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 popped 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. "I couldn't leave it in the hands of the coaches. I'm the one to keep that on their minds," he said. "I try to make sure if they do something good for the team, I try to make sure they remember that."
Endowed chair at Marian College ethics center honors at chidieoscean couple

By Brandon A. Evans

Jerry and Rosemary Semler, members of St. Pius X Parish in Indianapolis, are having a newly 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 is a 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 question, he said, that better exemplifies that to him than the Semlers.

"They're smart, they're kind, they're generous, they're creative, they do in promoting the Church and raising money and promoting good causes—and their hearts are so passionate and generous," Elsener said.

Jerry Semler worked for Indianapolis-based American United Life Insurance Co., which is owned by OneAmerica Financial Partners, for more than 40 years, eventually becoming chair-

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 spirit 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." †

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 the Ny Carlsberg Glyptothek in Copenhagen.

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.
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 finishing 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 Secinea 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."

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."

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Holy Cross Central School second-grader Mercedes Pelf 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.

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 noon 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 55 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.
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 the world, especially in Europe and the United States, is good for everyone. The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content. Letters must be signed, but, for serious reasons, names may be withheld.

Letters to readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful. The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content. Send letters to “Letters to the Editor,” The Criterion, P.O. Box 1717, Indianapolis, IN 46206-1717. Readers with access to e-mail may send letters to criterion@archindy.org.

Church Facts

- Americans cite family most when considering what they are grateful for at the Thanksgiving Day holiday: 59%
- 54% say health
- Freedom 17%
- Job/Career 16%
- God 7%
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 Pio IX proclamó la Inmaculada Concepción de María como dogma de la fe católica. El Santo Papa Pío IX proclamó: “La santísima Virgen Inmaculada Concepción. El Santo Papa inmune de toda nación bajo el patronato de María en su nacimiento. La Inmaculada Concepción de María como dogma de la fe de la iglesia universal, incluyendo la nuestra, es un hecho concretizable en el tiempo. La Inmaculada Concepción de María es la afirmación de la fe que pide ser correspondida con una devoción que desechará el pecado y la morte. En efecto, a su invitación a representar a toda la humanidad junto con el hijo de Dios en la historia de la salvación, María respondió con un sí que en su tiempo, y en la nuestra, nos hace reconocer la realidad de su invocación. 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 el triunfo de la salvación del pecado y de la muerte.

Porque el misterio de la Inmaculada Concepción, es decir, la concepción de la Virgen María como persona humana, fue creada como un human person, and 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. Catecismo de la Iglesia Católica, 4940).

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 accord- ing 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 obedi- ent 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.

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

The Criterion  Friday, November 26, 2004

La Inmaculada Concepción nos enseña a obedecer la voluntad de Dios.

La Inmaculada Concepción nos enseña a obedecer la voluntad de Dios.
The annual March for Life will be held on Jan. 24, 2005, 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 St. 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, 5535 E. 56th St., in Indianapolis. The event will begin with praise and worship at 7 p.m., followed by 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, 223 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 fpepes@chlink.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. 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.

The Saint Mary-of-the-Woods College Chorale and 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. †

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. 29, 1954, in the Blessed Sacrament Chapel at St. Peter’s Church 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

**VIPS . . .**

Bridget Jones: The Edge of Reason (Universal) 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. †

The Indiana University Lilly Library’s Choral Ensemble during the reception, the Chamber Singers during the event, a time for sharing and refreshments will follow the program. For more information, call the parish office at 812-379-9533.

Tatiana, a Christian musician, will present several concerts titled “Emmanuel: The Story of Christmas” in or near 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 parishes.

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 at St. Bartholomew Parish, 1306 27th St., in Columbus, is hosting a panel discussion event titled “Inte-...
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 which 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 us 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 (#684).

