Southern Indiana parishes reach out to growing Hispanic community

Editor's note: This is the first story in an occasional series looking at the Hispanic community in the Archdiocese of Indianapolis.

By Jennifer Del Vecho

NEW ALBANY—As her children laugh and blow bubbles at the Franciscan priest who speaks Spanish to them, Elvia Gonzalez tells the priest her family missed Mass for three years.

The family went to a few English Masses, but stopped going because they didn't understand the language.

"It was very sad," Gonzalez said through her interpreter, Franciscan Father Tom Smith. "We tried to find a Mass in Spanish but there wasn't any. It was difficult. We couldn't talk to other people. It just didn't feel right not going to Mass."

The lack of Spanish Masses is a problem that Father Tom hears about often. It's a problem in the New Albany Deanery and throughout the archdiocese as they address the incorporation of Mexican traditions into their parish.

For example, the Dec. 12 feast of Our Lady of Guadalupe is celebrated with processions, gatherings after Mass and the custom of placing roses around a painting of Mary depicting her apparitions in 1531 to a poor Mexican peasant, Blessed Juan Diego.

The Mexican tradition of El Dia de los Muertos, or "Day of the Dead," celebrates the holy days of All Saints and All Souls in November. Pictures of deceased family and friends are brought to the parish and churches are decorated with "mini-altars" that include the pictures.

The incorporation of Mexican traditions into their parish makes a difference, Gonzalez said.

The Gonzalezes, who moved to New Albany four years ago, said Father Tom's ministry made them feel welcomed.

Now, she and her husband, Donudiero, are eucharistic ministers at St. Mary

Part of Franciscan Father Tom Smith's ministry includes visiting Hispanic families and helping them feel welcome in the Church. Jose Gonzalez, 11, who watches his two siblings, Juana, 6, and Adrian 4, blow bubbles at Father Tom.

Our Lady of Guadalupe Masses

- St. Anthony Church, 379 W. Warren Ave., Indianapolis: bilingual Mass 5:30 p.m.; songs to Our Lady at 5 p.m. on Dec. 12.
- St. Mary Church, 317 N. New Jersey St., Indianapolis: novena Dec. 3-12; midnight Spanish Mass; English Mass at noon and a bilingual Mass at 7:30 p.m., all on Dec. 12.
- St. Philip Neri Church, 550 N. Rural St., Indianapolis: 6 a.m. novena; Spanish Mass at 7 p.m. followed by a dinner on Dec. 12.
- St. Patrick Church, 950 Prospect St., Indianapolis: 6 a.m. to 8 a.m. Manantitas; 6 p.m. to 7 p.m. serenade to Our Lady of Guadalupe; Spanish Mass at 7 p.m. followed by a reception, all on Dec. 12.
- St. Monica Church, 6131 N. Michigan St., Indianapolis: 7 p.m. Spanish Mass with fiesta following on Dec. 12; bilingual Mass will be at 11:30 a.m. on Dec. 9.
- St. Gabriel Church, 6000 W. 34th St., Indianapolis: 6:15 a.m. Mananitas; 7 p.m. procession followed by Spanish Mass on Dec. 12.
- Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood: English Mass with Latin American tradition incorporated at 6:30 p.m. on Dec. 12.
- St. Mary Church, New Albany: 11 a.m. procession; 2 p.m. Spanish Mass; 3 p.m. fiesta in the school cafeteria; 4:30 p.m. movie of Our Lady of Guadalupe, Dec. 12.
- St. Michael Church, Charlestown: 8:45 a.m. Mass on Dec. 12.

St. Simon the Apostle Parish in Indianapolis dedicates church

By Mary Ann Wyand

A former cornfield is now a sacred space consecrated to the Lord.

The new St. Simon the Apostle Church on the northeast side of Indianapolis was dedicated by Archbishop Daniel M. Buechlein in a Dec. 1 ceremony that also celebrated the relocation of the parish from Roy Road to Oaklandon Road.

The archdiocese moved the parish to a suburban site near Geist Reservoir in 1997 to meet the needs of a growing number of Catholics moving to that area.

Father Larry Crawford, St. Simon's former pastor, guided the parish through this move, which was painful for some longtime parishioners. On Roy Road, parishioners had worshipped in a temporary church attached to the school for three decades.

St. Simon's new school, which was constructed first at 8155 Oaklandon Road, See CHURCH, page 2
Church

church has had a waiting list every year. Parishioners worshiped there in Fellman Hall, named after Father Earl Fellman, who founded the parish on Roy Road in 1961. Fellman Hall is connected to the cafeteria and gymnasium, which also were used for seating during liturgies.

Father Robert Sims, St. Simon’s pastor for three years, celebrated the first Mass in the new church on July 22.

“Father Robert Sims, St. Simon’s pastor for three years, celebrated the first Mass in the new church on July 22. ‘This couldn’t have happened without lots of people coming together, lots of sharing of energy and vision and talent, and the generosity of so many people,’ Father Sims said. ‘I’m really grateful for what people did to make this happen. I’m especially grateful for all the people who were faithful to St. Simon’s when the parish was moved from Roy Road to Oaklandon Road. I know this church is something they have wanted for a long time. We’re really happy to have the new church in time to celebrate Christmas.”

With the completion of the new church, he said, St. Simon parishioners are preparing to start the archdiocesan Disciples in Mission process during Lent to welcome and attract new members to the 1,260-household parish.

During the dedication liturgy, a rabbi and Deacon John McCaslin, a longtime parishioner who will be ordained on June 1 and will celebrate his first Mass at St. Simon Church.

The archbishop used the occasion to invite parish youth to consider vocations to the priesthood and religious life. “I have to believe that with all those young folks here (at the Mass), that for every one like John in the parish, God calls many more to the priesthood and religious life;” a rabbi and Deacon John McCaslin said. “I ask you, grandparents, parents, teachers and pastor, all of you, to help invite these young people to listen to God’s call. We need more priests and religious. But more importantly than that, God is calling more young people and we have to help them listen to God’s call. That’s my challenge to you. We need a replacement for Deacon John.”

St. Simon the Apostle parishioners celebrated the dedication of their new church at 8155 Oakland Road in Indianapolis during a Dec. 1 liturgy with Archbishop Daniel M. Buechlein, who also used the occasion to encourage vocations to the priesthood and religious life.
Effective Immediately

Rev. Barnabas Gillespie, O.S.B., co-pastor of St. Paul, Tell City; St. Michael, Cannelton; and St. Pius, Troy, to pastor of St. Michael, Cannelton, and St. Pius, Troy.


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

Official Appointments

Archbishop Daniel M. Buechlein accepts the offertory gifts from Beverly Hansberry, director of faith formation, and Oldenburg Franciscan Sister Yvonne Conrad, administrative assistant, during the dedication liturgy for the new St. Simon the Apostle Church in Indianapolis.

Seminarian and Deacon John McCaslin (left), a St. Simon parishioner who will be ordained in June, and Father Robert Sims, pastor, assisted the archbishop with the Dec. 1 liturgy.


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ADLF 3469 11-2001
I n an announcement that some critics characterize as “science by press release,” a privately held M assachusetts biotech firm said with a sense of pride on Nov. 25 that it was the first to clone an embryo.

While variations on this theory are numerous, the consensus is that a human embryo is not a human being but merely a clump of cells. A that, we believe, is the crux of the pro-life debates raging through our society.

Folk find themselves (with some variations concerning “choice” and reproductive “rights”) basically on two sides of this central question: “When does an embryo or fetus become a human being?”

