



The

Criterion

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From Russia With Love



Photos by Mary Ann Wyand

St. Christopher parishioners Larry Lynch and Cathie Pfarr of Indianapolis pose for a picture with their new daughter, Marie Olga "Molly" Lynch, on Oct. 26, her third birthday. Molly was adopted from Russia.

Russian orphan finds happiness with her new American parents

By Mary Ann Wyand

"Kukla?"

Three-year-old Molly Lynch smiled, laughed and clapped her hands when she opened a birthday present and discovered a doll.

The recently adopted daughter of St. Christopher parishioners Larry Lynch and Cathie Pfarr of Indianapolis was delighted by the gifts, cake and party as she celebrated her third birthday on Oct. 26 in her new home in America.

At the government orphanage in Veliki Luki, near the border of Russia and Estonia, Molly loved to play with the other children and was especially fond of the babies.

During her first American birthday party, Molly held her new doll gently and carefully "fed" her "milk" from a baby bottle.

As she played, Molly patiently repeated the Russian words for "doll" and her other toys until her new par-

ents and relatives responded in her native language.

Her birth mother named her Olga. Her adoptive parents changed her name to Marie, after both of their grandmothers, and kept Olga as her middle name. Molly is her nickname.

When she was 18 months old, the government terminated her mother's parental rights and placed her in the orphanage, which became her temporary home for 15 months.

Molly is a very happy child, Pfarr explained, except at bedtime—a common childhood response in any country.

Her adoption was arranged by Inna Pecar of Kids First, an Indianapolis agency that is licensed to place foreign children with American parents.

St. Elizabeth's Pregnancy and Adoption Services, an archdiocesan Catholic Charities agency in Indianapolis, also is licensed to facilitate international adoptions for children from Russia, China and

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Molly Lynch enjoys her birthday cake a month after arriving in America.

40 years later, Vatican II liturgy reforms called gift of the Holy Spirit

VATICAN CITY (CNS)—Celebrating the 40th anniversary of the Second Vatican Council's document on the liturgy, Pope John Paul II, bishops and speakers at a Vatican conference called the council's liturgical reforms a gift of the Holy Spirit.

While the council's goal of increasing people's understanding of the Mass and their participation in it has been achieved, the pope and others said it was time to focus on what is too often missing: silence, reverence and a sense of mystery.

"An aspect which must be cultivated with greater commitment in our communities is the experience of silence," Pope John Paul wrote in a Dec. 4 apostolic letter marking the anniversary of the *Constitution on the Sacred Liturgy*.

When people's daily lives are frantic and full of noise, "rediscovering the value of silence is vital," the pope wrote in the document, which was distributed only in Italian.

Pope John Paul said the liturgical reform of the Second Vatican Council was one of God's greatest gifts to the Church in the 20th century.

The reform, he said, "demonstrated how it is possible to join norms which guarantee the identity and decorum of the liturgy with space for creativity and adaptation that draw the liturgy closer to the expressive needs of various regions, situations and cultures."

A lack of respect for the norms, and not the reform itself, has led to some "serious abuses" that cast a shadow over the mystery being celebrated and that cause concern and tensions among Catholics, he said.

Bishop Daniel R. Jenky of Peoria, Ill., in a Nov. 30 pastoral letter, told people in his diocese that reverence during Mass, expressed in words, gestures, music and surroundings, inspires reverence for all of the Catholic faith and ultimately for God himself.

"I would ask everyone to show greater reverence for the mysteries we celebrate," Bishop Jenky said in his letter explaining and commenting on the new *General Instruction of the Roman Missal*, which took effect in all U.S. dioceses on the first Sunday of Advent.

See LITURGY, page 2

Preparing for Christ includes recognizing his presence

VATICAN CITY (CNS)—As Christians count down to Christmas, they should take seriously the Gospel's prophetic appeal to "prepare the way of the Lord, make straight his paths," Pope John Paul II said.

That spiritual invitation by St. John the Baptist is still valid today, as millions of people seek serenity and peace in their lives, the pope said at a noon blessing on Dec. 7.

He said the key to spiritual growth

during Advent was preparing to "meet the Christ who is coming to save us." In addition to recalling his birth more than 2,000 years ago, he said, that means "recognizing him present among us" today.

"Christ in fact visits us in everyday people and events," the pope said.

On Dec. 6, in a message marking the 60th anniversary of the worldwide Focolare movement, the pope said the modern age presents serious challenges

to individual spiritual renewal.

"In these 60 years, how many rapid and upsetting social changes have marked life in the world," he said.

"Humanity has become increasingly interdependent and, following passing interests, has sometimes lost its reference point of ideal values," he said.

"Now humanity risks finding itself, as it were, without a soul—without the fundamental unifying principle for all its projects and activities," he said. †

LITURGY

continued from page 1

The bishop said reverence at Mass starts with actions such as dressing appropriately and arriving on time; praying and reflecting on the readings before Mass; observing the one-hour fast before Communion; repenting of one's sins; going to confession frequently; performing acts of self-denial; and showing Christian charity to others.

Participation in the Mass includes silence at appropriate times, Bishop Jenky said. Periods of silence allow the mystery of Christ to "soak deeply into our soul" during the liturgy, he added.

The anniversary of the Vatican II document also was celebrated with a daylong Vatican conference sponsored by the Congregation for Divine Worship and the Sacraments.

Claretian Father Matias Auge, a consultant to the congregation, told the conference that the Church faces the challenge of balancing an individual's need for a sense of devotion with the liturgy's role as the prayer of a believing community.

"Putting in harmony the needs of the individual and those of the community" would solve many of the tensions currently surrounding the liturgy, he said at the Dec. 4 conference.

Father Auge said the widespread feeling that the new Mass has lost a "sense of mystery" must be addressed, but not by giving in to an attitude that liturgy should be "a strictly individual and purely private affair."

Father Auge said respect must be given to the "spaces for silence, prayer and con-

templation" called for in the liturgy because, even though people are praying together at Mass, they have a right not to be bombarded by an "arbitrary multiplication of words and gestures."

Cardinal Ivan Dias of Mumbai, India, said the Second Vatican Council highlighted "the common priesthood of the faithful and the communal aspect of the people of God in liturgical celebrations, especially in the holy Mass."

In the area of sacred music, the council encouraged singing by the entire assembly and the use of appropriate local music, he said.

Inculturation—allowing local culture to influence the music and gestures used in the liturgy—is especially important in mission territories "to avoid the risk that Christianity is considered a foreigner or even an intruder in the local culture," the cardinal said.

Cardinal Francis E. George of Chicago told the conference there was need for more study and a better understanding of what it means to participate in the liturgy.

For many people, he said, "the emphasis is on verbal response and physical gesture and, in fact, the post-conciliar experience is one of an extremely verbal liturgy with much activity going on."

While words, gestures and thinking are part of participating and understanding, he said, emotion, feeling and an appreciation of beauty also are involved.

Pope John Paul, in a separate document published on Dec. 3, said that while Gregorian chant and pipe organs hold pride of place in Catholic liturgical music, the use of new compositions and other instruments are appropriate at Mass if they reflect the sacredness of the occasion and help people pray.

Sacred music functions both as a way to pray and to praise God as well as a way to involve the entire congregation in the celebration of the Mass, he said in the document marking the 100th anniversary of a document on sacred music written by Pope Pius X.

The music used at Mass must be sacred



Pope John Paul II said Catholic communities should have a greater commitment to the experience of silence in liturgy. His comments were made in a Dec. 4 apostolic letter marking the 40th anniversary of the Vatican II document on the liturgy. "In a society that lives in an increasingly frenetic manner, often dazed by noise and scattered by the transient, rediscovering the value of silence is vital," the pope wrote.

music based on sacred texts, he said. Its content and tempo must match the gestures and tone of the liturgical action it accompanies.

Secular music is not appropriate at Mass, the pope said, nor are "elitist" attempts to "introduce into the liturgy ancient or contemporary compositions which, while perhaps having artistic value, indulge in a language that is incomprehensible."

The papal document also emphasized the importance of well-trained choirs, cantors and instrumentalists not only in making the Mass beautiful, but also in helping

the congregation participate through singing.

When all those at a Mass fulfill their assigned roles, he said, the result is a "spiritual climate that makes the liturgical moment truly intense, participatory and fruitful."

Pope John Paul asked the Congregation for Divine Worship and the Sacraments as well as bishops and priests around the world to be more vigilant in assuring an appropriate use of suitable liturgical music and to promote both the training of liturgical musicians and the work of composers. †

Correction

A typographical error in a caption on page 9 in the Dec. 5 issue should have read: Bishop Chatard High School seniors Derek DiSalvo and Ryan Baker celebrate the Trojans' Class 3A state title. †



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Christmas stores in archdiocese always in need of time and treasure

By Brandon A. Evans

There are two places in the archdiocese where the needy can go for Christmas gifts and clothes, and between the two of them more than 1,500 families will be served this year.

The Catholic Charities Christmas Store, 829 N. 14th St., in Terre Haute, will serve more than two-thirds of those families, which works out to nearly 4,000 individuals. Their doors open from 9 a.m. to 4 p.m. on Dec. 1-12.

The Catholic Charities Christmas Store in Indianapolis, which is located in the Xavier Building behind the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., is open from 9 a.m. to 2 p.m. on Mondays through Fridays until Dec. 20.

Both stores have already set the number of families coming this year and are not able to serve any more.

Every family that comes through the doors of the Christmas Store in Terre Haute—by appointment and having been approved—gets two items of clothing, two pair of underwear and two pair of socks, not to mention a stocking full of personal care items.

Additionally, each child under 18 gets a toy and each family receives one household item, like a lamp or a comforter.

Everything donated or purchased for the Terre Haute store must be, without a doubt, brand new. That means that, every year, the store is giving out around \$2 million worth of gifts—and all of it free to the needy.

The store depends on the charity of others, be it individuals or local organizations or stores, said Patricia Armstrong, director of the Terre Haute store.

And people can't give too much.

"There's always a need for something," she said.

This year, they are running low on underwear and men's shirts, and they always need personal care items for the stockings.

Armstrong said that even if someone wants to donate old yarn to help construct the stocking, then that would be needed to.

Monetary donations can be a big help. Each year after Christmas, the store gears up for next year, and by February Armstrong is going out to the stores with volunteers to buy as many sale-priced items as they can with donated money. What is purchased will be used for next Christmas—and with 4,000 stockings to make and fill, the work gets started on those quickly, too.

The Christmas Store in Indianapolis works in a similar way, given the exception that they charge each person \$2 to shop, with a \$10 cap set on families.

Peggy Butler, one of the co-chairs of the Christmas Store, has said that the little offering of money that the needy give can help them to have a sense of ownership when they shop at the store.

This year, Butler said that little boys' clothing (sizes 5, 6, 7 and 8) are running low, as are toys, women's lingerie and small-size socks.

But both stores can use whatever new items can be sent, or whatever monetary donations people can afford.

That's not to mention the core of volunteers that is needed to staff the stores. In December, each store has two or three shifts of volunteers to keep things moving.

Armstrong said that she uses about 300 volunteers over her 10 days of operation, and Butler has more than 100 volunteers.

Beyond that, both stores work year-round getting ready for those couple of weeks each year that they can brighten the Christmas for hundreds of families.



Above, the shelves of the Christmas Store in Indianapolis are filled throughout the year by donations of new items, and also by gifts of money being used by "shoppers" to go find items for the needy in stores. The Christmas Store is always in need of donations.

Left, Willie Scully, from left, a member of St. Patrick Parish in Terre Haute, and Joey Etling, Mark Schmitz and Danny Etling from St. Patrick School in Terre Haute help check the toys before they are given away at this year's free Christmas Store in Terre Haute. Scully is a regular volunteer at the Christmas Store and is in charge of toys.

(For more information about the Terre Haute Christmas Store, or to make a donation of time, money or items, call Patricia Armstrong at 812-234-7242 or Catholic Charities in Terre Haute at

812-232-1447. For information about how to contribute to the Indianapolis Christmas Store, call Peggy Butler or Patty Yeager at the store on weekdays at 317-261-3365.) †

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Editorial



The great gift that is the centerpiece of our observance of Christmas and the birth of Jesus is a gift of generous, self-sacrificing love that is repeated over and over again whenever the Christian community gathers to celebrate the Eucharist.

