Archdiocese to celebrate Filipino Advent custom

By Mary Ann Wyand

On Dec. 18, a traditional Filipino Advent custom will be celebrated in the Archdiocese of Indianapolis for the first time.

Simbang Gabi, also known as Misa de Gallo, a Filipino religious observance dat

ing from the 1600s, will help Catholics prepare for the coming of Jesus at Christmas. “Simbang” means “Mass” and “Gabi” means “night” or “evening” in the Tagalog language used by many Filipinos. The early morning eucharistic liturgy, which is scheduled at the hour when roosters crow to announce the coming of a new day, will begin at 4 a.m. on Dec. 18 at St. Michael the Archangel Church, 3354 W. 30th St., in Indianapolis.

Father Kenneth Taylor, director of the archdiocesan Commission for Multicultural Ministry and pastor of St. Michael Parish, is the principal celebrant. He hopes other priests will join him for the Simbang Gabi liturgy, which was started by missionary friars in the Philippines as a nine-day novena to usher in the event of Christ’s birth.

The Filipino Advent celebration is open to the public, Father Taylor said, and he would like to see a lot of smiling faces in the pews for the special liturgy.

It is very early to go to church, he acknowledged, but the Mass is being held on a Saturday morning and traditional
experimentation to determine the feasibility of altered nuclear transfer. The Church is open to any technique that would extract embryonic stem cells without destroying embryos, he said in floor comments after scientists presented the two approaches. Doerflinger added that the Church would not object to experimentation with animal cells to see if such a technique is feasible, but would oppose experimentation with human cells. If the technique proves to be workable, further ethical examination would have to be done regarding how the human eggs would be obtained, he said.

Dr. David Prentice did not comment on the dead embryo approach, saying that he needed to study it in detail.

Opposing altered nuclear transfer was the International Center for Technological Assessment.

“This technique actually produces embryos, albeit defective embryos, through a combination of cloning and human germ-line genetic engineering,” said Jaydeee Hanson, the center’s director for human genetics policy, in floor comments.

Hanson said that altered nuclear trans- fers will be the first step toward “legiti- mizing the genetic engineering of human embryos for other purposes.”Michael Gazzaniga, council member and director of Dartmouth College’s Center for Cognitive Neuroscience, sup- ported current techniques for extracting embryonic stem cells and questioned why a lot of money should be spent on experi- menting with new procedures.

Many people have no moral problems extracting stem cells from 14-day-old embryos, he said. Experimenting with unproven techniques would only siphon money from proven techniques, he said.

“All this proves is that we need more stem cell lines. Why are we torturing ourselves?” said Gazzaniga.

Stem cells are undifferentiated basic cells that are capable of perpetuating themselves as stem cells and of differenti- ating into one or more specialized types of cells. They are believed to be key to developing therapies for a wide range of illnesses like Parkinson’s dis- ease, diabetes and heart disease. Many scientists hold the disputed view that stem cells derived from embryos hold more medical potential than those obtained from adults.

The bioethics council was appointed by President George W. Bush to advise him on bioethical issues. Currently, no federal funding is available for research with human embryonic stem-cell lines created after Aug. 9, 2001. There are no restrictions on privatizing embryonic stem-cell research.

The developer of altered nuclear trans- fer, Dr. William Hurlbut, a member of the bioethics council, said the main moral point of his approach is that the genetic alteration would be done prior to the transfer of the cell nucleus to the egg so that the entity produced would not have the potential to become an embryo.

The pope told the bishops that promot- ing current techniques for extracting embryonic stem cells would be a “violation of human dignity,” he said. “In this era of developmental biology we define the locus of human moral standing, the point of human moral potential, and we will come to recognize that cells and tis- sues with ‘partial generative potential’ may be used for medical benefit without violation of human dignity,” he said.

Hurlbut added that his technique is similar to a natural phenomenon. In nature every fertilization produces an embryo because of such factors as imper- fect transfer of genes or chromosome configurations, yet it produces an entity with a potential for limited growth.

The “dead embryo” approach was pre- sented by two Columbia University med- ical professors, Drs. Howard Zucker and Donald Landry. They proposed that an embryo be declared dead ofence—or cell division—does not occur after 24 hours. Part of their ethical framework would be to get prior consent to extract stem cells from the next of kin, in most cases the biological parents of the embryo.

They said that frozen embryos pro- duced in vitro but not destined for implanting are a good source because there is little chance that the embryo will live without being implanted in a womb after being thawed.

Several council members criticized the 24-hour limit for cleavage, saying that in some cases the embryonic cells do not divide until 48 hours.†

Catholic laity must follow authoritative Church teachings, pope says

VATICAN CITY (CNS)—Pope John Paul II said U.S. bishops need to remind Catholic laity of these fundamental principles of the lay faithful, “guided by their Christian conscience,” he said.

“The entity is brought into existence with a genetic structure insufficient to generate a human embryo,” said Hurlbut, biology professor at Stanford University.

The entity would, however, continue to grow for a limited period and produce stem cells, he said.

This is “morally analogous to the fact that we can grow skin in a tissue culture and may one day grow whole organs or limbs,” he said.

Hurlbut added that he believes human live begins at conception.

He cited several genes that could be removed to prevent embryo formation. These genes would be reinserted into the stem cells after they have been extracted, he said.

“Just as we have learned that neither genes, nor cells, nor even whole organs define the locus of human moral standing, in this era of developmental biology we will come to recognize that cells and tis- sues with ‘partial generative potential’ may be used for medical benefit without violation of human dignity,” he said.

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Fr. Daniel Mahan, Jean Zander

From St. Peter’s tomb during a May 7, 2004, Mass, Fr. Mahan and Zander, a member of St. Luke Parish in Batesville, and Jean Zander, a member of St. Luke Parish in St. Louis Parish in Batesville, and Jean Zander see in their common work a demonstration of their desire to live out to the fullest their own particular vocation.

“A priest is always teaching,” Father Mahan said. “If he’s not teaching through a homily, he’s teaching in a classroom. And hopefully, he’s teaching through example.

“Putting together the catechism study guide and in putting together the study guide for Archbishop Chaput’s book,” said, “I’ve seen that as being another way in which to help parishioners and help others understand the teachings of the Church.”

In his ministry teaching the faith, Father Mahan looks up to Archbishop Chaput.

“Certainly I see in Archbishop Chaput a great role model, someone who is always teaching,” he said. “He teaches using some very wonderful images. He breaks down barriers as he teaches. He helps people to be more open to the teachings of the Church.”

Zander helps people to be more open to the teachings of the Church.

When Archbishop Chaput’s book was published in 2001, both Father Mahan and Zander were drawn in by it. It is a book that discusses why and how one becomes a Christian and then grows in the Christian life. In the midst of that, Archbishop Chaput also explores such topics as the importance of the Church, vocations and family life.

Yet in the book, which Zander said is written in a conversational style, Archbishop Chaput illustrates such fundamental issues by pointing to a Steve Martin “Saturday Night Live” skit and a Don Henley rock song.

After Father Mahan became pastor of St. Louis Parish in Batesville in 2002, he arranged for small study groups to read and discuss Archbishop Chaput’s book.

From that experience, Father Mahan concluded that the book would be most helpful to small groups if a study guide accompanied it.

Father Mahan and Zander sought and were granted permission to develop the study guide. After investigating the possibility of having an established printing house publish it, they eventually chose to launch their own press and publish the study guide themselves.

The Web site for Saint Catherine of Siena Press describes one of its main purposes as making catechetical resources available for either individual or group study that help readers grow in their life of faith and, at the same time, are consciously faithful to the Church’s teachings.

With this purpose for their publishing venture in mind, Father Mahan explained that selecting St. Catherine of Siena as their patron saint was a natural choice. He noted the importance of her being declared a doctor of the Church, one who is especially seen as a teacher of the faith. He also emphasized that St. Catherine was strongly faithful to the papacy in a time when there was much turmoil regarding it.

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Zander helps people to be more open to the teachings of the Church.