The Church has long held to the belief that human life begins at the moment of conception. It is true, however, that in some periods in our history, the Church relied on faulty biological information (but not for examination of this issue. Using these erroneous biological concepts, some theologians applied portions of Aristotle’s theory and dropped all distinctions into a being with an animal soul, then a human being.

Interest in this matter that a human embryo is involved would suffice to justify an absolutely clear prohibition of all interference aimed at killing a human embryo” (60). So, the argument that an embryo is not yet a human being would never be the destruction of the embryo a moral act. We urge our legislators to move swiftly to ban any attempts to clone human embryos for whatever reason. Human life is not to be exploited by the creation of non-viable human tissue and “spare parts” are grown for “therapeutic” purposes to treat or cure illnesses. Nor can human life be reduced to a “product” or commodity through reproductive cloning, in which a child is generated outside the womb of a woman.

As recently pointed out by Archbishop Renato M artino, the Vatican’s permanent observer at the United Nations, cloning human beings for either purpose (and neither is practically possible yet) usurps the role of the Creator. Therapeutic cloning puts the death of the embryo in the hands of the one who clones or who harvests the embryonic cells. Reproductive cloning would reduce the child produced to an object of a human’s fancy and would be an offense against God.

In the Genesis account of the Fall of humankind, the serpent convinced our ancestors that their eyes would be opened and they would be like God if they disobeyed their Creator. The humans took the tempter’s advice, the eyes of both were opened, and they knew that they were naked” (Gen. 3: 5f).

From its very beginnings, humanity has longed not only to be like God but to be God. This desire still seems to be part of our being. Will our eyes be opened before we see that we are naked in our sinfulness?

In this season of Advent when we look forward to celebrating the Incarnation, the mystery of the Creator’s taking on human flesh and, in doing so, imitating it with a worth beyond measure, let’s demand of our lawmakers and other government officials a draw in the line concerning human cloning—a line over which we as a civilized society refuse to step.
Buscando la Cara del Señor...
The archdiocesan pilgrimage to Germany, Austria, and Switzerland, which was canceled in September because of the terrorist attacks, has been rescheduled for May 2-11. Since some of the pilgrims have conflicts in May, 20 seats have become available. Highlights of the trip include the church and monastery in Einsiedeln, Switzerland, where St. Meinrad lived and died; Bavarian King Ludwig’s Neuschwanstein Castle; and Rothenburg, the walled town dating back to the Middle Ages. The trip includes round-trip airfare, eight nights in first-class hotels, a deluxe motor coach, contemporary sacred holiday music. A donation is free. For more information, call Carolyn Noone, associate director for special events for the archdiocese, at 317-236-1428 or 800-382-9836, ext. 1428.

A concert of Advent and Christmas music will take place at 7:30 p.m. on Dec. 15 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. The music will include Advent and Christmas favorites with opportunities for the audience to sing along. Monument City Brass, the Cathedral Trio and Laudis Cantores (the principal choir of the cathedral) will perform a variety of traditional and contemporary sacred holiday music. A donation is free. For more information, call the parish office at 317-634-4519.

Holy Name Church, 89 N. 17th Ave., in Beech Grove, will present its 60th annual Christmas Concert at 3 p.m. and 6:30 p.m. on Dec. 23. The adult choir and boys choir will sing excerpts from “Missa Sancti Nicolai” by Joseph Hadyn. They will be joined by the girls’ choir and the youth group in presenting seasonal music. The choir of 140 voices will be accompanied by an orchestra of strings, brass, percussion, organ and guitar. Tickets are $5 each. For tickets or more information, call Marcia Cleary at 317-787-1682.

“Cultivating the Grateful Heart” will be offered as a New Year’s Eve Retreat at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. The retreat, from Dec. 31 to Jan. 1, will deal with gratitude as a gift from God that needs to be nurtured and cultivated. Benedictine Father Noah Casey will lead the retreat and use Benedictine practices for spiritual reflection. The cost is $135 for individuals or $255 for married couples. For more information or to register, call 317-545-7681.

An Advent silent retreat titled “God’s First Gift to Us” will take place on Dec. 14-16 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. Leading the retreat will be Jesuit Father Donald McGuire, who served as spiritual director for Mother Teresa for more than 17 years. Father McGuire believes that God’s first gift to us is God’s fatherhood. The retreat will be conference style in an atmosphere of silence, and will introduce the Spiritual Exercises of St. Ignatius. The cost is $150 for an individual or $275 for a couple. For more information, call the retreat house at 317-545-7681.

December 14–16
Advent Silent retreat
with Fr. Donald McGuire, SJ
Spiritual Director to Mother Teresa

December 31–January 1
New Year’s Eve retreat
with Fr. Noah Casey, OSB
Cultivating the Grateful Heart

Who do you trust with your heart?

Heart disease can be complicated by other serious health problems. It’s often necessary to treat more than the cardiovascular system. Which means the cardiovascular facility you select should also offer more.

The IU School of Medicine and its world-renowned Kranert Institute of Cardiology have aligned with the clinical leadership of Methodist Heart Institute to form The Clarian Cardiovascular Center. This is the core, but only the beginning of care.

The Clarian Cardiovascular Center offers comprehensive care in a full service hospital environment – “a heart hospital within a hospital.” Patients here have immediate access to medical care from a complete group of specialists who are down the hall – not across town, or even further.

Now, there are choices all around you. And complicated medical conditions add weight to the question: who do you trust with your heart? The answer is here.
Eucharistic liturgies celebrate our love for God

By Sr. Katherine Howard, O.S.B.

God is always with us, God, who always remains beyond us as the One who can never fully be comprehended, is also the God who is here living within us.

This divine presence is not static. Rather, it continually pours itself out in infinite love. God lives in us through and in the Spirit of the risen Christ, who draws us together into his body, the Church. We as Church are meant to be a sign of God’s loving presence in the world.

Sometimes, from our standpoint, this doesn’t seem to be working too well! We are like Gideon in the Book of Judges, who, when the messenger of God addressed him saying, “The Lord is with you,” responds, “I beg your pardon, sir, but if God is with us, why are we having all this trouble?” (Jud 6:12-13).

God’s presence does not do away with suffering. We know that from Jesus’ own experience of terrible suffering and of feeling abandoned by God at the end of his life. But God was faithful to Jesus through the suffering and death, and raised him up.

Now there is no moment in our life from which God in Christ is absent. “Nothing,” St. Paul tells us, “can separate us from the love of Christ” (Rom 8:38-39).

Christ is with us as balm flowing through our deepest suffering, bringing us to a new life. Christ, the Spirit of God, bears us on the wings of joy in our most exuberant happiness. It is the steady ballast of all our ordinary days.

This is what we celebrate in liturgy. We gather to give praise to God and to say “Yes, Amen!” to the divine work in us. For the Spirit of Christ is no passive rate us from the love of Christ” (Rom 8:38-39).

Christ makes us available to God, each other and receiving him physically. Although we receive word, our prayer—individually and as community—takes the message and Eucharist into the community gathering together to receive Eucharist, and at the altar table, the community together.” (Bob Carney, Murfreesboro, Tenn.)

“We gather again.” (Bob Carney, Murfreesboro, Tenn.)

“Liturgies strengthen our faith

This Week’s Question

What would you tell a young person about what the Sunday liturgy means to you?