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 chaum 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 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 Saviour 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 devil 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 Exsultet 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.)
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. 1, 7:15 p.m. at St. Maurice, Napoleon
Dec. 2, 7 p.m. at St. Lawrence, Lawrenceburg
Dec. 5, 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. 9, 7 p.m. at St. Joseph, Shelbyville
Dec. 9, 7 p.m. at St. John the Apostle, Bloomington
Dec. 14, 7 p.m. at St. Paul Catholic Center, Bloomington
Dec. 2, 7 p.m. at St. Lawrence, Lawrenceburg
Dec. 5, 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

Connersville Deanery
Dec. 1, 7 p.m. at St. Gabriel, Connersville
Dec. 7, 7 p.m. at St. Mary, Rushville
Dec. 9, 7:30 p.m. at St. James, New Getty
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, 7 p.m. at St. Philo Neri
Nov. 30, 7 p.m. for SS. Peter and Paul Cathedral, Holy Cross and St. Mary at St. Mary
Dec. 15, 7 p.m. at St. Mary-of-the-Rock, Connersville
Dec. 15, 7 p.m. at Immaculate Conception, Millhousen
Dec. 14, 7 p.m. at St. Teresa Benedicta of the Cross, Martinsville
Dec. 13, 7 p.m. at St. Louis, Batesville
Dec. 14, 7 p.m. at St. Teresa Benedita of the Cross, Bright
Dec. 15, 7 p.m. at Immaculate Conception, Millhousen
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

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Hours: 10 a.m.–9 p.m. Monday–Saturday
Dec. 12, 2:30 p.m. at St. Joseph, Carmel
Dec. 9, 7 p.m. for St. Vincent de Paul, Bedford, and St. Mary, Mitchell, at St. Vincent de Paul, Bedford
Dec. 5, 7 p.m. at St. Lawrence, Lawrenceburg
Dec. 2, 7 p.m. at St. Lawrence, Lawrenceburg
Dec. 21, 7 p.m. at Holy Family, Richmond
Dec. 21, 7 p.m. at Holy Guardian Angels, Cedar Grove
Dec. 21, 7 p.m. at Holy Family, Richmond
Dec. 21, 7 p.m. at Holy Guardian Angels, Cedar Grove
Dec. 21, 7 p.m. at Holy Family, Richmond
Dec. 15, 7 p.m. at St. Louis, Batesville
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

Continued on next page
Dec. 1, 7:30 p.m. for St. Michael, Greenfield, and St. Therese of the Infant Jesus (Little Flower) at St. Therese of the Infant Jesus (Little Flower)
Dec. 1, 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, 7:30 p.m. at St. John of Arc
Dec. 14, 7 p.m. at St. Matthew
Dec. 14, 7:30 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. Malachi, Brownsburg
Dec. 12, 2 p.m. at St. Anthony of Padua, 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 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, Navililet
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
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. 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

The First Sunday of Advent falls on Nov. 28 this year.
The bishops received a task force report from task force on bishops on political activities.

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 the proper disposition of the Church's teaching, he said. "This is 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 chairs and 12 chairmen-elect.

Opening the meeting with the traditional president's address, Bishop Gregory said the clergy sex abuse crisis "is 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 consider the phrase, 'we are a Church in transition,'" he said.

"The bishops are united on the challenge of how to carry out that philosophy.

"The bishops are united in their defense of life and the common commitment to protect human life and dignity, for justice and peace."

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 the papal letter on racism, "Brothers and Sisters to Us." Bishop Gregory, principal celebrant and homilist at the 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 being who we are called to be."

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

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WASHINGTON (CNS)—After two years of extensive dialogue about whether to convene a potentially historic national plenary council or regional synod of the U.S. Catholic Church, bishops have clearly rejected those ideas. But they also made clear that they need to spend more time on 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 last 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 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.

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. Usually 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.

