



The

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Gathering in faith

African Mass celebrates archdiocese's various cultures, page 10.

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Meaning of Advent season is lost by rushing Christmas celebration, bishop says

SALT LAKE CITY (CNS)—Salt Lake City Bishop John C. Wester has urged Catholics to hold off celebrating the Christmas season until it officially begins on the Church calendar on Dec. 24.

In his first pastoral letter as Salt Lake City's bishop, he urged the state's Catholics to keep true to the spirit of Advent—a season of preparation which he said has been "neglected in many places," and often "overshadowed by the holiday season."



Bishop John C. Wester

The bishop, who was installed in 2007 as the shepherd of the statewide Catholic diocese, noted that in the rush and busyness of the Christmas season, many people miss out on its true meaning.

"By the time that the actual solemnity of Christmas arrives, many of us are burned out. We are already tired of all the 'Christmas hype.' Christmas has become anticlimactic," he wrote.

Issued on Nov. 24, the letter is titled "Waiting in Joyful Hope." It was published in the diocesan newspaper, *Intermountain Catholic*, which is online at www.icatholic.org.

Some priests read the letter or referred to it in homilies during the weekend of Nov. 27-28, the first Sunday of Advent, which this year coincidentally fell between Black Friday and Cyber Monday—customary shopping starts of the Christmas season.

In the letter, Bishop Wester described the Christmas holiday season as one where many "rush from one thing to the next," stirring momentum "to get all the decorations up, celebrate the event and quickly dismantle all the decorations" to move on to the next event.

In contrast, he said, the Church's liturgical season of Advent enables people to "witness God's profound love and mercy to the world," and can refocus Catholics and remind them that "Christ has changed the world."

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A reminder of life's blessings



A frightening football injury to Nick Schnell, center, led many people in the Indianapolis Catholic community to pray for him after the Oct. 17 incident. Following his recovery, he posed for a photo with his mother, Angie Schnell, and Kevin Watson, his fifth-grade teacher at St. Roch School in Indianapolis.

Player's football injury brings Catholic schools and faith community together

By John Shaughnessy

As the ambulance rushed to the football field where their 10-year-old son laid motionless, Angie and Jay Schnell both knelt beside him, making their silent prayers and pleas to God.

Just minutes before, they had watched the youngest of their three children, Nick, drop back to pass as the quarterback of the fifth- and sixth-grade football team of St. Roch Parish in Indianapolis. Just as Nick let go of the ball, he was crunched on both sides of his body by two players on the team from St. Pius X Parish in

Indianapolis.

When the play ended, one of a parent's worst nightmares began for the Schnells.

An assistant coach for the St. Roch team, Jay Schnell ran toward Nick when he saw that his son wasn't getting up from the ground after the tackle.

Jay asked his son, "Are you OK?" Nick answered, "I can't move."

Moments later on that Sunday afternoon on Oct. 17, Angie was on the field, too. Noticing the concern on her husband's face, she tried to stay calm. She didn't want to scare Nick more, even when he told her, "I can't move my arms or

my legs."

What happened in the next hours and days would be part of one of the most frightening times ever for the Schnell family. It would also remind them of one of the great blessings in their life.

From competition to concern

As Nick was placed in the ambulance, he kept thinking, "I hope my neck's not broken."

When the ambulance left the football field, Angie rode with her son. One last scene on the field caught her attention. As

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As Proposition 8 appeal begins in California, religious leaders commit to protect marriage

WASHINGTON (CNS)—New York Archbishop Timothy M. Dolan joined 25 other religious leaders in renewing their commitment to protect traditional marriage as oral arguments were to begin in an appeal of a California judge's ruling that a voter-approved initiative to define marriage as between one man and one woman was unconstitutional.

The commitment came on Dec. 6 in a three-paragraph letter signed by Catholic, Anglican, Baptist, evangelical, Lutheran, Mormon, Orthodox and Sikh leaders.

Arguments were to begin the same day in the case involving California's Proposition 8, which Judge Vaughn Walker, chief judge of the U.S. District Court for the Northern District of California, ruled to be unconstitutional on Aug. 4.

The judge based his decision in part on the claim by opponents of the initiative that defining marriage as between a man and a woman lacked any rational basis and reflected only religion-based hostility to homosexual people.

Walker then ruled on Aug. 12 that same-sex marriages in California could resume unless a higher court were to issue a stay within six days.

On Aug. 16, a three-judge panel of the 9th U.S. Circuit Court of

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Senior Judge Michael Daly Hawkins and Judges Stephen R. Reinhardt and N. Randy Smith of the 9th U.S. Circuit Court of Appeals in San Francisco listen to oral arguments during a hearing on California's Proposition 8 on Dec. 6. Proposition 8, which defines marriage as a union of one man and one woman, was approved by California voters in 2008, but this August was ruled unconstitutional by a lower court.

COMMUNITY

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she looked out the window of the ambulance, she saw the players and coaches from both teams kneeling in prayer.

"That was very moving," she says.

On the ride to the hospital, Nick regained some of the movement in his arms and his toes, but he still couldn't move his legs. At the hospital, another complication developed.

"He was getting his strength back, but every time we moved him, he was getting sick," Angie recalls. "He was tired, and noises were bothering him."

During that time, the Schnell family received a phone call from one of the Catholic Youth Organization football referees who officiated at the St. Roch and St. Pius game. He called to check on Nick.

There were also phone calls from members of St. Roch Parish. Several of those callers told Angie and Jay that members of St. Pius Parish had called them, concerned about Nick.

Later that evening, Father James Wilmoth, the pastor of St. Roch Parish, came to Nick's hospital room.

"He asked if he could do a blessing on Nick," Angie says. "We said, 'Of course.' Within three or four minutes of Father blessing him, Nick said, 'Father, I think it worked. I feel better now.' We all smiled and laughed."

Nick could move his legs. The color in his face also returned to its natural tone.

"Father [Wilmoth] was just wonderful,"

Angie says. "It was about 9:30 that night that he came. I don't know how many priests would do that for a student. But Father doesn't think of the school kids as students. He thinks of them as family."

A short while later, the doctors at Community Hospital South in Indianapolis decided to transfer Nick to Riley Hospital for Children in Indianapolis as a precaution. At Riley, doctors told Angie and Jay that they determined that Nick had a concussion. At 2 a.m. on Oct. 18, Nick was released from the hospital to go home with his parents.

Rediscovering the blessing

Nick stayed at home for the next two days, recovering under his mom's care. During that time, Bill Herman, the principal at St. Pius School, called Joseph Hansen, the principal at St. Roch School, to ask about Nick, and to tell him that he was in the prayers of the St. Pius School community.

When Nick returned to school and his fifth-grade classroom that Wednesday, his friends and classmates were thrilled to have him back. He also received a surprise that day when a parent from St. Pius School brought a "Get Well" poster to St. Roch School for him. The poster was signed by the players and coaches of the St. Pius fifth- and sixth-grade football team.

"I was kind of happy they did it," Nick says.

The concern from the St. Pius School community also left an impact on Nick's fifth-grade teacher, Kevin Watson.

"Here you have a north side



Angie Schnell and her son, Nick Schnell, hold the "Get Well" poster that he received from the fifth- and sixth-grade football team at St. Pius X Parish in Indianapolis.

[Indianapolis] Catholic school and a south side Catholic school, and they come together when they let their shields down," Watson says. "It sums up what CYO sports are all about—from the competition to the concern and love and care."

Angie Schnell had a similar reaction as she looked back at all the moments that unfolded after Nick crumpled to the ground: The two teams kneeling in prayer on the field. The phone call from the CYO official. The visit at the hospital by Father Wilmoth. The phone calls from friends and strangers in the Catholic

community. The prayers of the St. Pius School community. The "Get Well" poster.

For the Schnell family, all those elements were almost as uplifting as seeing Nick healthy and active again as he geared up for his CYO basketball season.

"Having gone through something like this, we realized how blessed we are to have our kids in Catholic schools, where they learn to care for each other and show concern for each other," Angie says. "I don't know if you get that everywhere. I just know it was very moving to witness something like that." †

Coach's unique approach brings football team together

By John Shaughnessy

When Darrell Dolan set his three special goals for the sports season, he knew they would be a challenge for his players and, even more, for him as a coach.

He just hoped that the three goals would bring out the best in him and the boys.

Maybe they could even serve as part of a blueprint for keeping sports enjoyable for children who are just beginning to play.

The first goal was completely within the control of Dolan, the head coach of the third-grade football team at St. Simon the Apostle Parish in Indianapolis.

Even though the Catholic Youth Organization requires that each football player gets to be on the field for at least eight plays during a game, Dolan vowed that each of his 17 players would get to play at least half of every game—even if his team was fortunate enough to play for the city championship.

And Dolan met that goal.

The second goal proved to be far trickier to accomplish. Of the 17 players on the team, 15 of them were under the weight limit—85 pounds—to be able to run the ball. So Dolan set his



Coach Darrell Dolan huddles with the players from the third-grade football team at St. Simon the Apostle Parish in Indianapolis during the 2010 season.

second goal—having every one of those 15 players score a touchdown or an extra point during the season.

"It turned out to be a lot more difficult than I anticipated," Dolan says.

One of the main challenges was that there were just five regular season games. And after those five games, which included three losses, there were still six players who hadn't scored.

"In the first game of the playoffs, I got four more kids to score," Dolan says. "But going into the second playoff game, I had my doubts about getting that opportunity for the other two kids because the teams get stronger, and sometimes you don't score at all."

Before that second playoff game, one of the best moments of the season took place during a recess on the playground at St. Simon School. One of the football players who had scored during the season was practicing handoffs with one of the two players who still hadn't scored.

The scene showed that the goal of the coach had become the goal of the team. The goodness of that moment matched the joy of the scene a few days later when everybody on the team celebrated that boy's score during the second playoff game.

"We were all telling him, 'Good job,' and patting him on the back," recalls Andrew Squier, a third-grade player. "It was pretty cool that everybody got to score. Everybody was really happy."

Winning that game put the St. Simon team into a city championship game. Dolan again played every player at least half of the title game. Even though the team lost that game, Dolan has no regrets.

"By setting a standard of every child scoring and every child playing at least half the game, it can be a winning formula for 8-year-olds," Dolan says. "It's age-appropriate coaching. It resulted in the kids having a lot of fun."

Then there was the third goal for the team.

"Every child was supposed to get an 'A' on his report

card in math for the first quarter," Dolan says. "We had quizzes before and after practice on the day before exams. And we had review sessions during practice if there wasn't an exam the next day. We had nine of the 17 kids get an 'A' in math, and the team average was 95.062. We were very proud of that."

When players earned an 'A' on a test, quiz or homework assignment for math, Dolan gave them a special decal to put on their football helmets. Earning an 'A' in a math situation was the only way a player could receive a decal.

"It inspired us to get a lot of good grades," Andrew says.

His father described the season as a "terrific, very positive" experience for his son and his teammates.

"Playing time was distributed very fairly, and the athletic ability of the child never mattered," Phil Squier says. "And when they were allowed to run the ball, let alone score, they were just ecstatic. It made their year."

Those reactions made for a successful season for their head coach, too.

"I think the kids had a wonderful season," Dolan says. "It's hard to keep 17 kids and 17 sets of parents 100 percent satisfied, but overall the level of satisfaction was very good. When kids are having fun, and they don't have the priority of winning, they feel more like a team." †

Official Appointments

Effective Jan. 12, 2011

Rev. Paul M. Shikany reappointed to a second term as pastor of St. Matthew the Apostle Parish in Indianapolis, and continuing as the part-time vice vicar judicial for the archdiocesan Metropolitan Tribunal.

This appointment is from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis. †

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Lebanese center helps developmentally challenged learn life skills

BEIRUT (CNS)—With his ready smile and engaging conversation skills, 35-year-old Frederic possesses all the qualities needed to be an unofficial ambassador of *Message de Paix* (Message of Peace) center in Lebanon.

Nestled in the mountain town of Bikfaya about 15 miles northeast of Beirut, the center is a light of hope, offering a bright world of opportunities for the developmentally disabled. It boasts a candle-making operation and a working kitchen, where individuals learn the value of teamwork.

"I make all kinds of candles—round, square, big, small, red, blue and yellow. All kinds. I love this work so much. It's very important to me," Frederic proudly told a recent visitor.

Before he became part of *Message de Paix*, Frederic stayed at home with nothing to do.

"I had no work," he recalled.

Helping disabled individuals become part of society and having a purpose in life is a primary mission of the center, which was founded in 1996 and operates under the patronage of Maronite Auxiliary Bishop Guy-Paul Noujaim of Beirut. Melkite Bishop Joseph Kallas of Beirut and Jbeil has provided the space—a former Catholic school—where the center has operated rent-free since 2008.

Many of the center's income-generating projects have received funding from the Catholic Near East Welfare Association.

Message de Paix is a model of coexistence, where Christians and Muslims work together, learning lessons in cooperation and the value of developing real life skills.

"We help them to be active and responsible, to be part of decisions," operations manager George Nehme said of the center's 70 participants, who range in age from 16 to 60.

He said the 18 staff members offer encouragement, assistance and, most of all, love.

Frederic and his colleagues were busy preparing for *Message de Paix's* Dec. 4-26 Christmas bazaar. Items from a separate Plexiglas company at the center—it helps recovering drug addicts learn new skills—were also sold at the annual bazaar.

During last year's bazaar, 1,000 candles were quickly sold during the opening day. The center's decorative votive candles also are popular throughout the year for weddings, Valentine's Day and Easter. Parents often choose them as souvenir gifts for family and friends to mark the birth of a child or a child's first Communion.

In the candle-making room, rows of molds filled with melted wax, each with a wick in the center, cooled. Nearby, Pierre, 23, cut small cubes of green wax that will



A worker displays a Plexiglas box in a production room at the Message of Peace center in Beirut, Lebanon, on Nov. 8. The center, founded and run by lay Catholics, provides work, training and support for developmentally disabled adults and people recovering from addiction.

be used in brilliantly multicolored, decorative Christmas candles as Mohammed, 29, cleaned and perfected the creations, readying them for the big sale.

Down the hall, candle designs encased in gel inside small glasses were produced. Pierre, 27, created colorful waves by alternating layers of pink, green and blue sand. Recently made items drying on the worktable included glasses adorned with miniature Christmas and garden scenes as well as tiny icons of Jesus, Mary and Lebanon's beloved saints, Charbel, Rafqa and Hardini.

In another room, a small group of individuals who are more developmentally challenged were immersed in making cardboard crafts. Fadia, 36, paused from her task of folding *Message de Paix* brochures to tell Nehme, "I love you," then blew three kisses to him.

Downstairs in the kitchen, other participants prepared lunch. Josephine, 52, and Gretta, 49, carefully peeled cloves of garlic, fulfilling orders placed by

restaurants for an ingredient so essential to Lebanese cuisine.

"This is training them to be able to work, to have the patience to keep at a task," Nehme said. "At the same time, they feel that society needs them."

Because everyone in the program returns home each night, the staff members strive to involve parents so they, too, can actively participate in the new skills their son or daughter learns.

During a recent gathering of parents in a cozy meeting room, their children, the newest group enrolled in the center's programs, offered them cookies and cake.

Holding up a drawing of a wheelbarrow, social worker Anita Khoury explained to the parents that just as cement is needed to construct a building, the youth and young adults at the center are learning the virtues necessary for building a society.

"What characteristics are we putting into our wheelbarrow?" she asked the participants.

Responses came eagerly: "To love each other." "To be sociable." "To be generous." "I took initiative." "Cooperating with each other." "Happiness." "I love everyone!"

"We are strong," concluded Tendresse, 24, raising her fists in a victory stance. "When we want something, we can do it!" she said, eliciting a chorus of cheers from her fellow teammates. †

'Message de Paix is a model of coexistence, where Christians and Muslims work together, learning lessons in cooperation and the value of developing real life skills.'



Rows of ribbon-wrapped candles sit in the decorating room at the Message of Peace center in Beirut, Lebanon, on Nov. 8. The center, founded and run by lay Catholics, provides work, training and support for developmentally disabled adults and people recovering from addiction.

Arsenic-loving microbe expands definition of life, says Jesuit

VATICAN CITY (CNS)—The discovery of the first known microorganism on Earth to thrive on the toxic chemical arsenic will help expand scientists' understanding of the definition of life, said the head of the Vatican Observatory.

"It's clear that if we are searching for life forms in the universe, we have to at least know what to look for—that is, to define what a living being is," said Jesuit Father Jose Funes.

The recent discovery of a life form based on a completely different chemistry "will surely contribute to expanding our conceptual horizons on the subject" of what could be life and living matter, he said in an article in the Vatican newspaper, *L'Osservatore Romano*, on Dec. 4.

A team of astrobiology researchers—funded by NASA—recently discovered a microbe strain, called GFAJ-1, in California's Mono Lake, which has unusually

high levels of salinity, alkalinity and arsenic.

"Carbon, hydrogen, nitrogen, oxygen, phosphorus and sulfur are the six basic building blocks of all known forms of life on Earth," a NASA press release said on Dec. 2.

However, GFAJ-1 is able to thrive and reproduce using arsenic since it substitutes the toxic chemical for phosphorus in its cell components, the press release said.

Father Funes wrote, "In short, it's a microbe that breathes arsenic."

"The study of planets with atmospheres outside the solar system reintroduces the question of the possibility of life in the universe," wrote the Jesuit astronomer.

