The light of the world

By Brandon A. Evans

The devil has long persisted in flooding the world with evil, and mankind has been all too eager in helping him—but the stronger evil becomes, the greater the victory Christ has over it. A passage from the Catechism of the Catholic Church illustrates the penultimate moment that this logic—of grace abounding over sin—revealed itself: “It is precisely in the Passion, when the mercy of Christ is about to vanquish the evil abounding over sin—that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifests its vindication: it, that sin most clearly manifest...
the Eucharist is a mystery of presence, the perfect fulfillment of Jesus’ promise to remain with us until the end of the world.” Weiss noted that this presence of Christ himself in the Eucharist has been reinforced through the time he has spent in adoration and has subsequently had an impact upon the way that he approaches the celebration of the Mass.

“A lot of times when I was at Mass, I’d sit there with my legs crossed and kind of leaned back and relaxed.” he said. “And then thought, ‘How would I act if instead of Father Vince being up there, Jesus was up there?’ Well, he is, so why aren’t I acting that way now? That really woke me up.”

This growth in appreciation for the Mass that Weiss has experienced through adoration was an effect of the prayer practice that Father Lampert noted sometimes happens in younger Catholics. Yet he also noted that adoration has a positive impact on older Catholics as well, serving as a supplement to their already high regard for the eucharistic liturgy.

“Father Lampert has been able to see this at St. Francis and Clare Parish through their weekly adoration. He said, ‘The priesthood is about making Christ real and present for others. It’s all about being with him, to hear his voice and, as it were, to sense his presence which gives the other aspects of the Eucharist… a significance which goes beyond mere symbolism."

**Parishes that offer eucharistic adoration**

**Perpetual Adoration**
- Our Lady of the Greenwood, Greenwood
- St. Luke, Indianapolis
- St. Mary, Greenwood
- St. Michael the Archangel, Indianapolis
- St. Nicholas, Sunman
- St. Patrick, Terre Haute
- St. Therese of the Infant Jesus (Little Flower), Indianapolis
- St. Thomas More, Mooresville

**Weekly Adoration**
- Christ the King, Indianapolis, Sunday 7:30 p.m. to 9:30 p.m.
- Holy Name, Beech Grove, Thursday, 9 a.m. to 5 p.m.
- Holy Rosary, Indianapolis, Wednesday, noon to 5:45 p.m.
- Most Sacred Heart of Jesus, Jeffersonville, Friday, 9:30 a.m. to 5 p.m.
- Our Lady of Perpetual Help, New Albany, Friday, 7 a.m. to 5:45 p.m. (V)
- SS. Francis and Clare, Greenwood, Wednesday, 7 a.m. to 8 p.m.
- St. Benedict, Terre Haute, Saturday, noon to 4 p.m. (Christmas and Holy Week)
- St. Lawrence, Indianapolis, Thursday and Friday, 7 a.m. to 5:45 p.m.
- St. Michael, Brookville, Wednesday, after 5:30 p.m. Mass to 9 p.m.
- St. Paul, Sellersburg, 6 p.m. to 9 p.m.
- St. Roch, Indianapolis, Monday, 7 p.m. to 8 p.m.
- St. Vincent de Paul, Plainfield, Friday, 8 a.m. to 6 p.m.
- St. Vincent de Paul, Bedford, Friday, noon to 1 p.m. (V)

**Monthly Adoration**
- First Tuesday
  - Good Shepherd, Indianapolis, 5:30 p.m. to 6:30 p.m. (V)
  - St. Joseph, St. Joseph Hill, 7 p.m. to 8 p.m.
- First Thursday
  - St. Anne, Hamborg, 6:30 p.m. to 8 p.m. (V)
- First Friday
  - Christ the King, Indianapolis, after 7:15 a.m. Mass to 5:30 p.m.
  - Holy Guardian Angels, Cedar Grove, after 8:30 a.m. Mass to 5 p.m.
  - Holy Name, Beech Grove, after 8:15 a.m. Mass to 5 p.m.
- First Saturday
  - St. Joseph, Indiana, after 5:45 p.m. Mass to 9 a.m. Saturday
  - Our Lady of Lourdes, Indianapolis, starting at 7:30 p.m.
  - Our Lady of Perpetual Help, New Albany, after 8 a.m. Mass to 7 p.m.
  - Richmond Catholic Community, noon to 4 p.m. (V)
- Second Sunday
  - Sacred Heart of Jesus, Indianapolis, 7:30 a.m. to 10:30 a.m.
- Second Tuesday
  - St. Anthony, Indianapolis, after 5:30 p.m. Mass to 1 hour
  - St. Elizabeth of Hungary, Cambridge City, noon to 1 p.m. (V)
  - St. John, Osgood, 5:30 p.m. to 6:20 p.m. (V)
  - St. John the Apostle, Bloomington, starts at 7:30 a.m. (V)
  - St. Joseph, Indianapolis, 4 p.m. to 5:30 p.m.
  - St. Joseph, Jennings County, 9 a.m. to 5 p.m.
  - St. Joseph, Terre Haute, 9 a.m. to 5 p.m. (V)
  - St. Luke, Indianapolis, after 8:15 a.m. Mass to 2:30 p.m.
  - St. Michael, Greenfield, after 8:15 a.m. Mass to 5 p.m.
  - St. Paul, Tell City, 3:50 p.m. to 4:30 p.m. (V)
  - St. Peter, Franklin County, after 8 a.m. Communion service to 1 p.m.
  - St. Vincent de Paul, Bedford, after 8 a.m. Mass to 3:30 p.m.
  - St. Joseph, Indianapolis, 9 a.m. to 9 a.m. Saturday
- Second Wednesday
  - St. Joseph, Jennings County, 7 p.m. to 8 p.m. (V)
- Second Thursday
  - St. John the Evangelist, Enochsburg, 6:30 p.m. to 8 p.m. (V)
  - St. Luke, Indianapolis, 7 p.m. to 8 p.m. (V)
  - St. Michael, Brookville, 6 p.m. to 7 p.m. (V)
- Second Friday
  - St. Anthony, Indianapolis, after 5:30 p.m. Mass to 1 hour

**Eucharistic adoration**
Holy Cross parishioners pray for success of church fund raiser

By Mary Ann Wyand

Holy Cross parishioners in Indianapolis are praying for a Christmas miracle that will help them have a happier new year by enabling the center-city parish to begin much-needed repairs to the interior of the church in January.

Designated as a home mission parish by the Archdiocese of Indianapolis, Holy Cross Parish has about 190 households and needs help from Catholics in central and southern Indiana to pay for operating expenses as it ministers to low-income residents of the Holy Cross-Westminster Neighborhood.

They are praying for a Christmastime miracle, said Father Larry Voelker, pastor, to complete the Phase II interior restoration and renovation work now that the parish has paid off an archdiocesan loan for the new church roof installed three years ago.

“The old roof leaked in several places, John Frazee explained, and water damaged the church’s plaster walls and ceiling, which have not been painted since 1947. It will cost $42,000 to paint the church interior, Ron Frazee said, and $9,500 to repair damaged plaster and cornice-work. Add to that the cost of sanding and refinishing the church’s worn maple floor, removing a metal canopy installed above the high altar 57 years ago, building a new altar platform and altar, reinstallation of pews, carpeting the gathering area, restoring the St. Joseph and Marian altars, architectural fees and assorted other smaller repair projects.”

The Advent program is “something that helps us to come together spiritually,” Father John Clady said, but sometimes we need something similar last year, though in a less unified way, is pleased with the focus on Advent.

Advent is a liturgical season of penance that helps us to come together not only to prepare for the solemnity of that first Christmas, but also to anticipate the Second Coming of Christ.

Our Lady of the Greenwood School in Greenwood is one Catholic school that is focusing on Advent this month.

“Have Advent candles on all of the windows all the way around our entire building,” said Kent Clady, principal. The school is also listening to Scripture, focusing on service and praying.

A recent middle school concert and K-2 performance featured Christmas music, but also a program focused on Advent.

