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It's All Good

Columnist Patti Lamb says we need to be in tune with God and let our light shine, page 12.

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Family ties

Priest who is descendant of the Servant of God Bishop Simon Bruté to help with his canonization Cause

By Mary Ann Wyand

In many ways, their life journeys are similar.

They were born in France, share the same name, answered God's call to the priesthood then became missionary priests and seminary educators in faraway countries.

Father Guillaume Bruté and his great-great-great-uncle, the Servant of God Bishop Simon Guillaume Gabriel Bruté de Rémur, have much in common even though six generations separate them.

Now that the 18th-century physician, priest, theologian and first bishop of Vincennes is being promoted for sainthood, Father Bruté is interested in helping the Archdiocese of Indianapolis further his Cause from Servant of God to venerable, blessed and saint.

Father Bruté ministers as a seminary rector in Beirut, Lebanon, where he helps form men for the priesthood in Eastern Catholic Churches.

He visited Archbishop Daniel M. Buechlein on Nov. 8 at the Archbishop O'Meara Catholic Center in Indianapolis to discuss the Bruté family's history as well as the progress of the Cause of his ancestor's hoped-for beatification and canonization.

During his overnight visit, Father Bruté enjoyed staying at the Bishop Simon



Photo by Mary Ann Wyand

Father Guillaume Bruté, a seminary rector in Beirut, Lebanon, left, and Archbishop Daniel M. Buechlein pose for a photograph on Nov. 8 in the chancery at the Archbishop O'Meara Catholic Center in Indianapolis. They are holding a portrait of the Servant of God Bishop Simon Guillaume Gabriel Bruté de Rémur, Father Bruté's great-great-great-uncle.

Bruté College Seminary on Cold Spring Road in Indianapolis.

"I knew that I have in my family one of the first bishops in America," Father Bruté said during an interview at the archdiocesan chancery.

"As a young boy, I felt that God called me to be a priest," he said. "I discovered [Bishop Bruté] as a priest and as a missionary figure after I became a priest. I knew about him, but I was not aware of how much he was important for your country, and also how much he was really a testimony of Christ, a witness of Christ. I hope he will be my first family saint."

Father Bruté is a descendent of Augustine Bruté, Bishop Bruté's brother, and grew up in Montpellier in southern France. Following his ordination to the diocesan priesthood in Rome, he served as the associate pastor of a parish there for five years.

God also called him to be involved in the Neocatechumenal Way, a Catholic ecclesial movement formed in response to

Vatican Council II and dedicated to the Christian formation of adults.

"It's a catechumenate, it's a tool, to help the people to discover [and] to renew the graces of their baptism," Father Bruté explained. "It's an initiation to the Christian life that we are doing in parishes."

This process of Christian renewal is much like *mystagogia*, he said, which is a period of continuing faith formation for new Catholics after they receive the sacraments of baptism, reconciliation, the Eucharist and confirmation.

"In communion with Pope John Paul II, in 1987 the initiator of this reality [the Neocatechumenal Way] in the Church founded in Rome a seminary for the Diocese of Rome to form missionary priests for the diocese," he said "I asked to enter in the seminary there. I became a priest from the Diocese of Rome ... to be ready to go everywhere the Church needs me."

In response to Pope John Paul's call for a "new springtime of evangelization" in the

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Colleagues recall commitment of Churchwomen slain in El Salvador

MELBOURNE, Fla. (CNS)—Dec. 2 marked the 30th anniversary of the murder of Ursuline Sister Dorothy Kazel, lay missionary Jean Donovan and Maryknoll Sisters Maura Clarke and Ita Ford, the four Churchwomen of El Salvador who were savagely brutalized and killed for spreading the Gospel, and teaching people to read and pray.

"I can't say this to anybody because they wouldn't understand," Sister Dorothy wrote to her former missionary partner, Sister Martha Owen, in October 1980. "I want you to explain why I have to stay."

El Salvador was experiencing civil unrest, repeated military coups and finally civil war. Amid the death squads and countless disappearances, the four Churchwomen attempted to bring life to the communities they served.

"Dorothy had a true and genuine concern for people," Sister Martha said. "She was always open to both sides of an issue—trying to bring light, not heat, to the issue. The preferential option for the poor was in her heart even before we went. She felt the needs of the poor so deeply within herself that she identified with them. She was willing to sacrifice anything. She offered herself for the violence to stop."

Sister Martha had shared a one-room hut with Donovan.

"Jean had a call there and tried to follow that," she said. "She was easy to be around. She was involved with the young people and totally committed to the kids. Jean was everybody's sister and daughter, and maybe God had exactly that in mind."

Maryknoll Sister Margaret Dillon recalled the decisive moment in the lives of Sisters Maura and Ita. During a retreat in Nicaragua for U.S. religious at Thanksgiving, Sister Maura, who had been working in Chile, discerned, "God wants me to be in El Salvador," and then turned to Sister Ita, who had experienced several months of the unrest there, and said, "We will go back together."

Father Gregory Chisholm, a Canadian missionary serving in Pucallpa, Peru, was a member of a delegation of six who flew into the San Salvador airport that fateful December day, and was greeted by Sister Dorothy and

See EL SALVADOR, page 8

Pope marks beginning of Advent with prayer for life

VATICAN CITY (CNS)—Pope Benedict XVI welcomed the beginning of Advent with a prayer for life and a defense of the human embryo.

The pope presided over an evening prayer liturgy at the Vatican on Nov. 27, part of a worldwide pro-life vigil. He said it was an appropriate initiative to launch Advent, the liturgical season in which the Church prepares to celebrate the birth of Jesus.

In a homily, he said that the Church's teaching against abortion comes from its teaching about the dignity of every human life and its concern that the unborn are most vulnerable to "the selfishness of adults and the clouding of consciences."

"There are cultural tendencies that seek to anesthetize consciences with spurious arguments," the pope said.

Regarding the human embryo, the pope said science itself has demonstrated the embryo's autonomous capacity of interaction with the mother, the coordination of its biological processes, the continuity of its development and its complexity as an organism.

"It's not a question of a collection of biological

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CNS photo/Stefano Rellandini, Reuters

Pope Benedict XVI celebrates the beginning of Advent during an evening prayer liturgy at St. Peter's Basilica at the Vatican on Nov. 27.

BRUTÉ

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Church, Father Bruté was assigned to serve as the rector of an Eastern Rite seminary in Beirut, where he has ministered for 11 years.

"The [then] vicar of the pope, Cardinal Camillo Ruini, sent me there as a rector of the seminary," Father Bruté said. "He made a gift to the Eastern Churches because three of the bishops in Lebanon and Egypt wanted to found a seminary like the one I studied at in Rome to help the Eastern Churches to have a missionary spirit, to renew their faith, and to help the Christians to discover how Christian life is much better than culture."

Melkite Archbishop Elias Chacour founded a similar seminary in Galilee with the goal of helping to keep Christians in the Holy Land.

"I know him very well," Father Bruté said. "The goal [of the seminaries] is to keep the [Christian] faith alive, and to nurture vocations to the priesthood and religious life."

Sixteen seminarians are currently in formation at the seminary in Beirut, he said. "Already, we have seven priests ordained that are [ministering] all around the Middle East."

One priest ministers in the Latin Rite Church in Sudan, he said, and the other priests serve the Eastern Rite Churches in Egypt, Kuwait and Lebanon.

On Dec. 8, Father Bruté will participate in an ordination in Sudan.

"One of our seminarians that is a deacon will become a priest for the Diocese of Khartoum," he said. Three other deacons will be ordained soon for the Syrian Catholic Church in Egypt, the Armenian Catholic Church as a missionary to Argentina and Brazil, and the Melkite Diocese of Sidon and Tyre in Lebanon.

Father Bruté speaks five languages—French, English, Italian, Spanish and Arabic—and is studying German to enhance his missionary work.

He is inspired by reading about his great-great-great-uncle's love for God and dedication to missionary work in America.

"I am touched by how much some points of contact we have together from our history," Father Bruté said. "He was full of zeal and desire to convert the people, to help them to live a life with Christ. That was the most important thing for him."

Bishop Bruté's holy life was both a witness to and reminder that "our first mission is to be a disciple of Christ and to live with Christ," he said. "I think that Bishop Bruté had a lot to teach us about this because he had a lot of missions in his life, but for him the most important mission was to pray, to be with the Scriptures, and even when he was making long trips to visit people he was always praying the breviary."

"It's amazing how much he gave importance to his private life with Jesus Christ," Father Bruté said. "... His love for Christ was the source of all his life, all his pastoral work, and he was ready to accept everything [he faced] because of Christ. I think that was because he had a really deep relationship with Christ as a person. Christ was very present in his life and everything he did—when he was teaching, giving Communion, hearing confessions."

"... I was very touched by the capacity, the ability, of Bishop Bruté to leave everything behind him to do the will of God," Father Bruté said. "He left his family to go to Paris to study medicine. He left medicine to become a priest. He left France to be a missionary in America."

Msgr. Frederick Easton, vicar judicial of the archdiocese, said he and Father Peter Marshall, the vice postulator of the Cause, appreciate Father Bruté's help.



Above, Msgr. Frederick Easton, right, vicar judicial of the archdiocese, talks with Father Guillaume Bruté of Beirut, Lebanon, about the Bruté family's history on Nov. 8 in the chancery at the Archbishop O'Meara Catholic Center in Indianapolis. Father Bruté is helping with the Cause of the beatification and canonization of the Servant of God Bishop Simon Bruté.

Right, Our Lady of the Most Holy Rosary parishioner Kara Halla, a resident of Westfield, Ind., painted this portrait of the Servant of God Bishop Simon Bruté as a commissioned gift for Archbishop Daniel M. Buechlein. The painting is displayed in the parlor at the SS. Peter and Paul Cathedral Parish rectory in Indianapolis.



"He spoke about how his own family is energized about the Cause of Bishop Bruté," Msgr. Easton said. "They are very much interested in it, and we believe there is a very good chance they will be able to be of practical assistance to us in helping to get his writings transcribed so they can be ready to be sent to Rome. This event of his coming [to Indianapolis] has added a quality that we haven't had so far, a quality that we've needed, for the [Bruté] family to

be represented here in his person, to help us move the Cause forward."

Father Bruté and his family are praying for the Cause of their ancestor, who was a very humble man and would not have sought any recognition.

"His canonization will help the American Catholics to discover again their roots [in the faith]," Father Bruté said, "and how much it is important to be Christians and to have this relationship with Jesus Christ." †

Priest to lead Advent gathering for parents and students on Dec. 6 at Bishop Chatard High School

By John Shaughnessy

When the request was made, Father Peter Marshall saw it as an opportunity to make Advent more meaningful for high school students and their parents.

"I'm always eager and willing to talk to parents because I think they have such a hard job in today's society," says Father Marshall, the associate pastor of St. Pius X Parish in Indianapolis. "So what support I can give, I'm happy to do."

Father Marshall agreed to give a talk called "The End of the World As We Know It"—a presentation about Advent that he will share at 6 p.m. on Dec. 6 at Bishop Chatard High School in Indianapolis.

"When Jesus was born, that was really the end of the world at that point," Father Marshall says. "The whole

Incarnation shifted the way we relate to God. God became one of us and so opened the way for us to the Father.

"Advent really reminds us of that reality. It asks us to remember what the world was like before Jesus was born. It also points us to the future—to that time when the kingdom will be fully manifest, when the reign of Christ, of peace and justice, will be realized for everyone throughout the universe."

Those thoughts can resonate with teenagers who have a lot of questions about heaven, the end of time and "what happens when we die," according to Father Marshall.

He also offers two suggestions for how the Church's teachings about Advent can be connected to the lives of high school students, deepening their appreciation of the true meaning of the Christmas season.

"A common practice during Advent is to celebrate the sacrament of reconciliation," the priest says. "It reminds us of the reality of God and sin in our lives. When we're living with sin in our lives, it's analogous to Jesus not being born yet."

"A second thing is that a lot of families and schools do service projects for the poor and needy at this time of year, including buying gifts and toys. The question to ask is, 'Are we doing this because everybody should get a gift at Christmas? Or is this a way to further the kingdom of God on Earth?' I think we should consciously be framing it with the second choice."

Lyrics from one of his favorite Christmas carols also provide another context for the way that Father Marshall views Advent. He refers to the hymn, "O Holy Night," and the lyrics, "Long lay the world in sin and error pining, till he appeared and the soul felt its worth."

"That so nicely and concisely captures Advent," he says. "We're remembering the world before Christ was born. And right now, we labor under the burden of sins until he appears again. When we're honest about the weight of living in the world, those moments of special grace, like Christmas, become even more meaningful to us. It's such a beautiful reminder of what God has promised, and what he has already done in our lives." †



Fr. Peter Marshall

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Music fills cathedral during Interfaith Thanksgiving Service

By Sean Gallagher

Music from religious traditions around the world echoed in SS. Peter and Paul Cathedral in Indianapolis on Nov. 23 during the 11th annual Interfaith Thanksgiving Service.

Wearing their colorful native dress, members of the Sikh and Hindu communities in Indianapolis sang hymns in their sacred languages while being accompanied by harmoniums, drums and finger cymbals.

Representatives of the Muslim and Buddhist communities in central Indiana chanted prayers in Arabic and Tibetan.

And the Indianapolis Children's Choir, and choirs from SS. Peter and Paul Cathedral Parish and the Congregation Beth-El Zedek synagogue, sang choral settings of prayers of thanksgiving to God during the service, which was presided over by Archbishop Daniel M. Buechlein and co-sponsored by the Cathedral Parish and the Christian Theological Seminary in Indianapolis.

"God loves music. ... He loves chanting," said K.P. Singh, a representative of the Sikh Satsang of Indianapolis. "He loves people to come and praise him, and honor [him] without condition and in deepest reverence and spirit. And that's why ... music, incense, prayer [and] chanting are an integral part of every tradition."

It is a part of the Muslim prayer tradition, too, said Shakoor Siddeeq, the treasurer of Nur Allah Islamic Center in Indianapolis.

"As a Muslim, there's a specific way that you recite [a prayer]," Shakoor said. "It has a certain rhythm and pronunciation. It goes up and down [in pitch]. You don't just read it. You chant it ... in a certain rhythm."

The fact that so many religious traditions around the world use music, Shakoor said, is because it touches something deep in the human soul.

"Your heart has a rhythm," he said.

Before moving to the United States, Giora Sharon was exposed to Muslim forms of prayer after living for 20 years in Israel. But participating in every Interfaith Thanksgiving Service has broadened

the Congregation Beth-El Zedek cantor and choir director's view on the world and on music.

"I never knew about the Sikh community until I met them here," said Sharon before the service. "It's also very interesting when I hear the Hindus worship in their own way. Music is the language that everybody understands. Everybody can speak it. I wish the world would be led by musicians and not by politicians."

During the service, Sharon's deep baritone voice filled the cathedral as he sang a setting of Psalm 30 in its original Hebrew.

His love of music was reflected in the words of that psalm: "You transformed by mourning into dancing, my sackcloth into robes of joy that I might sing your praise unceasingly, that I might thank you, Lord my God, forever" (Ps 30:12-13).