A Study Guide to Living the Catholic Faith is a companion workbook to Denver Archbishop Charles J. Chaput’s book Living the Catholic Faith.

Christmas TV Mass for Shut-Ins

This beautiful 30-minute Mass will be produced from the Crypt Church at the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C.
Ending religious illiteracy

Having written about the crisis in the Church and the need for reform in our editorial in the Nov. 5 issue, we might be somewhat remiss if we didn’t express our pleasure with the strides made by the U.S. bishops during their annual meeting last month. They demonstrated that they understand the seriousness of the crisis.

Archbishop Daniel M. Buechlein chaired the committee appointed in 2002 to consider the possibility of convening a national plenary council to address the major issues facing the Church. While most of the bishops did not favor a council as the solution, they agreed on the most serious of the issues facing the Church: disarray in evangelization and catechesis, declining participation in the Eucharist and other sacraments, and the dramatic decline in vocations to the priesthood and religious life. All of these issues have surfaced particularly during the past three decades.

Not only did the bishops identify these issues, but they took a tremendous step in trying to rectify the first of those issues by approving a U.S. Catechism for Adults, the first official national catechism in the history of this country aimed specifically at adults.

In that editorial referred to in the first paragraph, we quoted Jesuit theologian Rev. Msgr. Raymond T. Boiler, Founding Editor, 1915 - 1994 Most Rev. Daniel M. Buechlein, O.S.B., Publisher William R. Brunis, Associate Publisher Greg A. Otolski, Editor John F. Fink, Editor Emeritus

Most Rev. Daniel M. Buechlein, O.S.B., Publisher William R. Brunis, Associate Publisher Greg A. Otolski, Editor John F. Fink, Editor Emeritus
Ser un católico fiel y ciudadano estadounidense no es contradictorio.

Hace un mes desde las elecciones para presidente de Estados Unidos. Después de dos años de maniobras electorales se habla de evaluar el papel que juega el catolicismo en el proceso.

Una semana antes de las elecciones, me llamó la atención un columnista de Our Sunday Visitor, Robert Lockwood, quien escribía acerca del prejuicio del año electoral. Lockwood comentó: “y todos sabemos a qué Iglesia considera que el problema es la separación de Iglesia y Estado. Los políticos son promocionados, incluso dados en votación por mayoría, porque a los laicos les agrada el candidato.”

Primero que nada, la Iglesia presenta las enseñanzas de la fe católica como una verdad esencial de la vida, porque nuestra cultura ve esto como un conflicto con la conciencia. El catolicismo es cristianismo, es el ser humano, desde la concepción hasta la muerte natural, porque nuestra cultura percibe estas naciones como contrarias al derecho individual a la elección propia.

Los medios de comunicación han escrito sobre el derecho a la vida, pero esas cosas no se publican en los medios de comunicación. El catolicismo es cristianismo, no una simple teoría, no una escuela de pensamiento, sino una verdad de la vida, porque nuestra cultura ve esto como un conflicto con la conciencia. El catolicismo es cristianismo, es el ser humano, desde la concepción hasta la muerte natural, porque nuestra cultura percibe estas naciones como contrarias al derecho individual a la elección propia.

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Ser un católico fiel y ciudadano estadounidense no es contradictorio.
Mount St. Francis Retreat Center in Floyd County is hosting its Advent Retreat Days from 9 a.m. to 2:30 p.m. on Dec. 11 and 15. The events will feature prayers, conferences and a Mass. Participants are asked to bring their own lunches, but beverages will be provided. Registration is not required, and there is no cost except for a free-will donation. Also, the retreat center is offering a Christmas Family Retreat with the theme “Starting Afresh—Cradled in Christmas.” On Dec. 17-19, the price varies per family. For more information about either event, call the center at 812-923-8817 or e-mail mfrtcenter@cris.org.

The Indianapolis Civic Theatre, 3200 Cold Spring Road, in Indianapolis (on the campus of Marian College), is presenting “Joseph and the Amazing Technicolor Dreamcoat” on Wednesdays through Sundays from Dec. 10 to Jan. 2, excluding Dec. 24 and 25. Times for each production vary. Tickets are between $25 and $28 per person. For more information, call 317-923-4597.

St. Mary Parish, 317 N. New Jersey St., in Indianapolis, is hosting a holiday concert to benefit the refurbishment of the parish pipe organ at 6:30 p.m. on Dec. 18. The event will feature choral music, classical holiday music and sacred Christmas music. For more information, call Joe Perry at 317-945-2567 or e-mail jpperry@stmaryindy.org.

L. Paul Bremer, former civilian administrator of the U.S.-led Coalition Provisional Authority in Iraq, will honor with the fourth annual Thomas E. Burnett Jr. Heroic Leadership Award from the Indianapolis Chapter of Civitas Dei at its fifth annual Christmas Celebration on Dec. 15. The events will begin with a 5:30 p.m. Mass at St. Luke Church, 7575 Hollindale Dr. E., in Indianapolis, that will be celebrated by Archbishop Daniel M. Buechlein. The meeting will then move to Meridian Hills Country Club, 7099 Spring Mill Road, in Indianapolis, for a reception and dinner, all beginning at 6:30 p.m. The Thomas E. Burnett Jr. Heroic Leadership Award is given to one Catholic businessman or woman each year who best exemplifies the virtues of the Catholic faith in the marketplace. Reservations for the event must by placed by Dec. 10. For more information, call Marigrace Bailey at 317-253-1678 or e-mail rmbailey@aol.com.

Catholics from Africa Organization of the Archdiocese of Indianapolis will be holding their next general meeting at 5 p.m. on Dec. 12 in a Kavanagh Hall (downstairs from the church) at St. Michael the Archangel Parish, 3354 W. 30th St. in Indianapolis. Catholics who are natives of any of the countries in Africa are invited and encouraged to attend. For more information, call the archdiocesan Office of Multicultural Ministry at 317-236-1562 or 800-382-9836, ext. 1562.

Holy Name Parish, 89 N. 17th Ave., in Beech Grove, is presenting its Christmas Concert XLIII at 3 p.m. and 6:30 p.m. on Dec. 19. The adult choir and the 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.

The music department of St. Rose of Lima Parish, 14 L. Paul Bremer, former civilian administrator of the U.S.-led Coalition Provisional Authority in Iraq, will honor with the fourth annual Thomas E. Burnett Jr. Heroic Leadership Award from the Indianapolis Chapter of Civitas Dei at its fifth annual Christmas Celebration on Dec. 15. The events will begin with a 5:30 p.m. Mass at St. Luke Church, 7575 Hollindale Dr. E., in Indianapolis, that will be celebrated by Archbishop Daniel M. Buechlein. The meeting will then move to Meridian Hills Country Club, 7099 Spring Mill Road, in Indianapolis, for a reception and dinner, all beginning at 6:30 p.m. The Thomas E. Burnett Jr. Heroic Leadership Award is given to one Catholic businessman or woman each year who best exemplifies the virtues of the Catholic faith in the marketplace. Reservations for the event must by placed by Dec. 10. For more information, call Marigrace Bailey at 317-253-1678 or e-mail rmbailey@aol.com.

Our Lady of Fatima Retreat House, 5535 E. 56th St., in Indianapolis, is offering a retreat on Dec. 31-Jan. 1 titled “New Beginnings—A New Year’s Eve Retreat.” Father James Farrell, pastor of St. Barnabas Parish in Indianapolis, will present the retreat. The cost is $145 per person or $275 per married couple. For more information, call 317-545-7681 or e-mail harrison@archindy.org.

The Choir of St. Christopher Parish, 5351 E. 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 archdiocese will host its next Young Adult Mass at 5 p.m. on Dec. 12 at St. Mary Parish, 317 N. New Jersey St., in Indianapolis. A reception will follow. The Mass is designed for Catholics, single or married, in their 20s and 30s. It offers an opportunity to meet young Catholics and deepen each person’s relationship with God. For more information, e-mailindyyoungadultmass@yahoo.com.

