People need God to have hope, pope says in new encyclical

VATICAN CITY (CNS) — In an encyclical on Christian hope, Pope Benedict XVI said that, without faith in God, humanity lies at the mercy of ‘ideologies’ that can lead “to the greatest forms of cruelty and violations of justice.”

The pope warned that the modern age has replaced belief in eternal salvation with faith in progress and technology, which offer opportunities for good but also open up “appalling possibilities for evil.”

“The problem of evil has become one of the key challenges to faith today,” he said. “The question whether God exists is posed in every generation, as are the questions about God’s role in the outcome of human events.”

By John Shaughnessy

Faith helps Bill Lynch lead Hoosiers during emotional ride of loss and hope

Bill Lynch kept smiling as “A Season to Believe” overflowed its emotional peak, pouring out raucous cheers, raw tears and a moment of prayer that everyone there will never forget.

On that night of Nov. 17, the Indiana University head football coach stood in the Hoosiers’ locker room, savoring every second as his players celebrated their dramatic, last-minute 27-24 victory over Purdue University—a win that cemented IU’s invitation to a bowl game for the first time in 14 years.

Eight days later, Lynch returned to the setting where his dreams of football glory and his life as a Catholic began: Christ the King Parish in Indianapolis.

As the 53-year-old Lynch prepared to speak at a benefit dinner for the parish youth organization championships.

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“As Christians we should never limit ourselves to asking: How can I save myself? We should also ask: What can I do in order that others may be saved?” it said.

“It is an emotional rollercoaster,” Lynch said. “There were a lot of tough times and a lot of good times. It’s been a time where a lot of people learned some life lessons.”

A story to break—and warm—the heart

As nearly every sports fan in Indiana knows, the story of the IU football program the past two years revolves around Terry Hoeppner. It’s a story that equally breaks your heart and warms it.

Known fondly as “Hep,” the energetic, extroverted, emotional coach sought to reverse the losing tradition of IU football by inspiring his players to “Play 13” — his spiritual slogan.

Chris Aubert, 50, an attorney, traced his life from days as a “very secular young guy” focused on “making money and in general becoming a yuppy” to his shocking experience when someone he knew who was a “reclaiming fatherhood: A Multifaceted Examination of Men Dealing With Abortion” conference was co-sponsored by the Archdiocese of San Francisco and the national office of the Knights of Columbus.

Victoria M. Thorn, executive director of the post-abortion group, opened the event with a brief overview of how men, like women, experience hormonal and other changes during a partner’s pregnancy, something that is little recognized.

“Men’s bodies are busy with their own changes” during a mate’s pregnancy, she said, “although the physiology of men during pregnancy is not yet taken seriously.”

The speakers included men who shared personal stories of how abortion had unexpectedly pulled the carpet out from under their lives.

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WASHINGTON (CNS)—During the Christmas season, when Christmas displays and the public outcry against them get almost equal billing, the tiny postage stamp darest to push the envelope, so to speak.

While some towns are battling over the use of red and green lights on city buildings, Nativity scenes in parks and what to call holiday evergreen trees, the tiny adhesive squares on billions of letters and packages this December will all but remind postal workers and mail recipients about Christmas and other religious holidays.

This year, the Postal Service has issued more than 2.6 billion holiday stamps. The majority of them are called “holiday knits” featuring Christmas images that look like hand-knit evergreens, snowmen, deer and teddy bears.

The rest of the seasonal stamps feature the Madonna and Child, and commemorate Kwanzaah, Hanukkah and Muslim festivals. According to a 2007 press release by the Postal Service, the Madonna and Child stamp has been a U.S. tradition since 1978.

What it doesn’t describe is the road it took to get there.

The series actually got its start in 1966, four years after the first Christmas stamp debuted with a wreath, two candles and the words “Christmas 1962.”

The first religious Christmas stamp owes its origin in part to the lobbying efforts of the late Anthony Covello, a member of Our Lady of Mount Carmel Parish in Waterbury, Conn.

The 1966 stamp, “Madonna and Child With Angels,” started a trend of Christmas stamps featuring Renaissance paintings. The series was interrupted in 1977 when the Christmas stamp featured a praying George Washington.

The next year, the Postal Service resumed the Madonna and Child stamps, and the series has continued ever since, with a close call to stop production in 1995.

When a Postal Service advisory committee voted to replace the Madonna and Child stamp with a Victorian-era angel, a flurry of negative reaction from public interest groups, and even then-President Bill Clinton, prompted an immediate reversal.

Marvin Runyon, postmaster general at the time, said the Madonna and Child stamp would stay, at least while he was in office, because it had “occupied an important place” for so many years, and was “meaningful to so many in America.”

And in 2007, the Madonna and Child stamp is still sticking to its spot in the right corner of millions of pieces of mail.

This year’s “The Madonna of the Carnival” is a detail of a Bernardino Luini painting of the same name from around 1515 and housed in Washington’s National Gallery of Art.

Frances Frazier, coordinator of the Religious Affairs Division for the U.S. Postal Service, told Catholic News Service on Nov. 28 that every year about this time the Postal Service gets complaints about its stamps, including objections that they are called “Christmas stamps” even though they’re listed as “holiday stamps” on the Web site.

Frazier said the Postal Service tries to please everyone by offering stamps for other religious and ethnic celebrations. The Hanukkah stamp marking the eight-day Jewish festival of lights debuted in 1996. The Kwanzaa stamp for the African-American holiday first appeared in 1997 and the Eid stamp commemorating the Muslim festivals of Eid al-Fitr and Eid al-Adha was introduced in 2001.

And while some complain that religious stamps are even made available, Frazier said plenty of others complain that there are not enough of them.

This year, the Postal Service hopes the 700 million Madonna and Child stamps will satisfy customer needs. It also has printed 50 million Hanukkah and 40 million Eid stamps.

The Postal Service has already identified several works of art that it plans to use for future Madonna and Child stamps, and it doesn’t expect to run out of images any time soon.

The hard part, said Frazier, is finding different styles and varieties.

Across the ocean, the Royal Mail, the United Kingdom’s postal service, alternates between religious and secular Christmas stamps. This year, it is selling angels and Madonna and Child stamps. Last year’s Santa, snowmen, Christmas tree and reindeer stamps were criticized by religious groups for their lack of a Christian message.

But the stamp alone is not the ultimate Christmas message. A 2006 survey conducted by the British newspaper, The Daily Mail, revealed that only one in 100 Christmas cards sold in Britain contained a religious image or message as Nativity scenes were being replaced with winter landscapes or cute designs.

Despite their message or lack of one, the 2 billion holiday cards expected to be mailed in the United States this year still remain a holdout to electronic alternatives.

By then a convert to Catholicism, Aubert said he reflected that “There is something I have to tell you,” and he revealed the past abortions.

He since “jumped [with] both feet into the pro-life world.” He has established a Web site on his experiences and abortion, www.chrisaubert.com. (The site carries a warning to visitors that it includes links to graphic photos of abortions.) He also has spoken “to groups of 50 to 1,000” about his convictions.

Mark Bradley Morrow, a licensed Christian counselor and Maryland radio personality, told participants that as a young man he had “within the space of 20 months conceived four children in my apartment and allowed my four babies to be aborted in four different states.”

“They didn’t feel a lot of pain or guilt,” but then experienced “a meltdown one night when I thought of what I had done in the past.” His symptoms included “shame, anger, anxiety attacks and nightmares.”

Dr. Mark J. Lewis, president of the American College of Obstetricians and Gynecologists and author of “The New Pope, the New Church,” said that many women are unaware of the “serious medical risks” associated with post-traumatic stress disorder.

A 2008 study of 100 women who had had an abortion by Dr. Mark J. Lewis, president of the American College of Obstetricians and Gynecologists and author of “The New Pope, the New Church,” found that many women were unaware of the “serious medical risks” associated with post-traumatic stress disorder.

—Catholic News Service

Dec. 8 is a holy day of obligation

The Solemnity of the Immaculate Conception of the Blessed Virgin Mary is celebrated on Dec. 8.

Although the feast falls on a Saturday, this year, it remains a holy day of obligation due to the fact that it is the patronal feast of the United States.

Call your local parish for Mass times.

Worrying about what people would think of him, he reluctantly shared his history with Aubert.

But he felt no sorrow, no pain, no nothing,” he said. “I had happily agreed to the abortion.

Similarly, he described a second abortion in 1985 he had left a rose and a $200 check for his then-girlfriend.

“I realized that I had killed two of my own kids,” he said. “It was almost like the hand of God reached down and touched me.”

“I had done in the past.” His symptoms “took me by surprise,” Lewis said, “because it had “occupied an important place” for so many years, and was “meaningful to so many in America.”

And in 2007, the Madonna and Child stamp is still sticking to its spot in the right corner of millions of pieces of mail.

