From Russia With Love

Russian orphan finds happiness with her new American parents

By Mary Ann Wyand

“Kukhly!”

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
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 grandparents,
and kept Olga as her middle name. Molly
is her nickname.

When she was 18 months old, the gov-
ernment 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 adop-
tions for children from Russia, China and
other countries.

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 mil-
ions of people seek serenity and peace
in their lives, the pope said at a noon
mass 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 refer-
ence 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
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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.

Cardinal Father Matias Auge, a consultant to the conference, 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 the liturgy should be “a strictly individual and purely private affair.”

The use of music and to promote both the training of liturgical musicians and the work of composers and instrumentalists not only in making 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.”
Christmas stores in archdiocese always in need of time and trousseau

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 that 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.
The great gift that is the cen-
terpiece of our observance of Christmas and the birth of Jesus is a gift of generous, self-sacrificing love that is available to everyone, whether Christian or not, 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—the Eucharist is especially meaningful. The Eucharist is the sacra-
ment 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 sacra-
ment means “giving thanks.” The sacra-
ment of the Eucharist is a profound
experience of thanksgiving. As we give
thanks for the many gifts we have re-
ceived 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 praise, but he graciously ac-
cepts 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 week-
day 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 sacra-
ment of perfection.” The Eucharis-
t 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 ini-
tiation 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 another.
More than any other sacramen-
t, 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 communi-
cant into a vital relationship with the
community of believers, the Church.
The Eucharist is also a “sacificial
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 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 cele-
brate the Eucharist. This is the perfect
gift. It unites us with Christ and with each other. It completes our initia-
tion 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.

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!

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.)

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 cer-
tainty of the diagnosis of a “persistent vegetative state,” the bene-
fits to and burdens on the person in such a state, and benefits and burdens, the importance of intentionality and the possibility of difficulty in identifying intentions and dif-
ferrntiating it from, e.g., effects or wishes. Decisions about life-prolonging treat-
ments must be made with respect for the wishes and interests of the patient, includ-
ing the totality of the patient’s life, and his or her explicit wishes and general char-
acter. Particular documents, called “advance directives,” which identify surrogate deci-
dition-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.

We believe certain extremes may be ruled out as violating the sanctity of life, the Church ordinarily does not make particular treat-
ment decisions for his or her relatives, but does offer guiding principles founded on its vision of human life as a gift to be rever-
cered and stewarded, and also a vision of hope broader than the limits of this world. A particularly authoritative
statement on health care decision-making is 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.uscchq.org/bphealth/direc-
tives.html, or obtained by calling a toll-free number, 800-235-8722.) Of particular rele-
ance 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 preserved at all costs, even if every means
are technically possible. The Ethical and Religious Directives reference the 1980 “Declaration on Euthanasia” of the Vatican
Congregation for the Doctrine of the Faith in teaching us that in making life-prolong-
ing decisions it is permissible to avoid the extremes of both undertreatment, that would fail to give due respect to the value
of life, and overtreatment, which causes
care decisions. While there are firm
constraints in Catholic moral teaching, and completely unconscious cannot experi-
ence 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 totalitarian 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 deci-
sion, 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 offer our patience, we have a gift that
can help us to decide in a loving and wise
way. We can also have real confi-
dence in the spiritual teaching and moral
teaching of the Church given us as a
resource for shaping social policy as well as for our personal decisions.

(Father Joseph F. Rautenberg is a consul-
ant 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.)

Opinion

Be Our Guest/Fr. Joseph F. Rautenberg

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The Criterion — December 12, 2003

Page 4
La sabiduría juvenil y el deseo de dar la bienvenida a los inmigrantes

L a festividad de Nuestra Señora de Guadalupe está muy cercana. Un álbum muy bonito y hermoso habrá de publicarse en los próximos días. Los niños de Guadalupe parroquia estarán llenos 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. Desearía que esa ocasión fuera un momento de agradecimiento y de bendición para todos que forman 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 arribar 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 Indianapolis. Sus cartas son alentadoras.

“Querido Archobispo Buechlein: Creo que su artículo fue muy valioso. 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 nuestro país es un lugar de residencia para muchos de los países más diversos y no querríamos que ellos fueran maltratados. Me hace pensar en cómo ayudaran a nuestros niños a aprender sobre la diversidad de los pueblos que viven aquí. Gracias otra vez. Atentamente, Carmen.”

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

“Ashli, amen 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 visitarlos pronto.”

