



The

Criterion

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November 28, 2003

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Above, St. Agnes parishioners welcome people to the Dedication Mass for their new church on Nov. 23 in Nashville. Architect Kalevi Huutilainen of BSA Life Structures in Indianapolis began working with the parish building committee 15 years ago. Taylor Brothers Construction of Columbus was the general contractor. Below, Father William F. Stumpf, priest moderator and sacramental minister, blesses a wall with oil during the liturgy.

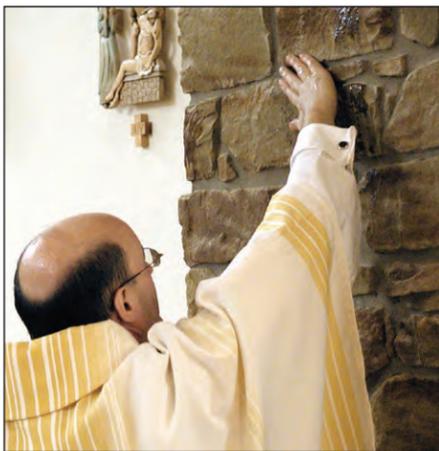
Brown County Catholics see 15-year-old dream of new church become reality

By Mary Ann Wyand

NASHVILLE—Thankful to be in their beautiful and much larger spiritual home at last, St. Agnes parishioners stood and applauded enthusiastically on Nov. 23 after Archbishop Daniel M. Buechlein consecrated the newest church in the archdiocese to God and placed it under the patronage of St. Agnes.

They continued their standing ovation as Father William F. Stumpf, priest moderator and sacramental minister, thanked Benedictine Sister Mildred Wannemuehler, parish life coordinator, for her pastoral leadership and loving service to the close-knit Brown County faith community during the past 17 years.

Archbishop Buechlein also expressed his thanks to St. Agnes parishioners for raising the funds to build the nearly \$1.4 million church, which is located at



1008 McLary Road west of Highway 135 beyond Main Street and Helmsburg Road.

"I understand this [church] has been 15 years in the making," the archbishop said. "That's quite a pilgrimage."

The Solemnity of Christ the King is truly an appropriate day to consecrate this church to God, he said. "The beauty of

this sanctuary will be a haven in which you and your descendants will celebrate the pledge of your membership in the Kingdom of Christ ... in the midst of God's glorious creation."

St. Agnes Church will be a place of spiritual nourishment and peace for many years to come, the archbishop said, where people will find a call to holiness, consolation in times of sorrow, and the joy of baptism and marriage.

"Here you will find God in a very special way," he said, "in prayer and especially in the Eucharist."

As Catholics, the archbishop said, "we stand on the shoulders of those who have gone before us here in central Indiana. Let's remember that we are the shoulders for future generations. And always, always, we remember that our foundation stone is Jesus Christ."

"At every dedication of a new

See CHURCH, page 10

World's hungry rising by 5 million per year, according to U.N. report

WASHINGTON (CNS)—About 842 million people worldwide are undernourished, with the number of chronically hungry people growing at a rate of nearly 5 million a year, according to a report by the U.N. Food and Agriculture Organization.

The report, released on Nov. 25, said the fight against world hunger was being lost and that countries would not meet the goal stated at the 1996 World Food Summit in Rome to reduce by 50 percent the number of undernourished people by 2015.

"FAO's latest estimates signal a setback in the war against hunger," the report said.

Data compiled from 1995-97 and from 1999-2001 showed an increase of 18 million undernourished people, wiping out decreases attained in the early 1990s.

"Unless significant gains are made in large countries where progress has stalled, it will be difficult to reverse this negative trend," the FAO report said.

The report said there were 798 million undernourished people in developing nations, with the number of hungry continuing to rise in sub-Saharan Africa, North Africa and the Middle East.

"Worse yet, it appears that the number of undernourished people in the developing world is no longer falling but climbing," the report said.

The U.N. agency called for an international alliance against hunger.

The appeal, FAO said, was "based not on a plea for charity but on a demand for justice and an appeal to the self-interest of almost everyone, recognizing that the suffering of almost 800 million hungry people represents not only an unconscionable tragedy, but a threat to economic growth and political stability on a global scale."

The report cited a variety of environmental, economic and political factors for the increase in world hunger.

"Bluntly stated, the problem is not so much a lack of food as a lack of political will," it said.

"The vast majority of the world's hungry people live in rural areas of the developing world, far from the levers of power and beyond the range of vision of the media and the public in developed

See HUNGER, page 7

Pope, Vatican officials urge Catholics to welcome newcomers

VATICAN CITY (CNS)—Pope John Paul II, Vatican officials and those who assist migrants and refugees urged all Catholics to overcome fear and selfishness and to see that in welcoming newcomers they put their faith into action.

About 300 people from 99 countries participated in the Nov. 17-22 World Congress for the Pastoral Care of Migrants and Refugees in Rome.

In their final statement, the delegates urged governments to do more to protect the human rights of migrants and refugees and expressed hope that international

efforts to stop terrorism would not be "used as a pretext" to curtail individual freedoms and rights, including the rights of those seeking to migrate.

Pope John Paul welcomed the group to the Vatican on Nov. 20 and encouraged the Pontifical Council for Migrants and Travelers, which is preparing a document on assisting migrants and refugees, to present migration as "as a way of fostering dialogue, peace and the proclamation of the Gospel."

Cardinal Stephen Fumio Hamao, council president, told participants that the

world's 175 million migrants and 40 million refugees and displaced people "have a right to know Christ and experience his love for all men and women of all nations, ethnic groups and from all history."

Escaping violence, persecution, famine and poverty, hundreds of thousands of people leave their homelands every year, Cardinal Hamao said.

"All this obviously brings with it untold suffering and pain, problems that need urgent attention," he said.

The Church, he said on Nov. 18, is

See MIGRANTS, page 7

A day in the life of Holy Rosary Parish's servers

By Brandon A. Evans

Last of four parts

Vincent Lynch is the first altar server to arrive to prepare for the next Mass.

As he works silently in the rectory at Holy Rosary Church in Indianapolis, the sounds of the Latin High Mass resound in the church behind him.

The full morning light shines into the nearly century-old church and strikes the chalices, cruets and ciboria—all of which are gold.

He retrieves the large, ornate chalice, which the priest will use, and places inside of it a purificator that will be later used to help purify it.

Then he carefully places a glimmering paten on the chalice, and a large host on the paten. Over that he puts a square pall that will later sit atop the chalice to protect the Precious Blood, and finally he drapes it all with a chalice veil.

The colors are white and gold, properly majestic for the last day in the Octave of Easter: Divine Mercy Sunday.

Soon, Andrew DeCrane arrives to help and, in time, more servers appear.

It is the middle of a Sunday morning and as the Latin Mass ends the altar boys prepare the sanctuary for the noon English Mass.

The servers at Holy Rosary Parish, about 15 in all, are close and several of them are related. Many of them make it a point to serve as often as they can—sometimes serving every English Mass that is offered. Different servers attend to the Latin Mass.

The older servers profess a great love for the Mass, for the Church and for their pastor. They take their role extremely seriously, and know that if they are distracted in their ministry, that the gathered assembly will be distracted as well.

They are respectful, discreet, swift and well-trained.

But many of them are still children, and are not immune to giggles, missteps and errors.

Still, they run a clean liturgical ship under their pastor, Msgr. Joseph F. Schaedel, who is also the vicar general.

They credit him with everything that makes their ministry successful.

Nevertheless, Msgr. Schaedel only spends about an hour and a half formally training each server. The rest he leaves in the hands of the older servers, who lead by example and expertise.

Several of the boys, thinking beyond their days of close-knit "community" life as a server at Holy Rosary, have considered the priesthood more because of their work.

On this late April day, Vincent and Andrew, now recent middle school and high school graduates, respectively, leave the other servers to help the monsignor lead the assembly in a special monthly novena to Our Mother of Perpetual Help.

The two flank their pastor during the prayers and Benediction, seamlessly assisting him with the thurible—used to incense the monstrance—and the humeral veil that Msgr. Schaedel lifts the monstrance with.

They bow their head when he does, kneel with him and stay at his side when he moves.

Afterward, they rejoin the six other servers that have arrived.

Eight is a good number of servers, Vincent contends. That is usually the maximum that Msgr. Schaedel uses, though he has a policy of not turning any of them away.

Nor is there a schedule. More than enough show up almost every time.

When Msgr. Schaedel saw how many youngsters wanted to serve each Mass, he dipped into the vast amount of "optional" jobs that the *Sacramentary* provides for altar servers—jobs that have, after Vatican II, fallen to the wayside at most parishes.

As the servers prepare, Msgr. Schaedel jokes with them and helps one get vested.

Vincent and Andrew talk about which incense they're using. Andrew picks out sweet myrrh while Vincent muses about sandalwood.

By the time the church bells ring near the start of Mass, all eight servers—clad in their cassocks and surpluses—have found their way to the back of the nave.

The music starts, and the servers process in: Vincent elegantly swinging the thurible in front, followed by a cross-bearer, then four servers with candle-torches, a server with the container of sweet myrrh and then finally Andrew, a freshman at Marian College in Indianapolis, who will hold the coveted spot of master of ceremonies.

With the book bearer, a layperson, already in line with the servers, Msgr. Schaedel comes in last.

All approach the altar and genuflect (or, for those carrying candles or the cross, bow), and swiftly move through the sanctuary to their positions.

Jobs change constantly. The server that held the container of incense may, in the next moment, also be the server who holds the book up for Msgr. Schaedel—and just as quickly take another job, all depending on who is in the right place.

Keeping his hands firmly together in a symbol of prayer, just like all the other boys, Andrew constantly oversees who will be doing what and when.

The purpose in everything is to assist the priest and to blend into the background. With eight servers, they have to be

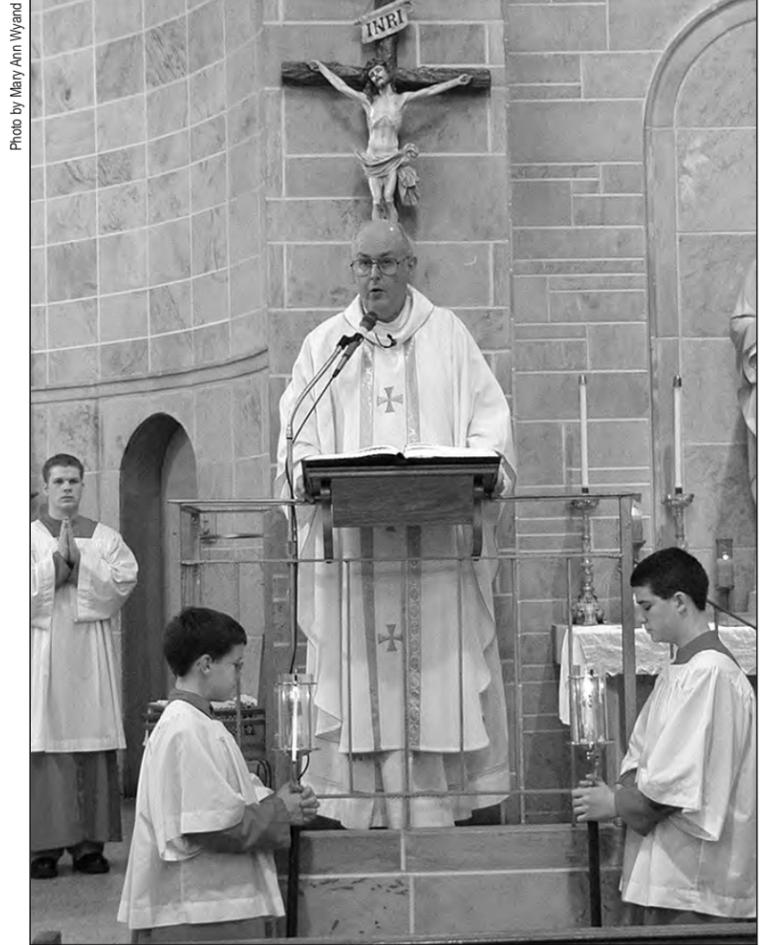


Photo by Mary Ann Wyand

Msgr. Joseph F. Schaedel, vicar general, proclaims the Gospel reading during the 4:30 p.m. Mass on Nov. 22 at Holy Rosary Church in Indianapolis. Altar server Andrew DeCrane, left, a freshman at Marian College in Indianapolis, stands near the altar while servers Michael Lynch, a fifth-grader at St. Mark the Evangelist School in Indianapolis, and Vincent Lynch, a freshman at Roncalli High School in Indianapolis, hold candle-torches on either side of the ambo.

pretty smooth to blend in—and they are.

Right before the Gospel, Andrew and Vincent quickly allow Msgr. Schaedel to refill the thurible, then as he rises Andrew sits while two candle-bearers and Vincent stay close to the priest.

After walking to the ambo, Msgr. Schaedel incenses the book and proclaims the Gospel while the candle-bearers keep silent vigil before him—and before the spoken Word of God.

Though the symbols of light and incense are prevalent here, they are even more so during the central moment of the sacrifice of the Mass.

When the eucharistic prayer is about to start, and while the assembly is singing the *Sanctus* in English, Vincent goes to the stairs in front of the altar—flanked by four candle-bearers—and kneels with the rest of the assembly and servers at the end of the song of praise.

Andrew, the emcee, remains standing to help Msgr. Schaedel turn the pages in the *Sacramentary*, though even he kneels at the epiclesis: the moment when the Holy Spirit is called down unto the gifts.

