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

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 said.

Although no one at the Vatican was aware of the efforts, Pope Benedict XVI was happy to hear of them.

The pope has been promoting the idea of charity as litmus test of faith 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 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? 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-level consultants. It was expected to be published sometime in 2008, but informed sources now say next year looks more likely.
Altar boy's good deed leads to encounter with possible saint

**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 Father Patrick Peyton during Mass at the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary. 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.

A根据 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 Pittsburg Virignia Mary 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 650 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 a Banyan, 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.

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**Correction**

In the Nov. 21 issue, an article about Holy Rosary Parish in Seelville had the town of Seelville misspelled. The article should have read: “More than 30,000 people attend a Nov. 24 Mass in Nagasaki, Japan, for the beatification of 188 Japanese martyrs killed between 1603 and 1629. Cardinal Jose Saraiva Martins, prefect of the Congregation for Saints’ Causes, celebrated the Mass.

It was 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.

By Sean Gallagher

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

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 Mesoamerica, 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 and reception on Dec. 8, the Solemnity of the Immaculate Conception of the Virgin Mary, at St. Mary Church, 337 N. New Jersey St., in Indianapolis.

An archdiocesan initiative, the “Archdiocesan Hispanic Ministry,” was introduced in 1986 to reach out to Hispanics living in nearby neighborhoods around the parish.

Archdiocesan 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. “We never 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.”

McLinn’s enthusiasm for her parish reflects the new life that has come into St. Mary’s over the past decade as the neighborhood 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 redevelopement 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 parish 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 his tenure as St. Mary’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.

“TheCriterion Friday, November 28, 2008 Page 3

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Nathaniel Watson, bass

Indianapolis Chamber Orchestra
Kirk Trevor, conductor

Sunday, December 14, 2008 2:30 p.m.
St. Mary Church in Indianapolis that was in support of immigration reform.

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.)

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In this Archive photo, Father Anthony Scheidtler and an unidentified parishioner break ground on May 1, 1931, 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.

In this Archive photo, Father Anthony Scheidtler and an unidentified parishioner break ground on May 1, 1931, 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.
The Criterion  Friday, November 28, 2008

Page 4

Opinion

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 natures, we are also drawn, mysteriously, toward wrong and harmful choices. The dictates of conscience may become muddled or drowned out by other voices around us. As we grow older, we may even acquire a certain fineness in judging 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 was 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 afar off and accepted of this “live-in” situation. Over dinner, it came out that she was pregnant. Things changed as a result of it.”

A first meal, the mother pulled her daughter aside, saying, “Look, you’ve got a life to live. You and your fellow heart 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 considering 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, “If 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, because when he defected 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 any 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 dissipate the love that we are, and become less human. That is why the priest told the young man that he would not say yes to him. He was anymore.

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

When she found out she was pregnant yet again, she became fearful and began to think about illegal abortion to support the burden of another child.

She finally decided she would not lose her baby to abortion. She arrived at her decision just before going in for her next checkup.

The doctor, unadvanced 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 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.”

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 deliberately choosing what is good, true and moral. Doing so brings order to our lives, and engenders peace in our hearts. And, of course, a pure and upright conscience is 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 neuroethics at Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of All River, Mass., and director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.)

Increase in Need

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

PERCENT OF CATHOLIC AGENCIES REPORTING INCREASE IN NEED:

<table>
<thead>
<tr>
<th>Services</th>
<th>Percent Increase</th>
</tr>
</thead>
<tbody>
<tr>
<td>Financial assistance</td>
<td>91%</td>
</tr>
<tr>
<td>Utility assistance</td>
<td>82%</td>
</tr>
<tr>
<td>Food assistance</td>
<td>77%</td>
</tr>
<tr>
<td>Rent assistance</td>
<td>70%</td>
</tr>
<tr>
<td>Temporary housing assistance</td>
<td>41%</td>
</tr>
</tbody>
</table>

The working poor seeking services | 91% |

The need for food | 77% |

The need for rent or mortgage assistance | 70% |

The need for temporary housing assistance | 41% |
Advent offers us the grace to become better friends with Jesus

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

El Adviento es una época de nueva gracia para la renovación espiritual y se caracteriza por el espíritu de humildad 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. Este es un tiempo de recogimiento donde podemos expresar nuestro deseo de estar más cerca de Dios. Es un momento de reflexión sobre nuestra salvación y de prepararnos para el nacimiento de Jesucristo. Es un momento para recordar la importancia de estar en comunión con Dios y con nuestra comunidad.