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en diciembre

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.
Catholic education leaders

Annette “Mickey” Lentz, secretary for Catholic Education and Faith Formation, offers closing remarks to 50 leaders of Catholic education gathering 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’s events began with morning Mass and concluded with 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 life, according to the theme text and core convictions of Catholic Christianity. Those ideas were sent on to the NCEA, the largest private, professional educational association in the world, including 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 started in St. Louis in 1904.

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

Bad Santa  (Warner Bros.)
Rated R (Restricted) because of excessive rough and crude language and profanity, recurrent 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)
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 colleges 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 alumni in the future, and educating students and alumni 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, “there must be taken to create a future and better connections between our students and alumni 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 he spoke with 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 Anello 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, $375,274; and Wabash College, $750,000.

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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 Pkov 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 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.)

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.

Over 200 years of religious life:

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 Prechle, OSB

Please be generous on December 14, 2003.
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. ary-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

Connersville 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. Roch
Dec. 14, 2 p.m. for St. Rose of Lima, Franklin, and Holy Trinity, Edinburgh, at Holy Trinity
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. for St. Rose of Lima, Franklin, and Holy Trinity, Edinburgh, at Holy Trinity
Dec. 16, 7:30 p.m. at St. Ann, Jennings County

Tell City Deanery
Dec. 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, 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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WASHINGTON (CNS)—When Joshua Davey enrolled in college in the fall of 1999 as a double major in pastoral ministries and business management, he was warned that it could be a problem. Just declare as a business major, suggested administrators at Northwest College in Kirkland, Wash., a liberal arts school. Take the religious training classes anyway, he was advised, but don’t announce your intention to become a minister.

As Davey told reporters in Washington on Dec. 2, being dishonest about his goals seemed the wrong way to prepare for a career with the Church, so he kept the double major.

Sure enough, a couple of months after classes started, the state notified him that the $1,125 Promise Scholarship he had been awarded was being withdrawn. The state had decided that because his pastoral ministries program included theology classes taught from a Christian perspective, Davey was ineligible for the state-funded scholarship.

Two other students who followed the advice to not major in pastoral studies were allowed to keep their scholarships, even though they were in the same classes as Davey, he said.

Now the Supreme Court is weighing whether Washington state’s policy to permit scholarship recipients to study essentially anything except theology is constitutional. During oral arguments at the court on Dec. 2, the justices’ questions suggested they were about evenly divided on where the constitutional line falls in restricting anti-Catholic attitudes were the motivation behind her state’s prohibition on funding for religious schools.

The court is expected to rule in the case before it adjourns in July.

**Early snow**

An unidentified man climbs the newly shovelled church steps of Infant Jesus Church in the Port Jefferson, N.Y., on Dec. 7. Drops as much as a foot of snow in New York, a pre-winter blizzard closed airports and left thousands without power.

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**Archbishop Buechlein’s ‘Rosary series’ now available as booklet**

Archbishop Buechlein’s popular “Rosary series,” which is appearing in his regular column in 13 installments this summer, is now available in an easy-to-read booklet. Titled The Rosary, Contemplating Christ in the School of Mary, the 44-page, 8 1/2 x 5 1/2 book contains all the information that is appearing in the archbishop’s summer series plus the text of all the prayers needed to pray the Rosary—and a helpful illustration on exactly how to say it. It is available in both English and Spanish.

The booklet includes meditations on all the mysteries, including the new Luminous Mysteries suggested by Pope John Paul II and a set of Prayers Mysteriously Invented by Archbishop Buechlein.

In a specially priced package, The Criterion is offering a Rosary, personally blessed by the archbishop, to his faithful readers. The Italian-made Rosaries, in white and black, are 18″ long, with quadruple interlocking metal links.

**ORDER TODAY**

Booklet only: $3
Rosary only: $5.50
Booklet and Rosary together
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Supporting our Church and its work in Southern and Central Indiana has been a great joy in our lives. When we care for ourselves and still care for others, we’re truly blessed. A Charitable Gift Annuity or Charitable Trust from the Catholic Community Foundation secures a guaranteed monthly income for you or your spouse while helping make sure the work of our Church continues.

For details, ask for Jim Wathen at 800-382-9836.

**Archdiocese of Indianapolis**

Blessed to be a Blessing
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 in 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 forgiveness includes a self-critical awareness. We may lament that the people our nation tries to help don’t appreciate our efforts. But however sin-awareness. We may lament that the people our nation on a social or international level.

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 countercultural response.

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 conflict.

“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.
Catholic patriots: Archbishop John Hughes (II)

One finds considerable similarity between Archbishop John Hughes of New York and Bishop John England of Charleston, both in Ireland and in the spirit of the Catholic Church. Both were born within a few years of one another, in the 18th century. Both were known by their enemies as “Dagger John” because of their practice of signing their speeches as “John” because of their practice of signing their names publicly. John” because of their practice of signing their names publicly.