WASHINGTON (CNS)—The U.S. bishops on Nov. 17 approved a U.S. Catholic Catechism for Adults, the first official national 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 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, lining the basic statements of Catholic faith. The second is devoted to the sacraments, lining the basic statements of Catholic faith. The second is devoted to the sacraments, lining the basic statements of Catholic faith. The second is devoted to the sacraments, lining the basic statements of Catholic faith. The second is devoted to the sacraments, lining the basic statements of Catholic faith. The second is devoted to the sacraments, lining the basic statements of Catholic faith. The second is devoted to the sacraments, lining the basic statements of Catholic faith. The second is devoted to the sacraments, lining the basic statements of Catholic faith. The second is devoted to the sacraments, lining the basic statements of Catholic faith. The second is devoted to the sacraments, lining the basic statements of Catholic faith. The second is devoted to the sacraments, lining the basic statements of Catholic faith. The second is devoted to the sacraments, lining the basic statements of Catholic faith. The second is devoted to the sacraments, lining the basic statements of Catholic faith. The second is devoted to the sacraments, lining the basic statements of Catholic faith. The second is devoted to the sacraments, lining the basic statements of Catholic faith. The second is devoted to the sacraments, lining the basic statements of Catholic faith. The second is devoted to the sacraments, lining the basic statements of Catholic faith. The second is devoted to the sacraments, lining the basic statements of Catholic faith. The second is devoted to the sacraments, lining the basic statements of Catholic faith. The second is devoted to the sacraments, lining the basic statements of Catholic faith. The second is devoted to the sacraments, lining the basic statements of Catholic faith. The second is devoted to the sacraments, lining the basic statements of Catholic faith. The second is devoted to the sacraments, lining the basic statements of Catholic faith. The second is devoted to the sacraments, lining the basic statements of Catholic faith. The second is devoted to the sacraments, lining the basic statements of Catholic faith. The second is devoted to the sacraments, lining the basic statements of Catholic faith. The second is devoted to the sacraments, lining the basic statements of Catholic faith. The second is devoted to the sacraments, lining the basic statements of Catholic faith. The second is devoted to the sacraments, lining the basic statements of Catholic faith. The second is devoted to the sacraments, lining the basic statements of Catholic faith. The second is devoted to the sacraments, lining the basic statements of Catholic faith. The second is devoted to the sacraments, lining the basic statements of Catholic faith. The second is devoted to the sacraments, lining the basic statements of Catholic faith. The second is devoted to the sacraments, lining the basic statements of Catholic faith. The second is devoted to the sacraments, lining the basic statements of Catholic faith. The second is devoted to the sacraments, lining the basic statements of Catholic faith. The second is devoted to the sacraments, lining the basic statements of Catholic faith. The second is devoted to the sacraments, lining the basic statements of Catholic faith.

The most substantive floor debate about the final text concerned its treatment of differences between the Western Church, or Latin Church, and the Eastern 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 use of leavened bread and grape wine, which ignores the use of unleavened bread and wine in some Eastern Churches, who have a right to write their own catechisms.

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 that signifies the Theotokos, or mother of God. Bishop Nicholas J. Sama of the Melkite Eparchy of Newton, Mass., pointed out that “many saints were called theophoros, God-bearer.”

The bishops also agreed by a huge majority to accept the draft and proceed to the vote.†

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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 to the organization in the days leading up to Father Kelly’s death, a tumultuous time.

He explained that his presence in the organization instills in the team in mind, Polian spoke.

“Think of 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 important to him.

“Father Gallagher has filled in as chaplain for the team prior to all of its games. We’ll keep him.”

“Father Gallagher was well aware of the high regard that many in the organization had for Father Kelly. 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. “I’m there to be a presence of Christ,” he said. “I’m there to bring a presence of Christ, and an outreach that Father Gallagher has to say. Regularly attending the Mass that Father Gallagher celebrates for the team, Nelson said that the Mass is an important long-term perspective.

“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 imprint on the team prior to all of its games. It’s almost like a make-believe world of the sports 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.”

Please SHARE IN THE CARE by giving to the Religious Retirement Fund on December 11-12, 2004.
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 communal 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 solidity 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 hallowed 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,” §44).

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 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 feast.

The weeks of Advent urge us to prepare for 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 is one of 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 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 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 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.)

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 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, Hilliard, 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.)

“How 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. †
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 a deeply religious tradition. Giving thanks is as the very heart of what it means to Catholic. It is practiced by the bishops at the Second Vatican Council (1962-1965) in their Declaration on Religious Freedom (Grieg for thanksgiving) as the source and sign of our relationship of the life of faith.

But, at this time of year, even the secular man is mindful of the 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 national 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’re happy that you’re alive!” Although I suspect that this thought would bring little comfort at the time. Still, it is good for us at all times to foster within ourselves a gratefulness for the mercy and love of God. The room to get to is the foundation of all our blessings. Having this gratitude in us at all times might stave off some of the hard challenges and the trials that are sure to come.