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Despite their message or lack of one, the 2 billion holiday cards expected to be mailed in the United States this year still remain a holdout to electronic alternatives. ©
Pope Benedict XVI has met privately the Israeli-Palestine conflict, and has offered its help in trying to solve 180,000 Israelis who live in West Bank settlements plus the are anxious to do it, but they face Prime Minister Ehud Olmert and office in 13 months. That would be achieve that goal before Bush leaves United States doing the same to Israel— other Arab nations to insist that Hamas neutral nation. The Arabs look at the Middle East think of the president (and conference. They represented 16 Arab nations, including Syria, a key Hamas patron, and Saudi Arabia. Just prior to the conference, the British newsmagazine The Economist published an issue with Bush’s photo on the cover under the title "Michael: The only man who could make it happen.” Considering what the people in the Middle East think of the president (and the United States), we think that’s highly questionable. The Arabs look at the United States as Israel’s ally, not as a neutral nation. We think the only ones who could conceivably "make it happen" are the major Arab nations that support Hamas in Gaza. If the United States could somehow persuade Syria, Jordan and other Arab nations to insist that Hamas cooperate with whatever plans are negotiated—in return for the United States doing the same to Israel— there could be some progress. After almost seven years of doing little to encourage peace between Israel and the Palestinians, Bush declared that "the time is right" for a two-state solution. Negotiators are now intent on trying to achieve that goal before Bush leaves office in 13 months. That would be tremendous if it could be accomplished, and we don’t doubt that Israeli Prime Minister Ehud Olmert and Palestinian President Mahmoud Abbas are anxious to do it, but they face overwhelming obstacles and compromises. The Palestinians can no longer expect Israel to revert to its 1967 borders because of the 270,000 Israelis who live as West Bank settlers plus the 180,000 Israelis who live in 13 settlements in occupied East Jerusalem. Meanwhile, 230,000 Palestinians live in Jerusalem without full citizenship. Polls indicate that most Israelis are ready to give up most of the Palestinian territory they have been occupying. Israel would have to give up some of its land and would have to dismantle many of its settlements. Both sides want Jerusalem as its capital, and it’s difficult to see how there can be a solution without that happening—Israel in West Jerusalem and Palestine in East Jerusalem. Special arrangements would have to be made for the Old City with its Jewish, Muslim and Christian holy places, perhaps including an international presence there. Israel cannot accede to the Palestinians’ demand for the right of return to areas of Israel. If they all did so, they would outnumber the Jews, but the Palestinians must be compensated in some way for relinquishing that right. Even if it’s possible for negotiators to create compromises, it will be difficult to sell a bill in the Israeli Knesset that would require approval of a peace deal by an almost unattainable two-thirds of the legislators has passed first reading. But most difficulty would be among the Palestinians, especially since Abbas has no control over those in Gaza, ruled by Hamas. Ismail Haniyeh, leader of the Gaza government, has made it clear that Hamas will never recognize Israel’s right to exist in a Muslim Middle East. Hamas wasn’t invited to the conference in Annapolis, but wouldn’t have sent representatives if it had been. Instead, there were daily demonstrations in Gaza against the conference. It’s true that polls show that a majority of both Palestinians and Israelis favor a negotiated settlement. That apparently isn’t true in Gaza, though, where Hamas won the last election. Perhaps the most we can hope for would be a Palestinian state on the West Bank—in effect, a three-state solution. We agree with those that "a battle is under way for the future of the Middle East, and we must not cede victory to the extremists. We must hope and pray that the negotiators will achieve what now seems nearly impossible.

---John F. Finn

Letters from readers are published in The Criterion as space permits. We welcome letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and concerns (including spelling and grammar). In order to encourage opinions from a variety of sources, letters writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are encouraged and those that are will be published and to edit letters from as many people as possible and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect. The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and concerns (including spelling and grammar).
ARCHBISHOP/ARZOBISPO DANIEL M. BUECHLEIN, O.S.B.

SEEKING THE FACE OF THE LORD

Buscando la Cara del Señor

Saints Francis Xavier and Santa Teodora Guérin move us to share the Gospel with greater zeal.

San Francisco Javier y Santa Teodora Guérin nos mueven a compartir el Evangelio con mayor fervor.

E

13 de diciembre celebramos la festividad del Sagrado Corazón de Jesús. Desde su canonización en octubre de 2006 hemos podido conocer mucho sobre la Madre Teodora. Se me ocurre que no conocemos mucho acerca de Francisco Javier, quien por cierto es el patrono de nuestras misiones extranjeras junto con Santa Teresa de Lisieux.

A principios del 1700 se fundó un emplazamiento militar en Fort Vincennes, un poblado francés a orillas del río Wabash. A medida que el tiempo pasó, la pequeña comunidad que luego se conocería como la Sociedad de Jesús. Juntos, Ignacio y Pablo III.

Con su correspondencia a:
P. O. Box 1410
Indianapolis, IN 46202-1410

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

Listo de oración del Arzobispo Buechlein

Archbishop Buechlein’s Prayer List

Arcdioceze of Indianapolis

P. O. Box 1410
Indianapolis, IN 46202-1410

Traducido por: Daniela Guapini

Language Training Center, Indianapolis.

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.

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San Francisco Javier y Santa Teodora Guérin nos mueven a compartir el Evangelio con mayor fervor por

San Francisco Javier y Santa Teodora Guérin mueven a compartir el Evangelio con mayor fervor

Si bien se cambió la residencia oficial del obispo, el patronato de la diócesis en ese momento era y continuó siendo San Francisco Javier. Aparentemente este derroció el título de la vieja catedral en Vincennes.

Francesc de Xavier i Maria Teodora Guérin, cent cops després, ciertament compartien el valor de San Francisco Javier y 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.

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December 7
Our Lady of the Most Holy Rosary Church, 520 Stevina St., Indianapolis. Liturgy and Christmas dinner, 6:30 a.m.; breakfast at Shapiro’s following Mass. Information: 317-919-5340 or e-mail lonelinede@indy.net

St. Francis Hospital, 811 S. Emerson Ave., Indianapolis.

Couple to Couple League, Nativity Family Planning (NFP) class, 7-9 p.m. Information: 317-879-5276

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. The Master’s Choir of Central Indiana, Christmas concert, dinner buffet, 6 p.m. Information: 317-253-3471

December 9
Cardinal Ritter Jr/S. High School, 3360 W. 30th St., Indianapolis. Placement test, 9 a.m.; noon, registration, 8:30 a.m. Information: 317-924-4333, ext. 121

Roncalli High School, 3130 Prague Road, Indianapolis. Alumni Association annual breakfast with Santa Claus, 9 a.m., all ages, $5, children, $2. Family information: 317-783-8272, ext. 242.

Father Thomas Secchina Memorial High School, 5000 Nowland Ave., Indianapolis. Breakfast with Santa and Cookie Walk, 9 11 a.m.; breakfast/door, unprepared toy items to be donated to Catholic Charities Christmas Store, $10 for container for holiday good-ies. Information: 317-356-6777

December 10
St. Pius X Parish, 7200 Sarto Drive, Indianapolis. 24th annual Breakfast with Santa and holiday boutique, 8 a.m.-noon. $5 adults, $3 children. Information: 317-255-4534.

St. Roch Parish, Family Center, 5603 S. Meridian St., Indianapolis. Single Seniors meeting, 1 p.m., age 50 and over. Information: 317-784-1102.


St. Anthony’s the Great Byzantine Church, St. Mary Hall, 1117 Blaine Ave., Indianapolis. Catholic Charismatic Renewal of Central Indiana, prayer meeting, 7:15 p.m. Information: 317-592-1992, www.cchr.org or e-mail vince@mkn.org

December 12
Vasu’s on Penn, 20 N. Pennsylvania St., Indianapolis. Italian Night on Tap, “Mary, the Mother of Jesus: A Muslim Perspective,” 7-9 p.m. Information: 317-545-2281 or www.archindy.org/fatima

December 15
St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. Helping God’s Precious Infants, 6 p.m. Mass, Father Robert Robeson, celebrant. 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-256-1569 or 800-382-3806, ext. 1569

December 16
Holy Name of Jesus Church, 89 N. 17th Ave., Beech Grove. Christmas Concert XL1, 7 p.m. and 6:30 p.m., 55 persons permitted. Information: 317-987-1682.

Parishes announce Masses, fiestas, for feast days of Our Lady of Guadalupe and St. Juan Diego

Masses and celebrations for the feast days of St. Juan Diego and Our Lady of Guadalupe in December are scheduled at various parishes in the archdiocese. Liturgies and other events reported to The Criterion include the following activities listed by deanery and date.

Batesville Deanery
• Dec. 11—St. Louis Church, 13 St. Louis Place, Batesville. Msia (Español), 7 p.m.
• Dec. 11—St. Joseph Church, 125 E. Broadway St., Shelbyville. Serenade, 11 p.m.; Msia (Español).