“To me, the Sunday liturgy means the worship community gathering together to receive Eucharist, and taking the message and Eucharist into the community to live the message, knowing that Eucharist stays with us to reinforce us spiritually throughout the week until we gather again.” (Bob Carney, Murfreesboro, Tenn.)

“It is the combination of all God’s ways to communicate with us and with us. These include God’s word, our prayer—individually and as community—and receiving him physically. Although we receive God physically, we are contained in God.” (David Rigg, Phoenix, Ariz.)

“The liturgy as a whole community to participate? Do we truly give praise and thank, to receive the light, love, strength and courage to become more sensitive and appreciative inhabitants of our earth, and more loving sisters and brothers to one another in our global village, and to look forward to our eternal happiness with one another in God’s life of glory.

Liturgy makes us available to God, each other

Memorable speeches or writings often contain “diamonds” words or phrases that sparkle in the setting of the full text. “All are created equal,” from the Declaration of Independence, and Franklin Delano Roosevelt’s “Four Freedoms” are examples of such phrases.

For Catholics, such a phrase is in an early section of Vatican Council II’s Constitution on the Sacred Liturgy, describing “ful, conscious and active participation in liturgical celebrations” as the desired goal for all present at sacramental events, whether a baptism, a wedding or the Eucharist.

Such language was revolutionary in 1963 when the council fathers penned it, and it continues to stretch us almost 40 years later. We still are only beginning to grow into this new paradigm of liturgy.

We celebrate holidays, homecomings, anniversaries and funerals. Celebrations are public events performed with appropriate rituals.

No one wants to celebrate alone. We celebrate in community. We cease our everyday activities, especially our work, to observe the event.

No one does business during a wedding or a funeral. We recall the history that clusters around the event by speeches and readings, and dressing up and parading.

But nostalgia is not the goal of celebrations so much as it is to remember to the meaning and ideals we celebrate.

Liturgy, at best, realizes all these meanings of “celebration.” It is public ritual, which makes us available to God and to each other, celebrated in sacred rather than chronological time.

The liturgy takes as long as it is going to take. Our remembrance and commitment are the heart of the liturgy. We do all that we do “in memory of him.”

As I indicated, I believe we often still have miles to go before we reach “full, conscious and active participation” in liturgical celebrations, but a journey of 1,000 liturgies begins with the next one.

At our gathering time and entrance rite, are we aware of each other and what we are beginning? Does our music invite the whole community to participate?

When we proclaim the word in Scripture, do we speak the word as though we wrote it? Are we careful about our Communion rite, acknowledging that we are coming forward to become the body and blood we receive? Do we truly send each other forth to be “good news” in all the communities of our life?

Such is the stuff of celebration!

Liturgies strengthen our faith

The Gospel and emphasize that we should try to live and follow the word of God. The children look forward to this each week, and it’s nice to see them in church when they hear the reading that they have learned about.” (Donna Waymouth, Danville, Va.)

“That it is a weekly celebration of faith, community and Eucharist.” (Pat Kuffner, Algonquin, Ill.)

“It means that I’m a practicing Catholic in church with other practicing Catholics. My faith is reinforced by being with other people pray.” (Bob Kupp, Chicago, Ill.)

End Your Voice

An example of the development of doctrine

Tomorrow, Dec. 8, is the feast of the Immaculate Conception of Mary, just for the second Sunday in December. The Catholic Church offers some of its friends a reflection on some of your friends what the Immaculate Conception means.

See if any say that it means that Mary remained a virgin up to the time she was con-ceived.

The Virgin Birth is a doctrine of the church, but it has nothing to do with the Immaculate Conception. The Immaculate Conception has no relationship to the Virgin Birth, as Pope Pius IX solemnly defined on Dec. 8, 1854, that “Mary, in the first instance of her conception, by a singular grace and privilege granted by Almighty God in view of the merits of Jesus Christ, the Son of God, was preserved free all from sin of original sin.”

The Immaculate Conception is a perfect example of the development of doctrine. Some of the doctors of the church believed that Mary was always free from any personal sin but they couldn’t accept it as a revealed truth of faith that she was free of original sin. St. Augustine thought that original sin was transmitted from one generation to the next through sexual intercourse. Since Mary was conceived in the womb of her mother, St. Ann, in that manner, how could she be free of original sin? The 13th century doctors St. Albert the Great and Thomas Aquinas had a different problem. They thought that the doctrine of the Immaculate Conception had to be exempted from her being redeemed by her Son, since she wouldn’t have required redemption. They insisted that Jesus was the Savior of the whole world, including his mother.

The Franciscan John Duns Scotus solves this theological conundrum at the end of the 13th century. He taught that Mary received this singular privilege as an adopted fruit of Christ’s passion, death and resurrection. She was redeemed by her Son by a unique kind of redemption called “preservative.” Duns Scotus said:

Although Duns Scotus solved the theological dilemma, the doctrine still wasn’t defined for six centuries. In 1849, Pius IX asked his brother bishops around the world to tell him what they thought of the clergy and the people believing concerning the Immaculate Conception and whether they wanted to be defined. He asked, in other words, for the sensus fidelium, the sense of the faithful. The response was a resounding and uniformly positive, and that led to definition of the doctrine.

The explicit revelation of the Immaculate Conception in the Bible, but some texts are seen as support for the doctrine. Is the Immaculate Conception in the Bible. The Immaculate Conception “is a doctrine revealed by God and therefore to be believed firmly and constantly by all the faithful.”

Cornucopia/Cynthia Dewes

Where life is as good as it gets

It has come to my attention, through a recent newspaper article, that “Norwegian” has nothing to do with as good as it gets.”

Apparently, the United Nations Human Development Report ranked Norway as “the one place in the world to live, based on a cocktail of good health, wealth, and social outlook.” Cocktails? Not only that, another article reported that M Innosota tops all other states in providing a good place to live, based on criteria such as education, health care, and community involvement. Needless to say, M Innosota is full of Norwegians.

At the risk of offending some of my friends of other ethnic and geographic origins, please allow me to point out that the article on Norway makes the claim that “Norway is a country where no one is homeless or hungry, where women and men are equal, where a pristine environment is respec-tably protected and where sharing the wealth of the world’s less fortunate is a moral obligation.” Wow! Can you top this?

It’s true, considering my own experience with Norwegians at home and abroad, that they tolerate all of us righteously.

M Y 80-some-year-old aunties and uncles, good Lutherans all, wouldn’t hesitate to pic-nik right in the middle of a hogs they think were endangered. It seems to me they, or their foremothers, must have invented personal charac-ter, since they’ve worked tirelessly for such efforts their entire lives. They cherish stoic perseverance, respect for God and his crea-tures, and the beauty of God’s earth.

However, they have no sympathy for winos or slackers. There’s a threat of self-righteousness in their moral superiority and a tiny expectation that others be as invisible in their ethical line. Of course, some of this stems from their well-documented Lutheran (nee Catholic) guilt.

In an article from the Hayforts, however, that “Norway is not utopia … darkness falls by 3 p.m. half the year and tax rates swallow up 60 percent of your income.” And there “new social classes created by a sudden influx of immigrants into a long-homogenous nation.”

There you have it. If we sometimes wonder why our country, the richest in the world per season and per capita, is not as Norwegian enjoy, we should consider our differences. The noble precepts upon which our republic is based can be vin-dicated by our very civil-minded.

The United States is so much bigger than Norway territorially and more varied in natural terrain. We have more minority cul-tion to protect by a greater number of methods. Then by definition, ours is not a homogenous nation. There are more differences in cultural attitude, ethnicity, lan-guage, religion and race, which require more debate and compromise than might be necessary in a country such as Norway.