Hughes believed this quotation to such an extent that at one point he objected to Secretary of State William Seager’s proposal that a Sixieth, Eighty-eighth and Sixieth-Ninth in a series

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 Christmas, our celebration of it can be especially real for us during the holidays, as we remember the loved ones who were close to us in our lives and are no longer with us.

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 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 the armed forces, serving in countries halfway around the world. Some 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 is to be with friends and loved ones during the holidays has become one of those traditions that give them their special character.

But it can be especially real for us during the holidays, as we remember the loved ones who were close to us in our lives and are no longer with us. This Christmas, our celebration of it can be especially real for us during the holidays, as we remember the loved ones who were close to us in our lives and are no longer with us.

The first time we receive this reminder that love is eternal is on Christmas Eve, when we remember the birth of Jesus. This is the great feast of the Church, and we celebrate it with joy and love. But it is also a time of mourning, a time when we remember those who have died and are now with Jesus in Heaven.

In the spirit of the Catholic Church, we believe in the power of prayer and we pray for the intercession of Our Lady, Mary, who is the Mother of God and the Mediatrix of all graces. We pray for the souls of our loved ones who have died, that they may rest in peace and that we may be reunited with them in the glory of God. We pray for those who are mourning the loss of a friend or relative at this time of year, that they may find comfort and peace in their grief.

As we approach Christmas, we are reminded of the love and sacrifice of Jesus Christ, who gave up His life on the cross for our sins. We are also reminded of the love and sacrifice of those who have passed on before us, and we pray that we may meet them in Heaven and be united with them in eternal bliss.

The Christmas season is a time of great joy and love, but it is also a time of mourning and of remembering those who are no longer with us. But we know that in the end, all will be well, and that we will be reunited with our loved ones in the glory of God.

Shelbyville.)

Faith and Family/Sean Gallagher

From the Editor Emeritus/John F. Fink

Cynthia Dewes

Catholic patriots: Archbishop John Hughes (II)

Archbishop Hughes had great reverence and admiration for Bishop England. Hughes often quoted a statement on Americanism made by England in 1831. He knew by heart, as did many of his priests from hearing it from him.

Here is how the scene has been described:

Cornucopia/Cynthia Dewes

When watching people is seeing Jesus

Have you ever had one of those times when you felt as though you were not only desired, but also mandatory? You knew that it would happen, but when you just have to sit somewhere waiting for your turn to happen and no one’s even handy to talk to or answer your questions.

At a craft fair recently, I had such an experience, service of Christmas dinner 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, and I expected people to be interesting, but I was surprised by the dullness of many people they were. I was struck by their natural goodness.

One man worshipfully eyed the food choices on the menu and then confided to me, “I’d really love a piece of that, but I’m diabetic.” A second man took another look. “But I have a big, good dessert and then grinned as he was paying me, “I’m away from home, so the fat doesn’t count.”

These two were among several men accompanying their wives on a shopping trip. Usually to escape them hacienda could be overwhelming you, 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 when 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 grand-piano under his arm, like a sack of flour, as he walked about. A cute little girl with Down syndrome was asked for her own food with mashed potatoes!” I didn’t know whether to register disbelief, horror or admiration, but I opted for the latter and when she went away happy to have shared this information with me.

For one woman sported a piece of coconut pie in the display dessert, and after agreeing with me that coconut is one of the most divine things ever, she exclaimed, “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 know, an occasion our grief over the loss of one who is close to us, during the holidays, despite our best efforts: the death of one who is close to us, is always a cross for us to bear. Sometimes the cross can be a heavy one; at other times it might be light. This Christmas, our celebration of it can be especially real for us during the holidays, as we remember the loved ones who were close to us in our lives and are no longer with us.

As we approach Christmas, we are reminded of the love and sacrifice of Jesus Christ, who gave up His life on the cross for our sins. We are also reminded of the love and sacrifice of those who have passed on before us, and we pray that we may meet them in Heaven and be united with them in eternal bliss.

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Shelbyville.)

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 waiting...” With Advent now midway, we are all anticipating our special holiday events, knowing full well that the clock will tick a bit faster now that Christmas is nearer.

First of all, the great anticipation of seeing family during this season. For some, it might only be someone. Sickness can prevent a person from traveling to be with those 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 the armed forces, serving in countries halfway around the world. Some 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 is to be with friends and loved ones during the holidays has become one of those traditions that give them their special character.

