



The

# Criterion

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## Inside

Archbishop Buechlein . . . . .	5
Editorial . . . . .	4
Question Corner . . . . .	13
Sunday and Daily Readings . . . .	13

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CNS photo from Reuters



A figurine of the Blessed Virgin Mary stands among the skulls left as a reminder of Rwanda's 1994 genocide at the Catholic church compound in Nyamata. The genocide, which occurred when extremists from the Hutu majority attempted to wipe out the Tutsi minority, claimed thousands of victims, including three bishops and about 25 percent of the clergy. All humans are connected through their sins to evil, and it often takes the lesser sins of many people to allow for horrible events such as genocide. It is our human failing, not God's, that has made the world a violent place.

## Scientists hopeful of finding moral way to use embryonic stem cells

WASHINGTON (CNS)—Speakers presented the President's Council on Bioethics on Dec. 3 with two experimental lab techniques for obtaining human embryonic stem cells that seek to overcome moral objections about destroying embryos in the process.

Sharply divided U.S. opinion on the use of human embryonic stem cells is prompting scientists to look for ways of getting such cells that are morally acceptable to a broader spectrum of people, the speakers said.

One technique would be similar to cloning an embryo, except that the nucleus from the donor cell with its chromosomal DNA would be genetically altered prior to being placed in a recipient egg, which has had its nucleus removed. The alteration would be such that the resulting egg with the new nuclear material would be incapable of developing into an embryo. But the entity would live long enough to create harvestable stem cells. This technique is called "altered nuclear transfer," or ANT for short.

The other technique would harvest still living stem cells from embryos that are declared dead according to a clinical definition, much in the same way living organs are taken from fully developed humans judged to be "brain dead." This technique would use frozen embryos produced by in vitro fertilization.

The scientists who presented the ideas said that both are theoretically possible but still in the experimental stage.

Catholic officials and others who believe that human life begins at conception oppose embryonic stem-cell research because the embryos are destroyed, but favor research with adult stem cells.

Richard Doerflinger, deputy director of the Secretariat for Pro-Life Activities at the U.S. Conference of Catholic Bishops, gave cautious support for further

See CELLS, page 2

## Our abuse of free will

By Brandon A. Evans

Fourth in a series

The fallen angels may be an inseparable part of evil in this world, but so are we.

And as strongly as Satan can tempt us, he can't make you do anything, said Msgr. Joseph F. Schaedel, vicar general. "That would go against the concept of free will."

By the nature of Original Sin and our actual sins, each one of us bears responsibility not just for our errors, but also for the state of the world in which we live.

Christ died for all because all are guilty of sin. In our world today, we can see the results of injustice and selfishness. And yet it is not new.

"From its outset, human history attests the wretchedness and oppression born of the human heart in consequence of the abuse of freedom," states the *Catechism of the Catholic Church* (#1739).

In our own lives, each one of us can see the immediate effects of our sin when we hurt a friend or family member or harm our relationship with others.

Mark Shea, senior content editor at

CatholicExchange.com, said that there are times that we may not even realize how some of our actions have affected those around us.

"Not only do we not know the effects of our sins, ultimately, we don't know our own hearts," Shea said.

But there is a connection deeper than that—the effects of our sins can harm the very nature of the world. They disturb, Shea said, grace operating in the world.

Msgr. Stuart Swetland, director of the Newman Foundation at the University of Illinois in Urbana/Champaign and vicar for social justice in the Diocese of Peoria, said that it is the effects of Original Sin, that have led to the natural disorders that humans are born with: disease, mental conditions and other such things.

How our actual sins may affect the order of nature is a mystery to us. We can see the effects of the evil of over-pollution, but "what we don't know is our indirect effects on the order of creation," Msgr. Swetland said.

In Jesus' time, he said, people thought that their sins directly brought natural evil (i.e., sickness) into their life. While Jesus rejected this, every one of our actions does have some kind of an effect, even if

it cannot be seen.

"[Sin] hurts our relationship with God," Msgr. Swetland said. "If it's a serious sin that we've freely chosen—knowingly and willingly—it can sever our relationship with God."

"Not that God quits loving us, but that we have separated ourselves from loving communion with him, and remain separated until we make an opposite choice, namely, to have a change of heart, a change of mind, a *metanoia*, a real conversion."

The Church calls these serious sins "mortal sins" and less serious sins "venial sins." Those who have committed a mortal sin and not been forgiven or those who refuse God's mercy condemn themselves to eternity without him.

"But even with venial sins or with grave matter that's not freely and willingly chosen, it hurts our relationship with God," Msgr. Swetland said.

It does not hurt God himself, Msgr. Schaedel said, but it is a rejection of his love—a rejection that the catechism says can come in many forms.

"Sin is an offense against reason, truth and right conscience," the catechism says, "it is a failure in genuine

See EVIL, page 10



## Archdiocese to celebrate Filipino Advent custom

By Mary Ann Wyand

On Dec. 18, a traditional Filipino Advent custom will be celebrated in the Archdiocese of Indianapolis for the first time.

*Simbang Gabi*, also known as *Misa de Gallo*, a Filipino religious observance dating from the 1660s, will help Catholics prepare for the coming of Jesus at Christmas. "Simbang" means "Mass" and "Gabi" means "night" or "evening" in the

Tagalog language used by many Filipinos.

The early morning eucharistic liturgy, which is scheduled at the hour when roosters crow to announce the coming of a new day, will begin at 4 a.m. on Dec. 18 at St. Michael the Archangel Church, 3354 W. 30th St., in Indianapolis.

Father Kenneth Taylor, director of the archdiocesan Commission for Multicultural Ministry and pastor of St. Michael Parish, is the principal celebrant.

He hopes other priests will join him for

the *Simbang Gabi* liturgy, which was started by missionary friars in the Philippines as a nine-day novena to usher in the event of Christ's birth.

The Filipino Advent celebration is open to the public, Father Taylor said, and he would like to see a lot of smiling faces in the pews for the special liturgy.

It is very early to go to church, he acknowledged, but the Mass is being held on a Saturday morning and traditional

See ADVENT, page 9

# CELLS

continued from page 1

experimentation to determine the feasibility of altered nuclear transfer.

The Church is open to any technique that would extract human embryonic stem cells without destroying embryos, he said in floor comments after scientists presented the two approaches. Doerflinger added that the Church would not object to experimentation with animal cells to see if such a technique is feasible, but would oppose experimentation with human cells.

If the technique proves to be workable, further ethical examination would have to be done regarding how the human eggs would be obtained, he said.

Doerflinger did not comment on the dead embryo approach, saying that he needed to study it in detail.

Opposing altered nuclear transfer was the International Center for Technological Assessment.

"This technique actually produces embryos, albeit defective embryos, through a combination of cloning and human germ-line genetic engineering," said Jaydee Hanson, the center's director for human genetics policy, in floor comments. The Washington-based center analyzes the impact of technology on society.

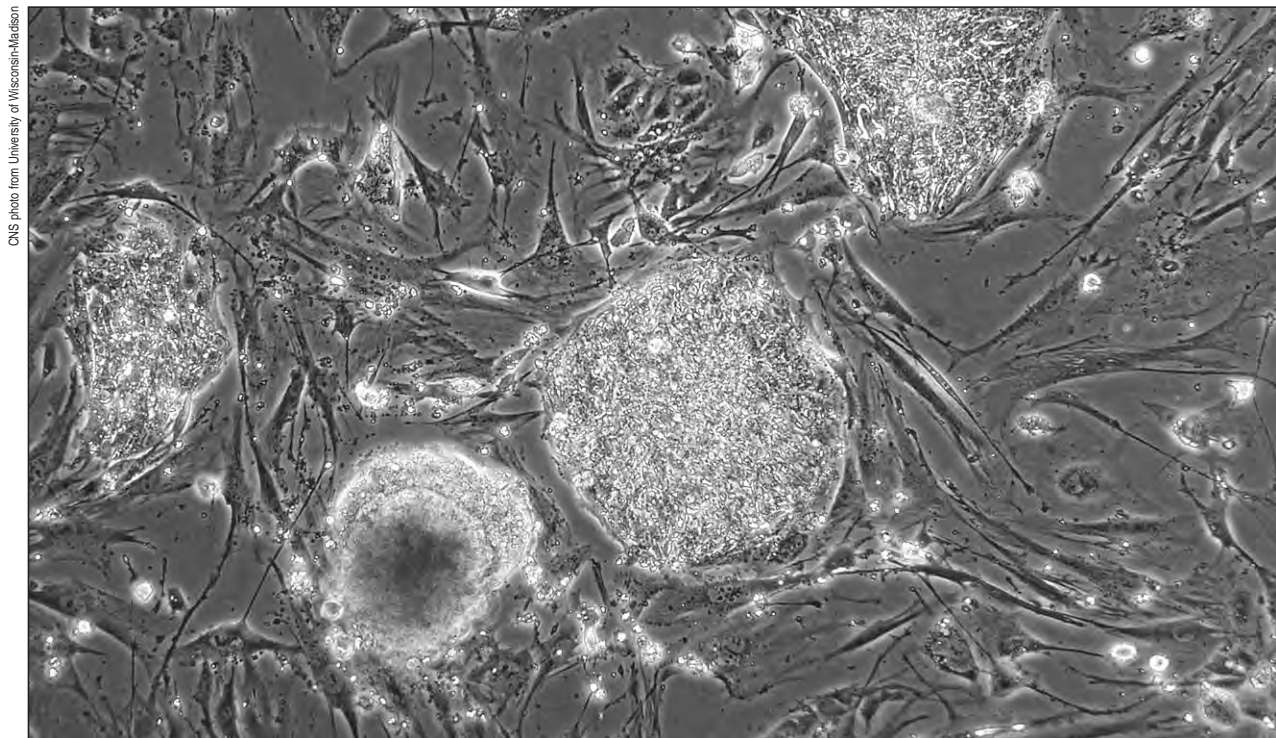
Hanson said that altered nuclear transfer would be the first step toward "legitimizing the genetic engineering of human embryos for other purposes."

Michael Gazzaniga, council member and director of Dartmouth College's Center for Cognitive Neuroscience, supported current techniques for extracting embryonic stem cells and questioned why a lot of money should be spent on experimenting with new procedures.

Many people have no moral problems extracting stem cells from 14-day-old embryos, he said. Experimenting with unproven techniques would only siphon money from proven techniques, he said.

"All this proves is that we need more stem cell lines. Why are we torturing ourselves?" said Gazzaniga.

Stem cells are undifferentiated basic



CNS photo from University of Wisconsin-Madison

A microscopic view shows a colony of undifferentiated human embryonic stem cells being studied at the University of Wisconsin-Madison. The Bush administration has restricted federally funded human embryonic stem-cell research to cell lines that were in existence on Aug. 9, 2001.

cells that are capable of perpetuating themselves as stem cells and of differentiating into one or more specialized types of cells. They are believed to be key to developing therapies for a wide range of illnesses like Parkinson's disease, diabetes and heart disease. Many scientists hold the disputed view that stem cells derived from embryos hold more medical potential than those obtained from adults.

The bioethics council was appointed by President George W. Bush to advise him on bioethical issues. Currently, no federal funding is available for research with human embryonic stem-cell lines created after Aug. 9, 2001. There are no restrictions on private funding of embryonic stem-cell research.

The developer of altered nuclear transfer, Dr. William Hurlbut, a member of the bioethics council, said the main moral point of his approach is that the genetic alteration would be done prior to the transfer of the cell nucleus to the egg so that the entity produced would not have the potential to become an embryo.

"The entity is brought into existence with a genetic structure insufficient to generate a human embryo," said Hurlbut, biology professor at Stanford University.

The entity would, however, continue to grow for a limited period and produce stem cells, he said.

This is "morally analogous to the fact that we can grow skin in a tissue culture and may one day grow whole organs or limbs," he said.

Hurlbut added that he believes human life begins at conception.

He cited several genes that could be removed to prevent embryo formation. These genes would be reinserted into the stem cells after they have been extracted, he said.

"Just as we have learned that neither genes, nor cells, nor even whole organs define the locus of human moral standing, in this era of developmental biology we will come to recognize that cells and tissues with 'partial generative potential' may be used for medical benefit without violation of human dignity," he said.

Hurlbut added that his technique is

similar to a natural phenomenon. In nature not every fertilization produces an embryo because of such factors as imperfect transfer of genes or chromosome configurations, yet it produces an entity with a potential for limited growth.

The "dead embryo" approach was presented by two Columbia University medical professors, Drs. Howard Zucker and Donald Landry. They proposed that an embryo be declared dead if cleavage—or cell division—does not occur after 24 hours. Part of their ethical framework would be to get prior consent to extract stem cells from the next of kin, in most cases the biological parents of the embryo.

They said that frozen embryos produced in vitro but not destined for implanting are a good source because there is little chance that the embryo will live without being implanted in a womb after being thawed.

Several council members criticized the 24-hour limit for cleavage, saying that in some cases the embryonic cells do not divide until 48 hours. †

## Catholic laity must follow authoritative Church teachings, pope says

VATICAN CITY (CNS)—Pope John Paul II said U.S. bishops need to remind lay Catholics of their duty to follow authoritative Church teachings, whether in private life or in social roles.

The separation between Church and state should be respected, but there can be no separation between one's personal faith and one's political and professional participation, he said.

The pope addressed the theme of the laity in a talk on Dec. 4 to a group of U.S. bishops making their *ad limina* visits to the Vatican. He began his remarks by

saying he appreciated the "outstanding contribution" lay Catholics have made to the growth and expansion of the Church in the United States.

But the pope said "serious pastoral problems" have been created by ambiguity over the relationships among personal conscience, truth and the social order.

He said lay men and women should be encouraged to harmonize their rights and duties as members of the Church and as members of society. That means recognizing that in all worldly affairs they must be "guided by their Christian conscience," he said.

"A clear and authoritative reaffirmation of these fundamental principles of the lay apostolate will help to overcome the serious pastoral problems created by a growing failure to understand the Church's binding obligation to remind the faithful of their duty in conscience to act in accordance with her authoritative teaching," he

said.

He said there was an "urgent need for a comprehensive catechesis" on the lay apostolate.

This catechesis should highlight the importance of a properly formed conscience, the intrinsic relationship between freedom and moral truth, and the "grave duty incumbent upon each Christian to work to renew and perfect the temporal order in accordance with the values of God's kingdom," he said.

"While fully respecting the legitimate separation of Church and state in American life, such a catechesis also must make clear that for the faithful Christian, there can be no separation between the faith which is to be believed and put into practice and a commitment to full and responsible participation in professional, political and cultural life," he said.

The pope told the bishops that promoting a clear understanding of doctrinal and

moral teachings was an essential part of their ministry as teachers and pastors.

He asked the bishops to come up with ways to promote teaching and reflection on the doctrinal and moral aspects of the lay apostolate. In doing so, they should consult with lay Catholics considered "outstanding for their fidelity, knowledge and prudence," he said.

The pope said the relationship between pastors and laity should be one of "cooperation and shared responsibility." He said this relationship should be rooted in sound ecclesial principles and warned that it would be distorted by "uncritical importation of categories and structures drawn from secular life."

The bishops were from Alabama, Kentucky, Louisiana, Mississippi and Tennessee. They spent a week meeting individually with the pope and consulting as a group with various Vatican departments. †

### Correction

Nine years ago, Central Indiana Radio Reading Inc. (CIRRI) was renamed Indiana Reading and Information Service (IRIS) and relocated to the WFYI studio at 1401 N. Meridian St. in Indianapolis. †



12/10/04

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# Diocesan priest and St. Luke parishioner start Catholic publishing house

By Sean Gallagher

Father Daniel Mahan, pastor of St. Louis Parish in Batesville, and Jean Zander, a member of St. Luke Parish in Indianapolis, have collaborated for many years in catechetical ministry, benefiting



Jean Zander

the members of both parishes. Now the fruit of their work is available for the benefit of people around the world.

They recently established Saint Catherine of Siena Press and have published their first book, *A Study Guide to Living the Catholic Faith*. In it, they try to help readers explore the ideas found in *Living the Catholic Faith*, written by Archbishop Charles J. Chaput of Denver.

Their partnership began four years ago when he was her pastor at St. Luke Parish. She helped him develop several study guides to the *Catechism of the Catholic Church* that he used in giving presentations on the catechism.

When Archbishop Chaput's book was published in 2001, both Father Mahan and Zander were drawn in by it. It is a book that discusses why and how one becomes a Christian and then grows in the Christian life. In the midst of that, Archbishop Chaput also explores such topics as the importance of the Church, vocations and family life.

Yet in the book, which Zander said is written in a conversational style, Archbishop Chaput illustrates such fundamental issues by pointing to a Steve Martin "Saturday Night Live" skit and a Don Henley rock song.

After Father Mahan became pastor of St. Louis Parish in Batesville in 2002, he arranged for small study groups to read and discuss Archbishop Chaput's book. From that experience, Father Mahan concluded that the book would be most helpful to small groups if a study guide accompanied it.

Father Mahan and Zander sought and were granted permission to develop the study guide. After investigating the possibility of having an established printing house publish it, they eventually chose to launch their own press and publish the study guide themselves.

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Archbishop Charles J. Chaput holds a stone from St. Peter's tomb during a May 7, 2004, announcement about seminary expansion in Denver. The gift from Pope John Paul II will be encased in the cornerstone of the new seminary.

The Web site for Saint Catherine of Siena Press describes one of its main purposes as making catechetical resources available for either individual or group study that help readers grow in their life of faith and, at the same time, are consciously faithful to the Church's teachings.

With this purpose for their publishing venture in mind, Father Mahan explained that selecting St. Catherine of Siena as their patron saint was a natural choice.

