principal's office.

As part of an effort to strengthen Catholic identity at the Indianapolis school, Principal Bill Herman has turned his office into a religious art gallery.

Students can find a paten—a gold plate that was formerly placed underneath a person's chin when they were receiving Communion—crucifixes, chalices, icons and many other religious artworks.

"The goal is to get more Catholic identity in the school and it became an interest of mine," Herman said.

His collection of sacred objects and art started with a few metal icons from Eastern Europe and Russia. It has grown as people give him items or he finds paintings and statues at flea markets and garage sales.

Herman has dozens of icons, numerous prints, chalices and crucifixes. He said his oldest and most interesting icon was made in 1850 in Russia.

He said the collection helps students learn about the history and traditions of the Catholic Church.

"A lot of children don't know anything about pre-Vatican II," he said.

Throughout the school, Herman has tried to place Catholic religious objects. One sculpture that students like is the "Faces of Mary," that when turned shows the Blessed Mother at various ages.

"Kids like art that you can touch," he said.

His collection also has a chalice used in the 1940s at St. Monica Church. It was found in a cupboard.

One of his best finds came from cleaning out the church garage. He found a Salvador Dali print of "Christ the Pancreator" in a folder. Now it's framed and hanging above an antique table in the school office.

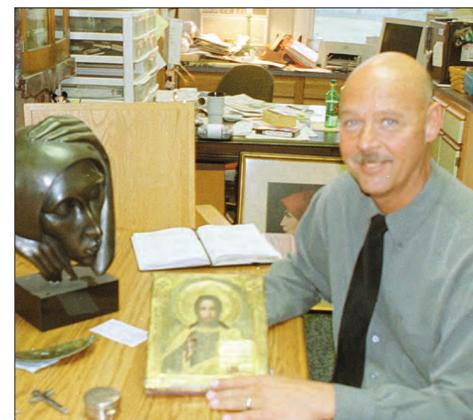
He's even found old church furniture in the garage, such as a presider's chair and a sofa that altar boys used to sit on.

Teachers are also helping meet the goal. Religion teacher Shelle Ventresca has religious pictures and statues adorning her room.

Students said it makes a difference to see the religious statues and pictures.

"When you see it, you can't get off the subject [of learning about God]," said Sarah Selby, a seventh-grader. "You think about the pictures and what they mean."

Selby said she also likes seeing the statues because it represents "Jesus and his family and our faith." †



Top: A showcase of art greets visitors to the office of Bill Herman, principal of St. Monica School in Indianapolis. Herman decided to turn his office into an art gallery to promote Catholic identity at the school.

Above: Bill Herman holds a Russian icon of Jesus that is part of his religious art collection.

Right: A Russian icon of Mary hangs on the wall in Principal Bill Herman's office at St. Monica School in Indianapolis. Many of his icons were gifts from parents of students or friends.



ART

continued from page 1

near New Haven, Conn., offers classes to individuals who want to learn how to "immerse themselves in sacred art and combine it with the sacraments and their prayer life in the Church," Gordon said.

It offers weeklong master classes in iconography, painting, illumination, sculpture, stained glass and frescoes.

"We are on the verge of a Catholic renaissance," Gordon said. "A Catholic moment is yet to come and art will be a big part of that. Art is a way culture is communicated."

Gordon said he has seen an increase in religious and Christian art in homes as more Catholics have started to home school their children.

He said he's also seen people buying religious art that isn't necessarily for liturgical use.

For example, a picture of a woman

washing Jesus' feet shows the woman's face kissing the foot of Jesus and a hand reaching down. All that is visible is Jesus' foot and the woman's crying face.

"You wouldn't see that by the altar but you would see it in a home," Gordon said.

"You want art to lift your hearts and mind to God and reveal several truths of his Gospel, it's not necessarily always a depiction of Mary and the saints."

Even Pope John Paul II in his 1999 letter to artists, which quoted in part from the Second Vatican Council documents, said that art can be used to "shed light upon [humanity's] path and its destiny."

Gordon said modern art reaches into secular means and finds despair.

Edvard Munch's painting, *The Scream*, of a screaming man running across a bridge has become a popular image of modern man, but "the Church offers something that is not despair," Gordon said.

Art can help articulate that, he said. The Church has used sacred images for

centuries to help the faithful enter into prayer and meditation.

Even Jesus used images to teach by telling parables that gave his followers a clear mental image of what he was talking about.

The *Catechism of the Catholic Church* states that religious images are important. The Council of Nicea II in 787 declared that one of the traditions entrusted to the Church is the "production of representational artwork, which accords with the history of the preaching of the Gospel." (#1160)

The catechism also states "that figures of the precious and life-giving cross, venerable and holy images of our Lord and God and Savior, Jesus Christ, our inviolate Lady, the holy Mother of God, and the venerated angels, all the saints and the just, whether painted or made of mosaic or another suitable material, are to be exhibited in the holy churches of God, on sacred vessels and vestments, walls and panels, in houses and on streets." (#1161) †



Relics of saints are often collected by the faithful. The Church does not allow the selling of relics, which are pieces of bones of a saint or a piece of cloth touched to the mortal remains of a saint.

Interfaith Thanksgiving service reflects on Sept. 11 tragedy

By Mary Ann Wyand

Offering thanks for God's many blessings, representatives of the Catholic, Protestant, Episcopal, Quaker, Jewish, Muslim, Hindu and Sikh faiths shared prayers during an interfaith Thanksgiving service on Nov. 20 at SS. Peter and Paul Cathedral in Indianapolis.

Indiana Gov. Frank O'Bannon and Indianapolis Mayor Bart Peterson joined Indianapolis area religious leaders for the second annual interfaith service, which included Scripture readings, reflections and sung prayer.

Archbishop Daniel M. Buechlein, serving as presider, said he was delighted that so many people could participate in the interfaith liturgy.

"In troubled times, if we broaden our dependence upon God, then we find new grace," Archbishop Buechlein said. "This is a time for solidarity. This is a time for us to be people of hope. This is a time for us to be thankful to God, because with God we can be people of hope. And for that we join together in this thanksgiving service, in which we thank God for all good things that come from God."

Rev. Dr. Paul A. Crowe Jr., a retired Disciples of Christ minister, offered a reflection on "Thanksgiving, Terrorism and the Gifts of God."

"Among the words I most vividly remember from that horrifying day of September 11 are the words of a television commentator, who said, rather starkly and very prophetically, 'Because of the events of this day, our world will

never be the same,' " Dr. Crowe recalled. "I am still pondering the significance of that judgment and I am trying to discover what this new moment in our lives and our world really means."

During this holiday, he said, "our minds and our hearts are not really preoccupied with the traditional Thanksgiving. And if we're truly honest, not too many of us will be thinking about that traditional gathering of the pilgrim fathers and mothers who gathered with their Indian neighbors in 1623 at Plymouth, Massachusetts. Most folks that I talk with these days are preoccupied with personal fears and anxieties over the war against terrorism.

"We mourn the loss of families whose loved ones died [in the terrorist attacks]," he said. "We think pensively these days about the loss of American innocence and our disbelief that the most powerful nation in the world can be vulnerable to such violent attacks."

But in the wake of this terrorism, Dr. Crowe said, "we can celebrate, because of all that has happened in recent months, the indelible goodness among the people of the United States and other countries who have come forth in the face of tragedy. New expressions of love and caring have come forth toward the families of martyrs and others whose lives have been devastated. Great love and caring have been expressed toward the destitute people of Afghanistan.

