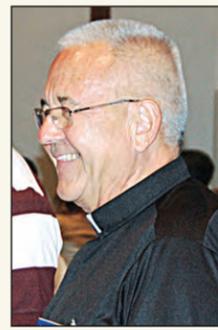




The

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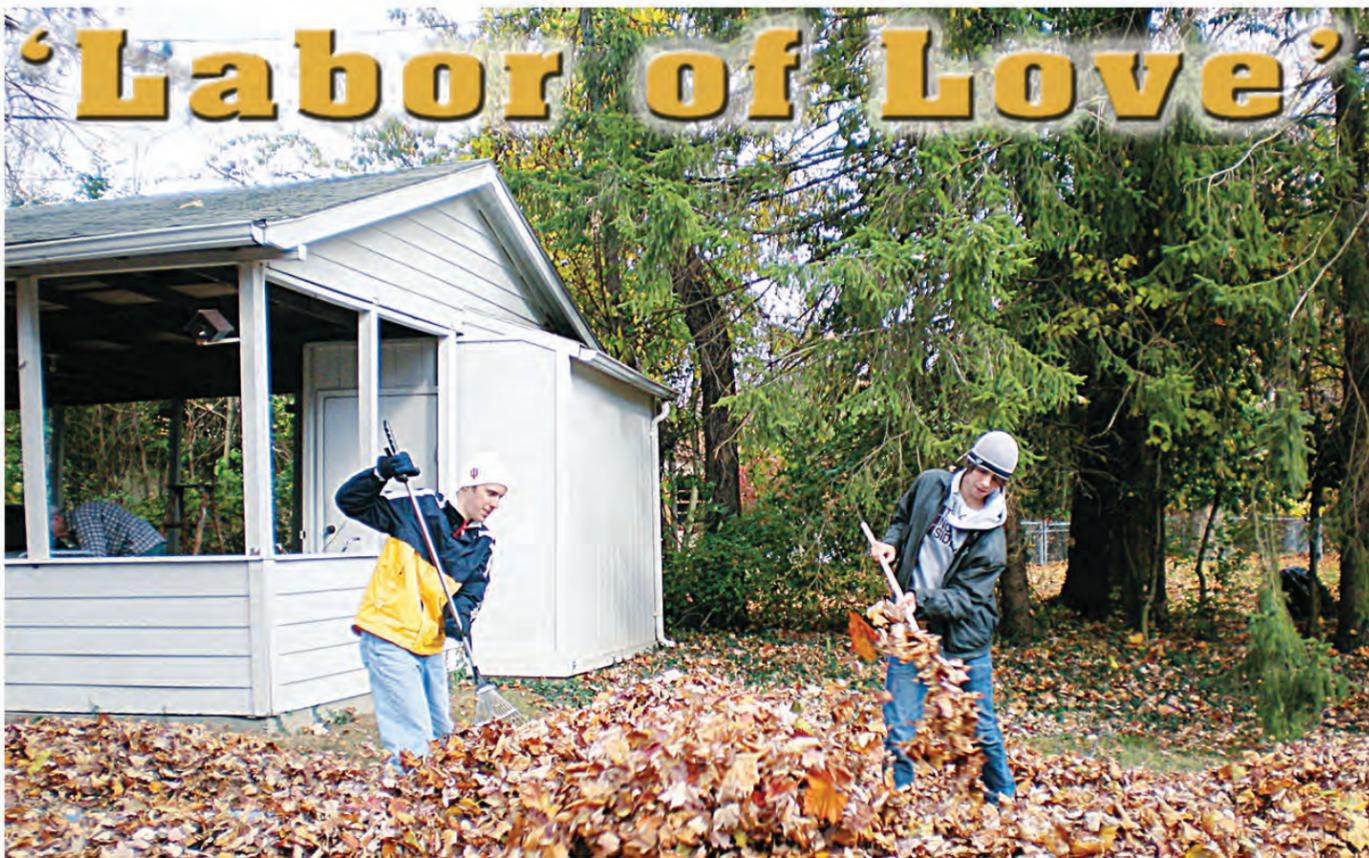
**'The God-reminder on campus'**

Priest makes a difference in college students' lives, page 16.

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John Cecil, a junior at Indiana University, left, and Marco Regoli, a sophomore at Bloomington South High School, rake leaves in Frank and Lucille Albert's backyard in Bloomington on Nov. 8. "Labor of Love" is an outreach program sponsored by St. Charles Borromeo Parish in Bloomington, where high school and college students volunteer their services to help older people.

## Teenage and young adult outreach at St. Charles Borromeo Parish builds community

(Editor's note: "Spreading Hope In Neighborhoods Everywhere" (SHINE) is a social ministry renewal that will be launched on Oct. 1, 2009, by the Archdiocese of Indianapolis. The following is the second in a series that will highlight how the ministry of charity is taking place in parishes, schools, agencies and other institutions throughout the archdiocese. Catholic Charities is leading the planning. To learn more about SHINE and how you and your parish can become involved, log on to [www.CatholicCharitiesIndy.org](http://www.CatholicCharitiesIndy.org).)

By Mike Krokos

BLOOMINGTON—The impressive pile of leaves in front of Frank and Lucille Albert's home was a testament to how hard the young people were working that day.

As they raked the front and back yards, the mountain of fall leaves just kept growing and growing and

growing.

At an elderly neighbor's house next door, the scene was much the same.

Though the woman had recently moved to Florida to be closer to family members and her vacant house was still for sale, the Alberts asked the young people if they wouldn't mind raking the leaves in her yard as well.



They quickly obliged.

Welcome to the concept known as "Labor of Love," an outreach at St. Charles Borromeo Parish where teenagers and college-age students volunteer their services to help their

fellow parishioners in need.

Begun in the spring of 2007, the effort has allowed young people at the parish to bridge the gap with members of the older generation.

"I just think it's an awesome program," said Father William Stumpf, pastor of St. Charles Borromeo Parish.

"It was started by the young people. They wanted to serve the community," he said. "It really does meet a great need for our parish."

From raking leaves in the fall to helping a widow paint her house in the spring, members of the younger generation have opened another door for building community.

"I would hate to face this [chore] myself," said Frank Albert, a member of St. Charles Borromeo Parish, who at 83 is retired but still finds himself maintaining the home that he and his wife have lived in since 1970.

"This volunteer thing is great," he

See COMMUNITY, page 8

## 188 Japanese martyrs beatified at Mass in Nagasaki

VATICAN CITY (CNS)—Christian martyrdom is the fullest expression of human freedom and reflects the supreme act of love, said a top Vatican official at a Mass beatifying 188 Japanese martyrs.

"It is not the punishment or the torture that creates a martyr," but rather the fact that the person suffered and died for Christ, Cardinal Jose Saraiva Martins, former prefect of the Vatican Congregation for Saints' Causes, said during the beatification Mass in Nagasaki, Japan, on Nov. 24.

The 188 17th-century Japanese martyrs were tortured and killed in different cities between 1603 and 1639 after the Japanese government outlawed Christianity.

According to Vatican Radio, more than 30,000 people attended the liturgy in the city's baseball stadium in the pouring rain to celebrate the beatification of Jesuit Father Peter Kibe Kasui and 187 companions.

After his Nov. 23 Angelus address to pilgrims gathered in St. Peter's Square, Pope Benedict XVI said the martyrs' beatification marked a significant event for the Catholic Church and all of Japan.

The pope asked people to "rejoice" and pray that the beatified martyrs' "victory in Christ over sin and death fill us all with hope and courage."

During the Mass, which was concelebrated by 10 cardinals and bishops, Cardinal Saraiva Martins said martyrs of every age, place and time have all displayed the same dedicated faith in Jesus Christ.

Christian martyrdom "is the fullest exercise of human liberty and the supreme act of love," he said, according to Vatican Radio.

Dying for one's faith in Christ is "an act of love toward God and humanity, including the persecutors," the cardinal said.

The newly beatified, all but five of whom are lay men, women and children, had been decapitated, crucified, burned at the stake or scalded to death in boiling water. The beatified group included entire families who refused to renounce their beliefs.

By beatifying these men and women, the Church is underlining the importance

See JAPAN, page 2

## 'Love in Truth': Honing the idea that charity is litmus test of faith is at heart of pope's first social encyclical

VATICAN CITY (CNS)—With his first social encyclical still waiting in

the wings, Pope Benedict XVI has been honing his argument that the practice of real-world charity is a litmus test of Christian faith.

To three very different audiences in November—diplomats, health care specialists and the



Pope Benedict XVI

Catholic faithful—the pope emphasized the indispensable connection between the

Gospel and social justice.

At his general audience on Nov. 19, he envisioned God as the judge whose "single criterion is love."

"What he asks is only this: Did you visit me when I was sick? When I was in prison? Did you feed me when I was hungry, and did you clothe me when I was naked? And so, justice is decided by charity," he said.

The pope began working on his third encyclical, tentatively titled "Love in Truth," in 2007, and a draft has been circulating quietly for months among high-echelon consultants. It was expected to be published sometime in 2008, but informed sources now say next year looks more likely.

Although no one at the Vatican was talking about the encyclical's content, a sneak preview of its basic themes was offered by Ignatius Press, the English-language publisher of the pope's writings.

"Love in Truth" applies the teachings of the pope's first two encyclicals (on love and on hope) to the major social issues of today's world, the publisher said.

The first part of the new encyclical examines the contributions of Popes Paul VI and John Paul II to Catholic social teaching, in particular their rejection of simplistic conservative-liberal categories and their insistence on the importance of natural moral law, it said.

See ENCYCLICAL, page 9

# Altar boy's good deed leads to encounter with possible saint

*(Editor's note: To help mark the celebration of the 175th anniversary of the Archdiocese of Indianapolis, The Criterion is inviting readers to share stories and memories of how their Catholic faith and the Church in central and southern Indiana have shaped their lives. This week, we feature a story about a boy meeting a priest who would become famous across the United States and the world, a priest who is being considered for canonization. The story is from Ray Hill, 88, a lifelong member of St. John the Evangelist Parish in Indianapolis.)*

"In 1935, I had served 7 a.m. Mass at St. John's. Father [Edwin] Sahm asked me to stick around to serve a funeral Mass.

"While waiting, I took a walk in the schoolyard and then to Union Station. At Union Station, I saw a priest who had just deboarded a train. I asked the priest if he was looking for St. John's Church, and he said he was.

"I offered to carry the priest's suitcase and walked the two blocks to St. John's with him. I took the priest into the sacristy, showed him around and prepared to serve Mass for him.

"Father Sahm later asked me if I knew who the visiting priest was. It was Msgr. Fulton J. Sheen. I served Mass for Msgr. Sheen on the three days of his visit.

"Fast forward to many years later when I was visiting the Gary Diocese.

Msgr. Van Nevel said he had a surprise for me. He then introduced me to Archbishop Fulton J. Sheen!

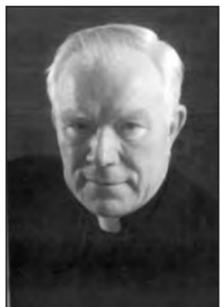
"I said to the archbishop, 'We don't need an introduction.' I then reminded the archbishop of his visit to St. John's in 1935. The archbishop said, 'You were the boy who met me, carried my suitcase and took me to St. John's!'"

*(If you have a story or a memory to share, we would love to receive them. Please send it to The Criterion, P.O. Box 1717, Indianapolis, IN 46206. Or you can e-mail your story to [Criterion@archindy.org](mailto:Criterion@archindy.org). Please include the words "Anniversary Story" on the envelope or in the e-mail heading. We ask that you try to keep your story to 250 words or less.) †*



## New phase of Father Peyton's sainthood cause opens in Baltimore

BALTIMORE (CNS)—Archbishop Edwin F. O'Brien of Baltimore on Nov. 20 presided over the opening of a new phase in the sainthood cause for Holy Cross Father Patrick Peyton during Mass at the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary.



Fr. Patrick Peyton, C.S.C.

Father Peyton is best known as the "Rosary Priest,"

who encouraged families through his radio and television programs in the 1940s and 1950s to pray together daily, especially by praying the rosary.

According to the archdiocese, the investigation into the priest's cause for sainthood, which opened in June 2001 in the Diocese of Fall River, Mass., was moved from that diocese to Baltimore by the Holy See.

Members of the Baltimore ecclesiastical tribunal, which will investigate the life and ministry of Father Peyton, were sworn in by the archbishop during the Mass and are to receive instruction from him as to how their inquiry is to take place.

Father George Lucas, who has worked as a facilitator for the cause, told reporters the cause was moved to Baltimore because the archdiocese has more resources and experience with other causes.

The Baltimore Archdiocese has been involved in the causes of Blessed Francis X. Seelos, a Redemptorist priest who ministered in Baltimore as well as Pittsburgh and New Orleans, and of Mother Mary Elizabeth

Lange, founder of the Oblate Sisters of Providence, the first Catholic order of black nuns, who worked largely in the Baltimore area.

Since 2001, Father Peyton's writings, documents and unofficial testimony have been collected in the Fall River Diocese, where the priest is buried.

Father Peyton died in 1992 and is buried in Easton, Mass. North Easton is the home of Holy Cross Family Ministries, founded by the priest, which includes Family Rosary, Family Theater Productions, Father Peyton Family Institute and Family Rosary International.

Known for coining the phrases "The family that prays together, stays together" and "A world at prayer is a world at peace," Father Peyton founded Family Theater Productions in Hollywood in 1947. Through it, he produced more than 600 radio and television programs that featured hundreds of movie stars and celebrities, and had more than 10,000 broadcasts.

He emigrated from Ireland to the United States in 1928 when he was 19. He was ordained to the priesthood in 1941 as a member of the Congregation of the Holy Cross, and founded Family Rosary in Albany, N.Y., the following year. He conducted rosary crusades in 40 countries, drawing 28 million people.

In the Church's process leading to canonization, the first step is the declaration of a person's heroic virtues, after which the Church gives him or her the title venerable.

In general, the Church must then confirm two miracles before sainthood is declared. The first miracle is needed for beatification, and the second for canonization. †

## JAPAN

continued from page 1

of persevering in the belief that only God can save humankind, said Archbishop Joseph Takami of Nagasaki.

The Japanese martyrs also highlight the value of religious freedom and the necessity of facing persecution with nonviolence if there is to be peace, he said in an interview on Nov. 24 with Fides, the Rome-based missionary news agency.

In an interview with Vatican Radio on Nov. 20, Cardinal Saraiva Martins said because only five of the 188 newly beatified are missionary priests and the other 183 are laypeople, the Church is sending a strong message to today's young people and laity to strive to live a life of holiness.

Bishop Francis Xavier Osamu Mizobe of Takamatsu, president of the Japanese bishops' commission that



More than 30,000 people attend a Nov. 24 Mass in Nagasaki, Japan, for the beatification of 188 Japanese martyrs killed between 1603 and 1639. Cardinal Jose Saraiva Martins, prefect of the Congregation for Saints' Causes, celebrated the Mass.

prepared the beatifications, told Vatican Radio on Nov. 23 there are another 5,000 people who could have been recognized as martyrs.