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For centuries, this Sunday was called “Gaudete” Sunday, the name coming from the fifth word of the Entrance Antiphon, “Rejoice,” or in Latin, “Gaudete.” The Lord’s arrival into human experience will be born out!

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 a 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.

In 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 promise of God.

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 redundant obedience. He offers a new relationship—no one as a conqueror overwhems. Rather, the people turn to God and reform their lives, living, through certainty 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 good.

This reading would have been especially meaningful in the first century A.D. to any one 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 appear. The Savior would reconcile people to God and would be the great teacher.

Reflection

The 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 hopefully given. Jesus is Lord! He is everything.

Opposite this wondrous figure of perfect love and resurrected life in 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.

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

My Journey to God

Come, Lord Jesus

Christmas 2003

One year …

Has anything changed?

I have changed?

I have found this illness serene?

How I have become?

Will this Christmas find me joyful and blessed?

Christmas 2003

Children still go hungry, millions without health care, corporate greed, violence on our streets, and yet we will 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?

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

Scripture passage prompts debate about subordination

Q

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 cause as much understandable frustration and hurt than this one. The apparent assertion in the letter to the Ephesians (Eph 5:21-33) 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 commanded 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 25:1-4 and Rev 19:7-9).

We Paul expounds on this theme in the passage under discussion, he sees in the relationship between husband and wife the image and only of God and his church, but of the unity and harmony that God desires and promises for all his people.

In turn, the mutual love between Christ and his faithful people is the perfect model of love, reverence and harmony 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 what is that 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 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 to Christ, had to reflect the realities of the culture they lived in.

These passages are open for alleviating at least some of the culture shock we experience in this passage. One is to use the short form of vocabulary 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.
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WASHINGTO (CNS)—The following children’s books are suitable for Christmas giving.


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 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 other apprentice seamstresses. As the plot unfolds, 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 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.


Fifteen tales about St. Francis, his life and miracles are told 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 7-11.


*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 stigma, 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 out-takes that include the saint or angel’s feast day as well as what they are patron of.

(last Barb Frew is international editor at Catholic News Service. She has three chil- dren.)

Some high points in children’s books for Christmas


Fourteen-year-old Dusty’s life and family seem to be falling apart, but she finds solace in the Snow Pony, a wild horse whose 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.


Raven 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. Catro’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.


Fifteen tales about St. Francis, his life and miracles are told 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 7-11.
The Active List

The Criterion welcomes announcements of archdiocesan Church events 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. Announcements will be taken by telephone. Notices must be in our office by 10 a.m. Monday the week of (Friday) publication: TheCriterion, The Active List, 1490 V. Meridian St. (hand delivery), P.O. Box 1717, Indianapolis, IN 46206 (mail), 317-236-1593 (fax), inklam@archindy.org (e-mail).

December 11-13 Marian College, Allison Mun- 2200 Cold Spring Road, Indianapolis. “Christmas at Marian,” 6 p.m. washday recep- tion, 6-30 p.m., followed by Magdalen dinner, $25 per person, $20 seniors, students and groups of 10 or more. Reservations: 317-953-6206.

December 12 Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, Indianapolis. Catholic Charis- tian Renewal, praise, worship, teaching, healing prayers, 7 p.m. Information: 317-888-2861.

December 15 Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. Eighth annual Solemn Mass for Our Lady of Guadalupe, 3 p.m., free wassail reception, 11 a.m. doors open, 10:30 p.m. Information: 317-228-9276. Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. Marian Mass, 8 p.m., free-will offering. Information: 317-228-9276.


December 24 St. Lawrence Church, 6944 E. 46th St., Indianapolis. “Advent Retreat,” 8-11 a.m., $4 children, $8 adults. Information: 317-927-6709.

December 25 St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. Indianapolis. Holy Rosary Church, 520 Stevens St., Indianapolis. Holy Rosary Church, 520 Stevens St., Indianapolis. Holy Rosary Church, 520 Stevens St., Indianapolis. Holy Rosary Church, 520 Stevens St., Indianapolis. Holy Rosary Church, 520 Stevens St., Indianapolis. Holy Rosary Church, 520 Stevens St., Indianapolis. Holy Rosary Church, 520 Stevens St., Indianapolis. Holy Rosary Church, 520 Stevens St., Indianapolis. Holy Rosary Church, 520 Stevens St., Indianapolis.
The Active List, continued from page 16

of the Hours, 7 p.m. Information: 317-852-3195.
Our Lady of the Greenwood Chapel, 335 S. Meridian St., Greenwood. Faith-sharing group, 7:30 p.m. Information: 317-856-7442.
St. Lawrence Church, Chapel, 6944 E. 44th 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: 317-632-9494.
Christ the King Chapel, 1827 Kessler Blvd., E. Dr., Indianapolis. Marian prayers for priests, 3:30-6:30 a.m.
Fatima Knights of Columbus, 1040 N. Post Road, Indianapolis. Eucharist, 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.
Confraternity 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.

