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Criterion

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Preparing for Christ's birth

Advent Wreath Prayer is designed to help families, page 10.

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Offering hope

Parents' example leads Bill Bickel to help homeless families

By John Shaughnessy

Some memories of childhood never leave us. They stay with us through the years, guiding the way we live our lives, the way we lead our families and sometimes even the careers we choose.

So it is with Bill Bickel. As he talks about his childhood and his family, he paints a picture similar to the ones that the late American artist Norman Rockwell used to create.

In Bickel's childhood memories, there is the street where he grew up, overflowing with kids who were always available for another game, another adventure. In Bickel's childhood memories, there is his family of 10 led by his parents, who showered their six sons and two daughters with love and patience.

It was a world where faith and family mattered, where love and hope reigned.

As you listen to Bickel talk about his life as a child, you begin to understand how it inspires his work as the director of Holy Family Shelter and Holy Family Transitional Housing, part of Catholic Charities Indianapolis.

The childhood influence is there when the 45-year-old Bickel talks about one of the success stories at the shelter for homeless families. It's the story of the young mother who was born into a family of drug users, who became one herself and ended up homeless with her children because of her drug use.

"She never looked at the drugs as being the cause of being homeless until she came in here," Bickel says. "She began a recovery program, we did a monitoring of her and she began working on the employment end. She quit drugs, she ended up employed and she now has a home. Her kids got their mother back, too."

Bickel's childhood influence also comes through in his story about two other residents who came to the shelter for help—a single father and his son with special needs.

"The father went through a messy divorce," Bickel recalls. "He has custody of the child. In the midst of the divorce, the father has a car accident. He loses his job. He loses his housing. He's here for six to seven weeks. Then, in two years of living in our transitional housing program, he paid off \$15,000 in debt, which came from the accident he had. It's remarkable how hard he worked and how hard he tried to keep his family together."

Bickel shares each of those stories with emotion and awe—two characteristics that also mark his memories of growing up in South Bend, Ind.

"I had a great childhood," he says as he sits in his office at the shelter. "In many ways, as I point back to my childhood, my single greatest influence was my

Photos by John Shaughnessy



In a lighthearted moment, Holy Family Shelter director Bill Bickel, left, pretends to take a cracker from Tonika Mitchum, the 1-year-old daughter of Jolanda Mitchum, second from left. Tonika and Jolanda reside at the shelter. Tonika is being held by Nigisty Christos, Bickel's administrative assistant.

parents. I don't know how they did it. They had an unlimited supply of patience and love for all of us, as they still do today."

As the third oldest of the eight children of William and Marian Bickel, he has never forgotten his parent's love and patience. He's just made it a part of the atmosphere of family and faith that he tries to create as the director of the shelter.

"The entire ministry of the shelter is that we as parents are our children's greatest teachers," he says. "The shelter's ability to keep the family together is a natural part of our mission."

Building a home for the suffering

A fierce wind whips outside the Holy Family Shelter on this late autumn afternoon. The day began with a wind chill factor of temperatures in the teens—a harbinger of the bitter winter weather that Bickel knows makes being

homeless an even greater hardship.

Inside the shelter, a small sign receives prominent display in Bickel's office.

The sign reads, "Compassion is not bending toward the underprivileged from a privileged position; it is not reaching out from on high to those who are less fortunate below; it is not a gesture of sympathy or pity for those who fail to make it in the upward pull. On the contrary, compassion means going directly to those people and places where suffering is most acute, and building a home there."

That's what the archdiocese did when they opened the Holy Family Shelter in November of 1984, Bickel says.

"At the time, there was no place in the community where a homeless family could remain intact," he says. "Starting this shelter was a very dignified approach to

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In Turkey, pope offers friendship to Muslim population

ANKARA, Turkey (CNS)—Acknowledging that his four-day trip to Turkey would be largely symbolic, Pope Benedict XVI opened his visit by paying respect to the Turkish state and extending a hand of friendship to its predominantly Muslim population.

On the plane from Rome on Nov. 28, Pope Benedict told reporters, "We must not exaggerate; one cannot expect great results in just three days. The value [of the trip] I would say is symbolic, the fruit of the encounters themselves, of encounters in friendship and respect."

The pope's first formal speech in Turkey came in an address at the government's religious affairs directorate, which controls Turkey's mosques and Muslim schools, and implements government policy on religion.

Before giving their speeches in the building's auditorium, Pope Benedict and

Ali Bardakoglu, the office's director, met for about half an hour with members of the papal entourage and Turkish Muslim officials, including the grand muftis of Ankara and Istanbul.

They spoke calmly and warmly of their visions of the importance of interreligious dialogue and greater understanding between Catholics and Muslims.

During the conversation, the pope told his Muslim hosts: "There are so many wars, so much human blood shed every day. Religion should be a force of peace and reconciliation."

In the wake of continuing anger among some Muslims over the pope's use of a quotation criticizing Islam in September, Pope Benedict used his speech at the religious affairs directorate to pay his respects to the positive values promoted by Islam and to affirm the Catholic

See TURKEY, page 16



CNS photo/Dyan Martinez, Reuters

Pope Benedict XVI arrives at Esemboga International Airport in Ankara, Turkey, on Nov. 28 to begin his visit to the Muslim country.

New Saint Mary-of-the-Woods scholarship honors saint

A new scholarship at Saint Mary-of-the-Woods College will honor the school's foundress, St. Theodora Guérin,



and give exemplary female students the opportunity to compete for renewable scholarships valued at more than \$140,000.

Saint Mary-of-the-Woods College was founded in

1840 by then Mother Theodore. An entrepreneurial leader who was dedicated to serving all people, regardless of race, religion or background, she was passionate about educating women and preparing them to become leaders.

To recognize students who embody the principles by which the saint lived and served, the college has created the St. Mother Theodore Guérin Scholarship Competition. The school will award 10 renewable scholarships, ranging in value from \$13,000 to \$20,000, to students nationwide who have the desire to use their unique experiences, aptitudes and abilities to make a difference in their local communities and beyond.

"For more than 165 years, Saint Mary-of-the-Woods College has excelled at graduating confident women leaders," said St. Joseph of Carondelet Sister Joan Lescinski, school president. "We created this competition to identify those students who, like St. Mother Theodore Guérin, have the knowledge, skills and

determination to make an impact on the world around them."

To be considered for a scholarship, students must submit a completed application form, a high school transcript, SAT or ACT scores, two reference sheets with letters of recommendation (one from a school official and one from a community member), and a written essay.

Any female student enrolled in grade 12 in a public, private or parochial school is eligible. Female homeschooled students in grade 12 are also encouraged to apply. All application materials must be postmarked by Jan. 26, 2007, to be considered.

Up to 25 finalists will be invited to the campus for a competition on Feb. 9-10,

2007. The scholarship weekend will include a personal interview judged by a panel of college representatives.

"We are looking for young women who have the potential to become future leaders, and we realize that a personal interview provides an opportunity to learn more about a student's potential than a resume, grade point average and test scores can provide," said Theresa Denton, chief enrollment services and marketing officer.

(For more information or to obtain a scholarship application, contact Saint Mary-of-the-Woods College at 812-535-5106 or 800-926-SMWC, go to www.smwc.edu or e-mail smwcadms@smwc.edu.) †

Tell us how Catholic education has made a difference in a life

Do you have a short story or anecdote from your school about the difference that Catholic education has made to a student or students?

Are you a teacher at a Catholic school in the archdiocese who wants to share your thoughts about why you choose to teach in a Catholic school—and the difference you hope you are making?

Do you have a fun or light-hearted

story or anecdote about life in a Catholic school?

Has your school or a student in your school achieved any kind of recognition in the past year that shows the importance and quality of Catholic education?

Are you a graduate of Catholic education who would like to share your thoughts about the difference it has made in your life?

If you can answer "yes" to any of these questions, *The Criterion* is inviting you to share your stories, thoughts and achievements for possible inclusion in our annual Catholic Schools Week Supplement.

Although the supplement won't be published until January, we are accepting your stories, thoughts and achievements starting right now. And the sooner

you send us your responses, the better the chance that your submission will be a part of the supplement.

Send submissions to John Shaughnessy, assistant editor, in care of *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206 or send him an e-mail at jshaughnessy@archindy.org. Please include a daytime phone number where you can be reached. †

Official Appointments

Rev. Pascal E. Nduka, Diocese of Issele-Uku, Nigeria, assigned as associate pastor of St. Anthony Parish in Indianapolis and Holy Trinity Parish in Indianapolis, effective Nov. 29, 2006.

Rev. Stanley Herber to administrator of St. Bridget of Ireland Parish in Liberty while remaining pastor of St. Gabriel Parish in Connersville and

dean of the Connersville Deanery, effective Nov. 29, 2006.

Rev. Clifford Vogelsang, pastor of St. Augustine Parish in Jeffersonville, granted permission to retire, effective July 3, 2007.

These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.



Readers may share Christmas memories

Again this year, *The Criterion* invites readers to submit personal holiday memories for inclusion in the annual Christmas Supplement, which will be published in the Dec. 22 issue.

Christmas memories should be brief stories related to faith, family and friends. They may be written about humorous or serious topics.

Submissions should include the writer's name, address, parish and telephone number, and should be mailed to *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206 or sent by e-mail to criterion@archindy.org by the Dec. 5 deadline. †

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Prayers for peace, thanksgiving offered at interfaith service

By Sean Gallagher

"Peace on earth, peace on earth, *shanti, salaam, shalom.*"

These words reverberated again and again in SS. Peter and Paul Cathedral in Indianapolis during the seventh annual Interfaith Thanksgiving Service held there on Nov. 21, just two days before Thanksgiving.

It was the text of a sung refrain that the hundreds who gathered at the service were invited to sing after the prayers offered by representatives of seven religious communities in Indianapolis.

At the beginning of the service, Archbishop Daniel M. Buechlein addressed those present.

"At this time of year, we say 'thank

you' for the many blessings which we have received," he said. "As people of faith, we commit ourselves to share our gifts with others, including foreigners and those who live on the margins and are uncared for in our culture.

"We share our lives out of gratitude to God, who knows us by name and who loves us."

The prayers offered during the service included a chanted passage from the Quran, one set in a Sephardic Jewish folk song, a prayer of thanksgiving chanted by a Greek Orthodox priest and a Sikh hymn accompanied by traditional Indian instruments.

Imam Michael Saahir, the resident imam of the Nur-Allah Islamic Center in Indianapolis, gave a reflection on the religious meaning of thanksgiving during the service.

"Thanksgiving has its expression in many faith traditions: Islamic, Christian, Sikh, Buddhist, Jewish, Hindu and others," he said. "Every belief system must give thanks to the one Creator who created us all."

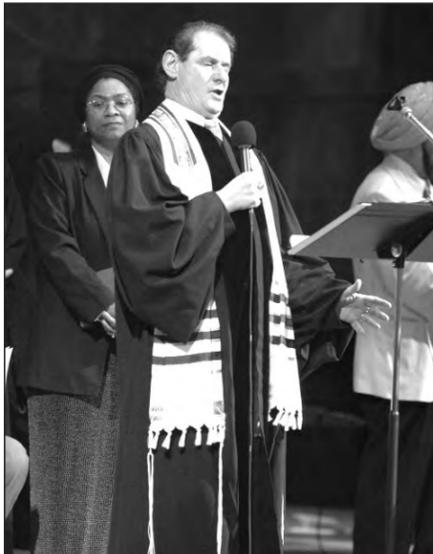
Saahir noted, however, that the "spiritual purity" of giving thanks is often lost in the midst of the secular and materialistic aspects of the days surrounding Thanksgiving.

"Having an Interfaith Thanksgiving Service is a blessing because it offers an opportunity for each faith tradition to witness how the other faithful remember to give thanks to God," he said. "Therefore, it reminds each of us of the spiritual purity that we need to remember God with sincere gratitude."

Father Anastasios Gounaris, presbyter of Holy Trinity Greek Orthodox Parish in Indianapolis, has been a frequent participant in the annual interfaith



Archbishop Daniel M. Buechlein chats with K. P. Singh, a member of the Sikh Satsang of Indianapolis, after the seventh annual Interfaith Thanksgiving Service held on Nov. 21 at SS. Peter and Paul Cathedral in Indianapolis.



Cantor Giora Sharon of Congregation Beth-El Zedeck in Indianapolis sings a Sephardic Jewish folk song at the Nov. 21 Interfaith Thanksgiving Service.

service.

Present this year as well, he echoed Saahir's appreciation of different prayer traditions in comments prior to the service, saying that it is important to "recognize the gifts that are contained within our brothers and sisters, and in their respective traditions.

"We all have something to learn from each other," Father Gounaris said.

K. P. Singh, a member of the Sikh Satsang of Indianapolis, seemed to have

learned something from Indiana's first saint.

In his prayer, Singh singled out St. Theodora Guérin as one of the many "enlightened teachers [and] illumined spiritual guides" for whom he gave thanks.