He said nearly 20,000 people lost their lives in Japan because of anti-Christian persecution.

The Asian Church news agency UCA News reported that today less than 1 percent of almost 130 million Japanese are Christians, and only about 450,000 are Catholics. Buddhism and Shintoism are the main religions in the country.

Premier Taro Aso is reportedly the first Catholic to become prime minister. However, he rarely refers to his religion in public and did not attend the liturgy, UCA News reported. †

### Readers are invited to share favorite Christmas memories

Favorite Christmas memories are worth telling again and again.

The Criterion invites you to submit a brief story about a special holiday memory for possible inclusion in the annual Christmas Supplement, which will be published in the Dec. 19 issue.

Your Christmas story may be written about a humorous or serious

topic related to your faith, family or friends.

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](mailto:criterion@archindy.org) by the Dec. 4 deadline. †

### Correction

In the Nov. 21 issue, an article about Holy Rosary Parish in Seelyville had the town of Seelyville misspelled. †



11/28/08

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# St. Mary Parish has served Catholic immigrants for 150 years

By Sean Gallagher

Throughout its 150-year history, St. Mary Parish in Indianapolis has been closely tied to immigrant communities.

When it was founded in 1858, it was a spiritual home where German immigrants in Indiana's state capital could practice their own devotions, hear sermons and confess their sins in German.

Its current church, which was constructed nearly 100 years ago, is modeled after the massive cathedral in Cologne, Germany.

At different periods in the 20th century, other groups of immigrants came to St. Mary Parish, including those from the Philippines and Latvia.

In the past 40 years, the parish has served a large number of Hispanic immigrants from Mexico, the Caribbean, and several countries in Central and South America.

"We are repeating our history," said St. Mary's pastor, Father Michael O'Mara.

That history will be celebrated during a special Mass at 7 p.m. on Dec. 8, the Solemnity of the Immaculate Conception of the Blessed Virgin Mary, at St. Mary Church, 317 N. New Jersey St., in Indianapolis.

Archbishop Daniel M. Buechlein will be the primary celebrant of the Mass.

A reception will follow at the Battery Park Saloon restaurant, 201 N. Illinois St., in Indianapolis.

Parishioner Barbara McLin is looking forward to the Dec. 8 Mass and reception that will close a year of events which have celebrated the parish's anniversary.

"It's going to be so exciting," she said. "When you think about the people who built this and the sacrifice and what they had to go through to create this—how can you not want to be a part of it? It gives me goosebumps every time we're here."

McLin's enthusiasm for her parish reflects the new life that has come into St. Mary's over the past decade as the neighborhoods around it have been redeveloped.

She and her husband, William, moved to the area seven years ago from Indianapolis' north side.

"We fell in love with [the parish]," Barbara McLin said. "There was an obvious diversity. There was a feeling of

community."

Father O'Mara said that the recent redevelopment of the area around the parish has actually increased its ethnic diversity with many primarily English-speaking Catholics, like the McLins, moving back into the parish.

When he became pastor of St. Mary in 1998, Father O'Mara said approximately 80 percent of its members were Hispanic. Today, that number has dropped by some 20 percent.

"One of the things that we have done is that we have two bilingual Masses every weekend," Father O'Mara said. "In a multicultural society such as ours in the United States, being comfortable with people of other cultures is very, very important."

Beatriz Novelo values the multicultural character of St. Mary Parish.

Born in southern Mexico in 1968, Novelo, a mother of two teenagers, grew up in California before moving to Indianapolis 18 years ago.

"My parents were born and raised in Mexico," Novelo said. "For them, it was so important for us to maintain our culture. They would push us to learn [English], and to understand the culture here. But they didn't [want us] to forget where we came from, our language, our heritage."

"It's a little stronger for me with my kids because they were born and raised here."

As a member of St. Mary Parish, however, Novelo and her family have come to appreciate the diversity of cultures in Central and South America and the particular Catholic devotions found there since the faith community is home to immigrants from so many countries.

"It's new. It's wonderful. It's all these other cultures," she said. "I had no idea that there was Our Lady of Coromoto from Venezuela or *Senor de los Milagros* from Peru."

While Hispanic ministry in many archdiocesan parishes has developed only in the last decade, it has been going on at St. Mary Parish since 1965 when the newly ordained Father Mauro Rodas began reaching out to Hispanics living in nearby neighborhoods.

At that time, the number of Hispanics in the parish was relatively small and some

were migrant workers, living here on a seasonal basis.

Father Rodas was St. Mary's pastor from 1981-98. Now retired, he currently assists in Hispanic ministry at Our Lady of the Greenwood Parish in Greenwood.

Father Rodas said he saw in his tenure as St. Mary Parish's pastor the beginnings of the blending of Hispanic and Anglo communities that is now a hallmark of the parish.

"We used to have real, genuine picnics between [them]," said Father Rodas. "We had quite a few celebrations. It was a very beautiful ministry."

St. Mary Parish's character as a welcoming home for immigrants was on special display on April 10, 2006, when more than 20,000 people gathered at the parish for a march in support of immigration reform.

"It just gave me such an amazing feeling when St. Mary's was the beacon of all the immigrants here in the Indianapolis area," said parishioner Susan McJunkins. "It was just such a wonderful thing to see immigrants speak their voice and have it be heard."

File photo by Brandon A. Evans



More than 20,000 people began a march on April 10, 2006, in front of St. Mary Church in Indianapolis that was in support of immigration reform.

(For more information on the Dec. 8 anniversary Mass and celebration or to purchase a new history of St. Mary Parish, *Serving the Immigrant: The Sesquicentennial History of St. Mary of the Immaculate Conception Catholic Parish in Indianapolis, 1858-2008*, by James J. Divita, call the parish at 317-637-3983.) †



Archive photo

In this Archive photo, Father Anthony Scheideler and an unidentified parishioner break ground on May 1, 1910, for the new St. Mary Church on New Jersey Street in Indianapolis. Young women and members of the Sisters of St. Francis of Oldenburg, who taught at the parish school, look on.

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## Editorial

### Starting afresh from Christ

Several years ago, Bishop Thomas S.G. Wenski of Orlando inaugurated a diocesan synod with a pastoral letter based on themes of conversion, communion, solidarity and stewardship. The bishop observed that Advent was the proper time to begin planning for the future because it is the season of hope.

The Church's year of grace begins with Advent and the opportunity to start afresh from Christ.

As Christians, we are people who firmly believe that the promises of Christ will be fulfilled—both now and in the age to come.

We are realistic about the state of humanity and the world. We do not expect Utopia, a perfect world here and now.

Many regions of the world are not at peace, the global economy is in crisis, and the gap between rich and poor continues to increase dramatically. There is much discouraging news these days. But we do not despair.

Each year, the Church gives us the opportunity to begin again—and to prepare ourselves anew for the coming of our friend and brother, Jesus Christ.

We believe that the promises God made to his people in the Old Testament have been fulfilled in Christ. The reign of God has begun, the new age that is Christ is upon us and, so, we are profoundly hopeful about the future. As we pray each day in the liturgy, we Christians wait in joyful hope for the coming of our Savior, Jesus Christ!

The four Sundays of Advent help us to start afresh from Christ. This Advent season, the Old Testament readings from Isaiah recall for us the profound longing of the Jewish people. Like us, they longed for peace and for justice, they longed for prosperity and joy, and they longed for the One who would save them from the bondage of slavery and sin.

The words of St. Paul and St. James to the original Christian communities rekindle in us the heartfelt longing for Christ's return that so vividly characterized the early Church.

And in the Gospel readings for this holy season, St. Matthew invites us, once again, to a personal encounter with Jesus, the Lord of history and the Savior of all humanity.

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

Beginning again in Christ means entering into communion with him and with all our sisters and brothers in the one family of God. It means sharing in his evangelizing mission and proclaiming the Good News through our words and our example.

Experiencing Christ in a personal way compels us to lead—to be proactive in reaching out to our brothers and sisters—especially to those family members who are poor or suffering or alienated in any way. Once we have been touched by Christ, once we have encountered his



A family lights an Advent candle in their New York home. Advent, which begins on Nov. 30 this year, is a joyful period during which Christians prepare for the commemoration of Christ's birth. The wreath is a main symbol of the season, with a new candle lit each Sunday before Christmas.

loving kindness, it is impossible to remain isolated or alone.

Self-giving is the hallmark of Christian life, and we are blessed with a perfect model of generous self-sacrifice in the Blessed Virgin Mary.

In response to God's call, Mary said, "Yes." She responded wholeheartedly—without counting the cost to herself. Mary was absolutely unique in all of human history. (There was no "runner-up," only Mary, and only she was destined to be the mother of our Lord.)

But each of us also receives a unique and unrepeatable call. No one can say "yes" for us or take our place in the journey to salvation that is uniquely ours.

Cardinal John Henry Newman once said that "God gives every person something to do that no one else can do." There was no runner-up for Mary, and there is also no runner-up for each of us. And, yet, we are not alone.

We are each called to live out our faith in solidarity with the entire human family, and to accept responsibility for building up the Body of Christ and continuing his work on Earth.

Finally, the call to start afresh from Christ challenges us to see ourselves as stewards, people who share all the spiritual and material gifts we have received from God. In truth, nothing that we have (or are) belongs exclusively to us.

Everything—including the air we breathe, the water we drink, the bread we break, the clothes we wear and the roof over our heads—comes from God as pure gift.

As disciples of Jesus, we are challenged to be grateful, responsible and generous stewards, to develop our gifts and talents, to use our material possessions responsibly, and to share generously with others all the blessings we have received from a good and gracious God.

Communion with Christ, and with all our brothers and sisters who make up his body, is the meaning and the ultimate goal of all human life. The Lord gives us the gift of himself in the Eucharist and in the sacraments of new life, healing, vocation and mercy that the Church administers on behalf of her Lord. These are the promises of Christ that are being fulfilled in and through the work of the Holy Spirit.

During Advent, we recognize and celebrate the profound spiritual longing that compels us to "wait in joyful hope," confident that he who is with us always will come again in glory at the end of time.

—Daniel Conway

### Making Sense Out of Bioethics/Fr. Tad Pacholczyk

## Making truthful choices of conscience

One recurrent theme in bioethical discussions is the idea that each of us possesses a basic awareness of the moral law.



This distinctly human faculty, which Western culture has referred to as "conscience," helps us to choose correctly when confronted with basic moral

decisions.

Even children, when taught about right and wrong, instinctively seem to recognize a law higher than themselves.

Deep within his conscience, man discovers that law which he has not laid upon himself, but which he must obey. Conscience has been aptly described as man's most secret core and his sanctuary.

As creatures of conscience, then, we are moved to pursue good and to avoid evil. Yet, in our fallen nature, we are also drawn, mysteriously, toward wrong and harmful choices. The dictates of conscience may become muted or drowned out by other voices around us.

As we grow older, we may even acquire a certain finesse in justifying personal choices that are not good, choices strongly contrary to the law of our own being. The inner sanctuary of conscience is delicate and easily transgressed, requiring great attentiveness on our part if we are to remain faithful to it.

I recall a powerful story about conscience involving a young couple who cohabitated for many years. Neither of them were thinking much about marriage, and one day the fellow learned that his girlfriend was pregnant.

Being Catholic, he approached his priest. All three of them met one afternoon, had rather lengthy discussions and finally reached a decision together. They decided that abortion was not an option. They talked about the possibility of marriage at some time in the near future.

Later the same day, the parents of the young woman came by the couple's house. They had been fairly open and accepting of this "live-in" situation.

Over dinner, it came out that she was pregnant. Things changed as a result of this revelation.

After the meal, the mother pulled her daughter aside, saying, "Look, you've got a life to live. You don't want to spend the rest of your life with this guy. C'mon, dear, you've got to get an abortion."

The next day, the young man and the young woman ran into the priest again. The fellow brought up the discussion with the mother and said they were reconsidering the abortion option.

The priest replied, "We reached a decision on that already."

The young man quickly answered, "What do you mean? If I make a decision today, I can change it tomorrow."

The priest responded simply, "For certain kinds of decisions, you can't change your mind. If you go back on your decision now, I won't know who you are anymore ..."

The young man was shaken by this answer, but when he reflected on it later, he understood that the priest was right.

Certain kinds of personal choices touch us at the very core of our being. Accepting or rejecting a temptation to serious wrongdoing like abortion involves our hearts in a far deeper way than many of the lesser decisions we have to make each day so that, in the end, it is our moral choices that define who we are and what we become.

By acting against an upright conscience, we violate and disfigure who we are, and become less human. That is why the priest told the young man that he would not know *who he was* anymore.

I recall another true story about the gentle proddings of conscience that involved a mom with three children.

When she found out she was pregnant yet again, she became fearful and began telling herself she couldn't support the burden of another child.

She finally decided it would be necessary to have an abortion. She arrived at her decision just before going in for her next checkup.

The doctor, unaware of her plans, began a routine ultrasound to find out how the pregnancy was progressing. She had brought along her three children, and they were busy playing together on the floor of the examination room.

As the doctor ran the scanner over her belly, her little son glanced up from his toy airplanes, pointed to the screen and said, "Look, Mommy—a baby!"

She left the doctor's office that afternoon with a new awareness that she couldn't end the growing life within her.

Through the eyes and heart of a child, we are often reminded of what a pure and upright conscience ought to look like.

To form our conscience as adults means to learn virtue by repetitively and determinately choosing what is good, true and moral. Doing so brings order to our lives, and engenders peace in our hearts.

Ultimately, we discover how to be fully human only to the extent that we faithfully follow that delicate voice of a properly formed conscience.

(Father Tadeusz Pacholczyk, Ph.D., earned his doctorate in neuroscience at Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and director of education at The National Catholic Bioethics Center in Philadelphia. See [www.ncbcenter.org](http://www.ncbcenter.org).) †

### Increase in Need

The stresses of unemployment, falling wages, higher food prices and the housing crisis pushed more people to seek assistance from local Catholic Charities agencies in the fall of 2008.

#### PERCENT OF CATHOLIC AGENCIES SEEING AN INCREASE IN...

the working poor seeking services **91%**

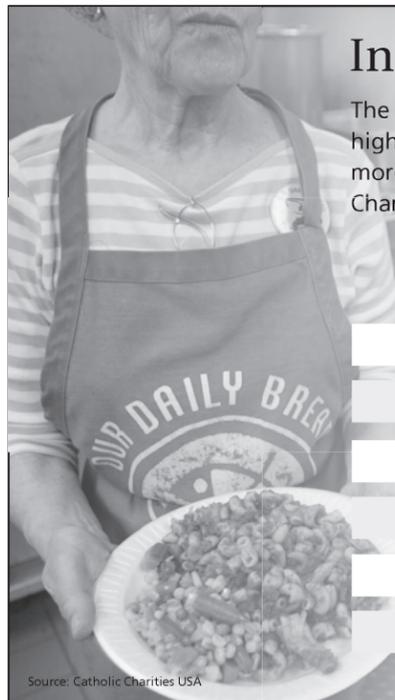
requests for financial assistance **86%**

requests for utility assistance **82%**

the need for food **77%**

the need for rent or mortgage assistance **70%**

requests for temporary housing **41%**



Source: Catholic Charities USA

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



## SEEKING THE FACE OF THE LORD

### BUSCANDO LA CARA DEL SEÑOR

# Advent offers us the grace to become better friends with Jesus

Three topics are on my mind as I prayed about a reflection for *The Criterion* this week. They are Thanksgiving Day, the beginning of Advent and the annual feast of our archdiocesan patron, St. Francis Xavier.