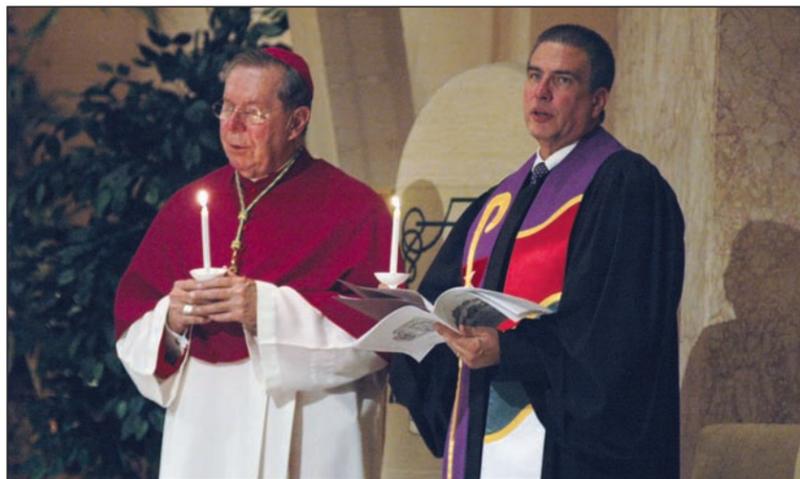
Many of the sung prayers at the Interfaith Thanksgiving Service were prayers of gratitude for God's blessings. This was also the subject of a reflection given during the service by the Rev. Richard Spleth, the regional minister for the Christian Church (Disciples of Christ) in Indiana.

"[Giving thanks] just makes God happy," Spleth said. "We know that God is going to provide for us, regardless. It is who God is. It is what God does. But I think God simply revels in hearing our thanksgivings."

Father John Beitans, the director of the archdiocesan Office of Ecumenism, was thankful that the cathedral, following the lead of Pope John Paul II and Pope Benedict XVI, has hosted the Interfaith Thanksgiving Service for so many years.

"It shows that the archdiocese takes it seriously, and that our Cathedral Parish sees as part of its mission ... to reach out to all other denominations and religious groups," he said. "As a priest of the archdiocese, I take such pride in that. It gives the Church a very, very wonderful aroma of being welcoming and beautiful."

(For more photos from the Interfaith Thanksgiving Service, log on to www.CriterionOnline.com.) †



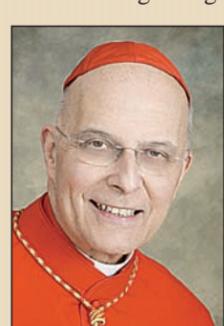
Top, members of the Hindu Temple of Central Indiana in Indianapolis chant a hymn during the 11th annual Interfaith Thanksgiving Service on Nov. 23 at SS. Peter and Paul Cathedral in Indianapolis. Those chanting the hymn are, from left, Anil Bajpai, vice president of the temple; Shri Digamber Upreti, the temple's priest; Nalini Belagaje; and Sarita Bajpai. Standing at the ambo is Rama Belagaje, the temple president.

Middle, Giora Sharon, center, the cantor and choir director for the Congregation Beth-El Zedek synagogue in Indianapolis, lights a candle from the candle of Shakoor Siddeeq, the treasurer of the Nur Allah Islamic Center in Indianapolis, during the 11th annual Interfaith Thanksgiving Service on Nov. 23 at SS. Peter and Paul Cathedral in Indianapolis.

Bottom, Archbishop Daniel M. Buechlein and the Rev. Richard Spleth, the regional minister for the Christian Church (Disciples of Christ) in Indiana sing a hymn during the 11th annual Interfaith Thanksgiving Service on Nov. 23 at SS. Peter and Paul Cathedral in Indianapolis.

Illinois Catholic Conference urges rejection of civil union legislation

CHICAGO (CNS)—The Catholic Conference of Illinois has urged the state's General Assembly to reject a Senate bill legalizing civil unions for same-sex couples.



Cardinal Francis E. George

"Everyone has a right to marry, but no one has the right to change the nature of marriage. Marriage is what it is and always has been, no matter what a legislature decides to do," said Chicago Cardinal Francis E. George in remarks accompanying a Nov. 22 statement issued by the conference on behalf of the cardinal and the other bishops of Illinois.

The conference is the public policy arm of the Illinois bishops.

"The public understanding of marriage will be negatively affected by the passage of a bill that ignores the natural fact that sexual complementarity is at the core of marriage," said the cardinal. "Moreover, the impact of this

legislation on the Church's social service ministries remains an important and thus far unanswered concern."

He criticized the fact that such an important measure was being considered by a lame-duck General Assembly. "More should be done to engage the people in public debate" on it, he said.

The body of lawmakers was scheduled to consider the

measure on Nov. 30.

The legislation would provide spousal rights to same-sex partners in a civil union, and grant them legal rights in surrogate decision-making for medical treatment, survivorship, adoptions, and accident and health insurance.

"Marriage was not invented by either the state or the Church and neither can change its nature," said the conference statement. "However, laws structure society and they influence patterns of behavior and thought. In our country, as in most others, marriage is granted unique protections and benefits because marriage is the foundation of family and society. The proposed legislation would further weaken an already fragile institution."

The statement said there is "an inherent conflict" between the bill and religious liberty, and its language doesn't offer adequate protection for religious institutions and individuals from litigation he predicted they would face if the bill becomes law.

One of the bill's sponsors, Rep. Greg Harris, a Chicago Democrat, told the *Chicago Sun-Times* on Nov. 23 that the legislation would not change the definition of marriage as being between a man and a woman, which currently is spelled out in state law.

A portion of the bill states that the proposal is not intended to "interfere with or regulate the religious practice of any religious body." It also says religious bodies are "free to choose whether or not to solemnize or officiate [at] a civil union."

But the Catholic conference statement said that without "explicit protections for religious liberties," it expected the

General Assembly or the courts will soon:

- Require faith-based institutions that provide adoption or foster care services "to place adoptive or foster children with couples who have entered into a same-sex civil union."
- Compel Catholic parishes or agencies that provide social services—including retreats, religious camps, homeless shelters, senior care centers and community centers—to make those services available to individuals in same-sex civil unions.
- Refuse "to protect small employers who do not wish to extend family benefits to employees in a same-sex civil union."

Providing "marriage-like benefits in civil union legislation" will only "intensify the legal attack on marriage," the statement said.

It pointed out that if the bill becomes law, there "are literally hundreds of references to married 'spouses' throughout Illinois' law to which parties to a civil union will now be included."

The statement reiterated that the *Catechism of the Catholic Church* teaches that homosexuals "must be accepted with respect, compassion and sensitivity."

"Accordingly, we stand ready to work with the legislature and other agencies of state government to prevent unjust discrimination and to provide benefits to people judged by the civic authority as deserving—as long as such provision does not include the attempted redefinition of marriage as a union between one man and one woman for the sake of family," the statement said. †

See related editorial, page 4.



Rev. Msgr. Raymond T. Bosler, Founding Editor, 1915 - 1994

Most Rev. Daniel M. Buechlein, O.S.B., Publisher Greg A. Otolski, Associate Publisher
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Editorial

Is marriage becoming obsolete? The U.S. bishops disagree

Have you seen the Nov. 29 cover of *Time* magazine that proclaims: “Who Needs Marriage? A Changing Institution.”

Or have you heard about the Pew Research Center’s report on “the decline of marriage and rise of new families”? Or did you read the Fox News article that says four in 10 Americans believe marriage is becoming obsolete?

If you have read any of these reports, or simply observed the increasing number of cohabitating couples, single parents or same-sex couples, then you know why the American bishops have made the defense of marriage one of their top priorities.

According to the Pew study, which was conducted in association with *Time*, about 39 percent of Americans say marriage is becoming obsolete.

Based on newly released U.S. census data, nearly 30 percent of children under 18 now live with a parent or parents who are unwed or no longer married. Today, only 52 percent of adults in the United States are married, which the Pew research says places the institution of marriage at “an all-time low.”

Louisville Archbishop Joseph E. Kurtz, who was recently elected vice president of the U.S. Conference of Catholic Bishops, is the chairman of the bishops’ Committee for the Defense of Marriage. According to Archbishop Kurtz, “today is like 1970 for marriage.”

Recalling that 1973 was the year that the U.S. Supreme Court issued its infamous decision legalizing abortion, the archbishop asked his brother bishops, “If you had seen *Roe v. Wade* coming three years out, what would you have done differently?”

Speaking for the U.S. bishops, Archbishop Kurtz made it clear that there is much work that needs to be done to defend the importance of marriage as a social institution and as an instrument of God’s plan for the human race.

Americans who recognize the serious threat posed by legislative efforts to change the definition of marriage in order to recognize same-sex unions as marriages must not be silent or inactive, the archbishop said. Unless we work to prevent it, the negative social trends reported in the Pew study, and celebrated in the news and entertainment media, will become law.

So what is to be done? According to Archbishop Kurtz, the U.S. bishops are doing much more to educate the Catholic community about the sanctity of marriage and the threats facing marriage as a social institution.

A new DVD titled “Made for Each Other,” with accompanying educational materials, is being distributed around the country, and additional resources are being developed aimed at teaching children. The bishops are also exploring ways to collaborate with other Christian Churches in defense of the traditional understanding of marriage.

What can Catholics do to help strengthen marriage and to prevent it from being further devalued as a social institution and as a sacrament?

Begin by affirming the importance of



Megan Ward and Bryce Horsley smile after lighting a unity candle during their wedding at SS. Philip and James Church in St. James, N.Y., in July. During the bishops’ annual fall meeting in Baltimore, Archbishop Joseph E. Kurtz of Louisville, Ky., urged his fellow bishops on Nov. 15 to look at today’s challenges to traditional marriage as if they could have seen the Supreme Court’s *Roe v. Wade* decision legalizing abortion on the horizon before it was handed down in 1973.

marriage within our own families. Renew our own marriage vows. Provide encouragement and support to our parents or children or siblings who are married. Pray for married couples who are experiencing difficulties. Offer personal testimony to our experience of married love—and to the way that Christ is present in the daily life of married couples.

Teach our children—by our words and our example—that marriage is much more than a social contract or a convenience in living arrangements. Give witness to marriage as a sacrament, a way to holiness and a visible sign of God’s love for us.

Make sure that our elected representatives—and judges—know where we stand on the importance of marriage as the lifelong union of a man and a woman. Oppose efforts to devalue or redefine marriage. Speak out when necessary in defense of what we know is right and true.

Archbishop Kurtz challenges each one of us as disciples of Jesus Christ: “If you had seen *Roe v. Wade* coming three years out, what would you have done differently?” Would we have sat idly by and let it happen? Or would we have worked to prevent it?

Now is the time to pray, speak and act. Now is the time to defend marriage—in a positive, proactive and nondiscriminatory way. If we believe that marriage is a gift from God to be cherished, nurtured and shared generously with future generations, then we must be good stewards of this sacred treasure.

Is marriage becoming obsolete? Not if we remain faithful to God’s plan, giving witness to one of his greatest gifts.

—Daniel Conway

Be Our Guest/Dr. Hans Geisler

The pope, truth and the media

Always true to his responsibility—as Bishop of Rome and chief shepherd of the Roman Catholic faith—to teach the world the truth of the faith, as it has been handed down since the time of the Apostles, and to his responsibility, as a former professor, to provoke thought and discussion



concerning that truth, Pope Benedict XVI has, once again, as he did several years ago in his remarks describing the conversation between a Byzantine emperor and an Islamic scholar, stirred up the secular media and critics of Catholic beliefs with his comments about the possible use of a condom by a male prostitute when engaged in a homosexual act (*Light of the World*, Peter Seewald, Chapter 11, “The Journeys of a Shepherd,” pages 117-119, Ignatius Press, 2010).

What Seewald quoted the pope as saying was, “There may be a basis in the case of some individuals, as perhaps when a male prostitute uses a condom, where this can be a first step in the direction of a moralization, a first assumption of responsibility, on the way toward recovering an awareness that not everything is allowed and that one cannot do whatever one wants.”

Obviously, the pope was trying to imply that, in some cases, the very fact that the male prostitute was, in this instance, trying to prevent the spread of AIDS might be the beginning of a realization in that man’s mind that there was indeed a moral dimension to his act, an “awareness” that he may be engaging in something basically illicit.

In framing his statement, Pope Benedict was dealing with a question from Seewald regarding AIDS, a disease of epidemic proportions in many parts of Africa, and it is important that Seewald’s readers, believers and non-believers alike, realize that the pope went on to say, “But it is not really the way to deal with the evil of HIV infection. That can really lie only in a humanization of sexuality.”

In response to Seewald’s next question—“Are you then saying that the Catholic Church is actually not opposed in principle to the use of condoms?”—the pope responded, “She, of course, does not regard it as a moral solution, but, in this or that case, there can be nonetheless, in the intention of reducing

the risk of infection, a first step in a movement toward a different way, a more human way, of living sexuality.”

Seen in context, the pope was trying to promote discussion concerning the Catholic teaching that to engage in a homosexual act is “intrinsically disordered and immoral” (*United States Catholic Catechism for Adults*, U.S. Conference of Catholic Bishops, July 2006, p. 407), and that those that are engaged in such encounters should rethink their views on the matter.

Always the teacher, the Holy Father is attempting to use his answer to Peter Seewald’s question as a “teaching moment” for Catholics and non-Catholics alike.

He wants the readers of Seewald’s book to understand that the sexual act, as stated in the *Catechism of the Catholic Church* (#2390), is to be used as part of the sacrament of marriage, primarily to foster the procreation of the human race and, secondarily, but importantly, to provide an instrument by which a couple can express their love for one another in a satisfying, physical manner.

The pope is merely emphasizing an ancient Catholic doctrine that the sexual act should never be viewed as an instrument merely to provide a momentary physical “high.”

Viewed from this perspective, it appears that the Holy Father has again accomplished his sworn duty of being both the shepherd and teacher-in-chief of our Catholic faith.

(Dr. Hans Geisler is a retired gynecologist-oncologist and member of St. Luke the Evangelist Parish in Indianapolis. He is certified in health care ethics by the National Catholic Bioethics Center.) †

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

Letters must be signed, but, for serious reasons, names may be withheld.

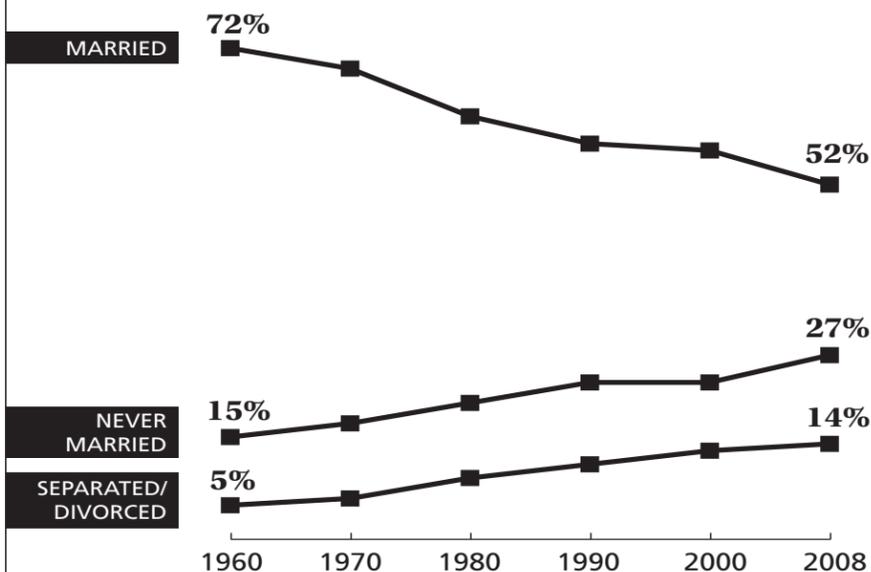
Send letters to “Letters to the Editor,” *The Criterion*, P.O. Box 1410, Indianapolis, IN 46206-1410.