Bloomington Deanery
• Dec. 11—St. Paul Catholic Center, 1413 E. 17th St., Bloomington. Serenade, 11:30 p.m.; Msia (Español), midnight; fiesta after Mass.
• Dec. 12—St. Paul Catholic Center, 1413 E. 17th St., Bloomington. Mass, 5:30 p.m.

Carmerville Deanery
• Dec. 11—St. Anthony Church, 235 S. 5th St., Richmond. Msia (Español), 2 p.m.; fiesta after Mass.

Indianapolis East Deanery
• Dec. 9—St. Mary Church, 317 N. New Jersey St., Indianapolis. Bilingual Mass, 8 a.m.; bilingual Mass, 8 p.m.
• Dec. 9—St. Philip Neri Church, 550 N. Rural St., Indianapolis. Msia (Español), 11:45 a.m.; dance folklórico, presentation of apparition to St. Juan Diego, dinner.
  • Dec. 11—St. Mary Church, 317 N. New Jersey St., Indianapolis. Procession from Monument Circle to the church, 8 p.m.; rosary, 9 p.m.; representation, 9:30 p.m., dances, 10 p.m.; serenade (with mariachis), 10:30 p.m.; Msia (Español), midnight.
  • Dec. 11—St. Philip Neri Church, 550 N. Rural St., Indianapolis. Rosario, 8:30 p.m.; Las Mañanitas, 11 p.m.; Pan Dulce and hot chocolate.
  • Dec. 12—St. Philip Neri Church, 550 N. Rural St., Indianapolis. Mass with school children, 10 a.m.; procession from Missionaries of Charity house to church with traditional costumes and Aztec dancing, 6 p.m.; music and representation, 7 p.m.; Msia (Español) with mariachis, 7:30 p.m.; celebration, dinner, mariachis, dance folklórico.
  • Dec. 12—St. Mary Church, 317 N. New Jersey St., Indianapolis. Msia (Español), 7:30 a.m.; bilingual Mass, noon; bilingual Mass, 7 p.m.
  • Dec. 12—Holy Spirit Church, 7243 E. 11 p.m.; Msia (Español), 6 p.m.

Indianapolis North Deanery
• Dec. 11—St. Lawrence Church, 6944 E. 46th St., Indianapolis. Serenade (with mariachis), 11 a.m.
• Dec. 12—St. Lawrence Church, 6944 E. 46th St., Indianapolis. Msia (Español), 8 p.m.; convivio after Mass, Msia (Español).
• Dec. 12—St. Luke the Evangelist Church, 7575 Hollydale Dr. E., Indianapolis. Play presented by fifth-grade class, 8:15 a.m.; Mass with school children, 8:30 a.m.; Mass, 5:30 p.m.

Indianapolis South Deanery
• Dec. 11—St. Patrick Church, 950 Prospect St., Indianapolis. Rosario, 8:30 p.m.; play, 9:30 p.m.; Msia (Español), 11 p.m.; serenade (with mariachis), midnight.
• Dec. 12—St. Patrick Church, 950 Prospect St., Indianapolis. Las Mañanitas, 6 a.m.; narración, 6:30 a.m.; Peregrinación, noon, rosary, 5 p.m.; serenade (with mariachis), 6 p.m.; Msia (Español), 7 p.m.; las mañanitas, 9:30 p.m.
• Dec. 12—Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. Procession and 12th annual solemn Mass, 6:30 a.m.; dinner after Mass.

Indianapolis West Deanery
• Dec. 11—St. Anthony Church, 379 N. Warman Ave., Indianapolis. Rosario, 7:30 p.m.; Msia (Español), 8 p.m.; play by parish youth group, 9:30 p.m.; Las Mañanitas (mariachis), 11 p.m.
• Dec. 12—St. Anthony Church, 379 N. Warman Ave., Indianapolis. Las Mañanitas (mariachis), 7 a.m.; rosario, 7:45 a.m.; Mass with school children, 8:15 a.m.; procession, 6 p.m.; Msia (Español), 7 p.m.; fiesta, 8 p.m.
• Dec. 12—St. Gabriel the Archangel Church, 6000 W. 34th St., Indianapolis. Serenade (with mariachis), 5 a.m.; Msia (Español), 7 p.m; dinner after Mass.
  • Dec. 12—St. Monica Church, 6131 N. Michigan Road, Indianapolis. Msia (Español), 6 p.m.

New Albany Deanery
• Dec. 11—St. Mary Church, 415 E. 8th St., New Albany. Las Mañanitas, 11 p.m.
• Dec. 12—St. Mary Church, 415 E. 8th St., New Albany. Msia (Español), 7 p.m.; fiesta after Mass.

Seymour Deanery
• Dec. 11—St. Bartholomew Church, 1306 27th St., Cincinnati, OH 45224. Msia (Español), 7 p.m.
• Dec. 12—St. Bartholomew Church, 1306 27th St., Cincinnati, OH 45224. Serenade, 8 p.m.; Msia (Español), 8:30 p.m.
• Dec. 12—Holy Trinity Church, 100 Keely St., Indianapolis. Msia (Español), 4 a.m.; Msia (Español), 7 p.m.
• Dec. 12—St. Patrick Chapel of Prince of Peace Parish, West State Street, Madison. Msia (Español), 7 p.m.

Church, 335 S. Meridian St., Greenwood. Procession and 12th annual solemn Mass, 6:30 a.m.; dinner after Mass.

Terre Haute Deanery
• Dec. 12—St. Margaret Mary Church, 2405 S. Seventh St., Terre Haute. Msia (Español), 7:30 p.m.
Benedictine Father Julian Peters begins two-year ministry at cathedral

By Mary Ann Wyand

There’s a new priest in ministry at the cathedral. Benedictine Father Julian Peters of Saint Meinrad began a two-year assignment on Oct. 1 as interim administrator of SS. Peter and Paul Cathedral Parish in Indianapolis and interim director of liturgy for the archdiocesan Office of Worship.

His duties include assisting Archbishop Daniel M. Buechlein as master of ceremonies for liturgies at the cathedral.

Father Patrick Beidelman, who was appointed pastor of SS. Peter and Paul Cathedral Parish, rector of the cathedral and director of liturgy for the Office of Worship by the archbishop in 2005, began a two-year leave of absence in late August to complete a graduate degree in liturgical theology in Rome.

Charles Gardner, executive director for Spiritual Life and Worship and director of liturgical music for the archdiocese, said he is pleased that Father Julian was granted permission to accept this ministry assignment by Benedictine Archabbot Justin DuVal.

“The combination that we have [in the archdiocese] as director of liturgy and pastor of Cathedral Parish is somewhat unique,” Gardner explained. “There’s a lot to handle with the two positions. The cathedral [assignment] is unique because there is a small but active parish … along with many Masses, prayer services and other events.

“Father Julian has an amazing attention to detail and is very thorough,” Gardner said. “At Saint Meinrad [Archabbey], he spent a lot of time assisting two archbishops and serving as master of ceremonies so he has a lot of experience. … He brings a strong respect for the tradition and knowledge of liturgy [to this ministry position].”

Among other special duties, Gardner said, Father Julian will assist with liturgical arrangements for the National Catholic Educational Association conference on March 25-28 at the Indiana Convention Center in Indianapolis and plans for the 175th anniversary of the archdiocese in the spring of 2009.

Diana Hay, executive assistant at SS. Peter and Paul Cathedral Parish, said the staff appreciates Father Julian’s extensive liturgical and administrative experience.

“Father Julian brings in fresh ideas and we’re happy to have him here,” Hay said. “We’re glad we have somebody who is experienced to help us at the cathedral during the two years that Father Beidelman is studying in Rome.”

She said Cathedral parishioners welcomed their interim administrator during a reception after Mass on Oct. 7.

“It’s very busy [at the cathedral] during the Advent and Christmas seasons,” Hay said. “We have lots of concerts and special liturgies at the mother church of the archdiocese. We welcome everyone to come here to celebrate liturgy with us.”

A native of Toledo, Ohio, Father Julian graduated from the former Saint Meinrad College in 1982 then completed a Master of Divinity degree at Saint Meinrad School of Theology in 1988 and master’s degree in administration at the University of Notre Dame in 1994.

He professes his first vows as a monk of Saint Meinrad Archabbey in 1983 and was ordained to the priesthood by Archbishop Edward T. O’Meara at Saint Meinrad Archabbey Church in 1985.

Among his varied ministries at Saint Meinrad, Father Julian served as secretary to the archabbot, administrative assistant to the president-rector of the seminary, and master of ceremonies for the Archchapel Church for more than 10 years.

In addition to serving as commuting chaplain for the Sisters of St. Benedict at Monastery Immaculate Conception in Ferdinand, Ind., in the Evansville Diocese, Father Julian has conducted parish missions, retreats and assisted with weekend parochial assistance at parishes.

Last summer, he completed a sabbatical that included an intensive German language program in Munich, Germany, and visits to Benedictine monasteries in Germany as well as Saint Meinrad’s motherhouse at Einsiedeln, Switzerland.