The three topics aren't as disparate as they may seem at first.

The national holiday of Thanksgiving evokes the memory of blessings for which we are grateful. It is probably true that we are tempted to consider mostly material blessings on this secular feast.

In fact, for many of our sisters and brothers, material blessings may seem a little less due to recent financial problems in the national and global economies.

Maybe these problems can remind us that there is more to life than material goods.

In the end, the spiritual blessings which come to us from God are more likely to give us inner peace, and therefore cause for gratitude, than an abundance of other goods.

We Christians know that thanksgiving to God is at the heart of our observance of this secular holiday.

I commend those of you who made time to thank God at Mass on Thanksgiving Day.

The Mass is our best Thanksgiving prayer. This weekend is still a good time for our families to gather for gratitude at Sunday Mass.

It is hard to believe that this Sunday begins the Advent liturgical season, in fact,

a new liturgical year of the Lord.

Advent is a time of new grace for spiritual renewal, and it is characterized by a spirit of joy and of hope. Once more, we prepare to celebrate the great act of divine humility whereby God's own son is born a human person like us in order to become our Redeemer.

This is a season of joy because one of our own, the Blessed Virgin Mary, bowed humbly to God's will and said "let it be" when asked to become the Mother of God's own son.

She played a crucial role in bringing about the Incarnation of our Redeemer. She offered her life as an instrument of hope, and we are grateful.

Just as Jesus acceded to the will of the Father by entering our world to atone for the sins of humanity, so Mary, with deep faith in the power of the Holy Spirit, would share in the suffering our redemption would entail.

The love of Jesus and Mary, and faithful husband and foster father Joseph, once more are the cause of our joy and hope in the season of Advent. They are a Thanksgiving gift for us Christians.

Centuries later, St. Francis Xavier, one of the pioneer Jesuits and companions of St. Ignatius, would be an awesome witness of faith and hope as a lone evangelizer to the East Indies. This courageous missionary lived from 1506 to 1552. He is celebrated joyfully as the patron saint of our archdiocese.

French Missionaries from Canada brought

devotion to St. Francis to the territory of Indiana. They named a small church in his honor in Vincennes. When the diocese of Vincennes was created in October 1834, Bishop Simon Bruté claimed the first cathedral named for St. Francis Xavier.

As a young man, Francis Xavier had a promising career in academics and a life of prestige before him. However, he became a friend of Ignatius Loyola, who persuaded him to give his life to Christ.

In 1534, he joined the infant Society of Jesus. He was ordained a priest in 1537, and sailed from Portugal for the East Indies, landing in Goa. For 10 years, Francis preached the Gospel to Hindus, Malaysians and the Japanese.

He was known and beloved because he chose to live with the poorest people, sharing in what little they had. His ministry was primarily to the sick and the poor, particularly to lepers. He learned enough Japanese to be able to preach simply to simple people. I am sure our Bishop Simon Bruté, who had wanted to be a missionary in the Far East, easily identified with the patron of his cathedral.

St. Francis Xavier wanted to evangelize the people of China, but he died on the

island of Sancian, a hundred miles southwest of Hong Kong. Portuguese sailors, on whose ship he sailed, removed him in his final illness and left him on the sandy shore. A merchant took him to a hut for shelter, where a friend testifies that Francis died with the name of Jesus on his lips.

Our patron gave up a promising career to give his all to Christ and his Gospel in foreign lands. His faithful love could only have been possible because he and Jesus were friends.

Intimacy with Christ is a guarantor of hope and joy. Advent offers us the grace to become better friends with Jesus. †

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 November

**Catholic high schools:** that they may be a continued source for promoting the Catholic values of service and giving of one's life as a gift for others, especially as priests or religious.

## El Adviento nos ofrece la gracia de hacernos más amigos de Jesús

Tres temas me rondan la cabeza luego de rezar por una reflexión para el *The Criterion* de esta semana. Ellos son: el Día de Acción de Gracias, el comienzo del Adviento y la festividad anual del patrono de nuestra arquidiócesis, San Francisco Javier.

Los tres temas no están tan desvinculados como pueden parecer al principio.

El día festivo de Acción de Gracias evoca el recuerdo de las bendiciones por las cuales nos sentimos agradecidos. Probablemente es cierto que estamos tentados a considerar principalmente las bendiciones materiales durante esta festividad laica.

De hecho, para muchos de nuestros hermanos y hermanas, las bendiciones materiales pueden parecer un tanto diezgadas debido a los recientes problemas financieros que experimentan tanto la economía nacional, como la global.

Tal vez estos problemas nos recuerden que en la vida hay mucho más que bienes materiales.

Al final, es más probable que las bendiciones espirituales que provienen de Dios nos proporcionen paz interior y, en consecuencia, sean motivo de agradecimiento, en contraposición a la abundancia de otros bienes.

Los cristianos sabemos que darle gracias a Dios es la esencia de nuestra observancia de esta festividad laica.

Felicito a todos aquellos que dedicaron tiempo para agradecerle a Dios en la Misa del Día de Acción de Gracias.

La Misa es nuestra mejor oración de agradecimiento. Este fin de semana todavía es un buen momento para que nuestras familias se reúnan en la Misa dominical para dar gracias.

Resulta difícil creer que este domingo comienza la temporada litúrgica del Adviento, de hecho, un nuevo año litúrgico del Señor.

El Adviento es una época de nueva gracia para la renovación espiritual y se caracteriza por el espíritu de júbilo y esperanza. Una vez más nos preparamos para celebrar el gran acto de humildad divina mediante el cual el propio hijo de Dios nace como una persona humana, al igual que nosotros, para poder convertirse en nuestro redentor.

Esta es una época de regocijo porque uno de los nuestros, la Santa Virgen María, se inclinó con humildad y reverencia ante la voluntad de Dios y dijo "que así sea" cuando se le pidió que se convirtiera en la Madre del propio hijo de Dios.

Desempeñó un papel crucial en llevar a cabo la encarnación de nuestro redentor. Ofreció su vida como instrumento de esperanza y le estamos agradecidos.

Así como Jesús accedió a la voluntad del Padre al entrar en nuestro mundo para expiar los pecados de la humanidad, también María, con profunda fe en el poder del Espíritu Santo, compartiría el sufrimiento que supondría nuestra redención.

El amor de Jesús y de María, y del esposo fiel y padre adoptivo, José, son una vez más el motivo de nuestro júbilo y esperanza durante la temporada del Adviento. Ellos son un obsequio del Día de Acción de Gracias para los cristianos.

Siglos más tarde, San Francisco Javier, uno de los jesuitas pioneros y compañero de San Ignacio, sería un increíble testigo de fe y esperanza como evangelizador solitario en las Indias Orientales. Este valiente misionario vivió desde 1506 hasta 1552. Lo celebramos con alegría como el santo

patrono de nuestra arquidiócesis.

Los misioneros franceses procedentes de Canadá trajeron a Indiana la devoción a San Francisco. Nombraron una pequeña iglesia en su honor en Vincennes. Cuando se creó la diócesis de Vincennes en octubre de 1834, el Obispo Simón Bruté reclamó la primera catedral en nombre de San Francisco Javier.

De joven, Francisco Javier tenía por delante una vida de prestigio y una carrera prometedora en el ámbito académico. Sin embargo, se hizo amigo de Ignacio de Loyola quien lo convenció de que entregara su vida a Cristo.

En 1534 se unió a la incipiente Sociedad de Jesús. Se ordenó como sacerdote en 1537 y zarpó desde Portugal hacia las Indias Occidentales y desembarcó en Goa. Durante 10 años Francisco predicó el Evangelio a hindúes, malayos y japoneses.

Era conocido y querido porque eligió vivir con la gente más pobre y compartir lo poco que tenían. Su ministerio se dedicó principalmente a los enfermos y a los pobres, especialmente a los leprosos. Aprendió suficiente japonés para poder predicar con sencillez a gente sencilla. Estoy seguro que nuestro Obispo Simón Bruté, quien deseaba ser misionario en el Lejano Oriente, se identificó fácilmente con el patrono de su catedral.

San Francisco Javier deseaba evangelizar al pueblo de China, pero murió en la isla de

Sanchón, a cien millas al suroeste de Hong Kong. Los marineros portugueses en cuyo barco navegaba, lo sacaron durante su enfermedad final y lo abandonaron en la playa. Un comerciante lo llevó a una choza para darle cobijo, en la cual asegura un amigo que Francisco murió con el nombre de Jesús en los labios.

Nuestro patrón renunció a una carrera prometedora para entregarlo todo a Cristo y a su Evangelio en tierras extranjeras. Su amor fiel sólo pudo ser posible porque Jesús y él eran amigos.

La intimidad con Cristo es un aval de esperanza y alegría. El Adviento nos ofrece la gracia de hacernos más amigos de Jesús. †

¿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 Indianapolis  
1400 N. Meridian St.  
P.O. Box 1410  
Indianapolis, IN 46202-1410

Traducido por: Daniela Guanipa,  
Language Training Center, Indianapolis.

### La intención del Arzobispo Buechlein para vocaciones en noviembre

**Las escuelas secundarias católicas:** que ellas sean una fuente continua para promover los valores católicos de servir y dedicar su vida como regalo a los demás, especialmente en el cargo de sacerdotes o religiosos.

# Events Calendar

## November 29

St. Simon the Apostle Church, 8155 Oaklandon Road, Indianapolis. **Taize service**, 7 p.m. Information: 317-826-6000, ext. 156, or [hrepp@saintsimon.org](mailto:hrepp@saintsimon.org).

SS. Francis and Clare Parish, 5901 Olive Branch Road, Greenwood. **Family Advent carol festival**, 7 p.m. Information: 317-859-4673 or [janet@francisandclare.org](mailto:janet@francisandclare.org).

## November 30

MKVS, Divine Mercy and Glorious Cross Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles

south of Versailles. Mass, 10 a.m., on **third Sunday holy hour and pitch-in**, groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

## November 30-December 3

St. Joseph Parish, 2605 St. Joe Road W., Sellersburg. **Parish mission**, Franciscan Father Jim Van Dorn, presenter, 7 p.m. Information: 812-246-2512.

## December 3

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **"Gloria Deo,"**

**concert of Sacred Advent and Christmas music**, *Laudis Cantores* choir of the cathedral, Monument City Brass Quartet, Jill Pitz, harpist, Terilynn Shepherd, flutist, 7:30 p.m., free-will offering. Information: 317-634-4519.

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

## December 5

Knights of Columbus,

Mater Dei Council #437, 1305 N. Delaware St., Indianapolis. **Christmas dinner and dance**, 7 p.m., \$20 per person. Information: 317-631-4373.

## December 6

St. Lawrence Parish, Father Conen Hall, 6944 E. 46th St., Indianapolis. **One-day retreat, "Touch My Heart,"** New Evangelization Sisters of Mother of Perpetual Help, presenters, 9 a.m.-4 p.m., lunch provided, free-will offering. Information: 317-845-9070.

St. Gabriel the Archangel Church, 6000 W. 34th St., Indianapolis. **Day of prayer and reflection, "Advent: A Season of Waiting,"** Franciscan Sister Barbara Leonhard, presenter, bring a brown bag lunch, 10 a.m.-2 p.m. Information: 317-291-7014.

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. **Breakfast with Santa**, 8-10 a.m., \$7 adults, \$3 children age 2 and older, story time with Santa, 2-4 p.m., \$3 for children. Reservations: 317-782-4422.

## December 7

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **African Catholic Ministry, fifth anniversary celebration**, Mass, 3 p.m., reception following Mass. Reservations: 317-269-1276.

St. Andrew the Apostle Parish, 4050 E. 38th St., Indianapolis. **Contemporary Advent lessons and carols celebration**, "Emmanuel, God With Us,"

4 p.m. Information: 317-546-1571.

Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. **The Master's Chorale, Christmas concert**, 3:30 p.m., no charge. Information: 317-251-1692.

## December 9

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, Christmas party**, noon. Information: 317-885-5098.

## December 10

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Lecture, "Leadership in the Eyes of St. Benedict,"** Benedictine Sister Carol Falkner, presenter, 7-8:30 p.m., no charge. Information: 317-402-1636 or [perigo5068@msn.com](mailto:perigo5068@msn.com).

Vito's, 20 N. Pennsylvania St., Indianapolis. **Theology on Tap, Series on "The Theology of the Body,"** 7 p.m. Information: <http://indytheologyontap.com> or call 317-413-6097.

## December 11

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Third annual dinner and Advent concert with Tony Avellana**, 6:30 p.m., dinner, 7:30 p.m. concert, \$35 per person. Information: 317-545-7681 or [spasotti@archindy.org](mailto:spasotti@archindy.org).

St. Mary Church, 415 E. 8th St., New Albany. **Las Mañanitas, Our Lady of**

**Guadalupe ceremony**, 11 p.m. Information: 502-494-3264.

## December 12

Our Lady of the Greenwood Church, 335 S. Meridian St., Indianapolis. **13th annual solemn Mass of Our Lady of Guadalupe**, 6:30 p.m. Information: 317-888-2861.

St. Mary Church, 415 E. 8th St., New Albany. **Feast day of Our Lady of Guadalupe**, bilingual Mass, Spanish music, Mexican dinner following Mass, music, 7 p.m. Information: 502-494-3264.

## December 13

St. Roch Parish, Family Center, 3603 S. Meridian St., Indianapolis. **Single Seniors**, meeting, 1 p.m., age 50 and over. Information: 317-784-1102.

## December 14

St. Maurice Parish, 1963 N. St. John St., Greensburg. St. Anne, St. John and St. Maurice parishes, **live Nativity**, 4:30-6:30 p.m. Information: 812-663-4754 or [stmauricechrch@verizon.net](mailto:stmauricechrch@verizon.net).

## December 16

St. Malachy Church, 9833 E. County Road 750 North, Brownsburg. **Church dedication Mass**, 6 p.m., Archbishop Daniel M. Buechlein, primary celebrant.

## December 17

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, remembrance tree with ornaments to remember loved ones. Information: 317-784-4439. †

## Retreats and Programs

### December 5

Oldenburg Franciscan Center, Oldenburg. **"First Friday reflection,"** 1-3 p.m. Information: 812-933-6437.

### December 5-7

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"An Advent Retreat for Women,"** Jesuit Father Benjamin Hawley, presenter, \$150 per person. Information: 317-545-7681 or [spasotti@archindy.org](mailto:spasotti@archindy.org).

### December 6

St. Lawrence Parish, Father Conen Hall, 6944 E. 46th St., Indianapolis. **One-day retreat, "Touch My Heart,"** New Evangelization Sisters of Mother of Perpetual Help, presenters, 9 a.m.-4 p.m., free-will offering. Information: 317-845-9070.