Another series of discoveries recently published in *Nature* magazine also have interesting consequences on science's understanding of the universe, wrote Father Funes.

Researchers have determined that there may be triple the number of stars, bringing the estimated total to

300 sextillion, or 300 followed by 21 zeroes.

The new tally comes after scientists discovered there are more red dwarf stars than previously calculated, particularly in elliptical galaxies.

Father Funes wrote that the greater number of stars in the universe might mean "the proportion of dark matter in the galaxies" is less than previously estimated.

A greater number of stars also "very probably" would increase the number of planets, "and with this, increases the probability of life in the universe," he wrote.

However, he wrote, scientists may never know because the galaxies under question are too far away—making observation of the individual stars within them too difficult.

"Not even the wildest fantasies of the writers of 'Star Trek' and *Star Wars* imagined the possibility of exploring other galaxies," he wrote. †



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

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Editorial

Let us follow pope's lead and continue our Advent prayers for defense of all life

People of faith might call it a battle between good and evil.

Other folks might say it pits the secular versus the sacred.

No matter how you look at it, we think the numbers share a telling story—for the defense of all human life from conception until natural death.

Think our prayers to end abortion, which we know are immeasurable by human standards, aren't making a difference?

Think again.

While media outlets were quick to report that a Nebraska doctor was planning to open late-term abortion facilities in Indianapolis, Iowa and the Washington, D.C., area, many of those same outlets have not been as thorough in sharing recent good news on the pro-life front.

Yes, newspapers were justified in their November headlines reporting that Dr. LeRoy Carhart of Omaha was opening those new abortion clinics, but there is more news on this life-and-death issue that is worth sharing—and offering thanks to God.

A Nov. 30 story written by editor Steven Erfelt on the website www.LifeNews.com

reveals that, during the past 12 months, we have seen a decrease in the number of abortion centers in the U.S.

During that time, 31 abortion businesses closed while nine new centers were opened. For those keeping track, as Erfelt states in his story, that is "a net drop of 22 abortion facilities."

Kudos to pro-life nurse and blogger Jill Stanek, who spoke in the Archdiocese of Indianapolis last April about the atrocity of abortion. She noticed a recent rash of abortion center closures and wanted to get some solid figures, and asked Operation Rescue, one of the leading pro-life Christian activist organizations in the nation, to provide her with the hard data.

"As of now, a total of 689 surgical abortion clinics remain in the U.S., from a high of almost 2,200 in 1991," Stanek told www.LifeNews.com. "This number does not include abortion mills that solely commit medical abortions, i.e., distribute the abortion pill, RU-486."

Since 1991, including the 31 centers that Stanek noted, more than two-thirds of abortion centers have closed that were operating nearly 20 years ago. That, we would argue, is evidence that our prayers are being answered.

It also seems providential that www.LifeNews.com shared the findings only days after Pope Benedict XVI welcomed the beginning of Advent with a prayer for life and a defense of the human embryo. Parishes in the archdiocese and throughout the world joined in the vigil to pray in support of life.

The Vigil for All Nascent Human



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

Life included prayers for overturning laws that permit the destruction of innocent lives, and for the healing of those who have acted against innocent life.

In his Nov. 27 homily, the Holy Father 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.

Those false arguments seem to be less attractive to more and more people. Polls in recent years show that the majority of Americans oppose abortion, and people of numerous faith traditions are praying for the day when *Roe v. Wade* and *Doe v. Bolton* are no longer the law of the land.

As the Holy Father discussed the human embryo and its complexity as an organism, he noted, "It's not a question of a collection of biological material, but of a new living being, dynamic and marvelously ordered, a new individual of the human species."

"This is how Jesus was in Mary's womb; this is how we each were, in our mother's wombs," he said.

When it comes to life, there is, for us, that connection to God.

During this Advent season and each day in the new year, let our prayers for life always share that truth.

—Mike Krokos

Making Sense Out of Bioethics/Fr. Tad Pacholczyk

Humans in 'frozen orphanages'

A key argument in the embryonic stem-cell debate—widely invoked by scientists, patient advocacy groups and politicians—involves the fate of frozen embryos.



President Barack Obama put it this way in 2008: "If we are going to discard those embryos, and we know there is

potential research that could lead to curing debilitating diseases—Alzheimer's, Lou Gehrig's disease—if that possibility presents itself, then I think that we should, in a careful way, go ahead and pursue that research."

The head of the National Institutes of Health, Dr. Francis Collins, embraced this same line of reasoning by asking a rhetorical question during a recent CNN interview: "Ethically, isn't it more justifiable, if those embryos have been created, to use them for a purpose that might help somebody with a disease as opposed to simply discarding them?"

This argument sounds reasonable on first hearing. We prefer to recycle aluminum cans rather than uselessly tossing them into landfills. It seems as if we should handle surplus frozen embryos in a similar way, getting some benefit out of them rather than discarding them.

Yet this argument has a deceptive, even seductive character because of the way that it sets up a false dichotomy: Either one discards the embryos or one destroys them in the laboratory to obtain miraculous cures for diseases.

An important third option is often not even mentioned—namely, that we continue to store the embryos in their current, frozen state as part of our moral duty to care for our own offspring.

They could be cryopreserved until a morally acceptable option for rescuing them presents itself—if such an option, in fact, exists—or until they eventually die of their own accord in the deep freeze.

Discarding an embryo, it is important to be clear, means ending the life of a young human being, the tiny life that each of us once was at an earlier time.

The embryos to be discarded are usually first thawed, and many do not survive this first step. Those that do are summarily discarded as medical waste.

A few years ago, Cardinal Sean O'Malley of Boston described the reality of what happens in the fertility clinic this way: "In discarding these embryos, the medical staff become their unwilling executioners, but executioners nonetheless."

Perhaps an analogy can help us better

visualize why we should not discard embryos or sacrifice them for research.

Imagine a typical fertility clinic with a large room where several tanks filled with liquid nitrogen were holding a few hundred cryopreserved human embryos, a kind of "frozen orphanage," as these tanks are sometimes called.

In the building next door, there happens to be a real orphanage filled with toddlers between the ages of 1 and 3 years old, who are awaiting adoption.

Suppose that the owner of the orphanage happens to be a shady character who has recently decided to take some of the "unadoptable" infants and clandestinely discard them into the dumpster behind the orphanage where they eventually die.

Suppose also that when the local mayor learned about the children being put into the dumpster, he had the gall to suggest that since they were going to be thrown out anyway, we should start sacrificing them for scientific research and harvesting their organs for transplantation into sick patients.

Our first instinct would be to recoil with abhorrence at the proposal. We might prosecute the orphanage owner—and drum the mayor out of office as well. We would insist that each infant in the orphanage deserves full protection. Our children in frozen orphanages deserve the same protection and care.

Most of us, upon reflection, have a practical awareness that embryos ought not be discarded.

A few years ago, *The New York Times* ran a piece titled, "The Job Nobody at the Fertility Clinic Wants." That job was the destruction of spare embryos.

Medical staff members, when interviewed, said they dreaded being picked to carry out the discarding of embryos when patients requested it. A clinic director in Chicago described how often he had to destroy the embryos himself because his staff found the task so distasteful. The staff understood and had seen firsthand how these same embryos, when implanted, would yield beautiful, bubbly babies who brought joy and happiness to their parents.

They seemed to appreciate instinctively, as each of us should, how living human embryos, even in the deep freeze, should never be discarded down the chute into the biohazard disposal or used as "raw material" for possible medical advances.

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

Holiday Cheer

58% will spend less on gifts than last year

60% will decorate their home this holiday season

49% consider holiday shopping a fun experience

69% prefer stores to use "Merry Christmas" on signs

Survey of 1,000 U.S. Adults Conducted Nov. 28-29, 2010.
Source: Rasmussen Reports

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SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Like John the Baptist, let's be witnesses of faith and hope

The third Sunday of Advent anticipates the joy of Christ's coming birthday. I can hardly believe that it is fast approaching—this Sunday.

The Gospel of the day features John the Baptist, who is an important figure as we approach Christmas 2010. John, with his question "Are you the one who is to come?" (Mt 11:3), is a figure with whom we can identify. John has always been a favorite patron of mine.

One time on pilgrimage to the Holy Land, we visited a church which, according to tradition, stands at the place where on the night before Jesus was crucified, St. Peter denied—three times before the cock crowed—that he even knew Jesus.

In the crypt under that church, there is a deep, dry stone cistern—I would say it is about 10 feet deep and, at most, it is about three feet in diameter. It is said that, down in that cistern, is where Jesus was imprisoned the night that he was condemned to be crucified. It was painful to imagine spending a lonely night in that cistern surrounded by nothing but a dark stone wall.

When I was reflecting on the Gospel about John the Baptist being in prison, I thought of that cistern. How confining it would be, how a tendency to panic because of claustrophobia would not be surprising, and how at the very least one's vision of

reality would be challenged and darkened.

And so it should be no surprise that, from prison, John the Baptist would want reassurance from Jesus for whom he was confined in the first place. No surprise that he would want to be assured that the one whom he had prophesied, the one whose way he had prepared, was indeed out there and was about the work of salvation.

And so we hear the reassuring words of Jesus: "Go back and tell John what you hear and see: the blind see again, and the lame walk, lepers are cleansed, and the deaf hear, and the dead are raised to life and the Good News is proclaimed to the poor, and happy are the people who do not lose faith in me" (Mt 11:4-6).

This was indeed reassuring to John in his confinement. His faith was affirmed because, as a faithful prophet familiar with the Word of God, he would have recognized those words of Jesus as deriving from the writings of prophets like Isaiah.

In the confinement of prison, all John could do was rely on his faith in Jesus—and that was a lot! And he could be at peace and full of hope. The story of John the Baptist's confinement in prison illustrates the power of faith in Jesus, who is our hope. John is a witness of faith and hope.

We may not be confined in a claustrophobic cistern, but is it not true that

we do experience times when life seems dark? Are there not times when our outlook on life becomes narrow?

On occasion, we hear folks say—maybe we think it, too—if there is a God, why do bad things happen to good people?

How could Hurricane Katrina or 9/11 happen to so many innocent people? How can people terrorize a world in the name of religion?

These kinds of confining thoughts can come even closer to home if, for example, we lose a loved one in sudden tragedy or to the long anguish of battling a cancer or if a lovely young child is taken from our midst. And so we, too, like John the Baptist, may sometimes pray with the words, "Are you the one who is to come?" (Mt 11:3)

And that's OK because in prayer we, too, find the answer of Jesus—there is also healing and mercy in this life, and there is a community of faith which carries on the healing mission and ministry of Jesus.

And in prayer, especially in these days of Advent, we recall that life in this world is not the end of the story.

In our Advent prayer, we notice the repeated theme of praying with patience for the coming of the Kingdom, where every

tear will be wiped away. No dark confinement will last forever. Evil does not and will not triumph.

Christ our hope, prophesied by John the Baptist, became incarnate as one of us at the first Christmas. We anticipate that joyful news on the third Sunday of Advent as we proclaim our joy, even if there is some darkness in our lives.

Like John, we continue in faith, and we can rejoice in hope. We are so blessed to have a Savior who brings light in times of darkness, and healing and life in times of illness.

He is our hope. Christmas is a feast of hope. †

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.

Al igual que Juan el Bautista, seamos testigos de fe y esperanza

El tercer domingo de Adviento anticipa el júbilo del próximo nacimiento de Cristo. Casi no puedo creer que se acerque a un paso tan acelerado, al igual que este domingo.

El Evangelio del día presenta a Juan el Bautista quien es una figura importante a medida que nos acercamos a la Navidad de 2010. Juan, con su pregunta: "¿Eres tú el que ha de venir?" (Mt 11:3) representa una imagen con quien podemos sentirnos identificados. Juan siempre ha sido uno de mis patronos predilectos.

En una ocasión, en peregrinación a Tierra Santa, visitamos una iglesia que, de acuerdo a la tradición, se erige en el lugar donde la noche anterior a la crucifixión de Jesús, San Pedro negó tres veces siquiera conocerlo, antes de que cantara el gallo.

En la cripta debajo de la iglesia hay un pozo hondo de piedra, yo diría que tiene alrededor de diez pies de profundidad y, como mucho, tres pies de diámetro. Se dice que Jesús estuvo prisionero en ese pozo la noche que fue condenado a la cruz. Es doloroso imaginarse pasar una noche solitaria en ese pozo rodeado de nada más que la oscuridad de sus paredes de piedra.

Mientras reflexionaba acerca del Evangelio sobre Juan el Bautista en prisión, pensé en ese pozo. Qué enclaustrado debe sentirse uno; no sería sorprendente experimentar una tendencia al pánico a causa de la claustrofobia y como mínimo, poner en duda y nublar la propia visión de la realidad.

Y por tanto, no es de extrañar que, desde la prisión, Juan el Bautista quisiera recibir una confirmación de Jesús por quien fue

encarcelado. No resulta sorprendente que quisiera recibir confirmación de que aquél que él había profetizado, aquél para quien él había preparado el camino, estuviera de hecho allí y llevando a cabo la obra de la salvación.

Y de este modo, escuchamos las palabras de confirmación de Jesús: "Vayan y cuéntenle a Juan lo que están viendo y oyendo: Los ciegos ven, los cojos andan, los que tienen lepra son sanados, los sordos oyen, los muertos resucitan y a los pobres se les anuncian las buenas nuevas. Dichoso el que no tropieza por causa mía" (Mt 11:4-6).

En efecto, esto resultó una confirmación para Juan en su prisión. Su fe se vio reafirmada ya que como profeta fiel enterado de la Palabra de Dios, reconocería esas palabras de Jesús, según las escrituras de profetas tales como Isaías.

En el encierro de la prisión Juan tan sólo podía confiar en su fe en Jesús ¡y eso era muchísimo! Lo único que podía hacer era estar en paz y sentirse lleno de esperanza. El relato del encierro de Juan el Bautista en prisión ilustra el poder de la fe en Jesús, quien es nuestra esperanza. Juan es un testigo de fe y esperanza.

Tal vez no estemos confinados en un pozo claustrofóbico, pero ¿acaso no es cierto que vivimos momentos en los que la vida parece sombría? ¿No existen épocas cuando el panorama de nuestra vida hace más estrecho?

En ocasiones escucho a la gente decir: "Si existe un Dios, ¿por qué les suceden cosas malas a las personas?"; tal vez nosotros también lo pensemos.

¿Cómo tantas personas inocentes pueden ser víctimas del huracán Katrina o del 9/11? ¿Cómo puede la gente sembrar el terror en el mundo en el nombre de la religión?

Este tipo de pensamientos limitantes pueden resonar aún más fuerte si, por ejemplo, perdemos a un ser querido en una tragedia repentina o en una larga y angustiada batalla contra el cáncer, o si un pequeño niño se va de nuestro lado. Y de esta forma nosotros, al igual que Juan el Bautista, quizás recemos a veces con las palabras "¿Eres tú el que ha de venir?" (Mt 11:3).

Y está bien porque en la oración nosotros también encontramos la respuesta de Jesús: también existe el consuelo y la misericordia en esta vida y existe una comunidad de fe que lleva a cabo la misión y el ministerio de consuelo de Jesús.

Y en la oración, especialmente en estos días de Adviento, recordamos que la vida en este mundo no constituye el fin de la historia.

En nuestra oración de Adviento observamos el tema repetitivo de rezar con paciencia para la venida del Reino donde toda lágrima será enjugada. Ningún encierro oscuro durará para siempre. El mal no triunfa nunca.

El Cristo, nuestra esperanza, que profetizó Juan el Bautista, se encarnó como uno de nosotros en la primera Navidad. Anticipamos esas noticias alegres en el tercer domingo de Adviento mientras proclamamos nuestro júbilo, aunque haya algo de oscuridad en nuestras vidas.

Al igual que Juan, continuamos en la fe y podemos regocijarnos en la esperanza. Qué bendición es tener un Salvador que brinda luz en tiempos de oscuridad y consuelo y vida en tiempos de enfermedad.

Él es nuestra esperanza. La Navidad es una festividad de esperanza.

¿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 servir en la Iglesia, sobre todo como sacerdotes o religiosos.

Events Calendar

December 10

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **Our Lady of Guadalupe celebration**, Mass, 6:30 p.m., reception following Mass. Information: 317-888-2861.

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.

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **Our Lady of Guadalupe celebration**, Mass, 7 p.m., music and reception following Mass. Information: 317-546-4065.

St. Paul Catholic Center, 1413 E. 17th St., Bloomington. **Our Lady of Guadalupe celebration**, Mass, 12:30 p.m., fiesta following Mass.

Information: 812-339-5561.

Prince of Peace Church, 413 E. Second St., Madison. **Our Lady of Guadalupe celebration**, Mass, 11 a.m., procession, reception. Information: 812-265-4166.

St. Andrew Church, 235 S. 5th St., Richmond. **Our Lady of Guadalupe celebration**, Mass, 9:30 a.m., fiesta with music and folkloric dances. Information: 765-962-3902.

St. Joseph Church, 125 E. Broadway St., Shelbyville. **Our Lady of Guadalupe celebration**, Mass, midnight, re-enactment of the apparitions. Information: 317-398-8227.

St. Vincent Hospital, 13500 N. Meridian St., Carmel, Ind., (Lafayette Diocese). **22nd annual "Living Nativity,"** 5 p.m., 6 p.m. and 7 p.m. Information: 317-338-2273.