At the same time, one of the two remaining servers that are kneeling near the side of the altar gets up and goes in the back.

All the while, Vincent gently swings his thurible.

As the priest begins to pronounce the words of consecration, and the moment comes when Christ is offered again to the Father, all the servers bow their heads.

Then, as Msgr. Schaedel lifts up the consecrated host—the very body and blood of the Lord—the servers all look up.

The lay people in the pews either look down in reverence or gaze up to the elevated host in the priest's hands.

Vincent swings his thurible high and in repetition.

The server at the side of the altar rings the tiny set of hand bells while the server in the back rings the steeple bells.

The candle-bearers clutch their torches, and Andrew gets a view of the sacred moment unlike anyone else present.

The same motions, the same acts of praise on the part of the servers, are repeated as the wine is consecrated.

After the assembly has completed the eucharistic prayer with the Great Amen, the servers rise and go to their places in the sanctuary.

They stay in the background during the Communion rite; moving about only to quickly clean the altar.

When Msgr. Schaedel is finished distributing Communion and cleansing his chalice, Vincent puts the chalice and the paten together the same way he did before Mass and takes it off the altar.

In a few minutes, the procession walks back out of the church and, as Msgr. Schaedel greets parishioners on the steps of the church, the servers scurry about the sanctuary, pulling the liturgical vessels and extra chairs back into the sacristy as well as putting out the candles.

Vincent puts away the chalices and the other boys get unvested.

With their serving responsibilities completed, Andrew helps one of the younger servers with a laser light, and the rest of boys relax and are eager to get outside. †

Correction

Franciscan Sister Susan Johnson, pastoral coordinator at St. Patrick Parish in Indianapolis, is the mother of five grown children, not three children as reported in the Nov. 21 issue of *The Criterion*. She professed her perpetual vows as a member of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg earlier this year. †



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Catholic school social worker earns state award

By Brandon A. Evans

When David Bethuram first heard the news, he thought, "Of course."

Bethuram, the executive director of Catholic Social Services and the archdiocesan Office for Family Ministry, had just found out who had received the annual award for Indiana School Social Worker of the Year from the Indiana School Social Work Association and the Indiana Department of Education.



Patricia "Tish" Pyritz

St. Thomas Aquinas parishioner Patricia "Tish" Pyritz of Indianapolis has worked for Catholic Social Services in the archdiocese for more than 16 years.

When three peers nominated her for the state award, Bethuram helped them by writing a letter of recommendation.

Bethuram said Pyritz is one of the most dedicated people he knows and that she can take a group of workers and make them the best that they can be.

Pyritz was honored at two events in the last two months after receiving the award, most recently at the Indiana School Social Work Association's annual conference held on Nov. 7 in Indianapolis.

She serves the archdiocese as the program director of the School Social Work Services Program of Catholic Social Services. In that ministry, she supervises 13 social workers and two counselors.

Besides have what she calls "the pleasure" of offering direct service once a

week at Immaculate Heart of Mary School in Indianapolis, Pyritz also visits the schools where her social workers minister, makes herself available for consultation to her staff and to principals, and chairs the School Crisis Response Team, which assists any archdiocesan school facing a traumatic event.

She is also a liaison to the School Safety Commission of Marion County.

Pyritz said that when she was notified of her nomination, she had to complete a questionnaire and was surprised at how much she has been involved in school social work.

"When you work with the caliber of people I do, are committed to what you do and find such satisfaction in the work, those activities and involvements seem like normal expectations rather than out of the ordinary," she said.

Annette Karnak, a member of her staff, serves at Roncalli High School in Indianapolis as a full-time school social worker. She also was one of the people who nominated Pyritz.

"I did [so] because she has such a wealth of experience in working with children in general and [in] schools," Karnak said. "She's an excellent supervisor and trainer."

Karnak has worked with Pyritz since the fall of 1990—when Pyritz was her co-worker as another social worker. Karnak said she was pleased to see Pyritz promoted to director.

"When I first heard I had been nominated, I honestly was a bit embarrassed," Pyritz said. "I know so many creative, hard-working, caring school social workers [that] it was hard for me to think of myself as that 'special.'"

Karnak agreed that the school social work staff is excellent, as did Bethuram.

He said the CSS School Social Work

Services Program staff members definitely have the qualifications to someday receive the award themselves.

But for now, Pyritz has broken ground for them in an important way, and one that Bethuram said is wonderful for Catholic Social Services. She is the first non-public school social worker to be named the Indiana School Social Worker of the Year.

Pyritz began her work with the archdiocese after talking with a friend after Mass. At the time, she was operating a day care business in her home, and she wanted to think about work outside the home.

She had earned an undergraduate degree in psychology from Marian College in Indianapolis, and was interested in studying developmental psychology.

After reading an article about social work in a magazine, she became interested in the ministry and returned to college to earn her master's degree in social work.

Following that conversation with a friend after Mass, Pyritz talked with St. Thomas Aquinas parishioner Millie Brady of Indianapolis, who recently retired as a social worker in Catholic Social Services.

That led to an interview in the School Social Work Program and to a job with the archdiocese.

Sixteen years later, Pyritz has continued to pursue social work for Catholic school students.

Bethuram said that she now has an award to honor her hard work.

Pyritz hopes to continue in the field, which she describes as challenging and fulfilling.

"My job very much gives me a sense of ministry," Pyritz said. "I am supported

by the dedication, commitment and professionalism of the program staff, who really give so much to the students and to their schools."

As for why her work is important, Pyritz pointed to the children.

"All children deserve the best possible chance to develop to their fullest potential—academically, socially, emotionally and spiritually," Pyritz said. "At times, things get in the way ... problems or difficulties which may have a significant impact on the child, or young person's, development."

"It is important, as part of a team involving the school, the home and the community, to address those difficulties, provide support, challenge [and] problem-solve," she said. "Some of the problems are very daunting, others are relatively small, but all are significant to the students experiencing them." †

Readers may share Christmas memories

Again this year, *The Criterion* invites readers to submit personal holiday memories for publication in the annual Christmas Supplement as part of the Dec. 19 issue.

Christmas memories should be brief stories related to faith, family and friends. They may be written about humorous or serious topics.

Submissions should include the writer's name, address, parish and telephone number, and should be mailed to *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206 or sent by e-mail in care of critterion@archindy.org by the Dec. 2 deadline. †

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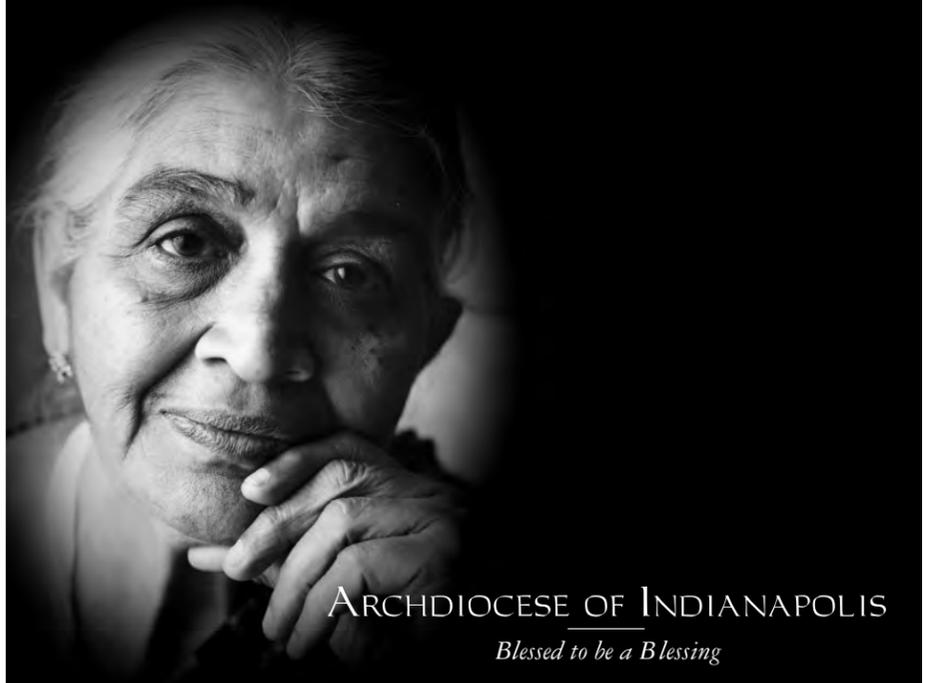
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Editorial



CNS photo illustration courtesy of Southern Nebraska Register

Advent is a time to reflect on God's abundant blessings and gratefully share the fruits of God's garden with others.

Advent is a time to reflect on giving and sharing

The season of Advent, the beginning of the liturgical year, challenges us to "be ready" when the Lord comes again and to be "born again" with Jesus through self-giving. Advent also invites us to be faithful stewards of the gifts we have received from God's unfailing generosity.

According to the book of Genesis, the loving God who made heaven and Earth gave humanity (the most complex of all his earthly creatures) dominion over the Earth and all that it contains—animal, vegetable and mineral. God's decision to entrust all of his creative handiwork to us is the fundamental source of our stewardship responsibility. We are not "masters of the universe." Instead, we are stewards of all God's creation who will be held accountable for how well we have nurtured, developed and shared the precious gifts entrusted to our care.

To have dominion over all God's creation does not mean that we can be domineering or that we can take God's generosity for granted. Stewardship calls us to a more reverent care for our earthly habitat.

As St. Francis of Assisi so vividly reminded us, we are sisters and brothers to all living things (birds and beasts, sun and moon, wind and water, even the soil we cultivate and the stones under our feet). We have dominion over the whole of creation in order to act in God's place as loving and life-giving guardians of all that we have been given.

Good stewards take care of, and share, the gifts they have received from a good and gracious God. But stewardship is not a passive virtue. Good stewards also develop the gifts they have received from the Creator. In fact, like the faithful stewards in the parables of Jesus, we are called to multiply our gifts and talents and give them back to God "with increase."

As good stewards, we are invited to be producers, entrepreneurs and developers. We are challenged to cultivate the soil, nurture and protect the delicate seedlings, and gather in a rich harvest—returning to God "the first fruits" of their labor.

Modern life sometimes makes it difficult to exercise our stewardship responsibilities with "reverent care." It is too easy in our culture to neglect or abuse our physical environment (the air we breathe, the water we drink, the plants and animals who cohabit with us). The challenge of stewardship is to never lose sight of who we are and what we are called to do as guardians of God's creation and developers of his earthly garden.

What better way is there to celebrate Advent—and to prepare for new life in Christ—than to reflect on God's abundant blessings and gratefully share the fruits of God's garden with others!

— Daniel Conway

(Daniel Conway is a member of the editorial committee of the board of directors of Criterion Press Inc.) †

Letters to the Editor

Whose Jesus?

I find it fascinating yet profoundly sad that some in our Catholic community can have such diverse views on how Jesus supposedly would react to current events. It's not unreasonable that we each have our "own" Jesus. And we each bring our own life experiences when we read and contemplate the words and life of Jesus. However, as followers, it's critical that we get core values right. Yet apparently at least two Catholics have 180-degree differing views of one of the most basic moral issues for our faith today.

Case in point: A recent letter in *The Criterion* criticized the archdiocese and Father Frank Pavone (Priests for Life) for being vocally forceful at the entrance to an abortion clinic. The mother who is about to enter an abortion clinic is within a few steps from the time and place her baby's life will be ended. Clearly the situation demands a forceful action as the law allows. The time for consultation and problem solving for this mother and the time for respectful sensitivity to the mother's plight was days or weeks earlier.

At a time when we all look for examples of the positive influence of priests and can no longer bear to see articles concerning our Church crisis, Father Pavone is one of the big breaths of healing air. I'm most thankful for the tremendous effort he has spent in defending the unborn. I believe he properly assesses the value of the child's life to that of the emotional life of the aborting mother.

"My" Jesus clearly says defend the unborn child. Yet the letter's author has "her" Jesus being more concerned about

the supposed "insensitivity" in confronting the pre-abortive mother. I guess we'll find out which is the true Jesus after we transition, but for now I say, "Go, Father Pavone. Go Servants of the Gospel of Life Sister Diane Carollo and all those who have strong pro-life leadership roles in our faith community."

As a suggestion to those who might find fault with pro-life activists at abortion clinics, I recommend contacting Debbie Miller through the archdiocese's Office of Pro-Life Activities. She has an outreach ministry (Healing Hidden Hurts) to those who have aborted a child. Ask her if she wishes Father Pavone had been at the clinic before she aborted her baby. Also, ask her what "her" Jesus says.

It should also be noted that through Father Pavone's words and the prayers of those gathered at that abortion clinic in Louisville on Sept. 13, two mothers decided against aborting their babies. Would silence have been as effective?