### December 8

Oldenburg Franciscan Center, Oldenburg. **"Men's Night,"** Franciscan Father Carl Hawver, presenter, 7-8:30 p.m. Information: 812-933-6437.

### December 10

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Leadership in the Eyes of St. Benedict,"** Benedictine Sister Carol Falkner, presenter, 7-8:30 p.m. Information: 317-788-7581.

### December 13

Oldenburg Franciscan Center, Oldenburg. **Day of Reflection, "Advent Joy and Anticipation as a Way of Life,"** Franciscan Sister Barbara Leonhard, presenter, 9:30 a.m.-3:30 p.m., \$40 per person. Information: 812-933-6437.

### December 14

Oldenburg Franciscan Center, Oldenburg. **"Evensong Scripture,"** 4-5 p.m. Information: 812-933-6437.

### December 18

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

8 a.m.-4 p.m., \$25 per person includes continental breakfast and lunch. Information: 317-545-7681 or [spasotti@archindy.org](mailto:spasotti@archindy.org).

### December 19-21

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"A Monastic Christmas,"** Benedictine Brother Christian Raab, presenter. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

### January 9-11

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"The Book of Genesis: Stories of Creation and Faith,"** Benedictine Father Eugene Hensell, presenter. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

### January 17

Oldenburg Franciscan Center, Oldenburg. **"Why Be Catholic?,"** Jeanne Hunt and Franciscan Sister Kathleen Mulso, presenters, 9-11:30 a.m. Information: 812-933-6437.

Monastery Immaculate Conception, Kordes Center, 841 E. 14th St., Ferdinand, Ind. **"Saturday Morning at the Dome-Grieving Our Losses,"** Benedictine Sister Maria Tasto, presenter, 9:30 a.m.-12:30 p.m., \$35 includes continental breakfast and lunch. Information: 812-367-1411 or [spirituality@thedome.org](mailto:spirituality@thedome.org).

### January 19

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Day of Silence,"** 8 a.m.-4 p.m., \$25 per person includes continental breakfast and lunch. Information: 317-545-7681 or [spasotti@archindy.org](mailto:spasotti@archindy.org).

### January 24

Oldenburg Franciscan Center, Oldenburg. **"A Church to Believe In,"** Father Norman Langenbrunner and Jeanne Hunt, presenters, 9-11:30 a.m., free-will offering. Information: 812-933-6437. †

## Benedict Inn open house is Dec. 6

The Benedict Inn Retreat and Conference Center's Shop INNsPired gift shop will celebrate its annual "Christmas Shoppportunity" open house from 9 a.m. to 3 p.m. on Dec. 6, with candy cane discounts from 5 percent to 25 percent and a special assortment of Boyds Bears and Cherished Teddies.

Children can have their picture taken with Mrs. Claus for \$5 or two pictures for \$8 during the open house.

Springerles, a traditional holiday cookie, can be ordered by calling 317-788-7581 then picked up at the open house or during Inn business hours. Last year, 300 dozen cookies were sold in

two weeks.

Shop INNsPired features more than 17,000 unique items. The Sisters of St. Benedict added another room for the open house to display holiday décor, handcrafted items and jewelry. The shop also offers spiritual books, religious items and one-of-a-kind gifts.

"When you shop here, you pay once and give twice," said Benedictine Sister Mary Luke Jones, administrator of the retreat center. "Not only do you purchase a gift, but all proceeds go directly to support our ministry to thousands of participants, visitors and guests each year." †



## Making applesauce

Providence Sister Lucy Lechner makes applesauce from apples grown on the fruit trees in the orchards at Saint Mary-of-the-Woods. The orchards are part of the Sisters of Providence environmental ministry, the White Violet Center for Eco-Justice, where certified organic gardens produce abundant yields for use in the congregation's kitchens, for sale at a weekly farmer's market and Saturday morning farmer's market in Terre Haute, and for donations to area food pantries.



## Shrine to the unborn

Father Scott Nobbe, left, associate pastor of St. Monica Parish in Indianapolis, and Father Robert Mazzola, an auditor and assistant in the archdiocesan Metropolitan Tribunal, extend their hands in prayer over a recently completed Shrine to the Unborn at St. Gabriel Parish in Connorsville during a Nov. 5 dedication of the shrine. Father Stanley Herber, pastor of St. Gabriel Parish, was the primary celebrant at the outdoor dedication Mass. Members of a local Knights of Columbus Council assisted in the dedication of the shrine.

# Vatican newspaper: Beatles' music better than today's pop songs

VATICAN CITY (CNS)—The Vatican newspaper said the musical compositions of the Beatles were far more creative than the “standardized and stereotyped” pop music of today.

The Beatles' songs have demonstrated “remarkable staying power, becoming a source of inspiration for more than one generation of pop musicians,” it said.

The newspaper, *L'Osservatore Romano*, published a lengthy and laudatory retrospective on the Beatles on Nov. 22 to mark the 40th anniversary of the release of the “White Album,” the group's groundbreaking double-record set.

“Forty years later, this album remains a type of magical musical anthology: 30 songs you can go through and listen to at will, certain of finding some pearls that even today remain unparalleled,” it said.

With rock songs like “Back in the U.S.S.R.” and “Helter Skelter,” ballads like “Julia” and “Blackbird,” and dreamlike pieces like “Dear Prudence,” the album represents the “creative summit” of the Beatles' career, it said.

What characterized the

“White Album” and the Beatles best music in general was an inventiveness that stands in stark contrast with popular music today, the newspaper said.

“Record products today seem mostly standardized and stereotyped, far from the creativity of the Beatles,” it said. The

modern pop music industry is too willing to sacrifice originality and fantasy in order to satisfy the consumer models it has adopted and promoted, it said.

The newspaper also recalled that the Beatles were recording with rudimentary tools compared to those used by the high-tech recording industry today. Even so, “a

listening experience like that offered by the Beatles is truly rare,” it said.

As for John Lennon's famous quip in 1966 that the Beatles were more famous than Jesus Christ, the Vatican newspaper dismissed it as youthful bragging.

“The phrase that provoked profound indignation, especially in the United States, after so many years sounds merely like the boast of a working-class English youth faced with unexpected success,” it said. †

*‘Remarkable staying power, becoming a source of inspiration for more than one generation of pop musicians.’*

—*L'Osservatore Romano*



The Beatles are pictured in an undated photo released by Capitol Records. From left are Paul McCartney, John Lennon, George Harrison and Ringo Starr. A Nov. 22 retrospective piece in the Vatican newspaper, *L'Osservatore Romano*, said the musical compositions of the Beatles were far more creative than the “standardized and stereotyped” pop music of today.

## Vatican calls for greater vigilance over world's financial operations

VATICAN CITY (CNS)—The Vatican said the current market crisis calls for a new international agreement to effectively monitor global financial operations and give poorer countries a greater voice in economic policies.

In particular, steps are needed to curb the abuses of offshore financial institutions, which many see as one of the causes of the financial meltdown, said a statement drafted by the Pontifical Council for Justice and Peace.

The statement, reported by Vatican Radio, came in preparation for the U.N.-sponsored International Conference on Financing for Development, which was to take place from Nov. 29 to Dec. 2 in Doha, Qatar. The conference, to be attended by representatives of developed and developing countries, was expected to propose steps to respond to the current crisis.

The Vatican statement said it was important that solutions do not favor rich countries at the continuing expense of poorer countries.

“There is a need to avoid triggering a chain of mutual protectionism. Instead, cooperation should be strengthened regarding transparency and vigilance over the financial system,” it said.

“It is important that the political examination among the richest nations, although necessary, does not lead to solutions based on exclusive agreements,” it said. †

## “My heart surgery at St. Francis was the difference between life and death.”

At 33 years old, Chris knew he would eventually need surgery to replace a calcified heart valve. However, he had no idea how urgent it was until his wife encouraged him to attend an *Ask the Doc* program and to have a cardiac screening, sponsored by the St. Francis Heart Center. “Your symptoms begin so gradually, you think what you are feeling is normal,” he said. With only a small incision, Chris was able to make a quick recovery. Thanks to the work of the heart team at St. Francis, Chris can rest assured he will be there to watch his three small children grow up. “I told them Daddy's heart had a bad boom-boom before, and has a good boom-boom now.”

St. Francis is the leader in total heart care for South Central Indiana with:

- Nationally renowned heart surgeons and cardiologists that treat high-risk, complex cases
- The most advanced and innovative repair techniques that set new standards for heart valve treatment
- The Midwest Heart Valve Center—the only dedicated heart valve center in Indiana

**Are you at risk? Get your FREE Healthy Heart Kit and find out. Call 1-877-888-1777 or visit HeartAttackCare.net today.**



Chris, heart valve replacement patient

**Chris participated in the first-of-its-kind innovative research study, which may allow more patients to avoid long-term use of blood thinners.**

 ST. FRANCIS HEART CENTER

# COMMUNITY

continued from page 1

added before walking into the backyard to help the young people in their cleanup effort.

"The Holy Spirit is the driving force. I just make the phone calls [to get people involved]," explained Jessica Richers, a junior at Indiana University and member of St. Charles Borromeo, who spearheads the program.

On this chilly Saturday morning in November, Richers and two other Indiana University students and two students from Bloomington South High School—all members of St. Charles Borromeo Parish—are more than happy to share part of their weekend helping others.

With gloves on their hands and caps on their heads—and rakes at the ready—the group worked in tandem to tackle the chore.

## A Catholic concept

Richers said the St. Charles Borromeo outreach plays off the Catholic Heart Workcamp concept, where developing an attitude of faith and service among youths is the main goal.

The Florida-based organization holds camps in cities across the country each summer, drawing upon the gifts of thousands of Catholic youths. Stressing spiritual growth through a week of service, prayer, faith-sharing and the sacraments, Catholic Heart Workcamp tries to help youths live as disciples of Christ.

While the high school students at St. Charles Borromeo Parish earn service hours for confirmation through "Labor of Love," they also realize that helping others is what Christ calls them to do.

"I think it's really good to help other people who aren't able to do what we can do," said Marco Regoli, a sophomore at Bloomington South High School and member of St. Charles Borromeo Parish.

"God wants us to help other people, and doing something like this shows me how much we can affect the world around us," he continued. "It helps me appreciate everything our Church is."

For Michaela Hull, a freshman at Bloomington South and member of St. Charles Borromeo Parish, the outreach effort leaves an impression, too.

"It's the first time I've done this, and I'm enjoying it and getting something out of it," she said.

"Just this one experience is helping me decide to look into other volunteer areas."

## Responding to needs

While the high school students earn service hours in preparation for confirmation, the college students who take part in "Labor of Love" get a good workout—in both a physical and spiritual sense.



Peter Heidenreich, a graduate student at Indiana University, left, and Michaela Hull, a freshman at Bloomington South High School, add to a pile of leaves in Frank and Lucille Albert's backyard in Bloomington on Nov. 8. Heidenreich and Hull are members of St. Charles Borromeo Parish.

"I attended the [parish] ministry fair and was interested in doing something physical outside for people," said Peter Heidenreich, a graduate student at Indiana University who is a member of St. Charles Borromeo Parish. "This is something [that] I am pleased to do."

While she, too, enjoys the physical workout that "Labor of Love" offers, Richers said the outreach strikes a spiritual chord as well.

"It's really inspiring for me to give people the opportunity to bridge the gap between generations," she said. "It also stretches us and puts everything [our faith teaches] into action."

"The biggest part is responding to the needs around us."

John Cecil, a junior majoring in business at Indiana University, has been an active parishioner at St. Charles Borromeo Parish since his freshman year.

While he enjoys tutoring students in the sixth-grade through 12th grade at the parish school and also assists at the monthly youth Mass, Cecil says helping the older population brings him satisfaction, too.

And he noted that the feeling is mutual.

"The older generation has told me [that] it's inspiring for them to see the youth involved," he said. "It's building up their faith, too."

Father Stumpf noted that "Labor of Love" is "a powerful witness" for the parish, but added that it serves as a peer witness as well.

"It's an extraordinary witness for the young people, having the college kids involved with our youth," he said. "They are all really running this [program]."

## More of a good thing

Though "Labor of Love" is a completely volunteer



John Cecil, a junior at Indiana University, gathers more leaves in Frank and Lucille Albert's backyard. Frank Albert, shown in the background, assists with the cleanup effort.

effort, Richers said most people still try to compensate the young people.

"Whenever anyone calls ... a lot of people don't understand we're doing this for free," she said.

Though the young people take no money, what they give to people in return is priceless.

Just ask Frank Albert.

"It does my heart good to see the kids do this, and to be able to talk to them," Albert said. "There ought to be more of this type thing." †

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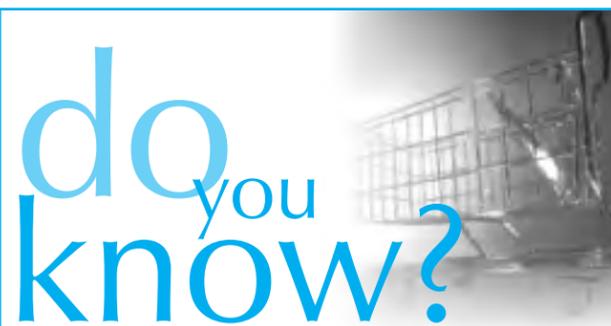
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# St. Thomas Aquinas Parish is part of Bread for the World video

By Mary Ann Wyand

Starving people in Zimbabwe are eating insects to try to survive a famine in their South African homeland that has endangered more than 5.1 million people.

Babies, children and adults in remote, mountainous regions of Haiti and in other developing countries are dying from malnutrition every day in the wake of powerful storms or long droughts that destroyed meager crops.

Heartbreaking photographs and news stories with datelines around the world and even throughout the United States capture the shocking images of people of all ages who go to sleep hungry every night.

Bread for the World, based in Washington, D.C., mobilizes Catholics, Protestants and people from other faith traditions to help the poor by working to end malnutrition and starvation with educational programs and legislative lobbying efforts as well as supporting the global hunger relief projects of Catholic Relief Services and other aid groups.

The Christian nonprofit organization's slogan is "Have faith. End hunger."

St. Thomas Aquinas parishioners in Indianapolis are among Hoosier Catholics who participate in Bread for the World's annual Offering of Letters and other advocacy campaigns to lobby legislators



Stamped letters addressed to Indiana Sen. Evan Bayh request his support for legislation to alleviate global hunger following Bread for the World's Offering of Letters and prayer service on Oct. 26 at St. Thomas Aquinas Church in Indianapolis.

on behalf of the hungry.

Because of their longtime commitment to work to end hunger, St. Thomas Aquinas parishioners will be featured in Bread for the World's 2009 educational video, which will be distributed to thousands of churches in the U.S., sent to every member of Congress and posted on the organization's Web site.

A production crew from New Media Mill of Washington, D.C., filmed Father Steven Schwab, pastor, and parishioners during Mass and an afternoon prayer service on Oct. 26 for the Offering of Letters with Protestants from area faith communities who gathered at the Indianapolis North Deanery church.

