Bush, Rice urged to protect poor in trade negotiations

WASHINGTON (CNS)—Religious leaders’ concerns that trade agreements take into account the effects of globalization on the poor were the topic of meetings on Dec. 1 between religious leaders, President George W. Bush and Secretary of State Condoleezza Rice.

In the first meeting, Washington Cardinal Theodore E. McCarrick met with Bush at the White House. He then joined an interfaith delegation of religious leaders who spoke with Rice at the State Department.

By Sean Gallagher

In brief comments after his White House meeting, Cardinal McCarrick said he encouraged the president to protect the interests of the poor around the world who do too little access to the negotiating table.

Of particular concern as the World Trade Organization’s Dec. 13-18 conference on trade approached was the emphasis on agricultural policies in that part of the Doha Round of negotiations. The ongoing round of trade talks carries the name of the site of the original meeting in Qatar, Doha, in November 2001.

President Bush has proposed major changes in the U.S. agricultural policies that are important for establishing a more just global trading system,” Cardinal McCarrick said, adding that it was “a courageous and necessary step in the right direction.

However, he added, the U.S. bishops’ conference would seek to work with the administration and Congress to see that reforms in the next U.S. agriculture funding bill “substantially reduce, if not eliminate, trade-distorting federal subsidies while protecting small and medium-sized farms in the United States.”

The half-hour Oval Office meeting ran about twice as long as scheduled. Though no details of the conversation were provided, Cardinal McCarrick also raised the bishops’ concerns about the war in Iraq and about proposals for immigration law and policy.

Cardinal McCarrick said after the meeting that he urged the president to go.

Closing the doors of limbo: Theologians say it was hypothesis

VATICAN CITY (CNS)—An international group of Vatican-appointed theologians is about to recommend that the Catholic Church close the doors of limbo forever.

Many Catholics grew up thinking limbo—the place where babies who have died without baptism spend eternity in a state of “natural happiness” but not in the presence of God—was part of Catholic tradition.

Instead, it was a hypothesis—a theory held out as a possible way to balance the Christian belief in the necessity of baptism with belief in God’s mercy.

Like hypotheses in any branch of science, a theological hypothesis can be proven wrong or be set aside when it is clear it does not help explain Catholic faith.

Meeting on Nov. 28 to Dec. 2 at the Vatican, the International Theological Commission, a group of theologians led by Cardinal Joseph Ratzinger until his election as Pope Benedict XVI, completed its work on a statement regarding “the fate of babies who have died without baptism.”

A press release said the commission’s statement would focus on the question “in the context of God’s universal saving plan, the uniqueness of the mediation of Christ and the sacramentality of the Church in the order of salvation.”

U.S. Archbishop William J. Levada, president of the theological commission in his role as prefect of the Congregation for the Doctrine of the Faith, told Pope Benedict on Dec. 1 that he hoped the statement would be published soon.

Archbishop Levada said the question is

By Mary Ann Wyand

“Miracles happen to those who believe in them.”

That French proverb came true last week for Nativity School third-grader Lilly Barkes of Indianapolis, who organized a school toy drive to benefit the Catholic Charities Christmas Store in Indianapolis.

Instead of asking for gifts for her ninth birthday on Nov. 18, Lilly decided to collect presents to give to poor children this Christmas.

Nativity principal Peg Dispenzieri thought it was a great idea and gave Lilly permission to organize the toy drive from Nov. 21 until Dec. 2.

“It really was a whole school effort,” Dispenzieri said. “Lilly came to me about a month ago with this idea. She decided she didn’t want birthday presents for herself, but wanted to do something for other children. The families here at Nativity are always very generous and really do a great job helping with community projects.”

She said parishioners also helped the school’s 340 students collect toys.

“Most of the children were able to help and all the students prayed,” Dispenzieri said. “We try to find somebody every year to share our generosity with. One of the big things we do is practice kindness here at Nativity. … We want to make sure we’re sharing our love during Advent as we prepare for Christmas.”

Nativity third-grader Jessica Rikke of Indianapolis

Third-grader’s toy drive will bring Christmas joy to many children

By Mary Ann Wyand

Nativity School third-graders Jessica Rikke, left, and Lilly Barkes of Indianapolis unpack and mark some of the 366 toys they delivered to the Catholic Charities Christmas Store in Indianapolis on Dec. 3. The games, dolls, trucks, stuffed animals, books, crafts and other toys will be given to children whose parents cannot afford to buy presents for Christmas.

Last year, the Christmas Store provided gifts for 2,504 children and adults in 519 families.

This year, the ministry hopes to be able to serve 600 families.

By Sean Gallagher

Several parishes across the archdiocese will be hosting festive celebrations of the feast of Our Lady of Guadalupe on Dec. 12.

Starting the evening before the feast and many not ending until well into the night of Dec. 12, the events include Masses in Spanish, bilingual Masses, prayer services, serenades to Mary, processions, live representations of the apparition.

A procession through the streets of downtown Indianapolis to St. Mary Church will follow. A mariachi-band led serenade to Mary, along with the praying of the rosary, will immediately precede.

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Mary, prayers and the praying of the Mass at call 317-888-2861. Readings also proclaimed in Spanish. Begin at 7 p.m. that day.


GUADALUPE

Continued from page 1

CHRISTMAS

The Criterion Friday, December 9, 2005

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guadalupe

The mass.

For more information about the events at St. Mary Parish, call 317-637-3983.

St. Patrick, Parish, 950 Prospett St., in Indianapolis will host several events for the feast on the evening of Dec. 11 and throughout Dec. 12. A Misas de Gallo will begin at midnight on Dec. 12. Another Mass at St. Patrick Church will begin at 7 a.m. on Dec. 12.

For more information about the events at St. Patrick Parish, call 317-631-5824.

Our Lady of the Guadalupe Parish, 135 S. Meridian St., in Greenwood will be celebrating the 10th anniversary of its first solemn celebration of the feast with a Mass at 6:30 p.m. on Dec. 12. The Mass will be celebrated in English with the readings also proclaimed in Spanish.

For more information about the events at Our Lady of the Greenwood Parish, call 317-888-2861.

A new shrine to Our Lady of Guadalupe will be blessed during a 7 p.m. Mass at St. Monica Church, 6134 N. Michigan Road, in Indianapolis. The Mass will be preceded by a sermon from Mary and the praying of the rosary starting at 6 p.m.

For more information about the events at St. Monica Parish, call 317-253-2193.

Las Mauditas, a mariachi band, will perform at the Mass. For more information about Las Mauditas, call 317-325-4044.

St. Joseph Parish, 1306 St. 26th St., in Columbus will have a las mañanitas service at 5:30 a.m. on Dec. 11. A Mass in honor of Our Lady of Guadalupe will be celebrated there at 9 a.m. on the same day.

For more information about the events at St. Anthony Parish, call 317-398-8227.

St. Bartholomew Parish, 1306 St. 26th St., in Columbus will have a las mañanitas service at 5:30 a.m. on Dec. 12 at St. Ambrose Church, 325 S. Chestnut St., in Seymour. A fast day Mass will be celebrated there at 5:30 p.m. on the same day.

For more information about the events at St. Joseph Parish, call 812-379-9353.

A las mañanitas service will happen at 5:30 a.m. on Dec. 12 at St. Ambrose Church, 325 S. Chestnut St., in Seymour. For more information about the events at St. Anthony Parish, call 317-253-2193.

For more information about the events at St. Mary Parish, call 317-637-3983.

For more information about the events at St. Joseph Parish, call 812-256-3200.

Prince of Peace Parish in Madison will have a mañanitas mass at St. Joseph Parish, 312 E. High St., in Madison. For more information about the events at Prince of Peace Parish, call 812-265-4166.

Holy Trinity Parish, Keely Drive, in Edinburgh will have a Mass in honor of Our Lady of Guadalupe at 4:30 p.m. on Dec. 11. For more information about the events at Holy Trinity Parish, call 812-333-2742.

For more information about the events at St. Andrew Parish, 235 S. 5th St., in Richmond will celebrate a bilingual Mass at 9:30 a.m. on Dec. 11. A mariachi band will perform at the Mass.

For more information about the events at St. Andrew Parish, call 765-962-3902.

We had a real shortage of toys last year," Siler said, "and that's mostly what you collected this year so that's great. A lot of children are going to have toys under their Christmas tree this year because of the two of you and the other Nativity students. Thank you on behalf of all the kids that are going to have a pretty special Christmas this year."

Siler also offered his thanks to all the Christmas Store volunteers and other donors who make it possible to help the poor during the holidays.

"Let's have a toy drive to help the Katrina victims," Siler said. "How about a local charity?" That's how it started. We hope to continue the tradition every year," he said.

"My son wouldn't have been able to have a Christmas without these little girls' help," Lambert said. "I think the little girls should know they've made a difference." Smith said "make sure you tell them 'God bless them' for their generosity."
Sisters of Providence honor diamond jubilarians

Twelve Sisters of Providence of Saint Mary-of-the-Woods are celebrating their diamond jubilee representing 60 years of ministry this year.

They were honored during a eucharistic liturgy on Dec. 8 at the Church of the Immaculate Conception at the mother-house west of Terre Haute. They are Providence Sisters Rita Black, Mary Eleanor Galvin, Marie Paul Haas, Laurine Haley, Marian Ruth Johnson, Eugene Francis Keaveney, Eileen Ann Kelley, Mary Patricia Peacock, Martha Steidl, Mary Jo Stewart, Marie Ellen Sullivan and Winifred Mary Sullivan.

Eight jubilarians will be featured this week and four sisters will be profiled in the Dec. 16 issue.

Sister Rita Black, a native of Terre Haute, minister as an outreach nurse at The Connecting Link in West Terre Haute and the St. Ann Clinic in Terre Haute, both Providence Self Sufficiency Ministries.

She entered the congregation on July 22, 1945, from St. Patrick Parish in Terre Haute and professed perpetual vows on Jan. 23, 1953. She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in education then earned a master’s degree in education at Indiana State University in Terre Haute. She received nurse’s aids training at Our Lady of Lourdes Infirmary and practical nurse’s training at Indiana Vocational Technical College.

