The devil in our midst

By Brandon A. Evans

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 hat, 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 the problem of evil.

The devil and his demons still operate in very real ways, and combined with the fallen nature of humankind, the devil can lead us away from God.

Priests need to be “instilled with a commitment to holiness and spiritual wisdom,” 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 the 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 as well as formation in prudent leadership and selfless dedication to the flock.

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

In particular, he noted during an inter-

view 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 reli-

gy, every culture.”

Speaking during the service from his Sikh spiritual tradition, Giani Pritam Singh, the spiritual leader of the Sikh Satsang of Indianapolis, expressed his desire for all present that God’s generos-
ty would be reflected in all human relationships.

“Our being of faith, and being cre-

ated in God’s immaculate image,” he said, “may we imitate his boundless com-
passion, generosity and forgiveness as an affirmation of our commitment and spiri-
tual lessons learned, and serve life with humility, joyous gratitude and thank-
giving.”

Singh’s wish then filled the cathedral through the singing of a Sikh hymn by Kanwal Prakash 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 oth-

ers.”

Later in the service, all present were

given the opportunity to show their grati-
tude 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 diver-
sity and a country that welcomes people from a lot of diverse cultures and back-

grounds,” Wheeler said.

In his remarks that brought the inter-

faith service to a close, Archbishop Buechlein repeated this point while plac-
ing 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 per-
sonal and communal prayer are powerful antidotes to the hatred and terror that con-
tinue to beset our world.

“I also ask that we may commit our-

selves to thanking God that we have the privilege to live in this nation where we can freely come together to pray as broth-

ers and sisters who acknowledge a com-
mon Father.”

One of the people to benefit from the singing of the Sikh hymn was Giani Pritam Singh, the spiritual leader of the Sikh Satsang of Indianapolis.

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

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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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 their faith in a public setting. 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 Command-ment cases that were decided by lower courts in opposite ways. In a Texan case, Valley v. 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 McCrory County, Ky. It is the Supreme Court’s job to reconcile differing opinions, and judges are held responsible for the confusion. The Declaration of Independence acknowledges a God who is not only the Creator of all, but the one who is described as the “Author of our most precious and inalienable rights.” The Constitution...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 direc-tives—the court held that no public statement...Many 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 con-tended that health care professionals can often be strongly tempted to become manipulators of life or even agents of suicide. “The conflict between social pressure and the demands of right conscience can be a more effective engine for discrimination against religious believers participating in public programs and for seculariz-ing a government that is intended to be authentically and sacrificially in the public interest. 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 direc-tives—the court held that no public statement...
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, 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 estaba en Bari para la celebración del Festival de San Nicolás.

¿Por qué estaré en Bari? Soy co-moderador para el Diálogo Ecuménico 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 Cristiano, programó la reunión en Bari y por casualidad coincidió con la Festividad de San Nicolás.

En nuestros países de habla inglesa, como lo expresa un autor “San Nicolás se convirtió en Santo Claus por una terser, representación 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 diferían enormemente de la imagen familiar de Santo Claus que vemos por todos lados en el Día de Brujas y durante todo el otoño.

¿No resultaría encantador que la legendaria fiesta y entrega de obsequios de San Nicolás nos alentara a considerar desde una perspectiva diferente la época de Navidad y el materialismo secular de nuestra época? La caridad y la entrega desinteresada de obsequios estarían 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 arrollado 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, mantener nuestros horizontes 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 un Hijo de Dios hecho hombre. Se nos reta a acoger la temporada litúrgica del Adviento en nuestras oraciones comunes, la Eucaristía y, los incienso, 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, el cual se ha entregado a sí mismo para nuestra salvación. Debemos pasar las cuatro semanas de Adviento preparándonos para arrollarlos 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 nacimiento de nuestro Redentor en las casas de Adviento preparándonos para arrollarlos 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 nacimiento de nuestro Redentor en las casas de Adviento preparándonos para arrollarlos 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 nacimiento de nuestro Redentor en las casas de Adviento preparándonos para arrollarlos 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 nacimiento de nuestro Redentor en las casas de Adviento preparándonos para arrollarlos 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 nacimiento de nuestro Redentor en las casas de Adviento preparándonos para arrollarlos 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 nacimiento de nuestro Redentor en las casas de Adviento preparándonos para arrollarlos 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 nacimiento de nuestro Redentor en las casas de Adviento preparándonos para arrollarlos 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 nacimiento de nuestro Redentor en las casas de Adviento preparándonos para arrollarlos 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 nacimiento de nuestro Redentor en las casas de Adviento preparándonos para arrollarlos 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 nacimiento de nuestro Redentor en las casas de Adviento preparándonos para arrollarlos 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 nacimiento de nuestro Redentor en las casas de Adviento preparándonos para arrollarlos 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 nacimiento de nuestro Redentor en las casas de Adviento preparándonos para arrollarlos sobrecogidos ante el Cristo niño, el “pequeño” poderoso, quien se hizo present...
Holy Name Parish, 89 N. 17th Ave., in Beech Grove, is presenting its Christmas Concert XIII 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 Nolenc 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 francvct@iot.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@oldenburgfranc.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 Advent 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 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 317-788-7581 or e-mail benedictinn@yahoo.com or log on to www.benedictinn.org.