"We proudly add the name of Indiana St. Theodore Guérin for her living testimony," Singh said, "and inspiration to countless millions across faith and cultural associations [and] boundaries." †

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Editorial



Sean Huang, from left, Travis Dichoso, Kristin Moore and Maria Souza of the Church of the Resurrection in Ellicott City, Md., join hands to pray the Our Father during a Nov. 11 youth Mass in Baltimore. More than 800 youths and adults attended the Mass at the newly restored Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary. It was followed by a tribute of lights celebrating freedom of religion.

Parish communities must be stable but also in transition

Catholic parishes in the United States have experienced many changes in the past 40 years: liturgy, staffing, ministry, Mass attendance, finances, ethnic and demographic shifts.

Many regions of our country, including central and southern Indiana, have witnessed parish closings and mergers. Other areas of the United States—especially in the south and west but also right here in our archdiocese—face the urgent demand for new parishes to meet the needs of shifting Catholic populations.

Resources are a real challenge in every case. New parishes require more human and financial resources than most dioceses have readily available. Merged, clustered or closed parishes have facilities and other assets that must be used appropriately.

A recent communication from the Vatican to the bishops of the United States seeks to clarify how parish closings or mergers are to be handled.

According to Cardinal Dario Castrillon Hoyos, prefect of the Vatican Congregation for the Clergy, “When a parish is ‘suppressed’ by competent authority, in reality the still-existing community of Christ’s faithful is actually ‘merged’ into the neighboring community ... forming a larger territorial unit. While the parish church and the physical plant may be closed and the name of a particular parish extinguished, the spiritual needs of the portion of the faithful which once constituted that parish must continue to be provided for in accord with their rights in law.”

What about the assets of a closed or merged parish? How are these to be dealt with?

According to Cardinal Castrillon, “the patrimony and obligations of the closed parishes must follow the faithful in an equitable and proportionate fashion.” This means that the physical assets of a parish that is closed or merged must follow the parishioners to their new parish or parishes. The assets do not belong to the diocese, but to the enlarged or new parish community that welcomes the members of a former parish into their new spiritual home.

The practical implications of this clarification of Church law are obvious. No bishop can close a parish simply to have access to its property or financial resources. But what are the pastoral implications of this view of what a

parish is? What does this interpretation of the disposition and use of parish property tell us about the role of parish communities in carrying out the mission of the Church?

Two things stand out.

First, a parish is more than the sum of its physical parts—its geography, its facilities and finances. A parish is an ecclesial community of faith that is intimately connected to a wider community, the diocese or local Church.

The mission of every parish is to serve the spiritual needs of its people. If it becomes necessary for pastoral reasons to suppress a parish (to merge with one or more other parishes), the bishop’s obligation to make sure that the spiritual needs of parishioners are met remains as strong as ever.

Second, no parish is an island unto itself. As a territorial division of a diocese, a parish community must be both stable and in transition. That is, it must be stable enough to provide for its own needs as a community of faith, and it must be able to reach out to serve the needs of others beyond its geographic boundaries even if this means transitioning to a new form (cluster, merger, consolidation, etc.).

A Catholic parish should never be *parochial* in the narrow, pejorative sense of this term. A parish does not exist for its own sake, but for the sake of the broader mission of the Church as this is carried out in the larger territory or region under the care of the local bishop, the diocesan Church.

Given the rapid and unsettling changes that are taking place in contemporary society, there is a tendency to look to the Church for stability and constancy in all things. We are right to expect that the Church will remain true to its fundamental beliefs and its basic moral principles. But we must also look to the Church for renewal, adaptability and appropriate change when it comes to meeting the spiritual and pastoral needs of the family of God.

Parishes, like the Church itself, must be stable and dependable. But as the Greek word *paroikos* (sojourner or wayfarer) implies, Catholic parishes are always in transition—no matter when they were founded or how long they are able to remain viable as stable-yet-flexible communities of faith.

— Daniel Conway

Be Our Guest/Bob Zyskowski

Want to start the new Church year right? Let’s be Catholic

Let’s be Catholic. You and me. Let’s do what Catholics do. Or are supposed to do.

Let’s see Jesus in other people—even that person who sometimes annoys the devil out of us.

Let’s be joyful, and let’s fill others with joy, too.

Let’s go to Mass every week.

Let’s care for those who are hungry and for those who are homeless, and then go a step further and join

with others to end hunger and homelessness.

Let’s insist that no one in our country will ever have to go without medical care or prescription drugs because they can’t afford them.

Let’s neither brag about our giving nor whine about paying taxes.

Let’s do stuff at our parishes. When the call goes out for help with something that sounds like we could do, let’s volunteer.

On the job, let’s amaze people whose lives touch ours because we are so darn easy to work with.

Let’s comfort those who mourn.

When we get the choice between conflict and compromise, let’s choose the latter.

Let’s be the kindest people in the building, the nicest neighbors.

Let’s get a reputation for doing things for others without expecting anything in return.

Let’s just be still at times and have a conversation with God—and let’s listen—let’s let God do most of the talking.

Let’s be the friends others call when they need help because they always know we will imitate the Good Samaritan.

When we have an occasion to really give somebody a piece of our mind, let’s be merciful instead.

This Advent, let’s not just put an Advent wreath out as a decoration; let’s gather the family each week of the Advent season and pray that beautiful ritual together.

Let’s “invite” our children, grandchildren, neighbors, co-workers to activities at our parish—the spiritual programs as well as the social ones.

Let’s remember to say grace before every meal—even at restaurants.

Let’s vote for candidates to elected office who most nearly reflect Catholic values.

Let’s say a prayer every morning when we wake and every night as we get into bed.

Let’s be known as the most humble person everybody knows.

Let’s apply Jesus’ directive to welcome the stranger to those who come to our community—and our country—in search of freedom and a better life.

Let’s say the rosary at least once a week.

When Lent comes around, let’s get ashes on Ash Wednesday morning and allow them to mark us as Catholic all day.

Let’s decide upon a Lenten sacrifice or action and let’s keep that commitment.

Let’s make time to go to the Stations of the Cross so we can walk the Lenten journey more closely with Jesus in his suffering.

Let’s not eat meat on Fridays during Lent.

Let’s try our best to live out the Beatitudes.

Let’s take advantage of opportunities to grow in our faith, to learn more about this God we say we believe in.

Let’s re-memorize the “*Memorare*” and pray it every day.

Let’s see if we can repeat the Ten Commandments and, if we can’t, let’s re-learn them.

Let’s take advantage of the cleansing wonder of the sacrament of reconciliation.

When the parish pledge drive comes around, let’s think not only of all the bills our parishes have to pay, but let’s reflect on all that you and I have been blessed with by God, and increase what we were thinking about giving this year.

Let’s visit with some elderly folks.

Let’s not find fault in others.

Let’s trust in God’s plan for each of us.

Let’s listen to our conscience.

Let’s be the ones who stand up for and protect life at every stage.

Let’s not value money and things, but instead let’s value being respected.

Let’s befriend someone—or a group of people—who no one else seems to want to even live near.

Let’s love our spouses.

Let’s honor our parents.

Let’s cherish our children—and everybody else’s children, too.

Let’s forgive those who have hurt us.

Let’s use our pro-creative abilities the way God intended them to be used.

Let’s not gossip.

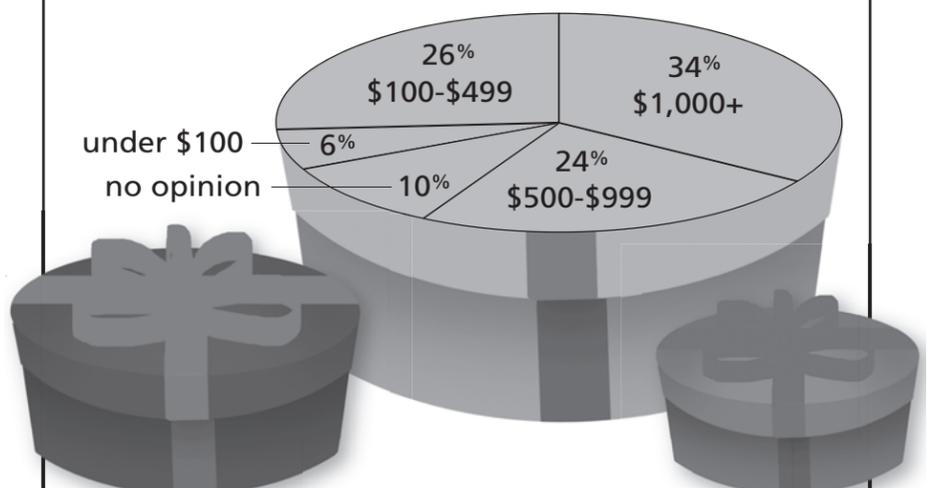
Let’s love the Lord our God with all our heart and all our soul and all our mind, and let’s love our neighbor as ourselves.

Let’s tell other people why we are Catholic.

(Bob Zyskowski is associate publisher of The Catholic Spirit, newspaper of the Archdiocese of St. Paul and Minneapolis.) †

Holiday Spending

A third of U.S. adults are expected to spend more than \$1,000 on gifts this Christmas season.



Source: 2006 Gallup Poll

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ARCHBISHOP/ARZOBISPO DANIEL M. BUECHLEIN, O.S.B.



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Let Mary be a down-to-earth model for us this Advent

Recently, I was given a book of homilies and reflections for the “C” cycle of the liturgical year which begins with the first Sunday of Advent (*Lift Up Your Hearts*, Wallace, Waznak, DeBona, Paulist Press).

Glancing through the book, my eye caught a charming story by Katherine Paterson (*A Midnight Clear: Stories for the Christmas Season*, Lodestar Books, New York, 1995).

“The Handmaid of the Lord” story captures the reality and the role of Mary in the Incarnation. I want to propose Mary, mother of God and mother of the Church, as an important and practical person for our reflection in the new season of Advent.

The story is about a girl named Rachel who was determined to get the part of Mary in the church play. However, another girl was picked, and Rachel was told that since she was intelligent she could be the understudy in case the other girl became ill. Nobody became ill, and Rachel was in the front pew as the Nativity play began.

Her time came. Baby Jesus began to cry—not just cry—began to scream. The girl playing Mary forgot she was being Mary and panicked. She looked at Joseph. “Do something!” she whispered. Joseph turned bright red, but he didn’t move a muscle.

Rachel jumped up from her pew and ran up to the Nativity scene. She poked around under the baby Jesus until she found the pacifier. She put it into the

baby’s mouth. He took to it at once, and the church was silent except for his noisy sucking. Rachel smiled down at him.

“Who do you think you are?” the girl playing Mary hissed loud enough that all could hear. Rachel straightened up and announced, “Behold, I am the handmaid of the Lord.”

As we begin the Advent season on our way to Christmas, I want to propose Mary, the handmaid of the Lord, as a down-to-earth model for us.

Mary was a simple maiden in Nazareth taken completely by surprise when the Angel Gabriel brought the startling announcement that she was with child and would be the Mother of God. She herself was not an angel, and she was not somehow divine.

Yet she could respond, “Behold the handmaid of the Lord, be it done unto me according to your word.” And then, straightforward, the young handmaiden went off to the home of her cousin, Elizabeth, to help her friend, who was in the sixth month of her own pregnancy.

I want to suggest two points for our Advent reflection about Mary. First of all, she had to be alert in her faith in order to receive the message of the Archangel Gabriel and respond to it. We should not take our alertness in faith, that is, our openness and sense of God’s presence, for granted.

One is only alert in faith if one prays. And so I point to Mary as a young woman

who was faithful in prayer. She was faithful in communicating with God, of being open to God’s presence.

Thus, she was able to receive and accept God’s incredible call for her to become the human instrument in bringing about the incarnation of the Son of God. She believed that with God nothing is impossible. She could believe because she was close to God.

And notice, from her prayer and her encounter with God’s messenger, the young maiden Mary was moved to an act of charity. She immediately left her home in order to assist her elder cousin, Elizabeth, in the last months of her own pregnancy.

From prayer and an encounter with God’s messenger, Mary is moved to practical charity. We cannot assume that this was an easy gesture on her part. Travel alone in Palestine of her day would have been primitive and rugged. Rather than allow herself to be preoccupied with the startling challenge that changed everything in her life, Mary’s heart went out to her cousin in need. She, the Handmaid of the Lord, became the same for Elizabeth.

The liturgical season of Advent

summons us to new inspiration in our faith. It is an ideal time laden with an abundance of new grace to renew our practice of prayer: participation in the Eucharist and in solitary prayer as well. It is a time of new grace in which we can pay attention to inner nudgings of the heart to do extra works of charity. It is a time for us to intend new motives of humility that lead us to hands-on, practical charity.

The practice of charity in Advent doesn’t have to be complicated or dramatic. The handmaiden Mary’s simple instinct was to go to help her cousin. Her witness of practical charity can be an encouraging grace for us. †

Do you have an intention for Archbishop Buechlein’s prayer list? You may mail it to him at:

Archbishop Buechlein’s Prayer List
Archdiocese of Indianapolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

Archbishop Buechlein’s intention for vocations for December

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

Dejemos que María sea nuestro modelo práctico en el Adviento

Recientemente recibí un libro de homilías y reflexiones para el ciclo “C” del año litúrgico que comienza con el primer Domingo de Adviento (*Wallace, Waznak, DeBona, Eleva tu corazón*, Paulist Press.)

