Vatican says men with ‘deep-seated homosexual tendencies’ can’t be ordained

By Brandon A. Evans

Kristine Cohn, U.S. Department of Education regional representative, speaks to the students, faculty, staff and parents of Immaculate Heart of Mary School in Indianapolis during a Nov. 28 ceremony in which she presented the school’s 2005 No Child Left Behind Blue Ribbon School of Excellence award. Immaculate Heart of Mary School is one of five archdiocesan schools to receive the national award this year.

U.S. Department of Education representative praises archdiocese’s Blue Ribbon schools for their excellence

By Mary Ann Wyand

Pro-life supporters are celebrating the Indiana Supreme Court’s ruling upholding the legality of informed consent and an 18-hour waiting period for women seeking an abortion in the Hoosier state.

The state court’s 4-1 decision overturned a decade-long challenge to a 1995 Indiana law that requires women to receive in-person counseling about the medical risks of abortion and alternative choices available to them then wait 18 hours before undergoing the surgical procedure that terminates pregnancy.

The informed consent law introduced by State Sen. R. Michael Young (R-Indiana) was passed by the Indiana Legislature 10 years ago then was vetoed by former Democratic Gov. Evan Bayh. Legislators overrode the governor’s veto, but implementation of the law was delayed by a series of appeals from abortion providers on the state and national levels.

The Clinic for Women in Indianapolis and other abortion providers had opposed the law since its passage on the grounds that the waiting period violates women’s right to privacy and creates a hardship by requiring two trips to an abortion clinic.

By Mary Ann Wyand

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Indiana Supreme Court upholds waiting period for abortion

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“My interpretation of what the instruction terms a man with ‘deep-seated homosexual tendencies’ would be someone whose homosexual orientation is his primary and preoccupying sense of identity,” Archbishop Buechlein said.

The archbishop also noted that the instruction from the Vatican reminds us “homosexuals are not to be unjustly discriminated against and that they are to be treated with respect, compassion and sensitivity. However, since homosexual tendencies’ would be someone in which one were dealing with homosexual orientations, and those involved in formation of seminarians should have a personal situation in conformity with the norms,” a Vatican official told Catholic News Service.

The document cited the Church’s teachings that homosexual acts are gravely sinful and that homosexual tendencies are “objectively disordered.” In the light of those teachings, it said, the Church, while deeply respecting homosexual “cannot admit to the seminary or holy orders those who practice homosexuality, present deep-seated homosexual tendencies or support the so-called ‘gay culture.’”

“One must in no way overlook the negative consequences one can derive from the ordination of persons with deep-seated homosexual tendencies,” it said. “Difficult, however, would be the case in which one were dealing with homosexual tendencies that were only the expression of a transient phenomenon—for example, that of an adolescence not yet superseded,” it said.

“Nevertheless, such tendencies must be clearly overcome at least three years before ordination to the diaconate,” it said. Ordination as a deacon precedes priestly ordination by at least six months.

In an interview with Vatican Radio on Nov. 29, Cardinal Grocholewski said “trans- sitory” homosexual problems might include episodes of youthful curiosity, accidental acts related to a state of drunkenness, behavior by someone in prison for many years, or acts committed in order to ‘please someone in order to obtain favors.’”

“In such cases, these acts do not origi- nate from a deep-seated tendency but from other transitory circumstances,” he said.

The instruction emphasized that the final judgment on ordination of candidates for the priesthood fell to bishops and to major superiors of religious orders. The bishop or major superior must arrive at a “morally certain judgment” on the candidate’s quali- ties, it said.

“In the case of a serious doubt in this regard, he must not admit him to ordina- tion,” it said.

The document also said seminary spiri- tual directors have an important task in dis- cerning the suitability of priesthood candi- dates. While respecting their relationship of confidentiality with seminarians, they should seek to convince those with “distur- bances of a sexual nature” to abandon a “private vocation,” it said.

“If a candidate practices homosexuality or presents deep-seated homosexual ten- dencies, his spiritual director, as well as his confessor, have the duty to dissuade him in conscience from proceeding toward ordina- tion,” it said.

The document said the candidate him- self also has a primary responsibility for his own formation. It would be “gravely dis- honest” for a seminarian to hide his homo- sexuality in order to reach ordination, it said.

The text urged bishops, seminaries’ confer- ences and seminary officials to make sure that the norms are faithfully observed “for the good of the candidates themselves and to guarantee that the Church always has suitable priests who are true shepherds according to the heart of Christ.”

The document made it clear that specific norms on admitting homosexuals was “made more urgent by the current situ- ation.” It did not elaborate on that statement.

The full title of the document was “Instruction Concerning the Criteria for the Discernment of Vocations With Regard to Persons With Homosexual Tendencies in View of Their Admission to the Seminary and to Sacred Orders.”

(A link for the complete text of the document can be found at www.CriterionOnline.com.)
The first snow of the winter season on Nov. 23 provided a stark contrast to the new blacktop roads throughout historic Holy Cross and St. Joseph cemeteries in Indianapolis.

Last summer, Catholic Cemeteries paved the small roads in the Irish and German cemeteries established in the early 1800s and located near the newer Calvary Cemetery on the south side.

Now it’s easier to drive by the gravestones in both cemeteries and park near the recently dedicated St. Joseph Courtyard Mausoleum at St. Joseph Cemetery.

Msgr. Joseph F. Schaedel, vicar general, blessed and dedicated Phase II of the St. Joseph Courtyard Mausoleum on Nov. 2 following an All Souls Day Mass at the Calvary Cemetery Mausoleum.

“Faith is a two-way street,” Msgr. Schaedel said in his homily.

“Faith in God is one thing,” he said. “God’s faith in us is another. There’s lots of talk about faith—assurance that Jesus Christ is our salvation. … On this feast of All Souls, we recall those who have died in Christ is our salvation. … On this feast of All Souls, we recall those who have died. But God lets us make up our own minds. But faith has another side. God has faith in us. God expects us to believe in him. And in turn, God believes in us. He loves us. He trusts us.”

God’s gift of free will means that we can choose to believe in God or reject him in our lives, the vicar general said. “He sent his only Son, Jesus, to show us the way. But God lets us make up our own minds. … God trusts us. And God expects us to have enough sense to be careful of anything or anybody that could conceivably lead us to betray that confidence. He does not force us. Yet God relies on us to listen, to look for him in our lives every step of the way.”

Christians should always look to God for help and be open to him for inspiration, Msgr. Schaedel said. “… Our faith in God is essential. But equally important is God’s faith in us.”

Jim Dawson, location manager for Catholic Cemeteries in Indianapolis, said on Nov. 28 that he is pleased to see the completion of the St. Joseph Courtyard Mausoleum, construction of new roads in Holy Cross and St. Joseph cemeteries, and landscaping on the historic and sacred grounds.

“It’s been a long time coming,” Dawson said. “We were able to complete the paving last summer, and it’s made all the difference in the world in the appearance of the cemeteries. Dawson said the crypts in the St. Joseph Courtyard Mausoleum provide the last opportunities to purchase burial space in the historic cemeteries. There are 318 crypts, and most are sold.

“The first mausoleum building that was completed a couple of years ago is probably 90 percent sold,” Dawson said. “The newest building, which Msgr. Schaedel dedicated on All Souls Day, is about 75 percent sold. If people are serious about wanting burial space at St. Joseph Cemetery, they should contact the cemetery office sooner rather than later.”