'Perfect gift' keeps on giving

All of Christian life is centered around the Eucharist, but during the Christmas season the Lord's gift of self in the Eucharist is especially meaningful. The Eucharist is the sacrament that nourishes and sustains us in our journey of faith. It is the primary way that our Lord gives himself to us—uniting us with him in all things and strengthening us in our mission as his disciples.

The Greek word for this great sacrament means "giving thanks." The sacrament of the Eucharist is a profound experience of thanksgiving. As we give thanks for the many gifts we have received from God during this Christmas season, our loving God gives himself in return. God gives himself to us because of his boundless generosity. He does not need our thanks, but he graciously accepts our prayers of thanksgiving because he knows how important it is for us to acknowledge our dependence on him. As we pray in one of the weekday prefaces of the Mass, "You have no need of our praise, yet our desire to thank you is itself your gift."

The *Catechism of the Catholic Church* describes the Eucharist as "the sacrament of perfection." The Eucharist is perfect because it contains the fullness of Christ—the total gift of his body and blood given for our salvation and for the perfection of all creation. The Eucharist is also the sacrament of perfection because it completes our initiation into Christian life (a process begun in baptism and confirmation and completed in the reception of Holy Communion).

Certainly, we who celebrate this sacrament are not perfect, but the grace of Christ which is so generously given to us when we "eat his body and drink his blood" works to strengthen and heal us in body, mind and spirit.

The Eucharist is also the sacrament of total unity with Christ and with one another. More than any other sacrament, the Eucharist draws us out of our isolation and loneliness, and makes us one with Christ and with his body, the

Church. This is why the Eucharist is always a community celebration and a sacred meal or banquet. Even when Holy Communion is given to someone who is "shut in" at home or in the hospital, the very act of receiving Christ's body and blood brings the communicant into a vital relationship with the community of believers, the Church.

The Eucharist is also a "sacrificial gift." It is a gift that began with the Father's decision to give up his only son for our redemption. And the Eucharist is the living memorial of the great act of selfless giving that took place when the Son of God gave up his life for the sake of our redemption. This sacrificial gift cost our Lord dearly. His body was brutally broken and his blood was poured out for our sake. Still, our redeemer invites us to celebrate with him and to rejoice in the sacrifice that has opened the gates of heaven for us now and forever!

The great gift that is the centerpiece of our observance of the Solemnity of the Lord's Birth is a gift of generous, self-sacrificing love that is repeated over and over again whenever the Christian community gathers to celebrate the Eucharist. This is the perfect gift. It unites us with Christ and with each other. It completes our initiation into the life of the Church—even as it strengthens us on the lifelong journey of faith. This is a sacrament of both celebration and sacrifice. It is the gift that keeps on giving from the greatest giver who ever lived.

This Christmas season, let's take a moment to remember the "perfect gift" that we have received from God. And let us join with our parish family, and with Christians throughout our archdiocese and the whole world, in giving thanks to God for the unending gift of his love.

— Daniel Conway

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

Be Our Guest/Fr. Joseph F. Rautenberg

Guidelines for treatment decisions

The tragic case of Terri Schiavo in Florida has triggered a resurgence of debate about the complex issues involved in her case, including the definition and certainty of the diagnosis of a "persistent vegetative state," the benefits to and burdens on the person in such a state, and benefits and burdens for others, the



importance of intention, and the possible difficulty in identifying intentions and differentiating it from, e.g. effects or wishes.

Decisions about life-prolonging treatments must be made with respect for the wishes and interests of the patient, including the sanctity of the patient's life, and his or her explicit wishes and general character. Particular documents, called "advance directives," which identify surrogate decision-makers, or express one's values and will about life-prolonging treatment, can be useful. But documents should never be a substitute for good communication among families and with physicians.

While certain options may be ruled out as violating the sanctity of life, the Church ordinarily does not make particular treatment decisions for her members, but does offer guiding principles founded on its vision of human life as a gift to be revered and stewarded, and also a vision of hope broader than the limits of this world.

A particularly authoritative statement on health care decision-making would be the *Ethical and Religious Directives for Catholic Health Care Services* from the United States Conference of Catholic Bishops. (These directives may be viewed on-line at www.usccb.org/bishops/directives.htm, or obtained by calling a toll-free number, 800-235-8722.) Of particular relevance here are "Part Three: The Professional Patient Relationship" and "Part Five: Issues in Care for the Dying."

It is not Catholic teaching that life must be prolonged by any and every means technically possible. The Ethical and Religious Directives reference the 1980 "Declaration on Euthanasia" from the Vatican Congregation for the Doctrine of the Faith in teaching us that in making life-prolonging decisions it is important to avoid the extremes of both undertreatment, that would fail to give due respect to the value of life, and overtreatment, which causes harm without providing a sufficient benefit [Introduction to Part V]. The directives speak of "proportionate means" as being obligatory: "... those that in the judgment of the patient offer a reasonable hope of benefit and do not entail excessive burden or impose excessive expense on the family or the community." "Disproportionate means," not offering a reasonable hope of benefit or entailing excessive expense, can be foregone (Directives 56 and 57).

As I understand it, Indiana law recognizes four different advance directives: living will, life-prolonging procedures declaration, the appointment of a health care representative, and the appointment of a durable power of attorney for health care. Although care must be taken, it is currently possible to create and apply any of these documents in compliance with Church teaching. Again, such documents should be the beginning of honest conversations, not a means of avoiding them.

It would probably be impossible to write any law that would eliminate the need to trust those making and carrying out health care decisions. Indiana law requires surrogates to act: "... in good faith and in the best interest of the individual incapable of consenting" (IC 16-36-1-5-[d]). Indiana law also explicitly states that it: "... does not authorize euthanasia or any affirmative

or deliberate act or omission to end life other than to permit the natural process of dying, including the withholding or withdrawing of life-prolonging procedures under this chapter" (IC 16-36-4-19).

Advance directives do not grant fundamental rights, but do specify how a person may, in a legally appropriate and binding way, exercise his or her right to direct their medical treatment. While there are firm constraints in Catholic moral teaching, and even in Indiana law, against euthanasia, the directives teach that, ordinarily, it is the patient (or their legitimate surrogate) who weighs the benefits and burdens and directs treatment (Directives 28 and 59).

With regard to the medical treatments of assisted hydration and nutrition, Directive 58 establishes a presumption in favor of their use "... as long as this is of sufficient benefit to outweigh the burdens involved to the patient." The introduction to this section (Part V), recognizes that the particular question of the morality of withdrawing medically assisted hydration and nutrition from the patient in a persistent vegetative state (PVS) remains unresolved. Thus, although one must be cautious, it does not seem to be contrary to Catholic teaching to forego medically assisted hydration and nutrition if it is judged that the burden of providing such treatments outweigh the benefits. In such weighing, the patient remains at the focus of consideration, but, as Directives 56 and 57 point out, burdens and benefits to family and community can also be considered.

As to the issue of suffering, the Church teaches that while God can bring good even out of the evil of prolonged, involuntary physical suffering, such suffering is not a good in itself. Good pain control should be offered; and may be provided even if it indirectly (unintentionally) shortens life (cf. Directive 61).

In the case of the PVS patient, in the January 1989 issue of the journal *Neurology*, the American Academy of Neurology published a position paper "... on certain aspects of the care and management of the persistent vegetative state patient." This paper stated that "Persistent vegetative state patients do not have the capacity to experience pain or suffering. Pain and suffering are attributes of consciousness requiring cerebral cortical functioning, and patients who are permanently and completely unconscious cannot experience these symptoms" (I, D).

Historically, the Church has taken a leadership role in both advocating respect for life and in establishing reasonable and workable criteria for medical decision-making. In defending this moral high ground, it is important not to slide down the "slippery slope" on either side into either vitalism or disrespect for life. We are fortunate that, at this time, the laws in Indiana and at the federal level still aid us in this task. We certainly cannot take the social situation, or any particular decision, casually or for granted. These decisions remain difficult, often painful, but we can also rely on Jesus to keep his promise that He would not abandon us (cf. John 14). If we turn to God in prayer and use the gifts He has given us, we can have the peace of knowing that, through His Spirit and through His Church, God will help us to decide in a loving and wise way. We can also have real confidence that the official teaching and moral tradition of the Church give us great resources for shaping social policy as well as for our personal decisions.

(Father Joseph F. Rautenberg is a consultant on ethics and is sacramental minister for Our Lady of the Springs Parish in French Lick and Our Lord Jesus Christ the King Parish in Paoli.) †

ARCHBISHOP/ARZOBISPO DANIEL M. BUECHLEIN, O.S.B.



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Youthful wisdom and the desire to welcome immigrants

The feast of Our Lady of Guadalupe is just around the corner. On the night of Dec. 12, a good number of our parish churches will be packed with Mexicans and other members of our archdiocese.

Our Lady of Guadalupe is the patroness of the entire American continent—north, central and south. I want to mark the occasion as another reminder for us to welcome our recent Hispanic and other immigrants to our parish churches.

Late last summer, I wrote about the challenges that immigrants face in finding their way into our culture and our way of life. In response to that article, I received letters from students in the eighth-grade religion class at Central Catholic School here in Indianapolis. Their letters are heartening.

“Dear Archbishop Buechlein: I think your article was heart warming. It made me think more about my family and how special they are. It also made me think more of my heritage. It made me think about people that come from another country. In fact, I’m Hispanic. I thought you made very good points in your article. I think we should help out the poor people in other countries. I like how you talk about welcoming and embracing people from other countries

because it is the right thing to do. I think you have a lot of respect for other people that come to America and for your own family. There should be more people like you in the world. Thank you for your time. Sincerely, Ricky.”

Ricky, we can be grateful because there are more people who think as we do about welcoming immigrants to our community. And you are one of them. So are many of your classmates. You write a very mature letter and I think you could become a good leader who could make a difference in our community—as a priest, perhaps?

“Dear Archbishop Buechlein: I would like to thank you for writing your article. I was moved by your article. It made me think about how much immigrants suffer because of their color or race. You know people say they are not racist but they are willing to pay an immigrant less than a nonimmigrant. I would like to thank you for bringing this to my attention. I’m going to work hard so I can one day help immigrants so they are not taken advantage of. I would like to thank you for your time in reading my letter. I think you wrote a great article. Sincerely, Max.”

Max, I commend you for your commitment to work hard so you can help immigrants so they are treated fairly. I

think our society is blessed to have a young man with a heart like yours.

“Dear Archbishop Buechlein: I would like to thank you for writing this article in *The Criterion* because it made me think of my family and heritage. I never really thought of how good I have it with my family. Also, you talk about immigrants. I’m Hispanic and it’s true it is hard for us and we do have big faith in God. I do love my family... It is hard for us. My dad works hard and doesn’t get paid enough. Plus, we do send money to family in Mexico. It’s also hard for mom because she can’t speak English very well. So now I’m going to think about how good I have it with my family. I would like to thank you again ... for your time and effort on this article. I hope it also made some other people think about what they have right now. So later on in the future they will wish that they treated them with more respect. That they would also think about their ancestors and what they had to go through when they came here. So thank you

again. Sincerely, Carmen.”

You write a humble letter, Carmen. And you have good insight. I know you will help people see the need for more respect for the dignity of all people.

“Dear Archbishop Daniel: You made me think about my heritage, my culture and even my own personal thoughts and views on certain things. ... My mom and her family, being from Poland, and coming over here when she was about 5, made me realize how hard it must have been for them to adapt to this different culture... They [immigrants] are what mold our society and without some of their customs, we could never develop. Because of immigrants, we’re one of the most diverse countries, and I wouldn’t want to change that for anything. Sincerely, Ashli.”

Amen to your fine thoughts, and those of your classmates, Ashli! I am proud of you and your classmates at Central Catholic School. I hope to visit you soon. †

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.

La sabiduría juvenil y el deseo de dar la bienvenida a los inmigrantes

La festividad de Nuestra Señora de Guadalupe está muy cercana. Un buen número de nuestras parroquias estarán llenas de mexicanos y otros miembros de nuestra arquidiócesis en la noche del 12 de diciembre. Nuestra Señora de Guadalupe es la patrona de todo el continente Americano: norte, centro y sur. Deseo destacar esa ocasión como otro recordatorio para que demos la bienvenida a las iglesias de nuestra parroquia a los inmigrantes hispanos que han llegado recientemente, así como también a otros inmigrantes.

