



The

Criterion

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November 26, 2004

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Adam and Eve's fall from grace is depicted in a stained-glass window at St. Nicolas Church in Feldkirch, Austria.

The fall of man

By Brandon A. Evans
Second in a series

After Lucifer and his angels fell from heaven forever, that dark angel turned his eyes toward the creation of God.

As we read in the first chapters in the Bible, the place where Satan undoubtedly placed the focus of his efforts was on the first man and woman—created in the image and likeness of God.

The *Catechism of the Catholic Church* tells us that the lives of our first parents—of Adam and Eve, so to speak—was different than ours.

Msgr. Stuart Swetland, director of the Newman Foundation at the University of Illinois in Urbana/Champaign and vicar for social justice in the Diocese of Peoria, offered a vision of that life.

“What we can tell, both from Revelation and from what’s remaining,” he said, “is that, at the beginning of it



all, man was in what I like to refer to as original harmony, original justice: harmony between himself and God, harmony between the original human community—however that’s understood—harmony between us and subpersonal creation, the earth, and that internal harmony in the human person—the mind, the intellect, the emotions and the will lined up in a way that they don’t right now.”

Still, there is not too much that we can know about the life of our first parents.

“There’s a boundary between us and that condition,” said Msgr. Swetland, borrowing a phrase from Pope John Paul II.

Original sin is that boundary that brought that life to an end and ushered death into human history.

When our first parents chose freely to turn away from God, they fell from grace and shattered the original harmony that they were created in.

“The stories from Genesis seem to tell us that [man] was seduced into believing that

God was holding out on him—that God did not have his best interests at heart,” Msgr. Swetland said.

“John Paul II says that the primordial moment of the man of lust,” Msgr. Swetland said, “. . . is that moment when he doubts the goodness of the gift, when he doubts that God really has his best interest at heart, when he believes the father of lies who lies to him and says that God is keeping him from achieving greatness.”

Cardinal Joseph Ratzinger, prefect of the Congregation for the Doctrine of the Faith, said in a homily that Adam and Eve were not tempted first to doubt the existence of God, but rather the goodness of his covenant.

“It is so easy to convince people that this covenant is not a gift, but rather an expression of envy of humankind, and that it is robbing human beings of their freedom and of the most precious things of life,” the cardinal said.

See MAN, page 7

Adult catechesis, new ecumenical effort, politics and marriage dominate fall bishops’ meeting

WASHINGTON (CNS)—Finishing up their business a day earlier than originally scheduled, the U.S. bishops concluded their fall general meeting in Washington on Nov. 17 with a flurry of votes on a national catechism for adults, a multiyear pastoral initiative on marriage and a historic decision to join a national ecumenical forum.

On a busy final day of their Nov. 15-17 meeting, the U.S. Conference of Catholic Bishops also voted to gather annual information about new sex abuse accusations against Catholic clergy and other Church workers; approved three Spanish-language liturgical changes; and accepted a proposal to streamline the 2005 diocesan audits on sex abuse matters.

But a three-page report from the bishops’ Task Force on Catholic Bishops and Catholic Politicians—originally scheduled for public discussion by the conference—was presented in written form without comment or discussion, at the suggestion of Cardinal Theodore E. McCarrick of Washington, who heads the task force.

The report said the bishops would develop a “Reader on Catholics in Public Life” and that their doctrine and pastoral practices committees have agreed to take up the matter of Church teaching on when it is proper for Catholic politicians, and all Catholics, to receive Communion.

The 456-page *U.S. Catholic Catechism for Adults*, approved by a 218-10 vote, was written in response to a Vatican request that bishops or bishops’ conferences develop such catechisms to complement the universal *Catechism of the Catholic Church* issued in 1992 by Pope John Paul II.

The Vatican’s 1997 General Directory for Catechesis said that “local catechisms, prepared or approved by diocesan bishops or by episcopal conferences, are invaluable instruments for catechesis” because they bring the Gospel into the local culture.

See BISHOPS, page 10

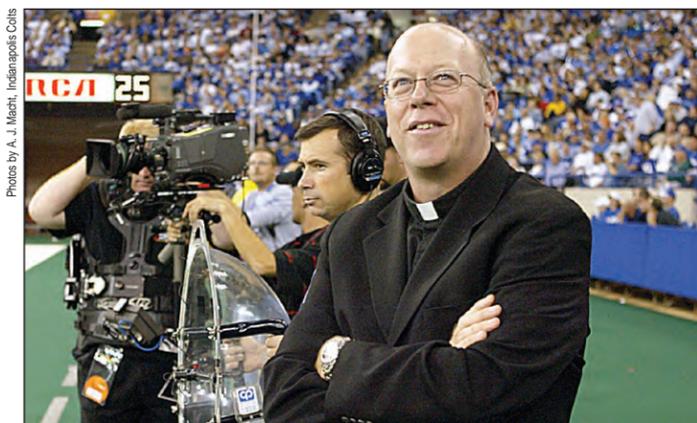
Archdiocesan priest helps Indianapolis Colts players remember athletic gifts come from God

By Sean Gallagher

As the turkey finished cooking on Thanksgiving Day, many priests of the archdiocese probably plopped down in a recliner to watch some football.

While many of his brother priests were taking it easy, Father Peter Gallagher was busy roaming the sidelines as the Indianapolis Colts played the Detroit Lions on Thursday.

Father Gallagher, chaplain of Father Thomas Seccina Memorial High School in Indianapolis, is also chaplain for the Colts.



Father Peter Gallagher stands on the sidelines of the football field in the RCA Dome during an NFL game between the Indianapolis Colts and the Minnesota Vikings on Nov. 8. Father Gallagher became the chaplain of the Colts following the death of their longtime chaplain, Father Patrick Kelly, on Dec. 30 of last year.

See COLTS, page 12

Endowed chair at Marian College ethics center honors archdiocesan couple

By Brandon A. Evans

Jerry and Rosemary Semler, members of St. Pius X Parish in Indianapolis, are having a new endowed chair established in their name at Marian College.

The honor was announced at a retirement party for Jerry Semler, chairman of OneAmerica Financial Partners.

OneAmerica Financial Partners is funding the endowment.

The Jerry and Rosemary Semler Endowed Chair for Ethics in Business and the Professions will be the centerpiece of the new Marian College Center for Ethics.

The idea for an ethics center has been talked about for years, said Daniel Elsener, president of the Indianapolis college.

"This is a natural growth here at Marian College," Elsener said. "It makes a lot of sense."

The center, which is in the beginning stages, will eventually offer a "concentration" of ethics study for students majoring in other fields—something akin to getting a minor.

It's the type of specialized field that would set the students at Marian College apart, Elsener said. The hope is also for the center to reach beyond being a niche area of study.

"Across the curriculum, we'd like to

do a more thorough and intentional job of teaching ethics to all of our students," he said.

The center also will offer conferences, workshops, retreats and seminars, as well as publish occasional articles and papers.

Ethics is an essential part of Catholic education at all levels, Elsener said.

"I often say if we only educate people to what they can do, and not what they ought to do, it's not only inadequate, it's almost dangerous," he said.

"Ethics is really a journey of character development," he said.

It's not just about following the rules or staying out of trouble—ethics goes straight to the center of who a person is.

As part of a Franciscan Catholic educational tradition, Elsener said, the college tries to look at the whole person—heart, mind and soul—and teach to all these aspects.

The goal of the college is to help form people who are skilled, intellectual and have hearts that are generous and gracious, he said.

There is no couple, he said, that better exemplifies that to him than the Semlers.

"They're smart, they're skilled at what they do in promoting the Church and raising money and promoting good causes—and their hearts are so compassionate and generous," Elsener said.

Jerry Semler worked for Indianapolis-



Indiana Gov. Joseph Keran, from left, presents Jerry and Rosemary Semler, members of St. Pius X Parish in Indianapolis, with certificates naming each of them a "Sagamore of the Wabash" at a Nov. 17 retirement dinner for Jerry Semler. OneAmerica Financial Partners also announced that it would be funding the creation of the Jerry and Rosemary Semler Endowed Chair for Ethics in Business and the Professions at Marian College in Indianapolis.

based American United Life Insurance Co., which is owned by OneAmerica Financial Partners, for more than 40 years, eventually becoming its chairman and chief executive officer.

He has served on the board of more than 20 Church-related, charitable and civic organizations—including serving as the past chairman of the archdiocese's Catholic Community Foundation and co-chairman of the Legacy of Hope: From Generation to Generation capital and endowment campaign.

Rosie Semler has served on the boards of the St. Vincent Foundation, the Family

Advocacy Center, Jamison Camp, Right to Life of Indianapolis and the Indianapolis Retirement Home.

She has volunteered for numerous organizations and received awards from different groups. Her husband also holds two honorary doctorates.

The Semlers have seven children and more than 20 grandchildren.

"With this generous gift and Jerry's wonderful example," Elsener said, "we will be able to expand the opportunities of our students and encourage the values and decision-making skills that are critical to the future of our business community." †

Vatican exhibit shows art of ancient world not all black and white

VATICAN CITY (CNS)—Imagine the "Venus de Milo" with painted red lips, blonde hair and blue eyes.

Far-fetched? Cartoonish? A new Vatican Museums exhibit maintains that for the ancients colored statues were nothing out of the ordinary—they were brightened with pigments to make them stand out in temples or family courtyards.

But because modern eyes have grown used to the bleached-white look of Greek and Roman statuary, the Vatican exhibit will probably shock as many viewers as it pleases.

"Even for us, it's a big effort," said Francesco Buranelli, director of the Vatican Museums. "We're looking at these items with eyes conditioned by taste. We have to try to look at them with the eyes of the ancients."

Buranelli spoke at a press conference on Nov. 16 to unveil the exhibit, "The Colors of White," which features 15 painted reproductions, some of them alongside the marble originals.

For museum habitues, the effect can be jarring. In some cases, the vivid pigments tend to replace gravitas with a sense of whimsy.

The painted version of a marble lion that once guarded a sixth-century B.C. Greek tomb has a bright yellow body, blue mane and stylized red whiskers. It would not be out of place in a modern nursery room.

A small statue of a crouching archer now wears polychrome diamond-patterned tights and a yellow helmet.

Two busts of the Roman Emperor

Caligula are striking: In the uncolored marble original, he seems to gaze out from the depth of history; in the flesh-toned reproduction, he comes to life.

The star of the show is a large statue of the Emperor Augustus, discovered about 140 years ago at a villa outside Rome. Augustus is depicted in the act of speaking to the army, wearing the armor of a military commander and the imperial sash.

In the colorized version, the deep red of the sash matches the emperor's red lips.

Preparing the painted reproductions was a big job, and the work on the statue of Augustus was financed in part by the Florida chapter of the Vatican Museums' Patrons of the Arts.

It wasn't simply a matter of dabbing on paint. The experts had to engage in some high-tech reconnaissance first.

While some statues still bore traces of original pigment—yellow ochre was found in Caligula's ear, for example—most of the color had weathered away. But in many cases the experts were able to visualize the paint patterns by using modern techniques like X-ray fluorescence, ultraviolet and infrared photography, spectroscopic analysis and scanning electron microscopes.

Chemical analysis of the pigment traces allowed them to recompose the original paints employed, using minerals and vegetable dyes. The green came from malachite, the blue from azurite and the red from cinnabar, but some more subtle hues were synthetic compositions.



A painted reproduction of a fifth century B.C. statue of Athena, with the original in the background, is on display in a new exhibit on colored statues at the Vatican Museums. Although most of the paint has worn off ancient statues, experts used modern technology to ascertain paint patterns and create colored reproductions of the originals.

The Vatican exhibit, which is open free of charge until the end of January, is the result of a groundbreaking collaborative effort between the Vatican and two other museums, the Glyptothek in Munich and

the Ny Carlsberg Glyptothek in Copenhagen.

The 15 pieces have already been shown in Munich and Copenhagen, and **See STATUES**, page 19

The Criterion 11/26/04

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Holy Cross volunteers are thankful they can help others

By Mary Ann Wyand

Each fall, Holy Cross parishioner Mark Scott of Indianapolis places a penny on the altar at the center-city church during a Sunday Mass.

Then he asks the people to pray for God's assistance so the Indianapolis East Deanery parish can provide holiday food baskets for about 500 needy families at Thanksgiving and again at Christmas.

Father Larry Voelker, pastor of Holy Cross Parish, said on Nov. 22 that this simple act of faith and trust in God's Providence has been a parish tradition for several decades.

"I think it goes back to the seventies, probably thirty years," Father Voelker said. "He puts a penny on the altar because when we start out we don't know where the money is going to come from for all this. It's just a sense of trust. We pray for help and we do a mailing to all of our donors. They've been very generous over the years."

As Father Voelker watched hundreds of low-income families pick up bags of food on Monday afternoon, he was reminded of his childhood in Holy Cross Parish and how his mother would send him to school with donations for needy children.

"One of the things I always remember around Thanksgiving is, when I was in grade school here, my Mom would often send me to school with a brown paper bag," he said. "She'd say, 'Give it to Sister.' I always wondered what was in the

bag, so I'd look at it and it would be underwear for a kid my age. I think of that every year at Thanksgiving when I look at the church pews filled with bags of food, especially when the volunteers are finished preparing the bags on Sunday. Grocery bags fill all the pews."

This week, Holy Cross Parish was able to provide Thanksgiving food baskets for 550 families thanks to the generosity of many people in the Indianapolis area.

Students at Father Thomas Seccina Memorial High School and Cathedral High School in Indianapolis collect canned goods for the Holy Cross holiday food basket project each year. Members of a number of area parishes and students at several area grade schools also donate food and volunteer service.

"They just seem to appear out of nowhere to help prepare the food baskets on Sunday," Father Voelker said of the volunteers. "I would say at least 200 volunteers were here yesterday for several hours. For many of them, it's sort of a tradition. It really is an experience of the bigger Church."

He said holiday food baskets are distributed on the Monday before Thanksgiving and the Monday before Christmas to needy families in the Holy Cross neighborhood.

"We store the food temporarily in the church and in the gym," Father Voelker said. "It kind of makes me wish we did it more often. Of course, we could never do anything this intense on an ongoing basis, but you know the need must be there."



Holy Cross Central School second-grader Mercedes Paff of Indianapolis lines up bags of groceries for distribution to needy families during Holy Cross Parish's annual Thanksgiving food distribution on Nov. 22 at the Indianapolis East Deanery church.

He said many of the people waiting in the long line also receive food from the St. Vincent de Paul Society's Client Choice Food Pantry in Indianapolis.

"Lots of people are struggling to make ends meet," Father Voelker said. "The food baskets help them have a happier holiday."

What comes to my mind is a passage from James [Jas 2:14-16], which says that if your brother or sister is hungry and lacks clothes, and you say 'God bless you, be warm and be of good cheer,' but you don't

See THANKFUL, page 18

Catholic school students top food drive goal four times over

By Brandon A. Evans

Each year, the students of St. Gabriel School in Indianapolis help the parish's St. Vincent de Paul Society gather food for its Thanksgiving baskets for the needy.

This year, John Kohan, the principal, suggested that the students go one step further and help the parish St. Vincent de Paul food pantry raise "a mountain of food."

He proposed that the students try to bring in more than a thousand items of food from Nov. 15-22. Responding to his request, the students surprised Kohan.

By the morning of Nov. 22, the 191 students of St. Gabriel School donated more than 4,500 items of food—stacking up a "mountain" of canned goods and other foods that spanned the length of more than half the cafeteria.

"They have just done a bang-up job," Kohan said. All the classes—from the preschool through the eighth-grade—participated, but the preschool class won a pizza party by bringing in the most food. They collected more than 1,000 items.

"It's wonderful," said Dorothy Barry. She and her husband, Bob, are volunteers with the parish's St. Vincent de Paul

Society. She said volunteers will put together Thanksgiving baskets for about 50 families.

Barry said the food drive is an important project for the children, especially at a Catholic school.

"I think they need to start early in giving, [in] helping others, knowing that there are other people who are in need," Barry said.

Kohan said that the event is part of the school's effort to instill the Catholic faith in students.

"One of the things that Jesus asked us to do was to feed the hungry," he said.

The student food drive "also shows our parish community what we do here in the school," Kohan said, adding that the event was "a good demonstration of Catholic values and character."

Barry said that the event will also help the children realize the things in their life that they have to be thankful for.

A group of fifth-grade students who helped collect the food from the other grades and kept track of which class had the most food said that they were more thankful for what they have.

The fifth-graders also said that they were surprised at how much food the students were able to collectively raise. †



Members of the fifth-grade class at St. Gabriel School in Indianapolis organize the "mountain of food" that the school raised for the parish's St. Vincent de Paul Society to help make Thanksgiving baskets for the poor. The 191 students at the school donated more than 4,500 items of food in one week.