Bread for the World's Web site explains that the Scriptures call Christians to be advocates for "the least among us" with more than 2,000 verses in the New Testament alone that refer to hunger and poverty.

In his reflection for the videotaped prayer service, Father Schwab noted that, "In the Scriptures, hunger is everyone's problem."

Elected officials on the local, state and federal levels listen to "the hopes and demands of their constituents, especially when those hopes and demands are expressed in great numbers," he said. "... Working through and with our elected representatives is central to living the Gospel call to reduce and someday eliminate hunger."

That is the inspiration for Bread for the World's lobbying campaign, which asks concerned people to send hand-written letters to their U.S. senators and representatives to request support for legislation that provides food for the poor.

Bread for the World advisory board president Dave Miner, a member of Fairview Presbyterian Church in Indianapolis, said the hunger relief organization brings together 40 denominations and 60,000 members across the country to help save the lives of starving people.

"When people see the need, they want to respond to that need," Miner said. "The first thing that they think of is the logical response to collect cans of food or write a check, for example, to Catholic Relief Services. Those are important direct services, and so is changing government policy [by lobbying for legislation that better feeds the hungry]."

Miner said he believes that "God hears the cries of the poor" and wants people to hear their cries as well.

"We have the wonderful advantage of

living in a democracy where we get to have some influence over what our legislators do," he said. "That's a gift. It's important that the needs of the hungry be represented, and that won't happen unless we speak up for them."

Hand-written letters about world hunger are powerful tools, Miner said, that get the attention of senators and representatives to remind them of the voiceless people who need help.

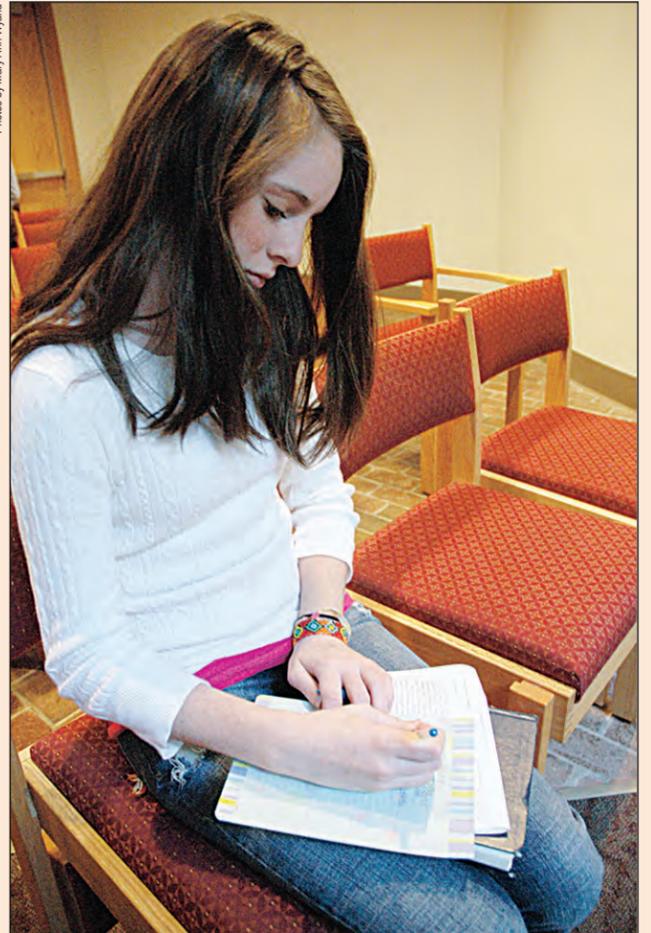
"Global Development: Charting a New Course," the organization's 2009 report on the state of world hunger, points out that "the world is facing a hunger challenge unlike anything it has seen in the past 50 years."

The annual report released on Nov. 24 calls for "elevating global development and poverty reduction as specific goals of U.S. foreign policy."

Catholic Charities USA and the Catholic Health Association are among the report sponsors.

"Bread for the World is a collective, Christian voice urging our nation's decision-makers to end hunger at home and abroad," explained Shawnda Hines, media associate. "Bread for the World members believe that by speaking out we can make a difference for our neighbors, whether they are in our backyard or halfway across the world. By changing policies, programs and conditions that allow hunger and poverty to persist, we provide help and opportunities far beyond the communities in which we live."

Hines said "the Bread for the World network in Indianapolis and Indiana is incredibly organized ... as Christians and citizen advocates who are passionate about ending hunger."



St. Thomas Aquinas parishioner Katie Quigley of Indianapolis writes a letter to Indiana Sen. Evan Bayh asking for his support of global hunger relief legislation during Bread for the World's Offering of Letters on Oct. 26 at the Indianapolis North Deanery church. St. Thomas Aquinas parishioners and members of several Protestant Churches in Indianapolis will be featured in the organization's 2009 educational video, which will be distributed to thousands of churches in the U.S., sent to every member of Congress and posted on Bread for the World's Web site.

Direct services are so important, she said, and go hand in hand with advocacy. "If we're going to fight hunger in this country and abroad, it's going to take local communities lobbying the federal government," Hines said. "The group in Indianapolis has embodied that effort."

"In addition to praying for people who don't have enough food to eat, pray that those of us who are full will be hungry for justice," Hines said. "I find that really meaningful on Thanksgiving."

(For more information on Bread for the World and the annual Offering of Letters, log on to the organization's Web site at [www.bread.org](http://www.bread.org) or the Hoosier chapters' Web site at [www.breadindiana.org](http://www.breadindiana.org).) †

## ENCYCLICAL

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The encyclical's second part outlines moral principles needed to confront contemporary social issues, including assaults on human dignity and human life, poverty, war and peace, terrorism, globalization and environmental concerns, it said.

From the beginning of his pontificate, Pope Benedict has aimed to revive the roots of the faith. He has made clear that this is not a theoretical faith built solely on theological arguments, but a faith lived in the real world among those who suffer, and based on the dual commandment to love God and one's neighbor.

Speaking to the new Lithuanian ambassador to the Vatican in early November, the pope eloquently summarized his essential message in a few quick strokes, and in the process critiqued the consumer society.

"Since love of God leads to participation in the justice and generosity of God toward others, the practice of Christianity leads naturally to solidarity with one's fellow citizens and indeed with the whole of the human family," he said.

"It leads to a determination to serve the common good and to take responsibility for the weaker members of society, and it curbs the desire to amass wealth for oneself alone. Our society needs to rise above the allure of material goods and to focus

instead upon values that truly promote the good of the human person," he said.

A few days later, the pope addressed a Vatican health care conference on the treatment of sick children. He noted that each year 4 million children die in the first 26 days of life, many of them as a result of poverty, drought and hunger.

"The Church does not forget her smallest children," he said. He pointed to the Gospel account of Jesus' concern for the youngest ones and said this must be the model for how today's Christians react when children are suffering.

By providing medical and spiritual care to the neediest children, Catholic health care facilities and associations are following the example of Jesus, the good Samaritan, he said.

But, typically for the German pope, he broadened the argument beyond Catholic teaching. He cited the Roman poet Juvenal's dictum, "A child is owed the greatest respect," to illustrate that "the ancients already recognized the importance of respecting the child, a precious gift for society."

On the broader economic front, the pope forcefully has encouraged countries to implement the aid quotas of the Millennium Development Goals, a plan that aims to cut global poverty in half by 2015. He has repeatedly warned that market forces motivated solely by profit-seeking can never lead to justice.

The pope's interest in economic

mechanisms is not new. In an article presented in a symposium in 1985, he criticized the idea that market laws alone represent the best guarantee of progress and justice.

Ethics, sustained by strong religious convictions, must be brought to bear on the market system, he said, and "the

decline of such discipline can actually cause the laws of the market to collapse."

Those words have a prophetic ring today. Certainly, the current global financial crisis could merit its own chapter in the upcoming encyclical, and some believe that is one reason it remains a work in progress. †

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# 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. 2, 7 p.m. at St. Teresa Benedicta of the Cross, Bright  
 Dec. 3, 6:30 p.m. at St. Peter, Franklin County  
 Dec. 3, 7 p.m. at St. Joseph, Shelbyville  
 Dec. 6, 6:30 p.m. at Holy Family, Oldenburg  
 Dec. 9, 7 p.m. at St. John the Evangelist, Enochsburg  
 Dec. 10, 7 p.m. at St. Mary-of-the-Rock, Franklin County  
 Dec. 10, 7 p.m. at St. John the Baptist, Osgood  
 Dec. 11, 7 p.m. at St. Martin, Yorkville  
 Dec. 14, 1 p.m. at St. Maurice, Napoleon  
 Dec. 14, 3 p.m. at Immaculate Conception, Millhousen  
 Dec. 15, 7 p.m. at St. Louis, Batesville  
 Dec. 16, 7 p.m. at St. Lawrence, Lawrenceburg  
 Dec. 17, 6 p.m. at St. Nicholas, Ripley County  
 Dec. 17, 6:30 p.m. at

St. John the Baptist, Dover  
 Dec. 17, 7 p.m. at St. Vincent de Paul, Shelby County  
 Dec. 18, 7 p.m. at St. Mary, Greensburg  
 Dec. 19, 7 p.m. at St. Anthony of Padua, Morris

## Bloomington Deanery

Dec. 3, 7 p.m. at St. Charles Borromeo, Bloomington  
 Dec. 4, 7 p.m. at St. Paul Catholic Center, Bloomington  
 Dec. 10, 7 p.m. at St. Agnes, Nashville  
 Dec. 11, 7 p.m. at St. Martin of Tours, Martinsville  
 Dec. 16, 7 p.m. at St. Vincent de Paul, Bedford  
 Dec. 17, 7 p.m. at St. John the Apostle, Bloomington  
 Dec. 18, 7 p.m. at St. Jude, Spencer

## Connersville Deanery

Dec. 3, 7 p.m. at St. Gabriel, Connersville  
 Dec. 4, 7 p.m. at St. Bridget of Ireland, Liberty  
 Dec. 4, 7 p.m. at St. Mary (Immaculate

Conception), Rushville  
 Dec. 9, 7 p.m. at St. Anne, New Castle  
 Dec. 15, 7 p.m. for St. Michael, Brookville, and Holy Guardian Angels, Cedar Grove, at Holy Guardian Angels, Cedar Grove  
 Dec. 16, 7 p.m. at St. Elizabeth of Hungary, Cambridge City  
 Dec. 17, 7 p.m. at Holy Family, Richmond

## Indianapolis East Deanery

Dec. 3, 7 p.m. at St. Thomas the Apostle, Fortville  
 Dec. 3, 7:30 p.m. for St. Michael, Greenfield, and Holy Spirit at Holy Spirit  
 Dec. 10, 7 p.m. at St. Simon the Apostle  
 Dec. 15, 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 (Little Flower)  
 Dec. 16, 1:30 p.m. at St. Philip Neri  
 Dec. 17, 7 p.m. for SS. Peter and Paul Cathedral, St. Mary and Holy Cross at Holy Cross

Dec. 17, 6 p.m. at St. Rita  
**Indianapolis North Deanery**  
 Dec. 14, 2 p.m. deanery service at St. Matthew  
 Dec. 16, 7 p.m. deanery service at St. Matthew  
 Dec. 17, 7 p.m. deanery service at St. Matthew

## Indianapolis South Deanery

Dec. 2, 12:45-3 p.m. at Roncalli High School  
 Dec. 3, 7 p.m. for Good Shepherd and St. Roch at St. Roch  
 Dec. 10, 7 p.m. at Holy Name of Jesus, Beech Grove  
 Dec. 13, 9:30 a.m. at St. Barnabas  
 Dec. 15, 6:30 p.m. at Nativity of Our Lord Jesus Christ  
 Dec. 16, 7 p.m. at St. Jude  
 Dec. 17, 7 p.m. at St. Mark the Evangelist  
 Dec. 22, 7 p.m. at Our Lady of the Greenwood, Greenwood

## Indianapolis West Deanery

Dec. 1, 7 p.m. at St. Gabriel the Archangel  
 Dec. 2, 6:30 p.m. at St. Susanna, Plainfield

Dec. 3, 7 p.m. at St. Michael the Archangel  
 Dec. 4, 7 p.m. at Holy Angels  
 Dec. 4, 7 p.m. at St. Malachy, Brownsburg  
 Dec. 9, 7 p.m. at St. Monica  
 Dec. 11, 7 p.m. at Mary, Queen of Peace, Danville

## New Albany Deanery

Dec. 1, 7 p.m. at St. Anthony of Padua, Clarksville  
 Dec. 1, 7 p.m. at St. Joseph, Sellersburg  
 Dec. 2, 7 p.m. at St. Augustine, Jeffersonville  
 Dec. 3, 9:45 a.m. at Our Lady of Providence Jr./Sr. High School, Clarksville  
 Dec. 3, 7 p.m. at Our Lady of Perpetual Help, New Albany  
 Dec. 4, 9:45 a.m. at Our Lady of Providence Jr./Sr. High School, Clarksville  
 Dec. 4, 7 p.m. at St. Michael, Bradford  
 Dec. 10, 7 p.m. at St. Mary-of-the-Knobs, Floyds Knobs  
 Dec. 11, 7 p.m. at St. Francis Xavier, Henryville

Dec. 11, 6:30 p.m. at St. Paul, Sellersburg  
 Dec. 13, 9:30 a.m. at St. Mary-of-the-Knobs, Floyds Knobs  
 Dec. 14, 7 p.m. at St. Mary, Lanesville  
 Dec. 15, 7 p.m. at St. Mary, Navilleton  
 Dec. 17, 7 p.m. at St. Joseph, Corydon  
 Dec. 21, 4 p.m. at Holy Family, New Albany

## Seymour Deanery

Dec. 2, 6 p.m. at American Martyrs, Scottsburg  
 Dec. 3, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison  
 Dec. 3, 6 p.m. at St. Patrick, Salem  
 Dec. 9, 7 p.m. at St. Mary, North Vernon  
 Dec. 10, 7 p.m. for Our Lady of Providence, Brownstown, and St. Ambrose, Seymour, at St. Ambrose, Seymour  
 Dec. 11, 7 p.m. at St. Bartholomew, Columbus  
 Dec. 14, 2 p.m. for St. Rose of Lima, Franklin, and Holy Trinity, Edinburgh, at Holy Trinity, Edinburgh  
 Dec. 22, 7 p.m. for St. Anne, Jennings County, and St. Joseph, Jennings County, at St. Joseph, Jennings County

## Tell City Deanery

Dec. 14, 2 p.m. deanery service at St. Paul, Tell City  
 Dec. 16, 6:30 p.m. deanery service at St. Meinrad, St. Meinrad

## Terre Haute Deanery

Dec. 4, 1:30 p.m. at Saint Mary of the Woods, St. Mary of the Woods  
 Dec. 4, 7 p.m. at St. Margaret Mary, Terre Haute  
 Dec. 11, 1:30 p.m. at St. Ann, Terre Haute  
 Dec. 11, 7 p.m. at St. Joseph University, Terre Haute  
 Dec. 16, 7 p.m. at Annunciation, Brazil  
 Dec. 17, 7 p.m. at St. Paul, Greencastle †

## Advent resources available on archdiocesan Web site

During the season of Advent, the Archdiocese of Indianapolis will have a special Web page at [www.archindy.org/advent](http://www.archindy.org/advent). The page contains various Advent resources, including links to the daily readings, reflections from Archbishop Daniel M. Buechlein, penance service schedules, images of past *Criterion* Christmas Supplement covers and links of interest to other Advent Web sites. †

## SHARE IN THE CARE December 14, 2008 RETIREMENT FUND FOR RELIGIOUS



From left to right, Sister Mary Lucien Dippel, O.S.B., Sister Mary Carol Messmer, O.S.B. and Sister Marie Olinger, O.S.B.