Los católicos celebran el Adviento como un momento de oración y reflexión. En las iglesias, se disponen espacios dedicados a esta celebración y se realizan diversas actividades, como la participación en la Misa del Adviento. Se realizan actividades en las escuelas y en los centros comunitarios, con la finalidad de que los niños y jóvenes puedan participar activamente en esta celebración.

El Adviento es un momento de gracia para nosotros y para nuestros familiares. Es un momento de preparación para la Navidad, que es el momento de la aparición de Cristo en el mundo y de su presencia en nosotros. Es un momento de esperanza y de alegría, que nos invita a ser amigos de Cristo y de nuestra comunidad. Es un momento de gracia para nosotros y para nuestra comunidad, que nos invita a ser amigos de Cristo y de nuestra comunidad.
December 5
Oldenburg Franciscan Center, Oldenburg.
“First Friday reflection,” 3-3 p.m. Information: 822-933-6437.

December 5-7
Our Lady of Fatima Retreat House, 3535 E. 56th St., Indianapolis.
“An Advent Retreat for Women,” presented by Sisters Mary Ann Bentley and Benedictine Sister Jeanne Hunt, presenter, $150 per person. Information: 317-545-7681 or spasotti@archindy.org.

December 6
St. Lawrence Parish, Father Conen Hall, 9644 E. 64th St., Indianapolis.
One-day retreat, “Touch My Heart,” New Evangelization Sisters of Mother of Perpetual Help, presenters, 9 a.m.-3 p.m., free-will offering. Information: 317-979-1128.

December 8
Oldenburg Franciscan Center, Oldenburg.
“Men’s Night,” Franciscan Father Carl Hawner, presenter, 7:30-3 p.m. Information: 822-933-6437.

December 10
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove.

December 10-13
Oldenburg Franciscan Center, Oldenburg.

December 10-12
Kordes Center, 841 E. 14th St., Ferdinand.
A “Grateful Presence” open house to display holiday décor, handcrafted items and jewelry. The shop will celebrate its annual “Christmas Shopportunity” open house from 9 a.m. to 3 p.m. on Dec. 6, with candy cane cookies, can be ordered by calling 317-789-2193. Information: 317-782-4422.

December 13
Oldenburg Franciscan Center, Oldenburg.

December 14
Oldenburg Franciscan Center, Oldenburg.
“Evensong Scripture,” 4-5 p.m. Information: 822-933-6437.

December 18
Our Lady of Fatima Retreat House, 3535 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.

December 19-21
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad.
“A Monastic Christmas,” Benedictine Brother Christian Raby, presenter. Information: 800-581-6905 or mzoeiller@saintmeinrad.edu.

January 9-11
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad.

January 17
Oldenburg Franciscan Center, Oldenburg.

January 17-19
Kordes Center, 841 E. 14th St., Ferdinand, Ind. “Saturday Morning at the Deme-Giving Our Lives,” Benedictine Sister Maria Tasto, presenter, 9:30 a.m.-12:30 p.m., $35 includes continental breakfast and lunch. Information: 312-367-1411 or spirituallivingtheodore.com.

January 19
Our Lady of Fatima Retreat House, 3535 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.

January 24
Oldenburg Franciscan Center, Oldenburg.
“A Church to Believe In,” Benedictine Sister Carol L. Eberly, presenter, 9 a.m.-3 p.m., free-will offering. Information: 822-933-6437.

Benedict Inn open house is Dec. 6.

The Benedict Inn Retreat and Conference Center’s Shop INspired gift shop will celebrate its annual “Christmas Shopportunity” 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 Santa Claus. Class pictures or two pictures for $8 during the open house.

Springfielders, 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, 200 dozen cookies were sold in two weeks.

Shop INspired 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.”
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 may lead to one of the causes of the financial meltdown, a statement said.

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.

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.

“Fifty 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

“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.

