



The

Criterion

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Pope urges U.S. bishops to address decline in priestly vocations

VATICAN CITY (CNS)—The decline in priestly vocations in the United States presents a “stark challenge” that American Church leadership needs to address now, Pope John Paul II told U.S. bishops meeting at the Vatican.

Bishops also should give particular attention to seminary training and the formation of priests who are capable of “prudent leadership,” the pope told some 20 bishops from Iowa, Kansas, Missouri and Nebraska who came to Rome for their *ad limina* visits, required of heads of dioceses every five years.

In his Nov. 26 audience with the bishops, the pope did not make direct reference to the scandal revolving around priestly sexual abuse of children and young people that has rocked the U.S. Church for the past three years.

Speaking about the American Church’s future, he said, “No one can deny that the decline in priestly vocations represents a stark challenge for the Church in the United States.”

That challenge, he said, “cannot be ignored or put off” and should be met with “insistent prayer” and a “program of vocational promotion which branches out to every aspect of ecclesial life.”

He suggested the institution of a national day of prayer for priestly vocations. Each spring, the U.S. Church marks a worldwide day of prayer for all vocations; in 2005 it will be April 17.

Statistics from the U.S. Conference of Catholic Bishops show there were nearly 500 priestly ordinations in the United States in 2003, compared to 994 in 1956. In 1950, the ratio of U.S. Catholics to priests was about 650-to-1; in 1999, the ratio was 1,200-to-1, the statistics show.

The number of Catholics within the general U.S. population has remained relatively stable at around 23 percent since 1965.

In seminaries, the pope said, future priests need to be “instilled with a commitment to holiness and spiritual wisdom, as well as formation in prudent leadership and selfless dedication to the flock.”

Young priests should be supported in their quest for advanced studies in

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A 700-year-old fresco painted by Giotto di Bondone from the Scrovegni Chapel in Padua, Italy, depicts Judas in the clutches of the devil as he plots with the chief priests to betray Jesus.

The devil in our midst

By Brandon A. Evans
Third in a series

In the life, death and resurrection of Jesus Christ, the bonds of death and powers of Satan were broken forever—defeated, but not driven out.

The devil and his demons still operate in very real ways, and combined with our fallen nature, we as humans often succumb to sin and fail our Christian calling.

The Church, along with Scripture, warns us about the devil, the flesh and the world. It is not that our flesh and our world are evil, but that they are fallen and can lead us away from God.

Satan has crept through every generation since his defeat at Calvary, but especially in our time, science and modernization tempt us to doubt his

existence.



Mark Shea, senior content editor at CatholicExchange.com, said that modern society wants to wish the devil away.

People will say that they don’t believe in a guy with red tights and a pointy tale, he said, but neither does the Church.

“The testimony of the Church and the testimony of the saint” tell us that God created rational creatures without bodies, and some of them turned to evil, he said.

“If you think about it from that perspective,” Shea said, “I don’t see anything in reason against it. But most people don’t reason about it, they just sort of react emotionally.”

In 2001, Cardinal Dionigi Tettamanzi, then the archbishop of Genoa, Italy, wrote a Lenten pastoral letter about the devil and how to combat him.

He listed 10 rules about the devil, with the first three being: “Do not forget that the devil exists,” “Do not forget that the devil is a tempter” and “Do not forget that the devil is very intelligent and astute.”

He received instant criticism—a large amount of it from scholars at the Milan-based Theological Studies Centre, who said that the letter ignored modern science and was a return to the Middle Ages.

In April of the same year, on Good Friday, Capuchin Father Raniero Cantalamessa preached to a full St. Peter’s Basilica and to the pope about how men and women today have accepted Satan as the mere sum of moral evil, or a personification of evil.

Two Italian Catholic publications around that time also defended the

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Representatives of faith traditions gather to give thanks

By Sean Gallagher

On the evening of Nov. 23, SS. Peter and Paul Cathedral in Indianapolis was filled with the prayers and sacred songs offered by representatives of a variety of religious traditions during the fifth annual Interfaith Thanksgiving Prayer Service.

As a prelude to the service, the

Indianapolis Children’s Choir sang several songs whose texts were drawn from religious traditions from around the world.

In his greeting to those in attendance, Archbishop Daniel M. Buechlein suggested that the creation that sustains all people serves as a spur for all religious traditions to give thanks to God.

“The world in which we live is God’s handiwork, a gift which sustains us,” he said. “Gathered here in a heartfelt fellowship with one another and in the presence of Almighty God, let us rejoice in thankful praise for God’s steadfast generosity.”

Archbishop Buechlein’s thoughts were echoed by many religious leaders present

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THANKS

continued from page 1

that evening, including Dr. Sayyid Muhammed Sayeed, secretary general of the Islamic Society of North America, headquartered in Plainfield.

In particular, he noted during an interview before the service that it was an opportunity for people to learn that gratitude is a bond that links all peoples and religions.

"Human beings are bound together by mutual appreciation, recognizing the goodness in each other," Sayyid said. "This service is tremendous because it helps us to come together where we can recognize this bond of thanksgiving. That is critical to every civilization, every religion, every culture."

Speaking during the service from his Sikh spiritual tradition, Kanwal Prakash Singh, representing the Sikh Satsang of Indianapolis, expressed his desire for all present that God's generosity would be reflected in all human relationships.

"Being people of faith, and being created in God's immaculate image," he said, "may we imitate his boundless compassion, generosity and forgiveness as an affirmation of our commitment and spiritual lessons learned, and serve life with humility, joyous gratitude and thanksgiving."

Singh's wish then filled the cathedral through the singing of a Sikh hymn by Giani Pritram Singh, the spiritual leader of the Sikh Satsang of Indianapolis, and other members of the community.

This desire to embody in our own time and place God's endless blessings served as the focus for a reflection offered by the Right Rev. Catherine Waynick, bishop of the Episcopal Diocese of Indianapolis.

"It can never be enough to say 'Thank you' to God and then say, 'Amen,' as if that were the end of it," she said. "Our gratitude, our thankfulness is of little value unless we allow it to shape and form us as persons and unless we allow

the blessings to flow through us to others."

Later in the service, all present were given the opportunity to show their gratitude by giving non-perishable food items and monetary gifts for the Julian Center, an Indianapolis-based agency that assists women and children who are victims of domestic violence.

Although gratitude to God for his countless blessings and our generosity which flows from that was noted by many present to be a tie that binds all religious traditions together, the differences that exist among them was acknowledged as well.

In an interview before the service, Dr. Edward Wheeler, president of Christian Theological Seminary in Indianapolis, noted that while these differences have served as causes for conflict, it need not be that way.

"There are very real differences among us and we have different perspectives," he said. "But I think that we have a lot that binds us together as humanity."

"And we've seen what happens when those distinctions lead to attempts to annihilate opposition. We should have learned by now, [that] that's not a viable option for a country that celebrates diversity and a country that welcomes people from a lot of diverse cultures and backgrounds," Wheeler said.

In his remarks that brought the interfaith service to a close, Archbishop Buechlein repeated this point while placing a particular emphasis on the important role that prayer in all religious traditions can take in curbing violence.

"It is my personal conviction, one I am sure many here share," he said, "that personal and communal prayer are powerful antidotes to the hatred and terror that continue to beset our world."

"I also ask that we may commit ourselves to thanking God that we have the privilege to live in this nation where we can freely come together to pray as brothers and sisters who acknowledge a common Father." †



From left, Tarlochan Singh, Narvinder Singh, Giani Pritam Singh, the spiritual leader of the Sikh Community of Indianapolis, playing the harmonium, Lakhbar Singh and Gurjit Singh, playing the tabla, sing a Sikh hymn at the Interfaith Thanksgiving Service held on the evening of Nov. 23 at SS. Peter and Paul Cathedral. The hymn's text tells of God's constant graciousness to his people.



Archbishop Daniel M. Buechlein exchanges a sign of peace with Dr. Edward Wheeler, president of Christian Theological Seminary in Indianapolis, toward the end of the Interfaith Thanksgiving Service held on the evening of Nov. 23 at SS. Peter and Paul Cathedral.

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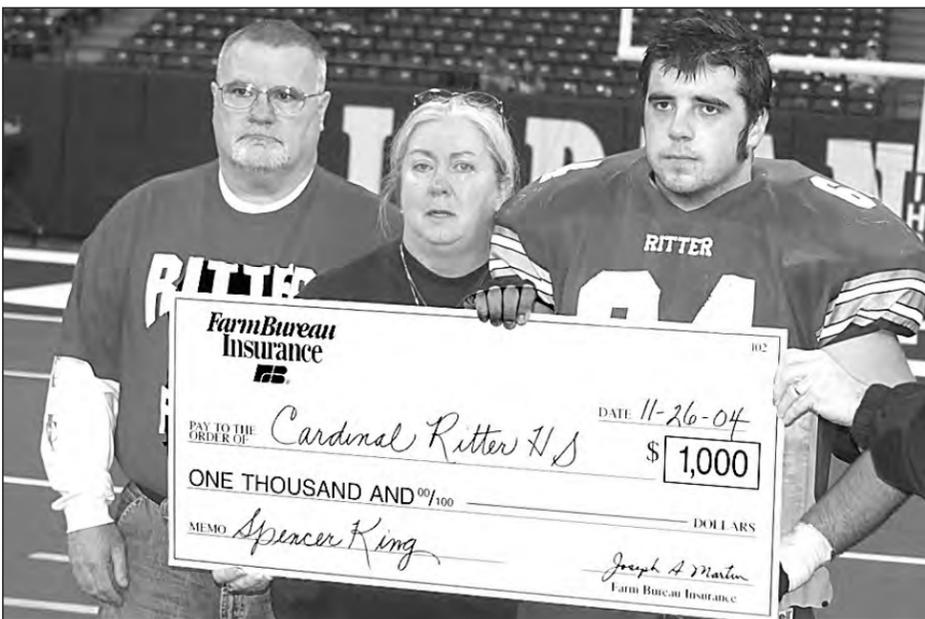
Roncalli wins third consecutive Class 4A state football title



Roncalli High School senior Zac Kidwell, a member of Holy Name of Jesus Parish in Beech Grove, carries the ball in a 44-yard run during the Rebels' third consecutive Indiana High School Athletic Association Class 4A state football title on Nov. 27 at the RCA Dome in Indianapolis. Roncalli defeated Wawasee High School 35-10 to win their eighth state football championship since 1985. Rebels head coach Bruce Scifres praises the early training that team members received in the Catholic Youth Organization during their grade school years.



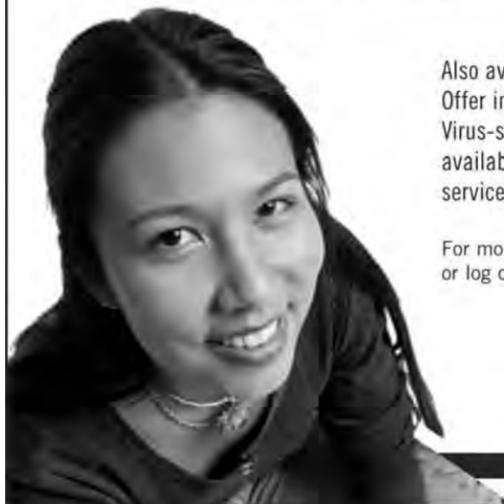
It's all Roncalli Rebels in the IHSAA Class 4A state football championship game on Nov. 27 as junior Bill Perry, right, a member of St. Barnabas Parish in Indianapolis, makes carrying the football look easy. Bishop Chatard High School's Trojans were unable to make it past Heritage Hills High School in the Class 3A semistate game on Nov. 20, when their 13-10 loss prevented them from trying for a fourth straight Class 3A title.



Cardinal Ritter High School senior Spencer King, a member of St. Malachy Parish in Brownsburg, accepts the 2004 Phil N. Eskew Mental Attitude Award after the IHSAA state football championship games on Nov. 27 at the RCA Dome in Indianapolis. His parents are Phil and Brenda King. The honor includes a \$1,000 check for the school. Cardinal Ritter's Raiders lost their bid for a second straight Class A state football title on Nov. 26 in a 20-7 loss to Seeger High School's undefeated Patriots.

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Editorial



CNS photo illustration by Karen Callaway, Northwest Indiana Catholic

Nikki Serrano helps her kindergarten pal, Vanessa Zepeda, light the first candle of Advent in their school chapel at St. Casimir Parish in Hammond, Ind. The season of Advent, which began on Nov. 28, is the Church's preparation for the commemoration of Christ's birth. The candles in the wreath represent the four weeks of the season, with a new candle lit each Sunday before Christmas.

Longing for Christ's return

"The coming of God's Son to earth is an event of such immensity that God willed to prepare for it over centuries. He makes everything converge on Christ: all the rituals and sacrifices, figures and symbols of the 'First Covenant.' He announces him through the mouths of the prophets who succeeded one another in Israel. Moreover, he awakens in the hearts of the pagans a dim expectation of this coming" (*Catechism of the Catholic Church*, #522).

Each year during Advent, the Church re-enacts the Old Testament story of humanity's longing for Christ. This re-living of the experience of the Jewish people is not simply a remembrance of things past. It is also a dynamic expression of the longing for Christ that is embedded in every human heart—now and always, until he comes again in glory.

The themes of the Advent liturgy do not strike us as outmoded. In fact, there is a strange immediacy about the fervent desire for peace, for consolation, for harmony among nations and peoples, and for salvation from our enemies (and from our worst selves) that are repeated throughout this season of hope. *We wait in joyful hope for the coming of our savior, Jesus Christ.* We wait until he comes again because we are woefully incomplete without him. Because our world is a cold and cruel place without his saving grace.

So, we cry: *Maranatha!* Come, Lord Jesus! Fill our hearts with the power of your love. Save us from ourselves. Heal our brokenness. Take away our burdens. Help us to love one another and to work together to build up your kingdom. We long for you,

and we wait for your coming again in glory.

Each year during Advent, the Church invites us to re-live the faithful witness of the Old Covenant. We are called to be people of hope who wait confidently for the Lord's return. We who are baptized Christians have experienced the wonder of Christmas and the joy of Easter. We have no cause for doubt. We know that *the Word became flesh and dwelled among us.* We have encountered him in the sacraments (especially the Eucharist), in the Scriptures, and in the preaching and healing ministry of the Church. We know that Jesus Christ has come into our world, and we believe that he is with us always. Yet we long for his coming again.

This is the Advent mystery: We know that Christ has come. We believe that Christ is with us today and always. Yet we long for his second coming with the ardent desire of ancient Israel, with the joyful expectation of Isaiah and all the prophets, with the confident hope of Mary and Joseph.

Maranatha! Come, Lord Jesus. Our hearts are full of longing. You are our hope and our salvation. During this season of Advent, help us to be faithful witnesses to your miraculous birth 2,000 years ago, to your preaching and healing ministry among us, to your death and Resurrection, to the gift of your Holy Spirit, and to your promise to return again in glory.

— Daniel Conway

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

Be Our Guest/Vincent C. Caponi

Health care and conscience

During the recent presidential election, there was a lot of discussion about embryonic stem-cell research and abortion issues. For Catholics, there is no room for debate, as our Church teaches that life begins at conception and ends at natural death.



We're all called to preserve the gift of life. Perhaps, there is no better place to answer the call than in our hospitals. While the Bible serves as our moral defense, man has created a legal defense known as the "conscience clause" that protects medical professionals when making decisions regarding procedures for which they morally object. Examples include the use of certain reproductive technologies and procedures, scientific studies involving the use of embryonic stem cells and end-of-life choices.

As health care providers practicing in a pluralistic society, we are often called to serve the needs of patients whose beliefs may be different from our own. That is why it is imperative that we continue to talk about these issues, while following the directives of the Church's Magisterium.

St. Vincent Health works closely with the Archdiocese of Indianapolis and the Catholic Diocese of Lafayette when addressing care delivery issues that may go against our principles. Although the conscience clause has received little public attention, the Vatican has for many years advocated its use and challenges Catholic health ministries to establish policies in complete conformity of the Church's moral

teaching.

In fact, several years ago, Pope John Paul II addressed the International Congress of Catholic Obstetricians and Gynecologists, where he urged practitioners to not lose sight of their inherent ethical dimension. He contended that health care professionals can often be strongly tempted to become manipulators of life or even agents of death.