Sister Rita taught at St. Philip Neri School in Indianapolis from 1951-52 and St. Charles Xavier School in Bloomington from 1953-63. In Terre Haute, she taught at the former St. Benedict School from 1967-70 and served as principal there from 1969-70 then taught at the former St. Margaret Mary School from 1970-75.

At Saint Mary-of-the-Woods, Sister Rita served on the infirmary staff from 1975-77, was a licensed practical nurse’s training at Indiana University at Malden and professed perpetual vows on Jan. 23, 1953. She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in education then earned a master’s degree in elementary education at the University of New Hampshire.

At Saint Mary-of-the-Woods, Sister Laurine taught at Holy Cross School in Indianapolis from 1961-63. She also ministered in California and North Carolina.

Sister Laurine Haley, a native of Melrose, Mass., is a care volunteer at Saint Mary-of-the-Woods.

She entered the congregation on July 22, 1945, from Sacred Hearts Parish in Malden, Mass., and professed perpetual vows on Jan. 23, 1953. She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in education then earned a master’s degree in English education at the University of New Hampshire.

At Saint Mary-of-the-Woods, Sister Sarah taught at Our Lady of Lourdes Infirmary and Providence Self Sufficiency Ministries.

Sister Sarah taught at the former St. Patrick Parish in Terre Haute and professed perpetual vows on Aug. 15, 1952. She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in education then earned a master’s degree in education at Marygrove College.

In Indianapolis, Sister Marian Ruth taught at the former St. Philip Neri School from 1951-52, served as principal at St. Philip Neri School from 1967-70 and taught at the former St. Patrick School from 1972-76. She also was principal at the former Sir John H. White Catholic School from 1976-82, the former St. Francis de Sales School from 1982-83 and the former St. Rita School from 1983-84.

Sister Marian Ruth served as an adult education teacher at the former Martin Center College in Indianapolis from 1990-93, an instructor at Martin University in Indianapolis from 1993-95, and a teacher and General Education Degree instructor at the Walker Career Center in Indianapolis from 1996-2003.

She also ministered in Illinois and California.

Sister Eugene Francis Keaveney, a native of Everett, Mass., ministers in residential services at Saint Mary-of-the-Woods.

She entered the congregation on Feb. 2, 1945, from Sacred Hearts Parish in Chelsea, Mass., and professed perpetual vows on Aug. 15, 1952. She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in education then earned a master’s degree in education at Rivier College.

Sister Eugene Francis taught at St. Paul School in Sellersburg from 1957-59. She served as a receptionist at Providence Retirement Home in New Albany from 1993-94, was a foster parent and adult education teacher at Providence Self Sufficiency Ministries in New Albany from 1994-96, and was an adult basic education and General Education Degree instructor at the Parkview Center in New Albany from 1996-2003 and Providence Place in Georgetown from 2003-05.

She also ministered in Illinois, Massachusetts and Washington, D.C.

Sister Eileen Ann Kelley, a native of Everett, Mass., ministers as a volunteer in the archives at Saint Mary-of-the-Woods.

She entered the congregation on July 22, 1945, from Sacred Hearts Parish in Malden, Mass., and professed perpetual vows on Jan. 23, 1953. She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in education then earned a master’s degree in religious studies from Providence University.

Sister Eileen taught at Saint Joan of Arc School in Indianapolis from 1947-51 and Saint Francis Borgia School in Chicago from 1951-52. She also ministered in Illinois.

Sister Eileen also ministered in Massachusetts, Maryland and Washington, D.C.

Sister Mary Patricia Peacock, a native of Chicago, ministers in outreach services in West Terre Haute and Terre Haute.

The former Sister Alice Elizabeth Peacock entered the congregation on Feb. 2, 1945, from St. Robert Bellarmine Parish in Chicago and professed perpetual vows on Aug. 15, 1952. She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in education then earned a master’s degree in education at Marygrove College and master’s degree in pastoral theology at Saint Mary-of-the-Woods.

Sister Mary Patricia taught at St. Philip Neri School in Indianapolis from 1947-51 and St. Joan of Arc School in Chicago from 1951-52.

She also ministered in Illinois.

(Next week, Providence Sisters Martha Steidl, Mary Jo Stewart, Marie Ellen Sullivan and Winifred Mary Sullivan will be featured.)
A couple of articles in Catholic periodicals lately have shown the importance of parents when it comes to teenagers. One of them was in this periodical, in our Nov. 18 issue. A Catholic News Service article reported on the results of a study of youth and religion that showed that Catholic teens lag behind their Protestant counterparts on many measures of religious belief, experiences and activities. The evident cause of this disparity, according to the analysis by sociologist Christian Smith, was that “the relative religious laxity of most U.S. Catholic teenagers significantly reflects the relative religious laxity of their parents.”

The other article was about teens’ smoking, drinking and drug use. It was written by Joseph A. Califano Jr., chairman and president of the National Center on Addiction and Substance Abuse (CASA) at Columbia University, and was published in the Oct. 13 issue of America magazine. Califano is adamant that the main thing that will motivate teens to stay drug-free is their perception of how their parents will react to their smoking, drinking and drug use.

The first article is an indictment of public and religious schools — Catholic and other. The point is that a child’s sense of morality, which most 12- to 17-year-olds acquire from parents, and a clear appreciation of parental disapproval are far more powerful incentives to stay drug-free” than the fact that drugs are illegal.

It’s not just a matter of disapproval though. CASA’s study also found that teens who see three or more R-rated movies in a typical month are seven times likelier to smoke cigarettes, six times likelier to try marijuana, and five times likelier to drink alcohol than those who do not watch R-rated movies.

On the other hand, teens that would go to either or both of their parents with a serious problem are at half the risk of teens who would seek out another adult. And there’s this finding that echoes what other study: Teens who attend weekly religious services—or who say that religion is an important part of their lives—are at half the risk of smoking, drinking or using drugs as those who do not attend such services. Califano wrote, “And it is unlikely in this nation that 12- to 17-year-olds go to church each week without their parents.”

The message is clear: Parents are important when it comes to teen behavior. Far too many parents are neglecting their responsibilities, especially, according to that first study, Catholic parents.

— John F. Finn

James P. Moore Jr. is an unlikely historian. He teaches in the business school at Georgetown University in Washington, D.C., and is a former assistant secretary of commerce for trade and development in the Reagan administration. Yet, historian he is, and he has a new book to prove it.

One Nation Under God (Doublenay) is Moore’s history of prayer in America. Why pray? Because it interests him, and he noticed that no other study traces prayer in American life from the beginning of the republic up to the present day. It took him seven years to produce this admirable 520-page work.

American prayer “never seemed more important or more involved,” he writes, than on Sept. 11, 2001. But prayer was there at the very beginning of the republic, indeed even earlier than that.

Before the Pilgrims came to what is now our country, the church was there. The Puritans took issue with the Booke of Psalmes Faithfully Translated (1612) and the Whole Booke of Psalms Faithfully Translated into English Meter Better Known as the Bay Psalm Book. The Puritans took issue with the Church of England’s “imperfect prayer,” the Puritans reasoned, and as a result, English colonies came into being. The Puritans’ mission was to “establish the true worship of God among the English nation” in North America, they wrote.

Why prayer? Because it interests him, Moore found it interesting to learn that just before the Revolutionary War the number of churches in America was both significant and congruent with Federalist Congregationalists, 458 Presbyterian, 457 Baptist, 406 Anglican (including Methodist), 240 Lutheran, 328 Dutch or German Reformed and 56 Roman Catholic. There were 200 Quaker meeting houses and five Jewish synagogues. By Moore’s account, out of this religious diversity the Revolution- ary Army, a praying army, was formed.

On June 12, 1775, the delegates to the Continental Congress in Philadelphia called for a day of fasting and prayer on July 20 across the colonies. Moore notes that John Adams wrote with some pride to his wife Abigail that “millions will be upon their knees at before their great Creator, imploring his forgiveness and blessing, his smiles on American arms and arms.” The day of prayer and fasting, says Moore, “was widely publicized in newspapers and handbills, much to the annoyance of the British, but then again the British could hardly deny the colonists access to churches or the chance to pray even ostensibly for peace.”

This history includes numerous examples of using prayer. Indeed, the first book published in America was a hymnal. “The great African-American spirituals had their prayer and the prayers of another continent, spawned such American musical idioms as jazz, the blues and gospel,” writes Moore.

Prayer is the thread that runs through all decades and into just about every new book and crash of American life this history. It is more than interesting; it is inspirational.

(Jesuit Father William J. Byron is a columnist for Catholic News Service.)

Letters to the Editor

Judge priests by all their attributes and how they serve the Church

As I continue to read of the Vatican’s decision to ban men with “deep-seated homosexual tendencies” from entering the priesthood, I am becoming more and more troubled.

I, like many of my fellow parishioners, believe that no one should be barred from the celibacy faces all men who become priests, why turn those away by judging only this one aspect of their composition, and ignore their other attributes and how those could serve the Church? I also fear that this may be a knee-jerk reaction to exposure of the sexual-abuse scandal among the clergy. It seems that not only does the general population need to be made aware of the fact that sexual offenses are those of power and not connected with their sexual preference, but some in the clergy may as well.

Obviously, those who have committed these heinous offenses toward children need to be punished and removed from having any contact with them, but to prejudge a man of the cloth and make him out there who want to give their lives to the Lord is both a personal affront to them and a grave risk to the many who already are priests giving their lives to the Lord.

Also from the sexual preference that I believe God himself gave them, homosexual are no different than the rest of us. They are as much or less prone to be sexual predators than heterosexuals. Please send us some guidance and a more thorough insight as to why these men are less able to serve the Lord than heterosexual men. They are God’s children just as much as we are.

Jennifer S. Moore, Brazil

Parishioner finds Vatican document confusing

I just finished reading the article in this periodical regarding the Vatican document that outlines which men should be denied the opportunity to respond to God’s call to the priesthood. I confess that I am confused by two of the supporting reasons for this exclusion.

