



# The Criterion

Serving the Church in Central and Southern Indiana Since 1960

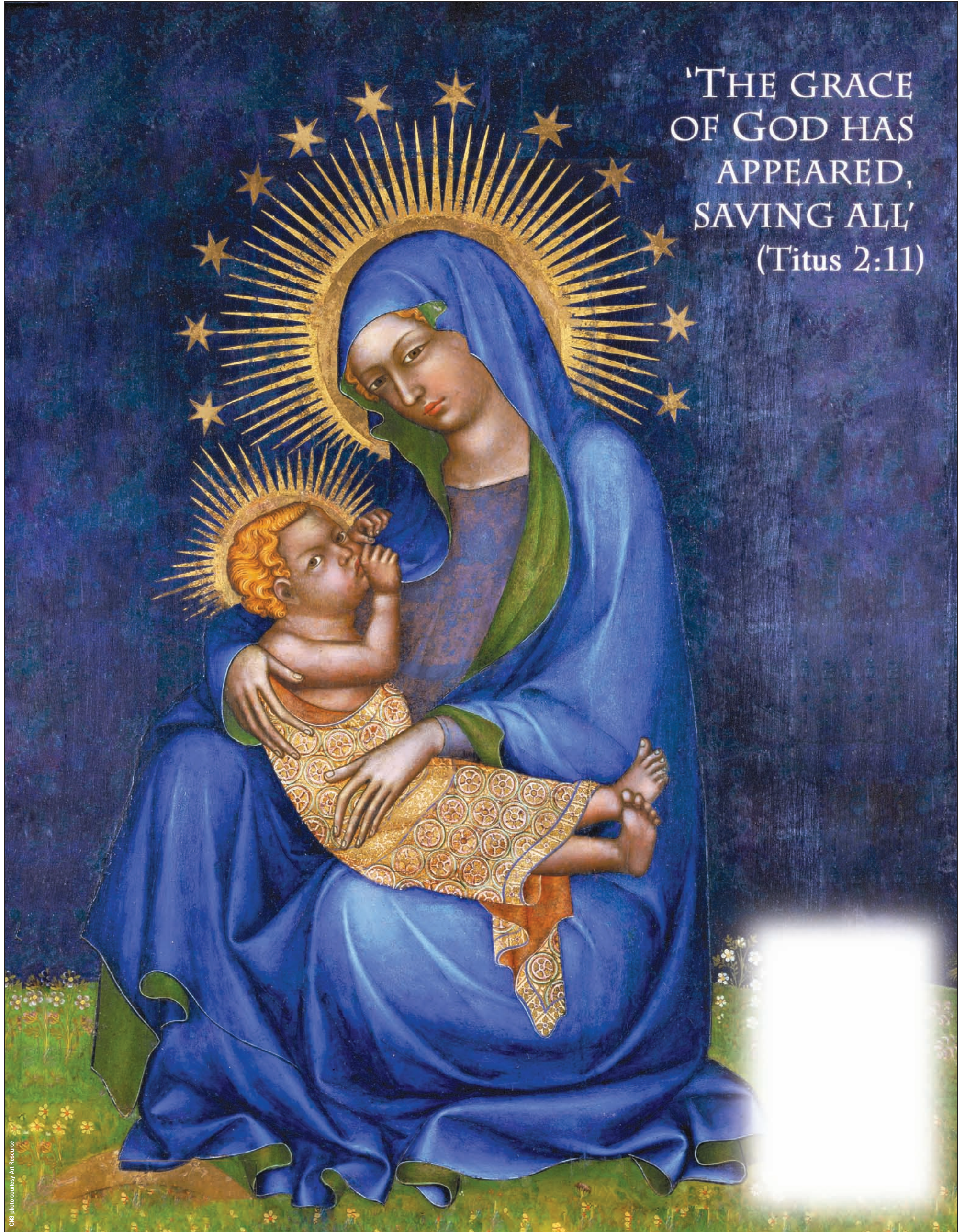
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'THE GRACE  
OF GOD HAS  
APPEARED,  
SAVING ALL'  
(Titus 2:11)



# Archdiocese experiences generous responses, losses and miracles in 2005

By Brandon A. Evans

During 2005, the Archdiocese of Indianapolis lost several priests, but also began planning for the future of the Church in central and southern Indiana.

Nationally and internationally, 2005 was a big news year for the Catholic Church and, besides coverage of those events, *The Criterion* recorded several moments of local importance.

Listed below are 10 of the major archdiocesan stories from 2005.

• **Archbishop Daniel M. Buechlein opens the Cause of Canonization of his predecessor, Bishop Simon Bruté.**

This September, one of the dreams of Archbishop Buechlein was realized when he, along with the official postulator from Rome, opened the Cause of Canonization of the Servant of God Simon Bruté, the first bishop of Vincennes (which later became the Archdiocese of Indianapolis).

The process is now unfolding as investigators examine the life of the late bishop to determine if he lived a life of heroic virtue. After that, the quest will begin for miracles attributed to Bishop Bruté's intercession.

• **The Cause of Blessed Mother Theodore Guérin moves forward twice.**

The Canonization Cause of the foundress of the Sisters of Providence of Saint Mary-of-the-Woods passed two major milestones this year, less than a decade after she was beatified by Pope

John Paul II.

A medical commission found no medical explanation for a miraculous cure attributed to her intercession and a theological commission approved the miracle. The theological commission also found that "there was nothing contrary to faith or morals in the life" of Blessed Mother Theodore, which opens her Cause to its final phases after nearly 100 years.

• **Legacy for Our Mission campaign is announced.**

The archdiocese officially unveiled a new capital stewardship campaign titled Legacy for Our Mission: For Our Children and the Future as a way to ensure that the mission of the local Church stays vibrant in the coming years.

The resources raised in the campaign in the coming years will go directly to benefit such priorities as parish capital and endowment needs, Catholic education, retired priests, seminarians, Catholic Charities and Catholic cemeteries.

• **The archdiocese loses eight of its diocesan priests.**

The year was a difficult one for the clergy of central and southern Indiana as they saw eight of their fellow priests die. They had led lives of dedication to the Catholics of the archdiocese.

Those priests were Monsignors Francis Tuohy, John Ryan and Louis Marchino, and Fathers William Stineman, John Dede, Justin Martin, Clarence Waldon and Edward Gayso.

• **Parish staffing study is released.**

The recommendations of a parish staffing study were released to address the needs of parishes over the next seven years in light of the decreasing number of priests and an increasing number of Catholics in the archdiocese.

The study was a result of two years of planning with 700 pastors, parish life coordinators and parish lay leaders.

• **Five Catholic schools are named Blue Ribbon Schools.**

Once again, the Catholic schools of the archdiocese showed their excellence as five schools were honored as No Child Left Behind Blue Ribbon Schools of Excellence by the U.S. Department of Education.

With six schools honored last year and four the year before, the Archdiocese of Indianapolis has more Blue Ribbon schools than any other dioceses in the United States.

• **Year of the Eucharist celebration is held despite rain.**

An archdiocesan celebration to honor the Year of the Eucharist to be held at Victory Field in Indianapolis was moved at the last minute to St. John the Evangelist Church due to severe storms. Despite the rains and strong winds, more than 1,000 people participated in the scaled-back celebration.

The celebration was the centerpiece of a year of Eucharist-focused news stories in *The Criterion* on varying aspects of Catholic life.

• **Archdiocese participates in the response to two major disasters.**

Archdiocesan parishes, schools, individuals and Catholic Charities gave generously to relief efforts for the Asian tsunami disaster and Hurricanes Katrina and Rita.

Catholics in the archdiocese gave the Mission Office more than \$1.5 million in response to both disasters, not to mention the funds raised in money and supplies for both Catholic Charities and other relief efforts.

• **Deacon aspirants take the next step and become candidates.**

The 25 men studying to become the first permanent deacons ordained for the archdiocese formally stated their intention to continue their formation.

The candidates have completed one year of academics, formation, spiritual direction and parish ministry. They will continue their formation for two more years and are to be ordained in 2008.

• **New archabbot is elected for Saint Meinrad Archabbey.**

On the last day of 2004, during a secret election, Benedictine Father Justin DuVall became the ninth abbot and sixth archabbot of Saint Meinrad Archabbey.

He succeeds Archabbot Lambert Reilly, who resigned after serving the community for nine years as the monks' spiritual and temporal leader. Archabbot Justin's election marked the end of a year of celebration for the 150th anniversary of the founding of the monastery. †

## 2005: Death of Pope John Paul II, election of Pope Benedict XVI and worldwide relief efforts

WASHINGTON (CNS)—Here is a month-by-month look at some of the major news events of 2005 that were of interest in the world of religion:

### January

Catholic agencies join in record relief efforts for millions of Asians affected by late December tsunamis that killed more than 180,000 people. The Diocese of Orange, Calif., reaches \$100 million settlement with 90 clergy sex abuse victims. Baltimore Cardinal William H. Keeler asks U.S. Senate to resist pressures for a litmus test on support for legal abortion for federal judges. Pope John Paul II urges end to U.S. economic embargo against Cuba. President George W. Bush is sworn in for second term. Pope asks Dutch people to rethink their acceptance of abortion and euthanasia. Australia's National Council of Priests asks world Synod of Bishops to rethink obligation of priestly celibacy. Bishop John H. Ricard of Pensacola-Tallahassee, Fla., head of the U.S. bishops' international policy committee, calls on world leaders to cancel debts of world's poorest countries. Canadian bishops oppose Parliament's plans to introduce same-sex marriage legislation.

### February

Pope, with flu and breathing problems, is taken to hospital. Massachusetts jury finds former priest Paul R. Shanley, notorious figure in Boston clergy sex abuse

scandal, guilty of four counts of rape and child abuse. Vatican's doctrinal congregation bars U.S. Jesuit theologian Father Roger Haight from teaching as a Catholic theologian. Sister Dorothy Stang, a Sister of Notre Dame de Namur from Ohio who worked 40 years ministering to peasants in Brazil and defending their rights, is murdered in Brazil. Former Lebanese Prime Minister Rafik Hariri, who led his nation's reconstruction after a long civil war, is assassinated. Second annual audit of U.S. dioceses on sexual abuse and child protection cites progress but warns against complacency. Broad interfaith coalition issues statement on global warming and need to care for environment. Galveston-Houston is made second archdiocese in Texas. Court battles over removal of feeding tube from Terri Schiavo bring national attention. Pope is rehospitalized for breathing problems, receives tracheotomy. Chicago Archdiocese announces plans to close 23 schools. St. Louis Archdiocese says it will close 24 parishes, 10 schools.

### March

U.S. Supreme Court rules against death penalty for juveniles. Syria, under international pressure, begins withdrawing troops from Lebanon. The U.N. General Assembly urges all nations to prohibit human cloning. St. George's Diocese in Newfoundland, facing \$50 million in sexual abuse claims, files for bankruptcy protection. Florida farmworkers end four-year Taco Bell boycott



**Pope John Paul II smiles as he holds a boy during his visit to Kampala, Uganda, in 1993. His seven trips to Africa brought encouragement to local Churches as Catholicism was experiencing explosive growth on the continent.**

after reaching agreement to improve wages, working conditions in tomato industry. Three-day Catholic-Jewish dialogue in Washington marks 40 years since Second Vatican Council paved the way for new Catholic approach to Jews and Judaism. Catholic Relief Services says donors have given it more than \$121 million for tsunami relief. U.S. bishops launch national Catholic Campaign to End the Use of the Death Penalty. Court-approved removal of Terri

Schiavo's feeding tube in Florida sparks new efforts to save her, including new law by Congress giving federal courts jurisdiction, but federal courts uphold previous state court rulings. Pope misses Holy Week ceremonies for first time in 26-year pontificate. In Good Friday meditations on Way of the Cross, Cardinal Joseph Ratzinger says current failings of Catholics wound Christ. Major earthquake hits Indonesia's Nias Island. Pope gets feeding tube, develops fever and infection. Schiavo dies.

### April

Pope John Paul II dies on April 2. World mourns as world's cardinals gather in Rome for conclave. Colorado governor vetoes bill that would have required Catholic hospitals to give abortion information to rape victims. An estimated 3 million pilgrims, along with world dignitaries and religious leaders, descend on Rome for the pope's April 8 funeral, celebrated by Cardinal Joseph Ratzinger. Funeral Mass is first of nine days of memorial Masses. Bill to reinstate death penalty in New York is killed in Legislature. New Connecticut law gives those in same-sex unions all rights of married couples except the right to marry. Vermont bishop urges Legislature to drop assisted suicide bill. Cardinals enter conclave. On second day, they elect Cardinal Ratzinger, 78, head of Vatican doctrinal congregation for past 24 years, as pope. He takes the name Benedict XVI. Five days

See YEAR, page 8

**The Criterion** 12/23/05

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# Katrina victim receives Christmas hope through St. Rita parishioners

By Sean Gallagher

A year ago, Charlene Booker and her husband, Sean, celebrated Christmas by joyfully welcoming their newborn daughter, Kyla, into their home in Gretna, La., just outside New Orleans.

In late August, Hurricane Katrina took Sean's life and destroyed the Booker family's home.

This Christmas, Booker and her three children are living in Indianapolis. But despite such tragic losses, Booker has hope for the future due in part to the care and generosity of many members of St. Rita Parish in Indianapolis—charity for which she is very thankful.

"It's such a beautiful thing," Booker said. "I never thought that I would have someone looking out for me."

The outreach that this parish has made to Booker and her family is in many ways emblematic of the charity given by Catholics across the archdiocese to those affected by Katrina.

As of the beginning of December, the archdiocese had collected nearly \$900,000 in Katrina relief contributions.

More than half of that was provided to the Catholic Charities-USA's Hurricane Recovery Task Force. More than \$175,000 was given directly to dioceses affected by the hurricane and to dioceses sheltering those displaced by it.

But more than \$180,000 was kept back in order to meet the ongoing needs of the hurricane victims.

David Siler, executive director of Catholic Charities and Family Ministries for the archdiocese, expects that requests for aid from the Church will increase in the first months of next year as government housing assistance for Katrina victims starts to run out.

In the meantime, Catholic Charities in the archdiocese is awarding grants to individuals in need and parishes working to

assist those displaced by the hurricane.

St. Rita Parish received a \$5,000 grant to help cover the costs of major repairs to a home it owns where, when they are completed, the Booker family will live.

Frances Guynn, a member of St. Rita Parish, has been working directly with Booker, helping her arrange job interviews and obtain transportation for her and her family.

Despite such great material assistance from the parish, Booker said that the personal support she has received has been vital.

"It took a lot of praying and crying, but the thing that helped me through was [that God] put a lot of positive people in my life like Frances ...," she said. "Just being able to talk with them every day when I'm upset or when I just need to talk with someone—that helps a whole lot."

Guynn said that she has received much by helping Booker and that it has led her to understand more deeply the fragility of life.

"She gave me strength," Guynn said. "Listening to her gave me strength. It has just made me realize that at any moment everything that you own and cherish can be taken away from you. And [God] will be the only one that you can lean on."

But Booker has leaned on God through people like Guynn. Help has also come through St. Rita parishioner Peter Ray of Indianapolis, who has managed the repairs to the home where the Bookers will live.

For more than two months, Ray and his team of parishioners working on the house had no contact with the Booker family. They only knew that there was a family in need and they were in a position to be of assistance. That, and their gratitude for their own blessings, was enough to move them into action.

"I feel that I have been so blessed with a good job and a healthy family and just having good talents to be able to do

Photo by Sean Gallagher



Charlene Booker, left, looks through clothes for Christmas gifts for her children at the Catholic Charities Christmas Store at the Xavier Building adjacent to the Archbishop O'Meara Catholic Center in Indianapolis on Dec. 17. She is assisted by Erin Gahimer, a member of SS. Francis and Clare Parish in Greenwood.

things," Ray said. "It's more of just giving back for the things that I have been blessed with."

Catholics across the archdiocese have been similarly motivated to reach out to those affected by Katrina.

More than 400 people who attended the annual adult choir Winter Concert at St. Christopher Parish in Indianapolis gave \$2,400 to benefit Our Lady of the Gulf Parish in Bay St. Louis, Miss., a parish in the area affected by Katrina "adopted" by St. Christopher parishioners.

Students at St. Christopher School also recently sent Christmas gifts to the students at St. Stephen School in New Orleans.

Twenty-four schools across the archdiocese have opened their doors to students displaced by Katrina.

Many parishioners at Our Lady of the Greenwood Parish in Greenwood have been motivated to care for those affected by the hurricane.

More than \$55,000 was collected in the parish for hurricane relief. The parish has sponsored five trips to New Orleans to come to the aid of Cathedral Academy and St. Anthony of Padua Parish, both in New Orleans, two communities with which the Greenwood parish has established a parish twinning relationship.

Another group of 40 members from

See **KATRINA**, page 22

## The Criterion and Catholic Center are closed from Dec. 23 to Jan. 2 for Christmas holiday

This week's issue of *The Criterion*, which includes the annual Christmas Supplement on pages 9-16, is the last issue of 2005.

*The Criterion* will be published again on Jan. 13 and resume its weekly schedule.

The Archbishop O'Meara Catholic Center will be closed from Dec. 23 through Jan. 2 in observance of the holidays.

Archdiocesan offices will reopen at 8 a.m. on Tuesday, Jan. 3. †

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



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## Editorial



CNS photo from Reuters

A Palestinian man decorates a Christmas tree beside a Nativity scene in the West Bank city of Bethlehem on Dec. 8.