Ojeando el libro me llamó la atención la encantadora historia de Katherine Peterson (*Un claro de media noche: Historias para la época de Navidad*, Nueva York: Lodestar Books, 1995).

La historia titulada “La sierva del Señor”, captura la realidad y el papel de María en la encarnación. Quiero proponer a María, madre de Dios y madre de la Iglesia, como una persona práctica e importante para nuestra reflexión en esta nueva época del Adviento.

La historia trata sobre una niña llamada Raquel quien estaba resuelta a obtener el papel de María en la obra teatral de la iglesia. Sin embargo, escogieron a otra niña y le dijeron a Raquel que ya que era inteligente podría ser la sustituta en caso de que la otra niña se enfermara. Nadie se enfermó y Raquel estaba en el primer banco cuando la obra del nacimiento comenzó.

Llegó su turno. El niño Jesús empezó a llorar, no solamente a llorar, sino que empezó a gritar. La niña que hacía de María olvidó que era María y se asustó. Miró a José. “¡Haz algo!”—le susurró. José se puso colorado pero no movió ni un dedo.

Raquel saltó de su banco hacia la escena del nacimiento. Buscó por debajo

del niño Jesús hasta que encontró el chupete. Se lo puso en la boca al niño. Él lo tomó enseguida y la iglesia permanecía en silencio salvo por el chupeteo ruidoso. Raquel le sonrió.

“¿Quién te crees que eres?”, murmuró la niña que hacía de María tan alto que todos pudieron oírlo. Raquel se enderezó e hizo su anuncio. “Yo soy la sierva del Señor.”

Mientras comenzamos la temporada del Adviento, camino a la Navidad, quiero proponer a María, la sierva del Señor como nuestro modelo práctico.

María era una criada sencilla de Nazaret sorprendida completamente por el Ángel Gabriel cuando le hizo el anuncio impactante de que estaba encinta y que sería la Madre de Dios. Ella no era un ángel, no era de ninguna manera divina.

Y sin embargo respondió: “Yo soy la sierva del Señor, hágase en mí según tu palabra.” Y luego, decididamente, la joven sierva se fue a casa de su prima Isabel quien estaba en el sexto mes de su embarazo, para ayudarla.

Quisiera sugerir dos puntos para nuestra reflexión de Adviento sobre María. Primero, que debió de estar alerta en su fe para poder recibir el mensaje del Arcángel Gabriel y responder a él. Debemos apreciar nuestra conciencia en la fe, es decir, nuestra disposición y sentido de la presencia de Dios.

Sólo se puede tener conciencia de la fe si se reza. Y por ello designo a María como una joven fiel en la oración. Era fiel en su comunicación con Dios y estaba abierta a la presencia de Dios.

Por lo tanto fue capaz de recibir y aceptar el increíble llamado de Dios a convertirse en el instrumento humano para llevar a cabo la encarnación del Hijo de Dios. Ella creía que en Dios nada es imposible. Podía creer porque estaba cerca de Dios.

Y observemos que de su oración y su encuentro con el mensajero de Dios, la joven doncella María se dirigió a realizar una obra de caridad. Inmediatamente se fue de su casa para ayudar a su prima mayor Isabel, en el último mes de su propio embarazo.

De la oración y su encuentro con el mensajero de Dios, María pasa a la caridad práctica. No podemos asumir que fue un gesto fácil de su parte. Viajar sola en la Palestina de sus días era primitivo y escabroso. En lugar de preocuparse por el desafío impactante que cambió todo en su vida, el corazón de María estaba con su prima necesitada. Ella, la Sierva del Señor, representó lo mismo para Isabel.

La época litúrgica del Adviento es un llamado a una nueva inspiración en nuestra fe. Se trata de una época ideal cargada con abundante gracia nueva para renovar nuestra práctica de la oración: participación en la Eucaristía, así como

en la oración en privado. Es una época de gracia renovada en la que podemos prestar atención a los empujones internos del corazón para realizar obras de caridad adicionales. Es una época para proponerse nuevos motivos de humildad que nos lleven a la caridad práctica.

La práctica de la caridad durante el Adviento no tiene que ser complicada o drástica. El instinto sencillo de la sierva María fue ir a ayudar a su prima. Su testimonio de caridad práctica puede ser una gracia alentadora para nosotros. †

¿Tiene una intención que desee incluir en la lista de oración del Arzobispo Buechlein? Puede enviar su correspondencia a:

Lista de oración del Arzobispo Buechlein
Arquidiócesis de Indianápolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

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La intención del Arzobispo Buechlein para vocaciones en diciembre

Escuelas primarias católicas: que ellos puedan enseñar la fe católica a nuestros niños y puedan ayudarles a oír y contestar la llamada de Dios para ser vir en la Iglesia, sobre todo como sacerdotes o religiosos.

Events Calendar

December 1

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m., breakfast and program at Priori Hall, \$10 members, \$15 guests. Information: 317-919-5316 or e-mail Lumen_Dei@sbcglobal.net.

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Eucharistic adoration** following 11 a.m. Mass until rosary and Benediction at 3:30 p.m. Information: 317-786-2261.

December 1-2

SS. Francis and Clare Parish, 5901 Olive Branch Road, Greenwood. **"Why Be Catholic When You Can Be Anything Else?"**, Advent seminar, Patrick Madrid, presenter, Fri. 7-9 p.m., Sat. 9 a.m.-4:30 p.m., free-will offering. Information: 317-663-1117 or e-mail francisandclare@sbcglobal.net.

Saint Meinrad Archabbey and School of Theology, 200 Hill Drive, St. Meinrad. **Archabbey Library exhibit, "Deacon and Priesthood Ordination,"** free, all times CST, Mon.-Thurs., 8 a.m.-noon, 1-5 p.m., 7-10 p.m.; Fri. 8 a.m.-noon, 1-5 p.m.; Sat. 9-11 a.m., 1-5 p.m., 7-10 p.m.; Sun. 1-5 p.m., 7-10 p.m. Information: 800-682-0988 or www.saintmeinrad.edu.

December 2

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Holiday**

Shoppportunity," 9 a.m.-3 p.m. Information: 317-788-7581 or e-mail benedictinn@yahoo.com.

December 2-3

St. Anthony Church, 379 N. Warman Ave., Indianapolis. **Christmas Boutique**, Sat. 9 a.m.-7 p.m. Sun. 9 a.m.-1:30 p.m., free. Information: 317-243-0639.

December 3

Saint Meinrad Archabbey Church, 200 Hill Drive, St. Meinrad. **"Welcome All Wonders,"** 3 p.m. Information: 800-682-0988 or e-mail news@saintmeinrad.edu.

Sisters of St. Francis, 22143 Main St., Oldenburg. **Decorated trees and Nativities from around the world.** Information: 812-934-2475.

MKVS and DM Center, Rexville (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). **Mass**, 10:15 a.m. with Father Elmer Burwinkel, holy hour, 11 a.m. on third Sundays only, pitch-in following holy hour, drinks and dessert provided. Information: 812-689-3551.

December 4

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **Divorce and Beyond program, "Coping with Divorce during the Holidays,"** 7-9 p.m., first of six weekly sessions, \$30, advance registration required. Information: 317-236-

1586 or 800-382-9836, ext. 1586, or mhess@archindy.org.

Mount St. Francis Retreat Center, 101 St. Anthony Drive, Mount St. Francis. **Catholic Charismatic Mass**, 7 p.m., music by Testify precedes liturgy. Information: 502-239-0208.

December 5

Marian College, Stokely Mansion, 3200 Cold Spring Road, Indianapolis. **"Representations of Catholicism in Contemporary American Literature" series**, session 3, Dr. Diane Prenatt, presenter, 7-9 p.m., \$50 per person. Information: www.marian.edu/forms/RepresentationsOfCatholicism.pdf.

December 6

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **"Gloria Deo," concert of sacred Advent and Christmas music**, 7:30 p.m., featuring *Laudis Cantores*, Monument City Brass Quartet and Joyful Ringers handbell choir, free admission. Information: 317-634-4519.

St. Mary Parish, Marian Center, 317 N. New Jersey St., Indianapolis. **Solo Singles, Catholic singles** 50 and over, single, widowed or divorced, new members welcome, 6:30 p.m. Information: 317-897-1128.

December 7-9

Marian College, Allison Mansion, 3200 Cold Spring Road,

Indianapolis. **Madrigal Feast** accompanied by musical treats, \$26 adults, \$22 senior citizens, students and groups of 10 or more. Information: 317-955-6110.

December 8

Father Thomas Seccina Memorial High School, 5000 Nowland Ave., Indianapolis. Seccina vs. Cardinal Ritter basketball game, all **Indianapolis East Deanery boys' basketball teams** invited, pizza and soft drinks served at 6:30 p.m. Information: 317-356-6377.

December 9

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Advent Mini Retreat,"** Benedictine Sister Mildred Wannemuehler, presenter, 9 a.m.-noon, \$20, \$8 lunch optional. Information: 317-788-7581 or e-mail benedictinn@yahoo.com.

Father Thomas Seccina Memorial High School, cafeteria, 5000 Nowland Ave., Indianapolis. **"Breakfast with Santa and Cookie Walk,"** 9-11 a.m., admission fee is one new, unwrapped toy. Cookie Walk is \$10 for a box to fill with your favorite holiday cookies. Information: 317-351-5976, ext. 4, or e-mail gspaulding@seccina.org.

St. Mary Church, 415 E. 8th St., New Albany. Louisville Chorus, **"A Season Shining Bright,"** 8 p.m., \$18 adults, \$12 senior citizens, \$8 students. Information: 502-968-6300.

December 10

St. Simon the Apostle Parish, 8155 Oaklandon Road, Indianapolis. **Youth-led praise, worship and adoration**, 6-7 p.m. Information: 317-826-6000, ext. 151, or e-mail mheck@saintsimon.org.

Immaculate Conception Church, 502 N. 5th St., LaGrange, Ky. Louisville Chorus, **"A Season Shining Bright,"** 4 p.m., \$18 adults, \$12 senior citizens, \$8 students. Information: 502-968-6300.

Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. **Bluegrass Christmas concert**, 1 p.m., free admission. Information: 317-638-5551.

December 12

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **Our Lady of Guadalupe feast day solemn Mass and ceremony**, 6:30 p.m. Information: 317-888-2861.

December 14

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Christmas Dinner and Concert,"** Tony Avellana, contemporary Catholic musician, dinner 6:30 p.m., concert 8 p.m., \$35 per person. Information: 317-545-7681 or www.archindy.org/fatima.

December 16

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants Pro-Life**

Mass, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

December 17

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. Faith Formation Team, **"Apologetics from A-Z,"** sessions for adults, **"Spirituality for Children,"** 4 years and older, 11:15 a.m.-11:55 a.m. Information: 317-636-4478.

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **St. Michael Choir Christmas concert**, 4 p.m., freewill donation. Information: 317-923-7359 or e-mail kevintrager@comcast.net.

December 20

St. Nicholas Church, 6461 E. St. Nicholas Drive, Sunman. **Healing service and rosary for vocations**, 6 p.m., eucharistic adoration, praise and worship, 6:30 p.m., confession available. Information: 812-623-8007.

Calvary Cemetery, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-784-4439.

December 21

Our Lady of Peace Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898. †

Retreats and Programs

December 1-3

Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **"Christmas Family Retreat."** Information: 812-923-8817.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Catholic Charismatic Renewal of Central Indiana, Mass**, 7 p.m., Jesuit Father Matthew Lin, author, and Father Dave Newton of Lafayette Diocese, concelebrants and presenters, **"Recovering Bethlehem's Peace—An Advent Healing Retreat,"** \$150 per person, \$275 per married couple, includes program, book, materials and overnight accommodations. Information: 317-545-7681 or www.archindy.org/fatima.

December 3

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Vocations 101: Washing the Feet of Others,"** Father Eric Johnson, presenter, 7-9:15 p.m., \$10 per person, \$25 per family. Information: 317-545-7681 or www.archindy.org/fatima.

Michaela Farm, Oldenburg. **"Eco-Ornaments,"** 10-11:30 a.m., \$5 per person. Information: 812-933-0661 or e-mail michaelafarm@seidata.com.

December 8-10

Oldenburg Franciscan Center, Oldenburg. **"Advent Retreat—Living Incarnation,"** Franciscan Sister Barbara Leonhard, retreat guide, \$175 includes room and board. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Advent Silent Retreat,"** Benedictine Sister Rachel Best, presenter, \$115 commuter or \$155 overnight accommodations, \$10 deposit due by Nov. 21 or call for openings. Information: 317-788-7581 or e-mail benedictinn@yahoo.com.

December 14

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Christmas Dinner**

and Concert," Tony Avellana, contemporary Catholic musician, dinner 6:30 p.m., concert 8 p.m., \$35 per person. Information: 317-545-7681 or www.archindy.org/fatima.