Steve J. Zigan, Friendship

Letters Policy

Letters from readers should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

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

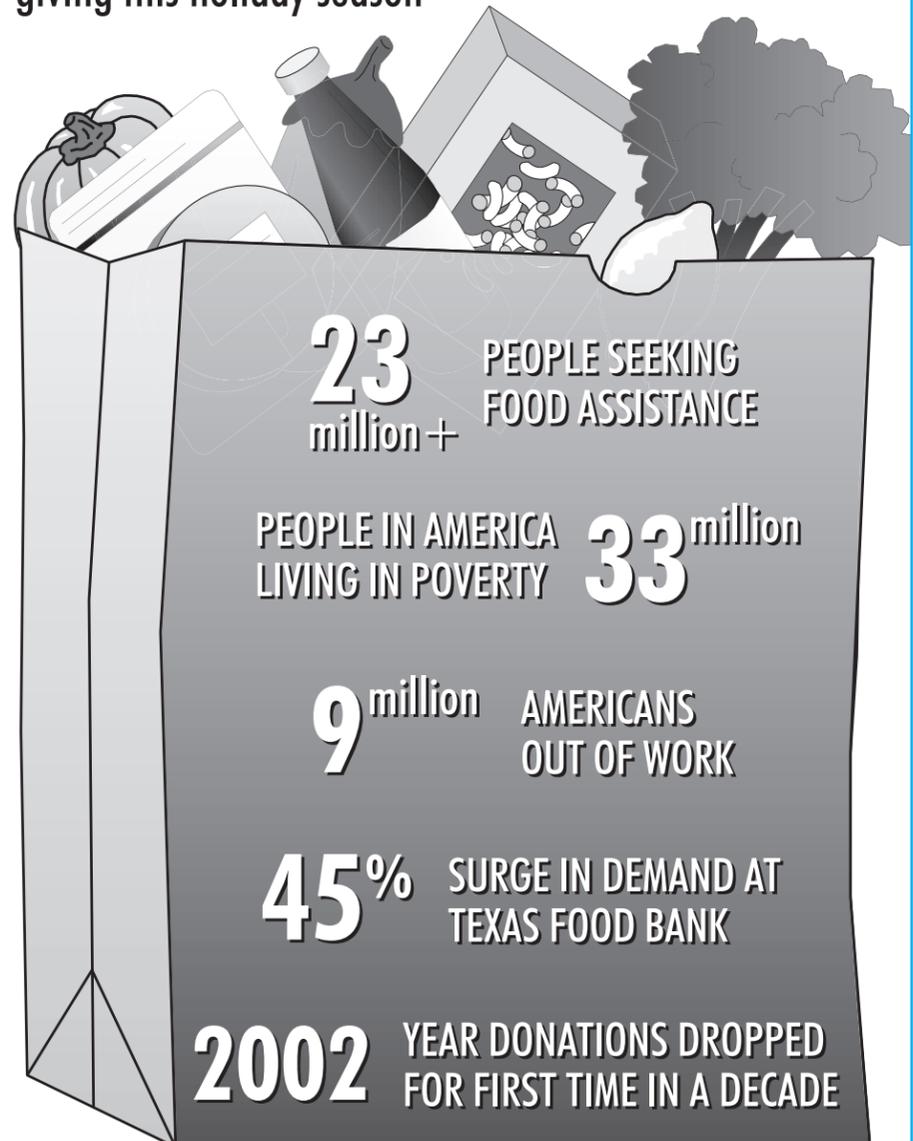
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Church Facts

Season of Giving

Facts that may spur greater charitable giving this holiday season



Sources: America's Second Harvest, The Chronicle of Philanthropy

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SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Enter into the silence that leads to Christ

Do you long for inner peace at Christmas? Do you long for the confidence that you can make a difference in our hectic world?

I want to propose that the coming Advent season be an opportunity for deepening our prayerful union with Jesus Christ. During this new season, we renew liturgically our longing for the coming of Christ in our lives as we also pray for the coming of his Kingdom in our midst.

It may sound strange, but I want to suggest that we take this opportunity to take stock of silence in our lives. I am convinced that we underestimate the value of silence. This is particularly true when it comes to the practice of prayer. (For purposes of this reflection, I am not going to comment on the place of silence in community liturgical prayer, though I have deep convictions about that as well.)

I submit that in our personal lives—aside from Mass and the sacrament of the Eucharist—we are most likely going to experience God's presence in the silence of our hearts. Do you remember the story of Elijah? He experienced the presence of the Lord in sheer silence. Reading about the lives of holy people suggests that more often than not we meet God in the inner calm of our hearts.

There isn't much in our culture that would encourage us to step aside and enter into the calm of our hearts. On the contrary, much of what we see and hear and read might suggest that there is nothing to be found in our inner self.

Yet, as one spiritual writer remarked, "The silent experience can be more 'awesome' than the earth-shattering ones. Things can happen to us in silence that would never happen in noise. Indeed, it is in silence that we test the validity of our crowd-induced and emotional experiences. Don't we often say we need time to think about something? In the face of a high-pressure sales pitch, when we feel we are just getting carried away, don't we look for time out, try to disengage ourselves, so as to think it through?" (Anthony Bannon, LC, *Peter on the Shore*, Circle Press, 1996, p. 26).

Often enough, silence may seem uncomfortable for us, but we choose it in circumstances when we want to make careful and important decisions. The holy people of history, including non-Christians, have always found a way to get out of the hectic circumstances of life in order to find the meaning of their lives. And they chose silence as the way to deepen their experience of God. We may not always pay attention, but it is no dif-

ferent for us.

We need silence, yet finding a quiet place for it is not the entire answer. Bannon writes that "Christ is much more modern, much more flexible and universal than we might naturally be. He tells us to find silence within ourselves, to make a part of our soul untouched by the world, where we can enter in secret and raise our mind and heart to him, where we can be alone with him.

"It is deceptively easy to say but at times not all that easy to do, to retreat from all distraction into the inner room of our 'house' [soul], closing the door to the world, and conversing with our Father who knows our every need. But we can safely say that until we get there, to some moments of silence in which we can communicate with him, our grasp of God will be practically non-existent, and we will always be handicapped in our search for him and in our search for answers" (p. 26, 27).

Of course, we need to seek places

where we can be comfortably quiet so that we can enter into the quiet of our own hearts. It is more likely to happen for us if we visit our parish church and place ourselves before the Blessed Sacrament. But we can also experience the presence of Jesus to us elsewhere. We need to work at developing the habit, which means taking the time, of entering that inner room of our soul as seekers.

And that means we need the confidence that we can, indeed, find Jesus in the depths of our soul. This confidence, faith, does not always come easily because our sense of unworthiness can get in the way. We simply must believe that Christ does not allow our effort to be a one-way street. Remember the lost sheep? Christ extends his love to us as unearned grace. Too often, we forget that because he seeks us we can find him.

Advent begins a new liturgical year in our Church. What better time to seek Jesus in the depths of our hearts? †

Archbishop Buechlein's intention for vocations for December

Catholic Grade Schools: that they may teach our children the Catholic faith and assist them in hearing and answering God's call to service in the Church, especially as priests or religious.

Adentrémonos en el silencio que conduce a Cristo

¿Añora la paz interior durante la Navidad? ¿Añora tener la confianza de poder marcar la diferencia en nuestro mundo tan agitado?

Quisiera proponerles que la próxima temporada de Adviento sea una oportunidad para profundizar nuestra unión con Jesucristo en la oración. Durante esta nueva temporada litúrgica renace en nosotros la añoranza por el advenimiento de Cristo en nuestras vidas mientras rezamos también por la venida de Su Reino entre nosotros.

Tal vez resulte extraño, pero quisiera sugerirles que aprovecháramos esta oportunidad para hacer un voto de silencio en nuestras vidas. Estoy convencido de que subestimamos el valor del silencio. Esto resulta especialmente cierto a la hora de practicar el rito de la oración. (A los fines de esta reflexión no voy a discutir sobre el papel que desempeña el silencio en la oración litúrgica en comunidad, a pesar de que también tengo profundas convicciones al respecto).

Me figuro que en nuestras vidas, además de la misa y el sacramento de la eucaristía, estamos más propensos a sentir la presencia de Dios en el silencio de nuestros corazones. ¿Recuerdan la historia de Elías? Él experimentó la presencia del Señor en el silencio más profundo. Cuando leemos sobre las vidas de personas santas nos damos cuenta de que por lo general encontramos a Dios en la paz interna de nuestros corazones.

Nuestra cultura no fomenta el recogimiento necesario para adentrarnos

en la tranquilidad de espíritu. Al contrario, mucho de lo que vemos, escuchamos y leemos sugiere que no hay nada que buscar en nuestro interior.

Sin embargo, como acotara un escritor espiritual: "La experiencia del silencio puede ser más 'sorprendente' que los estruendos terrenales. En la quietud del silencio pueden sucedernos cosas que nunca ocurrirían en medio del bullicio. De hecho, en el silencio ponemos a prueba la validez de nuestras experiencias emocionales provocadas por las multitudes. ¿Acaso no decimos comúnmente que necesitamos tiempo para pensar sobre algo? Ante el agobio del consumismo, cuando sentimos que estamos perdiendo el control, ¿no buscamos acaso un receso para tratar de calmarnos y poder así pensar con claridad?" (Anthony Bannon, LC, *Peter on the Shore*, Circle Press, 1996, p.26)

Muchas veces el silencio puede resultarnos incómodo, pero lo procuramos cuando queremos tomar decisiones importantes cuidadosamente. Las personas santas de la historia, incluyendo a aquellos no cristianos, siempre encontraron un modo de escaparse del torbellino de la vida para poder encontrar la esencia de su existencia. Y escogían el silencio como vía para profundizar la experiencia divina. Quizás no prestemos atención siempre, pero nosotros hacemos lo mismo.

Necesitamos silencio. A pesar de ello buscar un lugar tranquilo no es la verdadera respuesta. Bannon escribe

que: "Cristo es mucho más moderno, mucho más flexible y universal de lo que nosotros generalmente somos. Él nos llama a encontrar silencio en nuestro interior, a apartar una parte de nuestras almas del mundo donde podamos adentrarnos en secreto y elevar nuestra conciencia y nuestro corazón a Él, donde podamos estar a solas con Él."

"Resulta engañosamente fácil decirlo, pero a veces no tan fácil de hacer, el hecho de apartarnos de todas las distracciones y penetrar en la recámara profunda de nuestra 'casa' (el alma), cerrar la puerta al mundo y conversar con nuestro Padre que conoce todas nuestras necesidades. Pero con toda tranquilidad podemos decir que hasta que no lleguemos a ese punto, a esos momentos de silencio en los que podamos comunicarnos con Él, nuestro entendimiento de Dios será prácticamente inexistente y seremos siempre minusválidos en nuestra búsqueda de respuestas." (pp. 26-27)

Por supuesto, debemos procurar lugares donde podamos estar cómodamente en silencio para lograr adentrarnos en la quietud de nuestros propios corazones. Es probable que esto suceda si visitamos nuestra iglesia parroquial y nos colocamos delante del

Sagrado Sacramento. Pero también podemos experimentar la presencia de Jesús en otros lugares. Debemos practicar para desarrollar el hábito, lo que significa dedicar tiempo, para adentrarnos en la recámara profunda de nuestras almas que buscan.

Y esto significa que debemos tener la confianza de que podemos, de hecho, encontrar a Jesús en las profundidades de nuestras almas. Esta confianza, la fe, no siempre llega fácilmente ya que el hecho de sentirnos indignos puede interponerse en el camino. Sencillamente debemos creer que Cristo no permite que nuestros esfuerzos sean unilaterales. ¿Recuerdan a la oveja perdida? Cristo extiende su amor a nosotros como una gracia no ganada. Muchas veces olvidamos que porque Él nos busca podemos encontrarlo.

El Adviento inicia un nuevo año litúrgico en nuestra Iglesia. ¿Qué mejor momento para buscar a Jesús en las profundidades de nuestros corazones? †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en diciembre

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

Check It Out . . .

SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis will host an **Advent and Christmas Concert** at 7:30 p.m. on Dec. 6. The program will include Laudis Cantores, the principal choir of the cathedral, as well as the Cathedral Trio and the Monument City Brass Quartet. Father Rick Ginther, pastor of SS. Peter and Paul Cathedral Parish, will be the featured soloist. The suggested donation for the event is \$20. For more information, call Ed Greene at 317-634-4519, ext. 14.

Fatima Retreat House, 5353 E. 56th St., in Indianapolis, is offering several retreats during Advent. There will be a **Reflection Day of Healing** from 9 a.m. to 4 p.m. on Dec. 11 directed by Father James Farrell, pastor of St. Barnabas Parish in Indianapolis. The retreat will include periods of reflection and silence, as well as group prayer and Mass. The cost is \$30 per person and includes lunch. **"Renewing Our Spirits: Images and Stories of Advent and Christmas"** will be held on Dec. 12-14. The Advent retreat will be directed by John Shea, a theologian, author and storyteller. The weekend will be a chance to pause for renewal and experience the birth of Christ with a sense of wonder and awe. The cost of the weekend is \$180 per person or \$310 per married couple. There will also be a **New Year's Eve Retreat** on Dec. 31-Jan. 1. Father James Farrell also will lead this retreat, which will be a way to celebrate New Year's Eve in an atmosphere of prayer and celebration. The cost is \$145 per person or \$270 per married couple. For more information on any of these retreats, call Fatima Retreat House at 317-545-7681.

The Catholic Social Services Christmas Store, which operates from Dec. 1-20 in the Xavier Building, 1435 N. Illinois St., west of the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis, is in **need of volunteers** on Monday and Tuesday afternoons, and the mornings and afternoons on Wednesdays, Thursdays and Fridays. Shifts last from 8:30 to noon in the morning, and from 11:30 a.m. to 2:30 p.m. in the afternoon. For more information, call Patty Yeager at 317-783-

5888 or e-mail csscstore@aol.com.