The article concludes by stating that Norway’s very success in social services may be problematic, since increased life expectancy puts more demands on the health care system. What a charming thought: more demands on the U.S. health care system. Besides, I’ve seen some truly ugly Norwegian, and it’s not a pretty sight.

Finally, there’s a maverick quality in our countrywomen who just will not be contained in a neat, orderly, disciplined utopia. But, just in case we need such a place, there’s always M Innosota.

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

Faithful Lines/Shirley Vogler Meister

Breadsmiths do what they can for community

With the eighth-day Jewish holiday, Hanukkah beginning tonight, Sunday, Dec. 7, it is the season of the Advent Calendar. We are in the home stretch of the celebration of Breadsmith, a local bakery.

Barbara and Jack Hayford. In spring 2000, two rabbis and an Orthodox Board of K shruthat supervisor monitored the transfor-mation of Breadsmith’s facility. Kosher is proper food prepared prop-erly according to Jewish laws from Leviticus in Scripture.

Jewish leaders asked the Hayforts to do the kosher thing. Since kosher baked goods were limited in the city, and Jews were being under-served. The Catholic couple was pleased to cooperate.

Volunteers from B’nai Torah synagogue blow-torch, banded and cleaned anything in contact with food, making sure no dairy and meat products (or utensils) would inter-mingle.

What was the worst part of the changeover? I asked Jack. “M ising an opera that weekend,” Barbara added. “With all the help, it was easier than we thought it’d be.”

Some of the fresh and frozen bread items, with traditional kosher bread makers had for Shabbat (Sabbath) and other Jewish holidays.

They believe the more one gives, the more one receives. They “do what we can do” for the community-at-large, donating breads to varied causes and participating in worthwhile events, such as the annual Freethi, a Haight-Ashbury, weekend at Arc Parish in Indianapolis.

In the summer of 1996, two Jesuit priests asked, in other words, for the grace and privilege granted by Almighty God in view of the merits of Jesus Christ, the Son of God, was preserved free all from sin of original sin.”

The Immaculate Conception means, a doctrine of the Church, but it has noth-
• Isaiah 11:1-10
• Romans 15:4-9
• Matthew 3:1-12

The Book of Isaiah again furnishes the first reading for a 4th weekend. Isaiah is a favorite because it is a treasure trove of readings for these weeks preparing for or celebrating Christmas. God prophesies that the Son of God will rise to save His people. Paul’s faith in the crucified and risen Jesus is the perfection and fulfillment of salvation. But always, God has shown unending love in offering people instruction in truly moral living and in living with a great religious destiny. This weekend’s second reading reminds us that all the Christmases of Rome to whom Paul wrote, of God’s great love for us, His love is not static. It gives us life itself.

For its third reading this weekend, the Church uses St. Matthew’s Gospel. Central in the story is John the Baptist. John, of course, was the son of Elizabeth, Mary’s relative, and Zachary. John was born shortly before Jesus. In a sense, John was the last great prophet of the Old Testament. He was also the bridge between revelation in the Old Testament and revelation from God conveyed by, and in, Jesus. John was unusual in many of the prophets. His life was not in any organized system. He was not a priest of Judaism, unlike his father. He lived wherever he paused for the moment. His diet was what he found in nature. His clothing was rough, simple and strictly utilitarian. He challenged those who were not of equally strong conviction to the word and work of God. As is Isaiah, John provides a prophetic figure for the Church as it prepares for the birth of Jesus and the coming of God through Jesus into individual human hearts. John calls us to the Messiah. In the Messiah, we will find God. Of course, John calls us to utter sincerity and strength of purpose.

Reflection
Too often, Advent is dismissed as if it were a spiritual countdown to Christmas. On Dec. 9, we have only 16 days of shopping left! Somehow, therefore, we have only 16 days to prepare ourselves spiritually for Christmas. Most people in American society are more concerned about 16 days of shopping than they are about preparing spiritually. Perhaps it is a question of motivation and of knowing what to do. Through these readings, the persons of Isaiah, Paul and John the Baptist, the Church answers the question: "Why are we awake with hope each day?"

My Journey to God

Hope at the Crossroads

Lord God, we hold you firmly to the hope we profess because we can trust God to keep His promise. We have followed separate paths, but we now converge at the crossroads. Let our hope for the future grow as we take part in this conference.

Even those who are young grow weak, but those who trust in the Lord will find strength to proceed. We may falter at times and the path may be rocky, but let us put faith in God and continue on our road.

I am the servant of the Lord. Let it be done to me as you say. Amen.

(Members of the Archdiocesan Youth Council wrote this prayer for distribution at the National Catholic Youth Conference, which will be hosted by the Archdiocese of Indianapolis on Dec. 6-9 in Indianapolis.)

If you are going to serve the Lord, be prepared for times when you will be put to the test. While sometimes we must pray for the Lord to strengthen our back, we must remember that He will never give us a cross we cannot carry.

The Lord wants each of us to follow the path that He has prepared for us. We may not always agree with the rewards for following it are great. We pray so the Lord will guide us throughout our lives so our hearts will be open to new thoughts and gentle reminders that we may hear. Amen.

By the Archdiocesan Youth Council

Sacrament of penance reconciles us with God

Among any of us older people, close to 80 and beyond, faithfully attend Mass and receive Communion at least once a year. Perhaps we don’t see the absolute need for yearly confession. Does the precept to confess at least once a year, which we earned in grade school, still apply? We pray regularly, including the act of contrition. Doesn’t that suffice? (Texas)

Let’s break your question into two parts. Does Church law say you must receive the sacrament of penance once a year? And second, is it good to do so?

Despite the absolute way the precept was usually stated, confession once a year has never been a Church law for everyone, only for those who have a serious (mortal) sin to confess.

Even when this “obligation” first appears (in the year 1215 at the Fourth Lateran Ecumenical Council), it is clear that only confession of a mortal sin was required once a year.

Confession of serious sins was unnecessary, of course, to fulfill another requirement of that same council, to receive the Eucharist at least once a year, during the Easter time.

This was the teaching of the old Baltimore Catechism, and present canon law continues that tradition. All who have reached the age of reason must confess any serious sins once a year (Canon 989). The Catechism of the Catholic Church (#1457) says the same. Thus, you and your friends can be confident that Church precepts do not require annual confession for everyone.

Is it good to go that often or even more frequently? Obviously the various limitations of age old will always be factors to consider. It seems to me, however, that any Catholic who understands how the sacrament of reconciliation heals our spiritual weaknesses, and how it reconciles us with God and our brothers and sisters, will try to receive it at least with regularity.

How often? The Rite of Penance, the official guide of the Church for this sacrament, mentions only Lent, obviously an appropriate time. A devout and regular confession in life that invites us to re-examine our life with God would also be fitting.

You need not feel obligated, therefore, to yearly confession. But insofar as physical and other abilities allow, it is good not to conclude that the sacrament of penance is no longer a desirable and important part of your life.

Q Friends of ours belong to the Greek Orthodox Church. Are Roman Catholics permitted to receive holy Communion in their Church? (New Jersey)

A A close relationship in matters of faith exists between the Roman Catholic Church and the Greek Orthodox and other Eastern Churches. This includes Catholic recognition that these Churches have the true Eucharist and other sacraments.