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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.
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. Though “Labor of Love” is a completely volunteer 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. 

“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.”

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 ninth-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.

“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 the youth,” he said. “They are all really running this [program].”

More of a good thing

Though “Labor of Love” is a completely volunteer

Thank your parents by caring for them the way they cared for you.

Age Navigation

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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. “It’s an extraordinary witness for the young people, 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 the youth,” he said. “They are all really running this [program].”

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Allure of material goods and to focus alone. Our society needs to rise above the curbs the desire to amass wealth for oneself common good and to take responsibility for the whole of the human family," he said.

In his reflection for the videotaped prayer service, Father Schwab noted, "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 handwritten 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 M. Imer, 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.

"The first thing that they think of is the logical response to collect food or raise money or to write a check, for example, to Catholic Relief Services. Those are important direct services, and so is a changing government policy (by lobbying for legislation that better feeds the hungry)." Imer said that "God hears the cries of the poor" and wants people to hear their cries as well.

"We have the wonderful advantage of being the first 26 days of life, many of them as a treatment of sick children. He noted that "The Church does not forget her smallest children," he said. He pointed to the Gospel account of Jesus’ concern for the sick and the poor.

"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 precious gift of life,” he said. “That’s because true age is more a matter of perception than a measure of time. The lifestyle at our community is designed to help residents achieve a sense of balance over six key areas of wellness: It enables them to improve and maintain health, while living purposeful, self-directed lives. We call it Optimum Life, and it could be your lifestyle today.

Does age really matter?
Not to our Residents.

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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.

Battelle Deaney
Dec. 2, 7 p.m. at St. Teresa Benedicta of the Cross, Bright
Dec. 3, 6:30 p.m. at St. Peter, Shelbyville
Dec. 3, 7:30 p.m. at St. John, Shepherdsville
Dec. 6, 6:30 p.m. at Holy Family, Oldenburg
Dec. 7, 9 p.m. at St. John the Evangelist, Enochs
Dec. 8, 10 p.m. at St. Mary-of-the-Rock, Franklin County
Dec. 10, 7 p.m. at St. John the Baptist,狄波伊士
Dec. 11, 7 p.m. at St. Martin, Yorkville
Dec. 13, 4 p.m. at Immaculate Conception, Millhousen
Dec. 15, 7 p.m. at St. Louis, Bataville
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. Mary (Immaculate Conception), Rushville
Dec. 9, 7 p.m. at St. Aine, 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 Holy Family, Richmond

Bloomington Deaney
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, 8 p.m. at St. Jude, Spencer

Connersville Deaney
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. Aine, 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 Holy Family, Cambridge City
Dec. 17, 7 p.m. at Holy Family, Richmond

Indianapolis East Deany
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. Therese of the Infant Jesus (Little Flower) at St. Therese 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, 6:30 p.m. at St. Rita

Indianapolis North Deaney
Dec. 4, 2 p.m. for St. John the Baptist, New Castle
Dec. 16, 7 p.m. at St. Mary at St. Michael
Dec. 17, 7 p.m. at St. Matthew

Indianapolis South Deaney
Dec. 3, 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 Deaney
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. Malachi, Brownburg
Dec. 9, 7 p.m. at St. Monica
Dec. 11, 7 p.m. at Mary, Queen of Peace, Danville

New Albany Deaney
Dec. 1, 7 p.m. at St. Anthony of Padua, Clarksville
Dec. 2, 7 p.m. at St. Joseph, Jeffersonville
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 Annunciation, Floyd Knobs
Dec. 11, 7 p.m. at St. Francis Xavier, Henryville
Dec. 13, 6:30 p.m. at St. Paul, Sellersburg
Dec. 13, 9:30 a.m. at St. Mary of the K-nobs, Floyd Knobs
Dec. 14, 7 p.m. at St. Mary, Lakeview
Dec. 17, 7 p.m. at St. Joseph, Conception
Dec. 21, 4 p.m. at Holy Family, New Albany

Seymour Deaney
Dec. 2, 6 p.m. at Our Lady of Mt. Carmel, Mother of God, Vevay, and Prince of Peace, Madison
Dec. 3, 6 p.m. at St. Patrick, Salem
Dec. 9, 7 p.m. at St. Mary, North Vernon
Dec. 9, 7 p.m. for Our Lady of Providence, Brownstown, at 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 Fraternity, 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

