Archdiocesan schools win state football championships

By Mary Ann Wyand

Two archdiocesan high schools won Indiana High School Athletic Association state football championships on Nov. 30 at the RCA Dome in Indianapolis.

The victories marked the sixth time that Bishop Chatard High School and Roncalli High School have earned state football titles. The football programs and students also did well in the academic years.

Bishop Chatard High School's Trojans, the only undefeated team in the state, clinched the victory and end the season with a 10-0 record. Also last Saturday, Bishop Chatard senior Mike Dury of St. Pius X Parish in Indianapolis claimed the Class 4A state title in a 24-21 upset win over Bishop Dwenger High School from Fort Wayne.

Indianapolis parishioners return home

By Mary Ann Wyand

Just in time for Advent, Sacred Heart of Jesus parishioners are back home again in the historic Indianapolis South Deanery church that was heavily damaged by an early morning electrical fire on April 27, 2001.

Nineteen months after fire destroyed the ornate interior of the stately brick church built by German craftsmen in the late 1800s, a standing-room-only crowd of parishioners and guests gathered for the ribbon-cutting ceremony and Mass on Dec. 1.

On the frigid first Sunday of Advent, Franciscan Father Michael Barrett, pastor, led some of the parishioners in a procession from the Sacred Heart Parish Hall at 1215 S. Meridian St., where liturgies have been celebrated since the fire, to the nearly restored church at 1530 Union St.

Longtime parishioner Alan Goebes of Indianapolis, a member of the parish building committee who spent countless hours helping with the restoration work, pushed the button to toll the bells as Father Michael and the parishioners walked five blocks from the parish hall to the church.

“At last!” Father Michael said during the homily as the people applauded. “After the fire, this day seemed far distant. Many of you saw the [damaged] church on television or in person after the fire. That day was like a wake. After all the debris was cleared out, it seemed like today might never come.

Archbishop [Daniel M.] Buechlein assured us that he wanted Sacred Heart Church restored, but it still seemed like a long way off.”

Archdiocesan insurance coverage paid for $4.3 million in repairs and the parish has raised $800,000 goal to complete other church improvements not related to the fire damage.

The theme for Sacred Heart’s building campaign was “And God said to Francis, ‘Go and rebuild my church.’” Working with the archdiocese, parishioners have paid for $4.3 million in repairs and the parish has raised $800,000 goal to complete other church improvements not related to the fire damage.

The theme for Sacred Heart’s building campaign was “And God said to Francis, ‘Go and rebuild my church.’” Working with the archdiocese, parishioners have restored the historic south side church during a 2 p.m. eucharistic liturgy on Feb. 19.

Cardinal Ratzinger asks, ‘Is it arrogant to say Christ is the only savior?’

MURCIA, Spain (Zenit)—Is it pretentious for Christians to proclaim Christ as the only savior of mankind?

Cardinal Joseph Ratzinger posed that question on Nov. 30, and in his response clarified the very meaning of the Christian mission.

The cardinal was addressing the congress on “Christ: Way, Truth and Life,” which brought together world-renowned theologians at the Catholic University of St. Anthony.

“Isn’t it arrogant to speak of truth in matters of religion to the point of affirming that truth, the only truth, has been found in one’s own religion?” the prefect of the Congregation for the Doctrine of the Faith asked.

Addressing an audience of 3,000, Cardinal Ratzinger said that “today it has become a slogan of enormous repercussion; it is arrogance to reject, as simultaneously simplistic and arrogant, all those who can be accused of believing that they ‘possess’ the truth.”

“These people, it seems, are unable to dialogue; therefore, they cannot be taken seriously, because truth is not ‘possessed’ by anyone,” the cardinal added, outlining the thesis of relativism. “We can only be in search of truth. However, against this affirmation one can object: What search is this about, if one can never arrive at the goal? “Are these people really searching, or is it that they do not wish to find the truth, because what they will find should not be?” he continued.

“Naturally, truth cannot be a possession; before it, I must always be one of humble acceptance, of being conscious of my own risk and accepting knowledge as a gift, of which I am not worthy, of which I cannot be vainglorious as if it were an achievement of mine,” Cardinal Ratzinger said.

“If I have been given the truth, I must consider it as a responsibility, which also presupposes service to others,” he explained. “Faith also affirms that the Really, it asks, ‘Is it arrogant to say Christ is the only savior?’”
FOOTBALL

Indiana State "Next"

Indianapolis, the Trojans’ quarterback, earned the BHSA’s 2002 Phil N. Eskew Mental Attitude Award.

"Coach Tom Dilley made us focus on one word all season and that was "next,"" Mike said on Dec. 2. "We set two goals: win the next game and win the state championship. Coach told us the only things we could control were our effort and attitude and we just really focused and gave our best effort. That was key for us."

The Trojans also defeated the Andrean High School Rebels in the 2001 Class A state championship year ago.

During the third week of the season, the Trojans beat the Rebels by scoring a touchdown in the last 12 seconds of the game.

"We had a big win against Roncalli," Mike said. "They’re a great team. That’s why it was so big for us. It was great to see another Catholic school win a state title. It really showed their character."

"The state championship game was exciting but also bittersweet, Mike said, because it was the last time the team would play football together."

“Our kids worked extremely hard," Dilley said on Dec. 2. “I was very pleased that we were able to get the improvement we needed."

The Trojans’ fourth-year coach, said, "because we were the only team in the state to finish the season undefeated."

Roncalli Coach Bruce Scifres, who has coached the Rebel football program for 13 years, said on Dec. 2 that their sixth state title was particularly emotional because junior Jonathan Page, a talented running back, was killed in a car accident in June.

The Rebels also were saddened by the deaths of sophomore Phil Anderson, Karl, in June and senior Marcus Valley’s father, Dick, in September. Assistant coach Brian Lauck’s grandfather, John Garrity, died on Thanksgiving, just two days before the state championship game.

"I’m just so proud of these kids for the way they dealt with all of that," Scifres said. "This is my 23rd year of coaching high school football, and I’ve never had a group of kids that had to deal with as much adversity."

After the Rebels lost their first four games, Scifres said, "we had a team meeting and made a promise to each other that we would not lose another game.”

Roncalli didn’t lose again during the regular season then came from behind to claim the Class 4A title with just a minute left in the championship game.

Senior tight end Jake McCoy, a member of Our Lady of Lourdes Parish in Indianapolis, caught a 17-yard pass to score the first touchdown in the title game last Saturday.

He said the Rebels also wanted to win the title in memory of their friend, Jonathan Page.

"If we would have had Jonathan, we would have been even better," Jake said, "because he brought so much speed and athletic ability to the team."