“We have Advent trees each day—a special tree that gathers together Old Testament references to the coming Messiah,” said Kent Clady. There are no Christmas decorations adorning the classrooms, and no one is having any Christmas parties—except for a gathering on the last day of school, which is Dec. 17, for Mass and the culmination of a service project.

Clady, who said that the school did something similar last year, though in a less unified way, is pleased with the focus on Advent.

“Advent is a chance to reflect on the past, and the present, and the future,” said Father John Clady. “It’s just given all of us a chance to take a look at the entire season in a different way,” he said. “I think you just become almost numb to it.”

We all know the real meaning of Christmas, Clady said, but sometimes we don’t really understand the depth of it.

The Advent program is “something that the kids and the families have been very open to,” he said. “This has been a great way for us to come together spiritually.”

“Some church members like me have been at Holy Cross most of their lives and others are relatively new,” Frazee said. “While we have tried to keep up with repairs over the years, we are now facing some serious challenges in order to make necessary improvements for the continued well-being of our church.”

Parishioners formed a renovation committee last year, Frazee said, and began working with Entheos Architects in Indianapolis to plan for repairs to the church’s aging plaster walls, cornice-work above the high altar, stained-glass windows, lighting and sound system, among other restoration needs.

Ron Frazee, who is a contractor, and his brother, John, a longtime Holy Cross parishioner and restoration specialist who also lives in Brownsburg, are working with Father Larry Voelker, pastor, to complete the Phase I interior restoration and renovation work now that the parish has paid off an archdiocesan loan for the new church roof installed three years ago.

“Our parish is 108 years old, and filled with warm, loving and wonderful people,” Ron Frazee said. “This has been a great project for the kids and the families have been very willing to help and we have encountered such wonderful generosity.”

The old roof leaked in several places, John Frazee explained, and water damaged the church’s plaster walls and ceiling, which have not been painted since 1947. It will cost $42,000 to paint the church interior, Ron Frazee said, and $9,500 to repair damaged plaster and cornice-work. Add to that the cost of sanding and refinishing the church’s worn maple floor, removing a metal canopy installed above the high altar 57 years ago, building a new altar platform and altar, reinstallation of pews, carpeting the gathering area, restoring the St. Joseph and Marian altars, architectural fees and assorted other smaller repair projects.

The Advent program is “something that helps us to come together spiritually.”

Our Lady of Fatima Retreat House

“New Beginnings”
A New Year’s Eve Retreat
Presented by Fr. Jim Farrell

December 31st @ 5:30 p.m. until January 1st @ 1:00 p.m.

December 31st to include 2 presentations, dinner, and an 11:30 p.m. mass. January 1st to include a 12:30 a.m. champagne celebration, rest and reflection, morning prayer, blessing ritual and brunch.

There is still limited space for this retreat! Call 545-7681 for more details or to register!

Our Lady of Fatima Retreat House
5353 E. 56th Street
Indianapolis, IN 46226

fatima@archindy.org

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.

WB4/WTTV
Saturday, December 25
6:30 a.m.

The TV Mass can be seen at 6:30 a.m. every Sunday on WTTV WB4.

We invite you to participate in the financial underwriting of this program. Please send contributions to Catholic Communications Center, P.O. Box 1410, Indianapolis, IN 46206-1410.

Write or call for a free copy of the weekly missal for your use at home. (317) 236-1585 or 1-800-382-9836, ext. 1585.

Sponsored by:

St. Vincent Hospitals and Health Services
Celebrated the mysteries of our faith in silent stewardship of St. Joseph. He
seasons, we are right to remember the resurrection. "hidden mysteries" that will only be
is Mary's partner and companion. He is
faith. He is the first to journey with her
commanded him" (Mt 1:24; 2:14-15).
Then it’s time to get back to normal
Letters to the Editor

Religious symbols don’t belong in public holiday displays
Mary C. Vinci made some very good points in her letter in the Dec. 10 issue of The Criterion. "Let’s return to the true meaning of Christmas." I could not agree more that the Christmas season has become little more than an excuse for greed and materialism to many people of varying faiths. But the exclusion of the symbols of the Christian faith from the Circle of Lights on Monument Circle in Indianapolis is the fairest solution to a complex dilemma.
Let’s accept for the moment that the United States is predominately Christian, and even that the founding fathers were all Christian as well, although that point is open to debate. Those learned men went to great pains to ensure that the practice of all faiths, not just Christianity, was protected in their new nation. The Constitution makes no explicit mention of a separation for Church and state, this is true. But neither does it specify that freedom of religion is exclusive to Christianity.
Ms. Vinci rightly pointed out that many brave men and women have sacrificed everything for all of us. But their sacrifices were not made just for Christmas Americanism, or non-Christians of few as we may be, have as much right to celebrate our faith as anyone else. If this activity is continued on the Circle, then room must be made for other faiths to display the symbols they hold sacred. That means not just the symbols of the Jewish faith, or of Islam, but all religions, even those that many Christians consider heretical or even cults.
The other option we are left with is to exclude all religious symbols from the Circle and rather make it a generic symbol of the winter holidays.
It would be more appropriate for people of faith to celebrate their holy days at home or their place of worship.

On a personal note, I take great offense to the statement that, as one who believes in the existence of Jesus Christ, I am a "non-religious bigot." I am not Catholic, but my faith is every bit as important to me as Ms. Vinci’s is to her. A bit of mutual respect, I believe, is in order.

D. Harrison, Greenfield

Kneeling to receive Communion is not a divisive act
Catholics have an absolute right to kneel for the reception of Jesus in the Blessed Sacrament. You should not publish anything that says otherwise. This right is totally scriptural. St. Paul writes that “at the name of Jesus every knee should bend.” When our Lord appeared to St. Margaret Mary and said “I want the faithful to kneel toward me in the Blessed Sacrament and I wanted her to use her childhood fame to be an instrument of prayer and twain, why not make the time that remains even.”

The other option we are left with is to exclude all religious symbols from the Circle and rather make it a generic symbol of the winter holidays.
It would be more appropriate for people of faith to celebrate their holy days at home or their place of worship.

On a personal note, I take great offense to the statement that, as one who believes in the existence of Jesus Christ, I am a "non-religious bigot." I am not Catholic, but my faith is every bit as important to me as Ms. Vinci’s is to her. A bit of mutual respect, I believe, is in order.

D. Harrison, Greenfield

Kneeling to receive Communion is not a divisive act
Catholics have an absolute right to kneel for the reception of Jesus in the Blessed Sacrament. You should not publish anything that says otherwise. This right is totally scriptural. St. Paul writes that “at the name of Jesus every knee should bend.” When our Lord appeared to St. Margaret Mary and said “I want the faithful to kneel toward me in the Blessed Sacrament and I wanted her to use her childhood fame to be an instrument of prayer and twain, why not make the time that remains even.”

The other option we are left with is to exclude all religious symbols from the Circle and rather make it a generic symbol of the winter holidays.
It would be more appropriate for people of faith to celebrate their holy days at home or their place of worship.

On a personal note, I take great offense to the statement that, as one who believes in the existence of Jesus Christ, I am a "non-religious bigot." I am not Catholic, but my faith is every bit as important to me as Ms. Vinci’s is to her. A bit of mutual respect, I believe, is in order.
Don't let Advent pass without making time alone with God

E n, homobivoc, deja un momento tus ocupaciones habituales; entra en un instante en ti mismo, lejos del tumulto de tus preocupaciones, fues de ti las preocupaciones agobiantes; aparta de ti tus inquietudes trabajosas. Dedicate algún rato a Dios y descansa siquiera un momento en su presencia." San Anselmo expresa este pensamiento tan oportuno en el oficio de las lecturas de la Liturgia de las Horas para el viernes de la primera semana de Adviento. Gozamos de la gracia especial del Adviento para procurar el consuelo que se halla en el significado espiritual de nuestra vida en la fe. Encontramos este consuelo en nuestra búsqueda intencional del Señor. "Comunidad y el recogimiento". Father Mark expresa este pensamiento tan oportuno en "Community and Solitude" entre promoviendo un auténtico comunión y un cálido solitud. No dejaré que esta temporada de Adviento passe sin dedicar tiempo para estar en la presencia de Dios.