He noted the importance of her being declared a doctor of the Church, one who is especially seen as a teacher of the faith. He also emphasized that St. Catherine was strongly faithful to the papacy in a time when there was much turmoil regarding it.

Both Father Mahan and Zander see in their common work a demonstration of their desire to live out to the fullest their own particular vocation.

"A priest is always teaching," Father Mahan said. "If he's not teaching through a homily, he's teaching in a classroom. And hopefully, he's teaching through example."

"In putting together the catechism study guides and in putting together the study guide for Archbishop Chaput's book," he said, "I've seen that as being another way in which to help parishioners and help others understand the teachings of the Church."

In his ministry in teaching the faith, Father Mahan looks up to Archbishop Chaput.

"Certainly I see in Archbishop Chaput a great role model, someone who is always teaching," he said. "He teaches using some very wonderful images. He breaks down barriers as he teaches. He helps people to be more open to the teachings of the Church."

Zander brings to her work at Saint Catherine of Siena Press her experience as a nurse educator—a field seemingly far removed from that of Catholic catechesis.

And yet the many years in which she was involved in writing chapters of nursing textbooks and adapting textbooks into reference guides proved to be invaluable in the process of writing the study guide to *Living the Catholic Faith*.

"When we started working with it and I looked at the first chapter and the second chapter, the concepts just popped right out of the page," Zander said. "I think that part of that was training, [and] part of that was the Holy Spirit."

In addition to the experience she gained in her years as a nurse at Riley Hospital for Children in Indianapolis and other work as a nurse educator, Zander also relates her current efforts to her life as a wife and a mother.

She admits that finding time to live out this vocation and advance Saint Catherine of Siena Press is challenging. And yet she noted that her children, all teenagers, have been able to help her as well.

In the future, Father Mahan and Zander hope to publish some of the study guides to the catechism that they have been working on for several years.

However, they are also open to submissions from other writers.

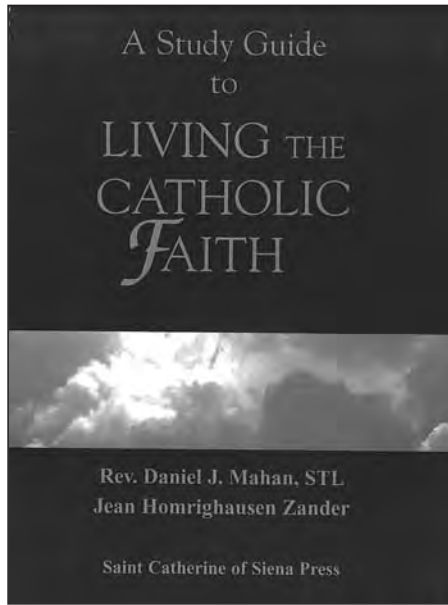
But in the short term, their attention at Saint Catherine of Siena Press is on the success of the *Study Guide to Living the Catholic Faith* and the good that it will hopefully bring its readers.

"I hope that when people engage in [Archbishop Chaput's] book and in our study guide, they get to know and love the Lord Jesus a little bit better," Father Mahan said, "and that they fall more deeply in love with his bride, the Church, and that they are more conscious of the mission to which the Lord is calling them."

(A Study Guide to Living the Catholic Faith and Archbishop Chaput's Living the Catholic Faith are available at The Book Shelf and In His Image in Batesville, Holy Family Bookstore in Carmel, Ind., and at Krieg Brothers, Angel's Corner and The Village Dove in Indianapolis. The book can also be purchased online at [www.saintcatherineofsienapress.com](http://www.saintcatherineofsienapress.com).) †



Photo by Sean Gallagher



Above, Will and Eileen Zander, from left, a freshman and senior at Bishop Chatard High School in Indianapolis, and Kevin Zander, a seventh-grader who is home-schooled, pack copies of the *Study Guide to Living the Catholic Faith* in their home's dining room, which serves as the "shipping department" of Saint Catherine of Siena Press. The book was co-authored by their mother, Jean Zander, and Father Daniel Mahan, pastor of St. Louis Parish in Batesville and former pastor of St. Luke Parish in Indianapolis. Tony and Jean Zander and their children are members of St. Luke Parish.

Left, *A Study Guide to Living the Catholic Faith* is a companion workbook to Denver Archbishop Charles J. Chaput's book *Living the Catholic Faith*.

## Christmas TV MASS for Shut-Ins

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## Editorial



U.S. bishops gather for Mass at the Basilica of the National Shrine of the Immaculate Conception in Washington on Nov. 15, the first day of their annual fall general meeting.

## Ending religious illiteracy

Having written about the crisis in the Church and the need for reform in our editorial in the Nov. 5 issue, we might be somewhat remiss if we didn't express our pleasure with the strides made by the U.S. bishops during their annual meeting last month. They demonstrated that they understand the seriousness of the crisis.

Archbishop Daniel M. Buechlein chaired the committee appointed in 2002 to consider the possibility of convening a national plenary council to address the major issues facing the Church. While most of the bishops did not favor a council as the solution, they agreed on alternative measures to end the crisis.

They also agreed on the most serious issues facing the Church: disarray in evangelization and catechesis, declining participation in the Eucharist and other sacraments, and the dramatic decline in vocations to the priesthood and religious life. All of these issues have surfaced particularly during the past three decades.

Not only did the bishops identify these issues, but they took a tremendous step in trying to rectify the first of those issues by approving a *U.S. Catechism for Adults*, the first official national catechism in the history of this country aimed specifically at adults.

In that editorial referred to in the first paragraph, we quoted Jesuit theologian Cardinal Avery Dulles's widely quoted lecture in which he listed issues that need to be addressed in the United States. He began, "Religious literacy has sunk to a new low [and] dissent is rampant, not only on secondary and reformable teachings but even on central doctrines of the faith." This new catechism, if widely circulated and actually studied by Catholic adults, should go a long way toward changing the disarray in catechesis.

That "if" that we emphasized, though, could be a major problem. It's one thing to have a catechism that will tell Catholic adults what the Church teaches and why it teaches it, and another to get them to study the catechism and accept those teachings.

The new catechism, which must receive confirmation from the Holy See before it can be published as an official catechism, is much shorter than the 800-plus pages in the *Catechism of the*

*Catholic Church* published by the Vatican 10 years ago. The new U.S. catechism is 456 pages. We must hope and pray that more Catholic adults will study it than they did the universal catechism.

Part of the problem is that many adults fail to recognize either that their religious illiteracy is a problem or that knowledge of Catholic doctrine is important. Numerous surveys as well as anecdotal evidence from Catholic college theology teachers reveal an appalling ignorance about basic Catholic doctrine, but scant recognition that something should be done about it.

In 2002, the University of Notre Dame commissioned sociologists James D. Davidson of Purdue (one of our columnists) and Dean Hoge of The Catholic University of America to conduct a national survey of the laity's understanding of, and responses to, issues facing the Church. They asked Catholics to rate the seriousness of 12 challenges facing the Church today.

We are sure that Davidson will write more about the results of this survey in his column, but the point we want to make here is that issues concerning knowledge of Catholic doctrine were considered the least serious by respondents. While the bishops grouped evangelization and catechesis as one theme and listed them among the top three pastoral issues the Church faces today, the survey respondents put them dead last.

The final three issues in this survey, in the list of 12, were: that bishops and priests no longer hold Catholics accountable to Church teachings, with only 25 percent believing that that's a serious problem; that there is poor religious education in parishes and Catholic schools, at 27 percent; and that laypeople no longer live up to the obligations involved in practicing the Catholic faith, at 30 percent.

We would be among those who believe that religious education in parishes and Catholic schools is no longer the serious problem it once was, but the other two issues are serious problems.

Of course, the bishops accomplished much more during this year's meeting, as detailed in our Nov. 26 issue. Through their actions they demonstrated an eagerness to lead the Church in the United States out of its crisis.

— John F. Fink

## Letters to the Editor

### Let's return to the true meaning of Christmas

With all the commercialism of the Christmas Season, it gets more difficult to remember the true meaning of the birth of Jesus Christ.

If you were among the many who attended the Circle of Lights ceremony on Nov. 26 at Monument Circle in Indianapolis, you witnessed another beginning season of commercialism of another money-making scheme by retail merchants.

It is sad and tragic that our Christmas season, rather than experiencing the peace and joy in the birth of Jesus Christ, creates depression and exhaustion.

Why decorate the Soldiers and Sailors Monument with its 4,784 lights if you are not going to recognize the season of the birth of Jesus Christ?

Why is it that we have gotten to the point that everything we have done for more than 220 years in this country is now suddenly wrong and unconstitutional?

It has been 17 years since the true meaning of Christmas disappeared from Monument Circle. The Nativity scene, the crosses, the angels, as well as the Star of Bethlehem have all disappeared and are now out of sight because of a few non-religious bigots hiding behind the false perception of "separation of church and state."

The phrase does not exist in our Constitution. Our Constitution states that the government and religion are intermingled.

Let's remember that 53 of the 55 founders of the Constitution were members of

the established orthodox Churches in the colonies.

At the top of the Supreme Court building, a row of the world's law-givers faces Moses holding the Ten Commandments.

Every session of Congress begins with a prayer by a paid preacher, who has been paid by the taxpayers since 1777.

We need to return to our God-made Christmas so we can marvel in the true meaning and miracle of Christmas—the birth of Jesus Christ.

The Nativity scene rightfully belongs at the base of our Soldiers and Sailors Monument, which was built for servicemen and women who fought and died for our freedoms.

If the servicemen and women would see the shame of the injustice, they would wonder if they gave up their lives in vain. It is hoped that citizens take time to remember the U.S. troops in foreign countries fighting terrorism and for our freedoms.

Put the Nativity scene on Monument Circle along with the world's tallest Christmas tree. They belong together along with the crosses, the angels and the Star of Bethlehem.

It is time to remove the black cloud which has hovered over our nation for the last 17 years.

During the Christmas season, instead of wasting valuable time with so-called seasonal chores, time should be spent being with relatives and friends, making a visit to church or taking a long walk to clear the mind.

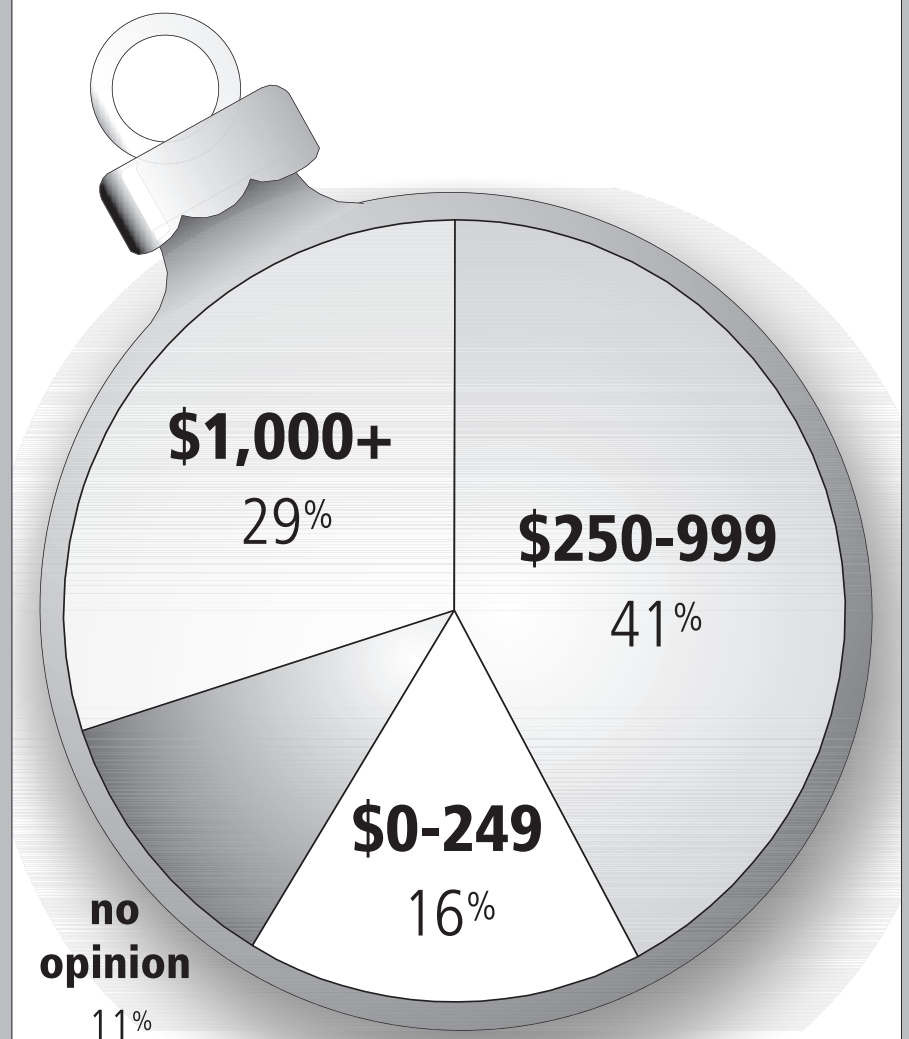
It is one that makes a person think of all that is missed because of so-called "musts."

Mary C. Vinci, Indianapolis

## Church Facts

### HOLIDAY SPENDING

Most U.S. consumers say they will spend less than \$1,000 on Christmas gifts this year. For comparison, the average household donates more than \$1,500 annually.



Source: Gallup

© 2004 CNS Graphics

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Being a faithful Catholic and U.S. citizen are not contradictory

A month has passed since the election of the president of the United States. After two years of electioneering, it is telling to evaluate the role of Catholicism in the process.

A week before the election, a columnist with *Our Sunday Visitor*, Robert Lockwood, caught my attention. He wrote about election-year prejudice, namely the anti-Catholicism that has surfaced as a tactic in virtually every presidential election in our history, including this one. It is feared that the Catholic hierarchy will lead the laity in lockstep to the voting booth for a particular candidate. The separation of Church and state is cited as the issue. Lockwood comments "and we all know which Church is being referred to whenever that issue is raised."

The headline of Lockwood's column read: "In a new twist on an old theme, a 'thinking Catholic' candidate is pitted against Church." The media trumpeted Sen. John Kerry (D-Mass.) as a Catholic who thought for himself, referring to his repeated stance that he respects the bishops but disagrees with the Church's teaching on abortion, embryonic stem-cell research and other life issues. In other words, Lockwood writes, "A 'thinking Catholic' is the code name for someone who has taken the media-defined enlightened stand on social issues."

Since the candidate was pleasing to the

media, anti-Catholicism appeared in a different fashion. "The threat by Catholic bishops to withhold Communion from politicians who uphold abortion rights is an affront not just to democracy, but also the best moral teachings of Catholicism." This was the lead sentence in the June 25 issue of *Forward*, a prominent Jewish weekly. It continued: "Where democracy is affronted is at the point where a Church—the nation's single largest Church as it happens—attempts to impose its views from above by threatening to withhold what its believers consider an essential religious rite. That's nothing more than bullying, trying to bludgeon believers into substituting obedience for conscience." Lockwood commented: "*Forward* has neatly summed up secular anti-Catholicism in this election year."

The question of whether or not Communion should be withheld from a public figure who publicly espouses his or her Catholic faith and at the same time publicly repudiates a fundamental Church doctrine is a valid if complex one. (As the Holy See itself indicated, it is possible to debate the issue depending on how one evaluates the principle of cooperation in moral evil.) But that is not the point taken up by the media. The spin raised the specter of hierarchy imposing the faith on the secular world.

First of all, the Church presents the doctrines of the faith as a matter of

received truth, not an array of possible truths from which one may choose according to preference. When an individual rejects a fundamental doctrine of the Catholic Church, he or she chooses to separate from the common belief of the body. To use the volatile language of "imposition from above" is inaccurate and misleading. It is the role of authority to be stewards of the truth of Church doctrine and to communicate and clarify the teaching of the Church. It is also the role of authority to address misleading public scandal.

The Church is repeatedly misunderstood because it doesn't operate according to the democratic model in matters of faith and morals. The fundamental doctrines of the faith are not negotiable according to majority vote because ultimately they embody divinely revealed truth. One can seek to find a more accurate expression of the truth of the faith, but one cannot accommodate doctrines, for example, to make them more palatable to the secular culture. It is difficult for a Catholic politician to stand up for the dignity of all human life from

conception to natural death because our culture sees this as a conflict with the individual's right to choose otherwise. The moral issue at stake is that the fundamental right to life is bypassed by the pro-choice movement.

Our bishops and priests did a good job walking the difficult line of presenting the moral principles involved in the moral issues of this election without "imposing a lockstep march to the voting booth for a particular candidate." Believe me, we are watched closely by those who fear that the separation of Church and state is threatened. In this regard, I believe a double standard is imposed. The Catholic Church is closely monitored, yet politicians are promoted, even given the Sunday pulpit by other denominations.

The Catholic Church lives in the real world and we value democracy as much as other citizens. We also believe that we have received a body of doctrine that carries the truth of divine revelation. We are faithful, patriotic citizens, and we are faithful stewards of the doctrines of the Catholic faith. We see no contradiction as believing citizens. †

#### 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.

### Ser un católico fiel y ciudadano estadounidense no es contradictorio

Ha pasado un mes desde las elecciones para presidente de Estados Unidos. Después de dos años de maniobras electorales se habla de evaluar el papel que juega el catolicismo en el proceso.

Una semana antes de las elecciones, me llamó la atención un columnista de *Our Sunday Visitor*, Robert Lockwood, quien escribía acerca del prejuicio del año electoral, a saber, el anti-catolicismo que ha emergido como táctica en virtualmente todas las elecciones presidenciales de nuestra historia, incluyendo esta. Se teme que la jerarquía católica guiará a los laicos a paso trabado a los centros de votación en favor de un candidato en particular. Se considera que el problema es la separación entre Iglesia y Estado. Lockwood comenta: "y todos sabemos a qué Iglesia se refieren cuando se habla de este tema."