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/SpeakerSeries/Registration.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.

St. Maurice Parish, 1963 N. St. John St., Greensburg. **St. Anne, St. John and St. Maurice parishes, "Living Nativity,"** 4:30-6:30 p.m.

Mother of the Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. **Introductory meeting for lay associates of the Franciscans of the Immaculate Mediatrix**, Mass, 9 a.m. Information: 812-825-4642, ext. 200, or marianoasis@bluemarble.net.

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 14

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, Christmas party, installation of officers and pitch-in luncheon, noon, bring canned goods for food pantries. Information: 317-885-5098 or beaglered@aol.com.

December 15

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

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Advent prayer series, "Ignatian Prayer,"** Jesuit Brother Michael Rossman, presenter, 7 p.m.

December 16

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N.

Haverstick Road, Indianapolis. **Christmas Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

Planned Parenthood, 421 S. College Ave., Bloomington. **"40 Days for Life," "Empty Manger Prayer Vigil,"** 9:30 a.m. Information: 317-330-1535.

December 17

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, Richard Mourdock, state treasurer, presenter, 6:30-8:30 a.m., online reservations only. Reservations and information: www.catholicbusinessexchange.org.

Holy Spirit Church, 10350 Glaser Way, Fishers, Ind. (Diocese of Lafayette). **Charismatic praise and worship**, 7 p.m., Mass, 7:30 p.m. Information: 317-849-9245.

December 18

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's**

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

December 19

St. Michael the Archangel Parish, 3354 W. 30th St., Indianapolis. **Second annual "Lessons and Carols,"** 6:30 p.m., free-will donations accepted. Information: 317-926-7359.

Richmond Catholic Community, 701 N. "A" St., Richmond. **Charismatic prayer group**, 7 p.m. Information: dicksoncorp@parallax.ws.

December 21

St. Joseph Church, 1375 S. Mickley Ave., Indianapolis. **"Advent and Christmas Concert,"** musicians Tony Avellana and Linda Yu-Picard and vocalist Katie Stark, presenters, 7-9 p.m., free-will offering. †

Retreats and Programs

December 11

Oldenburg Franciscan Center, Oldenburg. **"Advent: The Amazing Mystery of God's Word—We Wait for God's Revelation,"** Franciscan Sister Barbara Hileman, presenter, 9:30 a.m.-2:30 p.m., \$45 per person includes lunch. Information: 812-933-6437 or center@oldenburgosf.com.

December 11-12

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Thomas Merton,"** Advent retreat, Benedictine Sister Julie Sewell, presenter. Information: 317-788-7581 or benedictinn@benedictinn.org.

Mount St. Francis Retreat Center, 101 St. Anthony Drive, Mount St. Francis. **New Albany Deanery Catholic Youth Ministry, "Faith Remix Retreat,"** \$85 per person. Information: 812-945-2000 or leah@nadyouth.org.

December 17-19

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Joy to the World—Christ in Carols,"** Benedictine Brother Zachary

Wilberding, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

December 31-January 1

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"New Year's Eve Retreat,"** Information: 317-545-7681 or spasotti@archindy.org.

January 7-9

Sisters of St. Benedict, Monastery Immaculate Conception, 802 E. 10th St., Ferdinand, Ind. (Evansville Diocese). **"Come and See" retreat**, women between the ages of 18-40. Information: 800-734-9999 or vocation@thedome.org.

January 10

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Come Away and Rest Awhile,"** silent reflection day, 8 a.m.-4 p.m., \$25 per person includes light breakfast and lunch. Information: 317-545-7681 or spasotti@archindy.org.

January 14-16

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Tobit Weekend,"** marriage preparation retreat. Information: 317-545-7681 or spasotti@archindy.org. †

Indianapolis parish offers Christmas CD to benefit school

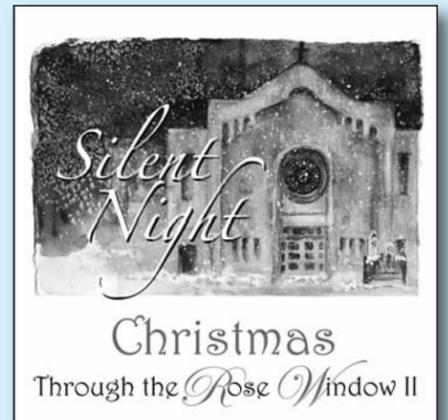
St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis has released "Christmas through the Rose Window II," its third compact disc of recordings made by parishioners involved with its music ministry.

The music on the CD, which includes many Christmas favorites, is sung by members of the parish's Adult Choir, Youth Choir and Children's Liturgical Choir.

The new CD sells for \$15. "Christmas through the Rose Window" and "Christmas through the Rose Window II" can be purchased as a set for \$25. All three CDs produced by the parish can be purchased for \$30.

Proceeds will benefit the tuition assistance fund at Little Flower School.

The CDs can be purchased at the Little Flower Parish Center,



4720 E. 13th St., in Indianapolis. For more information on the recordings, call 317-357-8352 or send an e-mail to teckrich@littleflowerparish.org. †



Crisis Office donations

Debbie Whitaker, left, Tammy Dokey, Stephanie Davis and Dan Drzewiecki display clothing donations on Nov. 22 at the Catholic Charities Indianapolis' Crisis Office, 1425 N. Illinois St., in Indianapolis. About 200 articles of clothing were donated by members of St. Lawrence Parish and the Knights of Columbus St. Joseph Council #5290, both in Indianapolis. Whitaker and Dokey are volunteers, and Davis is the director of the Crisis Office. Drzewiecki is a member of St. Lawrence Parish and the chancellor of the Knights of Columbus Council. For information about making donations or referrals to the Crisis Office or helping as a volunteer there, call 317-236-1556 or 800-382-9836, ext. 1556.



St. Catherine of Siena Award

Mary Jo Thomas Day, center, the administrator of religious education at St. Monica Parish in Indianapolis, receives the Indiana Conference of Catechetical Leaders' St. Catherine of Siena Award from Cindy Flaten, right, ICCL board president and the director of religious education at Christ the King Parish in Indianapolis, on Nov. 9 at St. Thomas More Parish in Mooresville during the ICCL's biennial conference. The award is given to catechetical leaders who exhibit leadership in the field of parish ministry and creative programming, model lifelong faith formation, and serve as mentors of colleagues in catechetical ministry. Standing on left is Cathy Smith, an ICCL board member and the director of religious education at Sacred Heart Parish in Warsaw, Ind., in the Fort Wayne-South Bend Diocese.

Teenagers, college students and young adults are invited to participate in archdiocesan pilgrimages to National March for Life

By Mary Ann Wyand

Want to promote respect for life in a big way?

Teenagers, college students and young adults who would like to support the Church's pro-life advocacy efforts can still register for the archdiocesan bus pilgrimage to the 38th annual National March for Life on Jan. 24 in Washington, D.C.

Kay Scoville, the director of youth ministry for the archdiocese, said high school students, collegians, young adults and adult chaperones can travel in one of four archdiocesan buses to the nation's capital from Jan. 22-25 for the peaceful and prayerful pro-life demonstration.

The cost of the bus pilgrimage is \$175 per person by Dec. 21 and \$185 per person by the Jan. 7 final registration deadline. Early registrants will receive an archdiocesan pro-life sweatshirt.

For more information about the bus trip, call the youth ministry office at 317-236-1430 or 800-382-9836, ext. 1430, or log on to the pilgrimage website link at www.archindy.org/youth/MarchforLife.html. Registrations must be made with a parish youth minister or school campus minister.

College students and young adults who want to participate in the National March for Life on Jan. 24 in Washington as well as the national conference of the Fellowship of Catholic University Students (FOCUS) on Jan. 21-23 in Baltimore can still register for the

archdiocesan Young Adult and College Campus Ministry pilgrimage, which includes air travel.

The cost of this pilgrimage is \$219 for students and \$299 for non-students. Reservations must be made by Dec. 17.

For more information, send an e-mail to Matt Faley, the program coordinator for young adult ministry, at mfaley@archindy.org.

To register for the combined pilgrimage to Washington and Baltimore, log on to www.indycatholic.org.

These pilgrims will also need to register for the FOCUS conference at <http://focusconference.org/baltimore>.

In past years, the archdiocesan Office for Pro-Life Ministry has collaborated with the archdiocesan youth and young adult ministries staffs to coordinate the March for Life pilgrimage.

For the first time, Servants of the Gospel of Life Sister Diane Carollo, the director of the pro-life office, is coordinating a local, solemn pro-life observance on Jan. 24 in Indianapolis, which begins with Mass at noon at SS. Peter and Paul Cathedral and continues with a march from the cathedral to Veterans Memorial Plaza for a downtown prayer rally.

Scoville said youth and young adult participants in the pilgrimage by bus will gather at the cathedral for a 6 a.m. Mass on Jan. 22 before the group departs for Washington.

"We are gathering for a send-off

File photo by Alex Bowling



Walking together during the 37th annual March for Life on Jan. 22 in Washington, D.C., are, from left, St. Patrick parishioner Tom McBroom of Terre Haute; Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry; and Our Lady of the Most Holy Rosary parishioner Branden Stanley of Avon, who volunteered as a videographer for the Jan. 21-22 pro-life pilgrimage.

Mass at the cathedral as we always do," she said. "Then we are going to drive through the day, which is different than what we have done in the past. We are staying at Georgetown Preparatory School in Bethesda, Md., in their school gymnasium, and they are going to provide meals."

On Jan. 23, these pilgrims will have an opportunity to tour historic sites and museums at the National Mall in downtown Washington.

Due to overcrowded conditions each year during the National Mass for Life at the Basilica of the

National Shrine of the Immaculate Conception, the bus pilgrims will not participate in that liturgy this year.

Instead, they will participate in the "Life Is Very Good" rally in Arlington, Va., which includes Mass as well as a concert by Catholic musician Matt Maher.

On Jan. 24, members of both pilgrimage groups will participate in a pro-life Mass at 9:30 a.m. in the Crypt Church at the basilica, which will be celebrated by Archbishop Daniel M. Buechlein.

"Anyone from the archdiocese is welcome to join us for that

Mass," Scoville said. "From there, we will participate in the March for Life from noon until 3:30 p.m. then load the buses and travel all night home."

She expects about 1,000 people from throughout the archdiocese to travel to Washington for the pro-life march with parish and school groups.

"We have seen a lot of conversion of hearts as a result of this pilgrimage," Scoville said. "We plant the seeds and hope that the youths will keep [pro-life advocacy] going in their parishes." †

Keeping current: Pope would welcome electric popemobile, official says

VATICAN CITY (CNS)—Pope Benedict XVI would welcome having an electric popemobile as a further sign of his commitment to protecting natural resources and safeguarding the Earth, said a top Vatican official.

Cardinal Giovanni Lajolo, president of the commission governing Vatican City State, said if a sponsor offered the pope an electric-powered vehicle that "was in working order, efficient and suitable, why not? It would be a sign of his environmental concern."

The cardinal and others spoke during a Vatican news conference on Dec. 1 to present a new book, *The Energy of the Sun in the Vatican*, about the Vatican's solar power initiatives.

Through the generosity of the Bonn-based company SolarWorld, the Vatican installed 2,400 solar panels on the roof of the Paul VI audience hall in 2008 and, in 2009, the Vatican set up several high-tech solar collectors to help heat and cool its buildings.

Some 305 tons of carbon dioxide emissions, or CO₂, have been avoided because of the Vatican's solar installations, said a Vatican press release on Dec. 1.

Pier Carlo Cuscianna, the director of technical services for Vatican City, told reporters that plans to supply Vatican City with a fleet of electric vehicles were in a "well-advanced" stage.

Milan Nitzsche, head of communication for SolarWorld, told reporters that it would be possible for the popemobile to be powered with electricity—even from its own solar panels.

Because the popemobile is bulletproof, the car would be heavier than most electric vehicles, "but it is possible and it would be a very good symbol" for promoting environmental awareness and concern, he said.

An electric popemobile is just an idea so

CNS photo/Paul Heering



Solar panels are seen on the roof of the Paul VI audience hall at the Vatican on Dec. 1. The 2,400 solar panels on the roof were installed in 2008 thanks to the work of Bonn, Germany-based Solar World. The Vatican is now open to the idea of having an electric-powered popemobile.

far, he said, and "we have to discuss [it] with [Vatican] security" to assure them that the car would be safe, secure and fast.

Security personnel would need the car to have "fast acceleration," he said, adding that an electric car can go from 0 mph to 62 mph in 3.5 seconds.

A biomass project that would use garden and organic waste to generate electricity or produce heat, however, is still in the study stage, said Mauro Villarini, the Vatican engineer in charge of the project.

The Vatican has said its aim is to use renewable energy sources for 20 percent of its energy needs by 2020, the target date set by the European Union for its members. †

Christmas TV MASS for Shut-Ins

This beautiful 30-minute Mass will be produced from the Crypt Church at the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C.

✱ ✱ ✱

THE CW4 CW4/WTTV
Saturday, December 25
6:30 a.m.

The TV Mass can be seen at 6:30 a.m. every Sunday on CW4/WTTV.

✱ ✱ ✱

We invite you to participate in the financial underwriting of this program.

Please send contributions to:
Catholic Communications Center, P.O. Box 1410, Indianapolis, IN 46206-1410

Write or call for a free copy of the weekly missal for your use at home. (317) 236-1585 or 1-800-382-9836, ext. 1585.

Sponsored by:



WESTER

continued from page 1

He described the season as a time of preparation for Christ's coming into the world, and a time to reflect on Christ's second coming.

"It is thus a season of joyful and spiritual expectation," he said, noting that it is "not a penitential season," but a time to "gather and quietly wait in hope for the coming of Christ."

Bishop Wester urged Catholics to tap into this liturgical season, noting that they should "celebrate Advent differently," and be less consumed with decorating and shopping than with prayer. He said the spiritual preparation should also be an "example of patience, silence, and joy to our hurried and anxious society."

"I know it is an enormous challenge to remain faithful to the Advent season when we are

surrounded by a society which, while claiming to be Christian, does not take the time to reflect and prepare as the Church calls us to do," he wrote.

The bishop offered some alternatives to typical decorations, saying schools and parishes could decorate with just wreaths and greenery, and families could highlight Advent wreaths and hold off on decorating Christmas trees.

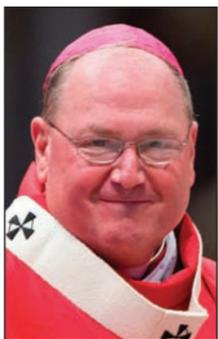
Postponed Christmas celebrations need not be short-lived though. He said the season continues until Jan. 9, the feast of the Baptism of the Lord, and should be marked during that time with parish gatherings and events with family and friends.

"We should leave the decorations which are testimonies to our joy up for the entire season. There is plenty of time for us to celebrate our joy at Christ's birth, and we should make the most of it," he added. †

CNS photo/Karen Callaway, Catholic New World



Nora Tucker, 10, adjusts one of the candles on the Advent wreath that she made as her sister, Sheila, 5, looks on during a Nov. 13 Advent presentation, prayer service and wreath-making day at St. Joseph Parish in Libertyville, Ill. Salt Lake City Bishop John C. Wester has urged Catholics to hold off celebrating the Christmas season until it officially begins on Dec. 24.



Archbishop Timothy M. Dolan

MARRIAGE

continued from page 1

Appeals issued the stay to prevent the state from conducting same-sex marriages while the appeal of Walker's ruling was under way.

Proposition 8 was approved by voters by a margin of 52 percent to 48 percent in the November 2008 election. In overriding a May 2008 California Supreme Court ruling that enlarged the definition of state-sanctioned marriage to include all couples, the initiative defined state-sanctioned marriage as limited to a man and a woman.

"Today is the moment to stand for marriage and its unchangeable meaning," Archbishop Dolan, president of the U.S. Conference of Catholic Bishops, said in a statement.

"The broad consensus reflected in this letter ... is clear. The law of marriage is not about imposing the religion of anyone, but about protecting the common good of everyone," he said. "People of any faith or no faith at all can recognize that when the law defines marriage as between one man and one woman, it legally binds a mother and father to each other and their children, reinforcing the foundational cell of human society."

Among those signing the letter were

Bishop H. David Burton, presiding bishop of the Church of Jesus Christ of Latter-day Saints; Archbishop Robert Duncan of the Anglican Diocese of Pittsburgh; Leith Anderson, president, National Association of Evangelicals; Dr. Richard Land, president Ethics and Religious Liberty Commission of the Southern Baptist Convention; Rev. Samuel Rodriguez, president, National Hispanic Christian Leadership Conference and Manmohan Singh, secretary general, World Sikh Council—American Region.

(Editor's note: A downloadable version of the letter can be found online at www.usccb.org/defenseofmarriage/shared-commitment.) †

Pope and ecumenical leader discuss fate of Christians in Middle East

VATICAN CITY (CNS)—The Rev. Olav Fykse Tveit, general secretary of the World Council of Churches, gave Pope Benedict XVI a wooden box carved in Syria as a sign of ecumenical concern for the fate of Christians in the Middle East.

Pope Benedict and Fykse Tveit, a Norwegian Lutheran pastor and theologian, met privately at the Vatican on Dec. 4.

"We had a very open and friendly conversation," Fykse Tveit told Vatican Radio. He said that the pope emphasized the importance of the World Council of Churches, particularly on theological issues and in strengthening the visible unity of Christian Churches through cooperation on a wide variety of issues.