"We were really happy to win the state championship," Jake said. "After the game, we thanked each other for staying focused to achieve a goal we all believed we could do." †

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Catholic congregation says gay men should not be ordained

VATICAN CITY (CNS)—A Vatican congregation, in response to a query by a bishop, said men who are homosexuals or have homosexual tendencies should not be ordained priests.

Ordaining such candidates to the priesthood would be imprudent and “very risky,” said a letter from Cardinal Jorge Medina Estévez, who at the time was prefect of the Congregation for Divine Worship and the Sacraments.

Although Cardinal Medina’s letter, published in December in the congregation’s bulletin, was written last May to an unnamed bishop who had inquired about the propriety of ordaining homosexual men. The cardinal retracted as congregation head in October.

The bishop originally had sent his question to the Congregation for Clergy, which passed it on to the sacraments congregation. After consulting with the Congregation for the Doctrine of the Faith, Cardinal Medina expressed “the following judgment” in a three-paragraph letter:

“Ordination to the diaconate or to the priesthood of homosexual persons or those with a homosexual tendency is absolutely inadvisable and imprudent and, from a pastoral point of view, very risky,” Cardinal Medina wrote.

“A person who is homosexual or has homosexual tendencies is not, therefore, suitable to receive the sacrament of sacred orders,” he said.

Cardinal Medina wrote that in making its judgment the congregation took into consideration its experience in processing requests for laicization by some priests. It said it was publishing the response because it deemed it opportune to do so at this “particular moment.”

The letter touched on one issue that has received increasing attention at the Vatican: Cardinal’s letter to the Vatican’s Congregation for Catholic Education was quietly circulating a draft document containing proposed directives against the admission of homosexuals to the priesthood.

The sources said part of the reasoning in the draft document was that since the Church considers the homosexual orientation “objectively disordered” such people should not be admitted to the seminary or ordained.

The Vatican press office later confirmed that a document was in the works, but said it also would look at other ordination issues and be addressed primarily to local bishops and seminary rectors.

Cardinal Zenon Cardinal Bertone, secretary of the Vatican’s doctrinal congregation, said, in a CNS interview, “Persons with a homosexual inclination should not be admitted to the seminary.”

In an article published by the Catholic magazine America in September, an American Vatican official at the Congregation for Bishops, Father Andrew R. Baker, articulated arguments against acceptance of homosexuals as priest candidates.

Father Baker said if a man has a predominant or exclusive same-sex attraction that in itself is grounds for bishops to have “a prudent doubt regarding the candidate’s suitability” for receiving the sacrament of orders. Church law says it such a doubt exists the person should not be ordained.

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Third interfaith prayer service promotes thanks

By Mary Ann Wyand

The third annual Interfaith Thanksgiving Service on Nov. 26 at SS. Peter and Paul Cathedral in Indianapolis brought together central Indiana residents of many faiths to offer thanks to God for blessings and to pray for world peace and unity in this uncertain time.

The gathering, “Come, Ye Thankful People,” set the tone for the evening prayer service held two days before Thanksgiving. Music was provided by members of Laudis Cantores, the principal choir of the cathedral, and the Indianapolis Children’s Choir.

Archbishop Daniel M. Buechlein welcomed the assembly, which included Indiana Gov. Frank O’Bannon and first lady Judy O’Bannon as well as spiritual leaders and members of the Catholic, Protestant, Episcopalian, Jewish, Sikh, Hindu and Islamic faiths.

Dr. William G. Enright, senior pastor of Second Presbyterian Church in Indianapolis, offered the reflection.

“Brothers and sisters in faith and humanity, it is wonderful that we can gather together in this Thanksgiving week for such a celebration,” Dr. Enright said. “At times, I wonder what has happened to gratitude in our time? Where does one find the art of giving thanks a priority?”

“For eight or 10 years, on Thanksgiving week, I make an annual pilgrimage to the Indianapolis Public Library to check out a number of articles written in the past year on thanksgiving or its twin sister gratitude,” he said. “This is what I discovered [this year]. Magazines and periodicals are aware of advice on carving a turkey, preparing it and decorating the table. But sadly, when it comes to articles on the art of giving thanks, it seems that the tide has gone out.”

Hindu children and adults sing songs of their faith during the third annual Interfaith Thanksgiving Service at the cathedral. The Indianapolis Children’s Choir also performed a number of songs. Donations of food and money collected at the prayer service benefit the Julian Center in Indianapolis, which ministers to women and children that are victims of domestic violence.

“Tonight, we gather to do just that,” Dr. Enright said. “We gather as Americans who wear a variety of religious labels to celebrate Thanksgiving, to give God thanks.”

At the first Thanksgiving meal in 1621, he said, “those people we call pilgrims—aliens who came from distant shores and together they celebrated the gift of life. So it was that Thanksgiving Day was born amidst the marriage of Old World traditions and New World riches.

“Thanksgiving Day strikes me as a focus that is somehow unique to us as Americans,” he said. “It is a time for us to come together and give unadorned thanks for the presence of God in our lives, for the gift of country and freedom, and for the ability to pursue life, liberty and happiness with justice and in peace. It is a time when we can come together and forget those differences that at times divide us and simply say, ‘Thank you. Thank you for the gift of this life we share together.’

“Quoting Jewish philosopher Abraham Joshua Heschel, Dr. Enright said, ‘The truth of what it means to be human is gratitude, and the secret of existence is appreciation.’ It is important to offer thanks to God without adding any requests, he said. ‘The 13th century German mystic Meister Eckhart said, ‘If you have but one prayer to offer, and it is thank you, that will be enough.’”

Bishop Woodie White of the United Methodist Church offered the closing prayer.

“We thank you for the harvest earth has produced,” Bishop White said. “These gifts witness to your infinite love. May the seeds of charity and justice also bear fruit in our hearts ... May hope accompany our journey through the days to come. May your abiding presence be with us all the days of our lives.”

After the Thanksgiving prayer service, Dr. Vimal Patel, the Hindu Geta Mandal of Indianapolis, said he appreciated the opportunity to pray for peace and unity with people of other faiths.

“My hope is that we really learn from each other that the goal of our human life seems to be the same: How do we help each other?” Dr. Patel said. “We are all connected and there is really no way to separate each other.”

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“I am grateful that today we are prepared to unhesitatingly receive into our hearts the gifts of Our Lord, of whom the door was opened wide for us. May God bless you.” Dr. Patel

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Gone out.

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En honor a Nuestra Señora de Guadalupe

Arzobispo Daniel M. Buechlein, junto con 43 peregrinos regresaron recientemente de una peregrinación de seis días a lugares santos en México. El elemento principal de esta jornada de fe fue la misa en la Basílica de Nuestra Señora de Guadalupe, patrona de los católicos de herencia mexicana.