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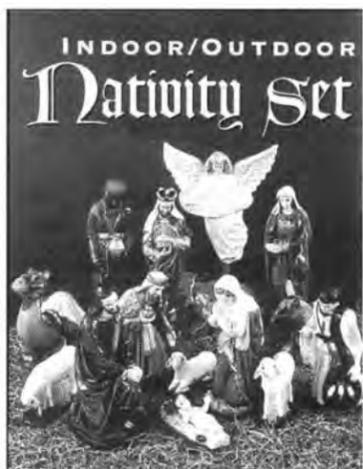
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Editorial



CNS photo by David Maung

Jessica von Borstel, right, talks to her friend, Adriana Gallardo, through a fence that separates Mexico from the United States near the Mexican city of Tijuana on Oct. 3. The women were attending a Mass held in memory of more than 3,000 undocumented immigrants who have died while crossing into the United States in the last 10 years. Church and human rights groups say that the 10-year-old U.S. border control strategy, Operation Gatekeeper, has pushed immigrants to take more dangerous routes through mountains and deserts.

Our Americanos nuevos

Migration is quickly changing the demographics of large areas of the world, especially in Europe and the United States.

None of the European countries has a birthrate sufficient to maintain its population. They have been forced to bring in immigrants from Africa to bolster their work force. The complexion of Europe has already changed significantly and will do so to an even greater extent in the future.

Here in the United States, we know that the baby boomers, those born between 1946 and 1964, failed to reproduce themselves. If it were not for immigration, our population would be both declining and aging. Our immigrants are coming mainly from Mexico and Asia, but particularly from Mexico.

The Mexicans began coming into the United States when the U.S. government began its *bracero* (temporary workers) program during World War II. Now both legal and illegal Mexicans have swollen the Hispanic population, and it will get larger in the future because Hispanics in the United States are having 3.51 children per woman compared to 1.84 per woman for Anglos.

In 1983, the devaluation of the Mexican peso triggered an explosion of U.S. factories along the Mexican side of the border and hundreds of thousands of Mexican citizens went there to work. But now the U.S. companies have found even cheaper labor in Asia, and those jobs in Mexico have disappeared. The Mexicans are desperate to earn enough money to feed their families, desperate enough to risk death to try to come to the United States.

The autumn issue of *Notre Dame Magazine* has four articles about the cultural shift that has now begun. In one, Arturo Suro tells us that, between 2000 and 2020, the Hispanic second generation (those born in the United States) is expected to grow by nearly 120 percent, adding 11.7 million people to the population. They will account for 78 percent of the increase in the school-age population, which otherwise would be shrinking. The point is, they are here and they aren't going away. They're American citizens.

Another article, by Holy Cross Father Daniel Groody, discusses the theology of immigration. He writes, "Our nation virtually posts two signs on its southern

border: 'Help Wanted: Inquire Within' and 'Do Not Trespass.'"

We want and our economy needs cheap, immigrant labor, but we don't want the immigrants.

Of course, as far as theology is concerned, the Church teaches that people have a right to emigrate if their country of birth doesn't afford the conditions necessary to lead a fully human life. Hispanics today are seeking what the Irish, Germans, Italians and other immigrants sought in America: a more dignified life, political and religious freedom, and a standard of living that raises them above poverty.

Most of those Mexicans are Catholics, although evangelicals have been successful at converting many of them. As James Davidson pointed out in his column in the Oct. 22 issue of *The Criterion*, Hispanics now make up about 22 percent of the U.S. Catholic population. They are affecting not only our American culture, but also that of the Catholic Church.

Fortunately, our archdiocese is trying to prepare for the changes that are coming, beginning with Archbishop Daniel M. Buechlein. One example of his concern for Hispanics is visible on the next page, where his column is published in both English and Spanish. He has spent time in Guadalajara, Mexico, learning to speak Spanish.

Father Michael O'Mara, pastor of St. Mary Parish in Indianapolis, has also spent time in Mexico and other Latin American countries, and speaks Spanish fluently. One of St. Mary's pastoral associates is Teresa Trujillo de Aguayo.

At St. Patrick Parish in Indianapolis, both Franciscan Father Thomas Fox and Franciscan Father Al Jost minister to Hispanics. Both parishes have Masses in Spanish, as does St. Philip Neri Parish in Indianapolis and several other parishes in the archdiocese.

Seminarians from Guadalajara have been spending summers here to help minister to Hispanics and to train our ministry personnel. They worked in six parishes in Indianapolis last summer.

There is obviously much more to be done to prepare our parishes to welcome the growing number of Hispanics. First, though, we must recognize that this transformation of our society and Church is happening. Then we must ensure that the transformation is good for everyone.

— John F. Fink

Parish Diary/Fr. Peter J. Daly

A remarkable man is working to keep the Church alive in Mexico

In October, I made a visit with three parishioners to our sister parish in Mexico.



Together we formed a little "missionary team" to see how we can build up our relationship with the people of San Pedro Apostol Parish in the rural mountains of Hidalgo, north of Mexico City.

There we met a remarkable man. His name is Tino.

Tino is a catechist.

In the United States, we tend to think of catechists as volunteers who teach religious education classes. But in many countries like Mexico, they play a much larger role in the Church. In some places, they are the official Church.

In Latin America, there is a severe shortage of priests. Our sister parish has only one priest to serve 15,000 residents. He is located in the largest town in the parish, Chapulhuacan. But there are 40 other *capillas* (chapels) in the territory's villages.

Roads are poor (in some places, nonexistent), and public transportation is limited. Few own a car or truck. They walk or hitchhike. If they are lucky, parishioners might see the priest once per month. He might come to some villages only for special occasions such as First Communion, weddings, funerals or the patronal feast day.

This is where catechists like Tino come in. Catechists not only teach the basic faith, they also prepare couples for marriage, visit the sick, help maintain the local chapels, organize the music and counsel people.

Once a week, in each *capilla*, Tino leads the liturgy of the *mensaje* (message). Basically, it is the Liturgy of the Word from the preceding Sunday, followed by reading a short homily prepared by the bishop. If the catechist has any consecrated hosts,

there might also be a Communion service.

Tino has care of 14 *capillas*. He is not paid. He works three days per week as a *camposino* (field worker) so that he can devote the week's other four days to the Lord's service. As a field worker, he makes maybe 50 pesos per day (\$5).

As a catechist, Tino literally runs from one chapel to another on back-woods paths. When I asked what we could give him for his ministry, he replied: *zapatos* (shoes).

In each of his 14 villages, he organizes classes, repairs chapels, visits the sick and leads worship. In one village, he actually designed and built the chapel with the people's help.

Tino is about 30. He doesn't talk much, but he can be forceful. When we rode into towns, he leaned out the window of our borrowed truck and called people to Mass. After Mass, he led us by footpaths that only locals would know to visit the sick.

Tino has been doing this most of his life. Orphaned at the age of 10, he was raised by a priest. Even as a little boy he was sent on errands for the pastor.

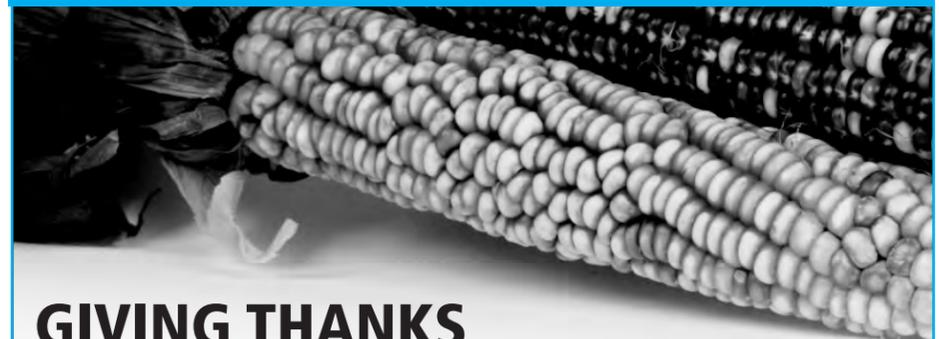
His life is prayer and charity. I never saw him pass a beggar without giving something, though Tino hardly had more than the beggar. For food, he depends on parishioners.

On most nights, he sleeps on a bare mattress in a little room at the back of one of his churches. In one town, he has a bed in what looks like a chicken coop. There is no heat against the mountain cold, no running water, no electricity. I saw only a few books: a Bible, a missal and some devotional works.

If you ever wonder how the Catholic Church can stay alive in the remotest places and under the hardest conditions, thank the Holy Spirit and think of Tino.

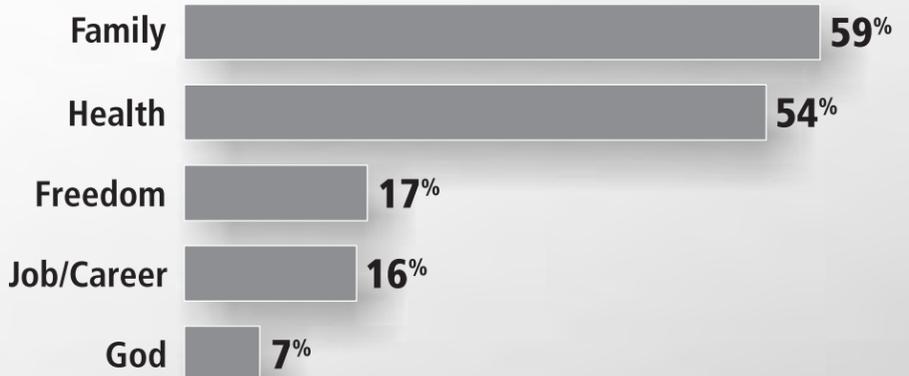
(Father Peter J. Daly is a columnist for *Catholic News Service*.) †

Church Facts



GIVING THANKS

Americans cite family most when considering what they are grateful for at the Thanksgiving Day holiday



Source: Gallup Poll, 2000

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BUSCANDO LA CARA DEL SEÑOR

The Immaculate Conception teaches us to be obedient to God's will

On our archdiocesan pilgrimage to shrines and revered churches in Germany and Switzerland earlier in the fall, we prayed the rosary on the first bus ride of each day. It was a time of prayerful reflection about our experience as pilgrims. Reflection "in the school of Mary" inevitably led us to her son, Jesus Christ.

It can be said that devotion to the Mother of God can find its origin even before Jesus was born—when Mary visited her cousin, Elizabeth, who hailed her with the greeting, "Blessed art thou among women, and blessed is the fruit of thy womb."

On Dec. 8, our Church will celebrate the 150th anniversary of the declaration of Mary's Immaculate Conception as a dogma of the Catholic faith. Pope Pius IX proclaimed Mary's Immaculate Conception as divinely revealed. This dogma was already a part of the faith of the universal Church, including here in the United States. In 1846 at the first Council of Baltimore, our bishops placed our nation under the patronage of Mary in her Immaculate Conception. Blessed Pope Pius IX proclaimed: "The most Blessed Virgin Mary was, from the first moment of her conception, by a singular grace and privilege of almighty God and by virtue of the merits of Jesus Christ,

Savior of the human race, preserved immune from all stain of original sin" (*Ineffabilis Deus*).

The feast of the Immaculate Conception is set like a jewel in the setting of Advent. As we watch with expectant faith for the miracle of Christ's coming among us as man, we celebrate our belief that a woman named Mary, and no other human person, has been spared of original sin because of her singular union with God as the mother of Jesus Christ. Quite simply, Mary was born without the trace of original sin because of her closeness to God.

Because of her virginal motherhood made possible by the power of the Holy Spirit, the handmaiden Mary became the only human person to be physically and intimately united with God. Indeed, she became the mother of the Son of God.

The Mother of God, the woman of Nazareth, is the only human person to be so intimately involved in the salvation of the human family. Mary's is the premier human role in our salvation. She is the second Eve and thus is the representative of all of humanity for all time in the event that resulted in our salvation from sin and from death.

Because of her union as mother with the Redeemer, Jesus Christ, she was free of all sin from the moment she was

conceived as a human person. She was already redeemed by him from the very beginning of her existence and thus, filled with extraordinary faith and love, she was able to give her free assent to God's call to be the second Eve, to be the mother of the Savior (cf. *Catechism of the Catholic Church*, #490).

This closeness of Mary to Jesus Christ and her historic role in our salvation hinges on a particular moment in her life. In an exercise of her human freedom, Mary said yes to God, "Let it be according to your Word," when the angel Gabriel announced God's plan for her to become the mother of our Savior. Being free like us, Mary could have said no. In contrast to our first parents, Adam and Eve, Mary chose to obey God's will.

Because she believed all things are possible with God, Mary could say an obedient yes to his invitation to represent all humanity alongside God's son in salvation history. Mary's Immaculate Conception is a striking witness of the purifying power of God's will in our life of faith.

And so when we celebrate the mystery of the Immaculate Conception, we celebrate the singular closeness of the union that Mary enjoyed with God. Indeed, we celebrate the closeness of mother and child.

We celebrate Mary, who in the face of God's challenging request of her for his human mission, said an obedient and humble yes, even though she was fearful and troubled and could not see how God's plan could be accomplished.

We celebrate courage and faith. We celebrate a woman who was surely given to prayer in her heart. To have such faith, to be alert to God's will and his grace in her life, surely means Mary was given to regular, faithful prayer.

The Solemnity of the Immaculate Conception on Dec. 8 is a holy day. On this 150th anniversary, please come to Church to celebrate Mary gratefully as we continue to pray with all of our ancestors in the faith, "Blessed art thou among women ... Pray for us sinners, now and at the hour of our death." †

Archbishop Buechlein's intention for vocations for November

Catholic high schools: that they may be a continued source for promoting the Catholic values of service and giving of one's life as a gift for others, especially as priests or religious.

La Inmaculada Concepción nos enseña a obedecer la voluntad de Dios

En nuestro peregrinaje arquidiocesano a los santuarios e iglesias de reverencia en Alemania y Suiza, a comienzos del otoño, rezamos el Rosario todos los días durante el primer trayecto en autobús. Se trataba de un momento de reflexión devota sobre nuestra experiencia como peregrinos. La reflexión en la "escuela de María" inevitablemente nos condujo a su hijo, Jesucristo.

Se puede decir que la devoción a la Madre de Dios encuentra sus orígenes incluso antes del nacimiento de Jesús, cuando María visitó a su prima Isabel, quien la recibió con el saludo: "Bendita eres entre todas las mujeres y bendito es el fruto de tu vientre."

El 8 de diciembre nuestra Iglesia celebrará el aniversario número 150 de la proclamación de la Inmaculada Concepción de María como dogma de la fe católica. El Papa Pío IX proclamó la Concepción Inmaculada de María como revelación divina. Este dogma ya formaba parte de la fe de la iglesia universal, inclusive aquí, en Estados Unidos. En 1846 en el primer Concilio de Baltimore, nuestros obispos colocaron a nuestra nación bajo el patronato de María en su Inmaculada Concepción. El Santo Papa Pío IX proclamó: "La santísima Virgen María fue preservada inmune de toda mancha de culpa original, en el primer instante de su concepción, por singular gracia y privilegio de Dios omnipotente,

en atención a los méritos de Jesucristo, salvador del género humano." (*Ineffabilis Deus*).

La festividad de la Inmaculada Concepción se enmarca como una joya en el contexto del Adviento. Mientras esperamos con fe ilusionada el milagro de la venida de Cristo entre los hombres, celebramos también nuestra creencia de que una mujer llamada María, y ninguna otra persona humana, ha sido exceptuada del pecado original por su singular unión con Dios como la madre de Jesucristo. Simplemente, María nació sin la marca del pecado original por su cercanía a Dios.

Debido a su maternidad virginal, hecha posible gracias al poder del Espíritu Santo, la doncella María se convirtió en la única persona humana en estar física e íntimamente unida a Dios. De hecho, ella se convirtió en la madre del Hijo de Dios.

La Madre de Dios, la mujer de Nazareth, es la única persona humana involucrada íntimamente en la salvación de la familia humana. María juega el papel humano fundamental en nuestra salvación. Ella es la segunda Eva, y por lo tanto, es la representante de toda la humanidad, por todos los tiempos, en el acontecimiento que desencadenó nuestra salvación del pecado y de la muerte.

Debido a su unión con Él como madre del Redentor, Jesucristo, ella estaba libre de todo pecado desde el momento de su concepción como persona humana. Ya había sido redimida por Él desde el

comienzo mismo de su existencia, y por lo tanto, llena de extraordinaria fe y amor, fue capaz de dar su asentimiento libre al llamado de Dios a ser la segunda Eva, a ser la madre del Salvador (cf. *Catecismo de la Iglesia Católica*, #490).

Esta cercanía de María con Jesucristo y su papel histórico en nuestra salvación depende de un momento particular en su vida. Ejerciendo su libertad humana, María le dijo sí a Dios: "hágase en mí según tu palabra", cuando el Ángel Gabriel le anunció el plan de Dios para que ella se convirtiera en la madre de nuestro Salvador. Siendo libre como nosotros, María podría haber dicho que no. A diferencia de nuestros primeros padres, Adán y Eva, María eligió obedecer la voluntad de Dios.

Porque ella creía que en Dios todo es posible, María pudo dar un obediente "sí" a su invitación a representar a toda la humanidad junto con el hijo de Dios en la historia de la salvación. La Concepción Inmaculada de María es un testimonio impactante del poder purificador de la voluntad de Dios en nuestra vida y en nuestra fe.

Asimismo, cuando celebramos el misterio de la Inmaculada Concepción,

celebramos la singular proximidad que María gozó con Dios. De hecho, celebramos la cercanía de madre e hijo.

