Report prompts calls for easing tensions with Islam and easing asylum

WASHINGTON (CNS)—As the annual State Department international religious freedom report detailed some improvements and some deteriorating situations around the world, congressional witnesses urged the United States to work to improve Muslim-Christian relations and to shape up its own treatment of people who flee religious persecution.

Besides perennial concerns about how individual governments treat religious practice, of particular interest to some witnesses at a Nov. 15 congressional hearing were Muslim-Christian relations and how that affects the religious environment in various countries.

Bishop Ricardo Ramirez of Las Cruces, N.M., called the relationship between the two faiths “perhaps the most significant challenge to religious freedom and forging constructive roles for religion in world affairs.”

Testifying as a member of the U.S. Commission on International Religious Freedom, Bishop Ramirez said the violence in Iraq and Iran and conflicts in the Middle East and some parts of Africa “come dangerously close to being perceived, in simplistic terms, as a new contest of East versus West, of Islam versus Christianity.”

He spoke on Nov. 15 to the subcommittee of the House International Relations Committee that deals with global human rights.

Other witnesses focused on religious freedom in China, where President George W. Bush was to visit the same week.

Bishop Ramirez touched on China and a variety of other topics, but focused a significant portion of his remarks on Christian-Muslim struggles.

“Like Christianity, Islam is a religion with different expressions,” Bishop Ramirez said. “Tensions among these expressions of Islam have been exacerbated by the rise of militant Islam and the misuse and perversion of faith to justify violence.”

Catholic Charities agencies work to fight adoption myths

By Brandon A. Evans

November is National Adoption Month, but it isn’t the only time of the year that adoption agencies have to fight myths about their work.

Keith Stormes, director of Catholic Charities New Albany, said that Hollywood in particular “has done such a disservice to adoption.”

Part of Catholic Charities New Albany, St. Elizabeth operates a residential program for pregnant women and also places infants for adoption in both Indiana and Kentucky.

Since 1989, when St. Elizabeth opened, 65 babies have been adopted from there.

Stormes said one of the biggest myths is that people may go through long court battles over custody when one party changes their mind after an adoption has been finalized.

Another myth, said Michelle Meer, director of St. Elizabeth and Coleman Adoption and Pregnancy Services in Indianapolis, is that adoptions are still mostly closed and secretive.

It has been a year since the agency’s merger with Coleman, and Meer said that adoptions are at a record high—they are projecting about 30 by year’s end—thanks in part to an adoption awareness program that she is helping to promote into the community.

“There are still people today who believe that a birth mother has no other choices when she chooses adoption,” Meer said.

In reality, the way in which the process unfolds is determined by how open the birth mother and adoptive parents want to be.

It’s something that Sarah, a birth mother living in Columbus who placed her daughter for adoption two years ago, has experienced.

While pregnant in 2003, “Sarah”—who has two teenagers and a young son—determined that God was pointing her in the direction of adoption.

When she came into contact with St. Elizabeth and Coleman, she said she “was really impressed with the immediate...”

See ADOPTION, page 2

Pro Valli di Sila

Poor food and respect at the Cathedral Kitchen and Food Pantry

By Mary Ann Wyand

What would Jesus eat?

That’s the slogan printed on aprons and baseball caps worn by Cathedral Kitchen and Food Pantry volunteers from many central Indiana parishes, who rise early each morning to prepare hot and healthy meals for homeless, unemployed or low-income people in need of free food in downtown Indianapolis.

Immaculate Heart of Mary parishioner Rick Sparks of Indianapolis, who has volunteered at the Cathedral Kitchen on Tuesday and Wednesday mornings for 11 years, took a break from preparing food on Nov. 16 to reflect on Christ’s call to help the poor.

“Jesus would provide for whatever is needed for the people involved, and that’s what we try to do here,” Sparks said.

“Fortunately, we have a lot of good people that donate food and organizations like St. Vincent de Paul, Gleaners and Second Helpings that provide us with the opportunity to take care of his poor.”

Sparks said “it’s a lot of fun” to volunteer at the Cathedral Kitchen because “there’s lots of good people here”—both volunteers and clients—at the ministry located in the basement of the Damien Center at 14th and Pennsylvania streets.

Volunteers serve about 4,500 meals a month on weekday and Sunday mornings, and help an additional 780 to 800 families a month with food from the pantry’s government commodities program.

“Every Tuesday and Thursday, we give away food through the government program,” Sparks said. “All they have to do is identify themselves and sign up, and we’ll give them food to take home.”

In September, the Cathedral Kitchen and Food Pantry received the 2005 Hunger Relief Charity of the Year Award from Gleaners Food Bank of Indiana for excellent service to the...
WASHINGTON (CNS)—The Christian symbolism of C.S. Lewis’ book The Chronicles of Narnia: The Lion, The Witch and the Wardrobe was almost invisible to film studio executive Michael Flaherty when he was young.

“My great passions in terms of reading were Lewis and Marvel comic books,” Flaherty recalled, but Lewis’ allegories to the Christian story of saving redemptive love were never presented themselves to him at the time.

It wasn’t until he was teaching a CCD class in New York City that a reading of Lewis’ works finally awakened Flaherty to the symbolism they contain—consciously, the religious education program was titled “Narnia” after the fictional land that serves as the setting for Lewis’ seven novels.

To make the irony complete, Flaherty is now the head of Walden Media in Massachusetts, the production company that holds the film rights to Lewis’ The Chronicles of Narnia series. The Lion, The Witch and the Wardrobe is to make its debut on thousands of U.S. movie screens on Dec. 9, and Flaherty is preparing to reveal before long which book in the series will be the second to be filmed.

“I was never a big kid so I never knew any of that [symbolism]: I read it in a public school, and I just remember as a great story. I didn’t dust it off and read it again until after college,” Flaherty said.

“And then I read it again after college, and then I got some of the symbolism … the way I [now] get the symbolism in Les Miserables, a U2 song or other pieces of great art.”

With all of the hype, hoopla and publicity surrounding the movie weeks

See NARNIA, page 13

ADOPTION

continued from page 1

love and care.”

From the start, her plan was put into the context of “a loving choice,” and evangelicals that are reinforced that the adoption—all aspects of it—as her choice at each moment.

In a process similar to Catholic Charities New Albany, St. Elizabeth and Coleman present birth mothers with albums of information about different adoptive families.

It’s enough to know virtually every detail. Sarah said. From there, the amount of contact to have with the family—both pre- and post-birth—is decided together.

With Christianity, or with Judaism, extremists attempt to make their political causes seem [like] religious obligations.”

While Western political leaders rightly emphasize that fighting terrorism is not a war against Islam, Bishop Ramirez said that the Catholic Church is especially concerned about provisions of the new Iraqi Constitution which contain “contradictory and ambiguous language that is deeply troubling and confusing.”

Although the constitution promotes the concept of religious freedom, he said, “some provisions circumscribe religious liberty by not allowing any religious organization to contradict the principles of Islam and by authorizing the appointment of experts in Islamic law to serve on the Supreme Court, even if they have no training in civil law.”

Bishop Ramirez said Catholic bishops in Iraq of the Chaldean-Orthodox community “fearfully worry about the possibility of discrimination, second-class citizenship and persecution.”

He noted that “thousands of Christians and other minorities have fled Iraq fearing discrimination and persecution in the wake of repeated instances of violence and harassment.”

Another witness, Michael Cromartie, chairman of the religious freedom commission, criticized the State Department’s report for not addressing how the United States treats asylum applicants from countries where there are significant religious freedom problems, including Iraq, Eritrea and Afghanistan.

He also raised concerns that Border Patrol agents and immigration inspectors are not being trained in principles of international religious freedom. Such training is required for adjudicators of refugee and asylum applications, but not for the people who may summarily deport would-be asylum applicants before they are able to file the necessary petition. Cromartie said there is also no system for holding immigration judges accountable for receiving the training.

He cited the example of a Chinese Christian man who came to the United States after being subjected to detentions, beatings, job loss and forced labor for organizing a Church that was not approved by the Chinese government. The Board of Immigration Appeals and the 5th U.S. Circuit Court of Appeals

was not eligible for asylum because he had been prosecuted from his beliefs but for violating China’s religious registration laws.

Cromartie said the commission wrote the Justice Department to “make it clear that U.S. foreign policy has long maintained that China’s control over registered Churches—and its prosecution of individuals like Mr. Li [Xiaodong] for engaging in ‘unauthorized’ religious activity—are clear violations of international law with regard to freedom of religion or belief.”

Ultimately, Li was allowed to remain in the United States, but Cromartie said the department of Homeland Security, Justice and State need to better coordinate to ensure they are following longstanding U.S. human rights positions in settling asylum cases.

Bishop Ramirez also voiced concern that the Real ID Act, which became law in June, “makes it more difficult for asylum seekers to obtain protection in our country. “That, as well as policies of quickly removing would-be immigrants along the southern border, “are examples of our nation retreating from its historic role as a safe haven for the religiously persecuted,” he said.

There is even a checklist. Sarah said, that step-by-step through the options that a birth mother can choose, from how much information and family history to give to adoptive family to how many updates and letters the birth mother wants to receive regarding her child in the years to come.

“There’s lots of options,” she said.

“They can set up this adoption almost any way they want.