All three Sisters of St. Benedict are charter members of Our Lady of Grace Monastery in Beech Grove. They taught in schools in the Archdiocese of Indianapolis and the Diocese of Evansville before retiring.

About 58 percent of women and men religious are past 70; 7 percent are past age 90. More than 4,900 need skilled nursing care. Even at advanced ages, many work in compensated or volunteer ministry that benefits others.

Religious institutes are financially autonomous and responsible for the support of their members. Income sources include compensated ministry, government benefits and investment return.

Most elderly religious receive, on average, a Social Security benefit of just \$4,402 per year. Community living provides some economies of scale, but health care and living costs in most religious communities far exceed income.

Ninety-five percent of donations to the National Religious Retirement Office aid elderly religious.



**Sister Mary Lucien Dippel, O.S.B.**

*"When I celebrated my diamond jubilee and my picture was in The Criterion, a girl I had taught at St. Anthony School [then] in*

*Jeffersonville way back in 1948 saw it and wrote to me. I had her in my second-grade class. We moved [the parish church and school] out to Clarksville and our first school year was in 1949. We had only four classrooms and we were crowded. We had more than 220 [students] in four classrooms. One sister had 72 [students] in her room. One year I taught 60 students in second grade."*

*"The first sisters came up in 1956 and then our first summer up here was 1957. If you were missioned in the archdiocese that meant you came up here."*



**Sister Mary Carol Messmer, O.S.B.**

*"I taught mostly in southern Indiana, just two parishes in the archdiocese that I taught in. I last taught at*

*[the former St. John School in] Starlight for 35 years. I retired from the classroom in 1993 then the pastor asked me to stay on and work in the parish office so I came home [to the monastery] in 2005."*



**Sister Marie Olinger, O.S.B.**

*"Last year, I was standing in line at a craft store and the lady in front of me said, 'Oh, Sister Marie! ... Another lady was behind me. When I left, she called*

*my name as we got outside. She said, 'Could you be the Sister Marie that taught me at St. Benedict School in Evansville?' That was in 1948. And I said, 'Yes,' and we stood and talked for about 45 minutes or an hour."*

*"I had 67 kids in the first grade one year at Christ the King School in Evansville."*

## Bilingual faith-sharing group inspires hope during Advent

By Mary Ann Wyand

Sometimes hope grows from next to nothing—like the spark of an idea—then blossoms like a tiny mustard seed and branches out in amazing ways.

Christ's parable of the mustard seed recorded in the Gospel of Mark reminds us that the kingdom of God is like "the smallest of all the seeds on the earth," and "once it is sown, ... springs up and becomes the largest of plants" (Mk 4:30-32).

Two years ago, hope blossomed at St. Monica Parish in Indianapolis from a new bilingual faith-sharing group whose focus is on friendship among cultures and sharing family stories through pictures.

St. Monica's bilingual Advent faith-sharing group has grown from a small seed into a flowering vine that has spread many blessings throughout this 2,665-household, multicultural Catholic community. One-fifth of the parish membership is Hispanic.

Msgr. Paul Koetter, pastor, and Father Scott Nobbe, associate pastor, celebrate six Masses each weekend—including a *Misa en Español*—so many parishioners never meet the Catholics who attend other liturgies.

The faith-sharing group began with eight parishioners in December 2006 and last year grew to 80 Hispanic, African-American and Anglo-American parish members.

"This Advent program is more than just an opportunity to bridge cultures and languages, which is always helpful in a multilingual, multicultural community," explained Father Nobbe, who speaks conversational Spanish.

"It benefits the entire parish community more so as a unique

opportunity for brothers and sisters in Christ to share with one another their personal journeys during Advent, which is a special time of journeying for us all," he said. "... This unifying element strengthens the parish community in both tangible and intangible ways. ... Probably the best tangible gift has been the correlation between those who participated in the program and their participation in the life of the Church."

For Hispanic Catholics who cannot enjoy Christmas with their families in other countries, "this program gives the participants a focus on who is before them instead of who is absent," Father Nobbe said. "In this way, each participant can celebrate their distant family members by sharing [stories about] them with the group. ... Hopefully, all participants will see the importance of cherishing time with their spiritual family as well."

In the midst of the heated immigration debate, he explained, "one way this program brought hope was by allowing all the participants to experience a welcoming and listening environment under the banner of faith for at least a few hours each Advent Sunday."

On the fourth Sunday of Advent last year, St. Monica parishioner



Jason Figueroa, left, and Amber Tlaxcala portray Joseph and Mary as part of the posada on Dec. 23, 2007, at St. Monica Parish in Indianapolis. For two years, St. Monica Parish has sponsored a bilingual Advent faith-sharing group whose focus is on friendship among cultures and sharing family stories through pictures.

Gerardo Dimas of Indianapolis helped translate faith-sharing conversations and explained the *posada* tradition cherished by Latinos as part of celebrating *Feliz Navidad*.

Hispanic children wearing costumes portrayed Joseph and Mary's journey to Bethlehem, where they sought shelter to prepare for the birth of Jesus.

"Maybe our *posada* won't be close to what we do in Mexico," Dimas said, smiling, on Dec. 23, 2007, "but we are trying a little bit to live the same way. I hope you can enjoy it and feel the meaning of Christmas as Christians."

Benedictine Sister Anna Marie Megel, pastoral associate for Hispanic ministry, and longtime parishioner Dede Swinehart of Indianapolis help plan the Advent activities with an emphasis on telling personal stories using photographs, magazine pictures or drawings on posters.

"My parish is a changing parish," Swinehart said. "What I see is not the parish I saw 30 years ago. My hope is that as it changes we adapt to that change ... rather than having two parishes within

the same community. My hope is that meeting each other on a one-to-one basis and listening to each other's stories connects us in a deeper way.

"... Then we're together at the same table at Eucharist with Christ and can share everything in common with God in community," she said. "... We learn that we're much more alike than different."

**'My parish is a changing parish. What I see is not the parish I saw 30 years ago. My hope is that as it changes we adapt to that change ... rather than having two parishes within the same community.'**

—Dede Swinehart

(Mary Ann Wyand is senior reporter for The Criterion, newspaper of the Archdiocese of Indianapolis. For more information about the bilingual Advent faith-sharing group, contact St. Monica Parish at [www.stmonicaparishindy.org](http://www.stmonicaparishindy.org).) †



St. Monica parishioners Maria Pimental-Gannon, from left, Jerry Swinehart, Gerardo Dimas and Gloria Olson of Indianapolis enjoy a gift exchange and wish each other "*Feliz Navidad*" on Dec. 23, 2007, as part of the bilingual Advent faith-sharing group's celebration of Christmas.

### Discussion Point

#### Christ's light leads us through Advent to Christmas

##### This Week's Question

How is Christmas for you a time of light? How do you bring light to Christmas?

"I teach, so I bring light through activities in the classroom, to make Christmas more meaningful to my fourth-graders. We count down to Christmas with an Advent calendar and light an Advent wreath each day." (Joan Reither, Morrisville, Pa.)

"At Christmas, our house is filled with candles. I collect Nativity scenes from around the world, and I surround them with candles. ... Nothing is warmer than candlelight, and it's so dark at that time of the year. Jesus reflects light coming to the world." (Lisa Huetteman, Valrico, Fla.)

"We have been trying to concentrate more on the true meaning of Christmas, where Christ is our light. We

turn off the television ... to take us away from what the retailers want us to do, and do more religious ... preparation." (Madonna Johnson, West Des Moines, Iowa)

"As our kids were growing up, we'd adopt a family ... to help and encourage them and to see what their needs were—whether that meant a meal or asking them to come to church with us on Christmas." (Carolyn Stewart, Biloxi, Miss.)

##### Lend Us Your Voice

An upcoming edition asks: How does the state of the economy affect your faith life or how does your faith life affect your outlook on the economy?

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

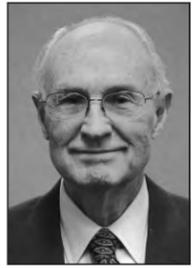


From the Editor Emeritus/John F. Fink

## Possible U.S. saints: Maria Kaupas

(Twenty-seventh in a series of columns)

Catholics in Lithuania had to practice their religion underground when



Casimira Kaupas, born in 1880, was growing up.

Russia ruled two-thirds of Lithuania and its czars decreed the Russian Orthodox Church the state religion. Casimira's father, at risk of imprisonment, helped smuggle Catholic literature from Prussia into Lithuania.

In 1892, Casimira's brother, Anthony, immigrated to the United States to become a priest. After his ordination in 1896, he was assigned to St. Joseph Lithuanian Church in Scranton, Pa. He wrote home to see if Casimira, 17 at the time, was willing to serve as his housekeeper. She was, and she traveled to Scranton in 1897.

After four years, she got homesick and returned to Lithuania. Four years later, now 25, she was ready to return to the United States, but this time she wanted to become a teaching religious to help

Lithuanian Americans practice their faith.

First, though, she needed religious formation. A friend of her brother provided financial support and she went to Ingenbohl, Switzerland, where she spent time with the Sisters of Mercy of the Holy Cross.

Believing herself ready, she asked her brother to identify a spiritual adviser for her intended community. He chose Father Anthony Staniukynas, who then asked Bishop John W. Shanahan of Harrisburg to sponsor the new congregation. The bishop agreed, and Casimira returned to the United States with two companions.

The congregation of the Sisters of St. Casimir was founded on Aug. 29, 1907. Bishop Shanahan gave Casimira the religious name Maria.

The sisters received further spiritual formation from Scranton's Sisters of the Immaculate Heart of Mary. When Sister Maria took her perpetual vows in 1913, she was elected superior general and was thereafter called Mother Maria. She led the community for 27 years until her death.

By that time, the community had grown to more than 340 sisters living in more than 30 houses.

The congregation's first school was in

Mount Carmel, Pa., 60 miles from Scranton. However, as the community grew, it moved its motherhouse to Chicago, which had the largest concentration of Lithuanian immigrants. The sisters began schools in Chicago and Waukegan, Ill., and in Philadelphia and Newtown, Pa.

In 1927, Cardinal George Mundelein asked the sisters to operate Holy Cross Hospital in Chicago when Lithuanian Catholic Charities could no longer do so.

In 1937, the community started schools in New Mexico. Mother Maria made plans to expand to Argentina, but that happened a year after her death.

After the Lithuanian people gained their freedom from Russia at the end of World War I, Lithuania's bishops asked Mother Maria to expand the Sisters of St. Casimir to her homeland. She did, with four of her sisters opening a convent and school in Pazaislis. Fourteen years later, though, the Lithuanian branch separated from the American community because the bishop wanted it to be a diocesan community.

Mother Maria contracted breast cancer, which advanced to bone cancer, when she was 53. She survived to age 60, and died in 1940. †

Faith and Family/Sean Gallagher

## Learn to wait patiently this Advent

We are a people who don't like to wait. When we are ready to check out at the grocery store, we keep a sharp eye out for the shortest cashier line.



We are willing to pay hundreds of dollars or more to get a new computer that will boot up or run software just seconds faster than our old model.

We know what we want, and we want it now.

Is that too much to ask for?

We would have had a tough time living in ancient Israel.

For generation after generation, the Israelites carried with them the promise that the Lord made to them far in the past that he would send them a Messiah.

And yet centuries came and centuries went without that Savior appearing.

Like us, they seemed not to like having to wait so long. In various psalms, we hear the pleas of those long-suffering Israelites, "How long, oh Lord, how long?"

But, despite a long record of infidelities, the people of Israel always repented, came back to the Lord and continued to wait ... and wait ... and wait for that glorious day of the Lord when his Anointed—his Christ—would come.

Of course, we believe that he came in the person of Jesus, born long ago in Bethlehem.

But, as Christians, we are still like the people of Israel in that we are waiting for Christ's glorious return.

Waiting is a big part of what Advent is all about.

It is important for us to have a whole season to remind us of this reality since we dislike waiting so much. And since we, as the Church, have been keeping vigil for so long for Christ's return, it is easy for us to forget altogether that we are a people who are supposed to be waiting.

When we know what we want and we want it now, it is hard to live our life of faith with Christ's return at the end of the world, the *parousia*, in mind.

And yet waiting is a big part of the lives of your family and mine. And this waiting can help us enter more fully into the waiting of our lives of faith.

When a husband and wife are expecting a baby, they know that he or she will come into the world in about nine months. But the exact day of the arrival, in many cases, remains a mystery until it dawns.

Married couples bearing the burden of infertility face an even more uncertain future. Will God bless us with a child? If so, when?

All of us need to show these couples our support and keep them in our prayers, keeping vigil with them spiritually.

Many parents, even before their children are born, wonder what their future will be like.

From time to time, we might wonder what they will become, who God, from all eternity, has called them to be.

Will my son be a husband and a father and hopefully a better one than I am?

Has God called him to be a priest?

Will my daughter become a wife and a mother, or has God asked her to devote her life wholly to him in a special way in consecrated life?

We might ask these questions from time to time as our children grow from infancy to their teenage years.

But we will have to wait a long time, likely for decades, before we will be given the answer to these questions.

And so, during this Advent, we parents need to be patient, to live life at God's pace, and to teach our children to do the same. †

Cornucopia/Cynthia Dewes

## It's hard not to be thankful in our lives

Every year when we gather for our Thanksgiving "moveable feast" with friends



and family, we go around the table, each one saying what he or she is thankful for. But when you are put on the spot like that, it may be hard to think of something, even when you are really grateful for lots of things.

You also may be afraid to sound trite and ho-hum, since we are all thankful for things like great friends, supportive parents or kids who aren't dead or in jail due to teenage dementia. Or we might hesitate to express thanks for good health and decent jobs when others around us may not have them.

Sometimes the thanks we mention are shared by the other guests. One of us has recovered from a serious illness, perhaps, or has delivered a healthy baby. We have all known about these events in each other's lives, and we share others' gratitude.

And sometimes, sadly, we share their painful thanks for a temporary remission of cancer, a new but temporary job or the life

of someone dear who has passed away during the year.

Indeed, there are times when we feel anything but grateful. We might actually be mad at God because of the way our lives have been going. We may feel that, through no perceivable fault of our own, we are suffering physical or emotional pain that appears to be never-ending.