In November, Benedictine Father Mark O’Keefe, rector of the seminary at Saint Meinrad, published the fifth in a series of books on the priesthood. In this volume titled Priestly Wisdom: Insights from St. Benedict, he has a chapter on "Community and Solitude." He notes that Jesus is a man of solitude. "As the Gospels attest, Jesus lived his life and carried on his ministry surrounded by people—crowds of people. More, he was the quintessential man of communion and for communion. But the Gospel accounts also tell us that his very active involve-ment with the people co-existed with times of chosen solitude. He went off to pray, unaccompanied even by his disci-ples" (p. 61). Father Mark writes of the "fruitful tension" between promoting an authentic communion and a true solitude. He asserts that perhaps it is important to distinguish three experiences: being alone, solitude and loneliness. "Being alone is simply a matter of being physically apart from others. It can be experi-enced positively or negatively (loneli-ness). One can choose to be apart or one can find oneself being alone by choice or fate. One can be alone physically and yet feel very connected with others. One can use the experience for good or ill." (p. 62)

"Solitude on the other hand, is a cho-sen aloneness, a choice to be apart from others. Most obviously, solitude can be a decision and an action of being physically apart from others; but it is also possible to experience an inner solitude, a chosen aloneness even in the midst of a crowd. Perhaps we have experienced a sense of solitude while sitting at the gate in a busy airport terminal—a sense of choosing to be 'apart' for reflection or prayer. In a similar way, driving alone in a car can be an experience of 'being alone' with the radio blaring or a real experience of soli-tude. Being physically separated makes solitude decidedly easier, but true solitude does not necessarily require physical sep-aration" (p. 62).

I am encouraging us to give special attention to finding opportunities for soli-tude during these days of Advent. Most of us will have very little opportunity to go apart very much but, as Father Mark reminds us, we can find solitude even in the midst of a crowd or by seizing opportunities such as riding in the car going to work or to pick up school chil-dren or while a child is napping. "Lord, you are my God and you are my Lord, and I have never seen you. You have made me and remade me, and you have given me all the good things I pos-sess, and still I do not know you. I was made in order to see you, and I have not yet done that for which I was made ..." "Teach me to seek you, and when I seek you show yourself to me, for I can-not seek you unless you teach me, nor can I find you unless you show yourself to me. Let me seek you in desiring and desire you in seeking you, find you in loving you and love you in finding you." The practice of solitud requires a con-scious intención. The frutos of spending time alone with God will make Christmas more beautiful for us as individuals and as a family of faith.

Archbishop Buechlein’s intention for vocations for December

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

Archbishop/Arzobispo Daniel M. Buechlein, O.S.B.

The Criterion Friday, December 17, 2004 Page 5

The practice of solitude exige atención consciente. Los frutos de pasar tiempo a solas en la presencia de Dios hacen de la Navidad una época aun más hermosa para nosotros como individuos y como una familia de fe.
The archdiocesan Office of Multicultural Ministry will present Simbang Gabi, a Filipino Advent Mass and celebration held for the first time in the Archdiocese of Indianapolis, at 4 a.m. on Dec. 18 at St. Michael the Archangel Church, 3354 W. 30th St., in Indianapolis. All are welcome. A breakfast featuring traditional Filipino foods will be served in Kavanagh Hall following the Mass. Information: 317-926-7359.

An exhibit of 45 Christmas crèches from around the world will be on display from 1 p.m. until 4 p.m. on Dec. 18-19 in the Saint Meinrad Archabbey Museum at St. Meinrad. The crèches were collected by Catherine A. Smith of Bloomington, and were donated to Saint Meinrad in 2002. Information: 812-357-6611.

The public is welcome to join the Benedictine monks of Saint Meinrad Archabbey as they celebrate Christmas liturgies in the Archabbey Church. The Christmas vigil begins at 7 p.m. on Dec. 24, and the Christmas Eve Mass will be celebrated at midnight. The Mass of Christmas Day will be celebrated at 11 a.m. on Dec. 25. Information: 812-357-6611.

The Sisters of St. Francis are sponsoring Christmas tours of the motherhouse in Oldenburg beginning at 2 p.m. and 4 p.m. on Dec. 26 that will feature traditional holiday decorations as well as Christmas artifacts from the various cultures and countries where the Franciscan sisters have served in ministry. Artifacts represent the Hispanic, African-American, Native American, Oriental, Papua New Guinean and rural American cultures. The sisters’ Chime Choir will also perform in the motherhouse chapel during the tours. Information: 812-934-2475.

St. Simon the Apostle Parish’s music ministry will sing Christmas carols at 4:30 p.m. Christmas Eve Mass on Dec. 24 at Holy Rosary Church, 520 Stevens St., in Indianapolis. Information: 317-636-4478.

For the third year, Cathedral High School faculty, staff, students and friends will present a Living Nativity from 6 p.m. to 8 p.m. on Dec. 19 on the school campus at 5225 E. 56th St. in Indianapolis. Cathedral High School’s choir and band will also perform during the evening. All are welcome, and there is no admission fee. Information: 317-542-1481.

The Secular Franciscan Order Fraternity will sponsor an Epiphany Party and Baby Shower to benefit the Holy Family Shelter in Indianapolis from noon until 4 p.m. on Jan. 2 at the Ruth Lilly Student Center on the campus of Marian College, 3200 Cold Spring Road, in Indianapolis. All are welcome. Information: 317-955-6775.

“New Beginnings” is the theme for a New Year’s Eve retreat on Dec. 31 and Jan. 1 presented by Father James Farrell, pastor of St. Barnabas Parish in Indianapolis, at Our Lady of Fatima Retreat House, 5335 E. 56th St., in Indianapolis. Retreatants will welcome the New Year by reflecting on experiences of beginning life anew. Participants may arrive any time after noon on Dec. 31 to begin relaxing from the distractions of daily life and the busy holiday season. An atmosphere of silence will envelop retreatants as they rest, read or journal about plans for the future before the retreat starts at 5:30 p.m. with a sunset Vespers service followed by dinner, a presentation and an 11:30 p.m. Mass. Participants will celebrate the New Year with a champagne brunch at 12:30 a.m. on Jan. 1. Morning prayer begins at 9 a.m. followed by a presentation, brunch and 12:30 p.m. blessing ritual to close the retreat. The cost is $145 per person or $275 for a married couple and includes program materials, meals and overnight accommodations at the archdiocesan retreat center. Information: 317-545-7681. †

“Blessed Grieving: When a Loved One Dies” is the theme of a bereavement retreat presented by Msgr. Paul Koetter, pastor of St. Monica Parish in Indianapolis, and Dr. Margie Pike, a member of St. Agnes Parish in Nashville, on Jan. 21-23 at Our Lady of Fatima Retreat House, 5335 E. 56th St., in Indianapolis. Retreatants will have time to better understand their grief journey with others through the use of Scripture and explore a common sorrow. The retreat begins at 7 p.m. on Jan. 21 and concludes on 1 p.m. on Jan. 23. The cost is $145 per person and includes program materials, meals and overnight accommodations at the archdiocesan retreat center. Information: 317-545-7681. †

The Catholic Choir of Indianapolis will sing during a Christmas Eve concert at 4 p.m. and also during the 4:30 p.m. Christmas Eve Mass on Dec. 24 at Holy Rosary Church, 520 Stevens St., in Indianapolis. Information: 317-636-4478.

Come Home for the Holidays
And give your loved ones the comfort they deserve!
Residents and families alike find it a comfort to know, that our friendly and caring staff provides personal assistance while respecting our residents’ choices and privacy. Our communities are designed for senior adults who wish to maintain their independent lifestyle but need some additional assistance to do so.

For additional information or to schedule a personal tour, please call,

Autumn Park
(317) 293-2929
5045 W. 32nd St
Indianapolis IN 46224
www.AutumnParkALF.com

Autumn Glen
(317) 891-1508
2250 Harvest Moon Dr
Indianapolis IN 46229
www.AutumnGlenALF.com

Light and Life
Give a Life Changing Gift
this year to those you love.