Celebramos a María quien, ante el reto de la petición de Dios para su misión humana, dijo un obediente y humilde sí, a pesar de que tenía miedo y estaba consternada, y no podía vislumbrar cómo podría llevarse a cabo el plan de Dios.

Celebramos el valor y la fe. Celebramos a una mujer quien seguramente en su corazón, estaba entregada a la oración. Tener semejante fe, estar atenta a la voluntad de Dios y a Su gracia, ciertamente significa que María estaba entregada a la oración constante y devota.

La Solemnidad de la Inmaculada Concepción, el día 8 de diciembre, es un día santo. En este 150 aniversario, por favor acérquese a la iglesia para honrar con agradecimiento a María, mientras continuamos rezando con todos nuestros ancestros en la fe: "Bendita eres entre todas las mujeres... Reza por nosotros pecadores, ahora y en la hora de nuestra muerte." †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en noviembre

Las escuelas secundarias católicas: que ellas sean una fuente continua para promover los valores católicos de servir y dedicar su vida como regalo a los demás, especialmente en el cargo de sacerdotes o religiosos.

Check It Out . . .

The annual **March for Life** will be held on Jan. 24, 2005, in Washington, D.C., and the archdiocese will again be sending representatives from high schools, parishes and youth groups. Nine buses are currently being rented for the trip, four of which will leave Indianapolis at 7 p.m. on Jan. 22. The other five buses will be leaving from Richmond and Batesville. Those leaving from Indianapolis will gather for a 5 p.m. Mass at SS. Peter and Paul Cathedral, 1347 N. Meridian St. The cost is \$65 per person for students and chaperones, and \$95 per adult. Space is limited, and reservations are required by Dec. 3. For more information, call Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry, at 317-236-1521 or 800-382-9836, ext. 1521.

The Catholic Charismatic Renewal will host a **charismatic Mass** on Dec. 3 at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis. The event will begin with praise and worship at 7 p.m., followed by a Mass, and will include teaching and healing prayers. After the event, a **charismatic retreat** will be held from Dec. 3-5. For more information or to register for the retreat, call Fatima Retreat House at 317-545-7681.

A retreat for the **deaf Catholic community** titled "Preparing for Christmas: Becoming a New Person Through Union with Christ" will be held from 10 a.m. to 4 p.m. on Dec. 4 at St. Thomas the Apostle Parish, 523 S. Merrill St., in Fortville. Father Joseph Mulcrone, director of the Catholic Office of the Deaf in the Archdiocese of Chicago, will present the retreat. For more information about the event, e-mail Father Joseph Pesola, director of Deaf Ministry for the archdiocese, at frjoep@earthlink.net.

The archdiocese will host its next **Young Adult Mass** at 5 p.m. on Dec. 12 at St. Mary Parish, 317 N. New Jersey St., in Indianapolis. A reception will follow. The Mass is designed for Catholics, single or married, in their 20s and 30s. It offers an opportunity to meet young Catholics and deepen each person's relationship with God. For more information, e-mail indyyoungadultmass@yahoo.com.

All eighth-graders who are thinking about attending Roncalli High School, 3300 Prague Road, in Indianapolis, next fall are required to take a **placement exam** at 8 a.m. on Dec. 4. The cost of the test is \$10. The test will be completed by 11:30 a.m. For more information, call the school office at 317-787-8277.

The Saint Mary-of-the-Woods College Chorale and Madrigal will present "**Wolcom Yole! Lessons and Carols from Advent to Christmas**" at 7 p.m. on Dec. 4 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. The service is free and open to the public. For more information, call Sister of Charity of the Blessed Virgin Mary Therese Fassnacht at 812-535-5017 or tfassnacht@smwc.edu.

St. Bartholomew Parish, 1306 27th St., in Columbus, is hosting a panel discussion event titled "**Spirituality in Health and Healing for the Advent Season**" from 7 p.m. to 8:30 p.m. on Nov. 29. The members of the panel are Dr. Steven House, a psychologist, who will speak on "The Impact of Spiritual Balance on Wellness;" Rev. Barbara Grace, chaplain for Hospice of South Central Indiana, who will speak on "The Effect of One's 'Faith' on the Dying Process;" Becky Alexander, clinical social worker at Quinco Behavioral Health, who will speak on "Integrating One's Relationship with God into a Path Toward 'Wholeness' and Mental Health;" Dr. Rick Chamberlain, emergency and family medicine physician, who will speak

on "A Spiritual Understanding of Habits and Addictions;" and Father Clem Davis, pastor of St. Bartholomew Parish, in Columbus, who will speak on "Spirituality and Wholeness." A time for sharing and refreshments will follow the program. For more information, call the parish office at 812-379-9353.

Tatiana, a Christian musician, will present several concerts titled "Emmanuel: The Story of Christmas" in or nearby the archdiocese in December. The concerts are brought to the parishes by the Abba, Father chapter of Catholics United for the Faith. Tatiana will present a concert at 7:30 p.m. on Dec. 8 at Our Lady of the Greenwood Parish, 335 S. Meridian St., in Greenwood; at 7:30 p.m. on Dec. 9 at St. Elizabeth Ann Seton Parish, 10655 Haverstick Road, in Carmel, Ind. (Diocese of Lafayette); at 7 p.m. on Dec. 10 at St. Michael the Archangel Parish, 3354 W. 30th St., in Indianapolis; at 7 p.m. on Dec. 11 at St. Joseph Parish, 1020 Kundek St., in Jasper, Ind. (Diocese of Evansville); and at 5 p.m. on Dec. 12 at Christ the King Parish, 1827 Kessler Blvd. E. Dr., in Indianapolis. For more information about any of these events, call the respective parish.

Our Lady of the Apostles Family Center, 2884 N. 700 W., in Greenfield, is hosting Tim Heck, a psychologist, who will speak on "**A Psychologist's Conversion to Catholicism**" at 7 p.m. on Dec. 3. For more information, call 317-353-1420.

The 14-member schola choir, made up of the monks of Saint Meinrad Archabbey, has recorded a **Christmas chant CD** titled "Lauds and Vespers for Christmas at Saint Meinrad." The schola is under the direction of Benedictine Father Columba Kelly, who holds a doctorate in sacred music from the Pontifical Institute of Sacred Music in Rome. The CD is available for \$14.95 in the Abbey Press Gift Shop or the Scholar Shop in St. Meinrad, or can be ordered by logging on to www.abbeypress.com or www.saintmeinrad.edu/shop.

The Indianapolis Chapter of Civitas Dei will hold its fifth annual **Christmas Celebration** on Dec. 15. The events will begin with a 5:30 p.m. Mass at St. Luke Parish, 7575 Holliday Dr. E., in Indianapolis, that will be celebrated by Archbishop Daniel M. Buechlein. The meeting will then move to Meridian Hills Country Club, 7099 Spring Mill Road, in Indianapolis, for a reception and dinner, all beginning at 6:30 p.m. During the dinner, the fourth annual Thomas E. Burnett Jr. Heroic Leadership Award will be presented. The award is given to one



Cake auction

A sampling of cakes for the St. Luke School Cub Scout Pack #191 cake auction are displayed on a table. The annual event, which took place on Nov. 12, honored the 50th anniversary of scouting at the Indianapolis school.

Catholic businessman or woman each year who best exemplifies the virtues of the Catholic faith in the marketplace. Reservations for the event must be placed by Dec. 10. For more information, call Marigrace Bailey at 317-253-1678 or e-mail mgbmable@aol.com.

Marian College, 3200 Cold Spring Road, in Indianapolis, is hosting its **Christmas at Marian Madrigal Dinner and Choral Concerts** at 6 p.m. on the evenings of Dec. 9-11 at the historic Allison Mansion. The entertainment each evening will feature the Marian College Wind Ensemble during the reception, the Chamber Singers during dinner and the Women's Chorus after dinner. The event is a production of the Department of Performing and Visual Arts of Marian College. Tickets are \$25 per person, and \$20 per person for seniors, students and groups of 10 or more. Seats are limited and reservations are required. For more information, call 317-955-6110. †

VIPs . . .



Harry and Wilma (Nobbe) Fryar, members of Our Lady of the Greenwood Parish in Greenwood, recently celebrated their 50th wedding anniversary with a renewal of vows and dinner with family and friends. The couple was married on Nov. 25, 1954, in the Blessed Sacrament Chapel at SS. Peter and Paul Cathedral in Indianapolis. They have three children: Jeffrey, Jerry and Jon Fryar. They have three grandchildren. †

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

Bridget Jones: The Edge of Reason (Universal) Rated **L (Limited Adult Audience)** because of several implied sexual encounters, a lesbian subplot, as well as an instance of rough language and recurring crude sexual language and humor. Rated **R (Restricted)** by the Motion Picture Association of America (MPAA).

I am David (Lions Gate) Rated **A-II (Adults and Adolescents)** because of mature themes and some brief violence. Rated **PG (Parental Guidance Suggested)** by the MPAA.

The SpongeBob SquarePants Movie (Paramount) Rated **A-I (General Patronage)** because of a few scenes of menace and some mildly crude humor. Rated **PG (Parental Guidance Suggested)** by the MPAA.

National Treasure (Touchstone) Rated **A-II (Adults and Adolescents)** because of recurring action violence and some frightening images. Rated **PG (Parental Guidance Suggested)** by the MPAA. †

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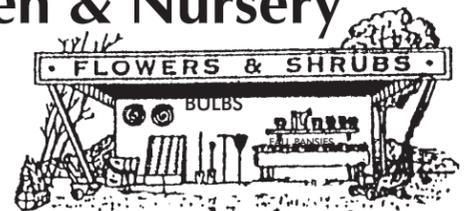
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continued from page 1

"It is then," he said, "that they make the decision not to accept the limitations of their existence; it is then that they decide not to be bound by the limitations imposed by good and evil, or by morality in general, but quite simply to free themselves by ignoring it."

The problem was that Adam thought he could make himself like God.

"The real irony, of course," said Mark Shea, senior content editor at CatholicExchange.com, "is that if Adam had actually paid attention to God, what he would have discovered is that God wanted him to be like God."

"And we're still about that project today," Shea said. "We tend to view God as a harsh taskmaster that is holding us down."

"And we're so afraid of that that we embark on a thousand different schemes for becoming who we really are, and in the process we imprison ourselves, we thwart ourselves," he said. "It's quite ironic. But we seem to never get tired of it."

The only way to happiness, peace and joy, Msgr. Swetland said, is the way that God sets out for us.

But Adam and Eve were not alone in their choice against God's path—Scripture says that they were seduced by the devil in what one can only assume he considered to be a great victory.

God's angels serve to communicate his goodness to us, Msgr. Joseph F. Schaedel, vicar general, said. But there is a flip side to that coin.

"The devils are going to be just the opposite: [they will] try and convince us of the absence of God, the attractiveness of evil, and to sometimes guide us onto the evil path."

But why would the devil care to enter into human history and coax us to join him in a pointless rebellion?

"The devil has . . . an intellect far surpassing our own," Shea said, "and yet he's missed the point of existence and so perpetually uses his intellect in stupid ways."

Sin makes you stupid, he said, and that goes for angels as well as people.

Even among humans, he said, whenever there are people that are profoundly evil, they often "don't get a clue when they're defeated."

"So what do you see?" Shea asked. "You see profoundly evil people going down in blazing gun battles rather than surrender, you see the Nazis calling for a scorched earth policy even when it's obvious that they're defeated."

Msgr. Swetland said that part of the devil's motivation is likely because "misery loves company."

He also suggested a motivation for the devil by making use of some of the same ideas that appear in C.S. Lewis' *The Screwtape Letters*.

"[The demons] really don't understand God or God's love," Msgr. Swetland said. "If they did, they wouldn't have rejected it. In that sense, they can't understand love . . . they believe that love is consumption. To love another is to consume them."

"And so they turn to devour others, thinking that that's unity with others. If you reject love as self-giving, then you're left with love as consumption, which is, of course, no love."

Our parents' choice to believe Satan changed not only their condition, but the whole human condition: each one of us down through the ages.

It left us marred with a tendency to turn away from God.

Cardinal Ratzinger said in his homily that "nothing seems to us today to be stranger or, indeed, more absurd than to insist upon Original Sin, since, according to our way of thinking, guilt can only be something very personal."

Still, he said, the accounts of Scripture show us that "sin begets sin, and that therefore all the sins of history are interlinked."

"The whole human race is in Adam 'as one body of one man,'" the catechism says (#404).

It continues by saying that, "Original Sin does not have the character of a personal fault in any of Adam's descendants. It is a deprivation of original holiness and justice, but human nature has not been totally corrupted: it is wounded in the natural powers proper to it, subject to ignorance, suffering and the dominion of death, and inclined to sin—an inclination to evil that is called concupiscence" (#405).

Thus, once that "original harmony" was broken, it was beyond our power to fix it. Only one could fix it; only one could overcome "the chasm caused by our sin," Msgr. Swetland said.

When Jesus Christ became man, he did so to heal humanity, to change us from fallen to fallen *yet* redeemed.

"In taking on our nature," Msgr. Swetland said, "... he lived a life of perfect obedience; he established a new community of obedience that overcame the disobedience of Adam."

This is why the catechism says that "the doctrine of Original Sin is, so to speak, the 'reverse side' of the Good News that Jesus is the Savior of all men" (#389).

St. Paul writes that "through one person sin entered the world, and through sin, death," (Rom 5:12), thereby showing that while Original Sin is universal, so is salvation—unless we reject it.

And in Christ we see the mystery of why God allows for evil in the world.

The catechism quotes St. Thomas Aquinas as saying that "There is nothing to prevent human nature's being raised up to something greater, even after sin; God permits evil in order to draw forth some greater good" (#412).

St. Paul, too, writes that, "Where sin increased, grace abounded all the more" (Rom 5:20).

Shea said that while we might not see the fruitfulness of free will when faced with the evils of the world, all we know is that God has permitted it and that "he seems to think that the game is worth the candle."

In Jesus Christ, the plans of the dark angel were confounded, and the destruction he wreaked when causing our parents to fall triggered the happiest of all events: the Incarnation.

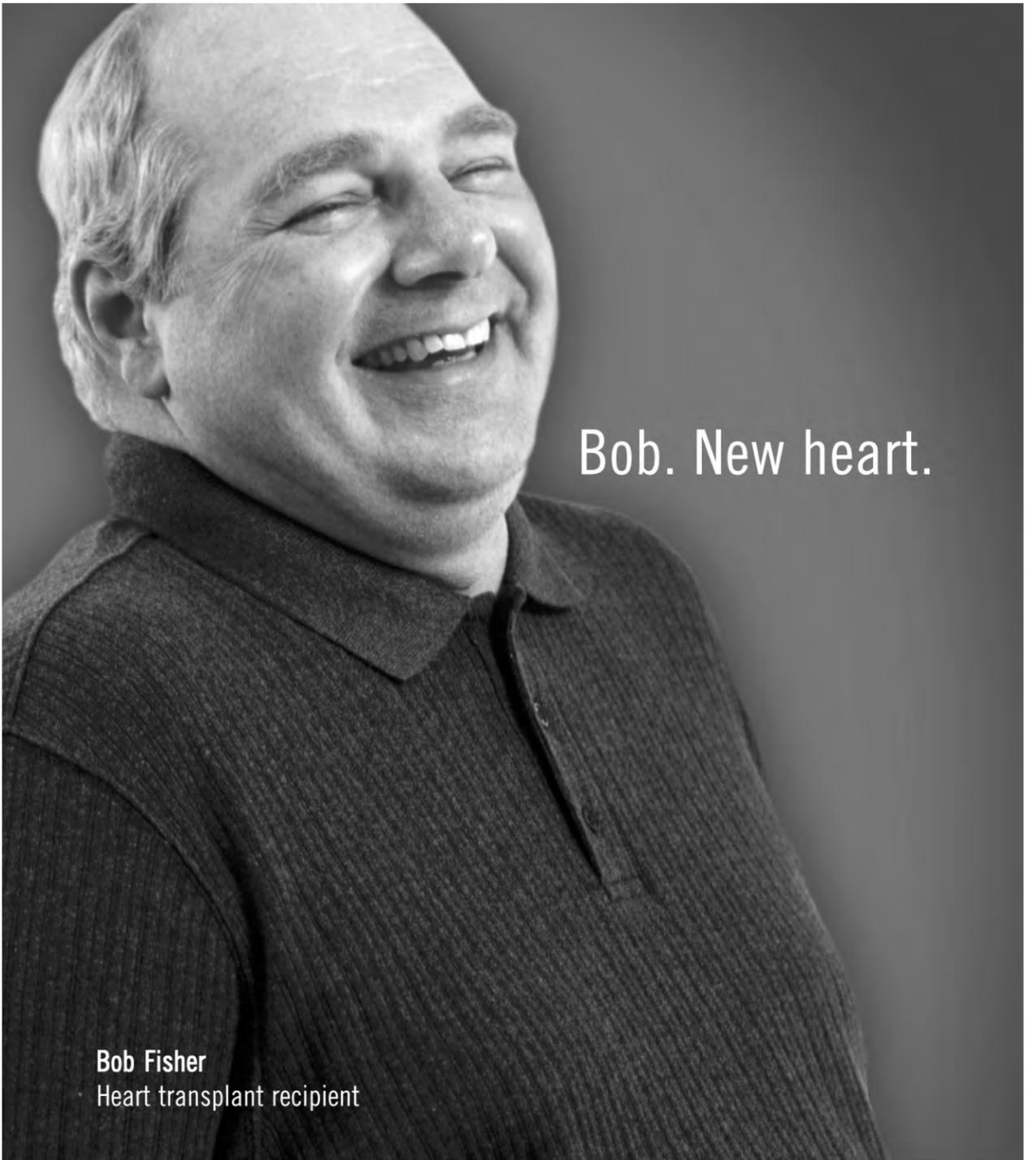
"O happy fault," the Church sings together during the Exultet at the Easter Vigil each year. "O necessary sin of Adam, that gained for us so great a Redeemer!"