December 15-17

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Advent Silent Retreat,"** Richard W. Smith, presenter, \$150 per person. Information: 317-545-7681 or www.archindy.org/fatima.

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Light of the World—A Christmas Retreat,"** Benedictine Father Noel Mueller, presenter. Information: 812-357-6611 or e-mail mzoeller@saintmeinrad.edu.

December 21

Oldenburg Franciscan Center, Oldenburg. **"In the Spirit: Signs of Life,"** Franciscan Father Carl Hawver, presenter, 9-10:45 a.m. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

December 31-January 1

Our Lady of Fatima Retreat House, 5353 E.

56th St., Indianapolis. **"Be the Peace of Christ in the World,"** Father Keith Hosey and Sister Maureen Mangen, presenters, \$135 per person, \$250 per married couple. Information: 317-545-7681 or www.archindy.org/fatima.

January 6

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"A Table for Three,"** Conventual Franciscan Father Troy Overton, presenter, \$125 per couple. Information: 317-545-7681 or www.archindy.org/fatima.

January 12-14

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Tobit Weekend" for engaged couples.** Information: 317-545-7681 or e-mail www.archindy.org/fatima.

January 16-18

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. Mid-week retreat, **"A Personal Preparation of the Paschal Mystery,"** Benedictine Father Jeremy King, presenter. Information: 812-357-6611 or e-mail mzoeller@saintmeinrad.edu. †

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Pope urges international community to increase efforts to cure AIDS

VATICAN CITY (CNS)—Pope Benedict XVI called on the international community to increase efforts to find a cure for HIV/AIDS and to protect people infected by the virus from discrimination.

The pope made the appeal at the end of his Nov. 26 Angelus at St. Peter's Square to mark World AIDS Day on Dec. 1.

Nearly 40 million adults and children are living with HIV, and new infections are on the rise in many countries, according to a recent report by the Joint U.N. Program on HIV/AIDS and the World Health Organization. This year, 4.3 million people have contracted the virus and 2.9 million people died of AIDS-related illnesses, the report said.

Pope Benedict said he hoped World AIDS Day would promote a greater sense of "responsibility in curing the disease as well as in the commitment to avoid all discrimination against those who have been hit" by the virus that causes the disease.

In a separate address, the pope called for all people struggling with infectious diseases, such as HIV/AIDS, to be treated with love and respect.

Illnesses such as "leprosy, the plague, tuberculosis, AIDS and Ebola evoke tragic scenes of pain and fear," he said on Nov. 24 in an address to participants of a Nov. 23-25 Vatican conference on the pastoral approach to the treatment of infectious diseases.

People affected by such "repugnant pathologies" are often marginalized or humiliated, and their "deplorable situation" is made worse by "the inequality of social and economic conditions," the pope said.

The indifference, exclusion and rejection that victims of infectious diseases sometimes face can also stem from people's obsession with "the image given in the media of men and women who are mostly concerned about their own physical beauty, health" and vitality, he said.

Locking up in "one's own little world" and fleeing from helping others is part of "a dangerous cultural trend," the pope said.

He called on Catholics "to respond with concrete efforts" that promote dignity and help make policies more equitable and at the service of those in need.

Resources dedicated to medical research must be distributed more fairly, he said, and basic living conditions must improve to "stop the emergence and spread of infectious diseases."

Cardinal Javier Lozano Barragan, head of the Pontifical Council for Health Care Ministry, which sponsored the November conference, said the weakening or nonexistence of public health care was one of the many factors

CNS photo/Chris Helgert, Reuters



Pope Benedict XVI greets the faithful gathered at St. Peter's Square for his Angelus blessing at the Vatican on Nov. 26. The pope called on the world community to increase efforts to find a cure for HIV/AIDS and to protect people infected by the virus from discrimination. His appeal came in advance of World AIDS Day on Dec. 1.

fueling unnecessary deaths caused by infectious illnesses.

He told Catholic News Service on Nov. 21 that it was "truly unexplainable" how a rich country like the United States could not provide basic health care and preventative medicines to its people. He said hospitals are even penalized

if they offer needed care to illegal immigrants, which he said "is an absurdity."

In such situations, the only right these people are given is "the right to die" of a curable or treatable disease, the cardinal said.

In his Nov. 23 address at the Vatican conference, Cardinal Lozano said Catholic health care workers

have the model of Jesus to emulate in reaching out to the sick with sincere love and mercy. Authentic solidarity, in fact, demands giving of oneself totally to the other despite the risks, he said.

That selfless giving does not mean health care workers should "renounce basic rules concerning

hygiene"—rather, it means protecting one's own health as a No. 1 priority, he said.

Daniel Kidd, president of the U.S.-based Guest House, which treats priests and religious with substance addictions, said he was pleased to hear the Vatican underlining the importance of health care workers taking care of themselves.

He told CNS on Nov. 23 that "compassion fatigue" easily strikes people who work in social and health services, and "if they neglect their own care then it will affect [their] work."

"It's good solidarity to take care of yourself because you can't give to others what you don't have," he said. †

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Cardinal McCarrick says education is necessary for survival of humanity

By Mary Ann Wyand

"Planting good trees" through education, morally responsible leadership and respect for the environment at home and abroad will make the world a better place now and for future generations, Cardinal Theodore E. McCarrick, archbishop emeritus of Washington, D.C., told 300 people during a Nov. 21 speech in Indianapolis.



Cardinal Theodore E. McCarrick

"Just as good trees are important for the land, for food and for the survival of crops, so education is necessary for the survival of the human race," he said. "Planting a good tree and educating a person have many things in common. They are both essential for the health and welfare of our world."

Cardinal McCarrick was the keynote speaker for the first Semler Lecture on Leadership at the University Place Conference Center on the IUPUI campus. The program honored St. Pius X parishioner Jerry Semler of Indianapolis for his distinguished educational and leadership contributions to the Church and community for more than four decades.

The retired cardinal, who serves on the board of Catholic Relief Services, recently returned from a fact-finding visit to Lesotho, formerly called Basutoland, an impoverished and mountainous country surrounded by South Africa.

While there, he toured a village where CRS would like to build a dispensary to administer anti-retroviral medicines that combat AIDS in the population.

"The terrible pandemic of AIDS is unfortunately truly rampant in that part of the world," Cardinal McCarrick said. "... AIDS has cut down, specifically, groups of people in their 20s and 30s, and life expectancy in this area is well below 40 years. The older people not only have to take care of the children, they have to make sure there is enough food to go around for everybody."

In Lesotho, he said, "the head of a household could well

be the oldest surviving child, who at 12 years old becomes the caretaker of his little brothers and sisters because his parents ... have been the victims of AIDS. It's a sad part of the world, but it's an important part of the world because these are our brothers and sisters."

The desert region there is unproductive, he said, and the absence of trees is a sign of the poor state of the land.

However, he said, a masterful tree and a master teacher can make a difference in the lives of countless people.

"In the place of good soil, you need a child's imagination," Cardinal McCarrick said. "In the place of life-giving water, you need a teacher with patience. In the place of the warmth of the sun, you need a community that really cares."

Indianapolis is that kind of community, he said, because much has been done with urban Catholic schools to provide quality educational opportunities for children from low-income families.

In recent years, the public school system in the District of Columbia has been struggling, the cardinal said. "In spite of great expenses of federal money, which made the cost per child one of the highest in the nation, the outcomes were completely unsatisfactory."

Concerned people raised funds for scholarship assistance for students from low-income families, he said, which has enabled parents to choose a public school that is producing good results or transfer their children to a private or parochial school.

"Over the course of three years, this system has produced enormous benefits for the children," the cardinal said.

"Perhaps the most important thing it has done is given a challenge to the public school system, which has reacted very well and where progress is being made, thank God, in just about every part of the city."

Teachers with the virtue of patience and a community that cares are the key ingredients for helping children learn, he said, and grow up as responsible adults.

"It's very much the same, I think, with good trees and good people," Cardinal McCarrick said. "Just as it is important to have good trees, it's important to have good leaders. ... Are we educating people today to take leadership in the future? What kind of leaders are we going to have?"

Trees with strong roots are like courageous leaders, he said, because they hold things together, give to others, provide protection and stability, take the heat, and spread beauty in the world.

"A good leader provides ... protection with the values and stability that people need so they can live a good and happy life," the cardinal said. "... A good leader has to be a person of values, ... [and] be unafraid to stand for those values and promote them with others. A good leader has to be someone who cares for others. ... A good leader holds things together in good times and in bad. A good leader brings to the community beauty and class and dignity and even love."

Keep planting good trees and bringing forth good leaders, Cardinal McCarrick urged. "Keep doing what you're doing here because it seems you're doing it well."

Three challenges face the leaders who will arise from this generation, he said. They must promote civility, help the poor throughout the world and pass on a healthy environment to future generations.

"We are truly living in a world of globalization, and it must be globalization with a conscience," he said. "As long as 2 billion people in this world must live on less than \$2 a day, as long as a little less than 40 million people in the United States go hungry every day, and as long as terrible diseases and pandemics ... kill thousands and thousands of people every 24 hours, we cannot afford to build for ourselves a shelter from the real world outside. We need to reach out to that real world or we will throw away the chance for lasting peace and stability."

Leaders must take up the causes of the underdog and fight for the rights of all human beings, he said, wherever they live and whatever their race, culture or language.

"As we talk about globalization and the needs around the world, there is another area that is becoming not just important but critical as we look to the future of our civilization," he said. "The leaders of today cannot walk away from the environmental problems of our time lest there be no one to solve them until it is too late. ... The greatest threat is to our children and our children's children."

The growing ecological crisis reveals the urgent need for a new solidarity throughout the world, he said, or the future of the human race will be endangered.

"As is the case in planting good trees, that combination of warmth and soil and water is sometimes hard to come by in every part of the world," he said. "Thank God it flourishes in abundance here in Indiana. That's why I'm confident that good trees and great leaders will also abound from this community as they have in the past, as they must in the future, for the welfare of all of us in the years ahead." †

LEGACY FOR OUR MISSION:

For Our Children and the Future

FATHER JOE KERN: OFFICIALLY RETIRED, BUT NOT TAKING A BREAK

Father Joe Kern officially retired from the archdiocese during the summer of 2001. Next year, he will celebrate his 50th jubilee of the priesthood. Today he stays busy volunteering for a variety of organizations and continuing his ministry as a priest throughout the Terre Haute area.

Thanks to the archdiocese's commitment to its priests, Father Kern was able to retire at the age of 70. The proceeds from the *Legacy for Our Mission* campaign supplemented by the United Catholic Appeal provide Father Kern and all retired archdiocesan priests with a pension, health care and other benefits they deserve.

Father Kern may be retired, but he continues to give himself to many causes. He is dean of the Terre Haute Deanery and chairman of Catholic Charities Terre Haute. Father Kern also serves as a local hospice volunteer and is on call for hospital emergencies. He is involved in prison ministry at the Rockville Correctional Facility, where he visits on Friday evenings. All the while, Father Kern continues to celebrate Mass during the absence of other priests.

"I would go crazy if I weren't so involved. I have been working all my life. I can't and don't want to stop now," Father Kern said.

Many would agree that all this activity does not define retirement, but Father Kern is adamant that this is what he loves to do. "I can be as free as I want to be. This is what I want to spend my time doing," he said.

After 16 years as pastor of St. Joseph Parish in Rockville, Father Kern still loves to celebrate Mass. He will fill



in temporarily for a fellow priest who is planning a sabbatical in 2007.

"Father Kern just gets it done because he always puts himself last," said Sue Butwin, director of the Terre Haute Deanery Pastoral Center. "He always tells me that this is why he was ordained—to serve the people."

So what does it really mean when archdiocesan priests retire? Every priest chooses how active he wishes to be. Father Kern is a prime example of the many priests who choose to continue serving as they always have.

Retired priests are also responsible for their own housing. Father Kern leases an apartment in Terre Haute and now pays for his utilities, rent and other expenses. Other retired priests may choose to live in an archdiocesan retirement facility, where they pay their own living expenses.

"He is so eager to help out everywhere," Butwin said of Father Kern. "His willingness to be there for the people, the parishes and his fellow priests never tires."

The *Legacy for Our Mission* campaign will also support retired priests who wish to attend retreats. Father Kern feels blessed to be able to attend these retreats with the support of parishioners across the archdiocese.

Father Kern recently received the Career Achievement Award at the Celebrating Catholic School Values event in Indianapolis. The Catholic community honored him for his lifetime of service throughout the archdiocese. Father Kern graciously accepted the award and thanked all those who played an important role in his Catholic education.



"I would go crazy if I weren't so involved. I have been working all my life. I can't and don't want to stop now."

Legacy for Our Mission, the archdiocesan capital campaign, is guided by the principles of Christian stewardship and addresses the local and changing needs of archdiocesan ministries such as caring for retired priests. By contributing to the Legacy for Our Mission campaign, a portion of your gift will be allocated to support retirement assistance for priests.

Please visit the new online home for *Legacy for Our Mission* campaign. Our campaign Web site is <http://www.archindy.org/legacy>.