Readers with access to e-mail may send letters to critterion@archindy.org.

Marriage in Decline

Marriage is less prevalent today than in any time in U.S. history.

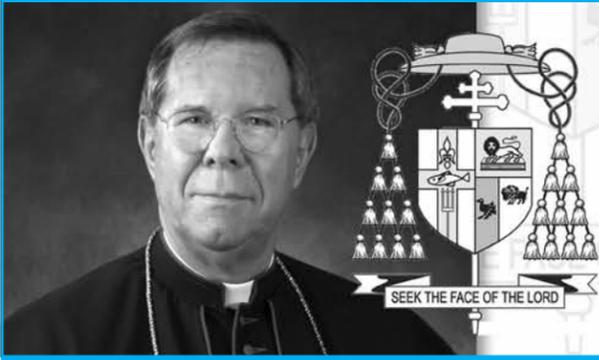
MARITAL STATUS OF THOSE AGE 18 AND OLDER



Source: Pew Research Center for the People & the Press

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Make time to be still in order to hear God

On Oct. 23, we celebrated the 60th anniversary of Our Lady of Fatima Retreat House in Indianapolis. It was a wonderful evening, and the turnout was great.

We are blessed to have a place where folks can go to spend special time with God. The spiritual center offers a variety of programs for people of all ages who have a need to get away for some solitude, perhaps some healing.

Father Keith Hosey from the Diocese of Lafayette, and a longtime retreat director, was the featured speaker. I was pleased that he chose to stress the need for personal prayer and the importance of a place of silence in our lives.

He made the point that perhaps today we need silence more than ever. In the midst of the noise of our times, we crave some solitude and silence. Perhaps we don't even realize it.

I was reminded of a work by the late theologian Msgr. Romano Guardini. It is titled *Meditations Before Mass*. The original 1955 English edition has since been republished by Sophia Institute Press.

Msgr. Guardini begins the book with a chapter titled "Stillness." The chapter begins: "When Holy Mass is properly celebrated, there are moments in which the voices of both priest and faithful become silent."

Later, he writes: "Hence the beginning of divine service is the creation of stillness. Stillness is intimately related to speech and

the word."

He asserts: "The importance of silence for the sacred celebration cannot be overstressed—silence which prepares for it as well as that silence which establishes itself again and again during the ceremony. Silence opens the inner fount from which the word rises. Silence and speech are interdependent. Together they form a nameless unit which supports our spiritual life.

"Like the sacraments, God's word is spiritual-corporal; like them, it is meant to nourish the spirit in flesh-and-blood man, to work in him as power. ... The word of God is meant to be heard, and hearing requires silence. ... To have ears to hear requires grace, for God's word can be heard only by him whose ears God has opened. ... But it also requires something that we ourselves desire and are capable of being inwardly present. ... All this is possible only when we are inwardly still" (cf. pp. 13-20).

I was further reminded of words spoken by the late Pope John Paul II at the beginning of his pontificate: "For me, prayer is the first priority. Prayer is the basic prerequisite to service of the Church and the world. ... Every believer should always think of prayer as an essential and indispensable component of one's vocation. It is the '*opus divinum*' which precedes and overshadows every work. We well know that faithfulness to prayer, or its neglect, is a test of the vitality of religious life, apostolate and Christian fidelity" (Address, Oct. 7, 1979).

I will never forget the first time that I read the Holy Father's stark reminder to us clergy and religious. "A constant danger with priests, even zealous priests, is that they become so immersed in the work of the Lord that they neglect the Lord of work" (Address in Maynooth, Oct. 1, 1979).

Earlier in 1979, Pope John Paul said, "We must find time, we must make time, to be with the Lord in prayer. Prayer is indispensable for you, today as yesterday" (Address in Guadalupe, Jan. 27, 1979).

Pope John Paul makes the striking point that the first priority of priests, religious and lay faithful alike is prayer, including personal prayer. And he points out the hazard for all of us in becoming too busy to pray, too busy to nurture our friendship with God.

It was the point that Father Hosey made about the distraction of our busy world. The Holy Father says that even zealous priests can neglect this relationship. And if we do, if religious and laity do, our relationship with God begins to wane.

Msgr. Guardini explains for us the utter importance of silence if we are to live our call to holiness, which is our fundamental vocation no matter what our state in life

might be. Silence, stillness, is necessary because God speaks in silence.

He communicates with us in the silence of our hearts as well as in church. Our challenge is to make time to be still in order to hear him.

Someone placed a small framed message on my desk at home. I am not sure who did it, but it appeared. It says simply: "Be still and know that I AM." It is a fine daily reminder.

I chose to offer this reflection on prayer, silence and stillness because I think it is timely for Advent.

Somehow, silence and stillness especially seem like Advent and Christmas themes. †

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

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

Archbishop Buechlein's intention for vocations for December

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

Dedique tiempo para hallar sosiego y escuchar a Dios

El 23 de octubre celebramos el aniversario número 60 de la casa de retiro de Nuestra Señora de Fátima. Fue una velada maravillosa y tuvimos una excelente asistencia.

Tenemos la bendición de contar con un lugar donde la gente puede pasar momentos especiales con Dios. El centro espiritual ofrece diversos programas para personas de todas las edades que necesiten apartarse para estar en soledad, quizás hallar consuelo.

El padre Keith Hosey de la Diócesis de Lafayette y director de retiros desde hace ya tiempo, fue el orador principal. Me agradó que eligiera hacer énfasis en la necesidad de la oración privada y de la importancia de tener un lugar de sosiego en nuestras vidas.

Señaló que tal vez hoy en día, más que nunca, necesitemos silencio. En medio del ruido de los tiempos que corren, anhelamos algo de soledad y silencio. Quizás ni siquiera nos demos cuenta.

Me recordó la obra de un difunto teólogo, monseñor Romano Guardini. Se titula *Meditaciones antes de la Misa*. La versión en inglés la publicó Sophia Institute Press en 1955.

Monseñor Guardini empieza su libro con un capítulo titulado "Sosiego." El capítulo comienza así: "Cuando la Santa Misa se celebra de forma adecuada, existen momentos en los que las voces del sacerdote y de los fieles se acallan."

Más adelante, escribe: "Por consiguiente el inicio del servicio divino es la creación del sosiego. El sosiego está íntimamente relacionado con el discurso y la palabra."

Asevera: "No puede enfatizarse demasiado la importancia del silencio para la celebración sagrada, el silencio que le sirve de preparación, así como el silencio

que se establece repetidamente durante la ceremonia. El silencio abre la fuente interna a partir de la cual surgen las palabras. El silencio y el discurso son interdependientes. Juntos forman una unidad sin nombre que respalda nuestra vida espiritual.

"Al igual que los sacramentos, el mundo de Dios es corpóreo y espiritual; al igual que éstos, su propósito es alimentar el espíritu del hombre de carne y hueso, obrar en él como un poder. "La palabra de Dios ha de ser escuchada, y para ello hace falta el silencio." ... Tener oídos para escuchar requiere de gracia ya que la palabra de Dios sólo la pueden escuchar aquellos cuyos oídos han sido abiertos por Dios. ... Pero también requiere algo que nosotros mismos deseamos y de lo cual somos capaces ya que se encuentra internamente en nosotros. ... Todo esto es posible únicamente cuando tenemos sosiego interior" (cf. pp. 13-20).

Asimismo, recordé las palabras pronunciadas por el difunto papa Juan Pablo II al comienzo de su pontificado: "Para mí, la oración tiene la primera prioridad. La oración es el prerequisite básico para servir a la Iglesia y al mundo. ... Todo creyente debería pensar en la oración como un componente esencial e indispensable de la propia vocación. Es la '*opus divinum*' que precede y cubre toda obra. Sabemos de sobra que la fidelidad a la oración o descuidarla son pruebas de la vitalidad del apostolado de la vida religiosa y de la fidelidad cristiana" (Discurso, 7 de octubre de 1979).

Nunca olvidaré la primera vez que leí el recordatorio severo del Santo Padre para el clero y los religiosos. "Un peligro constante para los sacerdotes, incluso para los más fervorosos, es que se sumergen tanto en la

obra del Señor que descuidan al Señor de la obra." (Discurso en Maynooth, 1 de octubre de 1979).

A principios de 1979, Juan Pablo II dijo: "Debemos hallar tiempo, debemos dedicar tiempo, para estar con el Señor en la oración. La oración es indispensable para ti, tanto hoy como ayer". (Discurso en Guadalupe, 27 de enero de 1979).

El Santo Padre Juan Pablo II hace la aclaratoria contundente de que la primera prioridad de los sacerdotes, de los religiosos y de los fieles laicos por igual, es la oración, incluyendo la oración privada. Y señala los peligros que todos corremos de estar demasiado ocupados para orar, demasiado ocupados para cultivar nuestra amistad con Dios.

Era lo que el padre Hosey aseveraba sobre la distracción de nuestro mundo tan ajetreado. El Santo Padre dice que incluso los sacerdotes fervorosos pueden descuidar esta relación. Y si lo hacemos, si los religiosos y los laicos lo hacen, nuestra relación con Dios comienza a verse mermada.

Monseñor Guardini nos explica la importancia suprema que tiene el silencio si deseamos vivir nuestro llamado a la santidad, que es nuestra vocación fundamental, independientemente de cuál sea nuestra situación en la vida. El silencio y el sosiego son necesarios porque Dios habla en el silencio; se comunica con

nosotros tanto en el silencio de nuestros corazones, así como en la Iglesia. Nuestro desafío es dedicar tiempo para hallar el sosiego y poder escucharle.

Alguien colocó un pequeño mensaje enmarcado sobre mi escritorio en la casa. No estoy seguro de quién lo hizo, sino que apareció allí. Dice sencillamente: "Quédate en silencio y sé consciente de que YO SOY". Resulta un recordatorio diario extraordinario.

Elijo ofrecer esta reflexión sobre la oración, el silencio y el sosiego porque creo que resulta oportuno para el Adviento.

De alguna forma, el silencio y el sosiego parecen temas especialmente apropiados para el Adviento y la Navidad. †

¿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 diciembre

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

Events Calendar

December 3

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, 6:30 a.m. Mass, breakfast and program in Priori Hall, **"How My Mission Work with the IU-Kenya Partnership Affects my Spiritual and Professional Life,"** Susan Cordes, presenter, \$15 members, \$20 non-members. Information: 317-435-3447 or e-mail macmac961@comcast.net.

St. Thomas More Preschool, 1200 N. Indiana St., Mooresville. **"A Night in Bethlehem,"** crafts, shops, food, 5:30-8 p.m., \$5 per child, \$2 picture with Santa. Information: 317-831-4142.

Marian University, Peine Theatre,

3200 Cold Spring Road, Indianapolis. **Dead Man Walking**, 8 p.m., no charge. Information: cmeyer@marian.edu.

December 3-4

St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis. **Rummage and bake sale**, 10 a.m.-4 p.m.

December 5

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **African Catholic Ministry, African Mass and reception**, 3-6 p.m., African attire encouraged, free-will offering. Information: 317-545-6375 or 317-269-1276.

St. Louis School, 17 St. Louis Place, Batesville. **Eighth-grade class fundraiser, "All-you-can-eat**

breakfast," 7 a.m.-12:30 p.m., free-will offering.

St. Paul Parish, 9788 N. Dearborn Road, New Alsace. **Parents Involved in Education (PIE), hot breakfast bar buffet**, 8 a.m.-noon, free-will offering, pictures with Santa, 9:30-11:30 a.m. Information: 812-623-2631.

Mount St. Francis Retreat Center, 101 St. Anthony Drive, Mount St. Francis. **New Albany Deanery Catholic Young Adult Ministry, "Advent Renewal," day of reflection**, Conventual Franciscan Brother Bob Baxter, presenter, 11 a.m. Information: 812-945-2000 or marlene@nadyouth.org.

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

December 7

Marian University, Adult Education, 8435 N. Keystone Crossing Blvd., Suite 108, Indianapolis. **Open house and information session**, 5:45-6:45 p.m. Information: 317-252-5690 or kwebb@marian.edu.

December 8

Mother of the Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. **Solemnity of the Immaculate Conception Mass, procession and reception**, 6 p.m.

Information: 812-825-4642 or marianoasis@bluemarble.net.

December 9

Marian University, Allison Mansion, 3200 Cold Spring Road, Indianapolis. **"Madrigal Dinner and Choral Concert,"** Thurs. and Fri., \$28 per person, \$24 for students and senior citizens, Sat., \$30 per person, \$24 for students and senior citizens, 6 p.m. Information: cmeyer@marian.edu.

December 10

St. Francis of Assisi Church, 1960 Bardstown Road, Louisville, Ky. **"Merton-From Jazz to Chant,"** 6:30-7:45 p.m., \$10 suggested donation. Information: 502-899-1991.

December 11

St. Roch Parish, Family Life Center, 3603 S. Meridian St.,

Indianapolis. **Single Seniors**, meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

December 12

Marian University, Hackelmeier Memorial Library, 3200 Cold Spring Road, Indianapolis. Sen. Richard G. Lugar Franciscan Center for Global Studies, speaker series, **"Annual Global Studies Address,"** Sen. Richard Lugar, presenter, 7 p.m., free admission. Registration required. Reservations: <http://www.marian.edu/LFCGS/Pages/SpeakerSeriesRegistration.aspx>.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Carmelite Secular Order, meeting**, noon-4 p.m. Information: 317-259-4936 or cshock803@att.net. †

Our Lady of the Greenwood, other parishes to host Our Lady of Guadalupe celebrations

Although Dec. 12, the feast day of Our Lady of Guadalupe, is on a Sunday this year, that isn't preventing several archdiocesan parishes from remembering the Patroness of the Americas.

At Our Lady of the Greenwood Church, 335 S. Meridian St., in Greenwood, the 15th annual solemn Mass will be held at 6:30 p.m. on Friday, Dec. 10. As in years past, a reception will follow the liturgy.

Organized by the Committee of Guadalupe, whose members are from St. Rose of Lima, SS. Francis and Clare, St. Barnabas and Our Lady of the Greenwood parishes as well as students at Marian University and Roncalli High School, the first solemn Mass was held at the parish's Madonna Hall in 1996, said Martha McQueen, a member of the committee.

The purpose of the celebration is to introduce more people to Our Lady of Guadalupe, she added.

For more information on this year's celebration, call 317-888-2861.

Other Masses and celebrations for the feast days of St. Juan Diego on Dec. 9 and Our Lady of Guadalupe on Dec. 12 are scheduled at various archdiocesan parishes.

Liturgies and other events reported to *The Criterion* include the following activities listed by deanery and date:

Connersville Deanery

• Dec. 12—St. Andrew Church, 235 S. 5th St., in Richmond, bilingual Mass with *mariachis* at 9:30 a.m.