There will be a **"Gathering for Catholics from Africa"** at 3 p.m. on Dec. 7 at Holy Trinity Church, 2618 W. St. Clair St., in Indianapolis. The event will begin with a Mass of African heritage, which will include African songs and drums. After Mass, there will be a meeting with Sister Marypaul Asoegwu, a member of the Daughters of Divine Love, who is the coordinator of Ethnic Ministries (African and Caribbean Apostolates) for the U.S. Conference of Catholic Bishops' Office of Migration and Refugee Services. It is her ministry to travel the country and meet with immigrants from Africa and the Caribbean to see how best the Church can respond to their needs. The afternoon will conclude with a meal. For more information or to register for the gathering, call Father Kenneth Taylor, pastor of Holy Trinity Parish and director of the archdiocesan Office of Multicultural Ministry, at 317-236-1562 or 800-382-9836, ext. 1562.

"Christmas at Marian College" will be held as a Madrigal Dinner, based on the Renaissance-era feasts held in the great baronial halls of England during the 12 days of Christmas, on Dec. 11-13 at the Allison Mansion on campus, 3200 Cold Spring Road, in Indianapolis. Each evening will begin with a Wassail reception at 6 p.m. followed by the Madrigal Dinner at 6:30 p.m. and a Christmas concert in the Aviary at 8 p.m. The dinners will combine musical selections with a formality that progresses through various courses. The cost is \$25 per person or \$20 for seniors, students and groups of 10. Reservations are required. For more information or for reservations, call 317-955-6206.

The second annual Christmas party, luncheon and reunion for **all former Young Catholic Adults** begins at noon on Dec. 9 at Harry C's, 5055 S. Dearborn St., in Indianapolis. There will be entertainment and an opportunity to make a donation to St. Elizabeth's Pregnancy and Adoption Services in Indianapolis. Reservations are required no later than Nov. 30. For more information or

to make reservations, call Eileen Little at 317-888-1433, Norma Clark at 317-881-8139, Norb Diekhoff at 317-784-4106 or Tony Strigari at 317-283-4905.

The Saint Mary-of-the-Woods College Chorale and Madrigals will present **"An Advent Service of Lessons and Carols"** at 7 p.m. on Dec. 6 in the Church of the Immaculate Conception. The Advent service is free and open to the public. Under the direction of Sister Therese Fassnacht, a Sister of Charity of the Blessed Virgin Mary and a visiting professor, and assisted by organist Izumi Fujimori of Princeton, N.J., and harpist Megan Stout of Bloomington, the service will feature portions of "A Ceremony of Carols" by Benjamin Britten, which was composed in 1942 and reflects his fascination with the mystical Christ Child as well as his moral striving to honor the innocence of childhood and of real children in a complex world. The Advent service will be based on the Festival of Nine Lessons and Carols, which is celebrated on Christmas Eve at the chapel of King's College in Cambridge, England. The strength and appeal of the lessons and carols derives from the repetition of familiar biblical readings interspersed with well-known carols that trace the human pilgrimage from the rebellion against God to the good news of God's love for creation and the coming of Christ. Carols and canticles conveying the preparation, hope and expectation during the Advent season will be sung by the chorale, Madrigals and the congregation in attendance. For more information, call Sister Therese Fassnacht at 812-535-5237 or contact her by e-mail at tfassnacht@smwc.edu.

St. Thomas Aquinas Parish, located at 46th and Illinois streets in Indianapolis, will host an **Advent Taize prayer service** at 7 p.m. on Dec. 1 in the church. Visitors are invited to join parishioners for an evening of prayer, Scripture, silence and music. For more information, call the parish at 317-253-1461. †

Awards

Laura Williams, a religion teacher at St. Barnabas School in Indianapolis, recently was honored with the Blessed Mother Theodore Guérin Award from Saint Mary-of-the-Woods College. Williams has encouraged her students to participate in the Right to Life March in Indianapolis and to volunteer at the Ronald McDonald House, the Wheeler Mission, the St. Vincent de Paul Society and the Cathedral Kitchen, all in Indianapolis. Recently, during a junior high town meeting, the students requested that religion classes be made longer so they could spend more time learning about their faith with Williams. She also organized a school-wide collection of items for the Ronald McDonald House, which provides temporary housing for parents of children hospitalized at Riley Hospital for Children in Indianapolis.

Knights of Columbus Council 1166 of Bedford earned the Columbian Award and the Father McGiveny Award for the 2002-03 fraternal year. The Father McGiveny Award is named for the founder of the international organization, and is given in recognition of outstanding membership recruitment and retention efforts. The Columbian Award is presented for excellence in the sponsorship of programs that serve families, the Church, youth and community as well as council members. The award was presented to the council during a Nov. 4 ceremony. †

Grants . . .

The St. Francis Neighborhood Health Center in Indianapolis was awarded a \$15,000 grant from the Kiwanis Club of Indianapolis-Downtown through the St. Francis Healthcare Foundation. The Neighborhood Health Center provides medical care and social services assistance to the community on the near southeast side of Indianapolis. The grant will assist at-risk families and their children, help parents achieve self-sufficiency and teach children about personal safety. The funds will also support the social services at the enrollment site for the center's Children's Health Insurance Program to increase healthcare access and improve the lives and prospects for children living in poverty. †

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HUNGER

continued from page 1

countries," it said.

The 798 million hungry people in developing nations represented a "continent of the hungry" whose population outnumbers the population of either Latin America or sub-Saharan Africa, the report said.

It said the "lack of adequate food threatens people's very existence and cripples their ability both to benefit from opportunities for education, employment and political participation and to contribute to economic and societal development."

The report revealed that 19 countries reduced the number of hungry people by 80 million by 2001, but those gains were being pressured by economic and societal factors, such as a rise in AIDS in poor countries and international agricultural trade tariffs that favor rich countries over poor countries.

Countries that succeeded in reducing hunger had a more rapid economic growth, slower population growth, lower levels of HIV infection and higher ranking in the U.N. Development Program's human development index, the report said.

The findings, FAO said, are consistent with previous data that helped shape the

World Food Summit's action plan for improving food security—rapid economic and agricultural growth and an effective social safety net ensuring that the poor get enough to eat.

"If we already know the basic parameters of what needs to be done, why have we allowed millions of people to go hungry in a world that produces more than enough food for every woman, man and child?" the report asked.

FAO said there were encouraging signs in the fight against world hunger, signaling out for praise Brazil President Luiz Inacio Lula da Silva, who has promised to eradicate hunger by the end of his four-year term.

The report also said China has reduced its number of undernourished by 58 million, while Vietnam saw a 3 million reduction.

FAO said food shortages were prevalent throughout the developing world, with 36 countries facing serious food shortages requiring international food assistance as of July.

The report also said that while drought and other natural disasters remained the most common cause of food shortages, "an increasing proportion were man-made."

Conflict and economic problems were cited as the main cause of more than 35 percent of food emergencies from 1992 to 2003, the report said. †



Families in small villages south of the Ethiopian capital of Addis Ababa face food and water shortages brought on by last year's drought. Aid groups are helping to stem chronic shortages that are putting 11 million people at risk of hunger or starvation.

MIGRANTS

continued from page 1

called to "be with them in their search for a better and safer life."

Cardinal Theodore E. McCarrick of Washington and Cardinal Jean-Louis Tauran, the outgoing Vatican foreign minister, expressed concerns that tightened restrictions after the Sept. 11, 2001, terrorist attacks in the United States were making life more difficult for migrants and refugees while not necessarily providing greater security.

Racial profiling and exaggerated suspicion of strangers will not protect people from terrorism, Cardinal McCarrick said on Nov. 18.

"In a world more and more concerned about terrorism, where strangers are seen as a threat," the Catholic Church "must insist that we are all brothers and sisters," he said.

In his Nov. 20 talk, Cardinal Tauran said, "the principle of respect for human rights and assistance for displaced or endangered people has become heavily mortgaged, with primary importance being given to nations' right to self-defense against external intervention."

"Indeed, it is the continual violation of human rights that constitutes a threat to the security and stability of the international community which, nonetheless, has often shown itself to be incapable of adequately responding to the cry for help arising from those who are victims of abuse," he said.

A Jesuit priest from Africa and a bishop from Brazil emphasized the pastoral care—

in the form of warnings—that should be given to the poor before they decide to leave their homelands, especially if they are planning to attempt an illegal entry into Europe or North America.

Television, films and the Internet are filled with the "propaganda of developed countries" offering an easy, prosperous, always-happy life to everyone, Brazilian Bishop Jacyr Braido of Santos said on Nov. 18. The images entice the poor "to seek for themselves and their families this dazzling world."

Jesuit Father Abraham Roch Okoko Essaeu, coordinator of the Congolese bishops' office for migrants and refugees, told the conference, "People dream of migrating for a better life without being informed of the dangers and difficulties."

In an interview, the Jesuit said the Church in Africa is making often-heroic efforts to care for migrants and refugees on the continent, "but it never thinks of its obligation toward those who are leaving."

The poor, speakers said, are particularly vulnerable to the false promises of traffickers who claim they can arrange good jobs, but end up selling people—especially women and children—into prostitution and slave labor.

Gabriela Rodriguez Pizarro, the U.N. special rapporteur for the human rights of migrants, said an estimated 700,000 people are victims of trafficking, often at the hands of highly organized criminal networks.

Presentations to the congress on Nov. 19 focused on migration as an opportunity for Catholics to experience the universality of their Church, to forge bonds with other

Christians and to discover the way God is at work in other religions.

Cardinal Walter Kasper, president of the Pontifical Council for Promoting Christian Unity, said his native Germany's encounter with Catholic "migrants and refugees led to the growth of a new awareness of the universality of our Church and of our catholicity."

Throughout the world, he said, "through an encounter and an exchange with the religious cultures and customs of immigrants, our Catholic communities lose the characteristic of often being too national, ethnic or limited by social class and become more catholic."

"Immigrants not only receive from us, but also have much to offer," Cardinal Kasper said.

Archbishop Pier Luigi Celata, secretary of the Pontifical Council for Interreligious Dialogue, said migration is forcing more and more communities to take seriously the need for interreligious dialogue.

The Christian inspiration for dialogue is the recognition that God created each human being in his image and calls all people to himself, he said.

In addition to discovering the way God's spirit may be at work in other faiths, the archbishop said, interreligious dialogue has practical motivations, including the commitment to protecting the right of each person to worship according to his or her conscience and to fostering peace within communities, nations and the world. †



Rodrigo Roman holds a sign calling for changes to U.S. laws to help immigrant workers at an Oct. 2 rally held outside the Capitol in Washington. The group was among those traveling across the country with the Immigrant Workers Freedom Ride.

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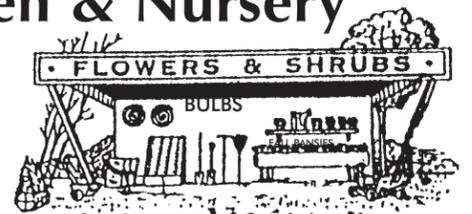
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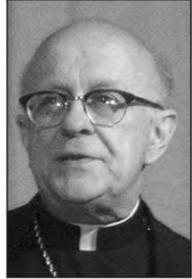
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Cincinnati Archdiocese pleads 'no contest' on failure to report abuse

CINCINNATI (CNS)—Entering a plea of “no contest” to five misdemeanor counts in a Hamilton County courtroom on Nov. 20, the Archdiocese of Cincinnati accepted responsibility for charges of failing to report sexual abuse involving priests and minors.

Cincinnati Archbishop Daniel E. Pilarczyk, 69, entered the unprecedented plea on behalf of the archdiocese, ending a nearly two-year investigation spearheaded by Hamilton County Prosecutor Mike Allen.



Archbishop Daniel E. Pilarczyk

Flanked by two attorneys, the archbishop answered quietly and firmly as the judge asked if he understood the nature of the proceedings.

The plea indicates that the archdiocese accepts the facts of the case as set forth by the prosecutor's office but does not admit to committing the

crimes, which are a fourth-degree misdemeanor.

The archdiocese was ordered by Hamilton County Common Pleas Judge Richard Niehaus to pay a \$10,000 fine for the violations—which occurred from 1978 to 1982, while then-Archbishop Joseph L. Bernardin headed the local Church. The charges do not cite specific cases of abuse.

The judge also issued a statement, declaring that, as a Catholic, he found the day's events to be “extremely tragic.”

“All religious organizations ought to show greater respect for human rights and not try to preserve themselves at the expense of the victims,” he stated. “Everyone has the duty to follow the law.”

The archdiocese is also creating a \$3 million fund to compensate victims abused as minors by clergy or other agents of the local Church. Compensation will be made available to any victim who is not suing the archdiocese, regardless of how long ago the abuse occurred, according

to archdiocesan spokesman Dan Andriacco.

It will also make funds available for those individuals who have already sued the archdiocese for sexual abuse, but whose cases were dismissed because the statute of limitations had expired. At least two such cases have been dismissed in the past month, and nearly all of the cases currently pending involve a question of statute of limitations.

Some details about the fund remain to be worked out, but there will likely be a limited time period in which victims can apply for compensation. The review of applications and the allocation of the funds will be handled by a three-person panel; one representative of the archdiocese, one representative for the prosecutor, and a third person jointly approved by both.

The concept of the fund was initiated by the archdiocese as part of an agreement to bring to a close an investigation that began in March 2002.

The no-contest plea, while ending any criminal investigation by the prosecutor's office, does not affect other civil suits pending against the archdiocese and former or retired priests for alleged sexual abuse. There are currently nearly 70 individuals involved in such lawsuits.

“Again, I express my sorrow and shame at the suffering that priests and other Church employees have inflicted on young persons,” Archbishop Pilarczyk said at a press conference following the afternoon court hearing.