Holy Name Parish anniversary
Archbishop Daniel M. Buechlein accepts the offering gifts from several members of Holy Name Parish in Beech Grove, who were members when the church was constructed 50 years ago, during a Nov. 21 anniversary Mass. About 75 of the 300 people in attendance were parishioners 50 years ago. A reception was held after the Mass in the recently constructed Jerry Cramey Performance Center next to the church. The parish also named a new parish office center after the current pastor, Father Gerald Burkart.

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

The Aviator
Rated R (Restricted) because of a smattering of profanity and rough language, implied sexual situations, a violent plane crash and brief rear nudity.
Rated PG-13 (Parents are strongly cautioned) because of some strong violence, explicit sexual encounter between adults with nudity. Rated R (Restricted) by the MPAA.

Blade: Trinity (New Line)
Rated R (Morally Offensive) because of suggestive situations involving an adult and a minor, and an explicit sexual encounter between adults with nudity. Rated R (Restricted) by the MPAA.

The Life Aquatic With Steve Zissou (Touchstone)
Rated R-III (Adults) because of some strong violence, recreational drug use, an implied sexual encounter, an instance of brief gratuitous nudity, much rough and crude language and profanity. Rated R (Restricted) by the MPAA.

Ocean’s Twelve (Warner Bros.)
Rated R-III (Adults) because of tongue-in-cheek glorification of robbery and some crude language. Rated PG-13 (Parents are strongly cautioned). Some material may be inappropriate for children under 13].

The Aviator
Rated A-III (Adults) because of a smattering of profanity and rough language, implied sexual situations, a violent plane crash and brief rear nudity.
Rated PG-13 (Parents are strongly cautioned) because of some strong violence, explicit sexual encounter between adults with nudity. Rated R (Restricted) by the MPAA.

Blade: Trinity (New Line)
Rated R (Morally Offensive) because of excessive violence, much profanity and rough language. Rated R (Restricted) by the MPAA.

The Life Aquatic With Steve Zissou (Touchstone)
Rated R-III (Adults) because of some strong violence, recreational drug use, an implied sexual encounter, an instance of brief gratuitous nudity, much rough and crude language and profanity. Rated R (Restricted) by the MPAA.

Ocean’s Twelve (Warner Bros.)
Rated R-III (Adults) because of tongue-in-cheek glorification of robbery and some crude language. Rated PG-13 (Parents are strongly cautioned). Some material may be inappropriate for children under 13].

“Creative Path to God” is the theme for a spirituality through art retreat presented by Oldenburg Franciscan Sister Ann Vonder Meulen on Jan. 14-15 at Our Lady of Fatima Retreat House, 5335 E. 56th St., in Indianapolis. Sessions will include meditation and prayer with the use of clay, watercolor, mandalas and other media. Retreatants will also participate in quiet art exercises that help them experience a deeper appreciation of God’s presence, compassion and power at work in everyday life. The retreat begins at 7 p.m. on Jan. 14 and concludes at 4 p.m. on Jan. 15. The cost is $100, which includes program and art supplies, meals and overnight accommodations at the archdiocesan retreat center. Information: 317-545-7681.

Come Home for the Holidays
And give your loved ones the comfort they deserve!
Residents and families alike find it a comfort to know, that our friendly and caring staff provides personal assistance while respecting our residents’ choices and privacy. Our communities are designed for senior adults who wish to maintain their independent lifestyle but need some additional assistance to do so.

For additional information or to schedule a personal tour, please call,
peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy.

Sometimes, though, pain is insurmountable for us and the effects of evil come to our door.

“The angels communicate God’s presence to us and assign especially to us. Some Catholics make good wholesome thoughts, the inclination to do good and so on,” said Msgr. Joseph F. Schaedel, vicar general.

“Those angels whose primary task it is to appeal to the powerful and faithful angels of God. Another channel—one not used frequently enough, Shea said—is to appeal to the powerful and faithful angels of God.

Some people have a natural inclination to do good and to be humble, but after that they minister to us.

Satan.

They are not our friends, the devil is the enemy of all of us. But in ways far more marvelous. We are working with Christ, Msgr. Swetland said, to more fully restore the harmonies we had with creation, our mind, our emotions and the community that were shattered in the Fall.

“...But even more than fighting the evils that plague our world, we as Christians are doing battle against the devil—the one whose works Jesus came to destroy, the New Testament says.

“Some everything we do that’s good becomes a source of building up the Kingdom and overcoming the disharmonies,” he said.

And even more than fighting the evils that plague our world, we as Christians are doing battle against the devil—the one whose works Jesus came to destroy, the New Testament says.

St. Paul wrote to the Colossians that “I rejoice in my sufferings, but it’s not something that most people think about.”

“The life of the simplest person can be a powerful prayer to God. The things that we do in our lives can be like ripples in a pond, Msgr. Swetland said.

“One of the last pieces of advice that Cardinal Tettamanzi had for resisting Satan was remembering Christ’s victory over temptation. Remembering man’s sharing in the victory,” Shea said.

The Lord calls us to love God with our whole selves, and Jesus' perfect obedience shows us the way again.

By dying to ourselves and losing ourselves to God, we find ourselves. Scripture tells us.

“...That’s the great paradox of love, and anyone who has been in love knows this: that you find yourself by giving yourself away,” Msgr. Schwetland said.

Not following this narrow path of Christ is what led Adam and Eve into trouble—they refused to play by God’s rules. Jesus’ perfect obedience shows us the way again.

The Lord calls us to love God with our whole selves, and to love our neighbor as he loved us. This is no easy task and would be impossible, but for the grace of God.

“We have to remember that this isn’t just our efforts, but what we’re doing is uniting ourselves with the efforts of God’s graces—the transformative efforts,” Msgr. Schwetland said.

And that grace not only empowers us in ways that we can see, but in ways far more marvelous. We are working with Christ, Msgr. Schwetland said, to more fully restore the harmonies we had with creation, our mind, our emotions and the community that were shattered in the Fall.

“So...everything we do that’s good becomes a source of building up the kingdom and overcoming the disharmonies,” he said.

“...But even more than fighting the evils that plague our world, we as Christians are doing battle against the devil—the one whose works Jesus came to destroy, the New Testament says.

St. Paul writes to the Ephesians to “put on the armor of God so that you may be able to stand firm against the tactics of the devil. For our struggle is not with flesh and blood but with the principalities, with the powers, with the world rulers of this present darkness, with the evil spirits in the heavens” (Eph 6: 11-12).

Cardinal Domenico Tettamanzi, the archbishop of Milan, Italy, wrote a pastoral letter three years ago about fighting the evil spirits. In it, he gave simple pieces of advice, such as praying always, adoring God, being humble, listening to God’s Words, offering penance and being strong in virtue.

“...There are people who will make bold, blistering comments about the demonic,” Shea said, “...and they sound a lot like St. Peter at the Last Supper, you know, promising the moon about how they’re going to resist the blandishments of Satan. Apart from grace, we have no capacity to deal with a fallen angel. We might as well be amoebas challenging Arnold Schwarzenegger. Angels, by nature, are vastly superior to us, and we couldn’t stand against them for a second without the grace of God. Angels, by nature, are vastly superior to us, and we couldn’t stand against them for a second without the grace of God.

“...But like others in our time, he spoke of the solution to this being found in the lives of the saints to come. “...They will be as the children of Levi, thoroughly purified by the fire of great tribulations and closely joined to God,” the saint writes. “They will carry the gold of love in their heart, the frankincense of prayer in their mind and the myrrh of mortification in their body.

“They will bring to the poor and lowly everywhere the sweet fragrance of Jesus, but they will bring the odor of death to the great, the rich and the proud of this world. “...They will thunder against sin, they will storm against the world, they will strike down the devil and his followers.”

But when and how will this come about? Only God knows. For our part, we must yearn and wait for it in silence and in prayer.”
Frazier said, “that by preserving this church, we’re contributing to the spirituality of people who are perhaps not even born yet.”

The tolling of the Holy Cross Church bells serves as a beacon of hope to offenders incarcerated at the Indiana Women’s Prison a few blocks from the church, Father Voelker said, because parishioners provide Bible study classes for some of the prisoners.