(For more information about the St. Joseph Courtyard Mausoleum, call the Catholic Cemeteries office in Indianapolis at 317-784-4494.)

Recently paved roads in the historic Holy Cross and St. Joseph cemeteries in Indianapolis make it easier to drive by the gravestones and park near the new St. Joseph Courtyard Mausoleum and Stations of the Cross there. Holy Cross Cemetery was established in the early 1800s by members of St. John the Evangelist Parish in Indianapolis. Members of St. Mary Parish in Indianapolis established St. Joseph Cemetery there a few years later.

Our Lady of Fatima Retreat House

Advent Silent Retreat for Men
“Spirit of the Lord is Upon Me”
Fr. Ben Hawley, SJ
December 16-18, 2005

GREAT OPPORTUNITY FOR A FATHER-SON EXPERIENCE!
God sends his spirit to us to give us life and a vocation. That same spirit is with us each moment of our lives, in the good times and the bad.

Advent Day of Reflection
“Gifts of Advent”
Fr. Bob Sims, St. Simon Parish
December 15, 2005

Reflect on the true, God-given gifts of the season!

Our Lady of Fatima Retreat House
5535 E. 56th Street
Indianapolis, IN 46226
(317) 545-7681

Above, an angel statue “greet”st visitors to the historic St. Joseph Cemetery in Indianapolis. The St. Joseph Courtyard Mausoleum includes new Stations of the Cross that may be dedicated in memory of loved ones.

Left, this statue of St. Joseph holding the Child Child was restored and placed in the courtyard of the mausoleum. It was originally part of St. Joseph Chapel, which was built in 1874 on the site of the new mausoleum. The old chapel was damaged by age and weather, and had to be taken down.
**Vigorous Church in China**

A recent trip to China showed a vigorous Church there. It was a sharp contrast to what existed there during a previous trip 19 years ago. At that time, the priest said the Mass in Latin while facing the wall, just as in pre-Vatican II days. This was an anomaly. The Chinese, who were not in communion with Rome, said the Mass in Latin while the Latin Rite Church used the vernacular. The small congregation, composed mainly of elderly Chinese women and members of diplomatic staffs, said their own prayers, usually the rosary, and the priest and congregation came together only at Communion. All that has changed! On Sunday, Oct. 30, the Cathedral of the Immaculate Conception in Beijing, one of two Catholic churches in China’s capital, was packed. All the pews were taken and people were standing back several rows deep. Although there were people there from the international diplomatic community, the percentage of the people were Chinese. Young people in the congregation, both singles and couples with their child, outnumbered the old people.

The 10 a.m. Mass was in English, with the first two readings said also in French, but there were also Masses in Chinese scheduled for other times. (The Chinese learn English beginning in the second grade, and billboards and road signs now are in both English and Chinese.) The Mass was like any of the Masses in the United States except that the hymns were sung with more enthusiasm, the words to the hymns and responses projected on large screens. Even the practice of holding hands across the aisles during the Our Father has spread to China.

This Church, obviously, is part of the state-sanctioned Chinese Catholic Patriotic Association since it’s out in the open. The Chinese government refuses it any connection with Rome. Eighteen of its bishops are in communion with Rome. Eighteen of its bishops are in communion with Rome. Eighteen of its bishops are in communion with Rome. Eighteen of its bishops are in communion with Rome. Eighteen of its bishops are in communion with Rome. Eighteen of its bishops are in communion with Rome. Eighteen of its bishops are in communion with Rome. Eighteen of its bishops are in communion with Rome. Eighteen of its bishops are in communion with Rome. Eighteen of its bishops are in communion with Rome. Eighteen of its bishops are in communion with Rome. Eighteen of its bishops are in communion with Rome. Eighteen of its bishops are in communion with Rome. Eighteen of its bishops are in communion with Rome. Eighteen of its bishops are in communion with Rome. Eighteen of its bishops are in communion with Rome. Eighteen of its bishops are in communion with Rome. Eighteen of its bishops are in communion with Rome. Eighteen of its bishops are in communion with Rome. Eighteen of its bishops are in communion with Rome. Eighteen of its bishops are in communion with Rome. Eighteen of its bishops are in communion with Rome. Eighteen of its bishops are in communion with Rome.

The Catholic Patriotic Association permits the Catholic Church to conduct worship within a church but refuses to permit any religious instruction, lectures, or baptisms of anyone under the age of 18. That’s why millions of Catholics in China participate in the underground Church. Many of those who attended Mass in the cathedral probably go to the underground Church for religious instructions and baptism. The number of Catholics, estimated now at 12 million, continues to grow in China. There are 110 dioceses, more than 6,000 churches, 136 bishops (70 in the open church and 66 underground, including those 18 in detention), more than 3,000 priests and 5,000 women religious serving more than 6,000 Catholics live in Yichang and 300,000 live in the Three Gorges area. Most Catholics live in the Province of Hubei, where most of the inhabitants of many villages are poor Catholic farmers.

An apostolic visit to China in 1995 that Benedict XVI will be able to figure out a way to bring the open Catholic Church and the underground Church together. Right now, the Chinese government insists that the Vatican transfer its diplomatic mission from Taipei to Beijing and give the Chinese government a role in naming bishops in order to re-establish diplomatic relations between China and the Vatican. But for some time now, the Vatican has been quietly recognizing the legitimacy of the bishops appointed by the Catholic Patriotic Association, and it now recognizes about two-thirds of them.

That’s where the problem exists. Since the Vatican has recognized some bishops as legitimate but not others, and only legitimate bishops can ordain priests, nobody really knows who is a true bishop and who is not, and which priests have been validly ordained.

The people at that Mass, though, were simply there to worship God as true Catholics, as well as they can. At the prayers of the faithful, there was a prayer for “our bishop Michael,” but none for the pope. Whenever the Vatican and the Chinese government can agree to free the Church in China—and surely that will happen—the Catholics in China will be ready.

--- John F. Fink

**Spirituality for Today**

**John Catior**

Learn how to manage your stress

If you’d like to feel more at peace during the holidays, why not do what St. Teresa of Avila did? Learn how to manage your stress.

St. Teresa was filled with fear and inner turmoil, and her superiors scolded her day after day. She found a way to manage emotions, and in the process learned that joy prevails over sorrow. Teresa was born near Avila, in Spain, in 1515. At age 21, she entered the Carmelite order, but soon became discontent. The emotional pain was partly because she was sickly and partly because life in the convent was not what she expected.

In the 16th century, the vow of poverty was often compromised. Nuns from wealthy families had many privileges that the poorer sisters were denied. The ideal of equality, which is supposed to be preached in every convent, was routinely disregarded.

When Teresa became sick, she was sent down to recover. Two years later, after prayer and rest, she found the strength to return and immediately began her work to reform convent life. She wasn’t asking for better treatment, she just wanted the convent to attain a higher degree of holiness. Some called her a perfectionist, but it was more a matter of detesting mediocrity.

The superior often reproached her for being proud and headstrong. This upset her and made her feel guilty. When they threatened to send her home for “bad attitude,” she questioned her own motives: “Maybe I am filled with pride. … One day I might be dismissed from the order. … Maybe I am going against Jesus, who said, ‘Judge not that you be not judged.’ ” It was a living nightmare. To keep from having a breakdown, Teresa decided to plan to control her thoughts. She wrote this little prayer for herself, and repeated it over and over until she found her confidence.