First, the Church continues to teach that homosexual tendencies are “objectively disordered” in the face of increasing evidence that homosexuality is a trait that a person is created with rather than a lifestyle that he or she chooses. Since the Church continues to teach that, “sacrament” in our mother’s womb, does this mean that he has missed a stitch somewhere in the formation of these men?

Secondly, I continue to be confused by the Church’s position that homosexuality is sinful because it is “closed to the transmission of life,” at least in my opinion. Any evidence that homosexuality is a trait that a person is created with rather than a lifestyle that he or she chooses. Since the Church continues to teach that, “sacrament” in our mother’s womb, does this mean that he has missed a stitch somewhere in the formation of these men?

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La festividad de la Inmaculada Concepción nos anima a decirle sí a Dios

La Inmaculada Concepción es un día de la Virgen María, su día patronal, que se celebra el 8 de diciembre en honor a la Virgen María, que fue concebida sin pecado original. La Inmaculada Concepción es un día especial para muchos cristianos, especialmente aquellos que están orgullosos de ser católicos.

La Inmaculada Concepción es un día que celebra la fe de María en Dios. María es un ejemplo para todos nosotros de cómo debemos tener fe en Dios, incluso en momentos difíciles. La Inmaculada Concepción es un día que nos recuerda que Dios siempre está con nosotros y que nos amará hasta el final.

La Inmaculada Concepción es un día que nos recuerda la importancia de tener fe en Dios. Dios nos amenaza con su poder y su amor, y nos dice que nos implica en su plan para el mundo. Dios quiere que nosotros también tengamos fe en su plan y que estemos dispuestos a decirle sí a él en nuestra vida.

La Inmaculada Concepción es un día que nos recuerda la importancia de tener fe en Dios. Dios nos quiere con su amor y nos implica en su plan para el mundo. Dios quiere que nosotros también tengamos fe en su plan y que estemos dispuestos a decirle sí a él en nuestra vida.

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Events Calendar

December 9
Holy Rosary Church, 520 Stev- enos Ave. Indianapolis. Dei Dei meeting. Mass. 6:30 a.m., breakfast in Parish Hall. 7:15 members and guests. Information: 317-919-5516.

Our Lady of the Apostles Family Center, 2848 N. 700 West, Greenwood. “Like a Live as a Saint” Leon Suprenant, present- er, 6:30 p.m. Information: 317- 891-2029.

St. Michael the Archangel Parish, 530 S. Indiana- polynomial, Family Night at St. Mike’s, pitch-in dinner. 5 p.m. for families of infants, toddlers, and young children. Information: 317-244-9002.

Regular Events

Daily events
St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. Liturgy of the Hours, Mon., Fri., morning prayer, 7:30 a.m., evening prayer, 5:15 p.m. Information: 317- 635-2021.

Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. Liturgy of the Hours, Mon., Fri., morning prayer, 7:15 a.m., evening prayer 5:30 p.m. Information: 317-638-5551.

Holy Rosary Church, 520 Stevons St., Indianapolis. Triduum (Latin) Mass Mon.-Fri., morning, 7:45 a.m. Information: 317-636-4478.

St. Barnabas Church, 8300 Rahke Road, Indianapolis. Mon.-Fri., Liturgy of the Hours, morning prayer, 7:30 a.m. Information: 317-882-0724.

St. Thomas Aquinas Church, 7808 Emerson. Morn- ing prayer, 7:30 a.m., evening prayer, 5:15 p.m. Information: 317-546-4055.

Holy Spirit Church, 7243 E. 10th St., Indianapolis. Bible study. Gospel of John, 7:30-8 p.m. Information: 317-355-9404.

Concordia House of Prayer, 3605 E. 46th St., Indianapolis. Monday silent prayer group. 7 p.m. Information: 317-543-0154.

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. Bible sharing. 7 p.m. Information: 317-926-5850.


Holy Spirit Church, 7243 E. 10th St., Indianapolis. Bible study. Gospel of John, 7:30-8 p.m. Information: 317-355-9404.

Concordia House of Prayer, 3605 E. 46th St., Indianapolis. Tuesday silent prayer hour, 7 p.m. Information: 317-543-0154.


Weekly events

Sundays
St. John the Evangelist Church, 520 Stevons St., Indianapolis. Triduum Mass. 9:30 a.m. Information: 317-636-4478.

St. Joseph Church, 1375 S. Mckickey Ave., Indianapolis. Mass/Liturgy of the Hours. 1 p.m. Information: 317-244-9902.

Christ the King Church, 1827 Kessler Blvd., E. Dr., Indianapolis. Exposition of the Blessed Sacrament, 7:30-9 p.m., rosary for world peace, 7-8 p.m. Information: 317-285-3666.

St. Gabriel Church, 6000 W. 34th St., Indianapolis. Spanish Mass, 5 p.m. Information: 317-291-7014.

Holy Trinity Parish, 2618 W. 1st St., Indianapolis. Polotica for sale, after 9 a.m. Information: 317-634-8025.

Mondays
St. Thomas the Apostle Church, 523 S. Merrill St., Fortville. Rosary, 7:30 p.m. Information: 317-485-4102.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. Prayer group, 7:30 p.m. Information: 317-885-2861.

December 10
St. Mary Church, 415 E. 8th St., New Albany. Feast of Our Lady of Guadalupe, Las Mañanitas, celebration in Spanish, 11 p.m. Information: 317-926-1411.

Marian Center, 3356 W. 30th St., Indianapolis. Prayer group, prayers for priests and religious. 7:30 p.m. Information: 317-283-5259.

Concordia House of Prayer, 3605 E. 46th St., Indianapolis. Monday silent prayer group. 7 p.m. Information: 317-543-0154.

Tuesdays

Holy Name Parish, 89 N. 17th St., Beech Grove. Good Friday Prayer group. 2 p.m.-3:30 p.m. Information: 317-784-5454.

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. Bible sharing. 7 p.m. Information: 317-283-5508.


Holy Spirit Church, 7243 E. 10th St., Indianapolis. Bible study. Gospel of John, 7:30-8 p.m. Information: 317-355-9404.

Concordia House of Prayer, 3605 E. 46th St., Indianapolis. Tuesday silent prayer hour, 7 p.m. Information: 317-543-0154.


Thursdays
Holy Name Parish, 89 N. 17th Ave., Beech Grove. Adoration of the Blessed Sacrament, 7-8 p.m., Benediction, 8 p.m. Information: 317- 535-4165.


Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. Faith-sharing group. 7-8 p.m. Information: 317-885- 7442.

St. Lawrence Church, Chapel, 6944 E. 46th St., Indianapolis. Adoration of the Blessed Sacrament. 7-8 p.m., Benediction, 8 p.m. Information: 317-784-5454.

St. Alphonsus Church, 326 N. Green St., Brownburg. Liturgy of the Hours, 7 p.m. Information: 317-852-3195.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. Faith-sharing group. 7-8 p.m. Information: 317- 885-7442.


Fridays
Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, Indianapolis. Catholic Charismatic Renewal, prayer meeting. 7:30-8:30 p.m., except first Friday. Information: 317-797-2460.


VIPs
William and Bernadette Boggs, members of St. Pius X Parish in Indianapolis, celebrated their 50th wedding anniversary on Nov. 19. The cou- ple was married that date in 1955 at St. Mary Church in Spring- field, Ohio. They have three chil- dren: Jason, 46, of New Egypt, N.J., and Lisa and Susan, of Wilson, Bill and Kimberly Boggs. They also have 10 grandchildren and four great-grandchildren.

Learning about the Holy Land
From left, Taylor Tufts, Sam Grieve and Regina Spielman, all seventh-graders at St. Mary School in Aurora, portray children celebrating their arrival in the Holy Land during a Nov. 14 retreat at their school. The students at St. Mary School learned about the Holy Land during the time that the parish’s pastor, Father Christopher Craig, was making his own pilgrimage there.
Movie producer to receive Thomas E. Burnett Jr. award

By Brandon A. Evans

Cardinal Theodore E. McCarrick of Washington and U.S. President George W. Bush talk with the media in the Oval Office of the White House on Dec. 1. Cardinal McCarrick urged the president to ensure that trade negotiations taking place this month in Hong Kong protect the interests of the poor around the world.

Sister Mary Terence Haag, SP and Sister Demetria Smith, M.S.O.L.A.

Hay casi 39,000 religiosos que tienen más de 70 años.

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LIMBO

continued from page 3

important because “the number of babies not baptized has increased considerably” and the Church knows that salvation “is only reachable in Christ through the Holy Spirit.”

But the Church, “as mother and teacher,” also must reflect on how God saves all those created in his image and likeness, particularly when the individual is especially weak “or not yet in possession of the use of reason and freedom,” the archbishop said.

Redemptorist Father Tony Kelly, an Australian member of the commission, told Catholic News Service “the limbo hypothesis was the common teaching of the Church until the 1950s. In the past 50 years, it was rarely promoted only by people who want to believe that God saves everyone no matter what they do. Pope John Paul II believed it. And so does Pope Benedict.”

In the 1985 book-length interview, “The Ratzinger Report,” the future Pope Benedict said, “Limbo was never a defined truth of faith. Personally—and here I am speaking more as a theologian and not as prefect of the congregation—I would abandon it, since it was only a theological hypothesis.

It formed part of a secondary thesis in support of a truth which is absolutely of first significance for faith, namely, the importance of baptism,” he said.

In God and the World, published in 2001, he said limbo had been used to “justify the necessity of baptizing infants as early as possible” to ensure that they had the ‘sanctifying grace’ needed to wash away the effects of original sin.

While limbo was allowed to disappear from the scene, the future pope said, Pope John Paul’s In the Catechism of the Catholic Church and the encyclical “The Gospel of Life” took “a decisive turn.”

Without theological fanfare, Pope John Paul “expressed the simple hope that God is powerful enough to draw to himself all those who were unable to receive the sacrament,” the then-cardinal said.

Father Kelly said turning away from the idea of limbo was part of “the development of the theological virtue of hope” and reflected “a different sense of God, focusing on his infinite love.”

The Redemptorist said people should not think the changed concept is a lightweight embrace of warm, fuzzy feelings.