The whole process has been good not just for her, but for her whole family.

Sarah’s older children feel a connection to their younger sister, and she said that the adoptive family has said that they didn’t adopt just a child, but a family.

Sarah said that she has not recommended St. Elizabeth and Coleman to others, but has given talks at the local pregnancy center in Columbus to encourage mothers to make a similar loving choice.

Even more so, Sarah, who is not Catholic, said that the experience broadened her spirituality. She said she went into the process wanting a family “on fire for Christ,” and the family she decided on was Catholic.

It really opened up my eyes … that God works so incredibly,” she said.

Because the birth mother has so much freedom in deciding on an adoptive family, Stormes said, it means that he can never tell adoptive families how long the wait for a child will be—in some cases it is six weeks, in some it is five years.

Nonetheless, the process is open to all who want to adopt, he said, regardless of income. There is a fee involved, he said, but it is based on a percentage of income.

“We don’t cater to the rich—it’s not like buying a baby,” he said.

Sarah said that while the adoptive family in her case probably thought that they were the ones that received the most, she said, “I received the reverse.

“Probably the largest gift that I’ve ever received is having this place in my life,” she said. “I know that [my daughter] is loved and adored and taken care of and nurtured.”

(To contact St. Elizabeth and Coleman, call 317-787-3471. To contact St. Elizabeth at Catholic Charities New Albany, call 812-949-730. For more information, log on to www.CatholicCharitiesIndy.org)
Hispanic ministry expands into the Indianapolis North Deanery

By Sean Gallagher

Hispanic Catholics on the northeast side of Indianapolis now have the chance to attend a Mass prayed in Spanish on a weekly basis.

The new ministry, which began in February at St. Lawrence Parish in Indianapolis, marks another milestone in the growth in outreach to Hispanic Catholics in the archdiocese.

There are now 19 parishes, spread across nine of the 11 deaneries in central and southern Indiana, that have a formalized Hispanic ministry.

St. Lawrence Parish was the first parish in the Indianapolis North Deanery to start such a ministry. According to Father John Beitans, the parish's pastor, it was the right place to do it.

He noted the longstanding Puerto Rican community nearby, drawn there largely by the presence of the former Fort Benjamin Harrison. But other Hispanic Catholics from Mexico, Honduras and Panama have moved into the area in recent years.

Father Beitans said he is looking forward to the cultural gifts that Hispanic Catholics will bring to the parish, which is already cosmopolitan, including members born in Korea, Vietnam, the Philippines and Nigeria.

"I hope some liturgical customs would be more in evidence and some things like occasional processions or more emphasis on devotion would be something that they would bring us," said Father Beitans, who was born in Germany to Latvian parents. But other Hispanic Catholics from Mexico, Honduras and Panama have moved into the area in recent years.

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One particular devotion was on display recently on Nov. 2, traditionally called Día de los Muertos ("The Day of the Dead") by Hispanic Catholics. During a bilingual Mass at St. Lawrence Church, some of the Spanish-speaking members of the congregation placed pictures of their deceased relatives at the altar during the offertory.

One person who did this was the aunt of the parish's pastor, it was the right place to do it.

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One person who did this was the aunt of the parish's pastor, it was the right place to do it. Originally from Mexico, Dominguez lives close to St. Lawrence. Many of his nine siblings, his nieces and nephews, and an uncle and aunt also live close by.

He said that they like to go to Mass together, but that this was difficult in the past when they had to drive to either St. Mary or St. Patrick parishes in downtown Indianapolis, where parking was often difficult to find.

"But this is here in the neighborhood," Dominguez said. "It’s really close to us and very easy for us to come here. We’re here every Sunday."

Although the ministry is attracting a relatively small Hispanic congregation to its weekly Mass in Spanish, Dominguez is working to make it grow by telling many of his Hispanic friends and relatives about it.

"I’ve told them that here at St. Lawrence we now have Mass in Spanish so they don’t have to drive all the way downtown," he said. "So now they’ve started coming."

Longtime St. Lawrence parishioner Hector Perez, a retired Army officer originally from Puerto Rico who has lived in Indianapolis for 25 years, is volunteering his efforts in his parish’s Hispanic ministry. One of his main efforts is to recruit liturgical ministers from among the more newly arrived Hispanics.

However, he also hopes to be able to help these people in other ways.

"We have been trying to be as welcoming as possible," Perez said. "I hope that … we’ll be able to help them out in terms of their citizenship or to learn the [English] language or to help them out in whatever way that we can to adapt to the cultural changes."

Franciscan Father Tom Fox, who has been ministering to Hispanics in the archdiocese for more than 10 years, said that it is important for parishes like St. Lawrence to reach out to newly arrived Hispanic Catholics who live nearby.

"The Catholic Church tries to be inclusive," he said. "If we’re going to be what we say we are—the Catholic Church—then we would want to include everybody."

Father Fox also said that Hispanic ministry is important for parishes to consider because the growth in Hispanic Catholics in the archdiocese will continue to grow in the years to come.

"If we want to be looking at the future rather than just to the past, then we need to reach out to the new people here who are ready and willing to become members of our parish[s]," he said. """
Advent 2005: Starting afresh from Christ

The season of Advent—a time of joyful expectation leading up to Christmas—begins on Nov. 27 this year for the Latin Church. The season is marked by the lighting of candles in the Advent wreath, in Christian tradition, candles symbolize Christ, the light of the world.

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he Church’s year of grace begins with Advent and the opportunity to start afresh from Christ. Christian faith is neither optimistic nor pessimistic. It is realistic about the state of humanity and the world. We do not expect Utopia, a perfect world here and now. But we also do not despair. The reign of God has begun, the new age that is Christ is upon us, and we Christians are profoundly hopeful about the future. We wait in joyful hope for the coming of our Savior, Jesus Christ!

We are a people filled with hope because we believe that the Lord will return one day to lead us to the Father. And so we cry “Maranatha!” which means “Come, Lord Jesus.” Come, fill us with your life and your love. Let your grace fill our hearts with confidence and with hope in spite of the pain and sadness of our human history—in spite of the selfishness and sin of our fallen human condition.

Each year, the Church gives us the opportunity to begin again—and to prepare ourselves anew for the coming of our friend and brother, Jesus Christ. The four Sundays of Advent help us to start afresh from Christ.

This Advent season, the Old Testament readings from Isaiah and Second Samuel recall for us the profound belief in God’s nearness that is our inheritance from our Jewish ancestors in faith. The words of St. Peter and St. Paul to the original Christian communities rekindle in us the heartfelt longing for Christ’s return. We are deeply moved by the gospels vividly characterized the early Church. And the Gospels challenge us, once again, to a personal encounter with Jesus, the Lord of history and the Savior of all humanity.

A personal encounter with Christ makes serious demands on each of us. We are called to conversion—to change the way we live. And we are challenged to see things differently—with the eyes of faith in Christ. We are free to accept the call to discipleship or to reject it (like the rich young man in the Gospel story), but if we seek to follow Christ we must give up our old ways of life and start afresh in him.

Beginning again in Christ means entering into communion with him and with all our sisters and brothers in the one family of God. It means sharing in his evangelizing mission and proclaiming the Good News through our words and our example. Communion with Christ is the meaning and the ultimate goal of all human life. The Lord gives us the gift of himself in the Eucharist and in the sacraments of new life, healing, vocation and mercy that the Church administers on behalf of her Lord.

Experiencing Christ in a personal way compels us to reach out to our brothers and sisters—especially to those family members who are poor or suffer- ing or alienated in any way. Once we have been touched by Christ, once we have encountered his loving kindness, it is impossible to remain isolated or alone. Self-giving is the hallmark of Christian life. We are called to live our faith in solidarity with the entire human family.

Finally, the call to start afresh from Christ challenges us to see ourselves as stewards of all the spiritual and material gifts we have received from God. In truth, nothing that we have (or are) belongs exclusively to us. Everything—including the air we breathe, the water we drink, the bread we break, the clothes we wear and the roof over our heads—comes from God as pure gift. Even our thoughts and emotions come from God. As disciples of Jesus, we are challenged to develop our gifts and talents, to use our material possessions responsibly, and to share generously with others all the blessings we have received from a good and gracious God.

Conversion, communion, solidarity and stewardship—these are Advent themes. They are opportunities to start afresh from Christ.

May we wait in joyful hope for the Second Coming of our Lord this Advent season and throughout the new Church year. May we prepare ourselves (as individuals and as a Church) for the personal encounter with Jesus that we celebrate each year at Christmas and that we long for every day of lives.

—Daniel Conway

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

Letters to the Editor

Creation is proof of God’s ‘intelligent design’

I have a few comments to make about the article on evolution in the Nov. 18 issue of The Criterion. I find it hard to understand Jesuit Father George Coyne’s criticism of intelligent design and his statement, “But that doesn’t make God a ‘designer.’ That belittles God, it makes him paltry.”

To me, referring to God as an “intelli- gent designer” is perfectly logical and edifying. As an architect and a designer, I know from experience that nothing beautiful is ever created by itself or by chance. In fact, everything is in opposition to cre- ating beauty, harmony and perfection. It is only by love, talent and gifted creativ- ity that we humans are able to create things of beauty. It is obvious to me that God has created everything in the uni- verse with love, beauty and perfection.