Thus, whenever necessary or if genuine spiritual advantage suggests, a Catholic may receive Communion in a Greek Orthodox liturgy. In such instances, Catholics should be physically or morally unable to receive the sacrament from a Catholic minister, judgment would be up to the individual (Catholic ecumenical norms 1993, 322-124).

Most Eastern Churches have their own regulations regarding intercommunion. Out of respect for these traditions, it is wise and prudent to inquire about those regulations before receiving the Eucharist in these Churches.
Full Page
St. Bonaventure
1800
Camera Ready Paper
Greetings to our Young Church:

Welcome to the National Catholic Youth Conference. On behalf of our Office for Youth and Family Ministries, Core Steering Committee and the many thousands of volunteers from the Archdiocese of Indianapolis and surrounding areas, I want you to know how pleased we are to be hosting this faith-filled celebration of our Young Church. We hope you are receiving a warm welcome and a generous share of “Hoosier hospitality” in the city called the “Crossroads of America.” Appropriately, the conference theme, Hope at the Crossroads, provides each of us with an opportunity to discover in a new way our source of hope—Jesus Christ. It is discovering, celebrating and sharing the hope inside each of us that brings the Gospel fully to life. It is my prayer that each of your hearts will be touched in a very real way during this conference so that you will be strengthened as messengers of hope for Jesus Christ. This is a moment of special grace in your lives. Please open your hearts.

I myself am filled with hope as I gather with 48 of my brother bishops and with diocesan leaders, vocation directors and youth representatives to discuss vocations during the Youth Congress. I am filled with hope because of your genuine concern, interest and passion for our Catholic faith. The Church welcomes the passion of your faith!

Thank you for being a part of the largest gathering of Catholic youth in the United States. Your presence here sends a powerful message to our world—young people seeking to deepen their faith truly bring hope to a world that finds itself at a significant crossroads.

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Most Rev. Daniel M. Buechlein, O.S.B.
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Attendance, continued from page 12

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<tr>
<th>Diocese</th>
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Teen-agers coming from Germany and Italy for National Catholic Youth Conference

By Jennifer Del Vechio

The National Catholic Youth Conference will have some European flair. Fourteen teen-agers from U.S. Army and Air Force bases in Germany and Italy will attend the Dec. 6-9 conference, said Paul Raspa, director of development and marketing for the conference.

Their attendance is a direct result of a Catholic youth ministry program started two years ago on military bases in Europe in conjunction with the Archdiocese of Military Services for the United States, he said.

“This is an outgrowth of those relations,” Raspa said. “We wanted to get the youth excited about Catholic youth ministry, and this is new to many bases in Europe.”

Amerian teen-agers are coming from the Army bases at Mannheim, Heidelberg, Hohenfels and Vilseck in Germany and the Air Force base in Aviano, Italy.

Raspa said the 14 teen-agers will travel with six adult chaperones and stay at military bases in the Indianapolis area.

The attendance of American teen-agers from European military bases will help jumpstart a special conference to be held from European military bases in the Indianapolis area.

The European Conference for Military Youth will hold its inaugural conference May 17-19 in Speyer, Germany. At least 250 teen-agers are expected for that event.
Miss America wants to share message of faith with youth

By Jennifer Del Vecchio

When Angela Perez Baraquio heard that some former Miss Americas didn’t make it to church on Sunday because of their hectic schedules, she thought “no way.”

A rready, she was upset that the 2001 Miss America pageant schedule was packed so tight that she missed Sunday Mass.

Standing on stage, amidst the scrutiny of judges and glare of television lights, Baraquio silently prayed that if she won the Miss America 2001 title she would put it all in God’s hands.

In her mind, Baraquio already had her bags packed because she thought she wouldn’t win.

“I asked for courage,” Baraquio, 25, said in a Nov. 29 telephone interview from Hawaii. “I said, ‘I’m not sure I can do this, but if I do, it will be all you, God. My life is in your hands.’ I said if I didn’t win, then I would think it would be better for me spiritually.”

Baraquio, a Catholic grade school teacher, won the title, making her the first Asian-American to capture it in the pageant’s 80-year history.

As the new Miss America, she had one stipulation: Any Sunday commitments would have to be scheduled either before or after Mass in whatever city she was staying.

She only missed Mass a few times due to delayed flights at airports that she could do nothing about.

As one of the keynote speakers at the National Catholic Youth Conference Dec. 6-9 in Indianapolis, Baraquio said her message is about putting God first, regardless of schedules, challenges or changes in one’s life.

“You need to find a balance in life,” she said. “The most important thing is to have a spiritual basis for everything you do in life. It’s not as important to talk about faith as it is to have a spiritual basis for everything you do in life. It’s not as important to talk about faith as it is to have a spiritual basis for everything you do.”

Baraquio encourages others to do the same.

“Kids need to research their faith,” she said. “Faith is a gift, and it’s a gift with a huge responsibility.”

Baraquio is looking forward to speaking to 24,000 Catholic teen-agers and adult chaperones during the conference.

“It’s exciting that so many teen-agers are coming and that they are all Catholic,” she said. “It’s inspiring to me and shows me hope.”

Baraquio found out how weak she was after beginning her busy Miss America schedule.

She remembers feeling very lonely despite the many people she was meeting, the photo sessions that put her face on the covers of magazines and interviews by celebrities like David Letterman.

“I felt lost,” she said. “It was my lowest point. Then I looked to my faith and I thought, ‘My boyfriend isn’t here for me, but God is.’ ”

She began to think about why she was a Catholic and what her faith meant, leading her to read books about the faith and the Eucharist.

Baraquio encourages others to do the same.

“If kids need to research their faith,” she said, “faith is a gift, and it’s a gift with a huge responsibility.”

Baraquio began to think about why she was a Catholic and what her faith meant, leading her to read books about the faith and the Eucharist.

Baraquio encourages others to do the same.

“It’s exciting that so many teen-agers are coming and that they are all Catholic,” she said. “It’s inspiring to me and shows me hope.”

While there are many messages she wants to impart to the youth attending, Baraquio said the most important message is helping them discern God’s will in their lives.

“One of the most important things I want to impart to the youth attending will be to find their faith, to find something that they can put their life in, whether it’s a career or another path they choose in their life.”

Baraquio encouraged others to do the same.

“When you find your faith and your calling, you need to be healed.”

By Jennifer Del Vecchio

Do you? Take Lia Brower-Mix, for instance. She spent her Spring Break teaching children at our sister school in Haiti. Rico Cammon interned at FOX 17 WXMI as an editor. And Gwen Johnson fought budget cuts affecting homeless people in Washington, D.C.

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“I’ve found that the opportunities to get involved and make a difference on campus surround me every day,” she says.

“Every time I lead or participate in an activity, I further understand myself.”

Julie’s Marquette experience has led her to excel beyond her own expectations. Off campus, she’s taken advantage of everything Milwaukee has to offer – from the world-renowned Art Museum to Miller Park.

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Welcome to NCYC!

The Office for Youth and Family Ministries would like to extend a heartfelt thanks to the many, many volunteers who have helped us make the 2001 National Catholic Youth Conference an awesome gathering for our young church!

We would like to acknowledge and thank our core Local Steering Committee Members as well as the support from their parishes, schools, agencies and families.