“The suffering, death and resurrection of Christ must call the shots,” he said. “If ‘Christ had not risen from the dead, we would never have thought of original sin,’ because no one would have thought to explain exactly why absolutely every human needed Christ’s salvation. The fact that God loves his creatures so much that he sent his Son to die in order to save them means that there exists an “original grace” just as there exists ‘original sin,’ Father Kelly said.

The existence of original grace “does not justify resignation” or thinking that everyone will be saved automatically, he said, “but it does justify hope beyond hope” that those who die without having had the opportunity to be baptized will be saved.

Pope tells Polish bishops their holiness is tool for evangelization

Pope John Paul’s “sense of responsibility for the Church and for the believers entrusted to a bishop’s care is a model and stimulus for us,” the pope said on Dec. 3 during a meeting with bishops from southern Poland.

The bishops were in Rome for their ad limina visits, which they make every five years to report on the status of their dioceses.

Catholic in southern Poland are particularly tied to Pope John Paul, since he was born in the region and ministered there as an auxiliary bishop and as archbishop of Krakow.

His former longtime secretary, Archbishop Stanislaw Dzwiz, appointed archbishop of Krakow after Pope John Paul’s death, told reporters in Rome that the possible miracle needed for the late pope’s beatification may have been found.

Archbishop Dzwiz said on Nov. 29, the case of a French nun healed of cancer in October following prayers for healing through the intercession of Pope John Paul would be submitted to Vatican investigation.

While dozens of possible miracles have been reported in connection with Pope John Paul, the archbishop said, the case from France was chosen “perhaps because it is a country where this is not expected.”

Mgr. Slawomir Oder, the Rome-based postulator of Pope John Paul’s sainthood cause, said, “It formed part of a secondary thesis in support of a truth which is absolutely of first significance for faith, namely, the importance of baptism,” he said.

In God and the World, published in 2001, he said limbo had been used to “justify the necessity of baptizing infants as early as possible” to ensure that they had the ‘sanctifying grace’ needed to wash away the effects of original sin.

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The existence of original grace “does not justify resignation” or thinking that everyone will be saved automatically, he said, “but it does justify hope beyond hope” that those who die without having had the opportunity to be baptized will be saved.

Pope Benedict XVI told Polish bishops their own witness of holiness is an essential tool for evangelization.

On Dec. 3, the pope met with bishops from southern Poland, stating that the bishops’ visits to Rome serve as a model and “stimulus for us.”

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Dear Friends in Christ:

During this last fiscal year, we have continued to respond to the Lord’s call in our new moment of grace. This call bids us to act with hope and generosity in responding to the opportunities being given to our archdiocese in the early years of this new millennium. As I’ve said before, this new moment of grace is as old as the Church itself. It comes to us from across the ages—across 2,000 years of Christian faith and witness and across 171 years of faith and devotion here in central and southern Indiana.

This new moment of grace encourages us to rejoice in our blessings, and it also enables us to meet and deal with the challenges we face.

Archdiocesan Operating Budget

I want to let you know that the archdiocesan operational budget is in good shape. The budget for the 2004-2005 fiscal year, which ended June 30, 2005, came in with a small, positive balance. The budget for the current fiscal year was approved by the Archdiocesan Finance Council with a $221,000 surplus. We are planning to work into our budget a gradual payback for previous deficits.

United Catholic Appeal

The 2004 United Catholic Appeal was a great success. Under the leadership of David and Tessa Milroy of St. Basil’s Parish in Columbus, pledges reached more than $5.6 million, or 103 percent of the goal. Thanks to all of you for your support of this annual appeal for our home missions and our shared ministries. The generosity of your response to the many needs facing the Church we all love so much is very edifying.

Response to natural disasters

Your generosity rightly extends beyond your parish and your archdiocese. The response of Catholics in central and southern Indiana to the natural disasters our country and our world has been experiencing is having extraordinary impacts.

The archdiocesan Missions Office received nearly $30,000 from parishes and individuals following the Southeast Asian tsunami in late December 2004. School children of the archdiocese contributed more than $30,000 to the World Food Program that worked with tsunami victims. The Missions Office also received more than $811,000 for victims of Hurricane Katrina. Catholic school children contributed nearly $28,000.

Our local Church is blessed with so many generous people.

Catholic Charities Summit

In early October, about 150 Catholic Charities agency directors, advisory council members, employees and volunteers from every part of the archdiocese gathered for the second Catholic Charities Summit. We believe that it is the first time in the history of the archdiocese that so many different people involved with ministry to the poor and vulnerable came together for prayer and a special program.

The keynote speaker in the afternoon was Father Larry Snyder, the president of Catholic Charities USA, the national organization. Nationally, Catholic Charities agencies provide aid to more than 7 million people and have combined budgets of about $3 billion.

The archdiocese recently honored the names of the various social services agencies to show their connectivity and interrelatedness. The summit was to put the individual agencies and their ministries in both the archdiocese and national context. I believe we made a good start.

Loss of Priests


As you can imagine, it is very difficult to deal with the loss of so many fine men in only a six-month period.

Future parish staffing

We will miss these seven priests very much, but their deaths bring home the reality we are facing as a Church and that is the shrinking number of priests.

In June, a committee of our archdiocesan strategic planning task force announced a series of recommendations aimed at staffing our parishes in the future.

We continue the good work that was begun here by our retired priests, our cathedral, and Our Lady of Fatima Retreat House. They attend regular classes with the 10 young men studying and living in the house. They attend regular classes with the Marian students, but they also attend daily Mass, and they pray Morning and Evening Prayer together.

Last June, we ordained two men to the priesthood: Fathers Bill Williams and Shaun Whittington. This June, we will ordain one.

Please pray for more vocations and for our seminarians.

The Archdiocese of Indianapolis enhanced its safe environment training for the protection of children and young people in addition to its own ongoing policies and procedures, called To Be Safe and Secure, the archdiocese began offering “Protecting God’s Children,” the National Catholic Risk Retention Group’s Virtus training program, which explains facts and dispels myths about child abuse.

Two audits—one released in February 2004, the second in October 2005—by the Garrity Group reported that our archdiocese is in full compliance with the U.S. Church’s “Charter for the Protection of Children and Young People.”

Cause for Canonization

On Sept. 12, 2005, in the presence of the postulator and vice postulator, the formal canonical opening took place of the Cause of Beatification and Canonization of the Servant of God Simon Bruté, our first bishop. It is the first required step in the investigation.

The apostolic zeal, humility, simplicity, determination, courage and confidence in God’s will make Bishop Bruté a worthy intercessor for healing and for our own holiness. Learning about his life also tells us and our children much about the founding of the Church in Indiana.

Conclusions

In 1834, Simon Bruté, began a spiritual mission that we must carry on for those who will come after us.

The Church’s mission is always ancient and always new. We carry out this mission by following the apostolic zeal, humility, simplicity, determination, courage and confidence in God’s will make Bishop Bruté a worthy intercessor for healing and for our own holiness. Learning about his life also tells us and our children much about the founding of the Church in Indiana.

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Sincerely yours in Christ,

Most Rev. Daniel M. Buechlein, O.S.B.
Archbishop of Indianapolis
Summary of Financial Status

This summary of the financial status of the Archdiocese of Indianapolis reflects activities of the chancery of the archdiocese and certain affiliated agencies with direct accountability to the Most Reverend Daniel M. Buechlein, O.S.B., archbishop of Indianapolis. The information presented has been derived from the audited financial statements and does not include the activities of parishes, missions and schools of the archdiocese. All significant transactions among entities detailed in this summary have been eliminated. The complete audited financial statements are available for public inspection at www.archindy.org/financial_information.

Chancery and Certain Entities of the Archdiocese of Indianapolis
Combined Statements of Financial Position as of June 30, 2005 and 2004

<table>
<thead>
<tr>
<th>ASSETS</th>
<th>2005</th>
<th>2004</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash and cash equivalents</td>
<td>$25,392,991</td>
<td>$14,900,780</td>
</tr>
<tr>
<td>Investments</td>
<td>126,710,931</td>
<td>127,408,856</td>
</tr>
<tr>
<td>Receivables:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Contributions, net</td>
<td>9,615,249</td>
<td>11,475,675</td>
</tr>
<tr>
<td>Deposit and loan fund, net</td>
<td>21,050,808</td>
<td>21,347,365</td>
</tr>
<tr>
<td>Amounts due from parishes and other archdiocesan entities, net</td>
<td>4,345,890</td>
<td>5,370,757</td>
</tr>
<tr>
<td>Accrued interest income</td>
<td>416,248</td>
<td>495,224</td>
</tr>
<tr>
<td>Other, net</td>
<td>3,223,509</td>
<td>2,701,977</td>
</tr>
<tr>
<td>Total receivables, net</td>
<td>38,651,704</td>
<td>41,390,998</td>
</tr>
<tr>
<td>Other assets</td>
<td>262,649</td>
<td>110,370</td>
</tr>
<tr>
<td>Burial spaces and other inventories</td>
<td>3,191,608</td>
<td>3,279,155</td>
</tr>
<tr>
<td>Land, buildings and equipment, net</td>
<td>15,748,573</td>
<td>15,678,378</td>
</tr>
<tr>
<td>TOTAL ASSETS</td>
<td>$209,958,456</td>
<td>$202,768,537</td>
</tr>
</tbody>
</table>

LIABILITIES AND NET ASSETS

| Liabilities: | | |
| Accounts payable and accrued expenses | $5,082,862 | $5,556,331 |
| Capital campaign due to parishes | 998,976 | 2,412,485 |
| Bonds payable | 52,678,586 | 53,423,280 |
| Reserves for self-insurance | 426,000 | 2,440,000 |
| Other liabilities | 2,877,068 | 2,537,155 |
| Deposit and loan fund payable | 34,199,071 | 27,587,207 |
| Total liabilities | 96,264,563 | 94,457,091 |
| Net assets: | | |
| Unrestricted | 84,367,304 | 77,045,369 |
| Temporarily restricted | 11,516,088 | 13,899,775 |
| Permanently restricted | 17,810,501 | 17,366,302 |
| Total net assets | 113,693,893 | 108,311,446 |
| TOTAL LIABILITIES AND NET ASSETS | $209,958,456 | $202,768,537 |