"The conflict between social pressure and the demands of right conscience can lead to the dilemma either of abandoning the medical profession or of compromising one's convictions," he stated. "Faced with that tension, we must remember that there is a middle path which opens up before Catholic health workers who are faithful to their conscience. It is the path of conscientious objection, which ought to be respected by all, especially legislators."

While most Catholic practitioners are aware of the Church's stance on procedures affected by Protection of Conscience Laws, it is our duty to communicate our directives with doctors and nurses within our organization of different denominations. As a values-based organization, St. Vincent Health must be a leader in preserving the guiding principles of the Catholic faith. To borrow the words of Pope John Paul II, "In striving to serve life, we must work to ensure the right to professional training and practice that is respectful of conscience in law and in practice is guaranteed."

I ask that you please pray for our care providers who are on the front lines of the morality battle every day.

(Vincent C. Caponi is chief executive officer of St. Vincent Health.) †

Faith and Society/Douglas W. Kmiec

Religion's place in American life

Religion's place in American life is again very much in mind.



First, record millions of people were more motivated to vote in the last presidential election by religious and moral values than by terrorism or the economy.

Second, the U.S. Supreme Court again has decided to

weigh in on exactly how open Americans can be about faith's importance.

Last year, the justices took the Pledge of Allegiance controversy, but got judicially tongue-tied in the end, deciding only that an atheist father who lacked sufficient custodial rights couldn't bring the issue to be heard. Now the court has taken two Ten Commandments cases that were decided by lower courts in opposite ways.

In a Texas case, *Van Orden vs. Perry*, the lower court allowed a monument of the Commandments to stand on the state capitol grounds, whereas, a small, framed copy of the Decalogue, among documents like the Magna Carta and the Bill of Rights, was ordered taken down from courthouses and school corridors in McCreary County, Ky.

It is the Supreme Court's job to reconcile differing opinions, but truth be told, it is responsible for the confusion.

The Declaration of Independence acknowledges a Creator and identifies that Creator as the source of our most precious and inalienable rights. The Constitution leaves to individuals whether to accept or reject religion; even if they reject God or religious practice, their rights remain unaffected. Nothing in these foundational documents precludes public religious reference.

Unfortunately, in the '60s and '70s some justices planted the false notion that government could never even acknowledge the American presupposition of the divine origin of human right. By a doctrine known as the "Lemon" test—named for one of the parties—the court held that no public statement

or display could favor religion over irreligion. The precept became an engine for discrimination against religious believers participating in public programs and for secularizing a history that was importantly and authentically sacred in part.

When a public school sought to post the Ten Commandments in 1980, identifying them as a fundamental source for human law, the justices ripped them down. Since then, some religious displays—including those related to Christmas and Hanukkah—have been allowed, but only if the religious items are hidden behind secular reindeer, candy canes and the like.

In the national election, voters in 11 states by 3-1 and 4-1 margins approved state constitutional amendments defending the traditional concept of marriage.

Likewise, President Bush's school choice and faith-based organization initiatives allowing individuals to direct some public money to parochial schools and groups like Catholic Charities and the Salvation Army ought to be seen as offending no one. But this ultimately depends upon peeling away "Lemon's" false claim that neutrality requires coerced secularity.

In the shadow of religious strife in Iraq and elsewhere around the globe, it sometimes is argued that America should be more like secular Europe. But Europe's experience with the desecralization of culture has hardly ennobled the human spirit. Without religious reference, life lacks meaning. Religious conflict is avoided by not empowering government to coerce belief or to favor one religion over another.

By contrast, "Lemon's" ahistorical ban on mention of the American order's Judeo-Christian roots is coercion in reverse. It is the worst form of censorship.

The court would do well to rid itself of this bitter fruit.

(Douglas W. Kmiec, dean of Columbus School of Law at The Catholic University of America in Washington, is a columnist for Catholic News Service.) †

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Let's use St. Nicholas as model for how we approach Christmas

The Church commemorates the feast of the popular St. Nicholas on Dec. 6. He was a bishop of the Diocese of Myra, a city in Lycia in what is now Turkey in the early 300s. His relics are now located in the city of Bari on the southeastern coast of Italy on the Adriatic Sea. By happy coincidence, I will be in Bari for the celebration of the feast of St. Nicholas this year.

Why am I going to be in Bari? I am co-moderator of the international ecumenical dialogue between the Christian Church (Disciples of Christ) and the Roman Catholic Church. The dialogue meets annually and the Catholic Church is the host this year. The Vatican Pontifical Council on Christian Unity scheduled the meeting to take place in Bari, and it happens to coincide with the feast of St. Nicholas.

I am told that on Dec. 6 St. Nicholas arrives in Bari by boat from somewhere on the Adriatic Sea and that the occasion is quite festive. Both the Eastern and Western Churches honor St. Nicholas. In fact, it is claimed that after the Blessed Virgin Mary, he is the saint that is most pictured by Christian artists.

There are many colorful stories about St. Nicholas, all of which concern the charity of this saint. One of the best-known stories is about his charity to a

poor man who was unable to provide dowries for his three daughters who were of a marrying age. Rather than see them forced to forgo marriage, St. Nicholas secretly tossed a bag of gold through the poor man's window three different times—and so his three daughters were able to be married. This legend led to the custom of gift-giving over the centuries on the feast of St. Nicholas.

In our English-speaking countries, as one author put it, "St. Nicholas became, by a twist of the tongue, Santa Claus—further expanding the example of generosity portrayed by this holy bishop" (Father Leonard Foley, O.F.M. Conv., editor, *Saint of the Day*, St. Anthony Messenger Press, 1990, pp. 324-325). Needless to say, the original images of St. Nicholas as bishop differ dramatically from the familiar Santa Claus image we see everywhere from Halloween on through the fall.

Wouldn't it be nice if the legendary charity and gift-giving by St. Nicholas encouraged us to take another look at how we approach the Christmas season and the secular materialism of our age. Charity and selfless gift-giving would be much more in tune with the original meaning of Christmas, namely a celebration of the birth of our Redeemer in the circumstances of utter poverty. Perhaps

the contemporary image of Santa Claus kneeling before the infant Jesus in a manger, as odd and anachronistic as it may seem, is much more illustrative of Santa's origin as St. Nicholas, the bishop of hidden charity, than our culture portrays him.

It is an extraordinary challenge for us Christians to maintain the focus of what Christmas and gift-giving is about. For one thing, rarely does one see scenes of the Christ Child with Mary and Joseph and the shepherds in public displays outside of our churches. For sure, nothing in our public displays acknowledge the season of Advent, a season in which we want to sense the expectation of the wonder child, who signals the wonder of our redemption by the Son of God-made-man. We are challenged to embrace the liturgical season of Advent in our common prayer, the Eucharist, and, I urge, in our family prayers at home.

The greatest gift we will receive at Christmas is the Eucharist in which we experience the real presence of Jesus,

who has given himself for our salvation. We should spend the four weeks of Advent preparing to kneel in awe of the Christ Child, the mighty "little one" who came among us in all humility to reveal the love of the Father and the power of the Holy Spirit. The institution of the Eucharist is born with the Christ Child.

We adults are challenged to help our children understand that the awe and excitement they feel before the sparkle and beauty of Christmas lights has roots in something deeper. We are challenged ourselves to keep in focus the idea that gorgeous Christmas lights and scenery speak of the most beautiful and powerful light of all, namely, Jesus Christ, the Light of the World.

We have the special grace of the four weeks of Advent to seek the solace to be found in the spiritual meaning of our life in the faith. Christmas will mean so much more if we keep St. Nicholas in mind as we see Santa Claus everywhere. That will only happen if we pray with the Church in the season of Advent. †

Archbishop Buechlein's intention for vocations for December

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

Sigamos a San Nicolás como modelo para vivir la Navidad

El día 6 de diciembre la Iglesia conmemora la fiesta del popular San Nicolás. Él era obispo de la diócesis de Myra, una ciudad en Lycia, en lo que hoy se conoce como Turquía, a principios de los años 300. Hoy en día, sus reliquias se encuentran en la ciudad de Bari, en la costa sureste de Italia, en el Mar Adriático. Por una feliz coincidencia, este año estaré en Bari para la celebración del Festival de San Nicolás.

¿Por qué estaré en Bari? Soy co-moderador para el Diálogo Ecueménico Internacional entre la Iglesia Cristiana (Discípulos de Cristo) y la Iglesia Católica Romana. El diálogo se reúne anualmente y la Iglesia Católica es la patrocinadora este año. El Concilio Pontificio Vaticano sobre Unidad Cristiana, programó la reunión en Bari y por casualidad coincidió con la Festividad de San Nicolás.

Me cuentan que el 6 de diciembre, San Nicolás llega en barco a Bari desde algún lugar en el Mar Adriático y que la ocasión representa toda una fiesta. Tanto la Iglesia Oriental, como la Iglesia Occidental honran a San Nicolás. De hecho, se dice que después de la Santa Virgen María, él es el santo más retratado por los artistas cristianos.

Existen muchas historias llenas de color acerca de San Nicolás, todas las cuales se refieren a la caridad de este santo. Una de las historias más conocidas es sobre su bondad para con un hombre pobre, quien no tenía medios para proporcionar dotes para sus tres hijas que

estaban en edad casadera. En lugar de verlas obligadas a renunciar al matrimonio, San Nicolás secretamente lanzó una bolsa con oro por la ventana del hombre pobre en tres ocasiones diferentes, de modo que sus tres hijas pudieran casarse. Con el pasar de los siglos esta leyenda originó la costumbre de entregar regalos en la Festividad de San Nicolás.

En nuestros países de habla inglesa, como lo expresa un autor "San Nicolás se convirtió en Santa Claus por una tergiversación de palabras, ampliando así el ejemplo de generosidad representado por el obispo santo." (Leonard Foley, O.F.M., editor, *Santo del Día*, St. Anthony Messenger Press, 1990, p. 324-325). Por supuesto que las imágenes originales de San Nicolás como obispo difieren enormemente de la imagen familiar de Santa Claus que vemos por todos lados a partir del Día de Brujas y durante todo el otoño.

¿No resultaría encantador que la legendaria caridad y entrega de obsequios de San Nicolás nos alentara a observar desde una perspectiva diferente la época de Navidad y el materialismo secular de nuestra época? La caridad y la entrega desinteresada de obsequios estarían mucho más acorde con el sentido original de la Navidad; es decir, la celebración del nacimiento de nuestro Redentor en circunstancias de pobreza extrema. Quizás la imagen contemporánea de Santa Claus arrodillado delante del Jesús recién nacido en el pesebre, con todo y lo anacrónico que pueda parecer, es mucho más

representativa del origen de Santa como San Nicolás, el obispo de secreta caridad, que aquella imagen representada por nuestra cultura.

Resulta un desafío extraordinario para nosotros como cristianos, mantenernos concentrados en el verdadero significado de la Navidad y la entrega de regalos. Por ejemplo, raramente vemos escenas del Cristo niño con María y José y los pastores exhibidas públicamente fuera de nuestras iglesias. Con seguridad, no se expone en público nada que represente la temporada de Adviento, una época en la que se debe sentir la expectativa del hijo maravilloso quien simboliza el milagro de nuestra redención por el Hijo de Dios hecho hombre. Se nos reta a acoger la temporada litúrgica del Adviento en nuestras oraciones comunes, la Eucaristía y, los invito, en nuestras oraciones familiares en el hogar.

El obsequio más grande que recibiremos en Navidad es la Eucaristía en la que experimentamos la verdadera presencia de Jesús, quien se ha entregado a sí mismo para nuestra salvación. Debemos pasar las cuatro semanas de Adviento preparándonos para arrodillarnos sobrecogidos ante el Cristo niño, el "pequeño" poderoso, quien se

hizo presente entre nosotros humildemente, para revelar el amor del Padre y el poder del Espíritu Santo. La institución de la Eucaristía nace con el Cristo niño.

Nosotros, como adultos, estamos llamados a ayudar a que nuestros niños entiendan que el sobrecogimiento y la emoción que sienten ante el brillo y la belleza de las luces de Navidad, encuentran sus raíces en algo más profundo. Nosotros mismos enfrentamos el desafío de mantenernos concentrados en la idea de que las hermosas luces y escenarios navideños hablan de la más bella y poderosa de todas las luces, a saber, Jesucristo, la Luz del Mundo.

Contamos con la gracia especial de las cuatro semanas de Adviento para buscar el consuelo que encontramos en el significado espiritual de nuestra vida en la fe. La Navidad tendrá mucho más sentido si tenemos presente a San Nicolás, mientras vemos a Santa Claus por todos lados. Esto es posible únicamente si rezamos con la Iglesia en la temporada del Adviento. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en diciembre

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

Check It Out . . .

Holy Name Parish, 89 N. 17th Ave., in Beech Grove, is presenting its **Christmas Concert XLIII** at 3 p.m. and 6:30 p.m. on Dec. 19 in the church. The adult choir and boy's choir will sing, and also join the girl's choir and youth choir for traditional and contemporary songs. Tickets are \$5 per person, and are available in advance. For more information or for tickets, call Marcia Cleary at 317-787-1682.

St. Rose of Lima Parish, 114 Lancelot Dr., in Franklin, is presenting its third annual **Christmas Concert** at 7 p.m. on Dec. 17. The adult and children's choirs of the parish will be joined by The Voices of Franklin, a local community choir. The event is free and open to the public, but a free-will offering will be accepted. For more information, call the parish at 317-738-3929.

St. Lawrence Parish, 6944 E. 46th St., in Indianapolis, will participate in the **National Night of Prayer for Life** on Dec. 8. The evening will begin at 9 p.m. with exposition of the Blessed Sacrament followed by public prayer until midnight. At that time, the service will conclude with Benediction. All are welcome to come and pray for any length of time. For more information, call the parish office at 317-546-4065.

Young adults are invited to attend the monthly **Francis2** event from 6 p.m. to 8 p.m. on Dec. 12 at Mount St. Francis Retreat Center in Floyd County. The event features Sunday Mass, discussion, social time and home-cooked food. This month's theme is "Fourth and Goal: Living Your Faith in All Seasons." There is no cost. For more information, call Conventual Franciscan Father Jim Kent at 812-933-4439 or e-mail franvoc@aol.com.

The altar society of Holy Trinity Parish, 902 N. Holmes Ave., in Indianapolis, is having its **Holiday Bazaar** from 10 a.m. to 6 p.m. on Dec. 4 and from 9:30 a.m. to 11:30 a.m. on Dec. 5. The event will feature crafts, baked goods, food, a white elephant table, poticas, live accordion music on Saturday afternoon and a breakfast buffet with Santa Claus on Sunday. Mass will be offered at 4 p.m. on Saturday and at 9 a.m. on Sunday. For more information, call 317-634-2289.

Catholic author and speaker **Matthew Kelly** will present "How to Make Choices that Will Give You More Energy

and Help You Become the Best Version of Yourself" from 7:30 p.m. to 8:30 p.m. on Dec. 7 at St. Simon the Apostle Parish, 8155 Oaklandon Road, in Indianapolis. All are welcome to attend. For more information, call 317-826-6000.

The Oldenburg Franciscan Center in Oldenburg is offering a **"Young Artists' Gathering"** on Dec. 4 that will focus on using new and recycled materials to make Christmas decorations. The cost is \$20 for the first child and \$10 per additional sibling. The limit is 15 young people. Franciscan Sister Ann Vonder Muelen will host **"Our God in Human Flesh: Advent Retreat"** from 9 a.m. to 3 p.m. on Dec. 11. The cost is \$45 per person and includes a noon meal. For more information, call the center at 812-933-6437 or e-mail center@oldenburgosf.com.

The choir of St. Christopher Parish, 5301 W. 16th St., in Indianapolis, is offering a **Winter Concert** from 7 p.m. to 8 p.m. on Dec. 16 in the church. The admission is free, but a free-will offering will be collected to benefit the parish youth ministry. For more information, call the parish office at 317-241-6314.

The choral department of Roncalli High School, 3300 Prague Road, in Indianapolis, is presenting its first ever **Madrigal Dinner** on Dec. 4. The doors will open at 5:30 p.m. and dinner will be served at 6 p.m. The event will

VIPs . . .