This more fundamental gratitude was brought into my life in a way that was rather shocking for me.

My son, Michael, had climbed onto a door of the back of a truck. It looked to be a crucifix—one that had belonged to my grandmother—than hung above. It fell when it hit the ground, or dropped it on the hardwood floor below, shattering the image of Jesus on it.

I was 17 years old. When it happened, my mind turned to our heavenly Father. Michael had broken a rich symbol that was meaningful to me. And yet just the opposite happened. For it was through Christ’s obedience unto death and his resurrection that love and mercy were poured upon us. In this kind of situation, one might think of saying to such a person, “Well, at least you’re happy that you’re alive!” Although I suspect that this thought would bring little comfort at the time. Still, it is good for us at all times to foster within ourselves a gratefulness for the mercy and love of God. The room to get to is the foundation of all our blessings. Having this gratitude in us at all times might stave off some of the hard challenges and the trials that are sure to come.

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**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 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 prophetic books 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 is a testament of this confidence and Scriptural proclamation for Advent 2004.

We can upon themselves by their sins. We could, at least for a while, bring catastrophe in the end.

**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, commensurate 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.

- **Romans 13:11-14**
- **Isaiah 2:1-5**

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**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

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**Question Corner/Fr. John Dietzen**

**Communicants should bow before receiving Eucharist**

Q Our pastor has announced in the 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 partake by the tabernacle after Communion without genuflecting. Is this correct? (Louisiana)

A 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” (1160). 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 expresses and fosters the intention and spiritual attitude of the participants” (642).

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 receive with them in the Eucharist” (955).

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

Maybe the people who don’t genuflect realize that.

(Q free brochure answering questions that Catholics ask regarding the holy Eucharist is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 325, Pecoria, IL 61613. Questions may be sent to Father Dietzen at the same address or e-mail in care of jfdietzen@aol.com)

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**Readers may submit prose or poetry for faith column**

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the “My Journey to God” column. Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

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

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**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 are we cared for By younger brothers and sisters Who try, but cannot cope.

There are some who vaguely recognize our plight, But blind to where we have gone.

I can only hope in you, Lord, That your friendliness, 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 Puck shows religious women with school children. In the 16th and 17th, many religious orders were founded with a focus on education and health care.)
November 26-28

November 27
Holy Trinity Church, 2168 W. 52 St., Indianapolis. Slovenian Catholic Cultural Society, Polka Mass, 5:30 p.m., Slovenian National Guard. Information: 317-100-1000 or log on to Schoenstatt Web site at www.schoenstatt.com

November 29
St. Patrick’s Church, 1306 27 St. Columbus. “Spirituality in Health and Healing for the Advent Season.” 7-9 p.m. Information: 317-379-9535.

December 1
St. John the Evangelist Church, 12800 W. 96 St., Indianapolis. Advent organ recital series, 4 p.m. Information: 317-636-7021.

December 1-10

December 3

December 5
Brothers of St. Peter the Apostle, Ave Maria Apse, Beech Grove. Advent Silent Retreat, $140 per person. Information: 317-878-7585.

December 6
Father Thomas Secemus Sacred High School, 5000 Newland Ave., New Albany. Class of 2009 placement test, 8:11 a.m.-10 a.m., meet before early to sign in. Information: 317-356-6377, ext. 1120.

December 7
Mount St. Francis Retreat Center, Floyd County. Holiday claus and bade, 7 p.m. Information: 317-840-6470.

December 8

December 9
Oldenburg Franciscan Center, 2241 Maun St., Oldenburg. Young Artists’ Christmas creations, children ages 8-11, $20 per session first child, $10 each sibling. Information: 812-647-3557 or email cindy@oldenburgmuseum.org.

December 4-5
St. Paul School, 9788 N. Dearborn Road, Greenfield, IN. Christmas at Saint Paul, 7 a.m. annual Santa Shop, 9 a.m.-2 p.m. Information: 812-623-5116.

December 5

December 6
Brothers of St. Peter, 7655 E. US 31 South, Indianapolis. Seasons Hospital and Health Centers, Spirit of Women’s Wellness Bash, 4 p.m. Information: 317-885-5000.