Debbie Bacon – SS. Francis & Clare, Greenwood
Joe Connelly – St Monica, Indianapolis
TC Crum – St Jude, Indianapolis
Jennifer Gaines – Holy Family, New Albany
Larry Lenne – St Louis de Montfort, Fishers
Paula Richey – St Louis de Montfort, Fishers
Alice Hernandez – Cardinal Ritter Jr./Sr. High School
Jane Rush – Cardinal Ritter Jr./Sr. High School
Mike Eppler – Diocese of Evansville

Welcome to our home…

On behalf of all of us in central and southern Indiana – welcome to NCYC. We hope your four days with us will be a blessed experience of faith. You truly are at the Crossroads of America – may your conference experience draw you closer in relationship with our Lord, Jesus Christ and may the gifts of our wonderful church abundantly bless you and fill you with Hope at the Crossroads!

God Bless!

The Staff of the Office for Youth & Family Ministries
Marlene Stammerman, Mary Gault, Eileen Miller, Valerie Sperka, David Bethuram, Marilyn Hess, and Bro. Ken Pinc
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Holy Cross Brother Roland Driscoll, 83, served as a teacher, coach, athletic director and administrator in schools of the Congregation of Holy Cross. In retirement, he continues to be of service to the people of his parish and remains in close contact with the community of which he has been a member for 63 years.

Providence Sister Catherine Sienna Wire, 89, was a teacher for more than 50 years. In her congregation, the Sisters of Providence of Saint Mary-of-the-Woods, 330 of the 550 sisters are past age 70.

Conventual Franciscan Friar Robert Baxter was the director of religious education and youth minister coordinator at St. Michael the Archangel Parish in Indianapolis from 1989-2001.

Benedictine Father Rembert Gehant, 89, served as associate pastor of St. Meinrad Parish in St. Meinrad from 1969-1977. He also served as bookkeeper for Abbey Press, cashier for Saint Meinrad’s business office and associate pastor for St. Mary Parish in Huntingburg. He currently handles some clerical duties for the Archabbey. Of the 122 members of Saint Meinrad Archabbey, 46 monks are over age 70.

Franciscan Sister Antoinette Marie Manus, 96, was an elementary teacher in the Archdiocese of Indianapolis and taught at eight schools. She is one of 339 Sisters of St. Francis of Oldenburg, 168 of whom are past age 70.

Benedictine Sister Madeleine White was a teacher for 52 years before retiring 23 years ago in 1978. In her congregation, the Sisters of St. Benedict in Beech Grove, 39 of the 84 members (74 final professed, 10 in formation) are over 70.

Your donation to the Retirement Fund for Religious helps with the cost of health care and living expenses for elderly religious.

Thank you for your help.
SISTERS OF PROVIDENCE
of Saint Mary-of-the-Woods

Providence Sister Catherine Stenna Wire still has a twinkle in her eye when she talks about teaching and how lucky she has been in her lifetime. She will be 90 on Dec. 13 and now lives in Karcher Hall, a residential health care facility for the Sisters of Providence of Saint Mary-of-the-Woods.

Her spirit is strong and the feistiness that characterizes a good teacher is still evident, even after more than 50 years in a classroom, 26 of which were spent in the Archdiocese of Indianapolis.

“I taught all of them and I loved every grade, but there, five and seven were my favorites,” Sister Catherine Sienna said. “You really could begin teaching them something new, like fractions and decimals in the fifth grade and percentages in the seventh grade.

The seventh grade was hard for children when they were about 12 or 13, but I loved them.”

Sister Catherine Sienna entered the Sisters of Providence on Aug. 23, 1928, and professed perpetual vows on Aug. 15, 1936. She followed the path chosen by her blood sister, Providence Sister Ann Gabriel Wire. There were two other sisters and three brothers in the Wire family. Indianapolis was their home for many years.

“I always wanted to be a sister,” she said. “I loved the sisters who taught me. When I was little, I just thought sisters were born sisters. I didn’t know what was involved. I have had a wonderful religious life. I love the prayers, the devotions. I love being part of a community.”

Sister Catherine Sienna said her family was very supportive about her commitment to religious life.

“When my Dad saw how happy we [her sister and she] were, he said the Sisters of Providence could have all of us. My grandparents were not Catholic and they thought it was the worst thing that could happen. But when they came to see us, they said that this was the most peaceful place, it was like heaven.

Saint Mary-of-the-Woods features scenic beauty, shrines, chapels and other places where peace is prominent. It also is the motherhouse for 550 Sisters of Providence, 330 of whom are age 70 or older. Living quarters and health-treatment facilities for other sisters like Sister Catherine Sienna will soon be at a premium. The congregation is planning for future needs by building a new health-care unit adjacent to Karcher Hall.

The new unit will provide dementia and custodial care wings and a large physical therapy space, administrative offices, doctor’s examination room and other service/support areas. Once the new building has been completed, Karcher Hall will be renovated to address privacy issues related to bedrooms and baths, as well as improvement of ventilation and lighting. Efforts are being made to approach the project from a position of wellness rather than one of illness. In addition to a large physical therapy area, there will be space for such activities as water therapy, massage and reiki.

“We’re lucky to have so much here at Saint Mary-of-the-Woods. People are so good to us,” Sister Catherine Sienna said. “That new building will be great. We are so blessed. We have a real need. We have more sisters coming in all the time.”

Ministry of the Conventual Franciscan Friars
in the Archdiocese of Indianapolis

The friars first came to this area at the invitation of Bishop Maurice de St. Palais of the Vincennes Diocese in 1872. They were given the care of two Terre Haute parishes—St. Joseph and St. Benedict—which the friars still minister to today. In 1873, Father Anthony Mueller purchased a plot of land in Floyds Knobs, Ind. For a time, the land passed out of the friars’ hands, but after a short time it was given back to the friars by Mary Anderson—a niece to Father Mueller. In 1895, the friars began to develop this land as a future seminary for the Conventual Franciscan friars and it came to be known as Mount Saint Francis. Today the Mount is home to the provincial headquarters of the Conventual Franciscans of the Province of Our Lady of Consolation, a youth ministry center, a retreat house, a hermitage and the Mary Anderson Art Center. Surrounded by 400-plus acres of wooded trails, fields, ponds and a lake, the Mount offers people of the archdiocese a sacred space in which to refresh their spirits and experience the presence of the Creator.

Until very recently, friars taught at Cardinal Ritter Jr./Sr. High School in Indianapolis, and served as director of religious education at St. Michael the Archangel Parish in Indianapolis. Today, in addition to St. Joseph and St. Benedict parishes in Terre Haute, the friars also minister at St. Anthony of Padua Parish in Clarksville and St. Joseph Parish in St. Joseph Hill, Maran College in Indianapolis and the Veterans Administration Hospital in Indianapolis.

In loving tribute to
Sister Marian Thomas Kinney
who entered eternal rest on Aug. 18, 2001

Providine Sister Marian Thomas was born in Indianapolis and attended St. Anthony School and St. John Academy. She entered the Sisters of Providence congregation at Saint Mary-of-the-Woods on July 21, 1940, and professed perpetual vows on Jan. 23, 1943. She earned a bachelor’s degree in English from Saint Mary-of-the-Woods College, a master’s degree in Latin from Xavier University and another master’s degree in education from Indiana State University.

Sister Marian Thomas began teaching in 1943 at St. John the Baptist School in Whiting, Ind. Her other Indiana educational settings included St. John, Evansville; Our Lady of Providence High School, Clarksville; St. Agnes Academy, Ladywood School and Ladywood-St. Agnes Academy, Indianapolis; The Aspynry, Saint Mary-of-the-Woods, Schulte High School, Terre Haute; Marquette High School, Michigan City; and St. Joseph High School, South Bend. She also taught at Providence High School in Chicago, and served in a variety of capacities at Immaculata Junior College in Washington, D.C.