Dixon, the late Phyllis Hutzel, Brian and Kurt Goebel. They have seven grandchildren. †

Adolph and Sharon Goebel, members of St. Michael the Archangel Parish in Indianapolis, celebrated their 50th wedding anniversary on Nov. 27 with a Mass and renewal of vows at Sacred Heart of Jesus Church in Indianapolis. The couple was married on that date in 1954 at Sacred Heart Church. They have five children: Deborah Barber, Julie Goebel-

include dinner, comedy, costumes and music. Tickets are \$20 per adult and \$15 per student. For more information or to obtain tickets, call the office at 317-787-8277.

The Sisters of St. Benedict invite people to visit the gift shop of the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove, for a **holiday open house** from 10 a.m. to 4 p.m. on Dec. 11. The event will feature door prizes, refreshments and a special discount on purchases. Handcrafted items and Nativity sets will be available. For more information, call the Benedict Inn at 317-788-7581 or e-mail benedictinn@yahoo.com or log on to www.benedictinn.org. †

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

Alexander (Warner Bros.)
Rated **L (Limited Adult Audience)** because of strong battlefield violence and associated gore, an attempted rape, several implied gay sexual situations, one involving shadowy rear nudity, an explicit straight bedroom scene and generalized background debauchery. Rated **R (Restricted)** by the Motion Picture Association of America (MPAA).

Christmas with the Kranks (Columbia)
Rated **A-II (Adults and Adolescents)** because of some suggestive humor, comic violence and mildly crude language. Rated **PG (Parental Guidance Suggested)** by the MPAA.

Seed of Chucky (Rogue Pictures)
Rated **O (Morally Offensive)** because of gratuitous gore and violence, sacrilegious and sexual humor, including a masturbation scene, brief shower nudity, and rough and crude language. Rated **R (Restricted)** by the MPAA. †

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DEVIL

continued from page 1

Church's teaching about the devil as part of our faith.

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, said that this phenomenon of denying the devil reached its zenith in the middle of the last century.

"I think people are now very aware of the presence of angels, both good and bad," he said. "I think when it was being downplayed people thought that belief in angels took away from the focus on human beings."

A proper understanding of angels, though, helps us have a better understanding of humanity, he said.

In a recent survey in *The Indianapolis Star*, 76 percent of Hoosiers said that they believe in the devil.

Shea said that the existence of the devil is also clear when you look at the evils of the world.

"The whole seems to be greater than the sum of its parts," he said. "What you tend to see is evil done on a superhuman scale."

When we look back at the 20th century, he said, we can't just say that the atrocities that occurred then were because of some sociological flaw.

Indeed, the 1914 *Catholic Encyclopedia* explored the question of what would have happened if, at any point after the Fall, Christ would have bound the fallen angels so tightly so that they could no longer tempt mankind.

"In that case, the evil would clearly have been far less than it is now, for the activity of Satan does much more than merely add a further source of temptation to the weakness of the world and the flesh; it means a combination and an intelligent direction of all the elements of evil," it says.

"Do [Catholics] believe in the devil?" asked Msgr. Joseph F. Schaedel, vicar

general. "I think most Catholics—the overwhelming majority—would say that they do. Do they really understand what the Church's interpretation of the devil is? I would venture to say a lot of them do not."

He said that it was due to bad catechesis in the last 30 or 40 years, but also because "the existence of the devil is not something that we let come up in daily conversation."

Of course, for some people the devil is more than an obscure reality. There are times and extraordinary instances where Satan and his demons make themselves known in a radical way.

It is something that "Father Jones" has had to deal with on a regular basis for the last three decades. (Father Jones is an archdiocesan priest whose name has been changed in this story to protect his identity.)

He served for 24 years as part-time chaplain for the now closed Central State Hospital in Indianapolis. He saw many people in that mental hospital who had problems far beyond what you would find in a psychological handbook.

Father Jones would frequently take Communion to people in the hospital, hidden inside a pyx inside his clothing. Nevertheless, as he walked the hallways with the Blessed Sacrament, people would curse and spit on him.

Then, on his way out, with the pyx empty, they would be friendly toward him.

He once went into a room to anoint a man and immediately the patient started hissing and making all sorts of horrible noises.

"As I got closer to the bed," Father Jones said, "he started crawling up the wall on his back."

He went to the nurse and told her to tell him when the man was in a coma.

Father Jones is the priest that the archdiocese refers people to when they think they are having diabolical problems. He handles, on average, a couple of calls each month.

It started many years ago when he got a call from the mother of a police officer.

"There was all kinds of strange things

going on in a house on the east side of town," Father Jones said. "The police were scared to death . . . The door flew open and things were flying out of the house and things were flying around inside the house, and it was just a mess."

So he agreed to go, but only after the press had left. When he arrived to pray with the family, he found all sorts of damage to the house.

"One of the police officers walked into the bedroom where there was a boom box on the bed and it jumped off the bed onto the floor and the bed turned upside down on top of it, and he said it was hotter than heck in there and [felt] like worms crawling all over you," Father Jones said.

Father Jones went back to the house three times before things calmed down.

This was a case of what is called "diabolical obsession." *The New Catholic Encyclopedia*, second edition, said that the term "refers to hostile action of the devil or an evil spirit besetting anyone from without."

A hostile action besetting someone from within is called "diabolical possession." This is "the state of a person whose body has fallen under the control of the devil or a demon," the encyclopedia says.

There are many examples of this kind of possession in the New Testament, particularly in places where Jesus drives out evil spirits.

Catholic thought holds, though, that this type of diabolical activity is rare and requires the full consent of the person.

Father Jones said that these cases of diabolical obsession are usually precipitated in households that don't pray, and when the occult is meddled with through Ouija boards, Tarot cards, seers, séances, etc.

"Those are all avenues to let the devil into a person's life," Father Jones said. As for the claim that people make that such activity is harmless, he said, "That's fine. Let them think it. It's not true.

"They may think it's fun," he said, "but when things start happening to them, then

they figure out that it isn't fun and then that's when I get calls."

Father Cantalamessa, in his homily three years ago, said that the current interest in the occult shows that Satan cannot be explained away.

"Thrown out through the door, Satan has come back in through the window," he said. "Thrown out of the faith, he has come back through superstition."

"People that dabble with the occult sometimes get, literally speaking, a hell of a lot more than they bargained for, and that can scare the daylight out of you," Shea said.

It scares Father Jones.

"It's not a fun thing. It's scary as heck every time you get one of those calls," he said. "They're all scary because you never know what you're going to run into and you never want to match wits with the devil because you're going to lose every time."

He spends at least an hour before the Blessed Sacrament before he goes out on a call. He also knows what can be at stake: sometimes people get in deeper and deeper and then the devil does more than just scare them.

Father Jones talked about a 16-year-old girl who joined a Satanic cult.

"She got herself pregnant so she could have a baby and could sacrifice it on the altar to the devil—which she did. She killed her baby on the altar," he said. "She was eventually arrested and is doing time in prison."

Still, the even more wicked works of the devil are those that aren't so extravagant—those times when we are lured by him to commit evils that tear at the Kingdom of God.

And just as our era has been tempted to doubt the existence of the father of lies, so it has been tempted to doubt the existence and the effects of true evil.

(Next week: *The denial of sin and the effects of our choices on the world.*) †

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PRIESTS

continued from page 1

ecclesiastical sciences like theology and canon law, he said.

Acknowledging the importance of the parish in the lives of American Catholics, the pope told the bishops to commit themselves to fostering and coordinating pastoral work in the parishes and encouraging the faithful to participate fully in the life of their congregation.

"The diocese should always be understood as existing in and for its parishes," he said, adding that the parish is the proper place to build a community with the goal of "service of the new evangelization."

The pope emphasized the special relationship between bishops and priests. He invoked teachings from the Second Vatican Council when he told the bishops

to concern themselves with the welfare of their priests, "treating them as sons and friends."

Bishops should try to cultivate unity among priests and between priests and diocesan leadership, he said.

"Together with fostering mutual trust and confidence, dialogue, a spirit of unity and a common missionary spirit in his relationship with his priests, the bishop is also responsible for cultivating within the presbyterate a sense of co-responsibility for the governance of the local Church," the pope said.

Representing the bishops in the audience with the pope was Archbishop Elden F. Curtiss of Omaha, Neb. He spoke of vocations, the sex abuse scandal and terrorism, and thanked the pope for his "immense support."

He told the pope, "You have been the source of our inspiration in making

vocation ministry a priority in our dioceses," noting an increase in interest in vocations in their region.

Archbishop Curtiss also said the pope had inspired the bishops in their works of evangelization.

During the weeklong visit to the Vatican, the bishops met individually with the pope, discussing vocations, the strength of family life and ecumenism.

The pope had a personal word or question for each bishop.

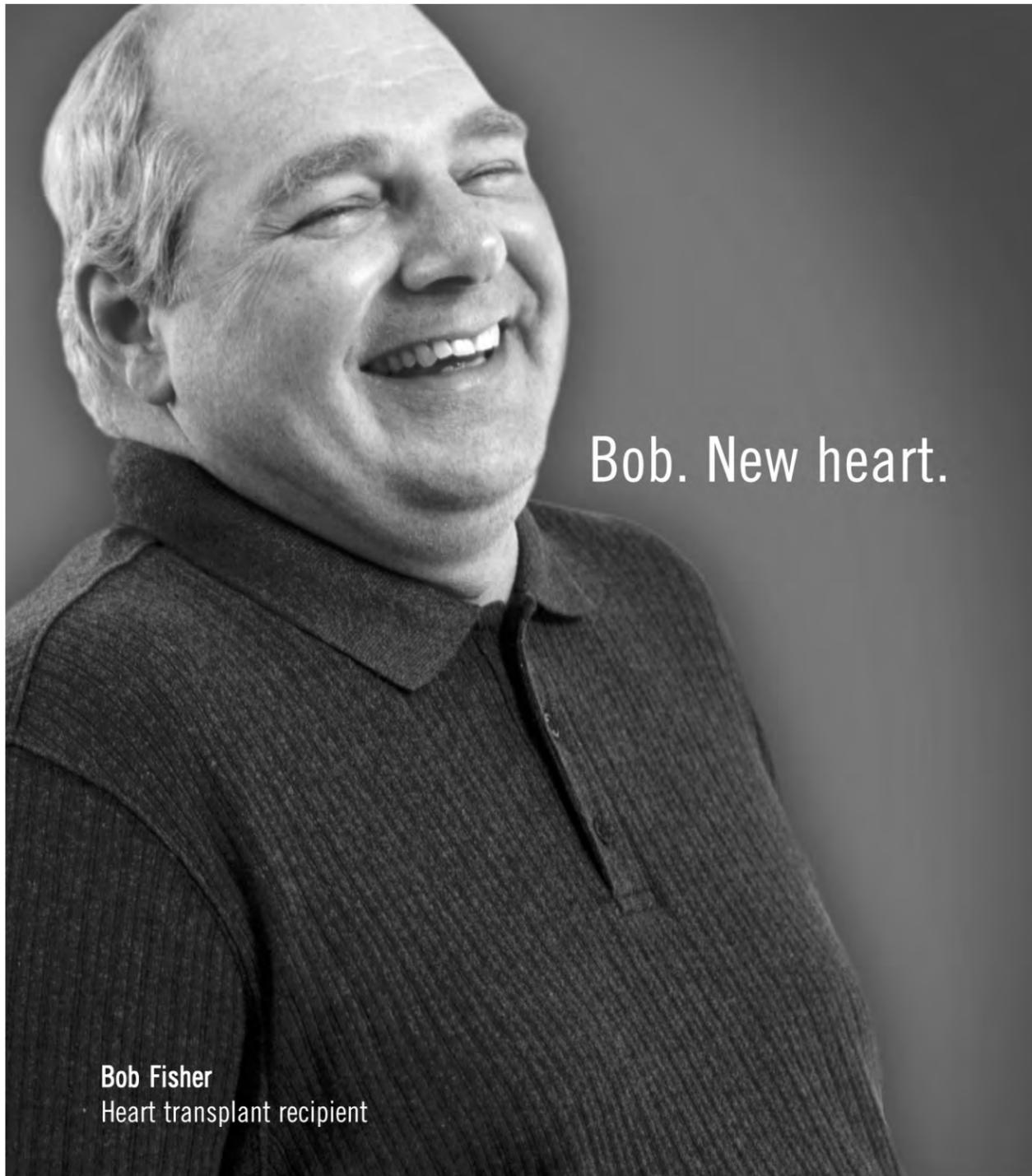
Archbishop Raymond L. Burke of St. Louis said the pope was alert, engaged and very interested in everything the bishops had to say in their individual meetings.

"It's difficult for him to speak because of physical problems, but his face was just full of life and comprehension," Archbishop Burke said. "And it's clear that everything that was said to him, he was responding to."

During meetings with the Roman Curia, the bishops were asked how Church leaders were applying the principles written in the "Charter for the Protection of Children and Young People." They also discussed the sex abuse scandal from the standpoint of civil and canon law, the bishops said.

With Cardinal Joseph Ratzinger, head of the Congregation for the Doctrine of the Faith, the discussion took a more personal turn when the question of care for the victim and the perpetrator of sexual abuse was addressed, Bishop-designate Dendinger said.

Archbishop Keleher said Vatican officials expressed their "concern about secularization." He said they were pleased when the U.S. bishops reported on the measures prohibiting gay marriage, approved in 11 states in the Nov. 2 elections. However, the bishops said the presidential election was not discussed. †



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Archdiocesan parishes seek to fulfill goals of evangelization

By Karen Oddi
Archdiocesan director of Evangelization

Not too long ago, a commonly heard remark in religious education circles was “faith is caught, not taught,” meaning that the gift of faith cannot be instilled in persons merely through instruction.

While there is widespread agreement that faith is a free gift from God, there is also the realization that faith not nurtured is unlikely to become living, conscious, active and lifelong.

Expecting people to grow in faith without offering a plan or structure for growth is shortsighted at best. We would never just let our programs of religious education simply “happen” without direction and guidance from the magisterial or teaching leadership of the Church.

I believe much the same thing can be said about evangelization. While some people may be “naturals” at evangelization, most of us need some tools to develop our ability to evangelize others.

For the past four years, through the Disciples in Mission program, more than half of the parishes in the archdiocese have been intentionally working on becoming more aware of and skilled at Catholic evangelization.

Realizing that Catholic evangelization would not simply “catch on” just because it was part of official Church teachings, the Paulist National Catholic Evangelization Association, designers of Disciples in Mission, and the



Karen Oddi

Secretariat for Evangelization of the U.S. Conference of Catholic Bishops have been providing dioceses and parishes with the resources and tools to become effective evangelizing communities.

In just over 25 years since Pope Paul VI issued his apostolic exhortation *Evangelization in the Modern World* and the establishment of a bishops’ Committee on Evangelization, we have truly seen a difference made in how Catholics view evangelization and what they are now doing to make it happen.

Just what are the parishes doing? Having examined the three goals of *Go and Make Disciples*, the evangelization pastoral plan of the U.S. bishops, they are focusing on the call to individual holiness, the call to inviting and welcoming others, and the call to transform the world in Christ.

They are implementing many practical initiatives around the three goals.

At the core of Disciples in Mission are the weekly small-group meetings during Lent through which faith is enriched by prayer and deeper understanding of the lessons to be learned from the Sunday readings.

Participants often report a greater appreciation for the Sunday liturgy and a sense of a spiritual oneness with the parish community. They also become more comfortable with their own ability to share faith and often seek further study to be better at talking about Jesus Christ with others.

Inviting and welcoming others is happening in new and creative ways far beyond the standard parish bulletin

notice. Attractive parish Web sites enable people to become acquainted with the life of a parish before taking a step to attend Mass or register there.

One parish gives its members business card-size welcome cards with basic information about the parish to hand out to people they meet. Another parish supplies its parishioners with a steady supply of free pamphlets on the teachings of the Church to use in their workplace or wherever they have a chance to invite another individual to take a look at the Catholic Church.

More and more parishes are welcoming recent immigrants and supporting over time the blending of cultures.