December 8
St. Peter and Paul Cathedral, 1347 North Meridian St., Indianapolis. St. Vincent Guild, Gloria Deo concert, 7:30 p.m. Information: 317-634-4519.

December 9-10
Our Lady of the Greenwood Church, 555 E. Indianapolis. Christmas Tree Festival, 5 a.m.-9 p.m. Information: 317-545-7681.

December 9
Mount St. Francis College, Allison Manion, 3200 Cold Spring Road, Indianapolis. Christmas at St. Mary, Marindag Dinner and Choral Concert, 6 p.m., $25 per person. Information: 317-935-6110.

December 10

December 11
Mount St. Francis Retreat Center, Floyd County. Advent Retreat Day. brown bag lunch, beverages provided, free-offering. Information: 812-923-8817.

December 14
St. Mary of the Woods Church, 3355 S. 56th St., Indianapolis. “Advent Study with Jesuit Father Benjamin Hawley, presenter. $15 per person. Information: 317-919-5316.

December 15-12
Our Lady of Fatima Retreat House, 5535 E. 56th St., Indianapolis. “Advent Study with Jesuit Father Benjamin Hawley, presenter. $15 per person. Information: 317-919-5316.

December 17
Mount St. Francis Retreat Center, Floyd County. Advent Retreat Day. brown bag lunch, beverages provided, free-offering. Information: 812-923-8817.

December 20
Our Lady of Fatima Retreat House, 5535 E. 56th St., Indianapolis. Catholic Charismatic Renewal prayer, Mass, prayer meeting, 7-8 a.m. Information: 317-927-6656.

December 21
St. Nicholas Church, 6461 E. St. Nicholas Dr., Sunman. Whole-hog sausage supper, 4:30-6:30 p.m., free-offering. Information: 317-545-7681.

December 22-23

December 25-26

December 28

December 30
Benedictinum Retreat Center, 1410 North Avenue, Beech Grove. Advent Silent Retreat, $140 per person. Information: 317-878-7585.

December 31
Mount St. Francis Retreat Center, Floyd County. Holy Hour and Pancake Breakfast, free-offering. Information: 812-923-8817.

January 4
SS. Francis and Clare Church, 5901 Olive Branch Road, Greenwood, IN. Mass, 8 a.m., adoration, 7:30-9:30 a.m., Holy Hour, 9:30 a.m. Information: 317-859-9384.

January 5-6

January 6

January 7
St. Anthony Church, 379 N. Meridian St., Indianapolis. St. Vincent Guild, Christmas breakfast in Priori Hall, $10 per person. Information: 317-545-7681.

January 9
Mount St. Francis Retreat Center, Floyd County. Advent Retreat Day. brown bag lunch, beverages provided, free-offering. Information: 812-923-8817.

January 10

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

January 13

January 14
St. Mary of the Woods College, Inconceivable Church, St. Mary-of-the-Woods. Catholic Widowed Group, sponsored by Archbishop O’Meara Catholic Ministries, 710 p.m. Information: 317-256-1396 or 800-382-4084.

January 15
St. Francis Medical Clinic, 110 N. 17th Ave., Suite 300, Beech Grove, IN. Catholic Widowed Group, sponsored by Archbishop O’Meara Catholic Ministries, 7-8 p.m. Information: 317-783-1445.

January 16-17

Third Fridays
St. Marie’s Catholic Church, 1335 N. Indiana Ave., Indianapolis. Catholic Widowed Organization, 7-9 p.m. Information: 317-783-1445.

The Active List

The Criterion welcomes announcements of archdiocesan church and parishes, as well as other activities, for consideration in the “The Active List.” Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be accepted via email. Notices must be in our office by 5 p.m. Thursday one week in advance of (Friday) publication: The Criterion, The Archdiocese of Indianapolis, 1150 N. 10th St., Suite 7117, Indianapolis, IN 46206 (mail); 317-236-1593 (fax), mklein@archindy.org (e-mail).
Charity Sister Jean 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.