## The Holy Land in 2005

As we prepare to celebrate the birth of Jesus in Bethlehem, this year we find reasons for cautious optimism that the situation in the land where he was born might improve.

We never thought we'd be praising Israel's Prime Minister Ariel Sharon because in the past he has been among the strongest opponents of the Palestinians. It was he who spearheaded the building of Jewish settlements on land confiscated from the Palestinians so that the Jewish state can be expanded into land that the international community considers to be Palestinian. Yet he has appeared in a new guise as a man of peace, returning the Gaza Strip to the Palestinians and insisting that he wants to follow the "road map" to secure a lasting peace.

The Likud Party disavowed Sharon, so he has started another party, called Kadima, a middle party between Likud and the Labor Party. Meanwhile, in the Labor Party, Amir Peretz defeated Israel's elder statesman, Shimon Peres. Peres has now joined Sharon in Kadima. Opinion polls indicate that this centrist party will attract many voters in the elections scheduled for March.

It's doubtful that any of these three parties will get a majority of the votes, but it's quite possible that Sharon will be able to form a coalition and hence remain prime minister. As surprised as we are to be saying this, that appears to be the best course for peace.

As for the Palestinians, they have important elections coming up on Jan. 25. Here it's important that the Fatah Party of the Palestinian Authority's President Mahmoud Abbas defeat most of the candidates of the Hamas Party. Abbas is more willing to negotiate with Sharon than are the Muslim extremists in Hamas.

Our feeling of cautious optimism comes from the hope that Sharon and Abbas are re-elected next year and that they will continue efforts for peace. We know, though, that it's likely members of Islamic Jihad and the Al Aqsa Martyrs Brigade will use terrorism to try to disrupt peace negotiations.

One of the obstacles to peace remains the wall that is being built to keep terrorists out of Israel. It is cutting through Palestinian territory, preventing

freedom of movement for Palestinians and creating new on-the-ground boundaries for Israel.

In a statement on Nov. 2, the Holy See's permanent observer to the United Nations, Archbishop Celestino Migliore, told the U.N. General Assembly that the Holy See remains concerned about that wall because it "cuts access to some Palestinians' lands and water sources, as well as to employment, commerce, education, medical care and freedom of worship."

He acknowledged the right of people to live in security, but said, "We believe that the Holy Land is in greater need of bridges than of walls."

A new problem has arisen for Palestinian Christians in the Holy Land. Historically, Christian and Muslim Arabs have been able to live together in peace. In the city of Nazareth, for example, the 100,000 Arabs were about evenly divided between Christians and Muslims. Bethlehem, where Jesus was born, was once 80 percent Christian.

Not any more. Muslim extremists are now discriminating against Christians. In that statement he made to the U.N. General Assembly, Archbishop Migliore also said, "We are obliged this year to draw attention to the growing difficulties faced by Palestinian Christians who, although they belong to a faith born in that very land, are sometimes viewed with suspicion by their neighbors. Doubly discriminated against, it is hardly surprising to learn that this tiny group, less than 2 percent of the local Palestinian population, is particularly marginalized."

Some of that has happened in Bethlehem, where the Vatican established Bethlehem University to try to help Palestinians, Christian and Muslim alike, get an education. The purpose was to encourage Palestinians to remain in the Holy Land. Instead of keeping Christians in the Holy Land, the university has made it possible for its graduates to find fellowships or employment elsewhere.

We continue to hope, in the words of Pope Benedict XVI, that the Holy Land will one day be "a home of harmony and peace" for all. Let's pray that events next year will lead to that peace and harmony.

— John F. Fink

## The Human Side/Fr. Eugene Hemrick

### My New Year's wish for you

How many New Year's Days have you seen—20, 50, 80? Although much may have happened in 2005, and there is a great deal more to look forward to in 2006, doesn't each year have a sameness to it?



We rise in the morning, head for work, return home at night and go to sleep,

only to rise the next day and go through the same routine again.

Most of our friends have a sameness about them too—so much so that we can almost predict what they will say or do.

As much as we prepare our foods with exotic seasonings, they remain the same old meat, fish and vegetables.

There may be a new song here or there, but so much of the music we hear has been heard before.

We go to the same church, hear the Gospels repeated and often listen to repeated homilies.

We flip from one season to another, only to start each season over and over again.

My wish for you is that 2006 will be special when it comes to drumming out humdrum sameness. My prayer is that it will be blessed with awesome sacramental moments that generate life anew in you! What do I mean by this?

In his book *The Glass Bead Game*, Hermann Hesse begins with a story about Joseph Knecht, a young school boy known for his intelligence. Joseph is told by his teacher that a music master will visit him to see if he is smart enough to enter a school for especially bright

students. A few days later, Joseph suddenly finds himself standing before the music master in the school's music room.

"Joseph," the music master inquires, "what would you like to play on your violin?"

At first, Joseph doesn't know what to say. Trembling, he blurts out, "I like our school song."

"Fine!" the music master says, "then let's play it together."

After finishing the song, the music master says to Joseph, "Did you like that?"

"Yes," replies Joseph.

"Then let's play it again," and so they do.

Repeatedly, the music master inquires after each playing, "Joseph, did you like that?" and Joseph responds, "Yes."

As they continue to play, Joseph suddenly experiences the notes dancing inside and outside of each other in new and animated ways. His small world of music suddenly has been transformed into a spellbinding higher order.

Later, Joseph will recall, "It was a sacramental union." The school song now rang with unimaginable new life. Old harmonies danced together in new configurations. A familiar song suddenly took on unfamiliar, exciting vibrancy.

As Joseph experienced life anew, may the year 2006 be a time when you see life, your spouse, children, parents, friends and acquaintances in a new and touchingly unfamiliar way. May it lead to a deeper union with them that becomes an awesome sacramental union.

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

## Letters to the Editor

### Archbishop's message about sacraments needs to be heard

Amen, Amen, Amen, was my response to Archbishop Daniel M. Buechlein's column in the Dec. 16 issue of *The Criterion* titled "The sacraments can help us live a life of authentic freedom."

The power of sacramental grace has been much underrated in today's Catholic culture. As a parent of two teenagers and a 7-year-old, I know very well the power of the secular culture and the overwhelming pull it has on our children. It is very hard for families to stand against such cultural magnetism. It is especially hard for our teens who are at the crucial maturing stages of decision making.

The disparity between moral Catholic living and our culture seems to be growing every day. Society screams the message that pleasure is paramount, shock value of the provocative is exciting and sacrifice is to be avoided. There is such a need for re-education about the power of grace and a sacramental life. When we learn, correctly understand and embrace this viewpoint, our families will indeed experience the joy of authentic freedom in Christ, which gives them the courage to embrace the dynamic heroism it takes to live the truth of Catholic morality.

In our era of media explosion, the Christian family must monitor every media source that comes into the home, and still that isn't enough. Only God can provide the strength to withstand such temptations thrown so blatantly at our families. That strength, that gift, that extra "holy energy" we receive in the grace of the sacraments works. I have seen it work in my own life and in the members of my family. We counteract

the culture with grace received in prayer and, as Catholic Christians, especially through the power of sacramental grace.

As Archbishop Buechlein pointed out, "Jesus gave us these sacraments not just as a matter of arbitrary ritual, but because we need them." They are not just antiquated rituals to be set aside for more modern psychology. There is power behind them; power to be Christ-like, power to be holy.

This supernatural power of grace is transmitted to us through the hands of our priests, regardless of their personal character, as promised by Christ. Why have we doubted this? Do we doubt Christ's promise? It has been working in the lives of Catholics for more than 2,000 years amid all cultural trials. All we need to do is to look at the habits of the saints and you can see their devotion to a sacramental life.

May we not forget, "But for the grace of God, there go I." Let us all pray that our families can embrace these "diamonds in the rough"—Sunday Mass, daily Mass, regular reconciliation. As a popular television commercial used to say, "Try it, you'll like it!"

Eva Roll, Lawrenceburg

### Letters Policy

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

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

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

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Readers with access to e-mail may send letters to [criterion@archindy.org](mailto:criterion@archindy.org).



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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### The simplicity of the shepherds can lead us to Christ

**T**he first announcement of the Savior came to shepherds near Bethlehem. We romanticize those Bethlehem shepherds around our crib sets, but in those days folks looked down on those shoddy shepherds. God's message first came to simple men of the field. We like that touch. Maybe simple people are more likely to open their hearts to God's mysterious love.

A couple of decades ago, the communist regime that threatened the free world was ultimately brought down by simple people. The communist denial that people need God led to an arrogant moral and spiritual deficiency in the communist educational, political and economic system. The system was doomed to failure. Simple people of faith and common sense prevailed in Eastern Europe.

Are there similar phenomena today? Pope Benedict XVI would say yes there are—but they are more subtle than the flagrant public claims of communism. Secular materialism has led to a new paganism and indifference to spirituality, morality and even life itself. There is an exaggerated confidence that humanity can build a more perfect world without God.

There is a notion that no authority can claim there is absolute truth. If no one can teach with authority, morality and doctrine become matters of opinion. The

result is moral anarchy. Moral norms and faith itself are ridiculed.

A cult of consumerism implies that happiness is found in the possession of more and more things. Things become controlling gods. Simple people rejected communism because it demanded faith in itself rather than in God. Will simple people reject the cult of materialistic consumerism that in a more subtle fashion makes the same claim? Simple people like the shepherds know we need God. Surely we are simple enough to claim our freedom for God.

They say the shepherds of Bethlehem may have been the ones who raised the unblemished lambs that were offered in Temple sacrifice to God each morning and evening. It's a nice thought—the shepherds who looked after the Temple lambs were the first to see the Lamb of God who would be slain to take away the sins of the world. There is a connection between Bethlehem and Calvary. Thirty-three years later, on a criminal's cross on a hill outside of Jerusalem, the same Savior died. Darkness covered the earth and the Temple curtain was torn down the middle. At his death, as at his birth, there is poverty and poetry. There is suffering and there is the divine flourish: The sun was eclipsed and the Temple curtain torn in two.

In the story of the birth and death of

the Son of God, there is hard, cold poverty and there is divine poetry. There is the predictable human reality like census-taking for taxes, and there is the upside-down surprise of God appearing first to simple shepherds. There was no room in the Bethlehem inn, but angels came to sing! They killed him on a criminal's cross, but the Temple veil was rent in protest. Can we ignore a God of poverty and poetry?

Even now, Jesus is among us in simplicity and poverty. We need only look into each others' eyes and into our own souls to catch a fleeting glimpse of Jesus in our workaday lives. And is it not true that once in awhile he surprises us with some wonder?

And yet contradiction continues: In our own country, millions of innocent, voiceless babies are deprived of their right to live. Real human life is aborted. The homeless poor remain helpless, racism survives and too many are terrified by the poverty of loneliness. We permit promiscuity. Drug lords victimize the lonely, especially our youth. Jesus is among us in

these icons of his suffering even now.

There was no room in the Bethlehem inn for Jesus. There was room for him on a cross. He wanted a place in the overcrowded hearts of our human family; he could not find it. And his search continues. Do we open our hearts to accept him? If we are to see him in each other, we must first meet him in prayer and in the sacraments of the Church. There is no other way.

In the Bethlehem story of Jesus and even in the story of his cross, there is the divine flourish and the cause for our joy at Christmas. The babe of Bethlehem was and is the Savior of the world. Jesus conquered sin and death on the cross. The ultimate divine flourish is the victory of Jesus over death. It began in that Bethlehem stable.

We pray for the shepherd's simplicity of heart, mind and soul so that we may kneel before Christ and say, "Jesus I need you."

That is my Christmas wish and prayer for all of us! †

#### 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.

### La sencillez de los pastores nos conduce a Cristo

**E**l primer anuncio del Salvador llegó a los pastores cerca de Belén.

Romantizamos a los pastores de Belén que rodean nuestros pesebres, pero en aquellos días, la gente menospreciaba a esos pastores vulgares. El mensaje de Dios llegó primero a los hombres sencillos del campo. Ese detalle nos encanta. Tal vez la gente sencilla está mucho más propensa a abrir sus corazones al amor misterioso de Dios.

Hace un par de décadas el régimen comunista que amenazó al mundo libre, fracasó a final de cuentas gracias a la gente sencilla. La negación del comunismo de que la gente necesita a Dios conllevó a una arrogante deficiencia moral y espiritual en el sistema educativo, político y económico comunista. El sistema estaba condenado a fracasar. La gente sencilla de fe y el sentido común prevalecieron en Europa Oriental.

¿Existen fenómenos similares hoy en día? El Papa Benedicto XVI diría que sí existen, pero son más sutiles que las demostraciones públicas flagrantes del comunismo. El materialismo secular ha conducido a una nueva forma de paganismismo e indiferencia con respecto a la espiritualidad, la moral e incluso la vida misma. Existe una confianza exagerada en que la humanidad puede construir un mundo más perfecto sin Dios.

Hay una noción de que ninguna autoridad puede establecer que existe una verdad absoluta. Si nadie puede enseñar con autoridad, la moral y la doctrina se convierten en asuntos de opinión. El

resultado es la anarquía moral. Las normas morales y la misma fe se ridiculizan.

El culto al consumismo implica que la felicidad se encuentra en la posesión de más y más cosas. Las cosas se convierten en los dioses reinantes. La gente sencilla rechazó el comunismo porque demandaba fe en sí mismo, en lugar de en Dios. ¿Acaso la gente sencilla rechazará el culto al consumismo materialista que, de modo más sutil, predica el mismo postulado? La gente sencilla, al igual que los pastores, sabe que necesitamos a Dios. Ciertamente somos los suficientemente sencillos para declarar nuestra libertad a Dios.

Se dice que los pastores de Belén pueden haber sido quienes elevaban los corderos puros que se ofrecían a Dios como sacrificio en el Templo todas las mañanas y las noches. Es una idea interesante: los pastores que cuidaban los corderos del Templo fueron los primeros en ver al Cordero de Dios que sería asesinado para redimir los pecados del mundo. Existe una conexión entre Belén y El Calvario. Treinta y tres años más tarde, en la cruz de un criminal en un monte a las afueras de Jerusalén, murió el mismo Salvador. Una sombra recubrió la Tierra y el velo del Templo se rasgó. Al momento de su muerte, al igual que en su nacimiento, hubo pobreza y poesía. Hubo sufrimiento y el ademán divino: el sol se eclipsó y el velo del Templo se abrió en dos.

En la historia del nacimiento y la muerte del Hijo de Dios existe pobreza

extrema y hay también poesía divina. Existe la realidad humana predecible, como el censo para pagar tributo y vemos también la sorpresa descolocada de la aparición de Dios a los pastores. No había lugar en la posada en Belén, ¡pero los ángeles fueron a cantar! Lo mataron en la cruz de un criminal, pero el velo del Templo se rasgó a modo de protesta. ¿Acaso podemos ignorar a un Dios de pobreza y poesía?

Incluso ahora Jesús se encuentra entre nosotros en sencillez y pobreza. Sólo tenemos que mirarnos a los ojos y examinar nuestras almas para atrapar una visión fugaz de Jesús en nuestra vida cotidiana. Y ¿acaso no es cierto que de vez en cuando nos sorprende con alguna maravilla?

Y sin embargo, la contradicción prosigue: en nuestro propio país, se priva a millones de bebés inocentes y sin voz de su derecho a la vida: se aborta la vida humana real. Los pobres indigentes continúan desamparados, el racismo sobrevive y muchos se sienten aterrorizados por la pobreza de la soledad. Permitimos la promiscuidad. Los capos de la droga victimizan a los solitarios, especialmente a nuestra juventud. Jesús se encuentra entre nosotros aun hoy en

día, en estos iconos de sufrimiento.

En la posada en Belén no había lugar para Jesús. Hubo lugar para él en una cruz. Deseaba un lugar en los corazones superpoblados de nuestra familia humana y no pudo hallarlo. Y su búsqueda continuó. ¿Acaso abrimos nuestros corazones para aceptarlo? Si queremos verlo en el prójimo, primero debemos encontrarlo en la oración y en los sacramentos de la Iglesia. No hay otra forma.

En la historia de Belén de Jesús, e incluso en la historia de la cruz, existe un ademán divino y la razón de nuestra alegría en Navidad. El bebé de Belén fue y es el Salvador del mundo. Jesús conquistó el pecado y la muerte en la cruz. El máximo ademán divino es la victoria de Jesús sobre la muerte. Todo comenzó en ese establo en Belén.

Recemos por la sencillez de corazón, mente y alma de los pastores, para que podamos arrodillarnos ante Cristo y decir: "Jesús, te necesito."

¡Este es mi deseo de Navidad y mi oración para todos nosotros! †

*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.



# Events Calendar

## December 23

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, Indianapolis. Catholic Charismatic Renewal, **praise, worship, healing prayers**, 7 p.m. Information: 317-797-2460.

## December 25

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 website at [www.seidata.com/~frburwink](http://www.seidata.com/~frburwink).

## December 26

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Khrist Kwanzaa**, 7-8:30 p.m. Information: 317-632-9349.

## December 27

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Khrist Kwanzaa**, 7-8:30 p.m. Information: 317-632-9349.

## December 28

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Khrist Kwanzaa**, 7-8:30 p.m. Information: 317-632-9349.

## December 28-30

Cardinal Ritter High School, 3360 W. 30th St., Indianapolis. **Volleyball camp**, girls in grades 4-8, 9 a.m.-noon, \$20 per person. Information: 317-927-7929.

## December 29

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Khrist Kwanzaa**, 7-8:30 p.m. Information: 317-632-9349.