“I’ve known that I wanted to be a priest since I was 5,” Father Julian said recently. “I affiliated with the Diocese of Toledo and chose Saint Meinrad [for seminary studies] because they offered a bachelor’s degree in classical languages. … About my sophomore year, I started to become interested in monastic life and the community at Saint Meinrad.

Cathedral Parish has about 200 households, and Father Julian said he is enjoying the opportunity to minister to the people. He feels especially called to the end-of-life ministries of “caring for the dying, the dead and the grieving.”

“The people are wonderful,” Father Julian said. “They’ve been very welcoming. I’m enjoying very much my time at the cathedral.”

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The pope called prayer a “school of hope,” and as an example he held out the late Vietnamese Cardinal Francois Nguyen Van Thuan, who spent 13 years in prison, nine of them in solitary confinement. The pope said the idea of purgatory, as a place of atonement for sins, also has a place in the logic of Christian hope. The pope emphasized that this was different from the “message of social revolution,” he said, but something more like the “utterly pure” and “purified” soul of St. Bakhita, who after being flogged, sold and resold, came to discover Christ. With her conversion, St. Bakhita found the “great hope” that liberated and redeemed her, the pope said.

The pope emphasized that this was different from the political liberation as a slave. Christianity “did not bring a message of social revolution,” he said, but something totally different: an encounter with “a hope stronger than the sufferings of slavery, a hope which therefore transformed life and the world from within.”

(Read in upcoming issues of The Criterion for local articles on the pope’s new encyclical.)

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Encyclical invites people to personally encounter Jesus

VATICAN CITY (CNS)—It’s difficult to select a single summarizing line in Pope Benedict XVI’s encyclical “Spe Salvi” (On Christian Hope), but a fundamental point is found in its first few pages.

Christ’s sacrifice, the pope said, overturned the pagan worldview of the early Christian era. In Christianity’s new vision, the universe was governed not by the laws of matter but by a personal God who revealed himself in the person of Jesus Christ.

“And if we know this person and he knows us, then truly the incalculable power of material elements no longer has the last word; we are not slaves of the universe and of its laws, we are free,” he said.

Throughout its pages, the encyclical’s on hope is not just an exposition of philosophical and theological arguments, but an invitation for people to personally encounter Jesus Christ.

That invitation has been the core of Pope Benedict’s mission over the last two and a half years.

In his first encyclical, “Deus Caritas Est” (“God Is Love”), the pope said Christianity’s main purpose was to bring well-founded hope in eternal salvation, the universe’s ultimate goal.

In “Spe Salvi,” the pope argued that faith in Christ brings well-founded hope in eternal salvation, the “great hope” that can sustain people through the trials of this world.

In presenting Jesus Christ as the source of love and hope for contemporary men and women, the pope has tried to explain the Church’s beliefs in ways that are convincing without being authoritarian.

Certainly he has been a critic of contemporary culture in these pages, warning against the exaltation of science and technology, economic and individual selfishness, ideological excesses and misconceptions about freedom.

But his critique is based on reasoned analysis, reflecting the pope’s conviction that Christianity, more than just an exercise in faith, does and must make sense to the modern mind.

The pope also has shown sympathy for people who may doubt, or who are no longer attracted by the Church’s traditional arguments.

In “Spe Salvi,” for example, the pope acknowledged that many people today may find the idea of eternal salvation monotonous and “more like a curse than a gift.”

He went on to say that “eternal life” is an inadequate term and suggested that people think of salvation more in terms of a supreme moment of satisfaction or joy.

Some readers of “Spe Salvi” were struck by the fact that the pope did not mention the Second Vatican Council or cite its documents. Pope Benedict in general appears to prefer the writings of individual Christians—ancient and contemporary—to illustrate his points.

In an exercise of faith, the pope quoted early Church fathers and contemporary saints, making powerful arguments for hope that drew from centuries of Christian experience.

Both the sermons of St. Augustine and the diary of a 19th-century Vietnamese martyr were at home in this text.

Some of the more interesting and striking passages of the new encyclical have been honored in papal talks and writings over the last two years.

For example, the pope’s assessment of Marxism, although ultimately negative, contained praise of Karl Marx’s “great analytical skill” in describing the injustices of his time. Pope Benedict made a similar statement in his book, “God’s Human Face.”

Pope invites Muslim scholars to meet with him, dialogue council

VATICAN CITY (CNS)—Pope Benedict XVI has responded to a letter from 138 Muslim scholars by inviting a group of them to meet with him and with the Pontifical Council for Interreligious Dialogue.

The papal response, released on Nov. 29, came in a letter to Jordan’s Prince Ghazi bin Muhammad bin Talal, president of the Royal Aal al Bayt Institute for Islamic Thought in Amman and architect of the Muslim scholars’ project.

The letter, signed on Nov. 19 by Cardinal Tarcisio Bertone, secretary of state, said the pope wanted “to express his deep appreciation” for the statement of the Muslim scholars, “for the positive spirit which inspired the text and for the call for a common commitment to promoting peace in the world.”

The statement, originally signed by 138 Muslim scholars but later endorsed by 200 others, was addressed to Pope Benedict and the heads of other Christian Churches.

Titled “A Common Word Between Us and You,” the text was released in early October and called for new efforts at Christian-Muslim dialogue based on the shared belief in the existence of one God, in God’s love for humanity and in people’s obligation to love one another.

In the Vatican’s response, Cardinal Bertone said Pope Benedict wanted to meet the prince and a representative group of the signatories. At the same time, it said, there would be a meeting between the Muslim scholars and officials of the council for dialogue with the assistance of representatives from the Pontifical Institute for Arabic and Islamic Studies and the Pontifical Gregorian University.

Dates for the meetings still must be determined.

Aref Ali Nayed, a prime promoter of the Muslim scholars’ letter and one of its original signers, told Catholic News Service he had no doubt the invitation would be accepted.

“There is a theological and moral principle in Islam that, according to the Prophet Mohammed, peace be upon him, when you are invited to something you should go,” he said.

“It should not be a photo opportunity, but a real discussion with the pope and our scholars,” he said. “The scholars that signed the letter are theologians and jurists; they see the pope not just as the leader of 1 billion Catholics, but as a scholar in his own right.”

Ali Nayed said he hoped the two meetings would be occasions “for a deep theological reflection on many matters which we can build upon for the future.”

“A Christians’ look to the pope,” Cardinal Bertone said. “Without ignoring or downplaying our differences as Christians and Muslims, we can and, therefore, should look to what unites us, namely, belief in the one God, the provident Creator and universal judge, who at the end of time will deal with each person according to his or her actions.”

The cardinal said Pope Benedict “was particularly impressed by the attention given in the letter to the two-fold commandment to love God and one’s neighbor.”

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Saint Meinrad monks author book on the history of prayer

By Sean Gallagher

ST. MEINRAD—For more than 150 years, the Benedictine monks of Saint Meinrad Archabbey, nestled on a hill in southern Indiana, have gathered for prayer several times a day. Day in and day out, as people near to and far from the monastery hustle to and fro, the monks are always there, punctuating their mornings, days and nights with prayer.

Throughout their history, the monks of Saint Meinrad have also delved deeply into study and teaching. The Tradition of Catholic Prayer, a book recently written by several monks of Saint Meinrad, is a fruit of that faithful prayer and love for learning.

The 298-page book, published by Liturgical Press, contains 15 essays that cover the 2,000-year history of Catholic prayer as well as special topics, such as the Liturgy of the Hours, the liturgical year, the Eucharist, and prayer and conversion.

Archabbot Justin DuVall wrote the book’s introduction. Archbishop Daniel M. Buechlein, O.S.B., at $12.95 per copy, plus $5 shipping and handling. (66.15 for two books). Enclosed is $.

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Page 10 The Criterion Friday, December 7, 2007
When a high school team wins a state championship, it has a remarkable story to share.

There have been questions about our team and our coaches. We stayed the course, and the kids gave the effort. They faced adversity, they overcame it and they moved on. It’s a great feeling to be part of it.

There will be times when you don’t have the glory of success but, if you lead your life in a faith-based way, you will succeed.

Honor the tradition. On the T-shirts and sweatshirts celebrating Bishop Chatard’s state championship in football this year are the words “Tradition Never Graduates.” Also honored this year are the previous years the school has won a state championship in football: 1983, 1984, 1997, 1998, 2001, 2002, 2003 and 2006.

“We have certain things we do here that never change,” said Lorenzano, one of the four head coaches who has led Bishop Chatard to a state championship in football. “Kids move on and go to college, but new kids come in and the tradition continues.”

The mission statement of the team is for each individual to reach their unique potential. Lorenzano said, “That’s the main goal, to help a teenager in the program find where they fit and help them find their potential. The effort idea is always talked about — how little kids in the stands are watching you. There’s no such thing as a break in our program.”