Sister Jeanine Marie Holthouse, a member of the Sisters of Charity of Cincinnati, was born and raised in Richmond. She graduated from Riley Grade School and Richmond High School in 1954.

“I love it,” she said of teaching. “My class was the best in everything.”

Sister Jeanine Marie served at schools in Ohio, Michigan, and Illinois. She taught mathematics at St. Brigid School in Xenia, Ohio, from 1956-58, St. Ignatius School in Royal Oak, Mich., from 1958-60, Cathedral School in Denver, Colo., from 1969-69, and Elder 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 took the post 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 Parcell 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.

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. The new president, a member of the Sisters of St. Francis of Oldenburg, will also serve as congressional minister for the congregation of the Third Order of St. Francis of Oldenburg.

“The president 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 are also encouraged to attend the conference.

Sister Jean Marie said the federation’s work is to be faithful stewards of the federation’s time, talent and treasure; to recognize a relational model of “federating,” and to incarnate the face of Christ through the TOFR (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 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.”

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.

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“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 articles 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.

Our Sisters grow in the love of God by a life of prayer, community life and service to the poor with cancer. Our ministry answers the Holy Father’s plea to evangelize the Gospel of Life and respect the dignity of each person God has created.

Dominican Sisters of Hawthorne

If you’re interested in visiting, or would like more information, call us at 703-571-0714 or: www.Hawthorne-Dominicans.org

Benedictine Sister Wilma Davis transfers to Ferdinand monastery

Benedictine Sister Wilma Davis, a native of Columbus, recently made her permanent transfer from Queen of Heaven Monastery in Belcourt, N.D., to the Sisters of St. Benedict of Ferdinand, Ind. in Teachings of the Incarnation in Ferdinand, Indiana, the Sisters of St. Benet. She also serves as president of the Belcourt monastery, which was founded in 1956, and had ministered in North Dakota since the 1950s. Because of decreasing membership of the Belcourt monastery, the community was closed this year and the six remaining sisters transferred to other Benedictine communities.

Sister Wilma Davis at the Belcourt monastery in January and was formally received on Sept. 17 during evening prayer in the monastery chapel. She entered the Ferdinand monastery in 1958, made her first profession of vows in 1959 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 co-ordinator for the Diocese of Fargo, N.D.

Sister Wilma also served as president 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. ♦
Rest in peace.

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state dates correctly. Obituaries of archdiocesan priests serving our archdiocese are listed individually. 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.


COOMES, James, 89, St. Therese of Lisieux, Indianapolis, Nov. 9. Father of Mary, Carol, James, Tony and Gary Coomeys. Stepfather of Brenda Burdnt and Barbara Burdnt. Brother of Gladys Thompson and Harold Coomes. Grandfather of several. Great-grandfather of several.

DICKMAN, Laura Jane, 16, St. Francis de Sales, Indianapolis, Nov. 6. Daughter of Bruce and JoAnne Dickman Jr. Sister of Angela, Kaitlin and Elizabeth Dickman. Granddaughter of Bruce and Donna Dickman, Ellen Dickman Sr. and Bob and Jerry Wintz.


MILLER, Rosemary (Koegh), 91, Our Lady of the Green- wood, Greenwood, Nov. 7. Sister of Anna Koegh, Patricia Kenningham and Camilla Wilson.


MISSER, Robert E., Sr., 69, St. Mary-of-the-Knobs, Floyds Knobs, Nov. 10. Father of Barbara Missier. Grandfather of Danna Foster and Robert Missier Jr. Brother of Mark Missier, Martha Missier and Danna Missier Sr.


OBERHOUNS, Eloise, 90, St. Paul, Tell City, Nov. 5. Sister of John and Louisa Oberhouns.


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 $500 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 neighbor- hood,” 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 Mercedese Paff of Indianapolis was the youngest volunteer last weekend.

Seven-year-old Mercedese and her mother, Betty, helped sort food on Saturday, paid for the food baskets 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. Marie called Bosc supported the St. Augustine Home for the Aged

Little Sister of the Poor Anne de Ste. Marie called Bosc died on Nov. 22 at St. Augus- tine Home for the Aged in Indianapolis. Burial will be celebrated at 11 a.m. on Nov. 27 at the St. Augustine Home chapel.
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