Terre Haute Deaney
Dec. 4, 1:30 p.m. at St. Mary of the Woods, St. Mary of the Woods
Dec. 4, 7 p.m. at St. Margaret Mary, Terre Haute
Dec. 11, 3:30 p.m. at St. Ann, Terre Haute
Dec. 11, 7 p.m. at St. Joseph University, Terre Haute
Dec. 16, 7 p.m. at St. Joseph University, Terre Haute
Dec. 21, 7 p.m. at St. Paul, Greencastle

SHARE IN THE CARE
December 14, 2008
RETIEMENT FUND FOR RELIGIOUS

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

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.

The page contains various Advent resources, including links to the daily readings, reflections from Archbishop Daniel M. Buechlein, penance services, and snapshots of images from past Criterion Christmas Supplement covers and links of interest to other Advent Web sites.
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 branch out in amazing ways. Christ’s parallel 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” (Mark 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.

Father Scott Nobbe, associate pastor, 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 Gerardo Dimas of Indianapolis helped translate faith-sharing conversations and explained the posada tradition cherished by Latinos as part of celebrating Fez’ Navidad.

Hispanic children wearing costumes portrayed Joseph and Mary’s journey to Bethlehem, where they sought shelter to prepare for the birth of Jesus. “My parishes won’t be close to what we do in Mexico,” Dimas said, smiling, 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.”

Benedicte 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 through 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.’”

(Sharon L. Santos was 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.stmonicaprishindy.org.)

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.” (M. Adona Johnson, West Des Moines, Iowa)

“A’s 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.)

Land Us Your Voice

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

To respond for possible publication, send an e-mail to copeene@catholicnews.com or write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.
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 don't want to wait for the cashier to pick up a sharp eye for the shortest cashier lane. When we are getting ready to spend of 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 a world where nothing was waiting for us.

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 by without that Savior arising.

Like us, they seemed not to like having to wait so long. In various psalms, we hear the people of Israel longing for their God, “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 Aointed—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 the people of Israel in that we are waiting for Christ to come again in the future. We are waiting 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 people of Israel waiting for the Lord’s return.

When we know what we want and we want it now, it is hard to live our life of faith as the people of Israel did waiting to see the world, the parousia, in mind.

And yet a waiting is a big part of the identity of you and me. And in this waiting can help us enter more fully into the waiting of our lives of faith.

When we accept the reality that life is a give and take expectation 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.

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

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

Many parents, even before their children are born, wonder what their future holds.

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 a good one? Will he be a man of God? Has God called him to be a priest?

Will my daughter become a wife and a mother and a good one? Has God called her to be a nun?

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

We might ask questions about our future, 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.
The Sunday Readings

Sunday, Nov. 30, 2008

- Isaiah 63:16b-17, 19b, 64:2-7
- 1 Corinthians 1:3-9
- Mark 13:33-37
- 1 Peter 4:11-12
- Psalm 122:1-2
- Psalms 118:1, 8-9, 19-21, 25-27a
- Matthew 27:1-10

This weekend, the Church begins Advent. It also begins the use of different readings from Year B of its three-year cycle. It also begins 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 also 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.

Advent \(\rightarrow\)  Christmas, a season of waiting, a time of preparing for the coming of Christ. It is a call for personal conversion, a time of waiting that is not only permanent, but also able to infuse the goodness of the Lord’s message, and to make us our own worship into a closer relationship with God in Christ.

The very busy nature of the season season merely serves to remind us that our focus on God. If we respond to this opportunity, then Christmas becomes not just a national holiday, and not just a religious observance, but a moment to put the differences with each other aside.

Every year, we are told that the return to a 39-minute Mass, which is the oldest of the four Gospels of Mark, was a challenge for Paul. Not only did first Corinthians 1:3-9, 1 Peter 4:11-12, Matthew 27:1-10

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 priest could read the Scripture and prayers, and an extraordinary minister of holy Communion would give the Communion.


The Catholic Church celebrates the feast of Christ the King on the Sunday before Advent.)