Chancery and Certain Entities of the Archdiocese of Indianapolis
Combined Statements of Activities for the years ended June 30, 2005 and 2004

<table>
<thead>
<tr>
<th>SUPPORT AND REVENUES</th>
<th>2005</th>
<th>2004</th>
</tr>
</thead>
<tbody>
<tr>
<td>Assessments</td>
<td>$8,068,412</td>
<td>$6,691,156</td>
</tr>
<tr>
<td>Service fees</td>
<td>19,915,249</td>
<td>20,426,242</td>
</tr>
<tr>
<td>Capital campaigns and contributions</td>
<td>10,091,249</td>
<td>4,991,911</td>
</tr>
<tr>
<td>United Catholic Appeal</td>
<td>5,700,878</td>
<td>5,565,718</td>
</tr>
<tr>
<td>Program service fees and other</td>
<td>4,872,948</td>
<td>5,107,839</td>
</tr>
<tr>
<td>Other public support</td>
<td>4,474,750</td>
<td>3,673,307</td>
</tr>
<tr>
<td>Interest income and investment return</td>
<td>11,111,562</td>
<td>16,032,012</td>
</tr>
<tr>
<td>Total support and revenues</td>
<td>$69,304,102</td>
<td>$67,063,390</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>EXPENSES</th>
<th>2005</th>
<th>2004</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salaries and wages</td>
<td>$13,516,202</td>
<td>$12,632,688</td>
</tr>
<tr>
<td>Employee benefits and taxes</td>
<td>3,207,810</td>
<td>2,682,321</td>
</tr>
<tr>
<td>Health care costs</td>
<td>12,529,617</td>
<td>13,207,328</td>
</tr>
<tr>
<td>Retirement plan contributions</td>
<td>4,044,358</td>
<td>4,480,690</td>
</tr>
<tr>
<td>Cost of equipment and supplies sold</td>
<td>2,302,906</td>
<td>1,862,694</td>
</tr>
<tr>
<td>Administrative and supplies</td>
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<td>Specific assistance</td>
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<td>Contributions</td>
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<td>Capital campaign funds donated to parishes and others</td>
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<td>Other</td>
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<td>Total expenses</td>
<td>$63,921,655</td>
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<tr>
<th>CHANGE IN NET ASSETS</th>
<th>2005</th>
<th>2004</th>
</tr>
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<tbody>
<tr>
<td>$5,382,447</td>
<td>$6,298,209</td>
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<tr>
<th>NET ASSETS: Beginning of year</th>
<th>2005</th>
<th>2004</th>
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<tr>
<td>$108,311,446</td>
<td>$102,013,237</td>
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<table>
<thead>
<tr>
<th>NET ASSETS: End of year</th>
<th>2005</th>
<th>2004</th>
</tr>
</thead>
<tbody>
<tr>
<td>$113,693,893</td>
<td>$108,311,446</td>
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The Catholic Community Foundation, Inc.

The Catholic Community Foundation is a separate, not-for-profit corporation established by the archdiocese to professionally invest and administer numerous individual endowment funds for the benefit of parishes, schools, agencies, and other institutions affiliated with the Archdiocese of Indianapolis. As of June 30, 2005, the Catholic Community Foundation comprised 303 separate endowment accounts and 112 charitable gift annuities worth $128.1 million.
Combined Statement of Activities by Secretariat, Vicariate and other operating groups

<table>
<thead>
<tr>
<th>SUPPORT AND EXPENSES</th>
<th>CHANGE IN NET ASSETS</th>
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<tbody>
<tr>
<td>Chancery $5,221,778</td>
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<tr>
<td>Clergy and Parish Life Coordinators 3,732,401</td>
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<td>Finance and Administrative Services 3,309,355</td>
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<td>Stewardship and Development 2,703,746</td>
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<td>Vicariate Judicial 345,490</td>
<td>367,210</td>
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<td>Parish Shared Services and Support 26,109,088</td>
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<td>Catholic Community Foundation and ADLF 33,348,519</td>
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<td>Eliminations (25,546,669)</td>
<td>(25,416,045)</td>
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<td>Combined Total June 30, 2005 $69,304,102</td>
<td>$63,921,655</td>
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Breakdown of Change in Net Asset Results for the year ended June 30, 2005 (in thousands)

- Actual
  - Operating Change in Net Assets $213
  - Non-Operating Change in Net Assets 5,169
  - Combined Change in Net Assets $5,382
CHIEF FINANCIAL OFFICER'S REPORT

The 2004-2005 fiscal year was one of break-even financial operations, growing stewardship, steady investment returns and challenging employee-benefit and facilities expenses. The people of the archdiocese continue to generiously support the ministries of the Church. This report highlights several significant areas of our financial operations.

Chancery 2004-05 Operating Results

The chancery and agencies of the Archdiocese of Indianapolis completed 2004-05 with a $221,000 surplus vs. a budgeted surplus of $129,000, a positive variance of $84,000. This represents the first such surplus for the archdiocese since the mid-1990s and a 2005-06 budget of $221,000 (positive) seems to indicate that the archdiocese has likely achieved a more stable footing than in recent years.

I must offer two cautions about the positive operating results: first, the surplus is very small relative to the total overall budget—only about one-half of 1 percent of operational expenses; second, any surpluses must be used to “e-ways” the deficit spending of recent years. In other words, we will still need to continue to hold expenses down; this is not the time to increase budgeted amounts, even for human and material resources that agencies have been doing without for a number of years.

Called to Serve: Parish Stewardship and United Catholic Appeal

Parish stewardship, through Sunday and holy day collections, continued to grow, although at a slightly slower pace than the Indiana economy.

Total parish Sunday and holy day collections throughout the archdiocese grew at a rate of 1.9 percent. This compares with a growth rate of 3.0 percent in parish Sunday and holy day collections for 2003-2004. The 2004 United Catholic Appeal received pledges of $76.65 million, which compares to pledges of $5.57 million for the 2003 United Catholic Appeal, an increase of 1.5 percent.

St. Francis Xavier Home Missions Fund

June 2005 brought the fifth year of allocations from the St. Francis Xavier Home Missions Fund. The allocations committee, consisting of 11 members—pastors and parish life coordinators—aided by two archdiocesan staff members, made recommendations to Archbishop Buechlein for home missions grants based on applications received from 34 parishes. Approximately $436,000 was awarded to 30 parishes.

Home missions grants are awarded through the generosity of parishes that pledge some or all of the money they raise in excess of their Called to Serve/United Catholic Appeal goal to the St. Francis Xavier Home Missions Fund, which was established through the Legacy for Our Mission campaign.

The archdiocese operates several insurance plans, employee benefit plans and other services on behalf of parishes, schools and employees. Two of the most significant plans are the lay employee health insurance plan and the property insurance plan. Both have seen significant changes in recent years.

The lay employee health insurance plan experienced a $1.75 million surplus. This surplus generated an accumulated loss in the health plan since 1995 and creates a $318,000 accumulated plan surplus. Health care costs continue to challenge parish, school and agency budgets. While we attempt to design a health care plan that will continue to provide appropriate benefits to employees and their families in coming years, we did make one significant change that had a dramatic impact in 2004-05: the requirement for employees to be eligible for participation in the plan increased from 1,000 hours worked per year to 1,500 hours worked per year.

This change reduced the number of employees participating in the plan and enabled total health care costs billed to parishes, schools and agencies to decline slightly from the 2003-04 year despite an increase in the cost of health care per employee.

In 2003-04, the parish, school and agency property insurance plan structure also changed dramatically: the archdiocesan insurance plan transitioned to a self-insured plan from what had previously been a high-deductible plan. The plan surplus of $2.3 million in these first two years has begun funding a reserve account to protect against potential future large property insurance claims or rate increases from external insurance companies.

Catholic Community Foundation, Inc.

The Catholic Community Foundation’s total assets topped $129.3 million at June 30, 2005, an increase of 23 percent from the previous year. Investment returns, following five years of volatile markets, achieved a very “normal” rate of 8.9 percent. Foundation investments have returned a very respectable 9.4 percent (annualized) since the inception of the current investment structure in January 1995. Parishes, schools and agencies of the archdiocese added 21 new endowments during the year, bringing the total number of endowments held in the foundation to 305. Catholic Community Foundation endowments distributed $4.7 million last year to support parish, school and agency ministries. This growth in distributions from $3.9 million in 2003-04 demonstrates the ability of endowments to provide long-term funding for ministries.

2005-06 Operating Budget

We enter the 2005-06 fiscal year with an operating budget of $221,000 (surplus) on approximately $40 million of total operating expenses. We anticipate significant challenges to include:

• Health care and employee benefit costs that are increasing much faster than Sunday collections
• Construction and facilities costs (such as property insurance and heating costs) that are increasing quickly due to high national demand in the wake of hurricane damage and other factors.

On the other hand, we have several positive opportunities:

• A trend of positive growth in Sunday collections and the annual United Catholic Appeal
• The formation of a schools consortium to address financial operations of Indianapolis center-city Catholic schools
• Two consecutive years of strong investment returns
• The upcoming Legacy for Our Mission campaign, which has shown strong positive results among the pilot wave of parishes conducting this effort.

While the budgeted surplus is certainly small relative to the total operating budget, it is our belief that we are seeing the beginning of stable operations that will help us recoup deficit operational spending from previous years.

Accountability

Accountability is an important part of our stewardship responsibilities. Each year, the archdiocese subjects itself to the scrutiny of an independent auditor. The firm of Deloitte & Touche LLP performed the audit for the last fiscal year. The audited financial statements are available for inspection through the Office of Accounting Services or at www.archindy.org/financial_information.

Archbishop Buechlein has established and regularly confers with the Archdiocesan Finance Council. The council, whose existence is required by canon law, focuses on financial policies, procedures and activities of the Church in central and southern Indiana. Current members of the Archdiocesan Finance Council are:

Most Rev. Daniel M. Buechlein, O.S.B., archbishop, chairman
Rev. Msgr. Joseph F. Schaedel, vicar general, vice chairman
David Milroy, president
Clark Byrum, vice-president
Jackie Byers, secretary
Patrick Carr
Michael Dilts
Dale Gettelfinger
Kenneth Hedlund
Mary Horm
Phil McKiernan
Timothy Robinson
Jeffrey D. Stumpf, chief financial officer, staff.