“Holy Cross Church is a spiritual home and a safe anchor in the neighborhood,” Father Voelker said. “But it’s more than 80 years old and it obviously has a lot of deferred maintenance.

“Years ago, during a meeting of inner-city pastors, one of the priests said that the challenge in the center-city is that you’ve got to minister to the [low-income] people that are here [now] while maintaining structures that were built for previous generations,” he said. “But it’s important to maintain all this, so we are depending on the loving generosity of people and the grace of God to complete this mission.”

Father Voelker said one longtime parishioner even bought a Hoosier Lottery ticket for him in the hope that he would win some money to pay for church repairs.

“The parish has always focused on serving people in need through our neighborhood ministry, educational ministry and prison ministry,” Father Voelker said. “It takes a lot of money to be present to people in need of help. Now we also hope to restore the church to its functional and historical integrity by reaching out to all the friends of Holy Cross, both past and present.”

(To help with church repairs, send checks marked “restoration” to Holy Cross Parish, 125 N. Oriental St., Indianapolis, IN 46202. Donations are tax-deductible.)

This stained-glass window depicting the birth of Jesus was made in Munich, Germany, in the 1920s and installed in Holy Cross Church before its dedication on July 2, 1922. Holy Cross Parish is selling Christmas cards featuring this photo to help pay for operating expenses.

Above, Father Larry Voelker, pastor of Holy Cross Parish in Indianapolis, examines a stained-glass window featuring the vesting prayers in the church sanctuary that was made in Munich, Germany, in the early 1920s. The inner-city parish is trying to raise money to repair stained-glass windows and the plaster walls, ceilings and comic-work in the historic church.

Left, This statue of the Infant of Prague is in a balcony at the rear of Holy Cross Church. Repairs are needed to the plaster wall and wooden railing, among other restoration and renovation needs.

---

Got questions?

Find the answers in the new, 2005 edition of the Directory and Yearbook for the Archdiocese of Indianapolis.

Just off the presses, the new directory contains up-to-date information about parishes, pastors, parish staff, schools, school staff, religious education staff, archdiocesan administration, offices and agencies, telephone numbers, Mass times, addresses, e-mail addresses, photos of and biographical information about pastors, parish life coordinators, religious women and men ministering in the archdiocese, Catholic chaplaincies, hospitals, colleges and other institutions.

Order Today! Please send copies of the Archdiocesan Directory and Yearbook at $22.50 per copy, plus $3.95 S&H.

Name __________________________________________

City/State/Zip __________________________________

Telephone ____________________ Envelopes included in amount of $1.

Do not charge my: ___________ MasterCard ___________ Visa ___________ American Express ___________

Account No. __________________________ Signature __________________________

Exp. Date ___________ Signature __________________________

Make check payable to: Criterion Press, Inc., P.O. Box 1717, Indianapolis, IN 46206-1717

MM/AA DD/YY

DOMINICAN SISTERS
OF HAWTHORNE

How does God call one to religious life?

“During my senior year in college, I seriously thought of entering religious life. But I dismissed it. Fourteen years later, I was as happy as I had ever been, but I felt a very real void within. There was that thought again - religious life!

During my senior year in college, I seriously thought of entering religious life. But I dismissed it. Fourteen years later, I was as happy as I had ever been, but I felt a very real void within. There was that thought again - religious life!

On a beautiful, sunny day in February, 1991, Sr. Rosemary finally arrived at God’s destination for her.

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

Dominican Sisters of Hawthorne

If you’re interested in visiting, or would like more information, call us: 1-919-769-4704 (0114) or: www.Hawthorne-Dominicans.org.
Christ has made us his own and that will never change

By Dr. Christopher Carstens

Peter said to Jesus: “Lord, it is good for us to be here. If you wish, I will put up three shelters—one for you, one for Moses and one for Elijah” (Mt 17:4).

Poor Peter got it wrong again. Standing on the Mount of Transfiguration, the brash young Apostle asked, “Why not just stay forever?”

Most of us are a lot like Peter. We find a place of security and happiness then we try to stay put, as if that were possible in daily life. If anybody ever opposed standing still, it was Jesus. Each instant of his life was movement. Each time Jesus healed anyone, he immediately gave an instruction about what the newly restored person should do next. There was no sitting around and enjoying the fact that the leprosy was gone or blind eyes could see now.

Jesus did not heal people so that they could enjoy a little peace and relaxation. The kingdom was being born and there was work to do.

One day some years ago, my children were doing well in the ninth- and 10th-grade job I had. My wife finally was pursuing a graduate degree that had been on her mind for a long time. We bought a new home and moved to another part of town.

A week later my wife was laid off her job. We built temporary identities and tried to stay forever. As if that were possible in daily life.

God is calling us in events of daily life

By Daniel S. Mulhall

There is a quip that goes, “Life is what happens while we are busy planning.” Perhaps it would be truer to say, “Life is what happens while we are waiting in time.”

The challenge is to recognize that God is calling us to him in daily life events. Adults face many transitions in life—getting a job, moving out on your own, becoming engaged, starting a family, changing jobs, moving across country, the death of a child, divorce, becoming a grandparent and preparing for retirement.

Catholics believe that life’s transition points are touched by God. That’s not to say the God caused or planned any of these events to happen. It means that God is present as we experience these transitions. In other words, God is calling us. Are we listening?

(Daniel Mulhall is assistant secretary for catechesis and inculturation in the U.S. Catholic Conference Department of Education.)

Jesus heals wounds and gives people new jobs to do with their recovered health during transitions to each new stage in life. The Gospel message is that wherever we are on the journey, in whatever circumstances we find ourselves, Jesus is right there with us.

Jesus heals wounds and gives people new jobs to do with their recovered health during transitions to each new stage in life. The Gospel message is that wherever we are on the journey, in whatever circumstances we find ourselves, Jesus is right there with us.

So each morning we wake up with the same questions, especially the mornings after those days when our lives get changed and rearranged and tossed up in the air all over again.

In prayer, we ask, “What is it you want me to do here, Jesus? How am I called to follow you in this new place now that the children are in college? Or now that I’ve found the guts to quit a job I’ve hated for years? Or now that I know the diagnosis?”

This is the changed life in which I find myself. “Lord, how do I follow you today?” (Dr. Christopher Carstens is a psychologist in San Diego, Calif.)

Discussion Point

Prayer helps us cope with change

This Week’s Question

What stage of new life—one that began with a child’s birth, middle age or retirement—required the greatest reflection and preparation on your part? Why?

“It’s now because I have teenage children ages 13, 14 and 15. My husband and I won’t have them much longer. Are we developing the type of Christians and Catholics that the world needs today and in the future? The transition from young kids to big kids is huge. How do we help our children put their words of prayer into action?” (Colleen Tuite, DeSoto, Iowa)

“Right now, I’m 67 and I work part-time with children of ages 13, 15. My husband and I have only the dogs to talk to. After 37 years of marriage, I’m going through a divorce. I have to put my home on the market. I don’t know what’s going to happen, but I’m lucky to have family, friends and God for support.” (Doris Duffy, Johnston, R.I.)

“Middle age. I was 52 years old when I became a youth minister. My sharing with the young people and their sharing with me about life and faith has been—and still is—a great experience.” (Norma Short, San Diego, Calif.)

Lend Us Your Voice

They say it’s the spirit that counts

Is everybody all set for Christmas? Is the fatted calf spread? Is the house decorated so beautifully that their outside is better than their inside? Depression, isn’t it?

But, don’t despair. At the end of the year, you do go through every year is just part of the spirit of the thing, and the reason for the journey, right? That is, the spirit of generosity, of happy anticipation, of celebration of God’s goodness.

Which brings us to the extent that people will go in order to proclaim this spirit. Take the guy in New York City who is known as the Grinch (a misnomer), Calif., whose efforts were recently reported in the newspaper. He’s the one who displayed $150,000 worth of Christmas decorations, including animatronics and loud music, for 45 days each year.