"And through it all, countless of us have learned again what we should have remembered—that there is only one



Indiana Gov. Frank O'Bannon and Indianapolis Mayor Bart Peterson process into SS. Peter and Paul Cathedral in Indianapolis on Nov. 20 for an interfaith Thanksgiving service. Representatives of the Catholic, Protestant, Episcopal, Quaker, Jewish, Muslim, Hindu and Sikh faiths participated in the prayer service.

human family, the family of one God who embraces all people of different cultures, different faiths and different histories," he said. "In these days, we have a new sense that life and hope depend upon this one God. ... In this time, we have come to learn again that we in the United States of America are a religious nation—people

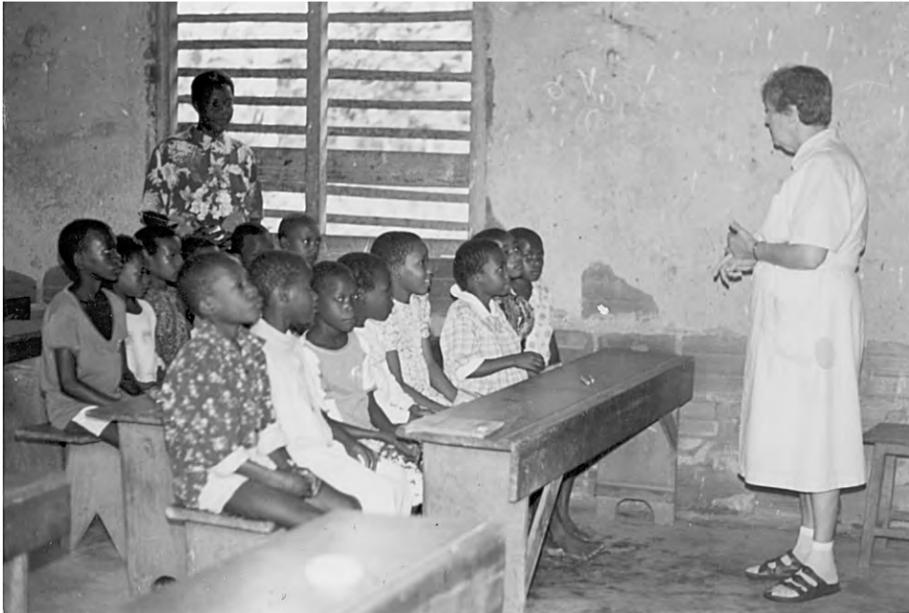
who gather in churches, synagogues and mosques to affirm our faith and people who are accountable to God—or we are a nation without hope. It's that simple."

As people of faith, he said, we are called to reflect on what causes terrorism in our world and what creates the kind of

See **THANKSGIVING**, page 18

"Go into the whole world and proclaim the Gospel..." Mark 16:15

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Church traditions address contemporary challenges

By Fr. Lawrence E. Mick

When the Rite of Christian Initiation of Adults was issued from Rome in 1972, the first reaction that many people had was dismay. The rites and prayers of this process that is used to prepare adults for initiation into the Church were drawn, with only a few changes, from the fourth and fifth centuries.

Some elements of the rite seemed so antiquated that many of us didn't even try to implement them at first. Dismissing the catechumens—those preparing to enter the Church—after the Liturgy of the Word, for example, seemed out of touch with a contemporary sense of hospitality. Celebrating scrutinies, with their prayers of exorcism, seemed more suited to the Middle Ages.

In time, of course, we found out that such conclusions were erroneous. The Rite of Christian Initiation of Adults has proven to be one of the most important and useful rituals to emerge from Vatican Council II's process of liturgical reform.

But how is it that ancient material could prove so useful today? Why did the Church reach back to its early centuries to find prayers and rituals and principles to help us meet pastoral challenges of our own time?

The answer lies in the contemporary phrase "Been there, done that!" The Church has a rich tradition developed

over a long history. In the course of that history, the Christian community has met many challenges in creative ways. Rather than trying to "reinvent the wheel," Church leaders today often draw upon the riches of our past to meet contemporary challenges.

Our times have much in common with the early centuries of Christian history. In contrast to the Middle Ages, when Christianity was the basis of government and culture, we live in an age when society's culture and institutions often espouse values contrary to those of the Gospel.

Christians today often are a minority under attack for their beliefs. In such situations, it is important to make sure that new members of the Church are well prepared to live the Christian way of life. The Rite of Christian Initiation of Adults is designed to provide such formation.

Our cultural situation has much in common with the first few centuries of Christian history. So the Church naturally has turned to those early centuries to see how our ancestors responded to their challenges.

Ancient answers may have to be adapted somewhat to fit current situations, but much wisdom is found in Church tradition.

It is important for Church leaders to know our history if they are to make wise decisions. It is also important for all



Our cultural situation has much in common with the first few centuries of Christian history, so the Church naturally has to turn to those early centuries to see how our ancestors responded to those challenges.

Advent Gospel readings promote discipleship

By Fr. Eugene LaVerdiere, S.S.S.

Each Sunday during Advent, we will hear a Gospel reading from Matthew. There is an underlying theme in all four readings—that we are lamps on a lamp stand, preparing the Lord's second advent or second coming.

It is important to remember that according to Matthew, as a Christian community we are lamps, giving light to the world (Mt 5:14-16), especially in our Sunday liturgy. As lamps, we prepare the Lord's second coming.

The first Sunday proclaims the Lord's second advent. The English word "advent" came from the Latin "adventus," meaning coming or arrival. This Gospel challenges us to "stay awake" and thus to live our mission.

The second and third Sundays tell the story of John the Baptist. His mission prepared the Lord's first coming.

Like John the Baptist, we are the Lord's forerunners. John was "a voice of one crying out in the desert, 'Prepare the way of the Lord.'" That is our mission, too. We are Jesus' disciples.

On Advent's fourth Sunday, we'll hear about the birth of Jesus Christ. Jesus' first coming 2,000 years ago is an image for us of the second coming: "Behold, the virgin shall be with child and bear a son, and they shall name him 'Emmanuel,' which means 'God is with us.'"

(Blessed Sacrament Father Eugene LaVerdiere is a Scripture scholar and senior editor of Emmanuel magazine.) †

Catholics to know Church history.

Studying the history of the liturgy, for example, helps us to understand our worship today. It can guide us to discover the deep riches that the liturgy contains.

This also can help us to avoid mistaken perspectives that canonize the practices of just one small period of our history.

Sometimes not knowing our history can lead us down the wrong path. One simple example is the interpretation of the ritual moment in the sacrament of confirmation when the bishop placed his hand on the cheek of the one being confirmed.

For many generations, we interpreted that action as a symbolic slap on the cheek. Then we developed a catechesis based on that interpretation, seeing it as a reminder of the necessity to be willing to suffer for the faith.

While that was a reasonable explanation, the ritual gesture was actually a remnant of the sign of peace. Far from a slap in the face, it was a gentle caress intended to symbolize the peace of Christ that the Spirit brings.

The theologians who developed the interpretation of the symbolic slap on the cheek are not to be faulted too much, of

course, because they did not have access to the early documents that have clarified this rite's origins. Only in recent times have many of the pertinent documents been recovered and translated, thus giving us new insights into the sources of our tradition.

In the United States, people often seem uninterested in history. Perhaps that is because American history is still very brief compared with the history of most nations of the world. Perhaps it also is because we are so focused on the future that we feel no need to learn about the past.

Catholics in America, on the other hand, have a much longer history related to the universal Church.

Studying the past is important for all people, since knowledge of where we have been can help us chart a clearer course for the years ahead.

As the *Back to the Future* movies showed us, knowing from whence we came helps us to understand our present and enables us to move more confidently into the future God has in mind for us.

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

Discussion Point

Liturgy enriches daily life

This Week's Question

Describe a way that Sunday worship has connected to your daily life—how it motivated you and where it entered into your decisions.

"Sunday worship leaves me faith-filled to convey my faith to others in my family. Through the readings, I try to be more understanding of them." (Josephine Auriemma, Colchester, Vt.)

"If we really listen to the Scripture readings and the homily message, I think they set the tone for the week. There is always something there I can take with me." (Jean Dupont, Clarksburg, W. Va.)

"I broke my ankle several weeks ago, and people I know had to take me to church. I sat with some of our parish-

ioners who were in wheelchairs. People visited me throughout the week to help me with things, and I saw that this kindness was just an extension of the Eucharist. As a parent, I'm more in a 'foot-washing' role, and suddenly I was in the role of having my feet washed. The experience really connected the liturgy to my everyday life." (Charles Rohrbacher, Juneau, Alaska)

Lend Us Your Voice

An upcoming edition asks: In times of anxiety and uncertainty, what do you ask of God? What is your prayer?

