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 has said has been “neglected in many places,” and often “overshadowed by the holiday season.”

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.intermountaincatholic.org.

Scene 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 of God’s profound love and mercy to the world, he said.

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

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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.

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Arguments were to begin the same day in the case involving California’s 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.
When Darrel Dolan set his three special goals for the sixth-grade football 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 knew that each of his 16 players who participated in the seventh-grade football season would get to play at least half of every game—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 who would be under the eligibility limit—ages 8—50 pounds—to be able to run the ball. Dolan set his 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. Roch 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.

“I was very excited to be able to witness the two teams kneeling in prayer,” Watson says. “It sums up what CYO sports are all about—from the competition to the concern and love and care.”

The second goal—having every one of those 15 players score a touchdown or an extra point during the season—was the only way a player could receive a decal.

Those reactions made for a successful season for their team.

“I think the kids had a wonderful season,” Dolan says.

Coach Darrel Dolan huddles with the players from the third-grade football team at St. Simon the Apostle Parish in Indianapolis during the 2010 season.
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 Messange 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 skills needed to enter the workforce.

“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.

“Happiness.” “I love this work so much.” “The value of teamwork.”

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.

‘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.’

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 son or daughter.

“Happiness.” “I love this work so much.” “The value of teamwork.”

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

“Around the world, 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 65.

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.

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Back at the staff area, Frederic’s coworkers were preparing lunch.

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

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Downstairs in the kitchen, other participants prepared lunch. Josephine, 52, and Greta, 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.

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message de paix center

The Lebanon’s Message de Paix 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 microbes expand 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 what a living being is, said the head of the Vatican Observatory.

“Clear that if we are searching for life forms in the universe, “and with this, increases the probability of life in the universe,” he wrote.

However, he wrote, scientists may never know because the galaxies’ “the proportion of dark matter in the galaxies” is less than previously estimated.

It was founded in 1996 and operates at the former Catholic school—where the center has provided the space—under the patronage of Maronite Auxiliary Bishop Guy-Paul Nouniam of Beirut. Melkite Bishop Joseph Kallas of Beirut and Joël has promoted the space—a former Catholic school—where the center has operated rent-free since 2008.

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

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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 conscience.”

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 womb,” 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

Humans in ‘frozen orphans’

A key argument in the embryonic stem-cell debate—widely invoked by scientists, patient advocacy groups and politicians—invokes 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, such as 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 embryo or one destroys them in the laboratory to obtain miraculous cures for diseases.

An important truth of the option is often not even mentioned—namely, that we continue to store the embryos in our cryovials, frozen staters of the 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 stress, means ending the life of a young human being, the tiny life that each of us once was at an earlier time.

If we discard these embryos, we are being facetious. Either the embryos to be discarded are usually first thawed, and many do not survive this first step. Those that do are summarily discarded as a 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 next room, as they pass the 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 orphans deserve the same protection.

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 were often 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 intimately, as each of us should, how living human embryos, even in the deep freeze, should never be discarded down the chute into the “frozen orphanage” as “raw material” for possible medical advances.

(Father Tadeusz Pacholyck, 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.)

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 sake 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 were not 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 to the story.

For those keeping track, as Erfelt states in his story, that self-commit medical abortions, reported to be 60% per year, remain in the U.S., and throughout the world joined in the battle against abortion.

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The third Sunday of Advent is John the Baptist’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 11:1), 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 the cistern. How could it 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. I could not be surprised that, from prison, John the Baptist would want reassurance from Jesus for whom he was confined. It is a painful experience 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 rekindled those words of Jesus as deriving from the writings of prophets like Isaiah.

His 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 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 interest 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

El tercer domingo de Adviento anticipa el recuerdo del nacimiento de Cristo. Casi no puedo creer que se acerque tan tan acelerado, al igual que este año de cientos de tragedias.

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 va a 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 suiciendo conocimiento, antes de que cantalear el gallo.