“A few years ago, I never would have thought that it would be necessary for a bishop to be making apologies like these,” he said. “But it is necessary, and I offer my expressions of sorrow and regret with the deepest intensity of which I am capable.”

Church officials, attorneys and representatives of the Hamilton County Prosecutor's office began discussions that led to the plea agreement after 18 months of sometimes rancorous dealings over the release of documents considered by archdiocesan attorneys as protected by attorney-client privilege.

As part of the plea, some of the documents that archdiocesan attorneys have questioned on appeal will be shared with the grand jury, but all other documents sought on appeal won't be shared.

“This brings to an end one of the lengthiest and certainly most painful investigations ever undertaken by my office,” said Allen, a Catholic and member of St. Jerome Parish.

At a press conference following the court hearing, the prosecutor added, “This investigation by its very nature has been contentious, and the defense has been, as I would expect, very aggressive. As part of the agreement reached this week, the archdiocese provided our office with all of the records we have requested, and we questioned under oath all of their members who had knowledge of clergy abuse and the investigation of this abuse.”

He also said he believes that the archdiocese no longer has in its employ any active priests who have been accused of sexual abuse of minors. †

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Istanbul bombing

The HSBC bank headquarters in Istanbul is pictured following a bombing attack on Nov. 20. Two explosions, one at the bank and the other at the British Consulate, shook the capital of Turkey, killing more than 26 people and injuring hundreds. Following the attacks, the Vatican condemned the “barbaric logic” of terrorism, calling it a “crime against humanity.”

Advent penance services are scheduled in 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. 2, 7 p.m. at St. Joseph, Shelbyville
 Dec. 2, 7 p.m. at St. Mary of the Immaculate Conception, Aurora
 Dec. 3, 7 p.m. at Immaculate Conception, Millhousen
 Dec. 4, 7 p.m. for St. Paul, New Alsace, and St. Martin, Yorkville, at St. Martin, Yorkville
 Dec. 7, 2 p.m. at St. Maurice, Napoleon
 Dec. 10, 7 p.m. at St. Magdalene, New Marion
 Dec. 11, 7 p.m. at St. Lawrence, Lawrenceburg
 Dec. 14, 2:30 p.m. at St. Joseph, St. Leon
 Dec. 15, 7 p.m. at St. Louis, Batesville
 Dec. 16, 7 p.m. at Holy Family, Oldenburg
 Dec. 17, 7 p.m. at St. Vincent de Paul, Shelby County
 Dec. 17, 7 p.m. at St. Mary-of-the-Rock, St. Mary-of-the-Rock
 Dec. 18, 7 p.m. at St. Mary, Greensburg
 Dec. 18, 7 p.m. at St. Teresa Benedicta of the Cross, Bright
 Dec. 18, 7 p.m. at St. Peter, Franklin County

Bloomington Deanery

Dec. 3, 7 p.m. at St. Vincent de Paul, Bedford
 Dec. 9, 7 p.m. at St. John the Apostle, Bloomington
 Dec. 11, 3-5 p.m. at St. Paul Catholic Center, Bloomington
 Dec. 11, 7 p.m. at St. Agnes, Nashville
 Dec. 16, 7 p.m. at St. Martin of Tours, Martinsville
 Dec. 17, 7 p.m. at St. Charles Borromeo, Bloomington

Connersville Deanery

Dec. 2, 7 p.m. at St. Bridget, Liberty
 Dec. 3, 7 p.m. at St. Gabriel, Connersville
 Dec. 11, 7 p.m. at St. Anne, New Castle
 Dec. 11, noon at St. Mary, Rushville
 Dec. 11, 7 p.m. at St. Michael, Brookville
 Dec. 16, 7 p.m. at St. Elizabeth, Cambridge City
 Dec. 16, 7 p.m. at Holy Family, Richmond

Indianapolis East Deanery

Dec. 3, 7:30 p.m. for St. Michael, Greenfield, and Holy Spirit at Holy Spirit
 Dec. 10, 7 p.m. at St. Thomas the Apostle, Fortville

Dec. 15, 7 p.m. for St. Therese of the Infant Jesus (Little Flower) and Our Lady of Lourdes at Our Lady of Lourdes
 Dec. 15, 7 p.m. at St. Simon the Apostle
 Dec. 17, 7 p.m. for Holy Cross, St. Mary and SS. Peter and Paul Cathedral at SS. Peter and Paul Cathedral
 Dec. 17, 1 p.m. at St. Philip Neri
 Dec. 18, 6:30 p.m. at St. Rita

Indianapolis North Deanery

Dec. 7, 1:30 p.m. at St. Joan of Arc
 Dec. 9, 7 p.m. at Christ the King
 Dec. 9, 7 p.m. at St. Matthew
 Dec. 10, 7 p.m. at St. Thomas Aquinas
 Dec. 11, 7 p.m. at Immaculate Heart of Mary
 Dec. 16, 7 p.m. at St. Luke
 Dec. 16, 7 p.m. at St. Lawrence
 Dec. 16, 7 p.m. at St. Andrew the Apostle
 Dec. 17, 7 p.m. at St. Pius X

Indianapolis South Deanery

Dec. 2, 7 p.m. at Holy Name, Beech Grove
 Dec. 2, 7 p.m. at SS. Frances and Clare, Greenwood
 Dec. 7, 2 p.m. for Sacred Heart of Jesus, St. Patrick, Holy Rosary and Good Shepherd at Good Shepherd
 Dec. 11, 7 p.m. at St. Ann
 Dec. 11, 7 p.m. at St. Jude
 Dec. 15, 7 p.m. at St. Roch
 Dec. 16, 7 p.m. at St. Mark
 Dec. 16, 7 p.m. at Nativity of Our Lord Jesus Christ
 Dec. 18, 6:30 p.m. at St. Barnabas
 Dec. 22, 7:30 p.m. at Our Lady of the Greenwood, Greenwood

Indianapolis West Deanery

Dec. 3, 7 p.m. at St. Michael the Archangel
 Dec. 4, 7 p.m. at St. Susanna, Plainfield
 Dec. 10, 7 p.m. at St. Joseph
 Dec. 11, 7 p.m. at St. Malachy, Brownsburg
 Dec. 14, 2 p.m. at Holy Trinity
 Dec. 15, 7 p.m. at St. Gabriel
 Dec. 15, 7 p.m. at St. Thomas More, Mooresville
 Dec. 16, 7 p.m. at St. Monica
 Dec. 16, 7 p.m. at Mary, Queen of Peace, Danville
 Dec. 21, 2 p.m. at St. Anthony

New Albany Deanery

Dec. 7, 2 p.m. at St. John the Baptist, Starlight
 Dec. 9, 7 p.m. for Sacred Heart, Jeffersonville, and St. Augustine, Jeffersonville, at St. Augustine, Jeffersonville
 Dec. 10, 7:30 p.m. at St. Mary-of-the-Knobs, St. Mary-of-the-Knobs
 Dec. 11, 6:30 p.m. at St. Paul, Sellersburg
 Dec. 13, 9:30 a.m. at St. Mary-of-the-Knobs, St. Mary-of-the-Knobs
 Dec. 15, 7 p.m. at St. Michael, Charlestown
 Dec. 17, 7 p.m. at St. John the Baptist, Starlight
 Dec. 21, 7 p.m. at Holy Family, New Albany

Seymour Deanery

Dec. 2, 7:30 p.m. at St. Joseph, Jennings County
 Dec. 3, 7 p.m. at Our Lady of Providence, Brownstown
 Dec. 3, 7 p.m. at St. Patrick, Salem
 Dec. 4, 7 p.m. at St. Bartholomew, Columbus
 Dec. 6, 10 a.m. at American Martyrs, Scottsburg
 Dec. 7-10, 8:15 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, each evening after parish retreat
 Dec. 9, 7 p.m. at St. Ambrose, Seymour
 Dec. 10, 7 p.m. at St. Mary, North Vernon
 Dec. 13, 2 p.m. for St. Rose of Lima, Franklin, and Holy Trinity, Edinburgh, at Holy Trinity
 Dec. 16, 7:30 p.m. at St. Ann, Jennings County

Tell City Deanery

Dec. 3, 6:30 p.m. for St. Michael, Cannelton; St. Pius, Troy; and St. Paul, Tell City, at St. Paul
 Dec. 6, 4 p.m. at Holy Cross, St. Croix
 Dec. 11, 7 p.m. at St. Mark, Perry County
 Dec. 13, 4:30 p.m. at St. Isidore, Bristow
 Dec. 17, 7:30 p.m. for St. Martin of Tours, Siberia; St. Boniface, Fulda; and St. Meinrad, St. Meinrad, at St. Meinrad
 Dec. 18, 7 p.m. at St. Augustine, Leopold

Terre Haute Deanery

Dec. 11, 7 p.m. at Sacred Heart, Clinton
 Dec. 11, 7 p.m. at St. Paul the Apostle, Greencastle
 Dec. 11, 1:30 p.m. deanery service at St. Ann, Terre Haute
 Dec. 11, 7 p.m. deanery service at St. Joseph University, Terre Haute
 Dec. 14, 7 p.m. at St. Joseph, Rockville
 Dec. 14, 6 p.m. at St. Patrick, Terre Haute
 Dec. 17, 6:30 p.m. at Holy Rosary, Seelyville †



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Advent is a daily reminder to focus on prayer

By Fr. Frederic Maples, S.J.

Advent! The Lord is coming soon! This is a good season to deepen our prayer life so that we'll experience the coming of the Lord into our own hearts.

However, as you browse your diocesan newspaper or the Internet, you might be overwhelmed by the abundance of offerings and differing styles of prayer and spirituality. With so much to choose from, how can you find a spirituality and practice of prayer that is right for you?

You can easily find workshops, classes and talks about spirituality and prayer. There are prayer groups, adoration of the Blessed Sacrament, the scriptural rosary, days of recollection, novenas and retreats with all manner of themes.

There are preached retreats (a leader gives inspirational talks) and directed retreats (you meet individually with a retreat director daily). There are weekend retreats, five-day and eight-day retreats, and even 30-day retreats. You can locate retreat houses, houses of prayer and hermitages where you can spend an evening or a whole year.

With the Ignatian Extended Retreat in Daily Life, you commit to an hour of prayer each day and a visit with a spiritual director once a week for at least 30 weeks.

Have you considered spiritual direction? In this approach to deepening prayer, you meet regularly, perhaps once a month, with a trained spiritual director. You talk about your life and relationship with God, and the director helps you to notice more clearly the action of God in your life and your responses to God.

Before choosing a spiritual director, you may want to consider the director's spiritual tradition. Every religious order is the carrier of a tradition. There are Franciscan, Dominican, Benedictine, Carmelite and Jesuit (Ignatian) spiritualities, among others.

Do you know about Centering Prayer? In this approach, one avoids thoughts and images, seeking simply to be open to God's presence. God is beyond all our images and thoughts!

By contrast, Ignatian prayer will have you awash in scriptural images and your own Spirit-guided imagination. These sacred images point beyond themselves toward God.

So how does one choose, and why are there so many "ways" to pray?

Be assured, you will not be alone on this journey. Spirituality is always about relationship with God. God is actively

available for intimate relationship with each and every person in every moment. And God always takes the initiative.

That means that your very desire to be more regular in prayer or to deepen your relationship with God was God's gracious love reaching out to you before it was ever recognized by you as your desire.

The result of God's initiative is a person's conscious contact with God. When the desire that develops is pursued, conscious contact always happens.

But God never relates to any two people in exactly the same way. God's relationship with you is unique.

There are as many types of spiritualities as there are individual persons in relationship with God. The great mystics like John of the Cross or Teresa of Avila are simply Christian men and women whose stories of relationship with God have something to teach us about our own developing relationships with God.

Fix your attention on your relationship with God, not the method. How does your relationship feel to you? How does God seem to be approaching you?

When we focus on our method or our practice, we become too self-conscious. We worry and ask ourselves, "Am I doing this right?" Then it is all about me and how I am doing, and not enough about what God is doing. A method can be very helpful, but it is only a means, not the end.

As for your daily prayer or meditation time: Just show up! God will already be there! It may take some time to recognize God's presence. It will take longer if you're focused on yourself and worried about how well you are doing.

Try spending five or 10 minutes of quiet time in prayer with God each day. After a while, as you more easily recognize God's presence and warmth, you will want to spend more time. You won't be able to live without it.

In choosing among so many options, go with your instinct, which may simply be your experience of God's grace. No method is the final word or the only way for you. Close friends need to be together in different ways at different times. How do you need to be with God today?

It's important to participate in a spiritual activity with other people. Though your relationship with God is unique, it grows and deepens most readily in a community of support and guidance.

The Lord is coming soon—to you!

(Jesuit Father Frederic Maples is a spiritual director with Loyola, a spiritual renewal resource in St. Paul, Minn.) †



Advent is a good season to deepen your prayer life by doing some spiritual-related activities with other people. Though your relationship with God is unique, it grows and deepens more readily in a community of support and guidance. The Lord is coming soon—to you!

Daily activities help us grow in love of God and neighbor

By Sheila Garcia

Shopping malls plan early for Christmas, but our spiritual preparation is concentrated in Advent's few weeks.

Advent is, in many ways, a microcosm of the lives of lay people: busy, filled with responsibilities to family, work, Church and community.

Lay people need a spirituality that takes into account time-consuming obligations of everyday life and challenges us to use daily activities to grow in holiness.

St. Francis de Sales (1567-1622) advocated such a spirituality. He said that most of us do not have the opportunity to do great things, but each day we can do little things with great love.