To respond for possible publication, write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



From the Editor Emeritus/John F. Fink

Our parishes are more vibrant today

Every now and then something reminds me of how vibrant our parishes are today.



One might think that they would be less active than in the past because there are fewer priests today. But that's not the case.

When I was growing up, the priests did almost everything around the churches and sisters took care

of the schools. Today the laity have assumed their responsibilities for the parishes. The net result is that a lot more is going on in today's parishes.

That reminder could have come in one of the parishes in this archdiocese, but it really happened while Marie and I were visiting our eldest daughter, Regina, in Santa Monica, Calif. Her parish, St. Monica, is a special parish.

Its popularity is shown by the fact that my friend Dennis Heaney, executive publisher of the Los Angeles *Tidings*, drives with his wife from their home in Pasadena to go to Sunday Mass there. Pasadena is

on the opposite side of Los Angeles from Santa Monica. He says the drive takes 35 minutes but it would be a lot longer on a weekday.

St. Monica was badly damaged by the Los Angeles earthquake and the first time we visited the church was immediately after it was renovated in 1996. Much of the money for the renovation came from parishioners Arnold Schwarzenegger and Maria Shriver, but the pastor, Msgr. Lloyd Torgerson, said that many other parishioners were also generous.

It's a beautiful church, with a large painting of St. Monica on one side of the sanctuary and St. Augustine on the other side, the four evangelists next to them, and a large painting above the altar of Jesus, Mary and Joseph. The church and school take up a full block.

The parish has more than 6,000 households.

There are eight weekend Masses and three weekday Masses. Although we attended a Sunday morning Mass, Regina told us that the 5:30 p.m. Saturday and Sunday Masses are the most crowded. You have to get there early to get a seat. The

parish celebrates the Liturgy of the Hours Monday through Friday at 6:10 a.m.

The liturgy is rollicking, to say the least, with active participation. The large choir and the cantors are probably professional entertainers, and the lectors are undoubtedly actors—or perhaps aspiring actors.

There's a pastor, associate pastor, two priests in residence, two pastoral associates and a parish administrator. They manage an extraordinarily active parish.

We happened to be there on Ministry Fair Day. A booklet described almost 60 different ministries, including committees that most parishes have but also such things as gay and lesbian outreach and liturgical dance. There's a parish Serra Club (rather than a city-wide Serra Club as in Indianapolis). The parish has two weekly Scripture study programs, faith sharing groups, a Legion of Mary, charismatic prayer for those so inclined, and on and on. It has an entertainment faith group specifically for those employed in the entertainment industry.

I wonder what the parish was like before Vatican II. †

Cornucopia/Cynthia Dewes

Time to begin, with an eye to a happy ending

The way we reckon time is a human invention. At some point, noticing the seasons and movements of the sun, our forepersons divided time into minutes, hours, days, etc. It was a way of controlling a largely hostile environment.



This was fine, and even superfluous

sometimes, in a primitive society in which everything operated in slow motion anyway. There was no rushing cows or sheep, the growing of crops or the taking of game for the table. Mere survival took up every speck of time, whether it was categorized or not.

Thus, time was a convenient way of marking events and there seemed to be plenty of it. The question is, where did we go wrong?

Today we say we have no time. There's no time for the family to sit down together at dinner, no time for parents to hang out with their kids, in fact, no time for kids to just hang out. Somehow, time has diminished over the years, if that makes any sense at all.

Technological advancements have

increased our efficiency and made it possible for us to cram many more events into a day or, for that matter, into an entire 24 hours. We no longer need daylight to complete our tasks, we have mechanical aides up to here, and something constantly available to educate or entertain us.

So, how come we don't have enough time for what we want and need to do?

Advent comes every year, just in the nick of time to remind us that time is valuable, time is short, but also, time for joy is at hand. In other words, Christmas is coming and we want to make the most of that time, and all the earthly time that follows.

To be sure, the date of Christmas is itself an arbitrary assignment of the time of Christ's birth. No matter. It's appropriate for the Church to celebrate the truth of Christ's coming, beginning with Advent when we're invited once again to put time back in perspective.

When Jesus entered human history as a baby, time seemed to go slower, but people didn't use it any better than we do. There was war in the name of religion, oppression, poverty, injustice. In other words, it was as human a time as ours.

But, Christ came to bring the Good News that time can be better used, not only for our own advantage but also to

further God's will. Time should be our friend rather than our enemy.

Advent, like Lent in a different way, is an opportunity to set new priorities for our time. Since survival is not taking up every moment, we can spend time just about any way we decide to. And, since we never know the day or the hour when our time will run out entirely, it might be our last chance to make a good decision about the time we have left.

Maybe we need a different job, one which is less stressful and which allows more hours with the family. Maybe we just need a job, and should be using time to increase our skills or relocate or persevere with a dream we know we could make profitable.

Perhaps we need to make ourselves healthier so that our time will be happier and more useful. Or, maybe we need to spend time improving or creating or enriching relationships with people and the God we love.

Time may be an arbitrary human invention, but God's time begins with the advent of his Son. It's a time for joy.

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

Faithful Lines/Shirley Vogler Meister

Marking the life of a Jewish Carmelite martyr

Ecumenism is alive in Bright, Ind. Catholics have established a new parish



whose patron saint is a Jewish woman, Edith Stein, now known as St. Teresa Benedicta of the Cross. Not only that, until a temporary "manger church" (a former pole barn) was dedicated last

September, members worshiped in the Providence Presbyterian Church or in the gymnasium of Bright Elementary School.

In 1891, Stein was born a Jew in Silesia (Germany) on Yom Kippur, the Jewish Day of Atonement—the holiest day of the Jewish year. She became a distinguished philosopher, teacher, lecturer and writer. Her family didn't understand why she chose to be baptized a Catholic in 1922. At age 44, Edith took her first vows as a Discalced Carmelite nun. In 1942 during the Holocaust, she died in Auschwitz at the hands of Nazis. Pope

John Paul II canonized her in 1998.

When I realized that St. Teresa Benedicta of the Cross is the spiritual patron of a new Indiana parish, I was especially curious to know more about Stein's path to sainthood. Coincidentally, I then learned about a new biography on her, with photographs, released this year by Our Sunday Visitor Publishing Division. The author is award-winning journalist María Ruiz Scaperlanda.

When I find something particularly well written or enlightening in a book, I use a Post-it Note to flag that page so I can easily return to it. I flagged nearly half of Scaperlanda's 207-page work, because it is comprehensive, inspirational and revealing. She even addresses the dilemma of Catholic and Jewish reservations about the Stein/St. Teresa Benedicta sainthood.

Scaperlanda documents her work well; her research is impressive. She quotes many of Stein's own words and even worked with Stein's family, notably Susanne M. Batzdorff of Springfield, Ill., author of *Aunt Edith: The Jewish Heritage of a Catholic Saint and Edith Stein*:

Selected Writings (Templegate Publishers, 1998 and 1990).

In an e-mail, Scaperlanda shared with me how Batzdorff "has been very outspoken and active in preserving Stein's legacy. It was a blessing and a grace for her to agree not only to read and comment on the first draft of the manuscript, but to write a foreword for it."

Other critical input, of course, came from Carmelites. Scaperlanda had two sources for the first draft—the Carmel in Piedmont, Okla. (near where she lives), and Sister Josephine Koepfel from the Pennsylvania Carmel, who is a prominent English translator of Stein's works.

I came away from this book with a better understanding of history before and during World War II, a renewed respect for Carmelites and their founder (St. Teresa of Ávila), and a special reverence for St. Teresa Benedicta of the Cross—Jewish by birth, a martyr in death.

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

Parish Diary/Fr. Peter J. Daly

Late-night catechism

Every now and then we need a good laugh—a side-holding, air-gasping



screamer of a laugh.