El título de la columna de Lockwood dice: "Un matiz nuevo para un tema antiguo: un candidato 'católico pensante' se lanza contra la Iglesia." Los medios de comunicación anunciaron con trompetas al Senador John Kerry como un católico que pensaba por sí mismo, refiriéndose a su postura que respeta a los obispos pero no está de acuerdo con las enseñanzas de la Iglesia en cuanto al aborto, a las investigaciones sobre embriones a partir de células madre y otros asuntos relativos a la vida. Es decir, escribe Lockwood: "un 'católico pensante' es el nombre código para alguien que ha asumido la postura liberal definida por los medios de comunicación, en cuanto a temas sociales."

Ya que a los medios de comunicación

les agradaba el candidato, el anti-catolicismo apareció de manera diferente. "La amenaza de los obispos católicos de retirar la comunión a aquellos políticos que apoyen el derecho al aborto constituye una afrenta, no sólo para la democracia, sino también para las enseñanzas morales del catolicismo." Esta era la oración principal de la edición del 25 de junio de *Forward*, un prominente semanario judío. Y proseguía: "La democracia se ve desafiada cuando una Iglesia – por cierto, la Iglesia más grande del país – intenta imponer su punto de vista, amenazando con retirar lo que sus creyentes consideran como un rito religioso esencial. Esto no es más que intimidación, tratar de aporrear a los creyentes hasta reemplazar la conciencia por la obediencia." Lockwood comentaba: "*Forward* ha resumido impecablemente el anti-catolicismo laico en este año electoral."

La pregunta de si debe retirarse la comunión a una personalidad pública que ha expuesto públicamente su fe católica y el mismo tiempo repudia la doctrina fundamental de la Iglesia, es válida, además de compleja. (Tal y como lo indicó la propia Santa Sede: el debate sobre esta cuestión es admisible, dependiendo de cómo uno evalúe el principio de cooperación con el mal en lo moral.) Pero éste no es el punto reconocido por los medios de comunicación. Este nuevo giro amplió el espectro de la jerarquía impositiva de la fe en el mundo laico.

Primero que nada, la Iglesia presenta las doctrinas de la fe como una verdad recibida, no un abanico de posibles verdades a partir de las cuales uno puede

escoger, dependiendo de su preferencia. Cuando una persona rechaza una doctrina fundamental de la Iglesia Católica, dicha persona elige separarse de las creencias comunes de la carne. Emplear la frase "imposición" resulta impreciso y engañoso. El papel de las autoridades es estar al servicio de la verdad de la doctrina de la Iglesia y comunicar y clarificar las enseñanzas de la misma. Asimismo, el papel de las autoridades abarca enfrentar los escándalos públicos falsos.

Con frecuencia la Iglesia ha sido incomprendida debido a que no opera de acuerdo al modelo democrático, en materia de fe y moral.

Las doctrinas fundamentales de la fe no son negociables según el voto por mayoría ya que, en definitiva, representan la verdad revelada por la divinidad. Se puede buscar una expresión más exacta de la verdad de la fe, pero no se pueden adaptar las doctrinas, por ejemplo, para hacerlas más apetecibles a la cultura laica. Para un político católico es muy difícil defender la dignidad de toda la vida humana, desde la concepción hasta la muerte natural, porque nuestra cultura percibe estas nociones como contrarias al derecho individual a la elección propia.

El asunto moral en cuestión es que el movimiento en favor del derecho a elegir

sobrepasa el derecho fundamental a la vida.

Nuestros obispos y sacerdotes realizaron una excelente labor al tratar de recorrer la difícil senda de presentar los principios morales involucrados en las cuestiones morales en esta elección "sin guiar a los laicos a paso trabado a los centros de votación en favor de un candidato en particular." Créanme, aquellos que temen que la separación entre Iglesia y Estado se encuentre amenazada nos observan muy de cerca. En este sentido, creo que se ha impuesto una doble moral. A la Iglesia Católica se le vigila muy de cerca, mientras que otras denominaciones promueven a algunos candidatos e incluso les dan púlpito los domingos.

La Iglesia Católica vive en el mundo real y nosotros valoramos la democracia tanto como el resto de los ciudadanos. Asimismo, creemos que hemos recibido un conjunto de doctrinas que contienen la verdad de la revelación divina. Somos ciudadanos fervorosos y patriotas, y somos servidores fieles de las doctrinas de la fe católica. Como ciudadanos creyentes no vemos dónde está la contradicción. †

Traducido por: Language Training Center, Indianapolis

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

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

## Check It Out . . .

The archdiocesan Office of Family Ministries is hosting a 10-week course for divorced Catholics titled **"Rebuilding When Your Relationship Ends"** from 7 p.m. to 9 p.m. from Feb. 1 to April 5 at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. Each session will focus on a different aspect of the divorce recovery process and give participants the chance to share their thoughts and feelings. The cost of the program, which includes materials, is \$50 per person. For more information, call Marilyn Hess at 317-236-1586 or 800-382-9836, ext. 1586.

Mount St. Francis Retreat Center in Floyd County is hosting its **Advent Retreat Days** from 9 a.m. to 2:30 p.m. on Dec. 11 and 15. The events will feature prayers, conferences and a Mass. Participants are asked to bring their own lunches, but beverages will be provided. Registration is not required, and there is no cost except for a free-will donation. Also, the retreat center is offering a **Christmas Family Retreat** with the theme "Starting Afresh—Cradled in Christ" on Dec. 17-19. The price varies per family. For more information about either event, call the center at 812-923-8817 or e-mail [mtstfran@cris.com](mailto:mtstfran@cris.com).

The Indianapolis Civic Theatre, 3200 Cold Spring Road, in Indianapolis (on the campus of Marian College), is presenting **"Joseph and the Amazing Technicolor Dreamcoat"** on Wednesdays through Sundays from Dec. 10 to Jan. 2, excluding Dec. 24 and 25. Times for each production vary. Tickets are between \$25 and \$28 per person. For more information, call 317-923-4597.

St. Mary Parish, 317 N. New Jersey St., in Indianapolis, is hosting a **holiday concert** to benefit the refurbishment of the parish pipe organ at 6:30 p.m. on Dec. 18 following the 5 p.m. Mass. The event will feature choral

music, classical holiday music and sacred Christmas music. For more information, call Joe Perry at 317-945-2567 or e-mail [jtperry@stmarysindy.org](mailto:jtperry@stmarysindy.org).

L. Paul Bremer, former civilian administrator of the U.S.-led Coalition Provisional Authority in Iraq, will be honored with the fourth annual Thomas E. Burnett Jr. Heroic Leadership Award from the Indianapolis Chapter of Civitas Dei at its fifth annual **Christmas Celebration** on Dec. 15. The events will begin with a 5:30 p.m. Mass at St. Luke Church, 7575 Holliday Dr. E., in Indianapolis, that will be celebrated by Archbishop Daniel M. Buechlein. The meeting will then move to Meridian Hills Country Club, 7099 Spring Mill Road, in Indianapolis, for a reception and dinner, all beginning at 6:30 p.m. The Thomas E. Burnett Jr. Heroic Leadership Award is given to one Catholic businessman or woman each year who best exemplifies the virtues of the Catholic faith in the marketplace. Reservations for the event must be placed by Dec. 10. For more information, call Marigrace Bailey at 317-253-1678 or e-mail [mgbmable@aol.com](mailto:mgbmable@aol.com).

Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis, is offering a retreat on Dec. 31-Jan. 1 titled **"New Beginnings—A New Year's Eve Retreat."** Father James Farrell, pastor of St. Barnabas Parish in Indianapolis, will present the retreat. The cost is \$145 per person or \$275 per married couple. For more information, call 317-545-7681 or e-mail [fatima@archindy.org](mailto:fatima@archindy.org).

The **Catholics from Africa Organization** of the Archdiocese of Indianapolis will be holding their next general meeting at 3 p.m. on Dec. 12 in Kavanagh Hall (downstairs from the church) at St. Michael the Archangel Parish, 3354 W. 30th St. in Indianapolis. Catholics who are natives of any of the countries in Africa are invited and encouraged to attend. For more information, call the

archdiocesan Office of Multicultural Ministry at 317-236-1562 or 800-382-9836, ext. 1562.

Holy Name Parish, 89 N. 17th Ave., in Beech Grove, is presenting its **Christmas Concert XLIII** at 3 p.m. and 6:30 p.m. on Dec. 19 in the church. The adult choir and the boy's choir will sing, and also join the girl's choir and youth choir for traditional and contemporary songs. Tickets are \$5 per person, and are available in advance. For more information or for tickets, call Marcia Cleary at 317-787-1682.

The music department of St. Rose of Lima Parish, 114 Lancelot Dr., in Franklin, is presenting its third annual **Christmas Concert** at 7 p.m. on Dec. 17. The adult and children's choirs of the parish will be joined by The Voices of Franklin, a local community choir. The event is free and open to the public, but a free-will offering will be accepted. For more information, call the parish at 317-738-3929.

The choir of St. Christopher Parish, 5301 W. 16th St., in Indianapolis, is offering a **Winter Concert** from 7 p.m. to 8 p.m. on Dec. 16 in the church. The admission is free, but a free-will offering will be collected to benefit the parish youth ministry. For more information, call the parish office at 317-241-6314.

The archdiocese will host its next **Young Adult Mass** at 5 p.m. on Dec. 12 at St. Mary Parish, 317 N. New Jersey St., in Indianapolis. A reception will follow. The Mass is designed for Catholics, single or married, in their 20s and 30s. It offers an opportunity to meet young Catholics and deepen each person's relationship with God. For more information, e-mail [indyyoungadultmass@yahoo.com](mailto:indyyoungadultmass@yahoo.com).

**Tatiana**, a Christian musician, will present several concerts titled "Emmanuel: The Story of Christmas" in or nearby the archdiocese in December. The concerts are brought to the parishes by the "Abba, Father" chapter of Catholics United for the Faith. Tatiana will present a concert at 7:30 p.m. on Dec. 8 at Our Lady of the Greenwood Parish, 335 S. Meridian St., in Greenwood; at 7:30 p.m. on Dec. 9 at St. Elizabeth Ann Seton Parish, 10655 Haverstick Road, in Carmel, Ind. (Diocese of Lafayette); at 7 p.m. on Dec. 10 at St. Michael the Archangel Parish, 3354 W. 30th St., in Indianapolis; at 7 p.m. on Dec. 11 at St. Joseph Parish, 1020 Kundek, in Jasper, Ind. (Diocese of Evansville); and at 5 p.m. on Dec. 12 at Christ the King Parish, 1827 Kessler Blvd. E. Dr., in Indianapolis. For more information about any of these events, call the respective parish. †

## Awards . . .

More than 400 students from 22 schools participated in the annual state speech tournament on Dec. 4 at Brebeuf Jesuit Preparatory School in Indianapolis. Six students from Catholic schools in the archdiocese took home first-place honors in different categories: **Nicole Nesbitt**, a seventh-grade student at St. Jude School in Indianapolis, for drama; **Michael Ingram**, an eighth-grade student at St. Elizabeth Ann Seton School in Richmond, for discussion; **Kayla Sullivan**, a sixth-grade student at St. Roch School in Indianapolis, for prose; **Katie Groves**, a seventh-grade student at St. Mark the Evangelist School in Indianapolis, and **Taylor Reuter**, a student at St. Thomas Aquinas School in Indianapolis, for original; and **Michael Countryman**, an eighth-grade student at St. Thomas Aquinas School in Indianapolis, for humor. †



## Carnival

Morgan Harrington paints the face of Brooke Lutgring, both eighth-graders at Nativity of Our Lord Jesus Christ School in Indianapolis, during a carnival for the children of the Julian Center on Oct. 15. The eighth-grade received a grant for more than \$1,100 from the United Way to provide the carnival, which included a puppet show, craft designing, dinner and prizes for the children.

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# Saint Mary-of-the-Woods College receives \$1 million science grant

By Brandon A. Evans

Saint Mary-of-the-Woods College was recently awarded a \$1 million grant from Lilly Endowment Inc. to renovate its biochemistry, anatomy and physiology, and general biology class laboratories.

The work to update the labs will entail construction that will begin next summer and is scheduled to be completed by fall 2006.

"Lilly Endowment continues to display its remarkable commitment to the state of Indiana by making these funds available," said St. Joseph Sister Joan Lescinski, president of the college.

The grant is part of the Endowment's \$100 million "Initiative to Recruit and Retain Intellectual Capital for Indiana Higher Education Institutions."

Through the initiative, the Endowment invited numerous participating colleges and universities to submit ideas that would help each one increase its "intellectual capital."

Thirty-seven schools were chosen to receive grants ranging in size from \$500,000 to \$17.5 million—Saint Mary-of-the-Woods College received the maximum amount for its size.

The lab renovation will reconfigure the classrooms to blend more seamlessly between teaching and research, will accommodate the tools and technologies of the workplaces, optimize space and foster a safer environment, to name a few areas of improvement.

"When these labs were opened in 1969, they were cutting edge, but they are now outdated, and their configurations are counterproductive to the faculty's efforts to

introduce teaching innovations," said Sister of Charity Joanne Burrows, the college's chief academic office and academic dean.

Sister Joanne said that the college is extremely grateful to Lilly Endowment for supporting their efforts.

"This grant will allow [the college] to not only enhance the teaching and learning of life sciences at the college, but it will also give us the ability to build upon continuing initiatives funding by Lilly Endowment match funds, recent grants and college operating funds," she said

The grant will help the college to attract new students and faculty by creating science learning and research spaces, expand the use of teaching and learning strategies that promote increased success for students studying science, and increase retention of students who aspire to careers in the life

sciences.

"Between 2000 and 2010, employment in science and engineering occupations is expected to grow three times faster than all occupations," Sister Joanne said, "and within the next five years, Indiana's health and life science industries will provide 45,000 job openings.

"If we are going to meet this demand," she said, "then Indiana's colleges and universities need programs and facilities to attract and retain students in these fields."

Another area that the college—which is the nation's oldest Catholic women's college—is concerned about is the fact that women and minorities are underrepresented in these burgeoning fields. By fostering the enrollments of women in these areas, the college hopes to have a positive impact on that representation. †

# Immaculate Conception: Church marks anniversary of difficult dogma

VATICAN CITY (CNS)—Pope John Paul II is leading celebrations of the 150th anniversary of the Immaculate Conception, a dogma that many modern Catholics do not fully understand.

The Vatican is hosting a four-day International Mariological Congress to mark the event, attended by Marian experts—Catholic, Orthodox and Protestant—from all over the world. Participants joined the pope for a commemorative liturgy in St. Peter's Basilica on Dec. 8, the feast of the Immaculate Conception.

Whether the fanfare at the Vatican will reverberate in local Church communities is another question.

Some Vatican officials said candidly that while Marian devotion remains strong in the Church, the Immaculate Conception is a complex concept that has interested theologians more than the ordinary faithful.

"There's been an incredible dumbing-down of Catholics in the last generation or two, so there's probably a fair amount of confusion about this," said Msgr. Arthur Calkins, a Vatican official and a member of the Pontifical International Marian Academy.

For one thing, Msgr. Calkins said, some people wrongly assume the Immaculate Conception refers to the conception of Christ. In fact, it refers to the belief that Mary, by special divine favor, was without sin from the moment she was conceived.

But the main stumbling block for many Catholics is original sin.

"People today simply are less and less aware of original sin. And without that awareness, the Immaculate Conception makes no sense," said one Vatican official.

Pope Pius IX proclaimed the dogma in 1854, but the idea that Mary was born without the stain of sin did not appear out

of the blue. It took shape after a long and complicated theological debate that, in some respects, still continues.

Already in the earliest Christian times, Mary was held to be an ideal model of holiness, and by the eighth century Eastern Christians were celebrating a feast in honor of Mary's conception.

Medieval theologians took up the question, but they had to overcome their own biases and biological notions. For example, St. Bernard of Clairvaux argued in the 12th century that the Holy Spirit could not have been involved in anything so base as the conception of a child.

Other theologians were hindered by their belief that the human soul was infused into the fetus 40 or 80 days after conception—and thus Mary as a conceived unborn would have been subject to original sin until that moment.

For centuries, theologians hesitated to say that Mary was completely free from original sin because they thought it would contradict a major tenet of the faith, the universality of redemption.

In the 13th century, the Franciscan Duns Scotus found a new way to look at it, saying that Mary's special role did not free her from the need of redemption—it simply required a different form of Christ's mediating grace.

When Pope Pius IX proclaimed the dogma, he cited two key biblical sources. The Book of Genesis relates that God told the serpent that he would "put enmity between you and the woman, and between your offspring and hers. He will crush your head." Pope Pius and others saw this as a prophecy of the Immaculate Conception.

But their understanding was probably influenced by a scriptural translation now considered inaccurate, which rendered the verse: "She will crush your head." That's why there are still so many statues of Mary crushing the head of the serpent with her foot.

The other passage cited by Pope Pius was St. Luke's account of the Annunciation. The angel Gabriel's salutation, "Hail, full of grace," is understood as recognizing that Mary must always have been free from sin—an idea being developed and strengthened by Msgr. Calkins and other Marian experts.

In published articles, Msgr. Calkins has also contributed to a still-simmering debate in Marian theology: whether Mary should be recognized as "co-redemptrix," or "co-redeemer," with Christ. The idea is to recognize that, albeit in a secondary and dependant way, no other human being collaborated in the work of redemption as Mary did.

But to many nonexperts, the title sounds as if the Church were "putting Mary in the Trinity," as one priest remarked. While that is not the intent of the idea's promoters, the inevitable problem of explanation may be one reason why most Marian experts who met at the Vatican in 1997 opposed such a move; others still support it, however.