In 1985, Sister Marian Thomas turned her attention to the Propagation of the Faith and Mission Office of the Archdiocese of Indianapolis. For 10 years, she ministered as the associate director and learned the details of the job from Father James Barton, who served as director. Upon his death, she was appointed acting director and, for the five years prior to her death, served as director.

The Sisters of Providence, a congregation of more than 550 women religious, have their motherhouse at Saint Mary-of-the-Woods, located northwest of Terre Haute, Ind. Blessed Mother Theodore Guérin founded the Sisters of Providence at Saint Mary-of-the-Woods in 1840.

For more information about the Sisters of Providence, call Saint Mary-of-the-Woods at 812-533-3131, ext. 117, or visit the congregation’s Web site at www.sistersofprovvidence.org.
St. Meinrad
Position negative here

Share in the Care

When Benedictine Sister Madeleine White entered the monastery in 1924, she never thought she would still be going strong in 2001!

But she is! After teaching for 52 years, Sister Madeleine believed it was time to retire ... and she did ... 23 years ago! Sister Madeleine continues to be a teacher through her example of perseverance and her fidelity to the monastic life. She took care of so many students for so many years. Now we invite you to ... Share in her care!

Benedictine Sister Madeleine White entered religious life at the Monastery Immaculate Conception, Ferdinand, Ind., in 1924. She professed her temporary vows on June 8, 1926, and made her perpetual monastic profession on Aug. 6, 1929. She came to Our Lady of Grace Monastery in 1960 after establishing a new convent in Beech Grove, Ind. On Oct. 21, 2001, Sister Madeleine celebrated her 75th jubilee.

Sister Madeleine was a teacher for 52 years before retiring 23 years ago in 1978. She taught in the Diocese of Evansville and in the Archdiocese of Indianapolis at St. Paul School in Tell City, St. Anthony of Padua School in Clarksville and Christ the King School in Indianapolis.

Upon her retirement, Sister Madeleine became a horticulturist by hobby, and cared for the many plants and trees around the monastery. Sister Madeleine knows the trees on our property better than anyone else in the community. Her love for nature was evident in the love she gave to the plants entrusted in her care.

Presently, Sister Madeleine’s health keeps her from a daily routine of work in the monastery— but she doesn’t let a day go by without saying her prayers and offering up her day for peace in the world and for her family, friends and sisters.

Sisters of St. Benedict
Our Lady of Grace Monastery
Beech Grove, Indiana
In Memory of
Sister Marian Thomas Kinney, S.P.
Chairperson for the
Religious Retirement Fund
1994 – 2000

Providence Sister Marian Thomas worked tirelessly for the missions during the last 16 years of her life, and before that taught for more than 40 years. Her life was one of selfless service to others. She is missed by all of us in the Mission Office. We are dedicating this year’s collection in her memory and also to all the religious who have given so much to all of us.

Please Share in the Care of all religious sisters, brothers and priests who continue to work and pray for us.

In addition to the religious congregations whose headquarters are located in the Archdiocese of Indianapolis (Sisters of St. Benedict; Congregation of the Third Order Regular of St. Francis, Oldenburg; Discalced Carmelite Nuns; Sisters of Providence of Saint Mary-of-the-Woods; Order of St. Benedict; Order of Friars Minor Conventual), you are asked to remember the following who also are giving dedicated service to our people:

**Priests**
- St. Maur Priory of the Order of St. Benedict
- Society of Divine Word
- Society of Jesus
- Order of Friars Minor – Cincinnati
- Order of Friars Minor – St. Louis

**Brothers**
- Brothers of Congregation of the Holy Cross
  - Franciscan Brothers of Christ the King
  - Order of Friars Minor – Cincinnati
  - Order of Friars Minor – St. Louis
- Society of Jesus

**Sisters**
- Congregation of the Sisters of the Holy Cross
  - Daughters of Charity of St. Vincent de Paul
  - Dominican Sisters of Sinsinawa Dominicans
  - Franciscan Sisters of the Immaculate Heart of Mary

- Little Sisters of the Poor
- Missionaries of Charity
- Missionary Sisters of Our Lady of Africa
- Servants of the Gospel of Life
- Sisters of Charity of Cincinnati, Ohio
- Sisters of Charity of Nazareth
- Sisters of Charity of the Blessed Virgin Mary
- Sisters of Loretto at the Foot of the Cross
- Sisters for Christian Community
- St. Francis of Perpetual Adoration
- Sisters of St. Francis of Millvale
- Sisters of St. Joseph of Carondelet
- Sisters of St. Joseph of Tipton
- Sisters of the Third Order Regular of St. Francis of the Congregation of Our Lady of Lourdes
- Ursuline Nuns of the Congregation of Paris

* This congregation does not participate in the collection.

The Religious Retirement Fund Collection is distributed from its national office to the members of religious congregations in greatest need. Thanks for your generous giving to all our sisters, brothers and priests in religious orders.

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**Sisters of St. Francis**
Oldenburg, Indiana

The year 2001 marks the Sesquicentennial of the Sisters of St. Francis, Oldenburg. During these years over 1700 ordinary young women have followed the way and vision of St. Francis Assisi and Mother Theresa Hackelmeier. Within these last 150 years, the Sisters of St. Francis have been involved in the mission of Jesus in different regions of the United States, Africa, China, Mexico, Papua New Guinea and South Korea.

To contact us:
Sisters of St. Francis
P.O. Box 100
Oldenburg, IN 47036
Web site: http://oldenburgfranciscans.org
E mail: osf@seidata.com
Phone: (812) 934-2475

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Far left: Sisters Jane McConnell (left), Kathleen Brahan, and Jean Wolf are sharing community. Left: Taking a pause, S. Bridget Arnold assists in Habitat for Humanity.
Above: We celebrate how Sisters “aged to perfection” for their wisdom, prayer and presence.
Sponsor a Child at a Catholic Mission. It’s Affordable!

Your opportunity to help a very poor child is much too important to miss. And Christian Foundation for Children and Aging (CFCA), an international Catholic sponsorship program, can show you the affordable way.

For $20 a month, **just 66 cents a day**, you can help provide a poor child at a Catholic mission with food, medical care, and the chance to go to school. *(Sponsorship benefits may vary depending on needs.)*

**You can literally change a life!**

As a sponsor, you'll feel confident knowing CFCA programs are run by Catholic lay and religious missionaries deeply committed to the poor. And you're assured that more than **85 percent** of your contribution is sent directly to your sponsored child's mission program.

When you sponsor, you'll receive a **photo** of your child, information about your child's family and country, **letters** from your child, and the CFCA newsletter. But, most of all, you'll receive the **satisfaction** of helping a poor child have a better life!

And sponsoring is easy! Just fill out the convenient form below or call us toll free at (800) 875-6564. Or visit us at www.cfcausa.org. Become a sponsor today. You'll be so glad you did!

“CFCA is a dedicated organization working on behalf of the poor.”

Archbishop James P. Keleher, Kansas City, Kansas – sponsors José Muños of Honduras.

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Little Lyn-Lyn lives in a village in the Philippines in a small house with a dirt floor, no running water or electricity. Her father is a farm laborer who struggles to support his family of six on a monthly income of $45. Can you help a poor child like Lyn-Lyn?

Yes, I'll help one child:

- Any in most need
- Boy
- Girl
- Teenager

I'll contribute:

- monthly $20
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- semi-annually $120
- annually $240

Enclosed is my first contribution of $. 