BICKEL

continued from page 1

the family unit—to keep them together.”

Twenty-two years later, more than 8,300 families have made a home and started a story of hope at the shelter.

“Why they come here is wide and varied,” Bickel says. “Who comes here is wide and varied. We’ve had a couple of law students, a dentist and folks with engineering degrees, all the way down to folks who have dropped out of the eighth grade. All walks of life, all races.

“In some ways, those who serve families have a PR [public relations] problem. You see the guy panhandling outside Circle Centre Mall or at a highway exit, and people think that’s the homeless issue in Indianapolis. When you see the mother of three get off the city bus downtown and go to clean the bathrooms and make the beds at a five-star hotel, you may think she’s poor, but she isn’t homeless. But she lives at Holy Family Shelter with three kids.”

Starting a journey of compassion

As he helps those families, Bickel tries to walk in their place, firmly believing that, “There but for the grace of God go I.”

Bickel’s journey to Holy Family Shelter began in 1992 when he returned to Indiana after working three years at a mission in the country of

Peru—a time when Hispanic families were also beginning to arrive in Indianapolis at increased rates.

“My sister lived here and I was visiting her,” he recalls. “My intention was to go back to Peru, but I responded to an ad in the paper for a case manager here. I speak English and Spanish, and there were not many bilingual social providers. I also had Third World experience, which was helpful in a homeless setting.”

He spent five years as a case manager at Holy Family before joining Clarian Health’s Homeless Initiative Program in Indianapolis. Then he returned to Holy Family Shelter in 2001 to become its director. He is in his 15th year of serving the homeless.

“He works like almost 24 hours a day,” says his administrative assistant, Nigisty

Christos. “He’s the janitor, he’s the director, he’s the case manager. He is kind, compassionate and very understanding of people’s problems.”

No one knows that better than Rocio Camacho. In 2003, she was living in Denver with her then-11-year-old son, Luis, who suddenly turned seriously ill from a kidney problem. When a Denver pediatrician believed Luis needed dialysis treatments, the doctor searched for a hospital that would help Luis. The doctor found one in Indianapolis—Riley Hospital for Children.

Seeking a place to stay in Indianapolis, the mother and son were turned away at every door until they came to Bickel’s attention. Bickel gave them a home at the shelter. He continued to provide a home while Luis had dialysis treatments twice a day for 18 months at Holy Family. He was also one of the leaders in the effort to raise the \$75,000 that the mother and son needed to pay for the transplant in which Rocio gave Luis one of her kidneys in 2005.

Rocio smiles when she talks of Bickel. She also calls him one of her angels.

Others have noticed his impact. For three years, William Moreau has worked with Bickel as a fellow board member of the Coalition for Homelessness Intervention and Prevention in Indianapolis.

“Bill’s work in helping the homeless is nothing less than extraordinary—perhaps saintly,” Moreau says. “When Bill speaks about the day-in, day-out successes—and

inevitable failures—of working with our homeless neighbors, he is never paternalistic or patronizing. He speaks about them the way someone speaks about a family member or colleague.

“He never seeks any sympathy, never seeks any praise. He just lives the Christian example.”

Facing frustration, keeping hope

“You have to come in with a mindset that this is a ministry and a mission,” Bickel says. “When you’re in the human service end of things, you have to come with that first before everything else. These are fragile, vulnerable families. You have to understand that first.”



Bill Bickel, left, talks to Nigisty Christos and Clem A. Maga III, two members of the Holy Family Shelter staff that Bickel credits for being passionate about caring for the poor.

That understanding guides Bickel as he directs the shelter that has a capacity for 22 families, a shelter that is constantly full.

What keeps him continuing his efforts for the homeless after 15 years—an extraordinarily long time in a field where burnout is high—is a combination of a sense of purpose, a self-deprecating sense of humor and a sincere appreciation for the 14 staff members he leads.

“To be around people who are committed and innately passionate about working with the poor keeps me going,” he says.

So does the hope that he can make a difference in the life of another family, from the single woman with a baby to the family with two parents and 11 children.

“We don’t want to be a Band-Aid approach,” he says. “That means advocating and educating about what can be referred to as basic life skills—appropriate budgeting skills, appropriate parenting skills. We help with housing, employment, children’s services, nutrition, substance abuse counseling and enrollment in schools.

“The goal is permanent self-sufficiency. For one person, it may be overcoming a physical issue that lets them keep employment. For a 30-year-old woman, it was getting a GED [general education degree]. For her, it’s a sense of the future.”

Bickel glances in the direction of another sign in his office. This one reads, “Lord, help me to live each day so that at the end of it there is nothing I cannot share with you, nothing for which I cannot give thanks.”

At the end of another day, Bickel shares his experiences with God. He also gives his thanks. Then he heads home to his wife of 16 years, Flor, and their 15-year-old daughter, Susie. He tries to give Susie all the love and patience his parents gave him. He tries to emphasize the same foundations of faith and family that he grew up with, that he tries to pass along to the families at the shelter.

Still, at the end of each day, he also has a feeling that is part frustration, part wish.

“I thank God for my family and for my household,” he says. “The ability to be able to go home at night, every evening, is profound for me. It also adds to the frustration that we still have the issues of homelessness and the division of wealth in our society. You get discouraged that pervasive homelessness persists in this country. You ask yourself, ‘Why does this continue in the wealthiest nation in the world?’ ”

The question remains.

So does Bickel’s commitment to giving all families a sense of the hope he first knew as a child. †



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Skilled care and assisted living expenses for religious past age 70 exceed \$450 million each year.

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The average Catholic family spends more than \$12 each year on cookies, more than \$21 on potato chips, more than \$29 on take-out coffee, and just a little more than \$1 per adult on the Retirement Fund for Religious.

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Advent Wreath Prayer can help families prepare for birth of Christ

Catholic Spirit Syndication Service

(First of four parts)

The following Advent Wreath Prayer is intended to help busy households make Advent a prayerful time during the rush of Christmas preparations. The language is fairly simple to be used by groups of adults or adults with children, and options are noted to allow for participation by a variety of members of the household.

Leader: Today begins a special time of year for us. This week, we begin the season of Advent—that period of waiting before Christmas. In order to help each of us prepare our own hearts for the birth of Christ, we want to take a few moments each week to pray together.

Light the first candle on the Advent Wreath

Read aloud Jeremiah 33:14-16; 1 Thessalonians 3:12-4:2; Luke 21:25-28, 34-36 (optional).

Leader: If we could be characterized in any one way, we ought to be called a people of hope. The Bible passages that the Church has chosen for this First Sunday of Advent point out two things—that God has promised he will care for us, and that if we follow his ways, we can cope with even the most frightful events of life.

As we begin the season of Advent, the prophet Jeremiah sets the stage for hope, reminding us that God won't forget his people. Evangelists Paul and Luke both suggest that now is a good time to be on our best behavior. Can we go this next week being "blameless in holiness before our God and Father?" The time to start living the right way is right now—this Advent—today.

Closing prayer

(Leader may read all, or others in the household may each read a segment.)

(1.) Dear God, help us to remain hopeful and to trust in you no matter the trials and troubles life brings. This first week of Advent, help us remember that



CNS photo illustration by Karen Callaway, Northwest Indiana Catholic

Nikki Serrano helps her kindergarten pal, Vanessa Zepeda, light the first candle of Advent in their chapel at St. Casimir School in Hammond, Ind. The season of Advent, which begins on Dec. 3, is the Church's preparation for the commemoration of Christ's birth. The candles in the wreath represent the four weeks of the season, with a new candle lit each Sunday before Christmas.

we are your people and that you are our God. Help us get our priorities right and put the most important things first—loving God and loving our neighbor.

(2.) Holy Spirit, guide the choices we make throughout this week so that we choose to do what honors our Creator and what shows our love of others.

(3.) Father in heaven, we offer thanks

to you for the many gifts and talents you have given to all the people on the earth, to our family and friends, to the neighbors we know and the neighbors we have yet to befriend.

(4.) Come Lord Jesus. Come into our hearts so that, when the time comes, we will be prepared to join you in everlasting joy. †

Advent penance services are scheduled at archdiocesan 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. 5, 7 p.m. at St. Mary of the Immaculate Conception, Aurora
- Dec. 5, 7 p.m. at St. Joseph, Shelbyville
- Dec. 6, 7 p.m. at St. Martin, Yorkville
- Dec. 6, 7 p.m. at St. Mary, Greensburg
- Dec. 10, 1 p.m. at St. Maurice, Napoleon
- Dec. 10, 3 p.m. at Immaculate Conception, Millhouses
- Dec. 11, 7 p.m. at St. Peter, Franklin County

- Dec. 13, 7 p.m. at St. Mary-of-the-Rock, St. Mary-of-the-Rock
- Dec. 13, 7 p.m. at St. Vincent de Paul, Shelby County
- Dec. 13, 7 p.m. at St. John the Baptist, Osgood
- Dec. 14, 7 p.m. at St. Lawrence, Lawrenceburg
- Dec. 18, 7 p.m. at St. Louis, Batesville
- Dec. 19, 7 p.m. at St. Teresa Benedicta of the Cross, Bright
- Dec. 19, 7 p.m. at St. Anthony of Padua, Morris
- Dec. 20, 7 p.m. at St. John the Baptist, Dover

- Dec. 20, 7 p.m. at St. Mary, Greensburg
- Dec. 21, 7 p.m. at St. Charles Borromeo, Milan

Bloomington Deanery

- Dec. 5, 7 p.m. at St. Charles Borromeo, Bloomington
- Dec. 6, 7 p.m. at St. Paul Catholic Center, Bloomington
- Dec. 12, 7 p.m. at St. Agnes, Nashville
- Dec. 13, 7 p.m. at St. John the Apostle, Bloomington
- Dec. 19, 7 p.m. at St. Martin of Tours, Martinsville
- Dec. 20, 7 p.m. at St. Mary, Mitchell

Connersville Deanery

- Dec. 6, 7 p.m. at St. Gabriel, Connersville
- Dec. 11, 7 p.m. at St. Elizabeth of Hungary, Cambridge City
- Dec. 12, 7 p.m. at St. Michael, Brookville
- Dec. 13, 7 p.m. at St. Anne, New Castle
- Dec. 13, 2 p.m. at St. Mary (Immaculate Conception), Rushville
- Dec. 14, 7 p.m. at St. Bridget of Ireland, Liberty
- Dec. 19, 7 p.m. at Holy Family, Richmond

Indianapolis East Deanery

- Dec. 6, 1 p.m. at St. Philip Neri
- Dec. 11, 7 p.m. for Our Lady of Lourdes, St. Bernadette and St. Thérèse of the Infant Jesus (Little Flower) at St. Thérèse of the Infant Jesus
- Dec. 13, 7 p.m. at St. Simon the Apostle
- Dec. 14, 6:30 p.m. at St. Rita
- Dec. 20, 7 p.m. for Holy Cross, St. Mary and SS. Peter and Paul Cathedral at SS. Peter and Paul Cathedral

Indianapolis North Deanery

- Dec. 17, 3 p.m. at Christ the King
- Dec. 19, 7 p.m., at Christ the King
- Dec. 20, 7 p.m., at Christ the King

Indianapolis South Deanery

- Dec. 5, 7 p.m. at Holy Name of Jesus, Beech Grove
- Dec. 5, 7 p.m. at SS. Francis and Clare, Greenwood
- Dec. 11, 7 p.m. for Good Shepherd and St. Roch at St. Roch
- Dec. 13, 7 p.m. at St. Mark the Evangelist
- Dec. 14, 6:30 p.m. at Nativity of Our Lord Jesus Christ
- Dec. 14, 7 p.m. at St. Ann
- Dec. 16, 9:30 a.m. at St. Barnabas
- Dec. 18, 7 p.m. at Our Lady of the Greenwood, Greenwood
- Dec. 19, 7 p.m. at St. Jude

Indianapolis West Deanery

- Dec. 7, 7 p.m. at Holy Angels
- Dec. 13, 7 p.m. for Holy Trinity and St. Anthony at St. Anthony
- Dec. 4, 7 p.m. at St. Gabriel the Archangel
- Dec. 5, 7 p.m. at St. Monica
- Dec. 6, 7 p.m. at St. Michael the Archangel

- Dec. 12, 7 p.m. at St. Thomas Moore, Mooresville
- Dec. 13, 7 p.m. at Mary, Queen of Peace, Danville
- Dec. 14, 7 p.m. at St. Malachy, Brownsburg
- Dec. 18, 7 p.m. at St. Joseph
- Dec. 19, 6:30 p.m. at St. Susanna, Plainfield