## December 30

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Khrist Kwanzaa**, 7-8:30 p.m. Information: 317-632-9349.

## December 31

St. Monica Parish, Emmanus Center, 6131 N. Michigan Road, Indianapolis. **Black Catholics Ministry**, first annual celebration and awards ceremony, 7 p.m. Information: 317-253-2193.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. Catholic Charismatic Renewal, **New Year's Eve Mass**, 11:30 p.m., songs of worship, 11 p.m., fellowship and refreshments following Mass. Information: 317-592-1992.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indiana-

polis. **Khrist Kwanzaa**, Mass, 6 p.m., night watch, 10 p.m. followed by Karamu Feast. Information: 317-632-9349.

## January 1

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Khrist Kwanzaa**, New Year's Day Mass, 10 a.m., followed by Kawanzaa brunch. Information: 317-632-9349.

## January 4

St. Malachy Parish, 326 N. Green St., Brownsburg. **"Catholics Returning Home,"** six-week series, 7-8:30 p.m. Information: 317-858-8422.

St. Mary Parish, Marian Center, 317 N. New Jersey St., Indianapolis. **Solo Seniors**, meeting, 6:30 p.m. Information: 317-359-0220.

## January 7

Roncalli High School, 3300 Prague Road, Indianapolis. **High school placement test**, 7:45-11:15 a.m. Information: 317-787-8277, ext. 232.

## January 8

Indianapolis South Deanery parishes, **feast of the Epiphany**, Holy Name, Nativity, Sacred Heart of Jesus, St. Barnabas, Good Shepherd, SS. Francis and Clare, St. Jude, St. Mark, St. Patrick, St. Ann and Our Lady of the Greenwood churches, view the Christmas decorations, 1-5 p.m.

Holy Family Council, Knights of Columbus Hall, 200 N. Lynhurst Drive, Indianapolis. **Breakfast**, 8 a.m.-1 p.m. Information: 317-240-3782.

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"A Twelfth Night Gathering,"** Epiphany Vespers, 5 p.m., festive dinner, Newman Dining Room, 5:45 p.m., reservations by Jan. 4, \$6.55 per person, "Burning of the Greens," 7 p.m. Information: 812-357-6501.

## January 9

Our Lady of Perpetual Help Parish, 1752 Scheller Lane, New Albany. **"Catholics Returning Home,"** six-week series, 7:30-9 p.m. Information: 812-745-3112.

## January 13

St. Michael Parish, 519 Jefferson St., Greenfield. **Natural Family Planning (NFP) class**, 9-11 a.m. Information: 317-462-2246. †

# Monthly . . .

## Monthly

### First Sundays

Marian College, Ruth Lilly Student Center, 3200 Cold Spring Road, Indianapolis. **People of Peace Secular Franciscan Order**, noon-2 p.m. Information: 317-955-6775.

Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. **Mass** with contemporary appeal, 5 p.m. Information: 317-638-5551.

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

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

St. Thomas More Church, 1200 N. Indiana St., Mooresville. **Holy hour** of adoration, prayer and praise for vocations, 9:15 a.m. Information: 317-831-4142.

### First Mondays

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

St. Bartholomew Church, 1306 27th St., Columbus. **Adoration of the Blessed Sacrament**, 11 a.m.-8 p.m. Information: 812-379-9353.

### 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.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Women: No Longer Second Class,"** program, 7-8:30 p.m. Information: 317-788-7581.

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 Wednesdays

St. Mary Parish, 317 N. New Jersey St., Indianapolis. **Solo Singles, Catholic singles** 50 and over, single, widowed, divorced, new members welcome, 6:30 p.m. Information: 317-359-0220.

### First Thursdays

Immaculate Conception Church, 2081 E. County Road 820 S., Greensburg. **Holy hour**, 7-8 p.m. Information: 812-591-2362.

### First Fridays

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Adoration of the Blessed Sacrament**, 12:45-5:15 p.m., **Vespers and Benediction**, 5:15 p.m. Information: 317-635-2021.

Christ the King Church, 1827 Kessler Blvd., E. Drive, 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. Information: 317-356-7291.

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. Information: 317-636-4828.

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.

St. Charles Borromeo Church, chapel, 2222 E. Third St., Bloomington. **Adoration of the Blessed Sacrament**, noon-6 p.m.

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. Information: 765-647-6981.

St. Michael Church, 519 Jefferson Blvd., Greenfield. Mass, 8:15 a.m., **exposition of the Blessed Sacrament** after Mass until Benediction, 5 p.m. Information: 317-462-4240.

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **Caregivers support group**, 7-8:30 p.m., monthly meeting sponsored by Alzheimer's Association. Information: 317-888-2861, ext. 29.

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.

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. Mary Church, 212 Washington St., North Vernon. **Adoration of the Blessed Sacrament**, 9 a.m.-5 p.m. Information: 812-346-3604.

St. Joseph Church, 113 S. 5th St., Terre Haute. **Eucharistic adoration**, 9 a.m.-5 p.m., rosary, noon, holy hour for vocations, Benediction,

4-5 p.m., Mass, 5:15 p.m. Information: 812-235-4996.

### First Saturdays

Holy Angels Church, 740 W. 28th St., Indianapolis. **Exposition of the Blessed Sacrament**, 11 a.m.-noon. Information: 317-926-3324.

St. Therese of the Infant Jesus (Little Flower) Church, Chapel, 4720 E. 13th St., Indianapolis. **Apostolate of Fatima holy hour**, 2 p.m. Information: 317-357-8352.

St. Anthony Church, 379 N. Warman Ave., Indianapolis. **Reconciliation**, 7:45 a.m., **Mass**, 8:15 a.m. followed by rosary. Information: 317-636-4828.

St. Michael Church, 519 Jefferson Blvd., Greenfield. **Communion service**, 9 a.m., rosary, meditation on the mysteries. Information: 317-462-4240.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **Devotions, Mass**, 7:30 a.m., sacrament of reconciliation, rosary, meditations following Mass. Information: 317-888-2861.

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

## VIPs...

**Robert and Eleanor (Richardson) Reimer**, members of St. Barnabas Parish in Indianapolis,

will celebrate their 60th wedding anniversary on Dec. 29. The couple was married on that date in 1945 at Sacred Heart of Jesus Church in Indianapolis. They have two children: Barbara Glanz and Kathleen Shank.

They also have five grandchildren. †



## Our Lady of Guadalupe

Father Todd Riebe, in the middle of the back row, pastor of the three Richmond Catholic Community parishes, poses with several children who participated in a Dec. 11 bilingual Mass in honor of Our Lady of Guadalupe at St. Andrew Church in Richmond.



## Knights of Columbus present gift

Tom Axom of Fishers, Ind., left, state program director of the Knights of Columbus Indiana State Council, and St. Mary parishioner Ron Dooxsee of North Vernon, the Knights' state membership director, present a gift of more than \$800 to Archbishop Daniel M. Buechlein on Dec. 13 at the Archbishop O'Meara Catholic Center in Indianapolis. The gift will be used for the Bishop Bruté House of Formation at Marian College in Indianapolis.



# Filipino Catholics celebrate *Simbang Gabi* in Terre Haute

By Mary Ann Wyand

TERRE HAUTE—"Maligayang Pasko."

That's the Tagalog way to wish someone a "Merry Christmas" in the Philippines.

Several hundred Filipino Catholics of all ages from Vigo County and other areas of the archdiocese gathered at St. Margaret Mary Church in Terre Haute on Dec. 19 to celebrate *Simbang Gabi*, a Christmas tradition of Mass and carols which is a popular Advent custom in the Philippines.

The festive liturgy sponsored by the archdiocesan Commission for Multicultural Ministry was celebrated by Father Rick Ginther, pastor of St. Patrick and St. Margaret Mary parishes in Terre Haute, and Father Kenneth Taylor, director of Multicultural Ministry for the archdiocese and pastor of St. Michael the Archangel Parish in Indianapolis.

The joyous Mass with lots of music marked the fourth day of the nine-day *Simbang Gabi* novena for Filipino Catholics living in the archdiocese. The theme of the novena was "Family: Agent of Evangelization."

The Multicultural Ministry Commission also sponsored *Simbang Gabi* liturgies on Dec. 20 at St. Gabriel Church in Indianapolis and on Dec. 21 at the St. Paul Catholic Center in Bloomington.

In his homily, Father Ginther asked the people to consider ways to bring life into the barren places in their families.

After blessing the Filipino foods served at the dinner in the parish center, Father Ginther said he hopes all Catholics will "listen for the Lord then try to bring some new life into the barren aspects of their lives."

During Advent and throughout the year, he said, families also need to consider ways to serve the larger Church community.

"In part, *Simbang Gabi* has a family aspect," he said, "because the whole family in the Philippines would come to Mass at 4 a.m. to pray together."

The novena started on Dec. 16, he said, and is an exciting Advent custom.

"It brings all the Filipino Americans in the area together for a cultural celebration," Father Ginther said. "Part of the gift of the Filipino American community here is that they may be from other parishes, but they can come together very easily and pray together."

During a dinner after the novena celebration in Terre Haute, Filipino Catholics said they were thrilled to be able to celebrate *Simbang Gabi* with their children and pass on beloved customs from their homeland to a new generation.

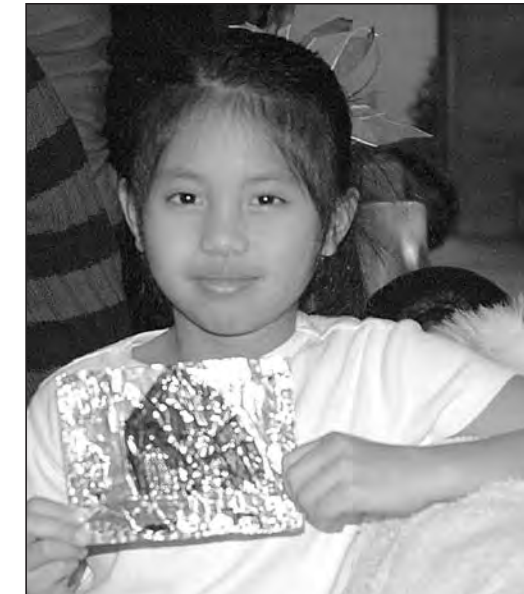
St. Margaret Mary parishioner Paulito Carino of Terre Haute said "many of us are away from our home and we like to remember our culture and traditions. We don't miss that much of [life in] the Philippines because of this kind of celebration here. It makes us feel more at home."

His wife, Ellynel Carino, said "it means a lot to us" to be able to celebrate *Simbang Gabi* in the United States.

"I've been brought up with good family values," she said. "The togetherness of families is very important to Filipinos. Now that we're away from our families at home [in the Philippines], at least I can share the novena with my husband and daughter. It's nice to be with other Filipinos."

The Carinos moved from Cebu City in the Philippines to Terre Haute in 2003.

Their 1-year-old daughter, Pia Elleana, enjoyed the celebration and was especially attracted to the brightly colored *parol*, or lantern, that is traditionally used during the novena to light the way for the Christ Child. †



Above, 1-year-old Pia Elleana Carino celebrates her first *Simbang Gabi* with her father, Paulito Carino, and her mother, Ellynel Carino, not shown, during a reception on Dec. 19 at St. Margaret Mary Parish in Terre Haute. They are St. Margaret Mary parishioners. Filipino foods were served during a dinner at the parish center after a Mass and carols celebrating the nine-day Advent novena that is a traditional part of Christmas preparations for Catholics in the Philippines. Pia enjoyed looking at a *parol*, or lantern, on the wall that is displayed by Filipino Catholics to light the way for the Christ Child.

Left, St. Patrick parishioner Idrean Lourdes Dalina of Terre Haute holds her handmade foil Nativity scene after the *Simbang Gabi* Mass and carols on Dec. 19 at St. Margaret Mary Church in Terre Haute.

## LEGACY FOR OUR MISSION:

*For Our Children and the Future*

### CHILDREN HAVE A VOICE IN COURT THROUGH CASA

WITH THE HELP OF COURT APPOINTED SPECIAL ADVOCATES (CASA), A VITAL YOUTH-SERVING PROGRAM OF CATHOLIC CHARITIES NEW ALBANY, EVERY CHILD WHO HAS BEEN ABANDONED, ABUSED OR NEGLECTED HAS A VOICE. The CASA volunteers have big hearts and a powerful, positive impact on the lives of children.

And that's the whole idea of CASA, giving a voice in court to those who can't speak for themselves.

Due to the 529 Indiana Senate Bill passed on July 1, it is now required for a judge to appoint a CASA volunteer in all Children In Need of Services (CHINS) cases, which can involve infants to 18-year-olds. Each year, 300,000 abused, neglected and abandoned children are involved in the U.S. court system.

"There's no season or reason for child abuse. We need volunteers now more than ever in the history I've been with this program for 11 years," said Kim Grantz, program director of CASA. "The senate bill has put a crunch on us, and we want to be able to serve all the children who need a voice."

For each case assigned by a judge, one CASA volunteer works with the child, researches his or her background, and writes a report in the child's best interest that is presented to the judge.

"If we don't have the volunteers, we can't serve the children. You don't have to have a Ph.D. or early child development training," Grantz said. "You basically need to have a kind, caring and empathic heart and be willing to devote some time."

Training for volunteers includes 30 hours of pre-service training before being assigned to a case, as well as 12 annual in-service



(From left to right) Volunteer Annette Berger, CASA Program Director Kim Grantz, Advisory Board Member Nancy Roberts and Carla Dolan, director of Social Services, St. Elizabeth Catholic Charities, attended the Indiana CASA State Conference in October.

*"The children served get really attached to their volunteers, because they are a constant in their lives."*

hours in order to inform volunteers about any changes in the law or child welfare trends. The training is held in group settings.

Grantz was in college when she first heard about the CASA program from a poster she saw. "I knew right off the bat that it was something I wanted to do," she said. "I worked full time at a law firm during the day and was a full-time student at night, and then I found time to volunteer."

As Grantz experienced, a majority of the work, such as home visits and phone calls, can be done on one's own time, making it easier for busier people to get involved. The CASA program asks for a one-year commitment from its volunteers, but volunteers don't handle more than two cases within a year.

"The children served get really attached to their volunteers, because they are a constant in their lives," Grantz said. "We want that CASA volunteer to be that one person that always there."

And while working with the children, the volunteers develop relationships among one another. "(The volunteers) are awesome. We develop really good friendships, and I just cherish them and treasure them," Grantz said. "Due to the confidentiality, they can't go home and talk about their cases. They have to debrief and unload on either me or to other volunteers, and as a result you really form some strong bonds."

With the increase of cases assigned from judges, the CASA program needs more volunteers. But their need in help doesn't stop them from helping God's children, one case at a time.

"My personal philosophy is that every time we have the privilege of working with some of these troubled children, it's a success story, because we're there for them every time," Grantz said.

*Legacy for Our Mission, the archdiocese's ongoing capital campaign, is guided by the principles of Christian stewardship and addresses the needs of archdiocesan ministries such as Catholic Charities. By contributing to Legacy for Our Mission through your local parish, a portion of your gift will be allocated to organizations such as Court Appointed Special Advocate, part of Catholic Charities in New Albany.*



# YEAR

continued from page 2

later, he is formally installed during an inaugural Mass. Spanish government introduces legislation to legalize gay marriage; Vatican official urges Spanish civil officials not to perform such marriages even if it means losing their jobs. Oregon's bishops oppose same-sex civil unions as state Legislature considers giving them legal status. The Parliamentary Assembly of the 46-country Council of Europe rejects a resolution that would have approved Dutch-style assisted suicide.

## May

Democrats for Life of America launches campaign for legislation aimed at reducing U.S. abortions by 95 percent in coming decade. Vatican's U.N. ambassador urges nations to re-examine morality of nuclear deterrence. Pope Benedict XVI, taking possession of his Rome cathedral, says a pope is bound to teach Church doctrine, not his own ideas. U.S. bishops and other Catholic organizations launch Justice for Immigrants campaign. Pope names San Francisco Archbishop William J. Levada to head Vatican's Congregation for the Doctrine of the Faith. Pope waives five-year waiting period for sainthood Cause of Pope John Paul II. Federal judge in Nebraska strikes down state constitutional amendment, approved by voters the year before, defining marriage and prohibiting legal recognition of same-sex unions. Mother Marianne Cope, a Franciscan Sister of Syracuse, N.Y., and American missionary to the lepers of Molokai, is beatified. Anglican-Roman Catholic International Commission issues agreed statement on role of Mary in the life of Christians. Poll finds only 36 percent of Americans back federal funding of research on stem cells from human embryos. Mexican bishops oppose bill that would permit physician-assisted suicide.



The new pope called himself "a simple, humble worker in the vineyard of the Lord" when he addressed the world from the balcony of St. Peter's Basilica on April 19. Upon his election, German Cardinal Joseph Ratzinger took the name Pope Benedict XVI.

South Korean Church leaders condemn cloning of human embryos to create stem cells. Rome Diocese formally opens Pope John Paul's sainthood Cause.