Outreach ministries are taking on a deeper meaning as parishes focus on evangelization as a means to transform society. Parishes have begun tutoring programs, English-as-a-second-language classes, computer classes, employment assistance programs, bereavement ministries, wellness programs and countless other efforts to help each child of God, regardless of age, reach his or her full potential, and become part of a more caring and just society.

Since Pentecost 2004, we have been in a transition year for Disciples in Mission, but that has not slowed the momentum of the past three years.

On June 12, 2005, four weeks after Pentecost, the Catholic Church in central and southern Indiana will gather at Victory Field in downtown Indianapolis to celebrate the centerpiece of evangelization, Jesus Christ, as we observe the Year of the Eucharist and continue to grow as disciples in mission. Please save the date. †

Parishes work to bring inactive Catholics back home

By Brandon A. Evans

Our Lady of Perpetual Help Parish in New Albany is casting wide the net in southern Indiana in a search for what is commonly called the second largest denomination in the United States.

Members of the parish are putting up signs in town, trying to get publicity and putting information in all the parishes of the New Albany Deanery.

In a way, the parish is trying to find lost members of the family—parishioners are looking for Catholics who have fallen away from the practice of the faith.

Tony Aemmer, a member of the parish, helps coordinate the program Catholics Returning Home, a six-session program that is used all over the country.

“We’re just trying to get our program to make [inactive Catholics] feel welcome,” Aemmer said, “[to] let them know that they are still part of our faith community, and that they’re missed and we’d like to have them back.”

The program, which offers sessions designed to inform people about different aspects of the faith and also allow them to share their stories, will begin on Jan. 3 at Our Lady of Perpetual Help Parish for the first time.

Judy McNulty, a parishioner, was instrumental in getting the program started at the parish. She had worked with Catholics Returning Home while living in the Archdiocese of Atlanta a few years ago.

“There is no pressure at all,” McNulty said about the program. People are told up front that there are no strings attached.

At the end of the sessions, she said, people are invited to return again, or to get involved in a parish group, or to do whatever they would like.

Beth Kiggins, a member of St. Thomas More Parish in Mooresville, is the chair of a committee that also implements the Catholics Returning Home program. The parish has had two sessions so far.

“I think it’s a wonderful opportunity for people to come back without anyone feeling as if they’re being judged or being looked down upon,” Kiggins said.

Her parish has spent time promoting the program in local churches and by having people pass around brochures. Christmas and Easter are also good times to reach some of the “Chreasters” who only come to Mass at those times—and invite them to a fuller parish life.

Among the reasons that Catholics leave, Kiggins said, the big issue for many seems to be divorce and remarriage.

“They don’t feel as if they can return to the Church because of the remarriage,” she said.

McNulty said that one of the most common reasons she has heard people attest to has to do with marrying someone outside of the faith.

Sometimes, she said, people have just gotten angry at God after a tragedy or loss, and some people have had bad experiences with people in the Church, like a priest.

Often, she said, especially in Georgia, people move away from home and never get around to finding another Catholic parish to be a part of.

There are also a lot of hurting people who were alienated by some of the changes that took place after the Second Vatican Council.

Just as there are many reasons that people leave, so



Keith Purcell greets Jesuit Father Mark Burke as Purcell’s wife, Sandra, looks on following morning Mass at St. Anne Church in Chicopee, Mass., in 2003. Purcell returned to the faith after participating in a Catholics Returning Home program at a neighboring parish in the Diocese of Springfield. Parishes within the Archdiocese of Indianapolis have also begun using the same program.

there are many reasons that they return.

For Kiggins, it was a time when her father was critically ill that caused her to look again for her faith.

Of those who have come back to the faith through her parish, she said that they are often attracted to “the welcoming community” that they find there.

McNulty said that many people who’ve drifted away start coming back in their 30s.

“What usually sparks their decision to come back is having children,” she said. “They realize, all of a sudden, that they really do want their kids to know God.”

Something like that happened to John and Regina McShea, members of St. Monica Parish in Indianapolis.

“We came back to the faith after being away for a long time and it was really sort of unique because we were also searching for something for our children,” Regina McShea said.

The couple had done things such as having a prayer group, but wanted more for their children.

She said that they “fell in love” with St. Monica Parish and, after consulting with a staff member and the pastor, decided to be with their children through a process that is

designed for children and that comes out of the Rite of Christian Initiation of Adults.

The process is commonly given the misnomer of the Order of Christian Initiation of Children.

Other families at the parish have done the same thing. “It’s a really nice time because it brings the families together and you learn about all the sacraments together again,” McShea said.

Besides their children, McShea also had personal reasons for wanting to come back to the Catholic faith.

“I think I missed the feeling of community that the Church offers,” she said, “because it’s easy to pray by yourself and have your private devotions, but I didn’t realize how much I missed the community,” and also the chance to attend Mass.

Aemmer said that the program at Our Lady of Perpetual Help Parish is not intended to get people to come to their parish, but simply to get them back to the faith and let them pick their own parish from there.

“We really do miss having them here with us,” McNulty said. “I just like to say that we’re going to try to love them home.” †

Catholics read Church news on the radio for print-impaired listeners

By Mary Ann Wyand

Print-impaired people can listen to stories and columns published in *The Criterion* thanks to Catholic volunteers who help the Indiana Reading and Information Service (IRIS), a free broadcast and dial-up audio service provided by WFYI 90.1 FM, the public broadcasting radio station in Indianapolis.

St. Thomas Aquinas parishioner Janet Miller of Indianapolis started reading for the information service about 20 years ago when IRIS was known as Central Indiana Radio Reading Inc. (CIRRI) and the studio was located at Butler University in Indianapolis.

When Miller is ill or out of town, St. Joan of Arc parishioner Mary Malatesta, St. Thomas Aquinas parishioners Mark Varnau and Valerie Dillon, and St. Andrew the Apostle parishioner Charles Schisla, all of Indianapolis, help read *The Criterion*.

About five years ago, CIRRI was renamed IRIS and relocated to the WFYI studio at 1401 N. Meridian St. across from the Archbishop Edward T. O'Meara Catholic Center.

Now Miller, Malatesta and other Catholic volunteers drive downtown on Saturday mornings to read selections from Indiana's largest weekly newspaper for the one-hour recorded broadcast.

"I see it as giving back to God," Miller said of her longtime volunteer service. "It's a gift that I can give to others. As I get older and more infirm, there are fewer and fewer things that I can do, and I have always enjoyed volunteer service."

Miller earned the Mayor's Volunteer Award for her CIRRI work, which also formerly included reading *The Indianapolis Star* for live and taped broadcasts. She also received the Thomas C. Hasbrook Commitment Award in 2002 in recognition of her devotion to the Indiana Reading and Information Service.

In 2001, Malatesta received the Carl Wodicka Award for her outstanding service to IRIS.

"I'm just very grateful that I can do this," Miller said. "I have a reasonably good speaking voice and I've been able to use it for God's honor and glory, I hope, by reading, which I love to do for the print-impaired."

Miller understands the importance of helping provide news and other information to people who have vision problems or can't hold newspapers and books. The retired social worker has impaired sight in one eye and sometimes needs to walk with a cane.

"I have a lot of friends that I've never met," she said of IRIS listeners. "We get letters every now and then saying that they like *The Criterion* and are interested in it. I don't know if they are Catholic."

A few years ago, Miller said hello to a couple in the waiting room at her doctor's office. The man recognized her voice and said, "You're Jan Miller, aren't you? You read for IRIS."

Subscribers to the free information service receive a monthly program schedule and can listen to *The Criterion* broadcast twice each week.

Miller begins each broadcast with a

Photo by Mary Ann Wyand



St. Thomas Aquinas parishioner Janet Miller of Indianapolis reads stories and columns from *The Criterion* in a WFYI 90.1 FM recording studio for an Indiana Reading and Information Service (IRIS) program recorded each week for later use on the free dial-up and broadcast service provided to print-impaired people.

greeting that identifies the program: "Hello. This is Jan Miller reading *The Criterion*, the weekly Catholic archdiocesan newspaper."

When Miller first started reading *The Criterion*, she had to choose stories and columns that would fit in the program's half-hour time slot. Now she has an hour of air time to read more of the paper to listeners.

"But even in an hour, I have to plan it pretty carefully," Miller said. First, she reads Archbishop Daniel M. Buechlein's column, Seeking the Face of the Lord, then the editorial followed by stories featured on page 1 if they're not too long.

Next she reads the *Faith Alive!* page, the adult religious education section syndicated by Catholic News Service [CNS].

"Then I read the Perspectives page with the four columns," Miller said. "Occasionally, I read the [CNS] question and answer column [by Father John Dietzen] if I think there's something that will fit into my space and will be of interest to listeners."

"Unfortunately, a lot of my choices are made by how long the articles are and how much time I have to read them," she said. "There are a lot of stories that I would really like to read, but I just can't because they would take too much time. If I have just a little time left, I read the My Journey to God column if I think it's appropriate."

Miller said she always remembers that most of the IRIS listeners have vision impairments.

"If it's something that depends fairly heavily on visual images, I try not to read it," she said. "We have to be sensitive to the fact that our listeners cannot see. That

will influence what articles I pick to read because if it's something that takes a lot of visual imagery it's not appropriate because they just don't have it."

Don Newman, director of operations for IRIS for five years, said his father has glaucoma so the importance of the radio reading service "really hits close to home."

Newman said print-impaired listeners who qualify for the special receivers or dial-up access have vision problems or disabilities that limit the use of their hands and arms. Dyslexic and illiterate people also listen to programs as they read newspapers or books.

"There is no fee for our service," he said. "We're not-for-profit and it's all free as long as they need the service. The toll-free dial-up service works anywhere in the state and the [special broadcast] receivers work within 40 to 45 miles of Indianapolis."

IRIS broadcasts seven days a week, he said, and reaches about 2,000 listeners at any one time.

"On our dial-up phone service, we have listeners as far north as Fort Wayne and South Bend," Newman said. The dial-up service only features newspapers, but the radio broadcasts that are accessible with a special receiver offer continuous programming that includes newspapers, magazines and books.

"We have about 200 volunteers statewide and probably 100 volunteers in Indianapolis," he said. "They provide about 800 hours of volunteer service a month. If it wasn't for the volunteers, there's no way we could afford to have this service."

IRIS programming "gives [print-impaired] people a sense of independence

because they don't have to have somebody reading to them in their home," Newman said. "We had a great comment from a woman who said she had been an avid reader all her life, and for the last 17 years has read the paper with her ears through our service."

The certified dial-up information service is available statewide on demand through a toll-free telephone line, he said. The 24-hour broadcast programming starts at 6 a.m. each day and continues until 9:30 p.m. then IRIS links with a national satellite broadcast that airs until the next morning.

"It's more national [content] in the evening," Newman said. "Our satellite broadcast is out of New York and is called the In Touch Network. That gives listeners more of the national news with *The Wall Street Journal* and *The New York Times*."

Many IRIS volunteers are retired teachers, he said. "Mary [Malatesta] and Jan [Miller] are our longest volunteers, going back to the early 1980s."

Newman invites people who qualify to call for information about the free information service and also encourages listeners to comment on programming.

"If there's anything we can do to make it better, I encourage people to call us and give us helpful hints and tips," he said, "because none of us really knows how it is to be blind. They can definitely give us some pointers on what they need to know. We try to make changes in response to their needs."

(For more information about the Indiana Reading and Information Service, call Don Newman at 317-715-2004 or toll-free at 877-854-0077.) †

Evangelization Commission helps parishes to proclaim the Gospel

By Sean Gallagher

Earlier this year, a new archdiocesan Evangelization Commission was launched under the leadership of Karen Oddi, archdiocesan director of evangelization and the Office of Catholic Education's associate director for religious education, sacramental, adult and family catechesis.

Its 18 members represent parish leaders of evangelization as well as those involved in evangelization at the archdiocesan level.

This commission succeeded one formulated by Jesuit Father Joseph Folzenlogen, Oddi's predecessor. Its members were drawn from archdiocesan leadership only.

In the relatively short amount of time of the new commission's existence, it has already had an impact upon the evangelization activities of many parishes.

Its first action was to agree to be the official sponsor of the second annual Small Communities of Faith Convocation, held on Oct. 2 at St. Bartholomew Parish in Columbus.

In an interview with *The Criterion*, Oddi connected the commission's involvement in small communities of faith and Disciples in Mission, an archdiocesan-wide evangelization effort for the past three years.

"There was some momentum based on the Disciples in Mission experience of the Lenten small groups that took place," she

said. "And there was a desire to continue that format in various parishes all over. People wanted to know how to get started. I see it as one important piece in the whole big evangelization picture."

Commission member Jean Galanti, pastoral associate at St. Monica Parish in Indianapolis, explained the commission's practical role in the convocation, which drew 125 participants.

"It was largely executed by members of the commission," she said, "both the planning and the presentations, and just managing the whole day."

However, Galanti also spoke about an important role that such small communities of faith can play in the Church's mission of evangelization.

"Small church communities begin by giving people a place to belong," she said. "And once they begin to feel comfortable with one another, then they open up to some faith-sharing and prayer together, and eventually that's going to lead them out into some kind of service or mission."

"They are meant to do all the things that Church does—pray together and serve the community and turn out to be a presence of God in the world," she said.

As a pastoral associate at St. Monica Parish, Galanti helps oversee several well-established small communities of faith. However, she noted that the convocation was directed more to parishes that

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are at the beginning stages of establishing them.

"The presentations there were just enormously helpful to them," she said, "giving them confidence that they can do this, and giving them resources and tools and contacts and networking to find support and direction for what they're doing."

In the coming months, the Evangelization Commission will be

greatly involved in planning a special archdiocesan eucharistic event scheduled on June 12, at Victory Field in Indianapolis. With a special emphasis being placed on the event taking place during the Year of the Eucharist, it will also serve as the culminating event of Disciples in Mission.

Oddi explained that members of the commission have volunteered to serve on the event's steering committee and will be working at the event, including staffing a booth for the commission.

She noted that the event will be a

significant evangelization moment in the life of the archdiocese.

"I think that just the public nature of it will make quite a huge statement of Catholics coming together to celebrate the main focus of our faith," Oddi said.

But more than simply helping to organize archdiocesan events at which parishes and the faithful in general can learn more about evangelization and be energized in their faith, the commission's members bring to its meetings evangelization news from the parishes, with the possibility of sharing ideas that come

from them with other communities.

Providence Sister Marilyn Herber of Indianapolis, a member of the commission, sees this exchange of ideas as particularly helpful for those parishes that, in the wake of their experience of Disciples in Mission, are seeking to establish their own evangelization commissions.

"I think that now the individual parishes' evangelization commissions need to keep in touch with the archdiocesan commission to learn these things," she said. "In other words, it has to be a two-way street." †

Archdiocesan parishes use Web sites as evangelization tools

By Mary Ann Wyand

Two archdiocesan parishes are among a growing number of Catholic faith communities in central and southern Indiana to develop successful Web sites that invite members and visitors to become involved in the Church and participate in parish life.

St. Augustine Parish in Jeffersonville and St. Monica Parish in Indianapolis include homilies on their Web site in addition to ministry information, other parish and school news, and opportunities for prayer and spiritual reflection.

About 68 central and southern Indiana parishes have active Web site links posted on the Archdiocese of Indianapolis Web site, which can be accessed at www.archindy.org.

Father Clifford Vogelsang, pastor of St. Augustine Parish and dean of the New Albany Deanery, said maintaining a parish Web site leads to greater participation in parish life and reduces the number of telephone calls to the parish office by providing updated information about news and events.

"That's helpful," Father Vogelsang said. "I can see it replacing the newsletter someday, but that will take a while. The real test will be during the Advent and Christmas seasons."

In response to parishioners' requests, the text of Father Vogelsang's weekly homily is now posted on the St. Augustine Web site.

"We do that weekly," he said, "and keep them on the site for a month."

Barbara Renners, youth ministry coordinator at St. Augustine Parish, said parishioners enjoy reading Father Vogelsang's homilies on the Web site when they have to be away from home.

Renners said the homilies are a good way to invite visitors to browse the Web site, and to encourage them to also visit the parish and attend Mass.

"The Web site has been up and running for several years," she said, "but it's been more active during the last year. I think it's been helpful for the parishioners because—like with our confirmation program—parents and young people can go to the Web site and pull up the calendar of events."