Some scholars say the fault line on this issue dates back to the Second Vatican Council. On one side were those who emphasized the analogy between Mary and

Christ, stressing Mary's active collaboration in the work of redemption; on the other side were experts who saw Mary as analogous to the Church, embodying the ideal of the Church's response to the Lord.

The latter group, which views Mary more as "woman of faith" than a "mediator," has dominated Marian scholarship since Vatican II. But some Mariologists

view that as a minimalist approach and say it is too intellectual to really inspire devotion.

In a recently published article on the Immaculate Conception in the Rome journal *Divinitas*, Msgr. Calkins titled a closing section, "The Immaculate Co-redemptrix." That's a term some Marian scholars are still hoping will find greater acceptance. †



A mosaic of the Immaculate Conception from the Basilica of the National Shrine of the Immaculate Conception in Washington depicts the Blessed Virgin Mary in glory. The Catholic belief that Mary was free from original sin from the moment of her existence was promulgated by Pope Pius IX in 1854. This year, the feast of the Immaculate Conception, on Dec. 8, marked the 150th anniversary of the dogma.

CNS photo courtesy Basilica of the National Shrine of the Immaculate Conception

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# Sisters of Providence general superior participates in congress

By Sean Gallagher

Providence Sister Ann Margaret O'Hara, general superior of the Sisters of Providence of Saint Mary-of-the-Woods, recently participated in the second International Congress on Consecrated Life held in Rome from Nov. 23-27.



Sr. Ann Margaret O'Hara, S.P.

More than 850 men and women religious from around the world, representing communities that have a combined membership exceeding 1 million, joined her at the congress, whose overall theme was "Passion for Christ, Passion for Humanity."

Sister Ann Margaret was one of 37 superior generals of other religious orders based in the

United States that took part in the congress.

During the four-day meeting, participants discussed current signs of vitality in religious life, blocks to that vitality that are also being experienced, and actions and convictions that can be taken to overcome them.

In an interview with *The Criterion* following her return from Rome, Sister Ann Margaret described these trends.

Among the signs of vitality, she noted the many religious around the world who "are putting themselves at the service of people who need it the most," and the collaboration that goes on among some communities in both ministries and their general way of life.

But Sister Ann Margaret placed particular emphasis on the way in which religious on all continents are working to bring greater unity to humanity.

"It's often religious in whatever hemisphere that they're in," she said, "who are catalysts for breaking down barriers of all kinds: groups in interfaith dialogue, dialogue with the institutional Church, grassroots people

engaging in peace-making, the challenge to society."

She identified one of the significant blocks to vitality, at least for religious in the developed world, as the materialistic culture in which they live.

A way that Sister Ann Margaret said religious can overcome this block is by re-examining the real worth of material and financial wealth.

"We really need to revise our lifestyle and really look at how much of the culture that we have absorbed," she said. "One of the speakers said, 'If we change our lifestyle to needing less, that means that other people will be able to have more.'"

"The fact that we have fewer financial resources may be a blessing in the sense that maybe we will be forced to do with fewer resources what we could have chosen to do," Sister Ann Margaret said.

She added that smaller financial resources, combined with a desire to build less institutional ministries, have led the Sisters of Providence to establish a clinic for the uninsured poor in Terre Haute, begin a store-front ministry in West Terre Haute and develop low-cost housing in West Terre Haute with funds given to them by Pope John Paul II on the beatification of Blessed Mother Theodore Guérin.

One issue that emerged at the congress was the growth in membership in some religious communities and declines in others. Yet she explained her opinion that numbers alone do not tell the whole story.

"I think that if you're looking at the numbers, certainly the growth in numbers is in the [southern hemisphere]," Sister Ann Margaret said. "But I think that there is a lot of vitality in Europe and in the United States and in Canada that is a symbol of a new kind of religious life."

For her, this new kind of religious life is characterized by "deeper desire for communion, a willingness to risk for justice issues and a greater desire to live in community." These traits, Sister Ann Margaret noted, "showed up across the northern and southern hemispheres."

There were other commonalities that she identified among all religious communities despite their wide variety of charisms and particular social and cultural contexts in which they live.

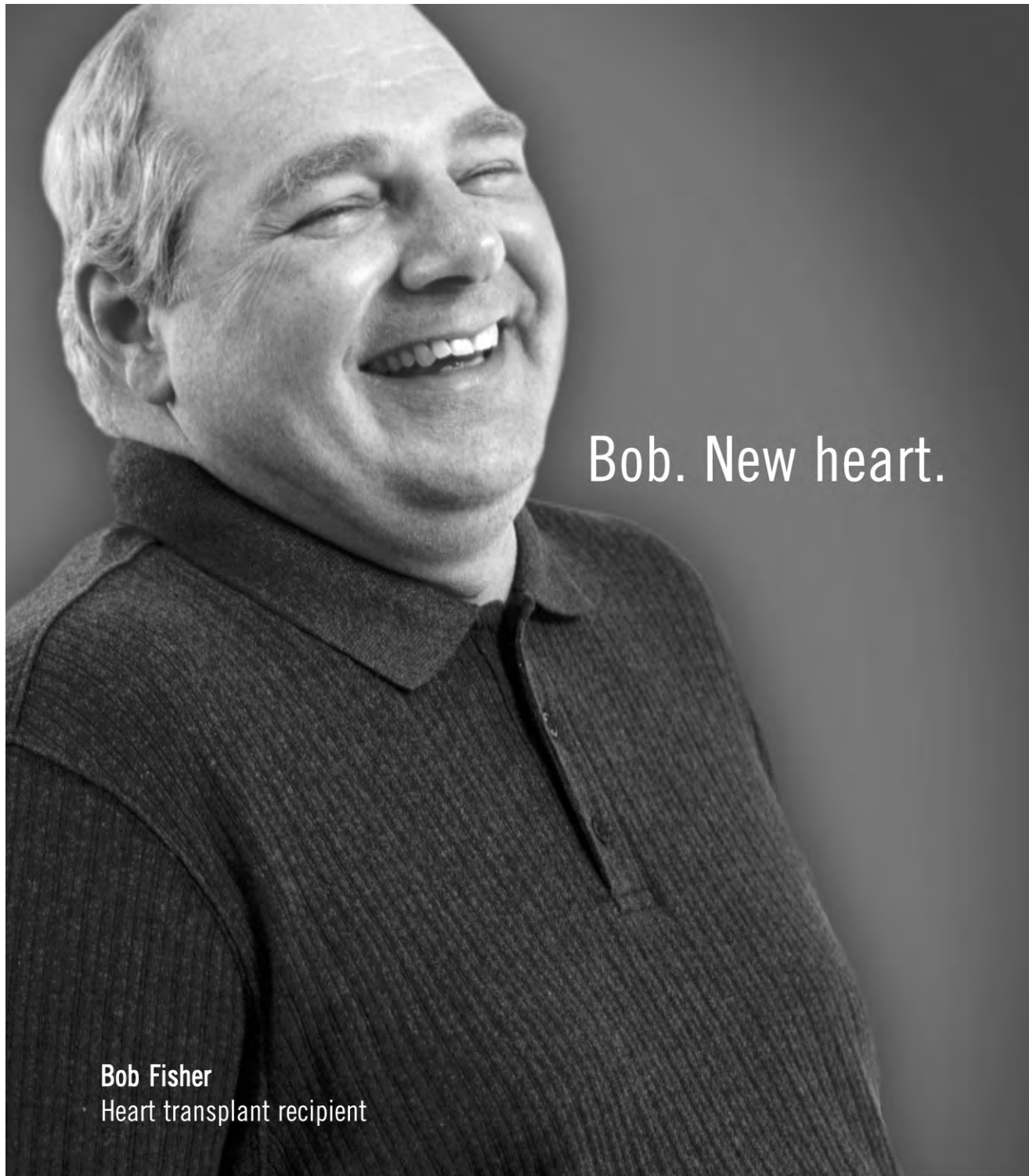
These emerged for Sister Ann Margaret in her participation in both continental and some of the 15 topic-based discussion groups.

"One of the themes that was pretty consistent was working in wherever we are to build a culture of peace," she said, "and a formation for evangelical non-violence where we live and minister."

"Another, across all 15 of these groups, was a greater solidarity with the poor and the marginalized, and not speaking for them but enabling them to speak for themselves," she said.

In looking back over her participation in the congress, Sister Ann Margaret noted that being among so many diverse men and women religious helped her return to the original inspiration that led her and so many others to enter the religious life.

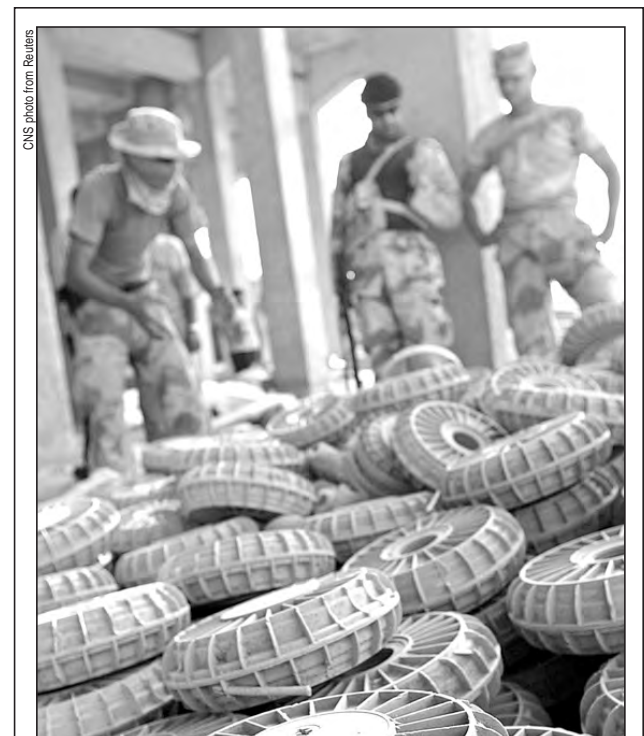
"We get out of touch with our original generosity from when we entered community," she said. "When I entered, I would go anywhere, do anything, and you kind of take that back as life goes on. So they were trying to stir in our hearts that total gift of self for whatever people needed in the most critical areas." †



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## Land mines

Iraqi national guardsmen collect anti-personnel land mines that were delivered to a police station in the Baghdad Shiite suburb of al-Sadr on Oct. 18. Pope John Paul II has encouraged all nations to sign the 1999 Ottawa Mine Ban Treaty, which has been signed by 143 nations. The United States, China, most of the Middle East and many Asian nations have not signed the agreement.



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# ADVENT

continued from page 1

Filipino foods will be served during a breakfast at Kavanagh Hall in the church basement after the liturgy.

Several hundred years ago, the missionary priests scheduled the *Simbang Gabi* Masses at 4 a.m. so the Filipino people could worship before going to the fields to work the land. The friars wanted to preserve the Catholic faith and continue the propagation of the Gospels by combining this Filipino custom with Catholic worship.

Instead of a nine-day novena of early morning Masses, Father Taylor and members of the Commission for Multicultural Ministry decided that a one-day observance would be a good starting point.

"As director of multicultural ministry, I've gone to a couple of conferences involved with Filipino ministry," he said, "and in the course of those conferences I've picked up the tradition of the *Simbang Gabi* that other Filipino communities in the United States actively practice during Advent."

Father Taylor said he discussed the tradition with some members of the Filipino community in Indianapolis earlier this year.

"I asked if they thought there would be any interest in bringing the tradition here," he said, "and they got all excited about it because it's never been celebrated in Indianapolis before. I thought that since we're reaching out to the various ethnic groups around the diocese, this would be a good place to start in reaching out to the Filipino community."

A large number of Filipino Catholics live in Indianapolis and Terre Haute as well as in several other cities in central and southern Indiana.

"*Simbang Gabi* is technically a pre-Christmas novena celebrated on the nine days before Christmas," Father Taylor said. "In other dioceses where the Filipino community and the tradition are more established, they celebrate the nine days with Mass each day. In the United States, the dioceses have moved the Mass to seven or eight o'clock at night."

Since the custom is new in this archdiocese, he said, "we decided that in keeping with tradition we would do it at dawn. We figured that for the first time, just getting it started, we would follow the [Filipinos' early morning farming] tradition and see if there is enough interest in making it an ongoing celebration."

The liturgy begins with traditional

Christmas carols, Father Taylor said. "There's going to be a Filipino choir singing songs in both the American and Filipino traditions. Then there's the Mass, which is basically the Mass of the day, followed by a breakfast with traditional foods and drinks."

Since the liturgy is being held during the middle of the night, Father Taylor plans to place *luminaria* candles along the sidewalks to light the way to the church in the predawn darkness.

"If the tradition catches on, maybe we can expand it to nine days and move it to a night celebration," he said. "One of the reasons it's been moved to the early evening in dioceses in the United States—besides American lifestyles—is because it's the middle of winter here and in the Philippines it's warm."

Dr. Pilar Evora-Sayoc, a member of St. Monica Parish in Indianapolis and a new member of the archdiocesan Commission for Multicultural Ministry, said *Simbang Gabi* is a common religious practice in the Philippines that is celebrated from Dec. 16 through Dec. 24 and culminates during the Midnight Mass on Christmas Eve.

She said the nine-day novena is offered in thanksgiving for a bountiful harvest,

blessings received and special intentions.

"It is done before Christmas because it is a joyful season that goes with feelings of gratitude and also for spiritual preparation for celebrating the birth of Jesus as a love offering and sacrifice," Evora-Sayoc said. "It is a common belief that upon completion of this novena your request will hopefully be granted. After Mass, people congregate and socialize and enjoy native delicacies such as *puto bumbong*, *chochinta*, ginger tea or *salabat* or hot chocolate."

This religious custom is even observed in most government offices in the Philippines, many of which have their own chapel, Evora-Sayoc said, though not necessarily at the traditional 4 a.m. time.

Often, she said, the Masses are celebrated at noon or from 6 p.m. to 8 p.m. to accommodate those unable to attend the early Mass.

These novena Masses in the Philippines are usually "standing room only," Evora-Sayoc said, and include processions and dancing.

"People coming home for the holidays look forward to this event," she said. "I attended two years ago [in the Philippines] and brought back really fond memories." †

## Advent as a time of waiting goes against secular rush of Christmas

DETROIT (CNS)—During the liturgical season of Advent, the Church faces a particular challenge to prepare people spiritually for Christ's birth as marketers, consumers and the media rush into the Christmas season.

With holiday music, lights, Santa Claus and seasonal sales at every turn, it is tempting to get caught up in the Christmas spirit a little early.

"The Church is in conflict with the culture," said Dan McAfee, director of worship for the Archdiocese of Detroit. "The commercialism of the season got more prominent and it just pushed out the religious celebration."

"The whole sense of waiting during Advent just disappeared," he told *The Michigan Catholic*, Detroit's archdiocesan newspaper.

One place where Advent has not disappeared, however, is in church.

The Christ Child is not placed in the manger in Nativity scenes at the front of Catholic churches until Christmas Day, the true start of the season. Christmas carols aren't sung during Mass. And, during Advent, the liturgy at Mass focuses intently on waiting—not just for Christ's birth, but for his second coming.

"The Church has tried to emphasize that," McAfee said. "And we certainly do in our liturgy. Most churches are really good about emphasizing the nature of the season."

Jack Gerding, director of worship at St. Cyprian Parish in Riverview, said there is a stark contrast between the readings during Advent and those during the Christmas season.

"The readings all during Advent are definitely not Christmas," Gerding said. "We try to center all the activities of worship around the Scripture readings, which reflect more on what's coming rather than what's already here."

Gerding said that during Advent St. Cyprian Parish tries to become a place of solace amid the secular Christmas rush. The liturgies are simplified, as is the music, and the parish has scheduled time for silent prayers and reflection, including an Advent candlelight vigil.

"Everything is going so fast," he said. "We try to make church very calm, a place where people can come and slow down for at least an hour a week."

Still, Churches aren't immune from the early Christmas spirit. Gerding said that in past years parishioners at St. Cyprian have expressed a wish to bring a little Christmas into the Advent season, especially in the parish grade school.

He said the parish's former pastor took some good-natured flack from school parents about the issue.

"I remember in a memo to everyone, he wrote 'Scrooge' in the signature line," Gerding recalled with a smile.

It's not rare that a pastor has to battle the urge of parishioners to jump into Christmas early. Holy Cross Father John Christ, pastor of St. Dennis Parish in Royal Oak, Mich., said his parish keeps "things fairly low key until Christmas." But he admitted that it is a challenge. "We try to inform the parish that it's not the best thing to have Christmas parties [during Advent]."

"That doesn't work, by the way," he



Nikki Serrano helps her kindergarten pal, Vanessa Zepeda, light the first candle of Advent in their school chapel at St. Casimir School in Hammond, Ind.

added.

Michael Bernacchi, professor of marketing at the University of Detroit Mercy and a parishioner at Our Lady of Fatima Parish in Oak Park, Mich., said retailers and marketers started getting Christmas crazy in the United States as early as the 1800s.

But now it is at the point, he said, where retailers have Christmas merchandise on their shelves by October or they'll miss out.

"It [holiday retailing] hits with a bravado, and it hits the ground running,"

Bernacchi said of the Christmas shopping season, during which analysts expected Americans to spend about \$220 billion this year.

What's more is that as soon as the Christmas season begins on Dec. 25 the marketing Christmas season ends. Decorations are taken down, post-Christmas sales are advertised and most radio stations put an end to their Christmas music.

"Retailers certainly have their own calendar," said Bernacchi. †

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# EVIL

continued from page 1

love for God and neighbor caused by a perverse attachment to certain goods. It wounds the nature of man and injures human solidarity" (#1849).