The WCC represents 349 Orthodox, Anglican and Protestant communities around

the world. The Catholic Church is not a member of the council, although it does participate in many council activities, including the WCC's Faith and Order Commission, which deals with theological issues.

Fykse Tveit told Vatican Radio that he hoped the celebration on Jan. 18-25 of the Week of Prayer for Christian Unity would draw the attention of all the world's Christians to the special role and unique challenges facing Christians in the Middle East.

The theme for the week is: "One in the Apostles' teaching, fellowship, breaking of bread and prayer." Christians in Jerusalem prepared the materials for the 2011 celebration. †

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WikiLeaks: Fallout is more dribble than storm, say Vatican officials

VATICAN CITY (CNS)—WikiLeaks' release of classified U.S. documents is unlikely to ever develop into a flood capable of eroding decades of U.S. diplomatic efforts, some Vatican officials and watchers said.

The content of the communications between the U.S. government and its diplomatic missions abroad does "not seem capable of substantially changing relations between the United States" and its 274 embassies around the world, said the Vatican newspaper, *L'Osservatore Romano*, the day after the WikiLeaks website launched "Cablegate" on Nov. 28.

Among the quarter of a million alleged diplomatic cables that WikiLeaks said it would release over the coming months, sources in Rome said 850 documents concern communications between the U.S. State Department and the U.S. Embassy to the Vatican.

While U.S. government employees would not comment on any of the content that is being released, the Vatican seemed to be downplaying the perceived crisis and showed a heavy dose of skepticism.

For one thing, the Vatican has made no plans to make any preemptive statements, according to one Vatican source, especially since the authenticity of the leaked documents cannot be verified.

A longtime Vatican diplomat, Cardinal Giovanni Cheli, told Catholic News Service on Dec. 2, "First, it's necessary to see if these documents are authentic. What proof is there?"

On the other hand, the storm already seemed to be dying down just a few days after the start of the leaks, he said.

"After the early alarm, people aren't taking much notice anymore, at least not in the countries that have already been mentioned in some revelation," he said.

When the clouds lift, he said, "I think, in the end, nothing will have happened."

Miguel Diaz, the U.S. ambassador to the Vatican, told CNS in an e-mail response to questions, "Regardless of the release of alleged reports, we will continue to work with the Vatican to advance shared interests, such as international peace and security, human rights, religious freedom, global health and many other priorities."

The WikiLeaks' site said one of the many reasons that it wanted to make the classified government documents public was to show citizens what is going on behind closed doors.

Cablegate, in fact, reopened an ethical dilemma: What is the proper balance between guaranteeing the public's right-to-know, and protecting the common good, privacy and national security?

Diaz said, "Diplomats, like journalists, doctors, attorneys and many other professions, rely on confidential communications in order to do their job. Confidentiality is not unique to diplomacy, and it does not necessarily conflict with the public interest.

"We believe our friends and allies understand the need for frank, internal discussions and share our view that the release of these documents is reprehensible," the U.S. ambassador wrote, adding that the U.S. government had already improved on securing sensitive information and remains committed to guaranteeing confidentiality.

Cardinal Cheli, who served as a Vatican diplomat for 36 years, working in Guatemala, Spain, Italy and at the United Nations, said there should be transparency in everything that is of public concern as long as the information would not have negative effects on the public good.

"However, some government documents could have bad consequences if published. That is why there are state secrets in every government in the world," Cardinal Cheli said.

Another Vatican diplomat, who asked that his name not be used, told CNS that people need to consider what the real role of diplomacy is.

"Is it to complicate things" by never allowing people to speak in confidentiality or have frank and honest discussions, "or is it to really try to push the right things across the board" by basing negotiations on a solid and well-researched understanding of reality on the ground? he asked.

Massimo Franco, the author of a respected book on U.S.-Vatican relations, *Parallel Empires*, told CNS that the balance is tipping decidedly away from secrecy and heavily toward the public's right-to-know, even at the cost of privacy rights and national security.

The WikiLeaks phenomenon "could be very useful because it forces every serious institution to prepare a legal framework for this new phenomenon of lawlessness," he said.

"The problem is nobody tends to consider [the leaked material] a secret" that should be protected, he said.

Franco likened WikiLeaks' extensive information grab to the California Gold Rush that began in 1849 where "there were no boundaries and the first to occupy the land could keep it." Slowly, laws aimed at bringing order and justice to the chaos were enacted, he said.

"It's the same for WikiLeaks. There are no boundaries" on the Internet, and people are laying claim to things that don't



Miguel Diaz, U.S. ambassador to the Vatican, left, walks with a Vatican usher as he arrives for a Mass with new cardinals celebrated by Pope Benedict XVI at St. Peter's Basilica at the Vatican on Nov. 21. Diaz said the release of alleged diplomatic correspondence by Wikileaks was "reprehensible."

necessarily belong to them, he said.

"The right of the public to know is very important, but is this news really something that will enrich public knowledge or will it cause more damage to the institutions?" And who decides? Is it done on an international level or country by country? he asked.

While the actual content of the WikiLeaks' dossier concerning the Vatican had not yet been released as of Dec. 3, the Italian newspaper, *La Stampa*, got 18 documents from the U.S. Department of State by making a request through the Freedom of Information Act. Some of the correspondence concerned an assessment by the U.S. Embassy to the Vatican about the conclave and election of Pope Benedict XVI in 2005.

The content didn't reveal much more than what people already knew—that many Americans had placed their papal bets on a cardinal from Latin America and that the election of the 78-year-old German Cardinal Joseph Ratzinger was "a surprise for many."

Franco said a more fascinating find would be the correspondence pertaining to the United States and the Vatican establishing formal relations in 1984.

"It would be interesting from a political and historical point of view to know when exactly and how it was decided to have full diplomatic relations," he said. †



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What was in the news on Dec. 9, 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. 9, 1960, issue of *The Criterion*:

- **Clergy urged to use English in liturgy to 'fullest' extent**
"NOTRE DAME, Ind.—A liturgy expert has urged pastors to use as much English in the Mass as present liturgical legislation permits—'and then to hope and pray for more.' 'The more vernacular used in Mass by the people, the better will be their active, intelligent participation in the Sacrifice,' according to Msgr. Robert J. Sherry, pastor of St. William's Church, Cincinnati. ... He expresses enthusiasm for a currently approved system whereby the congregation recites prayers in English during the Gloria and Creed, after the Sanctus, and before Communion; sings four hymns in English; hears the Epistle and Gospel read in English; and recites several short responses in Latin."

- **Secretariat is set up for lay program**
- **Historic visit: Pope, Anglican prelate confer**
- **Canterbury's reaction: Sees more talks with Catholics**
- **Calls limiting population bad economics, politics**

"NEW YORK—Population limitation, 'whether or not it is good morals, is bad economics and bad politics,' according to British economist Colin Clark. Mr. Clark, a specialist in population questions, says that an expanding population 'is generally beneficial, even when judged only as a matter of economics and politics.' He writes in the December issues of Fortune magazine that population growth 'provides a beneficial stimulus, often

indeed is the only stimulus powerful enough to shake men out of their established ways and customs and make them seek something better.'"

- **Race crisis plea made to Catholics**
- **Crackdown opened in New York City on pornography**
- **Kennedy to use a family Bible**
- **Chile president lauds Fr. Peyton**

- **Pope says unity of faith possible Council result**
- **New Guinea Report: Four Hoosier sisters open a new frontier**

"The rigors of missionary life among brown-skinned, partially civilized natives in New Guinea are being met enthusiastically by four Sisters of St. Francis, Oldenburg, who arrived on the tropical island only two months ago. ... They represent the Oldenburg community's first foreign mission since the Chinese Communists forced them to close a mission on the Chinese mainland several years ago. The sisters were sent to New Guinea at the request of the Franciscan Capuchin Fathers who are in charge of the mission territory of Mendi, in the island's Southern Highlands. The 11,500-mile journey from Oldenburg to Mendi, New Guinea, was begun on Sept. 27 when the sisters enplaned at the greater Cincinnati airport."

- **Jewish woman doctor joins Mission Sisters**
- **CYO plans to promote student exchange program**
- **Little Christophers open annual Christmas drive**
- **Editor participates: U.S. Catholic, Protestant leaders meet for talks**
- **Hollywood film heads deny bishops' charges**

(Read all of these stories from our Dec. 9, 1960, issue by logging on to our archives at www.CriterionOnline.com.) †

African Mass celebrates archdiocese's various cultures

By Mary Ann Wyand

God desires that all of his creation live in harmony.

The peaceable kingdom described by the prophet Isaiah (Is 11:1-10) was the focus of Father Kenneth Taylor's homily during the African Catholic Mass on Dec. 5 at St. Rita Church in Indianapolis.

"On this Second Sunday of Advent, as we come together in prayer and faith," Father Taylor said, "we want to take to heart the words of John the Baptist in the Gospel to repent so that we will be prepared for the Lord to come to us" (Mt 3:1-2).

Advent is a time of anticipation for the coming of the Messiah, he said, but in order to prepare for the Lord we must cleanse our lives of division and discord so there will be harmony in the world.

"I think that is a powerful image, a powerful vision," the pastor of Holy Angels Parish in Indianapolis said, "because harmony is such an important part of African spirituality—harmony not only amongst people but also harmony with God's creation."

Father Taylor, who serves as the director of the archdiocesan Office of Multicultural Ministry, was the principal celebrant for the African Mass and also celebrated a Mass with Vietnamese Catholics on Dec. 5 at St. Joseph Church in Indianapolis.

"If we are convinced that this [peaceable kingdom] is going to happen," he said, "then we will want to do things now that will lead us on the way to the fulfillment of that vision. ... As John the Baptist says in the Gospel, repent and prepare the way of the Lord ... by promoting harmony ourselves, which means that we make a commitment that we will not do things that are divisive or bring about discord. ... We will live in such a way that we will not only try to bring God's people together, but we will also live in harmony with God's creation and the environment."

As we prepare to celebrate the birth of Christ, Father Taylor said, "we need to repent of the times that we have created division and discord, and have moved further away from the vision of harmony."

To experience the vision of Advent, he said, "there are things we need to get right within ourselves before we celebrate Christmas, ... so we can be ever closer to God and ever more ready to receive the Messiah, who is coming to us.

"The spirituality of Africa holds harmony as a high value, a high ideal," Father Taylor said. "So if we work toward harmony, not only will we be trying to bring the prophetic vision to life, but we will also be reconnecting with our [African] roots, reconnecting with the idea that God originally intended that all he created would be complementary to each other."

After the liturgy, which was celebrated in 10 languages, St. Rita parishioners served African and American foods during a festive reception.

St. Rita parishioner JoAnn Combs of Indianapolis said she likes to participate in the African Mass because it celebrates the diversity of African languages, cultures and music.

"I enjoy bringing everybody together under the roof of the church," Combs said, "and then sharing the meal and eating the [different] foods. ... It's an exchange that I think is wonderful. The music and dancing are beautiful. I pray that the African Mass will continue to grow. We would love to see even more people."

Holy Angels parishioner Sally Stovall of Indianapolis serves as the chairperson of the African Catholic Ministry in the archdiocese, and helps coordinate the traditional African Mass celebrations in June and December.

"We are challenging all of the Africans to please get involved in the ministry," Stovall said. "This ministry was formed for us to express our African cultures in the archdiocese. Our African choir is open to anybody who is interested. You will learn about the African culture and the African languages."

(For more information about the African Catholic Mass, contact the archdiocesan Office of Multicultural Ministry at 317-236-1562 or 800-382-9836, ext. 1562.) †

Photos by Mary Ann Wyand



Above, Father Kenneth Taylor, left, and Father Eusebius Mbidoaka elevate the Body and Blood of Christ during the African Catholic Mass celebrated on Dec. 5 at St. Rita Church in Indianapolis. Father Taylor is the pastor of Holy Angels Parish in Indianapolis and the director of the archdiocesan Office of Multicultural Ministry. Father Mbidoaka is the pastor of St. Rita Parish. Father Pascal Nduka, the administrator of St. Anthony of Padua Parish in Morris, and Benedictine Father Boniface Hardin, a monk of Saint Meinrad Archabbey in St. Meinrad and the founder of Martin University in Indianapolis, also concelebrated the multicultural liturgy.



Left, Holy Angels parishioner Karrington Abstone of Indianapolis dances with the Global Children, African Dancers during the African Catholic Mass on Dec. 5 at St. Rita Church.



Benedictine Father Boniface Hardin, a monk of Saint Meinrad Archabbey in St. Meinrad and the founder of Martin University in Indianapolis, listens to a Scripture reading during the African Catholic Mass on Dec. 5 at St. Rita Church.



Above, Holy Angels parishioners Sheila Amenga, left, and Ikenna Stovall of Indianapolis dance with other Global Children, African Dancers during the African Catholic Mass on Dec. 5 at St. Rita Church in Indianapolis.

Left, at the conclusion of the multicultural liturgy on Dec. 5, Holy Angels parishioner Sally Stovall of Indianapolis thanks participants for their continued support of the African Catholic ministry, and encourages them to invite more people to the Masses held in June and December at St. Rita Church.

Jesus' name always should be on lips of Catholics, says archbishop

SEATTLE (CNS)—Saying the name of Jesus should be on the lips of Catholics in all parts of their lives, Archbishop J. Peter Sartain was installed on Dec. 1 as the fifth archbishop and ninth bishop of the Archdiocese of Seattle.

A standing-room-only gathering of 2,200 people packed St. James Cathedral for the installation of the 58-year-old prelate, who was appointed to Seattle by Pope Benedict XVI on Sept. 16.

The congregation broke into prolonged applause when he accepted the pastoral staff from his predecessor, Archbishop Alex J. Brunett, 76, who retired after 13 years of leading western Washington's 972,000 Catholics.

A native of Memphis, Tenn., he most recently was bishop of the Diocese of Joliet, Ill., where he had served since 2006. He was bishop of the Diocese of Little Rock, Ark., from 2000 to 2006.

Well-known for his prayerfulness, Archbishop Sartain kept baskets of prayer intentions from the faithful in his home chapel while in Little Rock and Joliet. At the reception following the installation Mass, he made prayer intention cards available for the people of the Archdiocese of Seattle.

He said in his homily that a bishop's duty to his flock is to follow Jesus, and that the name of Jesus should be on people's lips everywhere, in every homily, parish, school mission statement and in individual daily life.

"As we go through the day, we should pray his name silently to remind ourselves of his nearness and seek his protection," he said. Moments of transition, and times of confusion, anxiety, distraction and temptation are all opportunities for prayer, Archbishop Sartain said.

He said that a bishop, in following Jesus, must "surrender everything trustingly to him—everything."

"It is especially important to bishops, priests, deacons and consecrated religious that Jesus remain literally in our minds and in our hearts at all times," Archbishop Sartain said, "that we recognize he is always before us and we are to follow."

The two-hour installation liturgy highlighted the archdiocese's diversity of cultures, with prayers of welcome said in English, Spanish, Vietnamese, Korean, Tagalog and Polish, and offered at times by people in native dress. At the conclusion of the Mass, members of the Lummi Indian Reservation from the archdiocese's northern region, using drum beats and chanting, blessed

the new archbishop's ministry.

Archbishop Sartain, in a homily delivered in English and Spanish, praised the multicultural makeup of his new archdiocese, and he welcomed newly arrived immigrants, saying that they may be new to the state of Washington, but they "are not new to the Church. For centuries, God has blessed the Church with your witness of faith, piety and culture."

"I wish that I could speak all the languages spoken in the Archdiocese of Seattle," he said. "Clearly my brain can't accomplish such a feat—but through the love of Christ, my heart can. And so can your hearts. Together we will proclaim that the love of God does not know barriers of culture, language or nationality."

The Mass was attended by Cardinals Francis E. George of Chicago, Roger M. Mahony of Los Angeles and Donald W. Wuerl of Washington, D.C., along with 24 archbishops and bishops, and more than 200 priests. Msgr. Jean-Francois Lantheaume, charge d'affaires at the apostolic nunciature in Washington, represented Archbishop Pietro Sambi, apostolic nuncio to the United States, who was unable to attend.

Archbishop Sartain's sister, Dominican Sister Marian Sartain of Nashville, Tenn., was one of the lectors. His three other siblings, Marie Looney, Sally Hermsdorfer and Jennie Alexander, were gift bearers.

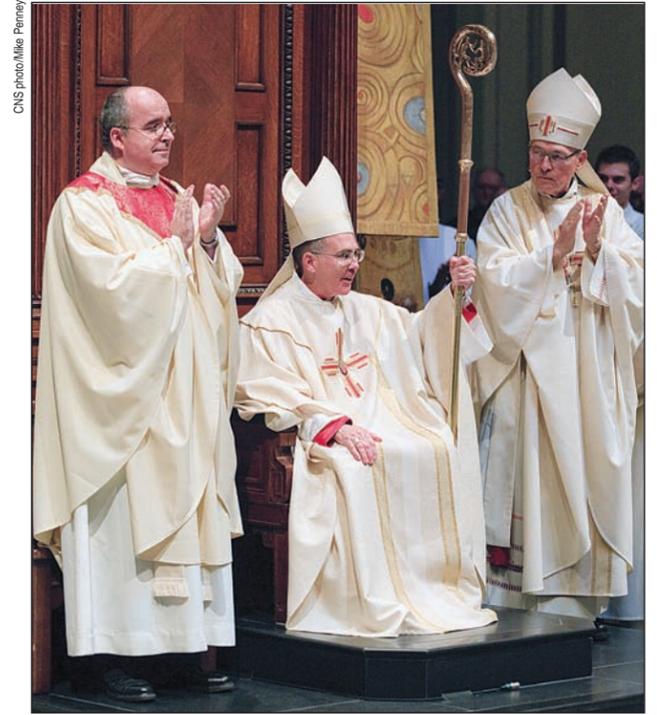
The entrance procession from the rectory to the 103-year-old cathedral next door was held under clear skies and temperatures in the 40s. As the cathedral bells pealed, the participants wound their way up the 33 steps into the church then to the altar as all sang a hymn commissioned for the occasion.