El arzobispo Buechlein ha hecho del ministerio a los católicos hispanos una prioridad en esta arquidiócesis, y ha trabajado arduamente para desarrollar un entendimiento personal del idioma y la cultura de los hispanos presentes aquí (muchos de los cuales provienen de México). A la luz de este compromiso, el arzobispo brindó una fuerte guía espiritual durante su peregrinación en México. Sus homilías y reflexiones diurnas exploraron una amplia variedad de temas que cubrían diversos aspectos de la cultura y espiritualidad mexicana, tales como hospitalidad, curación, unidad sagrada y secular, y el significado de la aparición de Nuestra Señora al indígena Juan Diego, canonizado como santo en México por el Papa Juan Pablo II el verano pasado.

La Iglesia celebra la fiesta de Nuestra Señora de Guadalupe el 12 de diciembre. Esta es una época especial para los católicos de herencia mexicana, pero es también una oportunidad para que todos los cristianos reflexionemos sobre el milagro de la presencia de Dios entre nosotros.

Hoy en día todo el continente Americano necesita la protección de la Madre de Dios, pero no siempre es fácil entender la bondad de Dios. El arzobispo Buechlein ha brindado una guía espiritual durante su peregrinación en México. Sus homilías y reflexiones diurnas exploraron una amplia variedad de temas que cubrían diversos aspectos de la cultura y espiritualidad mexicana, tales como hospitalidad, curación, unidad sagrada y secular, y el significado de la aparición de Nuestra Señora al indígena Juan Diego, canonizado como santo en México por el Papa Juan Pablo II el verano pasado.
Buscando la Cara del Señor hallada en un árbol de ocote por unos enfermos y ancianos. Su imagen fue de Puebla. Allí se venera a la Madre Nuestra Señora de Ocatlán, no muy lejos comenció con el rosario en el camino.“De María aprendemos a entender a Cristo. Cristo. De la contemplación de los misterios de la Escuela de María, en la que sentimos con el Hijo de Dios, embarazada con el Hijo de Dios, continúa conquistando la imaginación y corazón de la gente.”

La intención del Arzobispo Buechlein para vocaciones en diciembre

Sugerí que tomamos como tema de nuestra peregrinación a María la primera aparición de María a los pastores en el campo de Belén. ¿Qué nos quería decir con su presencia en el campo? Dijo que en el campo, María se mostró como la Madre de todos, no sólo de aquellos que la conocen y la aman, sino de todos los hombres y mujeres de este mundo. María es la Madre de todos, y su presencia en el campo nos enseña que ella nos quiere a todos. La peregrinación en el campo nos enseña que María nos quiere a todos, no sólo a aquellos que la conocen y la aman, sino a todos los hombres y mujeres de este mundo.

James D. Davidson is a professor of sociology at Purdue University in West Lafayette. Ind. His latest book is American Catholics: Gender, Generation, and Commitment, published by Alta Mira Books in 2001.)

Research for the Church/James D. Davidson

A whole new generation of Catholics since Vatican II

In the last month or so, many Catholic publications have celebrated the 40th anniversary of the opening session of Vatican II. The first of the council’s four sessions took place on Oct. 11, 1962. The last of its four conclaves was concluded on Dec. 8, 1965. Somewhat later, then, a whole new generation of Catholics has grown up in the post-Vatican II Church. According to our 1999 national survey, 46 percent of American Catholics who are 18 or older belong to this new generation. Research also shows that this post-Vatican II generation is quite different from the pre-Vatican II and Vatican II generations that preceded it. Among other things, post-Vatican II Catholics are:

• Less inclined to accept the legitimacy of other religious consciousnesses in matters of faith and morals.

• Less likely to emphasize the importance of knowing and obeying Church teachings.

• Less likely to stress the importance of knowing and living in Church teachings and more likely to emphasize the importance of accepting the will of one’s conscience in matters of faith and morals.

• Less likely to reject the presence in the Eucharist and Mary as the Mother of God.

But, there also are important differences among post-Vatican II Catholics. Fifty-three percent are male, 47 percent female. Sixty to 65 percent are white, 25 to 30 percent are Hispanic, and about 10 percent are African-American. Ninety percent were born in the U.S., and 10 percent were born elsewhere. Nearly 10 out of 10 are Catholic, and 10 percent are converts. About one-fourth have seven or more years of Catholic education. About one-third have one to six, and just over a third have none. About one-fourth have never been married, one-third are currently married, and the rest are widowed, separated or divorced. About 60 percent have ever been married, 60 percent married a Catholic, and 40 percent did not. The median household income for young adult Catholics is about $40,000, but they have a wide range of incomes. About 20 percent earn $75,000 or more. About 30 percent earn between $40,000 and $74,999. About 30 percent earn between $20,000 and $39,999. About 20 percent earn less than $20,000.

These social and demographic differences foster variations in young adults’ religious beliefs and practices. For example, about 68 percent of post-Vatican II Catholics are members of a parish, but 40 percent are not. About 20 percent attend Mass weekly, 40 percent attend one to three times a month, and nearly 40 percent seldom or never attend Mass. The majority accept core Church teachings such as the Trinity, Incarnation, Resurrection, Christ’s real presence in the Eucharist and Mary as the Mother of God. But, on other matters, such as specific behaviors like abortion, sexual conduct, and moral conduct, there are important differences.

More than 60 percent of post-Vatican II Catholics say that they consider the Church teachings as having equal value and more important in their lives than the teachings of other faith traditions. But, just over a third of post-Vatican II Catholics say that they are more likely to stress the importance of the Church teachings than the teachings of other faith traditions. But, just over a third of post-Vatican II Catholics say that they are more likely to stress the importance of the Church teachings than the teachings of other faith traditions. But, just over a third of post-Vatican II Catholics say that they are more likely to stress the importance of the Church teachings than the teachings of other faith traditions. But, just over a third of post-Vatican II Catholics say that they are more likely to stress the importance of the Church teachings than the teachings of other faith traditions.

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The seventh annual Mass of Our Lady of Guadalupe, "Patroness of the Americas," will be celebrated at 6:30 p.m. on Dec. 12 at Our Lady of the Greenwood Parish, 333 S. Meridian St. in Greenwood. The image of the Blessed Virgin Mary will be escorted by the Fourth Degree Knights of Columbus Honor Guard, and there will be a pro- cession of Church representatives and children in costumes presenting roses to the image. Anyone who wishes may join in the procession or remain on the sidewalk to watch a fresh red rose or roses may place them on the altar before the beginning of the Mass. A reception will follow. For more information, call the parish office at 317-888-2861.