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

By Cathy Lamperski Dearing

A statue of Jesus wearing a crown stands outside Christ the King Church in Connem, N.Y. The Catholic Church celebrates the feast of Christ the King on the Sunday before Advent.)

My Journey to God

Advent’s Grace

Think of something
- For which you long awaited
- So anticipated
- You could hardly contain the joy

On our heart’s door
- Be up and dressed
- To wake early

To wake early
- As we patiently wait
- Joyfully anticipate

Prepare and
- Ready yourselves for the Commencement of Adven-
- To wake early

The table set
- When Jesus comes and knocks
- On our hearts, what will you say?

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 Connem, N.Y. The Catholic Church celebrates the feast of Christ the King on the Sunday before Advent.)

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

Wednesday, Dec. 3
- Frances 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 29:7-24
- 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 9:35-10:11, 5, 6-8

Sunday, Dec. 7
- Second Sunday of Advent
- Isaiah 40:1-9, 5-11
- Psalm 85:9-14
- 2 Peter 3:8-14
- Matthew 1:8-9

Question Corner/ Fr. John Dietzen

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

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 priest could read the Scripture and prayers, and an extraordinary minister of holy Communion would give the 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 M as? (Ohio)

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

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

First, the celebration of M as 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, responsive psalm, homily and prayers of the faith of the Liturgy of the Eucharist includes everything from the presentation of the gifts to the prayer after Communion.

A true celebration of the M as, therefore, consists of more than the elevation of the consecrated host and cup after the narration of Jesus’ words instituting the Eucharist.

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

When we refer to 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 others who intended to participate in that M as 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.

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

In some dioceses, the sacrament of confirmation is reserved 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 anywhere? (Wisconsin)

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 practice of debating the sanctity of baptism 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.

Throughout 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 second or third decade of life. After more than a decade of debate, the U.S. bishops determined that in the United States children should be confirmed confirmed somewhere between the ages of 7 and 18.

This explains the variety of practices that you describe. What I believe the option however, and regardless of age, the intention of the Church is to preserve the intimate relationship between the ages of 7 and 18.

(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 ldietzen@adiol.com | 1)
The nearly 200-page hardcover, tells the story of Catholicism in central and southern Indiana from the arrival of Jesuit missionaries in the mid-1700s to the present day.

The history book sells for $27 (plus 6 percent for shipping and handling). The coffeetable book contains glossy, full-color photographs and graphics. The first part of the book is a historical account of the founding of the archdiocese and the growth of the Catholic Church in Indiana. The second half of the book contains historical information and photographs of each parish in the archdiocese.

Rest in peace


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

EVANCE, Thomas George, 54, St. Francis, Indianapolis, Nov. 10. Son of Rose Evanche. Brother of Linda Evanche.

GAILLARD, Alfredo, 87, St. Mary, Navillion, Nov. 16.

Harold Haering was born on July 3, 1923, in Danville, Ind. He died of an extended illness. He was 85.


News Notes

The Crossroads K-9 and its owner, Sister Mary Xavier, have returned to the Sisters of St. Francis. The K-9 was retired in 2009 due to medical issues. The K-9 was trained in the order's Archives and was used to locate historical items. The K-9 had been retired to the order's Archives but was recently returned to the order's Archives due to a medical issue.

The Crossroads K-9 is now being housed at the Sisters of St. Francis. The K-9 was recently retired due to medical issues. The K-9 had been trained in the order's Archives and was used to locate historical items. The K-9 had been retired to the order's Archives but was recently returned to the order's Archives due to a medical issue.

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The Criterion  Friday, November 28, 2008

By John Shaughnessy

A father of 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 Campus Ministry at Butler University in Indianapolis.

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, and the only different priest each Sunday.

“You didn’t have a community 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 Indiana 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.

“I came here, I never had to think for myself about my faith,” says Indiana, 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 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.

“I love to celebrate Mass here,” 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, ‘Welcome to mission territory,’ “

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.

“I 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. “I love being 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. If 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.”

Michael Messina conducts the Indianapolis Baroque Orchestra and Meridian Vocal with soprano Sherezade Panthaki, soprano Patricia Thompson, mezzo-soprano Marc Melomet, tenor Ryan DeByle, baritone.

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