Finally, his neighbors petitioned the city for peace and quiet, and I don’t blame them, considering that he would be the time of “Peace on earth, good will toward men.” The over-achieving

Cornecepsia/Cynthia Deves

Perspectives

Faithful Lines/Shirley Vogler Meister

Priceless insights and advice for modern pilgrim

Approaching the holy and joyous celebration of the birth of Jesus Christ, we’re reminded of the journey that Mary and Joseph made to Bethlehem to be registered for the census. I’ve always imagined Mary being unprepared and weary as Joseph walked and she rode a donkey, but we really don’t know the circumstances. Recently, I wondered. Perhaps they made an adventure of the trip, enjoying the hills and the Magi, looking for their “newborn king,” enjoyed their journey, too. All were pilgrims.

What prompted this reflection was The Journey: A Guide for the Modern Pilgrim, a new Loyola Press book written by Maria Ruiz Scaperlanda, an award-winning journalist, and Michael Scaperlanda, married professed religious with a family in Norman, Okla. (Readers might remember a “Faithful Lines” column in which I mentioned her book The Seeker’s Guide to Mary, also from Loyola Press, as well as a column about a pilgrimage she and her husband made to Santiago de Santiago (“the Way of St. James”) in northwest Spain.)

Maria, her husband, Michael Scaperlanda, holds the Gene and Elaine Edwards Family Chair in Law at the University of Oklahoma—Oklahoma City.

By Christmas of 1999, this couple was committed to answering the invitation that Pope Paul VI issued to modern pilgrims throughout the world: To go to Rome to celebrate the Jubilee Year 2000. Their private holiday gifts to their four children were backpacks and airline tickets. Maria and her husband wrote the preface to the book, their final book together then they alternate chapters with reflections, advice and views on the beauty of pilgrimages. Backtracking through Europe and many other unique travel experiences also made them experts about how to make all travel safe and that tools can be used to promote a pilgrim attitude and practical tips for taking a traditional Catholic pilgrimage. They also provide helpful appendices that list major pilgrimage sites, topics for journaling and travel resources. Even better is how readable and enjoyable these books are.

Michael notes that people journey for many reasons, sometimes because we have faith (as with Mary and Joseph) or are seeking better living conditions for economic, military or political reasons. He adds that “sometimes we travel because we are called to faith—and in more recent years for leisure and recreation. It’s possible to make all travel sacred.”

One trip brought Maria and her friend, Judy Reilly, to Indiana to see their foster children. Maria’s son, Christopher, was a freshman at the University of Notre Dame. Judy’s daughter and son-in-law, Alison and Craig, lived in Bloomington. The “moon’s trip” turned into a pilgrimage. Just their Hoosier experiences alone are worth the $14.95 cost of the Scaperlanda book.

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

Page 10 The Criterion Friday, December 17, 2004

The Bottom Line/Antoinette Bosco

Peace love, we should never forget

Peace should be on all our minds in these days of war, when modern weapons—the ones that were used in the war in Iraq and other ones that could be used—have the potential to destroy the world.

I found it notable that Pope Benedict XVI recently beatified Charles I, the monarch who died in 1685, the year during the holiday season. In 1685, he made a secret peace overture to the Allies (the “enemy”), which was discovered by the German-led Central Powers; he was vilified for this peace effort. Exiled to Madeira, and very poor, he died of pneumonia in 1685.

Bless the pope for remembering this man, who tried to at least seek peace. I hope that now war’s end might bring the greatest man of peace in that time of horrendous war, Pope Benedict XV. He tried to make the world see that countries who had created a “horrendous war,” and become loving people who seek peace, and soldiers at the front on all sides as far as possible in harmony with their families. He gave money to set up welfare works for war victims in all countries that were getting hit by war and medical care. He insisted on world-wide to ease the pain and deprivations endured by the innumerable widows and orphaned children suffering hunger and homelessness.

Later, he found a way to have the Vatican raise 5 million lire to help those starving from the Russian famine. In his efforts to relieve the suffering on all sides during this war, he spent some 82 million lire, an enormous amount of money then, and was criticized for nearly bankrupting the Vatican.

But Pope Benedict, emphasizing Christian values, was quite clear about the duty of every person to run to help another human being who is in danger of death and who is actually dying. He never heard a better definition of peace! Jesus’ way holds the key to survival. He spoke continuously of self-sacrifice, forgiveness and overcoming hate with love. The world talks of vengeance and retaliation. Everything Jesus taught was to be said to be a contradiction to the world.

Jesus never backed down, even to the moment of his death, even to how to make the world right. This can only be done when we, the children of his Father, end conflict, hate, vengeance and war, and become loving people who seek forgiveness and peace.

(Shirley Vogler Meister is a columnist for Catholic News Service.)
Matthew is one of these Gospels. Luke is the Savior. Of course, the Apostle, thing, he was God’s servant, obediently else mattered. Above and beyond every- Ahaz’s young bride or a virgin who was took all other considerations. The final anointed agents. This religious fact over- most was the servant of God. rather the fact that the king first and fore- in any king, was not necessarily the occasion. It is easy to regarded as having had an especially remarkable career of kingship. It is easy to find Him in that lowly place Guided by the Christmas star The Word made Flesh now dwells within The Virgin Mary gives her yes For our promised King is near. Finding Jesus Isaiah 62:1-5, 16, 17, 27, 29 Acts 13:16-17, 22-25

Code of Canon Law details Church rules on laicization

Q When a priest is defrocked or lai- god because of grave moral offenses against Catholic laws, what does that mean? May he still say Mass and give the sacraments? If he can, may he be in his house or in a church? If he thought a priest is a priest forever. (New York) A It is true that, through ordination a priest definitively becomes part of the clerical order in the Church. The “indelible character” of holy orders never ceases, but the legal status of the priest as part of the clergy may be lost, either through death or by lawful dismissal from the clerical state. The penalty of dismissal from the clerical state, often called “laicization,” is the only remaining of several penalties against members of the clergy that were formerly in Catholic church law. The process for dismissal of a priest is usually lengthy and extremely complex, deliberately designed to protect the rights of everyone—any victims, the offenders and other Catholics or mem- bers of civil society who may be affected by the offenses themselves or by a decision of laicization. Obviously, this severe punishment is used only in the most serious or scan- dalous circumstances. It may be applied in only seven specific instances, which are listed in the section on crimes and penalties in the Code of Canon Law. Among others, these instances include violation of the echarchistic species, commission of sexual offenses through force or threat or publicly, and physical attack on the pope. When a priest is properly dismissed from the clerical state, he is no longer bound by any obligations of that state, including the obligation of celibacy, which is normally dispensed from in the documents establishing laicization. A priest who is dismissed also loses all rights proper to the priesthood. He is prohibited from exercising any function connected to the priesthood and holy orders. The single exception is that he may hear confessions of people in danger of death and absolve them from sins or other spiritual censures that may burden them. Interestingly, not only is a dis- missed priest permitted to do this, he is obliged to do so by Church law if any member of the “Christian faithful” is in a situation of such urgent necessity (Canons 976 and 986).

Some penalties are imposed on cer- tain priests today, generally in connec- tion with the sexual abuse scandal, with effects similar to laicization, but which are not formally and canonically loss of the clerical state. In addition to any other penalties, the priest may not be permit- ted to celebrate Mass publicly, but may, as you note, do so privately, for example in his own home. Conditions in these instances vary widely. The basic legislation concerning dis- missal from the clerical state is published in the Code of Canon Law (#2969-2983).

Q Is the sacrament of confirmation Necessary before one can be married in the Catholic Church? (Ohio) A Catholics who are not yet confirmed would have to receive that sacrament before they are married if it can be done without serious inconvenience (Canon 1106).

However, it is not advisable to rush into confirmation simply to get it done before marriage. Before receiving con- firmation lawfully, one should be prop- erly instructed and prepared for the sacrament (Canon #889), even if that means delaying it until after one is mar- ried.†

---

Question Corner/By John Dietzen

Daily Readings

Sunday, Dec. 19, 2004

- Isaiah 7:1-14
- Romans 1:17
- Matthew 1:18-24

This weekend, the Church celebrates the fourth and last Sunday of Advent 2004. For their first reading this weekend’s liturgy offers a reading from the first section of the Book of Isaiah. This reading refers to King Ahaz of the southern Hebrew kingdom of Judah. The reference allows scholars to date this prophecy. Ahaz reigned in the last third of the eighth century before Christ. He is not regarded as having had an especially remarkable career of kingship. It is easy to understand why Isaiah provoked him on occasion.