## June

The U.N. General Assembly is told that Catholic Church runs one-fourth of all AIDS care and prevention programs around the world. Diocese of Covington, Ky., agrees to set up \$120 million fund to compensate childhood victims of clergy sex abuse. Federal appeals court strikes down Virginia law banning partial-birth abortions. In referendum, Swiss voters uphold law granting registered same-sex partners rights similar to those of married couples. Pope Benedict XVI says only fail-safe AIDS prevention is following Church teaching on fidelity and chastity. Paris Archdiocese seeks better protection of religious freedom after priest is beaten by gay

activists when he tries to stop a mock same-sex wedding in Notre Dame Cathedral. San Francisco Archdiocese settles 15 sex abuse lawsuits for \$21 million. Vatican welcomes decision by finance ministers of Group of Eight industrialized nations to write off all external debt of many heavily indebted poor countries. Pope reaffirms commitment to ecumenism in meeting with World Council of Churches delegation. U.S. bishops, gathered in Chicago for spring meeting, approve slight revisions in child protection charter and norms, adopt revised norms for priestly formation, issue statement on Catholic schools. Zimbabwe's bishops denounce human rights violations in government's efforts to destroy shantytowns. Spanish bishops lead 500,000 demonstrators protesting a bill that would allow homosexual couples to marry and adopt children. Supreme Court finds Ten Com-mandments display OK at Texas Capitol, but not in two Kentucky courthouses. Two California dioceses settle with sex abuse victims: Sacramento gives \$35 million to 33 victims; Santa Rosa, \$7.3 million to eight victims. Orthodox official says Orthodox Churches are ready to revive stalled dialogue with Catholic Church. Spain's Parliament passes law legalizing same-sex marriages; Canada's House of Commons passes similar bill the same day.

## July

Vatican newspaper calls same-sex legislative actions in Spain and Canada "violent attacks" on the natural family. Supreme Court Justice Sandra Day O'Connor, often the court's key swing vote, says she will retire when a successor is appointed. United Church of Christ becomes first U.S. Church to formally reject traditional definition of marriage when its general synod endorses support for gay marriages. Pope Benedict XVI urges Group of Eight summit meeting in Scotland to take "concrete measures" to

eradicate global poverty. Terrorist bombings attack London's bus and subway systems. Pope appeals to terrorists to stop sowing hatred. Austrian Cardinal Christoph Schonborn fuels fires of evolution-intelligent design debate when he writes in *The New York Times* that science offers "overwhelming evidence for design in biology." Vatican agency says Church must play larger role in fight against trafficking of women and children for sex. Diocese of Tucson, Ariz., ends bankruptcy proceedings with agreement on \$22.2 million trust fund for sex abuse victims. Vatican's U.N. ambassador urges international cooperation to end scourge of illicit trade in weapons. G-8 summit affirms debt relief for poorest countries and pledges \$50 billion package for poverty relief in Africa. Vatican's U.N. ambassador says Catholic aid agencies gave \$650 million in tsunami relief effort. President George W. Bush nominates Judge John Roberts, a Catholic, to replace Justice O'Connor on Supreme Court. Final approval of same-sex marriage law in Canada is denounced by bishops as altering the "basic meaning" of marriage. Pope urges parishes to welcome divorced Catholics who are civilly remarried, even though they cannot receive Communion. Irish Republican Army says it has formally ordered an end to armed campaign against loyalists; pope welcomes the news.

## August

Diocese of Oakland, Calif., reaches \$56.4 million settlement of 56 lawsuits claiming clergy sexual abuse of minors. Kentucky bishops urge new commitment to poor in joint pastoral letter on economic justice. CRS begins emergency food distribution in drought-stricken Niger. Brother Roger Schutz, a minister of the Swiss Reformed Church and a world-renowned ecumenist who founded the ecumenical monastic community of Taizé, France, is fatally stabbed by a deranged woman.

See YEAR, page 20

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O come and save us, Lord, our God.'*





# Several feasts among this year's 17 days of Christmas

By John F. Fink

Christians are familiar with the "12 days of Christmas," which traditionally began on Dec. 25 and carried us liturgically through the feast of Epiphany, celebrated on Jan. 6. The liturgical calendar has changed, though, and the Christmas season continues until the feast of the Baptism of Jesus, celebrated on Jan. 9. The feast of the Epiphany is now always celebrated in the United States on a Sunday and will be observed on Jan. 8.

Those who celebrate the Church's Christmas season should be aware that the feasts are a bit different this year because Christmas falls on a Sunday.

The Christmas season begins late in the afternoon of Dec. 24. There are four Christmas Masses, beginning with the Vigil Mass for the feast of the Nativity of the Lord. This is followed by Midnight Mass, Mass at dawn and Mass during the day of Christmas itself. Back in the days when there were many priests and each priest usually said only one Mass a day, priests made it a practice to say three Masses on Christmas. Today, of course, many priests say three or more Masses every weekend.

As usual, the feast of St. Stephen, the first martyr, is celebrated on Dec. 26, and the feast of St. John the Evangelist is celebrated on Dec. 27. These have long been popular feasts during the Octave of Christmas.

Another Christmas feast is celebrated on Wednesday, Dec. 28—the Holy Innocents. They are the children who were killed by King Herod the Great's soldiers after the Magi told Herod that they were searching for "the newborn

king of the Jews." The visit of the Magi to Bethlehem isn't celebrated until the feast of Epiphany, but the Holy Innocents are remembered on Dec. 28.

Friday, Dec. 30, is observed this year as the feast of the Holy Family of Jesus, Mary and Joseph. Last year, when Christmas was on a Saturday, this feast was celebrated the following day, on Sunday, Dec. 26. It was moved this year to the only day within the Octave of Christmas that did not already have a feast.

The great feast of Mary, Mother of God, is always celebrated on Jan. 1, the Octave Day of Christmas, so it falls on Sunday. Older Catholics will remember when this was the feast of the Circumcision of Jesus, and the Gospel reading for the feast includes his circumcision. This day is also a day of prayer for world peace.

North American Catholics should be aware of some of the feasts that fall during the first week of January. Jan. 4 is the feast of St. Elizabeth Ann Seton. She was a wife and mother of five children as well as the foundress of the parochial school system and the first religious order in the United States, the Daughters of Charity.

Her feast is followed on Jan. 5 by that of St. John Neumann, another American saint. He was the bishop of Philadelphia from 1852 until his sudden death in 1860.

Jan. 6 is the feast of Blessed André Bessette, known as the "Miracle Man of Montreal," who was responsible for the magnificent St. Joseph's Oratory at the top of Mount Royal, overlooking Montreal, Quebec, Canada.

Sunday, Jan. 8, will be the feast of



The Epiphany is depicted in a mural titled "Adoration of the Magi" in the Basilica of the Immaculate Conception at Conception Abbey in Conception, Mo. Painted by Benedictine monks in the late 1800s, the artwork is the first appearance of the German Beuronese style in a U.S. church. Christians celebrate the incarnation of the divine Word—the birth of Christ—on Dec. 25. The feast of the Epiphany is Jan. 8.

Epiphany. As already noted, this observes the visit of the Magi to the Blessed Family, the first gentiles to honor Jesus after his birth. Since they gave him gifts of gold, frankincense and myrrh, it has been assumed that there were three Magi, and they have the traditional (but non-biblical) names of Caspar, Melchior and Balthazar. In some places in the world, this feast is observed with more pomp than Christmas.

The Christmas season ends on Monday, Jan. 9, with the celebration of the feast of the Baptism of the Lord, when God the Father revealed the divinity of Jesus during his baptism by John the Baptist in the Jordan River.

This year let us celebrate the 17 days of Christmas, from Dec. 24 to Jan. 9.

(John F. Fink is editor emeritus of The Criterion.) †

## After Katrina, Christmas comes to the Gulf Coast

By Margo MacArthur

Catholic News Service

Most Americans sat before their televisions last August, transfixed by image upon image of Hurricane Katrina's brutal attack on New Orleans. The storm also caused great destruction as it swept east along the Mississippi coast. A broad swath of waterfront towns—among them Bay St. Louis, Pass Christian and Long Beach—were virtually flattened by water and wind.

Some churches and schools that were centers for the faithful were erased from the Mississippi landscape. The people most in need of help often found themselves without the comfort of a church to go to and their children were deprived of the most normal of expectations—going to school.

Now, in the midst of massive recovery efforts, Christmas arrives, leaving many to wonder how the devastation will affect holiday spirits.

"We at St. Thomas plan a true, true celebration," said Father Louis Lohan, pastor of St. Thomas the Apostle Parish in Long Beach. "We will have to celebrate more Masses this year because we are in a smaller place, but we will have just as much singing and celebrating as ever before, maybe more."

There was a live Nativity scene outdoors on Dec. 17, he said, "and Santa will come to Long Beach as in years past."

He thinks attendance at Christmas Masses will be considerably reduced this year because so many parishioners who have lost their homes will stay with family and friends in other parts of the country.

At St. Thomas Parish, the church and elementary school were ripped from their foundations during Katrina. But in just over a month's time, a "new" church and school were relocated in a former roller rink purchased by the parish's Knights of Columbus council,

which lost its meeting hall to the hurricane. The rink was transformed to a parish hub with the help of a Navy Seabee battalion and many volunteers, who created 12 new classrooms and space for church services and offices.

St. Thomas Parish, in turn, began sharing its temporary school quarters with students and faculty from St. Paul School in neighboring Pass Christian, which was also destroyed by Katrina. Nearly 300 students from both parishes are attending school and a full schedule of Christmas events is planned.

"Our Christmas celebration will be much simpler this year by necessity and by choice," said Father Michael Tracey, pastor of Our Lady of the Gulf Parish in Bay St. Louis, a small city of 8,000 people. "It will be intended to remind us all that there is still hope."

Many churches there were damaged so seriously that it is still unclear what the restoration process will involve and where the money for rebuilding will

come from.

Our Lady of the Gulf Parish, which is waterfront, sits 24 feet above sea level. At 4:50 a.m. on Aug. 29, a 35-foot-high wave knocked down its huge doors, flooding the sanctuary, buckling the floor and sucking out the pews, which were discovered days later, broken and strewn over the landscape blocks away. The roof was severely damaged, and the church organ, several stained glass windows and the rectory were demolished.

Masses were held outdoors at first then moved into the partial shelter of the community hall, Father Tracey said. "While we are waiting to hear how much insurance will pay, we have begun a restoration of the roof at least, coordinated by Dan Wilkens, a volunteer from Atlanta who is a retired contractor. Every day, there's a little bit of progress. That keeps you going."

(Margo MacArthur is a free-lance writer in Andover, N.J.) †

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# Readers share favorite Christmas memories

## Wise men journey around house on way to Nativity

By Ray Lucas

Special to The Criterion

One of my favorite Christmas memories came earlier this year and was part of our family Advent preparations. After the lengthy task of selecting a live tree that met the approval of my 7-year-old daughter, Olivia, and my 5-year-old son, Eli, we began preparing our home for Christmas.

We set up the tree, strung the lights and began hanging the ornaments. Many of our ornaments are handmade by my children, and they took great pride in pulling them out and admiring their work.

"I made this one when I was just a little kid, didn't I, Daddy?" asked my suddenly quite mature son, proud of his own creativity.

The other ornaments are from places we have visited or have a specific story about them. One of the ornaments and accompanying story they enjoy most involves the skunk ornament.

"Tell us about this ornament," Olivia demanded as she pulled the wooden skunk out of the box.

"Tell us about the time that a family of skunks got under our house and lived there for a few weeks," she said, telling most of the story already.

One by one, we hung the ornaments, recalling the history of each ornament. As we came to the bottom of our ornament box, the kids stood back and admired their ornaments, all hung with care.

I had to smile at the sight of the majority of the ornaments pulling down the bottom half of the tree, arranged only as high as Olivia and Eli could reach. I silently resolved to shift a few of them up higher later when they aren't looking.

Afterward, we began putting out the remainder of our decorations with Olivia volunteering to set up the manger scene. Over the past few years, we have had a tradition—which came from a friend—that the wise men don't start out in the manger. They spend the next

several weeks traveling around the room following the star.

I had to retell the story to Olivia and Eli to explain why the wise men weren't there yet and decided this would be a great opportunity to talk about the Catholic faith at home.

We pulled out the Gospel accounts of Jesus' birth in Matthew and Luke and read through them. Then Olivia announced that not only should the wise men be on the road, but the shepherds, the sheep and the angel should be by themselves in a field until after Christmas morning.

When all the dust settled, the shepherd and his gang were perched on the bookshelf awaiting their grand entrance. The Magi started on the coloring table and during the next few days had made it to the pink Barbie house, where they found shelter for the night.

As I recall this fresh memory of Christmas, I am reminded of all the teachable moments we have with our children.

The manger scene has been transformed for my children from a static Christmas decoration to a dynamic experience of our faith history. This day of Christmas preparation has been transformed from one that I used to dread to a day pregnant with family memories and faith.

Finally, we finished arranging the suddenly sparse manger scene, and I reminded Olivia that technically even baby Jesus hasn't arrived yet. I suggested that we take him from the manger until his birth on Christmas day.

Well, that was more than my 7-year-old daughter could bear.

"Oh no, Daddy, Jesus needs to stay in the manger," she explained. "Without him, it would be just Mary and Joseph, and that doesn't look right."

I smiled and relented.

"OK, honey, we'll leave baby Jesus there this year."

And I made a mental note of a teachable moment that I can re-visit with them next Advent.

*(Ray Lucas is the director of Catholic Youth Ministries in the New Albany Deanery and is a member of St. Joseph Parish in Clark County.) †*



## Christmas show

Kindergarten students dressed as angels sing in the annual Christmas show at Corpus Christi School in Piedmont, Calif., on Dec. 12.

## Ecuadorian woman recalls first Christmas in U.S.

By Berta C. Smith

Special to The Criterion

I was born in Zaruma, Ecuador, South America. It is a Spanish-speaking country.

Until I was almost 9 years old, I lived with the Sisters of Charity, who had a hospital and a school, then I was sent to the United States and a Catholic family took me into their home. This was around September.

As Christmas was approaching, there was a lot of singing until I got the flu. The father of my new family carried me down the stairs on Christmas morning to see a real tree surrounded by lots of lights and boxes.

I was taken upstairs again as I started to cry because I did not see a sign of Jesus.

I am 88 now, but I still remember my first Christmas in Indianapolis.

*(Berta C. Smith is a member of SS. Peter and Paul Cathedral Parish in Indianapolis.) †*

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*Christmas  
is a time for  
making memories  
and sharing them.*



## Mother's last Christmas was a lesson in the joy of giving

By Dana Van Deuren  
Special to The Criterion

My mother loved Christmas—the sights, the sounds, all that it encompasses—and she was an expert at creating the perfect holiday with presents and food for family and friends.

Of all the Christmases she created and we shared, my mind always drifts back to our last Christmas together. Incredibly, it was like all the other perfect holidays except for one detail. My mother was dying of breast cancer.

My mom was diagnosed with breast cancer at age 36 when I was 9 years old, and yet—through the next six years that she battled this disease—she still managed to put together a flawless holiday.

And she was always home to celebrate with us. She was in and out of the hospital for many years while fighting her battle with cancer, but she was always home for Christmas.

Every Christmas came with a reminder of the true meaning—a *Children's Living Bible*, a beautiful cover for my own Bible, a handwritten note in a beautiful white Bible that my mom had carefully chosen and wrapped for me. She knew and practiced the importance of faith, and Christmas was a joyful celebration of the birth of the Christ Child.

I guess that's why Christmas remains such a joyful and peaceful celebration in my mind. It was the one time of year that I knew I could count on my mom's presence and happiness. It was a time of normalcy in our long hours and days. It was a celebration of life led and lived by my mother.

I was only 14 when I celebrated my last Christmas with my mother. We had the usual beautiful Christmas tree, a multitude of presents and holiday traditions. I don't really remember what I received that year, but I do remember watching my mother's face light up as she watched us unwrap our gifts. I remember there were more hugs than usual, more time spent sitting and talking around a blazing fire, and more hand-holding.

I now believe that my mother willed herself to live through her last Christmas. What she wanted for us took precedence over her own fears.

Although I had unwrapped numerous signs of her faith throughout the years, I watched my mom become a living example of it that year.

She died one month later. Although I only had her with me for 14 short years, she taught me a lifetime of lessons: the beauty of a quiet moment around a roaring fire, a hug that never ends, the delight in watching others' joys and the faith that is not just celebrated at Christmas, but lived every day.

I have spent many Christmases now without my mother, but not one without her memory. I see her face in my little girls' faces and her spirit in my son, and I thank God that I was given the chance to know Christmas every day that I spent with my mother.

(Dana Van Deuren is a member of St. Pius X Parish in Indianapolis.) †

## Boy's example of service is a Christmas Store 'miracle'

By Donna Novotney  
Special to The Criterion

It was a busy day at the Terre Haute Deanery Christmas Store. The weather had turned so cold, and it had snowed during the night. We were surprised by the number of people in the waiting room.

My next family consisted of a mother and her two children. An older lady was with her and asked if she could talk to me. She explained that this young woman was her niece. Her husband had been sick, and they had moved here from another city to live with her.

She had heard about the Christmas Store at her church. She also explained that the 11-year-old boy really needed a coat. I had noticed that his lightweight jacket wasn't warm enough for this frigid weather.

I asked the mother to do her shopping, and the first items she saw were boys' coats. I went out and told him that we wanted him to try on a coat. He politely informed me that he really didn't need a coat, he wasn't poor and he thought that there were poor kids that were really in need of coats.

The mother went ahead with her shopping, still keeping her eye on a particular National Football League logo coat that she knew was his favorite football team.

Just as she was getting ready to leave, the man at the door who helps with the clients' bags asked the boy if he would help carry some bags to a lady's car.

The boy jumped up and, as he passed by the coat rack,



## Christmas at the Hermitage

St. Paul Hermitage residents Juanita and Jim McNulty talk with Benedictine Sister Mary Nicolette Etienne on Dec. 12 in the lounge at the sisters' home for the elderly in Beech Grove.