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

More than 400 students from 22 schools participated in the annual state speech tournament on Dec. 4 at the St. Mark the Evangelist School in Indianapolis. Six students from Catholic schools in the archdiocese took home first-place honors in different categories. Brooke Lutgring, a seventh-grader at Nativity of Our Lord Jesus Christ Parish, 3354 W. 30th St., in Indianapolis; at 7 p.m. on Dec. 11 at St. Joseph Parish, 1020 Kandek, in Jasper, Ind. (Diocese of Evansville); and at 5 p.m. on Dec. 12 at Christ King Parish, 1827 Kessler Blvd. E., in Indianapolis. For more information about any of these events, call the respective parish.

Eucharistic Adoration begins at noon until 4:30 on Sunday December 19
4:30 — Evening Prayer and Benediction
Sacrament of Reconciliation available on the hour from 1:00-4:00

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Saint Mary-of-the-Woods College receives $1 million science grant

By Brandon A. Evans

Saint Mary-of-the-Woods College was recently awarded a $1 million grant from Lilly Endowment Inc. to renovate its biochemistry, anatomy and physiology, and general biology class laboratories.

The work to update the labs will entail construction that will begin next summer and is scheduled to be completed by fall 2006.

“Lilly Endowment continues to display its remarkable commitment to the state of Indiana by making these funds available,” said St. Joseph Sister Joan Lescinski, president of the college.

This year is part of the Endowment’s $100 million “Initiative to Recruit and Retain Intellectual Capital for Indiana Higher Education Institutions.”

The goal of the college is to become a center of excellence in science research and to be able to attract the most talented students and faculty to the campus.

Through the initiative, the Endowment intends to increase participation in the sciences and universities to submit ideas that would help each one increase its “intellectual capital.”

Eighteen schools were selected to receive grants ranging in size from $500,000 to $1.75 million—Saint Mary-of-the-Woods College received the maximum amount for its size.

The lab renovation will reconfigure the classrooms to blend modern day learning, growing research, and accommodate the tools and technologies of the workplaces, optimizing systems in a safer environment, to name a few areas of improvement.

When these labs were opened in 1969, they were cutting edge, but they are now outdated, and their configurations are counterproductive to the faculty’s efforts to introduce teaching innovations,” said Sister of Charity Joanne Blouw, the college’s chief academic office and academic dean.

Sister Joanne said that the college is extremely grateful to Lilly Endowment for supporting their efforts.

“This grant will allow (the college) to not only enhance the teaching and learning of life sciences at the college, but it will also give us the ability to build upon continuing initiatives funded by Lilly Endowment match funds, recent grants and college operating funds,” she said.

The grant will help the college to attract new students and faculty by creating science learning and research spaces, expand the use of teaching and learning strategies that promote increased success for students studying science, and increase retention of students who aspire to careers in the life sciences.

“Between 2000 and 2010, employment in science and engineering occupations is expected to grow three times faster than all occupations,” Sister Joanne said, “and within the next five years, Indiana’s health and life science industries will provide 45,000 openings.

“If we are going to meet this demand,” she said, “then Indiana’s colleges and universities need programs and facilities to attract and retain students in these fields.”

Another area that the college—which is the nation’s oldest Catholic women’s college—is concerned about is the fact that women and minorities are underrepresented in these burgeoning fields. By fostering the enrollment of women in these areas, the college hopes to have a positive impact on that representation.

Immaculate Conception: Church marks anniversary of difficult dogma

VATICAN CITY (CNS)—Pope John Paul II is leading celebrations of the 150th anniversary of the Immaculate Conception, a dogma that many modern Catholics do not fully understand.

The Vatican is hosting a four-day international Mariological Congress to mark the event, attended by Marian experts—Catholic, Orthodox and Protestant—from all over the world. Participants joined the pope for a commemorative liturgy in St. Peter’s Basilica on Dec. 8, the feast of the Immaculate Conception.

Whether the faithful at the Vatican will reverberate in local Church communities is another question.

Some Vatican officials said candidly that while Marian devotion remains strong in the Church, the Immaculate Conception is a complex concept that has interested theologians more than the ordinary faithful.

“There’s been an incredible dumbing-down of the Immaculate Conception,” said Msgr. Arthur Calkins, a Vatican official and a member of the Pontifical International Marian Academy.

For one thing, Msgr. Calkins said, some people wrongly assume the Immaculate Conception refers to the conception of Christ. In fact, it refers to the belief that Mary, by special divine favor, was without sin from the moment she was conceived.

But the main stumbling block for many is not fully understanding.

“The latter group, which views Mary as an ideal model of holiness, and by the eighth century Eastern Christians were celebrating a feast in honor of Mary’s conception as a human being free from original sin because they thought it would have been involved in assuming so base a conception of a child.

Other theologians were hindered by their belief that the human soul was united into the fetus 40 or 80 days after conception—and thus Mary as a conceived union would have been subject to original sin until that moment.

For centuries, theologians hesitated to say that Mary was completely free from original sin because they thought it would contradict a major tenet of the faith, the universality of redemption.

In the 13th century, the Franciscan Duns Scotus found a new way to look at it, saying that Mary’s special role did not free her from the need of redemption—it simply required a different form of Christ’s mediatorial grace.

When Pope Pius IX declared the dogma, he cited two key biblical sources. The Book of Genesis relates that God told the serpent that he would “put enmity between you and the woman, and between your offspring and her offspring,” verse: “She will crush your head.” That’s a term some Marian scholars are still debating whether the verse was an inspiration for the prophecy of the Immaculate Conception. But to many nonexperts, the title sounds too intellectual to really inspire devotion.

In a recently published article on the Immaculate Conception in the Rome journal Divinitas, Msgr. Calkins titled a closing section, “The Immaculate Co-redemptrix,”—a term some Marian scholars are still hoping will find greater acceptance.

The Immaculate Conception

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Gift Shopping Made Easy!
Sisters of Providence general superior participates in congress

By Sean Gallagher

Providence Sister Ann Margaret O’Hara, general superior of the Sisters of Providence of Saint Mary-of-the-Woods, recently participated in the second International Congress on Consecrated Life held in Rome from Nov. 23-27.

More than 850 men and women religious from around the world, representing communities that have a combined membership exceeding 1 million, joined her at the congress, whose overall theme was “Passion for Christ, Passion for Humanity.”

Sister Ann Margaret was one of 37 superior generals of other religious orders based in the United States that took part in the congress.

During the four-day meeting, participants discussed current signs of vitality in religious life, blocks to that vitality that are also being experienced, and actions and convictions that can be taken to overcome them.

In an interview with The Criterion following her return from Rome, Sister Ann Margaret described these trends.

Among the signs of vitality, she noted the many religious around the world who “are putting themselves at the service of people who need it the most,” and the collaboration that goes on among some communities in both ministries and their general way of life.

But Sister Ann Margaret placed particular emphasis on the way in which religious on all continents are working to bring greater unity to humanity.

“It’s often religious in whatever hemisphere that they’re in,” she said, “who are catalysts for breaking down barriers of all kinds: groups in interfaith dialogue, dialogue with the institutional Church, grassroots people engaging in peace-making, the challenge to society.”

She identified one of the significant blocks to vitality, at least for religious in the developed world, as the materialistic culture in which they live.

A way that Sister Ann Margaret said religious can overcome this block is by re-examining the real worth of material and financial wealth.

“We really need to revise our lifestyle and really look at how much of the culture that we have absorbed,” she said. “One of the speakers said, ‘If we change our lifestyle to needing less, that means that other people will be able to have more.’

“The fact that we have fewer financial resources may be a blessing in the sense that maybe we will be forced to do with fewer resources what we could have chosen to do,” Sister Ann Margaret said.

She added that smaller financial resources, combined with a desire to build less institutional ministries, have led the Sisters of Providence to establish a clinic for the uninsured poor in Terre Haute, begin a store-front ministry in West Terre Haute and develop low-cost housing in West Terre Haute with funds given to them by Pope John Paul II on the beatification of Blessed Mother Theodore Guérin.