Posting the weekly bulletin and other helpful information on the Web site also is a way to help families stay connected with parish life, Renners said. "That's nice for families who are out of town. They can come back and know what Father [Vogelsang] shared at the parish. They can also read our bulletin and find out what's going on then call [the parish office] if they need further information."

Renners said a new technology team comprised of parishioners helps each parish staff member promote ministry information on the site.

Newcomers to the site can "find out more about the parish, where we're located, what our church looks like and what sort of ministries are taking place here at St. Augustine," Renners said. "Somebody from out of town might be looking for a church to come to when they're visiting or moving to this area, and they can find that information."

Ann Northam, St. Augustine's director of religious education, promotes the parish, faith formation programming and Web site by handing out free pens, magnets and stickers that feature a picture of the church with the parish telephone number and Web site address, www.saintaug.org.

Northam, Renners and other staff mem-

bers also promote the parish by talking about the Web site at meetings and other gatherings.

"People have different interests," Renners said, "and they want to know what's going on at the parish. The pens, magnets and stickers are a good way to publicize the Web site."

She said the Aquinas Center staff has done "a really good job" of promoting New Albany Deanery youth ministry activities on their Web site, which also features links with several parish Web sites. For several years, the deanery staff has used bookmarks to advertise the site.

Father Vogelsang also praised the New Albany Deanery youth ministry Web site, which had about 3,000 visitors in one month and can be accessed at www.nad.youth.org.

St. Augustine's eight-member technology team maintains the parish Web site by working with staff members to promote various ministries.

St. Augustine parishioner Jackie Olson, a member of the technology committee, said the Web site was started a few years ago but has had more users this year.

"In the last year, we have gotten real active in getting it to be a working Web site for the people in the parish," Olson said. "Our goal is for the parish members to go to it for enjoyment and information so if they need to know something and haven't been able to get to church then it's posted there. I lost my newsletter one month and it was so nice to be able to go on line and get it."

Olson said children enjoy the Web site's faith formation links to religion games on the Internet.

"We're working hard on the parish Web site," she said. "Everybody on the committee is trying to get the site active and interactive for people to use. We really would like people to use the site and take advantage of the things that we have on there. We always have the newsletter and weekly bulletin posted for people who have not been able to get to church. We also have links to prayer sites, including military prayer sites."

Olson said the parish Web site "has been getting quite a few hits" in recent weeks and estimated that about 1,000 people visited the site last month.

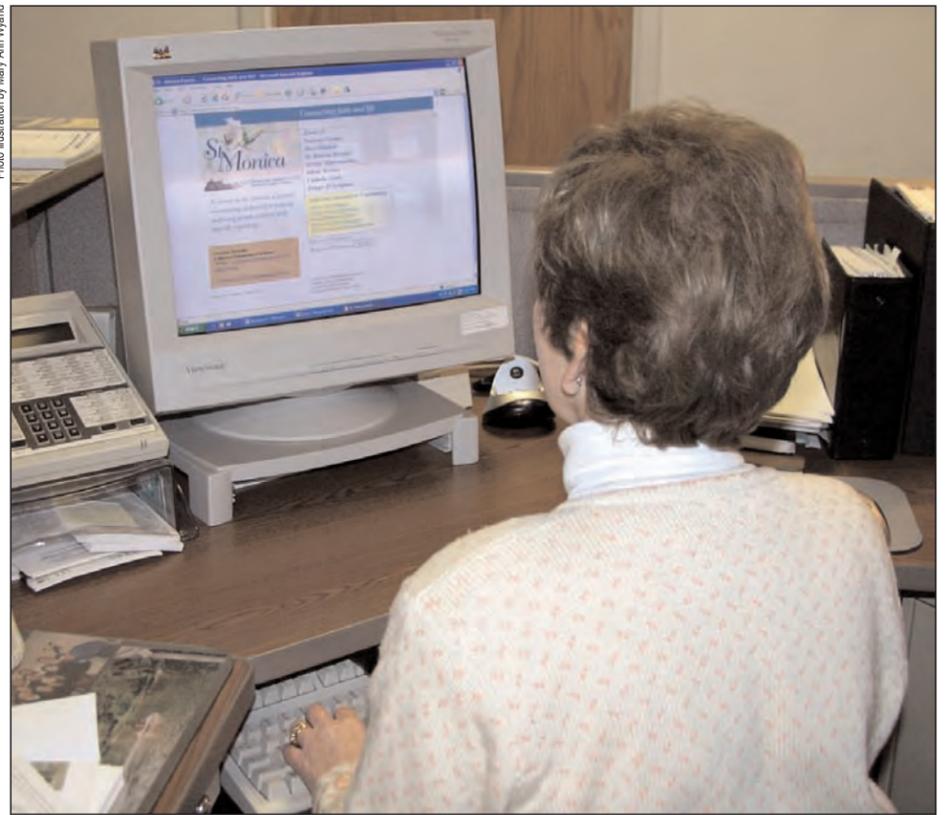
"We're looking into expanding the site into other areas," she said, including posting recorded homilies as sound files.

St. Monica Parish has the oldest interactive Web site in the archdiocese and already posts homilies as sound files so visitors can listen to Msgr. Paul Koetter, pastor, and Father Justin Martin, associate pastor, preach about the Sunday readings.

St. Barnabas parishioner Jim Welter of Indianapolis, the former pastoral associate and business manager at St. Monica Parish and an ongoing contributor to the daily Scripture reflections, provided leadership and vision for the Web site when it was launched four years ago at www.stmonicaparishindy.org.

St. Monica parishioners Igor Gejdos, Tim Wurst and Effie Liu contributed the technical and design elements, Welter said. "In the four years since the site was launched, it has been accessed 85,000 times. In 2001, we received national recognition as Best Parish Web site by St. Anthony Messenger Press."

Parishioner Bill Bradbury, who helps write the parish e-mail Scripture reflection ministry that evolved from the Web site,



Catholic Communications executive assistant Mary Ann Klein, a member of Immaculate Heart of Mary Parish in Indianapolis, reads the St. Monica Parish Web site for information about activities.

68 parishes with active Internet links are posted on archdiocesan Web site

- Christ the King Parish, Indianapolis
- Good Shepherd Parish, Indianapolis
- Holy Angels Parish, Indianapolis
- Holy Cross Parish, Indianapolis
- Holy Name Parish, Beech Grove
- Holy Rosary Parish, Indianapolis
- Holy Spirit Parish, Indianapolis
- Holy Trinity Parish, Edinburgh
- Holy Trinity Parish, Indianapolis
- Immaculate Heart of Mary Parish, Indianapolis
- St. Therese of the Infant Jesus (Little Flower) Parish, Indianapolis
- Nativity of Our Lord Jesus Christ Parish, Indianapolis
- Our Lady of Lourdes Parish, Indianapolis
- Our Lady of Perpetual Help Parish, New Albany
- Our Lady of the Greenwood Parish, Greenwood
- Prince of Peace Parish, Madison
- Sacred Heart of Jesus Parish, Indianapolis
- Sacred Heart Parish, Jeffersonville
- SS. Francis and Clare of Assisi Parish, Greenwood
- SS. Peter and Paul Cathedral Parish, Indianapolis
- St. Agnes Parish, Nashville
- St. Ambrose Parish, Seymour
- St. Andrew the Apostle Parish, Indianapolis
- St. Andrew, St. Mary and Holy Family parishes, Richmond
- St. Anthony Parish, Indianapolis
- St. Anne Parish, New Castle
- St. Augustine Parish, Jeffersonville
- St. Barnabas Parish, Indianapolis
- St. Bartholomew Parish, Columbus
- St. Boniface Parish, Fulda
- St. Charles Borromeo Parish, Bloomington
- St. Christopher Parish, Indianapolis
- St. Gabriel Parish, Indianapolis
- St. Joan of Arc Parish, Indianapolis
- St. John the Baptist Parish, Osgood
- St. John the Evangelist Parish, Indianapolis
- St. Joseph Parish, Shelbyville
- St. Joseph Parish, Terre Haute
- St. Jude Parish, Indianapolis
- St. Lawrence Parish, Indianapolis
- St. Lawrence Parish, Lawrenceburg
- St. Louis Parish, Batesville
- St. Luke Parish, Indianapolis
- St. Malachy Parish, Brownsburg
- St. Margaret Mary Parish, Terre Haute
- St. Mark the Evangelist Parish, Indianapolis
- St. Martin of Tours Parish, Martinsville
- St. Martin of Tours Parish, Siberia
- St. Mary Parish, Aurora
- St. Mary Parish, Greensburg
- St. Mary Parish, Indianapolis
- St. Matthew Parish, Indianapolis
- St. Meinrad Parish, St. Meinrad
- St. Michael Parish, Charlestown
- St. Michael Parish, Greenfield
- St. Michael the Archangel Parish, Indianapolis
- St. Monica Parish, Indianapolis
- St. Patrick Parish, Terre Haute
- St. Paul Catholic Center, Bloomington
- St. Paul the Apostle Parish, Greencastle
- St. Philip Neri Parish, Indianapolis
- St. Pius X Parish, Indianapolis
- St. Rose of Lima Parish, Franklin
- St. Simon the Apostle Parish, Indianapolis
- St. Susanna Parish, Plainfield
- St. Thomas Aquinas Parish, Indianapolis
- St. Thomas More Parish, Mooresville
- St. Vincent de Paul Parish, Bedford

(These parish Web sites can be accessed by logging on to the Archdiocese of Indianapolis Web site at www.archindy.org. Any additions or corrections to this list may be e-mailed by a parish staff member to the archdiocesan webmaster at webmaster@archindy.org.) †

New Life in Christ Ministries serves Hispanics and center city families

By Mary Ann Wyand

Helping low-income center city Indianapolis families experience "New Life in Christ" is the daily goal of two Catholic women who have committed their lives to the Lord and want to share God's love with others.

Dr. Philomena "Jessie" Dias of St. Monica Parish and Terri Quillen of St. Barnabas Parish, both in Indianapolis, are friends whose apostolic ministry mirrors the work of the early disciples, who went out in pairs to preach the Good News of Jesus Christ.

Three years ago, the women started knocking on strangers' doors in the Caravelle Commons apartment complex at 16th and Broadway streets on the near-north side of Indianapolis to invite the residents to pray with them and participate in Bible study sessions and abstinence education classes for parents and teenagers.

Like many inner city areas, it's a transitional neighborhood with a high crime rate, but the women knew that the Caravelle Commons residents would welcome them and other New Life in Christ Ministries volunteers.

Soon other Catholics and Protestants were joining them to help with the ecumenical New Life in Christ Ministries, which was founded by Dias and has received four grants from the Catholic Campaign for Human Development.

Dias, who serves on the archdiocesan Evangelization Commission, said New Life in Christ Ministries is about sharing God's love with others and is not directed toward any religious denomination. Volunteers simply invite people to accept Christ in their lives and encourage them to participate in a faith community of their choice.

New Life in Christ Ministries at the apartment complex include weekly prayer sessions, Scripture study, educational programs for parents on Christian family life, youth activities, meals and social activities intended to build a community of faith-filled neighbors.

A pediatrician board-certified in adolescent medicine, whose family is from India, Dias also participates in an evangelization ministry for Latinos at St. Monica Parish that is associated with New Life in Christ Ministries.

Dias helped facilitate a new Hispanic Christ Renews His Parish (CHRP) program at St. Monica Parish even though she doesn't speak Spanish very well yet.

"I tell them that 'I'm here because I love you and I care about you,'" she said of her New Life in Christ Ministries to the Caravelle Commons residents and Hispanic Catholics.

"Love is the only language we need," she explained to the Latinos. "In love, can you learn a little English? We will learn a little Spanish."

Dias said she thinks Catholics need to take a few lessons in evangelization from Protestants.

She read an article in a Protestant magazine that said "Which part of 'Go, therefore' did you not understand?" and believes that, on the last day, God will ask people that question.

It prompted her to renew her efforts as a Disciple in Mission to live out the great commission of Matthew, which says, "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the holy Spirit" (Mt 28:19).

"That [call to preach the Good News in the world] is directed to every Christian in the pews," she said. "It's not just to the Holy Father and the priests and bishops. We all have to do a little bit. When the priest says, 'Go [in peace to love and serve the Lord]' at the end of Mass, for me the dismissal rite is 'Go, you are sent.' I don't believe we [as Catholics] make that [command] explicit, but for me it is 'Go.' So that's what our ministry is about, that's what inspires me, that's what keeps me going and that's what I'm going to continue to do."

Quillen is a registered nurse whose friendship with Dias has blossomed into a life-giving ministry to low-income people.

"I can't tell you a day or a time when I felt God tell me 'Go to New Life in Christ Ministries,'" Quillen said, "but I can tell you that when our son, who is now almost 20 years old, was young someone gave me Dr. Dias' name and recommended her as a pediatrician. I just didn't follow up on it until years later.

"Then we met in December 1996 at a charismatic retreat at Our Lady of Fatima Retreat House [in Indianapolis]," she said. "Father Robert De Grandis was the presenter for 'Growing in Gifts,' and I think it's fair to say that both Jessie and I had a life-altering kind of experience there. I don't know that I'd call it a 'born again experience,' but God certainly reached both of us in a mighty way. At that point in my life, I knew something was changing for the bet-

ter. We became friends, and sometime later I got a phone call from her and she told me about the ministry and asked if I would like to help out."

Quillen said she started volunteering for New Life in Christ Ministries because "it was something I really wanted to do and I could see at that point that God was working through Jessie and had given her a very special vision for families."

Dias now works part-time in her adolescent medicine practice so she has more time to devote to New Life in Christ Ministries, which began as a secular abstinence and health education effort for inner city parents and teenagers then evolved into faith-sharing when she realized that Christ had to be at the center of the ministry in order for it to be a success.

"We're both very prayerful people," Quillen said. "... We try to follow God. We both believe in eucharistic adoration. We believe in a path that I call radical obedience. To me, that means obedience not only to the magisterium and to my pastor and my spiritual director, but also to the respect I have for Jessie as the head of our ministry. She views it more as a partnership."

As a follower of Christ, Quillen said, she prayed for direction, asking, "Lord, give me a gift like Timothy had, to support someone, to serve you in a humble way where I could be a helper," and she believes that her prayer was answered by this ministry.

"It was God's grace," Quillen said. "God is doing all the work. Jessie and I are just the people with the arms and legs. I think the success of the ministry is absolutely due to the work of the Holy Spirit and the fact that we do our level best to be surrendered to God in all things. To me, it's a daily walk and I'm not there yet, but God takes care of his own. We are called to reconciliation, and Scripture tells us that all things are reconciled by the blood of his cross."

In their ministry, Quillen said, "We are so welcomed and loved by people who are dramatically different from us. To me, it's a sign of hope that the kingdom is coming, and when Christ returns we will all be reconciled to him. Here, we're getting a little foretaste of kingdom living, and people who have nothing in material terms have so much to give."

Quillen said she "would love to see every Christian who gets that spark to go out into the neighborhood and make friends with people who are a little bit different. ... Don't be ashamed of your faith. I believe this is the responsibility of the body of Christ." †



Above, Dr. Philomena "Jessie" Dias, a member of St. Monica Parish in Indianapolis, serves on the archdiocesan Evangelization Commission and founded New Life in Christ Ministries, which stands for "Never Ever Wavering Living In Faith Eternally In Christ," three years ago to spread the Good News of Christ to low-income people living in an inner city neighborhood in Indianapolis.

Left, Julia, Asia and Fayth, three generations of the same family, participate in a New Life in Christ Ministries activity at the Caravelle Commons apartment complex on the near-north side of Indianapolis.

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said St. Monica's "experience with Disciples in Mission teaches us that witnessing our faith to others ... is the essence of evangelization. The reflections ministry is simply doing this in a way that reaches a greater number of people. Its beauty is in its simplicity and its adherence to this basic principle of evangelization."

St. Monica's Web site and e-mail Scripture reflection ministry reaches thousands of people throughout the United States and in at least 19 other countries.