I said, "Wait a minute. Try this coat on." When he saw the coat, he said, "OK."

It was a perfect fit. He shoved his hands into the pockets and came up with a matching NFL stocking cap and gloves. This was the first smile that I had seen from him.

The boy then said, "I guess I'll have to take it, but can I work for it?"

Mr. Sullivan told him, "You sure can. Ask your mom, and I will see that you get home."

The boy worked all afternoon carrying bags to cars, helping people up the front steps and cleaning the snow off the walks. He told everyone "Merry Christmas" as they left the store.

That evening at closing time, my husband was waiting for me in the car. He asked, "Who is that kid with that NFL jacket that's been carrying the bags?"

"Well," I said, "I really don't know, but I do know that he is a special boy, and he is going to grow up to be a fine man. In fact, I bet he grows up and helps us at the Christmas Store."

And he did!

(Donna Novotney is a member of Holy Rosary Parish in Seelyville. She volunteers at the Terre Haute Catholic Charities Christmas Store.) †

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## Christmas means finding hay for the Nativity crib

By Helen Stephon

Special to The Criterion

Christmas is the most wonderful time of the year—a time for remembering and a time for making new memories.

As a child, I remember the excitement of putting up the Nativity crib every year. It was a Christmas gift from Grandma and Grandpa Cahill.

One year, when my brother, Ed, was old enough, he thought it had to have some straw so he went to Ted's Feed Store and bought a whole bale of straw. It cost \$1. We had enough straw for all the cribs in the whole town of Beech Grove.

Ed said, "That's the only way they sold it."

During the Christmas season, we would visit Santa on Main Street in Beech Grove then shop at the Ben Franklin Dime Store. My family would always purchase a real tree from the Beech Grove Jaycees for \$5.

We would attach our biggest cotton socks to our beds with safety pins on the night of Dec. 5, the eve of St. Nicholas' feast day. He brought us tangerines, nuts and small pieces of hard candy.

My father only shopped for my mother's gift, and he never started until Christmas Eve. As the oldest daughter, I got the privilege of going with him. I especially remember all the crowds of shoppers and my father wishing everyone a very Merry Christmas.

(Helen Stephon is a member of St. Barnabas Parish in Indianapolis.) †

## Friend exemplifies the 'spirit of Christmas'

By Barb Roettger

Special to The Criterion

Our holidays were steeped in traditions from Poland brought to America by my grandma and grandpa. Mom made sure that we kept the family traditions going each year.

Then mom died. A year later, dad remarried. My two younger siblings moved several states away to live with dad. Since his new wife still had her two youngest children at home, there was no room to stay there and I had no choice but to remain in Indianapolis for Christmas.

The holidays are tough when you have no family in town. Everyone around you is talking about getting together with their families while you know that you will be alone. I was in that predicament for a few years.

I was a member of an adult singles group at the time, and one member showed me what it truly means to be a Christian. Every Christmas Day, he would drive to my apartment and spend a few hours with me. He said people shouldn't be alone on the holidays, and he was right.

One year, he came by a day earlier with two bags of groceries. Due to a recent move, he knew my finances were tight. He had another friend with him so they didn't stay long. As he left, he said, "I'll see you tomorrow." He showed me what the "spirit of Christmas" is truly all about with his friendship.

Last year, I sent him a thank you note—long overdue—for the kindness that he showed me during the Christmas season. It is really hard without your family during the holidays, but my friend made my Christmas a little easier for me when I was all alone.

There is a Polish custom that involves leaving a chair vacant at the table on Christmas Eve for a guest who might come to dinner. My friend was mine.

(Barb Roettger is a member of St. Pius X Parish in Indianapolis.) †

## Christmas in Tanzania is an interfaith celebration

By Charlene Duline

Special to The Criterion

Many years ago, I had a most wonderful, unexpected Christmas in Tanzania. I was the cultural attaché at the U.S. Embassy in Dar es Salaam.

A few days before Christmas, an older American woman came into my office seeking information for her research. I learned that she was a professor at Temple University in Philadelphia, and that she was staying at the local YWCA—a most dreary place.



### Vatican star

A worker checks the placement of the star high atop the Christmas tree in St. Peter's Square at the Vatican on Dec. 10. Pope John Paul II initiated the Christmas tree tradition in 1982, and trees have been donated in recent years by a number of European countries.

I could not let her remain there when there was plenty of room at my inn. I lived alone—unless you count my dog—in a three-story house with four bedrooms and four bathrooms, and I loved having guests.

I liked Ruby immediately. After talking to her for some time, I invited her to move into my residence to spend Christmas with fellow Americans. She was delighted.

A dear friend, Fatma, a Muslim from Zanzibar, was also coming to spend Christmas with me. In the days before Christmas, the three of us were kept busy with holiday festivities, including a huge Christmas party that I hosted for friends. We laughed a lot and had a wonderful time together.

On Christmas Day, I went to Mass after leaving tiny presents for Ruby and Fatma. That afternoon, we had a traditional American Christmas dinner at the home of another American diplomat. We held hands and prayed before the meal.

Fatma and Ruby were welcomed by everyone they met because they were warm and outgoing.

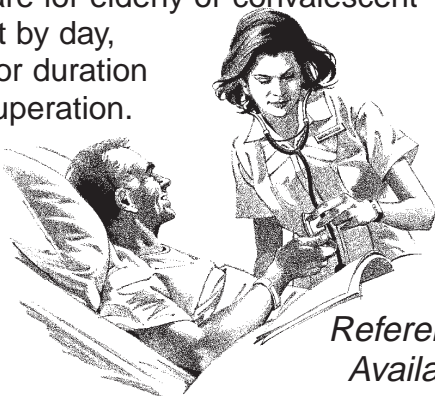
That was one of the most unexpected Christmases I have ever had. Who knew that my little fold would include a Muslim, a Catholic and whatever faith Ruby professed?

Our hearts were open to receiving and giving and welcoming. Each of us felt especially blessed. What a memorable Christmas.

(Charlene Duline is a member of St. Monica Parish in Indianapolis.) †

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## Latin, English Masses welcome Emmanuel

By Joann Day

Special to The Criterion

I walked into the warm, dimly lit church. There was a holy silence as people began to fill the pews. The poinsettias and greenery sparkled with expectation. The choir began to sing the familiar carols as more worshippers slipped unnoticed into the pews.

At 11:55 p.m., the lights were extinguished except for the flickering candles and the illuminated Christmas manger. The priest and servers entered the sanctuary and everyone kneeled in the pews. The beautiful strains of "Silent Night" filled the church as the music flowed over and through the people.

Christmas Mass had begun in the old Church at Our Lady of Perpetual Help Parish in New Albany. The priest's back was to the people. Everything during the Mass was said or sung in Latin. There was somewhat of a dialogue between the priest and the choir or servers. The people in the pews were observers and listeners. There was no interaction between them. Some people followed along by reading the *Missal*, while other people fingered rosary beads.

The reception of Communion was very devout as all the people kneeled at the Communion rail. The priest placed the host on the tongue of the recipient. The people were not offered the Blood of Christ. As people returned to their seats, they knelt and spent time in deep prayer. After the Last Gospel, the Mass ended. The choir sang a jubilant song as the parishioners filed out of the church in total silence.

Now, after the Second Vatican Council, the Mass is no longer celebrated in Latin.

I walk into the warm, brightly lit church. The altar and sanctuary are beautifully decorated with greenery, white Christmas lights and banks of poinsettias. The people greet one another as they enter the church. There is a happy chattering among them as they fill the pews. The choir performs a program of Christmas music. The congregation becomes quiet as

announcements are made and Midnight Mass begins with the opening song.

The priest is facing the people. The liturgy is celebrated in English. The people are participants—singing and praying aloud the hymns and parts of the Mass. The Scripture readings are proclaimed by a lay person called a lector. During the Our Father, parishioners hold hands with one another. There is a Sign of Peace and all the people shake hands, hug or kiss each other as a symbol of wishing them Christ's peace.

Lay people called extraordinary ministers of holy Communion distribute the Eucharist to the people in their hands. They receive the Blood of Christ from a common cup. During this time, the choir and the community sing together. When the final song ends, there is a burst of conversation among the people as they leisurely put on their coats and prepare to leave the church.

During the Mass, the community of believers comes together to praise the Lord, ask for his help and receive him in holy Communion as food for our souls.

That is exactly what we did in the old Church as individuals. The Mass in the new Church is so very different from the old Church, but at the same time it is uniquely the same.

Emmanuel ... God with us.

(Joann Day is a member of Our Lady of Perpetual Help Parish in New Albany.) †

## Christmas caroling is beloved tradition

By Anna-Margaret O'Sullivan

Special to The Criterion

For me, one of the most delightful Christmas customs—this one handed down from the Middle Ages—is caroling.

I grew up in a little village, a college town. When the college students went home for Christmas in the middle of December, our little "crossroads" with its population of about 250 residents was peaceful and quiet.

Choirs of one village church or another strolled along the snowy roads—we had

roads, not streets—singing the lovely Christmas melodies:

"Silent night, holy night ..."

"Away in a manger, no crib for his bed ..."

"O, holy night ..."

And my favorite, "It came upon a midnight clear ..."

My great-grandmother was an invalid. The carolers came into our yard, surrounded the porch, and sang sweetly and clearly just for her. They did this for all the village shut-ins.

As a college student some years later, I belonged to the Classics Club. We planned to go caroling just before school let out for the holiday, singing time-honored Christmas songs, such as "Adeste Fidelis."

The night set for the caroling was bitterly cold. It was snowing and the wind was blowing a gale. I had somehow forgotten a scarf and my ears were freezing.

It is doubtful if any of the residents inside their warm living rooms could hear our gallant attempt at singing, but we tried. I have seldom felt such relief from snow and wind, or felt more grateful, than when we were invited in by Professor and Mrs. Conklin and given mugs of hot chocolate. We needed it.

Another time I went caroling was very different. This outing was in the 1960s during the week before the public schools closed for Christmas.

I was teaching at Wood High School in Indianapolis. It was a joy for pupils and teachers to hear the beautiful carols sounding softly outside their classrooms as small groups of music students walked the halls singing as they went along the corridors.

One of our teachers was at home convalescing from an illness. Believing that he was missing us, I wrote a get-well letter about activities at Wood and sent it to him. The in-house caroling was the outstanding pleasure I was sorry that he had to miss at school.

In spirit, the one who listens to Christmas carols bridges the years, helps Joseph prepare a place in the hay for Mary to rest, and kneels in love and wonder beside the holy babe of Bethlehem.

(Anna-Margaret O'Sullivan is a member of St. Rose of Lima Parish in Franklin.) †

## Christmas in 1946 was fun with siblings

By Keith Bradway

Special to The Criterion

If I could remember back that far, my most memorable Christmas might be one when I was about 5 or 6.

Or it might be the one when I got a shiny, modern sled. It was the most elegant gift under the tree. Unfortunately, it turned out to be a dud, much more difficult to steer and slower than the plainer sleds that my brother and sister used on snow-covered hills.

Or it might be the one when I got an electric train. But once you assemble the

track, hook up the engine, attach the cars and run it around the track fast enough for it to fall off a few times, it turns out to be a dull toy.

It might be one of several Christmases when I sang at midnight Mass with an excellent choir.

I know that the Christmas I enjoyed the most was in 1946. My brother had been in the Navy. He spent most of his service time in college in Oklahoma and went on active duty just as the war was ending. He was discharged in the summer of 1946.

That Christmas was the first one in three years when my brother and two sisters and I were able to be together. It was different in another way—my sister, who was four years younger than me, was almost 16 and old enough to join her almost grown-up siblings.

Before Christmas, we went shopping downtown together. We used our dad's new car, the first one since the start of the war. We ate lunch at Block's, a favorite hangout for my older sister when she was in high school.

In the evenings, we sat around playing euchre and drinking coffee and eggnog.

By the following year, my older sister was married. She and her husband were there for Christmas, but it wasn't the same.

Although Christmas 1946 was my favorite, I don't remember anything about the presents I received.

(Keith Bradway is a member of St. Agnes Parish in Nashville.) †

## Adoptions precede memorable Christmas

By Jean Allen

Special to The Criterion

My most memorable Christmas was 2004.

My daughter could not have children so she and her husband decided to adopt a child and began the application process, which came to a wonderful and exciting completion during the summer of 2004 after three years of waiting. They were notified that they had been approved to adopt a 6-month-old girl and 2-year-old boy. Their mother is a single mom and requested that her children stay together.

My daughter made preparations to go to Guatemala and meet their new little family. How fitting that this was in December, the month that we celebrate the Holy Family.

These two little precious blessings are such a gift to all of us. When they arrived at the airport in Louisville, I think the light of joy and love in all our eyes and hearts lit up not only Louisville, but also the road all the way home to Indiana.

The joy that we felt continues as we watch the children grow older. What a wonderful memorable Christmas!

(Jean Allen is a member of St. Joseph Parish in Corydon.) †



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## Singing brought healing for vocalist on Christmas Eve

By Mary Jean Wethington

Special to The Criterion

It had been three decades since I had lifted up to God the offering of my voice to the newborn Christ Child in a choir for Midnight Mass on Christmas Eve. 1994 was the year of healing for me through the medium of music.

At the time, I belonged to the parish community of St. Peter in Chains Cathedral in Cincinnati. The music director asked for volunteers to sing with the cathedral choir at Christmas. Most of the choir members were from the Cincinnati College Conservatory of Music. The audition went well, but never in my wildest imagination did I envision what all it would take for the offering of my song as gift on Christmas Eve. The music director was a perfectionist who had chosen some of the most difficult yet most beautiful classical hymns ever written.

That year, Christmas Eve was a chilly, snowy night. When the 14-member choir gathered for the 45-minute concert before the eucharistic liturgy, we found out that the lead soprano was sick. I was asked to take her place.

Perhaps because it was Christmas, perhaps because it was time to heal, as the choir began our Christmas gift to the cathedral community, the music moved from being song to being absolute prayer. As lead soprano, my heart and voice could—and had to—soar with the music. Likening myself to “The Little Drummer Boy,” I sang my best for God, for the Christ Child, for the healing of my heart. That was the real gift. “Then, he smiled at me, pa rum pum pum”—me, us, the choir and our Christmas song.

(Mary Jean Wethington is a member of St. Teresa Benedicta of the Cross Parish in Bright.) †

## Mom finds Christmas spirit in her children's happiness

By Lisa Marie Taylor

Special to The Criterion

It was four days before Christmas 2004. It had been a rough year, and a rough week. The flu had slowed me down and kept me inside for the past four days. The phone didn't

ring. Everyone was too busy. It was as quiet as quiet can be with a small house full of four children. It was nice with no outside distractions yet I was bordering on the edge of depression. I was in need of the Christmas spirit.

“I'm heading out,” I told my husband, John.

As I drove, I thought about our small Christmas. Would the children notice? Would they be happy with the wonder of Christmas and understand the reason we celebrate? Do I? I had checked the balance in our checking account before I left home. I still hadn't bought a gift for John.

With just a little money to last until payday, I reminded myself that we never really spent a lot on presents for each other—just a couple things that we needed and a few surprises. We had learned during the past year that there are needs and there are immediate needs. Food and house bills came first, and all else could wait.

As I arrived at the dollar store and stepped out of the car, I heard a loud voice, “Get out of the way!” And another even louder voice, “No, you get out of the way!” There was a war in the parking lot. I walked inside the store feeling even worse. No Christmas spirit here.

Inside the store, I saw the bag of play animals—potty incentives for our 3-year old—and a winter hat and scarf marked 50 percent off. That's it—a new hat and scarf for John. As I reached the cash register, I helped an elderly lady lift her laundry detergent. She replied, “God bless you!”

I said “thank you” without looking in her eyes. I was too sad inside. However, the cashier was cheerful. I asked about the discount. She said that it would be printed on my receipt. She told me that many people get angry with her.

“It's Christmas,” she said. “Everyone should be happy.”

I hope this girl never experiences a hard Christmas. Yes, it's Christmas, and everyone should be happy. Unfortunately, this is a difficult time of year. Emotions run high. Some people are grieving Christmases past. Some are missing loved ones gone to heaven or gone to war. Some are unemployed. Some have little to give. Some will receive little. Some are too busy creating the perfect Christmas that they make everyone around them feel stressed out. Some are missing the point. Some are questioning the point. Some are seeking the Holy One. And some have found him.

As I entered the garage of our home, I heard laughter and the cords to “Silent Night.” My 10-year-old daughter, Jessi, was teaching herself to play the organ. My 7-year-old son, Joey, and his dad were playing cards. Four-year-old Maria and 3-year-old Mackenna were climbing all over their dad. It was such a normal scene in our home. It was warm and cozy. I was still feeling sad as I turned on “Oprah” to catch the last few minutes of her show, only to

hear Josh Groban's “Believe.”

Maria and Mackenna came running into the room because they recognized the song from the movie *The Polar Express*. As we listened and I watched their sweet faces sing that song, I realized that I went looking for the Christmas spirit, but it was here in my home all the time. As tears fell down my face, I thanked God that I am truly blessed with knowing the true meaning of this season and the spirit of love that is alive in each one of us.

I thought about the words to Groban's song: “When it seems the magic slipped away, We find it all again on Christmas day... Believing what you feel inside, Give your dreams the wings to fly. You have everything you need, if you just believe...”