One issue that emerged at the congress was the growth in membership in some religious communities and declines in others. Yet she explained her opinion that numbers alone do not tell the whole story.

“I think that if you’re looking at the numbers, certainly the growth in numbers is in the [southern hemispheres],” Sister Ann Margaret said. “But I think that there is a lot of vitality in Europe and in the United States and in Canada that is a symbol of a new kind of religious life.”

For her, this new kind of religious life is characterized by “deeper desire for communion, a willingness to risk for justice issues and a greater desire to live in community.” These traits, Sister Ann Margaret noted, “showed up across the northern and southern hemispheres.”

There were other commonalities that she identified among all religious communities despite their wide variety of charisms and particular social and cultural contexts in which they live.

These emerged for Sister Ann Margaret in her participation in both continental and some of the 15 topic-based discussion groups.

“One of the themes that was pretty consistent was working in wherever we are to build a culture of peace,” she said, “and a formation for evangelical non-violence where we live and minister.”

“Another, across all 15 of these groups, was a greater solidarity with the poor and the marginalized, and not speaking for them but enabling them to speak for themselves,” she said.

In looking back over her participation in the congress, Sister Ann Margaret noted that being among so many diverse men and women religious helped her return to the original inspiration that led her and so many others to enter the religious life.

“We get out of touch with our original generosity from when we entered community,” she said. “When I entered, I would go anywhere, do anything, and you kind of take that back as life goes on. So they were trying to stir in our hearts that total gift of self for whatever people needed in the most critical areas.”

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

The setting: St. Vincent. And thanks to our experience in treating a lot of hearts—and treating them individually—Bob now stars in a better role: life. To learn more about our heart care, call 338-CARE or visit stvincent.org.
that,” McAfee said. “And we certainly do true start of the season. Christmas carols in Catholic churches until Christmas Day, the manger in Nativity scenes at the front of what’s already here.”

The whole sense of waiting during Advent is not placed in the manger in Nativity scenes at the front of the Church has tried to emphasize the urge of parishioners to jump into the early Christmas spirit. Gerding said that in keeping with tradition we would do it at dawn. We figured that for the first time, just getting started, we would follow the Filipinos’ early morning farming tradition and see if there is enough interest in making it an ongoing celebration.

The readings all during Advent are definitely not Christmas, Gerding said. “We try to center all the activities of worship around the Scripture readings, which reflect more on what’s coming rather than what’s already here.”

Gerding said that during Advent, St. Cyprian Parish tries to become a place of solace amid the secular Christmas rush. The liturgies are simplified, as is the music, and the parish has scheduled time for silent prayers and reflection, including an Advent candlelight vigil. “Everything is going so fast,” he said. “We try to make church very calm, a place where people can come and slow down for at least an hour a week.

Still, Churches aren’t immune from the early Christmas spirit. Gerding said that in past years parishioners at St. Cyprian have expressed a wish to bring a little Christmas into the Advent season, especially in the parish grade school. He said that the parish’s former pastor took some good-natured flack from school parents about the issue. “I remember in a memo to everyone, he wrote ‘Scrooge’ in the signature line,” Gerding recalled with a smile. “It’s not rare that a parent writes to the Church about anything — it might be a love offering and sacrifice,” Evora-Sayoc added. “It is a common belief that upon love offering and sacrifice,” Evora-Sayoc added. Michael Bernacki, professor of marketing at the University of Detroit Mercy and a parish at Our Lady of Fatima Parish in Oak Park, Mich., said retailers and marketers started getting Christmas crazy in the United States as early as the 1800s. But now it is at the point, he said, where retailers have Christmas merchandise on their shelves by October or they’ll miss out. “We try to inform the parish that it’s not the best thing to have Christmas parties [during Advent].”

“Other than Advent, it is a common religious practice in the Philippines that is celebrated from Dec. 16 through Dec. 24 and culminates during the Midnight Mass on Christmas Eve.

I’ve picked up the tradition of the Simbang Gabi that other Filipino communities in the United States actively practice during Advent.”

FATHER TAYLOR said he discussed the tradition with some members of the Filipino community in Indianapolis earlier this year.

“It is done before Christmas because it is a joyful season that goes with feelings of gratitude and also for spiritual prepara- tion to celebrating the birth of Jesus as a love offering and sacrifice,” Evora-Sayoc said. “It is a common belief that upon love offering and sacrifice,” Evora-Sayoc added. Michael Bernacki, professor of marketing at the University of Detroit Mercy and a parish at Our Lady of Fatima Parish in Oak Park, Mich., said retailers and marketers started getting Christmas crazy in the United States as early as the 1800s. But now it is at the point, he said, where retailers have Christmas merchandise on their shelves by October or they’ll miss out. “[Holiday retailing] hits with a bravo and it hits the ground running,” Bernacki said of the Christmas shopping season, during which analysts expected Americans to spend about $220 billion American.

What’s more is that as soon as the Christmas season begins on Dec. 25 the marketing Christmas season ends. Decorations are taken down, post-Christmas sales are advertised and most radio stations put an end to their Christmas music.

“Retailers certainly have their own cal- endar,” said Bernacki. "We try to center all the activities of worship around the Scripture readings, which reflect more on what’s coming rather than what’s already here.”

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love for God and neighbor caused by a perverse attachment to certain goods. It wounds the nature of man and injures human solidarity.

Why would men and women of every generation continue to make the same mistakes, continue to have such bad attachments—especially when the result is suffering?

Msgr. Schaedel said that it is in part because people are not thinking long-term.

“I think in the short-term sin can be very enticing, can be very pleasurable,” Msgr. Schaedel said. “It brings a great deal of pleasure or satisfaction to a person—for a time.”

In the long run, sin will not make us happy in this life or the next, especially when we damage our relationship with God, he said.

“Life is forever, and the choice that we make needs to reflect our belief that life is too short but that life is too long,” he said. “There’s more to life than in the here and now.”

He also said that some people think that “little sins” can’t hurt us.

“So many things that seem harmless in the beginning, as far as sins goes, can become addictive, or can become a way of life,” Msgr. Schaedel said.

In this sense, sin begets more sin when it is not stopped.

“There is the problem of compulsion or vice,” Msgr. Swetland said, “in the sense that it becomes a habit.”

“We’re really choosing between two good desires in people.”

“At the moment when we’re tempted to sin, we’re really choosing between two loves,” he said. “What do I love more at that moment, do I love God more, or do I love my sin more? And as much as I’d like to say I hate my sin, you know, if I really did hate my sin I wouldn’t do it.”

Shea said that sin is the warping of a good desire in people.

“They want a good thing, but they want it in a bad way,” he said. A husband may want love, but when he seeks it through an affair, it becomes disordered and wrong.

Sometimes, when a person has sinned a great deal, his or her own conscience and common sense are dulled.

Shea said that this is something that the devil and build up the Kingdom of God.

“The Germans during World War II crossed all their T’s and dotted all their I’s; [they] had a very efficient system that was ordered toward a fundamentally insane goal.”

Msgr. Swetland, “in the sense that it becomes a habit.”

“A system, it was brilliant, but they entirely missed … the point of our existence, of why we’re here on earth, which is to be loved and be loved, not to murder six million people.”

Shea said that, in the end, why we continue to choose evil is a mystery.

“The thing about both good and evil in their ultimate forms is that they’re mysterious,” he said.

Perhaps it is that mysterious and partly hidden nature that has caused us to wish away the idea of sin, even though the reality of evil is plainly visible.

The evidence of sin, of course, is as easy as turning on a TV or reading a newspaper,” Shea said.

The recent Sept. 11 terrorist attacks helped remind people that evil still is a very real force in the world. Still, our current perception of sin can be off.

Msgr. Swetland said that Western culture has rejected theological explanations and thus the best way to understand sin is “Mainly in our culture,” he said, “which is so therapeutic, we have the tendency to reduce [sin] to a sociological or psychological thought process.”