Indianapolis East Deanery

• Dec. 9—St. Mary Church, 317 N. New Jersey St., in Indianapolis, rosary for feast of St. Juan Diego at 6:30 p.m., and Mass in Spanish at 7 p.m.
• Dec. 11—St. Mary Church, 317 N. New Jersey St., in Indianapolis, rosary at 7 p.m., pilgrimage from Monument Circle in downtown Indianapolis to St. Mary Church, 9 p.m.; traditional dance, 9:45 p.m.; *mariachis*, 10:45 p.m.; *Las Mañanitas*, 11:45 p.m.; *Misa de Gallo*, Mass in Spanish, midnight.

• Dec. 3-10—St. Philip Neri Church, 550 N. Rural St., in Indianapolis, novena to Our Lady of Guadalupe from 7:30 p.m. to 8:30 p.m. each night.

• Dec. 11—St. Philip Neri Church, 550 N. Rural St., in Indianapolis, *Las Mañanitas* from 11 p.m. to midnight.

• Dec. 12—St. Philip Neri Church, 550 N. Rural St., in Indianapolis, folkloric dance and procession at 11:15 a.m., Mass at 11:45 a.m. and meal after liturgy.

Indianapolis North Deanery

• Dec. 11—St. Lawrence Church, 6944 E. 46th St., in Indianapolis, Mass at 7 p.m.

Indianapolis South Deanery

• Dec. 9—St. Patrick Church, 950 Prospect St., in Indianapolis, rosary for feast of St. Juan Diego at 6:30 p.m. and Mass at 7:30 p.m.

• Dec. 11—St. Patrick Church, 950 Prospect St., in Indianapolis, dance at 8 p.m. followed by rosary at 8:30 p.m., Mass at 11 p.m. and *Las Mañanitas* at midnight.

• Dec. 12—St. Patrick Church, 950 Prospect St., in Indianapolis, *Las Mañanitas* at 6 a.m., Mass at 10:30 a.m., neighborhood procession at 11:30 a.m., rosary at 5:30 p.m. and Mass at 7 p.m.

Indianapolis West Deanery

• Dec. 3-11—St. Anthony Church, 379 N. Warman Ave., in Indianapolis, Mass each evening at 6 p.m. followed by rosary, singing, traditional dance and serenade.

• Dec. 9—St. Anthony Church, 379 N. Warman Ave., in Indianapolis, Mass for feast of St. Juan Diego at 6 p.m. and play at 7 p.m. in the church.

• Dec. 11—St. Anthony Church, 379 N. Warman Ave., in Indianapolis, Mass at 6 p.m. followed by rosary, singing, traditional dances, serenades and *mariachis* until 7 a.m. on Dec. 12 then Mass at 8:30 a.m. on Dec. 12.

• Dec. 11—SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, Mass at 6:30 p.m. and reception following at Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis.

• Dec. 11—St. Gabriel the Archangel Parish, 6000 W. 34th St., in Indianapolis, music for families with children from midnight to 1 a.m. then music for adults from 1 a.m. to 2 a.m.

• Dec. 11—St. Monica Church, 6131 N. Michigan Road, in Indianapolis, Mass in Spanish at 7:15 p.m. followed by dinner.

New Albany Deanery

• Dec. 10—St. Joseph Church, 312 E. High St., in Corydon, vespers at 7 p.m.

• Dec. 11—St. Michael Church, 101 St. Michael Drive, in Charlestown, rosary at 6:30 p.m. and *Las Mañanitas* at 11 p.m.

• Dec. 11—St. Mary Church, 415 E. Eighth St., in New Albany, rosary at 10 p.m. followed by confessions, veneration of the image of Our Lady of Guadalupe and serenade.

• Dec. 12—St. Mary Church, 415 E. Eighth St., in New Albany, Mass at 2 p.m. followed by social.

• Dec. 12—St. Michael Church, 101 St. Michael Drive, in Charlestown, Mass at 1 p.m. followed by social.

Seymour Deanery

• Dec. 11—St. Ambrose Church, 325 S. Chestnut St., in Seymour, Mass at noon, presentation on the meaning of Our Lady of Guadalupe, family activity, *Las Mañanitas* at midnight.

• Dec. 11—St. Bartholomew Church, 1306 27th St., in Columbus, *Las Mañanitas* at 1 p.m.

• Dec. 12—Holy Trinity Church, 100 Keely St., in Edinburgh, *Las Mañanitas* at 6 a.m. and Mass at 9:30 a.m.

• Dec. 12—St. Bartholomew Church, 1306 27th St., in Columbus, Mass at 1 p.m. followed by celebration.

Terre Haute Deanery

• Dec. 12—St. Margaret Mary Church, 2405 S. Seventh St., in Terre Haute, Mass at 2 p.m. †



Ordination anniversary

Retired Father Thomas Murphy, left, sits with Msgr. Joseph F. Schaedel, vicar general, on Oct. 12 at the Columbia Club in Indianapolis. More than 100 friends of Father Murphy were on hand to celebrate the 25th anniversary of his ordination to the priesthood and his previous work as an educator at Marian University in Indianapolis, an attorney operating his own law firm, a state legislator, and a past president of Serra International, an organization that promotes priestly and religious vocations. Indiana Attorney General Greg Zoeller introduced Father Murphy at the celebration. Father Murphy resides at St. Paul Hermitage in Beech Grove.



Roncalli food drive

Roncalli High School senior Jennifer Feltman, a member of St. Roch Parish in Indianapolis, poses on Nov. 20 with some of the 2,011 food items that she contributed to a recent food drive at the school. Roncalli students donated approximately 50,000 pounds of food to the food pantry of the Indianapolis chapter of the Society of St. Vincent de Paul. Jennifer worked throughout November to collect 2,011 food items because the number matches her graduation year.

Trappist monks close chapter on farming as means of income

PEOSTA, Iowa (CNS)—Farmers from miles around gathered at the New Melleray Abbey farm south of Dubuque on Nov. 20 for a historic auction that marked the end of farming as a means of support for the Trappist community.

On the cold sunny morning, potential buyers climbed in the cab of the tractors and examined the well-maintained equipment that worked the 2,000 acres of cropland owned by the monastery.

Abbot Brendan Freeman, who spoke to the crowd before the auction, said it was a “bittersweet day for us, as all through our history we have been farmers,” summarizing the 160-year tradition that was coming to an end.

Factors in the decision included the costs involved in farming, low prices paid for crops and the fact the abbey has fewer monks and

those who do live there are getting older.

The first monks came to Dubuque from Ireland at the invitation of Bishop Mathias Loras and established New Melleray Abbey in 1849. They supported themselves through the sale of farm animals and crops raised on their acreage, which includes 600 acres of prairie given to them by Bishop Loras and 600 acres they bought for \$1.25 an acre.

Abbot Freeman said the early monks sold hogs to William “Hog” Ryan in nearby Galena, Ill., who sold pork to the Union Army during the Civil War, and discussed the most recent efforts in organic farming and raising organic Angus beef.

But eventually the economy took its toll. “Prices went way down,” the abbot continued, “and we don’t have the monks to do the fieldwork anymore.”

At one time in years past, there were

150 monks so there was no shortage of able-bodied workers.

In his younger days, Abbott Freeman said he also worked on the farm, but now the average age of the 35 monks who live in the monastery is 70.

The farmland is rented out now, but the abbot said he would still go out and bless the land and the farmers working there in the spring. Although they can’t ask the renters to go organic, they have put restrictions on the use of herbicides and chemical fertilizer.

“My biggest disappointment is getting out of organic farming,” Abbot Freeman said the day after the sale in an interview with *The Witness*, the newspaper of the Dubuque Archdiocese.

“I was very proud of the community’s decision to try to be good stewards of our



Farmers look over a combine, tractor and other farm implements auctioned off at the New Melleray Abbey farm sale near Dubuque, Iowa, on Nov. 20.

land and not to put money first, but put sound ecology before all,” he said. “Even if we broke even on the farm, I think this approach would have been worth it, but you can’t lose money very long and continue to pay the bills.” †

Faith groups press for congressional action during lame-duck session to cut poverty

WASHINGTON (CNS)—An interfaith group of more than 50 members three years ago pledged to join in an effort to cut U.S. poverty in half by 2020.

In that time, the ranks of American poor have only risen. The latest Census Bureau estimates indicate that 44 million Americans are living in poverty, including one in five children.

Members of the interfaith group, Fighting Poverty With Faith, urged the House to pass the Improving Nutrition for America’s Children Act during the House’s lame-duck session after Thanksgiving. The companion bill in the Senate already has been approved by the upper chamber.

The bill would make free and reduced-price meals more accessible to children from low-income families during the summer months when they are not in school to receive such meals there.

Currently, about 20 million children receive free or reduced-price breakfasts and lunches at school during the school year. But during the summer months, the number drops sharply to 3.3 million, according to Kevin Concannon, Agriculture Department undersecretary for food, nutrition and consumer services.

“You don’t have to be a mathematician to know we have a very serious problem here,” Concannon said.

“While crisis presents challenges, it also presents opportunities,” said Candy Hill, senior vice president for social policy and government affairs for Catholic Charities USA, one of five Catholic organizations that are part of Fighting Poverty With Faith. She noted that each of the umbrella group’s 52 members are “working through their own networks to cut poverty.”

Catholic Charities USA has been working for several years on its

Campaign to Reduce Poverty in America.

Catholic Charities in Chicago provided 273,000 more meals this past summer than it did in the summer of 2009, noted Max Finberg, director of the USDA Center for Faith-Based and Neighborhood Partnerships.

Speaking during a Nov. 22 news conference inside a Senate office building, Finberg said, “It’s nice that the fellows behind us in the Capitol are beginning to pay attention to this [bill].”

Some of its other provisions include expanding the access of low-income rural areas to the summer food service program, and requiring school lunch and breakfast programs to establish local school wellness policies for their schools that include goals for nutrition promotion and education, physical activity and education, and other school-based activities that promote student wellness.

“The great thing is that the president of the United States got this as well,” Finberg said. President Barack Obama has said he, too, is committed to cutting U.S. poverty in half by 2020.

When an economy is in upheaval, “it falls disproportionately on poor people,” Concannon said. However, with poverty-fighting measures such as the nutrition bill, “we certainly have the capacity to redirect” poverty, he added. “We should have the will to do it.”

In addition to working to get the nutrition bill passed, Finberg said, advocates also should fight to give greater access to the Supplemental Nutrition Assistance Program—formerly known as food stamps—to eligible people. Currently, about one-third of those eligible do not receive the assistance. Finberg also encouraged outreach by Churches to other denominations to devise joint approaches to combating poverty. †

What was in the news on Dec. 2, 1960?

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of *The Criterion*, which is celebrating its 50th anniversary.

Here are some of the items found in the Dec. 2, 1960, issue of *The Criterion*:

- Bishops’ committee censures drop in U.S. film standards: Body urges mass protest by Catholics



“WASHINGTON, D.C.—A committee of U.S. bishops has added flashes of lightning to the storm gathering over alleged sensationalizing in Hollywood films. The five bishops who guide the work of the National Legion of Decency charged Hollywood with ‘bold departures’ from decency and called for ‘an unmistakable national protest’ by the country’s 10 million Catholics. The bishops noted they are not alone in concern over the moral quality of movies today. ‘We cite the widespread criticism which recent Hollywood films have provoked throughout the entire country,’ they said.”

- Pope voices alarm over smut deluge
- NCCM Official: Declares laity must share blame for blurred image of the Church

“[Martin H. Work, executive director of the National Council of Catholic Men] stated that laymen have failed to give a true picture of the Church to non-Catholics in ‘many different ways,’ including: a frequently sectarian approach to community problems; a failure to understand that

not every sin should be proscribed and punished as a crime by the state; an inclination to use pressure tactics where persuasion and community cooperation might be more effective. Mr. Work stressed that the Church must not be made to appear as a

pressure bloc, a ‘custodian’ of ancient rules and rituals, or a mere administrative agency.”

- Violence in Haiti: Expelled Archbishop bares anti-Church plot

“MIAMI—Archbishop Francis Poirier, Primate of Haiti, charged here that his expulsion from the Caribbean republic was part of a long-standing government anti-Church campaign. Police secretly and suddenly hustled the Archbishop of Port-au-Prince out of Haiti on Thanksgiving Day. He was allowed to take with him on the plane flight to Miami only the clothes on his back, his passport and a dollar given him by a priest. Archbishop Poirier blamed his expulsion on the hostility of Haitian President Francois Duvalier’s regime, which he said is carrying on a constant effort to interfere with the work of the Church.”

- What U.S. Catholics are doing for interracial justice
- Lutherans plan book about Council
- Rabbis to study Council approach
- ‘King Basketball’ takes over CYO sports spotlight
- Religion is called human rights key

(Read all of these stories from our Dec. 2, 1960, issue by logging on to our archives at www.CriterionOnline.com.) †

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EL SALVADOR

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Donovan, who were awaiting the arrival of Sisters Maura and Ita.

“They were very nervous,” Father Chisholm said. “They told me to go with the Canadians because the situation was ‘very tense.’ Dorothy said, ‘Pray for us.’ We got into a minibus—the same vehicle in every detail as the sisters’. Out of a ditch came military guys who stopped us, and when we said we were there for the bishop, they started cursing us.

“We told them, ‘We’re Canadians!’ and they told us, ‘Get out of here,’” the priest recalled. “We learned that 45 minutes later, they stopped and killed the nuns. On our return trip to the airport, we passed by their burnt-out minibus.”

“Sister Dorothy was my mission partner in 1974,” Sister Martha said. “We went down together to study the language. We were raising the consciousness level of the poor and middle class—bringing them an understanding of their dignity and their rights.

“We taught the people how to say their name in public. They were so frightened they wouldn’t look at you,” she continued. “We made the people catechists—teaching first Communion classes [and] Liturgy of the Word sessions. They distributed Communion and developed lay leadership.

“Once war broke out, the catechists were seen as an underground guerilla movement,” she added. “There was a disconnect totally between a better economic situation and being committed to the poor. Faith does have consequences in the real world.”

The sisters helped the poor to find food and build shelter. They also taught the farmers about runoff and implemented health care programs. The people distributed food, which became a form of leadership development that gave them a sense of dignity and self-worth.

“Teaching people to read, teaching people to think, gives them a tool to further develop their sense of consciousness and depth of prayer,” Sister Margaret said. “They can read the Bible and know their dignity. It became good for the folks, but subversive to the powers that be.

“The greater sense was the service we



Salvadorans hold photos of Maryknoll Sister Maura Clarke, Ursuline Sister Dorothy Kazel and Maryknoll Sister Ita Ford during a prayer service in 2007 at a shrine at the site where the three missionaries were murdered in El Salvador. Dec. 2 marks the 30th anniversary of the deaths of the three nuns and lay missionary Jean Donovan, who were kidnapped, raped and killed in El Salvador.

could provide—whatever that might be—not living in harm’s way, but for something. We weren’t fighting against the government, but for the Church and God’s reign of peace, justice and love,” she said. “It’s a life wish.”