If you are older than 40 and went to Catholic school, go see *Late Nite Catechism*. It will blow away this fall's gloom.

Written by two Chicago Catholic girls, Vicki Quade and Maripat Donovan, the

show is a nostalgic, affectionate look back at the way we were. It is a one-woman show. "Sister" is the only character.

Dressed like a nun of the 1950s, Sister teaches the audience a refresher class in catechism. She says we have been asked to be sponsors at baptism and confirmation, and observes that "maybe we haven't been to church in a little while."

If you are a little rusty on your catechism, sit in the back. Sister descends from the stage, pointer in hand, to quiz the audience. I was amazed how quickly we reverted to being sixth-graders. When she came near we sat up straight, put both feet on the floor and folded our hands.

Suddenly it was 1961, and I was back in Sister Virginia Mary's class.

"Tell me about plenary indulgences," says Sister to one middle-aged woman. Immediately the mother of children began to stammer.

"No dear," says Sister, "stand up when you are addressing the class. What is your name?"

The woman answered, "Beth."

"No dear," says Sister, "we use our full names in class. Say, 'Elizabeth,' dear."

The woman protested that her name is not Elizabeth, but Bethany.

Sister looked incredulous. "Is there a St. Bethany, dear?" The audience roared.

The set is furnished like a 1950s classroom, right down to the script alphabet below the crucifix, the statue of Mary and the photo of JFK on the bulletin board.

There is something about the habit. We listened when Sister spoke. At one point, the audience got a little raucous. Sister smacked her ruler on the desk and yelled, "Silence!" Immediately the theater was quiet. She danced a step and crowed, "I've still got it!"

Of course, the show is full of clichés.

Through all the laughter there was some real learning going on. In the question-and-answer session, she actually taught us about the immaculate conception and gave a good explanation of Fatima's third "secret."

When somebody asked about women's ordination, Sister wisely asked, "Is there anyone from the archdiocese present?"

Sister explained COW (the Conference on Ordination of Women) did not agree with what the pope said in his papal "bull." "It is not the first time the cow has not agreed with the bull," observed Sister.

Despite the laughs, toward the end it is a bit sad.

Sister notes she is alone in the convent and remembers how it used to be full. She remembers how nuns always used to go everywhere in pairs and older sisters were taken care of by the younger nuns at the motherhouse.

"Now," she says, "there are no younger nuns. Who will take care of me when I am old?"

The audience was silent. We had let Sister down.

"Catechism" recognizes we can't go back. But it also recognizes the past wasn't all bad. The Church of the 1950s and '60s had an optimism and confidence. We had a sense of reverence and duty. We were rewarded with a clear identity. We got holy cards and heaven.

And through it all, we had a lot of laughs. It was nice to remember that.

(Father Peter Daly is a regular columnist for Catholic News Service.) †

First Sunday of Advent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Dec. 2, 2001

- *Isaiah 2:1-5*
- *Romans 13:11-14*
- *Matthew 24:37-44*

This weekend, the Church begins its year of instruction and worship. It is the first Sunday of Advent. It also is the beginning of the Church's preparation for the birth of the Lord on Christmas.

As we enter a new year, the Church's cycle of biblical readings at Mass changes. This year, the readings will be taken from the A Cycle.

For its first reading this weekend, the Church presents a section from the prophecy of Isaiah. The prophet identifies himself as the son of Amoz. He offers a prediction of things to come. It overflows with joyful expectation.

In the mind of Isaiah, God will triumph. Jerusalem, God's holy city, a city built on a mountain, will attract people from everywhere on earth. They will seek God. They will know where to find God. Most consolingly, when they reach the city of God they will not be disappointed. God will await them with mercy and strength.

The book of Isaiah is one of the longest in the Old Testament. This, however, does not make it spectacular. Rather, the author's command of language gives the work a brilliance, clarity and power that has attracted readers for centuries.

Isaiah notes that he is the son of Amoz. What is implied elsewhere in this Scripture is that the prophet probably was a man of means, or at least the child of a prosperous family. He was educated and also had access to the great and mighty of his day.

At times, his estimate of his people's leaders left him sour and angry. This is not the case in this reading. He is joyful. God will reign supreme. And God will be available to all regardless of their origin or circumstance.

Paul's Epistle to the Romans supplies this Advent weekend with its second biblical lesson.

Few concrete records survive of the Church in its infancy in Rome. Legends, of course, abound. Perhaps they are true.

This epistle, however, provides an important glimpse into the life, and

individual lives, of the first Christian Romans. Paul wrote to this community in words of encouragement and challenge. His words are direct and quickly understood.

Such is the case this weekend. He cautions the Christians of Rome not to sleep. They must watch. They must seek ways to profess and live their discipleship.

For its Gospel reading, this weekend's Liturgy of the Word turns to St. Matthew's Gospel. The first reading, from Isaiah, was joyful and reassuring.

By contrast, this reading, quoting Jesus, is sober and is a warning. The Lord cautions that a great, definitive day of reckoning will come to all. It will be a dramatic moment. Friend will turn against friend, kin against kin.

To read this passage intelligently, as well as readings from other Gospels, it is important to recall that the Gospels were written generations after Jesus. By the time they were composed, certainly the culture and often the authorities were hostile to Christians.

Believers had to choose. At times, it was a choice between life and death. It is not a wonder that the evangelist recalled these remarks of Jesus when writing the Gospel to guide people in their lives.

Reflection

The Church begins Advent this weekend. Freshness surrounds this first Sunday of Advent. Anticipation is in the air. Preparation is urgent.

In Advent, the Church awaits the coming of Christ in three respects. First, it looks ahead to the solemn feast of Christmas on Dec. 25. Secondly, it reminds us all that nothing on earth is permanent. Our lives may change quickly. Most certainly, one day our lives on earth will end. Thirdly, at the end of time, a date known only to God, life as it is on earth will stop. All will be judged. The just will live. The unholy will be doomed to the state they have created for themselves—everlasting estrangement from God.

The Church inaugurates its new year in a very straightforward manner. Using preparation for Christmas as a device, the Church calls us to holiness. As always, its message is frank. It never deceives us. When it predicts the coming of Jesus, it speaks fact. When it warns us that one day we will die, it speaks fact. Of course, the consolation in its message is that God awaits us with forgiveness and everlasting life in the Lord. †

Daily Readings

Monday, Dec. 3
Francis Xavier, priest
Isaiah 2:1-5
Psalm 122:1-9
Matthew 8:5-11

Tuesday, Dec. 4
John of Damascus, priest and doctor
Isaiah 11:1-10
Psalm 72:7-8, 12-13, 17
Luke 10:21-24

Wednesday, Dec. 5
Isaiah 25:6-10a
Psalm 23:1-6
Matthew 15:29-37

Thursday, Dec. 6
Nicholas, bishop
Isaiah 26:1-6
Psalm 118:1, 8-9, 19-21, 25-27a
Matthew 7:21, 24-27

Friday, Dec. 7
Ambrose, bishop and doctor of the Church
Isaiah 29:17-24
Psalm 27:1, 4, 13-14
Matthew 9:27-31

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

Sunday, Dec. 9
Second Sunday of Advent
Isaiah 11:1-10
Psalm 72:2, 7-8, 12-13, 17
Romans 15:4-9
Matthew 3:1-12

Question Corner/Fr. John Dietzen

God's world reflects continual re-creation

Q I was distressed by your answer regarding God's will and whether

God "interferes" with nature's laws. I agree that God works his will through the laws of nature, and that nature's predictability is meaningful and valuable.

But I don't think Jesus' message was simply to be good and

accept whatever nature hands you because that's God's will. Miracles happen every day. People are healed and helped beyond all natural explanation. No situation is hopeless. If we pray for miracles for others and for ourselves, we are showing faith, hope and love.