Still, despite our fallen and redeemed state, sin has left our world in shambles—and evil persists ever more ferociously into the third millennium of Christ.

(Next week: *The devil, the flesh and the world haunt our earthly life and cause the inevitability of suffering.*) †



A stained-glass window in St. Bridget Church in Liberty depicts Satan as a snake curled around the Tree of the Knowledge of Good and Evil in the Garden of Eden.



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Advent penance services are scheduled at parishes

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

Nov. 30, 7 p.m. at St. Joseph, Shelbyville
 Nov. 30, 7 p.m. at St. Mary of the Immaculate Conception, Aurora
 Dec. 1, 7:15 p.m. at St. Maurice, Napoleon
 Dec. 1, 7 p.m. for St. Magdalene, New Marion, and St. John the Baptist, Osgood, at St. John the Baptist, Osgood
 Dec. 2, 7 p.m. at St. Lawrence, Lawrenceburg
 Dec. 5, 1:30 p.m. at St. Maurice, Napoleon
 Dec. 8, 7 p.m. at St. Charles Borromeo, Milan
 Dec. 9, 7:30 p.m. for St. Paul, New Alsace, and St. Martin, Yorkville, at St. Martin, Yorkville
 Dec. 12, 2:30 p.m. at St. Joseph, St. Leon

Dec. 13, 7 p.m. at St. Louis, Batesville
 Dec. 14, 7 p.m. at St. Teresa Benedicta of the Cross, Bright
 Dec. 14, 7 p.m. at Holy Family, Oldenburg
 Dec. 15, 7 p.m. at Immaculate Conception, Millhousesen
 Dec. 15, 7 p.m. at St. Vincent de Paul, Shelby County
 Dec. 15, 7 p.m. at St. Mary-of-the-Rock, St. Mary-of-the-Rock
 Dec. 16, 7 p.m. at St. Mary, Greensburg
 Dec. 16, 7 p.m. at St. Peter, Franklin County
 Dec. 16, 7 p.m. at St. Anthony of Padua, Morris
 Dec. 19, 1 p.m. at St. Charles Borromeo, Milan
 Dec. 19, 4 p.m. at St. Anthony of Padua, Morris

Bloomington Deanery

Dec. 1, 7 p.m. at St. Charles Borromeo, Bloomington
 Dec. 2, 7 p.m. at St. Paul Catholic Center, Bloomington
 Dec. 9, 7 p.m. at St. John the Apostle, Bloomington

Dec. 14, 7 p.m. at St. Agnes, Nashville
 Dec. 14, 7 p.m. at St. Martin of Tours, Martinsville
 Dec. 15, 7 p.m. for St. Vincent de Paul, Bedford, and St. Mary, Mitchell, at St. Vincent de Paul, Bedford

Connerville Deanery

Dec. 1, 7 p.m. at St. Gabriel, Connerville
 Dec. 2, 7 p.m. at St. Mary, Rushville
 Dec. 9, 7 p.m. at St. Anne, New Castle
 Dec. 14, 7 p.m. at St. Elizabeth, Cambridge City
 Dec. 16, 7 p.m. at Holy Guardian Angels, Cedar Grove
 Dec. 21, 7 p.m. at Holy Family, Richmond

Indianapolis East Deanery

Nov. 29, 1 p.m. at St. Philip Neri
 Nov. 30, 7 p.m. for SS. Peter and Paul Cathedral, Holy Cross and St. Mary at St. Mary

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 Dec. 2, 7:30 p.m. for St. Bernadette, Our Lady of Lourdes and St. Therese of the Infant Jesus (Little Flower) at St. Therese of the Infant Jesus (Little Flower)
 Dec. 13, 7 p.m. at St. Simon the Apostle
 Dec. 15, 7 p.m. at St. Thomas the Apostle, Fortville
 Dec. 16, 6:30 p.m. at St. Rita

Indianapolis North Deanery

Dec. 9, 7 p.m. at St. Andrew the Apostle
 Dec. 12, 1:30 p.m. at St. Joan of Arc
 Dec. 14, 7 p.m. at St. Matthew
 Dec. 14, 7 p.m. at Christ the King
 Dec. 15, 7 p.m. at St. Thomas Aquinas
 Dec. 15, 7 p.m. at Immaculate Heart of Mary
 Dec. 16, 7 p.m. at St. Pius X
 Dec. 20, 7 p.m. at St. Luke

Indianapolis South Deanery

Dec. 2, 7 p.m. at Holy Name, Beech Grove
 Dec. 6, 7 p.m. at St. Roch
 Dec. 11, 9 a.m. at St. Barnabas
 Dec. 12, 1 p.m. for Holy Rosary, Sacred Heart, St. Patrick and Good Shepherd at Good Shepherd
 Dec. 13, 7 p.m. at St. Jude
 Dec. 14, 7 p.m. at SS. Frances and Clare, Greenwood
 Dec. 15, 7 p.m. at St. Mark
 Dec. 16, 7 p.m. at St. Ann
 Dec. 16, 7 p.m. at Nativity of Our Lord Jesus Christ
 Dec. 20, 7 p.m. at Our Lady of the Greenwood, Greenwood

Indianapolis West Deanery

Dec. 1, 7 p.m. at St. Michael the Archangel
 Dec. 9, 7 p.m. at St. Joseph
 Dec. 9, 7 p.m. at St. Malachy, Brownsburg
 Dec. 12, 2 p.m. at St. Anthony
 Dec. 12, 2 p.m. at St. Thomas More, Mooresville
 Dec. 13, 7 p.m. at St. Gabriel
 Dec. 14, 7 p.m. at St. Monica
 Dec. 15, 7 p.m. at St. Susanna, Plainfield

New Albany Deanery

Nov. 30, 7 p.m. at St. Michael, Bradford
 Dec. 1, 8-10:30 a.m. and 11:30 a.m.-3 p.m. at Our Lady of Providence High School, Clarksville
 Dec. 1, 7:30 p.m. at St. Mary-of-the-Knobs, St. Mary-of-the-Knobs

Dec. 2, 8-10:30 a.m. and 11:30 a.m.-3 p.m. at Our Lady of Providence High School, Clarksville
 Dec. 1, 7 p.m. at St. Joseph, Corydon
 Dec. 4, 10 a.m. at Our Lady of Perpetual Help, New Albany
 Dec. 5, 7 p.m. at St. Mary, Lanesville
 Dec. 5, 7:30 p.m. at St. John the Baptist, Starlight
 Dec. 6, 7 p.m. at St. Joseph, Sellersburg
 Dec. 6, 7 p.m. at St. Anthony of Padua, Clarksville
 Dec. 11, 9:30 a.m. at St. Mary-of-the-Knobs, St. Mary-of-the-Knobs
 Dec. 14, 7 p.m. at St. Augustine, Jeffersonville
 Dec. 15, 7 p.m. at St. Mary, Navilleton
 Dec. 15, 7 p.m. at St. Michael, Charlestown
 Dec. 16, 6:30 p.m. at St. Paul, Sellersburg
 Dec. 19, 7 p.m. at Holy Family, New Albany
 Dec. 21, 7 p.m. at St. Anthony of Padua, Clarksville
 Dec. 22, 7 p.m. for St. Mary, New Albany, and Our Lady of Perpetual Help, New Albany, at Our Lady of Perpetual Help, New Albany

Seymour Deanery

Dec. 1, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison
 Dec. 9, 7 p.m. at St. Ambrose, Seymour
 Dec. 10, 7 p.m. at St. Anne, Jennings County
 Dec. 11, 10 a.m. at American Martyrs, Scottsburg
 Dec. 12, 2 p.m. for Holy Trinity, Edinburgh, and St. Rose of Lima, Franklin, at St. Rose of Lima, Franklin
 Dec. 13, 7 p.m. at St. Mary, North Vernon
 Dec. 14, 7 p.m. at St. Joseph, Jennings County
 Dec. 15, 6 p.m. at St. Patrick, Salem
 Dec. 15, 7 p.m. at Our Lady of Providence, Brownstown
 Dec. 16, 7 p.m. at St. Bartholomew, Columbus

Tell City Deanery

Dec. 11, 4 p.m. at Holy Cross, St. Croix
 Dec. 15, 7 p.m. at St. Meinrad, St. Meinrad
 Dec. 18, 5 p.m. at St. Isidore, Bristow
 Dec. 18, 4:30 p.m. at St. Paul, Tell City

Terre Haute Deanery

Dec. 12, 7 p.m. at St. Joseph, Rockville
 Dec. 14, 1:30 p.m. deanery service at St. Ann, Terre Haute

Dec. 14, 7 p.m. deanery service at St. Joseph University, Terre Haute
 Dec. 15, 7 p.m. at Holy Rosary, Seelyville
 Dec. 15, 7 p.m. at St. Paul the Apostle, Greencastle
 Dec. 16, 7 p.m. at Sacred Heart, Clinton
 Dec. 19, 6 p.m. at St. Patrick, Terre Haute †



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BISHOPS

continued from page 1

The adult catechism must receive *recognitio*, or confirmation, from the Holy See before it becomes official.

The marriage initiative, approved by a 195-20 vote, will begin with a survey of bishops about the issues they want addressed, followed by a symposium of theologians and social scientists, focus groups of lay people and sessions with pastoral leaders and bishops' conference committees, and lead to a pastoral letter on marriage in 2007.

"We can help to create a positive climate that places healthy marriages at the heart of strong families, a strong nation and a strong and holy Church," said Bishop J. Kevin Boland of Savannah, Ga., chairman of the Committee on Marriage and Family Life. "This is a pastoral moment we should seize upon."

The proposal to join Christian Churches Together in the USA, which passed 151-73, marks the first time that the U.S. Catholic Church will be a partner Church in such a national ecumenical body, although Catholic Churches in about 70 other countries belong to national councils of Churches or similar bodies.

Bishop Stephen E. Blaire of Stockton, Calif., chairman of the Committee on Ecumenical and Interreligious Affairs, called the new organization "a forum for participation" through which Christian Churches can "pray together, grow in understanding together and witness together."

The bishops also took up two proposals related to their "Charter for the Protection of Children and Young People." The gathering of annual data from dioceses was approved by a 137-85 vote, while a related proposal allowing for fewer on-site inspections and more self-reporting in diocesan audits passed by a vote of 189-35.

The Spanish-language liturgical texts approved Nov. 17 were designed to formally incorporate important Latin American rituals into U.S. Church services.

These include a blessing ceremony for the *quinceanera*, a popular celebration among Hispanics that takes place when a girl is 15 to mark her passage from childhood to adolescence; an infant baptismal rite; and additions to the marriage liturgy that incorporate traditions popular mostly in Mexico, Central America and Puerto Rico.

The Nov. 17 votes on the *quinceanera* and the additions to the marriage liturgy were unanimous, while the baptismal rite passed by a 208-1 vote.

Much of the first day and a half of the meeting was devoted to the election of new USCCB leadership and approval of plans and priorities guiding the conference's

budgetary decisions.

The bishops overwhelmingly approved a series of recommendations aimed at limiting the conference's projects to those mandated by the Vatican or the bishops themselves.

The conference "has taken on too many projects. We try to do too much," said Bishop Donald W. Wuerl of Pittsburgh, chairman of the bishops' Task Force on Activities and Resources, which drafted the recommendations.

On Nov. 15, the bishops approved a \$129.4 million budget for 2005—1.8 percent higher than the previous year's budget—and agreed to create an ad hoc committee to aid the Church in Africa, which would collect and distribute contributions for the Church in Africa, using staff and resources from a handful of offices to manage the effort.

Bishop William S. Skylstad of Spokane, Wash., was elected to a three-year term as the new USCCB president, and Cardinal Francis E. George of Chicago was elected vice president.

Bishop Skylstad, who served as USCCB vice president under Bishop Wilton D. Gregory of Belleville, Ill., took up his new post at the close of the meeting.

In the meeting's closing press conference on Nov. 17, Bishop Skylstad said the past three years have been "a tough time for bishops" because of the clergy sex abuse crisis, but he said the bishops now wished to give greater time and attention to such matters as evangelization, catechesis, the sacraments and Mass attendance.

"We need to address those issues, rather than just processing documents," he said.

Bishop Dennis M. Schnurr of Duluth, Minn., a former USCCB general secretary, was chosen as treasurer-elect, a post he will take up at the close of the November 2005 meeting.

Also elected were two new committee chairmen and 12 chairmen-elect.

Opening the meeting with the traditional president's address, Bishop Gregory called the clergy sex abuse crisis "the greatest scandal that the Church in the United States perhaps has ever confronted," but he cited several "very healthy forces" that have resulted from the bishops' handling of the scandal.

Those forces include an evaluation of how the bishops' meetings themselves work, and a study of how their conference operates and how its expenses might be held down, he said.

"As I look at these three forces at work, I am drawn to conclude that the conference as we know it today is likely to be a much different conference five or 10 years from now," Bishop Gregory added.

AT A GLANCE

At their November general meeting in Washington, the U.S. bishops...



- Adopted "U.S. Catholic Catechism for Adults," sent to Vatican for confirmation.
- Agreed to begin a National Pastoral Initiative on Marriage.
- Accepted a proposal to join Christian Churches Together in the USA.
- Received a report from their Task Force on Catholic Bishops and Catholic Politicians.
- Decided to gather annual information on the number of new sex abuse allegations against clergy and other church workers, the resolution of existing cases and the costs involved.
- Approved streamlining the process for the 2005 diocesan audits related to sex abuse.
- Ok'd changes in Spanish-language liturgical texts to incorporate important Latin American rituals into U.S. church services for infant baptism, marriage and the "quinceanera."
- Elected Bishop William S. Skylstad of Spokane, Wash., new USCCB president, and Cardinal Francis E. George of Chicago vice president.
- Approved series of recommendations aimed at limiting conference projects.
- Agreed to an ad hoc committee to aid the church in Africa.
- Approved a \$129.4 million budget for 2005.
- Marked the 25th anniversary of their pastoral letter on racism.
- Authorized a statement calling on the United States and the international community to help stop the violence in western Sudan's Darfur region.
- Launched a \$25 million capital campaign for the North American College in Rome.

Source: CNS reports

© 2004 CNS Graphics

The bishops closed the first day of their meeting with a Mass at the Basilica of the National Shrine of the Immaculate Conception marking the 25th anniversary of their pastoral letter on racism, "Brothers and Sisters to Us."

Bishop Gregory, principal celebrant and homilist at the evening Mass, focused his homily on the Gospel reading from Luke about Jesus' healing of the blind man near Jericho.

"What is racism if not fundamentally a blindness?" he asked. "It is a blinding shadow so dark and damaging that it keeps us from seeing Jesus in others."

The bishops also authorized Bishop Gregory to issue a statement on their behalf calling on the United States and the international community to provide sufficient support to the African Union to stop the violence in western Sudan's Darfur region. †

Bishops receive report from task force on bishops, politicians

WASHINGTON (CNS)—The U.S. bishops will develop a "Reader on Catholics in Public Life" and two of their committees will take up the matter of Church teaching on when it is proper for Catholic politicians, and all Catholics, to receive Communion.

The prominent attention to that area of Catholic teaching in this year's presidential election campaign was addressed by the U.S. bishops in a three-page written report issued on Nov. 17 without comment or discussion. The reader and committee consideration were two of the steps the task force set out as ways of engaging all Catholics and those in public life.

With the nomination of Democratic Sen. John F. Kerry of Massachusetts, a Catholic who supports legal abortion, one of the presidential campaign's underlying themes this year became whether Catholics would be sinning by voting for Kerry or other candidates in similar situations.

The task force report reflected on the "challenges and controversy" for the Church that "generated more discussion than perhaps ever before about what it means to be a Catholic and a citizen of the United States."

Cardinal Theodore E. McCarrick of Washington, who chaired the Task Force on Catholic Bishops and Catholic Politicians, told Catholic News Service later that, although the issue and the Church's teaching were manipulated by partisans outside the Church, the net effect of the attention to Church teaching and politicians "is a blessing."

"Catholics are thinking more about their role as citizens, about their responsibilities as Catholics," he said.

In September 2003, the U.S. bishops formed the special task force to develop guidelines for bishops in implementing the principles spelled out by a Vatican doctrinal note issued in late 2002.