By faithfully carrying out our life's duties, we fulfill God's will and draw closer to him. Thus, our spirituality motivates and permeates all that we do.

Each day, we can think about situations and people we're likely to encounter and how to model Christ through small acts of service and charity. Our daily activities, although ordinary, are a means of growing in love of God and neighbor.

The conscious intention to do God's

will each day can be especially important when we do not feel close to God. All of us experience such times. Sometimes there is no apparent cause, but we may wonder if we still love God—or if God loves us. But love is not just an emotion, it also is an act of the will. Many people have made great spiritual progress by resolving to do God's will even if God seems far away.

Rather than adding spiritual practices to a crowded day, we can incorporate prayer and charitable works into what we already do in the workplace.

Advent's brevity reminds us that our efforts to grow in holiness need focus. We cannot correct all our weaknesses at once. We might concentrate on one virtue at a time.

Patience seems especially appropriate at this time of year. Even when our best efforts fail, we can still remember St. Francis de Sales' admonition to be patient with everyone, but above all to be patient with ourselves.

(Sheila Garcia is assistant director of the U.S. bishops' Secretariat for Family, Laity, Women and Youth.) †

Discussion Point

Begin each day with prayer

This Week's Question

What is your favorite time of day to pray? Why?

"Early morning—I'm usually up before dawn—because nothing else is interfering with me at that time. My second favorite time to pray is when I'm in the shower, and for the same reason—no interruptions." (Louise Thompson, Maryville, Tenn.)

"Early morning, shortly after I wake up. The day is new then, the possibilities are endless, and it's a perfect time to thank God for it all." (John Rincon, Albuquerque, N.M.)

"First thing in the morning. I'm the first person up in my home, the house is quiet, and it's the best

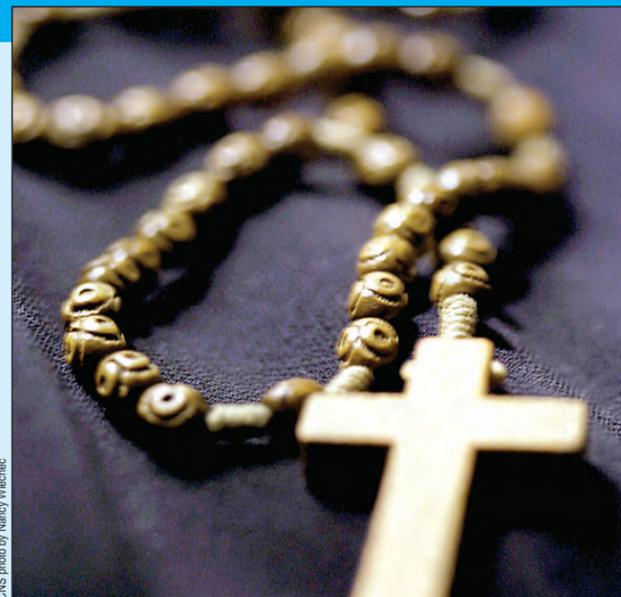
opportunity for me to be centered before moving into my day." (Lynne Gillig, Billings, Mont.)

"Normally [I pray] first thing in the morning to get the day started well, and usually in the evening, just to say thanks." (Tom Rockey, Olathe, Kan.)

Lend Us Your Voice

An upcoming edition asks: Where exactly is God present in your everyday world?

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



From the Editor Emeritus/John F. Fink

Catholic patriots: Bishop John England (II)

Seventh in a series

Bishop John England loved his adopted country, the United States. He received his U.S. citizenship papers less than a month after his speech before Congress about which I wrote last week. He defended the United States to Europeans as vigorously as he defended the Catholic Church to Americans.



England had made a reputation as a courageous defender of the faith in his native Ireland before he was made the first bishop of Charleston in 1820. Indeed, he must have been well known to the Holy See to be appointed a bishop at the age of 33 and to be sent to South Carolina, a part of the United States where Catholics were hated with as much vehemence as anywhere in the country.

He soon learned that the American people were generally extremely ignorant of Catholic doctrine. During a tour of his new country in 1821, he concluded that

there was a great need for a Catholic paper which could defend the Church. So on June 5, 1822, the first issue of the *United States Catholic Miscellany* was published, the first Catholic newspaper in the United States. It carried far beyond his diocese the messages of John England until well past his death in 1842. It continued to be the leading Catholic publication in the country until 1861, when it was killed forever during the Civil War.

It was in the pages of the *Miscellany*, as well as in his numerous sermons, that Bishop England not only defended the Catholic Church, but also defended the American principles of freedom. He felt that his mission in life was to ensure that Catholics were granted the religious freedom proclaimed in the Declaration of Independence and guaranteed in the Constitution. He realized that the Catholic Church could grow in an atmosphere of religious freedom, even if Americans didn't always practice what they preached.

Bishop England defended the American people to Europeans. Four times between 1832 and 1841, he journeyed to Europe to search for funds and

personnel for his diocese, and he earned a reputation as a defender of Americanism. Europe still had not taken gracefully to the ideas of government exemplified in the United States, so England's sermons made news.

For 22 years, John England was the outstanding spokesman for the Catholic Church in this country. He defended the Church constantly from those who, either through ignorance or from malice, tried to deny Catholics their rights.

One of his most powerful sermons was delivered in Boston on May 14, 1841. It was titled "On American Citizenship" and the occasion was prompted by the death of President William Henry Harrison.

In this speech, England developed his philosophy of democracy and emphasized that the Catholic Church was the pioneer in the republican form of government; indeed, was the inspiration of the American experiment. The obvious conclusion, he insisted, was that Catholics not only could be good American citizens, but the best, because the freedoms of republicanism were familiar and natural to them. †

Cornucopia/Cynthia Dewes

Is this a tempest in a teapot or a cauldron?

The novel *The Da Vinci Code* has received much attention lately, if only for



remaining on the bestseller list for months. That's because most people find it an absorbing read, hard to put down. But some people fear that credulous readers will take seriously its fictional message about Jesus

and Mary Magdalene.

In the novel, the action centers on the idea that Jesus was married to Mary Magdalene and that they had a child. Thus, her womb was in fact the Holy Grail. A secret society called the Brotherhood of Zion, members of Opus Dei, and even the Knights Templar, were supposedly in cahoots down through the ages to keep this message alive in the face of a patriarchal and repressive Church.

According to the book, people like Leonardo da Vinci and other famous and not-so-famous folks were closet members of this society, and left coded messages here and there through the centuries in order to make their case. In this scenario,

the figure snuggled next to Jesus in Leonardo's fresco of "The Last Supper" is not the beloved disciple John, as we've always thought, but rather Mary Magdalene!

A recent ABC television documentary explored the notions offered in *The Da Vinci Code*. The "expert" talking heads who appeared included Scripture scholars, historians, writers and a priest.

The hour even included an interview with a man in Scotland who might be a descendant of Jesus and Mary Magdalene, if all has gone as claimed in the story. This man, to his credit, said that if all this is true he's sure the bloodline must be extremely muddled by now.

The Wall Street Journal published a review of the ABC program, and its final conclusion was that even if Jesus and Mary Magdalene were married and had a family, so what? I'm not sure about that, but I agreed when the reviewer wrote, "You have to wonder why some people are so eager to prove—and claim to be so comforted by the thought—that the Redeemer had intercourse." Indeed.

Personally, I think that Jesus was a man of his times and it would have been out of character for him to bring his wife along

to the usual all-male dinner depicted in "The Last Supper." Even if he had a wife, which also seems unlikely since he was focused entirely on his divine mission.

On the other hand, Jesus was a revolutionary, bringing the Good News to everyone including women. In the early Church, women ministers were not uncommon, and several female disciples are mentioned by name in St. Paul's epistles. Their great participation is one reason why liberal members of the Church think that Jesus wasn't opposed to the idea of women priests.

But these are rather sophisticated and, for most people, obscure analyses of something that's just interesting to read. Unless we've been waiting for some excuse to knock the Church, or are extremely naive, I doubt we'd worry about the book's premise.

As to the author's intentions, from what I could surmise listening to his ABC interviews, he may have an agenda we wouldn't approve of. Hmmm. Anyone up for the cloven hoof theory?

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

Faithful Lines/Shirley Vogler Meister

Holy smokes!—Christian help for addiction

On my wedding day, my father was so nervous that he had three glowing cigarettes in an ashtray before heading for church—and he was puffing on another. He had smoked since his youth. I believe that's one reason he never lived to see all his grandchildren, for he died suddenly at 49 several years after the wedding. My husband's father's lifetime of smoking contributed to his death, too.



Too many families lose loved ones to tobacco.

Jean Flora Glick, a mother and grandmother, has done something to help prevent this after watching her daughter, Kim, struggle with cigarette addiction since her teens. First, Jean searched for a Christian book to help. Finding nothing, she wrote one herself—*Holy Smokes: Inspirational Help for Kicking the Habit* (Kregel Publications, 129 pages, \$9.99 paperback).

The format is correspondence between

mother and daughter. Every day, Jean wrote a hand-decorated letter to Kim, quoting Scripture and revealing personal life experiences to help Kim stay on track and to buoy her spirit. Kim's responses show her suffering and insecurities, but also her humor and hope and spiritual growth.

Both mother and daughter are creative, sensitive, witty writers, and Jean repeatedly praises Kim for her virtues and talents, especially as a gifted artist. The mother is a seasoned writer of award-winning articles and columns in both religious and secular publications. Jean is also a discussion leader in Bible Study Fellowship International and a member of the National Federation of Press Women.

Her knowledge of Scripture shines not only in letters, but in the prayers she writes for the book's journal pages. Yes, there is room for the reader to write reflections and possible actions toward shedding any addiction, whether it's as simple as biting one's nails or as complex as nicotine, alcohol, drug or food dependence.

Neither my husband nor I ever smoked.

Yet, I've read the book twice, gaining insights each time. Readers also wanting such insights, notably for Advent and the holidays, can find *Holy Smokes* in Christian book stores or at Kregel Customer Service (www.kregel.com or 1-800-733-2607) or www.amazon.com.

Between each chapter are "Smile Breaks," such as "The Bible that's falling apart usually belongs to someone who isn't." (Anonymous) and "In the Bible, the words 'Fear not' can be found 365 times, once for every day of the year" (Catherine Hall, *More Holy Humor*) and "I kissed my first woman and smoked my first cigarette on the same day; I have never had time for tobacco since" (Arturo Toscanini).

Kim claims she could never overcome her addiction without God's help, but her mother guided her with words of hope. Coincidentally, Jean Flora Glick resides in Hope, a town near Columbus.

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

Faith and Family/Sean Gallagher

Tips for families on making the most of Advent

This Sunday, we celebrate the beginning of Advent, that season where we are



invited to prepare ourselves not only for the celebration of Christ's first coming in the flesh 2,000 years ago, but also for his second coming in the future.

However, the way in which our society celebrates the feast of Christmas makes the

observance of Advent quite a challenge for all Catholics. This may be especially true for Catholic families. The weeks of December leading up to Christmas are often filled with lots and lots of scurrying about. Office parties follow all sorts of family gatherings. Parents take their children from shop to shop and mall to mall so that they can all finish up their Christmas shopping just in time. There are often school choir or band concerts that celebrate the season.

Many of these comings and goings focus our attention upon the anxiety-ridden outward preparation for Christmas. Does our house have as many lights on it as the neighbor's? Are the Christmas cookies prepared for all of the parties we'll be attending? Have I sent out my Christmas cards yet?

With all of these traditions foisted upon our families by our society, it is difficult to give proper attention to the preparation of our souls for the coming of our Lord. In the face of these challenges, how can Catholic families keep their hearts truly focused on Christ during Advent?

Given the deeply ingrained and pervasive nature of our society's materialistic attitude toward Christmas, planning is an absolute necessity. In order for Catholic families to observe Advent in a spiritual way they must deliberately choose to do this ahead of time. One way to do this is to sit down together, ideally before Thanksgiving, but before the start of Advent at any rate, and discuss together the importance of the spiritual meaning of the season.

And in light of that spiritual meaning, each member of the family should make a goal for the season, a way in which they will, as individuals, prepare their hearts for the coming of Christ. In addition, families could set a goal for everyone as a whole and talk about ways that goal can be accomplished.

But goal-setting isn't enough if the members of the family aren't held accountable. So in order for each member to show the others what has happened in their striving to accomplish their goal, the family must deliberately choose to come together on a regular basis. This can be a challenge during the days before Christmas when so many activities outside of the family are competing for our time.

Perhaps it can be a couple of nights each week where the family will set time aside to have a meal together, and spend time in prayer and joy in each other's company in the evening. It is during such times as these that Catholic families can attend to the spiritual importance of the season of Advent, leaving the materialism of our society's celebration of Christmas behind for the moment.

When families gather together regularly in Advent to prepare their hearts and minds for the coming of Christ, then, when our Lord does return, he will recognize them as his good and faithful servants and invite them to share in his joy. This joy will infinitely eclipse the passing happiness we experience in the material gifts of the season. And it is a joy we can begin to feel even now, when our families gather together to turn their hearts toward Christ in this coming Advent season.

(Sean Gallagher is the director of religious education for St. Joseph Parish in Shelbyville.) †

First Sunday of Advent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Nov. 30, 2003

- Jeremiah 33:14-16
- 1 Thessalonians 3:12-4:2
- Luke 21:25-28, 34-36

This weekend begins the Church's liturgical year. Once again, the Church begins its proclamation of eternal life in Jesus.



The year starts with the season of Advent. Usually Advent is seen simply as a time to prepare for the feast of Christmas, and in the current American cul-

ture, a tempered, penitential season is not in order.