St. Vincent Hospital is offering a Cardiopulmonary Resuscitation (CPR) class from 9 a.m. to 3 p.m. on Dec. 7 at the Carmel Medical Center, 13400 N. Meridian St., Suite 338, in Carmel, Ind., in the Diocese of Lafayette. The class will provide instruction in one-person, adult/child and infant CPR. Participants successfully completing the program will receive an American Heart Association Heart Saver course participant card. The cost is $40. For more information or to register, call 317-388-2273 or log on to www.stvincent.org.

Butler University, 4600 Sunset Ave., in Indianapolis, will present "REJOICE!," an annual holiday gift of music to the community, at 7:30 p.m. on Dec. 13-14 in Clowes Memorial Hall. This year's musical program features Butler's choral ensemble, a symphony orchestra and faculty soloist Steven Stolen in Benjamin Britten's stirring cantata, "St. Nicholas." Traditional holiday fare will be presented as well. The concert is free, but tickets are required and are available at the Clowes Memorial Hall box office. There is a limit of four tickets per person. For more information, call 317-940-6444.

There will be an old-fashioned Christmas celebration at 5 p.m. on Dec. 12 in the O'Shaughnessy Dining Room at the Sarah Vaughn Building on the Indianapolis-Walla-Walla campus. Participants will experience what Christmas was like in the old days with musical interludes by the Saint Mary-of-the-Woods College Choir. The evening will also include a silent auction to benefit local charities and holiday musical entertainment. Tickets for the event are $30 in advance and also will be offered at the door. To purchase tickets, call the Greater Terre Haute Chamber of Commerce at 812-232-2391.

Fatima Retreat House, 5533 E. 56th St., in Indianapolis, is offering two upcoming retreats: "The Blessing of Belonging" will be held on Dec. 31 and Jan. 1. Father Patrick Beddelman, pastor of St. Michael Parish in Brookville and Holy Guardian Angels Parish in Cedar Grove, will present the retreat, which will focus on God's gift of time to each of us. The retreat will be a time to share stories about life’s most significant moments and how we’ve been changed by them. "Blessed Grieving: When a Loved One Dies" is a healing retreat that will be held on Jan. 17-18. The retreat will help participants share stories of grief and deepen their understanding of the grief process using Scripture. It will be a time for participants to realize that God is with them. The cost of each retreat is $155 per person or $225 per married couple. For more information, call the retreat house at 317-545-7681.

Advent Vespers (Evening Prayer) will be communal sung at 5 p.m. on Dec. 8, 15 and 22 at SS. Peter and Paul Cathedral, 347 N. Meridian St. in Indianapolis. There will also be a concert of Advent and Christmas music at 7:30 p.m. on Dec. 7 at the cathedral. The music will include Advent and Christmas favorites with opportunities for the audience to sing along. The Cathedral Trio and Laudi

Butler's choral ensemble, a symphony orchestra and faculty soloist Steven Stolen in Benjamin Britten's stirring cantata, "St. Nicholas."
St. Vincent Hospitals is a healthcare ministry dedicated to spiritually centered, holistic care that sustains and improves the health of individuals and communities. As an organization rooted in humanity, we commit ourselves to serving all persons, especially the poor and vulnerable, and advocate compassion in our actions and our words. This philosophy started over a century ago in downtown Indianapolis when four Daughters of Charity transformed a long unused seminary into an infirmary for ailing patients.

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The Spirit of Caring
Two archdiocesan priests receive Lilly Endowment grants

By Brandon A. Evans

Father Clement Davis is meeting God everywhere, from the sunrise to the rain to walks in the early morning. He is doing all of this in a land that is imbued with Catholicism and known for its natural beauty: Ireland.

The pastor of St. Bartholomew Parish in Columbus is taking some time off to enjoy a sabbatical overseas, and is doing it for free.

The money was given to the priest by the Indiana Clergy Renewal Program, which is funded by the Lilly Endowment. Thirty-seven grants—differing amounts after they were applied for the grant—are given each year by the program, which is funded by the Lilly Endowment. Thirty-seven grants—differing amounts after they were applied for the grant—are given each year by the program, which is funded by the Lilly Endowment.

The program, as he under-stands it, is designed for priests and religious who are involved in parish ministry.

"Our program is balanced between personal focus, spiritual life and intentional-ity, theology/pastoral subjects, and the areas of ministry and healing," he said. "Theology and pastoral application have received a lot of emphasis, as we have had a series of lectures in Old and New Testamentology, Christology, Eucharist, marriage, justice and development, Mary in symbol and story, women’s voices—and we shall yet address theology of Church and moral theology in pas-toral practice."

Father Davis said that he prepared for the trip by reading about Celtic spiritu-ality—a subject that the pro-gam has spent some time on. Before leaving, he was looking forward to "being able to be in touch with [that spirituality] in the lands that were Catholic and Celtic for centuries," he said.

He is doing learning out-side of the classroom as well, and that is not counting a day-long pilgrimage to a seventh cen-tury monastic site or the numerous symphonies and plays he has attended.

God, it seems, is every-where for Father Davis.

"God is to be met here in the everyday," he said. "Early morning walks in the garden, sunrise, the Dublin mountains visible from here on clear days, 'soft rain,' the wind scattering leaves in every direction—and then there are the people and the '100,000 welcomes,' Ireland’s way of living hos-pitality. All of it speaks of God."

Despite these deep expe-riences, Father Davis origi-nally thought that his idea for a sabbatical would be too boring to attract the attention of the Clergy Renewal Program because "it was sufficient to receive the nod." Father Davis was eager to embark on another journey to enrich his soul and better suit him for life as a priest.

"If [there] comes a time when I'm ready for some R and R," he said. "It's been eight years since my last sabbatical. I really have enjoyed both sabbaticals that I've taken." Before classes started on Sept. 15, Father Davis spent a week in Munich, Germany, visiting former classmates.

He studied at Ludwig-Maximilians University in the late 60s and early 70s. It was in Munich that he became a Benedictine monk, although he was incardinated into the arch-dioecese in 1983.

During his stay in Ireland, classes will be dur-ing the day—people being attended are encouraged to make use of their time off. "It was Monday before we started at about noon on Friday, and that's to encour-age people to get out and about to do things," Father Davis said.

In addition, he had a mid-term break from Oct. 25-Nov. 3. He invited his brother-in-law and cousin to tour counties Roscommon and Clare. The grant paid for his education fees, transporta-tion for him and his family, and subvention money to St. Bartholomew Parish.

That substitute help has come in the form of newly-ordained Father Todd Goodson, the assistant pas-tor and, for now, the priest who will be running things at the parish.