The Vatican document, among other things, emphasized the moral duty of Catholic politicians to oppose legislation that allows legal abortion and euthanasia. But the document did not speak of sanctions, such as denying Communion.

Throughout the 2004 presidential campaign, U.S. bishops continued to issue individual statements and pastoral letters, some closely following the outline set by the conference's June statement, others taking a firmer position that Catholics would be sinning if they voted for politicians who did not support the Church's pro-life positions.

Cardinal McCarrick's report noted that while it has "been a very good thing" that bishops, pastors and parishioners across the country "have been wrestling with how



Cardinal Theodore E. McCarrick of Washington greets Bishop Wilton D. Gregory of Belleville, Ill., at the start of the U.S. Conference of Catholic Bishops' general meeting in Washington on Nov. 15.

our faith should shape our decisions in public life," it has not been an easy process.

"The media or partisan forces sometimes tried to pit one bishop against another," the report said, adding that some bishops have been unfairly attacked as partisan and others have been called cowards.

"Some have been accused of being 'single issue,' indifferent to the poor or unconcerned about the war," it said. "Others have been called unconcerned about the destruction of unborn human life, but preoccupied by poverty or war. That is not who we are."

The bishops are united in their defense of life and the dignity of the human person, the statement said. "We have continued to work together to preach the Gospel of life in all its dimensions."

Now that the election is over, it said, "we have an important opportunity to come together around our common commitment to protect human life and dignity and advance the common good."

It said Catholics have "a pre-eminent obligation to protect the lives of unborn children, to oppose euthanasia and to defend marriage. Our tradition also clearly calls us to stand up for those who are poor and to promote justice

and peace. These are not options for us, but obligations of our faith."

It said the Church's commitment to human life and dignity and the support of justice and peace are not competing causes.

"While we do not believe that all issues have equal moral claims, we will work to protect those whose lives are destroyed by abortion and those who are dying of hunger, we will strive to protect human life from the moment of conception until the moment God calls us home and we will strive to pursue peace. We will work for human life and dignity, for justice and peace."

The report said the Committee on Doctrine and the Committee on Pastoral Practices have agreed to take up the matter of Church teaching on the proper disposition for reception of Communion, "not only for politicians, but for all of us."

To keep their pledge to "teach more clearly," the task force is developing a reader that includes excerpts from statements by Pope John Paul II, the Second Vatican Council and the U.S. Conference of Catholic Bishops on the responsibilities of Catholics in public life. It would be made available to bishops to use as the basis for "teaching, dialogue and persuasion," the report said.

The task force also noted that the bishops are committed to "maintain communication with public officials who make decisions every day that touch issues of human life and dignity. We will continue to reach out to leaders in public life to explain our principles and to dialogue with them."

Task force members "affirmed that the Catholic community and Catholic institutions should 'not honor' those who act in defiance of our fundamental moral principles." The report said the task force will consult with leaders in Catholic education, health care and social services about how to carry out that philosophy.

The report also said there would be continuing consultation on the theological and canonical aspects of the subject within the conference and with the Vatican.

Cardinal McCarrick told CNS that the partisan use of the issue of Catholic politicians and their relationship to the Church did more to discredit those who tried the tactic than anything else.

The commitment mentioned in the task force report to provide a guidebook on the topic and to "really engage in dialogue" are the way to protect against future manipulation of the Church's teaching, he said. †

Bishops want more time to dialogue on major Church issues

WASHINGTON (CNS)—After two years of extensive discussions about whether to convene a potentially historic national plenary council or regional synod of the U.S. Catholic Church, the U.S. bishops have clearly rejected those ideas.

But they also made clear that they need to spend more time in dialogue and debate among themselves about what they need to do to respond to major issues facing the Church across the nation.

The big issues they are concerned about are two generations of disarray in evangelization and catechesis in the U.S. Church, declining Catholic participation in the Eucharist and other sacraments during that period, and the dramatic decline in vocations to the priesthood and religious life in the past three decades.

Archbishop Daniel M. Buechlein of Indianapolis was head of the ad hoc committee formed in 2002 to guide the bishops through a proposal by a group of bishops to convene a national plenary council.

He reported to the bishops on Nov. 15 that after major discussions at their national meetings in June of 2003 and

2004, there was little support among the bishops for the idea of such a plenary council or another suggested alternative, a U.S. regional synod of bishops.

However, he said, the bishops had indicated support for other approaches to addressing the issues that surfaced during discussions of a possible council or regional synod.

Responding to those indications, he asked the bishops to vote on a series of propositions on alternative ways to address those issues in the coming years.

He stressed that their votes would only express the general "sentiment" of the bishops, not bind the conference leadership to a specific course of action in the next several years.



Archbishop Daniel M. Buechlein

In the first group of votes, the bishops expressed a strong preference to devote a full day of their June 2005 national meeting in Chicago to "further reflection and discussion" of major issues confronting the U.S. Church.

Substantial majorities opposed only half a day of discussion or two days of discussion, and most rejected the idea of adding a day to the two-and-a-half-day meeting to give more time to such a discussion.

That meeting will have several other major items of business, including decisions on a new program of priestly formation, a statement on world mission and a statement on Catholic elementary and secondary schools.

In the next group of votes, the bishops were overwhelmingly supportive of the idea that three themes—evangelization and catechesis, Eucharist and the other sacraments, and vocations to the priesthood and consecrated life—constitute the key pastoral issues the U.S. Catholic Church faces today.

The bishops also agreed by a huge

majority, 190-47, that outside experts as well as fellow bishops should participate in leading the discussions about how the bishops should address those issues.

Usually the bishops meet every third or fourth June in a special assembly at which no ordinary conference business is conducted, but deeper issues confronting the bishops or the U.S. Church are addressed. Those assemblies generally last a week or so, considerably longer than the usual two and a half days allocated to a June business meeting.

In votes on the 2006 and 2007 June meetings, the bishops suggested that both should be special assemblies, with media and nonessential staff excluded, to discuss the special issues facing the U.S. Catholic Church today.

Archbishop Buechlein told media at a subsequent press conference on Nov. 15 that the bishops' votes on the issues presented by his ad hoc committee were only advisory, not decisive. "They are soundings for the new president" to consider in deciding how to pursue those issues in the coming years, he said. †

Bishops approve first official adult catechism for U.S. Catholics

WASHINGTON (CNS)—The U.S. bishops on Nov. 17 approved a U.S. Catholic Catechism for Adults, the first official catechism in this country aimed specifically at adults.

Dotted with brief biographies illustrating the faith lives of American saints and other well-known figures in U.S. Catholic history, the new catechism is meant as a complement to the universal Catechism of the Catholic Church issued in 1992 by Pope John Paul II.

It addresses Catholic belief and practice comprehensively, but often from the perspective of special questions or challenges to Catholic faith that arise out of the American social and cultural context.

The bishops adopted the 456-page text by a vote of 218-10, getting well over the two-thirds of all active members of the U.S. Conference of Catholic Bishops that was needed for approval. The text must still receive a *recognitio*, or confirmation, from the Holy See before it can be published as an official catechism.

Like the universal catechism, the new U.S. catechism follows the classic four-part catechetical structure.

The first part is based on the creed, outlining the basic statements of Catholic faith. The second is devoted to the sacraments, concluding with a chapter on Catholic devotions. The third part, addressing the moral life, is structured around the Ten Commandments. The fourth part discusses prayer, using the Lord's Prayer as the framework. At the end are a glossary of terms and an appendix with the texts of many traditional Catholic prayers.

Begun in June 2000 as a project of the USCCB Ad Hoc Committee to Oversee the Use of the Catechism, the draft went through three national consultations before it was brought to the bishops for a debate and vote.

Archbishop Alfred C. Hughes of New Orleans, chairman of the ad hoc committee, and Bishop Donald W. Wuerl of Pittsburgh, chairman of the five-bishop editorial oversight board that handled the writing, presented the document to the bishops during their fall meeting in Washington.

The most substantive floor debate about the final text concerned its treatment of differences between the Western Church, or Latin Church, and the Eastern Catholic Churches, which have their own distinct history, liturgy, laws and practices.

By an agreement with the bishops of the Eastern Churches, who have a right to write their own catechisms, the introduction says the new adult catechism is presented to Latin and Eastern U.S. Catholics with an understanding that the Eastern Churches may also develop their own catechisms emphasizing their own traditions.

Bishop John M. Kudrick of the Byzantine Eparchy (Diocese) of Parma, Ohio, expressed concern that the final text did not pay enough attention to differences between Eastern and Latin law and practice.

He cited as one example a reference to first confession before first Communion with no mention of the legitimate tradition in some Eastern Churches of giving Communion to infants when they receive sacraments of baptism and chrismation, the Eastern term for confirmation.

Another example he did not mention was the text's statement, "The essential signs of the Eucharist are unleavened wheat bread and grape wine," which ignores the use of leavened bread for the Eucharist in most Eastern Churches.

Among changes made through written amendments submitted during the meeting were several that did pay closer attention to Eastern-Latin differences.

One was the insertion of "in the Western Church" in a reference to the preparation required for candidates for confirmation.

Another was to describe Mary in two places in the text as "birth-giver of God" where the draft version said "God-bearer."

"God-bearer" has long been a common English translation used in the Latin Church for the Greek word *theotokos*, by which the Council of Ephesus in 431 A.D. declared that Mary was truly the mother of God, that she bore God in her womb. But Bishop Nicholas J. Samra of the Melkite Eparchy of Newton, Mass., pointed out that "many saints are called *theophoros* or God-bearer

in the Eastern Church. Mary's title is more precise. Yes, she is a God-bearer but more so God's birth-giver."

Bishop Kudrick asked for a month for Eastern bishops to review the text more carefully for other possible instances of insensitivity to the Churches of the East that may have been overlooked.

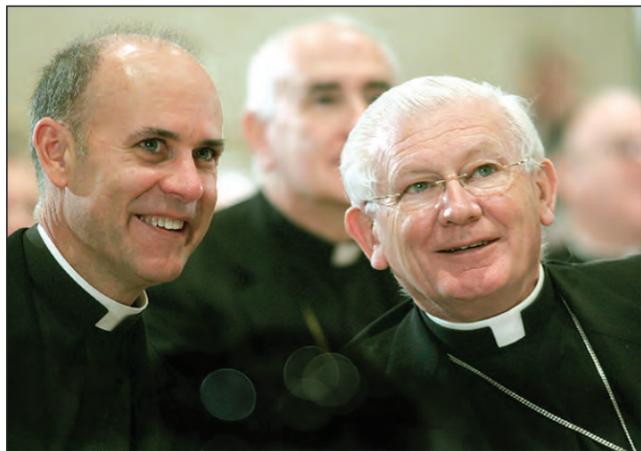
Bishop Wilton D. Gregory of Belleville, Ill., outgoing USCCB president, warned that if further editorial changes of that nature were foreseen, what the bishops were voting on would not be a final text.

Bishop Wuerl said he saw no problem

with granting one part of Bishop Kudrick's request, that wherever the Code of Canon Law is cited, parallel references from the Code of Canons of the Eastern Churches be cited as well.

Archbishop Hughes suggested that Bishop Kudrick's other concern, for textual changes that might reflect Eastern traditions more fully, could be met by adding footnotes. That way, the text the bishops were voting on would not be changed, but any clarifications needed could be done by footnotes.

The bishops found that approach acceptable and proceeded to the vote. †



Bishop-designate Kevin C. Rhoades of Harrisburg, Pa., left, and Cardinal William H. Keeler of Baltimore share a lighter moment on Nov. 16 at the U.S. Conference of Catholic Bishops' annual fall general meeting in Washington.

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COLTS

continued from page 1

Colts president Bill Polian asked Father Gallagher to take over as chaplain for the National Football League team after Father Patrick Kelly, the team's chaplain since its arrival in Indianapolis in 1984, died on Dec. 30 of last year.

Father Gallagher had filled in as chaplain for Father Kelly for a couple of games each season since 1995. During the 2003 season, he served as chaplain for several games as Father Kelly's health worsened.

From that experience with the Colts, Father Gallagher was well aware of the high regard that many in the organization had for Father Kelly.

"It excites me and it inspires me to think that as greatly respected as Father Pat [Kelly] was by the organization that I might sometime work into sort of that respect," he said. "To have that comfort that he had with them and that they had with him would be something that I think I'm beginning to experience already."

Polian said that Father Gallagher demonstrated this comfort in his ministry to the organization in the days leading up to Father Kelly's death, a tumultuous time that also coincided with the team's participation in the NFL playoffs.

Polian praised "the class, the dignity, and friendship that [Father Gallagher] conducted himself with and helped us with over the time that we knew that we were going to lose Father Kelly.

"I think that it takes a strong person and a special person to handle that kind of situation as well as he handled it," Polian



Father Peter Gallagher celebrates in an RCA Dome locker room with members of the Indianapolis Colts after the NFL team's victory over the Minnesota Vikings on Nov. 8. As chaplain for the Colts, Father Gallagher leads the team in prayer in the locker room before and after each game.

said. "I was very, very impressed by that. He made you feel good. You know that you're losing a friend and you know that

the time is coming, but he handled himself with great strength and great dignity."

Being present to provide comfort to those who mourn was one of the main reasons that Polian wanted the Colts to have both Catholic and Protestant chaplains.

But he also noted that the chaplains are an important part of the team in ordinary circumstances as well.

Father Gallagher celebrates Mass for the team on the night before each game, leads the team in prayer immediately before and after the game, and is present with them on the sidelines and as they travel to and from Indianapolis.

Now that he has taken over Father Kelly's role, Father Gallagher has come to better understand its importance.

"I see it as an outreach or a branch out of evangelization," he said. "It took me a while. Initially it was, 'Wow! I'm getting to do something that I never dreamed that I would ever do.'

"But it's become evangelization. It never fails, especially on the road, when I go out into the stadium before the game, I always encounter people on the sidelines who will call out, 'Father.' And I'll go over and engage them in conversation."

He also has similar chats with members of the team.

"I had a player recently ask me if I was Catholic or Christian," Father Gallagher said. "I smiled and said, 'Well, I kind of think I'm both.' But then we started talking about his tradition, a more evangelical tradition. That's a stepping stone for conversation."

Jim Nelson, a linebacker on the team and a Catholic, appreciates what Father Gallagher has to say. Regularly attending the Mass that Father Gallagher celebrates for the team, Nelson noted that his homily and his prayer before the game are impor-

tant to him.

"He's such a good speaker that the few words that he does say gets his point across," Nelson said, "and at that moment you're able to calm yourself and realize that what we're playing is just a game and to be thankful for all the blessings that we do have."

Father Gallagher acknowledges, however, that the value placed on sports stars in today's society can lead players to forget the God from whom their gifts came. Thus, his presence on the team can help to counter such an attitude.

"I'm there to bring a presence of Christ," he said. "I'm there to be a spiritual part of the team, to be a balance of what might be too much celebrity."

Father Gallagher also identified as one of the dangers of players buying into our society's cult of celebrity the belief that this status will remain forever. He then explained that his presence in the organization helps the team members realize that their playing days will come to an end, perhaps in the not-too-distant future.

Nelson said that Father Gallagher's homilies have helped him retain this important long-term perspective.

"They really make you think," he said. "It's a crazy kind of world right now. It's almost like a make-believe world that we live in, being a professional athlete.

"Once we leave here, we're really going to have to rely on our faith. It's nice to keep practicing that during the season."

With these ongoing fundamental lessons that Father Gallagher's presence instills in the team in mind, Polian spoke of his value to the organization.

"He carries Father Kelly's imprimatur, which is ... very important," Polian said. "He's proven to be a wise and capable replacement. I think we won't put him on waivers. We'll keep him." †

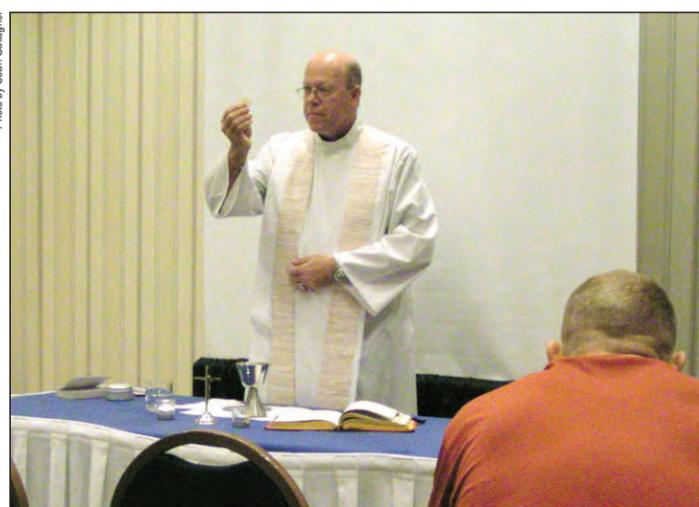


Retirement Fund for Religious

SHARE IN THE CARE

Because of their dwindling numbers, many priests, brothers and sisters of retirement age continue to work to help support those who are unable to work.

Please SHARE IN THE CARE by giving to the Religious Retirement Fund on December 11-12, 2004.