Actually, the Advent season also summons us to consider the coming of Jesus into our own hearts. Then it calls us to prepare ourselves for the final coming of Jesus at the end of time.

Christmas symbolizes these additional occasions of the Lord's arrival into our hearts—if we are willing to receive the Lord. This is where the penitential season enters the picture. We must prepare ourselves for Jesus. We must uproot those tendencies, and even vices, that separate us from God.

Jeremiah is the source of the first reading.

This ancient Hebrew prophet, regarded along with Ezekiel and Jeremiah as being one of the three great Old Testament prophets, was forceful and even urgent in his writing. His theme, as it was the theme of all the prophets, was that God's people could expect no peace or joy in their lives until they wholeheartedly returned to God.

In this reading, the prophet notes the sad state of affairs for God's people. They have been humbled. Misery is their lot. Sin has produced this unhappy situation.

However, always merciful, always good and always protective, God will send into their midst a Savior, a descendant of King David. This Savior will bring justice. All will be fine.

The First Epistle to the Thessalonians supplies the next reading.

It is an appeal to the Christians of Thessalonica, which is now the Greek city of Saloniki, to love each other. This love will be the sign of inwardly following the Lord. The message ends by "begging" the Christians in Thessalonica to live their lives in a way pleasing to God.

St. Luke's Gospel gives this

weekend's liturgy its third reading.

It is forthright, even stark, as is typical of Luke's Gospel. Quoting Jesus, it states that suddenly and overwhelmingly will come signs in the sky, with the sun, the moon and the stars. Nations will be in anguish. The seas will roar. People will die of fright.

Amid all this great drama, Jesus will come in might and in glory. Instead of being a dreadful event, the Lord's arrival will be an occasion to rejoice. He will bring final redemption.

All must actively anticipate the Lord's coming, however, by praying and sacrifice.

This Gospel was written when, for Christians, the world was becoming a difficult place. Certainly the culture was against them. Even the political authority was turning against them. Jesus, however, would prevail. His truly devoted followers also would prevail.

Reflection

Christmas, in every culture, is soft and lovely. Such befits the commemoration of the loving and forgiving Redeemer, Jesus the Lord. It is a time universally celebrated among Christians. It is the acclamation of life itself, and of redemption, even as it recalls the earthly birth of the Son of God to Mary in Bethlehem.

Still, the forthcoming feast of Christmas has profoundly personal, individual considerations, and in some respects it is a warning.

As St. Luke's Gospel so bluntly says, as Advent says, Christ one day will confront us all. It may be a personal meeting, as many Christians already have experienced. It may be at the end of time, in some manner yet unknown, but about which the Scriptures offer such colorful hints.

In any case, we all shall meet Christ. It may be a victorious reunion for us. It will be such a day, if we have followed the Lord in our own lives. Jeremiah looks to such a day of salvation and victory.

However, it will be final and intense. Good will stand starkly opposite evil. We must choose the side toward which we will go. If we choose the side of right, and of God, we will need strength. Evil is powerful, and it lures us to death.

God will strengthen us, but we must ask for the strength, and our request must be sincere. It must be honest and uncompromised.

Thus, in Advent, by prayer and sacrifice, we strengthen our own resolve to turn to God and to meet Christ as our Lord and Savior. †

Daily Readings

Monday, December 1

Isaiah 2:1-5
Psalm 122:1-9
Matthew 8:5-11

Tuesday, December 2

Isaiah 11:1-10
Psalm 72:7-8, 12-13, 17
Luke 10:21-24

Wednesday, December 3

Francis Xavier, priest
Isaiah 25:6-10a
Psalm 23:1-6
Matthew 15:29-37

Thursday, December 4

John of Damascus, priest and doctor of the Church
Isaiah 26:1-6

Psalm 118:1, 8-9, 19-21, 25k-27a
Matthew 7:21:24-27

Friday, December 5

Isaiah 29:17-24
Psalm 27:1, 4, 13-14
Matthew 9:27-31

Saturday, December 6

Nicholas, bishop
Isaiah 30:19-21, 23-26
Psalm 147:1-6
Matthew 9:35-10:1, 5a, 6-8

Sunday, December 7

Second Sunday of Advent
Baruch 5:1-9
Psalm 126:1-6
Philippians 1:4-6, 8-11
Luke 3:1-6

Question Corner/Fr. John Dietzen

Debate continues on whether pope gave Communion to Blair

I am writing in response to your recent column about non-Catholics receiving Communion in the Catholic Church.



You said the Holy Father gave Communion to British Prime Minister Tony Blair, and indicated that event as one possible indication of a change in conditions for Protestants receiving Catholic Communion.

Three of our parishioners were disturbed about your column and asked me about it.

Blair's wife is Catholic, but he is not. Did the pope give Communion to Mr. Blair at a papal Mass earlier this year?

There were rumors to that effect, but they were never confirmed and were publicly rejected by some who were there.

I give below some information from John Allen of the *National Catholic Reporter* in an article dated March 28, 2003.

"I don't like to write about rumors," Allen said in the article, "unless I'm in a position to settle them.... I don't know what really happened.... Several readers have contacted me, however, wanting to know about the incident."

The story first broke in the *Church Times*, an Anglican publication, Allen reported, which attributed the information to a Roman liturgist.

This liturgist was not at the Mass, denied having privileged information and later denied having said that Mr. Blair received Communion.

Both the Vatican and 10 Downing Street are treating the matter as a strictly private affair.

A Vatican spokesman told Allen it would be "incorrect" for the Holy See to confirm or deny an incident pertaining to the prime minister's private life.

Aside from the Blair family, the Mass was attended by a few seminarians. One seminarian said Mr. Blair went in the Communion line with his arms crossed, as if wanting to receive a blessing, but a priest (not the pope), perhaps unaware of the meaning of the gesture, gave him Communion anyway.

Other seminarians say they saw no such thing. Another journalist described someone who was "fully briefed" about the Mass and who is adamant that Blair did not receive Communion.

"I [Allen] don't know what happened, and short of a personal statement from Blair, I doubt the uncertainty can be resolved," he wrote.

Thus far, the implication that the Holy Father gave Holy Communion when there's no proof that he did can scandalize the faithful.

I'm hoping you will clarify this in the immediate future. (Massachusetts)

The alleged ministrations of the Eucharist by the pope to a Protestant head of state was widely discussed and analyzed last spring, with several usually reliable sources implying the rumors were true.

I'm grateful to the pastor who passed along the above information.

Obviously, there is no present basis for using that event as a credible element in evaluating the lawfulness of Communion to people who are not Catholic.

While papal and other documents, two of which I referred to in my previous column, may perhaps signal some further, future modifications in requirements for interfaith Communion, the conditions listed in the 1993 Vatican ecumenical directory still apply.

Any official changes would not find their way into Catholic policy so obliquely, but would be promulgated much more specifically and directly.

(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.) †

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By Elizabeth R. Jackson

(Elizabeth R. Jackson is a member of St. Rose of Lima Parish in Knightstown.)



CNS photo by Debbie Hill

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to criterion@archindy.org. †

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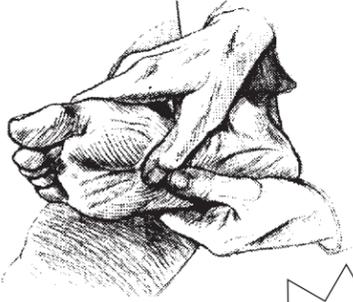
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The Active List

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

November 28

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal, praise, worship, teaching, healing prayers, 7 p.m. Information: 317-927-6709.

November 28-30

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Tobit Weekend for engaged couples, \$250 per couple. Information: 317-545-7681.

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Serenity (12-Step) Retreat. Information: 812-923-8817 or e-mail mtstfran@cris.com.

November 30

Our Lady of Lourdes Church, 5333 E. Washington St., **Indianapolis**. Advent evening prayer, "Taize" service, 7 p.m. Information: 317-356-7291.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles), "Family Faith Talks," 7 p.m., Mass, 8 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~eburwink.

12 miles south of Versailles), "Schoenstatt Spirituality," 2:30 p.m., Mass, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~eburwink.

December 1

St. Francis Hospital-Indianapolis, 8111 S. Emerson Ave., **Indianapolis**. "Freedom from Smoking," sixth of seven weekly classes developed by American Lung Association, 6-8 p.m., \$50 fee, \$25 due at first class then \$5 each week. Information or reservations: 317-782-7999.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles), "Family Faith Talks," 7 p.m., Mass, 8 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~eburwink.

December 2

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Advent Mini-Retreat, 9 a.m.-noon or 6-9 p.m., \$25 per person, child care available. Information: 317-788-7581.

St. Bridget Church, 404 E. Vine St., **Liberty**. Healing Mass, 7:30 p.m. Information: 765-825-7087.

Brebeuf Jesuit Preparatory School, 2801 W. 86th St., **Indianapolis**. Indiana Autism and Sertoma Club meeting, 7-9 p.m., child care provided. Information: 317-885-7295.

December 3

Holy Rosary Parish, Catholic Youth Organization Center classroom, 520 Stevens St., **Indianapolis**. "Four Advent Meditations on the Incarnation: The Incarnation in Sacred Art," Servants of the Gospel of Life Sister Diane Carollo, presenter, 7-8 p.m. Information: 317-236-1521.

December 4

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Joyful mysteries of the rosary, prayed in slow meditative way, 7-7:45 p.m. Information: 317-543-0154.

December 5

Michaela Farm, **Oldenburg**. Day of prayer, 9 a.m.-4 p.m. EST. Information: 812-933-0661.

December 5-7

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Charismatic Retreat, "The Fruits of the Holy Spirit," Father Thomas Forrest, presenter, \$145 for individual or \$270 for couple. Information: 317-545-7681.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Advent Silent Retreat, \$140 for resident or \$110 for commuter. Information: 317-788-7581.

December 6

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Advent Family Retreat, 9 a.m.-3 p.m., \$25 for adult, \$10 for child grades 1-8, age 5 and under free. Information: 317-788-7581.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "Introduction to Centering Prayer," 9 a.m.-4 p.m., \$60 per person includes lunch and materials. Information: 317-788-7581.

Mount Saint Francis Retreat Center, 101 Anthony Dr., **Mount St. Francis**. Christmas Bazaar and luncheon, homemade soups, turkey dumplings, desserts, gift items, 9 a.m.-3 p.m. Information: 812-923-8817.

Bishop Chatard High School, 5885 N. Crittenden Ave., **Indianapolis**. Placement test for 2004-05 freshman class, 8:30 a.m., arrive 15 minutes early. Information: 317-251-1451.

Saint Mary-of-the-Woods College, Church of the Immaculate Conception, **St. Mary-of-the-Woods**. Chorale and Madrigals, "An Advent Service of Lessons and Carols, 7 p.m. Information: 812-535-5237.

December 6-7

St. Bernadette Parish, 4838 Fletcher Ave., **Indianapolis**. Christmas bazaar, Sat. 9 a.m.-4p.m., Sun. 9 a.m.-1:30 p.m., free breakfast with Santa, 8-10:30 a.m., crafts, baked goods. Information: 317-356-5867.

December 7

Holy Trinity Church, 2618 W. St. Clair St., **Indianapolis**. Archdiocesan Office of Multicultural Ministry, gathering for Catholics from Africa, Mass, 3 p.m., meeting, meal. Information: 317-236-1562.



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St. Maurice Parish, 8874 Harrison St., Napoleon. Live Nativity, 4-8 p.m. Information: 812-663-9774.

Weekly

Sundays
Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9:30 a.m. Information: 317-636-4478.

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, 523 S. Merrill St., **Fortville**. Rosary, 7:30 p.m.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian

St., **Greenwood**. Prayer group, 7:30 p.m.

St. Roch Church, 3600 S. Pennsylvania St., **Indianapolis**. Holy hour, 7 p.m.

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

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Monday silent prayer group, 7 p.m. Information: 317-543-0154.

Tuesdays

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

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

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

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

Holy Spirit Church, 7243 E. 10th St., **Indianapolis**. Bible study, Gospel of John, 7-8:30 p.m. Information: 317-353-9404.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Tuesday silent prayer hour, 7 p.m. Information: 317-543-0154.

Wednesdays

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

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

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Marian Movement of Priests, prayer cenacle for laity, 1 p.m. Information: 317-253-1678.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament, between Masses, noon-5:45 p.m. Information: 317-636-4478.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Mass, 6:30 a.m., adoration of the Blessed Sacrament, 7 a.m.-8 p.m., rosary and Divine Mercy Chaplet, 11 a.m., Benediction, 8 p.m. Information: 317-859-HOPE.

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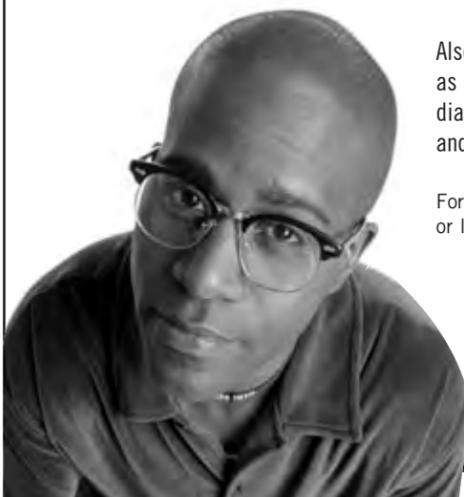
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The Active List, continued from page 16

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Young adult Bible study, 6:15-7:15 p.m. Information: 317-632-9349.