El verano pasado escribí sobre los retos que enfrentan los inmigrantes al abrirse camino en nuestra cultura y nuestra forma de vida. En respuesta a ese artículo he recibido cartas de estudiantes de la clase de religión del 3er. grado de la Escuela Central Catholic School aquí en Indianápolis. Sus cartas son alentadoras.

“Querido Arzobispo Buechlein: Creo que su artículo fue muy cálido. Me hizo pensar más sobre mi familia y lo especial que son ellos. También me hizo pensar más sobre mis propias raíces. Me hizo pensar sobre la gente que viene de otros países. De hecho, soy hispano. Creo que dejó claras muchas ideas en su artículo. Pienso que debemos ayudar a los pobres de otros países. Me gusta como usted habla sobre dar la bienvenida y acoger a la gente de otros países porque es lo correcto. Pienso que usted tiene mucho respeto por toda la gente que viene a los

Estados Unidos y por su propia familia. Debería haber más gente como usted en el mundo. Gracias por dedicarnos su tiempo. Atentamente, Ricky.”

Ricky, estamos agradecidos de que haya más gente que piense como nosotros en cuanto a dar la bienvenida a los inmigrantes de nuestra comunidad. Y tú eres uno de ellos. Y también muchos de tus compañeros de clase. Tú me escribiste una carta muy madura y pienso que podrías convertirte en un buen líder que pueda marcar una diferencia en nuestra comunidad. Tal vez como un sacerdote.

“Estimado Arzobispo Buechlein: Me gustaría agradecerle su artículo. Me conmovió. Me hizo pensar sobre cómo sufren muchos inmigrantes por causa de su color o de su raza. Ya sabe que la gente dice que no son racistas pero le pagan a un inmigrante menos que a aquellos que no lo son. Quisiera agradecerle por hacerme tomar conciencia sobre esto. Voy a trabajar duro de manera que un día pueda ayudar a los inmigrantes para que no se aprovechen de ellos. Gracias por tomar de su tiempo para leer mi carta. Creo que usted escribió un artículo fabuloso. Atentamente, Max.”

Max, te elogio por tu propósito de trabajar duro para ayudar a los inmigrante y lograr que sean tratados de forma justa. Pienso que es una bendición para nuestra sociedad contar con un joven que tenga un corazón como el tuyo.

Querido Arzobispo Buechlein: Me gustaría agradecerle que escribiera este artículo en *The Criterion* porque me hizo pensar sobre mi familia y mis raíces. Nunca había pensado lo bien que estoy con mi familia. Usted también habla de los inmigrantes. Soy hispana y es verdad que enfrentamos retos, pero tenemos mucha fe en Dios. Amo a mi familia... Es difícil para nosotros. Mi padre trabaja duro y no le pagan mucho. Además, enviamos dinero a la familia en México. También es difícil para mi mamá porque ella no habla inglés muy bien. De modo que ahora voy a pensar en cómo le va a la familia. Quisiera agradecerle de nuevo... por su tiempo y esfuerzo al escribir ese artículo. También espero que el artículo le haya hecho pensar a otras personas sobre lo que tienen en este momento para que en el futuro ellos deseen que los traten con más respeto y que también piensen sobre sus ancestros y por todo lo que tuvieron que pasar cuando llegaron aquí. Gracias otra vez. Atentamente, Carmen.

Carmen, tu carta es humilde. Y tienes una Buena perspectiva. Estoy seguro de que ayudarás a la gente a darse cuenta

de la necesidad que existe de demostrar mayor respeto por la dignidad de todas las personas.

“Estimado Arzobispo Daniel: Usted me ha hecho pensar sobre mis raíces, mi cultura e incluso sobre mis propios pensamientos y puntos de vista personales sobre ciertas cosas. Mi mamá y su familia, que son de Polonia y vinieron cuando ella tenía como cinco años, me han hecho darme cuenta de lo difícil que debió ser para ellos adaptarse a esta cultura diferente... Ellos, los inmigrantes, son los que moldean nuestra sociedad y sin algunas de sus costumbres, nunca podríamos desarrollarnos. Debido a los inmigrantes nosotros somos uno de los países más diversos y no querríamos cambiar eso por nada del mundo. Atentamente, Ashli.”

¡Ashli, amén a todos esos buenos pensamientos y a los de tus compañeros de clase! Estoy orgulloso de ti y de tus compañeros de clases de Central Catholic. Espero visitarles pronto. †

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 . . .

St. John the Evangelist Parish, 126 W. Georgia St., in Indianapolis, is **changing its Mass and confession schedule**. Confessions will be heard Monday through Saturday from 11:15 a.m. to noon, with the Mass of the day beginning at 12:10 p.m. On Saturdays only, confessions will be heard from 4 p.m. to 5 p.m. On Holy Days, Mass will be at 10:30 a.m. and 12:10 p.m., and on secular holidays Mass will be at 12:10 p.m. The Christmas Day Mass will be at 9:30 a.m. The Sunday and Saturday anticipation Mass schedule is unchanged. For more information, call the 24-hour parish information line at 317-937-3941. The parish will also host the Indianapolis Arts Chorale in a concert titled **"Celebrate the Child"** at 8 p.m. on Dec. 20. The choir from Eastern Star Baptist Church will perform with the Arts Chorale. For more information or for tickets, call 317-847-9673.

There will be prayer for vocations as well as recitation of the rosary, eucharistic adoration and Benediction at 6 p.m. every **third Thursday** of the month at St. Thomas More Parish, 1200 N. Indiana St., in Mooresville. For more information, call the parish office at 317-831-4142.

The public is invited to join the Benedictine monks of Saint Meinrad Archabbey in St. Meinrad as they **celebrate Christmas** in the Archabbey Church. Vigils begin at 7 p.m. on Dec. 24 and Mass will be celebrated at midnight. Mass on Christmas will be celebrated at 11 a.m. The Archabbey Library will be closed on Dec. 24-26 and Jan. 1. The Abbey Press Gift Shop will be open from 10 a.m. to 1 p.m. on Dec. 24 and closed on Dec. 25 and 31 and Jan. 1. For more information, call Mary Jeanne Schumacher during business hours at 812-357-6501.

The Oldenburg Franciscan Center in Oldenburg will offer **"Giving Birth to Christ in Our World: An Advent Retreat for Women"** from 9 a.m. to 3 p.m. on Dec. 13. Franciscan Sister Ann Vonder Meulen will present the retreat, which will be a chance to spend time in prayer with the Virgin Mary to better understand how to be Christ-bearers in the world. Participants will explore the parallels between Mary's life and their own. There will be time for quiet, personal prayer and sharing. The cost is \$40 per person, which includes lunch. For more information or to register, call 812-933-6437.

Roncalli High School, 3300 Prague Road, in Indianapolis, will present its **Fine Arts Christmas Concert** at 3 p.m. on Dec. 14 in the school gymnasium. Tickets are \$5 for floor seats and \$3 for bleacher seats. Roncalli students will be admitted free, as well as children preschool-aged and under. For more information, call Mary Jo Eckstein at 317-787-8277.

St. Simon the Apostle Parish, 8155 N. Oaklandon Road, in Indianapolis, is offering informal listening sessions for **nonpracticing Catholics** who feel separated from the Church or want to know more about the Church today. The sessions, at 7 p.m. on Jan. 6, are for anyone, no matter how long they have been separated from the Church. For more information, call 317-826-6000, ext. 5.

The national **Missionary Image of Our Lady of Guadalupe** will be taken to various parishes in the Indianapolis area in December and January for Masses and prayer services. The image is an exact photographic replica of the original miraculous image that appeared on St. Juan Diego's tilma in 1531 in Mexico. The schedule is:

Dec. 18, St. Michael the Archangel Church, 3354 W. 30th St., in Indianapolis, all-school Mass at 8:15 a.m. followed by veneration until noon.

Dec. 19, St. Anthony Church, 379 N. Warman Ave., in Indianapolis, Mass at 5:30 p.m.

Dec. 20, St. Michael the Archangel Church, 3354 W. 30th St., in Indianapolis, Mass at 8:30 a.m. followed by monthly Helpers of God's Precious Infants pro-life ministry prayers in front of the abortion clinic on West 16th Street. After the prayer vigil, there will be Benediction.

Dec. 20, Holy Rosary Church, 520 Stevens St., in Indianapolis, Mass at 4:30 p.m.

Dec. 21, Holy Rosary Church, Latin Mass at 9:30 a.m. and English Mass at noon. The church will be open for veneration between Masses.

Dec. 21, St. Monica Church, 6131 N. Michigan Road, in Indianapolis. There will be a procession at 2 p.m. and posadas for parishioners. The image will remain in the small chapel for veneration through Dec. 23.

Dec. 25, Divine Mercy Chapel, 3354 W. 34th St., in Indianapolis (behind St. Michael Church). There will be perpetual adoration.

Dec. 26, SS. Francis and Clare Church, 5901 Olive Branch Road, in Greenwood. There will be afternoon veneration.

Dec. 27, SS. Francis and Clare Church, procession prior to 8 a.m. Mass with veneration following.

Dec. 28, SS. Francis and Clare Church, Mass at 8:45 a.m. and 11:15 a.m. A procession will follow the last Mass.

Dec. 29, St. Mary Church, 317 N. New Jersey St., in Indianapolis. There will be afternoon veneration, with a rosary at 7 p.m. and further veneration until 9 p.m.

Dec. 30, St. Mary Church, Mass at noon, a bi-lingual Mass at 7 p.m. and veneration until 9 p.m.

Dec. 31 to Jan. 3, Perpetual Adoration Chapel at St. Thomas More Parish, 1200 N. Indiana St., in Mooresville. The image will be venerated at Masses at 11 a.m. on Jan. 1 and 8:35 a.m. on Jan. 2.

Jan. 3, St. Anthony Church, 379 N. Warman Ave., in Indianapolis, Mass at 8:15 a.m. followed by First Saturday devotions.

The image returns to Indianapolis in July-August 2004 and December 2005. For more information about any of the events, call the host parishes or call 317-923-6246. †

Catholic education leaders

Annette "Mickey" Lentz, secretary for Catholic Education and Faith Formation, offers closing remarks to 50 leaders of Catholic education gathered from around the archdiocese on Nov. 19 at St. Bartholomew Parish in Columbus, to celebrate the 100th anniversary of the National Catholic Education Association (NCEA). The day opened with morning prayer led by Archbishop Daniel M. Buechlein. People at the gathering produced a consensus of ideas in the areas of Catholic identity, Catholic educational and catechetical leadership, and the ways in which Catholic education and catechesis can promote a dialogue with American culture and effective engagement in public forums while remaining faithful to the Gospel and core convictions of Catholic Christianity. Those ideas were sent on to the NCEA. The NCEA, the largest private, professional educational association in the world, is gathering similar ideas from 69 other dioceses and regions in the United States for a national Centennial Symposium to be held in Washington, D.C., in January 2004. The NCEA was started in St. Louis in 1904.



Photo by Carolyn Noone



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- VENICE, PADUA & ITALY, 10 DAYS IN NOV. \$2,244
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U.S. Conference of Catholic Bishops' Office for Film and Broadcasting movie ratings

Bad Santa (Dimension)
Rated **O (Morally Offensive)** because of excessive rough and crude language and profanity, recurring lewd sexual encounters, much crass humor, pervasive alcohol abuse, an attempted suicide and some violence.
Rated **R (Restricted)** by the Motion Picture Association of America (MPAA).

Honey (Universal)
Rated **A-II (Adults and Adolescents)** because of a few fleeting sexual references, a crude gesture, intermittent crass language and fleeting drug content.
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the MPAA.

The Last Samurai (Warner Bros.)
Rated **A-III (Adults)** because of strong battlefield violence.
Rated **R (Restricted)** by the MPAA. †

Lilly Endowment grant will help college graduates find jobs in Indiana

Saint Mary-of-the-Woods College in Terre Haute and Marian College in Indianapolis are among 38 state and private colleges in Indiana that will share a \$38.9 million job placement grant for graduates provided by Lilly Endowment Inc. in Indianapolis.