“Let nothing disturb you, let nothing cause you fear. “God is unchanging. Patience obtains all.”

Whoever has God needs nothing else.”

“God alone suffices.”

Once she took control of her thoughts, by repeating this prayer over and over, she persevered, got the strength to continue and eventually succeeded beyond her wildest dreams.

In 1567, the Vatican gave her permission to begin a new branch of the Carmelites. She expanded the dream of reform to the male members of the order. When Teresa died on Oct. 4, 1582, she had established 16 new houses of women and 14 new houses of men in the new Discalced Carmelites. Teresa eventually was canonized a saint and named a doctor of the Church, all of which proves that if you set your sights high and learn to control your thoughts, your emotions gradually will control you and your life will become more manageable and more joyful.

Joy is the infallible sign of God’s presence and your life will be filled with fear and anxiety. For me, these are the more difficult challenges for the laity to address.

As I finished reading John Fink’s editorial “Challenge to the Laity,” in the Nov. 18 Criterion, I thought, is that all there is? It seems to me the challenge for Christians is so much more than pre-marital sex, same-sex unions and filthy entertainment.

Can we work more for justice for the poor and the needy than about sexual matters? Referring to the bishops writing about the apostolate, of lay people, Fink quotes. “Among the tasks of the apostolate Christian social action is pre-eminent.”

Our Church has such a strong and generous history of social action, which of course includes civil justice for the poor and needy, that we are definitely not working to the extent of our possibilities if we are not involved in spreading Christ’s love in this way.

Are we writing to our congressmen about providing a living wage for those who are working? Are we striving to get health care coverage for all our citizen? Are we interested in whether there is affordable housing for all people? Do we speak out against the death penalty as our Church now? Are we outposting soldiers in Iraq as our Church was?

For me, these are the more difficult challenges for our challenge to the laity.

Dan Wickizer, Shelbyville

There are many challenges for the laity to address

Limiting pain doesn’t make it right

What a touching concept in the Nov. 11 Criterion on the U.S. House of Representative’s efforts to determine whether fetuses experience pain when they are aborted.

First, we should anesthetize them and then they can be killed. Exactly whose pain are these people trying to mitigate, anyway? Have we lost any sense of the gift of life here? Are we giving up on ending this holocaust?

Gerard Burford, Indianapolis

Thank you, St. Pius X parishioners

The people from St. Pius X Parish in Indianapolis involved with the Communion ministry to the people at the Forum at the Crossing are to be commended for their wonderful spiritual program they faithfully have each Wednesday. Words can’t express how much they are appreciated.

Pat Shea, Indianapolis

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to “Letters to the Editor,” The Criterion, P.O. Box 1717, Indianapolis, IN 46206-1717.

Readers with access to e-mail may send letters to criterion@archindy.org.

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No dejemos que pase el Adviento sin dedicar gozosamente un espacio para Dios

El mundo antiguo, “adviento” era un término técnico. Se refería a la llegada de un nuevo año, una institución superior, tal como un emperador o un rey. En el mundo pagano, también podía significar la llegada de un dios o una diosa quien emergiera de la oscuridad y daba a conocer su presencia. El adviento de un dios o diosa podía celebrarse por medio de un ritual pagano. El cristianismo se apoderó de la palabra “adviento” para referirse a la llegada de Jesús cuyo origen es la procesión de la vida en la Tierra, algo que debe esperarse y celebrarse en grande. El significado más profundo del Adviento cristiano puede entenderse a través de sus diversos aspectos. Tiene la connotación de una visita importante. Constituye una época de espera vigilante. Constituye una época de alegría signif. El ícono de fondo de la temporada de Adviento se concibe como una época de reflexión sostenida en los días previos a la Navidad. Para muchos compatriotas es todo menos eso. Pero no debemos simplemente entregarnos a la idea de que las semanas anteriores a la Navidad deben ser agitadas y llenas de ansiedad. Tenemos que decir que, si no, algunas personas podrían preguntar por qué compartimos la dicha de obsequiar. En la época de Adviento los regalos se llevan por el nacimiento de Jesús y la promesa de un futuro mejor. La tristeza de espíritu proveniente de una vida algo menos que verdadera puede sofocar el grito cristiano. La verdadera novedad es que Jesucristo nos dio un regalo y un valor que no desaparece después de abrir todos los regalos en el día de Navidad. Ni siquiera el sufrimiento humano puede privarnos del júbilo. De hecho, el sufrimiento y la alegría humana no son contradictorios. El júbilo es el sentido de alegría que se encuentra profundamente enraizado en una paz interna en nuestras vidas. A finales de cuentas, Dios está con nosotros.

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El verdadero espíritu de preparación para el nacimiento de Jesús y la promesa de una felicidad eterna es en la casa del Padre para el nacimiento de Jesús y la promesa de un futuro mejor. La tristeza de espíritu proveniente de una vida algo menos que verdadera puede sofocar el grito cristiano. La verdadera novedad es que Jesucristo nos dio un regalo y un valor que no desaparece después de abrir todos los regalos en el día de Navidad. Ni siquiera el sufrimiento humano puede privarnos del júbilo. De hecho, el sufrimiento y la alegría humana no son contradictorios. El júbilo es el sentido de alegría que se encuentra profundamente enraizado en una paz interna en nuestras vidas. A finales de cuentas, Dios está con nosotros.

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Retreats... 

December 2-4

December 3-4
Oldenburg Franciscan Center, Oldenburg. “Retreat with Healing Angels.” Franciscan Sister Anita Belfrage, presenter. $132 per person. Information: 812-933-6437 or e-mail center@oldenburgosf.org.

December 6
Mount St. Francis Retreat Center, 101 St. Anthony Dr., Mount St. Francis. Day of Reflection, “Franciscan and Grecian: Understanding the Incarnation” 9 a.m.-12:30 p.m. Information: 812-923-8817 or e-mail retreats@mountsaintosf.org.

December 6-December 20

December 9-11
Catholic Charities Center, Oldenburg. “An Advent Retreat,” Franciscan Sisters Judy Hillman and Joan Laughlin, presenters. Information: 812-933-6437 or e-mail center@oldenburgosf.org.

December 9-11
Mother of the Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. “With In and Through the Blessed Virgin Mary: The Spirituality of the Franciscans of the Immaculacta.” Father Michael Gaertner, presenter. $120 per person, $135 group discount. Information: 812-825-4642, ext. 200.

December 10
Oldenburg Franciscan Center, Oldenburg. “Christmas Creations.”信息: 812-923-8817 or e-mail retreats@mountsaintosf.org.

December 17-18
Oldenburg Franciscan Center, Oldenburg. “Retreat with Healing Angels.” Franciscan Sister Anita Belfrage, presenter. $132 per person. Information: 812-933-6437 or e-mail center@oldenburgosf.org.

December 20
Our Lady of Fatima Retreat House, 5535 E. 56th St., Indianapolis. Day of Reflection, “Finding a Thankful Heart,” Msgr. Paul Koetter, presenter. 8:30 a.m. 2:30 p.m. $30 per person. Information: 812-933-6437 or e-mail center@oldenburgosf.org.

December 21

January 3-January 11

January 4-5
Mount St. Francis Retreat Center, Hoy 150, Floyds Knobs. Young adult retreat, young adults 18-23, $30 per person. Information: 808-584-2454 or www.nayoungadults.org.