God can also give us Job-like resignation to the evil circumstances that befall us, and that's a gift, too. But Christians say, "Christ's love lives in me. For whom shall I pray? Who needs a miracle of grace today?" (Wisconsin)

A Thank you for pointing out very well some important and hopeful Christian truths. A number of other readers wrote to me with the same concerns you have. We followers of Christ are not fatalists who lie down without feeling or passion and stoically let happen what will happen.

As I said in the column you mention, in the everyday processes of life the makeup of the world, as God created it, normally reveals "God's will" and determines what will happen.

We believe the Creator is a gracious and loving God, whose goodness is manifest in creation itself, in how and why it came into being, not because the Maker constantly intervenes to accomplish his compassionate will.

As we human beings continuously learn more about reality, the more we perceive the truth of this way of looking at the world. People once attributed thunder and lightning to the displeasure of their god(s) over human infidelity of some sort. We now have a better and more natural explanation.

Similarly, bizarre behavior or manifestations—wounds of the stigmata, for

example, or floating in the air, or frothing at the mouth with unnatural guttural speech—were once automatically assumed to have divine or diabolical origins. More recent experience has proven, however, that occurrences like these may well have a more natural, psychological explanation.

These are among the reasons the Church has learned through the centuries to exercise greater caution before attributing extraordinary events to miraculous divine intervention.

Miracles, wondrous events that mysteriously but unmistakably preclude all natural explanation, are always possible. And we can surely pray for them. It is, after all, still God's world, his continual re-creation.

Lourdes and some other sacred shrines offer countless instances of remarkable events that contradict all medical and scientific expectation of what "ought" to happen. Withered arms and legs become healthy and whole overnight. Carcinomic neoplasms that should inevitably be fatal disappear instantaneously.

These are without question God's doing. To seek such extraordinary blessings in prayer and pleading can be good, a sign of genuine Christian faith and hope.

It remains, however, that miracles, or instant-by-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 good, very good. He was wonderfully satisfied with what he had done.

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" that God placed there in the first place.

(A free brochure answering questions that Catholics ask about cremation and other Catholic funeral regulations and customs is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †



Msgr. Owen F. Campion

My Journey to God

Befriend the Walking Wounded

Have mercy on your wounded children, Lord,
Who can't relate to others or conform
To rules of conduct that promote accord,
Followed with ease by those within the norm.

Rejected misfits feel rebuffed and stunned,
Too seldom grasping why they can't fit in,
With desperation struggling to begin
New jobs, new friendships where they won't be shunned.

These fragile psyches need compassion, Lord,
As do we all, and may we be imbued
With holy love that moves us to include
The walking wounded whom we once ignored,

(Anna-Margaret O'Sullivan is a member of St. Rose of Lima Parish in Franklin.)



CNS photo from Reuters

In heartfelt caring to extend a hand
As brothers ... sisters ... friends ...
who understand.

By Anna-Margaret O'Sullivan

The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 10 a.m. Monday the week of (Friday) publication: The Criterion; The Active List; 1400 N. Meridian St. (hand deliver); P.O. Box 1717; Indianapolis, IN 46206 (mail); 317-236-1593 (fax); mklein@archindy.org (e-mail).

December 1

Mount St. Francis Retreat Center, 101 Anthony Dr., **Mount St. Francis**. Christmas bazaar and luncheon, quilts, Santa Shop, 9 a.m.-4 p.m. Information: 812-923-8817.

Cardinal Ritter High School, 3360 W. 30th St., **Indianapolis**. Placement test, no fee, 9 a.m. Information: 317-924-4333.

St. Thomas More Parish, 1200 N. Indiana St., **Mooreville**. Breakfast with Santa, 8-11 a.m., pictures with Santa, craft items, baked goods.

December 1-2

St. Anthony Parish, Activity Center, 379 N. Warman Ave., **Indianapolis**. Christmas Bazaar, Sat. 8:30 a.m.-7:30 p.m.; Sun. 8:30 a.m.-2 p.m., breakfast and lunch, baked goods booth, religious booth, arts and crafts booth, candles, etc. Information: 317-244-9486.

Marian College, Marian Hall

Auditorium, 3200 Cold Spring Road, **Indianapolis**. "Rapunzel," Sat. 10 a.m.; Sun. 2 p.m.; tickets \$8. Information: 317-955-6387.

December 2

Saint Mary-of-the-Woods, Providence Center, **St. Mary-of-the-Woods**. Advent retreat day, \$30 includes light breakfast and lunch. Information: 812-535-3791.

St. Michael School, lower classroom, 519 Jefferson Blvd., **Greenfield**. "The Persistent Widow," 9:15 a.m. Information: 317-462-5010.

Saint Mary-of-the-Woods, Providence Center, 1 Sisters of Providence, **Saint-Mary-of-the-Woods**. Advent retreat day, 8:30 a.m.-3 p.m., \$30. Information: 812-535-4531, ext. 140.

December 3

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., **Beech Grove**. "Mary,

Model of Prayer, an Advent Reflection," mini-retreat presented by Benedictine Sister Antoinette Purcell, 8:30 a.m.-4:30 p.m., \$30 includes \$10 nonrefundable deposit at time of registration. Information: 317-788-7581.

December 5

SS. Peter and Paul Cathedral, Blessed Sacrament Chapel, 1347 N. Meridian St., **Indianapolis**. Civitas Dei, Mass, 5:30 p.m.; Christmas dinner party, Indianapolis Athletic Club, 350 N. Meridian St., guest speaker, Anne Ryder, 6:30 p.m. Information: 317-259-6000.

Saint Mary-of-the-Woods, Providence Center, 1 Sisters of Providence, **Saint-Mary-of-the-Woods**. Greater Terre Haute Chamber of Commerce's Business After Hours program, "Tis the Season—A Celebration of Giving," 5-7 p.m., chamber members, tickets \$5 in advance or \$7 at the door, non-chamber members \$10. Information: 812-232-2391.

December 6

Our Lady of Perpetual Help Parish, 1752 Scheller Lane, **New Albany**. Madonna Circle, dessert card party, 7 p.m., tickets \$4. Information: 812-948-0041.

St. Michael School, lower classroom, 519 Jefferson Blvd.,

Greenfield. "The Persistent Widow," 7 p.m. Information: 317-462-5010.

December 7-8

St. Susanna Church, 1210 E. Main St., **Plainfield**. Federation of Churches, live Christmas Nativity scene (drive-through), 7-9 p.m.

December 8

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Feast of the Immaculate Conception, Marian retreat day, conferences, sacrament of reconciliation, private prayer, Eucharist, free-will offering. Information: 812-923-8817.

December 9

Father Thomas Scecina Memorial High School, gymnasium, 5000 Nowland Ave., **Indianapolis**. Music department's annual Christmas concert, 3 p.m. Information: 317-356-6377.

St. Simon the Apostle Church, 8155 Oaklandon Road, **Indianapolis**. Mark Ginter, associate professor of theology, Saint Meinrad, presentation on stem cell research. Information: 317-826-6000.

Saint Mary-of-the-Woods, Providence Center, 1 Sisters of Providence, **Saint-Mary-of-the-Woods**. Advent retreat day, 8:30 a.m.-3 p.m., \$30. Information: 812-535-4531, ext. 140.

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

Saint Mary-of-the-Woods, Providence Center, **St. Mary-of-the-Woods**. Advent retreat day, \$30 includes light breakfast and lunch. Information: 812-535-3791.



December 10

Archbishop O'Meara Catholic Center, Benedictine Room, 1400 N. Meridian St., **Indianapolis**. Catholic Social Services community outreach forum, focus on the terrorist attacks of Sept. 11, attendance limited to 25. RSVP: 317-236-1514.

December 15

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Advent and Christmas music concert, traditional and contemporary sacred holiday music, free. Information: 317-634-4519.

Recurring

Daily

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

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

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Prayer line: 317-767-9479.

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

Weekly

Sundays

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

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

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

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

Mondays

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

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

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

Tuesdays

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. Shepherds of Christ rosary, prayers

after 7 p.m. Mass.