Promising Isaiah’s interest in Ahaz, or in any king, was not necessarily the monarch’s obvious power and prestige, but rather the fact that the king first and fore- most was the servant of God. The rulers were God’s assigned and anointed agents. This religious fact over- all other considerations. The final judgment of how well kings performed was whether or not they were truly loyal to God.

Urged to be loyal and devoted, Ahaz was promised a sign of God’s favor. It was the birth of a son, whose mother was Ahaz’s young bride or a virgin who was his concubine. St. Paul’s Epistle to the Romans pro- vides the second reading.

Introducing himself, Paul firmly states that he is an Apostle called by the Lord to proclaim the Gospel. For St. Paul, nothing else mattered. Above and beyond every- thing, he was God’s servant, obediently following Jesus. Of course, the Apostle devoutly believed that Jesus was Lord and Savior.

For its first reading, the Church presents a section from the Gospel of Matthew. Only two of the Four Gospels, both of which concern the birth of Jesus, are used only in the most serious or scan- dalous circumstances. It may be applied in only seven specific instances, which are listed in the section on crimes and penalties in the Code of Canon Law. Among others, these instances include violation of the echarchistic species, commission of sexual offenses through force or threat or publicly, and physical attack on the pope. When a priest is properly dismissed from the clerical state, he is no longer bound by any obligations of that state, including the obligation of celibacy, which is normally dispensed from in the documents establishing laicization. A priest who is dismissed also loses all rights proper to the priesthood. He is prohibited from exercising any function connected to the priesthood and holy orders. The single exception is that he may hear confessions of people in danger of death and absolve them from sins or other spiritual censures that may burden them. Interestingly, not only is a dis- missed priest permitted to do this, he is obliged to do so by Church law if any member of the “Christian faithful” is in a situation of such urgent necessity (Canons 976 and 986).

Some penalties are imposed on cer- tain priests today, generally in connec- tion with the sexual abuse scandal, with effects similar to laicization, but which are not formally and canonically loss of the clerical state. In addition to any other penalties, the priest may not be permit- ted to celebrate Mass publicly, but may, as you note, do so privately, for example in his own home. Conditions in these instances vary widely. The basic legislation concerning dis- missal from the clerical state is published in the Code of Canon Law (#2969-2983).

Q When a priest is defrocked or lai- god because of grave moral offenses against Catholic laws, what does that mean? May he still say Mass and give the sacraments? If he can, may he be in his house or in a church? If he thought a priest is a priest forever. (New York) A It is true that, through ordination a priest definitively becomes part of the clerical order in the Church. The “indelible character” of holy orders never ceases, but the legal status of the priest as part of the clergy may be lost, either through death or by lawful dismissal from the clerical state. The penalty of dismissal from the clerical state, often called “laicization,” is the only remaining of several penalties against members of the clergy that were formerly in Catholic church law. The process for dismissal of a priest is usually lengthy and extremely complex, deliberately designed to protect the rights of everyone—any victims, the offenders and other Catholics or mem- bers of civil society who may be affected by the offenses themselves or by a decision of laicization. Obviously, this severe punishment is used only in the most serious or scan- dalous circumstances. It may be applied in only seven specific instances, which are listed in the section on crimes and penalties in the Code of Canon Law. Among others, these instances include violation of the echarchistic species, commission of sexual offenses through force or threat or publicly, and physical attack on the pope. When a priest is properly dismissed from the clerical state, he is no longer bound by any obligations of that state, including the obligation of celibacy, which is normally dispensed from in the documents establishing laicization. A priest who is dismissed also loses all rights proper to the priesthood. He is prohibited from exercising any function connected to the priesthood and holy orders. The single exception is that he may hear confessions of people in danger of death and absolve them from sins or other spiritual censures that may burden them. Interestingly, not only is a dis- missed priest permitted to do this, he is obliged to do so by Church law if any member of the “Christian faithful” is in a situation of such urgent necessity (Canons 976 and 986).

Some penalties are imposed on cer- tain priests today, generally in connec- tion with the sexual abuse scandal, with effects similar to laicization, but which are not formally and canonically loss of the clerical state. In addition to any other penalties, the priest may not be permit- ted to celebrate Mass publicly, but may, as you note, do so privately, for example in his own home. Conditions in these instances vary widely. The basic legislation concerning dis- missal from the clerical state is published in the Code of Canon Law (#2969-2983).

Q Is the sacrament of confirmation Necessary before one can be married in the Catholic Church? (Ohio) A Catholics who are not yet confirmed would have to receive that sacrament before they are married if it can be done without serious inconvenience (Canon 1106).

However, it is not advisable to rush into confirmation simply to get it done before marriage. Before receiving con- firmation lawfully, one should be prop- erly instructed and prepared for the sacrament (Canon #889), even if that means delaying it until after one is mar- ried.†
The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for the "Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by e-mail.

Notices must be in our office by 5 p.m. Thursday one week in advance of (Friday) publication: The Criterion, The Active List, 1400 N. Meridian St. (hand deliver), P.O. Box 7171, Indianapolis, IN 46206 (mail); 317-236-1593 (fax), enkind@archindy.org (e-mail).

December 17

St. Francis Hospital, 811 S. Emerson Ave., Indianapolis. Couple to Couple League, Natural Family Planning (NFP), 7-9 p.m. Information: 317-865-5554.

Matian College, St. Francis Hall Chapel, 3200 Cold Spring Road, Indianapolis. Catholic Charismatic Renewal, prayer meeting, 7-8 p.m. Information: 317-927-6455.

St. Rose of Lima Parish, 114 Lancelot Dr., Franklin. Third annual Christmas Concert, 7 p.m., free-will offering. Information: 317-378-3929.

St. Maurice Parish, 1963 N. Jersey St., Indianapolis. "Simbang Gabi," Filipino pre-Christmas Mass, 7 p.m., free-will offering. Information: 317-637-3983 or e-mail jerry403@indiana.edu.

December 18

St. Mary Church, 317 N. New Jersey St., Indianapolis. Holiday concert to benefit refurbishment of pipe organ, 6:30 p.m. Information: 317-638-3416 or e-mail jerry403@indiana.edu.

St. Michael the Archangel Parish, 3354 W. 30th St., Indianapolis. Simbahan Gufi, "Filipino pro-Christmas tradition, Mass, 4 a.m., followed by traditional Filipino breakfast in Kavanagh Hall.

December 19

St. Francis Medical Clinic, 110 1400 N. Meridian St., Indianapolis, IN 46206 (mail); 317-236-1593 (fax), enkind@archindy.org (e-mail).

December 20

Ministry, Mass, 5:30 p.m. Benediction and session for religious vocations.

St. Peter Church, 1207 East 58th St., Indianapolis. Mass, 9 a.m., Holy Hour for religious vocations.

St. Rita Church, 1732 T."St., Bedford. Exposition of the Blessed Sacrament, 8:30 a.m.-9:30 a.m. Saturday, reconciliation, Fri. 4-6 p.m., Sat. 8-9 a.m. "Children of Hope" program, holy hour for children, Information: 317-822-6759.


St. Elizabeth's and Coleman Pregnancy and Adoption Services, 2500 Churchman Ave., Indianapolis. Daughters of Isabella, Madona Circle meeting, noon, dessert and beverages served. Information: 317-844-5840.

St. Joseph Church, 1375 S. Mickley Ave., Indianapolis. Mass, 10 a.m., sign interpreted.

St. Matthias Parish, 4100 E. 56th St., Indianapolis. Young Widowed Group, sponsored by archdiocesan Office of Family Ministries, 10:15 a.m., Mass, 9 a.m.-5 p.m. Information: 317-247-4002.

St. Thomas Mausoleum Chapel, 901 Havenstwick Avenue, Indianapolis, Mass, 2 p.m., Third Thursdays

Our Lady of Peace Secular Franciscan Order, 9-11 a.m. Information: 317-924-3984.
Serra Club announces annual vocations essay contest

By Sean Gallagher

The Serra Club of Indianapolis invites middle school and high school students to participate in its 2005 religious vocations essay contest.