Why would men and women of every generation continue to make the same mistakes, continue to have such bad attachments—especially when the result is suffering?

Msgr. Schaedel said that it is in part because people are not thinking long-term.

"I think in the short-term sin can be very enticing, can be very pleasurable," Msgr. Schaedel said. "It brings a great deal of pleasure or satisfaction to a person—for a time."

In the long run, sin will not make us happy in this life or the next, especially when we damage our relationship with God, he said.

"Life is forever, and the choice that we make needs to reflect our belief not that life is too short but that life is too long," he said. "There's more to life than in the here and now."

He also said that some people think that "little sins" can't hurt us.

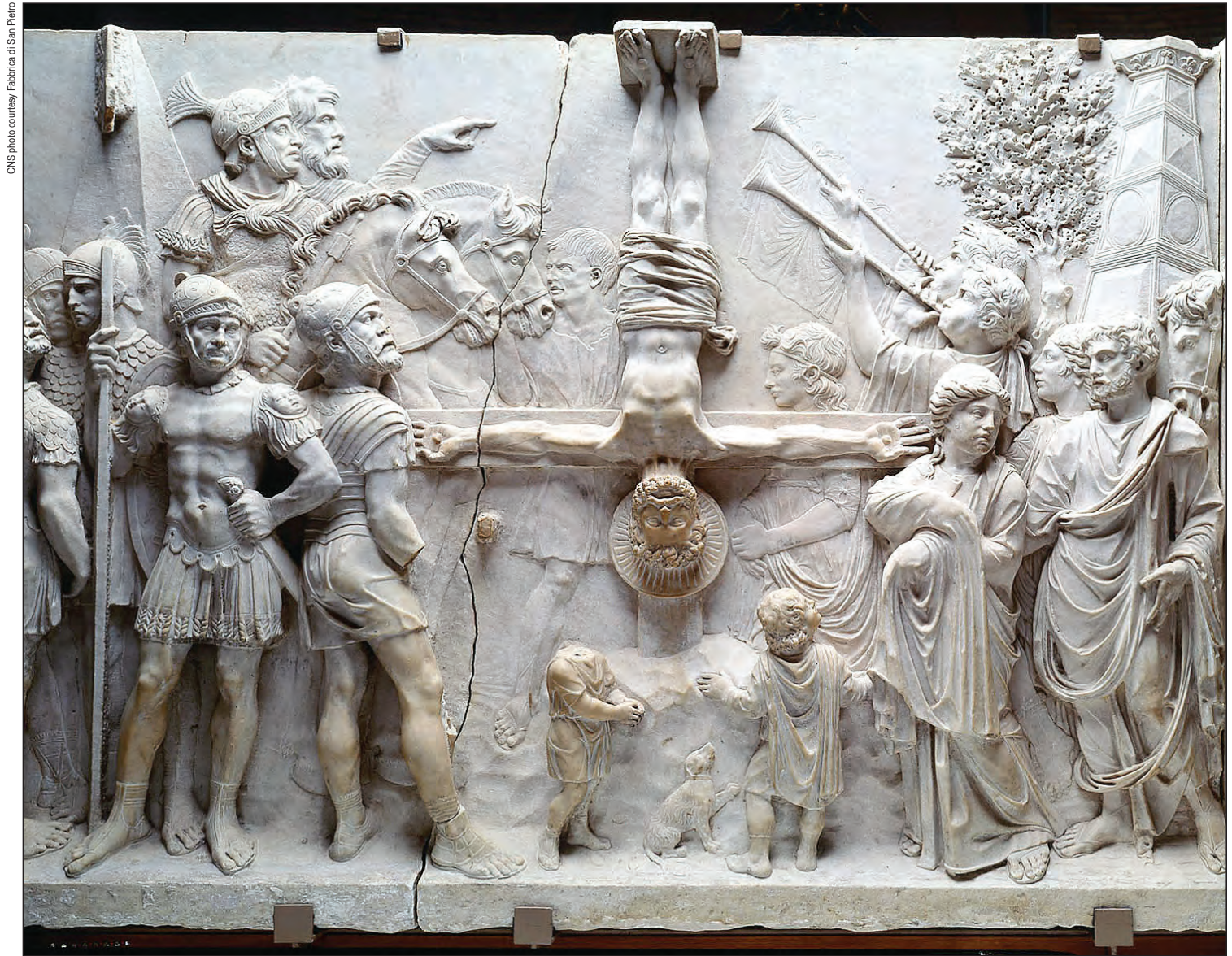
"So many things that seem harmless in the beginning, as far as sin goes, can become addictive, or can become a way of life," Msgr. Schaedel said.

In this sense, sin begets more sin when it is not stopped.

"There is the problem of compulsion or vice," Msgr. Swetland said, "in the sense that it becomes a habit."

There is a part of us that grows to love our sins—this is called concupiscence.

"At the moment when we're tempted to sin, we're really choosing between two loves," he said. "What do I love more at that moment, do I love God more, or do I love my sin more? And as much as I'd like to say I hate my sin, you know, if I really did hate my sin I wouldn't do it."



In this relief, part of the original tomb of Pope Paul II, the scene of St. Peter's death is depicted. He, like all other martyrs, was killed by the hands of those whose sinfulness violently rejected the truth and beauty of God's revelation in Jesus Christ. The stone is housed in the administration offices of St. Peter's Basilica.

Shea said that sin is the warping of a good desire in people.

"They want a good thing, but they want it in a bad way," he said. A husband may want love, but when he seeks it through an

affair, it becomes disordered and wrong.

Sometimes, when a person has sinned a great deal, his or her own conscience and common sense are dulled.

Shea said that this is something that can be seen in profoundly evil people, who may be brilliant but who are also misguided or amoral.

"From a logistical standpoint," he said, "the Germans during World War II crossed all their T's and dotted all their I's; [they] had a very efficient system that was ordered toward a fundamentally insane goal."

"As a system, it was brilliant, but they entirely missed ... the point of our existence, of why we're here on earth, which is to love and be loved, not to murder six million people."

Shea said that, in the end, why we continue to choose evil is a mystery.

"The thing about both good and evil in their ultimate forms is that they're mysterious," he said.

Perhaps it is that mysterious and partly hidden nature that has caused us to wish away the idea of sin, even though the reality of evil is plainly visible.

"The evidence of sin, of course, is as easy as turning on a TV or reading a newspaper," Shea said.

The recent Sept. 11 terrorist attacks helped remind people that evil still is a very real force in the world. Still, our current perception of sin can be off.

Msgr. Swetland said that Western culture has rejected theological explanations and thus the best way to understand sin.

"Mainly in our culture," he said, "which is so therapeutic, we have the tendency to reduce [sin] to a sociological or psychological thought process."

Shea said that we don't speak of sin, but of poor communication and mental health and any number of other issues.

"That's not to say that all those issues don't also exist," Shea said. "All those things are real, and insofar as they are true of a person, you're looking at things that take away someone's culpability for evil performed."

"But there still remains, at the end of the day, this cold, hard kernel of willed, chosen evil," he said.

Msgr. Swetland said that our culture also tends to downplay so-called "private sins."

"We permit all kinds of things that we ought not to permit in our society just

because we say they're victimless crimes," he said.

He cited pornography as an example, adding that it also hurts a lot of people directly beyond the people that view it.

"I think we have the tendency today to pretend like a lot of things that are not OK really are," Msgr. Schaedel said.

"There's a great emphasis in preaching sometimes on love and the reality of God's love and all that, which is very true," he said, "but evil really does exist in the world today and we need to warn people about that."

Msgr. Schaedel suggested "better catechesis and better use of the sacrament of penance, where we assess the influence of evil in our lives and make an attempt to do better and seek forgiveness."

Cardinal Joseph Ratzinger, prefect of the Congregation for the Doctrine of the Faith, said in a homily that he once spoke with a bishop about Mark 1:15, in which Jesus states, "Repent, and believe in the Gospel."

The bishop told Cardinal Ratzinger that the message is too often "halved."

"We speak a great deal ... about evangelization and the Good News in such a way as to make Christianity attractive to people," the cardinal said. "But hardly anyone, according to this bishop, dares nowadays to proclaim the prophetic message: Repent!"

"Sin has become almost everywhere today one of those subjects that are not spoken about," he said. "Sin has become a suppressed subject, but everywhere we can see that, although it is suppressed, it has nonetheless remained real."

"I think we're on a bit of a pendulum swing away from the sort of wholesale denial of responsibility that kind of characterized the Sixties and Seventies," Shea said. "It's always a battle that has to be fought with each generation."

Our hope, though, is that while there is a devil, a flesh and a world that is set against us, there is also great strength from God, from the angels and from the saints.

It is that strength that enables us to pivot our lives toward helping to continue Christ's victory and bring light into the world.

(Next week: Using our free will to fight the devil and build up the Kingdom of God.) †

## Got Questions?

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## Mysticism is deep, personal encounter with Christ in prayer

By Keith J. Egan

Not until the 17th century did Christians coin the word “mysticism.” It was then used negatively in France to describe certain religious experiences.

Moreover, mysticism currently is used loosely to speak of all kinds of experiences, religious and psychological, including New Age practices.

One has to go back to early Christianity to discover the authentic meaning of the word “mystic” or “mystical.”

Christians first used the word “mystical” to speak of the deep encounter with Jesus Christ in and through the Scriptures and of the encounter with Christ in the sacraments of baptism and Eucharist.

Only about the year 500 A.D. did the word “mystical” take on the meaning we’re concerned with here and which it has had for a long time: a very deep and personal encounter with Christ in prayer.

The Jesuit theologian Father Karl Rahner spoke of an ordinary mysticism rooted in the grace of the sacraments—an everyday mysticism marked by a personal relationship with Christ.

An instance of this everyday mysticism was St. Thérèse of Lisieux, known as the Little Flower, who died at age 24 in 1897 in France.

St. Thérèse had the gift of a very personal, intimate relationship with Jesus. But she never spoke of the kind of experiences in prayer that the so-called great mystics had experienced.

Mystics whose experiences were of a more special intensity are saints such as Catherine of Siena, Teresa of Avila and John of the Cross.

All four of these mystics have been declared doctors of the Church. That is, they were not only very holy persons, but their teachings have a special significance for the whole Church.

The message of the Christian mystic is of a God of love who calls Christians into a union with God’s very self, a union of love that transforms the human person into what he or she was created to be, a fully human person living a new life of freedom and love.

Christian mystics are unanimous in teaching that the extraordinary phenomena popularly associated with mysticism, such as locutions, bilocations, visions, etc., are by no means essential to Christian mysticism.

In fact, St. John of the Cross warned of the danger of such phenomena, since they can lead to pride, whereas the mystic is to be known for humility.

Mystical writers such as Origen, St. Bernard of Clairvaux, St. Teresa of Avila and St. John of the Cross, among others, have expressed their understanding of Christian mystical experience through the love lyrics of the Bible’s Song of Songs.

Jews and Christians alike have turned to these beautiful songs to tell the story of God’s love. Jews used the Song of Songs to speak of God’s powerful love for Israel, while Christians turned to these lovely poems to demonstrate the love between Christ and the Church, and also between Christ and the individual Christian.

These songs say what the mystics have discovered through experience, that “love is as strong as death” (Sg 8:6).

St. John of the Cross wrote, “In the evening of life, you will be examined on love.”

The fullness of the Christian life to which the mystic

aspires is at the heart of Jesus’ message: “You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself” (Lk 10: 27-28).

Christian mysticism is marked by a profound and transforming love of God that is expressed in love of neighbor.

Contemplation is another mark of the mystic.

According to St. John of the Cross, contemplation is an inflow of God to the human person. John calls this contemplation a science of love.

Unlike other emphases in some mysticisms of the world, Christian mysticism is all about the flourishing of God’s love that “has been poured into our hearts through the Holy Spirit” (Rom 5:5).

The *Catechism of the Catholic Church* (#2014) has this to say about the mystical life: “Spiritual progress tends toward ever more intimate union with Christ. This union is called ‘mystical’ because it participates in the mystery of Christ through the sacraments ... and, in him, in the mystery of the Holy Trinity. God calls us all to this intimate union with him, even if the special graces or extraordinary signs of this mystical life are granted only to some.”

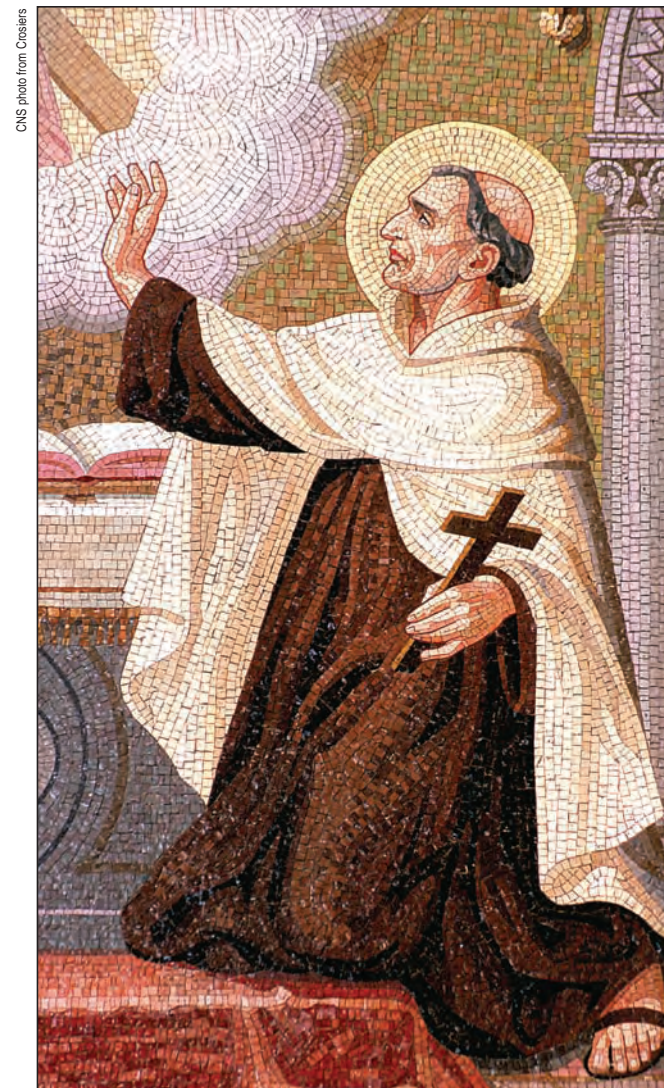
Christian mystics have identified with what St. Augustine wrote: “Our heart is restless until it rests in you.”

They make the Advent theme of yearning for God the cornerstone of their lives.

Yet, they acknowledge the wisdom of St. John of the Cross. He said that, “If anyone is seeking God, the Beloved is seeking that person much more.”

Father Rahner called for a new day in Christianity when he wrote that “the devout Christian of the future will either be a ‘mystic’ ... or he will cease to be anything at all.”

(Keith Egan holds the Aquinas Chair in Catholic Theology at St. Mary’s College in Notre Dame, Ind.) †



St. John of the Cross wrote that, “In the evening of life, you will be examined on love.”

## We are invited to enter into mystery of Christ

By Carl E. Olson

What does it mean to be a Christian mystic? The root word of “mystic” and “mysticism” is “mystery,” which comes from a Greek word meaning “hidden.” What is this mystery? It is, St. Paul writes, the mystery of “Christ in you, the hope of glory” (Col 1:26-27; cf. Eph 3:1-12).

The focus of the mystic is not a certain kind of experience—emotional, spiritual or psychological. The focus is on the object of the mystic’s contemplation: God.

In Buddhism, mysticism has little or nothing to do with God since Buddhism neither affirms nor denies God’s existence. The Buddhist mystic seeks absorption into an impersonal whole, looking to rid himself of desire and suffering.

The Christian mystic does not desire loss of personality or impersonal oneness with all, but rather desires a deep and abiding communion with the triune, personal God.

Father Jean Danielou explained that, “Mystical knowledge partakes in the life of the Trinity. It is the realization by man of his deepest being, of what God meant to achieve in creating him.”

St. Teresa of Avila described her mystical contemplation as “an intimate sharing between friends,” a profound, unspeakable awareness of God.

This mystical experience is not absorption, but immersion.

St. John of the Cross wrote that during this mystical experience the soul is “besieged” by the “torrent of God’s spirit,” drowning out all desires and passions contrary to the nature and will of God.

All Catholics, when they are baptized, are immersed in the bottomless, endless exchange of love between the Father, the Son and the Holy Spirit.

The sacraments, which in the Eastern Churches are called “the sacred mysteries,” are mystical encounters with God. They help us grow in God’s grace—his supernatural life—as we journey toward our final destination, which is eternal, perfect communion with the triune God.

We are invited to enter into the mystery of Christ. To be Catholic means to be a mystic. By God’s grace, we will be.

(Carl E. Olson is an author and editor at Ignatius Press.) †

### Discussion Point

## Christians should pray every day

### This Week’s Question

Share how you pray, whether alone or with others.

“Prayer for me is a running theme all throughout the day.” (Sarah McPherson, Greenville, N.C.)

“I pray both ways. I love adoration of the Blessed Sacrament—a private prayer—and I also participate in the Mass.” (Thelma Paup, Mena, Ark.)

“I pray alone in thanksgiving and for God to help me through the day. I also pray publicly at Mass and at various devotions.” (Pauline Thomas, Camden, N.J.)

“Privately, I pray morning, noon and night. It’s a

constant thing with me.” (Maria Bengochea, Winnemucca, Nev.)

### Lend Us Your Voice

An upcoming edition asks: In 25 words or less, how would you define—or describe—holiness?

To respond for possible publication, write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C.