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

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

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

Wednesdays

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

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

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Adult Survivors of Childhood Sexual Abuse, Catholic Social Services program, 6-8 p.m. Information: 317-236-1538.

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Marian Movement of Priests prayer cenacle, 1 p.m. Information: 317-257-2266.

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

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

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

Thursdays

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

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

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

—See ACTIVE LIST, page 17

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The Active List, continued from page 16

◆ ◆ ◆
Christ the King Chapel, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Marian prayers for priests, 5:30-6:30 a.m.

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

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

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

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

◆ ◆ ◆
Affiliated Women's Services, Inc. (abortion clinic), 2215 Distributors Dr., **Indianapolis**. Pro-life rosary, 10 a.m.

◆ ◆ ◆
St. Lawrence Church, 6944 E. 46th St., **Indianapolis**. Spanish prayer group and conversation, 7-9 p.m. Information: 317-546-4065.

Saturdays
Clinic for Women (abortion clinic), E. 38th St. and Parker Ave., **Indianapolis**. Pro-life rosary, 9:30 a.m.

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

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

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

Monthly

First Sundays
St. Paul Church, 218 Scheller Ave., **Sellersburg**. Prayer group, 7-8:15 p.m. Information: 812-246-4555.

◆ ◆ ◆
Fatima K of C, 1040 N. Post Road, **Indianapolis**. Euchre, 1 p.m. Information: 317-638-8416.

◆ ◆ ◆
Holy Cross Church, 125 N. Oriental St., **Indianapolis**. Mass for Catholics in recovery, 5 p.m. Information: 317-637-2620.

First Mondays
Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Guardian Angel Guild board meeting, 9:30 a.m.

First Tuesdays
Divine Mercy Chapel, 3354 W. 30th St., **Indianapolis**. Confession, 6:45 p.m.; Benediction of the Blessed Sacrament, 7:30 p.m.

◆ ◆ ◆
St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. Holy hour for religious vocations, Benediction and exposition of the Blessed Sacrament after 7 p.m. Mass.

First Fridays
Our Lady of Perpetual Help Church, 1752 Scheller Lane, **New Albany**. Adoration, concluding with confessions at 6 p.m. Benediction at 6:45 p.m.

◆ ◆ ◆
Holy Guardian Angels Church, 405 U.S. 52, **Cedar Grove**. Eucharistic adoration after 8 a.m. Mass-5 p.m.

◆ ◆ ◆
Our Lady of Lourdes Church, 5333 E. Washington St.,

Indianapolis. Exposition of the Blessed Sacrament, prayer service, 7:30 p.m.

◆ ◆ ◆
St. Vincent de Paul Church, 1723 "I" St., **Bedford**. Exposition of the Blessed Sacrament, after 8:30 a.m. Mass-9 p.m.; reconciliation, 4-6 p.m.

◆ ◆ ◆
St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, after 9 a.m. Mass, Benediction 4:45 p.m., Mass 5:15 p.m.

◆ ◆ ◆
St. Mary Church, 415 E. Eighth St., **New Albany**. Eucharistic adoration, reconciliation, after 9 p.m. Mass-midnight.

◆ ◆ ◆
Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament after 7:15 a.m. Mass-5:30 p.m. Benediction and service.

◆ ◆ ◆
St. Peter Church, 1207 East Road, **Brookville**. Exposition of the Blessed Sacrament after 8 a.m. Communion service-1 p.m.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament after 5:30 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

First Saturdays
St. Nicholas Church, 6461 E. St. Nicholas Dr., **Sunman**. Mass, praise and worship, 8 a.m.; then SACRED gathering in the school.

◆ ◆ ◆
St. Thomas More Church, 1200 North Indiana St., **Mooreville**. Mass and anointing of the sick, 8:35 a.m.

◆ ◆ ◆
Little Flower Chapel, 4720 E. 13th St., **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

◆ ◆ ◆
Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions and sacrament of reconciliation, after 8 a.m. Mass.

◆ ◆ ◆
Holy Angels Church, 740 W. 28th St., **Indianapolis**. Exposition of the Blessed Sacrament, 11 a.m.-noon.

◆ ◆ ◆
St. Mary Church, 415 E. Eighth

St., **New Albany**. Eucharistic adoration and confessions after 9 p.m. Mass.

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

Second Tuesdays
St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Separated and Divorced Catholics support group, 7-9 p.m. Information: 317-578-8254.

Second Thursdays
St. Luke Church, 7575 Holliday

Dr. E., **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

◆ ◆ ◆
St. Pius X Church, Room 1, 7200 Sarto Dr., **Indianapolis**. The Caregivers Support Group, 11 a.m. or 7:30 p.m. Information: 317-255-4534. †

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

ATKISSON, Anna Lee, 94, St. Anthony, Clarksville, Nov. 7. Mother of Charles, Eurick and Joe Atkisson. Grandmother of several. Great-grandmother of several. Great-great grandmother of several.

BRACKMAN, Harry J., 91, Holy Family, Oldenburg, Nov. 15. Husband of Mildred (Kleine) Brackman. Father of Helen Gillman, Edna Thompson, Martin and Urban Brackman. Grandfather of seven.

BROWN, Carol Sue, 55, formerly of St. Gabriel, Connersville, Nov. 20. Wife of William E. Brown. Mother of Gian Bolen and Ginene Good. Stepmother of William "Bud" Brown. Daughter of Joan Keilman. Sister of Eloise Keilman. Grandmother of three.

BROWN, Gerald "Jerry" L., 51, St. Malachy, Brownsburg,

Nov. 13. Son of Evelyn "Lucy" Brown. Brother of Jennifer Davies, Martha Gilham, Judith Meyer and James Brown.

BURLINGAME, Consuelo T., 82, Holy Spirit, Indianapolis, Nov. 10. Wife of Robert Burlingame. Mother of Connie Duffett, Gloria Lee, Edward and Robert Burlingame Jr. Grandmother of six. Great-grandmother of two.

DENEHIE, Paul E., 63, Holy Cross, Indianapolis, Nov. 14. Father of Debbie Hills, Nicole McDaniel, Dee Stewart, Don and Doug Denehie. Brother of Jane and Bill Denehie.

FLEDDERMAN, Eileen, 75, St. Mary-of-the-Rock, St. Mary-of-the-Rock, Nov. 21. Wife of Charles Fledderman. Mother of Patsy Oehlman, Peggy Race, Ginny Raines, Linda Rieselman, Chuck, Jim and Tom Fledderman. Grandmother of 21. Great-grandmother of two.

GAMBRALL, James Lloyd, 78, Holy Trinity, Indianapolis, Nov. 8. Brother of Therese Harlan, Alice Strough, Mary Margaret and Jerry Gambrall.

GREEN, Charles Leo "Chico," 73, St. Rita, Indianapolis, Oct. 30. Husband of Johnnie (Baker) Green. Father of Joanne Williams and Kevin

Green. Grandfather of one. Great-grandfather of three.

GREGORY, Kathleen Louise, 45, St. Michael, Charlestown, Nov. 18. Wife of Aubrey Esleie Gregory Sr. Mother of Brandy Keeling and Wanda Lawhorn. Daughter of Mildred Fuchs and Stanley Vittitow. Sister of Patricia Nichter and David Vittitow. Grandmother of two.

HASKAMP, Regina L., 101, St. Mary, Greensburg, Nov. 23. Mother of Marjorie Haunert, Roselyn Senft, Lucille Wenning and Harold Haskamp. Grandmother of 12. Step-great-grandmother of six. Step-great-great-grandmother of two.

HENDRICKS, Edward O., 89, St. Anthony, Clarksville, Nov. 13. Father of Jo Ann Chandler, William Moore Jr., Michael and Ralph Hendricks. Grandfather of one. Great-grandfather of three.

KOTTYAN, James, 81, Holy Family, Richmond, Nov. 14. Husband of Ann Kottyan. Father of Carol Allegretti, Kathy Farinholt, Elaine Murrin, Mary, Christine and Jeffrey Kottyan. Brother of Mary Christenson, Irene Clevenger and Julie Phillips. Grandfather of nine. Great-grandfather of several.