Seven public universities and 31 private colleges in the state will share the grant money to support new and expanded internship and placement opportunities.

State officials have estimated that Indiana loses about 10,000 college graduates a year to out-of-state employers.

The Lilly Endowment grant designates \$685,300 for Saint Mary-of-the-Woods College and \$750,000 for Marian College.

The grants were based on enrollment, and the largest award was \$5.5 million to Indiana University. Lilly Endowment asked Indiana colleges to make proposals last June for a three- to five-year period.

Through this "Initiative to Promote Opportunities through Educational Collaborations," the Lilly Endowment hopes that the additions and enhancements to these college and university programs will help alleviate some of the state's "brain drain" concerns.

"The ultimate goal is to produce people who can find good jobs in Indiana and to encourage students to be aware of what's available here," said Gretchen Wolfram, spokeswoman for the endowment.

With the Endowment's grant support, Saint Mary-of-the-Woods College plans to move closer to a comprehensive array of career development services by adding a job placement component to its Career Development Center.

This will allow the college to focus on cultivating relationships with employers throughout Indiana, increasing employment, internship and co-op opportunities for students and alumnae in the future, and educating students and alumnae about Indiana employment opportunities.

With the support of the grant, the Saint Mary-of-the-Woods College Career Development Center will soon be able to provide enhanced job placement assistance for its students.

"We believe many opportunities for career exploration and employment that would benefit both Saint Mary-of-the-Woods students and Indiana employers exist throughout the state," said St. Joseph Sister Joan Lescinski, president of Saint Mary-of-the-Woods College.

"If we hope to diminish graduates' exodus from Indiana in search of more appropriate employment," Sister Joan said, "steps must be taken to create more and better connections between our students and alumnae and Indiana employers."

The proposal submitted by Saint Mary-of-the-Woods College calls for a five-year program with two additional personnel, capital expenditures, employer outreach and cultivation initiative, employment

information dissemination, program endowment, and research and evaluation.

Michael Maxwell Jr., vice president for academic affairs at Marian College, said the grant will enable the Franciscan school to link students with economic opportunities in the state by developing and implementing a career exploration internship and also to offer more internships for liberal arts majors.

Maxwell said one problem in higher education in America is a lack of appreciation for the liberal arts curriculum.

Liberal arts students will also have the chance to participate in Marian's Business Creation and Development Program, which will prepare them to be successful.

Maxwell said the grant will enable Marian to fund special scholarships, to be called Allison Scholars, for the business development program.

"We are most pleased with the imagination and creativity demonstrated by Indiana colleges and universities in their proposals for this initiative," said Sara B. Cobb, Lilly Endowment's vice president for education. "Dozens of new relationships with alumni and others have been developed that will offer numerous internships and other experiential education opportunities for Indiana students."

Other colleges and grant amounts include Ancilla Domini College, \$750,000; Anderson University, \$750,000; Ball State University Foundation, \$1.5 million; Bethel College, \$750,000; Butler University, \$750,000; Calumet College of St. Joseph, \$750,000; DePauw University, \$750,000; Franklin College, \$750,000; and Goshen College, \$750,000.

Lilly Endowment job placement grants also went to Grace College, \$750,000; Hanover College, \$750,000; Holy Cross College, \$750,000; Huntington College, \$750,000; Indiana Institute of Technology, \$750,000; Indiana State University Foundation, \$1 million; and Indiana University Foundation, \$5.5 million.

Grants also were awarded to Indiana Wesleyan University, \$1 million; Ivy Tech Foundation, \$2.5 million; Manchester College, \$750,000; Martin University, \$750,000; Oakland City University, \$750,000; Purdue University Research Foundation, \$3.5 million; Rose-Hulman Institute of Technology, \$750,000; St. Joseph's College, \$750,000; St. Mary's College, \$750,000; Taylor University, \$750,000; and Tri-State University, \$750,000.

Also receiving grants were the University of Evansville, \$750,000; University of Indianapolis, \$750,000; University of Notre Dame, \$1 million; University of St. Francis, \$750,000; University of Southern Indiana Foundation, \$1 million; Valparaiso University, \$750,000; Vincennes University Foundation, \$953,274; and Wabash College, \$750,000. †

MARRIAGE SUPPLEMENT



Marriage ANNOUNCEMENTS

Be a part of our
Marriage Supplement

February 6, 2004, issue of
The Criterion

If you are planning your wedding between January 30 and July 1, 2004, we invite you to submit the information for an announcement on the form below.

Pictures

You may send us a picture of the bride-to-be or a picture of the couple. Please do not cut photograph. The picture must be wallet-size and will be used as space permits. We cannot guarantee the reproduction quality of the photos. Please put name(s) on the back of the photo. Photos will be returned if a stamped, self-addressed envelope is enclosed.

Deadline

All announcements and photos must be received by Thursday, January 15, 2004, 10 a.m. (No announcements or photos will be accepted after this date).

— Use this form to furnish information —

Clip and mail to:
ATTN: BRIDES, *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202
Deadline: Friday, January 15, 2004, 10 a.m.

Please print or type:

Name of Bride: (first, middle, last)

Daytime Phone

Mailing Address City State Zip Code

Name of Bride's Parents

City State

Name of Bridegroom: (first, middle, last)

Name of Bridegroom's Parents

City State

Wedding Date Church City State

Signature of person furnishing information Relationship Daytime Phone

Photo Enclosed No Picture

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ADOPTION

continued from page 1

Guatemala through Cradle of Hope Adoption Center Inc. based in Silver Spring, Md.

Molly's adoptive parents met her at the orphanage in Veliki Luki last May and knew right away that she was meant to be their daughter. After completing the necessary legal paperwork, they adopted her during a court hearing at Pskov on Sept. 18 and brought her home on Sept. 23.

Molly "adopted" her new parents when she met them at the orphanage, and she has not had any problems adjusting to her new life in Indianapolis.

"She was used to having to go to anybody," Pfarr said. "That's a survival skill she developed at the orphanage. But she quickly accepted us as her Mama and Papa."

They studied the Russian language and culture to prepare for Molly's adoption, and took photographs and videos of her at the orphanage to preserve her memories of life in Russia.

"She's a lot calmer now and will sit still while we read books to her," Lynch said. "She can mimic what we say fairly well and already understands a lot of [English] words."

Molly loves to play with dolls, listen to music, dance and look at books, her mother said. She can count to 10 from memory, mixes Russian and English words in her conversations, and already knows more than 80 words in English.

"She retains words easily," Pfarr said. "She understood us very well, either by pointing or by speech, much faster than we would understand her. One night, we had dinner at a friend's house, and as I was



Three-year-old Molly Lynch "feeds" her new doll during her birthday party on Oct. 26 at her new home in Indianapolis then poses for a picture in her baptismal gown and cap.

putting food on her plate she said, 'Enough.' At other times, she prefers to speak Russian. When we prepare her bath, she likes to run around the house and laugh, and she says the Russian word for 'run' over and over."

Lynch and Pfarr, who have been married for 18 years, said they never dreamed that they would adopt a child from Russia. They started thinking about an international adoption two years ago after friends adopted a baby from Asia.

"The hardest part [of an international adoption] is all the legal paperwork," she said. "There will be challenges, but it's not that difficult to do. We've been real lucky. Everyone who helped us here and in Russia [with transportation, translations and the

legal procedures] did a good job."

Molly's adoption hearing was originally scheduled in July, but unexpected complications in Russia delayed her adoption until September.

During that difficult time, they received prayers and emotional support from their family, friends and co-workers as well as St. Christopher parishioners, the Little Sisters of the Poor, the Sisters of St. Benedict, the Sisters of St. Francis and the Carmelite nuns.

"We asked people to pray for whatever was best for Molly," she said, "but it was hard waiting. It's a leap of faith because there is so much that you don't know [with an international adoption], and you just have to trust God that everything is going to work out OK."

Molly was baptized at St. Christopher Church on Oct. 19, and she laughed when Father Michael Welch, the pastor, poured holy water on her head.

The baptism marked the start of Molly's

new life in Christ and was a visible reminder of the power of prayer for her new parents.

"When we saw her picture in an e-mail [at Kids First] in April, we knew that she was the child we wanted to adopt," Pfarr said. "Molly's smile and her eyes just captivated us. When we met her at the orphanage in May, I gave her a doll and she wrapped her little hand around my finger. We bonded very easily and very quickly. We just knew that adopting her was the right decision, but then we had to come home without her. When we came back the second time [for the adoption proceedings in September], she seemed to recognize us. We really have been very lucky."

(For information about international adoptions, call St. Elizabeth's Pregnancy and Adoption Services in Indianapolis at 317-787-3412. Adoption costs vary depending on the country and the age of the child. Some employers offer adoption benefits.) †

"Let Mercy Triumph."

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from left to right (top): Sister Mary Carol Messmer, OSB, Sister Lavonne Long, OSF, bottom left to right: Sister Dorothy Evelyn Laughlin, SP, Sister Angeline Preske, OSB

Please be generous on December 14, 2003.

DENTAL STUDY FOR PERSONS WHO WEAR PARTIAL DENTURES

Researchers at the Oral Health Research Institute (IU School of Dentistry) are currently looking for people who wear partial dentures to participate in research studies to test dental products. These studies have been conducted with partial denture wearers since 1981 but now more participants are needed to fill the ever-growing study needs.

Needed are persons age 18 to 75 who wear upper or lower partial dentures and are generally in good health.

Participants will attend a screening appointment to determine if they qualify.

Qualified subjects will be paid up to \$200-\$300 for their time and receive free dental cleanings. If you want to learn more about the project, please call (317)274-8822 and ask to speak with a representative of the partial denture studies.

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. 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. 16, 7 p.m. at St. Martin of Tours, Martinsville
 Dec. 17, 7 p.m. at St. Charles Borromeo, Bloomington

Connerville Deanery

Dec. 16, 7 p.m. at St. Elizabeth, Cambridge City
 Dec. 16, 7 p.m. at Holy Family, Richmond

Indianapolis East Deanery

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. 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. 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. 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. 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. 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. 14, 2 p.m. at 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. 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. 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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 Saturday, December 20
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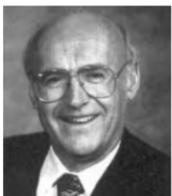
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Four steps of forgiveness are part of God's reconciling work

By Fr. Robert L. Kinast

In the current global economy, a number of nations, mostly in the Southern Hemisphere, owe huge debts to creditor nations and organizations such as the International Monetary Fund.

Over the past two decades, financial crises in Mexico, Argentina, East Asia and dozens of African countries have prompted nongovernmental organizations and social justice advocates to promote the idea of restructuring or forgiving the debts of developing nations.

Forgiveness, in these proposals, means foregoing a justified claim for payment in order to create a new trade and financial relationship that will be mutually beneficial. Since debtor nations cannot hope to pay off their debt and creditors cannot hope to receive a fair return on their initial loans, starting over makes economic sense. Does it also make theological sense?

Many recent pronouncements by Pope John Paul II advocate forgiveness as a means of achieving justice in the world and peaceful relations among nations.

The pope's comments were prompted particularly by the outbreak of terrorist activities and military reprisals rather than by economic crises, although his 25-year pontificate has addressed these problems as well.

What exactly do these pronouncements on forgiveness mean in this context? And how does this foster justice and world peace?

Forgiveness is a means of participating in God's reconciling work and requires four main steps.

- The first step is an honest acknowledgment of the wrong done, the harm inflicted and the debt owed.

Forgiveness, therefore, is not glossing over the facts or pretending that violence, including injury and death, has not occurred.

Many nations in the global South owe large sums of money to nations in the North. Suicide bombers take the lives of innocent people randomly. Terrorists intend to disrupt ordinary patterns of life and instill fear.

These are facts, and they must be faced truthfully in order to move to the next step in forgiveness.

- The second step in forgiveness is understanding.

This does not mean condoning or excusing. It means trying to see a situation from the viewpoint of those who inflict harm or fail to meet legitimate obligations.

Why do poor nations go deeper into debt? What motivates a person to sacrifice his or her life as part of a suicide attack? How does hatred for another nation or race come into being?