En la cripta debajo de la iglesia hay un pozo hondo de piedra, de la que tiene alrededor de diez pies de profundidad y, como mucho, tres pies de diámetro. Se dice que Jesús estuvo encarcelado en ese pozo durante de noches más que la oscuridad de sus paredes de piedra. Mientras reflexionaba acerca del Evangelio sobre Juan el Bautista en prisión, pensé en ese pozo. Quizá encontrará uno, no sería sorprendente experienciar una tendencia al pánico a causa de la claustrofobia y como mínimo, poner en duda y mular la propia visión de la realidad.

Y por tanto, no es de extrañar que, desde la perspectiva de Juan Bautista quisiera recibir una confesión de Jesús por quien fue encarcelado. No resulta sorprendente que quisiera recibir una confirmación de que aquel que él había profetizado, aquel para quién él había preparado el camino, estuviera de hecho y llevando a cabo la obra de la salvación.

De este modo, escuchamos las palabras de confesión de Juan: “Van a decirme a Juan lo que están viendo y oyendo: los ciegos ven, los cojos andan, los leprosos son curados, 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 resulta una confirmación para Juan en su prisión. Si él se reafirma ya como que profetiza fielmente entrado el tiempo de Dios, reconociendo esa palabra de Jesús, seguido de las escrituras de profetas tales como Isaias.

En el encarcelamiento de 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 encarcelamiento 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 estamos confinados en un pozo claustrofóbico, pero ¿acaso no cierto que vivimos momentos en los que la vida parece sombría? ¿No existen épocas cuando el paisaje 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 nosotras también lo pensemos.

¿Cómo tantas personas inocentes pueden ser víctimas de catástrofes como Katrina o el 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 angustiosa batalla contra el cáncer, 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 del hilo 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 encarcelamiento 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. Quíté bendición es tener un Salvador que brinda luz en tiempos de oscuridad y consuelo y vida en tiempos de enfermedad.

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

¿Tiene una intención que deseé 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

Escolarías 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.


**December 11**

St. Roch Parish Family Life Center, 3605 S. Meridian St., Indianapolis. Sixth annual “Lessons and Carols,” 1 p.m., $5 per car. Meeting 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: 317-546-4056.

St. Paul Catholic Center, 1413 E. 17th St., Bloomington. Our Lady of Guadalupe celebration, Mass, 12:30 p.m. fiesta following Mass. Information: 812-335-5611.

**December 12**


Our Lady of Fatima Retreat House, 5535 E. 56th St., Indianapolis. Carmelites Secular Order, meeting, noon-4 p.m. Information: 317-259-4936 or cahob8037@att.net.

St. Vincent Hospital, 1530 N. Meridian St., Carmel, Ind. (Lafayette Diocese). 22nd annual “Living Nativity,” 5:30 p.m. and 7 p.m. Information: 317-538-2273.

December 13

Marian University, Little Flower Parish Center, 101 St. Anthony Drive, Mount St. Francis. “Faith Remix Retreat,” New Albany Deanery Catholic Youth Ministry, 10-5 p.m., $25 per person includes light breakfast and lunch. Information: 317-357-8352 or send an e-mail to dicksoncorp@parallax.ws.

December 14

St. Paul Parish in Indianapolis, on Nov. 9 at St. Thomas More Parish in Mooresville during the ICCL’s biennial convention. St. Catherine of Siena Award presentation, 8:30 a.m., online reservations only. Information: 317-926-7359.

**December 15**


St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. Advent prayer series, “Ignatian Prayer,” 4:30-6:30 p.m. Information: 317-385-5098 or beaglered@aol.com.

December 16

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. 317-398-8227.

December 17


December 18

St. Michael the Archangel Church, 3554 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: Acoliches Officers for Pro-Life Ministry, 317-226-1569 or 800-382-9836, ext. 1569.