The theme of the contest echoes Jesus’ words to the Apostles at the Last Supper as recorded in the Gospel of John: “Go and bear lasting fruit, fruit that will last” (Jn 15:16). Participants are asked to answer the question: “How do priests, brothers and sisters bear enduring fruit for the Church and the world?”

The contest is open to students throughout the archdiocese in grades 7 through 12 enrolled in religious education programs and interparochial or private schools. Contest rules and procedures will be sent to all parishes and schools early next year. The deadline for entries is Feb. 15, 2005.

Teachers and catechists for each grade may choose one or two essays from each grade to be submitted to the contest. A committee will read and judge the entries. One winner from each grade will be chosen and receive a cash prize, be invited to read his or her essay at the recognition luncheon and have the essay published in The Criterion.

The contest is important to Father Joseph Moriarty, archdiocesan vocations director, for a number of reasons, not the least of which is that he was a contest winner as a sophomore at Father Thomas Scecina Memorial High School in Indianapolis in 1984.

In his essay, he wrote that he believed God was calling him to the priesthood. “For me, frankly, it was my first kind of public proclamation that I had considered a vocation to the priesthood,” Father Moriarty said. “And I know, from being a vocation director, that’s not always an easy thing.”

Jerome Moorman, pastoral associate at St. Margaret Mary Parish in Terre Haute, was Father Moriarty’s religious teacher at Scecina when he wrote his essay. Moorman recalled that it had a ring of genuineness about it. “I do remember that there was a real sincerity there,” Moorman said. “And I really felt, through that, that there was a real vocation there. I had a real strong sense of that.”

Looking back on that essay contest 20 years later, Moorman is proud that he may have had a positive impact on the man who has become the archdiocesan vocations director.

“I don’t know whether I had any influence,” Moorman said. “I hope that I had some influence on him going into the seminary, although I think that was there already, coming from a good Irish family.”

Moorman now leads the high school youth group at St. Margaret Mary Parish and hopes to have some of its members participate in this year’s contest. To that end, he has invited Father Moriarty to speak with them in January.

Father Moriarty said that the Serra Club’s religious vocations essay contest could serve as a springboard for teachers and catechists to teach several classes on vocations. He also noted that the contest can help nurture among the students in Catholic schools and parishes what he has described as a “culture of vocations.”

“I think it nurtures a culture of vocations… through awareness,” Father Moriarty said. “They’re being challenged to think, in the context of vocations, how do priests, sisters and brothers serve the Church? That seed is planted, at least to get them thinking about religious vocations.”

This hope is shared by Joseph Naughton, a member of St. Barnabas Parish in Indianapolis and the Serra Club’s vice president for communications.

“By responding to the question posed in this year’s essay contest, we hope participants will have an increased awareness and appreciation for our priests and religious,” he said. “As they prepare to write their essays, we hope students will discuss the theme with their parents and other adults in their lives.”

To encourage potential contest participants, Father Moriarty simply asks them to do what he did when he wrote his essay 20 years ago.

“Pray your heart’s desire,” Father Moriarty said. “Reveal your heart’s desire. If the idea of being a priest or a sister or a brother has ever crossed your mind or certainly if just the spirit of gratitude for the sacrifice that you’ve witnessed in a priest or brother or sister impacts you, then share that. Share that genuinely. That’s what needs to drive this whole thing.”

This unwavering commitment to our patients has resulted in a respected cardiac & vascular care program. Where we access advanced technology for the prevention, diagnosis and treatment of heart and vascular disease. And deliver on a philosophy of care focused on comfort, strength and reassurance. Because when it comes to saving lives, every minute counts.

StFrancisHospitals.org
 предоставляли службу для своих приходов, есть ли ещё заблуждения на эту тему.

В правоцерковной (РПЦ) сфере в настоящее время действуют "Пасхальные вечерники", в рамках которых совершается особый богослужебный обряд — "вечеря обновления", включающий в себя праздничное пение, чтение Евангелия и проповедь на тему пасхального воскресения. В рамках этих вечерников также проводятся различные пастырские мероприятия, направленные на духовное укрепление и моральное обновление верующих.

Примером может служить "вечерня обновления", проводимая в Святой Памяти Патриарха Кирилла. В 2020 году в рамках пасхального праздника "вечерня обновления" была проведена в 700 храмах и монастырях различных регионов страны.

Таким образом, "Пасхальные вечерники" являются важным элементом пасхальных праздников в православной церкви, включающим в себя душевное и духовное обновление верующих. Они служат площадкой для духовного общения верующих, проведения пастырских мероприятий и проч.
In meetings with U.S. bishops, pope emphasizes healing, holiness

VATICAN CITY (CNS)—In a series of ad limina talks this year, Pope John Paul II has encouraged U.S. bishops to regroup pastorally after the sex abuse scandal and recover their prophetic voice on moral and social issues.

The pope acknowledged that the clergy sex abuse cases have brought a “crisis of confidence” in Church leadership in the United States. But rather than dwell on the past failings, he praised the bishops for their response to the crisis and suggested it was time to turn the page.

The pope said rebuilding the Church’s credibility—among Catholics and in society—would ultimately be achieved through the holiness and witness of its pastors and faithful.

The ad limina visits, which began in March and ended in mid-December, brought the entire U.S. episcopate to Rome in 14 regional groups. Each group spent a week in meetings and special liturgies designed to underline their apostolic ties with Rome. Ad limina visits are required of heads of dioceses every five years.

The pope’s speeches were strong on Church matters such as vocations, Church unity, Catholic identity of schools and hospitals, the bishop’s teaching role, the responsibility of the laity, Sunday Mass, prayer and the sacraments.

Addressing bishops in June, the pope said that in the U.S. culture “rights” are at times reduced to self-centered demands: the growth of prostitution and pornography in the name of adult choice, the acceptance of abortion in the name of women’s rights, the approval of same-sex unions in the name of homosexual rights.

“In the face of such erroneous yet pervasive thinking, you must do everything possible to encourage the laity in their special responsibility for evangelizing culture and promoting Christian values in society and public life,” he said.

He waited until the U.S. presidential election was over to make another important point: that Catholic laity cannot leave their faith at home when they enter into politics.

From the outset of the talks, the pope framed the sex abuse issue in terms of healing. He said the scandal had “cast a shadow” on the Church, but that the bishops had rightly devoted time and effort to confronting the problem and making corrective changes.

While calling for careful discernment of seminary candidates, he repeatedly emphasized that the great majority of U.S. priests were good and generous servants of the Church. He urged bishops to be spiritual fathers to their priests—to listen to them, support them and correct them when necessary.

Again and again throughout the year, he returned to the theme of personal holiness as the key to renewing the Church, evangelizing effectively and regaining influence in society.

The pope identified a number of specific internal Church challenges:

• Reversing the decline in priestly vocations.
• Encouraging better Sunday Mass attendance and use of the sacrament of penance.
• Improving unity among the bishops, and reducing factionalism among the faithful.
• Promoting co-responsibility with lay people in diocesan governance—without, however, giving the idea that the Church operates like a political democracy.
• Making lay Catholics more aware of their “duty” to follow authoritative Church teachings.
• Encouraging Catholic schools and health care facilities to put a new and creative emphasis on Catholic identity.
• Speaking of the wider U.S. culture, perhaps the pope’s sharpest remark came in a talk to Midwestern bishops in May. He said the bishops need to evangelize a society that is “increasingly in danger of forgetting its spiritual roots” and of giving in to “a purely materialistic and soulless vision of the world.”

To the last group of bishops on Dec. 10, he said that pro-life activities must be an evangelization priority.

In addition to the individual papal meetings that lasted anywhere from five to 20 minutes, one bishop from each group gave a speech to the pontiff.

The most provocative analysis came from Cardinal Francis E. George of Chicago. He told the pope that the Church’s public influence in the United States had been reduced by cultural biases and by the Church’s own internal divisions, which had made it “an arena of ideological warfare rather than a way of discipleship shepherded by bishops.”

Venerable Archbishop Sheen