Jim Nelson, right, a linebacker for the Indianapolis Colts, prays while Father Peter Gallagher, left, celebrates Mass for the team on Nov. 13 in a meeting room at a hotel in Indianapolis, where the team was staying the night before a game against the Houston Texans. Father Gallagher celebrates Mass for the team prior to all of its games.

Holiness is a lofty goal to strive for during Advent

By Dolores R. Leckey

The late writer and teacher Donald Nicholl, who knew much about the inner world of the spirit, once wrote that a book written about “holiness” was, in a sense, absurd.

Nicholl made that observation as he was beginning to write a book called simply *Holiness*.

But Nicholl said that regardless of the seeming absurdity, writers (and readers) probe the subject because they are searching for holiness in their own lives. That sounds right to me.

So what can be said about this elusive subject?

Vatican Council II did not promulgate a document on holiness, but the topic is present in many of its documents.

The council’s “Constitution on the Church” indicates that holiness is communal.

We are saved, declare the council fathers, not as individuals but as a people, as members of a community.

This communitarian character is developed and consummated in Jesus Christ’s work. By example and teaching, he emphasized the relational reality of a holy life.

The biblical parables are resplendent with such examples of holiness:

- The Prodigal Son returns home, and his father not only forgives him but also celebrates his presence within the community.
- The Good Shepherd seeks out the lost because the flock’s solidarity must be restored.

We see also in these stories that how we treat one another “in thought, word and deed” (to echo the “*Confiteor*”) is a sign of holiness or the lack thereof.

Holiness is found in the lives of ordinary people who encounter obstacles and rise above them.

When Jesus spoke about those close to God, he used homely images: a woman loses a coin and single-mindedly searches for it, and another woman gives of her substance to the temple treasury.

Vatican II caught that imagery when it said that all of us, of whatever state in life, are called by God to a life of holiness (“Constitution on the Church,” #41).

Lay people understood from this that the path to a holy life passes through the middle of family life, work and civic responsibilities.

The laity of our time continue to be formed in suffering. People lose jobs, homes and people they love.

Nations remain immersed in war even as we remember Pope Paul VI’s words,

“War no more.”

Large numbers of people throughout the world are displaced. New diseases appear. Civility in discourse seems a distant memory.

On the other hand, many people are choosing lives of simplicity and generous service to society’s most vulnerable members.

As the U.S. bishops said in their document titled “Called and Gifted for the Third Millennium,” the laity have heard the call to holiness and respond to it day after day.

We are approaching Christmas, one of the Church’s great feasts.

The weeks of Advent urge us to prepare well for this greatest act of solidarity—God’s joining the human community—and offer some particular ways to enter into the season’s holiness.

One way is through the spirit of inquiry. Questions are a means of discovery, a way into the truth and deeper understanding.

Mary asked, when confronted by the angel Gabriel, “How can this be?”

She did not simply accept the fact of her impending pregnancy (no matter how impressive the messenger) without seeking to understand its meaning.

It was not until Mary received a satisfactory answer from the angel Gabriel that she could say, with every fiber of her being, “Let it be.”

Holy people exercise their minds.

Another way to prepare is to ponder the experience of waiting. A lot of waiting happens in Advent.

We wait in postal lines, in department stores or for cookies to be baked. We wait and wait. Patiently? Perhaps. But often the waiting leads us to feel anxiety and frustration.

One ritual I have adopted in Advent is planting paper-white bulbs in glass vases, with their roots reaching down into the stones at the bottom of the vase.

Each day, I check the water level and the progress of the green shoots. Quietly, they grow until one day a bud bursts forth and fragrance fills the room.

The paper-white plant develops in a kind of solitude. I must wait until the bulb is ready to release the flower.

Much of life is like that.

The most beautiful reflections of the Creator—children, flowers and works of art, for example—cannot be hurried. Nor can Christmas. It comes at just the right time.

Advent also offers opportunities for reconciliation.

We hear that this time of celebration frequently brings on depression in some



A lot of waiting happens during the season of Advent, which also offers people opportunities for forgiveness and reconciliation. Communal penance services are truly gifts during Advent. They can restore to brokenhearted people the fact of holiness—that together we go to God, holding one another up as we travel that path.

people. One homilist said that these people’s inner world isn’t reflected by the external signs of festivity (lights, music, gifts). He suggested that for some people there were relationships or situations that needed healing.

As with the Prodigal Son story, the party cannot take place until forgiveness and reconciliation occur between people. Communal penance services are truly gifts during Advent. They can restore to

brokenhearted people the fact of holiness—that together we go to God, holding one another up as we travel along that path.

Knowledge about holiness is best learned by doing.

(Dolores R. Leckey is a senior fellow at the Woodstock Theological Center at Georgetown University in Washington, D.C.) †

Discussion Point

Holiness involves doing God’s will

This Week’s Question

How do you define “holiness”?

“To me, holiness is an ongoing, daily relationship with the Lord.” (Sandra Sass, Hilbert, Wis.)

“I believe the simplest way to perceive holiness in a person is to see that they are [spiritually, physically, emotionally] whole—spiritually [prayer life], physically [able to use their condition no matter their health] and emotionally.” (Sandy Boals, Williamsburg, Mich.)

“Holiness is a result of your relationship with God.” (Lois Bell, Mayfield, Ky.)

“I define holiness as doing God’s will—being a servant to God—and not allowing my needs and wants to come first.” (Cindy Rohrbach, Canyon, Texas)

Lend Us Your Voice

An upcoming edition asks: What are two qualities that, in your opinion, make a family?

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



CNS photo by Nancy Wrethec

From the Editor Emeritus/John F. Fink

Father Fulton J. Sheen hones his skills

Third in a series of columns

Before he became a television star, even before he was a radio personality on *The Catholic Hour*, Father Fulton J. Sheen honed his skills by teaching philosophy and theology at The Catholic University of America for 24 years. During most of that time, he taught two courses a semester, two days a week. This allowed him time to write his books and to become a popular speaker. *Time* magazine reported in 1940 that he filled 150 speaking engagements while teaching at Catholic University.

The man who was to become Archbishop Fulton J. Sheen was born Peter John Fulton Sheen in El Paso, Ill., on May 8, 1895, the eldest child of Newt and Delia Sheen. The family moved to Peoria when he was 5. He dropped his name Peter when he was in the first grade and was thereafter known as



Fulton, his mother's maiden name.

Fulton was a bright and studious boy. He attended Spalding Institute, a small Catholic high school in Peoria. As valedictorian of his graduating class in 1913, he delivered a memorable speech, an indication of things to come.

He attended St. Viator College, a small college in Bourbonnais, Ill. He joined the debate team and by his sophomore year was the star of the team. He also had his own column in the campus magazine.

After graduation in 1917, Fulton headed for St. Paul's Seminary in St. Paul, Minn., where he was immersed in neo-Thomism or neo-Scholasticism, the philosophy and theology of St. Thomas Aquinas.

Fulton was ordained a priest on Sept. 19, 1919, at age 24. He then continued his education, first at The Catholic University of America and then at the University of Louvain in Belgium, where he received his Ph.D. with greatest distinction. Then he moved to Rome, where he studied at both the Angelicum and the Gregorian universities.

In 1925, Longmans-Green and Company published his first book, *God and Intelligence*, which had been his dissertation. G. K. Chesterton wrote the introduction. Neither man knew that someday this young priest would be known as "the American Chesterton."

Father Sheen was 30 years old now, with extraordinary academic credentials. But he was still a priest of the Diocese of Peoria, and Bishop Edmund Dunne called him back to the diocese and assigned him as a curate in one of the poorest parishes in Peoria.

Father Sheen's sermons packed the church, he visited every home in the parish, and he was successful at winning converts and bringing people back to the Church. He was there only eight months though. Bishop Dunne was quite aware that Father Sheen was destined for bigger things and, two years earlier, he had promised Catholic University that the priest could join its faculty.

In making the assignment to the poor parish, he said, he was testing Father Sheen's obedience. He passed the test. †

Cornucopia/Cynthia Dewes

Thanksgiving should be Pollyanna time

Remember Pollyanna? She was the heroine of an old-fashioned girls' book in which she demonstrated a philosophy of constant and unnerving optimism. But, although her message got to be a bit much now and then, I believe she had the right idea.



Pollyanna was the "glad girl." She was always glad about everything, including the ragged hand-me-down clothes she wore, her mean relatives and her impoverished life as an orphan. Somehow she could find something to be thankful for in any and every person or event that came her way.

As a result, her example caused the mean people around her to reform and become genuine Christians. The entire town changed, and Pollyanna's reward came not later in heaven as piously predicted, but here on earth where she eventually received praise, a comfortable home and a loving family.

Thanksgiving, of course, is as American a tradition as the Pollyanna story and it brings the same message: Be thankful. Period. Don't agonize, don't

over-analyze, just be thankful. And, despite how we may feel now and then, there's plenty to be thankful for.

Personally, I'm thankful the election is finally over (aren't we all?). I'm thankful that we live in the United States of America, imperfect as it may be, and I'm thankful for the energy and variety that comes with living in a country populated by so many different kinds of people.

I'm grateful for my family, my husband and all my kids, grands and greats. Speaking of whom, as I told them recently, "People always say their children are the best, but you actually are!" And I'm thankful for friends who could easily be mistaken for family, loving and supportive as they are.

Aside from all that personal, mushy stuff to be thankful for, there's more. There's God's creation to admire, always surprising, fresh and beautiful. The change of seasons never fails to thrill me, nor the delicacy of wildflowers, nor the silence of snow falling in the woods. I'm thankful for the use of all my senses, rickety as they're getting, which allow me to appreciate these things.

I'm grateful for animals, such as the delightful family of wild turkeys who gobbled past the kitchen door one

evening, and the cute raccoons and possums whose eyes reflect the outdoor trouble light after dark. I give thanks for owls and frogs and crickets joining in the cacophony of a summer night and, lest we forget, I'm grateful for our beloved pets, exemplified at present by the cheerfully undisciplined Fred and Ginger.

I've always been thankful for music. It never fails to provide me with a spiritual experience, sometimes in religious hymns but just as often in a lovely Bach cantata or an Eric Clapton song. Art objects, craftsmanship, literature and every work of human imagination make me thankful for the talents and skills God gives to each of us.

I'm thankful that God has given me the gift of faith. And I'm thankful for priests, religious and lay people who've enriched my spiritual journey, as have Our Lady of Fatima Retreat House in Indianapolis, renewal programs, study groups, choirs, theology lectures, pitch-in dinners and church picnics.

Really, the list is endless. It's Thanksgiving time. Always.

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

Faithful Lines/Shirley Vogler Meister

Being grateful for culture of life in nursing

Three months ago, my husband, Paul, was ordered by a doctor to "pound the pavement" while recovering from open-heart surgery. I joined him in these walks through the neighborhood or malls in a regular routine toward renewed health. Each week, a visiting nurse came to our home to check Paul's progress.



We looked forward to this. She brought advice, assurance, encouragement and skills.

During this period, I "met" another nurse in a different way—via the Internet because she is also a Catholic freelance writer. Sue Stanton, a nurse for 32 years, shared with me her "One view of the culture of life" column published in the Oct. 29 issue of *The Witness*, the Dubuque, Iowa, archdiocesan paper.

Sue spent the majority of her career caring for seriously ill and terminal

patients. Married and the mother of two children also in medical fields, she has written five books for Paulist Press, including the award-winning best seller, *Child's Guide to the Mass*. She continues working as a part-time nurse in a community outpatient mental health setting in Ames, Iowa.

With permission, I share here a tiny portion of her column. However, it must be read in entirety to realize the full beauty of her thoughts and feelings about nursing. Readers can find this on her Web site www.mysticalspring.com. (If a reader without computer access wants a copy, please send a stamped, self-addressed envelope to me at 5948 Hillside, West Drive, Indianapolis, IN 46220, and I will share it.)

Sue explains the circumstances of her first dying patient when she was 20 years old—"An elderly frail pencil-thin man, one in a room of 17 others..." The day nurse made it clear he was merely taking up space that soon would be used by another.

However, Sue believes in "a standard of caring and respect for who that person was and is—a creation of God, spirit, mind, soul and body." She tended him and all her patients with that in mind, and after his death she felt gratitude for the opportunity to ease his suffering and provide comfort and loving care prior to God's calling him home.

Thirty years later, Sue still felt the same gratitude when caring for her dying mother. She firmly understood that, "There is no more culture of death. There is only a culture of life and the flow of grace and love that care-giving brings to those of us lucky enough to be called to such a mission."

I applaud Sue and all the men and women who choose nursing and all medical professions with a grateful love of life. They follow in the healing footsteps of Jesus.

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

Faith and Family/Sean Gallagher

Growing in thankfulness for the Father's loving mercy

The call to give thanks at this time of year comes from all directions. Giving



thanks is at the very heart of what it means to be Catholic since the bishops at the Second Vatican Council described the Eucharist (Greek for thanksgiving) as the source and summit of the life of faith.

But, at this time of year, even the secular media—in special Thanksgiving sitcom episodes or human-interest stories in the news—seek to nurture in us an attitude of gratefulness.

Being grateful can be challenging at times. When the ordinary trials of daily life are combined with our own health or financial crises or the sickness or death of loved ones, gratitude might seem to be far from our hearts and minds.

In this kind of situation, one might think of saying to such a person, "Well, at least you can be thankful that you're alive," although I suspect that this thought would bring little comfort at the time.

Yes, there is a fundamental truth in that message, but a person experiencing a grave crisis might only be able to appreciate it once the crisis has passed.

Still, it is good for us at all times to foster within ourselves a gratefulness for the mercy and love of the Father that serves as the foundation for all of our other blessings. Having this gratitude in us at all times might stave off some of the harshness of the challenges that are surely to come.

This more fundamental gratitude was brought to my awareness recently in a way that was rather shocking for me.

My son, Michael, had climbed onto a drawer in the dresser in his room to get a crucifix—one that had belonged to my grandmother—that hung above it. After taking it off the wall, he either threw it or dropped it on the hardwood floor below, shattering the image of Jesus on it.

As I was considering what had happened, my mind turned to our heavenly Father. Michael had broken a rich symbol of the perfect manifestation of our Father's unending love and mercy for us.

For the crucifixion of Jesus Christ, all of us deserve the swiftest of condemnations. And yet just the opposite happened. For it was through Christ's obedience unto death and his resurrection that love and mercy have been poured upon us.

Sitting in shock after seeing what Michael had done, I found it hard to show him that same love and mercy, something that as a father, living out the sacrament of marriage, I've been given the grace to give.

The fact that Michael had no ill will motivating his action, while Christ's crucifixion was spurred on by the height of malice, made the richness of our Father's mercy all the more astounding to me.

It made me more thankful for it as well. I can't begin to count the number of times that I've known something was wrong and freely did it anyway. Michael is only at the very beginning stages of learning right from wrong. I don't have his excuse.

And yet our heavenly Father pours his loving mercy upon me when I show that I'm sorry for those sins.

When Michael saw me crying about the broken crucifix, he said to me many times, "I'm sorry, Daddy. I'm sorry."

In essence, that is what we say to our heavenly Father when we come to the sacrament of reconciliation.

Although I am still sad about him breaking my grandmother's crucifix, my gratitude for our Father's loving mercy symbolized in it has grown. And through his grace, it has flowed out of me in an even greater love for my son that I had felt in the past. †

First Sunday of Advent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Nov. 28, 2004

- Isaiah 2:1-5
- Romans 13:11-14
- Matthew 24:37-44

With this weekend, the Church begins its new liturgical year. In so doing, it also begins to use the A Cycle of readings at Sunday Masses.



This weekend's first reading is from the first section of the Book of Isaiah, one of the most important prophecies in the Hebrew Scriptures.

Inevitably, it is eloquent and profound. It also is one of the longest books in the Old Testament although, in fact, it is a collection of three distinct works.

As was often the case with other prophetic books, Isaiah at times warned the people that if they did not return to religious fidelity then doom was on the way. Certainly this is a theme of the first section.

However, none of the prophets, including Isaiah, left warnings without expressing a most hopeful and faith-filled thought that God was almighty, and that God would protect the people in the end.

After all, such was the Covenant. God promised to protect and secure the people, although the people themselves could, at least for a while, bring catastrophe upon themselves by their sins.

This weekend's reading, the first Scriptural proclamation for Advent 2004, is a testament of this confidence and faith. The almighty God will judge the good and the bad. Such is the divine right. It is logical because all behavior must be balanced against the justice and love that are in God.

However, the faithful should never despair. God will safeguard them. The faithful hasten the day of their security by loving God and obeying God.

St. Paul's Epistle to the Romans is the source of the second reading.

Always, Paul called upon Christians to live as authentic followers of Jesus.

However, while stressing the need to be

faithful models of Christ in human living, the Apostle urged disciples to set their priorities by the standard that eternal life is the goal. Moreover, each Christian may face the end of earthly life at any time.

The Gospel of Matthew provides the last reading this weekend.

It is a prediction of the final coming of Jesus. In reading this passage, it is important to remember that the Catholic Church teaches that proper reading of the Gospels requires realizing three perspectives—the Gospel event in the actual time of Jesus, the event as its implications came to be understood in the time when the Gospels were written decades after Jesus, and the place that the event occupies in the general literary structure of the individual Gospel.