December 19


Richmond Catholic Community, 711 N. “A” St., Richmond. Charismatic prayer group, 7 p.m. Information: dicky@parallax.ws.

**December 21**

St. Joseph Church, 1375 S. Mckley Ave., Indianapolis. “Advent and Christmas Carol” concert, 7 p.m. Information: 317-926-7359.

**December 22**

January 1–7

Transformative Encounter, 10600 N. Harcourt Rd., Indianapolis. The new CD sells for $15. “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 II” can be purchased as a set for $25. All three CDs purchased 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 teachrich@littleflowerparish.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 II” can be purchased as a set for $25. All three CDs purchased 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., Indianapolis. For more information on the recordings, call 317-357-8352 or send an e-mail to teachrich@littleflowerparish.org.
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, collegeans, 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. 15 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 MarchforLife.html.

March for Life is the largest and oldest anti-abortion event in the world. The Mass and Rally for Life is held each year during the National Prayer Vigil for Life at the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C. This beautiful 30-minute Mass will be produced from the Crypt Church 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. Bichier, Baltimore. 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.”

“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.”

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 Nitzscke, 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 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.

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.

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White 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.

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Keeping current: Pope would welcome electric popemobile, official says

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.
Advent season when we are challenge to remain faithful to the society. Joy to our hurried and anxious "example of patience, silence, and preparation should also be an with prayer. He said the spiritual with decorating and shopping than that they should "celebrate Advent but a time to "gather and quietly wait that it is "not a penitential season," and be less consumed on Christ's second coming. into the world, and a time to reflect of preparation for Christ's coming continued from page 1 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 on decorating Christmas trees. It is thus a season of joyful and He described the season as a time of time for us to celebrate our joy at 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. "Today is the moment to stand for marriage and its unchanged 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 Bishops 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 Rodríguez, president, National Hispanic Christian Leadership Conference and Mamnoon 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/defenseof marriage/shared-commitment)
VATICAN CITY (CNS)—WikiLeaks’ release of classified U.S. documents is unlikely to ever develop into a diplomatic incident capable of eroding decades of U.S. diplomatic efforts, some Vatican officials and watchers said.

The content of the classified documents exchanged between the United States and the Vatican did not rise to a level that could be used to destabilize the relationship, said an ambassador who spoke on condition of anonymity.

“Neither the Vatican nor the United States sees these documents as threatening to the future of their relationship,” said the ambassador.

Overseas trips include round trip airfare from St. Louis or Chicago.

What was in the news on Dec. 9, 1960?

By Brandon A. Evans

[...]

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

Diaz said. “Diplomats, like journalists, doctors, attorneys and many other professionals rely heavily 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 in the exchange of information.”

“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 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.

“It is to complicate things” by never allowing people to speak in confidence 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 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, and said the best point of view to know exactly how and what it was decided to have full diplomatic relations,” he said.

Miguel Diaz, U.S. ambassador to the Vatican, left, walks with a Vatican staff member as they arrive for the formal diplomatic celebration 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” and

“...necessary to be noted by all, he said. It is not just to tell the public something 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 county 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—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 fascinating to see all the preparatory point of view to know exactly how and what it was decided to have full diplomatic relations,” he said.

What was in the news on Dec. 9, 1960?

By Brandon A. Evans

[...]

March 7 to 26, 2011. Priced at $2,198.

HOST LANDS with Father Michael Schenken, Augusta, KS. - Ten-day tour of the homeland of the ancestors of the people of Berlin, Catten, Thiers, Nauvoo, and Jerusalem. Fully escorted Christian Holy Land group during their trip, with special focus on the frontiers of Israel to visit the locations where the church was founded, and travel through the Holy Land. Includes round trip airfare from St. Louis and Chicago with three meals daily (except three lunches).AA, local guides, all transportation from St. Louis.

March 23 to Apr. 1, 2011 and Nov. 13 to 22, 2011. Priced at $2,988

[...]
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 farther 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.)