Shea said that we don’t speak of sin, but of poor communication and mental health and any number of other issues.

“That’s not to say that all those issues don’t also exist,” Shea said. “All those things are real, and insofar as they are true of a person, you’re looking at things that take away someone’s culpability for evil performed.”

“But there still remains, at the end of the day, this cold, hard kernel of willed, chosen evil,” he said.

Msgr. Swetland said that our culture also tends to downplay so-called “private sins.”

“We permit all kinds of things that we ought not to permit in our society just because we say they’re victimless crimes,” he said.

He cited pornography as an example, adding that it also hurts a lot of people directly beyond the people that view it.

“I think we have the tendency today to pretend like a lot of things that are not OK really are,” Msgr. Schaedel said.

“There’s a great emphasis in preaching sometimes on love and the reality of God’s love and all that, which is very true,” he said, “but evil really does exist in the world today and we need to warn people about that.”

Msgr. Schaedel suggested “better catechesis and better use of the sacrament of penance, where we assess the influence of evil in our lives and make an attempt to do better and seek forgiveness.”

Cardinal Joseph Ratzinger, prefect of the Congregation for the Doctrine of the Faith, said in a homily that he once spoke with a bishop about Mark 1:15, in which Jesus states, “Repent, and believe in the Gospel.”

The bishop told Cardinal Ratzinger that the message is too often “halved.”

“We speak a great deal … about evangelization and the Good News in such a way as to make Christianity attractive to people,” the cardinal said. “But hardly anyone, according to this bishop, dares nowadays to proclaim the prophetic message: Repent!”

“Sin has become almost everywhere today one of those subjects that are not spoken about,” he said. “Sin has become a suppressed subject, but everywhere we can see that, although it is suppressed, it has nonetheless remained real.”

“I think we’re on a bit of a pendulum swing away from the sort of wholesale denial of responsibility that kind of characterized the Sixties and Seventies,” Shea said. “It’s always a battle that has to be fought with each generation.”

Our hope, though, is that while there is a devil, a flesh and a world that is set against us, there is also great strength from God, from the angels and from the saints.

It is that strength that enables us to pivot our lives toward helping to continue Christ’s victory and bring light into the world.

(Next week: Using our free will to fight the devil and build up the Kingdom of God.)
Mysticism is deep, personal encounter with Christ in prayer

By Keith J. Egan

Not until the 17th century did Christians coin the word “mysticism.” It was then used negatively in France to describe certain religious experiences. Moreover, mysticism currently is used loosely to speak of all kinds of experiences, religious and psychological, including New Age practices.

One has to go back to early Christianity to discover the authentic meaning of the word “mystic” or “mystical.” Christians first used the word “mystical” to speak of the deep encounter with Jesus Christ in and through the Scriptures and of the encounter with Christ in the sacraments of baptism and Eucharist. Only about the year 500 A.D. did the word “mystical” take on the meaning we’re concerned with here and which it has had for a long time: a very deep and personal encounter with Christ in and through the sacraments of baptism and Eucharist.

The Jesuit theologian Father Karl Rahner spoke of an ordinary mystical rooted in the grace of the sacraments—a everyday mysticism marked by a personal relationship with Christ. An instance of this everyday mysticism was St. Thérèse of Lisieux, known as the Little Flower, who died at age 24 in 1897 in France. St. Thérèse had the gift of a very personal, intimate relationship with God. She never spoke of the kind of experiences in prayer that the so-called great mystics had experienced.

Mystics whose experiences were of a more special intensity are saints such as Catherine of Siena, Teresa of Avila and John of the Cross. All four of these saints have been declared doctors of the Church. That is, they were not only very holy persons, but their teachings have a special significance for the whole Church.

The message of the Christian mystic is of a God of love who calls Christians into a union with God’s very self, a union of love that transforms the human person into what he or she was created to be, a fully human person living a new life of freedom and love.

Christian mystics are unanimous in teaching that the extraordinary phenomena popularly associated with mysticism, such as locutions, bilocations, visions, etc., are by no means essential to Christian mysticism. In fact, St. John of the Cross warned of the danger of mysticism, such as locutions, bilocations, visions, etc., are by no means essential to Christian mysticism. In fact, St. John of the Cross warned of the danger of mysticism, such as locutions, bilocations, visions, etc., are by no means essential to Christian mysticism.

Father Jean Danielou explained that, “Mystical knowledge pertains in the life of the Trinity. It is the realization by man of his deepest being, of what God meant to achieve in creating him.”

We are invited to enter into the mystery of Christ

By Carl E. Olson

What does it mean to be a Christian mystic? The root word of “mystic” and “mysticism” is “mystery,” which comes from a Greek word meaning “hidden.” What is this mystery? It is, St. Paul writes, the mystery of “Christ in you, the hope of glory” (Col 1:26-27; cf. Eph 3:1-12). The focus of the mystic is not a certain kind of experience—emotional, spiritual or psychological. The focus is on the object of the mystic’s contemplation: God.

In the Christian mystic does not desire loss of personal-ity or impersonal oneness with all, but rather desires a deep and abiding communion with the trinitive, personal God. Father Jean Danielou explained that, “Mystical knowledge pertains in the life of the Trinity. It is the realization by man of his deepest being, of what God meant to achieve in creating him.”

Our heart is restless until it rests in you.

St. Teresa of Avila described her mystical contemplation as an everyday mysticism marked by a personal relationship with Christ. That is, they were not only very holy persons, but their teachings have a special significance for the whole Church.

The Christian mystic does not desire loss of personal-ity or impersonal oneness with all, but rather desires a deep and abiding communion with the trinitive, personal God. Father Jean Danielou explained that, “Mystical knowledge pertains in the life of the Trinity. It is the realization by man of his deepest being, of what God meant to achieve in creating him.”

Discussion Point

Christians should pray every day

This Week’s Question

Share how you pray, whether alone or with others.

“Prayer for me is a running theme all throughout the day.” (Sarah McPherson, Greenville, N.C.)

“I pray both ways. I love adoration of the Blessed Sacrament—a private prayer—and I also participate in the Mass.” (Thelma Paup, Mena, Ark.)

“I pray alone in thanksgiving and for God to help me through the day. I also pray publicly at Mass and at various devotions.” (Pauline Thomas, Camden, N.J.)

“Privately, I pray morning, noon and night. It’s a constant thing with me.” (Maria Bengochea, Winnemucca, Nev.)

Lend Us Your Voice

An upcoming edition asks: In 25 words or less, how would you define—or describe—holiness?

To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †
So far, this series has been about Archbishop Fulton J. Sheen's popularity as a flamboyant speaker, prolific pro-life and best-selling author, convert- maker and minister to the media. Now, let us see one else in U.S. history, and his service as director of the Society for the Propagation of the Faith. I haven't touched on his piety.

There is, though, a movement to have Archbishop Sheen canonized, and his cause has been introduced in the Vatican's Congregation for the Causes of Saints. Like so many other saints from the early church to modern day planners that helps you organize your life the way God intended—in a traditional day planner that helps you organize your life the way God intended—in a traditional way not only to help mothers organize, but as a whole we don't spark each other to move forward or go forward we or go backward.

During his TV program, Bishop Sheen's only prop was a blackboard. At the end of the program he would write “JM,” which viewers soon learned stood for “Jesus, Mary, Joseph.” He would then tie in the lesson he had written, a habit formed when he was in grammar school. He learned, though, the most widely known fact about Bishop Sheen’s piety is that he began every day with a Holy Hour in the chapel before the Eucharist. It was a practice that he began during his seminary days. Numerous people who have talked to him about the routine say he has kept it for 50 years or so or have emulated that practice.