It was late in the evening on Christmas Day last year when my son came to me with a hug, exclaiming that this was the best Christmas ever. I will never forget that meager Christmas because it was through that experience that I found the true reason we celebrate. I found what I was looking for alive in the spirit of my children's wonder and excitement. I found the Christ child. This Christmas—with renewed faith—we await the birth of our fifth blessing and know that in this miracle we will find God's loving grace.

(Lisa Marie Taylor is a member of St. Barnabas Parish in Indianapolis.) †

## Mother's funeral was blessed event for family

By Catherine Cooper

Special to The Criterion

It was Christmas Eve in 1977. Our mother, Mary E. Dever, had died peacefully in her sleep on Dec. 22. Her son, Holy Cross Brother Keric Dever, was visiting for the first time at Christmas in more than 30 years.

Her son, Bernard Dever, was the principal of Roncalli High School in Indianapolis. He brought the choir along with beautiful music.

St. Christopher Church in Indianapolis was filled with bright poinsettias and greenery. Many family members and friends were there for my mother's Mass of Christian Burial. Msgr. Francis Reine offered a eulogy of happiness and cheer. It was a very blessed day.

(Catherine Cooper is a member of St. Jude Parish in Indianapolis.) †

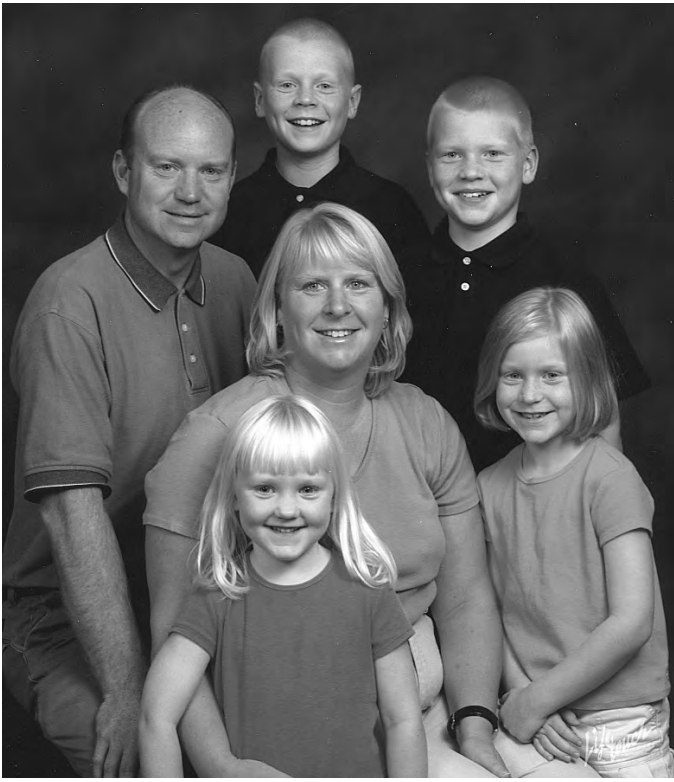
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## We honor Jesus as the great bringer and creator of true peace

By Fr. Kenneth R. Himes, O.F.M.

Among the titles we give to the one whose birth we celebrate at Christmas is Prince of Peace. We honor Jesus as the great bringer and creator of true peace.

Yet, in a world wracked and ruined by war, what does it mean to call Christ our peace?

Is peace possible? Should Christians see themselves as peacemakers and, if so, do we expect to abolish war?

When thinking about peace, we need to distinguish between the different legitimate meanings of peace.

- There is the peace that the Jewish people longed for—the era when wolf and lamb will lie down together (Is 11:6). This is the fullness of life that comes at the end of time when all creation will be taken up into the reign of God. It entails not just peace, but also prosperity, forgiveness, justice, joy and love. The resurrection of Jesus is the pledge that this age will come.

- There is also the peace that resides within a person. This interior sense of serenity accompanies knowing by faith that one is forgiven graciously and loved generously by God. This peace can remain in our hearts even though the external circumstances of our lives are disconcerting and dangerous.

The source of this peace is the awareness that we live, move and have our very existence in Christ, who draws ever nearer to us. It is a peace rooted in our faith that Christ lives in our midst. It is the peace that the Holy Spirit brought to the early disciples as they came to understand and confess that Jesus is Lord.

- Besides the expressions of peace that stem from Christian hope and Christian faith, there also is the peace that flows from Christian love. This peace comes to be through daily efforts at building a world where neighbors resolve conflicts without turning to violence.

In a world as diverse and divided as ours, it is to be expected that conflict will be present. The challenge of neighbor-love is to find nonviolent ways to resolve the inevitable conflicts that arise. This peace relies on growth in the conviction of disciples that love can transform relationships between individuals, groups and even whole societies.

Peace in this sense results from a way of living inspired by the ministry of Jesus. He taught that love is the great commandment and that our neighbor is

not merely the person who is geographically nearby.

As the Prince of Peace (Is 9:6), Jesus Christ plays a role in helping to bring about all three expressions of peace.

As followers of Jesus, we also play a role in peacemaking. The nature of our role changes with the different forms of peace, but we cannot sit back and expect that God will do whatever we refuse to do.

If God has given us the freedom to act and the responsibility to use that freedom properly then we must discern what is expected of us and join in the work of making peace in our world through love of neighbor.

There is a risk when thinking of peace in the political realm that we will fall prey to one of two errors.

- The first error is to think that the peace that flows from neighbor-love is like the peace of our hoped for resurrection, namely, something that awaits us in an undetermined future.

The error of this way of thinking is to view peace as utopian rather than possible. It is to make light of our role in God's plan, excusing ourselves from the sometimes difficult work of loving our neighbors.

- The second error is to settle for a false peace. This mistake confuses the absence of overt violence with peace.

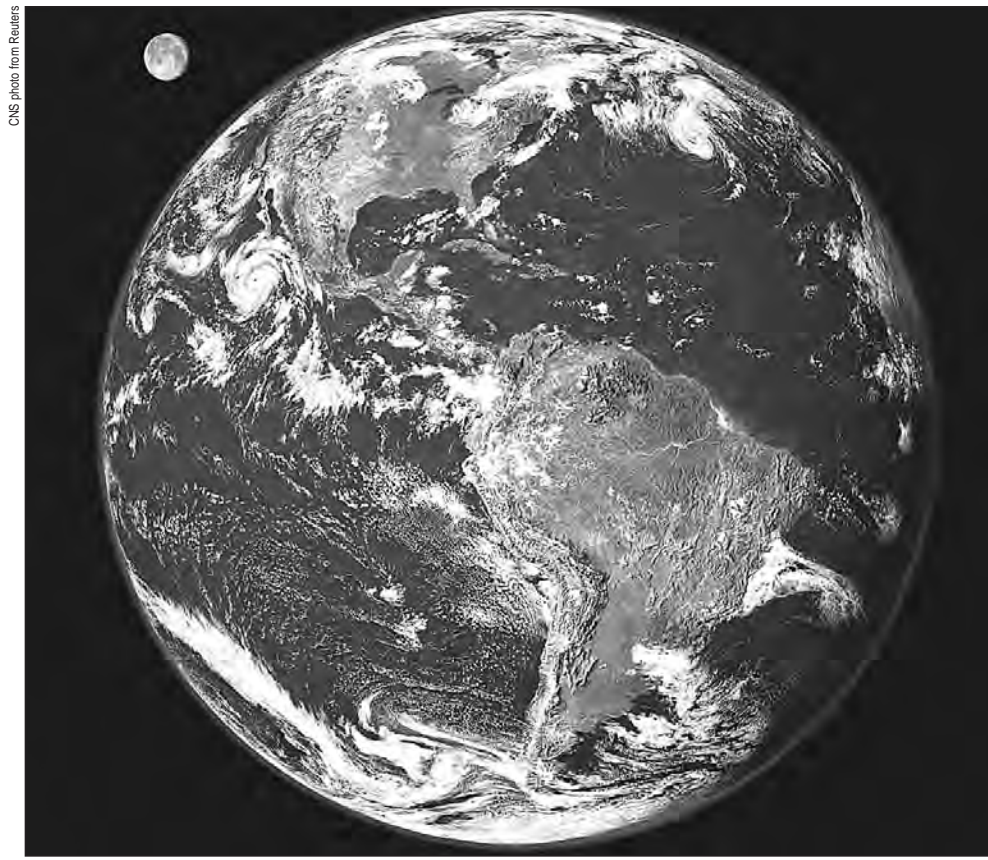
However, peace in the Christian understanding is not simply the absence of war, but the establishment of a social order in which neighbors are treated with respect, justice and love. Political arrangements that oppress or threaten others may deter violent behavior, but they ought not be confused with true peace.

The follower of Christ understands that a peace worthy of the name is built not on fear or domination, but on neighbor-love. This is the earthly goal worthy of the followers of Christ.

What we need this Christmas season and throughout the year are patient and committed activities that build trust, create forums for conflict resolution, establish measures for collective security and reduce the conditions that provoke violence.

These things will make the Christmas wish of "peace on earth and good will to all" a reality. That is why Jesus taught, "Blessed are the peacemakers."

*(Franciscan Father Kenneth R. Himes is chairman of the theology department at Boston College in Boston.) †*



Christ's teachings show us the pathway to peace in a world wracked and ruined by war. What we need this Christmas season and throughout the year are patient and committed activities that build trust and create forums for conflict resolution. These things will make the Christmas wish of "peace on earth and good will to all" a reality.

## Working for peace and justice in the world should be a priority

By David Gibson

Everywhere you go at Christmastime, you hear the word "peace."

The assumption is that this season has a lot to do with peace.

This focus makes sense. After all, Jesus' birth is accompanied in the Gospel by a proclamation of peace.

Then again, doesn't every season have a lot to do with peace from the Church's perspective?

Peace is always on the Church's mind, and working for peace and justice should be a priority for Catholics and other Christians.

It is noteworthy that the fall 2005 world Synod of Bishops, which met in Rome to discuss the Eucharist in all its dimensions, issued a concluding message titled "The Eucharist: Living Bread for the Peace of the World."

Apparently, the synod envisioned a

direct link between the Eucharist—the central action of Church life—and the world's need for peace and justice.

"The martyrs have always found the strength to overcome hatred by love and violence by pardon, thanks to the holy Eucharist," the synod said.

A set of synod recommendations for the pope included one saying that "those who share in the Eucharist must commit themselves to creating peace in our world, which is marked by violence, war and, especially today, by terrorism, economic corruption and sexual exploitation."

The synod recommendations also emphasized that peace requires "the restoration of justice, reconciliation and forgiveness."

It's Christmas and, as always, it's the season for peace.

*(David Gibson edits Faith Alive!) †*

### Discussion Point

## To achieve peace, put God first

### This Week's Question

What is your "take" on world peace? Is it possible?

"I think it's possible. If we clear our agendas and put God first, we'd have peace in our world. I'm a big advocate of putting our day-planners away and focusing on the Lord again." (Cindy Anderson, Boise, Idaho)

"It's never been tried. It's possible, but we've never followed Christ's example on peace. Gandhi came closest. If we followed Christ's example, it would be possible. Actually, peace is harder than war." (Anne Burkard, Sioux Falls, S.D.)

"Of course, world peace is something we should all hope for. Whether it's possible, I don't know. But we should start at home first before internationally

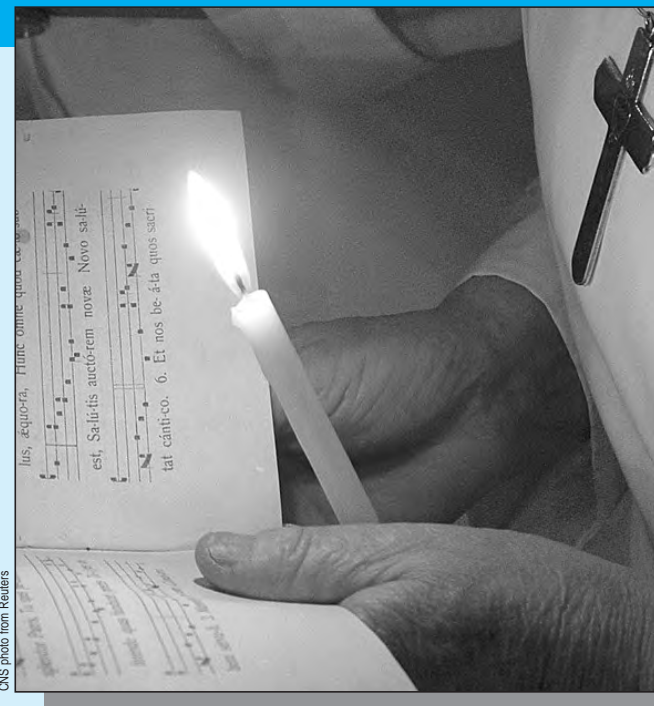
because we don't even have peace here." (Shelly Barrett, Colchester, Vt.)

"I sure hope it's possible. What is there to gain otherwise? Misinformation causes us more problems than anything. If truth were preserved, we wouldn't have the problems we have today." (Levi Esquibel, Albuquerque, N.M.)

### Lend Us Your Voice

An upcoming edition asks: As an ecclesial lay minister, what do you do? How did you prepare for this role?

To respond for possible publication, send an e-mail to [CGreene@catholicnews.com](mailto:CGreene@catholicnews.com) or write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †





From the Editor Emeritus/John F. Fink

## Jesus in the Gospels: He predicts endings

See Matthew, Chapter 24; Mark, Chapter 13; Luke, Chapter 21.

Let's face it: If you've read those chapters referenced above, you know that it's difficult to sort out when Jesus is talking about the destruction of the temple and of Jerusalem and when he is talking about the end of the world and the final coming of the Son of Man.



Ever since the time of Jesus on earth, people have been trying to figure out when the end of the world is coming from hints in Matthew's Gospel. We shouldn't do that. What we should do is learn from what Jesus said: "Of that day or hour, no one knows, neither the angels in heaven, nor the Son, but only the Father. Be watchful! Be alert! You do not know when the time will come." We must be prepared always, if not for the end of the world at least for the end of

our lives.

At the beginning of Jesus' discourse, there's no doubt that he's talking about the destruction of the temple. The disciples remarked about the magnificence of the temple which, at the time, had been under construction for 48 years and wouldn't be completed for another 34 years. The enormous stones that hold the Temple Mount today give testimony to how majestic it was. Yet it was all destroyed in the year 70, six years after its completion.

The early Christians in Jerusalem were aware of Jesus' prediction about the destruction of Jerusalem. According to Eusebius and Epiphanius, two ancient sources, they fled Jerusalem around 67 or 68 after Galilee was pacified by the Romans. Under the leadership of Simeon Bar-Cleopha, a cousin of Jesus and the second bishop of Jerusalem, they went to Pella in the hills of Perea on the eastern bank of the Jordan River.

Scholars believe that they were obeying Jesus' advice, "Those in Judea must flee to the mountains." Eusebius wrote that they were following "a certain

oracle given by revelation before the war." Since the Gospels were written after the Christians fled, this oracle would have been as the word implies—an oral prophecy.

Prediction of the destruction of Jerusalem is clear, but the end of the world and the second coming of Jesus are not. Many of the first Christians thought they would come simultaneously. Scholars have differed about when Jesus stopped talking about the destruction of Jerusalem and began talking about the end of the world.

Nevertheless, it seems clear that he is speaking about the end of the cosmos when he says that the sun will be darkened, the moon will not give its light and the stars will fall from the sky. That, he says, will signal the glorious appearance of the Son of Man "coming upon the clouds of heaven with power and great glory." This was meant to remind us of Daniel's vision of "one like a son of man coming on the clouds of heaven" (Dn 7:13).

Then, Jesus said, will come the final judgment. †

Cornucopia/Cynthia Dewes

## Hallelujah, by loving God, we've been saved!

What does it mean to be "saved"? Are our evangelical friends who claim to be in that happy condition somehow spiritually superior to the rest of us? Are we chopped liver compared to that religious elite?



Personally, I believe it would be presumptuous to claim salvation before we're dead and gone to God's judgment. Indeed, I thought that was the object of earthly life, to keep striving to earn salvation in our humanly flawed way.

Those who say they're saved do so because they believe in Jesus Christ as their personal savior. They consider faith alone to be the arbiter of gaining heaven so that, if they accept Jesus Christ as God, when the roll is called up yonder they'll be there. Automatically.

Actually, we believe much the same thing. If we didn't believe that Jesus is God we wouldn't be Christians at all. Duh. The difference is we think faith implies a responsibility to follow God's will in this life in the hope of gaining the next. Note the operative

word "hope."

Which brings us to Christmas, the great feast in which God introduces the instrument of our salvation into earthly life. It is an ongoing mystery, divinely revealed 2,000 years ago and understood intuitively by everyone since, from the shepherds in Bethlehem to the Magi to the saints and on down to us.

This wonderful mystery is wrapped in the kind of symbolism we human creatures can relate to. There's the good dad, the loving mom and the sweet new baby, nestled with kindly shepherds and animals in a hay-strewn stable on a cold winter night. They're all reminders of our natural existence, not intimidating in spiritual grandeur.

Still, the baby's divinity fills us with awe in the knowledge that, in him, God has given us an example to follow and an inspiration that transcends time and place. Christ was sent to show us the way and to give us courage for the journey.

We enjoy seeing the boy Jesus grow up as we and our own children do. He helps his dad in his shop, obeys his mom's requests and listens to his parents' instruction. He's a good boy.