That is why Thanksgiving is such a wonderful holiday. It is a time set aside to reconsider our lives and to share those analyses with dear ones. The accumulated good will and love expressed on this day is not only healing, but also inspiring. We are moved to continue on our journey with hope because the examples of "random acts of kindness" which feed hope occur every day.

One of my friends in the little town near us knows that we don't take the local newspaper and, being Catholic, don't attend the same church that most of our neighbors do. So she kindly phones me when someone we know is sick or has some terrible event in their life. She keeps me "in the loop" because, as she chuckles, she is my local reporter.

A young man who is a server at a Steak n' Shake we visited recently greeted us warmly when we sat at his table. He knows

how to get a good tip, we thought. But his cheeriness persisted beyond any mere desire to please us in hopes of money. He was funny, attentive without being a pest, and thoughtful of our needs. He made us feel good.

Even my kitten, like all good friends, knows how to read my moods (don't all pets?). For no good reason like wanting her food, she will hop up next to me and rub affectionately against my arm or sometimes my cheek when I am feigning sleep in the morning. She is a true pal.

These examples are just a few of the things that I am thankful for every day, all day. They may not be the biggies, but they deserve as much gratitude as more cosmic surprises. After all, life is made up largely of small things, with cosmic ones occurring rarely and sometimes never.

It seems to me that if we wake up in the morning, it is a good sign, and everything that follows can be a gift from God.

A "Family Circus" cartoon once had little Dolly say, "Today is a gift. That's why we call it 'the present.'" I say, Amen.

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

Emmaus Walk/Debra Tomaselli

## Giving up something important to make room for Christ

When our daughters attended St. Mary Magdalen School, they knew I loved



discussing the homilies delivered at the children's Masses. So it didn't surprise me when, one day in December, Jenna, then 8, lingered in the kitchen to share the latest sermon.

"We went to Mass today," she said, waiting for me to set the mail aside.

"Father Charlie suggested that for Advent we give up something really important to us to make room for Christ in our lives."

She paused, then continued. "He said it could be something you own, like a favorite toy, or it could be something else ... like you could give up your anger to forgive someone or give up your time to help somebody or something like that."

She shot a quick glance across the room to assure her sisters, Lynn, then 12, and Sara, then 5, weren't nearby.

"I know what I'm going to do," she said, stepping closer. Her eyes widened with excitement. Pulling my shoulder down to her level, she whispered, "I'm going to give

Sara my black leotard."

My head spun. My heart stopped. I was speechless. *Had I heard right? The black leotard?* The same outfit she nearly ripped off Sara when she pranced around the house in it? The same outfit that caused our gentle Jenna to screech every time Sara "borrowed" it? The same outfit that waged "war" between the two girls?

Jenna would share *anything* with her kid sister, including her pony collection, Easy Bake oven and her pink two-wheeler ... but not that black leotard. ... And, of course, nothing attracted Sara more.

After insisting I heard correctly, Jenna skipped away in search of a box and gift wrap. I forgot about the conversation until after supper when Jenna made an announcement.

"Sara, I have something to give you," she said. She raced to her bedroom and emerged with a brightly wrapped present, complete with a bow.

"Here," she said. Smiling, Jenna handed over the box. "This is for you."

Sara cheerfully accepted the unexpected gift. When she spotted the prized leotard, she gasped. "This is for me?" she asked.

Jenna replied without hesitation. "Yep, it's yours."

Jenna beamed. Sara danced. They hugged. We laughed. It was hard to tell who was happier, the giver, the receiver or we innocent bystanders.

Motivated by Jenna's sacrifice, I slipped away from the table and retrieved the emerald ring that Lynn always wanted, but everyone knew I refused to share it with her. It was authentic, I reasoned, and she might lose it.

Upon my return, I handed the ring to Lynn.

"Here," I said. "This is for you."

Neither Jenna nor I ever looked back. We relinquished precious possessions, only to be filled with something greater. Jenna and Sara never fought about the leotard again.

I don't know if Lynn still has the ring or not, but it doesn't matter.

In giving something up, we received something better, something we never envisioned.

We received freedom, love and forgiveness. We received peace. We received the King of kings.

(Debra Tomaselli lives in Altamonte Springs, Fla. Her column appears in several diocesan newspapers. Her e-mail address is [dtomaselli@cfl.rr.com](mailto:dtomaselli@cfl.rr.com).) †

First Sunday of Advent/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, Nov. 30, 2008

- Isaiah 63:16b-17, 19b, 64:2-7
- 1 Corinthians 1:3-9
- Mark 13:33-37

This weekend, the Church begins Advent. It also begins the use of biblical readings from Year B of its three-year cycle. It also is the start of a new liturgical year.



Each liturgical year is carefully planned so that the seasons, and the major feasts, guide us through our very

own worship into a closer relationship with God in Christ.

The liturgical readings are chosen to teach us about the Lord, to relay to us the Lord's message, and to make us better aware of God's mercy for us as humanity and for us individually.

The first reading is from the third section of Isaiah.

When it was composed, the Jews were in a quite difficult situation. The exiles had been allowed to return to the Holy Land from Babylon, but their return brought the exiles home to face considerable hardships rather than the life of paradise they had expected to find there. Daily life was miserable.

The prophet called for faith in God, not only as almighty, but as true to the covenant, to the belief that God would protect the Chosen People.

The prophet appeals to God, in the name of the people, for relief. However, the prophet does not say that the people are being treated unfairly, at least in terms of God's care for them. The prophet makes clear that sin has led the people away from God, and this estrangement has produced their present woes.

St. Paul's First Epistle to the Corinthians provides the next reading.

Counseling the Christians of Corinth was a challenge for Paul. Not only did temptation and vice surround the Christians at every side, they also argued among themselves. Paul had to call them to faithfulness, and also try to influence them to put their differences with each other aside.

He saw the disciples as having enormous religious potential, able to

draw themselves more closely to God and also able to infuse the goodness of Christianity into the circles in which they moved in daily life.

St. Mark's Gospel is the source of the last reading.

It offers us a theme found quite often in the New Testament, namely that Christ will come to earth again, but in this Second Coming the Lord will be the victor.

By the time the Gospels were written, even in the case of the Gospel of Mark, which is the oldest of the four Gospels as they now exist, Christians were numerous enough—and geographically distributed enough—to catch the public eye.

Yet they were not numerous enough to be able to stand against their enemies. The culture was an enemy. Soon the political system would be an enemy.

Problems, if not actual dangers, lay ahead for them. The atmosphere was tense, uncertain and frightening. Thoughts of the Second Coming naturally were appealing for the people.

The reading, quoting the Lord, reminds us that we, in fact, do not know the future. Life for anyone of us can change dramatically and suddenly.

However, the only permanent reality is God. If we are with God, then we need not be afraid of the future.

## Reflection

Advent is much more than a religious gloss over the hurry of preparing for Christmas. It is a call for personal conversion, a time of waiting that is intended to bring Christ into our hearts and lives.

Using Mark's Gospel, it builds on the belief that nothing else is as permanent, or as important, as the reality of God and the reality of our need to be one with God in Christ.

Advent is an opportunity to confront ourselves with this reality as well as an opportunity to achieve this union with God.

The very busy nature of the season merely serves to remind us to sharpen our focus on God.

If we respond to this opportunity, then Christmas becomes not just a national holiday, and not even just a religious commemoration, but the moment when we truly bring God into our lives, having prepared ourselves for this wondrous encounter. †

## Daily Readings

Monday, Dec. 1

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

Tuesday, Dec. 2

Isaiah 11:1-10  
Psalm 72:7-8, 12-13, 17  
Luke 10:21-24

Wednesday, Dec. 3

Francis Xavier, priest  
Isaiah 25:6-10a  
Psalm 23:1-6  
Matthew 15:29-37

Thursday, Dec. 4

John of Damascus, priest 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. 5

Isaiah 29:17-24  
Psalm 27:1, 4, 13-14  
Matthew 9:27-31

Saturday, Dec. 6

Nicholas, bishop  
Isaiah 30:19-21, 23-26  
Psalm 147:1-6  
Matthew 9:35-10:1, 5a, 6-8

Sunday, Dec. 7

Second Sunday of Advent  
Isaiah 40:1-5, 9-11  
Psalm 85:9-14  
2 Peter 3:8-14  
Mark 1:1-8

Question Corner/Fr. John Dietzen

## Celebration of Liturgy of Eucharist by priest is essential for true Mass

**Q** On the vigil of the feast of the Immaculate Conception, our pastor was detained and could not get a substitute priest to celebrate that Mass.



We were told that the lector could read the Scripture and prayers, and an extraordinary minister of holy Communion would give Communion.

Except for the sermon and no elevation, all was the same. Hosts came from the tabernacle. We were told that this would complete our holy day obligation.

Can there be a real Mass without a priest? If so, what is required for a valid Mass? (Ohio)

**A** Before anything else, we need to briefly clear up at least two misconceptions revealed in your letter, and about which many other Catholics are badly confused.

One often hears Catholics today refer to Communion services and liturgies such as wake services as "Mass." There is a big and critical difference.

First, the celebration of Mass is made up of two parts, the Liturgy of the Word and the Liturgy of the Eucharist.

The Liturgy of the Word includes the Scripture readings, responsorial psalm, homily and prayers of the faithful.

The Liturgy of the Eucharist includes everything from the presentation of the gifts to the prayer after Communion.

A true celebration of the Mass, therefore, consists of more than the elevation of the consecrated host and cup after the narrative containing Jesus' words instituting the Eucharist.

Second, the obligation for a holy day is to participate in the sacrifice of the Mass on that day or the evening before.

A Liturgy of the Word with Communion, such as you had, does not "complete" or substitute for the holy day Mass.

But because of the emergency circumstances which made it impossible for a priest to be present to celebrate the eucharistic liturgy, you and the others who intended to participate in that Mass were excused from that responsibility.

It was in order to provide some celebration of that special feast, however, that your pastor arranged for lay ministers in your parish to do what they are commissioned to do.

Celebration of the Liturgy of the Eucharist is essential for a true Mass, and only a priest

may validly celebrate that part of the liturgy.

What you experienced, therefore, was part of a usual Mass celebration, but it lacked that essential element. One cannot correctly refer to any liturgy (even if Communion is distributed) as a "Mass" unless it includes the Liturgy of the Eucharist.

**Q** Is there a certain age that is proper for children to be confirmed?

In some dioceses, the sacrament of confirmation is offered to seniors in high school, while in other dioceses confirmation is open to children in the third or fourth grade.

Isn't there a set age to be observed everywhere? (Wisconsin)

**A** For a long time in the very early Church, the sacrament of confirmation was received at the same time as baptism, a practice still observed in the Eastern Catholic Churches.

A vestige of this practice remains in our present baptism rite, in the anointing with chrism after the pouring of the water.

Eventually, the two sacraments were separated, although even today when unbaptized adults join the Catholic faith they receive the three sacraments of initiation—baptism, confirmation and the Eucharist—at the same time.

Through the centuries, two theologies about confirmation have somewhat competed with each other.

Some hold that confirmation is essentially a completion of baptism, opting for an earlier age.

For others, confirmation marks the age of maturity, making us "soldiers of Christ," thus, the sacrament should be administered later in the mid- or late-teens.

In 1993, after more than a decade of debate, the U.S. bishops determined that in the United States children should be confirmed somewhere between the ages of 7 and 18.

This explains the variety of practices that you describe. Whatever the option however, and regardless of age, the intention of the Church is to preserve the intimate relationship between confirmation and baptism and the Eucharist.

(A free brochure in English or Spanish answering questions that Catholics ask about baptism practices and sponsors is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail in care of [jjdietzen@aol.com](mailto:jjdietzen@aol.com).) †

## My Journey to God

### Advent's Grace

Think of something  
For which you long awaited  
So anticipated  
You could hardly contain the joy  
That welled up inside you.  
Advent could be like that too  
As we patiently wait  
Joyfully anticipate  
Prepare and  
Ready ourselves for  
The Coming of Christ—  
To wake early  
Be up and dressed  
The table set  
So when Jesus comes and knocks  
On our heart's door  
It'll already be open  
For Him to enter there.

By Cathy Lamperski Dearing

(Cathy Lamperski Dearing is a member of St. Barnabas Parish in Indianapolis. A statue of Jesus wearing a crown stands outside Christ the King Church in Commack, N.Y. The Catholic Church celebrates the feast of Christ the King on the Sunday before Advent.)



CNS photo/Gregory A. Shemitz

# 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.

**BACHER, Judith Ann**, 66, St. Roch, Indianapolis, Nov. 9. Mother of Jennifer and Timothy Bacher. Sister of Donna Smith and Frank Kukulski.

**BAUMANN, Richard F.**, 87, St. Roch, Indianapolis, Nov. 13. Husband of Virginia Baumann. Father of Nita Windmiller, Frank, Gary and Richard Baumann. Grandfather of eight. Great-grandfather of seven.

**BECHER, Roman A.**, 87, St. Mary, Lanesville, Nov. 14. Husband of Leona (Mehling) Becher. Father of Sandra Felix, Deana Sherrard, Daniel and Donald Becher. Brother of Mildred Bolte and Anna Mae Kunkler. Grandfather of 11. Great-grandfather of four.

**BOLLS, Catherine Louise**, 89, Good Shepherd, Indianapolis, Nov. 16. Mother of Candace Camden, Chester Bolles, Carol and Cheryl Purvis. Sister of T. Ruth Ahaus and Dorothy James. Grandmother of nine. Great-grandmother of eight.

**BRACKETT, Stephen Troy**, 31, St. Jude, Indianapolis, Nov. 12. Husband of Shannon Brackett. Son of Bill and Jane Brackett. Brother of Phil Brackett.

**CARPENTER, Mary Irene (Strahl)**, 80, Holy Family, New Albany, Nov. 13. Mother of Mary Briscoe, Barbara Hamilton, Terri Hoffman, Chuck, Mark and Mike Carpenter. Sister of Joseph Strahl. Grandmother of 15. Great-grandmother of seven.

**CLEMENTZ, Wanda (Senters)**, 72, St. Lawrence, Indianapolis, Nov. 7. Mother of five.

**CODDINGTON, Martha**, 93, St. Thomas Aquinas, Indianapolis, Nov. 11. Mother of Michael and William Coddington.

**DEITER, Charles Joseph**, 71, St. Gabriel the Archangel, Indianapolis, Nov. 12. Husband of Sonja Mae Deiter. Father of Elizabeth Andrachik, Ann Culpepper, Teresa Florczak, Marie Gagne, Christopher, John, Matthew, Patrick, Philip and Robert Deiter. Brother of Mary Ann Harrington, Lucielle and Anthony Deiter. Grandfather of 20.

**DIERSING, Bernard**, 62, St. Nicholas, Sunman, Oct. 4.

**EVANCHO, Thomas George**, 54, St. Lawrence, Indianapolis, Nov. 10. Son of Rose Evancho. Brother of Linda Evancho.

**GAMEZ, Alfredo, Sr.**, 87, St. Mary, Navilleton, Nov. 16. Father of Olaya Bradley, Janice Gassoway, Domingo Goodhue, Mary Lou Marshall, Anita Perey, Cathy Turner, Alfredo Jr., Jose, Ray and Steven Gamez. Brother of Alicia Alverey. Grandfather of 24. Great-grandfather of 28. Great-great-grandfather of two.