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 Nukula, 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 consecrated the multicultural liturgy.

Left, Holy Angels parishioner Carrington Abston of Indianapolis dances with the Global Children, African Dancers during the African Catholic Mass on Dec. 5 at St. Rita Church.
Jesus’ name always should be on lips of Catholics, says archbishop

WASHINGTON (CNS)—New Washington Cardinal Donald Wuerl celebrated a Mass on Nov. 28, thanking the people of his archdiocese for their faith and congratulating and thanking the people of his archdiocese for their faith and gratitude.

Cardinal Wuerl noted that the congregation at the Mass included “people of all ages, cultures, heritage and economic and social conditions.” What unites them all, the cardinal said, is “our belief in God and our faith in his son and our Lord—Jesus Christ.”

Wuerl said: “We are the people of the archdiocese reflecting Christ’s face to their community and our world.”

The cardinal said: “We have just celebrated our nation’s civic holy day—Thanksgiving—and so we are grateful 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 our faith, our great prayer of thanksgiving, the Eucharist.”

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 added, “in our relationship, the special tie of the Church of Washington to the pope.”

After the Mass, the cardinal greeted those who had gathered to hear his homily, which was delivered in English and Spanish, praised the liturgical makeup of his new archdiocese, and he welcomed newly arrived immigrants, saying that they are new to the Church of Washington, but they “are not new to the Church. For centuries, God has blessed the Church with your witness of faith, purity and charity.”

Wuerl also gave credit to the retired Seattle Archbishop Alex J. Brunett, who retired after 13 years of leading western Washington’s 972,000 Catholics. Wuerl said he 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.

Scores of Knights of Columbus, wearing plumed hats colored gold, purple, red, green and white, strengthened the archbishop’s proclamation of the national 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 Wuerl’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 Brunett 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.

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

SALINA, Kan. (CNS)—The new bishop of the Diocese of Pysy 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.

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 Thaung Shwe, who turned 75 in October. Under canon law, bishops must submit their resignation at age 75.

The new bishop, 61, will leave his parish 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 Pysy Diocese is Catholic. There are about 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 Pysy 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 reacquaint 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 minor 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 40 years.

She might never know your name, but she’ll know your giving spirit.

For 50 years your charity of spirit has helped the needy, suffering and homeless of Indianapolis. But we still have much more to do. To schedule pick-up of working-condition household items go to sodpindy.org or call 317-687-1006. You can also make a monetary contribution or become a volunteer online.

### CHRIST’S COMING IN CHRISTMAS

Please join

**Archbishop Daniel M. Buechlein, O.S.B.,**
the pastor and parishioners of SS. Peter and Paul Cathedral on Christmas Eve to celebrate Christ’s coming in Christmas.

**Vigil service of scripture and song**  
11:15 p.m.  
Presider: Rev. Mr. Dustin Boehm

**Midnight Mass**  
12:00 a.m.  
Presider: Archbishop Daniel M. Buechlein, O.S.B.

**Secured Parking**  
SS. Peter and Paul Cathedral lot  
(enter from North Pennsylvania Street)

The Catholic Center lot  
(enter from West 14th Street)
Neeson: Narnia’s Aslan the lion represents all great spiritual leaders

Harmony with the nature of man and woman, and with its state law.

 underscored 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.

“An 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 epite 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’s thinly veiled Christian beliefs. The climax of The Lion, the Witch and the Wardrobe, the first of the books, sees Aslan 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.

Illinois Catholic leaders call passage of bill legalizing civil unions regrettable

The Catholic conference said the measure will “contain the potential for a “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.”

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Southern Sudan independence vote won’t bring easy peace, bishop says

YAMBO, 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 Hesbros Kussala of Tombura-Yambio.

The Church should help people from both groups understand the new responsibilities that independence—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 going to come up with a 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 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 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 separation,” he said.