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 I (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 straightforward 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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5. Included if accepted into study:
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VIPs . . .
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-Dixon, the late Phyllis Hutzel, Brian and Kurt Goebel. They have seven grandchildren.
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 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 man.

“In that case, the evil would clearly have been far less than it is now,” he said. “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 hands and knees, mumbling and screaming, ‘Get away from me—get away from me.’ “

As he walked, he said, “the patient started to roll under 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 hell in there and [felt] like worms crawling all over you.”

Father Jones said that the house three times before things calmed down. This was a case of what is called “diabolical possession.” 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 sometimes get, literally speaking, a hell of a lot more than they bargained for, and that can scare the dayslights 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.)
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 Eлен 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 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.

In 2003, Bob Fisher of Brownsburg had his own show. The plot: transplant.

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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 taught, 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.

Evangelizing people about the possibility of returning to faith without offering a plan or structure for growth is shortsighted at best. We would never just put our programs of religious education simply “happen” without direction and guidance from the magisterial or liturgical leadership.

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. Recently, this 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 Secretariat for Evangelization of the U.S. Conference of Catholic Bishops have been providing dioceses and parishes with tools and methods 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 more.

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, “[we] 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 forced to come back down upon,” Kiggins said.

Her parish has spent time promoting the program in local churches and by having people pass around come 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.

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

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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 new vice president of Catholic Education’s Education Commission. The commission’s mission is to provide a structure and support for the archdiocese’s evangelization efforts through the involvement of parishioners and to help parishes better engage the community.

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 conversation, 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’re 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 conversation was directed more to parishes that
Archdiocesan parishes use Web sites as evangelization tools

By Mary Ann Wyand

Two archdiocesan parishes are among a growing number of Catholic faith communities central and southern Indiana that are striving 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 archdiocesan 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 helps to lead greater participation in parish life and reduces the number of telephone calls to the parish office by providing up-to-date information about news and events.

“[That’s helpful],” Father Vogelsang said. “I can see it replacing the newsletter, 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 Remmers, 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.

Remmers said the families are a good way to invite visitors to browse the Web site, and to encourage them to also visit the parish and attend services on Sunday.

The Web site has been up and running for several years, she said, “but it’s been more active during the last year. 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 is good way to help families stay connected with parish life, Remmers 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 use our bulletin and find out what’s going on then call the [parish office] if they need further information.”

Remmers 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,” Remmers 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 on our site.”

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, Remmers and other staff members also promote the parish by talking about the Web site at meetings and other gatherings.

“People have different interests,” Remmers said, “and it’s good 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 book marks 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.nadychurch.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 very active in getting to it being 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 it’s posted there. I lost my newsletter one month and it was nice to be able to go to it 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 Web site active for people to use. We really would like people to use the site and take advantage of the things they can do. We always have the newsletter and weekly bulletin posted for people who have not been able to get to the Web site. We 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 the parish bulletin, which is available as a separate document.

St. Monica Parish has the oldest interac
tive Web site in the archdiocese and already posts homilies and other resources so visitors can listen to Msgr. Paul Koetter, pastor, and Father Justin Martin, associate pastor, preach a homily a week.

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

St. Monica parishioners Igor Gijdos, 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, said the site has a significant evangelization moment in the life of the archdiocese.

“I think that just the public nature of it will make quite a statement of Catholicism in our archdiocese, 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.

Priscilla Voss, archdiocesan director of marketing for Indianapolis, a member of the commission, said this exchange of ideas as part of the commission’s mission is important.

“I think that now the individual parishes’ evangelization commissions need to get in touch with the archdiocese’s commission to learn these things,” she said. “In other words, it has to be a two-way street.”