**GRAAT, Eleonore**, 74, St. Lawrence, Indianapolis, Oct. 24. Mother of Alice Braun, Margie Phillips, Jim and Pierre Graat. Grandmother of 11. Great-grandmother of eight.

**HANKINS, Joseph, Jr.**, 86, Mary, Queen of Peace, Danville, Oct. 31. Husband of Mary Evelyn Hankins. Father of Susanne Crandall. Brother of Irene Boughton. Grandfather of seven. Great-grandfather of 11.

**JAMISON, Bobby C.**, 81, Mary, Queen of Peace, Danville, Oct. 31. Husband of Wanda Jamison. Father of Lisa Harris, Barbara Weiss, Thomas, Timothy and Toby Jamison. Brother of Ginny Warner. Grandfather of seven.

**KOORS, Mildred M.**, 84, St. Mary, Greensburg, Nov. 15. Mother of Debbie Weston, Becky, Franciscan Sister Joanita, Herb, Jeff, Jerry, Rick and Tom Koors. Sister of Norbert and Ralph Hahn. Grandmother of 13.

**KORTZENDORF, Robert**, 77, St. Roch, Indianapolis, Nov. 9. Husband of Audrey Kortzendorf. Father of Diane Johnson and Robert Kortzendorf. Brother of Ruth Beard, Don and George Kortzendorf.

**McFARLAND, Sandy**, 52, Our Lady of the Greenwood, Greenwood, Nov. 13. Wife of

Pat McFarland. Mother of Tammy Bentman and Shawn McFarland. Sister of Barb Hogg, Sue Nichols, Lynn Moore, Sharie Schurman, Ron and Terry Jacobson. Grandmother of two.

**MINATEL, Robert A.**, 85, St. Anthony, Indianapolis, Nov. 7. Husband of Marjorie Minatel. Father of Diane Richards, Louise and Gary Minatel. Brother of Agnes Evrard, Ed and John Minatel. Grandfather of five. Great-grandfather of two.

**MORROW, Joan C.**, 79, St. Lawrence, Indianapolis, Nov. 12. Wife of Robert Morrow Sr. Mother of Annette Johnson and Robert Morrow Jr. Grandmother of four. Great-grandmother of five.

**NEYER, William J.**, 82, St. Louis, Batesville, Nov. 11. Husband of Lois Neyer. Father of Michael and Thomas Neyer. Grandfather of two. Step-grandfather of one.

**PIONKE, John F.**, 80, Mary, Queen of Peace, Danville, Nov. 6. Husband of Eva Pionke. Father of John Pionke. Brother of Antoinette Sadowski. Grandfather of two.

**SHEA, Ruby M. (Sweeney)**, 81, St. Peter, Harrison County, Oct. 23. Wife of Patrick Shea. Mother of Glen Shea. Sister of Naomi Sweeney. Grandmother of one.

**SHOWALTER, E. Anne**, 68, St. Bridget, Liberty, Nov. 12. Mother of Cassandra Schibley, Derrick, Scott and Steven Showalter. Sister of Ellen Rogers, Jerry and Timothy Boyce. Grandmother of two. Step-grandmother of one.

**SPIGGLE, Carolyn S.**, 64, St. Bernadette, Indianapolis, Nov. 7. Wife of Ralph Spiggle. Mother of Jeffrey and John Spiggle. Sister of Elnora Beachnau, Mary Early, Rosie Swift, Paul, Richard and Thomas Becher. Grandmother of three.

**WHITAKER, Florence L.**, 71, St. Barnabas, Indianapolis, Nov. 7. Wife of James Whitaker. Mother of Tammy Mercer, Cheri, James and Michael Whitaker. Daughter of Frank and Thelma (Waas) Bova. Grandmother of 10. Great-grandmother of two.

**YEKER, Rose Lee (Haering)**, 80, St. Paul, Sellersburg, Nov. 13. Wife of John Yeker Jr. Mother of Becky Eiler, Janet Lovan, Anthony and John Yeker III. Grandmother of seven. Step-grandmother of two. Great-grandmother of two. Step-great-grandmother of five. †

## Holy Cross Brother Pedro Haering was a principal

Holy Cross Brother Pedro Haering, a longtime teacher and administrator, died at Dujarie House in Notre Dame, Ind., on Oct. 12 after an extended illness. He was 85.

The Mass of Christian Burial was celebrated on Oct. 15 at St. Joseph Chapel on the grounds of Holy Cross Village in Notre Dame. Burial followed at the order's St. Joseph's Cemetery on the village grounds.

Harold Haering was born on June 1, 1923, in Evansville, Ind.

He attended St. Benedict School and Reitz Memorial High School, both in Evansville, and graduated with honors as the valedictorian of his class.

He worked at a drugstore and a factory office in Evansville before joining the Brothers of Holy Cross at Watertown, Wis., in 1941.

He made his first profession of vows at St. Joseph's Novitiate in 1943 and his final profession of vows in August 1946.

Brother Pedro graduated *magna cum laude* with a bachelor's degree in mathematics from the University of

Notre Dame in 1947 then earned a Master of Arts degree at Notre Dame in 1951.

He was dedicated to the instruction, counseling and formation of youth.

He taught for four years at Central Catholic High School in South Bend, Ind.

In 1951, he moved to Indianapolis, where he served as the assistant principal and then principal of Cathedral High School for seven years.

In 1959, he was appointed principal of Archbishop Hoban High School in Akron, Ohio, where he served for three years.

In 1962, Brother Pedro was named Supervisor of Education for the Diocese of Cleveland. He served in that ministry for three years and taught at St. Edward High School in Lakewood, Ohio.

Brother Pedro spent many summers as director of the Notre Dame Summer Camps for youth at Bankson Lake in Michigan.

He later ministered as the director of the Second Novitiate Program in Akron for the Holy Cross Brothers during the summer months.

In 1965, Brother Pedro was named superior and director of Dujarie Scholasticate then moved to the Holy Cross Brothers Center as superior and director of James Hall for five years.

He also served as a mathematics instructor at Holy Cross Junior College for four years.

In 1975, he returned to Indianapolis to again serve as president and principal of Cathedral High School until 1979, when he spent a year researching the history of the private Catholic boys' school.

In 1980, Brother Pedro returned to Notre Dame to serve as superior of the Dujarie House Infirmary for nine years.

For years, he published the order's *News Notes* and served as a disk jockey for WSND-FM.

In 2003, his health worsened and he moved to Schubert Villa, the extended care facility at Holy Cross Village.

Memorial gifts may be sent to the Brothers of Holy Cross, P.O. Box 460, Notre Dame, IN 46556. †

## Ellen Ginther was the mother of Father Rick Ginther

Ellen Ginther, a member of SS. Peter and Paul Cathedral Parish in Indianapolis and the mother of Father Rick Ginther, died on Nov. 20 at the St. Augustine Home for the Aged in Indianapolis. She was 92.

The Mass of Christian Burial was celebrated on Nov. 25 at SS. Peter and Paul Cathedral in Indianapolis. Burial followed at Our Lady of Peace Cemetery in Indianapolis.

## Franciscan Sister Mary Xavier Grieshop was a teacher

Franciscan Sister Mary Xavier Grieshop died on Oct. 1 at St. Clare Hall, the health care facility for the Sisters of the Third Order of St. Francis, in Oldenburg. She was 100.

The Mass of Christian Burial was celebrated on Oct. 3 at the motherhouse chapel in Oldenburg. Burial followed at the sisters' cemetery.

The former Anna Hildagarde Grieshop was born on March 24, 1908, in Batesville.

She entered the Oldenburg Franciscan community on June 27, 1938, and professed her

Ellen (Reel) Ginther was born on Oct. 7, 1916, in Lawrenceville, Ill.

She was the widow of Martin Ginther, and was a member of the Altar Society at St. Andrew the Apostle Parish in Indianapolis and the Ladies of Charity. She also served as a Girl Scout leader and Cub Scout leader.

Surviving are six children, Frances Crawford, Martha Reinert, Mary Ginther-Oss,

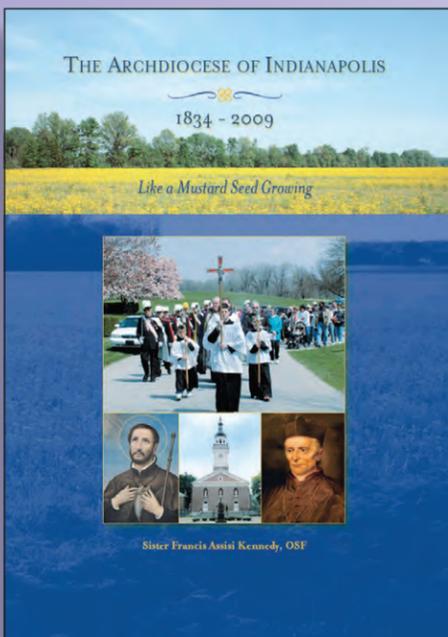
Esther, John and Father Rick Ginther, the pastor of St. Patrick and St. Margaret Mary parishes in Terre Haute. She is also survived by 13 grandchildren and 14 great-grandchildren.

Memorial gifts may be sent to the Little Sisters of the Poor at the St. Augustine Home for the Aged, 2345 W. 86th St., in Indianapolis or the St. Vincent de Paul Society. †

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# 'The God-reminder on campus'

## Catholic priest makes a difference in college students' lives

By John Shaughnessy

After years of listening to college students talk about their lives and their faith, Father Jeff Godecker knows the concerns that challenge and affect them. "The issues for young adults haven't changed," says Father Godecker, the chaplain of the Catholic community at Butler University in Indianapolis. "They're dealing with intimate relationships, sexuality, 'What do I want to do with my life?', 'Do I still want to be Catholic?', 'Where am I with my faith?'"

He also knows the difference that a Catholic priest can make to students struggling with these realities and questions. Still, he was surprised by the comment that a student once made when they crossed paths on the Butler campus. "This campus is a very secular place. One student said to me, 'You're the God-reminder on campus,'" Father Godecker recalls with a smile.

For the past 16 months, Father Godecker has been a daily presence on the Butler campus, reaching out to the Catholic students there and helping draw them closer to their faith—just as he did in the 1980s at Marian College, Butler and Indiana University-Purdue University in Indianapolis.

His return to Butler coincides with a renewed archdiocesan effort to connect with young adults in college—a critical time in their faith development.

"Before college, their faith has been given to them but it's largely external," Father Godecker says. "Now, they're trying to internalize it and sometimes they struggle with it. If you have a priest on campus, they'll come and talk to you if you're open. It gives them a chance to be more reflective. It gives them a chance to connect with the Catholic Church. For students who are struggling with their faith, who want to grow with their faith, there's someone here to listen to them without judging them."

The influence of a priest on a college campus makes a major difference, says Missy Hintmann, the student president of the Butler Catholic community.

In her fifth year of the six-year pharmacy program at Butler, Hintmann remembers when the Catholic presence on campus only surfaced once a week for Mass, with a different priest each Sunday. "You didn't have a community or

support from people," Hintmann, 23, says. "Having a priest on campus, there's a huge presence. You can go to confession. You can talk to him. There's a family environment. It's extremely important."

"Once you graduate from high school and go to college, you have a chip on your shoulder: 'I'm on my own. My parents aren't here.' You're trying new things. You're deciding on who you want to become. You're shaping the independent version of you. If you don't have someone to guide you in your faith or someone to lean on for support, you can be lost."

Lauren Indiano had that feeling in her first year at Butler, especially when she was taking a course that challenged belief in God and religion. The Butler sophomore came to Father Godecker for help.

"Before I came here, I never had to think for myself about my faith," says Indiano, a member of St. Lawrence Parish in Lafayette, Ind., in the Lafayette Diocese. "When I came here and took that class, I really had to think about the things [that] I believe. I came to Father Jeff with my questions and problems. I learned to really fight for what I believe."

Father Godecker's efforts at Butler have also had an impact on the renewed archdiocesan effort to connect with college students.

As the director of young adult ministry for the archdiocese since June, Father Rick Nagel visited Father Godecker at Butler to tap into his insights.

"He said to me, 'Welcome to mission territory,'" recalled Father Nagel, who is also the associate director of vocations for the archdiocese and the associate pastor of Our Lady of the Greenwood Parish in Greenwood. "I said, 'Why did you say that?' He said, 'At your parish, the people come to you. Here, you

Submitted photo



Father Jeff Godecker, right, shares a laugh with Butler University students before a Mass to celebrate the beginning of the school year on campus. As the chaplain of the Butler Catholic community, Father Godecker is a daily presence at the Indianapolis college, reaching out to the Catholic students there and helping them make the Catholic faith their own.

have to come to them."

"It changed everything I thought about campus ministry. I thought about what we do and how we can provide the beauty of our faith—the sacraments—to thousands of them."

Father Godecker experiences an added dimension of the beauty of the Catholic faith when he celebrates Mass every Sunday at 1:30 p.m. with the Butler Catholic community.

"I love to celebrate Eucharist with the young people because they all want to be here," says the priest, who is also a sacramental minister at Good Shepherd Parish in Indianapolis. "That Mass is always my third Mass of the day. I'm always tired going in, and I often come out with more energy. I like the can-do attitude of

this age group. A lot of the things they hear from me in my homilies are, 'How are you going to take your faith and make the world a better place?'"

The 66-year-old priest has helped the students answer that question by directing them to service projects that feed the poor and build homes for low-income families. He also hears confessions on Saturday afternoon, leads faith-sharing groups on

Wednesday evenings and celebrates a mid-week Mass on Wednesdays at 12:10 p.m.

"There are 1,000 Catholics here, about 30 percent of the student body," Father Godecker says about Butler. "Butler recruits from heavily Catholic regions—Chicago, Detroit and St. Louis—and private schools."

Still, connecting with the students who are Catholic is a challenge.

"One of the strengths of Catholicism is its strength of community," he says. "Creating that sense of Catholic identity here is challenging because their lives are pulled in so many directions. Their lives are extraordinarily filled. The culture in which they live is swift, fast, moving, let's-get-it-done. Their first priority is performing and doing well. The need to succeed, the need for external success, gets to the point where the inside gets muddled."

"Also, as one student said, 'There's a lot of temptation out there.' Alcohol is a piece of that. Sexuality is an issue. That's why it's always important to have a campus ministry."

Father Godecker savors being part of that ministry.

"I love being part of people's lives when they're growing up," he says. "They're bright. They're the leaders of the Church now and to come. What I try to do as a minister is stay open to all of them. When I do, they stay open to me. I find I can learn from them. That's an exciting thing for being 66 years old. It's a younger man's job, but I'm happy to have it." †

*'If you have a priest on campus, they'll come and talk to you if you're open. It gives them a chance to be more reflective. It gives them a chance to connect with the Catholic Church.'*

—Father Jeff Godecker, chaplain of the Catholic community at Butler University in Indianapolis

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