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

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass, 6 p.m. Information: 317-831-4142.

Thursdays

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Adoration of the Blessed Sacrament, 9 a.m.-5 p.m., Benediction, 5 p.m., Mass, 5:30 p.m.

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

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., **Greenwood**. Faith-sharing group, 7:30-9 p.m. Information: 317-856-7442.

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

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Adult Bible study, 6 p.m. Information: 317-632-9349.

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

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

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

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Thursday silent prayer group, 9:30 a.m. Information: 317-543-0154.

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

Fridays

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

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

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

Saturdays

Clinic for Women (abortion clinic), 3607 W. 16th St., **Indianapolis**. Pro-life rosary, 9:30 a.m.

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

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

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

Monthly

First Sundays

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

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

First Mondays

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

First Tuesdays

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

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

Brebeuf Jesuit Preparatory School, 2801 W. 86th St., **Indianapolis**. Indiana Autism and Sertoma Club meeting, 7-9 p.m., child care provided.

Information: 317-885-7295.

First Fridays

St. Vincent de Paul Church, 1723 "I" St., **Bedford**. Exposition of the Blessed Sacrament after 8:30 a.m. Mass-9 a.m. Sat. morning, reconciliation, Fri. 4-6 p.m., Sat. 8-9 a.m., "Children of Hope" program, Holy hour for children. Information: 812-275-6539.

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Mass, 8:15 a.m., devotions following Mass until 5 p.m. Benediction. Information: 317-784-5454.

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

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

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Mass, 8 a.m., adoration, 8:30 a.m.-5 p.m., Sacred Heart Chaplet, 8:30 a.m., Divine Mercy Chaplet, 3 p.m. Information: 317-859-4673.

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

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament after 5:45 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

Our Lady of Lourdes Church, 5333 E. Washington St., **Indianapolis**. Exposition of the Blessed Sacrament, prayer service, 7:30 p.m.

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Exposition of the Blessed Sacrament after 5:30 p.m. Mass, hour of silent prayer and reflection followed by Benediction of the Blessed Sacrament.

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of the Blessed Sacrament, 4 p.m., rosary, 5 p.m., Benediction, 5:30 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Sacred Heart devotion,

11 a.m., holy hour, 6-7 p.m. Information: 317-632-9349.

Sacred Heart of Jesus Church, 1530 Union St., **Indianapolis**. Adoration of the Blessed Sacrament, 7:30-10:30 a.m., Mass, 6:30 a.m. Information: 317-638-5551.

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

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, 9 a.m.-4:45 p.m. Benediction, rosary, noon, Mass, 5:15 p.m. Information: 812-235-4996.

First Saturdays

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions, Mass, 7:30 a.m., sacrament of reconciliation, rosary, meditations following Mass.

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

St. Therese of the Infant Jesus (Little Flower) Church, Chapel, 4720 E. 13th St., **Indianapolis**.

Apostolate of Fatima holy hour, 2 p.m.

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Reconciliation, 7:45 a.m., Mass, 8:15 a.m. followed by rosary.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass, 8:35 a.m. Information: 317-831-4142.

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

Second Mondays

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

Second Tuesdays

St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Support Group for Separated and Divorced Catholics, 7 p.m. Information: Archdiocesan Office of Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.

Second Thursdays

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m. †

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

BURKE, Mary, 83, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Nov. 11. Sister of Leona Glenn, Providence Sister Kay Manley and William Manley.

CATT, Geraldine, 79, St. Malachy, Brownsburg, Nov. 7. Mother of Cynthia Huls, Gary, Jeffrey, Kenneth, Lawrence and Ronald Catt. Sister of Ray Pfeifer. Grandmother of 15. Great-grandmother of 10.

COOPER, John D., 70, St. Matthew, Indianapolis, Oct. 26. Husband of Wanda (Hancock) Cooper. Father of Katherine Kuhns, Kimberly Lawson, Karen Sue and Keith Cooper. Brother of Betty McGarvey, Mary Jo Roberts, Ruth Souhrada and Jim Cooper. Grandfather of four.

FRY, Urban W., 89, Immaculate Conception, Millhousen, Nov. 18. Father of Douglas Fry. Brother of Stella Carrigan, Sylvia Ortman and Omer Fry. Grandfather of four.

JONES, Robert, 80, Holy Spirit, Indianapolis, Nov. 9. Father of Kathleen Jones. Uncle of several.

KEDROWITZ, Paul Joseph, 70, St. Bartholomew, Columbus, Nov. 8. Father of Lori Arnold, Kimberly Foley, Cheryl Hahn, Thomas, Timothy and Paul Kedrowitz. Son of Elizabeth Kedrowitz Lalowski. Grandfather of 24. Great-grandfather of eight.

MCCABE, Clara, 92, St. Joseph, Shelbyville, Nov. 14. Mother of Dr. Jane Ann, Dan and David McCabe. Sister of Mary Stadtmiller. Grandmother of two. Great-grandmother of one.

NEAL, Robert M., 47, St. Michael, Indianapolis, Nov. 4. Father of Robby Neal. Brother of Julie Jones, Karen Layten, Kristi Wilson and Jackie Young.

NICELY, Mabel, 97, St. Michael, Greenfield, Nov. 3. Mother of Donald, James and Robert Nicely. Grandmother of five. Great-grandmother of two. Step-great-grandmother of four.

O'LEARY, Kathleen Ann (Mathews), 62, St. Mark, Indianapolis, Nov. 14. Wife of Michael O'Leary. Mother of Traci Fisher and Michael O'Leary II. Sister of Susie Saint, Jennifer Sampson, David, Scott, Terry and Tom Mathews. Grandmother of six.

RIHA, Dorothy L. (Moran), 65, St. Simon the Apostle, Indianapolis, Nov. 14. Wife of

Edward C. Riha Sr. Mother of Barbara Bohling, Christine Kaszabnia, Patricia Yeager, Edward Jr., Michael, Steven and Thomas Riha. Sister of seven. Grandmother of 12. Great-grandmother of two.

SALABA, Robert, 77, St. Elizabeth of Hungary, Cambridge City, Nov. 14. Husband of Arlene Salaba. Father of Nancy Wagner, Susan and Robert Salaba. Brother of Richard Salaba. Grandfather of three.

SCHAEFER, Martha Elizabeth, 76, St. Paul, New Alsace, Nov. 14. Wife of Harry Schaefer. Mother of Karen Blasdel and Nancy Meyer. Sister of Marie Schaefer. Grandmother of seven.

STONE, Nancy, 81, Holy Trinity, Indianapolis, Nov. 8. Mother of Carol Ann Jacobs, Denise, Harold and John Stone. Sister of Josephine Buchanan, Sarah Clements, Virginia Knapp and Joseph DeLuca. Grandmother of five.

WARD, Dorothy, 81, St. Lawrence, Indianapolis, Nov. 5. Aunt of several.

WILHELM, Leo A., 87, St. Joseph, St. Leon, Nov. 2. Husband of Angela Wilhelm. Father of Melissa Baker, Joyce Bittner, Laura DePue, Mary Jane Telles, Marlene Vogelsang, Connie, Dan, David, James, Leo, Melvin, Ronald and Tim Wilhelm. Grandfather of 64. Great-grandfather of 23.

ZALEWSKI, Richard L., 80, St. Lawrence, Indianapolis, Nov. 4. Husband of K. Eileen (Casey) Zalewski. Father of Linda Dison, Sharon Teipen, Nancy Wyatt and Jim Zalewski. Brother of Geraldine Berdd and Donald Zalewski. Grandfather of three. Great-grandfather of six. †

When Winter Comes helps readers grow closer to God

By Mary Ann Wyand

When winter comes, people dress warm and look forward to celebrating Thanksgiving and Christmas with loved ones.

But when winter comes to people who have experienced the death of a loved one, or any significant loss, it is hard for them to even think about getting through the next day, let alone celebrating the holidays.

St. Barnabas parishioner Jim Welter of Indianapolis wants to offer comfort to people who are grieving and help Christian readers relate Scripture to their daily life.

Welter has written a book, *When Winter Comes: Scripture Reflections for Daily Living*, which is intended to help grieving people as well as any person who wants to delve more deeply into the mysteries of faith and seek God in the midst of daily life.

After Welter retired last year as the pastoral associate and business manager of St. Monica Parish in Indianapolis, he began editing and compiling some of the reflections he had written for St. Monica's e-mail Scripture ministry, which is read by more than 5,000 people throughout the U.S. and in several foreign countries.

"I began the e-mail ministry as an outreach to shut-ins [at St. Monica Parish]," Welter said, "and have been writing reflections since its inception in October 2000."

Other writers are St. Monica parishioners Michelle Vander-Missen, Bill Bradbury, Ruth Illif, Ed Mitchell and Katherine Duck as well as youth ministry coordinator Joe Connelley, pastoral associate Jean Galanti and Father Paul Koetter, pastor of the northwest side parish.

"I wrote some new reflections and compiled others from those written for the e-mail ministry," Welter said. "The title came from my experience of being raised on a farm in northern Indiana. During the summer, we always had to prepare for 'when winter comes' so the title came naturally to me."

Welter continues to present a Scripture program called "The Ascending View" in archdiocesan parishes, which he has done for

more than 20 years, and said he has always wanted to write a book.

"As I wrote the e-mail reflections, they seemed to hit a chord," he said. "I attributed that to people's hunger to see how Scripture applies to their daily life, and I think that's what our reflections do."

St. Monica's e-mail ministry is intended to get people in the habit of reading the Bible each day, he said, and show them how the Scriptures apply to their daily life as well as how they can draw strength from those stories and readings.

"The Bible is the living Word of God," he said.

"What we draw from [the Scripture] changes as we change and incur new life experiences."

People enjoyed reading Welter's Scripture reflections and suggested he write a book. His wife, Helen, and children, Mark and Jim, helped him design, edit and produce the book. It is published by Ascending View Publications, a company they formed to self-publish books.

"Sales are going well," he said, "and we are planning a second printing after the first of the year."

Welter also is working on a new book, *Come Next Spring: Scripture Reflections for Daily Living*, which should be published in the fall of 2004.

(Jim Welter's book sells for \$14.95 and is available on the Web at www.ascendingview.com and locally at Angels' Corner, The Village Dove, Krieg Brothers, St. Francis Hospital gift shops, St. Vincent Hospital gift shops, Holy Family Books and Gifts and other Christian bookstores. To sign up for the St. Monica Parish daily readings, log on to stmonicaparishindy.org.) †



St. Barnabas parishioner James Welter of Indianapolis, left, presents a copy of his book, *When Winter Comes: Scripture Reflections for Daily Living*, to Msgr. Joseph F. Schaedel, vicar general, earlier this year. Welter's book evolved out of Scripture reflections that he wrote for St. Monica Parish's daily readings e-mail list to more than 5,000 people in the U.S. and several other countries. Msgr. Schaedel wrote the foreword for the book, and uses the reflections in his daily prayer.



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News briefs

U.S.

At D.C. cathedral, mourners mark 40th anniversary of JFK's death

WASHINGTON (CNS)—Four decades ago, royalty, heads of state and important government officials filled the Cathedral of St. Matthew the Apostle in Washington for the funeral Mass of President John F. Kennedy, who was assassinated on Nov. 22, 1963. Forty years later, almost 800 everyday Catholics from across the region gathered at the cathedral to pray for and remember the slain president, who was the first Catholic to be elected to that office. They prayed during a Mass of remembrance offered on the anniversary day of President Kennedy's tragic death. In his homily, Father J. Bryan Hehir, outgoing president of Catholic Charities USA, said the Mass was "a time to reflect and to pray [in the place where]

President Kennedy was entrusted into the hands of God for eternity."

Bishops support legislation to give mentally ill offenders treatment

WASHINGTON (CNS)—The chairman of the U.S. bishops' Committee on Domestic Policy said legislation that would ensure mentally ill criminal offenders get the treatment they need is a good start to addressing the needs of mentally ill prisoners. Washington Cardinal Theodore E. McCarrick, committee chairman, commented on the Mentally Ill Offender Treatment and Crime Reduction Act of 2003 in a letter to Sen. Mike DeWine, R-Ohio, who introduced the bill. A Nov. 19 news release on the letter said the cardinal noted that while the mentally ill population poses a difficult challenge to society, and to the criminal justice system in particular, many individuals suffering from a mental illness are being housed in prisons and jails across the country. He quoted the bishops' 2000 pastoral statement, "Responsibility, Rehabilitation and Restoration: A Catholic Perspective on Crime and Criminal Justice," which stated that "while government has an obligation to protect the

community from those who become aggressive or violent because of mental illness, it also has a responsibility to see that the offender receives the proper treatment for his or her illness." The legislation passed in the Senate on Oct. 29. The House has yet to vote on a similar measure.

Oregon parish's program brings science-faith link to parish level

PORTLAND, Ore. (CNS)—Some members of St. Agatha Parish in Portland hope to bring the reconciliation of science and faith to the parish level. In a new project called "Evangelization through Visual Astronomy," the parish will link up through live video with astronomers of the Vatican Observatory to explore space and divinity. "We are breaking new ground," said Charles Geiger, a parishioner who is directing the effort. "The Vatican has been and continues to be a leader in astronomical research, and it is a privilege for us to connect with them on such a personal level. We have the opportunity to join with and utilize the expertise of our spiritual leaders directly and to give our children spiritual and scientific exposure none of us could have imagined," he told the *Catholic Sentinel*, newspaper of the Portland Archdiocese. †

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