Pastoral associate Jean Galanti also writes for the Scripture reflection ministry and was thrilled to receive a response from a person in India. E-mail responses have also come from readers in Iraq, Poland, Germany, Switzerland, the Czech Republic, the Netherlands, England, Ireland, Malaysia, Indonesia, Taiwan, Thailand, Hong Kong, China, Uganda, Abu Najja, Australia and Canada.

"The [Scripture reflection] ministry began as a modest attempt to stay in touch with parish shut-ins," Galanti said. "But now a significant portion of recipients receive the daily reflections at work. Their feedback says that starting their day with five minutes for Scripture and reflection helps them to ground their day in a faith foundation."

Many recipients forward the Scripture reflections to others, she said, which has had amazing results as St. Monica's confi-

dential e-mail address list grows by leaps and bounds.

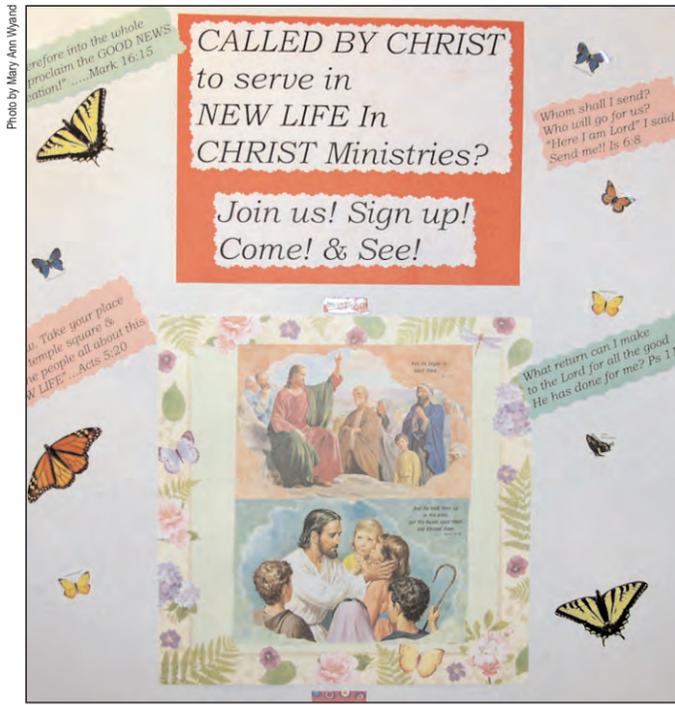
"As promised in Ephesians [Eph 3:20], God has been able to touch people beyond what we ever asked or imagined when this ministry began," Galanti said. "In the past two years, we've had several candidates who said they 'parish shopped' for an RCIA [Rite of Christian Initiation of Adults] process and chose St. Monica's based on what they learned from the Web site."

Parishioner Michelle Vander Missen, coordinator of the daily reflections ministry, said St. Monica Parish is graced with the opportunity to use the current technology to share the Good News.

"The Internet allows us to reach further than to shut-in or ill parishioners," she said. "We hear quite regularly from readers across the country and around the globe. Through this ministry, folks who may never pray with us in our home parish [are able to] pray with us on a daily basis.

"Last year, alone, our ministry distributed over one million electronic 'copies' of daily Scripture reflections," Vander Missen said. "Praise be to the God of wonders that a group of regular folk—ordained, married, widowed, men and women, parents and godparents and grandparents, workers and retirees—could be called to serve from their daily experiences of faith and reach around the globe!"

She said "it is a humbling gift to be able to share the Word of God, and in a small way to carry on the work of the Apostles. I know the ministry is God's work so I try to keep out of the way of the Spirit." †



This picture of Jesus talking with children is part of a display promoting New Life in Christ Ministries. At the Caravelle Commons apartment complex, ministries include weekly prayer sessions, Scripture study, educational programs for parents on Christian family life, youth activities, meals and social activities intended to build a community of faith-filled neighbors. After the recent successful Fall Festival, residents were asked what they saw the New Life in Christ Ministries doing in their neighborhood and a 10-year-old girl replied, "You are building the body of Christ."

Faith *Alive!*

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To live a moral life, act in conformity with God's will

By Fr. Robert L. Kinast

Think about the many meanings of the word "good." We speak of a good book and a good deed, a good outcome and a good background.

Wishing someone "a good day" is not the same kind of "good" as being a good day's journey away from home. Having a good grasp of a problem is different from the "good" involved when we buy goods wholesale or deliver the goods.

The most important meaning of "the good" in the Christian life is moral good. This refers essentially to human behavior. The goal is to harmonize what people do with God's will and purpose. When we act in conformity with God's will, we are living a good moral life. When we don't, we are living an immoral life.

Knowing the difference between the two is the responsibility of each person, although we are also expected to help each other discern what is good and to intervene when someone is doing wrong.

Our knowledge of what is morally good comes from two primary sources: reason and revelation.

In reflecting on human conduct, people have come to certain basic conclusions about what is right and wrong. It is right to tell the truth and wrong to tell a lie. It is right to respect the personal property of others, and it is wrong to steal or willfully destroy that property.

These basic conclusions of reason are supplemented and elevated by the truth of

God's revelation. All people are created in God's image and should be treated with equal dignity rather than assuming, as reason by itself may do, that some people are naturally inferior and do not deserve respect.

Even with the aid of reason and revelation, many situations are ambiguous and call for further reflection. In this case, two resources come into play. One resource is moral analysis, and the other is personal conscience.

The morality of human actions depends on three factors: the object of the act, the intention of the person performing the act, and the circumstances surrounding the particular act, including its consequences. (See the *Catechism of the Catholic Church*, Part III, Article 4.) These factors shape the moral judgment of any action.

The object is the good that a person seeks through a particular action. The question is whether this is in harmony with God's goodness. It is good that parents train their children as they develop, but it is not in harmony with God's goodness to train them through physical abuse or by denying them basic necessities in order "to teach them a lesson."

The second factor, the person's intention, refers to the motivation behind an action. In morally good acts, the person's intention is in harmony with God's intention, but intention alone does not determine an act's morality. A good intention—such as to preserve someone's



A volunteer tutor assists a child. When we act in conformity with God's will, we are living a good moral life. When we don't, we are living an immoral life.

reputation or to remove a dictator, for example—does not justify an immoral act such as lying or murder.

The third factor concerns the circumstances and consequences of an act. These do not usually alter the morality itself, but they can increase or decrease the goodness associated with it. Thus, giving a person a job so that he can earn a living wage is a good deed, but if the person is not able to do what the job requires, the goodness is diminished.

On the other hand, a pharmaceutical company that produces helpful drugs for people with ailments does a good thing. If it also gives certain drugs free of charge to people with low incomes, the moral goodness of the work increases.

Using those three categories to determine the morality of an act does not automatically make every situation clear and distinct. That is why the final arbiter of moral decisions is a person's conscience.

Conscience is the ability of human beings to analyze a situation, weigh the implications, draw upon the resources of faith and reason, and take into account the accepted social mores and specific Church teachings that apply to the situation.

In other words, a properly functioning

human conscience is an informed conscience.

The greatest obstacles to a right-functioning conscience are personal emotions and public pressure.

Emotions are powerful forces that influence our moral judgment. Fear that someone may break into your home is a justified concern. Using that fear to shoot every trespasser on sight is not.

Public pressure can also sway a conscience decision. Widespread acceptance of casual sex does not make it morally right. Legal and judicial approval of abortion does not make it morally acceptable.

To seek the good is the innate, God-given impulse that brings us into harmony with God's intentions. Of all the aids God has given us, none is more valuable to Christians than the life, teachings and example of Jesus.

As we prepare this Advent season to celebrate Jesus' birth, it is good to renew our own commitment to living a conscientious moral life and to ask his guidance in doing so.

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

Seek God's help to live good life

By Fr. Dale Lauderville, O.S.B.

These biblical passages provide important directives for Christians who seek God's help to live good lives:

- "Be still before the Lord, wait for God. ... Let go of anger, abandon wrath; do not get upset, it only brings harm" (Ps 37:7-8). We are called to lay down whatever troubles us before God and to trust that God will care for us.
- "What does the Lord seek from you except to do justice, to love kindness and to walk humbly with your God?" (Mi 6:8). God wants us to be accountable for the way we treat others and recognize how much we depend upon God's help.
- "Then Peter approached and said to him, 'Lord, how many times can my brother sin against me and I must forgive him? As many as seven times?'"

Jesus said to him, 'I say to you not seven times, but 70 times seven'" (Mt 18:21-22). We need to tell those who have wronged us that we are willing to forgive them.

- "Jesus said: 'You shall love the Lord your God with your whole heart, and with your whole soul, and with your whole mind. This is the great and first commandment. And a second one corresponding to it, You shall love your neighbor as yourself'" (Mt 22:37-39). Jesus teaches us to yearn for God above all else.
- "Rejoice in hope, be patient in affliction, be persistent in prayer" (Rom 12:12). We can journey toward God only because God has always been with us.

(Benedictine Father Dale Lauderville is a Scripture scholar at St. John's University in Collegeville, Minn.) †

Discussion Point

Love and respect guide actions

This Week's Question

Describe two characteristics of a human action that is good.

"It is done intentionally with respect and unselfish love, thereby preaching the Gospel daily and sometimes using words." (Jan Wood, Red Lake Falls, Minn.)

"The doer of the action should expect nothing in return, and obviously the action should be of some benefit to the receiver." (Paula Russo, Clinton, Conn.)

"Two characteristics of a good deed are that the action is offered in the sense of reaching out to another and that the action is given from one's need, not from

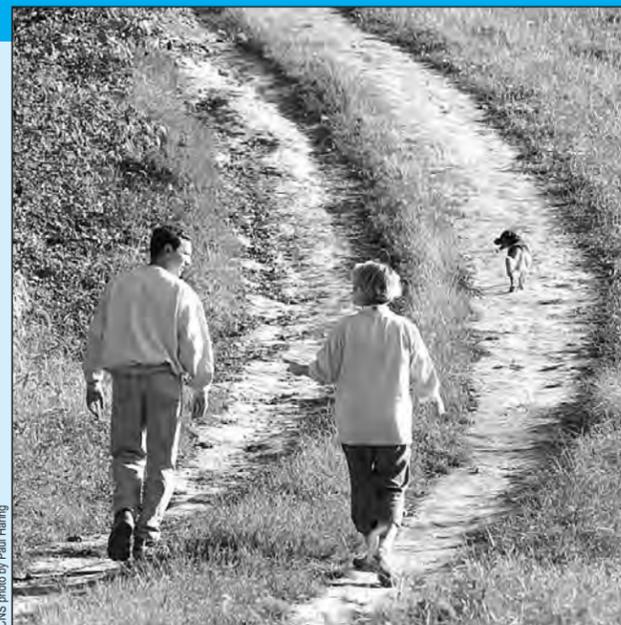
one's surplus." (Deacon Tom Buenavista, Pensacola, Fla.)

"An openness to the needs of others and a willingness to be there for them." (Rosemarie Homberg, Baltimore, Md.)

Lend Us Your Voice

An upcoming edition asks: Trappist Father Thomas Merton trusted that God would not leave him "to face my perils alone." Do you find it a challenge to trust God fully?

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



CNS photo by Paul Haring

From the Editor Emeritus/John F. Fink

Msgr. Fulton Sheen's reputation begins to grow

Fourth in a series of columns

While he was teaching at The Catholic University of America, Msgr. Fulton J.



Sheen began to give sermons in St. Patrick's Cathedral in New York, commuting from Washington to New York. He soon packed the cathedral and his reputation began to grow.

Besides becoming known as a great preacher and teacher, Msgr. Sheen became renowned for the hundreds of people who converted to Catholicism as a result of his efforts. Among his most famous converts were Clare Boothe Luce, Henry Ford II, and the former communists Louis Budenz and Bella Dodd. In his sermons and radio talks, he announced that he would give personal instruction to all who requested it, and many did request it.

By 1945, Msgr. Sheen was conducting regular classes for those interested in

joining the Church. When he traveled from Washington to New York for his *Catholic Hour* radio programs, potential converts would gather at the Roosevelt Hotel, where he stayed. Women from his staff would greet them and play audiotapes that Msgr. Sheen had prepared. Then he would appear to answer questions and talk to each individual. He also conducted convert classes in his home in Washington.

In 1948, New York's Cardinal Francis J. Spellman invited Msgr. Sheen to join him on a trip. Cardinal Spellman thought of Msgr. Sheen as his protégé. In 1942, when he asked the Vatican for another bishop for the Military Ordinariate and recommended three candidates, he described Msgr. Sheen as "America's most distinguished pulpit orator" and "probably the best known of any Catholic priest in America, excluding cardinals and archbishops, whose record for convert-making is unequalled in America." (Actually, Msgr. Sheen was better known than the cardinals and archbishops, too.) The Vatican, however, did not appoint Msgr. Sheen to that post.

On that trip in 1948, both Cardinal Spellman and Msgr. Sheen kept diaries. They described huge crowds everywhere they stopped—in Hawaii, the Fiji Islands, Australia, New Zealand, Java, Singapore, the Philippines, China and Japan. By the end of the trip, which lasted 52 days, they had traveled 43,000 miles. During that time, Msgr. Sheen delivered more than 200 speeches, lectures and sermons.

The cardinal and monsignor developed a mutual admiration for each other during this trip. (Unfortunately, they later had a falling out.) Msgr. Sheen wrote in his diary that he was amazed at how well known his name was in Australia. He also wrote about Cardinal Spellman, "There is absolutely no jealousy in that man."

Cardinal Spellman, for his part, well aware that he was not the orator that Msgr. Sheen was, was quite willing to stand aside and let his protégé do the talking. Msgr. Sheen later confided to Clare Boothe Luce, "I know now why the Cardinal invited me. He tosses out the first ball and then asks me to pitch the rest of the game." †

Cornucopia/Cynthia Dewes

Hey, this is the reason for the season

They say there's a reason for the season, and Advent explains what it is. All that other stuff is beside the point.



In a world where war, religious intolerance, selfishness and other human failures seem all too common and even inevitable, Christmas is a welcome event. In the secular culture, people look forward to this feel-good intermission in the depressing drama of life.

The secular view of Christmas is illustrated by gift-giving, decorating, feasting, sentimental gestures toward the underprivileged and other mostly material expressions. For a short time during the "holiday season," people feel a need to demonstrate and receive cheer, love and compassion. In fact, they need it so much that they've managed to extend the beginning of the season to before the end of October.

The fact that the word "Christmas" means "Christ's Mass" and honors the religious feast day of the Incarnation appears to be lost on this crowd. For them, the now-rejected faith in God and

his promises that underlie the holiday (holy day!) have morphed into an attempt to take charge of their own fate, mostly by making themselves feel good through materialism.

It seems that the religious meaning of the day is passé because, in the secular mind, religion is dead—or, at least, organized religion. The New Age and other obviously human ideas have convinced them that they alone are responsible for their own salvation. If there is a God, it's merely some benign presence whose genius they can share by simply willing it.

Since human life is full of pain, suffering and disappointment just because it is human life, it's no wonder secular people crave a happy celebration like Christmas now and then. And, because they're made intrinsically good in God's image, whether they believe it or not, they sense that charity and kindness are desirable.

The birth of our Savior doesn't seem to be an option in their thinking, so they center their Christmas on virtuous acts, which, if they only realized it, come directly from the birthday celebrant's teachings. We shouldn't criticize people for trying to do good deeds, but we can certainly feel sorry for their ignorance of

why they do them.

Because the secularism of Christmas is distressing for Christians, some have declared that we shouldn't celebrate the holiday the same way secularists do. We should forgo partying, decorating or maybe even giving gifts and build schools in Haiti or donate to a food pantry instead.

Well, it seems to me that compromise is possible. For secularists, Advent is a time of fleeting pleasure, but for Christians it's four weeks to prepare for Christ's coming through prayer, fasting or building a school in Haiti, if that's what we think God wants of us. But, at the same time, we can be generous, hospitable and cheerful as we decorate our homes to display the joy in our hearts while we wait for Christ.

When Christmas comes, Christians receive the gift of Christ and his offer of eternal salvation. But, sadly, those who deny the reason for the season find they're left on the day after Christmas with not much but bills to look forward to.