The hymn is titled "Of you my heart has spoken," which is Archbishop Sartain's episcopal motto, taken from Psalm 27. As he passed up the aisle, people stood on tiptoes and held digital cameras high to capture a glimpse of their new shepherd.

Once the official letter of appointment from the pope was read, Archbishop Sartain said he accepted the pastoral care of the archdiocese, resolving "to serve faithfully the spiritual needs of this local Church."

He then took his seat in the cathedra—the bishop's chair—and clutched the 14-pound crosier in his left hand as the assembly erupted in applause. The crook of the crosier—which was given to Archbishop Brunett in 2008 upon his 50th anniversary of ordination—depicts Jesus washing the feet of the Apostles.

In his homily, the new archbishop referred to the issue of clergy sexual abuse of minors, noting that in



Retired Seattle Archbishop Alex J. Brunett, right, applauds after presenting Archbishop J. Peter Sartain with his crosier during his successor's installation Mass at the St. James Cathedral in Seattle on Dec. 1. Archbishop Sartain had been the bishop of Joliet, Ill., for four years when he was appointed in September to head the archdiocese in western Washington state.

"our awesome call to serve in the name of Jesus, we will continue to ask pardon for the times we have not been faithful to that call, and especially seek God's healing for his little ones who have been harmed by clergy and others acting in the name of the Church."

In his concluding remarks, Archbishop Sartain promised to be proactive in encouraging young people to consider religious vocations, saying he would be doing the Church and its people a "disservice" if he didn't challenge people to open their hearts to God.

He said he also looks forward to his ministry in the Archdiocese of Seattle.

"Together for many years to come we will love the Lord, will proclaim Christ, and we will ask the Holy Spirit to guide us in every way," he said. "And together we will love as the Lord Jesus has asked us to love." †

Washington's new cardinal thanks people of archdiocese for their faith

WASHINGTON (CNS)—New Washington Cardinal Donald W. Wuerl celebrated a Mass of thanksgiving on Nov. 28, thanking the people of his archdiocese for their faith and encouraging them to share Jesus' good news with others.

"Jesus never tired of reminding his disciples as he prepared to return to his Father that we were to be his witnesses. We, his Church, are to be witnesses to the truth, to Jesus' way," the cardinal said in his homily at the Basilica of the National Shrine of the Immaculate Conception.

"The recent call by the pope and the emphasis in this archdiocese of the new evangelization is a reminder that this is our mission, and we are to give thanks to God for the gift of faith, and the call to be not only a disciple, but a disciple who shares the good news—to be an evangelist."

Eight days earlier, Pope Benedict XVI

had presided at a consistory at St. Peter's Basilica in Rome, creating 24 new cardinals from around the world, including two U.S. prelates—Washington's archbishop and Cardinal Raymond L. Burke, a Vatican official.

A standing-room-only crowd of 4,500 people attended the Mass of thanksgiving at the national shrine.

Scores of Knights of Columbus, wearing plumed hats colored gold, purple, red, green and white, processed into the shrine at the beginning of the liturgy and formed an honor guard along the aisles of what is the largest Catholic church in North America, saluting Washington's new cardinal as he processed by.

Concelebrants at the Mass included Cardinal Theodore E. McCarrick, retired archbishop Washington, who was succeeded by then-Archbishop Wuerl in 2006, and Cardinal William W. Baum, who

is now retired but was the archbishop of Washington from 1973 to 1980 and later served as a Vatican official.

Bishop Paul S. Loverde of Arlington, Va., Cardinal Wuerl's neighboring bishop in northern Virginia and his former seminary classmate, also concelebrated the Mass, along with about 50 priests and with Washington Auxiliary Bishops Francisco Gonzalez, Martin D. Holley and Barry C. Knestout.

Bishop Knestout, the moderator of the curia for the archdiocese, offered the new cardinal words of welcome at the beginning of the Mass, noting that just as families had gathered together around the Thanksgiving meal, that at the Mass the cardinal's archdiocesan family of faith was gathering with him around the eucharistic table.

In his homily, Cardinal Wuerl noted, "We have just celebrated our nation's civic holy day—Thanksgiving—and so we are mindful that it is good for us to come together to say, 'Thank you,' to offer thanks to God. Today we do this in the context of the Church's great prayer of thanksgiving, the Eucharist."

Cardinal Wuerl noted that the first thing to be thankful for is "God's great gift to us of his word made flesh, Jesus Christ."

With the Mass falling on the first Sunday of Advent, the cardinal blessed the national shrine's Advent wreath later in the liturgy.

He noted in his homily that during Advent Catholics commemorate what the faithful have celebrated for 2,000 years, that "God so loves us, he sent his only Son—his Word—to us. God became one of us so he could talk to us in human words—words that we could hear, grasp and understand—words of everlasting life."

"We also thank God for the gift of faith," he added. "Not only does God give us the great gift of speaking to us ... but he

also gives us the grace to respond, to accept what he says to our ears and hearts."

Cardinal Wuerl noted that the congregation at the Mass included "people of all ages, ethnic backgrounds, cultural heritage and economic and social condition." What unites them all, the cardinal added, is "our belief in God and our faith in his son and our Lord—Jesus Christ."

The Catholic Church offers a "visible, structured manifestation of the glory of God, his kingdom at work in our world," the cardinal said.

Washington's archbishop thanked the people of the archdiocese for reflecting Christ's face to their community and their world.

"As I said five weeks ago when it was first announced that Pope Benedict XVI had appointed me to the College of Cardinals, this honor reflects the most significant place that the Church of Washington has as the Catholic Church in the capital of the most influential nation in our world today," he said.

Cardinal Wuerl noted that he had received a cardinal's ring in Rome, as a sign of his special bond to Pope Benedict, the successor to St. Peter, and his cardinal's ring, he said, symbolizes "the special tie of the Church of Washington to the pope."

After the Mass, the cardinal greeted people for nearly two hours at a reception held in the lower level of the shrine.

"My prayer is that God will give him strength to shepherd his people. A lot is demanded of him," said Teresa Nwankwo, a Nigerian Catholic who is a member of St. Joseph Parish in Largo, Md. She wore a traditional African headdress, colored purple, and said that the cardinal's message of sharing the faith was important for today's world. †

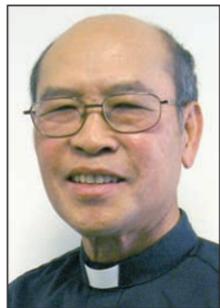


Cardinal Donald W. Wuerl, who is the episcopal advisor to Catholic Purchasing Services, is shown with some of the organization's officers after the new cardinal's Mass of Thanksgiving on Nov. 28 at the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C. From left, Richard Wasilauskas, president of Catholic Purchasing Services; Catherine Rowan, secretary; Susan Wasilauskas; Cardinal Wuerl; Mary Lou Crowley; Steve James, director of purchasing for the Archdiocese of Indianapolis, who serves as Catholic Purchasing Service's chairman; his wife, Helen James; and Jack Crowley, treasurer.

Myanmar priest serving in Kansas is named bishop of his home diocese

SALINA, Kan. (CNS)—The new bishop of the Diocese of Pyay in Myanmar will have one immediate challenge—leaving behind the friends he made in Kansas.

On Dec. 3, Pope Benedict XVI named Father Alexander Pyone Cho the bishop of his home diocese.



Bishop-designate Alexander Pyone Cho

The priest has been serving in the Diocese of Salina since early 2007. He is currently the pastor of St. Aloysius Gonzaga Parish in Osborne and St. Mary Parish in Downs.

“I love the people here,” said Bishop-designate Cho.

He succeeds Bishop Joseph Thaug Shwe, who turned 75 in October. Under canon law, bishops must submit their resignation at age 75.

The new bishop, 61, will leave his parishes shortly after Christmas to return to Myanmar, also known as Burma. He is among four priests from Myanmar serving in the Salina Diocese. He expects to be ordained in late March.

“We are all very grateful for Father Alexander for his ministry among us these years,” said Salina Bishop Paul S. Coakley. “Though I knew he would return one of these days, I was not expecting it to happen so soon, nor as a bishop. ... He’ll be a good shepherd.”

Bishop-designate Cho said he was not especially surprised when the papal nuncio called to tell him of his appointment. His fellow priests there had been telling him for months that he should be their next bishop.

Twice before, he said, he was on the list of candidates to be named a bishop.

“In our diocese, I am one of the senior priests. I am on good terms with them. They want me there. That made me think it might be that I would be the one chosen this time,” he said.

So he prayed to God.

“I said, ‘I am not worthy, I am not qualified, but if you choose me, you must be the one to help me,’” he said.

“I have been trying to reflect on Scripture passages, trying to take courage. When I received the message from the nuncio, I said, ‘Yes, I’ve been praying, and now I accept it as the will of God.’ I do not know how heavy the burden is for me, but I put it in the hands of God to do my best,” he told *The Register*, Salina’s diocesan newspaper.

It is an entirely different world in Myanmar, Bishop-designate Cho said. An oppressive military dictatorship has ruled the country since 1962.

“The government suppresses all religion, even Buddhism. We feel free to do our liturgy, but for external activities, we must ask permission,” he explained.

“We try to make friends with government officials, first the local authorities, then higher up. It works. But we are expected to give them gifts to stay on good terms,” he added.

Less than three-tenths of 1 percent of the population of Pyay Diocese is Catholic. There are about



Thai police escort a group of Myanmar refugees crossing from Myawadi, Myanmar, to Mae Sot, Thailand on Nov. 9. Church workers rushed humanitarian aid to thousands fleeing to Thailand to escape fighting between an ethnic militia and Myanmar’s military. Father Alexander Pyone Cho, chosen by Pope Benedict XVI as the next bishop of Pyay, Myanmar, has ministered since 2007 in the Diocese of Salina, Kan. He said that the Church’s freedom in his home country is limited by its military dictatorship.

24,000 Catholics out of a total population of 9 million. The diocese covers 31,000 square miles along the western coast of Myanmar. There are 35 priests and 72 women religious serving in the diocese.

Bishop-designate Cho said his nearly four years in Kansas have better prepared him for his new role.

“I have learned a lot here from other priests,” he said.

“I love the people here. I always feel the people here have the Christian culture. There is love in their way of living. I also feel love from them. That has been a very good thing for me,” he added.

That contrasts sharply with his homeland, where he said the people are more aggressive and there is often in-fighting. People with more influence have more rights, he said.

“Here, everyone is very equal. This culture, I love it,” he said.

Archbishop Charles Maung Bo of the Yangon Archdiocese has overseen administration of the Pyay Diocese, since its apostolic administrator, Auxiliary Bishop Gregory Taik Maung, resigned in July because of ill health. He asked Bishop-designate Cho to return to Myanmar as soon as possible so he could begin the transition, not only for his new role, but to reacquire himself with the political environment.

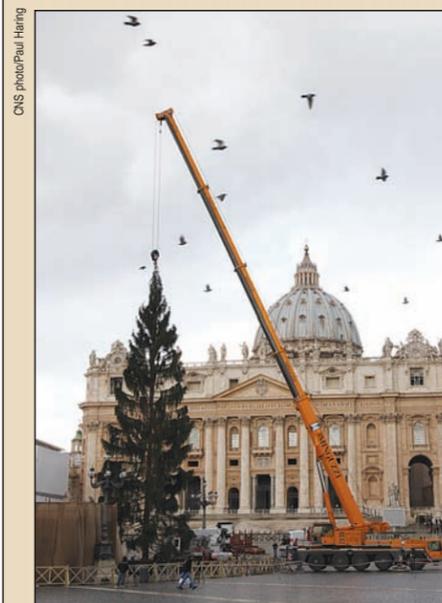
“Here, I can speak openly. There, I have to be careful before I speak, to see who is there listening,” Bishop-designate Cho said.

Bishop-designate Cho was ordained in 1975. He was a

parish pastor for 23 years, the rector of his diocese’s minor seminary twice for seven years and the spiritual director of the country’s national major seminary for eight years.

After arriving in Kansas in 2007, he was the parochial vicar at Immaculate Heart of Mary Parish in Hays before being assigned to the Osborne County parishes in September 2008. †

Preparations for Christmas



The Vatican’s Christmas tree is erected in St. Peter’s Square on Dec. 3. The tree, from the northern Italian province of Bolzano, is more than 100 feet tall and grew for 94 years.

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Neeson: Narnia's Aslan the lion represents all great spiritual leaders

LONDON (CNS)—Catholic actor Liam Neeson said that he thinks the magical lion of C.S. Lewis' *The Chronicles of Narnia* series not only represents Christ, but also symbolizes other great spiritual leaders.

Neeson is the voice of Aslan the lion in *The Voyage of the Dawn Treader*, a 20th-Century Fox film premiered for journalists in London on Nov. 30. It will open in U.S. theaters on Dec. 10.

At a Dec. 2 news conference, Neeson explained what the character meant to him.

"As we know, C.S. Lewis, who wrote the books, was a famous atheist who then became a famous convert to Christianity. I have read quite a lot of his books other than *The Chronicles of Narnia*.

"Yes, Aslan symbolizes a Christ-like figure, but he also symbolizes for me Mohammed, Buddha, and all the great spiritual leaders and prophets over the centuries," he said.

"That's who Aslan stands for as well as a mentor figure for kids—that's what he means for me," he added.

Walter Hooper, C.S. Lewis' former secretary and a trustee of his estate, disagreed with Neeson's assessment.

"Lewis would have simply denied that," said Hooper, an American Catholic who lives in Oxford, England.

"He [Lewis] wrote that the 'whole Narnian story is about Christ,'" he told Catholic News Service in a Dec. 2 telephone interview. "It is nothing whatever to do with Islam. Lewis could not have been clearer."

Hooper said that Lewis, an Anglican, had offered Aslan "as an answer to the question: What would Christ, the Son of God, be like if he had been born in the land of Narnia instead of being born in Bethlehem?"

He attributed Neeson's remarks to "political correctness" and a desire to be "very multicultural," and said, "I don't know Liam Neeson or what he is thinking about ... but it was not Lewis' intention."

But Georgie Henley, 16, who has played the character of Lucy Pevensie in the *Narnia* movies, defended her co-star.

She said that Neeson had not discussed his interpretation of Aslan with any of the cast, but they were "very excited" to hear his remarks during the news conference.

"I can see where he is coming from," she said.

"Aslan represents more than Jesus or God for a wide range of people," she told CNS in a Dec. 2 telephone interview.

"He can be the epitome of wisdom or the epitome of courage, for instance, and it is very important that people can have their own interpretation of what he represents rather than have something forced upon them," she said.

Clive Staples Lewis, a native of Belfast, Northern Ireland, wrote the seven books of *The Chronicles of Narnia* between 1949 and 1954, and the books have since sold millions of copies around the world.

The series is infused with Lewis' thinly veiled Christian beliefs. The climax of *The Lion, the Witch and the Wardrobe*, the first of the books, sees Aslan



Georgie Henley is pictured with a lion named Aslan, voiced by Catholic actor Liam Neeson, in the movie *The Chronicles of Narnia: The Voyage of the Dawn Treader*. Neeson said he thinks the magical lion of C.S. Lewis' film not only represents Christ, but also symbolizes other great spiritual leaders.

sacrificing his life to save Narnia from the grip of the evil white witch before rising triumphantly from the dead.

The themes of *The Voyage of the Dawn Treader*, the third of the books to be made into a film, involve the Christian themes of temptation, sin and redemption.

The story follows the adventures of Edmund and Lucy Pevensie, and their obnoxious cousin, Eustace Scrubb, as they sail to the end of the world in search of seven missing Narnian lords.

Throughout their journey, the mysterious presence of Aslan guides the children, helping them to avoid evil and to do good, and heals them on the occasions when they succumb to temptation.

Neeson, who comes from Ballymena in County Antrim, Northern Ireland, also gave his voice to Aslan in the earlier two Narnia movies: *The Lion, the Witch and the Wardrobe* in 2005 and *Prince Caspian* in 2008.

He has spoken publicly of his admiration for *The Spiritual Exercises* written by St. Ignatius of Loyola, the founder of the Jesuits.

Neeson also has starred in the roles of such historically significant Catholics as the Irish revolutionary leader Michael Collins, the Scottish rebel Rob Roy MacGregor, and Oskar Schindler, the German entrepreneur who saved scores of Jewish lives from the Holocaust. †

Illinois Catholic leaders call passage of bill legalizing civil unions regrettable

SPRINGFIELD, Ill. (CNS)—The Catholic Conference of Illinois, which represents the state's bishops on public policy matters, said it regretted the passage of a bill legalizing civil unions for same-sex couples.