Lorenzano believes that approach helps develop a unity among team members. He recalls a player who had to stay in the hospital following knee surgery, and how his teammates visited him and called him. “They pray for each other,” he said. “They don’t make it a big deal. They do it as a natural extension of who they are.”

Make time for God. “We go to Mass every Friday as a team. I think it’s important. Mass gives you a chance to spend time in front of God. It also buys kids a chance to reflect and think about things. In our fast-paced world, it’s good to give our kids a chance to slow down and think about their lives.”

Expect success. “Success breeds expectations of more success. The successful programs and teams expect to do well. There’s nothing wrong with that if you look at it from that perspective. I’ve coached teams that were three and seven that I had the greatest respect for.”

Give the extra effort. “These kids this year just always gave the extra effort. There was never a time when they did not give what they had. They will not quit on you. They will not stop.”

Put the team before yourself. “These kids are great kids. And that starts at home. They have parents who have trained them correctly. The parents put the concerns of the school above themselves. The amount of effort they give is unbelievable. Their constant support and their unwavering belief in what we do are so important.”

We are the champions.

We are the champions, too.

Bishop Chatard ties record with ninth football state championship

By John Shaughnessy

When a high school team wins a state championship, it has a remarkable story to share.

When a high school team makes its contribution to a tradition that has won multiple state championships in one sport, it also becomes part of a larger story, one in which the chapters stretch across different classes and generations.

Our No. 24, the football team Bishop Chatard High School in Indianapolis won the Indiana High School Athletic Association 3A state championship by beating St. Joseph High School from South Bend, Ind., 31-7.

The team’s victory also helped Bishop Chatard’s Trojans tie an Indiana high school record for most state championships in football—nine.

As head coach Vince Lorenzano talked with pride about this year’s team, he discussed the qualities that guided it. He also noted that many of those qualities have been part of the program for a long time.

In honor of the ninth state championship football team at Bishop Chatard, here are nine approaches that have exemplified this year’s team and the continuing tradition it represents.

Reach for your potential. “The mission statement of the team is for each individual to reach their unique potential,” Lorenzano said. “That’s the main goal, to help a teenager in the program find where they fit and help them find their potential. If you reach your potential as a faith-based person, you are a success. That’s all I’ve ever asked. That’s what I want you to be.”

Face failure with faith. “We all fail. It’s part of life. You have to tell them that, and teach them how to deal with adversity, how to deal with difficult times. We had some tough points this year, and there were questions about our team and our coaches. We stayed the course, and the kids gave the effort. They faced adversity, they overcame it and they moved on. It’s a great feeling to be part of it. There will be times when you don’t have the glory of success but, if you lead your life in a faith-based way, you will succeed.”

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—Vince Lorenzano

Cathedral High School girls win first-ever state soccer championship

By John Shaughnessy

Until this year, Marc Behringer quickly met with his soccer team after the end of the season—to begin the planning and the work that he hoped would pave the way for next year’s success.

Yet when the season ended this fall for the Irish soccer program at Cathedral High School in Indianapolis, Behringer decided to follow a different approach because the team had just won its first-ever Indiana High School Athletic Association Class A state championship.

“Some things didn’t come around too often in my career,” said Behringer, who is in his 12th year of coaching at Cathedral. “We want the girls to appreciate the success and how they move on to something else. They’ll be able to look back on this as an exciting time in our lives.”

So the team meetings to prepare for the 2008 season won’t begin until early January as the girls’ soccer program continues to savour its win over Penn High School from Mishawaka, Ind., in the Oct. 27 championship game.

As his program celebrates the championship, Behringer also finds pride in some of the accomplishments his players made off the field. He mentions the girls’ involvement in community service, including an effort to raise money for breast cancer research.

“Our girls rallied around one of their teammates this year because her mother was diagnosed with breast cancer right before the season,” the coach said. “They made T-shirts to raise money to support research in breast cancer.”

Behringer also mentions the grade-point-average of the varsity team: 3.96 on a scale of 4.0. The average GPA of the team’s seven seniors was 4.1 factored on a scale that included extra-weighted classes.

Similar to the classroom, the seniors set the standard on the field, Behringer said. “When you have success as a group and a team, the first thing that’s important is the leadership,” Behringer said. “Each year, the team goes where the seniors lead and this year was no different. A lot of our success had to do with the example the seniors set as far as team unity, communication and work ethic. After that, you have to have talented players. Then you have an opportunity to be successful.”

This team this year stands on the shoulders of all the teams before them, he said. “They don’t stand alone. That’s why I’m hoping this success is shared by a much larger group.”

While more than a month has passed since the championship game, Behringer can easily recall the scene of the players celebrating their win by jumping into a pile on the field. It’s a joyous image that he’s sure will never fade from his memory.

“I don’t think I’ll ever stop savouring it,” he said. “We want to enjoy it as long as we can. This life is supposed to be full of joy. When the situation arises where we get to have the joy God wants us to have, it’s important to let it soak in and savor it.”

Members of the Cathedral High School girls’ soccer team whoop it up after beating Penn High School from Mishawaka, Ind., on Oct. 27 to win their first-ever state championship in girls’ soccer.

Here’s how we did it:

We are the champions.

We are the champions, too.

Bishop Chatard High School football players celebrate with their hardware after beating St. Joseph High School in South Bend to win the ISHAA Class 3A state championship on Nov. 24.
Holiday Healing Mass held for separated and divorced Catholics

By Mary Ann Wyand

Broken promises can lead to broken hearts and broken marriage vows.

That reality is especially painful for separated or divorced Catholics and their families who are grieving during the Christmas and New Year’s holidays.

“You struggle with the separation in your life,” Dominican Father Dan Davis said in his homily during the Holiday Healing Mass for Separated and Divorced Catholics on Dec. 2 at St. Pius X Church in Indianapolis.

“You’ve come up against a [difficult marital] situation and it’s the toughest thing you’ve probably ever faced,” Father Dan said. “... Imagine what a wonderful world we would live in if we stopped fighting. ... No matter how we might struggle with those wars and how we are fighting them, it’s clear from our grieving that war, struggling and fighting with one another does not square with God’s ultimate plan, with God’s ultimate intentions, for any of us.”

The Jewish word “shalom” means “peace” as well as “wholeness, completeness [and] fruitfulness,” he explained. “Shalom is a state of being where there is no shadow of fear or anxiety, only harmony undisturbed by any threat of discord. ... Our world today reminds us that this vision of shalom needs to be as much a part of our own future as it was for the future of the people in the time of [the prophet] Isaiah.”

Father Dan is the pastor of St. Thomas Aquinas Catholic Center at Purdue University in West Lafayette, Ind., and helps with the Church’s divorce ministry in the archdiocese and Lafayette Diocese.

On this first Sunday of Advent, he said, we are waiting, in a sort of darkness, for the light of Christ.

“We know that long ago that darkness was lit up by Christ’s coming,” he said. “Christ fulfilled God’s promise of redemption for all of us so we celebrate ... in our Eucharist [the reality that] Christ will come again. So we wait. ... But we don’t wait passively.”

Scripture tells us that only God knows the hour when he will come into our lives, Father Dan said. “If we are faithful to Jesus’ words, we will be ready because we will already be engaged in doing the work that Christ calls us to do. Our preparation for Christ’s return is being busy doing the things that we’re supposed to be doing instead of fretting about what we didn’t do or what we should have done.”

Jesus calls us to help others who are struggling in life, he said, and in so doing to become a peacemaker in daily life.

“Act like brothers and sisters toward one another,” he said. “It’s the greatest healing you can experience.”

Prepare for “the shalom of God” by demonstrating hospitality, sharing, empathy, kindness, caring and love.

Father Dan said, even in the midst of the dark and desperate moments of our lives.

In this way, he said, we will become “a people of light, a people of hope” during Advent and throughout the year.

During a healing service as part of the liturgy, he reminded the gathering that their presence at Mass shows their commitment to Jesus and the Church.

“Your faith commitment may have been tested when you found yourself divorced as a Christian and as a Catholic, a way of life that puts a very high value on the sacramentality of marriage,” he said. “For your efforts to seek a deeper faith amidst this painful reality [of separation and divorce], you are to be commended. God reminds us in today’s reading [Mt 25:31-46] of his plan for our salvation. He calls us to be awake, to be aware.”

“The experience of divorce brings us face to face with a temporary darkness in our lives that we might want to acknowledge as we move toward this season of Advent,” Father Dan said. “... God calls us to prepare for a reality even greater than marriage. He promises us that he will come, but reminds us that we need to be looking and searching and waiting for him.”

After the Mass, Marilyn Hess, associate director of the archdiocesan Office of Family Ministries, said it is important for separated and divorced Catholics to celebrate the holidays—perhaps in new and different ways—with their families even in the midst of their grief.

“The readings for this Mass were very meaningful to people in the process of going through divorce,” Hess said. “The journey continues and we’re looking forward to the light.”