Bishop Sheen suffered through some trials. During his movies and television in 1957, it seems certain that Cardinal Francis Spellman forced him off the air. The cardinal and the bishop had had a falling out when Bishop Sheen refused to spend some of the money of the Society for the Propagation of the Faith as the cardinal wished. In 1966, Cardinal Spellman got Pope Paul VI to appoint Bishop Sheen as archbishop of Rochester, N.Y. He had an unsuccessful 34 months there, trying to impose the changes he would write to the Vatican Council against considerable opposition. Later, in explaining his failure there to Mike Wallace on 60 Minutes, Bishop Sheen said, “I was never given a chance to assume a diocese before I am a man of ideas.”

He was 74 when he left Rochester. He spent the next 12 years writing, extensively, preaching and giving retreats, even making some television programs. Then he underwent open-heart surgery and had prostate surgery. His weight fell to about 125 pounds.

Archbishop Sheen had said that he hoped he would die on one of the Blessed Virgin’s feast days. He almost got his wish. He died at age 84 on Dec. 9, 1979, the day after the feast of the Immaculate Conception. His body was found in his chapel, before the Blessed Sacrament. 

Catholic imagination is an energizing spirit that says there is no such thing as living neutrally, either we experiment and go forward or we go backward.

In a time when evil is done in the name of religion, which is sometimes and, in human history, it’s hard to remember that God is still there, in human form only once for all. For God is the author of Confucians know it or not, they are eligible to enjoy existence in human form only as a result of their actions on earth. The cardinals and bishops of the Christian Spanish Inquisition. Rather than likenesses. And in God’s sight of God for- ever because of Christ’s sacrifice. So that we can be hard for Christians to believe, too, because the human reaction is to dwell on differences rather than likenesses. And in God’s right, we are indeed all alike.

Many peoples’ religious beliefs or non-beliefs come from a dwelling culture. These are the ones who tend to embrace the religion of their forefathers without much question. They’re the highest, most old-time Catholics, Jews or even non-believers. Viewing the world through their eyes, everything points to the truth of their convictions. This may be hard to take because reality often takes over as, in extremist Muslim terrorism against “infidels” or in the Christian Spanish Inquisition. Rather, righteousness comes from God, not from human interpretation of it. God is the temporal power over others who are different.

The other hand, there are the people who are unsatisfied with the answers they get to their cosmic questions such as, “Is there a God? And, if there is, what if anything does God require of us? Why should we believe in God? What and how seek seers may come up with answers as vague as New Age la-la as flawlessness as life in a rigid commune. This may embrace the teachings of Buddha or Zoroastrian. But if they are serious and thorough, I hope they will come to Christ in his Church. One who did is Trappist Father Thomas Merton, whose on taking religious advice is described in a book by Ron Seitz, called A Song for Nobody: A Memory Vision of Thomas Merton.

Seitz was investigating Eastern reli- gions, but fearing he was being disloyal to the Church he loved. Merton told him, “Find your own path, keep to the words—the richly important ones—of the many different spiritual traditions … that’s important to remember here—especially for you and this Eastern thing, eh? “Oh, well, if God is really here, in this room, in this place—as we know he is—we can’t be in too much trouble, now can we? But if the Incarnation, the ‘Word Made Flesh,’ is a living reality—then the whole cosmos is sacramentalized … and, really—holy and redeemed—is really Church … ”

Let go and be who you have always been, that’s the meaning of hope—to trust in the ultimate goodness of cre- ation … faith is the surrender to this great gift of love, Life! … to be alive, in Creation … to offer up, give back, go home in redemption … You do this by curing the inner split between you and God [the Incarnator Creator …] called Original Sin in mystical theology.”

And so: “Now we see indistinctly, as in a mirror; then we shall see face to face. My knowledge is imperfect now; then I shall know even as I am known” (1 Cor 13:12).

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greensuace, is a regul- ar columnist for The Criterion.)

Catholic imagination is an energizing spirit that says there is no such thing as living neutrally, either we experiment and go forward or we go backward.

When we compare the past to the present, Catholic imagination seems to have diminished. True, there are more imaginative books written today than in the past, and we’ve rediscovered the works of the movements that were revitalized by Scripture, the liturgy and efforts on behalf of human rights and social justice. Catholic imagination is an energizing spirit that says there is no such thing as living neutrally, either we experiment and go forward or we go backward.

What is missing? We are restless with the status-quo, but won’t march against it. We have enthusiasm, but won’t venture into the unknown. Individually, we have imagi- nation, but as a whole we don’t spark each other with it, creating new movements. At one time, it was common to hear priests and lay people say, “Don’t ask for permission; just do it.” At present, this spirit is rare.

Catholic imagination is needed because we are dealing with a spirit of faith that is not made of flesh and bones. Without a priest is calling for imaginative thinking about the lifestyle of priests, the Church’s efforts in research are inadequate. We have few to no exciting new movements that are not even friendly to the Church. Catholic imagination is an energizing spirit that says there is no such thing as living neutrally, either we experiment and go forward or we go backward.

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Third Sunday of Advent/ Msgr. Owen F. Campion

The Sunday Readings
Sunday, Dec. 12, 2004

- Isaiah 33:1-6a, 10
- John 1:29-37
- Matthew 11:2-11

Historically, this weekend was called “Gaudete Sunday,” taking its name from the first word in the Latin Introit, or Entrance Antiphon. “Gaudete” meant “to rejoice.” The Church calls us to rejoice, not that the penitential season is nearing its close, but that the coming of Jesus at Christmas is near.

To symbolize this spirit of joyful expectation, the old rubrics required celebrants at the Eucharist to wear vestments of rose color. It was not a diluted violet or purple. Rather, it was the somber violet lifted by the brilliant gold of the distant sunrise of Christ’s coming.

Few biblical readings could be more joyful and excited than this passage from the Book of Isaiah, which is the first reading for this weekend.

The reading is a proclamation of vindication and of salvation. God’s majesty and goodness are triumphant, vindicating not only the fidelity of the truly loyal believers, but also the constant mercy of God. The reading is a celebration of salvation. God’s people, long at risk and indeed downtrodden, are saved by God’s almighty power.

Surely contributing to the eloquence of this passage is its splendid imagery of geography in the Middle East, particularly in the Holy Land, and in its references to human difficulties overcome by the loving power of God.

For its second reading, the Church this weekend presents a selection from the Epistle of James.

This reading recalls a mood very prevalent in the early Church. Problems beset Christians, not the least of them being the status of salvation. God’s people, long at risk and indeed downtrodden, are saved by God’s almighty power.

Very illustrative is the Gospel’s presentation of John the Baptist. The Bible is clear that John’s disciples would continue to proclaim Jesus’ Godly mission, but that the time of the heavenly Messiah had not yet arrived, at least not to those who would benefit most from salvation. John would declare that the Messiah was not himself, but “the lamb of God” who would open the way for the Messianic age.

Reflection
Advent is the season in which the Church bids us to prepare for the coming of Christ. Of course, it looks ahead to the liturgical event of Christmas that recalls the actual birth of Jesus as a human. Son of God, Jesus truly was the human son of Mary. He was born in Bethlehem.

With James, the Church anticipates the future, final coming of Jesus. All will be made right. Jesus truly will be victorious. These readings excitedly look forward to both Christmas and to the Second Coming.

They also summon us to make the coming of Christ a personal event. We must transform ourselves by prayer, perseverance and determination to be worthy dwelling places for the living Christ.

Thus, the Church in these weeks of Advent asks us to prepare ourselves for the Lord. If we pause after these three weeks, the Church calls us to renew our determination to be ready for Christmas and for our personal reception of Jesus.

Very illustrative is the Gospel’s presentation of John and Jesus. The Lord alone can guide us to God. Jesus knows the answer to every question. He knows every person’s true identity. No human, however good, can be as trustworthy and sure a guide. He knows all. He is God, coming into our hearts.

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 submission.