January 7-8

January 7-13
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. “Humility Matters,” Benedictine Sister Mary Margaret Fink, presenter. Information: 317-738-7581 or e-mail bemedconnect@yahoo.com.

January 9-13
Koedel Retreat Center, 841 E. 14th St., Ferdinand, Ind. (Diocese of Evansville). “Praying the Pastoral Council of the Church Retreat,” Benedictine Father Eugene Hassell, presenter. Information: 800-880-2777 or e-mail koedel@thedykes.org.

January 13-15

January 22

January 24
Oldenburg Franciscan Center, Oldenburg. Day of Reflection, “Blessed or Stressed,” Franciscan Sister Patty Campbell, presenter, 9:30 a.m.-3:30 p.m., $54 per person, early registration. Information: 317-835-6437 or e-mail center@oldenburgosf.org.

Events Calendar

December 5
St. Francis Hospital, 811 S. Emerson Ave., Indianapolis. Fire workshop, “Look Good, Feel Better,” women with cancer, 2 p.m. Registration: 317-728-6704.

St. Athanasius Byzantine Church, 1117 S. Blaine Ave., Indianapolis. St. Nicholas Feast day, Divine Liturgy, 10 a.m. St. Nicholas visits after Liturgy. Information: 317-632-4157.


December 6
St. Benedict Church, 404 E. Vine St., Liberty. Healing Mass, 7:30 p.m. Information: 765-825-7087.

December 7
SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. Gloria Des Concert 2005, 7:30 p.m. Information: 317-634-4539.

St. Mary Parish, 317 N. New Jersey St., Indianapolis. Solo Single, Christmas party. Catholic singles 50 and over, single, widowed, divorced, new members welcome, 6:30 p.m. Information: 317-359-0200.

December 9
Holy Rosary Church, 520 Ste- ven St., Indianapolis. Lumen Dei meeting, Mass, 6-9 a.m., breakfast in Priory Hall, 15 members, $20 guests. Information: 337-919-5313.


St. Michael the Archangel Parish, 3350 S. 30th St., Indianapolis. Family Night at St. Mike’s, pitch-in dinner, 5:30 p.m., faith formation for adults and children, 6-45 p.m. Information: 317-926-7359.

St. Michael Parish, 519 Jefferson St., Greenfield. Natural Family Planning (NFP) class, 9-11 a.m. Information: 317-462-2246.

Robert Isaey Pavilion, 1303 West 116th St., Carmel, Ind. (Diocese of Lafayette). Christmas Celebration, beneﬁts the Little Sisters of the Poor. Reservation deadline Nov. 29. Information: 317-872-6420.

December 11

Holy Family Council, Knights of Columbus Hall, 200 N. Lynhurst Dr., Indianapolis. Breakfest, 8 a.m.-1 p.m. Information: 317-240-3782.


Monastery Immaculate Conception, Ferdinand, Ind. Sisters of St. Benedict of Ferdinand, Marian Pilgrimage, 2 p.m. (EST). Information: 812-367-1411.

Bishop Chatard place-maker receives award

Place-keeper and wide receiver Kevin Ball, a senior at Bishop Chatard High School and member of St. Luke Parish, both in Indianapolis, receives the Indianapolis 3A Mental Attitude Award fol lowing the Bishop Chatard Trojans’ 7-0 loss on Nov. 26 to Northwood High School in Napano, Ind., in the 3A championship game at the RCA Dome in Indianapolis. Standing with Kevin are, from left, his mother, Marcia Ball; his brother, Brian Ball; his sister, Emily Ball; his father, Dr. Michael Ball; and a representative of Indiana Farm Bureau Insurance, the award’s sponsor.

Roncalli linebacker receives award

Linebacker Nick Vanich, fourth from a left, a senior at Roncalli High School and member of Ridley of Our Lord Jesus Christ Parish, both in Indianapolis, receives the HSAA Class 4A Mental Attitude Award following the Roncalli Rebels’ 28-27 loss in the Class 4A championship game to Lowell High School in Lowell, Ind., on Nov. 28 at the RCA Dome in Indianapolis. Standing with Nick are, from left, his parents, Joe and Jeanne Banich; his brother, Kevin Banich; and a representative from Indiana Farm Bureau Insurance, the award’s sponsor.
Concert to benefit Gulf parish damaged by hurricane

By Mary Ann Wyand

St. Christopher Parish in Indianapolis has “adopted” Our Lady of the Gulf Parish in Bay St. Louis, Miss., whose facilities were severely damaged by Hurricane Katrina in late August.

Proceeds from the adult choir’s annual Winter Concert scheduled at 7 p.m. on Dec. 15 at St. Christopher Church, 5301 W. 16th St., will help restore the music ministry at the Gulf Coast parish.

The Advent concert will feature a variety of unique Christian songs, and donations will be collected for the Mississippi parish to help defray the cost of repairs to the parish’s musical instruments damaged during the Aug. 29 hurricane.

“This is the first time [that] St. Christopher’s Winter Concert has identified a benefactor outside its own parish, but we can empathize,” said Larry Hurt, director of music at the Indianapolis West Deanery parish.

“St. Christopher’s worship space was damaged by fire a few years ago,” Hurt said, “and I remember how anxious I became while we restored our worship space and our music ministry.”

Ed Grotkowski, director of music at Our Lady of the Gulf Parish, said both faith communities enjoy a “very lively” music ministry.

Grotkowski said members of the Mississippi parish “really appreciate the outreach and generosity of the St. Christopher musicians in helping us to restore an all-important element of our worship service—music.”

Hurt said choir members will perform a variety of Christian music ranging from seasonal songs, such as “Run to Bethlehem” by Steven Warner, to songs recorded by the Notre Dame Folk Choir, such as “Run with the Light of Christ” by Karen Schneider Kiner.

Other concert selections include Nicholas Micchelli’s arrangement of “’Tis the Gift to be Simple,” Ricky Manalo’s “Pie Jesu” adaptation from “Requiem Mass,” Francis Patrick O’Brien’s “Wood of the Cradle,” and Eileen Berry and Dan Forrest’s “Never a Brighter Star.”

St. Christopher Parish was established by former Bishop Joseph Elmer Ritter in 1937 west of the historic Indianapolis Motor Speedway, and now has 2,400 registered households with more than 6,400 parishioners.

Hurt said the parish sponsors more than 50 Christian service ministries dedicated to witnessing and sharing in Christ’s mission of evangelization.

Also during Advent, St. Christopher School students are collecting gifts to send to students at St. Stephen School in New Orleans.

Our Lady of the Gulf Parish was established in 1847 at 228 South Beach Blvd. in Bay St. Louis, Miss. The parish campus, which sustained extensive damage during Hurricane Katrina, includes the church, Bay Catholic Elementary School for pre-kindergarten through sixth-grade students and Our Lady Academy for girls in the seventh- through 12th grades.

*(For more information about Our Lady of the Gulf Parish’s rebuilding efforts, log on to www.olgchurch.net, www.baycatholic.org and www.ourladyacademy.com)*
will be looking “to see what you did,” she said.

Nov. 7 was designated “St. Thomas Aquinas School Day” in Indianapolis by Mayor Bart Peterson, who joined the students, faculty, parents, archdiocesan Catholic education representatives, state legislators and other special guests for an outdoor pep rally a few days before Bonnie Stevens, the principal, and other staff members traveled to Washington to accept the Blue Ribbon award.