St. Mark the Evangelist parishioner Louis Lopez of Indianapolis assists with divorce ministry as a volunteer “Divorce and Beyond” program facilitator at his parish and for the archdiocese.

It’s important for separated and divorced Catholics to stay active with their parish and family during the Christmas holiday, Lopez said, and to focus on renewing their faith.

“It calls to mind how necessary our faith is,” he said, “and how we all draw closer during a crisis. ... It’s important to look at it from a Divine perspective and to realize that we’re not alone.”

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Archbishop to host Advent vocations day of reflection

By Sean Gallagher

Men from ages 18 to 40 who are interested in the priesthood are invited to attend an Advent Day of Reflection and Discernment from 8 a.m. to 5 p.m. on Dec. 15 at the home of Archbishop Daniel M. Buechlein in Indianapolis.

The day of reflection will include Mass, opportunities for prayer and discussion, presentations on the priesthood and lunch. Father Rick Nagel, associate vocations director for the archdiocese, said hosting the event during Advent gives it some extra spiritual meaning.

“It fits so beautifully with this season of Advent because you begin to think about that process of waiting upon the Lord and preparing to receive the Lord,” he said. “And so here you are, in the same sense, kind of waiting and preparing and wondering if I’m supposed to do that in my life. Am I called to the priesthood?”

Father Nagel said the day of reflection was put on the calendar with various nearby college schedules in mind.

“We intentionally scheduled it on a Saturday right after most of the colleges dismiss,” he said. “I think it’s something really powerful in that—that we’re not alone in this.”

(Men between the ages of 18 and 40 interested in participating in the Advent Day of Reflection and Discernment should contact Father Rick Nagel by Dec. 10 by calling him at 317-236-1496 or 800-382-9836, ext. 1496 or by e-mailing him at rnagel@archindy.org.)

Simbang Gabi Masses are planned in four cities in archdiocese

Masses commemorating the “cock’s crow” Advent tradition, are scheduled at Catholic churches in Bloomington, Indianapolis, Richmond and Terre Haute in December.

Simbang Gabi dates back to the time when Spanish missionaries were working in the Philippines. It is a novena of nine Masses celebrated on the last days of Advent leading into Christmas. These Masses are traditionally held at 4 a.m. “cock’s crow,” and are also known as Misa de Gallo, the “Mass of the Rooster.”

In the Philippines, this novena is the official start of the Christmas liturgy. The tradition culminates with a Midnight Mass on Christmas Eve.

For each Mass, colorful food stalls line the churchyards. After each Mass, stopping at these food stalls gives the churchgoers a chance to mingle and converse with fellow workers. This also provides an opportunity for young men and young women to get acquainted with one another.

Over the generations, local Filipino faith communities have creatively adapted the Simbang Gabi. Many urban parishes now celebrate Simbang Gabi in the evening—in addition to the more traditional dawn liturgies—in order to accommodate the needs of people with a great variety of schedules. Simbang Gabi liturgies are scheduled at four churches in the archdiocese and are listed by date.

• Dec. 14—St. Paul Catholic Center, 1413 E. 17th St., Bloomington. Mass, 7 p.m.
• Dec. 15—St. Patrick Church, 1807 Poplar St., Terre Haute. Mass, 4 p.m.
• Dec. 18—St. Monica Church, 6313 N. Michigan Road, Indianapolis. Mass, 7 p.m.
• Dec. 21—St. Andrew Church, 238 S. 5th St., Richmond. Mass, 7 p.m.

Parish envelopes collected December 8 and 9

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74 is the average age of retirement from compensated ministry.

19,521 religious have less than 20 percent of the amount projected for retirement and health care.

5,452 religious need skilled nursing care.

$49,850 is the average annual cost of skilled nursing care for a religious. (U.S. average is $65,985)

94 percent of donations aid elderly religious.

Parish envelopes collected December 8 and 9

VATICAN CITY (CNS)—Pope Benedict XVI began Advent by summarizing his latest encyclical on Christian hope and encouraging people to read it.

The time before Christmas is a good period to rediscover hope, Pope Benedict XVI said on Dec. 2, the first Sunday of Advent.

He said he wrote his second encyclical, “Spe Salvi” (“On Christian Hope”), for the entire Church and for all people of good will. The 76-page text was released at the Vatican on Nov. 30.

Addressing pilgrims at his noon blessing, the pope said the essence of Christian hope was an awareness of God and “the discovery that he has the heart of a good and merciful father.” Christ’s life and death taught people the true meaning of love.

Emphasizing a point he made in his encyclical, the pope said modern science has increased our faith and hope to a private and individual sphere, in such a way that today it is clear, sometimes dramatically so, that man and the world need God—the real God—and otherwise remain without hope,” he said.

On Dec. 1, presiding over an evening prayer service at St. Peter’s Basilica, the pope said Advent is the time to understand that Christian hope is not “vague and illusory” but embodied in Jesus Christ. The days leading up to Christmas can be a time of spiritual reawakening, a reminder that Christ “does not stop knocking at our door,” he said.†
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. 10, 7 p.m. at St. Lawrence, Lawrenceburg
- Dec. 11, 7 p.m. at St. John the Baptist, Ogden
- Dec. 18, 7 p.m. at St. Vincent de Paul, Bedford
- Dec. 19, 7 p.m. at St. Vincent, New Albany

**Birdseye Deanery**
- Dec. 12, 7 p.m. at St. Gabriel, St. Meinrad
- Dec. 13, 6:30 p.m. at St. Mary, New Albany
- Dec. 15, 9:30 a.m. at St. Gabriel, St. Meinrad

**Bloomington Deanery**
- Dec. 10, 7 p.m. at St. John the Baptist, Bloomington
- Dec. 11, 7 p.m. at St. Michael, Charlestown
- Dec. 18, 7 p.m. at St. Francis, Bedford

**Bessemer Deanery**
- Dec. 11, 7 p.m. at St. Joseph, Bedford
- Dec. 12, 7 p.m. at St. Ann, Bedford

**Connersville Deanery**
- Dec. 10, 7 p.m. at St. Elizabeth of Hungary, Cambridge City
- Dec. 12, 7 p.m. at St. Thomas Apostle, Connersville
- Dec. 18, 7 p.m. at St. Gabriel, Connersville

**Evansville Deanery**
- Dec. 10, 7 p.m. at St. Paul, Evansville
- Dec. 12, 7 p.m. at St. Sulpice, Evansville
- Dec. 18, 7 p.m. at St. Michael, Evansville

**Indianapolis East Deanery**
- Dec. 10, 7 p.m. at Our Lady of Lourdes, St. Therese of the Infant Jesus (Little Flower) and St. Bernadette at St. Bernadette
- Dec. 12, 7 p.m. at St. Simon the Apostle
- Dec. 18, 7 p.m. for SS. Peter and Paul Cathedral

**Indianapolis North Deanery**
- Dec. 16, 3 p.m. at St. Simon the Apostle, Indianapolis
- Dec. 16, 7 p.m. at SS. Peter and Paul
- Dec. 18, 7 p.m. at Holy Name, Beech Grove

**Indianapolis South Deanery**
- Dec. 11, 7 p.m. for Good Shepherd and St. Roch at St. Roch
- Dec. 13, 7 p.m. at St. Jude
- Dec. 14, 9-11 a.m. at Roncalli High School
- Dec. 15, 9-30 a.m. at St. Barnabas
- Dec. 17, 6:30 p.m. at Nativity of Our Lord Jesus Christ
- Dec. 17, 7 p.m. at Our Lady of the Greenwood, Greenwood

**Indianapolis West Deanery**
- Dec. 10, 7 p.m. at St. Gabriel the Archangel
- Dec. 13, 7 p.m. at St. Malachi, Brownsburg
- Dec. 15, 9-30 a.m. for St. Anthony and Holy Trinity at Holy Trinity
- Dec. 18, 6:30 p.m. at St. Susanna, Plainfield
- Dec. 18, 7 p.m. at St. Joseph, New Albany

**New Albany Deanery**
- Dec. 10, 7 p.m. at St. Mary, Navilleston
- Dec. 11, 7 p.m. at St. Michael, Bradford
- Dec. 12, 7 p.m. at St. Anthony of Padua, Clarksville
- Dec. 13, 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. 13, 6:30 p.m. at St. Paul, Sellersburg
- Dec. 15, 9-30 a.m. at St. Mary-of-the-Knobs, Sellersburg

**Terre Haute Deanery**
- Dec. 17, 7 p.m. at St. Joseph, Terre Haute

**Tell City Deanery**
- Dec. 16, 2 p.m. service at St. Paul, Tell City
- Dec. 19, 6:30 p.m. service at St. Meinrad, St. Meinrad

**Terre Haute Deanery**
- Dec. 12, 7 p.m. at St. Paul, Greencastle
- Dec. 13, 1:30 p.m. at St. Ann, Terre Haute
- Dec. 13, 7 p.m. at St. Joseph University, Terre Haute
- Dec. 13, 7 p.m. at Sacred Heart, Clinton
- Dec. 16, 7 p.m. at St. Joseph, Rockville
- Dec. 18, 7 p.m. at Annunciation, Brazil
- Dec. 20, 7 p.m. at Holy Rosary, Seelyville

Advent penance services are scheduled at archdiocesan parishes.