The struggle, as I see it, is that the term “evolution” that our kids are taught prima- rily means that everything existing came about by itself without a creator. To challenge that assumption, some argue for intelligent design by an intelligent creator.

I am aware that our Catholic Church is open to the theory of evolution as the process that God used in creation, but the general public does not understand our position. I have taught my children for years that most all of the sciences are a pursuit of understanding how God created the universe and how his creation functions.

Evolution without God or an intelli- gent designer is an empty theory. Nothing is ever created from nothing or by itself, especially in beauty and perfection. I believe that God is the intelligent Creator, and his beautiful creation is proof enough for me!

Michael Chamblee, Nashville

Thanks to all who help the Society of St. Vincent de Paul

During this season of emphasis on thanksgiving for blessings and generosity toward others, I would like to take the opportunity to publicly thank the support- ers of the ministries and works of the Society of St. Vincent de Paul (SVPD).

Our organization is not blessed with the notoriety and visibility that other non- profits enjoy, but our works are nonethe- less important and impactful to the most vulnerable segments of society. In disaster cases, for example, SVPD receives requests for assistance with ongoing needs like utility bills long after first responders have completed their work.

The Indianapolis Council of SVPD is a 100 percent volunteer organization with some 1,500 members dedicated to the Christian call to serve those in need. Our volunteers seek no recognition or special honors as that is reserved for the Lord. The only holiday “bonus” that I can offer is a sincere expression of grati- tude and prayers for good health in order to continue year-round service to the less fortunate.

Since we rely on volunteers at all lev- els of the organization and insist on care- ful stewardship of the funds entrusted to our mission, administrative expenses are kept at a bare minimum. For example, we have not spent the funds to employ pro- fessional grant writers, and our informal applications and requests are frequently denied.

This leads me to also extend thanks and gratitude to our benefactors. Through the tireless efforts of some key volunteers, SVPD has established a group of regular donors who generously give of their resources to fund local programs and operations. But the need continues to be great with ever-increasing demands on our resources. If you would like to help overcome a projected operating deficit in the 2005-06 fiscal year, please visit our website (www.svdpindy.org) or mail contributions to:

Society of St. Vincent de Paul
P.O. Box 19133
Indianapolis, IN 46219

Again, a big “thank you” to all SVPD constituents, and may everyone enjoy some well-deserved time with family and friends over the holidays. 

Don Steiger, Indianapolis

Church Facts

During the holiday season, which greeting would you be more likely to give to someone you just met?

Happy Holidays 41%

Merry Christmas 56%

neither/both 3%

Source: 2004 Gallup Poll

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ingo pieno in la cena en familia del Día de Acción de Gracias en la que nos sentamos hace muchos años, revivo recuerdos felices. No éramos una familia muy grande, pero nuestra comida era abundante.

Mamá siempre negó que fuera una buena cocinera. Mi padre, mi hermano y yo diferíamos de su opinión. Además del pavo que era perfecto, había dos platos más que eran extraordinarios. El relleno de mi madre era incomparable y nunca he sabido de imitarlo. Nunca apuntó una receta, pero todavía recordaba los ingredientes; y aún así no puedo imitarlo. Preparaba una ensalada de col que hasta el sol de hoy nos tiene a mi hermano y a mí tratando de encontrar una similar, donde quiera que sirvan ensalada de col. Y preparaba una salsa de carne que tan valioso que ella representan y con ella y Ad...
Events Calendar

November 25
Marion College, St. Francis Hall Club, 12:00 Cold Spring Road, Indianapolis. Catholic Charis- 
matic Renewal, prayer, worship, homily, Benediction. Information: 317-797-2460.

November 27
Holy Rosary Parish, 520 Stevens St., Indianapolis. Parishioners’ Ministry Team, “A Year with the Saints” and “Apologies from Aliens” for sessions for children 4 years and older, sessions for seniors, 11 a.m.-11:15 a.m.

December 2
St. Christopher Parish, 5301 W. 16th St., Indianapolis. Eucharist prayer, 1:45 p.m., $3 per person. MKVS and DM Center, Reville (located at 925 South, 8 mile east of 421 South, 12 blocks south of Versailles). Mass, 3:30 p.m., with Father Eilers Blessing Information: 812-356-7291 or log on to Schoenstatt website at www.schoenstatt.com/indy

December 3
St. Francis Hospital, 811 S. Emerson Ave., Indianapolis. Free seminar, “how to manage can- cer symptoms,” open to cancer survivors and caregivers. 1-3 p.m. pre-register by Nov. 29. Information: 317-782-6704.

Mount St. Francis, 101 Anthony Dr., Mount St. Francis. Christmas bazaar, 9 a.m.-3 p.m. Information: 812-923-8817.

December 3-3
Roncalli High School, 3300 Prague Road, Indianapolis. Choir make-up, 7:30 p.m. reception, 8:30 p.m. Fish fry, 9:30 p.m. Sale for the benefit of the Confirmation class. Information: 317-792-7502.

December 3

St. Joseph Church, 1375 S. Mickley Ave., Indianapolis. Adoration of the Blessed Sacra- ment, 4 p.m., rosary, 5 p.m., Benediction. 5:30 p.m., Mass. 5:45 p.m. Information: 317-244-9002.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. Sacred Heart devotion, 11 a.m.-noon, 6:30 p.m. Information: 317-632-9349.

St. Charles Borromeo chapel, 2222 E. Third St., Bloomington. Adoration of the Blessed Sacrament, noon-6 p.m.

Holy Name Church, 89 N. 17th Ave., Beech Grove. Mass, 8 a.m., Eucharistic adoration following Mass until 5 p.m. Benediction. Information: 317-784-5454.

St. Peter Church, 1207 East Road, Brookville. Exposition of the Blessed Sacrament after 8 a.m. until Communion service. 1 p.m.

Holy Guardian Angels Church, 405 U.S. 52, Cedar Grove. Eucharistic adoration following Mass 8 a.m.-5 p.m. Information: 765-647-6981.


SS. Francis and Clare Church, 5901 Olive Branch Road, Greenwood. Mass, 8 a.m., adora- tion, 8:30 a.m.-5 p.m., Sacred Heart Chapel, 8:30 a.m.-5 p.m., Divine Mercy Chapel, 3 p.m. Information: 317-859-4673.

Our Lady of Perpetual Help Church, 1752 Scheller Lane, New Albany. Adoration conclu- sion with confessions at 6 p.m. Benediction, 6:45 p.m.

St. Mary Church, 212 Washington St., North Vernon. Adoration of the Blessed Sacrament. 9 a.m.-5 p.m. Information: 317-342-3604.

St. Joseph Church, 113 S. 5th St., Terre Haute. Eucharistic adoration, 9 a.m.-5 p.m., rosary, noon for hour of votive prayers and Benediction, 4-6 p.m. Mass, 5:15 p.m. Information: 812-235-4996.

First Saturdays
Immaculate conception Church, 2801 E. County Road 820 S., Greenburg. Holy hour, 7-8 p.m. Information: 812-591-2362.

First Fridays
St. John the Evangelist Church, 126 W. Georgina St., Indianapolis. Adoration of the Blessed Sacrament. 12:45-1:15 p.m. Visitors and Benediction, 1:15 p.m. Information: 317-635- 3020.

Christ the King Church, 1827 Keystone Blvd., E. Dr. Indianapolis. Exposition of the Blessed Sacrament after 7:15 a.m. Mass-5:30 p.m. Benediction and service.

Holy Rosary Church, 520 Stevens St., Indianapo- lis. Adoration of the Blessed Sacrament after 5-45 min. Mass-9 a.m. Saturday. Information: 317-636-4478.

Our Lady of Lourdes Church, 535 E. Washing- ton St., Indianapolis. Exposition of the Blessed Sacrament, prayer service, 7:30 p.m. Information: 317-356-7291.


St. Nicholas Church, 6461 E. St. Nicholas Dr., Sunnyside. Mass, 8 a.m.-9 a.m., then SACRED gathering in the school. Information: 812-623-2964.

Catholic singles and praise for vocations, 9:15 a.m. Information: 317-636-4828.

First Sundays
Marion College, Ruth Lilly Student Center, 3200 Cold Spring Road, Indianapolis. People of Peace Secular Franciscan Order, (no meet- ings in July and August), noon-2 p.m. Information: 317-953-6675.

Sacred Heart Church, 1530 Union St., Indianapo- lis. Conference and worship with contemporary appeal, 5 p.m. Information: 317-638-5551.

Fatima Knights of Columbus, 14540 N. Post Road, Indianapolis. Eucharist, 1 p.m. Information: 317-638-8416.

St. Paul Church, 218 Schiffer Ave., Sellersburg. Prayer group, 7:45-8:15 p.m. Information: 317-246-4555.


First Mondays
Archbishop M’Oura Catholic Church, 1400 N. Meridian St., Indianapolis. Guardian Angel Guild, board meeting, 9 a.m. Information: 317-357-9353.

Dominican Father Emmerich Vogt, narrator, “12-Step Spirituality” tapes, Drive from 1-6 p.m., Christmas Boutique, 8 a.m.-2 p.m. Information: 317-924-3984.