“This is a big, big deal,” Mayor Peterson said. “Very few schools in the entire country get chosen to be a Blue Ribbon school. This means you’re the best of the best, … you have great teachers, … great, involved parents, … the school is well-run [and] … each and every one of you students works really hard every single day to do your best. That’s all anybody can ever ask of you, and I want to say thank you to all of you. … You’ve done a great job. Keep up the good work.”

Offering his congratulations, the mayor said St. Thomas Aquinas School exemplifies the best of the city’s Butler-Tarkington Neighborhood because it has a long tradition of racial and economic diversity and has provided quality education since its founding by the archdiocese in 1941.

St. Thomas Aquinas School students release blue balloons during a Nov. 7 pep rally celebrating the Indianapolis North Deanery school’s selection as a 2005 No Child Left Behind Blue Ribbon School of Excellence by the U.S. Department of Education. Indianapolis Mayor Bart Peterson joined the students, faculty, parents and guests for the celebration and proclaimed Nov. 7 as “St. Thomas Aquinas School Day.”

Theresa Slipher, left, principal of St. Michael School in Greenfield, joins her faculty and students in singing the national anthem during a Nov. 28 ceremony at the school to celebrate receiving a 2005 No Child Left Behind Blue Ribbon School of Excellence award from the U.S. Department of Education.
Memories nurture our spiritual relationship with God

By Fr. Robert L. Kinast

Our memory of the past plays an important role in our spiritual life. Memory is important because the spiritual life entails the relationship of the whole person to God, and memory preserves important aspects of any person’s life.

Memory’s most obvious role is to connect us with our past. This provides a sense of history that enables us to put the present moment in its proper, larger context, to learn from the past and to experience ourselves as part of the living sequence of events and people that define who we are.

The collective memory of the Church is its tradition, and it is celebrated most fully at the eucharistic liturgy. Biblical stories and psalms unite us with our spiritual ancestors, while the eucharistic prayer explicitly invokes the memory of Jesus’ Last Supper and his desire that we remember him in the breaking of the bread.

Another role for memory is to keep us real in the sense of being aware of the actual events that have shaped our lives rather than what we might wish had been the case.

Human recall of past events, after all, is not perfect. People can be selective about which experiences they remember, and they can remember them in the way they want rather than the way they were. This is especially true for unpleasant, embarrassing or painful memories.

Nonetheless, memory provides a “rootedness” and identity that enable us to function with a degree of assurance about who we are. This is one reason why many adults trace their family ancestry as far back as they can and why victims of disasters such as Hurricane Katrina search for mementos of their past.

The same impulse works in the spiritual life because memory provides us with a spiritual autobiography. Although I don’t pray today as I did when I was a child, I still pray with just as much confidence that God is loving and responsive, and with just as much trust that my prayer unites me with the community of the faithful around the world.

A third role for memory is to retain the healing and disappointing experiences on our life’s journey. Memory in a helpful way enables us to revisit those events and, in so doing, very possibly come to terms with shortcomings and overcome enduring obstacles.

If we had no memory, whatever affected us negatively would continue to wield its influence upon us, but we wouldn’t know where it came from or what to do about it.

This function of memory plays a large role in counseling and psychoanalysis. Under skilful guidance, people can retrieve painful memories that inhibit their development and begin to deal with them in a positive way.

The same is true in the spiritual life where the process is termed a healing of memories. With the help of a trained spiritual mentor, an individual can retrieve a hurtful, traumatic event from the past, bring it forth for analysis and interpretation, then replace it with a new experience that has a healing effect and that stimulates spiritual growth.

For example, people whose religious formation as children gave them a feeling of unworthiness or convinced them that they could never really please God can look at those feelings in light of their positive adult experiences and claim a healthier, more loving relationship with God.

Healing memories of this kind is not easy or quick, but a person who denies them or refuses to face and replace them will be holding back from entering the kind of holistic relationship that God desires in the spiritual life.

On the other hand, the more a person opens up to God fully and honestly, the more that person is likely to overcome unresolved conflicts or emotional damage from the past.

Along with healing painful memories, reinforcing positive memories is also important. Reliving important, formative events from the past keeps these events alive in one’s awareness and prepares a person to recognize similar experiences in the present.

Drawing upon the memory of past experiences of forgiveness, support, acceptance, grace and love enables a person to face current challenges with a spirit of greater confidence, expectation and hope.

Christmas is for many people a pre-eminent example of an event surrounded by positive memories. The holidays provide many opportunities to relive memories of the past and create new memories for the future.

As we prepare to celebrate Christmas throughout the Advent season, we relive memories of the past, create new ones for the future and give thanks for the gift of memory, which provides such a rich store of experience to nurture our spiritual life.

(Father Robert L. Kinast is director of the Center for Theological Reflection in Clearwater, Fla.)

God strengthens us with love

By Fr. Paul Campbell

For the past few months, I have been preparing our family home to be sold. Many memories came to me as I moved from room to room deciding what to do with the stuff of our family’s life from the past 30 years.

I will always recall Dad standing in our driveway saying, “We’ll be here.” In my years of religious life and priesthood, I have lived in 11 different places. I always was going somewhere with the urgency of someone who didn’t really understand the important things in life.

Many times, I would rush in for an overnight stay and would get a helping of Dad’s words being spoken by God. Just can hear him say, “We’ll be here.”

During Advent season, I can imagine God’s words to us are, “I’ll be here.”

As we prepare to celebrate Christmas during a very busy time of year, its purpose is to make time for us to notice the really important things.

As I packed up the Christmas decorations, I took comfort in remembering each item’s history and was reminded of the wonderful moments I spent lying on the floor looking up at our tree. They were peaceful moments when I felt my family’s love and God’s love.

This Advent, try to make time as a family for an evening drive to look at Christmas decorations and remember that God’s words to us are, “I’ll be here.”

Advent is a time to realize that God is always here for us. But are we moving too quickly to realize what that presence means? As during my trips home, God always greets us, nourishes us and strengthens us with unconditional love.

(From Paul Campbell is associate pastor of St. Joseph Parish in Middletown, Del.)

Discussion Point

Memories shape our lives

This Week’s Question

Why are memories of our early years in life so important to us?

“For me as a father, childhood memories are important because they helped shape me. They help me know so now that I, in turn, can shape my children.” (John Baker, Little Rock, Ark.)

“Memories build a foundation for the journey and for what we are in the rest of our lives.” (Susan Calvo, O’Neill, Neb.)

“We build upon memories and become what we are because of who we are. They are important because they are a part of us and are intertwined with us, and to deny them is to deny part of ourselves. I’m lucky [because] my memories are good and are like a little vacation from where I am. Because of them, I am where I am.” (Andi Little, Savage, Minn.)

“You look back [on your life], you can often help someone else because you may have been through something that someone else hasn’t.” (Edith Garcia, Los Angeles, Calif.)

Lend Us Your Voice

An upcoming edition asks: Tell of a situation that Catholics in another part of the world that concerns you. Can people like you do anything about this?

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

**Advent: the annual giving adventure**

During Advent, we prepare ourselves spiritually for the biggest birthday celebration of all—Christmas, the celebration of the birth of our Lord and Saviour. But, no matter how busy our lives might be during this time, because of tradi- tion and custom, we make efforts to include family members—into our families and society itself. Advent is also a busy, often frenzied, time of the year, void of that sense of control, material and social kind.