This past fiscal year marked continuing financial recovery for the parishes, schools and agencies of the Archdiocese of Indianapolis as we worked to build a sounder financial footing.

Stewardship grew, investment returns were strong, and expenses generally fell in line with budget expectations. Now, we look with hope toward the Legacy for Our Mission campaign.

We continue to place great emphasis on improving the financial stability of those parishes experiencing deficit operations. May God lead us toward continued success in our ministries.

Respectfully submitted,

Jeffrey D. Stumpf, M.B.A., C.P.A., CFA
Chief Financial Officer

Jeffrey D. Stumpf, M.B.A., C.P.A., CFA
Chief Financial Officer

The Archdiocese of Indianapolis
When praying, acknowledge your dependence on God

By Mary Jo Pedersen

I was eight months pregnant when Advent began in 1974. I was carrying around 40 extra pounds, mothering a toddler and nursing a bad back.

I’d done some Christmas shopping early in the fall, but all the other preparations lay before me like a steep mountain path. Though I fretted about all the unmade preparations, I enjoyed the idea of being pregnant during Advent.

I knew that expecting a baby would help our family appreciate the gracious love of a God who was willing to enter the world as a helpless babe. If I could love this unseen child in my womb this much, how much more must God have loved us to send his Son to live with us on earth?

Surely a new baby right at Christmas was—as Mark Twain would say—a “blessing and an inestimable bother.”

Pondering these thoughts became a way of praying for me. I felt gratitude toward God and longed for this child to get to know God.

While there are many ways to pray—to beseech God for one reason or another—my favorite way is to close my mind to all current distractions and place myself in the safe circle of God’s arms, to become totally dependent on God just like the child that was growing within me then was totally dependent on me.

Acknowledging my dependence on God is important. It helps me to keep things in perspective.

God is all-knowing and all-powerful, just like some parents may seem to be with their children. God has ways of handling things that we, his children, cannot begin to fathom.

I love my child, all I need to do is marvel at the wonder of how God delivers, and all that is needed from me is trust. Then I can simply talk to God about whatever concerns me with confidence that God cares for me.

My own prayer always ends with gratitude. And there are times also when my prayers begin with gratitude and praise for blessings that surround me in that moment.

I resorted to this format for praying recently when I was developing a prayer tool for couples:

• Place yourself in the arms of God.
• Acknowledge your dependence on God.
• Speak to God about what concerns you most, and be confident that God cares for you as you pray through the power of the Holy Spirit.
• Conclude—or begin—your prayer with expressions of gratitude and praise.

This, too, is how I teach my children to pray.

Back in 1974, I was moving slowly but surely toward being with God—a prayer of participation in the divine mystery of the Incarnate One, Jesus, whom we call Emmanuel, “God-with-us.”

(Mary Jo Pedersen is coordinator of the Leadership in Family Life Training Program for the Archdiocese of Omaha, Neb.)

Prayer is a relationship we enter with God

By Fr. David K. O’Rourke, O.P.

I suffered a severe heart attack 20 years ago while still a young and very active man. After I was back on my feet, a friend told me how glad she was to see me up and around.

“I knew God wouldn’t let you die,” she said. “You’re such a good man.”

I was touched by her kindness, but I believe that “whether I live or die, God is still God.”

That is how I look at life, and it is tied in with how I look at God and at prayer. Some people talk about learning how to pray and different forms of prayer. This is well founded in Catholic tradition. I don’t see prayer as a technique to learn, but a relationship we enter with God.

In this relationship, God leads us and we follow him. It is also a very unequal relationship because there is no equality between the Creator and creature or, to use the biblical image, between the potter and the clay.

This relationship is wound together with faith, that unequal relationship in which God leads me and I follow him. I don’t look to prayer for comfort—for survival, yes, but not for comfort. My experience tells me that in this life there are many disappointing questions.

My view is colored by working with the records of the Soviet KGB’s 50 years of terror in the Baltics and by hours spent walking in the wet grass of a swampy field behind the Auschwitz-Birkenau Nazi death camp, where ashes of hope and life itself lie scattered on the ground.

I have had a good life, safe and secure, but why me? What about the many people whose records I have been examining for five years, whose lives were short, painful and ended by terror? I cannot make sense of this.

I am grateful that I have been spared and grateful for a good life. I know that I have not earned any of this any more than those who have suffered merited their pain. I think about this a lot, and I am filled with gratitude.

My questions, reflections and gratitude are part of my prayer, integral to my relationship with God.

Faith, prayer, my life and my work are tied together. It is hard to separate them from each other, and I see no reason to try to do that.

(Dominican Father David K. O’Rourke is a senior fellow at the Santa Fe Institute in Berkeley, Calif.)

Make prayer part of daily life

This Week’s Question

Do you have a favorite way of praying at home?

“My most sacred space outside of Mass is the prayer of staying still, being silent, listening to God’s response, the things around me and the silence. There are prayers of petition, adoration, contrition and thanksgiving. I think the fifth type of prayer is listening—what provides an unlimited sacred space.” (Patrick Donovan, Wilmington, Del.)

“At home, the way I pray is not so much praying as talking with God as if he is the father and I am the child. It’s not rote prayer. I come to him with good news as well as problems. It’s like an ongoing conversation.” (Patricia Martin, Jewett City, Conn.)

“I volunteer 40 hours a week at church. I answer the door and phones, and I clean about two-and-a-half days. The best part is when I have the church all to myself while I vacuum and clean. Then I can pray. I say the rosary or sometimes I just talk to God.” (Debbie Jensen, Ogden, Utah)

Lend Us Your Voice

An upcoming edition asks: Do you have an insight on how to build unity when people disagree forcefully about a concern?

To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.
During the first few days of what we now know as Holy Week, Jesus spent the day there with Pharisees, tax collectors, and Herodians. He spoke openly despite the knowledge that he was about to be put out for his arrest. As he had done in Galilee, Jesus con tinued to teach with parables. Matthew’s Gospel has three of them at this point, while Mark and Luke tell only one. That other parable was about a vineyard that a man who built a vineyard (in Is 5:7, the vineyard is defined as “the house of Israel”) and leased it to tenants. The tenants killed the owner’s servants and eventually his son. There could be no doubt that the servants in the parable stood for the priests and temple leaders. The vineyard is defined as “the house of God,” so the point is clear: God’s temple is the place where his people should work for him. Later, during his arrest, Jesus taught with the parable of the tenants with the winepress. In it, he warned that, contrary to the behavior of the tenants in the earlier parable, his followers should not be disrespectful to his holy presence. He compared himself to the winemaker who would not tolerate the tenants’ behavior: “For I say to you, many who are first shall be last and the last shall be first.”

On the night of his arrest, Jesus told his disciples that he would be tried and executed, and that his followers would be scattered. The disciples were much distressed at the thought of his death. But Jesus showed them that death was nothing to be afraid of. He was going to the Father where they would soon be with him. He shared with them the love that he had for his Father, and that he had for them. He reminded them of the commandment of love and that they were to love one another as he had loved them. He also told his followers to pray in his name, and that he would pray in the Father’s name on their behalf. He promised to be with them always, until he returned. He said, “I am the resurrection and the life. He who believes in me will live, and whoever lives and believes in me will never die.”

Jesus was crucified on the cross. He died on the cross, but his death was not the end. He arose from the dead on the third day. He appeared to his disciples and showed them the wounds of his crucifixion. He then ascended into heaven. His followers continued to teach and witness in his name. They were to be witnesses to the end of the world. The Lord Jesus gave them authority to forgive sins. He promised to the apostles that he would be with them always, to the end of the age. This is the story of Jesus, the Son of God, who came to save his people from their sins. This is the story of the kingdom of God, which is a kingdom of love and salvation.
The Sunday Readings

Sunday, Dec. 11, 2005

**Isaiah 61:1-2a, 10-11**
1 Thessalonians 5:16-24
**John 1:6-8, 19-28**

This weekend, the Church celebrates “Gaudete Sunday,” the name coming from the opening word of the Entrance Antiphon.

In Latin, “gaudete” means “rejoice.” Rejoicing is not indicative of Adven—t and its emphasis on prayer and penance. It is the invitation to be patient because God is nearer. Advent and Christmas have special meaning not because they recall the birth of Jesus in a strictly historical sense, but because they enable a personal religious experience, namely the experience of personally admitting God through Jesus, into our lives.

For its first reading this weekend, the Church offers a selection from the last of the three chapters of Isaiah. It is not difficult to imagine the weariness, and likely despair, burdening many of the people who first heard this passage from Third Isaiah. They, or their forebears, experienced the dreariness and misery of exile in Babylon. When they were finally allowed to leave Babylon and return to their homeland, many people were ecstatic.

Life was dashed. Many were finally allowed to leave Babylon and return to their homeland, many people were ecstatic.

By Keith Bradway

(Keith Bradway resides in Morgantown and is a member of St. Agnes Parish in New York.)

**Office of Readings**

**First, as you note, the fact that the resurrection of Jesus is recorded in the Gospels as occurring on the first day of the week had much to do with making this the appropriate day to celebrate the Lord’s Supper. The pre-eminent celebration of the central event of their faith—the Resurrection—was the Sunday Eucharist, though that specific name wasn’t in the Christian vocabulary until some time later.

**Question Corner/Fr. John Dietzen**

**Day of rest always has been Catholic Christian observance**

Q Please explain the Church’s teaching on why Sunday is recognized as the Lord’s Day.

A First, Sabbath does not mean “Sabbath.” The term comes from the Hebrew word “shabbath,” which means “to rest.” In the Jewish calendar, this was the seventh day of the week, a day to imitate God’s “rest” after the biblical six days of creation (Ex 20:11 and Ex 31:17).

The Hebrew community set aside this day for worship and rest from daily work, even for slaves and cattle.