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CNS photo by Nancy Wierchec

From the Editor Emeritus/John F. Fink

## Archbishop Fulton Sheen was known for his piety

Fifth in a series of columns

So far, this series has been about Archbishop Fulton J. Sheen's popularity as a flamboyant speaker on TV, prolific and best-selling author, convert-maker unsurpassed by anyone else in U.S. history, and his service to the missions as director of the Society for the Propagation of the Faith. I haven't



touched on his piety.

There is, though, a movement to have Archbishop Sheen canonized, and his cause has been introduced in the Vatican's Congregation for the Causes of Saints. Like the saint whose philosophy and theology he admired and taught, Thomas Aquinas, Archbishop Sheen mixed holiness with brilliance.

This piety began early. When he was confirmed at age 12, he dedicated himself to the Blessed Virgin, to whom he continued devotion throughout his life.

He traveled to Lourdes, France, 30 times to pray at the site where Mary appeared to St. Bernadette.

During his TV program, Bishop Sheen's only prop was a blackboard. At the top of the board, he would write "JMJ," which viewers soon learned stood for "Jesus, Mary, Joseph." He wrote "JMJ" at the top of everything he wrote, a habit formed when he was in grammar school.

Perhaps, though, the most widely known fact about Bishop Sheen's piety is the fact that he began every day with a Holy Hour in the chapel before the Eucharist. It was a practice that he began during his seminary days. Numerous people during the past 50 years or so have emulated that practice.

Bishop Sheen suffered through some trials later in his life. He "retired" from television in 1957, but it seems certain that Cardinal Francis Spellman forced him off the air. The cardinal and the bishop had had a falling out when Bishop Sheen refused to spend some of the money of the Society for the Propagation of the Faith as the cardinal

wished.

In 1966, Cardinal Spellman got Pope Paul VI to appoint Bishop Sheen the bishop of Rochester, N.Y. He had an unsuccessful 34 months there, trying to implement the changes of the Second Vatican Council against considerable opposition.

Later, in explaining his failure there to Mike Wallace on *60 Minutes*, Bishop Sheen said, "I was never given a chance to administer a diocese before. I am a man of ideas."

He was 74 when he left Rochester. He spent the next 10 years traveling extensively, preaching and giving retreats, even making some television programs. Then his health began to fade. He underwent open-heart surgery and had prostate surgery. His weight fell to about 125 pounds.

Archbishop Sheen had said that he hoped he would die on one of the Blessed Virgin's feast days. He almost got his wish. He died at age 84 on Dec. 9, 1979, the day after the feast of the Immaculate Conception. His body was found in his chapel, before the Blessed Sacrament. †

Cornucopia/Cynthia Dewes

## To trust in the ultimate goodness

In a time when evil is done in the name of religion, which is all too common in human history, it's hard to remember that God came to us in human form only once, for all.

Whether non-Christians know it or not, they are eligible to enjoy existence in the sight of God forever because of Christ's sacrifice. Sometimes, that's hard for Christians to believe, too, because the human reaction is to dwell on differences rather than likenesses. And in God's sight, we are indeed all alike.

Many peoples' religious beliefs or non-beliefs come from their parents or culture. These are the ones who tend to embrace the religion of their forefathers without much question. They're the faithful old-time Catholics, Jews or even non-believers. Viewing the world through their eyes, everything points to the truth of their convictions.

This may be hard to take when zealotry overtakes reason, as in extremist Muslim terrorism against "infidels" or in the Christian Spanish Inquisition. Rather,

righteousness comes from God, not from human interpretations of it that involve temporal power over others who are different.

On the other hand, there are the people who are unsatisfied with the answers they get to their cosmic questions such as, "Is there a God? And, if so, what if anything does God require of us? Why should we believe?"

These seekers may come up with answers as vague as New Age la-la or as fruitless as life in a rigid commune. They may embrace the teachings of Buddha or Zoroaster. But if they are serious and thorough, naturally I hope they will come to Christ in his true Church. One who did is Trappist Father Thomas Merton, whose take on religious difference is described in a book by Ron Seitz, called *A Song for Nobody: A Memory Vision of Thomas Merton*.

Seitz was investigating Eastern religions, but fearing he was being disloyal to the Church he loved. Merton told him, "First thing, keep in mind that some of the words—often the really important ones—can be substituted by other words meaning basically the same thing in many different spiritual traditions ... that's important to remember here—especially

for you and this Eastern thing, eh?

"You know, if God is really here, in this room, in this place—as we know he is—we can't be in too much trouble, now can we? And if the Incarnation, the 'Word Made Flesh,' is a living reality—then the whole cosmos is sacramentalized ... is sacred and holy—is redeemed—is really Church ...

"Let go and be who you have always been. That's the true meaning of hope ... to trust in the ultimate goodness of creation ... faith is the surrender to this great gift of love, Life! ... to be alive in Creation ... to offer up, give back, go home in redemption ... You do this by curing the inner split between you and God [the Incarnate Creator] ... called Original Sin in mystical theology."

Advent announces the coming of Incarnate goodness to take away our confusion. Like Merton's friend, we can believe what is written in I Corinthians 13: "Now we see indistinctly, as in a mirror; then we shall see face to face. My knowledge is imperfect now; then I shall know even as I am known" (I Cor 13:12).

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

Faithful Lines/Shirley Vogler Meister

## Day planner helps mothers keep life orderly

This is a beautiful description of a mother: "The most important person on earth, she cannot claim the honor of having built Notre Dame Cathedral. She need not. She has built something more magnificent than any cathedral—a dwelling for an immortal soul, the tiny perfection of her baby's body."



Joseph Cardinal Mindszenty (1892-1975) wrote that. I only recently discovered the quotation on a bookmark that is a part of a young mother's unique idea for a day planner: "*Orderly Days*—A Catholic tradition day planner that helps you organize your life the way God intended—in a proper and orderly way."

The author is Kate Conway, who met her husband, Brian, when they were students at Cathedral High School in Indianapolis. The Conways have been married 10 years and have four children, ages 1 through 7. They are members of St. Luke

Parish in Indianapolis.

Kate has always used calendars and day planners, but was never able to find one that put God first and incorporated her Catholic traditions. "So, one day in March of 2001," she said, "God nudged me in a big way to make one and, while I was at it, glorify his Mother!"

Her *Orderly Days* was created "to reach and encourage mothers of all faith backgrounds," she said, adding, "We can all learn so much from each other ... We can stand in our faith and spread the fullness of what we have learned with our sisters in Christ ... and once again capture the holiness Mary, the Mother of God, was called to as a mother and housewife."

Kate is a "cradle Catholic" who admits to being a "born again Catholic" after wonderful associations with women of other faiths: "Instead of leading me to other denominations, the Lord led me time and time again back to our Catholic faith ... My Catholic faith is a privilege. I came to a better understanding of the sacraments and how lucky I was to have

them in my life—to make my life more complete."

Her *Orderly Days* is a winner-of-a-day planner, helping mothers organize and focus on each day with prayer and Scripture passages as well as a holy sense of purpose. Besides the calendar, there are ample sections to record information about babysitters, medical matters, pets, sports and activities, vehicles, home budget and maintenance, contact numbers and addresses, and grocery lists. One section offers helpful hints for spiritual reflection; another allows journaling; and miniature rosary beads are part of the package.

Kate Conway has created an inspirational way not only to help mothers organize their lives, but also to evangelize her faith. Readers can go to [www.motherhoodpress.com](http://www.motherhoodpress.com) to view the convenient physical and spiritual attributes of *Orderly Days*, place an order or contact the author.

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

The Human Side/Fr. Eugene Hemrich

## Reviving the Catholic imagination

"The Catholic Church thrives on the imagination and creativity of its members. What two issues do you think are most in



need of 'the Catholic imagination'—and what imaginative changes would you envision?"

That question is the latest to be posted for discussion on our National Institute for the Renewal of the Priesthood Web site at

[www.jknirp.com](http://www.jknirp.com).

What do we mean by "Catholic imagination"? Has the Church lost it?

Imagination is the ability to visualize, the ability to form images and ideas in the mind, especially of things never seen or never experienced directly.

When we think of imaginative people, we envision those who "think outside the box" and have an entrepreneurial spirit.

When we add "Catholic" to imagination, images of saints come to mind—people who founded new religious orders and took to the streets in order to respond to the need for greater religious fervor and for reaching out to the destitute. We think also of

**'Catholic imagination is an energizing spirit that says there is no such thing as living neutrally; either we experiment and go forward or we go backward.'**

philosophers and theologians whose fresh insights into life and religion benefited many. And we're reminded of Church movements that were revitalized by Scripture, the liturgy and efforts on behalf of social justice.

Catholic imagination is an energizing spirit that says there is no such thing as living neutrally; either we experiment and go forward or we go backward.

If we compare the past to the present, Catholic imagination definitely has diminished. True, there are more imaginative books written today than in the past, and we have outstanding clergy and lay leaders who are imaginative. It is likewise true that the local Church has many fine new programs not even imagined before.

What is missing? We are restless with the status quo, but won't march against it. We have enthusiasm, but won't venture into the unknown. Individually, we have imagination, but as a whole we don't spark each other with it, creating new movements.

At one time, it was common to hear priests and lay people say, "Don't ask for permission; just do it." At present, this spirit is rare.

Catholic imagination is needed as never before. The growing number of parishes without a priest is calling for imaginative thinking about the lifestyle of priests, the new responsibilities of lay leaders and ways of operating parishes. The influx of new immigrants calls for a whole new missionary approach if the Church is not to lose them.

The Church's efforts in research are inadequate. We have few to no exciting new experiments. With the new age of technology, we have far too few philosophers addressing the impact that the Internet is having on the human spirit and what our information age is doing to our thinking—especially about God and our Church. In the area of bioethics, we could use quadruple the number of moral theologians that we have.

The number of critical projects facing the Church is mind-boggling, but exciting. Now is the time to join the discussion on the Catholic imagination and to help the Church get a new life.

(Father Eugene Hemrich is a columnist for Catholic News Service.) †

Third Sunday of Advent/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, Dec. 12, 2004

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

Historically, this weekend was called "Gaudete Sunday," taking its name from the first word in the Latin Introit, or Entrance Antiphon. "Gaudete" meant "to rejoice." The Church calls us to rejoice, not that the penitential season is nearing its close, but that the coming of Jesus at Christmas is near.



To symbolize this spirit of joyful expectation, the old rubrics required celebrants at the Eucharist to wear vestments of rose color. It was 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, which is the first reading for this weekend.

The reading is a proclamation of vindication and of 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 in 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 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 in 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. So 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. The poor hear the Good News.

By contrast, Jesus knows who John is. It is more than personal identity. 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. 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 both Christmas and to the Second Coming.

They also summon us to make the coming of Christ a personal event. We must transform ourselves by prayer, penance and determination to be 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 pause after these three weeks, the Church calls us to renew our determination to be ready for Christmas and for our personal reception of Jesus.

Very illustrative is the Gospel's presentation of John and 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 into our hearts. †

## Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," The Criterion, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to [criterion@archindy.org](mailto:criterion@archindy.org). †

## 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

## Priest is free to 'apply' Mass for any person

My grandfather was Catholic all his life. When he turned 85, his three daughters, who had left the Catholic faith, told him he could not drive anymore. They would not drive him to Mass at a Catholic Church, and would only take him only to their Assemblies of God Church.

I live a distance away and asked if his parish had a program to bring homebound people to church. The parish does not.

When he developed lung cancer, his daughters told him that he needed to be baptized in their Church before he died, and he agreed to do that.

Shortly before his death, he attended a funeral Mass in his parish and received Communion, and said some strange things that day that were out of character for him.

Since he had been "baptized" in another Church and was not buried as a Catholic, is it possible for me to have a memorial Mass for him and arrange for other Masses at my parish or his? (Illinois)

Let's look first at having Masses offered for deceased persons who are not Catholic.

According to present Church law, a priest is free to "apply" the Mass for "anyone, living or dead" (Canon #901). Formerly, this was not possible. Only "private Masses" (when the name of the person for whom the Mass was offered could not be publicized) were permitted, for example, for non-Catholic Christians or for those excommunicated.

In making this change, the Church recognizes, for one thing, that it does not determine the direction of God's love or Christ's redeeming grace that is celebrated and represented in the Eucharist.

Jesus died for the whole human family, as St. Paul and the rest of the New Testament attest time and again. If the Mass is the re-offering of our Savior's once-and-for-all sacrifice to the heavenly Father, then every Mass is for all humankind, too. No one, nothing of creation, is excluded.

Furthermore, it is worth noting here that if the local bishop approves, even a full Catholic funeral liturgy, including Mass, may be offered for baptized non-Catholic Christians who belong to a non-Catholic Church or congregation, unless

the individual has indicated he or she would not want a Catholic funeral (Canon #1183 and the 1993 Ecumenical Directory, #120).

Also, the Protestant clergyman or minister must be unavailable. He might not be considered available, for example, if the deceased had not been practicing his non-Catholic religion or had intended to join the Catholic faith.

While what I have said applies to any baptized person who is not Catholic, it sounds to me as if none of this would be relevant for your grandfather.

From your description of events, one could doubt that he ever seriously intended to leave the Catholic Church, let alone join another Church.

At his age and in his circumstances, he might well have understood no other option than to follow his daughters' directions.

As his Communion at Mass in those final months of terminal illness suggests, it is not likely that all the years of Catholic life and belief were overshadowed by what happened just before he died.

Whatever the case, Masses may be offered at any time for your grandfather and others like him. Stories similar to his are experienced in many other Catholic families.

If a man and woman have been legally married for a number of years and an annulment is obtained for whatever reason, are the children born to this couple considered illegitimate? (Illinois)

If the man and woman in question were free to marry in the first place, any children born during their legal union would be considered legitimate by the Church even if the marriage was annulled sometime later.

Such a union is called a "putative" marriage; that is, everyone thought it was a marriage and there was no overt reason to think otherwise.

The fact that some condition was present throughout the marriage that enabled it to be annulled some years afterward does not change the fact that this couple was thought to be married by everyone, probably including even themselves.

Their children would be considered legitimate for all purposes of Church law and, to my knowledge, also of civil law.

Legally, no stigma whatsoever devolves on the children because of annulment. †

## My Journey to God

### Advent Psalm

We wait in holy darkness  
and cold that covers all our longings.

Be still and watch.

For only if we find the star  
that beckoned wise men from afar  
and only if we dare to listen  
to the lowly infant cry  
and risk to open wide our heart  
will God be born again  
into the fabric of our life

O come, Emmanuel!

By Helen Fritz Welter

(Helen Fritz Welter is a member of St. Barnabas Parish in Indianapolis.)



CNS photo by Gregory A. Shemitz, Long Island Catholic

# Advent penance services are scheduled at 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, 2:30 p.m. at St. Joseph, St. Leon  
 Dec. 13, 7 p.m. at St. Louis, Batesville  
 Dec. 14, 7 p.m. at St. Teresa Benedicta of the Cross, Bright  
 Dec. 14, 7 p.m. at Holy Family, Oldenburg  
 Dec. 15, 7 p.m. at Immaculate Conception, Millhousen  
 Dec. 15, 7 p.m. at St. Vincent de Paul, Shelby County  
 Dec. 15, 7 p.m. at St. Mary-of-the-Rock, St. Mary-of-the-Rock  
 Dec. 16, 7 p.m. at St. Mary, Greensburg  
 Dec. 16, 7 p.m. at St. Peter, Franklin County  
 Dec. 16, 7 p.m. at St. Anthony of Padua, Morris

Dec. 19, 1 p.m. at St. Charles Borromeo, Milan  
 Dec. 19, 4 p.m. at St. Anthony of Padua, Morris

## Bloomington Deanery

Dec. 14, 7 p.m. at St. Agnes, Nashville  
 Dec. 14, 7 p.m. at St. Martin of Tours, Martinsville  
 Dec. 15, 7 p.m. for St. Vincent de Paul, Bedford, and St. Mary, Mitchell, at St. Vincent de Paul, Bedford

## Connersville Deanery

Dec. 14, 7 p.m. at St. Elizabeth, Cambridge City  
 Dec. 16, 7 p.m. at Holy Guardian Angels, Cedar Grove  
 Dec. 21, 7 p.m. at Holy Family, Richmond

## Indianapolis East Deanery

Dec. 13, 7 p.m. at St. Simon the Apostle  
 Dec. 15, 7 p.m. at St. Thomas the Apostle, Fortville

Dec. 16, 6:30 p.m. at St. Rita

## Indianapolis North Deanery

Dec. 12, 1:30 p.m. at St. Joan of Arc  
 Dec. 14, 7 p.m. at St. Matthew  
 Dec. 14, 7 p.m. at Christ the King  
 Dec. 15, 7 p.m. at St. Thomas Aquinas  
 Dec. 15, 7 p.m. at Immaculate Heart of Mary  
 Dec. 16, 7 p.m. at St. Pius X  
 Dec. 20, 7 p.m. at St. Luke

## Indianapolis South Deanery

Dec. 11, 9 a.m. at St. Barnabas  
 Dec. 12, 1 p.m. for Holy Rosary, Sacred Heart, St. Patrick and Good Shepherd at Good Shepherd  
 Dec. 13, 7 p.m. at St. Jude

Continued on next page

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 Dec. 16, 7 p.m. at St. Ann  
 Dec. 16, 7 p.m. at Nativity of Our Lord Jesus Christ  
 Dec. 20, 7 p.m. at Our Lady of the Greenwood,  
 Greenwood

**Indianapolis West Deanery**

Dec. 12, 2 p.m. at St. Anthony  
 Dec. 12, 2 p.m. at St. Thomas More, Mooresville  
 Dec. 13, 7 p.m. at St. Gabriel  
 Dec. 14, 7 p.m. at St. Monica  
 Dec. 15, 7 p.m. at St. Susanna, Plainfield