"I think Todd’s a good man for that," Father Davis said.

He said that he received correspondence from a fifth-grade student at St. Bar-tholomew School that assured him that “Father Todd hasn’t done anything bad yet” and that “the new church is still standing.”

Father Davis dedicated a new church on March 5, with more construction underway.

For now, it’s back to class for the priest. The program will end with a cele-bration on Dec. 12, and from there he said that he will visit with friends either in Ireland or England.

He looks forward to re-grouping with his pastoral team—and he hopes to bring something back with him.

"I hope it all helps me to better appreciate the big and little ways in which God breaks into our conscious-ness," he said, "and I hope that my notes will serve me well in preparing homilies and catechetical excursions over the coming months."
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. 11, 6:45 p.m. at St. Maurice, Napoleon
Dec. 12, 7 p.m. at St. Theresa Benedicta of the Cross, Bright
Dec. 12, 7 p.m. at St. Peter, Franklin County
Dec. 16, 7 p.m. at St. Joseph, Shelbyville
Dec. 16, 7 p.m. at St. Louis, Batesville
Dec. 17, 7 p.m. at Holy Family, Oldenburg
Dec. 17, 7 p.m. at St. John, Osgood
Dec. 18, 7 p.m. at St. Vincent de Paul, Shelby County
Dec. 18, 7 p.m. at St. Mary-of-the-Rock, St. Mary-of-the-Rock
Dec. 19, 7 p.m. at St. John the Baptist, Dover
Dec. 19, 7 p.m. at St. Mary, Greensburg

**Bloomington Deanery**
Dec. 10, 7 p.m. at St. Agnes, Nashville
Dec. 11, 7 p.m. at St. Martin of Tours, Martinsville
Dec. 12, 7 p.m. at St. Charles Borromeo, Bloomington
Dec. 18, 7 p.m. for St. Mary, Mitchell, and St. Vincent de Paul, Bedford, at St. Vincent de Paul, Bedford

**Connersville Deanery**
Dec. 11, 7 p.m. at St. Gabriel, Connersville
Dec. 12, 7 p.m. at Holy Guardian Angels, Cedar Grove
Dec. 12, 7 p.m. at St. Elizabeth, Cambridge City
Dec. 12, 7 p.m. at St. Mary, Rushville
Dec. 14, noon at St. Mary, Richmond
Dec. 17, 7 p.m. at St. Aine, New Castle

**Indianapolis East Deanery**
Dec. 19, 7 p.m. for Holy Cross, St. Mary and SS. Peter and Paul Cathedral at Holy Cross

**Indianapolis North Deanery**
Dec. 11, 6:45 p.m. at St. Maurice, Napoleon
Dec. 11, 7 p.m. at St. Theresa Benedicta of the Cross, Bright
Dec. 12, 7 p.m. at St. Peter, Franklin County
Dec. 16, 7 p.m. at St. Joseph, Shelbyville
Dec. 16, 7 p.m. at St. Louis, Batesville
Dec. 17, 7 p.m. at Holy Family, Oldenburg
Dec. 17, 7 p.m. at Nativity of Our Lord Jesus Christ
Dec. 17, 7 p.m. at St. Mark
Dec. 18, 7:30 p.m. at Our Lady of the Greenwood, Greenwood

**Indianapolis South Deanery**
Dec. 10, 7 p.m. at SS. Francis and Clare, Greenwood
Dec. 11, 7 p.m. at St. Bernard, Bloomington
Dec. 12, 7 p.m. at St. Barnabas
Dec. 15, 7 p.m. at Sacred Heart
Dec. 16, 7 p.m. at St. Rock
Dec. 17, 7 p.m. at Nativity of Our Lord Jesus Christ
Dec. 17, 7 p.m. at St. Mark
Dec. 18, 7:30 p.m. at Our Lady of the Greenwood, Greenwood

**Indianapolis West Deanery**
Dec. 9, 7 p.m. at St. Gabriel
Dec. 10, 7 p.m. at St. Monica
Dec. 12, 7 p.m. at St. Malachy, Brownsburg
Dec. 15, 7 p.m. at St. Anthony
Dec. 15, 7 p.m. at Holy Trinity
Dec. 16, 7 p.m. at Mary, Queen of Peace, Danville
Dec. 17, 7 p.m. at St. Thomas More, Mooresville

**New Albany Deanery**
Dec. 8, 7 p.m. at St. Mary, Lanesville
Dec. 11, 7:30 p.m. at St. Mary-of-the-Knobs, St. Mary-of-the-Knobs
Dec. 12, 7 p.m. at St. Joseph Hill, Sellersburg
Dec. 14, 9:30 a.m. at St. Mary-of-the-Knobs, St. Mary-of-the-Knobs
Dec. 16, 7 p.m. for St. Augustine, Jeffersonville, and Sacred Heart, Jeffersonville, at St. Augustine, Jeffersonville
Dec. 17, 7 p.m. at St. Michael, Bradford
Dec. 19, 7:30 p.m. at St. Paul, Sellersburg
Dec. 19, 7 p.m. at St. Mary, Navillion
Dec. 19, 7 p.m. at St. Anthony of Padua, Clarksville
Dec. 22, 7 p.m. at Holy Family, New Albany

**Seymour Deanery**
Dec. 8, 7:30 p.m. at St. Joan of Arc
Dec. 11, 7 p.m. at St. Andrew the Apostle
Dec. 11, 7 p.m. at St. Luke
Dec. 12, 7 p.m. at Immaculate Heart of Mary

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Roncalli High School, 3300 Prague Road, Indianapolis, IN 46227. 317/787-8277
building committee members began the difficult process of finding skilled craftsmen to recreate the intricate woodwork, the beautiful stained glass windows and the elaborate paintings that decorated the arched ceilings.

“Faithfully, we prayed our Rebuild Prayer each week,” Father Michael said, “and the building committee set to work. Yet this day seemed far distant.”

Roncalli High School graduate Michael Eagan of Emtehs Architects in Indianapolis was the principal architect for the church restoration project. Brandt Construction of Indianapolis was the contractor.

Conrad Schmitt Studios in New Bern, Wis., replicated the elaborate ceiling paintings and restored the stained glass windows. Weberding Woodcarving Shop in Batesville created a new high altar, repaired the side altars and restored or recreated the statues.

As replication work continued this spring and summer, Father Michael said, “it gave us a sense of hope for we knew that today was coming.” We’ve been faithful in continuing our ministries to rebuild our neighborhood as well as our church. At last, we return to our parish home. It’s a day of rejoicing, as indeed we’ve already begun to do.