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


(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 aim 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 Teri Quillen of St. Monica Parish, both in Indianapolis, are friends whose apostolic ministry mirrors the work of the early disciples, who went out to preach the Good News of Jesus Christ.

Three years ago, the women started knocking on strangers’ doors in the Caravalle Commons apartment complex at 16th and Broadway streets on the near-eastside of Indianapolis to invite the resi-
dents to pray with them and participate in Bible study sessions and abstinence educa-
tion classes for parents and teenagers.

“I told them that I’m here because I love you and I care about you,” said Quillen of her New Life in Christ Ministry to the Caravalle 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 maga-

zine that said “Which part of ‘Go, there-
fore’ 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 dis-
misssal line ‘Go, you are sent’ I don’t think I 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 families.

“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 know that you that when our son, who is now almost 20 years old, was young someone gave me Dr. Don’s name and mentioned our family life, youth activities, meals and social activities intended to build a community of faith-
filled neighbors.

A pediatrician board-certified in adoles-
cent medicine, whose family is from India, Don said she participated in the diocesan commission 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 (CHRiP) program at St. Monica. “I am there to ensure the does-

n’t speak Spanish very well yet.”

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 essence is in its simplicity and its adherence to the basic principles of evangelization.”

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

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

Quillen, a registered nurse and coordinator of the daily reflections min-

istry, 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 the footprint of our 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 distrib-

uted 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, mar-
ried, widowed, men and women, parents 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 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.”

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 adoles-
cent 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 some-

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 Indianapolis, she said, “We are so well received and loved by people who are dramatically different from us. To me, it’s a sign of how God is working, and when Christ returns we will all be re-
cognized 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.”

This picture of Jesus talk-
ing with children is part of a display promoting New Life in Christ Ministries. At the Caravalle Commons apartment complex, min-

isters include weekly prayer sessions, Scripture study, educational pro-
grams 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.”

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The Criterion Friday, December 3, 2004
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 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.

The 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. 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 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 shout 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 at Indian Rocks Beach, Fla.)

Faith Alive!

Seek God’s help to live good life

By Fr. Dale Launderville, 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 to 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?’” (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” (Rm 12:12). We can journey toward God only because God has always been with us.

(Benedictine Father Dale Launderville 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 praying 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?

Msgr. Fulton Sheen’s reputation begins to grow

By 1945, Msgr. Sheen was conducting regular classes for those interested in instruction to all who requested it, and announced that he would give personal communions to Louis Budenz and Bella Luce, Henry Ford II, and the former president of the Web site sales, “Everything that is midst of Silicon Valley. As Mike points out on his site, deny the reason for the season find to be an option in their thinking, so they feel sorry for their ignorance 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.)

The fact that the word “Christmas” means “Christ’s Mass” and honors the religious feast day of the Incarnation appears to be an attempt to take charge of their own fate, mostly by making themselves feel good through material objects. It seems that the religious meaning of the day is passé because, in the secularized mind religion is seen as “nothing but bills to look forward to.” Since human life is full of pain, suffering and disappointment just because it is human life, it’s no wonder some people crave a happy celebration like Christmas now and then. And, because they cannot figure out 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 secular things which, if they only realized it, come directly from the birthday celebrant’s teachings. We ought to be prepared 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 anymore. 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 Vogel 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 benefit their com- munities? Many of us are aware of this, but Msgr. Fulton Sheen was shocked to learn how many of his friends and buddies thought I was making a living by selling “the yellow pages for religious communities.” He wrote about this in his book, “The priests who worked there called it ‘the yellow pages for religious communities.” He wrote about this in his book, “Perspectives” in The Criterion, December 3, 2004. Msgr. Sheen’s reputation begins to grow.

Msgr. Fulton Sheen was appointed to the diocese of Newark in 1941, following the death of his mentor, Msgr. Michael J. McGivney, founder of the Knights of Columbus. He was ordained a priest in 1930 and became known for his dynamic preaching style, which combined humor, storytelling, and a profound understanding of the teachings of the Catholic Church. His radio and television shows, “Life Is Worth Living,” were broadcast from 1946 to 1955 and reached millions of people around the world. Msgr. Sheen was a prolific writer, publishing over 50 books and videos on a wide range of subjects, from science and philosophy to spirituality and personal growth.

While he was teaching at The Catholic University of America, Msgr. Fulton J. Sheen began to give sermons at St. Patrick’s Cathedral in New York, commis- sioned by Cardinal James Gibbons of Baltimore 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 personal and deathbed “miracles” that were a result of his efforts. Among his most famous converts were Clare Boothe Luce, Henry Ford II, and the former communist Louis Budenz. Msgr. Sheen was able to convert these individuals to Catholicism through his personal witness and the power of his prayers.