Sisters Dorothy, Maura and Ita and lay

missionary Donovan are remembered every year in the little towns where they served and at the chapel built at the site where their bodies were found. Fellow sisters planned to travel to El Salvador to be with those honoring their lives on Dec. 2. †

Vatican says China violates religious freedom and hampers dialogue

VATICAN CITY (CNS)—The ordination without papal approval of a bishop in China inflicted a “painful wound” on the Catholic Church, and government pressure on other bishops to participate in the ceremony was a “grave violation of freedom of religion and conscience,” the Vatican said.

Under close surveillance from local government officials on Nov. 20, Father Joseph Guo Jincui was ordained bishop of Chengde—the first bishop ordained without papal approval in four years.

Eight bishops in communion with Pope Benedict XVI laid their hands on Father Guo, whose ordination was illicit in the eyes of the Church. Some of the ordaining bishops had been detained by government officials in the days before the ordination in an effort to force them to participate, reported the Asian Church news agency UCA News.

The Vatican, which waited until Nov. 24 to make a statement because it was gathering information, said Pope Benedict “received the news with deep regret.”

Because the new bishop did not have the mandate or blessing of the pope, the ordination “constitutes a painful wound upon ecclesial communion and a grave violation of Catholic discipline,” the statement said.

The ordination was a violation of Church law, and Bishop Guo “finds himself in a most serious canonical condition,” facing “severe sanctions,” including automatic excommunication, it said.

“This ordination not only does not contribute to the good of the Catholics of Chengde, but places them in a very delicate and difficult condition, also from the canonical point of view, and humiliates them, because the Chinese civil authorities wish to impose on them a pastor who is not in full communion either with the Holy Father or with the other bishops throughout the world,” the Vatican statement said.

In addition, the bishops participating in the ordination face canonical penalties unless it can be shown that they were among those forced by government security forces to attend the liturgy.

Retired Bishop John Liu Jinghe of Tangshan refused to attend the ordination, sources told UCA News.

More than 100 Catholics and dozens of government officials attended the ordination Mass at the church in the rural town of Pingquan on Nov. 20. The village was surrounded by about 100 uniformed and plainclothes police. Cameras were banned in the church, and mobile phone signals were blocked in the area.

Bishop Guo became the first bishop illegitimately ordained since Pope Benedict issued his letter to Chinese Catholics in 2007. The papal letter strongly criticized

the limits placed by the Chinese government on the Church’s activities, but on several key issues, including the appointment of bishops, it invited civil authorities to a new and serious dialogue.

In recent years, because of government requirements, the priests, nuns and laypeople of Chinese dioceses have elected their new bishops, and most of those elected have applied to the Holy See for approval. If such approval was given, it often was announced at the episcopal ordination. Ten Chinese bishops already have been ordained with Vatican approval this year.

Two days before the ordination, Jesuit Father Federico Lombardi, Vatican spokesman, said the ordinations, if carried out, would damage “the constructive relations that have been developing in recent times between the People’s Republic of China and the Holy See.”

Hong Kong Cardinal Joseph Zen Ze-kun, who attended the pope’s creation of 24 new cardinals at the Vatican on Nov. 20, said he was saddened by news of Bishop Guo’s ordination and information that some bishops were forced to participate.

However, he told UCA News, “We should not be so quick to condemn those, our brothers, before listening to their self-justification.”

The cardinal criticized Anthony Liu Bainian, vice president of the Chinese Catholic Patriotic Association, who said China proceeded with the ordination because the Vatican had not given a good reason for its lack of approval. Bainian told UCA News, “We have waited for a long time and could not wait any longer.”

“The last word belongs to him,” Cardinal Zen told UCA News. “We thought there was a sincere negotiation going on. No, that was not so. He wants everything his way.”

The Vatican statement on Nov. 24 also expressed concern about Bainian’s influence in the matter.

“The Holy See notes with regret that the authorities allow the leadership of the Chinese Catholic Patriotic Association, under the influence of Mr. Liu Bainian, to adopt attitudes that gravely damage the Catholic Church and hamper the aforesaid dialogue,” the statement said.

Cardinal Zen also criticized “the kidnapping of persons [bishops], the cutting of all communications, the huge show of police force as if dealing with dangerous criminals. ... Are we not living well into the 21st century?”

Ordained a priest in 1992, Bishop Guo has been vice secretary-general of the Chinese Catholic Patriotic Association and a Catholic representative of the National People’s Congress, China’s parliament. †

Pope says ordaining women is not the Church’s choice to make

VATICAN CITY (CNS)—In his latest book, Pope Benedict XVI reaffirmed that the Church has “no authority” to ordain women as priests, and rejected the idea that the rule was formed only because the Church originated in a patriarchal society.

The pope said that man did not produce the form of the Church, and does not have the power to change it. Christ gave the form of the priesthood when he chose his male Apostles, he said in the book-interview, *Light of the World: The Pope, the Church and the Signs of the Times*.

“The Church has ‘no authority’ to ordain women. The point is not that we are saying we don’t want to, but that we can’t,” he said. This requires obedience by Catholics today, he added.



Pope Benedict XVI

“This obedience may be arduous in today’s situation, but it is important precisely for the Church to show that we are not a regime based on arbitrary rule. We cannot do what we want,” the pope said.

In the book, the pope responded to the argument that ordination was restricted to men only because priestesses would have been unthinkable 2,000 years ago.

“That is nonsense since the world was full of priestesses at the time,” the pope answered. “All religions had their priestesses, and the astonishing thing was actually that they were absent from the community of Jesus Christ.”

The pope said there can be no question of discrimination in the Church because women perform so many meaningful functions.

“Women have so eminent a significance that in many respects they shape the image of the Church more than men do,” he said, noting famous religious figures such as Blessed Teresa of Calcutta. †

ADVENT

continued from page 1

material, but of a new living being, dynamic and marvelously ordered, a new individual of the human species,” he said.

“This is how Jesus was in Mary’s womb. This is how we each were, in our mother’s wombs,” he said.

The pope cited the early Church author Tertullian, who reasoned that abortion is wrong because, as he wrote, “He is a man, who is to be a man.” The pope added that “there is no reason not to consider him a person from the moment of conception.”

Pope Benedict emphasized that the threat to human life does not end at birth. He said children today are often subject to abandonment, hunger, poverty, disease, abuse, violence and exploitation.

Faced with this “sad panorama of injustices” before and after birth, the Church calls everyone to responsibility, he said.

He urged leaders in politics, economics and communications to do everything possible to promote a culture that respects human life and to establish a network of services that support human life.

On Nov. 28, the first Sunday of Advent, the pope spoke to pilgrims from his apartment window about the importance of “expectant waiting” in the period before Christmas and in people’s lives in general.

“We think of the expectation of a



This pro-life exhibit was displayed at St. Vincent de Paul Church in Bedford during a “Prayer Vigil for All Nascent Human Life” on Nov. 27 at the Bloomington Deanery parish. Members of the parish joined Pope Benedict XVI and other Catholics around the world to pray in support of life.

child by a married couple or of a visit by a distant relative or friend. We think of a young person who awaits the outcome of a decisive examination or a meeting at work,” he said.

“One can say that a person is alive as long as he is expectant, as long as hope lives in his heart,” he said. †

New Albany Deanery parish overcame trials to pass on the faith

By Sean Gallagher

St. Michael Parish in Bradford is almost as old as the entire archdiocese.

Established in 1835, it was one of the first parishes founded by the Servant of God Bishop Simon Bruté after he was appointed the first bishop of Vincennes the previous year.

On Dec. 5 at 2 p.m., Archbishop Daniel M. Buechlein will be the principal celebrant during a Mass at the New Albany Deanery faith community to celebrate its 175th anniversary.

The liturgy will culminate a series of events to mark the anniversary, including a \$2.5 million project to renovate an old parish hall and construct a new parish life center.

"The events that we've had have been well received and participated in," said Father John Fink, the pastor of St. Michael Parish. "[The participation] is an expression of the whole faith community that has developed over the past 175 years."

Founded primarily by German immigrants who moved to southern Indiana, St. Michael Parish still has many families among its 417 households that trace their history back to its earliest days.

"My great-great-great-grandparents on my mother's side were married at St. Michael's, and my family has attended there ever since," said 21-year-old Audrey Harbeson, a member of the parish and a junior at Purdue University in West Lafayette, Ind.

Although the parish has deep roots for members like Harbeson, the faith that is passed on is alive and relevant to parishioners' everyday lives in the 21st century.

"The friendships that I built at St. Michael [Parish] are built upon our shared Catholic faith, and this gives them a deeper foundation than others," Harbeson said. "I know that I can turn to these friends for support when I need it the most, and that is very important to me."

More than simply forming friendships, though, St. Michael Parish has helped young adults like Harbeson put their faith into action by helping others in need and building up the faith in other people.

Harbeson has participated in



Submitted photos

parish-sponsored mission trips to a South Dakota Indian reservation. And in college, she is building on the foundation of faith that she received at St. Michael by leading a faith renewal group and campus ministry choir at Purdue.

"I think [the parish] it is a great place for young adults," Harbeson said. "There are many opportunities to get involved in ministry, whether it be music, teaching religious education or the new young adult mission trip program."

"I think that it also provides a great place to learn about our faith from those [people] more experienced in years. The members of St. Michael have always been very supportive of young people and our ideas."

One of those "more experienced" parishioners is Charlie Fessel, 82. Like Harbeson, his family goes back to the earliest days of the parish. He even owns the farm on which the original parish church was built 175 years ago.

"It's kind of been a hub," Fessel said. "I got involved when we first got a Catholic school. I started going to school there in a one-room schoolhouse. Of course, we went to church every morning. I grew up being a part of it. I've been involved with it all my life."

Although St. Michael has played an

integral role in the life of faith of parishioners of all ages, there was a time not long before Fessel was born that the parish's very existence was severely threatened.

In 1922, members of the Ku Klux Klan claimed responsibility for the burning of the parish's church, which was the third one in its history at the time. Two more churches have succeeded it.

"They were pretty active around here," Fessel said. "In fact, they burned one of my grandfather's buildings. They had burned a cross in the road shortly before."

John Jacobi, 40, the parish's longtime director of religious education, recalls hearing stories from his grandparents about the responses of parishioners and the pastor to the destruction of their church.

First, they were determined to rebuild. The new church, however, would be made of brick. The previous church was a wood frame building.

"The thing I remember my grandfather telling me," said Jacobi, "was that Father [John] Gorman, who was the pastor at the time, slept in the basement of the church with a shotgun as they were rebuilding in case someone came back."

Such fears are thankfully long gone



Above, members of St. Michael Parish in Bradford prepare to break ground on Nov. 2, 2008, for a new parish life center on the grounds of the New Albany Deanery faith community. The facility was constructed as part of a \$2.5 million project that also included major renovations to an older parish hall.

Left, members of the fourth and fifth grades of the former St. Michael School in Bradford pose in this photo from the mid-1940s. Benedictine sisters from Monastery Immaculate Conception in Ferdinand, Ind., in the Evansville Diocese, staffed the school at the time. The school was closed in 1971.

and, over the past generation, the parish has doubled in size, according to Jacobi.

Fessel says that is partly due to the area around Bradford becoming a bedroom community for people who commute to work in nearby Louisville.

"We might say Louisville is a suburb of Bradford now," said Fessel with a laugh.

All joking aside, Fessel spoke with some pride about how the well-established families in the parish have welcomed newcomers.

"I think these new people are being accepted very well," Fessel said. "At one time, it was the family, and outsiders could sometimes be pushed away. But I think we're doing a very good job of inviting them and being a part of it."

But if the desires of Stephanie Jacobi, John Jacobi's 16-year-old daughter, are any indication, the future of St. Michael will always involve families that go back in its 175-year-history.

"I really hope to stay there," Stephanie said. "Even if I don't live right here in Bradford, I'd love to still come here and bring my kids here."

"I've always dreamed of that because I've loved growing up in it. So I really want my kids to experience that, too." †

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. 9, 7 p.m. at St. Mary of the Immaculate Conception, Aurora
Dec. 12, 1 p.m. for Immaculate Conception, Millhousen, and St. Maurice, Napoleon, at St. Maurice, Napoleon
Dec. 13, 7 p.m. at St. Mary-of-the-Rock, Franklin County
Dec. 14, 7 p.m. for St. Anne, Hamburg; St. Maurice, Decatur County; and St. John the Evangelist, Enochsburg, at St. John the Evangelist, Enochsburg
Dec. 15, 6:30 p.m. for St. John the Baptist, Dover, and St. Joseph, St. Leon, at St. Joseph, St. Leon
Dec. 15, 7 p.m. at St. Vincent de Paul, Shelby County
Dec. 16, 7 p.m. at St. Mary, Greensburg
Dec. 16, 7 p.m. at St. Lawrence, Lawrenceburg
Dec. 20, 7 p.m. at St. Teresa Benedicta of the Cross, Bright
Dec. 21, 7 p.m. at St. Anthony of Padua, Morris

Bloomington Deanery

Dec. 9, 7 p.m. at St. Paul Catholic Center, Bloomington
Dec. 14, 7 p.m. at St. Agnes, Nashville
Dec. 15, 7 p.m. at St. Martin of Tours, Martinsville
Dec. 16, 7 p.m. at St. Vincent de Paul, Bedford

Connersville Deanery

Dec. 6, 7 p.m. at St. Rose, Knightstown
Dec. 14, 7 p.m. at St. Elizabeth of Hungary, Cambridge City
Dec. 15, 7 p.m. at Holy Family, Richmond

Indianapolis East Deanery

Dec. 6, 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. 9, 7 p.m. at St. Michael, Greenfield

Dec. 15, 1:30 p.m. for Holy Cross and St. Philip Neri at St. Philip Neri

Dec. 15, 7 p.m. at St. Thomas the Apostle, Fortville
Dec. 15, 7 p.m. for St. Mary and SS. Peter and Paul Cathedral at St. Mary

Indianapolis North Deanery

Dec. 12, 2 p.m. deanery service at St. Pius X
Dec. 14, 7 p.m. deanery service at St. Pius X
Dec. 15, 7 p.m. deanery service at St. Pius X

Indianapolis South Deanery

Dec. 9, 7 p.m. at St. Roch
Dec. 12, 3 p.m. at Good Shepherd
Dec. 13, 6:30 p.m. at Nativity of Our Lord Jesus Christ
Dec. 14, 7 p.m. at St. Jude
Dec. 20, 7 p.m. at Our Lady of the Greenwood, Greenwood
Dec. 21, 7 p.m. at St. Mark the Evangelist
Daily, 11 a.m. at St. John the Evangelist

Indianapolis West Deanery

Dec. 6, 7 p.m. at St. Thomas More, Mooresville
Dec. 6, 7 p.m. at St. Gabriel the Archangel
Dec. 9, 7 p.m. at Mary, Queen of Peace, Danville
Dec. 9, 7 p.m. at Holy Angels
Dec. 14, 7 p.m. at St. Monica
Dec. 15, 7 p.m. at St. Joseph
Dec. 17, 7 p.m. at St. Michael the Archangel

New Albany Deanery

Dec. 5, 4 p.m. at St. Mary, Lanesville
Dec. 6, 7 p.m. at St. Joseph, Clark County
Dec. 9, 6:30 p.m. at St. Paul, Sellersburg
Dec. 9, 7 p.m. at St. Francis Xavier, Henryville
Dec. 12, 4 p.m. at St. Mary, New Albany
Dec. 14, 7 p.m. at St. Michael, Bradford
Dec. 15, 7 p.m. at Our Lady of Perpetual Help, New Albany
Dec. 15, 7 p.m. at St. Mary, Navilleton
Dec. 16, 7 p.m. at St. Anthony of Padua, Clarksville
Dec. 19, 4 p.m. at Holy Family, New Albany

Seymour Deanery

Dec. 5, 2 p.m. for St. Rose of Lima, Franklin, and Holy Trinity, Edinburgh, at Holy Trinity, Edinburgh
Dec. 9, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison
Dec. 15, 7 p.m. for Our Lady of Providence, Brownstown, and St. Ambrose, Seymour, at St. Ambrose, Seymour
Dec. 16, 7 p.m. at St. Bartholomew, Columbus
Dec. 20, 6:30 p.m. for St. Ann, Jennings County; St. Mary, North Vernon; and St. Joseph, Jennings County, at St. Joseph, Jennings County

Tell City Deanery

Dec. 12, 4 p.m. at St. Paul, Tell City

Terre Haute Deanery

Dec. 7, 7 p.m. at Annunciation, Brazil
Dec. 9, 7 p.m. at Holy Rosary, Seelyville
Dec. 9, noon and 7 p.m., Sacred Heart, Clinton
Dec. 10, 7 p.m. at St. Joseph, Rockville
Dec. 14, 1:30 p.m. at St. Ann, Terre Haute
Dec. 14, 7 p.m. at St. Joseph University, Terre Haute
Dec. 15, 7 p.m. at St. Paul the Apostle, Greencastle †

Advent resources are 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 service schedules, images of past *Criterion* Christmas Supplement covers and links of interest to other Advent Web sites. †

Our Lady of the Greenwood School celebrates Blue Ribbon award

Special to *The Criterion*

From the joyful singing of the school choir at Mass to the proud raising of the "Blue Ribbon School of Excellence" flag, Nov. 19 was a day of celebration at Our Lady of the Greenwood School in Greenwood.