Detailed regulations listing a variety of forbidden works, including prohibitions against cooking, lighting a fire and even hefting a manna in the desert, are found in the early books of the Hebrew Scriptures, the Old Testament. Violations were punishable by death.

Even in later times, Jesus was challenged by religious leaders for allowing his followers to pick ears of corn to eat on the Sabbath.

The people were mostly Jews, the first Christians soon changed the Sabbath day of rest and prayer to Sunday for a variety of reasons.

First, you note, the fact that the resurrection of Jesus is recorded in the Gospels as occurring on the first day of the week had much to do with making this the appropriate day to celebrate the Lord’s Supper.

The pre-eminent celebration of the central event of their faith—the Resurrection—was the Sunday Eucharist, though that specific name wasn’t in the Christian vocabulary until some time later.

Christians also changed other days of observance, such as that of fast and penance, from those prescribed by Jewish law, partly to emphasize the separation from their Israelite roots.

Not until centuries later, after the Reformation, was there any significant Christian move against the celebration of Sunday as the Lord’s Day.

When the Seventh Day Adventist Church began in the middle of the 19th century, four men and one woman who formed its nucleus were somehow convinced that Saturday should still be the “holy day” of the week.

It is one of the less ways that the teachings on the Ten Commandments diverge from historic Christian tradition.

The “day of rest” called for in the Ten Commandments is still, as it always has been, part of Catholic Christian observance.

Q Please explain Gaudete Sunday. I don’t find it anywhere in my missal.

A “Gaudete” is Latin for “rejoice.” It is the first word of the entrance antiphon for the third Sunday of Advent. “Rejoice in the Lord always; again I say, rejoice! The Lord is near” (Phil 4:4-5).

Q What happens when the host is dropped during Communion time?

A According to Fr. Dietzen, the host can be dropped during Communion time, but it has always been, part of Catholic Christian observance.

If the priest does not feel comfortable distributing a host to someone after it has fallen to the floor, he may keep it and consume it himself later.

(Catholic Q & A: Answers to the Most Common Questions About Catholicism is a 500-page collection of columns by Father John Dietzen published by Crossroad Publishing Company in New York. It is available through bookstores for $17.95. Questions may be sent to Father Dietzen at Box 555, Portia, Ill. 61612 or by e-mail in care of jjdietz@franciscan.edu.)

**Third Sunday of Advent**

Msgr. Owen F. Campions

**The Sunday Readings**

**Monday, Dec. 12**

**Our Lady of Guadalupe**

Zechariah 2:14-17

Revelation 11:29a, 12:1-6a, 10b

(Revel: Verses) Judith 13:18bc, 19


**Tuesday, Dec. 13**

Lucy, virgin and martyr

Zephaniah 3:1-2, 9-13

Psalm 34:3-2, 6-7, 17-19, 23

Matthew 21:28-32

**Wednesday, Dec. 14**

John of the Cross, priest and doctor of the Church

Isaiah 45:6b-8, 18, 21b-25

Psalm 85:9ab-14

Luke 7:19-23

**Thursday, Dec. 15**

Isaiah 54:1-10

Psalm 30:2, 4-6, 11-13

Luke 7:24-30

**Friday, Dec. 16**

Isaiah 56:1-3a, 6-8

Psalm 67:2-3, 5, 7-8

John 5:33-36

**Saturday, Dec. 17**

Genesis 49:2-8, 10

Psalm 72:3-4, 7-8, 17

Matthew 1:1-17

**Sunday, Dec. 18**

Fourth Sunday of Advent

2 Samuel 7:1-5, 8b-12, 14a, 16

Psalm 89:2-5, 27, 29

Romans 16:25-27

Luke 1:26-38

**My Journey to God**

By Keith Bradway

Plaint for a Retired Religious—II

It was a good life, lived with the youngsters, even with me, their teacher.

I feel that I helped them all, even the incorrigible, as they began their journey.

I look back with satisfaction, content with what had been.

Now my time is more relaxed. I want few things to comfort me.

But I also have needs that are not a matter of choice. My income is limited.

As is that of my order.

I hope for help. From those who heard my voice. Hear me now.
**Book Reviews**

Children's books suitable for Christmas gift-giving

Reviewed by Barb Fraze

WASHINGTON (CNS)—The following children’s books are suitable for Christmas gift-giving.


When 11-year-old Justine Silver’s best friend gives up chocolate for Lent, Justine decides to give up being Jewish—she just doesn’t tell her family. So her closet becomes her confessional and her teddy bear is Father Ted. This book, which sounds a bit sacrilegious, is actually a touching, humorous, first-person account of a young girl’s struggle with religious identity, guilt, growing up and the death of her grandmother. Some understanding characters—a grandmother, priest and rabbi—help Justine learn more about herself in this excellent read (ages 10-14).


This little board book is perfect for nonreaders, who can learn to “tell” the story of Christmas while looking at the simple pictures. It begins with the Annunciation and includes most of the traditional elements of the Christmas story—the journey to Bethlehem, no room at the inn, angels appearing to shepherds and, of course, the Nativity (ages 1-5).


This innovative story is told through memos, letters, school newspaper articles and a few secret notes. Differing agendas by multiple characters unfold as the plot thickens. The principal wants to trim the school’s trees; some students want to save the trees; the new chef is competing for the Trees. The book is multicultural, colorful and full of children and crayon illustrations are appealing. But the reader needs to compose; Peck’s pastel illustrations will stir the reader’s imagination (ages 8-11).


This is the third in a series of books about young Jacky Faber, now a teenage girl. Once again, Jacky’s impulsiveness gets her into a predicament that results in her landing aboard a British ship. The adventures force the young sailor to use her brain and her knowledge to get herself out of several hot spots and eventually reunite with her childhood love. This book is packed with action and filled with true “characters,” not the least of whom is the young heroine. One brief, nearly disastrous encounter with the evil captain—key to the plot—makes this book suitable for slightly older readers (ages 13-16).


Jingle Bells is one of the best-illustrated Christmas books this season. Trapani’s watercolors and parody of the famous carol take children to places such as Mexico, the Philippines, Italy and Kenya to learn how Christmas is celebrated. The book is multicultural, and full of charming illustrations; it makes an especially nice read-aloud book (ages 3-10).


This book is a true treasure, looking at the world’s religions through the eyes of children. Page after page of detailed, colorful photographs show ceremonies such as a Hindu wedding, Buddhist festivals, a Jewish bat mitzvah or a pilgrimage to Mecca. Facing pages are almost in storybook style, with photographic explanations of ceremonies interspersed with photos of children who tell the stories in a personal way. From Catholicism to Sikhism, traditional beliefs to Zoroastrianism, it covers important feasts and festivals, and teaches what children of each faith believe (ages 7-12).


For the young naturalist, scientist or nonfiction lover, this latest addition to the “Animal Close-ups” series is full of details and amazing scientific facts. I’m not sure I want to know how Starosta got such close-up photographs of bees, but looking at them through his lens is a great way to learn. The book is abuzz with information and you know, for example, that in the honeycomb the worker bees fan their wings to cool the honey so it can thicken (ages 8-12).


The nature photos are beautiful; the pictures of sleep- ing children and crayon illustrations are appealing. But the best part about this book is its simple, rhythmic text: “Then comes a breeze, God’s singing in the trees. ‘Hush a bye, hush a bye, lullaby of leaves,’ or ‘Then God turns on the moon and walks softly around, blessing the sleep- ers in city and town.’” This is a great read-along or read- aloud book, especially for bedtime (ages 2-5).


From the very first page (“Memo to Myself”), young readers will be drawn into the life of Vicki Marnet, who struggles as her father loses his job and her family moves to an apartment. Through the pages of Vicki’s journal—which includes memos, lists and a variety of poetry—the reader sees events through Vicki’s eyes. Mazer has cap- tured Vicki’s struggles, emotions—and misdeeds—in an incredibly ingenious way; this is not your typical novel, but definitely recommended (ages 10-14).


This is the biography of French composer Olivier Messiaen, who was shipped off to a German prison camp during World War II. Messiaen spent several hours a day composing “Quarter for the End of Time,” which he and three friends eventually performed for a prison camp audience. Bryant has captured the sense of Messiaen’s need to compose; Peck’s pastel illustrations will stir the reader’s imagination (ages 8-11).

*(Barb Fraze is international editor of Catholic News Service.)*
Advent penance services are scheduled at parishes

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

Batesville Deanery
Dec. 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. Magdalene, New Marais, and St. John the Baptist, Osgood, at St. John the Baptist, Osgood
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, Greenwood
Dec. 18, 2 p.m. for St. John the Baptist, Dover, and St. Joseph, St. Leon, at St. Joseph, St. Leon
Dec. 19, 7:30 p.m. at St. Louis, Batesville
Dec. 20, 7:30 p.m. for St. Paul, New Alsace, and St. Martin, Yorkville, at St. Martin, Yorkville
Dec. 20, 7 p.m. at St. Anthony of Padua, Morris

Bloomington Deanery
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. Mary, Mitchell, and St. Vincent de Paul, Bedford, at St. Vincent de Paul, Bedford

Connersville Deanery
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
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, SS. Peter and Paul Cathedral and Holy Cross at Holy Cross
Dec. 19, 1 p.m. at St. Philip Neri

Indianapolis North Deanery
Dec. 11, 1:30 p.m. at St. Joan 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. 19, 7 p.m. at St. Luke
Dec. 19, 7 p.m. at St. Lawrence

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. 15, 7 p.m. for Holy Guardian Angels, 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
Dec. 14, 7 p.m. at St. Gabriel
Dec. 14, 7 p.m. at St. Joseph
Dec. 14, 7 p.m. at Mary, Queen of Peace, Danville
Dec. 20, 7 p.m. at St. Susanna, Plainfield

New Albany Deanery
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 Our Lady of Perpetual Help, New Albany, and St. Mary, New Albany
Dec. 15, 6:30 p.m. at St. Paul, Sellersburg
Dec. 18, 4 p.m. at Holy Family, New Albany
Dec. 21, 7 p.m. at St. Mary, Navilleton
Dec. 21, 7 p.m. at St. Anthony of Padua, Clarksville

 Seymour Deanery
Dec. 12, 7 p.m. at St. Mary, North Vernon
Dec. 15, 7 p.m. at St. Bartholomew, Columbus
Dec. 20, 7 p.m. at St. Joseph, Jennings County
Dec. 22, 7 p.m. at St. Anne, Jennings County

Tell City Deanery
Dec. 11, 4 p.m. for St. Michael, Connellton; St. Pius V, Troy; and St. Paul, Tell City, at St. Paul, Tell City
Dec. 21, 7 p.m. for St. Boniface, Falda; St. Martin of Tours, Siberia; and St. Meinrad, St. Meinrad, St. Meinrad, St. Meinrad

Terre Haute Deanery
Dec. 11, 7 p.m. at St. Joseph, Rockville
Dec. 13, 7 p.m. at St. Paul the Apostle, Green Castle
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

Cardinal urges Christmas truce for Mexican presidential campaign

MEXICO CITY (CNS)—With Mexican presidential campaigns heating up, Cardinal Norberto Rivera Carrera of Mexico City asked the nation’s politicians to put their campaigning on hold for the holidays and observe a “Christmas truce.”