Although I would like to concentrate more on the spiritual and meaning aspects of Advent, I get caught up in the early spirit of the season, too. Although I wish Advent Sunday hustle and bustle would not begin Thanksgiving week, I admit that even my family cele- brates then with an early gift exchange in honor of St. Nicholas.

Why? Because, for years, we have not been able to get together for St. Nick’s Dec. 6 feast day, which faithfully enjoyed by hanging stockings when our daughters were younger. Nor can we do this at Christmas because of varying situa- tions and complications that the extended family has in lieu of the ones other than Indian- apolis. All of us mark the real holidays in individual and substantial ways, making Advent almost a personal venture.

Changing traditions is not easy, but our time over the Thanksgiving weekend brings us together with high-spirited suc- cess. I look upon this as worthwhile, for we have been able to adapt to circum- stances without losing the true and valid values of the season. Yes, we exchange gifts early, but they are usually well thought out and done without any material kind. Each of us becomes a gift to the other.

Some years ago, our eldest daughter, Donna, sent me a verse by an “Unknown Author” that I now share with readers. It applies in any season, but particularly—at least in our family—at this time of year. Why? Because it can be applied to anyone of any faith. (Donna converted to Judaism one year after she sent this.)

The Gift of Giving
The more you give, the more you get.
The more you laugh, the less you fret.
The more you dare, the more you find,
The more of everything you share,
The more you’ll always have to spare.

For only what we give away
Is life from day to day.
I see the above working not only in Donna’s life, but also in the lives of her sisters, Diane and Lisa. In fact, I see this reality in the lives of nearly everyone I hold dear, including those who are with our Heavenly Father. After all, “the gift of giving” started with God the Father, his only begotten Son and the Holy Spirit.

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

Sunday, Dec. 4, 2005

Isaiah 40:1-5, 9-11
Psalm 85:1-4
Luke 5:17-26

Isaiah 40:1-5, 9-11
Psalm 85:1-4
Luke 5:17-26

The second part of the Book of Isaiah provides the first reading for this Second Sunday of Advent.

When this book was written, God’s people were very happy. Their long, dreary exile of four generations in Babylon was about to end, and they were looking forward to returning to their homeland. This section of Second Isaiah captures well the joy and relief that the people felt about the end of their exile. It certainly captures their longing to return to their homeland. Also, and importantly, these verses convey well the joy and relief that the people experienced as a result of God’s mercy and God’s faithfulness to the Covenant.

The first reading was wonderfully optimistic. This reading is grim in comparison. The people were unusually loyal to the Covenant and God’s mercy and grace directly calls people to remember who they are as humans and to recognize the devastating results of sin.

This message quite bluntly is the lesson of Second Peter. It is also in the messages of Second Isaiah and Luke’s Gospel.

Reflection

Advent is the time of the year in which the Church clearly, frankly and directly calls people to remember who they are as humans and to recognize the devastating results of sin.

Always, God’s love prevails, but God does not drag us kicking and screaming into heaven. We must turn to God wholeheartedly.

Advent calls us to realize our situation. Our situation is that we need God, especially in our sinfulness. We need God’s mercy. We must seek it. We must repent.

My Journey to God

Advent

In this winter weariness that fills the dark of night and waits for whatever is to come, I look to You, Oh Lord, and know that love is still the light of my planning.

It is the yearning of my heart that gives me strength and hope and quiet peace until the dawning of Emmanuel.

By Helen Fritz Welter

(Helen Fritz Welter is a member of St. Barnabas Parish in Indianapolis. A statue of Mary overlooks a park outside St. Vincent’s Hospital in the New York borough of Staten Island. The feast of the Immaculate Conception on Dec. 8 commemorates the Church dogma that Mary was free from original sin from the first moment of her existence.)

Daily Readings

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

Tuesday, Dec. 6
Nicholas, bishop
Isaiah 40:1-11
Psalm 96:1-3, 10-13
Matthew 18:12-14

Wednesday, Dec. 7
Ambrose, bishop and doctor of the Church
Isaiah 40:23-31
Psalm 103:1-4, 8, 10
Matthew 11:28-30

Thursday, Dec. 8
The Immaculate Conception of the Blessed Virgin Mary
Genesis 3:9-15, 20
Psalm 98:1-4
Ephesians 3:16-21, 11-12
Luke 1:26-38

Friday, Dec. 9
Juan Diego, hermit
Isaiah 48:17-19
Psalm 1:1-6
Matthew 11:16-19

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

Sunday, Dec. 11
Third Sunday of Advent
Isaiah 61:1-2a, 10-11
(Responsory) Luke 1:46-50, 53-54
1 Thessalonians 5:16-24
John 1:6-8, 19-28

Question Corner/ Fr. John Dietzen

Sede vacantists believe last valid pope died in 1958

Q: What can you tell us about people who call themselves “sede vacantists”? Some people in our area, who belong to the group and claim to be Catholics, believe almost everything about the Church is wrong and against Catholic teaching. According to these people, we should not pay attention to what the popes do or say even if they are not really popes. Are these people really Catholic? (Texas)

A: “sede vacantists,” which is Latin for “the see being vacant,” commonly refers to a time between the death of one pope and the election of another, during which time, of course, there is no pope. According to these people, we should not pay attention to what the popes do or say even if they are not really popes. Are these people really Catholic? (Texas)

The term “sede vacantise,” which is Latin for “the see being vacant,” commonly refers to a time between the death of one pope and the election of another, during which time, of course, there is no pope.

Advent is the time of the year in which the Church clearly, frankly and directly calls people to remember who they are as humans and to recognize the devastating results of sin.

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Readers may submit prose or poetry relating to faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the “My Journey to God” column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submission.

Send material for consideration to “My Journey to God,” The Criterion, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to criterion@archindy.org.
“A wonderful school has a variety of great things,” Bianca said. “Every student … is smart in a different way.” Across the nation, 245 public schools and 50 private schools were honored this year. With 11 schools honored in Indiana, the archdiocese operates nearly half of the Blue Ribbon schools recognized in the state in 2005. The recent honors also bring the total number of Catholic schools in the archdiocese honored by the U.S. Department of Education to 20 since 1982. Last year, the archdiocese had six Blue Ribbon schools, and four schools the year before that.

To date, no other diocese in the United States has had as many Blue Ribbon schools as the Archdiocese of Indianapolis. St. Simon's by the sea is one of only 11 schools in the state in 2005.

St. Simon’s students in Indianapolis stand in the shape of a cross on Nov. 18 in the school parking lot to celebrate receiving a 2005 No Child Left Behind Blue Ribbon School of Excellence award. St. Simon’s is one of five archdiocese-san schools to receive the award this year.
The Missionary Image of Our Lady of Guadalupe will be on display at several parishes and adoration chapels as well as a retreat center and college chapel in the archdiocese during December, including on the feast of Our Lady of Guadalupe on Dec. 12.

The missionary image is an exact photographic replica of the imprint of Mary left on the cloak, or tilma, of St. Juan Diego in Mexico in 1531. It has been displayed in more than 1,000 parishes across the United States. The original image is displayed at the Basilica of Our Lady of Guadalupe in Mexico City.

The image of Our Lady of Guadalupe portrays Mary as an expectant mother. People who visit the places where the image will be shown are invited to seek the intercession of Mary, who—under the title of Our Lady of Guadalupe—is the patroness of the Americas and is closely connected with the pro-life movement.