Even the mayor of Greenwood recognized the school's national honor as a 2010 Blue Ribbon School of Excellence by officially proclaiming Nov. 19 as "Our Lady of the Greenwood Catholic School Day."

"None of us earned this award alone," school principal Kent Clady told a smiling crowd of students, teachers, staff members and parents at the celebration. "It was really a team effort."

First announced in early September, the award from the U.S. Department of Education was officially presented during a special luncheon in Washington, D.C., on Nov. 16. Clady, teacher Mary Schultz and Msgr. Mark Svarczkopf, the pastor of Our Lady of the Greenwood Parish, represented Our Lady of the Greenwood School at the ceremony.

The school was one of nine in Indiana to receive this year's honor. As the only

private school in the state to earn the Blue Ribbon recognition in 2010, Our Lady of the Greenwood School became the 26th school in the archdiocese to receive that honor. No other diocese in the country can match that distinction.

More than a third of the Catholic schools in the archdiocese have earned this designation.

"The students work to their potential, and parents and parishioners are committed to Catholic education," Clady said about the success of Our Lady of the Greenwood School. "The positive relationship between school staff and parents allows us to accomplish so much more."

The Nov. 19 celebration began with a Mass at Our Lady of the Greenwood Church, concelebrated by

Msgr. Svarczkopf and Msgr. Joseph F. Schaedel, vicar general of the archdiocese.

The Blue Ribbon School award "honors public and private elementary, middle and high schools whose students achieve at very high levels or have made significant progress and helped close gaps in achievement, especially among disadvantaged and minority students."

Nationally, 314 schools received the honor in 2010. †

'The students work to their potential, and parents and parishioners are committed to Catholic education. The positive relationship between school staff and parents allows us to accomplish so much more.'

—Kent Clady, principal at Our Lady of the Greenwood School in Greenwood

Photos by Tony Cooper



Above, students of Our Lady of the Greenwood School raise a special flag proclaiming it a Blue Ribbon School of Excellence during a Nov. 19 ceremony with staff members.



Left, Greenwood Mayor Charles Henderson, left, proclaims Nov. 19 as "Our Lady of the Greenwood Catholic School Day." Accepting the proclamation are school principal Kent Clady and Msgr. Mark Svarczkopf, the pastor of Our Lady of the Greenwood Parish.

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The coming of God's kingdom will bring peace to all creation

By Fr. Lawrence E. Mick

The *Catechism of the Catholic Church* reminds us that Advent is about two "comings" of Christ:

"When the Church celebrates the liturgy of Advent each year, she makes present this ancient expectancy of the Messiah, for by sharing in the long preparation for the Savior's first coming, the faithful renew their ardent desire for his second coming" (#524).

The first reading and the responsorial psalm for the Second Sunday of Advent express that "ardent desire." Speaking for God, the prophet Isaiah proclaims a vision of a peaceful kingdom:

"Then the wolf shall be a guest of the lamb, and the leopard shall lie down with the kid; the calf and the young lion shall browse together, with a little child to guide them. The cow and the bear shall be neighbors, together their young shall rest; the lion shall eat hay like the ox.

"The baby shall play by the cobra's den, and the child lay his hand on the adder's lair. There shall be no harm or ruin on all my holy mountain; for the earth shall be filled with knowledge of the Lord, as water covers the sea" (Is 11:6-9).

When God's kingdom comes in its fullness, there will be no war, no violence, no hatred among people or even among species on the Earth. All will live in peace.

This poetic image also fits well with St. Paul's teaching that Christ came to reconcile all things to God.

We yearn for the fulfillment of this beautiful prophecy.

The psalmist, too, speaks of a kingdom of peace, but also describes a kingdom of justice: "Justice shall flourish in his time, and fullness of peace for ever. Justice shall flower in his days, and profound peace, till the moon be no more" (Ps 72:1-2).

Pope Paul VI echoed this psalm when he titled his proclamation of Jan. 1 as a day of prayer for peace in 1972 with this exhortation: "If you want peace, work for justice."

There can be no true peace without justice. Justice involves creating right



As a gesture of his desire and prayers for peace throughout the world, Pope Benedict XVI releases a dove from his apartment during an Angelus address in January 2006. On the Second Sunday of Advent, the kingdom of God is presented in Scripture readings as establishing peace in all creation and between creation and God.

relationships between people, with God and all creation.

Only when we are in right relationships can we live in peace together.

St. Paul also exhorts us to live in peace with one another. "May the God of endurance and encouragement grant you to think in harmony with one another, in keeping with Christ Jesus, that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ" (Rom 15:5-6).

Paul is speaking especially of unity between the Jews and Gentiles who have

come to believe in Christ, but the message resonates for all of God's people.

Living in peace requires a conversion

of heart from sin and selfishness to following God's will and loving one another.

John the Baptist challenges the Pharisees and Sadducees to "produce good fruit as evidence" of their repentance. He calls all of us to "prepare

the way of the Lord, make straight his paths" (Mt 3:8, 3).

We tend to think of John the Baptist

as the forerunner of Jesus, but it helps to remember that he was only six months older than his cousin Jesus, and he is preaching now three decades after Jesus was born.

His call to repentance was preparing the way for the preaching and ministry of Jesus, but it really looks beyond his own era to the coming of the kingdom in its fullness and the Day of Judgment:

"His winnowing fan is in his hand. He will clear his threshing floor and gather his wheat into his barn, but the chaff he will burn with unquenchable fire" (Mt 3:12).

As we prepare to celebrate the first coming of Christ at Bethlehem, we wait and yearn for him to come again to set all things right.

(Father Lawrence E. Mick is a priest of the Archdiocese of Cincinnati.)

Advent family customs are filled with symbolic beauty

By Sr. Joan Roccasalvo, C.S.J.

Once again, the Church calls the faithful to relive Advent, the first season of her "year of grace."

Dec. 1 to Dec. 16 recalls the fulfillment of the divine plan at Christ's historic coming at the Incarnation, and anticipates it at his second coming.

Dec. 17 to Dec. 24 celebrates the prophecies of his



A family lights an Advent candle in their New York home. The Advent wreath is a main symbol of the season, with a new candle lit each Sunday before Christmas.

coming and his birth of the Virgin Mary.

The Advent season is rich with customs for the family to celebrate. The Advent wreath, with accompanying ceremony, symbolizes eternity; the evergreens, eternal life; the purple candles and ribbon, penance and preparation; the rose candle, the expectant joy of the Lord's Nativity; and the four candles, the four weeks and 4,000 years of longing for the Messiah.

The Jesse Tree gives the lineage of Jesus: "A shoot shall sprout from the stump of Jesse" (Is 11:1).

In the custom of Kris Kindl, a person's name is randomly selected as one's "little Christ Child." Throughout Advent, one prays for his or her Kris and may send Kris a note to say so.

Just before Christmas, a person's Kris Kindl is given a spiritual gift of prayer offerings and a small material gift as a remembrance of that Advent.

Parish bulletins are the perfect place to round out Advent customs by suggesting to families a variety of crafts and recipes.

The beauty of the soaring liturgical poetry draws us into the Old Testament prophecies that long for the Messiah. Rich with symbolism and art, poetry and music, Advent beauty directs the soaring spirit toward Christmas.

From mid-December on, the Church's expectation of the Lord's coming reaches an exuberant pitch in the

seven "O" antiphons, prayed or sung at vespers:

- Dec. 17—"O Wisdom of our God Most High, come to teach us the path of knowledge!"
- Dec. 18—"O Leader of the House of Israel, ... come to rescue us with your mighty power!"
- Dec. 19—"O Root of Jesse's stem, ... come to save us without!"
- Dec. 20—"O Key of David, ... come and free the prisoners of darkness!"
- Dec. 21—"O Radiant Dawn, ... come and shine on those who dwell in darkness and in the shadow of death."
- Dec. 22—"O King of all nations and keystone of the Church, come and save man, whom you formed from the dust!"
- Dec. 23—"O Emmanuel, ... come to save us, Lord our God!"

The Christmas season begins in earnest on Dec. 24. Advent is the hour to prepare, watch and wait for the Lord's second coming at the end of time and to remember his birth at Christmas.

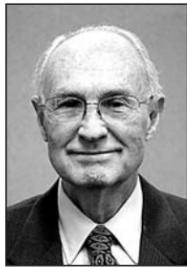
Come, Emmanuel, be with us in the sacrament of the Advent moment!

(St. Joseph Sister Joan Roccasalvo earned doctorates in music and liturgical studies. Her apostolate is education.) †

From the Editor Emeritus/John F. Fink

The wisdom of the saints: St. Ambrose

The Catholic Church thinks very highly of St. Ambrose, whose feast is celebrated on Dec. 7. Parts of his treatises or letters are included 26 times in the Office of Readings.



That's a tie with St. Leo the Great, and surpassed only by those of St. Augustine, who was converted to Christianity partly by

Ambrose's sermons. Ambrose baptized Augustine.

Ambrose lived from about 340 to 397. He was the bishop of Milan, elected a bishop by the Christians of that city while he was still a catechumen and ruling the city as a Roman governor. He is known for confronting the Roman emperor and empress as well as for his writings.

His writings in the Office of Readings include explanations of psalms, treatises on Christian mysteries, and praises of virginity.

However, since this is the Advent season, here is a paraphrase of what he had to say

about Mary's visitation to Elizabeth after the archangel Gabriel told Mary that she would become the mother of Jesus:

In order to win her trust, the angel told Mary that Elizabeth, an old and barren woman, was six months pregnant. On hearing this, Mary set out to visit Elizabeth, feeling no uncertainty or doubt about what Gabriel told her. She made the long trip from Galilee to the hill country of Judea to help her relative during the last stages of her pregnancy.

The blessings of her coming and the Lord's presence are made clear, Ambrose wrote. When she arrived and greeted Elizabeth, Luke's Gospel says, "Elizabeth heard Mary's greeting, the child leapt in her womb, and she was filled with the Holy Spirit" (Lk 1:41).

Notice the contrast and the choice of words that Ambrose wrote: "Elizabeth is the first to hear Mary's voice, but John is the first to be aware of grace. She hears with the ears of the body, but he leaps for joy at the meaning of the mystery. She is aware of Mary's presence, but he is aware of the

Lord's: a woman aware of a woman's presence, the forerunner aware of the pledge of our salvation."

It is John, inside his mother's womb, who is first filled with the Holy Spirit, Ambrose wrote. Thus, some theologians teach that John was cleansed of original sin before his birth. Then, once John has been filled with the Holy Spirit, he fills his mother with the same Spirit then the spirit of Mary rejoices in her turn.

Ambrose continued: "When John leaps for joy, Elizabeth is filled with the Holy Spirit [and cleansed of original sin], but we know that though Mary's spirit rejoices she does not need to be filled with the Holy Spirit. Her son, who is beyond our understanding, is active in his mother in a way beyond our understanding. Elizabeth is filled with the Holy Spirit after conceiving John, while Mary is filled with the Holy Spirit before conceiving the Lord."

Thus, did Ambrose teach, in the fourth century, the doctrine of the Immaculate Conception, the feast that the Church celebrates the day after his feast. †

It's All Good/Patti Lamb

Like Roberta, be in tune with God and let your light shine

Last weekend, I stopped at a department store to tackle some Christmas shopping.



The moment that I walked through the doors, it was as if I had entered an enchanted Christmas wonderland. The store was lavishly decorated with beautifully trimmed trees. Sparkling, glimmering, star-shaped ornaments

hung from overhead. I was in awe at the Christmas splendor.

My 3-year-old daughter, Margaret, took it all in and sighed. "Is this the North Pole?" she asked.

On the way home, she pointed out glowing yard decorations and light-trimmed rooftops. At this time of year, it just seems easier for the world to let its light shine.

In the weeks leading up to Christmas, there is so much to look forward to. During the holidays, we get to visit with family members we haven't seen in a long time. We get decked out in our finest clothes and become re-acquainted with old friends at parties and at church. We devour succulent food and enjoy more than our fair share of sprinkle-topped treats.

Visions of new toys and games dance in children's heads. And adults get to savor some much-needed vacation time. In December, the world is prettier, and people are more cheerful and generous.

It is generally not too difficult to find joy at Christmas.

The challenge is to find beauty in the world and goodness in people's hearts when it is not Christmastime, and the planet is not trimmed with tinsel.

I know a woman who finds beauty in the dull and ordinary moments of every day.

She is a soul for whom every day is Christmas. Currently, she is in the care of hospice. She wakes up every morning and beams. "I get another day!" she exclaims.

With this woman, you would never know when it is Christmas or any holiday because she keeps the spirit alive all year long.

She finds worth and grace in the un-ceremonious. Every meal with her family is a feast, even if it is just last night's leftover spaghetti that is on the menu.

Her daughter's scuffed ballet shoes cluttering the bedroom are not contributors to a messy house. They are a priceless souvenir which bear memories of growth, happiness and steps in the right direction. Wrinkles are not wrinkles at all—they are laugh lines.

It is easy to be happy when things are going well. But can we still feel blessed

when things aren't going so swimmingly? Can we still uncover cause for celebration when it is not Christmas? Can we still count our blessings when our stomachs and our bank accounts are not full? When our health fails us? When those closest to us disappoint us?

There are times in life when the easiest option is to be overcome by bad news, negative attitudes and heartbreaking diagnoses. The more difficult course of action is to remain optimistic, and keep the faith in the midst of suffering. I think such optimism can only be found by a soul that is truly in tune with God. Only faith can light the way in a cold, dark world.