Quick answers to such questions expressing one's personal convictions do not reflect the kind of understanding that forgiveness requires of people. It takes an honest and usually prolonged effort to try to see things from someone else's perspective. This is hard enough to do on a personal level, and it is all the more difficult to accomplish on a social or international level.

This type of understanding includes a self-critical awareness. We may lament that the people our nation tries to help don't appreciate our efforts. But however sincere and well-intended these efforts may be, we do not always realize how they impose our values on another



Forgiveness is a means of participating in God's reconciling work. In the four steps of forgiveness, the second step is understanding. Why do poorer nations go deeper in debt? What motivates a person to sacrifice his or her life as part of a suicide attack? How does hatred for another race come into being?

culture, create unwanted dependencies or disregard religious and cultural traditions.

True understanding is a demanding, self-giving process. It is necessary to reach the next step.

- The third step in forgiveness aims at establishing a new, more beneficial relationship among people.

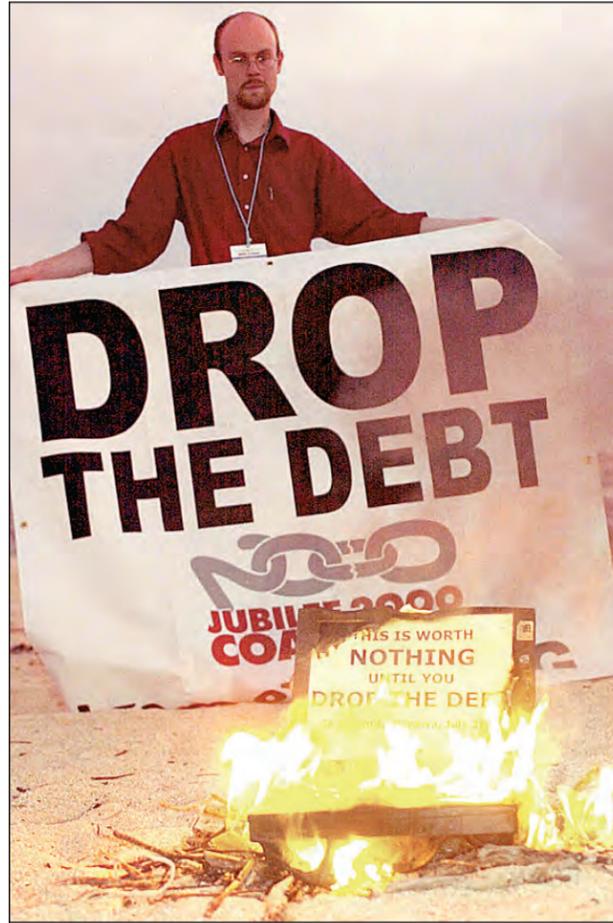
When one group or nation damages that relationship, the human instinct is to react the same way by meeting violence with violence, attack with retaliation, injury with punishment.

Forgiveness seeks a more creative and countercultural response.

Forgiveness acknowledges the wrong and tries to understand why it occurs, but instead of retaliating, it foregoes that legitimate claim and tries to envision a new way of relating that addresses the grievances or motives that prompted the wrong in the first place.

Forgiveness relies on dialogue, world opinion, economic sanctions and peaceful negotiations to move toward a more just way of relating.

Critics of the forgiveness approach readily accuse its advocates of being naive, unrealistic, soft-hearted and soft-headed. From a strictly human point of view, they have a case, but ultimately forgiveness does not rely on



human determination or persuasion.

Forgiveness is a means of participating in the reconciling work of God, accomplished through Jesus, who laid down his life rather than attack his enemies so that the healing and unifying power of the Spirit could be released into the world.

- The fourth step in forgiveness is to trust in the Spirit.

Forgiveness is not simply an economic or political strategy such as debt cancellation, nor is it an appeal to idealistic but unworkable values. It is a proclamation of faith, invoking the power of God, who is reconciling the world in Christ Jesus.

Pope John Paul II has reminded everyone that this kind of forgiveness has a place in international relations.

In that setting, it means foregoing legitimate claims against another nation or group in order to envision and create a new way of relating that is mutually beneficial and compatible with God's will.

It may not be easy to put this into practice. But don't the quality of human life and the prospect of a just world beg for it?

(Father Robert L. Kinast is director of the Center for Theological Reflection in Largo, Fla.) †

Discussion Point

Forgiveness leads to healing

This Week's Question

Describe a time when, perhaps surprisingly, forgiving someone or some group proved to be the best way to resolve a situation.

"At one point in my youth ministry career, I had a group of teens break my trust on a trip. I was very angry about their behavior. We gathered and processed the event and our feelings, which led to forgiveness and ultimately a much better relationship and trust level." (Marie Gallo-Lethcoe, Daytona Beach, Fla.)

"Certain things occurred in my life as a child that troubled me. I knew I had to forgive, but not excuse. There is a difference. Once I had this realization, it was not difficult at all for me to forgive, and I found this to be a very healing experience." (Maggie Alvarado, Fresno, Calif.)

"Times of forgiveness are often times of tragedy or special events such as weddings and birthdays. Forgiveness is the beginning of a new dialogue between people who have been separated. For me, forgiving others proves always for the best and lets me sleep better at night." (Father Terry Bagatin, C.S., Providence, R.I.)

Lend Us Your Voice

An upcoming edition asks: As a parent, where have you sought support when you felt confused or perhaps alone?

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



CNS photo by Michael Hoy, Catholic Standard

From the Editor Emeritus/John F. Fink

Catholic patriots: Archbishop John Hughes (II)

Ninth in a series



One finds considerable similarity between Archbishop John Hughes of New York and Bishop John England of Charleston. Both were born in Ireland and retained a great affection for Ireland. Both spoke before a joint session of the United States Congress. Both were noted for their eloquent sermons. Both were known by their enemies as "Dagger John" because of their practice of signing their names with a cross in front of it, as do all Catholic bishops. And both were great patriots as well as courageous defenders of the Catholic faith.

Archbishop Hughes had great reverence and admiration for Bishop England. Hughes often quoted a statement on Americanism made by England in 1831. He knew it by heart, as did many of his priests from hearing it from him. Here is how the scene has been described:

"He would glare fiercely as he repeated the first words, for he wanted them taken as a statement of his own stand: 'I am no renegade to Ireland; but I am now an American.' The bishop would let that sink in, then he would continue to quote from Bishop England more calmly:

"When upon your approach to the polls any person addresses you as an Irishman or a Frenchman or an Italian, or by any appellation but Carolinian or American, his language is restraint and offensive. He is either ignorant or supposes you to be so, or has some other sinister view."

Hughes believed in this quotation to such an extent that at one point he objected to Secretary of State William Seward that it was improper to call the Sixty-ninth, Eighty-eighth and Sixty-third New York Regiments "the Irish Brigade." It wasn't that he didn't love Ireland, but he loved the United States more, because, as he said:

"In the annals of Church history there has never been a country which, in its civil and social relations, has exhibited so fair an opportunity for developing the practical harmonies of the Catholic Faith

and Catholic charity as the United States."

During the Civil War, Catholics of the United States were as divided as the rest of the American citizens concerning secession. Catholics in the North held to the existing Federal Union and hoped that the Union would be preserved. In the South, most of the bishops, priests and their flocks considered secession an accomplished fact and therefore thought themselves obliged to transfer their loyalty to the Confederacy.

As we saw last week, President Abraham Lincoln sent Archbishop Hughes to France on a diplomatic mission, but he wasn't the only Catholic bishop who worked for the North. Bishop Domenec of Pittsburgh was responsible for influencing Spain to remain neutral while Bishop Fitzpatrick of Boston exerted his influence with Belgium.

For the South, President Jefferson Davis sent Bishop Patrick Lynch of Charleston to Europe on behalf of the Confederacy. Unfortunately for the South, however, his visit was ill timed because the fortunes of the South had already started to collapse. †

Cornucopia/Cynthia Dewes

When watching people is seeing Jesus



Have you ever had one of those times when patience is not only desirable, but also mandatory? You know, an occasion when you just have to sit somewhere waiting for something to happen and no one's even handy to talk to or amuse you?

At a craft fair recently, I had such an experience, serving as cashier for the lunch line. This meant I sat alone by the cash drawer, in full view of the entrance and the hallway through which visitors passed. When the line was slow, I had plenty of opportunity to do nothing, say nothing and think about how slowly hours can actually pass.

Being a natural-born people watcher, I spent those passive moments watching the vendors and patrons come and go. I'd expected people to be interesting, but I was really surprised by how inspirational they were. I was struck by their natural goodness.

One man wistfully eyed the food choices on the menu and then confided to me, "I'd really love a piece of that pie,

but I'm diabetic." A second man took another tack. He bought a huge, gooey dessert and then grinned as he was paying me, "I'm away from home, so the fat doesn't count, he said."

These two were among several men accompanying their wives on a shopping trip whose charms escaped them. Obviously clueless about the thrill of finding a bargain or a clever new item to buy, they wandered patiently about the building, amusing themselves until their women were ready to leave.

One woman spotted a piece of coconut pie in the dessert display, and after agreeing with me that coconut is one of the most divine things ever, she exclaimed, "I've got a recipe for coconut candy made with mashed potatoes!" I didn't know whether to register disbelief, horror or admiration, but I opted for the latter and she went away happy to have shared this information with me.

There were all kinds of people at the event. A grandpa carried his baby grandson under his arm, like a sack of flour, as he walked about. A cute little girl with Down syndrome asked for her own food with a bit of coaching from her dad. A man who bags our groceries during the week appeared at the counter to be the

one served, for a change.

One exhausted older lady, trundling an oxygen tank, sat down in a chair near the entry to wait for her ride home. A man in a baseball cap came in the door, accompanied by several people. He went to the lady's side and introduced himself before whisking inside with his coterie. It turned out he wasn't just a nice guy, but also a political candidate running for governor.

A little boy, too short to be seen above the food counter, banged on the ledge until the food ladies heard him and filled his order. After paying me, he tried to give back the change. I told him he got to keep that part of the money, and he was thrilled. Another little guy looked into the cash drawer and asked if he could "have some of that." He was disappointed when I said it didn't work that way.

We're told, especially at this time of year, to look for Jesus in everyone we meet. As fond as we are of that idea, we're probably too distracted most of the time to put it into practice. I'm happy to say I was paying attention at the crafts fair.

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

Faithful Lines/Shirley Vogler Meister

Anticipation—central to the Advent season



Remember Carly Simon singing "Anticipation, anticipation is making me late, is keeping me waiting ...?" With Advent now midway, we are all anticipating and preparing for our special holiday events, knowing full well that at some point along this rush-rush time we'll run late. However, it's

children who anticipate the season even more as they wait for Christmas, starting with the lighting of Advent candles. Waiting makes them impatient, but teaches them patience.

From Advent's beginning, adults ask children, "What do you want for Christmas?"—or, if the child is very young, "What do you want from Santa?" Of course, many Christian children "believe" in Santa Claus, too—a magical tradition thanks to Santa's forerunner, St. Nicholas, the bishop of Myra, now Turkey, who lived many centuries ago.

Legend tells how Bishop Nicholas secretly threw gold coins down a chimney or through an open door or window of the home of a poor man whose daughters could not marry because they had no dowries. This and countless other generousities and a variety of miracles are attributed to Nicholas. After his death, he was declared a saint, and his holiness and fame spread.

Eventually, children all over the world began putting out their stockings or shoes on the Dec. 6 feast of St. Nicholas, believing he'd reward them with treats and surprises if they were good, or with hunks of coal or dirty sticks if they were naughty. Some families do this on Christmas Eve.

St. Nick was lenient with my daughters, for they received only good gifts in the stockings they hung. One daughter once suggested we hang up a pair of ballet tights for her, hoping St. Nick would reap more goodies. It didn't work.

For them, this little ritual heightened my daughters' Christmas expectations, but tempered the waiting period. Each week

as we lit an Advent wreath candle, they knew we were closer to the birthday of baby Jesus.

When they became adults, we gradually moved our St. Nicholas celebration to the Thanksgiving weekend so that everyone could travel home. This gathering still kicks off Advent and the holiday season for us. They stay in their respective homes for Dec. 25 and Paul and I sometimes visit one of them during Christmastime.