Third Sundays
Christ the King Church, 1827 Kessler Blvd., E. Dr., Indianapolis. Adoration of the Blessed Sacrament, 2 p.m.-7 p.m. Monday, rosary, 8 a.m. Open until midnight.
St. Thomas 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.
Jude Church, 5355 McFarland Road, Indianapolis. Rosary, 6:15 p.m. Information: 317-784-1445.
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, dinner and beverages served. Information: 317-849-5840.
St. Joseph Church, 1375 S. Mickley Ave., Indianapolis. Adoration of the Blessed Sacrament, 11 a.m.-7 p.m. Mass, 3:45 p.m. Information: 317-244-9002.
St. Thomas More Church, 1200 N. Indiana St., Mooresville. Prayer for vocations, rosary, charismatic adoration, Benediction, 6 p.m. Information: 317-831-4412.

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.
St. Thomas More Church, 1200 N. Indiana St., Mooresville. Holy hour for vocations, Benediction and exposition of the Blessed Sacrament after 7 p.m. Mass.

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The Active List, continued from page 16

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.

Holy Rosary Church, 520 Stevens St., Indianapolis. Triduum Mass, 9 a.m.
St. Patrick Church, 950 Prospect St., Indianapolis. Mass in English, 4 p.m.
St. Joseph Church, 2605 S. 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 Information: Archdiocesan Office of Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.
Second Thursdays
St. Luke Church, 7757 Holliday Dr. E., Indianapolis. Holy hour for priesthood 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.

The Active List, continued from page 16

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

Fourth Wednesdays
Saint Thomas More Church, 1200 N. Indiana St., Mooresville. Mass and anointing of the sick, 6:30 p.m. Information: 317-831-4412.

Fourth Sundays
St. Thomas More Church, 1200 N. Indiana St., Mooresville. Holy hour for vocations, Benediction and exposition of the Blessed Sacrament after 7 p.m. Mass.

First Mondays
Ambassador O’Mara Catholic Center, 1400 N. Meridian St., Indianapolis. Guardian Angel Guild, board meeting, 9:30 a.m.

First Tuesdays
Divine Mercy Chapel, 3355 W. 38th St., Indianapolis. Confessions, 6:45 p.m., Benediction of the Blessed Sacrament, 7:30 p.m.

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

First Thursdays
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, 7:45 a.m. Information: 812-244-4555.
Fatima Knights of Columbus, 1040 N. Post Road, Indianapolis. Eucharist, 1 p.m. Information: 317-638-8416.

The Criterion
Friday, December 12, 2003

Page 17

Indianapolis
Beech Grove
Mooresville
Christmas Remembrance Masses
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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.

AJAME, Roger W., 77, St. Philip Nerzi, Indianapolis, Nov. 23. Brother of Angela, Lorraine and Father Albert Ajame.


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


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.


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


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


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

PROVIDENCE Sister Ann Trinita McCaughh served as 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 Office and the Office for Civil Rights.

PROVIDENCE 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 sons and many cousins.

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.

She ministered in the federal, state and local government systems in Chicago from 1938-42. She also ministered as a school librarian and in school and convent services.

She is survived by several nieces and nephews.

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

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Indianapolis, IN 46226
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or ecaitol@bishopchatard.org
Application deadline is December 31, 2003

St. Mary-of-the-Rock Parish
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Beech Grove, IN 46107

St. John’s Church
137 N. Main Street
Beech Grove, IN 46107

St. Vincent’s Church
5885 N. Crittenden Ave.
Indianapolis, IN 46226

St. William Parish
1392 S. Main St.
Carmel, IN 46032

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Church groups to appeal ruling on mandated contraception coverage

ALBNY, 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 constitutional. 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 Baptist Church in Rochester, Delta Development of Western New York in Buffalo and the Servants of Relief for Incurable Cancer in Haworths. 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, PPD skin tests and routine cervical screenings, have been applauded by the Church.

(Credit for this story is being prepared by The Criterion and Catholic News Service.)

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ALBNY, 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 constitutional. 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 Baptist Church in Rochester, Delta Development of Western New York in Buffalo and the Servants of Relief for Incurable Cancer in Haworths. 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, PPD skin tests and routine cervical screenings, have been applauded by the Church.

(Credit for this story is being prepared by The Criterion and Catholic News Service.)

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