**What’s better at fighting the flu than grandma’s chicken soup?**

A flu vaccination.

The flu season runs from November through February, and can even extend to March or April. So be sure you are ready and know the signs of when to see a doctor using the following guidelines:

- **Persistent fever** – Although a fever accompanies the flu, you should see a decline in temperature by the third to fifth day. If a fever remains high, it could be a sign that you may have a more serious infection.

- **Difficulty breathing/ chest pain** – The flu should not cause shortness of breath or chest pain. Therefore, these could be symptoms of a more serious problem such as heart disease, asthma, pneumonia or others.

- **Vomiting** – An inability to keep fluids down could result in dehydration. If you’re unable to stay hydrated you may need to be hospitalized to receive fluids intravenously.

- **Persistent coughing** – If you have a cough for more than 2-3 weeks, your doctor may want to examine you to ensure that you don’t have a secondary infection that would require antibiotics.

- **Persistent headaches and congestion** – A stuffy nose is typical with the flu, but if symptoms persist it may be a sign of a sinus infection where antibiotics are necessary for treatment.

For your free flu vaccination record, call 317.338.CARE.
Advent is a time for thinking about and awaiting the Messiah

By Fr. Dale Launderville, O.S.B.

The term “Messiah” is a transliteration of the Hebrew term “mashiah,” which means “anointed one.”

This term is translated into Greek as “christos,” a title frequently used by St. Paul as if it were Jesus’ second name (Gal 1:1). The term “Christ” even stands by itself as a name for Jesus (1 Thes 2:7).

Within a few decades after Jesus’ death, those who followed him became identified as “Christians” (Acts 11:26).

Peter gives evidence of leadership among the disciples when he responds to Jesus’ question to the disciples at Caesarea Philippi about how he was being identified by the people.

The disciples at first responded, “Some say John the Baptist, others Elijah, still others Jeremiah or one of the prophets” (Mt 16:14). Then Jesus pressed them for their own opinion, and Peter responded, “You are the Messiah, the Son of the living God” (Mt 16:16).

But Jesus commanded the disciples not to speak of him as the Messiah because he had to suffer and die at the hands of the authorities. This view of a suffering, defeated Messiah did not match the expectations of many who were longing for liberation from the oppressive taxation and interference in their lives by the Roman rulers.

Although the notion of a suffering leader was well-known through the suffering servant figure in the Book of Isaiah, this figure was never explicitly linked with the Messiah—one who was to bring about the peace which was the only God-sent Davidic ruler could provide for the people. So it seems that Jesus wanted his disciples to refrain from promoting him as a political savior, even though his words and actions had a powerful impact on the politics of his time.

Even as Jesus was undergoing trial prior to his crucifixion, he sidestepped the identification of himself as “the Messiah, the Son of God” by responding to the high priest, “You have said so” (Mt 26:64).

What Jesus was to effect politically was to be done indirectly.

Peter initially protested Jesus’ acquiescence to such apparent defeat. But Jesus was directing him and others to look beyond the appearances of political setbacks and see that a much more fundamental victory over the forces of sin and evil was being accomplished by his laying down his life for others.

The fact that Peter could make this adjustment means Peter gained an understanding from his Jewish environment of what a Messiah was to be like.

Peter viewed the Messiah according to the kingly model. The Messiah would have an impact on the Jewish people similar to but more profound than that of David.

Even though Jesus refrained from taking a direct political role, he did stir crowds to follow him in Galilee and Jerusalem. His political impact is confirmed by the inscription that the Romans placed above him on the cross: “The King of the Jews” ( Mk 15:26).

The kingly model of the Messiah was not the only one circulating among the Jews of first-century Palestine. According to the Qumran scrolls, the Messiah could also be a priestly figure like Aaron or a prophetic figure like Moses.

When Jesus met the Samaritan woman at the well, she expressed her belief that a Messiah was coming, but such a Messiah was to be a prophet like Moses (Jn 4:19, 25).

When Jesus first met Nathaniel and told him that, before Philip summoned him, he saw him sitting under the fig tree, Nathaniel referred to him as “the Son of God” and “the King of Israel” because of his prophetic power of perception (Jn 1:48-49). When John the Baptist testified that he was not the Messiah, he pointed to Jesus as the one who was coming after him and bearing the exalted status of the Lamb of God. Jesus would be the one who would take away the sins of the world and baptize with the Holy Spirit (Jn 1:29-31).

Thus, John identified Jesus as one who exercises in a pre-eminent way both the priestly role of bringing about atonement and the prophetic role of mediating the presence of God through his words and actions. The Jewish people in first-century Palestine were looking for a savior to be sent by God who would deliver them from the intractable political, social and religious problems of their time.

In counting upon a Messiah, they were not waging that some charismatic, clever human agent would be able to bring about the kind of profound changes needed for peace.

They realized that this figure—whether he looked like a priest, a prophet or a king—would have to be one who could change human hearts as well as objective socio-political structures. We Christians—particularly in this time of Advent—are looking for the return of Jesus the Messiah.

This time of waiting allows us the opportunity to clear away the anxieties and preoccupations that keep us from perceiving how God is at work in our chaotic, fractured world.

—Benedictine Father Dale Launderville

议论点

这个问题的背景

当你反思耶稣时，你想象中的耶稣是什么样的？

“我工作与慈善机构，以及每个人，无论他们通过什么方式来接近耶稣，他们都把耶稣看成是他们需要的。无论他们是否需要食物、庇护所或辅导，他们都需要耶稣。我们分享社会生活的教导；耶稣分享他所分享的教导：交流是耶稣的使命。分享他的苦难，他的爱和希望，使他成为我们心中的一盏灯。”（Mercy Sister Kathleen Hight, Kenne, N.H.）

“我看到他，他的手臂，他的笑容，他的大眼睛。他是我生命中的一位圣者，他激励我。”（Vickie Garcia, Valrico, Fla.）

图片说明

耶稣的形象使他看起来慈爱、教学。

这期的问题是：当一个个人或一个社区需要表达对地球的爱时，他们会有什么不同的反应？

“如果可能的话，想一下一个个人或者一个社区要表达对地球的爱，会有什么不同反应？”

想一个个人或者一个社区要表达对地球的爱，会有什么不同反应？

联系

Did Bathsheba know that King David would be able to see her while she bathed on the rooftop of her home? The Second Book of Samuel gives no indication that anyone on the rooftop could look down from the site of David’s palace, and for that matter, how easy it would have been to see someone bathing below (12:2). The Bible, though, only tells us that David did see a beautiful woman, Bathsheba, while sitting beside the pool of the city of David. While Uriah was at the siege of Ai, David sent messengers to Bathsheba’s home to bring her to him. Then he had sex with her. Surely in our day the question would arise of whether or not it was consensual, but David was king and Bathsheba realized she didn’t have a choice.

Bathsheba returned to her home. Within a month, it was clear that she was pregnant so David informed the information to David. “I am with child” (2 Sm 11:5).

Bathsheba probably had no inkling about what the next step was until she received the news that her husband was dead. First David recalled Uriah from the battlefield and tried to get him to go home by devising a plan to have him rejoin his wife and then believe that Bathsheba’s child was his. But when Uriah didn’t return to his wife, David realized that he would have to go ahead and have Bathsheba killed by the Ammonites. It happened just as David planned (2 Sm 11:17).

When David learned the news of Uriah’s death, she naturally mourned because there is no reason to believe that she didn’t love him. But after the time for mourning was over, David again sent for her. She became another of David’s wives.

Did your last two columns touched on my life and the lives of those around us as we consider something—time to be fully and completely present to the people around us? What if we viewed serving our friends with our full presence with serving Jesus? A very interesting discussion enjoyment. My children began to discuss what kind of gifts we should give: a lot of “Jingle Bell Rock” might be just what many people might need this year. I have seen a number of “gifts” in my own life that will be something about wrapped presents under the Christmas tree. I began to think about time spent with the most important people in my life—especially during the most difficult struggles that I have faced. I believe we have become very familiar with the terms time, talent and treasure as they relate to the gifts given to us by God. I think that gift this year might be just what many people might need this year.

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Sunday, Dec. 9, 2007

- Isaiah 11:1-10
- Romans 15:4-9
- Matthew 3:1-12

The Book of Isaiah provides the first reading for this Advent weekend. Isaiah, in all three of its parts, is majestic and abundant with meaning. In particular, these verses have a quality of excitement. While Isaiah also warns of the destruction of nations and how they will one day rejoice that God will soon prevail, and his will that the Chosen People may live and prosper will prevail. He will send to accomplish this wonderful development a great and redeeming figure, who will be a descendant of Jesse, one of the great figures of Hebrew history. All this will occur as relief after the problems created by existing order and the lukewarm, at best, response of the people to God’s love for them.