“We are called to do our part to bring about God’s reign,” he said, “just as each of us did our part to bring about this restoration.”

Sacred Heart parishioner Adrienne Young, a member of the parish since her birth 27 years ago, wiped away tears as she held her 1-year-old son, Michael, during the liturgy.

“It’s really emotional,” Young said. “The fire was just devastating. There have been eight generations of my family here in the parish so it’s really meaningful. This church means everything to me. It’s my second home.”

After the Mass, building committee chairman Randy Childers said parishioners “long ago gave up keeping track of our volunteer hours” on the committee.

“If it wasn’t for the foresight of the archdiocese in having adequate insurance coverage, we’d never have been able to do this,” Childers said. “David Hodde [director of the archdiocesan Office of Management Services] has been instrumental in the success of this project. “This day is the result of the efforts of many people,” Childers said. “Everybody brought their best talents to the project, and through strong leadership we’ve been able to achieve this church restoration. We’re very grateful to the fire fighters. It’s amazing that they were able to save our church so we could restore it.”

The stained glass windows on the north and south walls of the church and the Last Supper scene on the high altar will be in place by Easter. Other statuary will be completed by June.

Eagan reflected on the “painstaking process” and “once-in-a-lifetime opportunity” of repairing the church.

“We had a lot of archival photographs to work from,” Eagan said, “and people like Alan Goebes who have an historical background in the parish. It was unique to work with so many skilled craftsmen.”

David Hodde was very involved in making sure that everything was redone the way it was before. It’s the same craftsmanship that was there before.”

(Sacred Heart parishioner Alan Goebes will present a slide program on the restoration of the historic church at 10:30 a.m. on Dec. 7 in the Parish Hall at 1225 S. Meridian St. The free program is sponsored by the Marion County Historical Society and is open to the public.)
All virtues are manifestations of love for others

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

All in moderation, except for the love of God. This paraphrase of St. Francis de Sales’ famous saying captures essential elements of the Catholic virtue tradition. Love is the key virtue. All other virtues are manifestations of love in one way or another. Christ taught us to love God and our neighbor. This virtue directs and permeates all the others.

The other individual virtues follow a mean. They are a balance between extremes. Thus we can understand a virtue by looking at its two excesses: too much or too little.

Let’s examine the central Christian virtue of humility. As I understand humility, it is realism about the self. As individuals, we are completely dependent on God. Hence, we have cause to be humble. More important, we have committed ourselves to be like Christ, who humbled himself for our salvation. (See Phil 2:5-11 for the classic text on Jesus’ humility.)

However, our humility is not a denial of the good that is in us. It is not putting ourselves down all the time. We have gifts from God to be treasured. These are to be used for our own good and the good of others.

If, due to the circumstances of our upbringing or education, our self-image is poor, we need to work on making it more realistic. We may not be perfect, but we are made in God’s image and likeness. Thus we are infinitely valuable.

True humility is recognizing our giftedness and contributing what we have to the community.

The other extreme is the outsize ego. The implicit proposal here is that “I am God.” But all the gifts we have are from God. We don’t take complete credit for them. We do seek to use them effectively.

As we study the extremes in order to better practice the mean—the balance, the virtues—we can grow in love.

Growth eventually involves changing our whole way of being.

• We develop new habits of mind. Our way of thinking keeps changing.

• We develop new ways of feeling. We develop a passion for the good.

Our love for neighbor manifests itself concretely in works of mercy. St. Francis de Sales conceives of the spiritual life as climbing Jacob’s ladder or moving up a spiral. He believes that we begin the spiritual life by casting off sin and then casting away our affection for sin. Of course, this process is ongoing, but we can make progress—with some detours and setbacks.

After we have done this purifying and made some little progress, we begin to move toward a second stage that involves bringing our lives into balance. At this point, we love the good, but with too much or too little love. This is the stage we have been discussing. Here we are searching for the mean between extremes.

A typical example of this might be our tendency to acquire possessions.

On the one hand, we can use the material goods for others and ourselves. We need not make ourselves abjectly poor. God has given us possessions for our benefit.

On the other hand, we may have too much. We save many things in case we might ever need them. We eventually have so much that we have forgotten what we have. If we have occasion to move, we rediscover all the things we have that we thought might come in handy someday. In an affluent society, we can be a little out of balance.

This might apply as well to the tendency of many of us—I include myself as a major offender—to commit too many projects or events. We run breathlessly from one thing to the next. A little more balance might be achieved if we sought to identify God’s will for us in this particular period of our lives and devoted ourselves to what we are called to do now. Other projects might be taken up in a year or two.

Such considerations lead to a third stage of spiritual growth. Here we seek God’s will in all things—and only God’s will. I think of this stage in St. Francis de Sales’ thinking about the spiritual life as being rather highly advanced. We see this in a saintly person such as the late Mother Teresa of Calcutta.

Occasionally, we have glimpses of this stage in ourselves as we come more into God’s presence throughout the day. There can be a gradual movement toward:

• Seeing God in all the people we meet.

• Praying over situations and people as they present themselves.

• Being with God in the free moments.

And thus we come to the measure of love—which is to love without measure.

(An Oblate of St. Francis de Sales, Father John W. Crossin is executive director of the Washington Theological Consortium. His book, Everyday Virtues, was published by Paulist Press in November.)

Love is the key virtue. All other virtues are manifestations of love in one way or another. True humility is recognizing our giftedness and contributing what we have to the community, another symbol of love.

Choices reflect virtues and vices

By Fr. David K. O’Rourke, O.P.

Virtues and vices are written out in the choices of our daily lives. Virtues are good habits, and vices are bad habits.

Habits are behavior patterns built up over time. We don’t start out with ready-made habits. We “get in the habit” of doing something. Our habits set the stage for so many of our actions that we tend to take them for granted.

Habits are ingrained patterns of action, patterns we create. Developing good habits and getting rid of bad ones is difficult. But just as we create habits, we can change or improve or quit them.

(Dominican Father David K. O’Rourke is a senior fellow at the Santa Fe Institute in Berkeley, Calif.)

Discussion Point

Hatred is the absence of love

This Week’s Question

How would you define hatred?

“Hatred is the absence of God’s love and God’s presence.” (Kathy Shannon, Raywick, Ky.)

“A negative or fearful response to feeling hurt or threatened.” (Father Henry Shelton, Tupelo, Miss.)

“In today’s world, the term is used way too often and way too quickly. It’s coming to an opinion of things with a very closed mind.” (Bobbi Hassel, Bloomington, Ill.)

“Hatred is a condition of extreme dislike or loathing. It can manifest itself in hostility toward another person or group.” (Ludy Pontine, Maplewood, Minn.)