For some of us, anticipation peaks during holiday seasons, yet we anticipate and wait all through life. Couples anticipate weddings, then the births of their children. We eagerly wait for all happy events, but especially the birthday party for Jesus, the Son of God. If we can keep this purpose central in our thoughts and actions, then the holidays will have an even more satisfying spiritual depth.

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

Faith and Family/Sean Gallagher

Christmas reminds us that love is eternal

Physical separation from friends and loved ones is always a cross for us to bear. Sometimes the cross can be a heavy one; at other times it might be light. This is true in all seasons. But it can be especially real for us around the times of those holidays when we would likely be close to them.

There are many causes of such a separation. Children who are grown leave the home and start their own families, sometimes in faraway places. Sickness can prevent a person from traveling to be with those to whom they are close. A parent, in order to materially support his or her family, might have to work far away from loved ones.

In our own time, many families across our country have parents, children, uncles or aunts who are in our armed forces, serving in countries halfway around the world.

Many of these separations can be overcome. Our airports and highways are filled with travelers during the month between Thanksgiving and Christmas. Going to a faraway place to be with friends and loved ones during the holidays has become one of those traditions that give them their special character.

However, there is at least one physical separation that cannot be overcome during the holidays, despite our best efforts: the death of one who is close to our hearts. In fact, the passing of a loved one can sometimes turn holidays from a time of celebration into one filled with mourning. And to the extent that our sadness is an expression of our love for the departed, it is appropriate, even during those times when everyone else seems to be happy.

But while mourning the loss of a friend or relative at this time of year can be a good thing, it should not lead us to despair. Indeed, the approach of Christmas should renew our hope that we will always be close to them in our hearts. This season of Advent is a time when Christians are invited to wait in hope to celebrate Christ's first coming in Bethlehem and to keep vigil for his second coming in glory.

When the Son of God took on human flesh, eventually ascended back to his Father, and then sent us the Holy Spirit, he showed us that there is a very real and eternally unbreakable bond of love between those of us who are alive on Earth and those who are alive forever in the Lord in heaven.

It is still a good thing for us to celebrate our physical closeness with those whom we love and to mourn its ending when they die, for such intimacy is a holy thing because of Jesus' incarnation. But the nearness of our bodies is always going to be a temporary thing, something that will, at best, last a few decades. But that span of time, which might now seem long to us, is only the first millisecond of eternity that we will spend with them in eternity.

That embrace of love with our loved ones that will last forever was made possible because of Christ's birth. When we cherish in our hearts this deep meaning of Christmas, our celebration of it can become more profoundly joyful for us, even when we are separated from those whom we love the most. For although their bodies may be far from us, Jesus has made us all close in his love.

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

Third Sunday of Advent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Dec. 14, 2003

- Zephaniah 3:14-18a
- Philippians 4:4-7
- Luke 3:10-18

For centuries, this Sunday was called "Gaudete" Sunday, the name coming from the first word of the Entrance Antiphon, "Rejoice," or in Latin, "Gaudete." The Lord's arrival into human experience will be soon!



Violet is the color prescribed for liturgical vestments in Advent. However, on this

weekend, some parishes may choose the option of rose vestments. The rose represents the more somber violet touched by the light of the impending dawn of Christ's birth.

The first reading is from the Book of Zephaniah.

This book dates back to the seventh century before Christ. It is a rather short work, just three chapters in length. However, its language and message are powerful.

Its theme is similar to that of the other prophets. Human sin has brought great hardship and heartbreak into the world. People have no one to blame but themselves for the sad plight in which they may find themselves. But God is always faithful, forgiving and good. He rescues people by showing them the way out of their sin and by renewing the call to righteousness. Thus, this reading exclaims in anticipation and joy, "All is forgiven! A savior is on the

way! All will be right!"

It is important to note here that God imposes no reform on the people. He does not coerce them into reluctant obedience. He overwhelms no one as a conqueror overwhelms.

Rather, the people turn to God and reform their lives, although certainly impelled and strengthened by God.

For its second reading, the Church presents a reading from the Epistle to the Philippians.

As in the first reading, the theme is joy. Christ is the long-awaited Redeemer. He reunites humankind with God. In Jesus is life and hope.

St. Luke's Gospel is the source of the Gospel reading.

The principal figure is John the Baptist, one of the more striking figures of the early Church. A cousin of Jesus, he was a widely known prophet who called people to God. However, he clearly saw himself as merely the precursor of the promised Savior. Indeed, John said that he was not even worthy to untie the Savior's sandal strap.

It was a great testimony to the Redeemer. John was regarded as a holy man. If John could not even perform such a menial task on behalf of the Savior as to untie his sandal strap, then the Savior most certainly was of God.

This reading would have been especially meaningful in the first century A.D. to anyone familiar with Jewish tradition and with the environment surrounding Jesus. All the Gospels appeared against the backdrop of God's relationship with the Jews. Constant in this relationship was God's mercy, a mercy perfected when a Savior would

Daily Readings

Monday, December 15
Numbers 24:2-7, 15-17a
Psalm 25:4-9
Matthew 21:23-27

Tuesday, December 16
Zephaniah 3:1-2, 9-13
Psalm 34:2-3, 6-7, 17-19, 23
Matthew 21:28-32

Wednesday, December 17
Genesis 49:2, 8-10
Psalm 72:1-4, 7-8, 17
Matthew 1:1-17

Thursday, December 18
Jeremiah 23:5-8
Psalm 72:1-2, 12-13, 18-19
Matthew 1:18-25

Friday, December 19
Judges 13:2-7, 24-25a
Psalm 71:3-6, 16-17
Luke 1:5-25

Saturday, December 20
Isaiah 7:10-14
Psalm 24:1-6
Luke 1:26-38

Sunday, December 21
Fourth Sunday of Advent
Micah 5:1-4a
Psalm 80:2-3, 15-16, 18-19
Hebrews 10:5-10
Luke 1:39-45

appear. The Savior would reconcile people to God and would be the great teacher.

Reflection

No New Testament writing more splendidly presents the great majesty of Jesus, the Christ, the Savior, the Son of God, than does the Epistle to the Philippians. This weekend's second reading captures this quality of Philippians very well.

The message is thrillingly given. Jesus is Lord! He is everything.

Opposite this wondrous figure of perfect love and resurrected life, Jesus the Lord, is human sin and the destruction that sin creates. Zephaniah alludes to this sin and its

consequences, as does John the Baptist in the Gospel.

Christians can rejoice. They are not doomed to the eternal consequences of their sin. They are redeemed! God, through and in Jesus, will forgive their sins, if they strengthen themselves to receive God's help and to ask for forgiveness. Then, promised forgiveness, they can live forever in Christ.

Christmas is near. It is no mere commemoration. If, through prayer and penance, we have reformed ourselves in Advent, then the Lord soon will be with us personally. Thus, the Church calls us to rejoice—"gaudete." †

Question Corner/Fr. John Dietzen

Scripture passage prompts debate about subordination

Several Sundays ago (the 21st Sunday in Ordinary Time), the second



Scripture reading stated, "Wives should be subordinate to their husbands as to the Lord." It continued, "Wives should be subordinate to their husbands in everything."

The dictionary defines subordinate as "belonging to a class lower than another, subject to the control or authority of another." This infers that wives are lesser human beings. What about single women? They are not deemed subservient? Why is this offensive passage still read at Mass? (New Jersey)

A Few, if any, other Scripture passages accuse as much understandable frustration and hurt than this one. The apparent assertion in the letter to the Ephesians (Eph 5:21-32) of inherent inequality between men and women, at least husbands and wives, is, to put it mildly, offensive to our modern ears.

A few points may help to understand what's going on. First, and most important, in this part of Ephesians the author (possibly St. Paul) takes up a discussion of one of the major scriptural images for God's relationship with the Jews, and by extension with the whole human race.

On countless times in the Old Testament, God compares his covenant with his people to the covenant between husbands and wives. As husbands are bound in fidelity to their wives, says the metaphor, so God is bound in love to his people, as groom to bride. They may be unfaithful to him and commit "adultery" by going to other lovers or other gods. But he remains faithful and will seek to help them return. (See for example Hosea 2, Isaiah 64 and Ezekiel 16.)

Jesus resumes the same theme in his

teaching. He is the bridegroom of his disciples (Mt 9:15). His eternal kingdom is a wedding feast (Mt 25:1 and Rv 19:7-9).

When Paul expounds on this theme in the passage under discussion, he sees in the relationship between husband and wife the image not only of the relationship between Jesus Christ and his Church, but of the unity and harmony that God desires and proposes for all creation.

In turn, the mutual love between Christ and his faithful people is the perfect model of the love, reverence and care that Christian spouses should have and express for each other. This, says Paul, is a mystery of our faith, a revelation of how Christ perceives what is happening in the love of good husbands and wives.

As in all human endeavors, of course, not every marriage turns out this way. Weakness, selfishness and pride prevent that ideal from being fully realized. But that is what it is all about, as God sees it.

Obviously, such a monumental scriptural theme cannot be ignored in the Sunday Liturgy of the Word.

Unfortunately, however, it comes down to us clothed in the language and perceptions of the patriarchal society in which early Christians lived.

It could hardly be otherwise, just as the New Testament's admonitions (in Eph 6:5, for example) that slaves be obedient to their masters, as they would be to Christ, had to reflect the realities of the culture they lived in.

Two avenues are open for alleviating at least some of the culture shock we experience in this passage. One is to use the short form of the reading provided for in the *Lectionary* for that Sunday, which omits both verses you quote.

In addition, the homily, or even a well-written bulletin note, might alert people to the real message that God is offering to us here about his faithfulness and how this faithfulness should inspire our love for each other. †

My Journey to God

Come, Lord Jesus

Christmas 2003

Another year ...
Has anything changed?
Have I changed?
Have I been loving and forgiving?
Have I found this illusive peace?
Have I become Peace?
Will this Christmas find me joyful and blessed?

Christmas 2003

Children still go hungry, millions without health care,
Corporate greed, violence on our streets,
Will we ever learn to live with each other?
Will we be moved to act for justice?
Will Christmas be joyful and blessed for those who struggle?

Christmas 2003

War on terrorism, patriot act,
Arrogance, greed and lies,
The innocent dying while the powerful get rich.
Will leaders ever learn the way of nonviolence?
Will they learn the true meaning of Christmas?
Will they choose to share the wealth so that all can live in justice and peace?
Will Christmas bells ring to silence the guns?
Will Christmas be joyful and blessed for those who hurt?

Christmas 2003

Where is our God?
Who is our God?

Are we looking for God?
Where are we looking?
Finding God can be difficult, but search we must.
Feed the hungry, clothe the naked, comfort the disturbed.
Put down the guns, stop the violence, share the riches.
God will be found in places we dare not look.
Will we risk to look outside the box?
Will we look in our neighborhoods, our cities?
Will we look in our homes?
Will we look in the ghettos, in Iraq, in Afghanistan, in Haiti, in Africa, in all the other places?
Will we look in the face of a child and see the face of God?
Will we bless each other?
Will God be found this Christmas?

Christmas 2003

Be hopeful, be gentle and pray.
Be loving and forgiving.
Will I let the child live in me?
Will I be a joy to the world?
Will I be a blessed Christmas for others?

Christmas 2003

The challenge is ours.
It is yours and mine.
Work for justice.
Be peace.
Forgive, love, live life.
Spread the Word, sing the song.
O come all ye faithful, joyful and triumphant.
Come, Lord Jesus, come.

By Joseph Zelenka

(Joseph Zelenka is a member of St. Thomas Aquinas Parish in Indianapolis.)

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Some high points in children's books for Christmas

By Barb Frazee
Catholic News Service

WASHINGTON (CNS)—The following children's books are suitable for Christmas giving.

Run From the Nun by Erin MacLellan. Holiday House (New York, 2003). 165 pp., \$16.95.

When fifth-grader Kara McKinney gets transferred from a public to a Catholic school, she is determined to get expelled so she can return to her friends. But Kara's hijinks backfire, and soon she is drawn into trying to solve a mystery that involves dead bodies, the parish cemetery, the custodian and the school principal, Sister Mary Francis. Kara's adventures and misadventures highlight a tale about friendships that young readers will enjoy. Ages 9-11.

The Invisible Seam by Andy William Frew, illustrated by Jun Matsuoka. Moon Mountain Publishing (North Kingstown, R.I., 2003). 28 pp., \$15.95.