Fourth Sundays
Marion Center of Indianapolis, 3336 W. 30th St., Indianapolis. “12-Step Spirituality” tapes, Drive to 6 a.m., Christmas Boutique, 8 a.m.-2 p.m. Information: 317-924-3984.

Fourth Tuesdays
Marion Center of Indianapolis, 3336 W. 30th St., Indianapolis. “12-Step Spirituality” tapes, Drive to 6 a.m., Christmas Boutique, 8 a.m.-2 p.m. Information: 317-924-3984.

VIPS, Raymond and Mary Bain, members of St. Philip Neri Parish in Lafayette Hill, Pa., will celebrate their 60th wedding anniversary on Dec. 24. The cou- ple was married on that date in 1954 at Holy Trinity Church in Yorkville, Pennsylvania. They have four children Mary Kay Letter- man, Cheryl Monaco, Nancy and Raymond Bain. They also have three grandchildren and four great-grandchildren. †

Events Calendar submissions should include a date, location, name of the event, sport/spiritual event, time and a contact number for more information. All infor- mation must be received by 5 p.m. on Thursday to allow for advance of our Friday publication.

Submissions will not be taken over the phone.

To submit an event, mail to: The Criterion, Events Calendar, P.O. Box 311, Indianapolis, IN 46206.

You may hand-deliver the notice to the Archbishop O’Meara Catholic Church, 1400 N. Meridian St., Indianapolis. Any information may be faxed to 317-236-1593 or e-mailed to mail@ criteriononline.com. More information: Events Calendar policy, log on to www.CriterionOnline.com, click on the “Events Calendar” link on the button to our events policy. †
NEW YORK (CNS)—The latest entry in the Pope John Paul II biography sweepstakes is the most comprehensive of all. “Pope John Paul II,” a two-part miniseries, airs on CBS on Dec. 4 from 9-11 p.m. EST, and on Dec. 7 from 8-10 p.m. EST.

Interestingly, each of the three network films, of which this is the latest, took a different approach. The gripping Hallmark Channel presentation, “A Man Who Would Be Pope,” concentrated on Karol Wojtyła’s youthful days in Poland, as he, his family and friends struggled to survive under Nazi and then communist occupation, and busi- 

The film begins with the 1981 assassina-

tion attempt as the papal motorcade makes its way through a crowded St. Peter’s Square. As the gravely wounded pope is tended by the doctors, he recalls his childhood in Poland, the flashback continuing into the miniseries’ second night.

Many of the events depicted in the Hallmark film are recreated here, though in less detail: the death of his beloved father; his early days as an actor; his horror at the Nazis trying to eradicate Polish culture and his role in the resistance movement; his bur- 

geoning vocation as a priest, much to the astonishment of his university and acting cronies; his becoming a student chaplain—and 10 years later, auxiliary bishop—in Krakow, and the Mass he boldly held in a field in Nova Huta in defiance of the com-

Anson Mount as the young Karol Wojtyła. The film opens in Krakow in 1920 with a flashback to the death of Karol’s father. As the film plunges into reincarnation, we are introduced to the young Karol, played by Anson Mount, a handsome young man with a charismatic personality and a deep commitment to his faith. We see him as a young boy, struggling to make ends meet with his family, and as a young man, already showing signs of his future role as a priest.

Mount delivers a strong performance, conveying the young Karol’s intelligence, charisma and determination. He captures the essence of the character, bringing him to life in a way that is both believable and inspiring.

The film also does an excellent job of capturing the historical setting of the time, with authentic costumes, sets and music. The cinematography is particularly striking, with beautiful shots of Krakow and other key locations.

The miniseries is as respectful of its subject as one would wish, and gives a good idea of what life behind the walls of the Vatican might truly be like.

Among the distinguished supporting players are James Cromwell as Krakow Archbishop (eventually Cardinal) Adam Sapieha. Ben Gazzara as Vatican Secretary of State Agostino Casaroli, and Christopher Lee as Polish Cardinal Stefan Wyszynski. The decision to have everyone speak with Polish or Italian accents, though somewhat hokey, adds authentic texture.

The current pope, Benedict XVI, is shown in a brief scene where Pope John Paul names then-Cardinal Joseph Ratzinger as prefect of the Congregation for the Doctrine of the Faith.

Voight is quite extraordinary. Besides doing a spot-on impersonation of Pope John Paul II’s public persona, he ages most convincingly so that you can really empathize with every ache and pain that came with Parkinson’s disease and the damaging falls that the uncomplaining pontiff must have endured. It’s a heart-wrenching portrayal.

At press time, there were some minor errors in chronology: Pope John Paul II’s convocation with the American cardinals at the height of the sexual abuse scandal was 2002, not 2001; his appearance at World Youth Day in Denver came before Parkinson’s disease was diagnosed or even suspected; and in his final months, Easter came before his “final public appearance,” not after. But these are minor glitches, and may be corrected by airtime.

The miniseries was produced by Lux Vide, Rai Fiction, Quinta Communications and Poland’s TVP. Historians at the Vatican are said to have vetted the script. Director John Kent Harrison’s steady and reverent film could hardly be bettered in covering so much ground in a relatively short amount of time (less than three hours, if you exclude the commercials).

Pope Benedict XVI attended the world premiere screening in the Paul VI audience hall at the Vatican and at the conclusion blessed the miniseries—the ultimate endorsement.

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Erin Yocum

Currently completing the middle school and secondary education licensing program at Marian College with plans to teach school.

Erin is shown above with some of her favorite professors.

From left to right are: Janney Norton, Ph.D.; Diane Pravatt, Ph.D.; Gay Lynn Crossley, Ph.B., and Anne Reeves, Ph.B.

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Danny J. Elsner, President

Applying online at: students.marian.edu
John Jay College chosen to do major clergy sex abuse study

WASHINGTON (CNS)—The U.S. bishops’ National Review Board selected the John Jay College of Criminal Justice in New York to conduct a major study of the causes and context of clergy child sex abuse.

The announcement was made on Nov. 16 by Patricia O’Donnell Ewers, board chairwoman, during a meeting with the U.S. bishops in Washington for their annual fall meeting. The aim of the study is to better help Church leaders understand the problem and improve prevention measures.

The $3 million study was called for in the 2002 “Charter for the Protection of Children and Young People” approved by the bishops. The charter contains Church policies to stem child sex abuse.

The charter said the study was needed “to understand the problem more fully and to enhance the effectiveness of our future response.”

The study plan calls for John Jay College to work with Jesuit-run Fordham University in New York and other experts across the country.

A Nov. 16 news release by the U.S. bishops’ Department of Communications said that issues to be examined in the study include:

• Epidemic aspects of the sexual abuse incidents that surged in the 1970s and subse-

quently declined in the 1980s.

• Prominence of young adolescent males among the victims.

• Content and influence of seminary admission policies and priest formation programs before and after the 1980s.

• Differences between the lifestyle and formation of diocesan clergy and that of religious order priests that might explain any differences in cases of abuse perpet-

ated by members of the two groups.

• Ecclesiastical environment and the ways in which the Church responded to reports of sexual abuse.

• Behavioral and psychological problems of abusers.

• Circumstances that enhanced the vulnerability of the victims.

• Cultural, social and psychological factors in U.S. society and the Catholic Church which contributed to sexual abuse of children, particularly during the 1970s’ surge of incidents.

• Response of law enforcement to reports of clergy sexual abuse in the 1970s as compared with current responses.

• Common psychiatric treatment models of the 1970s as compared with current treatment models.

• The study also plans to examine envi-

ronmental aspects that influenced the risk factors for victims and predators.

This will be the second study con-

ducted by John Jay College for the all-lay National Review Board appointed by the bishops to advise them on prevention poli-

cies and to monitor compliance with policies.

The first John Jay study, published in 2004, provided statistics collected from U.S. dioceses and Eastern-rite eparchies on the nature and scope of the problem covering the 1950-2002 period. It reported that about 4 percent of U.S. priests min-

tering from 1950 to 2002 were accused of sexually abusing a minor.

The 2004 study said that 4,392 clergy-

men—almost all priests—were accused of abusing 10,667 people, with 75 percent of the incidents taking place between 1960 and 1984. It was the first comprehensive, national statistical study of the problem.

After the new study was announced, Jeremy Travis, John Jay president, said that the college pledges to do the research “with scrupulous objectivity and scientific rigor to advance society’s understanding of the causes and context of the problem within the Church.”

John Jay was chosen to conduct the study from among several research institu-

tions which submitted proposals.

The bishops have pledged $1 million toward the cost of the new study with the remainder of the funding being sought from among several research institutions.

Chairwoman Ewers is an educational consultant and for-

mer president of Pace University in New York.

The news release gave no time frame for the completion of the study.

The 13 members of the National Review Board include experts in the fields of edu-

cation, law, psychology, psychiatry, Church administration and medicine. Chairwoman Ewers is an educational consultant and for-

mer president of Pace University in New York.

Ewers told Catholic News Service in a telephone interview that work on the study would begin immediately and take three years to complete.

There are several organizations inter-

ested in providing the additional funding for the study, she said.

“The study is a unique opportunity to gain significant insights into the problem,” said Ewers. ""
Vatican official cites challenges in Catholic higher education

WASHINGTON (CNS) — In a recent address in the United States, a top Vatican education official said Catholic colleges and universities today face a number of major challenges and are called “to a continuous renewal, both as ‘universities’ and as ‘Catholic.’”