This is important when considering this weekend's passage from Matthew. Composed generations after Jesus, Matthew was written for Christians who yearned to be relieved of the burden, and indeed peril, of living amid harshly antagonistic circumstances by experiencing the Second triumphant Coming of Jesus.

Recalling the Lord's own words, the Gospel reminded those Christians, and reminds us, that indeed Jesus will come again in glory.

Reflection

Advent, begun in the liturgies of this weekend, calls us to prepare for Christmas. Preparation is much, much more than addressing Christmas cards and decorating Christmas trees. It means actually working to make the coming of Jesus into earthly life, commemorated on Christmas, a personal event when the Lord comes into our loving hearts.

So, the Church calls us to be good Christians and to rid ourselves of anything standing in the way. It calls us to set our priorities.

Regardless of Christmas 2004, Jesus will come again to earthly existence in a most glorious, victorious and final sense.

At that moment, where will each of us be? We must prepare to await the Lord truly and properly. We must refine ourselves as honest disciples of the king born in Bethlehem. We must shape our lives with priorities in mind. †

Daily Readings

Monday, Nov. 29

Isaiah 4:2-6
Psalm 122:1-9
Matthew 8:5-11

Tuesday, Nov. 30

Andrew, Apostle
Romans 10:9-18
Psalm 19:8-11
Matthew 4:18-22

Wednesday, Dec. 1

Isaiah 25:6-10a
Psalm 23:1-6
Matthew 15:29-37

Thursday, Dec. 2

Isaiah 26:1-6
Psalm 118:1, 8-9, 19-21,
25-27a
Matthew 7:21, 24-27

Friday, Dec. 3

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

Saturday, Dec. 4

John of Damascus, priest and
doctor of the Church
Isaiah 30:19-21, 23-26
Psalm 147:1-6
Matthew 9:35-10:1, 5a, 6-8

Sunday, Dec. 5

Second Sunday of Advent
Isaiah 11:1-10
Psalm 72:1-2, 7-8, 12-13, 17
Romans 15:4-9
Matthew 3:1-12

Question Corner/Fr. John Dietzen

Communicant bows head before receiving Eucharist

Our pastor has announced in the parish bulletin that when we receive Communion we are to make a bow of reverence toward the host before we receive standing.



Where does he get the authority to do that? Some of us like to genuflect or kneel when we receive to show greater honor to the Blessed Sacrament.

Some people pass right by the tabernacle after Communion without genuflecting. Is this correct? (Louisiana)

In April 2003, the bishops of the United States published the *General Instruction of the Roman Missal* for this country after it was approved by the proper Vatican congregation. This instruction provides directions for priests, deacons and laity at Mass.

It says: "The norm for reception of holy Communion for the dioceses of the United States is standing ... When receiving Communion, the communicant bows his or her head before the sacrament as a gesture of reverence and receives the body of the Lord from the minister" (#160). That is the authority.

The document gives at least two reasons for this and other directions for postures and common actions at Mass.

It is, first of all, "a sign of the unity of the members of the Christian community gathered for the liturgy; it both expresses and fosters the intention and spiritual attitude of the participants" (#42).

Second, and perhaps more to the point, all the faithful are called on to offer themselves and show their religious sense and their charity toward brothers and sisters who participate with them in the same celebration.

Thus, says the instruction, "they are to shun any appearance of individualism or division, keeping before their eyes that they have only one Father in heaven and accordingly are all brothers and sisters to each other" (#95).

What the bishops are saying is that no attitude of competition, or personal idiosyncrasy, or "I'm doing it holier than you are" should ever creep into the liturgy.

I realize some people feel a bow is not sufficient reverence for the Eucharist.

But what is enough reverence? To even ask the question is to answer it. There is never "enough." If we all

crawled up the aisle on our hands and knees, it would still fall short.

Through the ages, the Church has acknowledged that we can only deal with even the holiest things in a human way. When we try to become too "holy" or pious, we easily become eccentric and strange.

Our conviction is that God is honored most of all by our sense of caring solidarity with each other and that our bodily posture expresses our desire to be a community of believers praying and worshipping together—to be, in other words, a people who support and love one another and God, and who reflect that unity of faith in our communal praise, especially in the Eucharist.

This is why the instruction cautions against any attitude of individualism or division.

At Mass, the faithful "form a holy people, a people God has made his own." They should "endeavor to make this clear by their deep religious sense and their charity toward brothers and sisters who participate with them in the Eucharist" (#95).

As for passing the tabernacle without genuflecting, after Communion we are all tabernacles, holding within us our Lord's eucharistic presence.

Maybe the people who don't genuflect realize that.

(A free brochure answering questions that Catholics ask about receiving the holy Eucharist is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

Plaint for a Retired Religious

Lord, you hear the cry of the poor.
Does anyone else?
Perhaps they do not know of our
poverty.
Remembering our years of service,
But blind to where we have gone.

Supposing it is to some secure haven
Where we are cared for
By younger brothers and sisters
Who try, but cannot cope
With the magnitude of our need.

There are some who vaguely recognize
our plight,
And support us with a few crumbs.

I can only hope in you, Lord,
That your friends may help
Me to praise your name
The rest of my days.

By Keith Bradway

(Keith Bradway is a member of St. Agnes Parish in Nashville. The annual archdiocesan collection for the Retired Religious Fund is scheduled at Masses on Dec. 11-12. This detail of an 1828 painting by Giovanni Antonio Pock shows religious women with school children. In the 1600s and 1700s, many religious orders were founded with a focus on education and health care.)



Photo by Benedetta Cipolla

Readers may submit prose or poetry for faith column

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

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

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

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 5 p.m. Thursday one week in advance of (Friday) publication: The Criterion, The Active List, 1400 N. Meridian St. (hand deliver), P.O. Box 1717, Indianapolis, IN 46206 (mail); 317-236-1593 (fax), mklein@archindy.org (e-mail).

November 26-28

Mount Saint Francis Retreat Center, **Floyd County**. Serenity (12-Step) Retreat, "The God Within." Information: 812-923-8817.

November 27

Holy Trinity Church, 2618 W. St. Clair St., **Indianapolis**. Slovenian Cultural Society, Polka Mass, 5:30 p.m., Slovenian National Home, 2717 W. 10th St., dance, \$8 per person. Information: 317-888-1273.

November 28

St. Christopher Parish, 5301 W. 16th St., **Indianapolis**. Euchre party, 1:45 p.m., \$3 per person.

MKVS and DM Center, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). 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.

November 29

St. Bartholomew Parish, 1306 27th St., **Columbus**. "Spirituality in Health and Healing for the Advent Season," 7-8:30 p.m. Information: 812-379-9353.

December 1

St. John the Evangelist Church, 126 W. Georgia St., **Indianapolis**. Advent organ recital series, 12:40 p.m., open to the public. Information: 317-635-2021.

December 1-10

St. Mary-of-the-Woods College, Hulman Hall, **St. Mary-of-the-Woods**. Art Gallery, student art exhibit, open Tues.-Fri., noon-4 p.m. Information: 812-926-SMWC.

December 3

Our Lady of Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Catholic Charismatic Renewal, Mass, prayer meeting, 7-8:30 p.m. Information: 317-927-6565.

St. Nicholas Parish, Parish Hall, 6461 E. St. Nicholas Dr., **Sunman**. Whole-hog sausage supper, 4-6:30 p.m., free-will offering.

December 3-5

Our Lady of Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Catholic Charismatic Renewal retreat, "Into the Heart of God: John's Gospel and Spiritual Development," Jesuit Father Robert Sears, presenter. Information: 317-545-7681.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Advent Silent Retreat, \$140 per person. Information: 317-788-7581.

December 4

Father Thomas Scecina Memorial High School, 5000 Nowland Ave., **Indianapolis**. Class of 2009 placement test, 8-11:30 a.m., arrive half-hour early to sign in. Information: 317-356-6377, ext. 1120.

Mount Saint Francis Retreat Center, **Floyd County**. Holiday clay sale. Information: 812-987-6470.

St. Mary-of-the-Woods College, Immaculate Conception Church, **St. Mary-of-the-Woods**. Chorale and Madrigals, "Wolcom Yole!" concert, 7 p.m. Information: 812-535-5017.

Oldenburg Franciscan Center, 22143 Main St., **Oldenburg**. Young Artists' Christmas

creations, children ages 8-11, \$20 per session first child, \$10 each sibling. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

December 4-5

St. Paul School, 9788 N. Dearborn Road, **Guilford**. Second annual Santa Shop, 9 a.m.-2 p.m. Information: 812-623-5116.

December 5

St. Mary-of-the-Rock Parish, 17440 St. Mary's Road, **St. Mary-of-the-Rock**. Whole-hog sausage and pancake breakfast, free-will offering, 7 a.m.-noon.

Meridian Hills Country Club, 7099 Spring Mill Road, **Indianapolis**. St. Vincent Guild, Christmas brunch, noon, \$25 per person. Information: 317-334-0885.

December 6

Borders Bookstore, 7565 U.S. 31 South, **Indianapolis**. St. Francis Hospital and Health Centers, Spirit of Women's Wellness Book Club, *Slow Your Clock Down: The Complete Guide to a Healthy Younger You*, 7 p.m. Information: 317-865-5864.

December 8

SS. Peter and Paul Cathedral, 1347 North Meridian St., **Indianapolis**. Gloria Deo concert, 7:30 p.m. Information: 317-634-4519.

Our Lady of the Greenwood Parish, 335 S. Meridian St., **Greenwood**. Tatiana in concert, "Emmanuel, the Story of Christmas," 7:30 p.m. Information: 317-535-2360.

December 9-11

Marian College, Allison Mansion, 3200 Cold Spring Road, **Indianapolis**. Christmas at Marian, Madrigal Dinner and Choral Concert, 6 p.m., \$25 per person, \$20 seniors. Reservations: 317-955-6110.

December 10

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Lumen Dei meeting, Mass, 6:30 a.m., breakfast in Priori Hall, \$10 per person. Information: 317-919-5316.

December 10-12

Our Lady of Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. "Advent Silent Retreat," Jesuit Father Benjamin Hawley, presenter, \$145 per person. Information: 317-545-7681.

December 11

Mount Saint Francis Retreat Center, **Floyd County**. Advent Retreat Day, brown bag lunch, beverages provided, free-will offering. Information: 812-923-8817.

Monthly

Fourth Tuesdays

Marian Center of Indianapolis, 3356 W. 30th St., **Indianapolis**. "12-Step Spirituality" tapes, Dominican Father Emmerich Vogt, narrator, 7:30 p.m. Information: 317-924-3984.

Fourth Wednesdays

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

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 for vocations, 7:30 p.m.

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

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

First Fridays

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

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

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

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

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

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

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

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

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

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

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Sacred Heart devotion, 11 a.m., holy hour, 6-7 p.m. Information: 317-632-9349.

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

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

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

First Saturdays

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

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

St. Therese of the Infant Jesus (Little Flower) Church, Chapel, 4720 E. 13th St., **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

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

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

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

Second Mondays

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

Second Tuesdays

St. Pius X Parish, 7200 Sarto

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

Marian Center of Indianapolis, 3356 W. 30th St., **Indianapolis**. "12-Step Spirituality" tapes, Dominican Father Emmerich Vogt, narrator, 7:30 p.m. Information: 317-924-3984.

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.

Saint Mary-of-the-Woods, Church of the Immaculate Conception, **St. Mary-of-the-Woods**. Mass, 10 a.m., sign-interpreted.

Third Mondays

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

Third Tuesdays

St. Francis Medical Clinic, 110 N. 17th Ave., Suite 300, **Beech Grove**. Chronic pain support group, 7-8 p.m. Information: 317-831-1177.

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 and Coleman 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**. Prayers 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. †

advertisement

DEPART JUNE 5, JULY 3, OR AUGUST 7, 2005

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Franciscan Sister Jean Marie Cleveland to head federation

Franciscan Sister Jean Marie Cleveland of Oldenburg was recently elected president of the Franciscan Federation for 2004-05 by the membership.



Sr. Jean Marie Cleveland, O.S.F.

Sister Jean Marie also serves as congregational minister for the congregation of the Sisters of the Third Order of St. Francis of Oldenburg.

"The presidency of the federation is to work with the executive director to coordinate the work of the

federation," Sister Jean Marie said. "The presidency is a one-year term. When one is elected as second vice president, the next year the job is first vice president and the third year, one accepts the presidency."

Sister Jean Marie explained that the federation holds a conference with Franciscan themes in the summer for men and women from a number of Franciscan member communities.

This past year, more than 500 Franciscans from throughout the United States attended the conference in Fort Worth, Texas.

There are more than 80 Franciscan communities in the federation. Other Franciscan men and women also are encouraged to attend the conference.

Sister Jean Marie said the goals for the next three years—from 2003 until 2006—

are to be faithful stewards of the federation's time, talent and treasure; to re-image a relational model of "federating," and to incarnate the face of Christ through the TOR (Third Order Regular) charism and tradition.

She said her immediate priorities include studying the mission statements of all the member communities.

"I would like to collect the mission statements of the 80 communities to ascertain common words and phrases because the theme for the 2005 conference is 'Return to the Mission,'" she said. "I would then seek to integrate the federation task force's work titled *Freeing the Fire* of our Franciscan way of living with the theme of mission."

Sister Jean Marie explained that the task force's *Freeing the Fire* theme has a variety of "flames," which include

Franciscan evangelical identity, global concerns, Gospel values and ecclesial relationships.

"I would like to continue to enliven members of the Third Order Regular by discovering what the important issues are, what it is we need to do this year, how to prioritize the tasks and how to know who has the major responsibility for doing the tasks," she said. "I would hope to work on getting those jobs lined up in concrete form."

"My main objective in working in the federation is to help us live our lives better," Sister Jean Marie said. "In other words, finding out what it is we can do together that we can't do by ourselves. In *Freeing the Fire* of Franciscanism, we need more communities working together to figure out who will serve the poor and how this will be accomplished." †

Charity Sister Jeanine Marie Holthouse celebrates golden jubilee

Sister of Charity of Cincinnati Jeanine Marie Holthouse, a native of Richmond, is celebrating her golden jubilee of religious life this year.



Sr. Jeanine Marie Holthouse, S.C.

Sister Jeanine Marie and the order's other golden jubilarians were honored at a Mass on Aug. 15 at the motherhouse at Mount St. Joseph in Cincinnati.

Born and raised in Richmond,

Sister Jeanine Marie graduated from Riley Grade School and Richmond High School in 1950.

"My great aunt encouraged me to consider the [College of] Mount [St. Joseph] for college," she said. "My parents and I went down for a visit. It was during retreat so I could not see the chapel, dining room or bedrooms. ... There was no swimming pool and the tennis courts were covered with weeds and had no nets. I could jump and touch the ceiling of the gym. I planned to major in physical education. In spite of this, I was drawn to the Mount by the sisters [that] I visited. They were so caring."

After graduating from the College of Mount St. Joseph with a bachelor's degree in physical education in 1954, Sister Jeanine Marie entered the Sisters of Charity of Cincinnati and began a lifelong ministry in education.

She first taught at Resurrection School in the Price Hill area of Cincinnati from 1954-55.

"I loved it," she said of teaching. "My class was the best in everything."

Sister Jeanine Marie served at schools in Ohio, Michigan, Colorado and Illinois.

She taught mathematics at St. Brigid School in Xenia, Ohio, from 1956-58, Shrine Diocesan School in Royal Oak, Mich., from 1958-60, Cathedral School in Denver, Colo., from 1960-69 and Elizabeth Seton School in South Holland, Ill., from 1969-70.

Sister Jeanine Marie earned a master's degree in mathematics from the University of Detroit in 1968.

At Elizabeth Seton School in South Holland, Ill., Sister Jeanine Marie also served as the assistant principal of academics for four years until the principal position became available.

"I was encouraged to take the position for one year until another principal could be found," she said. "I was principal for eight years. It was a challenge and I loved it."

In 1982, Sister Jeanine Marie felt called back to the classroom so she began ministering at Seton High School in Cincinnati, where she served as a secondary teacher from 1982-83 and as assistant principal of academics from 1983-85.

In 1985, Sister Jeanine Marie returned to teaching mathematics at the school, where she is also chairperson of the mathematics department, moderates the freshman class, and works closely with the Moms' and Dads' Club, including coordinating the Chance Drive and Celebrate Seton event every year.

In 2000, Sister Jeanine Marie was named Religious of the Year by the Purcell Council of the Knights of Columbus for her devotion to her religion and her students' education.

"When the time comes when I am no

longer effective in the classroom and cannot be of assistance to Seton, I hope to move to the [Mount St. Joseph] motherhouse and somehow make myself useful," she said. "I love the Mount and have since I was a freshman 54 years ago. I love our community and pray for its growth."

This year, 46 Sisters of Charity of Cincinnati are celebrating jubilees. They represent more than 3,000 years of service in the Cincinnati area as well as in dioceses throughout the United States and in Guatemala.

The Sisters of Charity of Cincinnati is an apostolic Catholic women's religious community that exists to carry out the Gospel of Jesus Christ through service and prayer in the world.