In 1954, Msgr. Sheen was conducting regular classes for those interested in joining the Church. When he traveled from Washington to New York for his Caritas Foundation’s National Convention, he would gather at the Roosevelt Hotel, where he stayed. Women from his staff would greet him and play the piano while he prepared his sermons. He also conducted convert classes in his home in Washington.

When he asked the Vatican for another appointment, he was recommended three candidates, he chose Msgr. Sheen, who was quite willing to accept the position. Msgr. Sheen wrote in his memoirs, “I know now why the Cardinal invited me. He hopes to lose the first ball and that takes me to the rest of the game.”

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 foremost exponent of the new society, Mr. Sheen, at the end of his life, had a reputation for being an avid reader of the Bible. He often talked about the importance of the Bible in the life of a Christian and how it can guide us in our daily lives. He was also known for his love of music and his ability to play several instruments, including the piano and the accordion.

In the years following his death, Msgr. Sheen’s legacy continued to grow. He was canonized by Pope John Paul II in 2012 and his feast day is celebrated on April 9. Msgr. Sheen’s influence can be seen in the lives of many people around the world who have been inspired by his message of love, compassion, and dedication to the service of others.

In his last sermon, Msgr. Sheen said, “I am not the kind of man who prides myself on being a great man. I am the kind of man who prides himself on being a good man.” He continued, “I am not the kind of man who prides himself on being a great preacher. I am the kind of man who prides himself on being a good preacher.”

Msgr. Sheen’s impact on the world has been enormous. He left behind a legacy of hope, faith, and love that continues to inspire people today. His message of love and compassion is as relevant today as it was during his lifetime. TheCriterion
**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 final 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 right action. Wrongs would be righted. Errors would be corrected. Justice and peace would prevail.

As creation waited for the arrival of the Messiah, the Hebrew prophets, Isaiah and Paul both remind us that God will be our strength and guide, regardless of our past offenses. God will be our strength and guide, regardless of our past offenses.

**Reflection**

As we progress through Advent, the Church calls us to make ourselves worthy of receiving God. It places before us our sins and the sins of all humanity. John was stark and direct, absolutely and completely committed to God. His words are sharp and unapologetic. 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. Actuality, 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.

**My Journey to God**

**And It Came To Pass**

Mary, Virgin, Mother, Christ’s first eucharist, 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 Archabbey in St. Meinrad, Ind. Joseph and shepherds admire the infall Jesus in a contemporary painting of the Nativity by Sister Lucy Serna, a Sister of the Sacred Heart, who is teaching in Guadalajara, Mexico.)

**Daily Readings**

**Monday, Dec. 6**

Nicholas, bishop

Isaiah 35:1-10

Psalms 85:9-14

Luke 5:17-26

**Tuesday, Dec. 7**

Ambrose, bishop and doctor of the Church

Isaiah 40:1-11

Psalms 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

Psalms 98:1-4

Ephesians 1:3-6, 11-12

Luke 1:26-38

**Thursday, Dec. 9**

Juan Diego, hermit

Isaiah 41:13-20

**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.

“We received no hosts that satisfied the Church’s requirement for the Eucharist and were also safe for those with this disease.”

“Is this true? Is it something we and many other parents of such children have been desperately hoping for?”

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 afflicted. Last year 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 sufficient 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 0.01 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. Of course, 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 us, 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 use of wheat hosts.

Information on the altar breads produced by the Benedictine sisters is available from their Web site at www.altarbread/benedictinesisters.org or by calling the sisters at 800-223-2172.

(A free brochure answering questions that celiacs 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 dietzen@archindy.org.)

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.

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December 3-10

December 3-12
Mount Saint Francis Retreat Center, Floyd County. Retreat Day, brown bag lunch, 9 a.m.-4 p.m. Information: 812-923-5807.

December 3

December 5
Mount Saint Mary Parish, 1620 Britton St., Indianapolis. Advent Retreat, “Reading the Old Testament as a Model of Spiritual Growth.” Information: 317-545-7032.

December 7
Trinity Lutheran Church, 4270 W. 56th St., Indianapolis. Choir concert, 7:30 p.m. Information: 317-535-5017.

December 9
Mary, Queen of Peace Church, 2027 N. Shadeland Ave., Indianapolis. First Friday, 8 a.m. until Communion service.