Speaking in Indiana at the University of Notre Dame’s Hesburgh Center auditorium on Oct. 31, Archbishop J. Michael Currie, president of the Washington-based Association of Jesuit Colleges and Universities, told Catholic News Service, “The speech was more balanced than the early reports suggested.”

He said that as he read through the talk he kept thinking that the 28 U.S. Jesuit institutions that form the association are “doing pretty well in most of these areas. We’re certainly aware of the challenges that he’s laying out and we’re responding to them.”

At several points in his talk, the archbishop suggested that whether a university should continue calling itself Catholic if it is not actively pursuing and strengthening its identity is first of all a matter of the institution’s own integrity.

The stakeholders in a Catholic university “must decide on their institution’s future direction,” he said. He added that this “involves positive institutional changes which will result in clear witness, where this has not been the case, in teaching and scholarship to Catholicism’s rich intellectual, artistic, moral, historical, spiritual, sociopolitical and even scientific traditions.”

“For Benedict, I would venture, the measure of an institution’s identity can be judged by the integrity of its Gospel witness to the Church and the world,” he said. “If this is so, then it could mean that, where secularization in a university proves to be irrevocably entrenched, it might be a matter of truthfulness and justice for such an institution to no longer be considered officially Catholic.”

But he also indicated that even if an institution seems to have lost much or all of its Catholic identity, the answer is not necessarily to declare it no longer Catholic, and the Holy See may not be inclined to push for such a judgment.

“Whether or not the Holy See should in any way force the question is a moot and delicate point,” he said. “Despite some publicity to the contrary, in general it has shown itself to be very reluctant to do so. The stakes are high, and in an institution such as the Roman Curia, which thinks in centuries, a premium is placed on prudence.”

While some observers would argue for pruning, others would argue “that, while a particular university’s ecclesial identity may well be compromised, it has only temporarily been taken hostage,” he said. “The better course of action, these latter maintain, is to be patient, to work for slow incremental changes while putting up with far less than the ideal, and to pray that successive generations will reassert the institution’s Catholic identity for their children’s children.”

Archbishop Currie’s talk was the annual Vatican lecture sponsored by Notre Dame’s Nanovic Institute for European Studies.†

Reports on that part of Archbishop Miller’s address provided a flurry of discussion in U.S. Catholic higher education circles. Initial published reports on it interpreted the archbishop’s words to mean that such a cleansing “will” or “will likely” be part of the new pope’s agenda.

In fact, the archbishop said, “Commentators have no way of knowing whether Pope Benedict will pursue this path of encouraging a kind of ‘evangelical pruning.’”

“Elsewhere in his writings, Cardinal Ratzinger put it,” he said, “the moral challenge of making a significant contribution from its resources to Catholic higher education in the Third World, recognizing that there is an ever widening gap in the social, economic, cultural and technological spheres affects the unjust global distribution of resources in higher education as well as in other areas of life.”

On the relationship of Catholic universities to the Church, Archbishop Miller said that Cardinal Joseph Ratzinger, before he became Pope Benedict XVI, had once argued in an interview “that it might be better for the Church not to expend her resources trying to preserve institutions, whether universities, hospitals or social service agencies, if their Catholic identity had been seriously compromised.”

“In Elsewhere in his writings, Cardinal Ratzinger expressed his opinion that a time of purification lay ahead for the Church, and this undoubtedly would have repercussions on her educational institutions,” the archbishop added.

What the former cardinal will do as pope in the field of Catholic education “is still open to speculation,” he said, but a scenario that the pope might prefer to have few — but clearly Catholic — institutions rather than many whose Catholic identity is muddled “might well prove to be accurate.”

“I bring this to your attention today for one main reason,” he said. “In recent years, the debate in the United States, and to a lesser degree in Europe, over the Catholic identity of universities has presumed that the pope and the bishops want to preserve all the Church’s institutions of higher education; that [the Church] has, if you will, a vested interest in their continuance. But what if that presumption is mistaken? The views previously expressed by Cardinal Ratzinger at least suggest that it might possibly be.”

Some commentators, he continued, “would conclude from this that, if a nominally Catholic university is no longer motivated by a strong sense of its institutional Catholic identity, it is better to let it go, to end its claim to be Catholic.”

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poor since 1980.

Father Patrick Beidelman, pastor of St. Peter and Paul Cathedral Parish, said he appreciates this recognition because “the poor and displaced are served every day in our neighborhood” by many caring volunteers who treat them with dignity and respect as well as generous donors who make this ministry possible with ongoing support.

“Robert”, a client who depends on the Cathedral Kitchen for food each morning, said after breakfast on Nov. 16 that he thinks the ministry should also offer spiritual support and career guidance along with meals.

“The food is much appreciated and much needed,” he said. “But in order to gain more energy out of this, we need to take the positives to the next level to find work. If God can guide us, we can do that.”

Robert said “program” is a scary word, but we’re dispersed with the nutrition that we get from here, and if we have some form of career tools and guidance along with the food that would help a lot. With spiritual support, the crime rate would probably go down. Wouldn’t that be something?”

St. Alphonsus parishioner Gary Favrot of Zionsville, Ind., in the Lafayette Diocese, serves as the interim coordinator of the Cathedral Kitchen and starts each weekday by opening the kitchen at 6:20 a.m. so other volunteers can prepare a variety of nutritious foods for clients. Favrot often attends Mass at 8 a.m. at the Blessed Sacrament Chapel next door to the cathedral before returning to the Cathedral Kitchen, and said prayer is an important part of the volunteer ministry.

“We have about 90 to 100 volunteers, and they change all the time, which is good,” Favrot said. “We always need more volunteers and food. There’s been such a demand on all the facilities we have here. Gleaners cut back a lot of what we have been able to get because of the hurricane relief efforts.”

Favrot said parish food collections throughout the year are a much-needed supplement to what the Cathedral Kitchen receives from area food banks and allocations of government commodities. “It’s good to get a lot of parishes involved,” he said. “The volunteers bring in a lot of food from their parishes, and that helps too. St. Vincent de Paul also helps with some of the needs.”

Cathedral parishioner Lucia Corcoran of Indianapolis, who recently retired as coordinator of the Cathedral Kitchen and still helps with the ministry, said she believes that God provides for the poor through people who donate time, money and food.

“I think every volunteer is sent here by God,” Corcoran said. “There is just no other reason we would be here. After all, you don’t just sit down and say, ‘I think I’d love to wash dishes and unload trucks and work really hard on my day off or in my retirement years’. Each of us—in our own way—has been sent to the Cathedral Kitchen.”

She said normal operating expenses are less than $1,000 per month, but only one-fourth of the budget is guaranteed. The ministry “isn’t just about food,” she said. “It’s about the common spirituality of guests and volunteers. It’s about giving a hand up when people are down. It’s about helping students and suburbanites understand the real urban problems, not the supposed reasons for poverty and homelessness. The food is important, but it’s not the whole picture.”

Corcoran said “we’re very proud of our ‘graduates,’” former clients who find work and are able to provide for themselves. She also praised volunteers from St. Thomas Aquinas Parish and many other parishes who have staffed the Cathedral Kitchen Branch Program on Sunday mornings since 1983.

Corcoran also is grateful that students from Bishop Chatard, Cardinal Ritter and Father Thomas Sceccima Memorial high schools as well as members of parish youth groups and collegians from Butler University, all in Indianapolis, help with the ministry by unloading trucks, coordinating food drives and painting walls.

She said food donations come from Gleaners, the St. Vincent de Paul Society, the Knights of Columbus, St. Malachi Parish in Brownsburg and St. Pius X Parish, St. Matthew Parish and St. Barnabas Parish, among others in Indianapolis.

Eccumenical and interfaith support comes from the St. Luke United Methodist Church singles group in Indianapolis, who has served the Thanksgiving dinner on site and delivered meals to people for seven years, as well as members of the Beth-El Zedeck Temple in Indianapolis, who have partnered with Cathedral parishioners for four years to provide the Christmas dinner.

During this holiday season, she said, “we’re asking for prayers for the Cathedral Kitchen and Food Pantry, for our guests that they may heal, for nutritious food because Gleaners is low, for paper goods because the cost is up one-third and for money because our bank account is low.”

Our Lady of Mount Carmel parishioner Mark Niederberger of Carmel, Ind., in the Lafayette Diocese, was volunteering at the Cathedral Kitchen for the first time on Nov. 16 and kept busy serving hot soup to clients.

“This is my first time, but I intend to come every week that I can,” Niederberger said. “It’s eye-opening how many people are in need, but I’m glad that this soup kitchen is here to fill that need.”

(For more information about how to help the Cathedral Kitchen and Food Pantry, call Lucia Corcoran at 317-924-1242 or Cathedral Parish at 317-634-4519.)
Christmas Shopping Section

4 PILGRIMAGES
December 10-11
Advent Pilgrimage to St. Louis Cathedrals & National Shrine of Our Lady of Snow’s—Way of Lights

January 30-February 9, 2006
Fr. Damien’s Hawaii—Inspirational Islands

April 17-27, 2006
Patima–Avila–Lourdes–Paris

June 11-21, 2006
Ireland–St. Patrick and Our Lady of Knock Shrine

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Advent pénance services are scheduled at parishes

Parishes throughout the archdiocese have scheduled communal pénance services for Advent. The following is a list of services that have been reported to The Criterion.