The image will be available for veneration on Dec. 6-7 at the St. Francis Hall Chapel on the campus of Marian College, 3200 Cold Spring Road, in Indianapolis.

On Dec. 6, a eucharistic adoration prayer service for vocations will be held in the chapel from 8 p.m. to 10 p.m. The image will be on display at the Divine Mercy Chapel, 3354 W. 30th St., in Indianapolis from 1 p.m. until approximately 8 p.m. on Dec. 8.

A retreat on Mary incorporating the Missionary Image of Our Lady of Guadalupe will be held on Dec. 9-11 at Our Lady of the Redeemer Retreat Center, 8220 W. State Road 48, in Bloomington.

A Mass on the morning of Dec. 12, the feast of Our Lady of Guadalupe, will conclude the image’s display at the retreat center. The Marian image will then be taken to St. Vincent de Paul Parish, 1723 “I” St., in Bedford, where it will be on display in the parish’s John Paul II Perpetual Adoration Chapel.

Dec. 17 is the last day that the image will be shown in the archdiocese. It will be available for veneration at St. Michael the Archangel Church in Indianapolis during the 8:30 a.m. Helpers of God’s Precious Infants monthly pro-life Mass.

Following the Mass, the missionary image will be taken to an abortion clinic on West 16th Street in Indianapolis, where a prayer service will be held on the sidewalk. The image will then be taken back to St. Michael Church for Benediction.

Open house

Left, Benedictine Sister Mildred Wannemuehler, a former prioress of the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove, examines religious items for sale at the new Shop Inn-spired Books and Gifts store at the Benedict Inn Retreat and Conference Center adjacent to the monastery in early November. The Benedictine sisters are sponsoring a Christmas open house from 9 a.m. until 5 p.m. on Dec. 3 at the gift shop.

Below, Benedictine nun dolls dressed in habits are among the items for sale at the Benedict Inn gift shop.
Providence Sister Mary Pius Regnier led congregation through post-Vatican II changes in the Catholic Church during a 10-year tenure from 1966 to 1976

A member of the congregation for 73 years, Sister Stany Regnier led the congregation through the tumultuous years of Vatican II. She served as a general for 28 years and was known for her quiet strength and wisdom.

Regnier was born in San Francisco in 1905 and entered the Congregation of the Sisters of Providence on Aug. 15, 1927. She professed first vows on Aug. 15, 1937, and professed final vows on Aug. 15, 1945. During 68 years as a Sister of Providence, she served as a teacher, principal, administrator, religious education director, and mother of several Providence Schools and religious institutes.

Regnier was named as general superior of the congregation in 1973, and she served in that capacity until 1990. During her tenure, the congregation underwent significant changes, including the implementation of the Second Vatican Council’s decrees on education, liturgy, and monastic life.

Regnier was known for her humility, wisdom, and commitment to the congregation. She was a gentle leader who brought stability and direction to the congregation during a time of substantial change.

Regnier died on Nov. 27 at Mother of Providence College in Indianapolis. She was 92.

Providence Sister Suzanne Bresette started Providence Center Gift Shop<br><br>Providence Sister Suzanne Bresette died on Nov. 19 at Union Hospital in Terre Haute. She was 88.

The former Suzanne Bresette was a Providence Sister and served as general superior of the Sisters of Providence from 1965-67 and the former Cathedral of St. Mary-of-the-Woods from 1976-79.

In Florida, Sister Suzanne Bresette taught at the former St. Agnes Academy in Sarasota from 1960-66, where she taught public relations, an executive assistant and an administrative assistant to the general council, and served as the principal of the Mary-of-the-Woods College in Sarasota, Fla.

In Indianapolis, Sister Suzanne served as director of Catholic Education for the congregation in St. Gabriel Province and also served as the employment specialist for the Catholic University of Indianapolis.

Several sisters said the dramatic changes in the late 1960s were not easy for the Sisters of Providence to bring about. However, Sister Suzanne Bresette said the changes were necessary for the congregation to remain relevant in the changing world.

Sister Suzanne Bresette said she was grateful for the opportunity to serve as the general superior of the Sisters of Providence. She said the congregation had a responsibility to respond to the needs of the times and that she was glad she was able to do so.

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Catholic Charities Bloomington (formerly Catholic Social Services), an Indianapolis Archdiocesan agency within the Sacred Heart of Jesus, St. Jude, St. Joseph, St. Teresa for favor’s granted.

Prayers Answered -

THANK YOU St. Jude for prayers granted

Thank you, God, Lady, St. Joseph, St. Jude and St. Teresa for favors granted

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 Guardian Angels, Martinsville
Dec. 13, 7 p.m. at St. Thomas More, Bedford
Dec. 13, 7 p.m. at St. Vincent of Paul, Shelby County
Dec. 13, 7 p.m. at St. Mary-of-the-Rock, St. Mary-of-the-Rock
Dec. 13, 7 p.m. at St. Joseph, Lawrenceburg
Dec. 13, 7 p.m. at St. Peter, Franklin County
Dec. 15, 7 p.m. at St. Mary, Greensburg

Bloomington Deanery

Dec. 6, 7 p.m. at St. Martin of Tours, Martinsville
Dec. 6, 7 p.m. at St. Martin of Tours, Brownstown
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

Dec. 2, 7 p.m. at St. Joseph, Liberty
Dec. 11, 11:30 a.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

Dec. 5, 7 p.m. for St. Bernadette, St. Therese of the Infant Jesus (Little Flower) and Our Lady of Lourdes at Our Lady of Lourdes
Dec. 14, 7 p.m. at St. Simon the Apostle
Dec. 14, 7 p.m. at St. Thomas the Apostle, Fortville
Dec. 15, 6:30 p.m. at St. Rita
Dec. 15, 7 p.m. for St. Mary, St. Philip Neri, SS. Peter and Paul Cathedral and Holy Cross at Holy Cross

Indianapolis North Deanery

Dec. 6, 7 p.m. at St. Matthew
Dec. 11, 1:30 p.m. at St. Joan of Arc
Dec. 13, 7 p.m. at St. Chris the King
Dec. 14, 7 p.m. at St. Xavier
Dec. 14, 7 p.m. at St. Thomas Aquinas
Dec. 15, 7 p.m. at Immaculate Heart of Mary

Indianapolis South Deanery

Dec. 13, 7 p.m. for SS. Frances and Clare, Greenwood, and Our Lady of the Greenwood, Greenwood, at Our Lady of the Greenwood, Greenwood
Dec. 14, 7 p.m. at Nativity of Our Lord Jesus Christ
Dec. 14, 7 p.m. at St. Mark

Indianapolis West Deanery

Dec. 2, 3:30 p.m. at St. Joseph
Dec. 6, 7 p.m. at St. Monica
Dec. 14, 7 p.m. at St. Gabriel
Dec. 14, 7 p.m. at St. Joseph
Dec. 15, 7 p.m. at Mary, Queen of Peace, Danville

New Albany Deanery

Dec. 4, 2 p.m. at St. John the Baptist, Starlight
Dec. 4, 7 p.m. at St. Mary, Lanevilla
Dec. 6, 7 p.m. for Sacred Heart of Jesus, Jeffersonville, and St. Augustine, Jeffersonville, at St. Augustine, Jeffersonville
Dec. 10, 9:30 a.m. at St. Mary-of-the-Knobs, St. Mary-of-the-Knobs
Dec. 13, 7 p.m. at St. Michael, Bradford
Dec. 14, 7:30 p.m. at St. Mary-of-the-Knobs, St. Mary-of-the-Knobs
Dec. 14, 7 p.m. at St. Michael, Charlestown
Dec. 15, 7 p.m. for St. Charles Borromeo, New Albany, and St. Mary, New Albany, at St. Mary, New Albany
Dec. 15, 6:30 p.m. at St. Paul, Sellersburg

Seymour Deanery

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, Columbus

Tell City Deanery

Dec. 11, 4 p.m. for St. Michael, Cannelton; St. Pius V, Troy, and St. Paul, Tell City, at Tell City

Terre Haute Deanery

Dec. 8, 7 p.m. at Sacred Heart, Clinton
Dec. 11, 7 p.m. at St. Joseph, Rockville
Dec. 13, 7 p.m. at St. Paul the Apostle, Greencastle
Dec. 15, 1:30 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 1
their bodies and how babies are killed during abortions.