The legislation, approved by the House on Nov. 30 and the Senate on Dec. 1, provides spousal rights to same-sex partners in a civil union and grants them legal rights in surrogate decision-making for medical treatment, survivorship, adoptions, and accident and health insurance.

Gov. Pat Quinn, a supporter of the measure, has said he will sign it into law.

The Catholic conference said the measure will "explicitly grant these unions the same status as marriage in state law.

"Marriage is not just any relationship between human beings. Marriage has been established by our Creator in harmony with the nature of man and woman, and with its

own essential properties and purpose," the conference said in a statement. "The Church did not invent marriage and neither has any state.

"No ideology can erase from the human spirit," it continued, "the certainty that marriage exists solely between a man and a woman, who by personal gift, proper and exclusive to themselves, mutually commit to each other in order to cooperate with God in the procreation and upbringing of new human lives."

The conference said that besides essentially redefining marriage, the measure also "contains the potential for a serious conflict with religious liberty," and it urged policymakers to take such concerns seriously and work out "additional conscience protections" in the coming months.

While the bill states that nothing in its wording "should interfere with or regulate the religious practice of any religious body," the conference said that its language "may

offer little protection in the context of litigation [that] religious institutions may soon encounter in relation to charitable services, adoption and foster care."

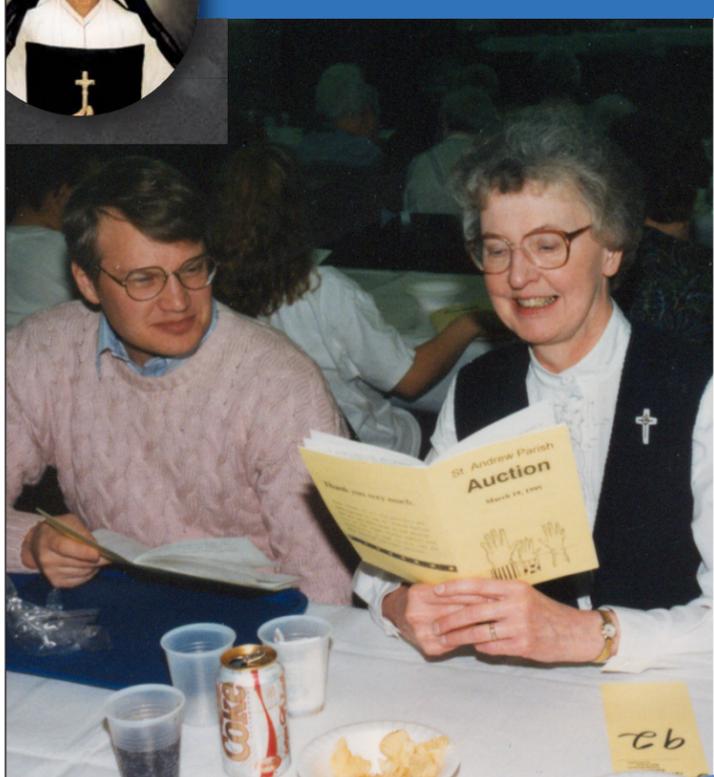
In an earlier statement, the conference said that without "explicit protections for religious liberties," it expected the General Assembly or the courts will soon:

- 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." †

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Southern Sudan independence vote won't bring easy peace, bishop warns

YAMBIO, Southern Sudan (CNS)—The people of Southern Sudan should not expect quick results from a January referendum on independence, said a Catholic bishop in the war-torn African country.

"People expect a lot. They think that independence means milk and honey, that all will be OK. And while ordinary people think that, the politicians are only thinking of having power and the riches it can bring," said Bishop Eduardo Hiiboro Kussala of Tombura-Yambio.

The Church should help people from both groups understand the new responsibilities that independence—the expected outcome of the referendum—will bring, the bishop told Catholic News Service.

"The Church must help people understand that we have to take upon ourselves the noble duty of building our own nation," Bishop Kussala said. "We are the privileged generation that is going to be voting and laying a strong foundation. We need to help instill pride in being a nation and help people understand that they have a God-given right to be free. They can only do that together with one another, not just within their own ethnic group. We are a multicultural, multireligious community, and we need to respect one another.

"For the politicians, it's the same," he continued. "There's a need to engage them and help them create a vision. No one is talking much these days about vision. Most politicians don't seem to see where we're going. We need a group thinking ahead of us because we're not going to have the international community with us forever."

The January vote on independence was stipulated by the 2005 Comprehensive Peace Agreement (CPA) that ended decades of civil war between Sudan's North and South. Southerners are expected to vote overwhelmingly for secession, and Bishop Kussala said creating a functional

and effective government will not be easy.

"The people of Southern Sudan have never had a government. We've just practiced this for the last five years, and you can see the difficulties [that] we've encountered. There's an absence of proper laws, little respect for law and the dignity of persons. Most government personnel came from the fighting forces, and they've just been converted into civil servants. With independence, there could be new competition among them, a new struggle for power," he said.

The bishop warned that some of the dangerous practices of political leaders in northern Sudan, such as control of the media, limited free speech, corruption, nepotism and tribalism, have begun to emerge in the South.

"We don't want to see dictators replaced by other dictators, so we're designing our programs so we can keep talking to those who take power, as well as to the people of Southern Sudan, to help them see that they have to be the founding fathers of democracy, a people who will uphold the rule of law and show respect for each other," Bishop Kussala said.

The Catholic Church in Southern Sudan played a major role during the liberation struggle, said John Ashworth, an adviser to the Sudan Ecumenical Forum, which includes the Catholic Church. The Church was the only institution that stayed with the people during the long war.

"Everything else collapsed," Ashworth told CNS. "There was no government, no NGOs, no U.N., no civil society, and the traditional [tribal] leaders were seriously weakened and divided. The Church took on many of the roles of government, providing basic human services and aid, schools and clinics. We didn't have guns, but the presence of the Church provided a degree of protection and safety. It provided moral and political leadership."

Bishop Kussala said some in the



Catholic schoolchildren in Southern Sudan participate in a procession through the streets of Juba on Nov. 20 to pray for a peaceful January referendum on secession. The independence vote has widespread support throughout Southern Sudan, including among Catholics and other Christians.

government now want to forget that history and ignore the moral voice of the Church. To help prevent the entrenchment of power among a few leaders, the Church has designed pastoral work to include civic education so people understand their rights, identity and citizenship, he said.

The prelate also expressed concern that some government officials in Khartoum, the Sudanese capital, will not respond well to Southern Sudan's independence, and will seek to make trouble for the fledgling nation.

"For our neighbors in northern Sudan, separation is not going to be a cup of tea. They are not happy about it. Many officials have made strong statements that if the South breaks away, then southerners who live in the North are going to be denied their rights. Such behavior will pull us toward war and cause chaos in the South," he said.

"My mother was killed by northern government soldiers when I was just 2 months old," Bishop Kussala said. "I don't

want to see another baby losing its mother in the same way. If I have any power to promote a culture of harmony and peace, I will do it."

Bishop Kussala also appealed to Catholics in the United States to become aware of the situation in Sudan.

"Especially at this moment, we need their solidarity. We need them to continue praying for us and being close to us," he said.

"We need them to raise their voices with the U.S. government. The CPA came about in part because of the American people. The pressure that the U.S. government brought to the conflict enabled the fighting to stop," he said.

"The Church from the U.S. and around the world has continued to accompany us for these last five years, and now we come to the most critical part of this process when we choose between unity or separation. We need their accompaniment now more than ever," he said. †

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John the Baptist helps us deepen our commitment to Christ

By Fr. Lawrence E. Mick

Jesus makes a very interesting statement at the end of the portion of St. Matthew's Gospel that we hear on the Third Sunday of Advent this year: "Amen, I say to you, among those born of women there has been none greater than John the Baptist; yet the least in the kingdom of heaven is greater than he" (Mt 11:11).

Many people, scholars included, have been puzzled about what Jesus meant by his strong statement about the importance of John the Baptist, placing him above people like Abraham and Moses and all the earlier prophets.

Jesus goes on to tell us that the least important person in the kingdom is greater than John. This suggests that you and I and all those who follow Christ are greater than John the Baptist!

The "kingdom of heaven" is Matthew's term for the kingdom of God so the statement doesn't apply only to those who are already in heaven, but to all who have embraced the kingdom that Jesus came to proclaim.

It is possible that Jesus is really speaking of himself here. Since he came as a servant—the least—this would be a claim that Jesus is greater than John, which is true, of course.

Most scholars, however, see the statement as applying to all those who accept the Good News that the kingdom is at hand. By their acceptance, they are greater than John in several ways:

- They have a fuller and more intimate knowledge of Jesus than John did.
- They share eternal life through baptism into Christ Jesus.
- And they are called to proclaim the Good News of salvation through the death

and resurrection of Christ, which surpasses the proclamation of John that the Messiah had arrived.

None of this implies that John himself was not an important figure in salvation history, of course. The Church presents John to us on the second and third Sundays of Advent each year because of his pivotal role in the coming of Christ and his revelation to the world.

John's message is still an important one for us to hear and follow. He calls us to repentance for the forgiveness of sins. He calls us to make straight the way for the Lord, to clear away whatever hinders the coming of the kingdom.

John's voice is a clarion call in the season of Advent, challenging us to prepare for the second coming of the Lord as fully as he prepared the way for the first coming of Christ.

In addition, the liturgy presents John the Baptist as someone we should imitate. Just as he challenged people to repent and turn away from sin, so we are to invite people to embrace the mercy of God and reform their

lives. We are to proclaim the presence of that kingdom in our world and invite people to embrace the reign of God in their lives.

John's preaching eventually cost him his life after he confronted King Herod about his sinfulness. John was so dedicated to his mission that his whole life and even his death witnessed to Jesus.

We can hope, of course, that leading people to God does not lead to our death as it did for John, but we know that it will involve suffering and self-denial.

As John said of Jesus, "He must increase; I must decrease" (Jn 3:30).

As we prepare to celebrate the

John's voice is a clarion call in the season of Advent, challenging us to prepare for the second coming of the Lord as fully as he prepared the way for the first coming of Christ.'



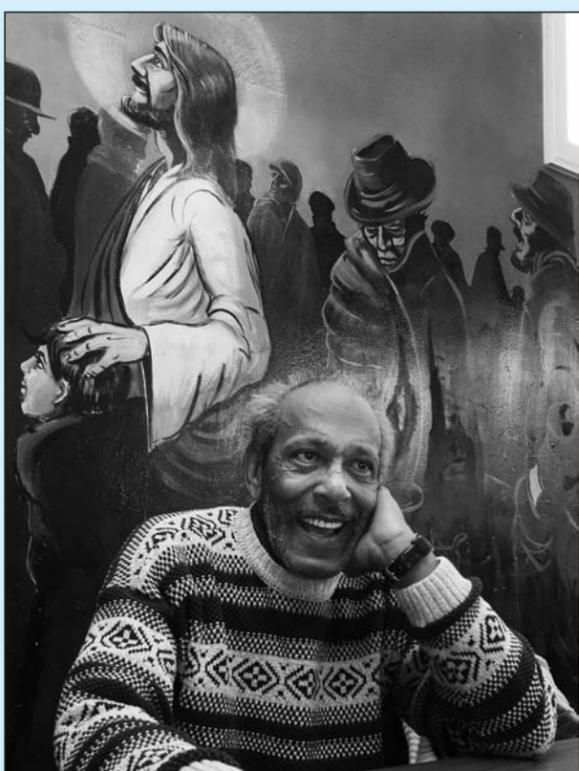
Gospel readings for the second and third Sundays of Advent feature John the Baptist, whose example can guide Catholics today into greater faithfulness to Christ.

first coming of Christ at Bethlehem and yearn for the coming of the kingdom in its fullness, John the Baptist guides us in many ways to deepen our faith and our

commitment to the kingdom of God.

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

Homeless advocates seek to give joy and hope in Advent



Ernest Marshall, a volunteer at West Side Catholic Center in Cleveland, sits in the facility in 2009. Those who minister to homeless people seek to give them joy and hope in Advent.

By Maureen E. Daly

Lynda Greene had only 10 tickets to give away for the Houston Astros game—and 100 residents to choose from.

Greene is the community director of a single-room-occupancy residence for homeless male and female veterans in Houston, DeGeorge, at Union Station. The six-story former hotel is located one block from Houston's baseball stadium.

Greene picked five names by the luck of the draw. She gave each person a pair of tickets.

One recipient told Greene that he would take his son to the game since it was the boy's 16th birthday. Then he started crying.

"He was so frightened," she said. "He told me, 'I have never been clean and sober on his birthday, including the day he was born.'"

The man took his son to the game, and stayed clean and sober, Greene recalled.

Advent readings tell us to be patient and hopeful because "the Lord God keeps faith forever."

In her work, Greene has faced the

tragedy of homelessness and the seemingly hopelessness of addiction for more than 20 years.

How can one keep hold of Advent joy in the midst of that?

"Work with homeless veterans every day, and you will see hope where you think there is no hope," she said, recalling some of their stories.

"I was moving a veteran into one of our smaller rooms, and I apologized that it was the only room we had left," Greene said. "I saw the strangest look on his face. He told me, 'When you've been living in the woods for three years in a refrigerator crate, this is heaven.'"

"That put everything into perspective."

She sees hope in the Ignatian Spirituality Project, whose website is www.ignatianspiritualityproject.org, which offers overnight and daylong retreats for homeless men and women recovering from addictions in Chicago, Cincinnati, Dayton, Ohio, and 14 other cities nationwide. Two more cities will be added starting in 2011.

"Everybody that goes on retreat

wants to go again," Greene said, adding that the retreats "are the piece that was missing. There is an agency for social benefits, for mental health, for clothing, but people need more than that. We were missing the spirituality part" that offers hope.

On Dec. 21, which is National Homeless Persons' Memorial Day, Houston agencies serving the homeless will hold a candlelight vigil, calling out the names of all the homeless of the region who have died during the past year. There were 100 names on the memorial list in 2009.

"After the vigil, we give out blankets, coats and a hot meal to people living on the streets and in encampments," Greene said. "We made their Christmas last year with a hot meal, a smile and a blanket."

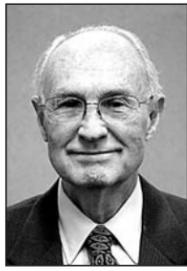
"I think everyone should experience homelessness, not to give up your home, but to work and walk among them," Greene said. "You learn that hope means different things and you learn to appreciate what you have."

(Maureen E. Daly is a freelance writer in Baltimore, Md.) †

From the Editor Emeritus/John F. Fink

Wisdom of the saints: St. John of the Cross

St. John of the Cross, whose feast is on Dec. 14, is known as the Doctor of Mystical



Theology. He was a mystic, theologian and poet. His treatises include the *Spiritual Canticle*, *The Ascent of Mount Carmel*, *Living Flame of Love*, and *Dark Night of the Soul*.

Thomas Merton said of him, "In St. John of the Cross, we find darkness and light, suffering and joy, sacrifice and love united together so closely that they seem at times to be identified."

John, who lived from 1541 to 1591, was a partner with St. Teresa of Avila, reforming the Carmelite men as Teresa did the women.

Pope John Paul II had a particular devotion to St. John of the Cross. He wrote his doctoral dissertation on St. John's teachings, and thought about becoming a Carmelite.

The Church includes an excerpt from

The Ascent of Mount Carmel in the *Office of Readings* for last Monday during this second week of Advent.

In it, John explained that, prior to the birth of Christ, prophets and priests sought from God revelations and visions since the Gospel law had not yet been established.

In his turn, God spoke at times through words and visions, and at other times in signs and symbols. However he responded, though, and what he revealed were mysteries of our holy faith, "either partial glimpses of the whole or sure movements toward it."

Now, though, our faith is rooted in Christ, John said, and the law of the Gospel has been proclaimed. There is no longer the need to seek him in the former manner because "by giving us, as he did, his Son, his only Word, he has in that one Word said everything. There is no need for any further revelation."

That's what the Letter to the Hebrews meant, John said, when it said, "In times past, God spoke in partial and various ways

to our ancestors through the prophets; in these last days, he spoke to us through his Son" (Heb 1:1-2). Therefore, John said, God "has now said everything in Christ. He has given us everything, his own Son."

We would be committing an offense, he said, if we looked for some other vision or revelation instead of focusing entirely on Christ. It would be as if we were desiring something other than Christ or beyond him.

But there is nothing more. God has told us that in his Word he has already said everything, John said. "Fix your eyes on him alone for in him I have revealed all, and in him you will find more than you could ever ask for or desire."

God the Father told us, John said, that with his Holy Spirit he came down upon Jesus during the Transfiguration and told us to hear him. Therefore, you don't need any new teachings or ways of learning. When God spoke before Christ was born, it was about Christ who was to come, in whom is every good.

This, he said, was the whole teaching of the evangelists and Apostles. †

Cornucopia/Cynthia Dewes

Happy Holy-day! And Merry Christmas, too!

Has anyone wished you "Happy Holidays!" yet? Or should I ask, How many thousands of times lately have you heard this well-meant greeting?



On the other hand, how few folks outside of church have been brave enough to wish you a "Merry Christmas"? Think about it.

Perhaps it is the politically correct who should think about it, those who insist on "Happy Holidays" instead of using the original name of the Christian celebration. That's because "holiday" means "holy-day." Horror of horrors.