Batesville Deanery
Nov. 29, 7 p.m. at St. Mary of the Immaculate Conception, Aurora
Dec. 4, 1 p.m. at St. Maurice, Napoleon
Dec. 4, 3 p.m. at Immaculate Conception, Millhousen
Dec. 13, 7 p.m. at Holy Family, Oldenburg
Dec. 13, 7 p.m. at St. Charles Borromeo, Milan
Dec. 13, 7 p.m. at St. Teresa Benedicta of the Cross, Bright
Dec. 14, 7 p.m. for St. Magdalen, New Marion, and St. John the Baptist, Ogood, at St. John the Baptist, Ogood
Dec. 14, 7 p.m. at St. Vincent de Paul, Shelby County
Dec. 14, 7 p.m. at St. Mary-of-the-Rock, St. Mary-of-the-Rock
Dec. 15, 7 p.m. at St. Lawrence, Lawrenceburg
Dec. 15, 7 p.m. at St. Peter, Franklin County
Dec. 15, 7 p.m. at St. Mary, Greensburg
Dec. 18, 2 p.m. for St. John the Baptist, Dover, and St. Joseph, St. Leon, at St. Joseph, St. Leon
Dec. 19, 7 p.m. at St. Louis, Batesville
Dec. 20, 7:30 p.m. for St. Paul, New Alscace, and St. Martin, Yorkville, at St. Martin, Yorkville
Dec. 20, 7 p.m. at St. Anthony of Padua, Morris

Bloomington Deanery
Nov. 30, 7 p.m. at St. John the Apostle, Bloomington
Dec. 1, 7 p.m. at St. Charles Borromeo, Bloomington
Dec. 6, 7 p.m. at St. Martin of Tours, Martinsville
Dec. 13, 7 p.m. at St. Agnes, Nashville
Dec. 14, 7 p.m. at St. Paul Catholic Center, Bloomington
Dec. 15, 7 p.m. for St. Vincent de Paul, Bedford, and St. Mary, Mitchell, at St. Vincent de Paul, Bedford

Connersville Deanery
Nov. 30, 7 p.m. at St. Gabriel, Connersville
Dec. 1, 7 p.m. at St. Mary, Rushville
Dec. 2, 7 p.m. at St. Bridget, Liberty
Dec. 11, 2 p.m. at St. Anne, New Castle
Dec. 12, 7 p.m. at St. Elizabeth, Cambridge City
Dec. 13, 7 p.m. at Holy Guardian Angels, Cedar Grove
Dec. 15, 7 p.m. at Holy Family, Richmond

Indianapolis East Deanery
Nov. 30, 7:30 p.m. for St. Michael, Greenfield, and Holy Spirit at Holy Spirit
Dec. 3, 7 p.m. at St. Simon the Apostle
Dec. 5, 7 p.m. for St. Bernadette, Our Lady of Lourdes and St. Therese of the Infant Jesus (Little Flower) at St. Therese of the Infant Jesus (Little Flower)
Dec. 14, 7 p.m. at St. Thomas the Apostle, Fortville
Dec. 15, 7 p.m. for Holy Cross, St. Mary, St. Philip Neri and SS. Peter and Paul Cathedral at SS. Peter and Paul Cathedral

Indianapolis North Deanery
Nov. 30, 7 p.m. at St. Andrew the Apostle
Dec. 6, 7 p.m. at St. Matthew
Dec. 11, 1:30 p.m. at St. Jean of Arc
Dec. 13, 7 p.m. at Christ the King
Dec. 14, 7 p.m. at St. Pius X
Dec. 14, 7 p.m. at St. Thomas Aquinas
Dec. 15, 7 p.m. at Immaculate Heart of Mary
Dec. 18, 7 p.m. at St. Luke
Dec. 19, 7 p.m. at St. Lawrence

Indianapolis South Deanery
Dec. 1, 7 p.m. for Good Shepherd and St. Roch at St. Roch
Dec. 13, 7 p.m. for SS. Francis and Clare, Greenwood, and Our Lady of the Greenwood, Greenwood, at SS. Francis and Clare, Greenwood
Dec. 14, 7 p.m. at Nativity of Our Lord Jesus Christ
Dec. 14, 7 p.m. at St. Mark
Dec. 15, 7 p.m. for Holy Name, Beech Grove, and St. Jude at St. Jude
Dec. 15, 7 p.m. at St. Ann
Dec. 17, 9 a.m. at St. Barnabas

Indianapolis West Deanery
Nov. 29, 7 p.m. at St. Thomas More, Mooresville
Dec. 1, 7 p.m. at Holy Angels
Dec. 1, 7 p.m. at St. Malachy, Brownsburg
Dec. 1, 7 p.m. at Holy Angels
Dec. 14, 7 p.m. at St. Thomas the Apostle, Fortville
Dec. 15, 7 p.m. at Nativity of Our Lord Jesus Christ
Dec. 15, 7 p.m. at Immaculate Heart of Mary
Dec. 14, 7 p.m. at St. Thomas Aquinas
Dec. 14, 7 p.m. at St. Pius X
Dec. 13, 7 p.m. at Christ the King
Dec. 11, 1:30 p.m. at St. Joan of Arc
Dec. 13, 7 p.m. at St. Malachy, Brownsburg

Indy Deanery
Nov. 29, 7 p.m. for Prince of Peace, Madison, and Most Sorrowful Mother of God, Vevay, at Prince of Peace, Madison
Dec. 1, 7 p.m. at St. Ambrose, Seymour
Dec. 4, 2 p.m. at Holy Trinity, Edinburgh
Dec. 12, 7 p.m. at St. Mary, North Vernon
Dec. 15, 7 p.m. at St. Bartholomew, Indianapolis
Dec. 20, 7 p.m. at St. Joseph, Jennings County
Dec. 22, 7 p.m. at St. Anne, Jennings County

Terre Haute Deanery
Dec. 1, 7 p.m. at St. Margaret Mary, Terre Haute
Dec. 8, 7 p.m. at St. Mary, Clinton
Dec. 11, 7 p.m. at St. Joseph, Rockville
Dec. 13, 7 p.m. at St. Paul the Apostle, Greencastle
Dec. 15, 7:30 p.m. at St. Ann, Terre Haute
Dec. 15, 7 p.m. at St. Joseph University, Terre Haute
Dec. 15, 7:30 p.m. at Holy Rosary, Seelyville

Christmas Shopping Section—continued
Disney Co. I can't think of any movie company in the industry that could match the Walt’s greatest marketing and distribution success, directed by the greatest director of the 21st century [Andrew Adamson], and the greatest marketing and distribution success the company has ever had.

“We don’t foresee that happening,” Flaherty told Catholic News Service in a telephone interview from Walden headquarters in Lexington, Mass. “We feel we’ve done a good job of relinquishing control over things we have no control over.”

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“The Lion, the Witch and the Wardrobe” was released on Nov. 18 in the United States. “We’ve never read the books, but I think it’s remarkable what this woman has accomplished. There’s an entire generation that has absorbed these books. I’m very impressed by what’s happened to Harry Potter because it shows that kids are still interested in reading,” Flaherty said. “It gets kids into libraries. I never think we’re done with kids...”

When [Adamson] went back and reread the books, he was surprised how thin they were, because he remembered them as these great epics,” Flaherty told CNS.

“I remember the first movie I saw in the theater, and it was really important that they got out of the peril that [these kids] were in when they escaped to the professor’s house. So it was really important that they get out of London and into safety,” Flaherty said. “But every time I read ‘The Lion, The Witch and the Wardrobe’ to my kids, it was really important that they get out of London and into safety.”

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CHICAGO (CNS)—If Chicago attorney Thomas Brejcha feels caught on a legal treadmill in the ongoing case of NOW vs. Scheidler, he can be forgiven.

A business litigator with anti-trust experience, Brejcha was asked nearly 20 years ago to help with the case, which started as an anti-trust suit. The National Organization for Women and two abortion clinics sought to stop anti-abortion protesters and get damages from them.

The anti-trust aspects of the case were dismissed long ago; today the clinics and NOW are seeking recourse under the Racketeer-Influenced and Corrupt Organizations Act.

On Nov. 30, Brejcha planned to take the case to the Supreme Court for the third time. Brejcha has left most business law behind, starting the St. Thomas More public-interest law firm for pro-life issues and becoming steeped in the ins and outs of representing protesters.

However the case is decided, it will not make much of a difference as far as the actions of pro-life groups at clinics. Their protests are limited by the Freedom of Access to Clinic Entrances Act of 1994. The act prohibits using force, threats of force or “physical obstruction” to prevent someone from entering a clinic that provides “reproductive health services,” including abortion.

But other protest groups have done everything from chaining themselves to bulldozers to blocking building entrances to protest environmental damage, nuclear weapons, war and myriad other issues, Brejcha noted. “They have a bigger stake in this than the pro-lifers,” he said. “Except the pro-lifers who are my clients. For the rest, it’s an effort to pin a rap on somebody and discredit them in the public eye.”