Because this new leader and a new way of thinking will come, the nation has reason to hope. The Lord would fulfill the prophet’s hope.

For the second reading, the Church gives us a selection from the Epistle to the Romans. Other than the Lord, no one in early Christianity so influenced the future development of theology as did the Apostle Paul. The Pauline epistles are breathtakingly profound.

In Jesus, the Son of God and the Redeemer, but also a human—a fact called the Incarnation by theologians—the miraculous and endless spiritual benefits of the Savior’s death and resurrection reach even the most sinful of humans. In this reading, Paul places the Incarnation and Redemption in the context of God’s love.

For its third reading this weekend, the Church uses St. Matthew’s Gospel. Central in the story is John the Baptist. John’s call to personal reform speaks for itself. The Gospel’s description of John gives details as to what this call means. The saint is not an eccentric, as modern readings of these verses might imply, but rather is the poorest of the poor.

For instance, honey was a favorite food in first century A.D. Palestine. Production of honey had been commercialized and refined. However, the very poor could not buy honey from beekeepers. They had to find wild honey. By the same token, the poor could not afford clothes made of cloth. Instead, they had to wear the hide of animals.

John’s dismissal of his critics as vipers was especially harsh. In popular lore at the time, vipers were poisonous, inimical creatures that literally ate their way out of their mothers’ bodies to be born, thereby killing their mothers.

Those who exaggerate their own abilities in the process diminish God. The Pharisees and Sadducees, in John’s eyes, exalted themselves. No one is exalted. All people need God. However, God needs no one to accomplish the divine will.

Reflection

The first and second readings reveal so well the fact that union with God is the divine plan. God wills that we be free, joyful and, indeed, eternally alive. However, while God provides for us and strengthens us, we must choose to be saved and must be sincere in this choice.

What does this choice entail? The third reading from Matthew’s Gospel about John the Baptist tells us that we must set aside everything except life with God as we set our priorities.

The Gospel’s description of John was not that he had his oddities. Rather, he cast away the things of this world because, in the long run, he realized that they mean nothing.

For us, this is the challenge of living as disciples and the challenge of Advent. We must set our own priorities. We must realize for ourselves what is important and what is not important. Such discernment can be hard to achieve unless we discipline ourselves and turn ourselves directly toward God without glancing away or hesitating. Strengthening ourselves in this process is the purpose of Advent penance and prayer.

Question Corner/Fr. John Dietzen

Excommunicated Catholics can’t receive sacraments of the Church

One hears much today about excommunications and that people, such as politicians, who are not sufficiently pro-life or not against the death penalty or who have written some forbidden doctrines, should be excommunicated. I know from history that excommunication used to be a big stick the Church used against people, even emperors, who didn’t measure up. But I thought this type of punishment was obsolete.

What is excommunication exactly? Is it still around in the Catholic Church? (North Carolina)

Excommunication is one of the sanctions or “punishments” that Christians have applied to other Christians who seriously violate the Christian or Catholic rule of life. An excommunicated person is forbidden any liturgical ministry in the Mass or other public worship of the Church and may not receive any of the sacraments.

Other consequences refer to excommunicated clergy or others who hold some public office in the Church. The occasional need—these are not punishments applied helter-skelter against Catholics who hold any unpopular or heretical beliefs—are cases in which the offender should be expelled from their midst (see, for example, Luke 12).

These sanctions were more significant and powerful in past centuries when the Church and at least some civil governments had more intensive and close bonds than they have today. Partly for this reason, Church practices regarding excommunication were sometimes more complicated and certainly more severe than those in effect now.

Excommunications may be automatic or applied in individual cases by a proper Church authority.

Present Catholic law provides automatic excommunication for only seven serious offenses:

- desecration of the Blessed Sacrament, • doing physical violence to the pope,
- for priests, abusing an accomplice in sin,
- for bishops, consecrating another bishop without mandate from the pope,
- direct violation of the seal of confession, • procuring a successful abortion,
- and rejecting the Church through heresy, apostasy, or schism.

Many circumstances, such as the age of the individual—no automatic excommunication applies to individuals under the age of 18—and fear or ignorance present at the time of the act, affect whether an excommunication actually occurred.

No Church penalties at all apply to anyone under the age of 16 (see Canons #97, #1323 and #1324).

It is also essential to remember that such severe penalties, whether listed in the New Testament itself or in Church law, are intended for the good of the community and for the healing of the one who has sinned against that community.

Thus, no excommunication or other punishment is permanent and irrevocable. It always includes the invitation to repentance and return.

For an excommunicated person, talking with a priest is a good place to begin that process. It should be obvious from what I’ve said that, while present laws are much simplified, this part of the Church’s legislation remains complex.

Because the Church wants to make them applicable only in the most serious cases, only when individual consciences are respected, and only when absolutely necessary for the good common of Catholics and others whose spiritual life could be negatively affected.

As I said above, this decision must be made with knowledge of Church legislation, not in the heat of conflict or anger—which has much of the time been difficult to achieve—and with care that the processes required by Church law before such sanctions are imposed are followed meticulously.

(A free brochure answering questions that Catholics ask about Mary, the mother of Jesus, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3115, Peoria, IL 61612. Questions should be sent to Father Dietzen at the same address or by e-mail in care of jdietz@oskuak.)
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.


FEDERLE, Roman, 94, St. Nicholas, Sunman, Nov. 20. Father of Doris Brelage, Marilyn and Janet Sturwold and Donald Federle. Grandfather of 12.


ROCHFORD, George T., Sr., 84, St. Thomas Aquinas, Indianapolis, Nov. 23. Father of Deborah Carpenter, Dianne Gibson and G. Thomas Rochford Jr. Brother of Ruth Knue.


Immaculée Ilibagiza shares her miraculous story of how she survived during the Rwandan genocide in 1994 when she and seven other women huddled silently together in the cramped bathroom of a local pastors house for 91 days! Immaculée shows us how to embrace the power of prayer, forge a profound and lasting relationship with God, and discover the importance of forgiveness and the meaning of truly unconditional love and understanding through our darkest hours.

Copies of Left to Tell will be available to purchase. Join Immaculée Ilibagiza in the Narthex after the presentation for a book-signing.

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Retired U.S. Rep. Henry Hyde, known for pro-life efforts, dies at 83

WASHINGTON (CNS)—Henry J. Hyde, the former Republican congressman from Illinois whose name became synonymous with efforts to limit federal funding of abortion, died on Nov. 29 at Rush University Medical Center in Chicago. Hyde’s death was announced in Washington by House Minority Leader John Boehner, R-Ohio. The former Chicago Catholic legal figure, who underwent quadruple bypass surgery in July, died of a fatal arrhythmia, a hospital spokesman said.

Hyde retired from politics in 2006 after 32 years in Congress and eight years as chairman of the House Commerce Committee. He received the Presidential Medal of Freedom, the nation’s highest civilian honor, from President George W. Bush on Nov. 5. But was too ill to attend the White House ceremony.

At the ceremony, Bush described Hyde as a “commanding presence” and “a man of consequence,” who impressed colleagues with his “extraordinary intellect, his deep convictions and eloquent voice.” His son, Bob, accepted the medal, saying it “affirms the importance and value of his stance on many things, like right to life.”

He was named a Knight of St. Gregory by Pope Benedict XVI in 2006 in recognition of his lifetime fight for life. As a freshman congressman, he introduced and successfully persuaded his colleagues to pass the Hyde amendment, a first in his time, the U.S. committed to protecting the lives of unborn Americans.

Hyde was married to the former Jeanne Simpson from Rockford, Ill., and belonged to Father Michael J. Jurasick, O.F.M., a member of the Order of Friars Minor Capuchin. His son, Bob, accepted the medal, saying it “affirms the importance and value of his stance on many things, like right to life.”

Hyde also supported the Partial-Birth Abortion Ban Act and was present in 2003 when Bush signed it into law. In 2007, when Hyde was revered by the pro-life movement as a tireless effort to protect the innocent and defenseless life in the womb,” said Joseph Scheidler, national founder of the Pro-Life Action League.

He also is survived by two children, Henry J. II, of Elmhurst, Ill., at the time of his death.

As a member of the Judiciary Committee, Hyde garnered support for his tireless advocacy efforts to limit abortion, died on Nov. 29, 2007, in Chicago.

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Henry J. Hyde
"It is a sad day for America. Henry Hyde is revered by the pro-life movement as a tireless effort to protect the innocent and defenseless life in the womb," said Joseph Scheidler, national founder of the Pro-Life Action League.

As a member of the Judiciary Committee, Hyde garnered support for his tireless advocacy efforts to limit abortion...
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