Merry Christmas to an incredible woman named Roberta. No festive display of Christmas lights and holiday décor in the fanciest department store in the entire world could ever match the beauty that you reflect by being an instrument of God.

Thanks for letting your light shine.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

The challenge is to find beauty in the world and goodness in people's hearts when it is not Christmastime, and the planet is not trimmed with tinsel.

Faithful Lines/Shirley Vogler Meister

Listening to God: What does he want of us in life?

One of the most wonderful articles that I have read in *The Criterion* this autumn was "God has brought them to us," an Oct. 29 front-page story written by assistant editor John Shaughnessy.



Featured were foster parents Jay and Lois Patterson, members of St. Christopher

Parish in Indianapolis, who have helped raise 37 foster children over 28 years. If you still have that issue, please re-read the story or log on to www.CriterionOnline.com.

Some people know that before I was married I hoped to have a large family—13 children, as I once told friends. I am 10 short!

Now and then I pondered it, but that wasn't prudent because myasthenia gravis, a neurological problem, weakened me.

Then, I believe God started guiding

stray animals to us. In intervals, one after another came in serendipitous ways and my mothering instincts kicked in.

Earlier this autumn, our youngest daughter, Lisa, who lives in Nashville, Tenn., went to London on a business trip. Our middle daughter, Diane, who lives in Plymouth, Ind., accompanied her.

When Diane returned, she gave me a small booklet she found titled *Just to be loved: In celebration of sharing life with pets* published by Unity in Missouri (www.unityonline.org). The book is available for a donation. To order it by phone, call 800-669-0282.

Despite reading the book several times, it still brings me happy tears. It also confirms my instinct that just as God guides couples to be foster and adoptive parents, he also guides us to respect and love the animals that come into our lives.

I don't have the space here to share the heartwarming stories, but I can share some of the book's beautiful

quotations:

• "Ask the beasts and they will teach you the beauty of this Earth." (St. Francis of Assisi)

• "And God said, Let the waters bring forth swarms of living creatures and let birds fly above the earth across the dome of the sky" (Gn 1:20).

• "My little dog—a heartbeat at my feet." (Edith Wharton)

• "I love cats because I enjoy my home; and little by little they become its visible soul." (Jean Cocteau)

• "The greatness of a nation and its moral progress can be judged by the way its animals are treated." (Mahatma Gandhi)

• "Animals are such agreeable friends—they ask no questions, they pass no criticisms." (George Eliot)

• "Any glimpse into the life of an animal quickens our own and makes it so much the larger and better in every way." (John Muir)

Please consider pets as family additions—and allow the Humane Society to help!

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

Faith, Hope and Charity/

David Siler

'In the giving, we receive'

It is such a gift that once a year we all pause and set aside an entire day to give thanks to God for our many blessings.



Of course, God, the Creator of the universe, does not need our thanks. Rather, we need the opportunity to express our gratitude, which opens the doors to our hearts and allows us

to feel and see that we are deeply loved and cared for. Giving thanks doesn't change God, but it changes us.

After my trip to Africa in September, I count things among my blessings that I previously took for granted—abundant clean water, a hot shower, smooth roads (well, at least most of them!), a comfortable bed, and—oh, how could I forget—house walls not made from cow dung!

Of course, we don't need to wait for Thanksgiving to count our blessings. There are some people who have come to experience the joy of giving thanks so much that they do it every day. Some people go even a step further and record their daily blessings in what they call a "gratitude journal."

We all know people, or you may be one of those people, who always have something to complain about. I fear that this attitude may be taking hold in epidemic proportions.

These days we are surrounded by different forms of media that bombard us with bad news—all the while, there is far more good news that rarely makes the headlines. With some media outlets promoting a culture of doom and gloom, it requires us to be much more intentional about seeing and highlighting the good.

As a licensed mental health counselor, I am very aware of the nearly epidemic rise in the diagnosis of depression. I often prescribe a daily ritual of the counting of blessings for the treatment of depression.

Another prescription that I have found to be even more effective, when taken, is to do something good for someone else. I can think of no better way to express gratitude than to give of ourselves to another person. Here, the spiritual law of "in the giving, we receive" truly comes to life.

No matter our age, financial situation or physical capability, we all have something to give that is worthwhile to our neighbors. Our current generation of people entering retirement affords a perfect opportunity to give back. There are many people blessed enough to retire early, leaving them a great deal of time to give of themselves.

I am currently seeking retired individuals who want to put their talents to work for a worthwhile cause in the role of what I am calling "social ministry ambassadors." These people would be folks who will be charged with representing Catholic Charities, Catholic Relief Services and the Catholic Campaign for Human Development throughout regional areas of our archdiocese. With extremely limited resources, we have limited opportunities to connect with parishes and other Churches and organizations that are not aware of or engaged in the charitable works of the Church.

In addition to this role, there are always many other ways to get involved in our ministries.

If you are interested in learning more about how you can put your gifts to work in our archdiocese, send me an e-mail at dsiler@archindy.org.

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

Second Sunday of Advent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Dec. 5, 2010

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

Once again, the first section of the Book of Isaiah provides the first biblical reading.



This weekend's reading is in the same mood as that of last week. Isaiah was very unhappy with the turn of events of his time.

As was so often the case with the ancient Hebrew prophets, Isaiah saw the

misfortunes facing his people as the result of their own disloyalty to God.

However, while direct and uncompromising, his words were not menacing or hostile. Rather, they were reassuring.

They declared the prophet's firm belief that despite the sins of the people God would not forsake them. Furthermore, in due time, God's holy will would be vindicated. Wrongs would be righted. Errors would be corrected. Justice and peace would prevail.

St. Paul's Epistle to the Romans supplies the second reading this weekend.

In this reading, the Apostle Paul repeats the basic message given earlier by Isaiah. It is a testimony to God's love.

Throughout history, St. Paul maintains, God guided the Chosen People to righteousness and ultimately to union with the divine. Paul describes God as the source of all patience and encouragement. Despite human failings, God is constant in love and care.

The Apostle also counsels the Christian Romans to accept each other in love and good will. After all, he insists, Christ accepted them. Indeed, Christ was a visible and effective instrument on Earth of God's mercy and goodness.

For its third reading, the Church this weekend offers us a reading from the Gospel of St. Matthew.

The central figure is John the Baptist, mentioned in Luke as the child of Elizabeth and Zachary. Elizabeth, of course, was the "kinswoman," probably a cousin, of Mary. Therefore, John was related to Jesus.

From the earliest days of Christianity, John the Baptist has been a favorite figure. His absolute commitment to the most basic dedication to God has made him a model for the devout since the first century A.D.

The fact that John journeyed to the places where he encountered the Pharisees and Sadducees indicated that he was on a mission to prepare the way for Jesus.

Travel in ancient Palestine was understandably rare. After all, travel was very difficult. Very few people would have traveled for diversion or leisure.

John never softened his remarks about the failings of people or the stubbornness of some of them in the process of admitting their need to reform.

Here, he chastises his listeners, in effect, for their pride and self-interest. Their lack of true devotion to God only strengthens the reign of sin in the land. Thus, their personal shortcomings add to the burdens weighing heavily upon the entire society.

He challenges the people to purge themselves of this self-interest and to humbly turn to God.

Reflection

As we progress through Advent, the Church calls us to make ourselves worthy of receiving God.

Advent's purpose is not just to plan for a memorial of Christ's birth. It is primarily to make our hearts into fitting dwelling places for the Lord. To be fitting dwelling places, we must rid ourselves of sin.

Advent calls us to confront our own sins and the sins of all humanity. As an example, John was stark and direct, sharp and unequivocal, absolutely and completely committed to God.

To realize our personal sinfulness and the sinfulness of the world, it is essential that we be resolute, making no excuses for ourselves. The Church calls us to a thorough examination of conscience.

Placing John the Baptist before us, the Church urges us personally to put first things first. Our goal must be union with God. Following self-interests and practicing self-deception will lead us away from God.

God will empower us in our quest for holiness. God will be our strength and guide, regardless of our past offenses. †

Daily Readings

Monday, Dec. 6
Nicholas, bishop
Isaiah 35:1-10
Psalms 85:9-14
Luke 5:17-26

Tuesday, Dec. 7
Ambrose, bishop and doctor of the Church
Isaiah 40:1-11
Psalms 96:1-3, 10-13
Matthew 18:12-14

Wednesday, Dec. 8
The Immaculate Conception of the Blessed Virgin Mary
Genesis 3:9-15, 20
Psalms 98:1-4
Ephesians 1:3-6, 11-12
Luke 1:26-38

Thursday, Dec. 9
Juan Diego Cuauhtlatoatzin
Isaiah 41:13-20
Psalms 145:1, 9-13ab
Matthew 11:11-15

Friday, Dec. 10
Isaiah 48:17-19
Psalms 1:1-4, 6
Matthew 11:16-19

Saturday, Dec. 11
Damasus I, pope
Sirach 48:1-4, 9-11
Psalms 80:2-3, 15-16, 18-19
Matthew 17:9a, 10-13

Sunday, Dec. 12
Third Sunday of Advent
Isaiah 35:1-6a, 10
Psalms 146:6-10
James 5:7-10
Matthew 11:2-11

Go Ask Your Father/Fr. Francis Hoffman

Second Vatican Council simplified the practice and specification of indulgences

Does anyone remember the A-B-C-D indulgences that could be placed on



rosaries when they were blessed?

This dates back to the 1950s, and I haven't heard of them since then.

I believe that A, B, C and D stood for Apostolic, Benedictine, Carmelite and Dominican.

I would love it if this practice was reinstated.

I was born in 1959 and never heard of it.

Perhaps some of our readers have.

I do know that the practice and specification of indulgences was streamlined and simplified as a result of the Second Vatican Council. (See *Enchiridion Indulgentiarum*, June 29, 1968.)

The fundamental strategy remains the same. The Church wants to promote salutary spiritual practices and devotions, and for that reason adds the incentive of an indulgence to something we should be doing anyway.

The Church distinguishes between partial and plenary indulgences, which bear on the remission of temporal punishment due to our sins.

Four practices are specifically promoted for our own welfare—recitation of the rosary in family, a half-hour of adoration of the Blessed Sacrament, the Stations of the Cross and a half-hour reading of sacred Scripture. Each practice merits a plenary indulgence.

As for the A-B-C-Ds that you mention, here is my interpretation.

An apostolic indulgence is one conceded by the Holy See, especially when the pope blesses the rosary during an audience.

The Benedictine, Carmelite and Dominican indulgences are special and unique to those religious orders, and the lay faithful who are associated with those orders by way of third orders.

On Dominican Father Augustine Thompson's website at www.dominican-liturgie.blogspot.com is this claim: "Until the promulgation of *Inter Oecumenici* in 1964, the blessing of rosaries was a reserved blessing, and only priests of the Dominican order could bless them. That is why the older *Roman Rituals* did not contain a blessing for rosaries. Today, any priest or deacon may bless a rosary using formulas in use from 1964 to 1984, or the formula found in the new *Liber Benedictionum* of 1984 (LB #506)."

That is the first time I have heard of it, but

I am a post-Vatican II child.

While the plethora of categories of indulgences in vogue during the 1950s may summon pious nostalgia, the graces and indulgences remain the same—plenary if you pray the rosary with two or more people and partial if you pray it by yourself. In that case, you might want to invite your guardian angel to pray it with you and ask our dear Lord if such angelic company qualifies for the plenary indulgence.

Five conditions are required for gaining the plenary indulgence—pray the rosary in family, Mass and Communion that week, Confession that week, pray for the pope, and be completely detached from any desire to sin.

In our parish, the priest doesn't pray for the people who are sick.

We have a prayer chain, and once in a while the priest will mention to pray for the people whose names are in the book.

We were told that praying for the sick took attention away from Christ in the Mass.

The priest doesn't even name the person designated in the Mass intention.

I always thought that was why we had the Mass said for them.

I have never met a priest who does not pray for the sick.

I suspect that the priest may be concerned, and understandably so, about protecting the privacy of individuals.

On the one hand, it is very good that the parish community be concerned about the welfare of everyone in the parish, especially the sick and homebound.

On the other hand, there can be legitimate liability concerns when it comes to individual privacy.

As for "taking attention away from the Mass," I am not sure how praying for the sick during the liturgy would do that.

Jesus often sought out the sick and marginalized as especially worthy of his time and attention.

Anything that promotes the corporal or spiritual works of mercy—visiting the sick, giving drink to the thirsty, feeding the hungry, etc.—by necessity leads us to Jesus Christ.

If the priest does not mention the intention of the Mass, the Mass is still valid and I am confident that the priest has that intention in mind during the Mass.

Nevertheless, when the celebrant mentions the intention of the Mass, he is actually inviting everyone at Mass to join in that prayer of petition. †

My Journey to God

Tribute to St. Michael Parish, Greenfield

In 1835, priests visited private homes, celebrating Mass in log cabins. Brave men brought Our Lord on horses and buggies through snow-cobbled streets. In 1860, Father John Bessonies ministered, and St. Michael Parish was born. Our first church was a small structure on North Street. Years later, a larger church was erected. People came to worship, sing, honor Christ. Church walls expanded, bells rang. St. Michael's grade school began, children learned from loving teachers and sisters. Families prayed together, filling hearts with hope. St. Michael's blossomed through baptisms, marriages, prayers. One hundred fifty years serving, loving God. Memories of generations merging together,



renewing our faith, remembering our past.

By Janet Tosick

(Janet Tosick has been a member of St. Michael Parish in Greenfield for 40 years. She wrote this poem to commemorate the parish's 150th anniversary. Archbishop Daniel M. Buechlein accepts the offertory gifts from several St. Michael parishioners during a Sept. 19 Mass celebrating the 150th anniversary of the Greenfield parish.)

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.

BECHT, Mary Beatrice (Barr), 91, St. Mary-of-the-Knobs, Floyds Knobs, Nov. 12. Mother of Mary Lucille Missi, Sandra Pinnick, Phyllis Smallwood, Linda Steinbrenner and Richard Becht. Grandmother of 31. Great-grandmother of 78. Great-great-grandmother of 39.

BISCHOFF, Leroy, 79, St. Joseph, St. Leon, Nov. 13. Husband of Frances Bischoff. Father of Donna Davidson, Dan, Dale, Dave, Doug and Duane Bischoff. Brother of Hortense Dudley, Diane Reer, Linda Schwegman and Earl Bischoff. Grandfather of 12. Great-grandfather of three.

BOEHLE, Dale V., 60, St. Jude, Indianapolis, Nov. 20. Nephew of several.

BOHANNON, Wayne, 77, St. Roch, Indianapolis, Nov. 6. Husband of Nelda Bohannon. Father of April Armstrong, Laurie Burnett, Barbara Pitcock, Jill Shanley, Amy, Dennis and Patrick Bohannon. Grandfather of 13. Great-grandfather of three.

BUDKIEWICZ, Beverly, 90, St. Michael the Archangel, Indianapolis, Oct. 11. Mother of Sandy Litzelman, Jean Prince and Jim O'Bold. Grandmother of 11. Great-grandmother of 33.