Jeffrey M. Shaman, a DePaul University law school professor who teaches constitutional law, said using RICO against demonstrators could have a “chilling effect” on free speech. But he added, “If it’s only being applied to extortion and violence and threats of violence, then demonstrators really shouldn’t be doing that.”

For Joe Scheidler, his family and the other defendants named in the lawsuit, losing will mean financial ruin, Brejcha said, because they were assessed triple damages—$280,000—in addition to two decades of legal fees.

When you escalate the stakes so high, you leave the protests to those with assets to spare or none to lose,” Brejcha told the Catholic New World, newspaper of the Chicago Archdiocese. “The danger is especially acute with the racketeering laws because of the guilt by association and the treble damages.”

RICO makes it a crime to direct or manage an association—formal or informal—whose members work together to commit certain crimes characteristic of organized crime, such as extortion or gambling.

Indeed, Scheidler, the vocal leader of the Chicago-based Pro-Life Action League, and his co-defendants have attracted support from labor unions, peace activists and other groups that demonstrate, who question the idea that RICO applies to groups that practice civil disobedience, such as mounting sit-ins or vigils.

In 1994, the high court agreed that the case should at least be heard, and Scheidler and his co-defendants lost in federal court in Chicago. They were ordered to cease certain protest tactics, such as blocking clinic entrances, and to pay damages.

The protesters appealed, lost and appealed again to the Supreme Court, arguing that they could not be guilty of extortion—as the trial court had found on 117 counts—because the law was based on definitions of extortion as “obtaining” someone else’s property.

That time, the Supreme Court ruled 8-1 that there was no extortion and that the jury’s finding of a RICO violation must be reversed. The 7th U.S. Circuit Court of Appeals, based in Chicago, found that the high court had ruled only on the 117 counts of extortion and not on four counts of physical violence or threatened physical violence, and sent the case back for another trial.

Scheidler and the protesters appealed that decision back to the Supreme Court, which was to hear oral arguments on Nov. 30.

When it comes to the acts of violence, Brejcha questioned whether the jury’s findings would stand on appeal—especially since the jury was never asked which four of more than 30 alleged acts of violence it believed the protesters to have committed.

In any case, Scheidler has always been outspoken, but never violent.

“His job is not to cary up to people and make allies. His job is to speak the truth, and he beats the drum pretty loudly,” Brejcha said. “People don’t like it, because someone is making the public statement that what you’re doing is gravely wrong.”

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Advent is a time to seek greater closeness to God

By Leisa Anslinger

A gift we might give ourselves this Advent would be to spend a bit of time alone or with others and simply to allow God to be perceived.

“O Come, O Come, Emmanuel.” The wonderful words of Christmas churches at this time of year. But the more realistic refrain for many of us might sound something like this: “Let us perceive Emmanuel!”

We know that God is always with us, but often don’t perceive Christ’s presence in our lives.

The weeks of Advent have a double-edged focus on the yet-to-come fullness of God’s reign and the God-with-us that we celebrate at this time of year.

At this time, many people also recognize a longing for Christ in their personal here-and-now. It is a spiritual yearning that finds resonance in Advent litanies and family customs, in the simple starkness of this season of waiting.

How do we recognize the longing that may reside just beyond our daily consciousness?

Perhaps in conversation with a friend, we turn to the subject of God and listen attentively to the other person. Sometimes we simply realize our preparations for Christmas will be done for nothing if we haven’t nurtured a place for Christ in our hearts.

But how do we help each other open our hearts to Christ in deeper and more lasting ways?

During Advent, consider these ideas for simple ways to allow our lives to be formed more deeply as Christ’s disciples:

• A brief gathering after Sunday Mass or questions for our Sunday bulletin might help us think about how we are (or aren’t) watchful for the Holy Spirit’s movement in our lives.

I often find it a relief that, while busy getting ready for the gift-giving and gatherings of Christmas, our Sunday celebrations of the Eucharist are beautifully simple.

The Gospel for this season’s first Sunday begins with Jesus saying, “Be watchful! Be alert!” Lighting candles on an Advent wreath on Nov. 27 this year, is the Church’s preparation for the commemoration of Christ’s birth. The Gospel for this season’s first Sunday begins with Jesus saying, “Be watchful! Be alert!”

Lighting candles on an Advent wreath is a traditional part of the season. In Christian tradition, candles symbolize Christ, the light of the world.

Desire for meaning in life prompts search for relationship with God

By David Gibson

It is said quite often that a spiritual thirst co-exists in today’s society alongside a seeming lack of interest in things having to do with God. Bishop Donald Wuerl of Pittsburgh, Pa., brought this up at the October 2005 world Synod of Bishops in Rome.

He said he believes that a major reason for the great popularity of the World Youth Days started by Pope John Paul II is the “sense among some of our young people that the secular, material world does not provide them sufficient answers for their lives.

“There is a hunger for God and the things of the spirit,” Bishop Wuerl said, “but it needs to be encouraged, informed and directed.”

Pope John Paul once said there is an “authentic thirst for God and for an intimate, personal relationship with him” that is a “sign of the times” and is caused by a desire for meaning in life.

The late pope called this a “silent pilgrimage to the living truth.”

And leaders in the Church need to ask “whether they have paid sufficient attention to the thirst of the human heart for the true ‘living water.’”

Spiritual longing is part of life

This Week’s Question

Describe what it means—what it is like—to experience a sense of spiritual longing.

“I think what it means is that there’s something incomplete in your life, but you sense it. It makes you feel that you’re somewhat alone, lost and in need.” (Jerome Booth, Vicksburg, Miss.)

“To me, spiritual longing is much different than spiritual aridity. Arid or desert times are part of the human condition, times when nothing works. With spiritual longing, everything works fairly well, but we’re not in the right place, we’re not there yet in our lives.” (Tom Nickodemus, Casper, Wyo.)

“In mid-life, it was ... emptiness and longing that prompted me to go out looking and finding ... I had no idea until I felt empty that reality was there for the asking.” (Patricia Grebel, Cottonwood, Ariz.)

“We have a God hole, an empty space in our lives. I’m very grateful to God to have it. For me, there’s a lot of hope that what I’m doing is filling that empty space. God created us for him.” (Rosemary Coon, Copley, Ohio)

Lend Us Your Voice

An upcoming edition asks: What do parishes that are called “welcoming” and “hospitable” do to make people feel a part of the faith community?

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

This is Thanksgiving time and it seems to me that if we have an obligation to be thankful, no matter what. Not only because we are Americans and this is a uniquely American holiday, but also, as any older person will tell you, just because we wake up every morning.

Now, I know that some of us wake up to continuing pain over some problems with spouses, kids, bosses. Sometimes we think we’d rather just sleep through the day. But we wake up and pray, we’re bound to find something beautiful about old things that happen. I mean, how much joy can we find in true misery?

But when we search and pray, we’re bound to find something beautiful about one another. For one thing, we’re all creating and launching us into the human adventure, perils as it may be. And, regardless of all our struggles, we’re thankful for living in the United States, for each other, for our friends beyond number. Those are the reasons we’re thankful.

My alma mater always seems to be on the cutting edge of progress. Diverse lan- guages are imperative in today’s shrinking world—shrinking because nearly anywhere is possible and there is still a need for travel options as well as media and personal communications. Ease with languages opens up opportunities to improve business and interpersonal relationships worldwide. Our knowing more than English is an asset in travel as well as in government, science, medicine and humanitar- ian endeavors.

Although I studied Latin in high school and college, I can’t say I have any memory of it now, and I wish I had concentrated on Spanish, currently in demand. Not long ago, I read in The Criterion that Pope Benedict XVI hopes Catholics worldwide will learn or re-learn at least basic prayers in Latin. I find this is one of the challenges in my family. Surprisingly, I still recall phrases from a few such prayers, and I admit that there was something comforting in having Latin as the universal language of the Church. As for being multilingual, we have been blessed with many people fluent in several languages—good examples for us. This is especially important for educators and younger generations.

I’d also like to say I’ve never felt a need to go through the holidays, for example, the day of clenching a bottle of water or a 32-ounce soft drink from a fast food drink. Not have I I been remember the Advent season begins in November. Most of you know this: Advent is a period of spiritual contemplation to continuously disturb my reflection, reading or conversation. It is the faithful Fred and Ginger showed up on our doorstep a few years ago, wagging their tails and smiling. “Love me” they woof and I give the cell for the “small stuff” we enjoy. Each of us has a list of such things, which may surprise us if we take the time to think about it.

Personally, I’m forever grateful for where, when and to whom I was born. In my lifetime, I’ve experienced most of the greatest events of the 20th century and beyond: the Great Depression, World War II, the turn of the 21st century, the Great Recession was (and is) a wonderful place in which to be raised, especially by parents and extended family who knew me, educated me and made me feel whole.

I’m thankful for meeting a man who provides throughout my life. He is as good as I thought he was. And, for supe- rior “children,” “grand,” “greats,” relatives and friends beyond number. Those are the biggest.

But I’m also thankful I’ve never felt the need to go through the Advent season—will let us enjoy the Christmas until the actual feast arrives. I consider Advent a time to reflect on the meaning of Christmas. If it were focused only on the first coming of Christ, we simply would be spending Christmas until the actual feast arrives. That would make that more difficult each year as the need for instant gratification.