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

Faithful Lines/Shirley Vogler Meister

Advent is a time for helping monastic enterprises

Did you know that convents and monasteries all across the United States



produce and sell items to support their communities? Many of us are aware of this, but Michael Murray was shocked to learn how many of his friends did not know. "My buddies thought I was pulling their legs," he said, especially when

telling them about the great candies that are available from monastics. This led him recently to establish what he calls "the yellow pages for religious communities," at www.madebyreligious.com.

Murray, who had no previous involvement with Web site production, said, "I did the research and the work" to bring it to fruition. Otherwise, he is employed by a petroleum company as an account manager, living in Burlingame, Calif., in the midst of Silicon Valley.

Murray receives *no revenue* from any of the Web site sales, "Everything that is

sold is sold by the communities themselves." His is a mission of love and service.

With the holidays ahead, Advent is the perfect time to be introduced to the gifts and everyday-use ideas on Murray's site. A wide variety of Web site links lead readers to hundreds of products including altar breads, "made with love and purpose" by priests, nuns and brothers. Candies, cookies, jams and a wide variety of other food items tempt searchers—everything from books and videos (even a children's video, *Nicholas, the Boy Who Became Santa*) to office/parish supplies and candles and caskets.

Caskets? Yes—and Indiana's own Saint Meinrad Archabbey is one of the suppliers! The Carmelite sisters in Terre Haute are also featured, as are the Trappists at the Abbey of Gethsemane in Kentucky. Other monastics interested in Murray's outlet for their products can contact him at Mikemurr@sbcglobal.net.

As Mike points out on his site, "Monasticism is a form of religious life, usually conducted in a community under

rule. Monastic life is bound by ascetical practices expressed typically in the vows of celibacy, poverty and obedience, which are called the evangelical counsels." Monastic communities produce items for sale to the general public to support themselves. He hopes that more of them will hear about his efforts to help and add their names to his Web site (through which he can also be contacted).

Murray is a 1994 graduate of Mount Angel College Seminary in Oregon, where he began to develop appreciation for monastic communities. He was also influenced by an aunt—a nun with the Sisters of the Holy Family for more than 50 years. He remembers "quite vividly the arts and crafts the sisters made for the annual festival in Mission San Jose in Fremont, Calif." At 44, he is single, but "still looking." His parish is Our Lady of Angels in Burlingame.

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

The Bottom Line/Antoninette Bosco

Friends of the Crèche

Who could imagine celebrating Christmas in a Christian home without a



crèche? Having a touchable image of what happened that earthshaking night in Bethlehem makes the story of Jesus' birth come more dramatically alive for us.

St. Francis of Assisi must have believed this. He is the one

credited back in 1223 with beginning the custom of physically representing this great night with live people representing the Holy Family. So powerful and joyful was this reminder of the coming of the Lord that in centuries to come replicas of the Nativity scene became a subject for artists and a Christmas tradition for families.

There is actually a society devoted to honoring the Nativity. Calling themselves Friends of the Crèche with members worldwide, the society was founded in 1999 as a way for people who collect replicas of the Nativity scene and want to increase their knowledge of the history of crèches to join with others of similar passion.

I use that word "passion" with great respect after learning about this society from Mary Herzel, a devoted member. Actually, we couldn't have met in a more appropriate place—the annual gathering of the Pax Christi members in 2002. My book *Choosing Mercy, A Mother of Murder Victims Pleads to End the Death Penalty* had been given that year's Pax Christi Award.

Herzel was there at a table with materials about the new society. It seemed so appropriate to me that a growing group of people devoted to honoring the birth of the Prince of Peace would be at the Pax Christi gathering.

With enthusiasm, she told me about the Friends of the Crèche, in the United States an organization of more than 400 people who collect and otherwise honor the Christmas Nativity, and who share their love, knowledge and artistic works honoring Jesus' birth.

The society is appropriately international since, while the basic crèche always has included Jesus, Mary and Joseph, each design found worldwide reflects the culture and the people from which it originates.

Herzel pointed out as one example the reconstruction of the Neapolitan crèches of the 17th and 18th centuries, done by interior designer Jeffery Gueno. "Alongside the traditional Holy Family, leading artists of the day created teeming scenes of contemporary village and rural life," she said.

The Friends of the Crèche are kept informed of crèche exhibits, artists, traditions and new information uncovered about Nativity sets worldwide through their quarterly newsletter, *Crèche Herald*. Rita Bocher, who edits this impressive professional newsletter, says it has "readers around the world."

A while back, I had the privilege of viewing an incredible collection of nearly 200 crèches assembled by a longtime friend, Father Robert Tucker, pastor of a Connecticut parish. They were made of almost every kind of material and came from many different countries. One of his favorites was a crèche from Ireland, a gift of a parishioner.

"The feast of Christmas is universal and timeless," he said. "What better way to celebrate it than by honoring Christ, who gave us the greatest gift of all—himself, represented by these crèches."

(For more information on Friends of the Crèche e-mail Mary Herzel at Fherzel@aol.com, or write to Rita Bocher, 117 Crosshill Rd., Wynnewood, PA 19096.)

(Antoninette Bosco is a columnist for Catholic News Service.) †

Second Sunday of Advent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Dec. 5, 2004

- Isaiah 11:1-10
- Romans 15:4-9
- Matthew 3:1-12

The first section of the Book of Isaiah provides this second weekend of Advent with its first biblical reading.



This weekend's reading is in the same mood as that of last week. Isaiah was very unhappy with the turn of events of his time. As was so often the case with the ancient Hebrew prophets,

Isaiah saw the misfortunes facing his people as the result of their disloyalty to God.

However, his words were not menacing or hostile. Rather, they were reassuring. They declared the prophet's firm belief that, despite the sins of the people, God would not forsake them. Furthermore, in due time, God's holy will would be vindicated. Wrongs would be righted. Errors would be corrected. Justice and peace would prevail.

St. Paul's Epistle to the Romans supplies the second reading this weekend.

In this reading, the Apostle Paul repeats the basic message given earlier by Isaiah. It is a testimony to God's love.

Throughout history, St. Paul maintains, God guided the Chosen People to righteousness and ultimately to union with the divine. Paul describes God as the source of all patience and encouragement. Despite human failings, God is constant in love and care.

The Apostle also counsels the Christian Romans to accept each other in love and good will. After all, he insists, Christ accepted them. Indeed, Christ was a visible and effective instrument on earth of God's mercy and goodness.

For its third reading, the Church this weekend offers us a reading from the Gospel of Matthew.

The central figure is John the Baptist, mentioned in Luke as the child of Elizabeth and Zachary. Elizabeth, of course, was the "kinswoman," probably cousin, of Mary. Therefore, John was related to Jesus.

From the earliest days of Christianity, John the Baptist has been a favorite figure. His absolute commitment to the most basic dedication to God has made him a model for the devout since the first century A.D.

The fact that John journeyed to the place where he encountered Pharisees and

Sadducees showed that he was on a mission. Travel in ancient Palestine was understandably rare. After all, travel was very difficult. Very few people would have traveled for diversion or leisure.

That John went to this place highlighted his sense of mission and the consequent importance of his presence.

John chastises his listeners, in effect, for their differences of opinion. Self-interest drives them too much. Their lack of true devotion to God only strengthens the reign of sin in the land. Thus, their personal failings contribute to the burdens weighing heavily upon the entire society. He challenges the people to purge themselves of this self-interest and humbly turn to God.

Reflection

As we progress through Advent, the Church calls us to make ourselves worthy of receiving God. It places before us our own sins and the sins of all humanity.

John was stark and direct, absolutely and completely committed to God. His words are sharp and unequivocal. To realize our personal sinfulness, and the sinfulness of the world, is essential to any effort to become holy. So the Church calls us to a thorough examination of conscience.

Using the words, and example, of John the Baptist, the Church also urges us to put first things first. Following self-interests will lead nowhere. Actually, it will lead us away from God.

Advent's purpose is not just to plan for a memorial of Christ's birth. It is primarily to make our hearts fitting dwelling places for the Lord. To be fitting dwelling places, we must rid ourselves of sin.

Isaiah and Paul both remind us that God will empower us in our quest for holiness. God will be our strength and guide, regardless of our past offenses. †

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. †

Daily Readings

Monday, Dec. 6
Nicholas, bishop
Isaiah 35:1-10
Psalm 85:9-14
Luke 5:17-26

Tuesday, Dec. 7
Ambrose, bishop and doctor of the Church
Isaiah 40:1-11
Psalm 96:1-3, 10-13
Matthew 18:12-14

Wednesday, Dec. 8
The Immaculate Conception of the Blessed Virgin Mary
Genesis 3:9-15, 20
Psalm 98:1-4
Ephesians 1:3-6, 11-12
Luke 1:26-38

Thursday, Dec. 9
Juan Diego, hermit
Isaiah 41:13-20

Psalms 145:1, 9-13ab
Matthew 11:11-15

Friday, Dec. 10
Isaiah 48:17-19
Psalm 1:1-4, 6
Matthew 11:16-19

Saturday, Dec. 11
Damasus I, pope
Sirach 48:1-4, 9-11
Psalm 80:2-3, 15-16, 18-19
Matthew 17:9a, 10-13

Sunday, Dec. 12
Third Sunday of Advent
Isaiah 35:1-6a, 10
Psalm 146:6-10
James 5:7-10
Matthew 11:2-11

Question Corner/Fr. John Dietzen

New gluten-free hosts help people with celiac disease

More than a year ago, we wrote to you about Communion for our daughter, who has celiac disease.



You replied that no hosts were available that satisfied the Church's requirement for the Eucharist and were also safe for those with this disease.

Our daughter will be ready for her first Communion this coming spring.

We read on a celiac Web site that a new form of bread is nearly gluten-free and medically acceptable for Catholic Communion.

Is this true? It is something we and many other parents of such children have been desperately hoping for. (Pennsylvania)

It is true, and apparently it promises to solve the problem for a host of families.

First, a little background information for those who may not be familiar with this physical affliction. Celiac disease is a medical condition in which gluten, a protein found in barley, wheat and other cereals, cannot be tolerated by the person's digestive system.

The disease can be insidious, attacking digestive organs slowly, but often with serious consequences. Without a gluten-free diet, it may be life-threatening, leading to malnutrition, pancreatic disease, possibly some forms of cancer and a variety of other physical and neurological disorders.

Since awareness and diagnosis of the illness has increased in recent decades, it has been discovered that about one in every 130 Americans is affected, vastly more than was previously believed.

The special problem for Catholics, of course, is that eucharistic bread must be made from wheat, of which an essential element is gluten.

Until recently, no one had found a way to make edible hosts with a sufficiently small amount of gluten safe for celiac sufferers and at the same time liturgically acceptable.

For a long time, the Benedictine

Sisters of Perpetual Adoration in Clyde, Mo., have baked Communion hosts for parishes and other institutions.

One member of the community, Benedictine Sister Jane Heschmeyer, set out to find a formula that could be used by celiac patients.

With the help of other sisters in her convent, after numerous experiments and consultation with physicians, grain specialists, attorneys and other related experts, a recipe was developed for hosts with a gluten content of only .01 percent.

Dr. Alessio Fasano of the University of Maryland, who is Catholic, has researched and written extensively about the disease. He and other medical experts, whose findings have been published in the magazine *Gluten-Free Living*, regard the new formula as safe for almost all celiac sufferers.

Obviously, however, patients should seek the advice of their personal physicians before receiving these hosts in Communion. For some people, even this small amount of gluten may be unsafe.

One suggested solution has been to receive the Eucharist in the form of wine rather than bread.

Parents of some children with the disease have told me, however, that many wines have additives or fermentation products that contain gluten.

Several months ago, the new recipe was approved for eucharistic use by the Vatican and later by the American bishops.

Families facing this problem might speak with their parish priest. Simple procedures are possible to accommodate children and adults who cannot tolerate the usual wheat hosts.

Information on the altar breads produced by the Benedictine sisters is available from their Web site at www.altar-breads@benedictinesisters.org or by calling the sisters at 800-223-2772.

(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

And It Came To Pass

Mary, Virgin, Mother,
Christ's first ciborium,
Few, except the angels,
Aware your time had come.

There beneath your mantle
Redemption poised in time
As creation waited
To herald the Sublime.

The echo travels on
The message heard, the same.
Our God bequeathed His Son
And Jesus is His name.

By Dorothy M. Colgan

(Dorothy M. Colgan is a member of St. Meinrad Parish in St. Meinrad. Mary, Joseph and shepherds admire the infant Jesus in a contemporary painting of the Nativity by Sister Lucy Serna, a Sister of the Sacred Heart, who is teaching in Guadalajara, Mexico.)



CNS photo by Cathy Joyce, Catholic Lantern

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).

December 3-10

Saint 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.

Saint Mary-of-the-Woods College, Church of the Immaculate Conception, **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

Holy Trinity Parish, 902 N. Holmes Ave., **Indianapolis**. Altar Society, holiday bazaar, crafts, baked goods, white elephant table, Sat., 10 a.m.-6 p.m.,

Sun., 9:30-11:30 a.m., breakfast buffet with Santa Claus. Information: 317-634-2289.

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

December 5

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

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.

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 Burwink. Information: 812-689-3551 or e-mail frburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~frburwink.

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.

Mount Saint Francis Retreat Center, **Floyd County**. Charismatic Mass, 7 p.m. Information: 812-923-8817.

December 7

St. Simon the Apostle Parish, 8155 Oaklandon Road, **Indianapolis**. "How to Make Choices That Will Give You More Energy and Help You Become the Best Version of Yourself," author Matthew Kelly, presenter, 7:30-8:30 p.m. Information: 317-826-6000.

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

December 8

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.

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

St. Francis Hospital, Education Center, 5935 S. Emerson Ave., Suite 100, **Indianapolis**. Spirit of Women, "Facts of Mid-Life" seminar, 6:30 p.m. Information: 317-865-5864.

Our Lady of the Greenwood Church, 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.

St. Michael the Archangel Church, 3354 W. 30th St., **Indianapolis**. Tatiana in concert, "Emmanuel, the Story of Christmas," 7 p.m. Information: 317-535-2360.

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.

Kordes Retreat Center, 841 E. 14th St., **Ferdinand**. Advent Retreat, "Reading the Old Testament for Understanding and Appreciation," Benedictine Father Eugene Hensell, retreat director. Information: 812-367-2777 or 800-880-2777 or e-mail kordes@thedome.org.

December 11

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

Oldenburg Franciscan Center, 22143 Main St., **Oldenburg**. Advent Retreat, "Our God in Human Flesh," 9 a.m.-3 p.m., Franciscan Sister Ann VonderMeulen, presenter, \$45 per person, includes lunch. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

December 12

Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Tatiana in concert, "Emmanuel, the Story of Christmas," 5 p.m. Information: 317-535-2360.

Mount Saint Francis Retreat Center, **Floyd County**. Francis2 event, young adults, 16-30, discussion topic, "Fourth and Goal: Living Your Faith in All Seasons." Information: 812-933-4439 or franvoc@aol.com.

December 14

St. Paul Hermitage, 501 N. 17th Ave., **Beech Grove**. Ave Marie Guild, Christmas Party, noon, bring a covered dish and gift exchange.

December 15

Marian College, Allison Mansion, 3200 Cold Spring Road, **Indianapolis**. Civitas Dei meeting, Mass, 4:45 p.m., Marian College Chapel. Reservations: 317-253-1678.

December 16

St. Christopher Church, 5301 W. 16th St., **Indianapolis**. Winter Concert, parish choir, 7-8 p.m., free-will offering. Information: 317-241-6314.

December 17

St. Rose of Lima Parish, 114 Lancelot Dr., **Franklin**. Third annual Christmas Concert, 7 p.m., free-will offering. Information: 317-738-3929.

December 17-19

Mount Saint Francis Retreat Center, **Floyd County**. Christmas Family Retreat. Information: 812-923-8817.

December 19

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Christmas Concert XLIII, 3 p.m. and 6:30 p.m., \$5 per person. Information: 317-784-5454.

Monthly

First Sundays

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

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

First Mondays

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

First Tuesdays

Divine Mercy Chapel, 3354 W. 30th St., **Indianapolis**. Confession, 6:45 p.m., Benediction of the Blessed Sacrament 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, 6:30 p.m., \$5 per person. Information: 317-784-5454.