LEISING, Alvina H., 97, Holy Family, Oldenburg, Nov. 24. Sister of Josephine and Leona Siefert, Philimena Weintraut, Clara, Mary, Hugo and Joseph Leising. Aunt of several.

LENTS, Gertrude M.

(Springer), 80, St. Anthony, Indianapolis, Nov. 18. Mother of Darlene Goad, Pamela Ruble, Cherie Sanders and Kevin Lents. Sister of Mildred Hankins, Dolores O'Riley, Don and Earl Springer. Grandmother of 12. Great-grandmother of 27.

MAIN, Jack W., Dr., Sr., 77, Holy Spirit, Indianapolis, Nov. 10. Husband of Mary (Kelley) Main. Father of Sandra Brigham, Kimberly Van Arsdall and Jack Main Jr. Brother of Delores Close, Thelma McDowell, Dorothy Vance, Vallie Williams and George Main. Grandfather of eight. Great-grandfather of one.

MARTIN, Marcella, 86, St. Louis, Batesville, Nov. 17. Grandmother of four.

McGUIRE, Noah Ashton, infant, St. Anthony, Clarksville, Nov. 10. Son of Stephanie and Dennis McGuire. Brother of Ashli McGuire. Grandson of Hank Niehaus, Clinton and Glinda McGuire. Great-grandson of Fronie and Leonard Ulery.

MEYER, Dorothy Kell, 81, Mary, Queen of Peace, Danville, Nov. 13. Wife of Robert Meyer. Mother of Jan Walker. Sister of Elsie Toerner. Grandmother of three.

MICHAEL, Alberta, 79, St. Mary, Richmond, Nov. 15. Stepmother of Anthony Michael. Grandmother of six.

RAPP, John W., Jr., 83, St. Mark, Indianapolis, Nov. 19. Husband of Kathleen (Deem) Rapp. Father of Rita Courtney, Anita Hohmann, John III and Stephen Rapp. Brother of Frances Mahin and Mary Alice Strange. Grandfather of 10. Great-grandfather of three.

SCHNATTER, William P., 72, St. Augustine, Jeffersonville, Nov. 16. Husband of Barbara A. Schnatter. Father of Patty Boome, Theresa Costello and Carol Perra. Brother of Richard Schnatter. Grandfather of five.

THOMAS, Walter L., 77, St. Benedict, Terre Haute, Nov. 4. Father of Henrietta Stevens, Regina, Charles, Clifford, Kenneth and Theodore Thomas. Brother of Maggie and V.R. Thomas. Grandfather of 24. Great-grandfather of 19.

UNDERHILL, Kenneth W., 83, Holy Spirit, Indianapolis, Nov. 11. Father of Jeanine Ritter, Michael and Stephen Underhill. Grandfather of seven. †

THANKSGIVING

continued from page 12

hatred in the hearts of people that will do such things.

"One of the root causes of September 11 is the fact that millions of people in many countries are allowed to suffer unspeakable poverty and degradation and to live without hope," Dr. Crowe said. "The Vatican's nuncio to the United Nations, Archbishop Renato R. Martino, recently told an international audience, 'We cannot successfully combat terrorism if we do not address the worsening disparities between the rich and the poor in our world.'"

People of faith ought to understand the intimate relationship between peace and justice, he said. "In the Hebrew Scriptures, 'peace' is a sign of the messianic kingdom which all of God's people await with hope."

Without justice for all people, he said, "life among the nations becomes a jungle of hurtful competition and warfare, where the philosophy that 'might makes right' becomes common belief and ethics are thrown out the window, and where the good life is reserved only for the wealthy and the powerful.

"Do not miss the point, dear friends," Dr. Crowe said. "Peace will come only when enough people work for justice, for the sharing of the earth's wealth and resources with all of God's children, when the affluent give sacrificially in order that the poor may live meaningful lives. When our personal and national strategies witness to God's mercy and God's justice, then the power of terrorists will diminish forever."

Prayers and songs in several languages spoke of gratitude to God.

Rabbi Dennis Sasso, of Congregation Beth-El Zedeck, read Psalm 118 and an ancient declaration of thanksgiving from the Book of Deuteronomy, and prayed the Hebrew prayer *V'al Kulam*, accompanied by cantor Giora Sharon.

Rt. Rev. Catherine Waynick, bishop of the Episcopal Diocese of Indianapolis, offered the opening prayer, asking God to "heal the hearts of all with the fire of your love and a desire to achieve justice for all of our brothers and sisters.

"By sharing the good things you give us," she said, "may we secure justice and equality for every human being, an end to all divisions and a human society built on love."

Curt Shaw, general superintendent of the Religious Society of Friends (Quakers) read a passage from Paul's Letter to the Corinthians about how people have different gifts but the same spirit.

Judi Sullivan, a cantor of SS. Peter and Paul Cathedral, sang Psalm 138, accompanied by flutist Anne Reynolds.

Brother Shahid M. Latif, representing the Islamic Society of North America, read two passages from the Quran offering praise to Allah and asking Allah to "show us the straight way, the way of those on whom Thou hast bestowed Thy Grace."

Following silent meditation, Ashfaq Lodhi, director of membership for the Islamic Society of North America, offered a Muslim prayer.

Intercessory prayers were introduced by Dr. James R. Stuck, bishop of the Evangelical Lutheran Church in America, and read by Dr. Edward Wheeler, president of the Christian Theological Seminary. The intercessions noted that "our human family is fragmented" and asked God to "heal our divisions and bring us unity and peace."

Rev. James Clark, of the Zion Evangelical United Church of Christ, offered a prayer over the congregation's gifts of canned goods and money for the Julian Center for Women and Children in Indianapolis.

Rev. Ryan Ahlgrim from the First Mennonite Church offered the closing prayer.

Music was provided by the Indianapolis Children's Choir and *Laudis Cantores*, the principal choir of SS. Peter and Paul Cathedral.

In keeping with the thanksgiving theme, the closing song was "God Bless America," followed by the sign of peace to conclude the interfaith prayer service.

Cathedral parishioner Nora Cummings of Indianapolis attended the first interfaith prayer service last year and participated in the service again this year.

"Participation this year was much higher than last year," Cummings said. "I liked the whole idea of unity and hearing the prayers from people of different faiths, yet it was all one. It was just beautiful. It meant a lot, as far as the community is concerned, that our civic leaders were there at the prayer service. It makes me feel like we're moving in the right direction." †



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LETTERS

continued from page 5

Mass is the reason many prayers of the Mass are addressed "Father in Heaven" Even the beauty of the trinitarian focus of the Mass is perverted with inclusive language, as is shown in the altering of the doxology by some to form: "Through him, with him, in him, in the unity of the Holy Spirit, all glory and honor is yours, almighty God, forever and ever. Amen."

Some people have even undertaken to directly change God's Word through the Scripture texts. Scholars have begun this in their revisions of our Bibles, but in some American parishes people have gone so far as to change the beginning to the Lord's Prayer to "Our Father-Mother" or "O Great Spirit." This is the altering of the very words of Jesus Christ (God the Son) himself, and such blasphemy results in a complete perversion of God's message in these words. Jesus had meant to show us that we can come to God in a very personal way. We can come to him as Dad, as our Father. The changing of these words distorts the entire message of the prayer Christ taught; in fact, it really is no longer the prayer Christ taught.

One priest summarized the issue perfectly by saying, "We can change our interpretations of the text [of the Bible], but we have no right to change the text itself."

This extreme method of changing wording to be inclusive is, in all reality, a form of censorship. It seeks to censor God's description of himself as Father; it seeks to censor the words of his prophets who called him "Lord."

It is great to make people feel welcomed and included, but these drastic changes are not needed. There is absolutely no reason to believe that "brethren" excludes women, or to think that if God is "Father" than he excludes females as children. These were meant as terms of endearment offered to us by

God. Why reject the very words of God?