**New Albany Deanery**

Dec. 11, 9:30 a.m. at St. Mary-of-the-Knobs,  
 St. Mary-of-the-Knobs  
 Dec. 14, 7 p.m. at St. Augustine, Jeffersonville  
 Dec. 15, 7 p.m. at St. Mary, Navilleton  
 Dec. 15, 7 p.m. at St. Michael, Charlestown  
 Dec. 16, 6:30 p.m. at St. Paul, Sellersburg

Dec. 19, 7 p.m. at Holy Family, New Albany  
 Dec. 21, 7 p.m. at St. Anthony of Padua, Clarksville  
 Dec. 22, 7 p.m. for St. Mary, New Albany, and  
 Our Lady of Perpetual Help, New Albany, at  
 Our Lady of Perpetual Help, New Albany

**Seymour Deanery**

Dec. 10, 7 p.m. at St. Anne, Jennings County  
 Dec. 11, 10 a.m. at American Martyrs, Scottsburg  
 Dec. 12, 2 p.m. for Holy Trinity, Edinburgh, and  
 St. Rose of Lima, Franklin, at St. Rose of Lima,  
 Franklin  
 Dec. 13, 7 p.m. at St. Mary, North Vernon  
 Dec. 14, 7 p.m. at St. Joseph, Jennings County  
 Dec. 15, 6 p.m. at St. Patrick, Salem  
 Dec. 15, 7 p.m. at Our Lady of Providence, Brownstown  
 Dec. 16, 7 p.m. at St. Bartholomew, Columbus

**Tell City Deanery**

Dec. 11, 4 p.m. at Holy Cross, St. Croix  
 Dec. 15, 7 p.m. at St. Meinrad, St. Meinrad

Dec. 18, 5 p.m. at St. Isidore, Bristow  
 Dec. 18, 4:30 p.m. at St. Paul, Tell City

**Terre Haute Deanery**

Dec. 12, 7 p.m. at St. Joseph, Rockville  
 Dec. 14, 1:30 p.m. deanery service at St. Ann, Terre Haute  
 Dec. 14, 7 p.m. deanery service at St. Joseph University,  
 Terre Haute  
 Dec. 15, 7 p.m. at Holy Rosary, Seelyville  
 Dec. 15, 7 p.m. at St. Paul the Apostle, Greencastle  
 Dec. 16, 7 p.m. at Sacred Heart, Clinton  
 Dec. 19, 6 p.m. at St. Patrick, Terre Haute †



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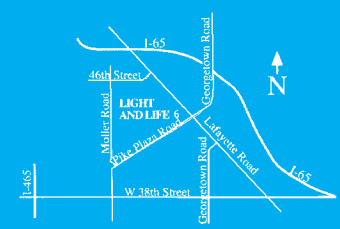
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## The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 5 p.m. Thursday one week in advance of (Friday) publication: The Criterion, The Active List, 1400 N. Meridian St. (hand deliver), P.O. Box 1717, Indianapolis, IN 46206 (mail); 317-236-1593 (fax), [mklein@archindy.org](mailto:mklein@archindy.org) (e-mail).

### December 9-11

Marian College, Allison Mansion, 3200 Cold Spring Road, **Indianapolis**. "Christmas at Marian—Madrigal Dinner and Choral Concert," 6 p.m., \$25 per person, \$20 seniors. Reservations: 317-955-6110.

### December 10

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Lumen Dei meeting, Mass, 6:30 a.m., breakfast in Priori Hall, \$10 per person. Information: 317-919-5316.

St. Michael the Archangel Church, 3354 W. 30th St., **Indianapolis**. Tatiana in concert, "Emmanuel, the Story of Christmas," 7 p.m. Information: 317-535-2360.

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal, prayer meeting, 7-8:30 p.m. Information: 317-927-6565.

### December 10-12

Our Lady of Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. "Advent Silent Retreat," Jesuit Father Benjamin Hawley, presenter, \$145 per person. Information: 317-545-7681.

Kordes Retreat Center, 841 E., 14th St., **Ferdinand, Ind.** Advent Retreat, "Reading the Old Testament for Understanding and Appreciation," Benedictine Father Eugene Hensell, retreat director. Information: 812-367-2777 or 800-880-2777 or e-mail [kordes@thedome.org](mailto:kordes@thedome.org).

### December 11

Benedict Inn Retreat and Conference Center, Gift Shop, 1402 Southern Ave., **Beech Grove**. Holiday open house, 10 a.m.-4 p.m. Information: [www.benedictinn.org](http://www.benedictinn.org) or e-mail [benedictinn@yahoo.com](mailto:benedictinn@yahoo.com).

Mount Saint Francis Retreat Center, **Floyd County**. Advent Retreat Day, brown bag lunch, beverages provided, free-will offering. Information: 812-923-8817.

Mount Saint Francis Retreat Center, **Floyd County**. Holiday clay sale. Information: 812-987-6470.

Oldenburg Franciscan Center, 22143 Main St., **Oldenburg**. Advent Retreat, "Our God in Human Flesh," 9 a.m.-3 p.m., Franciscan Sister Ann Vonder-Meulen, presenter, \$45 per person, includes lunch. Information: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### December 12

Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Tatiana in concert, "Emmanuel, the Story of Christmas," 5 p.m. Information: 317-535-2360.

Our Lady of Lourdes Church, 5333 E. Washington St., **Indianapolis**. "Taize Advent Evening Prayer Service," 7 p.m. Information: 317-356-7291.

St. Michael the Archangel Parish, Kavanagh Hall, basement of church, 3354 W. 30th St., **Indianapolis**. Catholics from Africa Organization, general meeting, 3 p.m., open to Catholics who are natives of any African country. Information: Archdiocesan Commission for Multicultural Ministry, 317-236-1562 or 800-382-9836, ext. 1562.

Mount Saint Francis Retreat Center, **Floyd County**. Francis2 event, young adults age 16-30, "Fourth and Goal: Living Your Faith in All Seasons." Information: 812-933-4439 or [franvoc@aol.com](mailto:franvoc@aol.com).

MKVS and DM Center, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). Mass, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail [frburwink@seidata.com](mailto:frburwink@seidata.com) or log on to Schoenstatt Web site at [www.seidata.com/~frburwink](http://www.seidata.com/~frburwink).

Our Lady of Lourdes Church, 508 Breckinridge Lane, **Louisville, Ky.** Catholic Charismatic Renewal of Louisville, Charismatic Mass and Advent reflection, "A Gift for All," 6 p.m., speakers, music, "Testify" of southern Indiana, "Litany of the Infant Jesus," historic Catholic Christmas carols, live tableaux of birth narratives from Gospel of St. Luke. Information: 502-966-3671 or 502-718-1708.

### December 14

St. Paul Hermitage, 501 N. 17th Ave., **Beech Grove**. Ave Marie Guild, Christmas party, noon, bring a covered dish and gift exchange.

### December 15

St. John the Evangelist Church, 126 W. Georgia St., **Indianapolis**. Advent organ recital series, 12:40 p.m., open to the public. Information: 317-635-2021.

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Civitas Dei Mass, Archbishop Daniel M. Buechlein, celebrant, 5:30 p.m. Meridian Hills Country Club, 7099 Spring Mill Road, **Indianapolis**. Dinner and program, 6:30 p.m., fourth annual Thomas E. Burnett Jr. Heroic Leadership Award presentation. Reservations: 317-253-1678 by Dec. 10 deadline.

Mount Saint Francis Retreat Center, **Floyd County**. Advent Retreat Day, brown bag lunch, beverages provided, free-will offering. Information: 812-923-8817.

### December 16

St. Christopher Church, 5301 W. 16th St., **Indianapolis**. Winter Concert, parish choir, 7-8 p.m., free-will offering. Information: 317-241-6314.

### December 17

St. Francis Hospital, 8111 S. Emerson Ave., **Indianapolis**. Couple to Couple League, Natural Family Planning (NFP), 7-9 p.m. Information: 317-865-5554.

St. Rose of Lima Parish, 114 Lancelot Dr., **Franklin**. Third annual Christmas Concert, 7 p.m., free-will offering. Information: 317-738-3929.

St. Maurice Parish, 1963 N. St. John St., **Greensburg**. Live Nativity, 5:30-8:30 p.m. Information: 812-663-9774.

### December 17-19

Mount Saint Francis Retreat Center, **Floyd County**. Christmas Family Retreat. Information: 812-923-8817.

### December 18

St. Mary Church, 317 N. New Jersey St., **Indianapolis**. Holiday concert to benefit refurbishment of pipe organ, 6:30 p.m. Information: 317-637-3983 or e-mail [jtperry@stmmarysindy.org](mailto:jtperry@stmmarysindy.org).

St. Michael Parish, 3354 W. 30th St., **Indianapolis**. "Simbang Gabi," Filipino pre-Christmas tradition, Mass, 4 a.m. Information: 317-926-7359.

St. Michael Parish, 519

Jefferson, **Greenfield**. Couple to Couple League, Natural Family Planning (NFP), 9-11 a.m. Information: 317-462-2246.

### December 19

Oaklandon Christian Church, 6701 Oaklandon Road, **Indianapolis**. Geist Community Ecumenical Advent/Christmas Concert, St. Simon the Apostle Parish music ministry, 5 p.m., free family event. Information: 317-826-6000, ext. 152.

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. "Christmas Concert XLIII," 3 p.m. and 6:30 p.m., \$5 per person. Information: 317-784-5454.

### Weekly

#### Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9:30 a.m. Information: 317-636-4478.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Mass in Vietnamese, 2 p.m.

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 7:30-9 p.m., rosary for world peace, 8 p.m.

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. Spanish Mass, 5 p.m.

#### Mondays

St. Thomas the Apostle Church, 523 S. Merrill St., **Fortville**. Rosary, 7:30 p.m.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., **Greenwood**. Prayer group, 7:30 p.m.

St. Roch Church, 3600 S. Pennsylvania St., **Indianapolis**. Holy hour, 7 p.m.

Marian Center, 3356 W. 30th St., **Indianapolis**. Prayer group, prayers for priests and religious, 9 a.m. Information: 317-257-2569.

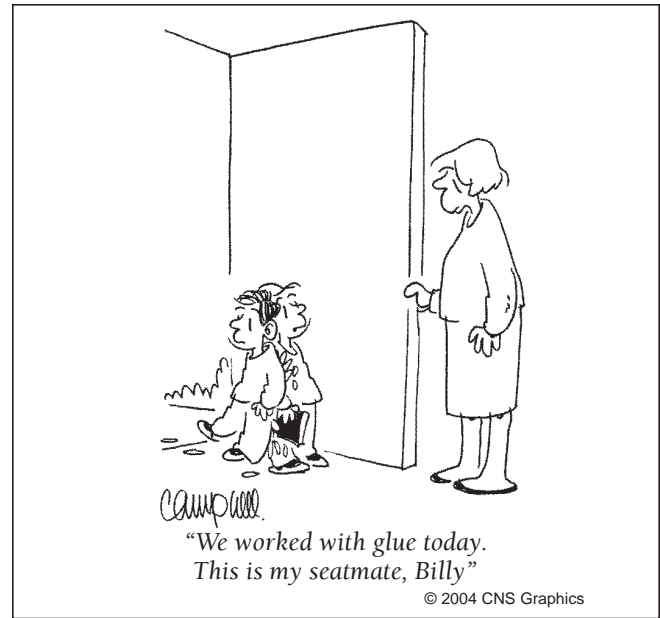
Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Monday silent prayer group, 7 p.m. Information: 317-543-0154.

#### Tuesdays

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. Shepherds of Christ rosary, prayers after 7 p.m. Mass.

Holy Name Parish, 89 N. 17th St., **Beech Grove**. Prayer group, 2:30-3:30 p.m.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Bible sharing, 7 p.m.



Information: 317-283-5508.

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Marian Movement of Priests, prayer cenacle, Mass, 7-8 p.m. Information: 317-842-5580.

Holy Spirit Church, 7243 E. 10th St., **Indianapolis**. Bible study, Gospel of John, 7-8:30 p.m. Information: 317-353-9404.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Tuesday silent prayer hour, 7 p.m. Information: 317-543-0154.

St. Joseph Church, 125 E. Broadway, **Shelbyville**. Rosary and Divine Mercy Chaplet after 8 a.m. Mass.

#### Wednesdays

Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael Church), **Indianapolis**. Marian prayers for priests, 3-4 p.m. Information: 317-271-8016.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., **Greenwood**. Rosary and Chaplet of Divine Mercy, 7 p.m.

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Marian Movement of Priests, prayer cenacle for laity, 1 p.m. Information: 317-253-1678.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament, between Masses, noon-5:45 p.m. Information: 317-636-4478.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Mass, 6:30 a.m., adoration of the Blessed Sacrament, 7 a.m.-8 p.m., rosary and Divine Mercy Chaplet, 11 a.m., Benediction, 8 p.m. Information: 317-859-HOPE.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Young adult Bible study, 6:15-7:15 p.m. Information: 317-632-9349.

St. Thomas Aquinas Church, Chapel, 46th and Illinois streets, **Indianapolis**. Prayer service for peace, 6:30-7:15 p.m.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass, 6 p.m. Information: 317-831-4142.

#### Thursdays

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Adoration of the Blessed Sacrament, 9 a.m.-5 p.m., Benediction, 5 p.m., Mass, 5:30 p.m.

St. Malachy Church, 326 N. Green St., **Brownsburg**. Liturgy of the Hours, 7 p.m. Information: 317-852-3195.

Our Lady of the Greenwood

Church, Chapel, 335 S. Meridian St., **Greenwood**. Faith-sharing group, 7:30-9 p.m. Information: 317-856-7442.

St. Lawrence Church, Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Adult Bible study, 6 p.m. Information: 317-632-9349.

Christ the King Chapel, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Marian prayers for priests, 5:30-6:30 a.m.

Fatima Knights of Columbus, 1040 N. Post Road, **Indianapolis**. Euchre, 7 p.m. Information: 317-638-8416.

Sacred Heart of Jesus Parish, Parish Hall, 1125 S. Meridian St., **Indianapolis**. Adult religious education, 7:30 p.m. Information: 317-638-5551.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Thursday silent prayer group, 9:30 a.m. Information: 317-543-0154.

St. Mary Church, 415 E. Eighth St., **New Albany**. Shepherds of Christ prayers for lay and religious vocations, 7 p.m.

St. Joseph Church, 125 E. Broadway, **Shelbyville**. Rosary and Divine Mercy Chaplet after 8 a.m. Mass.

#### Fridays

St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.-7 p.m.

St. Lawrence Church, Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, Benediction and Mass, 7 a.m.-5:30 p.m..

St. Lawrence Church, 6944 E. 46th St., **Indianapolis**. Spanish prayer group and conversation, 7-9 p.m. Information: 317-546-4065.

#### Saturdays

Clinic for Women (abortion clinic), 3607 W. 16th St., **Indianapolis**. Pro-life rosary, 9:30 a.m.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9 a.m.

St. Patrick Church, 950 Prospect St., **Indianapolis**. Mass in English, 4 p.m.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. "Be Not Afraid," holy hour, 3:30-4:30 p.m.

—See ACTIVE LIST, page 17

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The Active List, continued from page 16

Monthly

**First Sundays**

St. Paul Church, 218 Scheller Ave., **Sellersburg**. Prayer group, 7-8:15 p.m. Information: 812-246-4555.

Fatima Knights of Columbus, 1040 N. Post Road, **Indianapolis**. Euchre, 1 p.m. Information: 317-638-8416.

**First Mondays**

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Guardian Angel Guild, board meeting, 9:30 a.m.

**First Tuesdays**

Divine Mercy Chapel, 3354 W. 30th St., **Indianapolis**. Confession, 6:45 p.m., Benediction of the Blessed Sacrament for vocations, 7:30 p.m.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. Holy hour for religious vocations, Benediction and exposition of the Blessed Sacrament after 7 p.m. Mass.

Brebeuf Jesuit Preparatory School, 2801 W. 86th St., **Indianapolis**. Indiana Autism and Sertoma Club meeting, 7-9 p.m., child care provided. Information: 317-885-7295.

**First Fridays**

St. Vincent de Paul Church, 1723 "I" St., **Bedford**. Exposition of the Blessed Sacrament after 8:30 a.m. Mass-9 a.m. Sat., reconciliation, Fri. 4-6 p.m., Sat. 8-9 a.m., "Children of Hope" program, holy hour for children. Information: 812-275-6539.

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Mass, 8:15 a.m., eucharistic adoration following Mass until 5 p.m. Benediction. Information: 317-784-5454.

St. Peter Church, 1207 East Road, **Brookville**. Exposition of the Blessed Sacrament after 8 a.m. until Communion service, 1 p.m.

Holy Guardian Angels Church, 405 U.S. 52, **Cedar Grove**. Eucharistic adoration after 8 a.m. Mass-5 p.m.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Mass, 8 a.m., adoration, 8:30 a.m.-5 p.m., Sacred Heart Chaplet, 8:30 a.m., Divine Mercy Chaplet, 3 p.m. Information: 317-859-4673.

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament after 7:15 a.m. Mass-5:30 p.m. Benediction and service.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament after 5:45 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

Our Lady of Lourdes Church, 5333 E. Washington St., **Indianapolis**. Exposition of the Blessed Sacrament, prayer service, 7:30 p.m.

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Exposition of the Blessed Sacrament after 5:30 p.m. Mass, hour of silent prayer and reflection followed by Benediction of the Blessed Sacrament.

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of the Blessed Sacrament, 4 p.m., rosary, 5 p.m., Benediction, 5:30 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

St. Rita Church, 1733 Dr.

Andrew J. Brown Ave., **Indianapolis**. Sacred Heart devotion, 11 a.m., holy hour, 6-7 p.m. Information: 317-632-9349.