Lend Us Your Voice

An upcoming edition asks: As a pastor, parish staff or committee member, how has the Internet helped you to communicate with those you serve?

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

From the Editor Emeritus/John F. Fink

Important events: Origen heads famed school

Eight in a series

The eighth of my 50 most important events in Catholic history happened in about 202 when Origen Demetrius (known as Origen) became director of the famous Catechetical School of Alexandria, Egypt. He was only 18 the first time he was treated with the gentleness of Jesus.

Origen was the most influential Christian teacher and writer during the first half of the third century. He had such a reputation as a teacher that the emperor's mother summoned him to Rome in 212 to tutor her. From Rome, he traveled to Greece, Palestine, and Arabia. The emperor's mother invited him to Palestine (although still a layman) to preach in their churches. (This angered Bishop Demetrius of Alexandria, who ordered him to return to Alexandria.)

There's a report that, with the help of seven scribes paid for by a grateful former student, Origen wrote more than 6,000 books. Only since fragments of his writings survive, though, this must be an exaggeration.

He was the author of a book on the education of a child to emphasize the rights of children playing naturally. In his 186, he wrote: “Children are the future of humankind, but only if they're guided and cared for in the right ways. They need models from whom to learn rather than antagonists who negate, abuse or berate their God-given spirits. Adults are their models. That is why parents, family and teachers are the most important influence in children's development.”

Yet, how are we guiding our children? In 1762, philosopher Jean Rousseau wrote in Émile: “You are nothing to him. Nothing is more to his mind than how you treat him. You must use violence against him and he will have no respect for you.”

Rousseau could not have imagined the busyness that the 20th and 21st centuries would bring to both children and adults; how endless it can seem to provide for what children need. It's the constant barrage against childhood that makes this an important day on which to reflect on childhood itself.

Of course, there are distinct differences between childhood in the third century and childhood today. Origen's world was simpler in some ways; there was no television, no cell phones, no Internet. Children were not distracted by so many other factors. In the modern world, it is much more difficult to teach children about the value of beauty, for example, without distraction.

Origen was an important figure in the history of Christianity. He was one of the first to write about the importance of the Word. He believed that the Word was made flesh, that Jesus was the Word made manifest. This is a central tenet of Christian faith, and it is through the Word that we participate in the life of God.

However, Origen's life was not without controversy. He was excommunicated by the Church in 231, and he died in 254.

In summary, Origen was an important figure in the history of Christianity. He was an influential teacher and writer, and his ideas continue to shape how we think about childhood today.
Second Sunday of Advent/ Msgr. Owen F. Campion

The Sunday Readings

Sunday, Dec. 8, 2002

• Isaiah 40:1-9, 9-11
• 2 Peter 3:8-14
• Mark 1:1-8

This weekend, the Church celebrates the Second Sunday of Advent. Usually, Dec. 8 is the Feast of the Immaculate Conception. It is a holy day of obligation in the United States and moreover is the patronal feast of this country. Mary, under the title of Immaculate Conception, is patroness of the United States. However, we shall celebrate this great Marian feast this year on Dec. 9. This arrangement occurs so that the Church will not have to supersede the liturgical celebration of the Second Sunday of Advent.

The liturgical seasons are very important. Taken as a whole, they establish the theme and mood for the time. This theme guides, and directs, our religious devotion. The individual Sundays in each season are important in that they sustain and re-emphasize this theme each week.

Only rarely does the Church permit a feast to stand before a Sunday in a season, but the sequence of Advent readings is important. Christmas is one exception, but there are very few others.

The first reading is from the Book of Isaiah, one of the favorite sources for Advent biblical readings.

First in reference is Jesse, an ancestor of David and then of Jesus. However, the message is not about Jesse, but about Jesse’s offspring. The reading is about David.

For the Jews, David was much more than a king. He was much more than a political leader. Instead, he was the ruler whom God personally designated to gather the people of Israel together and to unite them with God.

As an adult, John the Baptist became a great champion of true religious devotion. His challenge to us: Jesus soon will be in our midst!

The second reading is from the Book of Zechariah. This opens up a love that is clothed in joy.

John the Baptist was fearless. He confronted the most sanctimonious of the land, demanding that they be sincere, and land, demanding that they be sincere, and land, demanding that they be sincere, and

Reflection

The Gospel is central this weekend to the Church’s message. John’s announcement of the forthcoming arrival, or advent, of the Redeemer is the Church’s call to us. Jesus soon will be in our midst! He is unique. There is no other savior, not even the highly determined and very pious John the Baptist.

This weekend’s first reading eloquently describes for us the Redeemer. He will be just. He will be merciful and good. He will guide all people to glory. Life itself awaits us in Christ Jesus, and God wonderfully provides this life.

Daily Readings

Monday, Dec. 9

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

Tuesday, Dec. 10

Isaiah 40:1-11
Psalm 96:1-3, 1-10
Matthew 18:12-14

Wednesday, Dec. 11

Damasus I, pope
Isaiah 40:25-31
Psalm 103:1-4, 8, 10
Matthew 11:28-30

Thursday, Dec. 12

Our Lady of Guadalupe
Zechariah 2:14-17
or Revelation 11:19a, 12:1-6a, 10ab

Question Corner/ Fr. John Dietzen

Catholics may receive Communion twice a day

Q My question concerns receiving the Eucharist more than once a day. May we receive Communion at morning Mass and again at a healing Mass the same evening?

A We receive Communion in the light of the Church’s teaching. We receive it in the context of worship, and again at a healing service.

Q What do I do with greeting cards that are sent without me asking for them? Different religious groups mail Mass cards, birthday cards, St. Patrick’s Day cards, and cards of all sorts and other varieties.

A The post office will not return them, and the organizations will not remove my name from their mailing list when that’s requested. I feel guilty when I throw them away, but what do I do? (Illinois)

A Millions of people are in your shoes. Religious communities and other groups distribute these packets to huge mailing lists, knowing that perhaps only a small percentage may respond with a contribution. Those who receive these solicitation are guilty about it. The organizations sponsoring such mailings know all this. They don’t expect you to return the cards or other unsolicited gifts if you cannot contribute. Use them if you wish. It’s better than throwing them away, and you don’t feel guilty about it.

( A free brochure on ecumenism, including questions on intercommunion and other ways of sharing worship, is available by sending a stamped, 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 )
December 5-7
Kordes Retreat Center, 1437 N. Meidan St., Indianapolis. “Advent and Christmas concert presented by The Cathedral Trios and Lauds Quartets, 7:30 p.m., free admission. Information: 317-645-4519.