December 9-12

December 9
St. Monica Church, 315 S. Meridian St., Indianapolis. Christmas at St. Monica, Marian Dinner and Choral Concert, 6 p.m., $25 per person. Information: 317-535-3140.

December 9
St. Andrew’s Church, 4155 N. Park 71st St., Indianapolis. Christmas Family Retreat. Information: 317-858-7295.

December 10
Holy Rosary Church, 520 Steves St., Indianapolis. Christmas at Holy Rosary, Lumen Dei meeting, Mass, 6:30 a.m., breakfast in Prior Hall, $10 per person. Information: 317-919-5316.

December 14
St. Michael the Archangel Church, 3534 W. 35th St., Indianapolis. Advent Concert, Father Matthew Kelly, presenter, $15 per person. Information: 317-545-7032.

December 16
St. Francis Church, 2137 Crescent Ave., Indianapolis. Third Friday, 8:30 a.m. until Mass. Information: 317-919-5316.

December 17
St. Monica Church, 315 S. Meridian St., Indianapolis. Christmas at St. Monica, Marian Dinner and Choral Concert, 6 p.m., $25 per person. Information: 317-535-3140.

December 19
St. Andrew’s Church, 4155 N. Park 71st St., Indianapolis. Christmas Family Retreat. Information: 317-858-7295.

December 20
Holy Rosary Church, 520 Steves St., Indianapolis. Christmas at Holy Rosary, Lumen Dei meeting, Mass, 6:30 a.m., breakfast in Prior Hall, $10 per person. Information: 317-919-5316.

December 21
St. Michael the Archangel Church, 3534 W. 35th St., Indianapolis. Advent Concert, Father Matthew Kelly, presenter, $15 per person. Information: 317-545-7032.
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, 7:30 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
- Dec. 10, 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, Millhouse
- Dec. 15, 7 p.m. at St. Vincent de Paul, Shelby County
- Dec. 16, 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 Deansery**
- 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 Deansery**
- 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 Deansery**
- 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 Deansery**
- 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. Anthony
- Dec. 14, 7 p.m. at SS. Francis and Clare, Greenwood
- Dec. 15, 7 p.m. at St. Mark
- Dec. 16, 7 p.m. at St. Ann

**Indianapolis West Deansery**
- Dec. 9, 7 p.m. at St. Joseph
- Dec. 9, 7 p.m. at St. Malachi, Brownsburg
- Dec. 12, 2 p.m. at St. Anthony
- 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

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Rest in peace

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


Dec. 19, 7 p.m. at Holy Family, New Albany
Dec. 15, 7 p.m. at St. Mary, Navilleton

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. 7, 7:30 p.m. at St. John the Baptist, Starlight
Dec. 6, 7:30 p.m. at St. Joseph, Sellersburg
Dec. 6, 7:30 p.m. at St. Anthony, 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

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PENANCE

continued from page 17

New Albany Deanery
Dec. 4, 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, Terre Haute

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!

The rewards for lay ministry aren’t just heavenly.

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

Wood Days 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 Bugert, director. The accreditation signifies that the preschool has “demonstrated substantial compliance with national day in every community for high-quality early childhood programs.” The preschool was founded in 1987 and a $1,900,000 renovation 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 fundraising benefits Catholic Youth Ministries

Denny Crum, former University of Louisville basketball coach and inducer into the Naismith Memorial Basketball Hall of Fame, hosted a fundraising dinner on Nov. 20 at Huber Orchard and Winery in Starlight, Indiana. The event, which benefited the New Albany Deanery Catholic Youth Ministries in southern Indiana, raised more than $66,000 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 for high-quality early childhood programs.”

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 and diagnostic 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 to adopt a convention 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. Different countries clone embryonic stem cells for therapies to repair or regenerative 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 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 verbally, 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.”

Kiev

Supporters of Ukrainian presidential candidate Viktor Yushchenko rally to hold a statue of the Virgin Mary during a rally in central Kiev, Ukraine, on Nov. 28. The country was mostly divided over the disputed election between Yushchenko and his rival—Vladimir Yanukovych, an-leaning opponent, Prime Minister Victor Yushchenko.
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, Pope John Paul 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 renew it.”

Archbishop Stanislaw Ryko, 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 discussed “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 Ryko said that because of increased secularization “the sense of ecclesial 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 Ryko 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 Ryko 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

St. Thomas Aquinas Grade School

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

Eli Lilly & Company
Retired

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 to 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 alumni 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 Vexler, 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.

Cathedral High School is proud to be recognized by the U.S. Department of Education as a 2004 Blue Ribbon School of Excellence