No one, politically correct or not, wants to give up the pleasures of this festive season. It's a nice break from the dreary, cold weather, and it fits just right in the public school schedule. Besides, it offers great food and gifts, and an excuse for shopping.

So, rather than deny themselves this fun, the correct dream up euphemisms to obscure the religious, and specifically Christian, focus of the—er—holiday. It's "yuletide" or "jolly days" or "winter festival" or whatever.

And who are the correct heroes of this

event? Well, there's Frosty the Snowman and The Littlest Angel and even Rudolph the Red-Nosed Reindeer. There's also Scrooge or the Peanuts gang or the Little Drummer Boy, all of them at least peripherally connected to Christmas by some feel-good message of generally acknowledged virtue. But nowhere may we see the true "reason for the season," namely Christ.

The Holy Family, with the baby Jesus at its center, the crèche, is forbidden to be placed in public places. Traditional carols which mention Christian themes or Christ's birth are doctored to avoid religious terms or simply omitted from the airwaves. So, instead of an inspiring "Ave Maria," we get drivelt about a Grinch—whatever that is—who stole Christmas.

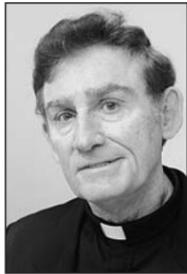
It seems to me that if people understood what Christmas means, they would insist on the (truly) correct name for it. We say it is a time of hope, peace and joy, but what does that really mean?

Unfortunately, as human beings we live in a scary world. That is just a fact. We suffer from physical ailments, emotional damage, selfishness in ourselves and others, and a general tendency to think, believe and act out the worst possibilities. When things are going well, we are waiting for the other shoe to drop, and when it does we say we knew it was coming.

The Human Side/Fr. Eugene Hemrick

History: Great for our peace of mind in facing reality

Have you ever desired to escape to a far-off island to find peace of mind from the era of discontent in which we live?



To feel discontent is to feel like things are falling apart. One look at the news with its daily reports of divisions and disunity reveals how true this is. It would be great if we could

escape this, but we can't. If escape is not possible, what can we do to maintain our peace of mind?

May I suggest that we turn to history? The great historian Charles Oman gives us one good reason for saying this, "The human record is illogical ... and history is a series of happenings with no inevitability about it."

From Oman, we learn that life has been, is and always will be illogical. Most of the time, it doesn't pan out the way that we think it will.

History teaches us understanding, and helps us realize that those in the past have had similar experiences. It also points out that those who have gone before us worked through their chaotic

experiences as best as possible.

Solon, the great Athenian statesman and lawgiver, is a good example of a person who must have desired to escape from it all, but hung in there to become an exalted leader.

Solon was forever confronted by the rich, who were trying to protect their wealth, and by the poor, who wanted the rich to share their land so that they would not be forced to seek a haven in another country for sustenance.

Solon tried to create equality, but, as history reveals, he offended both sides. So both those rich and poor looked elsewhere for better results.

In seeing this, Solon declares, "Formerly they boasted of me vainly; with averted eyes. Now they look askance upon me; friends no more, but enemies."

Solon eventually was hailed as a great leader for his tenacity and for devising clever ways of unifying his people.

The word "law" means to bind

together. Solon never gave up on finding unique ways for creating harmony.

This was not easy!

Where two or more people come together, more often than not, each has his or her own agenda and the expectation that it should take priority.

The history of Solon teaches us that where the desire for unity is present, so too is disruptive self-interest present. Ultimately, this can lead to frustration.

To counter this, there must be sagacity—a tenacious mind forever at work looking for alternatives.

Frustration often leads to a sense of feeling sorry for oneself, as if the person were the only one suffering.

A down-to-earth lesson of history is to stop feeling self-pity, to face reality and to diligently try to search for ways of working with reality peacefully.

(Father Eugene Hemrick writes for *Catholic News Service*.) †

Twenty Something/
Christina Capecchi

Snapshots of grace: Capturing the sacred in daily life

Funny how a single picture can change everything.

In the tiny town of Bovey, Minn., four years into World War I, an old man peddling foot scrapers knocked on Eric Enstrom's door.

Eric was 43, a Swedish immigrant who had bought land, opened a photography studio and raised his children to speak perfect English. He fed the peddler and studied him. There was

something striking about the man, a gentle strength in his deep wrinkles and straggly beard.

Sitting before a loaf of bread and a bowl of porridge, the peddler closed his eyes and dropped his head into his folded hands. Eric flashed his bulb and pressed his



accordion-like Bellows camera.

Poof!

"Grace" was born, the picture that has been hung in kitchens and living rooms across the world, a call to gratitude, a symbol of faith that is both sturdy and hushed.

Eric had long embraced its meaning, leading his family in grace before every meal. His third born, Warren, tagged along on fishing trips and photo shoots of Minnesota's Scenic State Park. Warren watched his dad shoot panoramas, turning a slow circle that seemed to sweep in every detail.

When Warren departed for England to serve in World War II, he packed a 116 camera.

"I took quite a few," he said, "but not as many as I should have."

The photographer's son can still see the bus he rode when the Nazis captured him and the machine gun fire that granted him an escape three days later.

His favorite war-time snapshot—a black and white photograph that is missing from his album but vivid in his mind—shows a uniformed Warren sitting by the entry of a small Austrian church right after the war ended. "I look pretty happy," he said. "Oh, God, the war was over."

Warren went on to work as a construction superintendent, and throughout his life "Grace" was never far from him. He was once given more than 200 pictures, and he framed every one before sharing them with friends. His wife embroidered the image.

"She won first prize in that category at the Texas State Fair," he boasted.

Decades later, when she passed away and Warren began receiving food from Meals On Wheels, a volunteer noticed the picture in his room and was inspired to feature it in a promotional postcard.

Today, Warren is 95, one of five or six residents at Juliette Fowler Homes in Dallas who hung a "Grace" portrait in his apartment to make it feel like home. He has given talks about the photograph and hands out a "Grace" brochure to everyone who will accept it.

Promoting the picture gives him purpose.

"I think that's the most pleasant thing I've done," he said, "except my wife and I went to Hawaii once."

Isn't that how grace works? It comes as a flicker, a sprinkle of the sacred. But at any moment, any one of us can capture a shot of it, creating a permanent record, a legacy that inspires generations.

Last weekend brought our first snow of the season. I woke and grabbed my camera, preserving an image of the old oak that had been made new. Friends exercised the same impulse, blogging in their pajamas. Deep down, we understood what Pope John Paul II wrote to artists—that beauty is "an invitation to savor life and to dream of the future."

The holidays can be dizzying, but we have the ability to press pause, to wade through scattered wrapping paper, grab a camera and process the world through its grateful lens.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn. She can be reached at www.ReadChristina.com.) †

Third Sunday of Advent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Dec. 12, 2010

- Isaiah 35:1-6a; 10
- James 5:7-10;
- Matthew 11:2-11

Historically, this weekend has been called "Gaudete Sunday," taking its name from the first word in the Latin Introit, the Entrance Antiphon. "Gaudete" means "to rejoice." The Church calls us to rejoice, not that the penitential season is closing soon, but that the coming of Jesus at Christmas is near.

To symbolize this joyful expectation, the old rubrics required the celebrants at Mass to wear vestments of rose color, not a diluted violet or purple. Rather, it was the somber violet lifted by the brilliant gold of the distant sunrise of Christ's coming.

Few biblical readings could be more joyful and excited than this passage from the Book of Isaiah.

The reading is a proclamation of vindication and salvation. God's majesty and goodness are triumphant, vindicating not only the fidelity of the truly loyal believers, but also the constant mercy of God.

The reading is a celebration of salvation. God's people, long at risk and indeed downtrodden, are saved by God's almighty power.

Surely contributing to the eloquence of this passage is its splendid imagery of geography in the Middle East, particularly in the Holy Land, and its references to human difficulties overcome by the loving power of God.

For its second reading, the Church this weekend presents a selection from the Epistle of St. James.

This reading recalls a mood very prevalent in the early Church. Problems beset Christians, not the least of them hostilities springing from the materialistic, pagan, Roman imperial culture. Of course, eventually these hostilities would lead to political acts. Christians would be persecuted.

Understandably, Christians yearned to see Jesus return in splendor and victory to Earth.

After all, this had been promised.

The reading from James reassures Christians, calling them to await the Lord's coming in virtue and patience. But, the reading insists, the Lord indeed will come again!

St. Matthew's Gospel furnishes the last reading.

Again, as last weekend, John the Baptist is the central figure. Imprisoned, John hears of Jesus. He wonders if Jesus, of whom he hears stories, is truly the promised Messiah of Israel or if Jesus is someone else.

John sends emissaries to Jesus to discover the Lord's identity.

Responding, Jesus describes a situation that clearly informed John. The lame walk, the blind see, and the poor hear the Good News of hope and salvation.

By contrast, Jesus knows who John is. Jesus sees John as a prophet and holy man who speaks the word of God.

Reflection

Advent is the season in which the Church bids us to prepare for the coming of Christ.

Of course, it looks ahead to the liturgical event of Christmas that recalls the actual birth of Jesus as a human. The Son of God, Jesus truly was the human son of Mary. He was born in Bethlehem.

With James, the Church anticipates the future, final coming of Jesus. All will be made right. Jesus truly will be victorious.

These readings excitedly look forward to Christmas and the Second Coming.

More directly, the readings summon us to make the coming of Christ a personal event by transforming ourselves through prayer, penance and determination to become worthy dwelling places for the living Christ.

Thus, the Church in these weeks of Advent asks us to prepare ourselves for the Lord. If we have paused after these first three weeks, the Church calls us to renew our determination to be ready for Christmas and for our personal reception of Jesus.

The Gospel focuses upon Jesus. The Lord alone can guide us to God. Jesus knows the answer to every question. He knows every person's true identity. No human, however good, can be as trustworthy and sure a guide. He knows all. He is God, coming to us. He is our salvation. †



Daily Readings

Monday, Dec. 13
Lucy, virgin and martyr
Numbers 24:2-7, 15-17a
Psalm 25:4-9
Matthew 21:23-27

Tuesday, Dec. 14
John of the Cross, priest and
doctor of the Church
Zephaniah 3:1-2, 9-13
Psalm 34:2-3, 6-7, 17-18, 19, 23
Matthew 21:28-32

Wednesday, Dec. 15
Isaiah 45:6b-8, 18, 21b-25
Psalm 85:9-14
Luke 7:18b-23

Thursday, Dec. 16
Isaiah 54:1-10
Psalm 30:2, 4-6, 11-13
Luke 7:24-30

Friday, Dec. 17
Genesis 49:2, 8-10
Psalm 72:3-4, 7-8, 17
Matthew 1:1-17

Saturday, Dec. 18
Jeremiah 23:5-8
Psalm 72:1, 12-13, 18-19
Matthew 1:18-25

Sunday, Dec. 19
Fourth Sunday of Advent
Isaiah 7:10-14
Psalm 24:1-6
Romans 1:1-7
Matthew 1:18-24

Question Corner/Fr. John Dietzen

Catholic understanding of biblical timelines is based on truths of the faith

During Advent, our parish Bible study group is discussing the



Annunciation, Nativity and other seasonal topics.

The conversation turned to how much we really know about when things happened in the Bible.

As children years ago, we were told of Adam and Eve as our first parents, of their children, Cain and Abel, and what happened to their descendants.

From time to time, we read news reports about the discoveries of bones and artifacts of humans who, according to carbon dating and other tests, lived hundreds of thousands or millions of years ago.

How do these huge time periods relate, for example, to the stories about Adam and Eve? When exactly did God create our first parents? (Louisiana)

We have no idea when or how God created the first human beings.

Historical sciences, despite their remarkable modern discoveries, still cannot pinpoint when, or even where, the first "humans" appeared on Earth. Nor can the Bible tell us.

To see why this is true, we need to keep in mind a few facts about Catholic understanding of the Bible.

First, we believe that the Scriptures teach "solidly, faithfully and without error that truth which God wanted put into the sacred writings for the sake of our salvation" (Second Vatican Council, *Dogmatic Constitution on Divine Revelation*, #11).

This means, for example, that we do not read the Bible as if it were a book of scientific history or anthropology.

The truths of faith that God reveals to us in the Genesis stories of creation are many.

God created the world, including humans, as a free act of his love, and God desires to share his goodness and life.

As it came from God's hands, all creation was "very good" (Gn 1:31).

Later, sin, disharmony and suffering entered the world, coming not from the Creator, but in some way from sinful human pride.

Yet, already a plan to restore the

original beauty and harmony was in the mind of God.

In other words, we always need to approach the creation stories, like all of Scripture, very carefully to separate what is "for the sake of our salvation" from the vehicles of language and culture—the images, allegories, fables, parables and other literary devices—that God uses to convey his messages of revelation to us.

The most recent exhaustive and nuanced Catholic document on the *Interpretation of the Bible in the Church* is the 1993 publication of the Pontifical Biblical Commission, with that title.

While inspiring the authors of the Bible, it states that God made use of all the ways that language can express ideas.

At the same time, God recognized the limitations of human language. No human words can ever adequately express any of these divine mysteries.

"Proper respect for inspired Scripture," the document says in its conclusion, "requires undertaking all the labors necessary to gain a thorough grasp of its meaning."

With that in mind, the [Catholic] *New American Bible* notes in its introduction to the first chapters of Genesis that the truths contained in these chapters must be clearly distinguished from their literary garb.

Forgetting those cautions can lead to some awesomely eccentric beliefs.

During the 17th century, for example, Archbishop James Ussher, a leader in the Protestant Church of Ireland, after carefully adding up figures from the book of Genesis, determined that the world was created in 4004 B.C.

Later, English biblical scholar John Lightfoot of Cambridge University "proved" that the exact moment of God's creation of Adam was "Oct. 23, 4004 B.C. at 9 o'clock in the morning."

That's the kind of weirdness that can happen when we try to squeeze the Bible for information that the Scriptures were not meant or intended to provide as facts.

(A free brochure describing basic Catholic prayers, beliefs and moral precepts is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, Ill. 61612. Questions may be sent to Father Dietzen at the same address or by e-mail to jjdietzen@aol.com.) †

My Journey to God

Advent of Winter

Where do I look for God?
Do I look upward to the sky above?
Is He there in the ever-changing clouds?
Is it there that I find His love?

Do I look for God in the wind that blows?
Is He in the rustling of the fall foliage?
Do I seek His hand that colors autumn leaves?
Is He always present on nature's stage?

Can God be in the animals that face winter?
Does His hand guide their preparations?
Does God open nature's horn of plenty?
Are all creatures allowed their due portions?

Is God with farmers who harvest their crops?
Can I find Him in the cornfields and the grain?
Is God in the hay bales as they are stored in barns?
Do I find God in all who ready for winter's quarantine?

Can God be found on majestic mountaintops?



Submitted photo by Thomas J. Rillo

Is His image reflected in the still lake water?
Is He among the flowers that bloom with quiet beauty?
Do I look for Him in nature's expansive theater?

A quiet voice is heard inside the ear of my mind.
"Look for Me ever closer inside your heart.
"You will find Me always there first and foremost.
"Then look for the works of My hand."

By Thomas J. Rillo

(Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington and is a Benedictine oblate of Saint Meinrad Archabbey in St. Meinrad. Inspiration for this poem came from the advent of winter and God's presence in it. This mountain scene was photographed at Yellowstone National Park in Wyoming, where winter comes early.)

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.

BEACH, Herman G., 87, St. Michael, Bradford, Nov. 26. Father of Joyce Coleman, Beth and Theresa Gettelfinger, Joan Purucker, Jerry, Glenn, Keith, Kenneth and Marc Beach. Grandfather of 27. Great-grandfather of 12.

BROYLES, Elmer B., 76, Holy Spirit, Indianapolis, Nov. 23. Husband of Fayerene Broyles. Father of Jennifer Baker, Charles, Edward Jr. and Jeffrey Broyles. Brother of Verla Burns, Marie Frazier, Thressel Owens, Vula Pressley and Sherwin Broyles. Grandfather of six. Great-grandfather of two.

CASSIDY, Robert E., 77, St. Paul, Tell City, Nov. 27. Husband of Margie Cassidy. Father of Melissa Polen, Teresa Whalen and Robert Patmore. Brother of Ruth Gamboe and Alma Merrifield. Grandfather of seven. Great-grandfather of one.

CHINN, Catherine W., 86, St. Bartholomew, Columbus, Nov. 24. Wife of Charles Chinn. Mother of Dianna Heinz, Victoria and Steve Chinn. Grandmother of two. Great-grandmother of four.

CLAPP, Patricia Ann (Page), 73, St. Rose of Lima, Franklin, Nov. 26. Mother of Eric Clapp. Sister of Cynthia Cronin and Diana Page. Grandmother of three.

COX, William T., Sr., 84, St. Gabriel, Connersville, Nov. 23. Father of Garry, Mark, Wilbur and William Cox Jr. Brother of Rose Mary Dula, Margaret Feller, Alta Meier, Donald, Louis and Richard Cox. Grandfather of six. Great-grandfather of two.

DeHART, Don E., 73, Holy Trinity, Edinburgh, Nov. 27. Husband of Kay DeHart. Father of Teresa Tribble, David, Donald II, Mark, Michael, Paul and Stephen DeHart. Brother of Rosemary Sangers, John, Joseph, Herman and Russell DeHart. Grandfather of 17. Great-grandfather of two.