“If nations at war observe truces, hopefully there can be one here, too,” Cardinal Rivera said in local media reports at the end of November. “And not just the politicians.”

“If nations at war observe truces, hopefully there can be one here, too,” Cardinal Rivera said.

The cardinal was responding to questions by local reporters about whether the Church supported a request made by regulators to President Vicente Fox that he refrain from advertising the achievements of his government during a designated blackout period.

On Nov. 11, Mexico’s electoral regulators decided to forbid candidates from using television spots, newspaper ads and most other forms of campaigning between Dec. 11 and Jan. 18, when the election season officially begins.

Two days after the cardinal made comments, the president’s office announced it would respect the Christmas truce, although Fox’s office made no mention of the cardinal’s comments.

Candidates for the myriad of offices—including the presidency—up for grabs in July have begun to pepper the streets of the capital and other cities with campaign posters, billboards and fliers.

The St. Francis Cardiac & Vascular Care Center is the only full-service heart facility on Indy’s south side. If you are experiencing chest pain, seek immediate help from the right hospital.

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The St. Francis Cardiac & Vascular Care Center has received 5 stars from HealthGrades for its work with heart attacks for 5 years in a row. They also ranked St. Francis in the Top 10 in Indiana for Cardiac Surgery and Cardiac Intervention.

Solucient has named St. Francis one of the Top 100 hospitals in the country.

Don’t take chances with chest pain.
Or where you treat it.

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Solucient has named St. Francis one of the Top 100 hospitals in the country.
Christmas Remembrance Masses

Please join us at 2 p.m. for each Mass

Wednesday, December 21, 2005

CALVARY, HOLY CROSS/ST. JOSEPH CATHOLIC CEMETERIES & MAUSOLEUMS
435 W. Troy Ave. • (317) 784-4439

Thursday, December 15, 2005

OUR LADY OF PEACE
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9001 Haverstick Road • (317) 574-8898

At both masses, we will have ornaments available for you on which to write the name of your loved one and place on a Christmas tree for remembrance during this holy season.

Rosary
This statue depicts a woman praying the rosary at historic Holy Cross and St. Joseph cemeteries in Indiana-

The Criterion  Friday, December 9, 2005
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Rest in peace
Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in The Criterion. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

ACUP, Norma J., 70, St. Philip Neri, Indianapolis, Nov. 23. Mother of Keith and Nicholas Chestney, Brian and Steven Acup. Grandmother of three.

BACHUS, Elizabeth T., on this page.


BARTLEY, Delinda K. (Gettelfinger), 52, St. Mary of the Knobs, bread, Nov. 25. Daughter of Raymond and Dorothy Gettelfinger. Sister of Barbara Beach, David, Dennis and Deanne Gettelfinger.


RUMWERER, Erma Linda K., 94, St. Louis, Batesville, Nov. 22. Sister of Alma Armstrong and Martha Bodel. Aunt of several.


WHITE, Elizabeth Norma, 91, Sacred Heart of Jesus, Terre Haute, Nov. 22. Aunt of several.

YOUNG, Pauline, 85, Holy Family, Richmond, Nov. 15. Wife of Harold Young. Sister of Martha Crouch. 1. 
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The Board of Directors of St. Francis DeSales High School, a Catholic college preparatory high school for young men sponsored by the Archdiocese of Louisville, seeks a School President. Responsibilities include: fund development, financial management, strategic planning, spiritual leadership, academic oversight, and community relations. The candidate should have a proven ability in institutional advancement and direct fundraising; possesses administrative, budget and fiscal management acumen as well as excellent communication skills; holds a master’s degree or higher, and is a practicing Catholic. Kentucky Administration certification is preferred. Go to www.highschoolhires.com and follow the "President Search" link for more details. Send a cover letter, resume, one-page statement of philosophy of education and mission of Catholic education, salary history and three professional recommendations to President Search Committee, 425 W. Kenwood Dr., Louisville, KY 40214, or by email to hsmgres@dealdaschoolhigh.org. Applications will be taken until Jan. 15, 2006. An Equal Opportunity Employer
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Positions Available
Agency Director, Catholic Charities Bloomington
Catholic Charities Bloomington (formerly Catholic Social Services), an Indianapolis Archdiocesan agency within the Secretariat for Catholic Charities is seeking an agency director for Catholic Charities Bloomington. The position is currently a provider of mental health counseling services. The director is the head of the organization and is responsible for oversight of the entire agency. Primary responsibilities include strategic planning, program development, fiscal management, personnel management, fund raising, and community relations. The director works in collaboration with an advisory council. The director must be a practicing Roman Catholic and hold a minimum of a bachelor’s degree. A master’s degree in social work is preferred. Experience in social services, administration and fund development is necessary. A strong desire to develop services to meet the needs of the poor in Bloomington and surrounding communities is required. Qualified candidates will possess excellent communication and leadership skills. Interested candidates please, send a cover letter and resume and list of references to Ed Ivaskon, Director of Human Resources, Archdiocese of Indianapolis.
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The Chronicles of Narnia: The Lion, the Witch and the Wardrobe

Review by David DiCerto

NEW YORK (CNS)—It’s taken more than 50 years for a live-action version of Christian author C.S. Lewis’ beloved children’s fantasy, The Lion, the Witch and the Wardrobe, to finally make it to the big screen. And after viewing Disney’s captivating $150 million adaptation, it’s safe to say it was well worth the wait.

First published in 1950, The Lion, the Witch and the Wardrobe—the first in a seven-volume series known as The Chronicles of Narnia—has had several previous renderings, including a stage production, two British television series and an Emmy Award-winning animated feature that aired on American TV in 1979.

Produced in partnership with faith-friendly Walden Media, the movie not only stays reverently true to the story and spiritual subtext of Lewis’ tale, but is a cinematic work of extraordinary beauty that, much like the title’s enchanted armoire, transports viewers to a wondrous world of adventure, heroism and religious symbolism.

It also proves what Lewis believed about literature—that anything worth reading when you are 5 is worth reading when you are 50—is equally valid for film, though Lewis himself had strong reservations about translating his Narnia books into live-action movies.

Set in World War II-era England, the story centers on four young siblings: Peter (William Moseley), the eldest of the Pevensie brood; sensible sister Susan (Anna Popplewell); duplexes Edmund (Skandar Keynes); and plucky little Lucy (as played by the naturally magnetic and winning Tilda Swinton), against the holds the land under an icy spell of eternal deep freeze (“always winter, never Christmas”).

From the moment Lucy first sets eyes on the snow-blanketed Narnian glade—with its iconic, out-of-place lamppost—fans of the book will know that they are in a foretold by an ancient Narnian prophecy, the children set out to find passage back into Narnia; with six movies planned, the door is, thank God, left ajar.

Both films involved adding pressure of a fan base readily protective of the source material. Both films also use fairytale and mythic motifs to explore larger themes of good and evil, sin and redemption, and death and resurrection, far more overtly. This is best illustrated by the clearly allegorical Christ-figure of Aslan, “a willing victim ... killed in a traitor’s stead” only to come back to life in Christ’s Passion from Gethsemane to his death on Calvary, here a stone table upon which Aslan is ritually slain. (Adults may even feel their tear ducts swelling.) Those first to witness the “resurrected” Aslan are women, and afterward Aslan “breathes” a new spirit of life into those Narnians turned to stone by the White Witch’s magic, echoing both Pentecost and the harrowing of hell.

Though a few of the processed shots are less than impressive, including a majestic—and impressive, including a majesty—and amaziingly realistic—computer-rendered Aslan.

The climactic battle may be too intense for a “family film,” but Lewis himself argued that it was proper not to shield children from knowledge that they are “born into a world of death, violence, wounds, adventure, heroism and cowardice, good and evil.”

The performances are all superb, especially those of the adorable Georgie Henley and William Moseley, who brings an understated iciness to her role, which she plays as a cross between Hans Christian Andersen’s Snow Queen and Xena, warrior princess.

Unlike Lucy at the end, moviegoers won’t be left wondering if they’ll ever find passage back into Narnia; with six more movies planned, the door is, thankfully, left ajar.

Told with symbolic strokes, the deeply poignant sequence unmistakably traces Christ’s Passion from Gethsemane to his dying on Calvary, here a stone table upon which Aslan is ritually slain. (Adults may even feel their tear ducts swelling.) Those first to witness the “resurrected” Aslan are women, and afterward Aslan “breathes” a new spirit of life into those Narnians turned to stone by the White Witch’s magic, echoing both Pentecost and the harrowing of hell.

The movie, which has a Christian theme, opens in theaters on Dec. 9.

“defeat” is trumpeted by Jadis’ victory cry, “So much for love.” Some parents may feel it inappropriately upsetting for a “family film,” but Lewis himself argued that it was proper not to shield children from knowledge that they are “born into a world of death, violence, wounds, adventure, heroism and cowardice, good and evil.”

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The film contains some battlefield violence, intense scenes of child peril and menace, and several frightening sequences. The USCCB Office for Film and Broadcasting classification is A-II—adults and adolescents. The Motion Picture Association of America rating is PG—parental guidance suggested.