Advent, then, even with its focus on the first coming of Christ, is designed to aid in the outer development of the primitive Church. This source states relevant Biblical passages and other impor- tant information allowing readers to better understand the subject. It also states that glossolalia means languages are “holy, articulate and intelligible.” I consider all languages fascinating. Now, do any readers remember “Pig Latin”?

(adapted from a column for The Criterion.)

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

Our desire is to share this story with our readers in order to promote understanding and appreciation of the diversity of our language and culture at the college. For more information, please contact the editor of The Criterion at 317-326-4600.

Faith and Family/Sean Gallagher

Focus on the future in Advent

This Sunday is the first Sunday of Advent. While we in the Church are now only starting to turn our minds toward the Advent season of Christmas, the prevail- ing culture in which we act and speak is already in the Christmas season—starting one week after Thanksgiving.

Advent is simply a non-factor for the soci- ety around us. Part of that may be due to the economics of Christmas.

Christmas is on the road and cut olive branches from the top of the Mount of Olives. Perhaps Jesus had friends there since the donkey was carrying him to by riding into the city like a con- quering hero. It was a busy time in Jerusalem. Perhaps Jesus went to Per- sonal experience told by Jennifer Uzbeck, Yiddish and Zulu.”

The timing is perfect. We’re grateful not simply devolve into sentimental fluff. Advent is simply a non-factor for the soci- ety around us. Part of that may be due to the economics of Christmas.

But, besides such serious generosity, we should also be thankful for each other. We can enjoy and have fun with the “small stuff” we enjoy. Each of us has a list of such things, which may surprise us if we take the time to think about it.

Personally, I’m forever grateful for where, when and to whom I was born. In my lifetime, I’ve experienced most of the greatest events of the 20th century and beyond: the Great Depression, World War II, the turn of the millennium. The Midwest is on that site. The Criterion refers to this as the gift of the Timing is perfect. We’re grateful not to enjoy the “small stuff” we enjoy. Each of us has a list of such things, which may surprise us if we take the time to think about it.

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The Sunday Readings

Sunday, Nov. 28

Isaiah 2:1-5
Psalm 122:1-9
Matthew 8:5-11

Tuesday, Nov. 29
Isaiah 11:1-10
Psalm 72:1-2,7-8,12-13,17

Wednesday, Nov. 30
Andrew, Apostle
Romans 10:9-18
Psalm 19:2-3
Matthew 4:18-22

Thursday, Dec. 1
Isaiah 26:1-6
Psalm 118:1, 8-9, 19-21, 25-27a
Matthew 7:21, 24-27

Daily Readings

My Journey to God

Thanksgiving

The family gathers for a day of food, football and putting up the Christmas tree. Another holiday in the blink of the season of anticipation.

Decorations of the secular have hung for the past month in every store. Dollar signs flash in the storeowners' eyes. Forgetfulness.

In the silence of meditation, I think of the car.

Warmed by animal heat that might have been home to the Mother and tiny baby.

(Trudy Bledsoe is a member of St. Christopher Parish in Indianapolis and the Secular Order of Discalced Carmelites in Indianapolis.)

Question Corner/ Fr. John Dietzen

Mingling of consecrated bread and wine dates to early Church

As Mass, the priest drops a tiny fragment of the host or wine before Communion. What does this action mean or symbolize? When did it start?

Our parish group studying the Mass has been able to find some explanation for about everything else, but nothing about why this is part of the liturgy. (Illinois)

No one knows for sure just when the mingling of the bread and wine became part of the Mass, but it had to be— at the latest—around the end of the fourth century. Pope Innocent I wrote about it to one of his fellow bishops in the year 416.

Several explanations have been suggested through the centuries. One of the oldest traces it to the early obligation that priests in Rome celebrate Mass for their own congregations on Sundays. Since they could therefore not participate in the solemn Mass of the day, part of the bread consecrated by the pope was taken to the various churches and placed in the priests’ chalices, symbolizing their union with the bishop of Rome.

The particles of the Eucharist were named in Latin “fermentum” (yeast) since they expressed the unity of the local Church and helped all to have a useful and helpful connection to their bishop. As with many other actions in the ritual, placing a particle of the host into the chalice before Communion continued nearly everywhere, even after the original reason for it ceased to exist or be practical.

Another explanation is that after the eucharistic liturgy part of the consecrated (or what was called “Eucharistized”) bread was preserved for ministry to the sick and dying. One ancient guide for the ceremonies at Mass calls these particles the “sunceto” or holy bread.

Apparent part of the broken bread was preserved for this purpose, and past was broken when it was to soften. Since this was before unleavened bread became common in the Western Church, leavened bread could have become too dry to swallow when the time came for Communion.

A more spiritual, and perhaps most convincing interpretation is that the mingling of the consecrated wine and bread was a reminder of the resurrection. For St. Robert Cabe, in his scholarly but very readable study of the history of the Mass, writes, “According to the feminine symbolism, the separate giving of the body and blood by Christ at the Supper signified his death, since his life [his blood] was no longer in his body.

“In order, therefore, to signify that the Savior is now alive, it was quite natural two people to eat the bread and wine” (“The Church at Prayer, The Eucharist, Liturgical Press, p. 112).”

Q An acquaintance of mine is who is a young Catholic. He believes, has an annulment is now studying for the priesthood. What are the requirements for such a course be ordained? Does the fact that he has children may make any difference? I am in a similar situation and also am interested in the priesthood. (Pennsylvania)

A If an annulment is granted, it means that a Church tribunal has judged that no valid marriage existed between those who were married. If that viewpoint at least, no impediment exists prohibiting ordination to the priesthood.

I am acquainted with a number of Catholics who have been ordained or entered religious life following an annulment.

You need to contact a bishop or religious community to check out further requirements.

Children in themselves are no obstacle. Obviously, however, all natural obligations of parenthood should be met, and a person would need to be prepared for a life after religious community, course be ordained.

Expectations would be different, of course, for minor children and for grown children, who can live independently.

(Questions may be sent to Father John Dietzen at Box 5515, Peoria, IL 61612 or by e-mail in care of jdietzen@ad.com)
Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in The Criterion. Order priests and religious sisters and brothers included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.


WANSTRATH, Joseph G., 72, St. John, Enochsburg, Nov. 9. Sister of Arlene Johnson. Uncle of several.


Pope says Catholics must help others see dignity in all human life

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Catholic villagers join protest against Israeli separation barrier

ABOUD, West Bank (CNS)—Catholic residents of this small West Bank village joined with some 100 other residents, Israeli activists and international demonstrators to protest the encroaching Israeli separation barrier.

The demonstrators—including older men and women, several young children as well as young men—gathered on Nov. 18 at the edge of their village, where an Israeli border police patrol had set up a dirt-mound roadblock. There, the demonstrators chanted and heard speeches against the wall from a Muslim leader and Greek Orthodox Father Atallah Hanna.

Two men held a sign that read “Build bridges not walls (Pope John Paul II).”

When the demonstrators began crossing the roadblock, chanting, they faced off with waiting border police, who, after a brief pushing match with the demonstrators, fired three stun grenades and began shooting tear gas at the crowd. According to an eyewitness account, the villagers threw a few rocks in response to the grenades. The younger people could be seen climbing the hills around the area while the older people and young children left the scene. No serious injuries were reported.

Residents say the barrier, which Israel says it is building to protect the country from Palestinian terrorists, will separate them from more than 1,200 acres of their farmland.

Father Firas Aridah of Our Lady Mother of Sorrows Parish said he did not participate in the demonstration at the request of the papal nuncio. However, in October the priest wrote Latin-rite letters to Israeli activist and international demonstrators, including Salesh Saleh, 29, is “like losing something from your body or your soul.”

“We will be closed in from the west and north,” he said. “I don’t think the demonstration will stop the wall from being built, but it is at least to tell ourselves and people that we don’t need the wall and don’t want it.”

Murad Fawadleh, a 25-year-old Catholic, said his family will lose three-quarters of an acre of land with the construction of the barrier.

“This is our land and they don’t have any right to just take it. I want the whole world to listen and to know that we are here,” he said.

“We are the Catholic Church here. If there are few Christians here, and if they take our land what should we do? We live from our olives and if they take them, how can we live?” he said.

Israel maintains that the barrier is only a temporary structure needed in order to ensure the safety of its citizens from infiltration by Palestinian terrorists. Once peace talks are back on track and the Palestinian National Authority fulfills its promise to curtail terrorist activity in its territory, the wall will be dismantled, Israel says. It also points to a drastic drop in terrorist attacks within Israel since construction of the wall began.

Opponents say that in many areas the barrier—which is actually a series of barbed wire fences, security roads and looming cement slabs—has been built deep in Palestinian territory and left several villages cut off from other Palestinian territory. If the barrier is completed as planned, it would stretch nearly 400 miles and restrict the movements of 38 percent of the residents of the West Bank.

In regards to the Aboud land, Israel says a gate will be made available allowing residents access to their lands. However, opponents note that such arrangements in other areas leave farmers at the mercy of Israeli patrols who do not always arrive at the gate at the allotted time. They say it also forces them to go through a process of acquiring permits to be allowed through the gate to their land.

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