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

Daily Readings
Monday, Dec. 13
Lucy, virgin and martyr
Numbers 24:23-7, 15-17a
Psalm 25:4-9
Matthew 21:23-27

Tuesday, Dec. 14
John of the Cross, priest and doctor of the Church
Zephaniah 3:1-2, 9-13
Psalm 34:2-3, 6-7, 17-18, 19, 23
Matthew 21:28-32

Wednesday, Dec. 15
Isaiah 45:6b-8, 18, 21b-25
Psalm 85:9-14
Luke 7:18b-23

Thursday, Dec. 16
Isaiah 54:1-10
Psalm 30:2, 4-6, 11-13
Luke 7:24-30

Friday, Dec. 17
Genesis 49:2, 8-10
Psalm 72:3-4, 7-8, 17
Matthew 1:1-17

Saturday, Dec. 18
Jeremiah 23:5-8
Psalm 72:1, 12-13, 18-19
Matthew 1:18-25

Sunday, Dec. 19
Fourth Sunday of Advent
Isaiah 7:10-14
Psalm 24:1-6
Romans 1:18-24
Matthew 1:18-24

Question Corner/ Fr. John Dietzen

Priest is free to ‘apply’ Mass for any person

My grandfather was Catholic all his life. When he and my grandmother, who had left the Catholic faith, told him they could not drive anymore. They would not drive him to Mass. They were his stewards, and an annulment is obtained for whatever reason, are the children born to this couple considered illegitimate? (Illinois)

According to present Church law, a priest is free to “apply” the Mass for “anyone, living or dead” (Canon #901). Formerly, this was not possible. Only “private Masses” (when the name of the person for whom the Mass was offered could not be publicized) were permitted, for example, for non-Catholic Christians or for those excommunicated.

In making this change, the Church recognizes, for one thing, that it does not determine the direction of God’s love or Christ’s redeeming grace that is celebrated and represented in the Eucharist.

Jesus died for the whole human family, as St. Paul and the rest of the New Testament attest time and again. As his Communion at Mass in those final months of terminal illness suggests, it is not likely that all the years of the Catholic life of a person who had marriage annulled by what happened just before he died.

Whatever the case, Masses may be offered at any time for your grandfather and others like him. Stories similar to his are experienced in many other Catholic families.

Q: If a man and woman have been legally married for a number of years and an annulment is obtained for whatever reason, are the children born to this couple considered illegitimate? (Illinois)

A: If the man and woman in question example, for non-Catholic Christians or for those excommunicated.

In making this change, the Church recognizes, for one thing, that it does not determine the direction of God’s love or Christ’s redeeming grace that is celebrated and represented in the Eucharist.

Jesus died for the whole human family, as St. Paul and the rest of the New Testament attest time and again. As his Communion at Mass in those final months of terminal illness suggests, it is not likely that all the years of the Catholic life of a person who had marriage annulled by what happened just before he died.

Whatever the case, Masses may be offered at any time for your grandfather and others like him. Stories similar to his are experienced in many other Catholic families.

A: If a man and woman have been legally married for a number of years and an annulment is obtained for whatever reason, are the children born to this couple considered illegitimate? (Illinois)

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A: If a man and woman have been legally married for a number of years and annull
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. 12, 2:30 p.m. at St. Joseph, St. Leon
Dec. 14, 7 p.m. at St. Teresa Benedicta of the Cross, Bright
Dec. 15, 7 p.m. at St. Mary-of-the-Rock, St. Mary-of-the-Rock
Dec. 14, 7 p.m. at Holy Family, Oldenburg
Dec. 12, 1:30 p.m. at St. Joan of Arc

Bloomington Deanery
Dec. 16, 7 p.m. at Agnes, Nashville
Dec. 14, 7 p.m. at St. Martin of Tours, Martinsville
Dec. 15, 7 p.m. for St. Vincent de Paul, Bedford, and St. Mary Mitchell, at St. Vincent de Paul, Bedford

Connersville Deanery
Dec. 14, 7 p.m. at St. Agnes, Cambridge City
Dec. 16, 7 p.m. at Holy Guardian Angels, Cedar Grove
Dec. 21, 7 p.m. at Holy Family, Richmond

Indianapolis East Deanery
Dec. 13, 7 p.m. at St. Simon the Apostle
Dec. 15, 7 p.m. at St. Thomas the Apostle, Fortville

Indianapolis North Deanery
Dec. 12, 7 p.m. at St. Pius X
Dec. 14, 7 p.m. at Immaculata, Fortville
Dec. 15, 7 p.m. for St. Vincent de Paul, Bedford, and St. Patrick and Good Shepherd at Good Shepherd
Dec. 13, 7 p.m. at St. Jude

Indianapolis South Deanery
Dec. 12, 7 p.m. at St. Barnabas
Dec. 14, 7 p.m. for Holy Rosary, Sacred Heart, St. Patrick and Good Shepherd at Good Shepherd

Indianapolis West Deanery
Dec. 15, 7 p.m. at St. Barnabas
Dec. 17, 7 p.m. at St. Matthew
Dec. 14, 7 p.m. at Christ the King
Dec. 15, 7 p.m. at St. Thomas Aquinas
Dec. 15, 7 p.m. at Immaculate Heart of Mary
Dec. 16, 7 p.m. at St. Pius X
Dec. 20, 7 p.m. at St. Luke

Indianapolis South Deanery
Dec. 11, 7 a.m. at St. Marcellinus
Dec. 14, 7 p.m. for Holy Rosary, Sacred Heart, St. Patrick and Good Shepherd at Good Shepherd
Dec. 13, 7 p.m. at St. Jude

Continued on next page
Dec. 14, 7 p.m. at St. Paul, Sellersburg

Indianapolis West Deanery
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. 12, 2 p.m. at St. Thomas More, Mooresville
Dec. 12, 2 p.m. at St. Anthony

Indianapolis East Deanery
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

New Albany Deanery
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. Michael, Charlestown
Dec. 16, 6:30 p.m. at St. Paul, Sellersburg

Indianapolis South Deanery
Dec. 19, 7 p.m. at Holy Family, New Albany
Dec. 21, 7 p.m. at St. Anthony of Padua, Clarksville
Dec. 22, 7 p.m. for St. Mary, New Albany, and Our Lady of Perpetual Help, New Albany, at Our Lady of Perpetual Help, New Albany

Seymour Deanery
Dec. 16, 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. Ann
Dec. 15, 7 p.m. at St. Mark
Dec. 14, 7 p.m. at SS. Frances and Clare, Greenwood
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

Terre Haute Deanery
Dec. 12, 7 p.m. at St. Joseph, Rockville
Dec. 14, 1:30 p.m. deanery service at St. Ann, Terre Haute
Dec. 14, 7 p.m. deanery service at St. Joseph University, Terre Haute
Dec. 15, 7 p.m. at Holy Rosary, Seeleyville
Dec. 15, 7 p.m. at St. Paul the Apostle, Greencastle
Dec. 16, 7 p.m. at Sacred Heart, Clinton
Dec. 19, 6 p.m. at St. Patrick, Terre Haute

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Give a Life
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December 9-11 Marian College, Allison Mans.
1200 Cold Spring Road, Indianapolis. “Christmas at Marian: Mending and Choral Concert,” 6 p.m., $25 per person, $20 seniors. Reserva-
tions: 317-955-5873.

December 10 Holy Rosary Church, 520 Ste-
ven St., Indianapolis. Lumen
202 lives, 10-year limited warranty.
Fuller’s Window Coverings.

December 10-12 Our Lady of Fatima Retreat House, 553 E. 54th St., Indi-
apolis. “Advent Silence Retreat,” Jesuit Father Benjamin Hawley, presenter, 11 a.m. to 5 p.m. 
Information: 317-925-1028.

December 11 Benedictus Inn Retreat and Confer-
ence Center, Shop, 1402 E. Notre Dame Ave., Beech Grove. Holy Rosary. 7:30-10 a.m. 4 p.m. Information: www.ben-
dictusinn.com, or e-mail: sob@ben-
dictusinn.com.

Mount Saint Francis Retreat Center, Floyd County. Advent Retreat, “Four and Fifth: Living Your Advent in All Seasons,” 7:30-9:30 p.m. Information: 317-932-4439 or via email: info@msfr.com.