May God lead us in resolving this matter, so that we will no longer seek to neuter him, but simply accept him as he has presented himself: our Father in heaven.

Jesse Abell, Greensburg

Wading through theological jargon

I am truly hoping that someone on the editorial page or otherwise will undertake to translate to the vast majority of your ordinary readers the front page article "Cardinal Ratzinger warns against equating universal Church with Rome," which appeared in the Nov. 9 issue.

All I can get from this article is that two German cardinal-theologians are gently sparring to see who can come up with the most Catholic user-unfriendly terms like *communio ecclesiology* and *ontological priority*. I sense perhaps something is afoot concerning centralization versus decentralization in the Church, but if there is something here of significant importance to the typical parishioner struggling with God's grace to follow the path of Christ, it totally escapes me.

Please, please take a good look at what you chose to take from the first page into three major columns of page 16. Do you really think most of us can even begin to successfully navigate it? Methinks angels are dancing on the heads of pins here, and if *The Criterion* is to be of service to lay readers it at least should help us understand how the counting is going.

Don Sherfick, Indianapolis

Response:

We discussed whether to run this article precisely because of the rather heavy theological concepts it contained.

On the one hand, the piece was newsworthy if for no other reason than two high-ranking Vatican cardinals who were theology professors before becoming bishops were having a theological debate in public. That doesn't happen very often.

In addition, *The Criterion* must appeal to a broad range of readers. Our readership includes professors of theology, priests, and (more and more often) theologically trained laity as well as plenty of folks with no specific theology training. So, we try to publish items of interest to everyone. Sometimes we miss the mark.

On the other hand, there was all the theological jargon in the article.

Mr. Sherfick gives evidence that we probably made the right decision. In his letter, he captures the main point of the article: "two German cardinal-theologians are gently sparring ... [about] centralization versus decentralization in the Church."

He got it in spite of the theological jargon.

Every profession and specialty develops its own jargon in order for its members to communicate precisely with each other about often complex concepts. Theologians are no different.

When reporting on complex ideas, it is often most difficult to use simple language and do justice to the concepts captured by the jargon. Often, oversimplification can miscommunicate the concept.

For the record (and running the risk of oversimplifying and misstating the two concepts Mr. Sherfick asked about), "*communio ecclesiology*" is the central idea about the nature of the Church that is found in the documents of the Second Council of the Vatican. The Church as *communio* is an understanding of the Church as a communion of members with each other and with Christ and the Holy Trinity. It is in the communion among the persons of the Trinity that the Church finds its origin (See the *Catechism of the Catholic Church*, #748-810, and the Second Vatican Council's Dogmatic Constitution on the Church [*Lumen Gentium*]).

An "ontological priority" would be a priority demanded by the essence, or the very nature, of a thing. According to the article, Cardinal Ratzinger is asking whether the reality of the universal Church comes prior to each particular Church (e.g., the Archdiocese of Indianapolis) in both time and by its very

essence (or by its very nature).

Cardinal Kasper, on the other hand, is asking the question: "Do the particular, or local, Churches and the universal Church mutually include each other (in a *communio*, or mutual indwelling) without either having priority?"

In our opinion, the most helpful part of the article is the quotation by Cardinal Ratzinger that he is now raising the question of why the two views of the Church could not and should not mutually coexist. That is a very catholic approach—not an "either/or" but "both/and" position. Both views, when held together even in tension, enrich our understanding of the Church.

— WRB

Letters Policy

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

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717. Readers with access to e-mail may send letters to critterion@archindy.org. †

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Principal Position Opening

Piqua Catholic School, a consolidated school operated by St. Boniface and St. Mary Parishes, is seeking a Principal for the 2002-2003 school year who will continue our mission of providing a high quality Catholic education for the 407 students enrolled in our K-8 program. The school, housed in two campuses one mile apart, has a dedicated staff of 17 teachers and an assistant principal/part-time teacher. The applicant must be a practicing Catholic and hold an Ohio Principal Certificate or be eligible to obtain one. Please send letter of introduction, request for application and resumé by January 3, 2002 to:

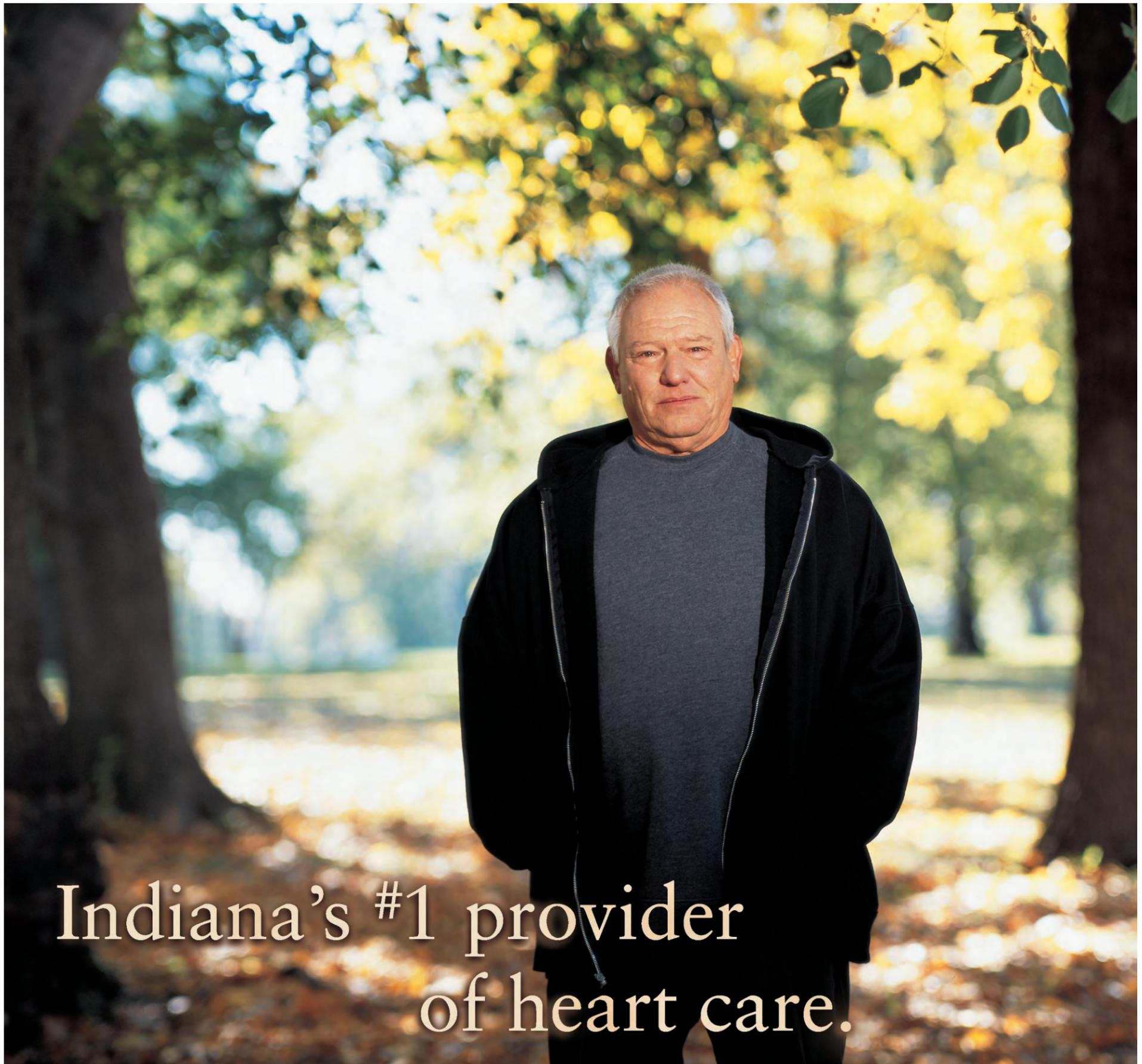
The Search Committee
c/o Rev. Thomas Grilliot
St. Mary Church
528 Broadway St.
Piqua, Ohio 45356

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