—See ACTIVE LIST, page 17

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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

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, 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

Bloomington Deanery

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

Connersville Deanery

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

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. 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

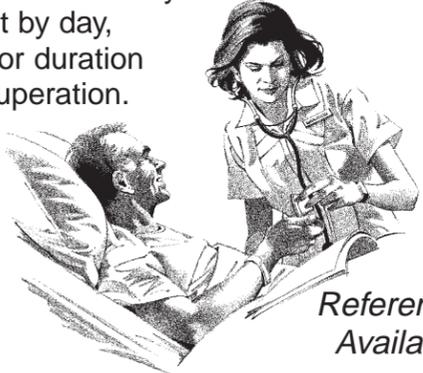
Dec. 16, 7 p.m. at Nativity of Our Lord Jesus Christ
 Dec. 20, 7 p.m. at Our Lady of the Greenwood, Greenwood

Indianapolis West Deanery

Dec. 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

(continued on page 18)

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References Available

CALL

Judy A. Gray 317-255-3528

The Active List, continued from page 16

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., **Mooresville**. 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. †

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

ARATA, Dr. Lucian A., 87, St. Joseph, Shelbyville, Nov. 16. Father of Rose Ann Thurston and Virginia Tutterow. Brother of Adelaide Caleal, Agnes Laux, James and Justin Arata. Grandfather of three. Great-grandfather of four.

BARRY, William Joseph, Jr., 80, St. Louis, Batesville, Nov. 19. Husband of Merlinda (Marce) Barry. Father of Maureen Lupo, Magdalena Marce, Billie Jean, Dennis, Jimmy, Robert and William Barry. Brother of Irene Nugent,

Florence Schulte and Jimmy Barry. Grandfather of several.

CAMPBELL, Timothy E., 49, Annunciation, Brazil, Nov. 14. Husband of Doreen Campbell. Father of Angela Maehler, Dayna, Timothy and Zachary Campbell. Brother of Mary Morse, Pam Pershing, Julie Strijdhorst, Donald, John, J.V. and Stephen Campbell. Grandfather of two.

CARROLL, Linda, 63, St. Anthony, Indianapolis, Nov. 21. Mother of David Carroll. Grandmother of four.

DONGES, Verna, 82, SS. Francis and Clare, Greenwood, Oct. 28. Mother of Patricia Snodgrass, Kathy Whiteside, James and William Donges. Grandmother of 10. Great-grandmother of one.

FELTZ, Bonnie Mae, 61, St. Michael, Brookville, Nov. 8. Wife of Gerald C. Feltz. Mother of Lisa and David Feltz. Step-mother of Stephen Jordan. Sister of Ruth Glenn, Helen

Murray, Nancy Robinson, Betty St. John, Mary Wyatt, Alex, Howard and John Cregar. Grandmother of four.

FITZWATER, Richard, 74, Nativity, Indianapolis, Nov. 18. Husband of Rosalie Fitzwater. Father of Katherine Curtis, Pamela Debeleak, Joan, Susan, Michael, Richard and Timothy Fitzwater. Son of Ottis and Paula Fitzwater. Brother of Donald Fitzwater. Grandfather of 15. Great-grandfather of three.

FORTHOFER, Lissa Ann, 54, St. Nicholas, Sunman, Nov. 14. Wife of Peter Forthofer. Daughter of Frank and Leona Holycross. Sister of F. Lee Holycross.

HANNIGAN, Mary S., 82, St. Pius X, Indianapolis, Nov. 12. Wife of Raymond A. Hannigan. Mother of Matt and Terry Hannigan.

HEALY, Timothy P., 85, St. Barnabas, Indianapolis, Nov. 20. Husband of Josephine (Hartman) Healy. Stepfather of Roseanna Frye, Kathy and Paul Hartman. Brother of Margaret Marsh.

KURZ, Joshua Henry, 9 months, Nativity, Indianapolis,

Nov. 12. Son of Henry and Bonnie (Ebersold) Kurz. Brother of Julia and Katie Kurz. Grandson of Henry and Mary Kurz.

LOBRAICO, Ida, 101, St. Luke, Indianapolis, Nov. 19. Aunt of several.

REEVES, James Donald, 74, Sacred Heart of Jesus, Terre Haute, Nov. 2. Husband of Theresa Reeves. Father of Cecelia, Lugene, Rebecca, Douglas, Gregory and James Reeves.

REISERT, Edwin C., 24, St. Gabriel, Connersville, Nov. 20. Father of Noah Feltz. Son of Edward Reisert and Marilyn Reisert. Brother of April Burris, Melissa Morrow and Joseph Reisert. Grandson of Ruth Hauri.

RIEHLE, Magdalen E., 88, St. Anthony, Morris, Nov. 18. Mother of Janet, Lois and Rita Rauch, Gerald, Lawrence and Richard Riehle. Sister of Veronica Wuestefeld. Grandmother of 15. Step-grandmother of two. Great-grandmother of two. Step-great-grandmother of one.

SCALA, Frances, 70, St. Anthony, Indianapolis, Nov. 15.

Wife of Christopher Scala. Mother of Stephanie DeFur, Anna and Chris Scala. Sister of Roberta James. Grandmother of three.

STUMPF, Joseph O., 77, St. Barnabas, Indianapolis, Nov. 17. Husband of Dorothea Marie (Lonberger) Stumpf. Father of Janna King, Diane Pryor, Charles, Daniel, James and Mark Stumpf. Brother of Rosemary Robinson. Grandfather of 18. Great-grandfather of five.

SWAIN, Johanna Mary, 80, St. Anthony, Indianapolis,

Nov. 14. Mother of Rosalie Hawthorne, Allan, Eugene and Stephen Swain. Grandmother of seven. Great-grandmother of 10.

THIBO, Glen J., 91, St. Vincent de Paul, Shelby County, Nov. 18. Brother of Marjorie Lanigan and Lowell Thibo.

THOPY, Roy, 86, St. Pius X, Indianapolis, Nov. 19. Husband of Mary Thopy. Father of Barbara Kaforka, Connie Miller, Joseph and Robert Thopy. Grandfather of 11. Great-grandfather of three. †

Kathleen P. Dant, Father Nicholas Dant's mother, died on her birthday

Kathleen P. (Schoettle) Dant, a member of St. Jude Parish in Indianapolis and the mother of Father Nicholas Dant, died on Nov. 24, her 82nd birthday.

The Mass of Christian Burial was celebrated on Nov. 30 at St. Jude Church in Indianapolis. Burial followed at Calvary Cemetery in Indianapolis.

Surviving are 11 of her 13 children. In addition to Father

Dant, who is pastor of Our Lady of Lourdes and St. Bernadette parishes in Indianapolis, her children are Elizabeth Derwin, Kathleen Henderson, Christopher, George, Gerald, Gerard, Gregory, Harold, Timothy and Thomas Dant. Also surviving are a brother, Thomas Schoettle, 31 grandchildren and 12 great-grandchildren.

Memorial contributions may be made to St. Jude Parish in Indianapolis. †

PENANCE

continued from page 17

New Albany Deanery
 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. 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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Please send a letter of interest, and résumé by December 10 to:
Search Committee, c/o Mike Hamilton
3345 Lexington Rd.
Louisville, KY 40206

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News briefs

Local

Sisters of Providence day care/pre-school receives national accreditation

Woods Day Care/Pre-School, a sponsored institution of the Sisters of Providence of Saint Mary-of-the-Woods, recently received national accreditation from the National Association for the Education of Young Children (NAEYC). "This is a wonderful acknowledgement of what we are able to offer the families who trust us with care-giving for their children," said Providence Sister Ann Brendan Burget, director. The accreditation signifies that the preschool has "demonstrated substantial compliance with nationally recognized criteria for high-quality early childhood programs." The preschool was founded in 1987 and a new, state-of-the-art facility was opened in 2002 to provide a safe and educational environment for children ages 6 weeks to 6 years. The honor extends until Sept. 30, 2009, at which point the preschool will be re-evaluated.

Indianapolis students collect shoes for children in Guatemala

The Little Angels of the Poor service club from St. Mark the Evangelist School in Indianapolis recently collected more than 50 pairs of shoes for children in Guatemala. The shoes were forwarded to the *Ninos de Amor* adoption support group, which helps families who have adopted children from Latin America. The support group works with an organization called Ambassadors for Children that will ship the shoes to Guatemala.

Southern Indiana fundraiser benefits Catholic Youth Ministries

Denny Crum, former University of Louisville basketball coach and inductee into the Naismith Memorial Basketball Hall of Fame, hosted a fundraising dinner on Sept. 28 at Huber Orchard and Winery in Starlight. The event, which benefited the New Albany Deanery Catholic Youth Ministries in southern Indiana, raised more than \$62,000 through pledges made by the 420 people in attendance. "Teaching young people leadership skills and solid values are at the core of Catholic youth ministries," Crum said before the dinner. "This important organization reaches out to thousands of youth through their programs and makes a difference every day in this community." The dinner was a kick-off to the rest of the youth ministry campaign titled "The Work of Angels Appeal." The proceeds benefit the youth ministry programs in operation

in Harrison, Clark and Floyd counties. Those programs include retreats, leadership training, athletic programs, services trips and social events.

U.S.

U.N. efforts to ban cloning end with no resolution on issue

UNITED NATIONS (CNS)—Efforts to move the United Nations toward developing an international convention against human cloning were abandoned because of irreconcilable differences among member nations over how far the ban should go. Instead, the legal committee of the U.N. General Assembly decided on Nov. 19 that it would give up attempts to get a convention and try to deal with the subject in a compromise declaration. The declaration would lack the legal force that a convention has for those countries that ratify it. A resolution introduced by Belgium and supported by a number of other countries called for a convention that would rule out reproductive cloning to make a baby, but let each country decide its own policy regarding therapeutic cloning, whereby scientists clone embryonic stem cells for therapies to repair or regenerate tissue to cure diseases. Supporters of the resolution argued that a consensus already existed against reproductive cloning, and the United Nations could and should move quickly to put that consensus into international law. But they were not willing to ban cloning for research purposes, which many people say holds the prospect of bringing cures for diseases such as Parkinson's, Alzheimer's and multiple sclerosis.

Sacred Heart superior asks president to make the poor a priority

ST. LOUIS (CNS)—The U.S. head of the Society of the Sacred Heart has asked President George W. Bush to make the poor and vulnerable a priority in U.S. domestic and international policy. In a Nov. 19 letter to Bush, Sister Kathleen Hughes said she was speaking "on behalf of 435 religious of the Sacred Heart in the United States who are deeply concerned about the policies of our government and their effect on the poor." Noting God's special love of the poor and vulnerable, she wrote, "In order to make God's love visible in this world, we must embody this love for the poor, not only in our own lives but also, in particular, in our public priorities and policies." She said, "You have been elected by people deeply concerned about moral values; I can think of no moral values more important than these." Sister Kathleen wrote that "the Bible is filled with verses that speak of God's deep concern for people who are poor and vulnerable and about our responsibility to create an economically just world." †



Ukraine

Supporters of Ukrainian presidential candidate Viktor Yushchenko hold a statue of the Virgin Mary during a rally in central Kiev, Ukraine, on Nov. 28. The country was deeply divided over the disputed election between Yushchenko and his Russian-leaning opponent, Prime Minister Viktor Yanukovich.

Parish offers 'open door' to everyone on path to salvation, pope says

VATICAN CITY (CNS)—The parish should be "an open door" to salvation, Pope John Paul II said.

In an address to the Pontifical Council for the Laity, the pope called the parish the "vital cell" where lay people find their "natural place for participation in the building and in the mission of the Church in the world."

Members of the Pontifical Council for the Laity met in Rome on Nov. 24-28 for their plenary assembly, "Rediscover the True Face of the Parish."

The parish "is an open door for everyone, so that each person has access to the path of salvation," the pope said when he met council members on Nov. 25.

"It is the place par excellence for the announcement of Christ and education for the faith," he said.

Parishes need to constantly renew themselves in order to be a true community and to carry out their missionary activities, the pope said.

The Eucharist, the pope said, is "the beating heart of the parish, the source of its mission and the presence that constantly renews it."

Archbishop Stanislaw Rylko, council president, told the pope that helping Catholics rediscover the parish was important in a time of "spreading secularism."

He reminded council members of the pope's commitment to parishes, noting the pope's visits to more than 300 parish churches in Rome.

The pope also praised "the closer collaboration" among lay associations, communities and movements.

The council's plenary session coincided

with the publication of a directory of 123 international lay organizations.

In an interview with Vatican Radio on Nov. 23, Archbishop Rylko said that because of increased secularization "the sense of ecclesiastic belonging has been greatly weakened and, consequently, that of belonging to a parish."

The pope sees the parish "as the mystery of the Church that develops and grows around the eucharistic celebration," Archbishop Rylko said.

One of the great challenges of Church leadership today is to "reawaken in our faithful a lively sense of co-responsibility for the parish," the cardinal said. "Everyone must do their part so that the parish truly becomes a community that is vital and missionary."

Collegiality between the parish and lay groups and movements should be encouraged, he said, but it is important to keep the

correct balance in the collaboration.

Religious indifference, a growing privatization of religion and individualism in today's world have had a negative influence on parish life, Archbishop Rylko said.

In his address to council members, the archbishop said that reinforcing parish life was the antidote to postmodern culture with "extreme pluralism and relativism."

The faith of many seems to lean toward an "extremely subjective religiousness" marked by a "do-it-yourself" or "supermarket faith," the archbishop said.

But there are signs that "many lay people are rediscovering the value of faith and the role of the Christian community in their lives," so that now "they seek to live the Gospel in a truly radical way," he said.

"These lay people are becoming more numerous. This is an important sign for hope," he said. †



Frederick H. Evans, III

Cathedral High School
Class of 1961

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Fisk University
B.A. Business Administration &
Economics - Class of 1969

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I entered Cathedral High School along with about 85% of my male St. Thomas Aquinas classmates. During the month prior to the start of school that year, I practiced with the incoming Freshman Football Team at the old CYO field on West 16th Street, so when school began, I entered with much less trepidation because of these old friends and new ones from whom I drew support. Additionally, my parents prepared me well for my new environment. I was well grounded in my faith, had great respect for my elders, had a healthy amount of self-respect, and was helped by their example in the development of my work ethic.

Two qualities that struck me about Cathedral were the diversity of her student body and her faculty, Brothers of Holy Cross. There were students from every parish in Indianapolis—some were Black, some were of European descent, and some were poor, while others were from middle income to wealthy families. We all had the same objective: to get a good Catholic education. Of course, that goal is how the Brothers of Holy Cross made their mark on us. They were wonderful men of education, and they taught us with necessary discipline. They taught us not to follow the crowd and reminded us that just because something was written did not necessarily mean it was true. One of the early books we studied was *The Art of Thinking*. Our teachers helped us all to understand logical thought. Throughout every class, the Brothers helped us understand self discipline, respect for others, and loyalty to those close to us. The athletic department offered us many opportunities for fun and hard work—with emphasis on hard work. The coaches and faculty members helped instill in us that marvelous school spirit I still see in today's Cathedral students.

Cathedral prepared me very well for college by helping me pursue life with an abundance of confidence and intellectual tools that helped me deal with the many challenges I faced in college and in my 30-year career with Eli Lilly & Company.

My continued good feeling towards Cathedral has prompted me to join other alums in the formation of the Cathedral High School Black Alumni Council. Several of us who graduated during the early 1960's came together a few years ago with the cooperation and best wishes of the administration in the persons of Chancellor Father Pat Kelly and President Steve Helmich. Our goals are to endow a grant for Black students in the name of William Violet, Cathedral's first African-American graduate in 1930, to help our school recruit Black students, to assist the administration in recruiting Black faculty and staff, to participate in tutoring and mentoring of Black students, and to support the overall mission of Cathedral High School diversity. My alma mater has done much for me, and my desire is to give back as a way of saying thank you.



Relics

Orthodox Christians lean to kiss the relics of St. Gregory Nazianzen and St. John Chrysostom, preserved in glass boxes at Aya Yorgi Church in Istanbul, Turkey, on Nov. 27. Ecumenical Orthodox Patriarch Bartholomew accepted the return of the relics from Pope John Paul II during a special prayer service the same day at the Vatican.



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