Last week, state court justices determined that the law “does not impose a material burden on any right to privacy or abortion that may be provided or protected” by the Indiana Constitution. The justices said they were not ruling on whether the constitution included a right to privacy or abortion. Justice Robert Rucker wrote the court’s ruling, which stated that reviews of U.S. Supreme Court and other state court decisions on abortion “persuade us that the Indiana statute does not impose a substantial obstacle to a woman’s ability to terminate her pregnancy.”

Justice Theodore Boehm, the only judge who dissented from the ruling, said a woman’s decision “to carry a non-viable fetus to term” or abort the pregnancy is “an intensely personal one,” and the “government has no role in seeking to take sides in … debates over matters of conscience.”

In a separate opinion, Justice Brent Dickson wrote that he would prefer that the state court “explicitly declare that the Indiana Constitution does not protect any alleged right to abortion.”

Servants of the Gospel of Life Sister Diane Carollo, director of the archiepiscopal Office for Pro-Life Ministry, praised the state court ruling as “a significant step forward in protecting women’s rights” and saving the lives of unborn babies.

“The whole point of the ruling is to guarantee that women who seek abortions understand the surgical procedure and its consequences,” Sister Diane said on Nov. 23. “Giving women 18 hours to consider the life-altering decision to abort a baby may lead some to make life-saving choices.”

She said “it should be noted that the millions of post-abortive women who suffer from the emotional, psychological and physical complications of the procedure would see informed consent as sane, humane and pro-woman.”

However, she said, “the abortion industry and its collaborators, of course, would view this ruling negatively. One does not have to imagine why.”

Glenn Tebbe, executive director of the Indiana Catholic Conference, the Church’s public policy voice on state and national matters, said on Nov. 27 he is glad that Marion County Superior Court Judge Gerald Zore’s decision was upheld and hopes the state court’s decision ends the legal battles over the implementation and enforcement of this law.

Tebbe said he is “pleased with the state court’s strong decision affirming our position that informed consent and time to consider the consequences are not burdens for anyone considering abortion.”

He said “having an abortion is obviously a very serious decision, one filled with many consequences, not only for the baby but for the mother, too.”

Speaking on behalf of Indiana’s Catholic bishops and dioceses, Tebbe said, “We think giving someone time to consider all of these things is just prudence.”

Mike Fischer, executive director of Indiana Right to Life, said on Nov. 23 that the state court’s ruling “is a common sense victory for women in Indiana, who have a right to know all of the facts prior to making abortion decisions as well as the time to reflect upon this information.”

Fischer said “the court has now confirmed that the 18-hour waiting period is not an undue burden, but rather a reasonable and necessary requirement to ensure that women are not rushed or pressured into decisions that will impact their own lives and the lives of their unborn children.”

He said this ruling effectively brings to an end the legal challenges that abortion providers have used in the federal and state courts to try and block Indiana’s abortion waiting period. “The federal appeal ended when the United States Supreme Court refused to hear the appeal,” Fischer said. “and now the state appeal has ended with the Indiana Supreme Court issuing today’s ruling.”

But, Mike Fichter, executive director of Indiana Right to Life, said on Nov. 27 he is “so pleased that after 10 years women are going to get information that is needed.”

Byrum said “we give people who smoke [medical] information on the side of cigarette packs, but [abortion providers] don’t want to give women information on abortion. This is the most critical decision of their entire lives, and they need to have all the information they can have in time to think about this enormous decision.”

Nationally, 22 other states have laws requiring waiting periods for abortions.

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Preparing for Christmas

Tom Stone from Immaculate Conception Parish, left, and Tim Flaherty from St. Andrew Parish, both in Chicago, set up creche figures in Daley Plaza on Nov. 26 for the official opening of the city’s Nativity scene.

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Legacy for Our Mission:

For Our Children and the Future

St. Elizabeth continues to deliver small miracles

When a 17-year-old came to St. Elizabeth and Coleman Pregnancy and Abortion Services with her child, she was immediately welcomed. After a history of drug abuse and physical abuse by her biological parents, she was shy and reserved young woman looking for help. And she found it.

“She learned to bond with her daughter,” said Janeta McKenzie, director of residential services. “She understood that she was going to have to push herself to make this work.”

After approximately seven months as a resident, the young woman found a job, attended her high school and saved her money. Now, she’s still living in the same apartment she moved into after leaving St. Elizabeth and Coleman, attending community college and living with her daughter.

“The biggest reward is seeing them experience life in a different way,” I love to hear the girls giggling and laughing,” said Michelle Meer, director of St. Elizabeth and Coleman. “That’s the idea, to be doing, giggling and laughing. They’re teenage girls.”

It’s the only service in central Indiana that can serve at-risk young women under the age of 18. The clients are usually referred by county courts throughout Indiana, and they can come to St. Elizabeth and Coleman at any point during or after their pregnancy. The building can accommodate as many as 13 young women and 13 children.

“We tend to basic needs, and sometimes they haven’t had this before. We know when they’re down, and we take an interest in who they are,” Janetta said. “We’re newer too busy. They come first, they always do.”

At St. Elizabeth and Coleman, prayer and service are a large part of the community, especially among the staff.

“Many times, the young women accept this spirituality into their own lives. ‘We are a staff that ministers,’ Meer said. ‘There’s a passion but it’s beyond a passion.”

And by working together and working with the young women, a family bond is formed through everyone there. Women who haven’t had family support before can find in the dedicated staff of St. Elizabeth and Coleman.

“When they hurt, we hurt,” Janetta said. “When they cry, we cry.”

For the holidays, the staff at St. Elizabeth and Coleman will have dinners so that young women who have already left the center still have a home and a family to come home to.

With the biggest need being money for operational and programming costs, as well as volunteers to run the donation center, the center is never lacking in compassion. In the eyes of McKenzie, every case can be a success, whether a young woman has faced this challenge before and is able, gone to school and received good grades or learned to bond with her child.

And with each new resident, the family at St. Elizabeth and Coleman continues to grow, nurturing each young woman and child who comes through the doors.

“We nurture them through our love,” Meer said.

Legacy for Our Mission, the archdiocese’s upcoming capital campaign, is guided by the principles of Christian stewardship and addresses the need of archdiocesan ministries such as Catholic Charities. By contributing to Legacy for Our Mission through your local parish, a portion of your gift will be allocated to organizations such as St. Elizabeth and Coleman Pregnancy and Adoption Services.