The Invisible Seam is a well-woven story about a young Japanese girl who must apprentice as a seamstress when her aunt can no longer care for her. Michi's stitches are small and tight, and bring great pride to her teacher, but cause tensions with the other apprentice seamstresses. As the plot unfolds, Michi deals with peer pressure, the need to keep her promise to do her best, and the discovery that different people have different talents. Matsuoka's watercolors help illustrate Michi's feelings of pride, loneliness, conflict and joy. For younger readers, this is a good read-aloud book. Ages 7-10.

The Snow Pony by Alison Lester. Houghton Mifflin Co. (Boston, 2003). 194 pp., \$15.

Fourteen-year-old Dusty's life and family seem to be falling apart, but she finds solace in the Snow Pony, a wild horse her father manages to capture up on the Australian Plains. The Snow Pony will accept only Dusty as a rider, and although several incidents make some of the adults think the wild brumby should be returned to the Plains, Dusty convinces them otherwise. During a violent incident and unexpected snowstorm, Dusty and her horse are tested as never before. Readers do not have to be horse lovers to like this book because it also includes family conflicts, tests of friendship and adventure. Ages 10-14.

Mountain Solo by Jeanette Ingold. Harcourt Inc. (Orlando, Fla., 2003). 304 pp., \$17.

Mixing flashbacks with the present, Ingold tells the story of a talented teen-age musician who must discover herself after an embarrassing failure at her international debut. One of the appeals of this book, however, is that it mixes in some Montana frontier history, modern friendship, family conflicts and musician Tess' love of camping and nature. This well-told tale is one of the better time-to-grow-up books offered for teens this year. Ages 11-14.

Mint's Christmas Message by Mary Y. Spitz, illustrated by Joanne Y. Pierce. Mother Moose Press (Potomac Falls, Va., 2003). 32 pp., \$17.95.

Mint's Christmas Message is an unusual twist on the message of Christmas. A

grandfather who does not believe in Christmas receives the message of its real meaning when Mint, a retired champion, and other horses refuse to come in during a snowstorm. Pierce's illustrations are designed to look like old-fashioned oval-framed pictures, and they face text of a story told quite conversationally by Spitz. The result is an appealing story. All ages.

Little Pierre: A Cajun Story From Louisiana by Robert D. San Souci, illustrated by David Catrow. Silver Whistle (Orlando, Fla., 2003). 28 pp., \$16.

This colorfully illustrated yarn is a great read-aloud book, mixing some Cajun dialect with outrageous adventure. Brothers Big Pierre, Fat Pierre, Wise Pierre and Foolish Pierre have special talents, but they are no match for their youngest brother, Little Pierre. Catrow's illustrations and caricatures stretch the imagination; the watercolors dominate the pages, with text blended in. Be prepared to read this book to the children multiple times. Ages 5-9.

The Wondrous Adventures of St. Francis of Assisi by Tricia Gray, illustrated by Vicki Shuck. St. Anthony Messenger Press (Cincinnati, 2003). 164 pp., \$14.95.

Fifteen tales about St. Francis, his life and miracles are retold in short vignettes that teach without preaching. With enticing titles like "The Three Murderous Robbers" to "The Wicked Wolf of Gubbio," the vignettes clearly convey Francis' love of God and his belief that God is reflected in every human, good or bad. Early elementary children will find the vignettes

interesting to listen to if read by an adult; older readers will find the chapters quick reading. Ages 7-12.

When We Were Saints by Han Nolan. Harcourt Inc. (Orlando, Fla., 2003). 291 pp., \$17.

When We Were Saints is not a historical tale, but the modern story of a young man struggling to find his identity after his grandfather's last words, "Young man, you are a saint." In a complex search that involves a teen-age girl who thinks she is St. Clare and calls him Francis, Archie Caswell takes a spiritual journey into prayer and a physical journey to New York, all the while struggling to combine his common sense and love for his ailing grandmother with his discovery of religion. The book deals with some difficult topics, including anorexia and the stigmata, but will keep readers turning pages, trying to see how Archie resolves his conflict. Ages 11-15.

Saints and Angels, by Claire Llewellyn. Kingfisher (Boston, 2003). 64 pp., \$14.95.

Saints and Angels is a collection of portraits and profiles of famous saints, from St. Anne to St. Thomas Aquinas, as well as some famous archangels. The illustrations, taken from portraits at internationally renowned galleries, dominate the book. Llewellyn presents one-page profiles of the saints and angels. Each profile also has outtakes that include the saint or angel's feast day as well as what they are patron of.

(Barb Frazee is international editor at Catholic News Service. She has three children.) †

Last Minute Gift Ideas, Continued

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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).

December 11-13

Marian College, Allison Mansion, 3200 Cold Spring Road, **Indianapolis**. "Christmas at Marian," 6 p.m. wassail reception, 6:30 p.m., followed by Madrigal dinner, \$25 per person, \$20 seniors, students and groups of 10 or more. Reservations: 317-955-6206.

December 12

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.

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Eighth annual Solemn Mass for Our Lady of Guadalupe, Msgr. Mark Svarczkopf, celebrant, 6:30 p.m. Information: 317-888-2861.

St. Francis Hospital-South Campus, 8111 S. Emerson Ave., **Indianapolis**. The Couple to Couple League of Indianapolis, Natural Family Planning (NFP), 7-9 p.m. Information: 317-865-5554.

St. Elizabeth Seton Parish, 10655 Haverstick Road, **Carmel, Ind.**, Diocese of Lafayette. The Couple to Couple League of Indianapolis, Natural Family Planning (NFP), 7-9 p.m. Information: 317-228-9276.

December 12-14

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. "Christmas Family Retreat." Information: 812-923-8817 or e-mail mtstfran@cris.com.

Kordes Retreat Center, 841 E. 14th St., **Ferdinand**. "Exploring

the Psalms: Encountering a Maze of Prayer," 7 p.m. Friday until 1 p.m. Sunday, \$147 double/\$177 single. Information: 812-367-2777 or 800-880-2777.

December 13

Roncalli High School, 3300 Prague Road, **Indianapolis**. Placement test for 2004-05 freshman class, 8:30 a.m., \$10, arrive 10 minutes early. Information: 317-251-1451.

Roncalli High School, cafeteria, 3300 Prague Road, **Indianapolis**. "Breakfast with Santa Claus," 8-11 a.m., \$4 children, \$5 adults, children under 2 free. Information: 317-787-8277, ext. 242.

Oldenburg Academy, **Oldenburg**. Entrance exam for freshman students, 8 a.m.-noon, \$15. Information or registration: 812-934-4440, ext. 231.

December 14

Cathedral High School, O'Malia Performing Arts Center, 5225 E. 56th St., **Indianapolis**. Christmas concert, Catholic Choir of Indianapolis, 3 p.m., free admission, limited seating, no reservations. Information: 317-542-1481.

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Francis2, "The Christmas Story: You'll Shoot Your Eye Out ... Shepherds, Magi and Ralphie!?" 6-8 p.m. Information: 812-923-8817 or e-mail mtstfran@cris.com.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 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 frburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~frburwink.

December 15

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Advent Family Retreat, 9 a.m.-3:30 p.m. Information: 317-788-7581 or www.benedictinn.org.

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 frburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~frburwink.

December 17

Holy Rosary Parish, Catholic Youth Organization Center classroom, 520 Stevens St., **Indianapolis**. "Four Advent Meditations on the Incarnation: St. Peter Julian Eymard, Apostle of the Eucharist," Anchorite Sister Mary Ann Schumann, presenter, 7-8 p.m. Information: 317-236-1521.

December 18

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 19

St. Lawrence Church, 6944 E. 46th St., **Indianapolis**. "An Evening of Praise and Worship," Tony Avellana, presenter, 7:30-9 p.m. Information: info@journeysongs.net.

December 20

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. "Advent Retreat Day," 9 a.m.-2:30 p.m., "brown bag lunch," free-will offering. Information: 812-923-8817 or e-mail mtstfran@cris.com.

Cathedral High School, 5225 E. 56th St., **Indianapolis**. Live Nativity, 6-8 p.m. Information: 317-542-1481.

St. John the Evangelist Church, 126 W. Georgia St., **Indianapolis**. Indianapolis Arts Chorale concert, "Celebrate the Child," 8 p.m. Information: 317-635-2021, ext. 23.

December 21

Our Lady of Lourdes Church, 5333 E. Washington St., **Indianapolis**. Advent prayer service for dismissal of anxieties, 7 p.m.

December 24

St. Benedict Church, 111 S. Ninth St., **Terre Haute**. Christmas Eve Prelude Concert, 11 p.m., doors open 10:30 p.m., Mass, midnight. Information: 812-232-8421.

Daily

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

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:45 p.m. Information: 317-636-4478.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Leave a telephone number to be contacted by a member of the prayer group. Prayer line: 317-767-9479.

St. Therese of the Infant Jesus (Little Flower) Church, Chapel, 4720 E. 13th St., **Indianapolis**. Perpetual adoration. Information: 317-357-3546.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Perpetual adoration. Information: 317-831-4142.

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., **Indiana-**



polis. 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.

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., **Brownburg**. Liturgy

—See ACTIVE LIST, page 17

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St. John the Evangelist Church, Indianapolis, is changing its weekday Mass schedule, effective Monday, December 1, 2003.

Monday-Saturday

Confessions heard, 11:15 a.m. – 12:00 p.m.
Mass of the Day, 12:10 p.m.

Saturday only

Confessions also heard, 4:00 – 5:00 p.m.

Holy Days

Masses at 10:30 a.m. and 12:10 p.m.

Secular Holidays

Mass at 12:10 p.m.

Christmas Day

Mass at 9:30 a.m.

The Sunday Mass schedule is unchanged (Saturday, 5:30 p.m.; Sunday, 8:00 and 11:00 a.m.). For information about special events (such as Mass after Colts Games or special music concerts) call St. John's 24-hour information line at (317) 637-3941.

The Active List, continued from page 16

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

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.

Second Saturdays

St. Agnes Parish, Brown County Public Library, **Nashville**. Brown County Widowed Support Group, 3 p.m. Information and directions: 812-988-2778 or 812-988-4429.

Third Sundays

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 2 p.m.-7 a.m. Monday, rosary, 8 p.m. Open until midnight.

Third Mondays

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group, sponsored by archdiocesan Office for Family Ministries, 7:30 p.m. Information: 317-236-1596 or 800-382-9836, ext. 1596.

Third Wednesdays

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Holy hour and rosary, 6 p.m. Information: 317-784-5454.

St. Jude Church, 5353 McFarland Road, **Indianapolis**. Rosary, 6:15 p.m. Information: 317-783-1445.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.

Calvary Mausoleum Chapel, 435 Troy Ave., **Indianapolis**. Mass, 2 p.m.

Third Thursdays

Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Road, **Indianapolis**. Mass, 2 p.m.

St. Elizabeth's Pregnancy and Adoption Services, 2500 Churchman Ave., **Indianapolis**. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of Blessed Sacrament, 11 a.m.-7 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Prayer for vocations, rosary, eucharistic adoration, Benediction, 6 p.m. Information: 317-831-4142.

Third Fridays

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

Third Saturdays

St. Michael the Archangel

Church, 3354 W. 30th St., **Indianapolis**. Helpers of God's Precious Infants monthly pro-life ministry, Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m., drive to Clinic for Women (abortion clinic), 3607 W. 16th St., **Indianapolis**, for rosary, return to church for Benediction.

Fourth Wednesdays

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

Last Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Novena to Our Lady of Perpetual Help, 11:15 a.m. Information: 317-636-4478.

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. †



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JOB LISTINGS

Rest in peace

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.

AJAMIE, Roger W., 77, St. Philip Neri, Indianapolis, Nov. 23. Brother of Angela, Lorraine and Father Albert Ajamie.

ARNEY, Norma Janne (Smith), 73, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Nov. 25. Mother of Gail Eisenhut, Joy Fowler, Lisa Stinson, Matthew and Timothy Arney. Sister of Carolyn Kashman, Marjorie and Larry Smith. Grandmother of 19. Great-grandmother of one.

BERDY, Stephen Robert, 44, St. Mary, Navilleton, Nov. 17. Husband of Mary Jean Berdy. Father of Joy Marie, David, Kristopher and Stephen Berdy. Brother of Nancy Jurban, Andrew, Leon and Vincent Berdy.