Sacred Heart of Jesus Church, 1530 Union St., **Indianapolis**. Adoration of the Blessed Sacrament, 7:30-10:30 a.m. Information: 317-638-5551.

Our Lady of Perpetual Help Church, 1752 Scheller Lane, **New Albany**. Adoration concluding with confessions at 6 p.m. Benediction, 6:45 p.m.

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, 9 a.m.-5 p.m. Rosary, noon, holy hour for vocations and benediction, 4-5 p.m., Mass, 5:15 p.m. Information: 812-235-4996.

**First Saturdays**

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions, Mass, 7:30 a.m., sacrament of reconciliation, rosary, meditations following Mass.

Holy Angels Church, 740 W. 28th St., **Indianapolis**. Exposition of the Blessed Sacrament, 11 a.m.-noon.

St. Therese of the Infant Jesus (Little Flower) Church, Chapel, 4720 E. 13th St., **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Reconciliation, 7:45 a.m., Mass, 8:15 a.m. followed by rosary.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass, 8:35 a.m. Information: 317-831-4142.

St. Nicholas Church, 6461 E. St. Nicholas Dr., **Sunman**. Mass, praise and worship, 8 a.m., then SACRED gathering in the school.

**Second Mondays**

Church at **Mount St. Francis**. Holy hour for vocations to priesthood and religious life, 7 p.m.

**Second Tuesdays**

St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Support Group for Separated and Divorced Catholics, 7 p.m. Information: Archdiocesan Office of Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.

Marian Center of Indianapolis, 3356 W. 30th St., **Indianapolis**.

"12-Step Spirituality" tapes, Dominican Father Emmerich Vogt, narrator, 7:30 p.m. Information: 317-924-3984.

**Second Thursdays**

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

**Second Saturdays**

St. Agnes Parish, Brown County Public Library, **Nashville**. Brown County Widowed Support Group, 3 p.m. Information and directions: 812-988-2778 or 812-988-4429.

**Third Sundays**

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 2 p.m.-7 a.m. Monday, rosary, 8 p.m. Open until midnight.

Saint Mary-of-the-Woods, Church of the Immaculate Conception, **St. Mary-of-the-Woods**. Mass, 10 a.m., sign-interpreted.

**Third Mondays**

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group, sponsored by archdiocesan Office of Family Ministries, 7:30 p.m. Information: 317-236-1596 or 800-382-9836, ext. 1596.

**Third Tuesdays**

St. Francis Medical Clinic, 110 N. 17th Ave., Suite 300, **Beech Grove**. Chronic pain support group, 7-8 p.m. Information: 317-831-1177.

**Third Wednesdays**

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Holy hour and rosary, 6 p.m. Information: 317-784-5454.

St. Jude Church, 5353 McFarland Road, **Indianapolis**. Rosary, 6:15 p.m. Information: 317-783-1445.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.

Calvary Mausoleum Chapel, 435 Troy Ave., **Indianapolis**. Mass, 2 p.m.

**Third Thursdays**

Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Road, **Indianapolis**. Mass, 2 p.m.

St. Elizabeth's and Coleman Pregnancy and Adoption Services, 2500 Churchman Ave., **Indianapolis**. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of Blessed Sacrament, 11 a.m.-7 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Prayers for vocations, rosary, eucharistic adoration, Benediction, 6 p.m. Information: 317-831-4142.

**Third Fridays**

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

**Third Saturdays**

St. Michael the Archangel Church, 3354 W. 30th St., **Indianapolis**. Helpers of God's Precious Infants monthly pro-life ministry, Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m., drive to Clinic for Women (abortion clinic), 3607 W. 16th St., Indianapolis, for rosary, return to church for Benediction.

**Fourth Tuesdays**

Marian Center of Indianapolis, 3356 W. 30th St., **Indianapolis**. "12-Step Spirituality" tapes, Dominican Father Emmerich Vogt, narrator, 7:30 p.m. Information: 317-924-3984. †

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# 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.

**ARNOLD, Geraldine**, 82, St. Michael, Indianapolis, Nov. 20. Sister of Lois Hall.

**BEST, Arthur L.**, 79, St. Mary-of-the-Knobs, Floyds Knobs, Nov. 22. Husband of Norma Lee Best. Father of Artis Norton. Brother of Benedictine Sister Rachel Best, Margaret Huber, Rose Lang and Charles Best. Grandfather of two.

**EHALT, Elmer G.**, 93, St. Joseph, Corydon, Nov. 19. Husband of Virginia (Wilson) Ehalt. Father of Ruthanne Banta, Beth Bostock, Virginia Hauswald and Roger Ehalt. Brother of Helen Rucker and Lt. Col. Alliene Ehalt. Grandfather of 10. Great-grandfather of 17.

**FESSEL, Michael William**, 65, Holy Family, New Albany, Nov. 26. Husband of Charlene (Feeler) Fessel. Father of Lea Ann Burns. Grandfather of three.

**FISCHER, Aloysius**, 80, St. Malachy, Brownsburg, Nov. 26. Husband of Lucille Fischer. Father of Jackie Hill,

Jane Misch, Joe, John and Tom Fischer. Brother of Carolyn, Laverne and William Fischer.

**FITZGERALD, Maurice**, 84, St. Michael, Indianapolis, Nov. 23. Husband of Frances Fitzgerald. Father of Ann Placek and Thomas Fitzgerald.

**FREIBERGER, Paul E., Sr.**, 90, St. Mary-of-the-Knobs, Floyds Knobs, Nov. 20. Husband of Mildred Freiberger. Father of Jeanette Griffin, Benedictine Sister Mary Sue Freiberger, Paul Jr. and Tony Freiberger. Brother of Anna Francis Page. Grandfather of nine. Great-grandfather of nine.

**GOLEY, Edward Alfred**, 87, Prince of Peace, Madison, Nov. 24. Father of Mark and Paul Goley. Brother of Virginia Mathews, Dolores Thomas and Edgar Goley. Grandfather of 10. Great-grandfather of one.

**GOUGH, Florence C.**, 92, St. Vincent de Paul, Shelby County, Nov. 29. Stepmother of Ann Foyer, Dave and Robert Gough.

**HAKEL, Roy**, 62, St. Pius X, Indianapolis, Nov. 24. Husband of Rita Hakel. Father of Anthony and Stephen Hakel. Brother of Karen, Lee and Milton Hakel. Grandfather of one.

**HAMILTON, George A., Sr.**, 74, Holy Spirit, Indianapolis, Nov. 15. Husband of Laura Hamilton. Father of Barbara Long, Donna Peacock, Debbie Wiley and George Hamilton Jr. Brother of Sylvia Burr, Joan Pratt, Rita Walzer, Virginia and

Ken Hamilton. Grandfather of 10. Great-grandfather of one.

**HAUG, Leo J.**, 95, St. Michael, Bradford, Nov. 21. Husband of Magdalen (Lee) Haug. Father of Mary Lee Resiputi, Ed, Jerome, John and Robert Haug. Brother of Leona Waninger. Grandfather of 14. Great-grandfather of 11.

**INGRAM, John**, 76, Holy Spirit, Indianapolis, Nov. 14. Husband of Freda Ingram.

**KENT, Mary**, 77, Sacred Heart, Clinton, Nov. 10. Mother of Cathy Carley, Shirley Zell, Albert and Charles Kent.

**KORTE, John William, Sr.**, 74, St. Joseph Hill, Sellersburg, Nov. 19. Husband of Ethel Korte. Father of Mary Burns and John Korte Jr. Brother of Helen Atkins, Mary Klotz, Margaret Schafer, Elma Schneller, Elizabeth, Charles, Raymond and Tony Korte. Grandfather of three.

**LAKER, Richard Joseph**, 50, St. Roch, Indianapolis, Nov. 30. Father of Jessica Cecil, Melissa and Richard Laker Jr. Brother of Mildred Brehob, Mary Fields, Ann Kuhn, Dottie Schmoll and William Laker. Grandfather of two.

**MENO, Margaret**, 88, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Nov. 17. Mother of Patricia Bryan, David and Michael Meno. Grandmother of 13. Great-grandmother of seven.

**MUELLER, John E.**, 13, St. Joseph, Corydon, Nov. 13. Son of William and Jennifer (Chinn) Mueller Jr. Stepbrother of Misty Bube. Grandson of Francis and William Mueller Sr., Fred and Wanda Chinn and Helen Bube. Great-grandson of Hazel Mueller.

**NOLOT, Joseph N., Sr.**, 67, St. Mary-of-the-Knobs, Floyds Knobs, Nov. 24. Husband of Shirley (Schladant) Nolot. Father of Pamela Adam, James and Joseph Nolot Jr. Brother of Thelma Best, Margie Cotter, Sharon Nolot, Alda Quick and Helen Reed.

**PFAU, Josephine F.**, 87, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Nov. 20. Mother of Kathryn McCormick, Theresa Slaton, Peggy and Charles Pfau. Grandmother of three. Great-grandmother of three.

**ROTH, Palmer H., Jr.**, 92, Our Lady of Perpetual Help, New Albany, Nov. 19. Husband of Anna M. (Smith) Roth. Father of Peg Fey, Lisa Schultz Godard, Alice and Palmer Roth III. Grandfather of 11. Great-grandfather of seven.

**SMITH, Doris E.**, 79, St. Mary, Aurora, Nov. 24. Mother of Karla Oldham, Karin Revers and Stephen Smith. Grandmother of 12. Great-grandmother of nine.

**SUNDLING, Barbara**, 72, St. Lawrence, Indianapolis, Nov. 22. Mother of Paula Gallagher and Mark Smith.

**UTTER, Marie S.**, 88, Prince of Peace, Madison, Nov. 26. Mother of Judy Oliver and Janice Schultz. Sister of Dorothy Davey and Charles Smith. Grandmother of three. Great-grandmother of two.

**VONDERHAAR, Anna Ernestine**, 87, St. Joseph Hill, Sellersburg, Nov. 17. Mother of Barbara Reynolds, Frances Winrich and Thomas Vonderhaar. Grandmother of six. Great-grandmother of two.

**WAGNER, Caroline Helen**, 91, St. Mary, Aurora, Nov. 19.

Mother of Margaret Chipman, Elizabeth Jenkins and Maureen Schwab. Grandmother of nine. Great-grandmother of 13. Great-great-grandmother of three.

**WARD, Floyd H.**, 64, St. Paul, Tell City, Nov. 18. Father of Angela Higdon, Vanessa Johnson and Pamela Redmond. Brother of Hazel Voges, Elmer and Ralph Ward. Grandfather of four.

**WIXON, Mary Elizabeth**, infant, St. Joseph Hill, Sellersburg, Nov. 13. Daughter of Ron and Lynelle Wixon. Sister of Gabrielle and Loren Wixon.

**WUNDERLICH, Wilberta**, 85, St. Lawrence, Lawrenceburg, Nov. 25. Wife of George Wunderlich. Mother of Anne Ravazzoli and Bill Wunderlich. Grandmother of three. †

## Providence Sister Marie Wolf was a teacher, principal, pastoral associate

Providence Sister Marie Wolf, also known as Sister Marie Elvire, died on Dec. 2 in Mother Theodore Hall at Saint Mary-of-the-Woods. She was 87.

The Mass of Christian Burial was celebrated on Dec. 6 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed in the sisters' cemetery.

The former Eleanor Marie Wolf was born on March 20, 1917, in Indianapolis.

She entered the congregation of the Sisters of Providence on Feb. 2, 1935, professed first vows on Aug. 15, 1937, and professed final vows on Aug. 15, 1943.

Sister Marie taught at Catholic schools staffed by the Sisters of Providence in Indiana and Illinois.

She also taught and served as principal of St. Luke School in Indianapolis from 1961-67 and served as principal of Holy Spirit School in Indianapolis from 1968-76.

Sister Marie also ministered as a pastoral associate for

21 years, including 13 years at St. Joan of Arc Parish in Indianapolis, serving there from 1979-92.

From 1976-77, Sister Marie served as pastoral associate at St. Joseph Parish in Indianapolis.

Sister Marie served as a pastoral associate at St. John the Evangelist Parish in Indianapolis from 1977-79 and at St. Christopher Parish in Indianapolis from 1993-99.

She also taught at St. Thomas Aquinas School in Indianapolis from 1941-43, Immaculate Heart of Mary School in Indianapolis from 1956-58, the former St. Patrick School in Indianapolis from 1960-61 and St. Charles Borromeo School in Bloomington from 1967-68.

Surviving are a sister, Mary Ann Knott of Muncie, and several nieces and nephews.

Memorial contributions may be sent to the Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

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# News briefs

## Local

### Several choirs from Batesville Deanery hold second music festival

The second annual Batesville Deanery Music Festival was held on Nov. 14 at St. Louis Parish in Batesville, and featured the musical talent of parishes from four out of five of the Batesville Deanery counties. The choirs that performed were from St. Martin Parish in Yorkville/St. Paul Parish in New Alsace, St. John Parish in Osgood/St. Magdalene in New Marion, St. Peter Parish in Franklin County, St. Vincent de Paul Parish in Shelby County, St. John the Baptist Parish in Dover, and St. Louis Parish. The choir of the Sisters of the Third Order of St. Francis of Oldenburg also participated. The event is billed as a chance for the choirs from any of the Batesville Deanery parishes to come together for an evening of music.

### Roncalli students collect food for St. Vincent de Paul Food Pantry

The students, faculty and staff of Roncalli High School in Indianapolis collected more than 81,100 cans for the local St. Vincent de Paul Food Pantry. More than 90 percent of the students and faculty participated in the food drive.

### Brebeuf Jesuit students lobby for funds for people with disabilities

About 60 advanced placement government students from Brebeuf Jesuit Preparatory School in Indianapolis attended a special conference titled "Experts in Your Own Backyard" on Nov. 13-14 that featured several speakers who addressed how autism has affected their lives. The keynote speaker for the event was Kim Peek, the man who was the inspiration for the movie *Rainman*. The same group of students also traveled to the Indiana Statehouse on Nov. 16 to pass out flyers and messages to the legislators about the lack of funding for people with disabilities. About one in every 166 children is born with autism, but many families lack the money to seek adequate treatment.

## U.S.

### Miami Church leaders travel to Cuba to mark 200th year of archdiocese

MIAMI (CNS)—Archbishop John C. Favalora of Miami said he and 15 others who traveled to Cuba on Nov. 27-29 for the 200th anniversary of the Archdiocese of Santiago de Cuba experienced on the trip the true meaning of Advent: hope. "It's always Advent in Cuba. The fact that the Cuban people hold on, put up with, endure, it's like waiting for the Messiah, and the hope that a better day is coming," said the archbishop, who made his fourth visit to Cuba—his first since Pope John Paul II's visit to Cuba in 1998. Archbishop Favalora, Archbishop Roberto Gonzalez of San Juan, Puerto Rico, and priests from the Archdiocese of Miami, including Msgr. Tomas Marin and Fathers Gustavo Miyares, Fernando Heria and Daniel Kubala—together with their mothers—visited Cuba for 48 hours. The U.S. visitors found the Church in Cuba "surviving and thriving," and noted that in recent years Cuban Catholics have felt freer to express their faith. However, the group also came up against the numerous restrictions that exist in the country—they had brought donated medicines and religious articles, but they were not allowed to take them to the Cuban people. So, they returned home with the items.

### University center seeks to bring Catholic values to U.S. culture

PORTLAND, Ore. (CNS)—The University of Portland will establish a new center to study Catholic life and American culture. The university, operated by the Holy Cross Fathers, will use a \$1 million endowment from Silvio and Mary Garaventa of Concord, Calif., to establish the Garaventa Center for Catholic Intellectual Life and American Culture. Its first executive director will be Margaret M. Hogan, who holds the university's McNerney-Hanson chair in ethics. The center, which will be dedicated in the spring, will have as its goal bringing Catholic values to bear on the development of American culture by integrating studies in the various colleges with the public and personal lives of students, faculty, staff, alumni and others. "The center seeks no less than to contribute significantly to the transformation of culture in America," said a release about the center.

## WORLD

### Pope urges Lithuanians to defend Christian values against secularism

VATICAN CITY (CNS)—Pope John Paul II urged Lithuanians to defend their traditional Christian values from encroaching secularism with the same fidelity they showed under decades of communist domination. "I exhort Catholics, who make up a large part of the population, to work with all people of good will to prevent Lithuanian society from being strongly influenced by a secular and hedonistic lifestyle and by its false seductions," the pope said on Dec. 6. Pope John Paul welcomed Lithuania's new ambassador, Algirdas Saudargas, to the Vatican. The pope said Lithuanian Catholics "cannot be content with combating the consequences of evil," but must work hard to promote legislation and behaviors that "favor the defense of the family and of life from the moment of conception to natural death." Lithuania, which won its independence from the Soviet Union in 1991, is about 70 percent Catholic.

### Vatican publishes bigger, more accurate calendar of Catholic saints

VATICAN CITY (CNS)—Three years after finishing the massive project of updating and correcting the book-length calendar of Catholic saints, the Vatican has published an even bigger, more accurate version. The *Martyrologium Romanum* (*Roman Martyrology*) was presented to the public on Dec. 4 during a conference on holiness and the complicated task of separating fact from legend when dealing with martyrs and saints who lived and died thousands of years ago and whose lives gave rise to fervent devotion and, perhaps, fanciful stories. Like the 2001 edition, the newest volume is available only in Latin; however, officials of the Congregation for Divine Worship and the Sacraments said Italian, French and German translations are under way. The martyrology—with its 6,658 individual names and an additional 6,881 unnamed martyred "companions"—is organized as a calendar; it lists the saints and blesseds whose feast is celebrated each day and provides a small biography of each. The 844-page martyrology is considered a liturgical book, not a catalogue or history, because it forms the basis for determining which saint is remembered at Mass each day. †

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