New Albany Deanery

- Dec. 5, 7 p.m. for Most Sacred Heart of Jesus, Jeffersonville, and St. Augustine, Jeffersonville, at St. Augustine, Jeffersonville
- Dec. 6, 7 p.m. for St. Mary, New Albany, and Our Lady of Perpetual Help, New Albany, at Our Lady of Perpetual Help, New Albany
- Dec. 12, 7 p.m. at St. Michael, Bradford
- Dec. 13, 7 p.m. at St. Michael, Charlestown
- Dec. 13, 7:30 p.m. at St. Mary-of-the-Knobs, Floyds Knobs
- Dec. 14, 6:30 p.m. at St. Paul, Sellersburg
- Dec. 16, 9:30 a.m. at St. Mary-of-the-Knobs, Floyds Knobs
- Dec. 17, 4 p.m. at Holy Family, New Albany
- Dec. 17, 7 p.m. at St. Mary, Lanesville
- Dec. 20, 7 p.m. at St. Joseph, Corydon
- Dec. 20, 7:15 p.m. at St. Joseph, Clark County

Seymour Deanery

- Dec. 3, 2 p.m. for Holy Trinity, Edinburgh, and St. Rose of Lima, Franklin, at St. Rose of Lima, Franklin
- Dec. 5, 6 p.m. at American Martyrs, Scottsburg
- Dec. 6, 7 p.m. for Our Lady of Providence, Brownstown, and St. Ambrose, Seymour, at St. Ambrose, Seymour
- Dec. 6, 6 p.m. at St. Patrick, Salem
- Dec. 11, 7 p.m. at St. Mary, North Vernon
- Dec. 12, 7 p.m. for St. Joseph, Jennings County, and St. Anne, Jennings County, at St. Anne, Jennings County
- Dec. 13, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison
- Dec. 14, 6 p.m. at St. Bartholomew, Columbus

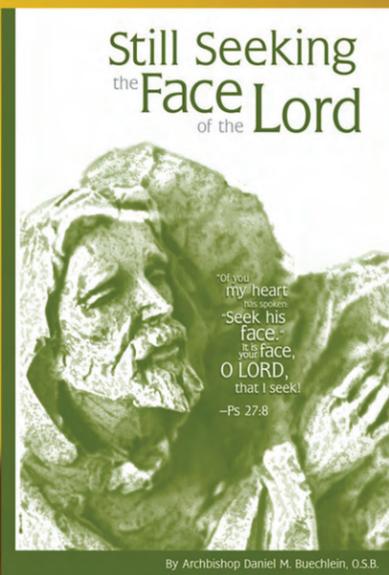
Tell City Deanery

- Dec. 10, 3 p.m. deanery service at St. Paul, Tell City
- Dec. 20, 7 p.m. deanery service at St. Meinrad, St. Meinrad

Terre Haute Deanery

- Dec. 7, 7 p.m. deanery service at St. Joseph University, Terre Haute
- Dec. 12, 7 p.m. deanery service at St. Paul, Greencastle
- Dec. 14, 1:30 p.m. deanery service at St. Ann, Terre Haute
- Dec. 14, 7 p.m. deanery service at St. Margaret Mary, Terre Haute
- Dec. 14, 7 p.m. at Sacred Heart, Clinton
- Dec. 17, 7 p.m. at St. Joseph, Rockville †

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Pope wants people to have personal experience of God

By Fr. Robert L. Kinast

Right from the very beginning of his papacy, Pope Benedict XVI demonstrated a special concern for the Church in Western Europe.

The name he chose was used last by Benedict XV, who is considered by many to be the patron saint of Europe for his efforts to heal the divisions that led to World War I.

Benedict XVI's first visits outside Rome were to countries in Western Europe, and his first encyclical drew heavily on the Western philosophical tradition of love, justice and charity.

This is not to say that the pope is unconcerned about the rest of the world. It is rather that he regards a revitalized Church in Western

Europe as a key ingredient in continuing to spread the Gospel and uplift human life everywhere.

By his own admission in an interview before his September 2006 trip to

Germany, Pope Benedict faces a huge challenge. The current life of the Church in Western Europe is not vibrant as measured by church attendance and adherence to Catholic doctrine.

The pope believes that the problem's primary cause is a new wave of secularization that seeks to "rebuild the world by itself," leading to a "coldness toward God."

The pope's strategy for overcoming this trend is not to argue his case intellectually as one might expect of a pope who also is an academically trained theologian, but to appeal to a personal experience of God as God really is. He wants people to get to know God face-to-face.

God is not remote or distant from us. As Pope Benedict's first encyclical declared, our God is a God of love. And a true encounter with the God of love leads to changes in a person's outlook and behavior. Furthermore, these changes in a person can in turn re-energize the Church.

God's love has been revealed in three major ways: in creation, incarnation and liberation. Will it change us if we come to know how God is a God of love in each of these ways?

• Creation reveals God's love. God's free act of creating is an expression of the divine desire to share life and experience in communion with others. Creation is an

outpouring of God's inner delight, freely offered to creatures made in God's own image.

To know the God of creation is to realize that the material world is not simply a collection of natural resources we may use at will. It is a gift entrusted to our care to be developed and preserved through good stewardship. This calls for changes in our current habits of consumption, and prompts us to look more earnestly for alternative sources of energy and ways to conserve.

• The Incarnation reveals God's love. The Incarnation is an even more revealing act for in it God comes to us, initiating an intimacy and union that is both fulfilling and transcending. In Jesus, it is made clear that divine love involves an acceptance and inclusion of all people.

Coming face to face with the implications of the Incarnation means we cannot harbor personal biases toward others or a sense of superiority about ourselves. Rather, we are challenged to find ways of reaching out in understanding to all others, including those who are different from us.

• Liberation reveals God's love. God's liberating love frees us from sin and its entanglements, and also allows us either to remain free to encounter the real God or to hold on to erroneous and worn-out images.

Knowing God as a freedom-loving God means we can never give simply nominal assent to our religious affiliation and go through the required motions. God's liberation compels us to affirm deeply and deliberately that we have been invited into a loving relationship that only grows as we freely commit ourselves to it. We are free to make such a commitment.

These truths are timeless, but constantly need to be refreshed in order to stimulate and deepen a vital relationship with God. This is what Pope Benedict is promoting, and Advent is a perfect time to reflect anew on the changes that flow from knowing the God who so loves this world that he gave his only son to embrace and perfect it.

(Father Robert L. Kinast is director of the Center for Theological Reflection in Prairie Village, Kan.) †



The Mandyllion, formerly of the Vatican's Redemptoris Mater Chapel, was created in the sixth century. The image is thought to be the oldest surviving icon of Christ.

God is not remote or distant from us. As Pope Benedict's first encyclical declared, our God is a God of love.

Create an Advent chain of hope

By Leisa Anslinger

My plan for this Advent is for our family to create a hope chain, a list of the ways that we are living as people of hope in this time and this place as well as the ways that God is present among us.

Each item on our list will be placed on a slip of paper and a chain will be created by looping the slips together. We will hang the chain on our Christmas tree on the fourth Sunday of Advent as a visible linking of Advent and Christmas as well as a reminder that, in Christ, we are called to radical hope.

After all, Advent hope is eternal. But Advent is also challenging, theologically and in practice. It isn't always easy to believe that God wants to walk among

us, share our skin and bear our burdens. But God never will abandon us.

The Advent season is about returning as well. Christ will return, and now is the time for us to prepare. Christ is with us always, yet there is more to come.

I need to pause occasionally to consider how I am allowing God to continue to transform me, and to recognize how I am or am not proclaiming God's reign through my life.

Advent is a time to take stock of my life and invite God into my heart. And it is a reminder that, despite life's trials or difficulties, there is always hope.

(Leisa Anslinger is the pastoral associate for evangelization, catechesis and stewardship at Immaculate Heart of Mary Parish in Cincinnati, Ohio.) †

Discussion Point

Families share Advent traditions

This Week's Question

What will you do at home to bring the Advent season to life this year?

"We will have an Advent wreath, and on Sundays when we have family dinner we will say prayers from a special book before lighting the candles. Also, our family will go to church for the *posadas*, which is like a novena, the nine days before Christmas Eve. People act the roles of Mary and Joseph." (Pam Garcia, Espanola, N.M.)

"Every year, on the first of December, I start to decorate. I have a collection of miniature Nativity scenes. I put out those first because I have two young grandchildren and I want them to understand that this is not just a 'season' but this is Jesus' birthday. ... Other decorations can be put up later." (Carmen Morales, Tucson, Ariz.)

"We have a large family. We gather at Thanksgiving and draw names, and start praying and doing special things for our secret pal. At Christmas, we gather again and give that person a present. Otherwise, we don't exchange gifts, except sometimes for the youngest children. We also start decorating the house in the first week of Advent and gradually add things, finishing up on Christmas Eve." (Alice Fry, Bakersfield, Calif.)

Lend Us Your Voice

An upcoming edition asks: Does sacrifice characterize your life—sacrifice of time, money, interests? How?

To respond for possible publication, send an e-mail to cgreene@catholicnews.com or write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



From the Editor Emeritus/John F. Fink

First of two columns on prayers of petition

(Eighth in a series)

Until now, I've written seven columns about prayer without mentioning prayers of petition. I'll remedy that by devoting two columns to prayers of petition.



Such prayers are, undoubtedly, the most common—perhaps too common even if the *Catechism of the Catholic Church* tells us that “when we

share in God's saving love, we understand that every need can become the object of petition” (#2633, emphasis in the catechism).

That may be true, but I can't help but wonder at times. When Notre Dame and Boston College are playing each other in football, and both teams are praying for victory, what's the good Lord to do?

They say that prayers of petition are the lowest and least essential kind of prayer because they are self-centered.

But aren't they also the most human? Was Jesus being self-centered or just completely human when, in the Garden of Gethsemane, he prayed, “Take this cup away from me”? (Lk 22:42). Of course, he prefaced that prayer with, “Father, if you are willing,” which should be the way we begin all our prayers of petition.

The greatest prayer of petition undoubtedly is for the wisdom to know God's will for us, and the courage and ability to do it. I'll have more to say about that in a later column.

It seems today that the whole concept of prayer is synonymous with petition. “What are you praying for?” As if we are always praying “for” something when we pray.

We pray for good health, for success in school or in our profession, for a happy marriage, for all the things we believe we need in life to make us happy. Perhaps such prayers are not as exalted as prayers of adoration, but so what? We are acknowledging our relationship, our dependence, upon God, and asking him confidently for what we want.

Do prayers of petition really do any good though? Are we supposed to believe that God, who is omniscient and knows from all eternity what is going to happen, is going to change his mind as a result of our prayers? Well, no, not exactly. He doesn't have to change his mind because he knows, from all eternity, that we are going to ask him for something and that he will grant it. God hears, and answers, our prayers before we ever say them.

St. Augustine tackled this problem. He wrote: “Why [God] should ask us to pray, when he knows what we need before we ask him, may perplex us if we do not realize that our Lord and God does not want to know what we want [for he cannot fail to know it] but wants us rather to exercise our desire through our prayers, so that we may be able to receive what he is preparing to give us.”

Furthermore, God's knowledge of what we are going to do in the future doesn't destroy our freedom to decide whether or not we are going to do it. He knows our future actions to be the freely performed actions they are. †

Cornucopia/Cynthia Dewes

Not to worry, help is on the way

Thanksgiving is not long past, and it's already doubtful that we're still thankful.



This is one heck of a world, isn't it? We have people killing babies—including their own—cheating, stealing, lying, you name it, it's in the news every day.

People don't just divorce each other, they try to destroy the other.

Countries invent new and better weapons to eliminate themselves and others in the name of religion, in the name of God!

Politicians, parents, teachers, Scout masters, in fact, nearly all people in authority, are routinely revealed to have feet of clay.

Rather than good people who work hard, eat their Wheaties and tithes, they're shown to be child molesters, extortionists or wife beaters. It's hard to watch TV or read the newspapers, it's so unnerving. We think, who are these people? They don't sound like anyone we know.

The worst thing is, if we think about history, this phenomenon is not new. It seems the world has been trying to go to hell since it began, with civilizations rising and falling, and despots appearing and

disappearing regularly. Somehow, ordinary people were and are caught in the maelstrom of events, schlepping along in innocent pursuit of daily bread, hoping for a little love and a little fun thrown in now and again.

Imagine living in Roman times as a lowly peon in some wretched country conquered by the Romans. After all, as they sing in *A Funny Thing Happened on the Way to the Forum*, Rome continually “raped Thrace thrice.” Or, how about being a Jew in Europe during the Holocaust or a Catholic priest in Mexico during its revolution? Even being an unemployed person during the Great Depression must've felt like a hopeless situation.

Despair would be the natural and inevitable human response to such dilemmas, except for one reason: Christ. With the birth of Christ comes the promise not only of a way out of pain and grief, but also eternal joy and vindication as creatures of God. Advent is the time we set aside to ponder this wonderful mystery, and to show our gratitude for its gift.

The Church has set aside four weeks before the feast of Christmas to prepare ourselves for this great event. While this time has often deteriorated into four weeks of mindless shopping, gorging and distraction in our culture, perhaps we can try

to make better use of it.

Now, there's nothing wrong with kids awaiting Santa Claus or people decorating the house or baking Christmas goodies. Christmas music and Nativity scenes, school plays and concerts, all contribute to a joyous anticipation of the holy day. But, Advent is also a time to examine the décor, the music, the messages, which exist inside ourselves.