DIRKS, Loretta, 97, St. Louis, Batesville, Nov. 27. Sister of Ethel SeEVERS and Virginia Yargus. Aunt of several.

GAUGHAN, Eleanor Jean, 79, St. Jude, Indianapolis, Dec. 3. Wife of David Gaughan. Mother of Alice Miller, Mary, Timothy and Vincent Gaughan. Sister of William Harrell. Grandmother of 12. Great-grandmother of two.

GOLD, Myrl (Fahrback), 90, Most Holy Name of Jesus, Beech Grove, Oct. 17. Mother of Susie Frye, Linda Hess, Marilyn Shipp and Ron Gold. Grandmother of eight. Great-grandmother of one.

GRAHAM, Mary Ruth, 99, St. Gabriel, Connersville, Nov. 21. Mother of Sally Harris and Lois West.

Grandmother of 12. Great-grandmother of 19.

HAAG, Virgil W., 89, St. Mark the Evangelist, Indianapolis, Nov. 29. Husband of Albina Haag. Father of Veronica Boyle, Mary Beth Braitman, Margaret Watson and Paul Haag. Grandfather of nine.

HEMBRY, Verda E., 94, St. Barnabas, Indianapolis, Nov. 29. Mother of Mary Jo Harper. Grandmother of three. Great-grandmother of eight. Great-great-grandmother of six.

HOLST, A. Lee, 88, Holy Spirit, Indianapolis, Nov. 22. Husband of Mary Jo Holst. Father of Denise Hollingworth, Karen Lunn, John and Rodney Emmons. Brother of Rosellen Holst-Shoaf. Grandfather of 10. Great-grandfather of seven.

HUNT, Colum, 83, St. Christopher, Indianapolis, Nov. 29. Husband of Evelene Hunt. Father of Daniel Hunt. Grandfather of two.

HUNT, Edna Barbara, 100, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Nov. 11. Aunt of one.

JONES, Irene F., 97, St. Elizabeth of Hungary, Cambridge City, Nov. 26. Mother of Barbara Gibson, Ross and Tom Jones. Grandmother of eight. Great-grandmother of five.

KAISER, Victor E., 91, St. Louis, Batesville, Nov. 28. Husband of Juanita Kaiser. Father of Lisa Kaiser. Stepfather of Michelle Holmes and Lynn Stires. Brother of Betty Holtel and Rita McGreevy. Grandfather of one. Step-grandfather of three.

KAUFMAN, Catherine, 85, St. Paul, Tell City, Nov. 22. Mother of Rebecca Vincent, Darrel and David Kaufman. Sister of Pauline Glotzbach and Dorothy Patten. Grandmother of nine. Great-grandmother of 14.

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

KITE, Patrick T., 65, Holy Spirit, Indianapolis, Nov. 10. Husband of Helen Kite. Father of Karen Sensney and James Kite. Brother of Daniel Kite. Grandfather of three.

KREUTZJANS, Joseph A., Jr., 85, St. Ann, Jennings County, Nov. 29. Father of Karen Begeman, Loretta Nelson, Marie Rayburn, Jovita Williams, Michael and Paul Kreutzjans. Brother of Marcella Magateaux, Al, Ed and George Kreutzjans. Grandfather of 10. Great-grandfather of three.

LONE, Edna Mae, 91, St. Michael, Bradford, Nov. 30. Mother of Marlene Hayden, Murrel Schweitzer, Melanie, Kip, Paul and Phillip Lone. Sister of Bertie Gentry, Eileen Kessler and Harry Heisman. Grandmother of 21. Great-grandmother of 25. Great-great-grandmother of two.

MADER, Alfred, 91, Sacred Heart of Jesus, Indianapolis, Nov. 19. Father of Agnes Anderson, Theresa Dillon, Linda Eads, Mary Louise 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.

McALLEN, John J., 79, Holy Spirit, Indianapolis, Nov. 28. Husband of Beryl McAllen. Father of Anne Martino, Air Force Maj. Maureen McAllen and John McAllen Jr. Brother of Dorothy McAllen. Grandfather of four.

McGRAW, Margaret, 76, St. Rita, Indianapolis, Nov. 26. Mother of Conseuella McCary, Joy Richardson, Ida, Ranklin and Ronald McGraw. Sister of Frances Washington. Grandmother of several. Great-grandmother of several.

MILANO, Thomas L., 52, St. Gabriel, Connersville, Nov. 25. Brother of Lillian Baney, Frances Hopping, Anthony and Joseph Milano. Uncle of several.

MILLER, Margaret, 91, Sacred Heart of Jesus, Indianapolis, Nov. 4. Mother of Jackie Miller.

MROZ, Lucille, 88, St. Malachy, Brownsburg, Nov. 15. Mother of Rich Mroz. Sister of Hedwig Kutzki. Grandmother of two.

OATHOUT, Norma Jean (Wilson), 86, St. Thomas the Apostle, Fortville, Nov. 27. Mother of Cassandra Hanafee, Gayle Spalding, Chris and Michael Wilson. Sister of Camilla Smith. Grandmother of seven. Great-grandmother of five.

ROUTON, Stanley L., 86, St. Charles Borromeo, Bloomington, Nov. 29. Husband of Lorraine Routon. Father of Linda Eisenhauer, Pat Feldhake, Sue Melsheimer, Rick and Tom Routon. Brother of Jimmy Routon. Grandfather of 10. Great-grandfather of five.

SCHEIB, John E., 84, St. Barnabas, Indianapolis, Nov. 26. Husband of Barbara (Clements) Scheib. Brother of Frank Scheib. Uncle of several.

SHERMAN, Joseph F., 87, St. Jude, Indianapolis, Nov. 27. Husband of Frances (Raisor) Sherman. Father of Frank Sherman. Grandfather of five. Great-grandfather of four.

SIMON, Charles W., 53, St. Pius, Troy, Nov. 25. Father of Samantha, Brandon and Joshua Simon. Son of Mary Agnes Simon. Brother of Jane Bunner, Judy Simon-Biever, Edward, Jim and Paul Simon.

THIEKEN, Louis J., 89, Christ the King, Indianapolis, Nov. 25. Husband of Marjorie (Boles) Thieken. Father of Jerry and Tom Thieken. Grandfather of four. Great-grandfather of one.

VISSING, William Raymond, 91, St. Augustine, Jeffersonville, Sept. 30. Husband of Frances Vissing. Father of Barbara Donahue. Grandfather of two. Great-grandfather of two.

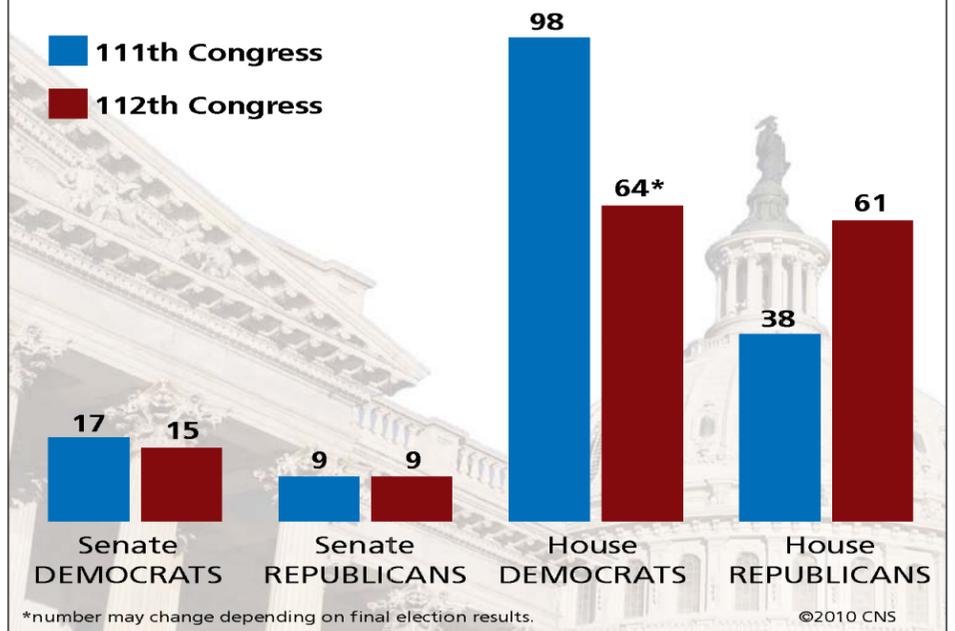
WESPISER, William E., 93, St. John the Evangelist, Enochsburg, Dec. 2. Father of Michael and Thomas Wespiser. Grandfather of four. Great-grandfather of five.

WILHELM, Helen L., 88, St. Gabriel, Connersville, Dec. 1. Mother of Ann Brubaker and John Wilhelm. Sister of Donald and Harold Meyer. Grandmother of six. Great-grandmother of 19. Great-great-grandmother of four.

WILSON, Edna, 102, St. Andrew, Richmond, Nov. 21. Grandmother of several. †

Catholics in Congress

Catholics in Congress have decreased, but they will still make up about 28 percent of the 535 members.



Catholic members down in Congress, but about equal in both major parties

WASHINGTON (CNS)—With more than three dozen Catholic Democrats voted out of office or choosing not to run in the November election, a decline in the number of Catholics in the 112th Congress would seem inevitable.

But the decrease is not nearly as steep as might be expected because of the 33 new Catholic Republicans preparing to take office when the 112th Congress convenes on Jan. 3.

With one House race still contested as of Dec. 3—between Rep. Timothy Bishop, a New York Democrat who is Catholic, and Randy Altschuler, a Republican who is Jewish—the number of Catholics in the 112th Congress will be 149 or 150, compared to the 162 senators and representatives who identified themselves as Catholics as the 111th Congress began two years ago.

The latest number is more in line with the 155 Catholics at the start of the 110th Congress or the 109th's 153 Catholics.

The change since the last Congress means that Catholics will now make up about 28 percent of the members of Congress, compared to 30 percent when the 111th Congress began. But both figures are higher than the percentage of Catholics in the U.S. population—24 percent.

For the first time in recent memory, the number of Catholic Republicans in the House—61—nearly equals the number of Catholic Democratic House members, at 64 or 65. That marks a dramatic shift since the last Congress convened two years ago with a Catholic House contingent of 98 Democrats and 38 Republicans.

In contrast, the Catholic membership in the Senate has remained relatively stable. Among Republicans, four Catholics left and four new Catholic senators were elected, keeping the total at nine. The number of Catholic Democrats in the Senate went from 17 at the start of the 111th Congress to 15 now, but two of the 17 were now-Vice President Joe Biden, who resigned from the Senate shortly after the session began, and Sen. Ted Kennedy of Massachusetts, who died in August 2009.

The Congress that convenes in 2011 will be, incidentally, the first in 64 years that does not include a member of the Kennedy family. John F. Kennedy, who was elected the first Catholic president in 1960, first served in the House in 1947. Ted's son, Patrick Kennedy, who represented Rhode Island in the House since 1995, decided not to run for re-election in 2010.

Compiling numbers on the Catholics in Congress is not always easy, however. Although several sources—including his

own campaign website—list Republican Sen.-elect Marco Rubio of Florida as a Catholic, he and his family worship most frequently at Christ Fellowship in Palmetto Bay, Fla., a nondenominational Christian Church.

Democratic Sen. Chris Coons, on the other hand, is a Presbyterian who regularly attends St. Ann Catholic Church in Wilmington, Del. He and his wife, Annie, who is Catholic, are raising their three children in the Catholic faith. Coons was sworn in on Nov. 15 because he was elected to complete Biden's term and took his seat during Congress' lame-duck session.

For the purposes of this article, Catholic News Service counts Rubio but not Coons as Catholic.

At least one new Catholic member of Congress makes no bones about his faith.

Rep.-elect Bobby Schilling, a Republican from Illinois, runs St. Giuseppe's Heavenly Pizza in East Moline, a restaurant that closes on Sundays so that the Schillings and their employees can spend time with their families.

"People warned them that this would doom their business to failure," it says on Schilling's campaign website. "With faith and persistence, the business has not only sustained itself, but has grown."

Schilling also has strong union ties, having served as a shop steward for the International Paper Workers Union for four years and as treasurer for the United Food and Commercial Workers Union while working at Prudential Financial insurance company from 1987 to 1995.

He and his wife, Christie, have 10 children and one grandchild. The family attends St. Malachy Parish in Geneseo, Ill.

Although the House leadership will change parties in January, a Catholic will remain as Speaker of the House. When Democratic Rep. Nancy Pelosi of California steps down, Republican Rep. John Boehner of Ohio will take the post. He will not formally claim the post until Jan. 5, when he is expected to receive a majority of votes from the full House.

Pelosi was elected on Nov. 17 to be minority leader.

No Catholics will be serving in either party's other top leadership spots in the next Congress. Reps. Eric Cantor of Virginia, who is Jewish, and Kevin McCarthy of California, a Baptist, will be majority leader and majority whip, respectively, in the new Republican-led Congress.

Reps. Steny Hoyer of Maryland, a Baptist, and James Clyburn of South Carolina, a member of the African Methodist Episcopal Church, held the majority posts in the 111th Congress, but will serve beginning next year as minority whip and assistant leader, respectively. †

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

Indianapolis East Deanery

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 SS. Peter and Paul Cathedral

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. 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. 16, 7 p.m. at St. Ann
 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. 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. 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. 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. 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, a season of joyful expectation before Christmas, began on Nov. 28 this year. The Advent wreath, with a candle marking each week of the season, is a traditional symbol of the liturgical period.

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 websites. †

Cardinal Tauran says Pakistan's president wants to revise blasphemy law

VATICAN CITY (CNS)—Pakistan's president may not have the political strength needed to abolish the anti-blasphemy law that places Christians at risk, but he has promised to try to revise the law, said Cardinal Jean-Louis Tauran.

The cardinal, president of the Pontifical Council for Interreligious Dialogue, spent four days in Pakistan in late November and met there with President Asif Ali Zardari, he told Vatican Radio on Dec. 1.

"He demonstrated great interest in the Holy See's position on religious freedom," the cardinal said.

President Zardari has formed a commission

"to reexamine the blasphemy law with a view toward possibly eventually abrogating it," Cardinal Tauran said.

"I told the president and everyone else I met that Christians in Pakistan are under the impression that they are considered second-class citizens," Cardinal Tauran said.

The country's blasphemy laws make insulting the Quran, the sacred book of Islam, an offense punishable by life imprisonment, while being found guilty of insulting the Prophet Mohammed brings an automatic death sentence.

The Catholic Church, other Christian groups and human rights observers repeatedly have complained that making an accusation is so easy and disproving it is so difficult that the

blasphemy law is often abused as a way to harm a Christian with whom one has a complaint or grudge.

Cardinal Tauran told Vatican Radio, "The president is aware of the fact that authorizing a revision of the law would expose him to strong criticism. But I sincerely believe that he realizes this law must at least be revised."

In mid-November, Pope Benedict XVI added his voice to international calls for the release of a 37-year-old Christian woman, Asia Bibi, who faces the death penalty in Pakistan after being convicted of blasphemy. Vatican Radio reported that the charges were filed against Bibi after she had an argument with a group of Muslim women. †

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Employment



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Director of Communications

St. Alphonsus Liguori Catholic Church, a rapidly growing parish with 1,100 registered families and located in Zionsville Indiana, is seeking a full-time Director of Communication. The focus of this position will be to foster an awareness of a stewardship vision, to develop and direct a communications plan for the parish, and to collaboratively work with the parochial staff, leadership councils, volunteers of the parish and community liaisons.

Candidates must be a practicing Catholic, have a Bachelors degree or equivalent work experience in marketing and communications or a related field and have a minimum of five years of professional experience with a proven track record as a dynamic communicator. The ideal candidate will be energetic, self-motivated, proficient in current Microsoft technology software and have strong interpersonal, written, on-line, and public relations skills.

Qualified candidates should send a cover letter, résumé with references and a writing sample by December 31, 2010 to:

officemanager@zionsvillecatholic.com or to
St. Alphonsus Liguori Church, 1870 West Oak St, Zionsville, IN 46077, Attention: Sonya Derocher.

Employment

Parish Secretary

Our Lady of Lourdes is looking for a full time secretary to manage phones, welcome visitors & parishioners, maintain parish database, and handle other duties in a busy parish office. Candidates must have demonstrated ability to work successfully under the direction of more than one person, to multi-task and prioritize. The successful candidate will be welcoming, dependable, mature, self motivated, and will have the ability to work well under deadline. Must be skilled in Microsoft Office and experience with ACS or other database software is a plus. Please email résumé to chemmelgarn@scecina.org or fax to 356-2358.

Business Manager

St. Joan of Arc Parish in Indianapolis is seeking a business manager to serve as a steward of the physical, financial, and human resources of the parish and school. The business manager supports the pastor by overseeing the temporal responsibilities for the parish and school. Major areas of responsibility include management of finances, human resources, facilities, and overall administration.

Requires knowledge of accounting principles and practices, a good command of current technology (familiarity with Microsoft Office Suite and ACS Software preferred), and excellent interpersonal and organizational skills.

All candidates must have an undergraduate degree (MBA or comparable degree preferred) and/or 10+ years of administrative management experience, including 2-5 years of supervisory experience. Grant writing experience would be a plus.

Please submit résumé and list of references by December 31 to:

Ed Isakson
 Director, Human Resources
 Archdiocese of Indianapolis
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