*(Make check payable to CFCA.)*

I'd prefer to bill my sponsorship payment to my
- VISA
- MC
- Discover
- AMEX

Card No. Exp. Date

CHOOSE ONE
- Charge this time only
- Charge ongoing

I can’t sponsor now, but here’s my gift of $. **100% of your gift is sent directly to the missions.**

Please send me more information about sponsorship.

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P.O. Box 805105
Kansas City, MO 64180-5105

or call toll-free 1-800-875-6564

www.cfcausa.org

Financial report available on request

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431 Catholic Lay People
The Society for the Propagation of the Faith

Christmas Appeal

Sister Geetha, A Sister of St. Anne in India, brings the Good News of God’s love to villagers: with her prayers, her words, her medical knowledge and, today, with her stethoscope.

Throughout the mission diocese of the world, Sisters are a vital part of the “presence of Christ,” a vital part of the presence of the Church. Our Christmas gift through the Propagation of the Faith helps them and makes us a part of that presence as well.

The Society for the Propagation of the Faith
1400 N. Meridian St.
Indianapolis, IN 46202
Parish in New Albany and lead the rosary before Mass. Father Tom’s ministry is in high demand. In Clark, Floyd and Harrison counties that the New Albany Diocese serves, the Hispanic population is 2,902 compared with 940 in 1990, according to census figures.

However, Father Tom estimates that the current population is actually twice as high because many Hispanics avoid being counted in the census.

On a typical day, Father Tom travels many miles throughout southern Indiana visiting Hispanic families located to Mass. He helps them find jobs and makes sure they understand how to make use of various social service and government agencies. Father Tom even took time recently to bless a Mexican restaurant.

Despite his hectic schedule, Father Tom said he is thankful to be helping meet the Hispanic ministry needs in southern Indiana. He divides his time between the New Albany Deanery and St. Rita Parish in Louisville.

“T’m delighted to be a part of it,” he said. “I can help a bit. Many times I do home visits and talk to people, get to know their concerns, their needs. I ask, ‘How can I help you?’”

Father Tom said his ministry received a grant from the Koch Foundation to hire an assistant, Lillian Rose. He also relies on a few Spanish-speaking priests to celebrate Mass in Spanish.

Planning a wedding has never been more complicated. Let me help you make your wedding the timeless event you’ve always dreamed it would be.

Why Park Tudor: Extracurricular Activities

“I sang in Madrigals; I played the violin, which prepared me for the symphony. I ran cross-country and track, and played volleyball, softball and basketball—I was able to do it all. But the core value of education I never lost.”

Van Sabesan

Leading the way to a healthier community.

Since its earliest beginnings, St. Francis Hospital & Health Centers has been committed to its community. To meet the needs of those it serves, St. Francis offers a full range of services including cardiac care, bone marrow transplants, OB and women’s services and orthopedic surgery, for which it was recently rated

“Best in the Nation.” Call (317) 782-7997 for more information.

St. Francis Hospital & Health Centers

Beech Grove · Indianapolis · Mooresville

www.stfrancishospitals.org
St. Monica, Indianapolis, grandmother of five. Christopher, Dale and Michael Beech Grove, Nov. 11. Mother (Burkert), Robert and Thomas Ashcraft. Stepp, Gregg, Jeffrey, Patrick, Mother of Martha Kline, Rita one. Great-grandmother of Carole Bland. Grandmother of Indianapolis, Nov. 26. Wife of in state date of death. Obituaries Please submit in writing to our


Dwenger, Eleanor, 86, St. Louis, Batesville, Nov. 29. Wife of Stanley Dwenger. Grandmother of 29.


BROUSSEAU, J. John C., 44, St. Monica, Indianapolis, Nov. 9. Father of Courtney, Jocelyn and Yvon Brousseau. Brother of Mary Margaret Schiels, Mercedes and Michael Brousseau.

CARR, Thomas A., Sr., 80, St. Thomas Aquinas, Indianapolis, Nov. 7. Father of Theresa Byrd, Kely McCracken, Tamara, Marc, Michael, Terry and Thomas Carr Jr.


MAJOR, Haley C., 19, Sacred Heart, Clinton, Nov. 24. Daughter of Toon (Romboss) and Tony Major. Sister of Kameron Norman and Michael Major. Granddaughter of Ingrin Major and N. K. Romboss and Mary and Joe Volk.


PICKARD, Martha C., 82, St. Thomas Aquinas, Indianapolis, Nov. 20. Mother of Mary Jane Brown, Rita Englum, Cynthia Sibert, James and John Pickard. Sister of Vincent Cushing.


STEWART, Anthony R., 17.

VAN KIRK, Betty K., 92, St. Barnabas, Indianapolis, Nov. 2. Son of Mary Ann and Joseph Stewart. Brother of Nick Stewart, Danielle and Jerry Gibbons. Grandson of Ruth Rapp.


STEWART, Anthony R., 16.


VAN KIRK, Betty K., 92, St. Barnabas, Indianapolis, Nov. 2. Son of Mary Ann and Joseph Stewart. Brother of Nick Stewart, Danielle and Jerry Gibbons. Grandson of Ruth Rapp.


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STEWART, Anthony R., 16.


VAN KIRK, Betty K., 92, St. Barnabas, Indianapolis, Nov. 2. Son of Mary Ann and Joseph Stewart. Brother of Nick Stewart, Danielle and Jerry Gibbons. Grandson of Ruth Rapp.
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. 9, 7 p.m. at St. John, Osgood
Dec. 17, 7 p.m. at St. Louis, Batesville
Dec. 18, 7 p.m. at St. Charles Borromeo, Bloor City
Dec. 19, 7 p.m. at St. John, Osgood

Indianapolis North Deanery
Dec. 9, 7:30 p.m. at St. John of Arc
Dec. 12, 7:30 p.m. at St. Luke
Dec. 17, 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 the Apostle

Indianapolis South Deanery
Dec. 10, 7 p.m. at Holy Trinity, Beech Grove
Dec. 11, 7 p.m. at St. Mark, Brownsburg
Dec. 13, 7 p.m. at St. 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. 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 St. Mary, Queen of Peace, Danville
Dec. 19, 7 p.m. at St. Thomas More, Mooresville

New Albany Deanery
Dec. 9, 3 p.m. at St. Joseph, Corydon
Dec. 11, 7 p.m. at St. Mary, Lapelsville
Dec. 11, 7 p.m. at St. Michael, Charlestown
Dec. 11, 7 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 p.m. at St. Mary-of-the-Knobs, St. Mary-of-the-Knobs
Dec. 12, 8:15-11:20 a.m. and 12:30-3 p.m. at Our Lady of Providence High School, Clarksville
Dec. 13, 8:15-11:20 a.m. and 12:30-3 p.m. at Our Lady of Providence High School, Clarksville
Dec. 13, 6:30 p.m. at St. Paul, Sellersburg
Dec. 17, 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, Nav simultaneous
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
Dec. 11, 7 p.m. for 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 County
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 County

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. 16, 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 County
Dec. 20, 7 p.m. at St. Isidore, Bridget

Terre Haute Deanery
Dec. 9, 7 p.m. at St. Joseph, Rockville
Dec. 11, 3:30 p.m. deanery service at St. Ann, Terre Haute
Dec. 11, 7 p.m. at St. Paul, Greensville
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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- Treats more hearts than anyone in Indiana.
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