Christ was born as a humble baby in a humble family. So we might consider, are we truly humble, or do we think only of our own needs or our own importance in the world? Christ came to serve the poor and powerless. Do we actually serve such people or do we just throw money at charities and shake our heads at the news on TV?

Christ was not judgmental concerning human values, such as appearances or wealth or status. Rather, he judged others only by the divine values from God that they demonstrated in their lives. Are we judgmental? And if so, are we judging the right things?

We have four weeks to think about the meaning of God's great gift.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

Faithful Lines/Shirley Vogler Meister

Coin surprises inspire messages of hope

When my sister, Beverley, and her husband, John, began breakfast one day recently, she told him she had a story to share about a penny. Then he said he had a story about a nickel.



Bev explained how a nurse that she works with at our hometown's Memorial Hospital was distraught

because her brother had been diagnosed with lung cancer.

“I could see in Susie's eyes the sorrow and pain she was feeling. All day, I wanted to share a message with her to put her faith in God, but it never seemed to be the right moment.”

Later the same day, Bev was talking to Susie about orders on a patient's chart while the nurse was seated at a desk in the intensive care unit. Bev stood to the left of her. A 2006 penny fell from above, landing directly between them.

They looked around, thinking

someone had thrown it at them, but everyone in their vicinity was also surprised by it.

“I picked up the penny and gave it to the nurse,” Bev said. “I asked if she had any special beliefs concerning pennies.”

Susie said—as would most of us—that she would pick up a penny if she found one. Susie took the penny as Bev, an intensive care unit secretary, sat down at her desk. Then Susie turned to my sister and said, “Bev, I looked at the penny and read ‘In God We Trust.’”

Bev replied, “There is your message.” My younger sister is very perceptive and loving. She always seems to know the right thing to do and say with family members, friends and co-workers.

Bev and her also perceptive, loving husband, John, worship at St. Teresa Church in Belleville, Ill.

John's experience with a nickel began when he retrieved a folding table from their TV and music room. While doing this, he noted “a spot” on the wall between the TV and bookcase.

He had noticed the spot before, but

this time he checked it. He pulled out a coin—an 1890 nickel. Neither John nor Bev could understand how it got there.

Shortly thereafter, I recalled a time when John and his brother, Mike, were examining old coins together. I suspected that this nickel might have somehow gotten lodged where John found it. Bev called me a “good detective.”

Since I also consider myself somewhat perceptive, I predict that at some point my sister and her husband will realize that 1890 has some significance for their family.

Meanwhile, every time I hold a penny, I think of the moment that Susie and Bev realized the profound message “In God We Trust.”

Susie's brother did not survive the cancer, giving her an even more profound reason to believe “In God We Trust.”

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

Faith, Hope and Charity/David Siler

The season of sharing

As we enter the season of Advent in preparation for the celebration of



Christmas, most of us will count numerous blessings for which to give thanks and shop for gifts to give our loved ones.

What each of us considers a blessing varies dramatically.

I remember my grandfather telling

me that his Christmas morning was filled with joy when he would receive an orange and a new pair of socks under the Christmas tree. There would not be enough Kleenex in the world to mop up the tears at my house if this is what my children found waiting for them on Christmas morning!

Recently, I was dumbfounded to witness huge lines of people camped outside electronics stores to be the first to purchase the new Playstation 3. This brand new video game console costs \$500 to \$600, with each game adding an additional \$60. These games are already featured on eBay for four to 10 times their original purchase price!

I began to reflect on the pure gluttony that has taken hold of many Americans. When many are willing to spend several hundred dollars on an entertainment device that adds nothing of value to society, I begin to worry about our priorities.

As the executive director of Catholic Charities, overseeing ministries serving the poorest of the poor, I can't help but have these thoughts when so many we serve may truly only receive an orange and a new pair of socks.

I am not saying that video games are intrinsically evil or that entertainment is not a good thing. However, I would like to invite all of us to consider how we might share our blessings with those who have very few to count.

People experience poverty for a variety of reasons that are not self-inflicted: mental illness, physical handicaps, loss of a job, divorce, death of a spouse, poor educational opportunities, just to name a few. As Catholic Christians, we are called by God to share our blessings with our fellow brothers and sisters who have little. And this time of year affords us the perfect opportunity to give.

Catholic Charities seeks to ease the burden of poverty throughout the year; however, during this season of sharing, we reach out in additional ways.

Since the work of Catholic Charities is the work of the Church, and therefore all of our work, we invite you to consider how you might partner with us this holiday season to ensure that many others will experience the joys of Christmas.

Catholic Charities operates two Christmas Stores, one in Indianapolis and the other in Terre Haute, where families are able to shop (free of charge) for brand new clothes, household items and toys.

We also house homeless families at Holy Family Shelter in Indianapolis and at the Bethany House in Terre Haute.

Many families will spend their Christmas at a homeless shelter, and it will be up to us to ensure that they receive gifts this Christmas. These are just a few services that need your help.

To see a full list of ways that you can share your blessings with others this season, please visit our Web site at www.CatholicCharitiesIndy.org and look for the “Season of Sharing” section or call 317-236-1500 or 800-382-9836, ext. 1500.

(David Siler is executive director of the Secretariat for Catholic Charities and Family Ministries.) †

First Sunday of Advent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Dec. 3, 2006

- *Jeremiah 33:14-16*
- *1 Thessalonians 3:12-4:2*
- *Luke 21:25-28, 34-36*

With this First Sunday of Advent, the Church begins a new liturgical year. As



such, the readings for the year to come will be from the "C" cycle of the *Lectionary*, the collection of biblical texts used by the Church for lessons at Masses.

The first reading for this weekend is from the Book of Jeremiah.

This book was written when times were hard for God's people. The dynasty formed by King David had disappeared, extinguished by infighting and internal intrigue.

The collapse of David's royal line had deep religious implications. God had a covenant with David, and with David's successors. Their task was not just to govern, but also to keep the nation of Israel faithful to God.

With the end of the unified monarchy under David's heirs, no other figure or authority had God's commission to exercise the role of strengthening the national bond with the Almighty.

More ominously, it seemed as if the instrument selected by God for this purpose, namely the Davidic dynasty, somehow was frustrated by human events. It was no great endorsement of the almighty power of God.

Amid these circumstances, Jeremiah promises that God will endure. His justice will endure. The people must not lose faith.

For its second reading, the Church presents a passage from the First Epistle to the Thessalonians.

The reading calls upon Christians, as initially it urged the Christians of Thessalonica, to love each other. Indeed, the call was, and is, to Christians to love all people.

The backdrop for this appeal is the statement that the Lord soon will return to Earth, in triumph, as the great judge. It will be a revolutionary moment. All evil will be subdued. Good and truth will reign

supreme.

Christians prepare themselves for this great event by loving others in the model of Jesus, who loved all humankind even to the point of sacrifice on Calvary.

St. Luke's Gospel furnishes the last reading.

When reading or hearing a reading from any of the Gospels, it is important to realize that the Gospels were written generations after Jesus.

This realization in no sense implies that the Gospels are fiction. Rather, it recognizes the fact that each evangelist saw the coming of Christ, and happenings in the life of Christ, with his own perception and was influenced by what the evangelist saw as important.

By the time Luke's Gospel was written, the tide was turning against Christians. The culture was against them. The law was turning against them. It was a threatening period.

The author of St. Luke's Gospel recalled words of Jesus that could encourage and embolden Christians. Come what may, the message of the Gospel tells us, the Lord will return. Despite the anguish that may exist, Jesus will be victorious. And, Jesus will come.

Reflection

The season of Advent often is described as a time to prepare for Christmas, which is one of its purposes.

Advent also has two other purposes. It exists to enable us to reform ourselves so that the Lord can come to us, and it allows us to prepare ourselves for the decisive coming of Jesus when we die, and at the end of time.

Thus, St. Luke's Gospel reminds us that Jesus will return to the Earth. It is not often discussed, but this teaching is basic to Christianity. He will vindicate the right. The forces of evil will wither and die. They will fall before the glory of the Risen Lord.

We must prepare ourselves to be with the Lord or else we will place ourselves opposite the Lord and, if we do so, we shall die.

How do we prepare? We prepare by keeping first and foremost our purpose to love God above all else, and by loving all others as Jesus loves all. †

Daily Readings

Monday, Dec. 4

John of Damascus, priest and doctor

Isaiah 2:1-5

Psalm 122:1-9

Matthew 8:5-11

Tuesday, Dec. 5

Isaiah 11:1-10

Psalm 72:1, 7-8, 12-13, 17

Luke 10:21-24

Wednesday, Dec. 6

Nicholas, bishop

Isaiah 25:6-10a

Psalm 23:1-6

Matthew 15:29-37

Thursday, Dec. 7

Ambrose, bishop and doctor of the Church

Isaiah 26:1-6

Psalm 118:1, 8-9, 19-21, 25-27a

Matthew 7:21, 24-27

Friday, Dec. 8

The Immaculate Conception of the Blessed Virgin Mary

Genesis 3:9-15, 20

Psalm 98:1-4

Ephesians 1:3-6, 11-12

Luke 1:26-38

Saturday, Dec. 9

Juan Diego, hermit

Isaiah 30:19-21, 23-26

Psalm 147:1-6

Matthew 9:35-10:1, 6-8

Sunday, Dec. 10

Second Sunday of Advent

Baruch 5:1-9

Psalm 126:1-6

Philippians 1:4-6, 8-11

Luke 3:1-6

Question Corner/Fr. John Dietzen

No Catholic is obliged to observe special devotions

QIn her appearances at Fatima, Portugal, our Blessed Mother showed the children a vision of hell.



I'm sorry that Sister Lucy (one of those who shared the appearances) is not alive. She could have verified the horrible groans, moans and separation from God that she witnessed.

The Church has approved these visions. You should revisit the subject and stop denying that there is a hell. The world is acting like there's no hell, so don't encourage it. (Mississippi)

AFirst, to be clear, I have not said there is no hell. I said that, according to what God has revealed, it is possible for us to turn away from God definitively at the end of our lives, which would merit eternal separation from him, but that we don't and cannot know whether anyone is "in hell." The Church hopes and prays that no one is.

Thousands of people have alleged experiencing appearances of our Lord, Mary or other saints over the centuries. Some of these private revelations—*Lourdes* is perhaps the most famous—have been officially approved by the Church.

Some, such as the reported appearances of our Lady at Necedah, Wis., in the 1950s, have been officially rejected by the Church. About most of them—including appearances and manifestations at San Damiano; Canton, Ohio; Australia; Madero, Mexico; Medjugorje; Limpias, Spain; Rwanda and numerous others—the Church either says nothing or makes no decision one way or another.

We must remember that when the Church approves or sanctions such messages, it is saying only that there is nothing in them contrary to Catholic faith or morals, and that following these messages may be helpful in our efforts toward Christian holiness. If it enhances one's spiritual life and one's love of God and neighbor, that is good.

It is essential to note, however, that the Church never embraces a particular belief or practice contained in these revelations as

part of Catholic teaching, obligatory for all Catholics.

The Mass and sacraments, the teachings of the Gospel and universally accepted traditional practices of our faith are basic for everyone.

Apart from those, no one is required to accept or follow anything in private revelation, even though a proper respect for the fact that God can speak to us in this way is proper for the whole Church.

Church officials, including popes, have accepted that the mother of Jesus appeared to the three shepherd children at Fatima, Portugal, in 1917, urging the Gospel appeals for penance and prayer by all Christians for world peace.

Many people have been inspired in the decades since then to these spiritual good works by the message of Our Lady of Fatima.

Again, however, no Catholic is obliged to observe special devotions or prayers suggested to the children there except insofar as they are already contained in our responsibilities as Catholic Christians. None of its events or revelations becomes a new part of Catholic teaching or faith. In that sense, Fatima, too, is considered by the Church to be a private revelation.

We have all this on pretty good authority in recent years. The contents of the so-called third secret of Fatima were published in June 2000.

In an accompanying commentary, then-Cardinal Joseph Ratzinger, now Pope Benedict XVI, called the message a symbolic prophecy of the present struggles with evil political systems and of the ultimate triumph of good.

Like any private revelation, the cardinal said, the Fatima message offers a help for living out faith, but it creates no new obligations for Catholics. The message of Fatima, he continued, invites us to trust in Christ's promise that the final victory is his.

(A free brochure on ecumenism, including questions on intercommunion and other ways of sharing worship, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 5515, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail to jjdietzen@aol.com.) †

My Journey to God

Spend Some Time with Me

Standing in church alone
looking into subdued silence
I heard a voice say
you don't have to see me
or hear me
or touch me

Yes
you have to believe
and evangelize to all
who and what I am
the God of the Chosen People
the Father of Jesus Christ the Lord

Believe in the mystery of me
Apply a faith without limits
See my Son in
others
creation
healing

Today
spend some time with me
in the silence of my house
speak to me
listen with the ear of your heart



Photo by Mary Ann Wyard

I will answer.