But, when Jesus remains behind after his parents take him to the temple, we're

shown that this is not disobedience to them, but a fulfillment of his duty to God the Father. So the theme of divinity is woven into the story of Jesus' human life. We're led to understand that the just God of the Old Covenant of Moses and the prophets is also the merciful God of the New Covenant brought by Christ.

It seems that much of what Jesus taught is contrary to human nature. He didn't always follow the rules if they interfered with loving. He associated with public sinners because they sought healing and redemption, and he condemned the Pharisees who thought themselves morally superior to ordinary people. He denounced human greed, meanness and despair.

Most importantly, Jesus came to teach us that God loves each one of us personally and wants each of us to live with God forever. That includes Christians of all kinds, non-Christians and, in fact, everyone who does not reject God's love outright. Even the "saved."

Merry Christmas to all!

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

Faithful Lines/Shirley Vogler Meister

## Angels in our lives: a Christmas tribute

Last week, the Indianapolis Children's Choir performed "Angels Sing" as their holiday contribution to Indiana culture and the beautiful season of Christmas. This reminded me of a book that non-Catholic neighbors gave me upon their return from a summer vacation. They knew I would enjoy it



because years ago I shared with them a prayer from my childhood: "Angel of God, my guardian dear, to whom God's love commits me here—ever this day be at my side to light and guard, to rule and guide. Amen."

The book title reflects that prayer—*Angels of God, Our Guardians Dear: Today's Catholics Rediscover Angels* (Charis Books, an imprint of Servant Books published by St. Anthony Messenger Press, [www.servantbooks.com](http://www.servantbooks.com)). After reading it, I knew I would share this with *Criterion* readers now as a tribute to these heavenly

messengers who play such important roles during the holiday season.

The author, Mary Drahos, not only did phenomenal research on this subject, but also lists her prolific resources, making this the most reliable easy-to-read book of its kind that I have seen. (Drahos has also written *To Touch the Hem of His Garment* and *The Inside-Out Beauty Book*.)

Jim Manney, editor of *New Covenant* magazine, wrote, "Mary Drahos finds angels everywhere—in the lives of ordinary people, in Christian history and at the center of Catholic tradition ... and spiced with dozens of contemporary angel stories..."

Individual experiences with the presence or the sense of angels is what interests me most, but all 10 chapters revealed something new to me: Angels: Here and in Eternity, A Closer Look at the Angelic Realm, Do Not be Afraid, Your Child is Safe, Angels as Messengers and Guides, The Role of Angels in the Liturgy, Encounters of a Special Kind: Angels and Saints, Our Defense Against the Darkness: Warrior Angels, How Can We Discern

New Age "Angels"? The Holy Spirit and Angelic Spirits, and Angels When We Die: Eternal Friends.

More important is how the author clarifies what is real and what is not, although in a few cases she also lets the reader decide on the veracity of a story. However, there are some things no one can completely explain.

Most important, according to columnist Kathleen Howley, is, "Finally, a book that takes the subject of angels out of the hands of New Agers, and places it squarely where it belongs—in the rich teachings of the Catholic Church."

I am grateful the author also included angels' Biblical appearances, but more grateful to know how they "light and guard, rule and guide" us in our path toward salvation, made possible through Jesus Christ, whose birthday we celebrate.

May angels light and guard the lives of *Criterion* readers!

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

Faith and Family/Sean Gallagher

## Family life was redeemed at Christ's birth

In a Christmas homily delivered some 1,500 years ago, Pope St. Leo the Great, reflecting on the magnitude for humanity of the Son of God taking on human flesh, exhorted his listeners, "Christian, remember your dignity."



Indeed, the Incarnation is the hinge of history. From the time of our first parents' fall onward, humanity was shut out of heaven, our ultimate homeland, the highest goal of all our strivings.

But when Jesus was born, our Redeemer appeared on the earth. By becoming one with us, he returned to us our dignity, renewing in our souls the divine image in which we are all created.

Now to we who believe, this truth may seem so commonplace that it might be hard for us to find the motivation to truly celebrate it with joy.

Maybe that's one reason why so many of us (myself included) have in the past focused so much on material things at Christmas. With so many beautiful decorations and wondrous gifts before us, it can be easy to forget that all of this finds its ultimate meaning in the gift given to all of us by Christ when he was born.

But there are other things that take center stage at Christmas that might more easily turn our hearts and minds to what is truly important in the feast.

I am specifically thinking about our families. Each year, Christmas finds people taking cars, planes and trains to destinations across the country in order to spend time with their families.

When Jesus came among us, he didn't simply drop down out of heaven fully grown. He was born into a family. Mary was his mother. Joseph, in the care he gave, is a model for all fathers.

The redemption of all humanity came through a family. And surely just as Jesus brought redemption to humanity in general in the Incarnation, he also renewed the life of the family for all time to come when he was born and grew up under the direction of his parents.

Perhaps this is a reason for the Church's tradition of honoring the Holy Family on the Sunday following Christmas.

In his homily from so long ago, St. Leo the Great could have just as easily said, "Families, remember your dignity."

At the same time, we can't ignore that while redemption came with Jesus' birth, the effects of original sin remain.

We can't ignore it because this fact often stares us in the face most starkly in the lives of families marred by conflict, selfishness, abuse and division.

So while on the one hand the focus we place on our families at this time of year can remind of us the importance of Christmas, on the other hand we recognize that our families are far from holy.

This fact need not lead us to despair, however. For with the redemption that came to all humanity and all families in Jesus' birth also came the divine grace that we need to overcome the sad effects of sin.

This victory will happen slowly. There will be setbacks. And we will only completely triumph when we are brought to the fullness of heaven.

But even in the midst of the small and large crosses of family life, we can take joy this Christmas in knowing that, by grace, we are able to move step by step closer to the great dignity of our families restored to us by Jesus when he was born into a family.

So at Christmas this year, pray for your own family, that the grace opened to us in Christ's birth may bless it more and more in the year to come. Pray, too, for all other families this Christmas, that they may be blessed as well. †



Feast of the Birth of the Lord/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, Dec. 25, 2005

- Isaiah 52:7-10
- Hebrews 1:1-6
- John 1:1-18

The liturgy includes several Masses for Christmas. These readings are those assigned for Mass during the day.



The third section of Isaiah supplies the first lesson.

To understand the reading, it helps to be aware of the historical context surrounding the composition of this part of Isaiah.

God's Chosen People had experienced many difficulties in the past century or so.

First, their land—which was regarded by the devout as sacred itself because God had given it—had been conquered by invading pagans and therefore defiled.

Not only was the very land defiled, but also the social structure was destroyed. Untold numbers of people were killed.

Many people who survived this conquest were taken to Babylon, the capital of their Babylonian Empire. There, they languished for four generations, far from their homeland and compelled to live in an atmosphere greatly unfriendly to their religion and to all that they had known.

At long last, this enforced exile ended. However, their return to the Holy Land was a hollow achievement. The land there was poor and unproductive. Misery reigned among the people.

For much of this time, this misery had been defined in terms of personal want and abuse. Certainly, deprivation and want were everywhere. But, through prophetic guidance such as that provided by the author of this section of Isaiah, the realization came to the people that true deprivation is the want within the human heart for peace, hope and a sense of strength and worth.

Thus, Third-Isaiah sees the answer to such want in the presence in the human heart of the almighty God, the source of all peace, joy and hope.

For its second reading, the Church offers a passage from the Epistle to the Hebrews.

This epistle is a marvelous revelation of God as the Trinity and of Jesus, as Son of God, the true and full reflection of the Father.

In the third reading, the Church presents the first 18 verses of the Gospel of John.

Each of the four Gospels has its own

literary majesty and inspired insight into the reality of God and salvation.

While each of the Gospels, therefore, is splendid in its own literary construction, none outdoes John for depth or eloquence. Few passages, if any, in the long Gospel of John outdo the glory of the first 18 verses.

These verses, read today, are magnificent because of the soaring and profound sense they convey in relating the person and mission of Jesus. He is God's wondrous gift to humankind, given in God's eternal and unending love.

In Jesus, all existence has meaning. In Jesus alone, all existence has order, purpose and a future. He is the glory of God, living for and among humans. He is the light of the world. He is eternal. He is life.

## Reflection

By the time the Mass during the day is celebrated, dawn has come. Daylight is evident, even if shaded in some places by the gray clouds of winter.

The Church has already celebrated the marvel of Christ's birth during Mass at midnight and Mass at dawn.

The readings of this Christmas Mass during the day occur almost as if the Church has pondered what it has celebrated at midnight and at dawn.

What is the true meaning of the event of Christ's birth? Why did the angels sing?

The true meaning is that despite the deprivation and despair produced by sin, as Third-Isaiah realized, there is hope.

Hope and peace are in Jesus, the Son of God, and the very glory of the Father.

Jesus is not distant or inaccessible. He is near. He is of us, being the son of Mary. He is God's gift, the bearer of all life and goodness. He has been born for and among us! †

## 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). †

## My Journey to God

# Come, Lord Jesus

Come into our hearts and homes this Christmas with the beauty of your presence and the tenderness of your grace.

Come into the joys of this season and touch them with the radiance of heaven.

Come into our sorrows with your compassion and your strength as once you came on earth to share our burdens.

Come into the hearts of those we love and turn them to you as their Star of guidance and holiness for the journey of life.

Come into your Church as its Divine Center of unity and the inspiration of every good work.

Come into our world and bring us your peace.

(This Advent prayer written by the Discalced Carmelite Sisters of the Monastery of St. Joseph in Terre Haute was printed on a card announcing their Christmas Novena held from Dec. 16-24.)

Let us listen to the longings of our hearts, to the longings of the Church, to the longings of all people of good will, to the longing of the Spirit within us.

With Mary, the Expectant Virgin, and with all the prophets of the season, let us keep vigil through the long winter nights with our lamps alight for the coming of the Lord and hasten his arrival with our prayer.

Come, Lord Jesus.  
Amen.

By Carmel of Terre Haute

## Daily Readings

Monday, Dec. 26

Stephen, first martyr

Acts 6:8-10; 7:54-59

Psalm 31:3cd-4, 6, 8ab, 16bc-17

Matthew 10:17-22

Tuesday, Dec. 27

John, Apostle and Evangelist

1 John 1:1-4

Psalm 97:1-2, 5-6, 11-12

John 20:2-8

Wednesday, Dec. 28

The Holy Innocents, martyrs

1 John 1:5-2:2

Psalm 124:2-5, 7b-8

Matthew 2:13-18

Thursday, Dec. 29

Thomas Becket, bishop and martyr

1 John 2:3-11

Psalm 96:1-3, 5b-6

Luke 2:22-35

Friday, Dec. 30

The Holy Family

Sirach 3:2-7, 12-14

Psalm 128:1-5

Colossians 3:12-21

or Colossians 3:12-17

Luke 2:22-40

or Luke 2:22, 39-40

Saturday, Dec. 31

Sylvester I, pope

1 John 2:18-21

Psalm 96:1-2, 11-13

John 1:1-18

Sunday, Jan. 1

The Blessed Virgin Mary,  
the Mother of God

Numbers 6:22-27

Psalm 67:2-3, 5-6, 8

Galatians 4:4-7

Luke 2:16-21

Monday, Jan. 2

Basil the Great, bishop and  
Doctor of the Church

Gregory Nazianzen, bishop  
and Doctor of the Church

1 John 2:22-28

Psalm 98:1-4

John 1:19-28

continued on page 21

## Question Corner/Fr. John Dietzen

# No one can adopt every morally important cause

**Q**I have always been much committed to the social teachings of the Catholic Church, and to the causes of peace and justice. I've tried to live these out as I raised my children.

Recently, I was confronted by an acquaintance who has been much engaged with several projects in our community.

She did her best, it seemed to me, to lay a heavy guilt trip on me because I am not at the point where she is in her convictions or in her "activist" lifestyle.

I do pretty well, I think, but I don't understand her attitude or her anger that I'm not "in the trenches" with her. Is it her problem or mine? (Indiana)

**A**I'm not sure it can come down to assigning blame, but it does raise the perennial concern about "causes vs. people."

Some of the following comments may help to sort out her feelings and your reaction to her criticism.

It is possible, and is by no means uncommon, that individuals become so dedicated to a perfectly good concern that they lose sight of the people they are dealing with. In their unrelenting zeal for the "cause," they end up leaving a trail of blood of people they have hurt in the process.

It is a psychological as well as a spiritual reality that people cannot, without grievous injustice, be forced into a position they have not had the time or freedom to make their own.

Not everyone can dedicate their life to a particular cause, and no one can make every morally important cause a personal one. We just don't have the human capacity to do that and remain mentally balanced.

No one has, in other words, a right to say to another: "Unless you are totally

with us now then you are against us. Until you can accept my position unreservedly, you are out."

Among other problems with this attitude is that it is a classical position of weakness. The feeling is that, if unconvinced persons were given time to think over and reason through the issue, they might emerge on the other side.

A certain amount of passion is essential for any effort that is precious to human life in society. But passion will burn itself out unless something else is present. We must be able to do more than just light a fire if we honestly wish to change people's thinking and sympathies.

These principles apply to countless areas of human relationships. The late Cardinal John O'Connor of New York, however, once said that in pursuit of holy causes we can never let our zeal turn into animosity toward anyone.

The cardinal was simply giving his spin to the often-quoted words of St. Francis de Sales in his *Introduction to the Devout Life*. In any Christian effort to win people to our ways of thinking, the saint wrote, we will always catch more bees with honey than with vinegar.

Adhering to that policy may not make much noise or set off a lot of fireworks, but we've had ample enough experience to learn that this is the only thing that really works in the long run.

(Catholic Q & A: Answers to the Most Common Questions About Catholicism, a 530-page collection of columns by Father John Dietzen, is published by Crossroad Publishing Company in New York. It is available through bookstores and costs \$17.95. A free brochure in English or Spanish, answering questions that Catholics ask about baptism practices and sponsors, is available by sending a stamped, self-addressed envelope to Father Dietzen in care of Box 325, Peoria, IL 61651. Questions may be sent to Father Dietzen at the same address or by e-mail in care of [jjdietzen@aol.com](mailto:jjdietzen@aol.com).) †



# YEAR

continued from page 8

Pope Benedict visits Germany for World Youth Day, calls participation by an estimated 500,000 youths a sign of the Church's vitality. Meeting with German Jews, he calls the Nazi genocidal campaign against Jews Germany's "darkest period." Meeting with Islamic leaders, he urges them to help turn back "wave of cruel fanaticism" in world. Federal bankruptcy judge rules Spokane Diocese is owner of parish properties, making them part of assets to be used in settling clergy sex abuse claims. U.S. Food and Drug Administration rules morning-after pill will remain available only by prescription. Hurricane Katrina causes extensive damage to coastal Louisiana and Mississippi; waters from hurricane-breached levees flood nearly all of New Orleans, making it the worst natural disaster in U.S. history. New Orleans Archdiocese forms satellite office in Baton Rouge to regroup and prepare for rebuilding its parishes, schools, service centers and essential human networks.

## September

William Rehnquist, chief justice of the United States, dies; President George W. Bush says Judge John Roberts, already nominated for Supreme Court associate justice, is now his nominee for chief justice. Catholic parishes and schools across country welcome students and families displaced by Hurricane Katrina; relief donations through Catholic Charities USA soon exceed \$100 million. Spokane Diocese appeals bankruptcy judge's ruling on ownership of parish properties. Some 90,000 Brazilians gather at Catholic shrine in Aparecida to demonstrate for land reform and sign document by nation's bishops calling for reform; similar protests are held simultaneously in other major cities. Pope urges U.N. World Summit to



Hurricane Katrina left about 1,200 people dead in the Gulf Coast region and thousands more faced long-term displacement. Above, an improvised grave in New Orleans on Sept. 4 marks the body of a woman who lost her life in the storm.

stick to Millennium Development Goals of 2000, requiring major aid increases from rich nations for development of poorer regions of world. Grand jury report sharply criticizes the way the Philadelphia Archdiocese handled clergy sexual abuse of minors for many decades. Hurricane Rita brings heavy flooding to Gulf Coast regions of Texas and Louisiana. Vatican's U.N. ambassador criticizes U.N. World Summit for sidestepping nuclear disarmament and nonproliferation. Washington protest march against Iraq war draws 100,000. Canadian bishops' task force urges that any priest who molests a child should be barred from ministry for life. Growing rumors of a pending complete Vatican ban on homosexuals as candidates for priesthood raises concern in many quarters, including U.S. religious

superiors. Chinese government denies passports to four Chinese bishops invited to attend October Synod of Bishops in Rome.

## October

New Orleans Archdiocese gives preliminary estimate of at least \$70 million in uninsured flood damage to Church properties, projects negative cash flow of \$40 million by end of year. World Synod of Bishops, on theme of Eucharist, opens in Rome. Vatican's U.N. ambassador says world's nations "have a duty" to work for disarmament. Supreme Court hears arguments on legality of physician-assisted suicide. Bishops' synod discusses many issues related to Eucharist, among them central role of Mass in Catholic life, Christ's real presence in Eucharist, inculturation of liturgy, priest shortage and possible relaxation of celibacy requirement, relation of worship to work for justice and peace, parish outreach to divorced Catholics who remarry outside Church. Heavy rains and floods from Hurricane Stan cause hundreds of deaths in Mexico and Central America. Massive earthquake kills more than 80,000 people in Afghanistan, Pakistan and India, and leaves 3 million homeless. British Catholic and Anglican leaders decry proposed legislation to allow physician-assisted suicide. Spokane Diocese offers bankruptcy court a reorganization plan that would separately incorporate each parish in diocese. Closing of synod marks end of Year of the Eucharist. Final synod message urges Catholics to let Eucharist transform their lives. Anti-Christian violence in Indonesia reaches new level with beheading of three Catholic schoolgirls by masked men armed with machetes. President Bush nominates a Catholic federal appellate judge, Samuel Alito Jr., to replace Justice Sandra Day O'Connor on Supreme Court. Iraqi Catholic officials say new constitution, approved in mid-October, does not provide religious freedom. The Ferns Report, a detailed investigative report on clergy sexual abuse of minors in the Diocese of Ferns, Ireland, sends shock waves throughout Ireland; national audit of diocesan child protection practices is announced.