BUNCH, Kenneth David, 65, St. Barnabas, Indianapolis, Nov. 21. Father of Kristi Bradley, K.J. and Kevin Bunch. Brother of Jennifer Graham, Sue Morris and Kay Townsend. Grandfather of two.

BUSH, Penny Gail, 51, St. Mark the Evangelist, Indianapolis, Nov. 17. Mother of Alican Parnley and Joshua Bush. Daughter of Boyd and Ann (Wright) Middleton. Sister of

Rodger Middleton. Grandmother of one.

CARTER, Dolores P., 93, St. Therese of the Child Jesus (Little Flower), Indianapolis, Nov. 11. Aunt of several.

DAVIS, John B., Jr., 89, St. Pius X, Indianapolis, Nov. 22. Husband of Betty Davis. Father of Jean Sullivan, Joe, John and Jim Davis. Brother of Margaret Maher and Florence Stillman. Grandfather of 13. Great-grandfather of two.

DEARDORF, John Eugene, 82, St. Christopher, Indianapolis, Nov. 20. Father of Catherine Miller, Marie, Eugene, John, Kevin and Paul Deardorf. Brother of Mary Kenney and Pat Grady. Grandfather of four. Great-grandfather of three.

DENNY, Edna M., 77, St. Anne, New Castle, Nov. 12. Sister of Leeta Castetyer.

GEHLHAUSEN, Rudolph, 86, St. Isidore the Farmer, Bristow, Nov. 10. Husband of Eileen Gehlhausen. Father of Jackie Knieriem, Sandy Lasher, Cindy Schaefer, Michelle Schaefer, Danny, Rick and Tim Gehlhausen. Brother of Gertrude Rogier. Grandfather of 28. Great-grandfather of 14.

GEIS, Mary Jane, 81, St. Mary, Greensburg, Nov. 22. Mother of Trish Baylis, Judy Gansert, Barb Noah, Marilyn Palmer, Andy, Danny, Kenneth and Mike Geis. Sister of Rita Vanderpohl, Orville, Paul and Robert Kinker. Grandmother of 25. Great-grandmother of five.

GOODIN, Rosemary, 88, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Nov. 5. Mother of Bernard, James, John and Paul Goodin. Sister of Dorothy Frame, Theresa Muschalik and Rita Worden. Grandmother of five. Great-grandmother of three.

HUGHES, James B., 81, St. Augustine, Jeffersonville, May 8. Husband of Ruby Hughes. Father of Nancy Hughes-Francavilla, Kate and James Hughes. Brother of Jo Ann Etheridge, Bill, George and Tom Hughes. Grandfather of two. (correction)

KEEGAN, Margaret Helen, 93, Annunciation, Brazil, Nov. 7.

Mother of Marilyn Ferree, Mary McDonald, James and John Keegan. Grandmother of 10. Great-grandmother of eight.

KELLEY, Dr. Annetta (Seulean), 89, Sacred Heart of Jesus, Indianapolis, Nov. 12. Mother of Constance Brenner, Kitty Madden, Anna Mary Sullivan, Suzanne, Brian, Dr. Charles, Jim, Joe, John and Michael Kelley. Sister of Dr. Myron Seulean. Grandmother of 24. Great-grandmother of 15.

LIOTTI, Leonard, 77, St. Pius X, Indianapolis, Nov. 23. Husband of Diana (Hoeping) Liotti. Father of Diane, Jennifer and Dan Liotti. Grandfather of five.

MADER, Alfred L., 91, Sacred Heart of Jesus, Indianapolis, Nov. 14. Father of Agnes Anderson, Theresa Dillon, Linda Eads, Mary Jones, Patricia Shepardson, James, John, Kenneth, Kevin, Raymond and Thomas Mader. Brother of Agnes Hall, Viola Higgins, Alfreda Streit and Edwin Mader. Grandfather of 28. Great-grandfather of 17.

MAUDE, Terrance, 51, St. Roch, Indianapolis, Oct. 30. Father of Marie Bates, David, Dennis and George Maude.

MILLER, Irene Rose, 92, St. John the Baptist, Starlight, Nov. 7. Sister of Catherine Kruer, Marie Miller and Marcella Weikel.

MULLER, Ann E., 83, St. Luke the Evangelist, Indianapolis, Nov. 10. Wife of Dr. Paul Muller. Mother of Michele, Cornelius and Joseph Eastman III. Stepmother of Mary Krugman, Joanne Sturges Kuebler, Susan, James, John, Paul and Robert Muller. Sister of Roy and Van Shelton.

OVERMYER, Cora Jane, 89, St. Charles Borromeo, Milan, Nov. 18. Wife of Robert Overmyer. Mother of Roberta Fischesser. Sister of Carol Loebig.

PARAISO, Dr. Antonio, 87, St. Mary, Richmond, Nov. 13. Husband of Virginia Paraiso. Father of Marie Antoinette Coughlin, Marie Fidela Van Eiten, Michelle Odland and Sandy Schwann. Grandfather of 10.



Cemetery urns

A selection of urns are displayed in the mortuary at Queen of Heaven Cemetery in Lafayette, Calif. While cremation is not prohibited unless it is chosen for reasons "contrary to Christian teaching," the Catholic Church prefers that the body of a deceased person be buried in accord with Church custom, according to recent statements issued by two U.S. archdioceses.

PINSONNEAULT, Luke Eugene, 77, St. Bartholomew, Columbus, Nov. 15. Husband of Elizabeth Pinsonneault. Father of Elaine DeClue, Cathy Schooler and Dan Pinsonneault. Brother of Annette Donnelly, Feliz and Gerry Pinsonneault. Grandfather of nine. Great-grandfather of two.

SCHROEDER, Margaret, 79, St. Andrew, Richmond, Nov. 17. Mother of Mary Harrell, Kathy Reddington, Charles, Gregory, Paul and Stephen Schroeder. Grandmother of 12. Great-grandmother of seven.

SCHWEGMAN, Mildred M., 87, St. Michael, Brookville, Nov. 18. Mother of David, Donald and Maurice Schwegman. Sister of Carol Faulkner. Grandmother of seven. Great-grandmother of one.

SHIRLEY, Raymond, 80, St. Mary-of-the-Knobs, Floyds Knobs, Nov. 13. Husband of Martha (Osterholt) Shirley. Father of Kim Fitzgerald, Barbara Reynolds, Karen Summers, Angela Thompson, Donna, Daniel and Michael Shirley. Brother of Sharon Heavener and Ronald Shirley. Grandfather of 12. Step-grand-

father of three. Great-grandfather of four.

SMITH, Alfred T., 80, St. Lawrence, Indianapolis, Oct. 27. Husband of Carolyn Smith. Father of Bruce, Keith, Ralph and William Smith. Grandfather of five. Step-grandfather of two.

SUESZ, Marie A., 90, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Nov. 6. Mother of Ann Babcock, Rita New, Denise Van Horn, Guy and Richard Suesz. Grandmother of nine. Great-grandmother of 23.

THIENEMAN, James B., 73, St. Joseph, Corydon, Nov. 1. Husband of Marilyn (Shewmaker) Thieneman. Father of Rita Ledford, Donna McAfee, Theresa Pope, Rhonda Ritchie, Anne Robertson, Leah Windell, James and Nicholas Thieneman. Brother of Donald Thieneman. Grandfather of 29. Great-grandfather of 10.

TRABEL, Robert, 63, St. Joseph, St. Leon, Oct. 31. Husband of Kay Trabel. Father of Jeff and Mike Trabel. Brother of Mary, Dan and Raymond Trabel. Grandfather of two.

TURK, Donald L., 76, SS. Francis and Clare, Greenwood, Nov. 17. Husband of Marilyn (Williams) Turk. Father of Karen Beers, Pam Burnett, Patty Gentry, Debbie Lee, Mary Turk-Delger, Janice, Kevin and Mark Turk. Brother of Rita Beauregard, Betty Dicus, Joyce Schoonover, Bill, Cliff and Jerry Turk. Grandfather of 20. Great-grandfather of seven.

VESPO, Anthony J., 80, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Nov. 2. Father of Susan Smith, Cathy, Mary, Valerie, Vicki, David and Joe Vespo. Brother of Mary Jo Chandler and Danny Vespo. Grandfather of nine. Great-grandfather of two.

WILSON, James M., 48, Annunciation, Brazil, Aug. 11. Brother of Robin Forbes, Dawn and Roland Wilson. Uncle of several.

WINDLER, Robert James, 24, St. Mary-of-the-Knobs, Floyds Knobs, Nov. 21. Son of Roy Windler and Linda Gainous. Brother of Rachel Gainous and Jared Windler. Grandson of Ora Ivey, Bob and Ruth Ivey, Robert and Nancy Gainous, and Eileen Windler. †

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St. Maurice Parish in Decatur County celebrates 150 years

By Sean Gallagher

Today, St. Maurice Parish in Decatur County is a small faith community of 170 mostly farming families in the rolling hills of southeastern Indiana.

In many ways, it is not unlike many other similar parishes that make up the Batesville Deanery.

But this parish, which celebrated the 150th anniversary of its founding earlier this year, could have easily been much different.

In the late 1850s, Bishop Maurice de St. Palais invited members of the Brothers of Christian Doctrine to come to the area to found a Catholic boys school and college seminary.

A church was soon built and named after St. Maurice to honor the bishop of Vincennes that had brought them there.

Within a few years, more brothers came from France to minister and teach there, and a growing number of students were being educated.

But the Civil War and the inability of the brothers to pay down debts they had incurred in establishing their ministry eventually forced them to abandon the project and leave the diocese in 1863.

The fact that the faith community of St. Maurice is not the home of a seminary forming future priests for the Church in central and southern Indiana doesn't bother its current parishioners.

To them, it is a parish family that has and continues to nurture their faith and support them in times of need.

And it has also inspired priestly vocations.

Maryknoll Father Dennis Moorman grew up in St. Maurice Parish in the 1960s and 1970s. When he was a teenager, Benedictine Sisters Mary Cecile

Deken and Mary Philip Seib, who ministered at the parish in the late 1970s, encouraged him to consider the priesthood.

"They kind of badgered me in some ways," Father Moorman said. "They would say, 'OK, Dennis, you know God has something special for you. Are you listening to God? Are you listening with both ears?'"

After graduating from Purdue University, he served for two years in the Peace Corps in Burkina Faso in Africa in the mid-1980s, which is where he said he began to discern a call to be a missionary priest.

"People from the parish were very supportive in that experience," Father Moorman said. "They would send me care packages. They were praying for me. It was a really powerful experience of the people as the Body of Christ."

He eventually joined the Maryknoll Fathers, and was ordained a priest in June 1998. Archbishop Daniel M. Buechlein ordained him to the transitional diaconate at St. Maurice Church.

At that time, Father Moorman's father, Donald, was battling cancer. He would die later that year.

Martha Moorman, 69, appreciated the way that her pastor at the time, Father Gregory Bramlage, and fellow parishioners of all ages supported her and her dying husband.

"They sort of took turns coming to give him Communion," she said. "And the kids came to sing Christmas carols. That meant a lot to us."

Lifelong parishioner Kay Schwering, 44, experienced the same support when she was 18 and one of her younger brothers was killed in an automobile accident.

"The whole faith community came together through prayer," she said. "They helped us out whenever we needed it during that time. There were several of them that



Archbishop Daniel M. Buechlein prays the eucharistic prayer and is joined by several concelebrating priests during an Oct. 22 Mass at St. Maurice Church in Decatur County to celebrate the 150th anniversary of the founding of the Batesville Deanery parish.



Father Charles Berkemeier, third from left in the front row, poses outside of St. Maurice Church in Decatur County in 1958. This photo was taken after he celebrated his first Mass at his home parish after being ordained to the priesthood. Posing with him are, from left in the front row, Msgr. Joseph Haskamp, a son of the parish, Father George Cashmer, Father Gerald Zore and Father Robert Lehnert, the pastor of St. Maurice at the time. In the back row are Arthur Berkemeier, Norbert Schoettmer, David Berkemeier, Father George Ziemer, Benedictine Brother Camillus Ellsperman, Dale Menkhaus, Carl and Paul Muckerheide, and Danny Menkhaus.

helped Mom and Dad through prayer and talking with them during that time."

Schwering said she still appreciates the "family touch" of the parish.

"I like the way the parishioners after [Mass] will gather outside," she said. "Even in the winter time, there's a big group of people that will gather outside and just chit-chat about everyday life."

By volunteering for many years as a catechist and cantor, Martha Moorman contributed to creating the family atmosphere at St. Maurice.

"It was like a dream come true that I got to teach," she said.

Schwering credited many of the parish's catechists with building up her faith.

"Many people, through CCD classes or priests throughout the years, have [helped] me and made my faith grow," Schwering said. "Even today, if you're on a committee and you ask somebody to help you do something, they're right there ready to help."

According to Father George Joseph Nangachiveettil, who has led St. Maurice Parish for the past four years as its administrator, the

parish family is growing as new families seeking a small faith community have joined in recent years.

But he added that the families that have a long history in the parish still form its core, and help keep up the family spirit that attracts newcomers.

"They've shared a lot of tough times," said Father Nangachiveettil. "They know each other very well. Most of them are related to each other. [Many of the parishioners] have lived there for years and years. It's a good group." †

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We are the champions again!

State championships are a tradition for the football teams at Bishop Chatard High School and Cathedral High School in Indianapolis. That success continued on Nov. 27 at Lucas Oil Stadium in Indianapolis as both schools earned Indiana High School Athletic Association state championship trophies.

The Trojans of Bishop Chatard High School—the archdiocesan high school for the Indianapolis North Deanery—achieved a record 10th state title in football when they defeated St. Joseph High School in South Bend 28-14 for the Class 3A championship.

The Irish of Cathedral High School—a private Catholic high school—earned their eighth state football title by beating Bishop Dwenger High School of Fort Wayne 31-20 for the Class 4A championship.

This photo essay celebrates the success of the championship teams. †

Photo by Bob Kelly



The football players from Bishop Chatard High School in Indianapolis are all smiles as they celebrate the school's 10th state championship in football—a state record.



Photo courtesy Cathedral High School

The football team from Cathedral High School in Indianapolis poses for a team photo after the school earns its eighth state title in football.



Photo by Bob Kelly

Bishop Chatard running back Sean Parsons breaks through the line, part of the Trojans' dominating running game, during the team's 28-14 victory for the Class 3A state championship on Nov. 27. Bishop Chatard running back Ryan Kleinschmidt rushed for 247 yards on 41 carries, both records in Class 3A championship games.



Photo by Bob Kelly

Cathedral High School quarterback Connor Barthel tries to elude two players from Bishop Dwenger High School in Fort Wayne during the Class 4A state championship game at Lucas Oil Stadium in Indianapolis on Nov. 27. Barthel threw two touchdown passes and ran for another score as the Irish won 31-20.



Photo by Bob Kelly

Bishop Chatard High School wide receiver Teddy Guzek battles a player from St. Joseph High School in South Bend for a pass during the Trojans' 28-14 win for the Class 3A state championship at Lucas Oil Stadium in Indianapolis on Nov. 27. Guzek scored a touchdown in the game on a pass from quarterback Stephen DeSchryver.



Photo by Bob Kelly

Alec Bitar of Cathedral High School holds onto the ball as he is tackled during the Class 4A state championship game at Lucas Oil Stadium in Indianapolis on Nov. 27.