By Thomas J. Rillo

(Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington and a Benedictine oblate of Saint Meinrad Archabbey in St. Meinrad. A statue of the Sacred Heart of Jesus welcomes visitors to the St. Augustine Home for the Aged in Indianapolis, and a cross adorns the exterior of the chapel.)

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.

BIERMAN, Julia C. (Beach), 74, St. Mary-of-the-Knobs, Floyds Knobs, Nov. 20. Mother of Annette Lipps, Carol McLean, Gary and Greg Bierman. Sister of Kathleen Kruer, Louis, Robert and William Beach.

BOND, William Acton, 66, St. Mark the Evangelist,

Indianapolis, Oct. 28. Son of Dorothy Hobson. Stepson of Albert Hobson.

CAROTA, Patricia A., 69, St. Mary of the Immaculate Conception, Aurora, Nov. 11. Mother of Debbie Conley, Cheryl Volden, Debbie Winningham, Michael Carota and Timothy Conley. Sister of Art and Richard Plank.

FELLERHOFF, Bernard F., 70, St. Bartholomew, Columbus, Nov. 10. Father of Kara Paciorek, Kristin Schuetz and Kyle Fellerhoff. Brother of Dorothy Church, Barbara Coddington, Charity Sister Mary Christine Fellerhoff, Elizabeth Kahl and Martha Lewallen. Grandfather of one.

FLYNN, Michael P., former parishioner, St. Joan of Arc,

Indianapolis, Oct. 21. Husband of Miriam Flynn. Father of Kerry Dahnke and Katie Sullivan. Brother of Sheila Bradshaw, Ellen Cornelius, Karen Jefferson, Maureen Luedeman, Peggy McCowan, Marianne O'Hara, Kathy Phillips, Brian, John, Kevin, Lawrence, Patrick and Tom Flynn. Grandfather of two.

GILLAND, Grover, 92, St. Charles, Milan, Nov. 11. Father of Sandra Kennedy, Patricia Ritchie, Dennis and Rick Gilland. Brother of Audrey Hertz and Doris Zapp. Grandfather of 13. Great-grandfather of 13.

HALL, Forrest Linwood, 65, St. Mark the Evangelist, Indianapolis, Nov. 2. Husband of Vickie (Morton) Hall. Father of Estee Monger, Ginger Monger, Ada Penny, Christopher Bufkin, Charity and Forrest Hall III. Grandfather of six.

KOHUT, Wladyslaw, 85, Prince of Peace, Madison, Nov. 15. Husband of Wanda Kohut. Brother of Dusea Prmury.

PINNA, Jessica Noell, 6, St. Barnabas, Indianapolis, Nov. 14. Daughter of James J. and Angela Lee (McConnell) Pinna. Sister of Sydney Lee Pinna. Granddaughter of Bill and Barb McConnell and Mike and Susie Pinna. Great-granddaughter of Dorothy and Jeff McConnell and Jeff Hendrick.

ROBERTS, Kathryn E., 84, St. Malachy, Brownsburg, Nov. 10. Mother of Michael Tracy. Sister of Mary Prieur and Harold Leonard. Grandmother of three. Great-grandmother of six.

SOULE, Earl K., 86, St. Roch, Indianapolis, Nov. 18. Husband of Mary Joyce (Hudson) Soule. Father of Kathleen Sonsalla and Patrick Soule. Stepfather of Judy Koerner, Jack and Jeff Jourdan. Grandfather of 15. Great-grandfather of 13.

SPRINKLE, Homer, 70, St. Isidore, Bristow, Nov. 15. Husband of Goldie Sprinkle. Father of Rosetta Roberts, Annette Underhill and Wayne Sprinkle. Brother of Alberta Sims. Grandfather of five. Step-grandfather of four. Great-grandfather of four. Step-great-grandfather of four.

STRUBE, Thomas P., 51, St. Joseph, Shelbyville, Nov. 15. Father of Beth, Kathryn, Kerri and Kyle Strube. Son of Anne Strube. Brother of Patty Lyons and Bill Strube. †

Providence Sister Ann Patrick McNulty was an educator

Providence Sister Ann Patrick McNulty died on Nov. 19 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 81.

The Mass of Christian Burial was celebrated on Nov. 25 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

The former Margaret Cecelia McNulty was born on Feb. 25, 1925, in Indianapolis.

She entered the congregation of the Sisters of Providence on Jan. 7, 1942, professed her first vows on Aug. 15, 1944, and professed her final vows on Aug. 15, 1949.

During 64 years as a sister, she ministered as a teacher and principal for 44 years at schools staffed by the Sisters of Providence in Indiana, Oklahoma and California.

In the archdiocese, Sister Ann Patrick taught at St. Charles Borromeo School in Bloomington from 1953-59 then served as principal there while continuing to teach from 1961-66. She taught at St. Susanna School in Plainfield from 1966-67.

Sister Ann Patrick also ministered as a supervisor and consultant for the archdiocesan Office of Catholic Education from 1967-69.

From 1972-79, Sister Ann Patrick served as principal at

St. Matthew School in Indianapolis. She taught at the former St. Francis de Sales School in Indianapolis from 1979-80.

Sister Ann Patrick ministered as program manager at the Southeast Multi-Service Center in Indianapolis from 1982-83 then served as assistant director at the Adult Education Center in Indianapolis, where she assisted disabled veterans, from 1983-86.

From 1986-94, she taught at St. Philip Neri School in Indianapolis then served as a tutor there from 1994-97.

Sister Ann Patrick also served as a substitute teacher at Holy Spirit School in Indianapolis from 1997-2001.

In 1995, the Ancient Order of Hibernians in Indianapolis honored her with their President's Award.

Sister Ann Patrick returned to Saint Mary-of-the-Woods in 2001, where she ministered in residential services and participated in the senior sisters' prayer ministry until 2006.

Surviving are a sister, Patricia Marbaugh of Indianapolis, and many nieces and nephews.

Memorial gifts may be sent to the Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

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Prince of Peace Mausoleum construction underway

Ground breaking by, from L to R, Msgr. Joseph Schaedel, Vicar General of the Archdiocese, Don Masten, Cemetery Manager, Larry Justice and Tom McGinley of Gibraltar Mausoleum.

Prince of Peace Mausoleum at Our Lady of Peace Cemetery is under construction. There are still pre-construction discounts available for pre-need purchases of crypt space or cremation niches. These will last until the construction is complete. There will be no more discounts upon completion. Also, some price increases will occur on January 1, 2007.



Footings being poured for Prince of Peace Mausoleum

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Peoria Notre Dame High School, a Catholic, diocesan, co-educational high school with 800 students, located in Peoria, Illinois, is changing to the president-principal administrative model and is, therefore, seeking qualified persons for the position of **President** and for the position of **Principal** beginning July 1, 2007. Candidates for both positions must be a practicing Catholic, have secondary school administrative experience, and hold at least a Masters Degree. Please visit www.cdop.org [click on Catholic Schools] for the official job descriptions as well as application materials or visit the Peoria Notre Dame website www.peorianotredame.com.

The application deadline for the President position is January 5, 2007. Interviews will take place in February.

The application deadline for the Principal is February 15, 2007. Interviews will take place in March.

Interested individuals may also call the Office of Catholic Schools, Diocese of Peoria, at 309- 671-1550 to obtain materials.

Principal

Maintain and develop a school strong in academic achievement, counseling and guidance services, and ample programs to meet the co-curricular and extra-curricular needs of the students according to the school's Jesuit, Catholic, Interfaith mission. Key areas of responsibility are Leadership for Mission, School Administration, Communications and Public Relations, and Professional Organizations and Affiliations. Master's degree and 5 years of teaching and administrative experience in secondary education. All candidates must have a desire to work within and promote Jesuit educational standards. Full description and application materials at www.brebeuf.org

If interested, please send cover letter, résumé, and salary requirements (must) by Jan. 6, 2007.

HumanResources@brebeuf.org

Dr. Matthew J. Hayes

Chair of the Principal Search Committee
President of Brebeuf Jesuit Preparatory School
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Send vita and cover letter to the Office of the President at rshain@ucschools.com or mail to "Director of Mission Effectiveness Search," UCS, 3177 Lexington Road, Louisville, KY 40206.

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TURKEY

continued from page 1

Church's commitment to Christian-Muslim dialogue.

Bardakoglu also stressed the importance of dialogue and respect, but took to task those Christians who, under what he described as the effects of "Islamophobia," believe that Islam is a violent faith spread throughout history by the sword.

Islam, he said, is a religion of peace, and it condemns terrorism and any taking of an innocent life.

Rising prejudice, Bardakoglu said, feeds the hatred of those who misuse religion for political purposes and invoke religion as an excuse for their violence.

The brownstone building where he and the pope met had been the scene of a small anti-papal protest hours before the pope's arrival. Turkish police and military with riot gear and armored personnel carriers were on hand to ensure nothing interrupted the pope's visit.

Intercultural and interreligious dialogue, the pope said, "cannot be reduced to an optional extra," but is an obligation of religious leaders.

Pope Benedict, offering a basic introduction to the Second Vatican Council's teaching on relations with the world's great religious traditions, pointed out that both Christians and Muslims believe in "the truth of the sacred character and dignity of the human person."

Both faiths profess belief in one God, and both teach their followers that all human beings were created by God and that being at home with God is the goal of each person's earthly pilgrimage.

"This human and spiritual unity in our origins and destiny impels us to seek a common path as we play our part in the quest for fundamental values so characteristic of the people of our time," he said.

Together, the pope said, Christians and Muslims must witness to the fact that being created by God and destined to eternity with him can give meaning to people's lives and that when they recognize the truth of God's existence they will live in a way that will benefit all people and the earth itself.

"We are called to work together so as to help society to open itself to the transcendent, giving almighty God his rightful place," the pope said.

"The best way forward," he told the Muslim leaders, "is via authentic dialogue between Christians and Muslims, based on truth and inspired by a sincere wish to know one another better, respecting differences and recognizing what we have in common."

The pope ended his address with a prayer that Christians and Muslims would persevere along the path of dialogue "in respect and friendship. May we come to know one another better, strengthening the bonds of affection between us in our common wish to live together in harmony, peace and mutual trust."

Bardakoglu echoed the main themes of Pope Benedict's speech, especially the assertion that, when followed faithfully, religions are "the source of peace and well-being."

But too often, he said, people give greater importance to belonging to a specific religion than to recognizing that all people are "the children of Adam."

Bardakoglu said he, the pope and other religious leaders have an obligation to guide members of their communities in

'We are called to work together, so as to help society to open itself to the transcendent, giving almighty God his rightful place.'

—Pope Benedict XVI



Above, Pope Benedict XVI presents a silver ewer set to Turkish Prime Minister Recep Tayyip Erdogan during their meeting at the airport in Ankara, Turkey, on Nov. 28.

At right, Pope Benedict XVI is surrounded by security guards in Ankara, Turkey, as he arrives at the mausoleum of Kemal Ataturk, the founder of modern Turkey, on Nov. 28.



preserving their own traditions while recognizing that "all such religious, ethnic and cultural differences are the revelation of divine love, mercy and wisdom."

He particularly asked for Catholic-Muslim cooperation in addressing the world's "ethical and moral crisis," especially as it applies to family values.

The religious affairs director hailed the pope's visit as "a positive step" toward reconciliation and toward the building of "mutual respect, justice and equality." †

Jesuits Open World's First High School for AIDS Orphans

St. Aloysius Gonzaga High School in Nairobi, Kenya

St. Al's was co-founded in 2003 by Jesuit Terry Charlton and Christian Life Community. St. Al's is a Catholic school dedicated to serving AIDS-affected youth from the Kibera slum. It gives students hope for a better life by providing a college preparatory education and support to overcome the challenges of the loss of parents along with extreme poverty.

It is estimated that Kenya has more than 3 million AIDS orphans and that the number is steadily increasing. Roughly 1.5 square miles, the Kibera slum is home to 1 million people, 30,000 of whom are AIDS orphans of secondary school age. These children are not able to continue their education due to poverty, prohibitive costs, and a lack of accessible schools.



Help us Build a Brighter Future

Our dream to build a permanent school in Nairobi is quickly becoming a reality. With your help, we plan to begin building a new 1-acre campus in January of 2007. The new campus will allow us to increase enrollment from the current 196 students to 420 students when completed.

Generous benefactors have contributed over \$600,000 towards the total cost of \$1 million. We hope to raise the additional funds to complete the school campus and meet ongoing operating costs by the end of 2007.



At present, St. Al's functions in this blue structure where Fr. Charlton, SJ, is shown with some of his students.



WORLD AIDS DAY
DECEMBER 1, 2006

Please visit the Chicago Province Jesuits at
www.jesuits-chi.org



Thank you to the faculty and students of Brebeuf Jesuit Preparatory School for your show of solidarity with Brebeuf alumnus Fr. Terry Charlton, SJ, and the students of St. Al's.

To view a 10-minute video about St. Al's called "A School in Nairobi," please visit the Chicago Province website at www.jesuits-chi.org and click on the red AIDS Day ribbon or request a DVD or VHS by calling Eileen Meehan at 1-800-922-5327

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