“People expect a lot. They think that independence will be an overnight phenomenon, that there will be no danger of political leaders in the North responding to the separation. There’s an absence of proper leaders in the North,” he said.

Neighborhood leaders are needed to help people understand that they have to take upon responsibilities that independence brings,” Bishop Kussala said.

The Catholic Church in Southern Sudan is concerned about the dangers of nepotism and tribalism, as well as about the dangers of political leaders. It wants to help people understand that they have to take upon responsibilities that independence brings,” Bishop Kussala said.

The Church should help people understand that they have to take upon responsibilities that independence brings,” Bishop Kussala said.
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 puzzled over John’s 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, of course, true.

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 the least in the kingdom that Jesus came to proclaim.

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 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.)

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.

John’s message is still an important 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.

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Faith Alive

Homeless advocates seek to give 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 turn the tickets over to his son to keep because it was the boy’s 16th birthday. Then he started crying.

“He was so frightened,” she said. “I saw the tears well up in his eyes. I apologized that it was the only room we had left.”

I was moved 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.ignatianspirituality.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.)
Happy Holy-day! And Merry Christmas, too!

When we make decisions which turn out to be wrong because they were self-serving, or because they were driven by the desire to belong, or the desire to prevail over someone else. We do this on a smaller scale in our families or our play groups, when shopping.

The word “law” means to bind or command: it is a way of saying “to do what is right.” Solon tried to create equality, but, as Solon himself said later, “the laws pass as they please.”

The Human Side

His favorite war-time snapshot—a black and white photograph that is missing from his album. He dropped his head into his porridge, the peddler asked him. There was a hint of his face in the black-and-white photograph, an accordion-like Bellows camera.

Warren has given talks about his favorite photo and hands out a “Grace” portrait in his apartment to anyone who wants to hang a “Grace” portrait in their 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.

Warren was born in 1947, one of five or six children raised 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” portrait to anyone who wants to hang a “Grace” portrait in their 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.

Snapshots of grace: Capturing the sacred in daily life

Funnily, in a single picture can change everything.

In the tiny town of Bovey, Minn., four years into World War I, an old peddler stood frozen in time. Eric was 43, a Swedish immigrant who had bought land, opened a photography studio and raised potatoes. On that day, Eric captured a moment.

God the Father told us, John said, that with His Holy Spirit he came down upon us one good reason for saying this, “The peace of mind? It’s “yuletide” or “jolly days” or “winter festival” or whatever.

St. John of the Cross, whose feast is on December 14, is known as the Doctor of Mystical teachings, and thought about becoming a Carmelite. 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.

One look at the news, one good reason for saying this, “The peace of mind? It’s “yuletide” or “jolly days” or “winter festival” or whatever. That’s because “holiday” means “holy-day.” “Happy Holidays” instead of using the original name of the Christian celebration. That’s why “holiday” means “holy-day.”

No one, politically correct or not, wants to give up the pleasures of this festive season. It’s a nice break from the dreary, public school schedule. Besides, it offers a focus of the—er—holiday. It’s “yuletide” or “jolly days” or “winter festival” or whatever.

Warren went on to work as a construction superintendent, and throughout his life “Grace” was his name, Warren’s face, a “Grace” portrait was his center, the cirlce, is forbidden to be placed in public places. Traditional carols placed in public places. Traditional carols. 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.

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 legislator, is a good example of a person who must have desired to escape from all the bickering and unreasonable ambitions and the ability to make war.

One of my teachers used to say 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.
The Sunday Readings

Sunday, Dec. 12, 2010

• Isaiah 35:1-6a, 10-16
• Matthew 5:1-12

Historically, this weekend has been called “Gaudete Sunday,” taking its name from the first word in the Latin liturgy, 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.

### 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 calls us to the realization of the 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 be ready for Christmas and for our personal reception of Jesus.

The Gospel focuses upon Jesus. The Lord alone can guide us to Jesus. 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 good, can be as trustworthy and sure a guide.