BRADLEY, Marilyn (Harris) Strayhorn, 70, St. Michael, Indianapolis, Nov. 20. Wife of Donald R. Bradley. Step-mother of Barry and David Bradley.

COONCE, Norma B. (Smith),

72, Holy Spirit, Indianapolis, Nov. 13. Mother of Jenny Kidwell, Martha McLemore and Ralph Coonce. Grandmother of seven.

CRAVEN, Curtis L., 71, St. Mary, Rushville, Nov. 26. Husband of Barbara E. (McCoy) Craven. Father of Susan Walder, David, James, Richard, Steven and William Craven. Stepson of Barbara E. (McCoy) Craven. Brother of Donna Wagoner, Viola Newlin, Betty Westfall, Carole and Wayne Craven. Grandfather of 15. Great-grandfather of two.

DOWDEN, Edith R., 91, St. Anthony, Indianapolis, Nov. 27. Mother of Stephen Dowden. Grandmother of three.

DRONS, Marian E. (Giles), 97, St. Thomas Aquinas, Indianapolis, Nov. 26. Mother of Bernadette Paradise, Michael, Richard and Robert Drons. Grandmother of six. Great-grandmother of four.

FITZGERALD, John G., Jr., 65, St. Simon the Apostle, Indianapolis, Nov. 21. Husband of Patricia A. (Mucho) Fitzgerald. Father of Brian, Daniel, John, Michael and Timothy Fitzgerald. Brother of Gloria Combest.

HALE, Mary Catherine (Schlotterbeck), 74, Holy Name, Beech Grove, Nov. 22. Mother of Janet Kent, Joan Lile and James Hale. Grandmother of four. Great-grandmother of four.

HOYLAND, Geraldine, 61, Sacred Heart, Jeffersonville,

Nov. 25. Mother of Amy Richey, Judy, Bob and Jim Hoyland. Daughter of Bob and Marie Moore. Sister of Patti Hafendorfer and Marilyn Mathney. Grandmother of six.

JACKSON, Pauline C. (Wissel), 91, St. Mary, North Vernon, Nov. 27. Mother of Dolores Horstman, Jean Nichter, Maurice Jackson and Richard Wissel. Stepmother of Wanda Phillips. Grandmother of 20. Great-grandmother of 27. Great-great-grandmother of three.

JANNUSCH, Rita M., (Hawkins), 82, St. Jude, Indianapolis, Nov. 22. Mother of Judy Boschen, Rita McKenzie and Mike Jannusch. Grandmother of six. Great-grandmother of four.

JOHNSON, Christine (Bennett), 82, Holy Name, Beech Grove, Nov. 21. Mother of Maryjo Buckel, Deborah Johnson and Michele Tillapaugh. Sister of Lloyd Bennett. Grandmother of six. Great-grandmother of three.

MEDLEY, Roger W., 80, St. Michael, Indianapolis, Nov. 15. Husband of Launa (Richards) Medley. Father of Barbara Troutman and Lavrita Medley. Brother of Mary Ward, Leon and John Medley. Grandfather of four. Great-grandfather of eight.

MORLEY, Alma L. (Horrell), 81, St. Jude, Indianapolis, Nov. 26. Mother of Genievieve Anderson, Sandy Coleman, Margaret Lambert, Bob and Tom Marley. Grandmother of 10. Great-grandmother of 11.

PEARL, Elsie Mae, 86, St. Mary, North Vernon, Nov. 25. Mother of Alicia Dean, Mary Wilder, Thomas and William Pearl.

Grandmother of 27. Great-grandmother of 39. Great-great-grandmother of several.

PHILIPS, Helen Ann, 55, St. Augustine, Jeffersonville, Nov. 28. Mother of Meri Hamby and Charles Phillips. Sister of George, Joseph and William Lee. Grandmother of one.

POPE, Jean Cecelia, 82, Holy Spirit, Indianapolis, Nov. 23. Mother of Robert and Russell Pope Jr. Grandmother of three.

RAUSCH, Mary Helen, 55, St. Mary, Navilleton, Nov. 24. Wife of Steve Rausch. Mother of Sara, Scott and Steve Rausch Jr. Sister of Mary Lou Kapfhammer.

REED, Mary Catherine (Riley) Childs, 66, St. Rita, Indianapolis, Nov. 28. Mother of Helen, Anthony, Charles Jr., Lawrence and Norman Childs. Grandmother of three. Great-grandmother of one.

RUNNEBOHM, Alice, 99, St. Joseph, Shelbyville, Nov. 27. Mother of Joan West. Sister of Marguerite Magill. Grandmother of two. Great-grandmother of one.

RUSSELL, Anna Eva, 24, St. Mary, New Albany, Nov. 24. Wife of Lawrence Russell. Sister of Clara Gibson and Calbert Weathers.

SMITH, Eleanor M., 104, St. Pius X, Indianapolis, Nov. 23. Mother of Patricia Beringer and Helen Haynes.

SMITH, Madolyn J. (Miller), 75, Holy Name, Beech Grove, Nov. 1. Mother of Nancy Amsdorf, Sylvia Borden, Patrick and Thomas Smith. Sister of Bernice Schakel and Ruth Steffey. Grandmother of eight. Great-grandmother of 13. †

Providence Sister Ann Trinita McCahill served as assistant to Cardinal George

Providence Sister Ann Trinita McCahill died on Nov. 19 in Lourdes Hall at Saint Mary-of-the-Woods. She was 66.

A Mass of Christian Burial was celebrated on Nov. 22 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Cardinal Francis George, archbishop of Chicago, presided at the funeral liturgy. Burial followed in the sisters' cemetery.

The former Mary Katherine McCahill was born on June 7, 1937, in Chicago.

She entered the congregation of the Sisters of Providence on Jan. 5, 1955, professed first vows on Aug. 15, 1957, and professed final vows on Aug. 15, 1962.

From 1992-2003, Sister Ann Trinita served as administrative assistant to Cardinal

George in the Archdiocese of Chicago.

She ministered in the federal and local government systems in Chicago from 1976-87. She served in the Department of Health, Education and Welfare as an equal opportunity specialist and also worked for the Chicago Health Systems Agency and the Office for Civil Rights.

Sister Ann Trinita also served as a legal assistant in the Archdiocese of Chicago's Office of Legal Counsel from 1988-92.

She also taught in Catholic schools staffed by the Sisters of Providence in Indiana and Illinois for 17 years.

She is survived by two aunts and many cousins.

Memorial gifts may be sent to the Sisters of Providence at Saint Mary-of-the-Woods. †

Providence Sister Carmelita Brady taught at schools in five states

Providence Sister Carmelita Brady died on Nov. 23 in Lourdes Hall at Saint Mary-of-the-Woods. She was 98.

The Mass of Christian Burial was celebrated on Nov. 26 in the Church of the Immaculate Conception at the motherhouse. Burial followed in the sisters' cemetery.

The former Charlotte Brady was born on Feb. 8, 1905, in Malden, Mass.

She entered the congregation of the Sisters of Providence on June 7, 1922, professed first vows on Aug. 15, 1925, and professed final vows on Aug. 15, 1930.

Sister Carmelita taught in Catholic schools staffed by the Sisters of Providence in Indiana, Illinois, New Hampshire, Massachusetts and Maryland.

In the archdiocese, Sister Carmelita taught at St. Joan of Arc School in Indianapolis from 1938-42.

She also ministered as a school librarian and in school and convent services.

Surviving are several nieces and nephews.

Memorial gifts may be sent to the Sisters of Providence at Saint Mary-of-the-Woods. †

Christmas Remembrance Masses

Please join us at 2 p.m. for each Mass

Wednesday, December 17, 2003

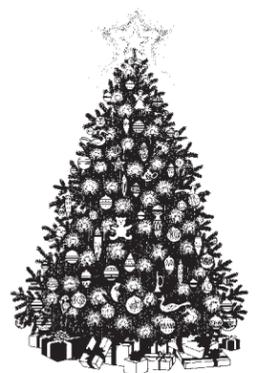
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News briefs

Local

Refugee program is preparing for influx of refugees from Somalia

INDIANAPOLIS—The archdiocesan Refugee Resettlement Program (RRP) is planning to see its workload possibly triple as 93 Somali Bantu refugees prepare to come to Indianapolis over the next year. Joyce Overton, director of the RRP, said that she is currently working on hiring more resettlement specialists, as well as a translator of Swahili, to help the Somali refugees as they strive to be self-sufficient in the United States. The Bantu, mostly settled in rural districts of Somalia, have suffered much persecution and many have waited in refugee camps for more than a decade. "They're from a very war-torn country," Overton said. The Bantu reflect a diversity of cultural backgrounds. Most are Muslim.

Central Indiana Festival Choir performs at St. Peter's Basilica

INDIANAPOLIS—The Central Indiana Festival Choir, made up of Catholics mostly from the Archdiocese of Indianapolis and the Diocese of Lafayette, traveled to Italy for a pilgrimage and sang as the principal choir for a Mass celebrating the Dedication of St. Peter's Basilica in Rome. Many cardinals were present for the Mass. Kathleen Muller, music director at St. Joan of Arc Parish in Indianapolis and organist on the trip, said that the Mass was very powerful—and that it helped her put her faith into a new perspective and see more clearly how she is a part of something bigger. About 10 members of her parish went on the pilgrimage as

well as members of other archdiocesan parishes. The choir was made up of people of all ages. The members of the pilgrimage also went to Assisi, and Muller said that she had a chance to play a 500-year-old organ at the Basilica of St. Francis.

St. Mary-of-the-Rock Parish to dedicate new parish hall

FRANKLIN COUNTY—St. Mary-of-the-Rock Parish will dedicate its new parish hall on Dec. 13 after the 6:30 p.m. Mass and name it in honor of Father Joseph Klee, who was pastor there from 1963-94. Franciscan Sister Patricia Campbell, parish life coordinator, said that the former pastor died on Christmas Day in 1994, and was loved by many in the parish. The children particularly liked Father Klee, she said. When the idea for named the former parish school building after him, the parish council affirmed it. The hall is used for teaching religious education, hosting the parish festival and other gatherings. Father William Turner, the priest moderator and sacramental minister of the parish, will bless the new Klee Hall. Jerry Glaub, a parishioner, made the sign for the hall.

St. Lawrence Parish in Lawrenceburg launches Web site

LAWRENCEBURG—St. Lawrence Parish in Lawrenceburg has joined many other parishes in the archdiocese by launching its first Web site at www.stlawrencechurch.us/stlawrence.htm. The new Web site will give parishioners, travelers and other information on the parish, the Mass schedule, an events calendar and directions to the church. Benedictine Sister Mary Cecile Deken, pastoral associate, said the parish school has had a Web site, but never the parish, and she thinks that the designer did an

excellent job with it. Robin Heberling, a member of the parish, designed it, and said that it took a couple of weeks to write the code. The most difficult part, she said, was trying to make the front page look like the weekly bulletin, which will be posted each week as well. The Web site also contains sections on the parish history, the patron saint of the parish, stewardship and their sister parish in Guatemala.

U.S.

Church groups to appeal ruling on mandated contraception coverage

ALBANY, N.Y.—The battle over the Women's Health and Wellness Act, a New York State law that includes mandated contraception coverage by religious employers, will go to the New York State Court of Appeals, the state's highest court. On Nov. 25, acting State Supreme Court Judge Dan Lamont ruled that the law is not unconstitutional. Plaintiffs who have challenged the suit, including Catholic Charities of the Albany Diocese, immediately vowed to appeal. In addition to Catholic Charities, plaintiffs include the Catholic bishops of New York state, Temple Baptist Church in Halfmoon, First Bible Baptist Church in Rochester, Delta Development of Western New York in Buffalo and the Servants of Relief for Incurable Cancer in Hawthorne. The Women's Health and Wellness Act took effect on Jan. 1, 2003. The only part of the law objected to—on the grounds of religious freedom—is the requirement that religious institutions provide contraception coverage for employees. Other aspects of the law, including coverage of mammograms, bone density tests and cervical cancer screenings, have been applauded by the Church.

(These news briefs were compiled by The Criterion and Catholic News Service.) †

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