December 5

December 6
St. Paul and Paul Cathedral, 1437 N. Meidan St., Indianapolis. “Charismatic Renewal, Mass, 10 a.m., 11th annual anniversary Mass, 11 a.m., 1:30 p.m., Mass and Benediction. Information: 317-927-7825.

December 6-8
Fatima Retreat House, 3533 E. 56th St., Indianapolis. “Charismatic retreat, ‘Compassion: The Essential Gift,’ Benedictine Father Noel Mueller, presenter. $35 per person/$255 couple. Information: 317-545-7681 or e-mail fatima@archindy.org.

December 6-8
Holy Rosary Church, 520 Stevens St., Indianapolis. “Mary, Mother of Church and Parish,” Father Didier-Marie, presenter. Fri., 5:45 p.m., Latin Mass, 6:30 p.m., Benediction and talk; Sat., 9 a.m., Latin Mass, 10-11:30 a.m, talk; Archbishop Edward T. O’Meara Catholic Center, 1400 N. Meidan St., Sunday, 9:30 a.m. Mass.

December 6-7
The Athenaeum, 401 E. Michigan St., Indianapolis. “10th annual Sankt Nikolaus Fest,” German holiday celebration, comfort of food and seasonal gifts, children’s activities, marketplace, gift shop, 10 a.m.-3 p.m. Information: 317-826-0661.

December 6-7
St. Bartholomew’s Church, 3954 N. Indiana St., Indianapolis. Advent Mass, 8:30 a.m., 11 a.m., 3:30 p.m., Holy Cross Church, 4816 E. 10th St., Indianapolis. Advent Mass, 8:30 a.m., 11 a.m., 4 p.m., 5 p.m.

December 6-7

December 6-7
Providence Center, 2102 W. Washington St., Indianapolis. “Mary’s Village Schoenstatt, Reville (located in 9200 Montgomery Rd., Unit 24B • Cincinnati, OH 45242
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**The Active List, continued from page 14**

**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**

St. Thomas the Apostle Church, 533 S. Meridian St., Greenwood. Prayer group, 7:30 p.m.

St. Roch Church, 1600 S. Pennsylvania St., Indianapolis. Holy hour, 7 p.m.

Marian Center, 336 W. 30th St., Indianapolis. Prayer group, prayers for priests and religious, 9 a.m. Information: 317-257-2569.

Confraternity of the Holy Hour, 2650 E. 46th St., Indianapolis. Monday silent prayer group, 7 p.m. Information: 317-543-0154.

**Tuesdays**

St. Joseph Church, 2605 S. Joe Road W., Sellersburg. Shepherds of Christ rosary, prayers after 7 p.m. Mass.

Our Lady of the Greenwood Parish, Madisonia Hall, 335 S. Meridian St., Greenwood. Video series of Father Corapi, 7 p.m. Information: 317-535-2360.

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. Holy hour for priesthood and religious life, 7 p.m.

**Second Thursdays**

St. Luke Church, 7575 Holliday Dr. E., Indianapolis. Holy hour for priests’ and religious vocations, 7 p.m. Information: 317-782-7997.

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The Criterion Friday, December 6, 2002
Catholic law school in Miami offers unique human rights program

MIAMI (CNS)—Siegfried Wiessner, a professor at St. Thomas University Law School in Miami, has a vision: lawyers committed to changing the world into a place where human rights are observed and respected, not abused and trampled on. So with the support of the law school, Wiessner created a master’s program in intercultural human rights that would promote that vision.

Now in its second year, the program is the only one in the country that flies in judges, scholars and U.N. officials from all over the world so the students get "the inside from the inside," Wiessner said, so they can someday be effective in bringing about change. "I wanted to give meaning to the quest for social justice, which is the highlight of our Catholic mission," he said. "We want to make sure that there is a public order out there that respects humanity and human rights."
Meeting focuses on Hispanic ministry

By Lilian Rose

SEYMOUR—Finding ways to reach out to the Hispanic community in the archdiocese and to bridge the gap between English and Spanish-speaking parishioners was the focus of a special convocation in southern Indiana.


Sister Doris discussed the liturgy of the Mass, ministers of the liturgy, a cross-cultural approach to the liturgy and how to approach music in the liturgy.

Isidro Guerrero and Desiderio Gonzalez, from St. Mary Parish in New Albany, said Mass became more meaningful when Hispanics were able to participate in each part of the Mass.

They said they had attended Mass, here and in their native Mexico, but had not fully realized how interactive it could be.

Catholics are called to be in church. Like many others, they had gone through the motions, not knowing that their participation was important.

Participants in the convocation discussed how to enhance participation during Mass. One group suggested training Hispanic committee members on leadership and encouraging them to understand their work within their ministries. Others pointed out the importance of a good hospitality ministry to make every parishioner feel welcomed in the Church.

There was also discussion about organizing youth groups and being more attentive to the spiritual needs of the many Hispanic young men and women who have come to the United States alone.

Young said that they need to feel welcomed, and given a place to socialize and foster their spirituality.

Nationally, things have changed. There is no need to feel at a disadvantage with Mexicans and Spanish-speaking groups. Parishioners have also joined in a celebration called “Uniting in the Faith,” which brings the English and Hispanic ministries together to celebrate Mass, share ministerial and choir duties, and sing in both languages.

After Mass, people have a pitch-in dinner of Latin American and American dishes. They end the celebration with singing at a piñata.

Sharing experiences such as these enriched the workshop. Many participants said the suggestions were positive and helpful. Others shared the same problems in the group and felt that it was good to begin learning how to use them in the name of the Lord. They also left the workshop more aware of the cultural mix within themselves and felt called to being more open about other ways of doing things.

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cardinal continued. Therefore, “the only thing that we can do is to recognize with humility that we are unworthy messengers who do not pro-
c1aim ourselves, but who speak with holy
care of what is not ours, but of what
from God,” he added.

“Only in this way is the missionary task
lievable, which cannot mean spiri-
tual colonialism, the submission of others
to: our culture and ideas,” the cardinal
emphasized. “In the first place, the mis-
cation calls for preparation for martyrdom,
williness to lose oneself for the love of
and one's neighbor.

“Only in this way is the mission credible,
be said.” Truth cannot and must not
have any other weapon than itself.”

unlikeliness between what is known by
us and reality itself is infinitely greater than
the likenesses.”

In reality, the arrogant one is the rela-
tivist, the cardinal said.

“You are an arrogant to say that God cannot
us the gift of truth?” he asked. “Is it
not contempt for God to say that we have
been born blind and that truth is not our
concern?”

“Real arrogance” consists in “wanting
to take God’s place and to determine who
we are, what we do, what we want to
make of ourselves and of the world,” the
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