### Question Corner

Fr. John Dietzen

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

Q 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 Joseph and Mary 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)

A 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 the truth which God wanted put into the sacred writings for the sake of our salvation” (Second Vatican Council, Dogmatic Constitution on Divine Revelation, #11). The truths, 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, especially in the Genesis stories of creation and of God creating 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” (Gen 1:31). Later, sin, disharmony and suffering entered the world, coming not from the Creator, but in some way in 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 vehicle of the story 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 careful study and paper work, tried to estimate the time of creation of man by comparing the dates written in the Bible with 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.

So 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)
Catholics in Congress

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

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 their seats 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 decrease in the number of Catholics in the 112th Congress will be 149 or 150, compared to the 162 Catholics in the 111th Congress.

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

At least one new Catholic member of Congress is expected—Republican Matt Rosenthal of Florida, who is Catholic, and he will be his family's first to attend Christ Fellowship in Palmetto Bak displaced, 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-dusk session.

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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.

“I told the president and everyone else I met that Christians in Pakistan are under the impression that they are being persecuted,” Cardinal Tauran said.

The country’s blasphemy laws make insulting the Quran, the sacred book of Islam, 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.

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 Deaney
Dec. 12, 1 p.m. for Immaculate Conception, Millhousen, and St. Maurice, Napoleon, at St. Maurice, Napoleon
Dec. 14, 7 p.m. for Sts. of the Rock, Franklin County
Dec. 14, 7 p.m. for St. Anne, Hamburg, St. Maurice, Decatur County; and St. John the Evangelist, Endcourt, 7 p.m. for the Evangel, Nobleton
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. 17, 7 p.m. at St. Teresa Benedicta of the Cross, Bright
Dec. 21, 7 p.m. at St. Anthony of Padua, Morris

Bloomington Deaney
Dec. 14, 7 p.m. at St. Agnes, Nashville
Dec. 15, 5 p.m. at Immaculate Conception, Martinsville
Dec. 16, 7 p.m. at St. Vincent de Paul, Bedford

Connersville Deaney
Dec. 14, 7 p.m. at St. Elizabeth of Hungary, Cambridge City
Dec. 15, 7 p.m. at St. Home, Richmond

Indianapolis East Deaney
Dec. 15, 3:30 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 Deaney
Dec. 12, 2 p.m. deaconry service at St. Pius X
Dec. 14, 7 p.m. deaconry service at St. Pius X

Dec. 15, 7 p.m. deaconry service at St. Pius X

Indianapolis South Deaney
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. 17, 6 p.m. at St. Ann
Dec. 17, 5 p.m. at St. Mary of the Woods, Greenwood
Dec. 21, 7 p.m. at St. Mark the Evangelist
Daily, 11 a.m. at St. John the Evangelist

Indianapolis West Deaney
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 Deaney
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, Navillion
Dec. 16, 7 p.m. at St. Anthony of Padua, Clarksville
Dec. 19, 4 p.m. at Holy Family, New Albany

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

Terre Haute Deaney
Dec. 10, 7 p.m. at St. Joseph, Rockville
Dec. 14, 7:30 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

Add a seasonal joy of expectation before Christmas, began on Nov. 29. 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 established an Advent website 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 Christmas Christophian Supplement covers and links to interest in other Advent websites.

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

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 (MBR 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 resume and list of references by December 11 to Ed Edison
Saint Joan of Arc Parish 2020 N. Barta Ave.
Indianapolis, IN 46201
Email: edison@archindy.org
Fax: (317)638-3383
At Mercy Providence
We Treat Mary, George and Ruth.

Not just Replacements, Fractures and Strokes.

At Mercy Providence, our compassionate, caring staff of professionals is hand-picked to assist your loved one with the caring commitment promised by Mercy. Call us today to schedule a personal tour. You’ll feel and see the Mercy difference. It’s all part of the Mercy Circle of Caring.