Mount Saint Francis Retreat Center, Floyd County. Holy Rosary. Floyd County. Holy Rosary. 7:30 a.m. Information: 317-852-3195.

December 11 The Criterion, 335 W. 30th St., Indian-

December 12 Christmas at Indianapolis Church, 335 W. 30th St., Indianapolis. “Live Nativity,” 5 p.m. Information: 317-546-3309.

December 13 Oldenburg Franciscan Center, 221 E. Main St., Oldenburg. Advent Retreat, “Our God in Human Flesh,” 9 a.m.-3 p.m., Franciscan Sister Ann Loebel, presenter, $45 per person, includes lunch. Information: 812-935-6437 or e-mail center@oldenburg.edu.


December 13 St. Luke’s Church, 7557 Holliday Dr. E., Indianapolis. Marian Movement of Priests, prayer center, Mass, 7-8 p.m. Information: 317-342-5582.

December 13 Holy Spirit Church, 7243 E. 10th St., Indianapolis. “Christmas at Irish Catholic,” 7 p.m. Information: 317-353-5016.

December 13 Confraternity of Priests, prayer cenacle, Mass, 7-8 p.m. Information: 317-634-5855.


December 14 Our Lady of the Greenwood Church, 335 W. 30th St., Indianapolis. Marian Movement of Priests, prayer center, Mass, 7-8 p.m. Information: 317-342-5582.

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St. Joseph Church, 1375 S. Mickley Ave., Indianapolis. Adoration of Blessed Sacrament, 11 a.m.-7 p.m.; Mass, 5:45 p.m. Information: 317-244-9002.
St. Thomas More Church, 1200 N. Indiana St., Mooresville. Prayers for vocations, rosary, eucharistic adoration, Benedic- tion, 6 p.m. Information: 317-831-4142.
Third Fridays Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, Indianapolis. Catholic Charis- matic Renewal of Central Indiana, Mass and healing ser- vice, 7 p.m.
Third Saturdays St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. Helpers of God’s Precious Infants monthly pro-life ministry, Mass for Life by arch- diocesan Office of Pro-Life Activities, 8:30 a.m., drive to Clinic for Women (abortion clinic), 3607 W. 106th St., Indian- apolis, for rosary, return to church for Benediction.
Fourth Tuesdays St. Francis Medical Clinic, 110 N. 17th Ave., Suite 300, Beech Grove. Chronic pain support group, 7-8 p.m. Information: 317-244-9002.
St. Francis Medical Clinic, 110 N. 17th Ave., Suite 300, Beech Grove. Chronic pain support group, 7-8 p.m. Information: 317-783-1445.
Third Sundays Christ the King Church, 1827 Kesler Blvd., E. Dr., Indianapolis. Exposition of the Blessed Sacrament, 2 p.m.-7 p.m. Mon- day, rosary, 8 p.m. Open until midnight.
Saint Mary-of-the-Woods, Church of the Immaculate Conception, St. Mary-of-the-Woods, Mass, 10 a.m., sign-interpreted.
Third Mondays St. Matthew Parish, 4100 E. 56th St., Indianapolis. Young Widowed Group, sponsored by archdiocesan Office of Family Ministries, 7-10 p.m. Information: 317-236-1596 or 800-382-9836; ext. 1596.

St. Thomas More Church, 1752 Scheller Lane, Indianapolis. Eucharistic adoration after 8 a.m., Thursday, 7 a.m.-5 p.m., Sacred Heart devotion, 7:45 a.m., Mass, 8:15 a.m. followed by rosary.
St. Anthony Church, 379 N. Warman Ave., Indianapolis. Reconciliation, 7:45 a.m., Mass, 8:15 a.m. followed by rosary.
St. Thomas More Church, 1200 N. Indiana St., Mooresville, Mass, 8:35 a.m. Information: 317-831-4142.
St. Theresa of the Infant Jesus (Little Flower) Church, Chapel, 4720 E. 13th St., Indianapolis. Apostolate of Fatima holy hour, 2 p.m.
St. Anthony Church, 379 N. Warman Ave., Indianapolis. Reconciliation, 7:45 a.m., Mass, 8:15 a.m. followed by rosary.
First Sundays SS. Francis and Clare Church, Eucharistic adoration after 8 a.m., 11 a.m., holy hour, 6-7 p.m. Information: 317-632-9349.
Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. Adoration of the Blessed Sacra- ment, 7:30-10:30 a.m. Information: 317-638-5551.
Our Lady of Prompta Help Church, 1752 Scheller Lane, New Albany. Adoration con- cluding with confessions at 6 p.m. Benediction, 6:45 p.m.
St. Joseph Church, 6205 S. St. Joseph Rd., Beech Grove, IN 46107. Eucharistic adoration, 9 a.m.-5 p.m. Rosary, noon, holy hour for vocations and bene- diction, 4-5 p.m., Mass, 5:15 p.m. Information: 812-235-4996.
First Saturdays Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. Devotions, Mass, 7:30 a.m., sacrament of reconcil- iation, rosary, meditations, fol- lowing Mass.
Good Angels Church, 740 W. 28th St., Indianapolis. Exposition of the Blessed Sacrament, 11 a.m.-noon.
St. Thomas Church, 113 S. 5th St., Terre Haute: Eucharistic adoration, 9 a.m.-5 p.m. Rosary, noon, holy hour for vocations and bene- diction, 4-5 p.m., Mass, 5:15 p.m. Information: 812-235-4996.
First Sundays Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. Devotions, Mass, 7:30 a.m., sacrament of reconcil- iation, rosary, meditations, fol- lowing Mass.
Good Angels Church, 405 U.S. 52, Cedar Grove. Eucharistic adoration following 8 a.m. Mass, 8:15 a.m. Information: 317-275-6789.
St. Francis Medical Clinic, 110 N. 17th Ave., Suite 300, Beech Grove. Chronic pain support group, 7-8 p.m. Information: 317-244-9002.
St. Francis Medical Clinic, 110 N. 17th Ave., Suite 300, Beech Grove. Chronic pain support group, 7-8 p.m. Information: 317-831-1177.
Third Wednesdays Holy Name Church, 89 N. 17th Ave., Beech Grove. Holy hour and rosary, 6 p.m. Information: 317-784-5454.
St. Jude Church, 5535 McFar- land Road, Indianapolis. Rosary, 6:15 p.m. Information: 317-783-1445.
Archbishop O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Catholic Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.
Calvary Mausoleum Chapel, 435 Troy Ave., Indianapolis, Mass, 2 p.m.
Third Thursdays Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Road, Indianapolis, Mass, 2 p.m.
St. Elizabeth’s and Coleman Pregnancy and Adoption Ser- vices, 2300 Churchman Ave., Indianapolis. Daughters of Isabella, Madonna Circle meet- ing, noon, dessert and beverages served. Information: 317-849- 5840.
St. Joseph Church, 1375 S. Mickley Ave., Indianapolis. Adoration of Blessed Sacrament, 11 a.m.-7 p.m.; Mass, 5:45 p.m. Information: 317-244-9002.
Rest in peace

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


KENT, Mary, 77, Sacred Heart, Clinton, Nov. 10. Mother of Cathy Carey, Shirley Zaff, Albert and Charles Kent.


WINO, Mary Elizabeth, 21, including 13 years at St. John of Peace in Indianapolis, serving there from 1979-92.

From 1976-77, Sister Marie served as a pastoral associate at St. Joseph Parish in Indianapolis. Sister Marie served as a pastoral associate at St. John the Evangelist Parish in Indianapolis from 1977-79 and at St. Christopher Parish in Indianapolis from 1993-99. She also taught at St. Anthony Aquinas School in Indianapolis from 1941-43, Immaculate Heart of Mary School in Indianapolis from 1956-58, the former St. Patrick School in Indianapolis from 1960-61 and St. Charles Borromeo School in Bloomington from 1967-68. Surviving are a sister, Mary Ann Knott of Munice, and several nieces and nephews. Memorial contributions may be sent to the Sisters of Providence, St. Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †
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