Sisters, using their professional talents in the fields of education, health care and social services, live and minister in 33 U.S. dioceses and in Guatemala. They also sponsor institutions to address education, health care and social service needs, with particular concern for direct service to the poor. More than 500 sisters are joined in their mission by 133 lay associates. †

Benedictine Sister Wilma Davis transfers to Ferdinand monastery

Benedictine Sister Wilma Davis, a native of Columbus, recently made her permanent transfer from Queen of Peace Monastery in Belcourt, N.D., to the Sisters of St. Benedict of Monastery Immaculate Conception in Ferdinand, Ind., in the Evansville Diocese.



Sr. Wilma Davis, O.S.B.

Sister Wilma was a founding member of the Belcourt monastery, established by the Ferdinand Benedictines in 1956, and had ministered in North Dakota since the 1950s. Because of decreasing membership, the Belcourt monastery was closed this year and the six remaining sisters transferred to other

Benedictine communities.

Sister Wilma arrived at the Ferdinand monastery in January and was formally received on Sept. 17 during evening prayer in the motherhouse chapel.

She entered the Ferdinand monastery in 1938, made her first profession of vows in 1940 and made her final profession in 1943.

Sister Wilma taught at Catholic schools in Indianapolis, Vincennes, Ind., and Ferdinand before being assigned to St. Ann Mission in Belcourt in 1957.

During her 47 years there, she taught school, served as director of religious education for the parish in Belcourt and also served as religious education coordinator for the Diocese of Fargo, N.D.

Sister Wilma also served as prioress of the Belcourt monastery from 1981-89.

Currently, she is writing a history of the Ferdinand sisters' ministry in North Dakota, working on the Benedictine Oblate team and providing support services at the monastery. †

DOMINICAN SISTERS OF HAWTHORNE



How does God call one to religious life?

"I was 40 when the thought came ... there was something else I needed to be doing. Eventually it became ... something I needed to be doing for God. And then ... perhaps religious life. At my age?! I put that thought aside and continued praying for guidance. That's when I started to see article after article about women my age serving God in religious life. Everything started to fall into place. God had called me."

Sister Margaret, from Louisville, Kentucky, is now doing that "something else for God" as a Dominican Sister of Hawthorne.

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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.

BARTLING, Magdalen, 84, St. Anthony of Padua, Morris, Nov. 7. Mother of Denee Andres, Venita Dotson, Karla Henderson, Lisa and Bart Bartling. Sister of Juanita Chappelow, Elverna Comer, Gloria Ferkenhoff and Peggy Hooten. Grandmother of nine. Great-grandmother of 14.

BENEDICT, Rosmond J., 81, St. Mary, Rushville, Nov. 14. Aunt of several.

BERNHART, Charles J., 86, Sacred Heart, Jeffersonville, Nov. 4. Father of Terri Eich. Brother of Mary Ellis, Henry and William Bernhart. Grandfather of two. Great-grandfather of five.

BURTON, Jeanette, 60, St. Maurice, Napoleon, Oct. 30. Wife of James Burton. Mother of Jon Wrenn. Stepmother of James Burton Jr. Daughter of Bertha Anderson. Grandmother of three.

CHAUVETTE-DOTO, Christine, 50, St. Pius X, Indianapolis, Nov. 5. Wife of William Doto Jr. Daughter of Robert and Lorraine Chauvette. Sister of Marie, Claude, David and Robert Chauvette.

COOMES, James, 89, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Nov. 10. Father of James and Gary Coomes. Stepmother of Brenda Burdnt and Barbara Burge. Brother of Gladys Thompson and Harold Coomes. Grandfather of several. Great-grandfather of several.

DICKMAN, Laura Jane, 16, St. Louis, Batesville, Nov. 15. Daughter of Bruce and JoAnne Dickman Jr. Sister of Angela, Kathryn and Kimberly Dickman. Granddaughter of Bruce and Eileen Dickman Sr. and Bob and Jerry Wintz.

FAULKNER, Diane T. (Greer), 54, St. Barnabas, Indianapolis, Nov. 10. Wife of David L. Faulkner. Stepmother of Beth Ruble and Chris Kindrick. Daughter of Eleanor Teepe. Sister of Cindy Scott, Al, Bob, Don, George, John and Tom Greer. Grandmother of three.

FORD, Marie, 92, St. Pius X, Indianapolis, Nov. 8. Mother of Jenine Plump and Jon Ford. Grandmother of eight. Great-grandmother of 14.

GARRETT, Rigal, 53, Holy Spirit, Indianapolis, Oct. 15. Father of Tamara Baxter, Brandon Cooper, Charles and Lucas Garrett. Son of Robert and Thelma (Allgeier) Garrett. Brother of Roz Ehrgott, Roxann Laudick, Roberta Lopez, Regina McIntosh, Rhodonna Tussy, Richard, Robert, Rockne and Ronald Garrett. Grandfather of eight.

GODFREY, Emile S., Jr., 54, St. Joan of Arc, Indianapolis, Nov. 6. Husband of Pamela Godfrey. Father of Ashley Godfrey and Jennifer Rusco. Brother of Nancy Godfrey.

HAMILTON, George A., Sr., 74, Holy Spirit, Indianapolis, Nov. 15. Husband of Laura M. Hamilton. Father of Barbara Long, Donna Peacock, Debbie Wiley and George Hamilton Jr. Brother of Sylvia Burr, Joan Pratt, Rita Walzer, Virginia and Ken Hamilton. Grandfather of 12. Great-grandfather of one.

JAMES, Joseph L., 96, Christ the King, Indianapolis, Nov. 11. Father of JoAnn Muirhead and Lawrence James. Brother of Virgel Herman. Grandfather of nine. Great-grandfather of seven.

LYONS, Juanita M., 79, St. Anthony of Padua, Clarksville, Nov. 1. Wife of Wayne Lyons. Mother of Judy Grau, Anita Lyons and Mary Rose Redeford. Grandmother of five. Great-grandmother of seven.

MARREN, Steven J., 50, Our Lady of Lourdes, Indianapolis, Nov. 6. Father of Cameron Marren. Son of Frank Marren. Brother of Frank and Michael Marren.

MASDEN, Jean, 74, St. Mary, Navilleton, Nov. 4. Mother of

Darrell, Joseph, Phillip and Tim Masden.

McADAMS, Charles W., Sr., 64, St. Mary-of-the-Knobs, Floyds Knobs, Nov. 7. Husband of Edith Jean McAdams. Father of Cherie Herndon, Charles Jr. and Woody McAdams. Grandfather of eight. Great-grandfather of three.

MELTINOS, Patricia, 68, Holy Spirit, Indianapolis, Nov. 4. Wife of Gust P. Meltinos. Sister of Louzetta Moore, Nancy Soeurt, Marvin and Ronald Garard.

MELTELKO, Rose A., 84, St. Martin of Tours, Martinsville, Nov. 16. Wife of Joseph C. Metelko. Mother of Rosalie Nevitt, Lorraine O'Brien, Geraldine Robinett, Carlene Sessions, John and Joseph Metelko. Sister of Julia Bartolomucci.

MILLER, Rosemary (Keogh), 91, Our Lady of the Greenwood, Greenwood, Nov. 7. Sister of Anna Keogh, Patricia Kenning and Camilla Wilson. Aunt of several.

MINKNER, Harry A., 90, St. Christopher, Indianapolis, Nov. 11. Father of Barbra Sinclair, Marilyn Walton, Karen Zigler, Chris, David, Mark, Philip and Steve Minkner. Grandfather of 22. Great-grandfather of 18. Great-great-grandfather of two.

MISSI, Robert E., Sr., 69, St. Mary-of-the-Knobs, Floyds Knobs, Nov. 10. Husband of Barbara Missi. Father of Dianna Foster and Robert Missi Jr. Brother of Mary Becht, Martha Engle and Donald Missi Sr.

OAKLEY, Rosina G., 88, St. Gabriel, Indianapolis, Nov. 5. Mother of John and William Oakley. Grandmother of two.

OBERHOUSEN, Eloise, 90, St. Paul, Tell City, Nov. 5. Sister of Mary Lee Peter.

ROBERTS, Kenneth Joseph, 78, St. Jude, Indianapolis, Nov. 13. Husband of Joan (Galm) Roberts. Father of Linda Barnett, Kenneth and Stephen Roberts. Brother of Josephine Pfau. Grandfather of seven. Great-grandfather of five.

STAAB, Raymond A., 89, St. Mary, North Vernon, Nov. 6. Father of Delores Bostic, Barbara Fortner, Loretta Sahn and John Staab. Grandfather of nine. Great-grandfather of 13.

WEISHAAR, Sandra Jean, 57, St. Jude, Indianapolis, Nov. 14. Wife of Donald E. Weishaar. Host parent of Alicia, Angie, Esmeralda, Isidro and Pamela. Daughter of Marian Deeter. Sister of Elizabeth Whaley and Thomas Deeter. †



Father Larry Voelker, pastor of Holy Cross Parish in Indianapolis, second from left, prays with parishioners Martin Lyles, left, Mary Berry, Mary Ann Boone and Ron Frazee before a simple soup and bread meal after the holiday food basket committee volunteers distributed bags of food to more than 550 needy families for their Thanksgiving dinners.

THANKFUL

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take care of their needs, what good is it? This [project] really is an expression of our faith in action."

During nine years as pastor at Holy Cross, Father Voelker said, he has noticed many more parishioners joining volunteers from other parishes to help make the holiday food basket project a reality.

"It has changed leadership," he said. "Parishioners have really stepped forward, and a lot of younger people are helping to carry on the tradition."

Holy Cross parishioner Jennifer Lance Purdie of Indianapolis started helping on the food basket committee soon after joining the parish five years ago.

"I've packed a lot of bags of food," Purdie said, smiling. "There is a lot of energy around this project and there are so many people that are involved that I wanted to see what it was all about. It's such a unique community project, kind of a parish-building experience, and it was something I wanted to be a part of."

She said the holiday food baskets are actually two grocery bags filled with two cans of corn, two cans of green beans, a can of chicken broth, noodles, a can of another vegetable, a can of fruit, two loaves of bread, a chicken, a pie, a half-gallon of milk, butter, two onions and six apples.

"We appreciate the help from so many

people," Purdie said. "We could not do this [project] without the support of all the other parishes. We absolutely could not, so their help is critical. We start with nothing and have to raise all of the [food] donations and the money that we need to serve hundreds of people in need. From this one penny, we are able to serve a thousand families between Thanksgiving and Christmas."

Purdie said another 550 holiday food baskets will be prepared for needy families on Dec. 19 after the 10:30 a.m. Mass, and volunteers are invited to come to Holy Cross Church to help with the project.

"We try to serve the people in our neighborhood," she said. "We were fortunate this year. The school had a coat drive and had some extra coats that we were able to give out for the first few people who came for [Thanksgiving] food baskets. At Christmas, St. Barnabas and St. Mark parishioners help us by collecting socks, hats and gloves."

Holy Cross Central School second-grader Mercedes Paff of Indianapolis was the youngest volunteer last weekend.

Seven-year-old Mercedes and her mother, Betty, helped sort food on Saturday, package food on Sunday and distribute food baskets on Monday.

"It makes you feel good that somebody is not going to go hungry because you helped them," Betty Paff said. "We have so much to be thankful for. Helping with the food baskets makes us feel good in our hearts. We're the lucky ones. We have each other, and a lot of people can't say that." †

Little Sister of the Poor Anne de Ste. Marcelle Bosch served at the St. Augustine Home for the Aged

Little Sister of the Poor Anne de Ste. Marcelle Bosch died on Nov. 22 at St. Augustine Home for the Aged in Indianapolis. She was 91.

Calling is scheduled from 4 p.m. until 8 p.m. on Nov. 26 at the St. Augustine Home, located at 2345 W. 86th St. in Indianapolis.

The Mass of Christian Burial will be celebrated at 11 a.m. on Nov. 27 in the St. Augustine Home chapel.

Burial will follow at Holy Cross Cemetery in Indianapolis.

Sister Anne was born Lucille Bosch in St. Louis, Mo. She became Sister Anne de Ste. Marcelle when she took her vows as a Little Sister of the Poor 65 years ago.

As a Little Sister of the Poor, Sister Anne helped to serve the elderly poor at St. Augustine Home.

Inspired by the congregation's foundress, Blessed Jeanne

Jugan, she vowed to live out a daily mission of hospitality.

Little Sister of the Poor Geraldine Harvie, the superior at the St. Augustine Home, said Sister Anne served the elderly poor with dignity, believing in the value of each of their lives.

Sister Anne knew that she was an instrument in God's hands, Sister Geraldine said, and that serving the elderly poor was part of God's plan for her. †

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STATUES

continued from page 2

the reaction has been mixed.

"Younger people were the most positive about the show. The older visitors were less convinced, but many of them came back to see it more than once," said Vinzenz Brinkmann of the Munich museum.

Those who came without preconceived notions about ancient statues were more open to the colors, said Jan Ostergaard of the Copenhagen museum.

"Some would take a deep breath and say, 'Now I am beginning to understand.' When they see the colors, it's another world," he said.

The colors seem most disconcerting to art experts. The preference for unpainted statues goes back to the 18th century, when neoclassical standards were set by scholars like Johann Winckelmann, who decreed white the color of ideal beauty.

But even Winckelmann was aware that the ancients painted their statues: Among the secondary pieces in the Vatican exhibit are polychrome reliefs from ancient Rome, found in Winckelmann's personal collection.

Several ancient sources make reference to the colors of sculpted art, and it has long been known that the works passed through both sculpture and painting studios.

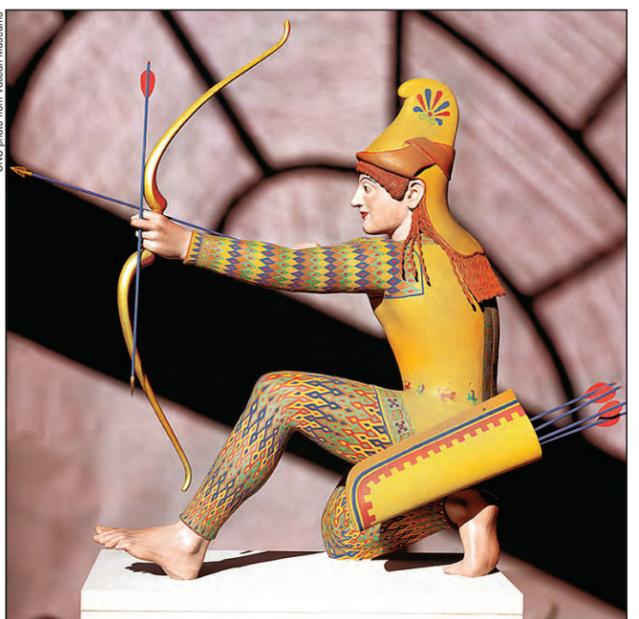
Officials of the Vatican Museums emphasized the experimental nature of the exhibit and said they had no intention of coloring their vast collection of statuary.

"For goodness sake, we're not going to paint the originals. We wouldn't touch them," Buranelli said.

But Buranelli said the exhibit could rightly be described as a "small revolution" aimed at shedding new light—and color—on "one of the biggest misunderstandings in the history of ancient art" †



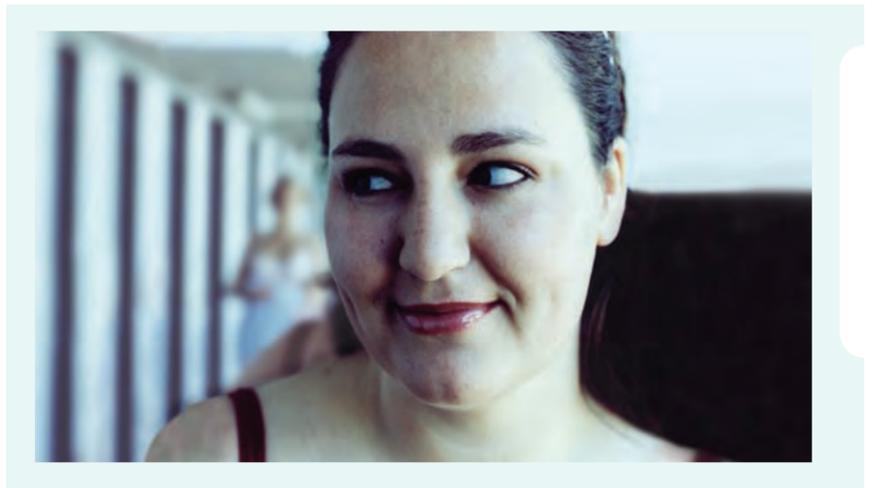
A painted reproduction statue of Emperor Augustus is on display in a new exhibit on colored statues at the Vatican Museums. A red tunic and red lips are standout features of the large statue. Although most of the paint has worn off ancient statues, experts used modern technology to ascertain the paint patterns on the original statues and create painted reproductions.



A reproduction statue of an archer from a fifth century B.C. Greek temple is on display in a new exhibit on colored statues at the Vatican Museums. Although most of the paint has worn off ancient statues, experts used modern technology to ascertain the paint patterns on the original statues and create painted reproductions.

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