## November

Pope Benedict XVI says strong moral foundation is needed for democracy to work. Pope says creation of world is an "intelligent project" of divine origin and those who think it is without direction or order are "fooled by atheism." Terrorist bombings in three Jordan hotels kill more than 50 people, injure hundreds. Spokesman for English and Welsh bishops condemns bill introduced into House of Lords that would legalize physician-assisted suicide. At fall meeting in Washington,

U.S. Conference of Catholic Bishops approves a new *Lectionary for Masses With Children*, a statement urging an end to the use of the death penalty and guidelines on lay ecclesial ministry. Participants at a Pontifical Academy of Sciences meeting on "Water and the Environment" worry that lack of access to water could lead to wars in coming decades. Italian Jesuit magazine *La Civiltà Cattolica* says the Bible and evolutionary science are compatible when properly understood. In address to conference on human genome, Pope Benedict says human dignity comes from God and transcends any genetic differences or defects. Cardinal Walter Kasper, chief Vatican ecumenist, tells World Council of Churches leaders that differences in moral teaching, especially on sexuality, pose significant obstacles to Christian unity. Vatican instruction on homosexuals as candidates for priesthood says applicants should be denied if they are homosexually active, if they support a "gay culture" or if their homosexual orientation is deep-seated. Supreme Court hears oral arguments on New Hampshire law requiring a minor to notify a parent before having an abortion.

## December

Pope Benedict names Polish Dominican Father Wojciech Giertych, a moral theology professor at Rome's Angelicum University, as theologian of the papal household. Meeting with President George W. Bush, Washington's Cardinal Theodore E. McCarrick urges president to protect interests of poor in negotiating trade agreements. International Theological Commission meets, completes statement on fate of unbaptized babies who die—reportedly rejecting old theological hypothesis of limbo, or a state of natural happiness, as unhelpful. Pope Benedict denounces abortion as attack "against society itself." Catholic patriarchs of the Middle East meet in Jordan, denounce terrorism and "foreign political, military and economic aggression" in their region. Masses, marches and other observances in El Salvador mark 25th anniversary of Dec. 2, 1980, murder of three American nuns and a lay missionary by Salvadoran soldiers. Human rights leaders urge Congress and Bush administration to adopt clear ban on U.S. torture of suspected terrorists. Head of U.S. bishops' international policy committee calls for investigation of Chinese government complicity in mob attack on nuns that severely injured several of them. Pakistani bishop complains that minority Christian families were evicted from homes to make room for Muslims displaced by dam-building project. First movie of the C.S. Lewis series of children's books, *The Chronicles of Narnia*, an allegory of sin and salvation, debuts in theaters. †

**The road to recovery starts with knowing who to call.**

With the merger of Jewish Hospital HealthCare Services and CARITAS Health Services, the region's leading psychiatric hospital has changed its name from CARITAS Peace Center to a new name you already know and trust: Our Lady of Peace. Welcome to Our Lady of Peace, once again.

**Our Lady of Peace**  
A service of Jewish Hospital & St. Mary's HealthCare  
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CARITAS Peace Center has changed its name to Our Lady of Peace.

## Our Lady of Fatima Retreat House

A message from the Advisory Board, staff and volunteers of Our Lady of Fatima Retreat House:

*"Thank you to the over 7,000 guests who spent time at Our Lady of Fatima in 2005! We appreciate the opportunity to provide you a place of peace and prayer. We hope to see you often in 2006...and bring a friend!"*

Have a blessed Christmas holiday!

Enjoy a prosperous New Year!

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Indianapolis, IN 46226  
(317) 545-7681  
[www.archindy.org/fatima](http://www.archindy.org/fatima)





## Daily Readings, continued from page 19

**Tuesday, Jan. 3**  
The Most Holy Name of Jesus  
1 John 2:29-3:6  
Psalm 98:1-3, 6  
John 1:29-34

**Wednesday, Jan. 4**  
Elizabeth Ann Seton, religious  
1 John 3:7-10  
Psalm 98:1, 7-9  
John 1:35-42

**Thursday, Jan. 5**  
John Neumann, bishop  
1 John 3:11-21  
Psalm 100:1-5  
John 1:43-51

**Friday, Jan. 6**  
Blessed André Bessette,  
religious  
1 John 5:5-13  
Psalm 147:12-15, 19-20  
Mark 1:7-11  
or Luke 3:23-28  
or Luke 3:23, 31-34, 36, 38

**Saturday, Jan. 7**  
Raymond of Peñafort, priest  
1 John 5:14-21

Psalm 149:1-6a, 9b  
John 2:1-11

**Sunday, Jan. 8**  
The Epiphany of the Lord  
Isaiah 60:1-6  
Psalm 72:2, 7-8, 10-13  
Ephesians 3:2-3a, 5-6  
Matthew 2:1-12

**Monday, Jan. 9**  
The Baptism of the Lord  
Isaiah 42:1-4, 6-7  
Psalm 29:1a, 2, 3ac-4, 3b, 9b-10  
or Acts 10:34-38  
Mark 1:7-11

**Tuesday, Jan. 10**  
1 Samuel 1:9-20  
(Response) 1 Samuel 2:1, 4-8  
Mark 1:21b-28

**Wednesday, Jan. 11**  
1 Samuel 3:1-10, 19-20  
Psalm 40:2-5, 7-10  
Mark 1:29-39

**Thursday, Jan. 12**  
1 Samuel 4:1-11  
Psalm 44:10-11, 14-15, 25-26  
Mark 1:40-45

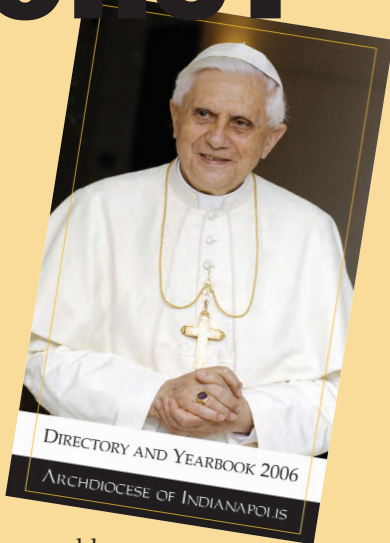
### Make a resolution to help those less fortunate than yourself!

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# Got Questions?

Find the answers in the new, 2006 edition of the **Directory and Yearbook for the Archdiocese of Indianapolis. Available beginning in January.**



The new directory contains up-to-date information about parishes, pastors, parish staff, schools, school staff, religious education staff, archdiocesan administration, offices and agencies, telephone numbers, Mass times, addresses, e-mail addresses, photos of and biographical information about pastors, parish life coordinators, religious women and men ministering in the archdiocese, Catholic chaplaincies, hospitals, colleges and other institutions.

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## MARRIAGE SUPPLEMENT



# Be a part of our Marriage Supplement

## February 3, 2006, issue of The Criterion

If you are planning your wedding between January 30 and July 1, 2006, we invite you to submit the information for an announcement on the form below.

### Pictures

You may send us a picture of the bride-to-be or a picture of the couple. Please do not cut photograph. The picture must be wallet-size and will be used as space permits. We cannot guarantee the reproduction quality of the photos. Please put name(s) on the back of the photo. Photos will be returned if a stamped, self-addressed envelope is enclosed.

### E-mailed photos

Photos should be saved in jpg format, be a minimum 200 dpi/resolution and at least 3 inches or 600 pixels wide. Please send your photo as an attachment to the e-mail.

### Deadline

All announcements and photos must be received by Wednesday, January 18, 2006, 10 a.m. (No announcements or photos will be accepted after this date).

— Use this form to furnish information —

Clip and mail to:  
ATTN: BRIDES, *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206  
Deadline: Wednesday, January 18, 2006, 10 a.m.

Please print or type:

Name of Bride: (first, middle, last) \_\_\_\_\_

Daytime Phone \_\_\_\_\_

Mailing Address \_\_\_\_\_ City \_\_\_\_\_ State \_\_\_\_\_ Zip Code \_\_\_\_\_

Name of Bride's Parents \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

Name of Bridegroom: (first, middle, last) \_\_\_\_\_

Name of Bridegroom's Parents \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

Wedding Date \_\_\_\_\_ Church \_\_\_\_\_ City \_\_\_\_\_ State \_\_\_\_\_

Signature of person furnishing information \_\_\_\_\_ Relationship \_\_\_\_\_ Daytime Phone \_\_\_\_\_

Photo Enclosed  No Picture



# 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.

**BARRETT, Giacomina, 77,** Christ the King, Indianapolis, Dec. 6. Wife of Ronald Barrett. Mother of Walter Grassi. Step-mother of Brenda Keune, Brian, Bruce and Jeffrey Barrett. Sister of Nino Cellamare and Maria Zerulo. Grandmother of five. Great-grandmother of one.

**BOZICH, Amelia, 97,** St. Malachy, Brownsburg, Nov. 22.

**BURKLEY, Charles William, 68,** St. Pius X, Indianapolis, Dec. 8. Husband of Arija Burkley. Father of Shannon, Adam, Chris and Scott Burkley. Brother of Lee Dein, Ann Kalmey, James and Robert Burkley. Grandfather of three. Great-grandfather of one.

**COPELAND, Marion C., 93,** St. Anne, New Castle, Dec. 4. Grandmother of three. Great-grandmother of four. Sister of Doris Braun, Ruth Cox, Marjorie Ilg and Joan Stiening.

**COWMAN, Mary Catherine, 93,** St. Augustine, Jeffersonville, Dec. 4. Aunt of several.

**ELMORE, Garnet, 74,** St. Agnes, Nashville, Dec. 4. Wife of David Elmore. Mother of Debra and Michelle Elmore. Sister of Cleona Datzman and Virginia Burton. Grandmother of two.

**FLETCHER, Mary Lillian, 38,** Holy Angels, Indianapolis, Nov. 24. Sister of Michael Fletcher, Tanya and Chris Whorton. Aunt of several.

**FULLER, Patti Dye, 56,** St. Patrick, Terre Haute, Dec. 9. Wife of John C. Fuller. Mother of Charlie Fuller. Sister of Kristine Staszak, Paul and Thomas Dye.

**GOELZ, Daniel A., 72,** St. Jude, Indianapolis, Dec. 8. Husband of Winifred Goelz. Father of Monica Hafblatt, Kathleen Osborne, Bruce, Gary, Norman and Thomas Goelz. Sister of Marjorie Armstrong, Eleanor Cox, Willa Mae Stafford and Herbert Goelz. Grandfather of 14.

**GRAETZ, Rosalie (Knable), 91,** St. Mary, New Albany, Dec. 12. Mother of Margo Emery, Cathy Neeld, Lance and William Graetz. Sister of Mary Kemple. Grandmother of nine. Great-grandmother of 18. Great-great-grandmother of one.

**HAMMANS, Nicholas W., 27,** St. Martin of Tours, Martinsville, Dec. 7. Son of Roland and Sue (Stiles) Hammans. Brother of Leonna Arnold. Grandson of Joe Hammans, Harold and Pat Stiles.

**KRAMER, Leesa, 48,** St. Malachy, Brownsburg, Dec. 4. Daughter of Marilyn Miner. Stepdaughter of Richard Miner. Sister of Paula Briggs, Gail Taylor, Lynne, David, Mark, Matt, Scott and Steve Miner.

**MARTIN, Dorothy, 76,** St. Martin of Tours, Martinsville, Nov. 24. Wife of the Rev. William Martin. Mother of Barbara Bain, Patricia and Richard Aulby. Stepmother of Beth Baldwin, Bonnie Schneider, Becky Sonnega and William Martin Jr. Sister of Jane Burns and Mary Skinner.

**MEYER, Robert L., 81,** St. Mary, Rushville, Dec. 8. Husband of Margherita (Navarra) Meyer. Father of Ann Mathis, Alan, Dale, John and Tom Meyer. Brother of Lucille Hahn, Donald, Ed and Jim Meyer. Grandfather of 12.

**MIDDENDORF, Thomas, 44,** St. Anthony of Padua, Morris, Dec. 9. Husband of Marguerite Middendorf. Father of Anna, Katie and Nicholas Middendorf.

Son of James and Delores Middendorf. Brother of Michelle Gilday, Melissa Perleberg, James and Steve Middendorf.

**MILEATO, James I., 91,** St. Simon the Apostle, Indianapolis, Dec. 8. Husband of Anna Marie Mileato. Father of Rosanne Merz. Grandfather of one.

**MOORE, Samuel Joseph, 84,** St. Michael the Archangel, Indianapolis, Dec. 2. Husband of Evelyn Moore. Father of Susan Bennett-Kikendall, Sammy and Scott Moore. Grandfather of one.

**RAGLE, Frances Lucille (Sgroi), 90,** St. Barnabas, Indianapolis, Dec. 13. Mother of Kathy Phillips, Britt and Chuck Ragle. Sister of Rosie McCracken, Jim and Salvatore Sgroi. Grandmother of 10. Great-grandmother of 17.

**WILSON, Frances E., 85,** St. Vincent de Paul, Bedford, Nov. 19. Sister of Maxine Scherschel, Colleen Smith, John and Robert Curren. †

# KATRINA

continued from page 3

Our Lady of the Greenwood Parish will travel to New Orleans on Christmas day.

The parish also received a \$25,000 grant from Catholic Charities in the the archdiocese to continue its ministry in New Orleans

According to Peter Quirk, who leads the Archdiocese of New Orleans' stewardship and development office, Our Lady of the Greenwood has given more in direct aid to the Church there than any other single parish in the U.S.

In the wake of its efforts to help those in New Orleans, Our Lady of the Greenwood parishioners have also committed to helping the poor affected by other natural disasters. A parish ad hoc committee formed to coordinate its response to Katrina has become the standing Our Lady of the Greenwood Disaster Relief Committee.

Valerie Sperka, a member of the parish and a development specialist for Catholic Charities for the archdiocese, is the committee's chairperson.

She noted that the parish has begun to reach out ecumenically to other Johnson County Christian Churches to better serve the needs of the poor in its area and that the parishioners have sought to help the victims of the Nov. 7 tornado that struck Evansville, Ind.

"They've become a little more sensitive and a little more aware and a little more vocal in actually stepping forward and saying this is what we'd like to do," she said.

Such ongoing outreach to the poor was what Siler hoped the response to Katrina would inspire in archdiocesan Catholics.

"Hopefully, we're learning a lot from this tragedy—the fact that the poor need us every day, all of the time, 365 days a year," he said.

Even in the midst of her own losses, Booker is aware of those more in need than herself. The charity she has received, as well as the faith in God planted in her by her mother, helped Booker be thankful for her blessings, even in this time of tragedy for her family.

"It just gives you hope that you know that there are still people out there that are willing to sacrifice just as much as I would to help someone," she said. "I know that there are people who are going through worse times than I am. I don't want my life to seem like it's [more important than] a lot of other people that have had more devastations than I have had."

*(Those who want to contribute to the archdiocese's ongoing Katrina relief efforts may send contributions to the archdiocesan Mission Office at P.O. Box 1410, Indianapolis, IN 46206. Information about archdiocesan Catholic Charities Katrina relief efforts can be found at [www.catholiccharitiesindy.org](http://www.catholiccharitiesindy.org).) †*

## Benedictine Father Marion Walsh taught at former Saint Meinrad College

Benedictine Father Marion Walsh, a monk and priest of Saint Meinrad Archabbey in St. Meinrad, died on Dec. 14 at Memorial Hospital in Jasper, Ind. He was 88 and was a jubilarian of profession and priesthood.

The Mass of Christian Burial was celebrated on Dec. 17 at the Archabbey Church in Saint Meinrad. Burial followed in the Archabbey Cemetery.

The former Charles Herbert Walsh was born on Oct. 2, 1917, in Connersville. After completing his elementary education in Bentonville, he enrolled at Saint Meinrad Minor Seminary in 1930.

He was invested as a novice in 1936, professed his simple vows on Aug. 6, 1937, and was ordained to the priesthood on May 26, 1942.

Father Marion earned a master's degree in religious education from The Catholic

University of America in Washington, D.C., in 1950.

For 25 years, Father Marion taught Latin, religion and physics classes at Saint Meinrad's former seminary high school and education classes at the former Saint Meinrad College.

His other ministries included 25 years as the custodian of the Monte Cassino Shrine near Saint Meinrad, service as monastery guest master for 12 years and work as an assistant in the Guest House office for 14 years.

In 1994, he became a chaplain at Our Lady Queen Monastery in Tickfaw, La., where he served until his return to Saint Meinrad in 2002.

He is survived by a sister, Benedictine Sister Mary Herbert Walsh of Tickfaw, La.

Memorial gifts may be sent to Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad, IN 47577. †

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Photo by Sean Gallagher



Peter Ray, a member of St. Rita Parish in Indianapolis, caulks a cabinet on Dec. 9 in a home owned by the parish. Repairs are being completed so that Charlene Booker and her family can live in the home. The Booker family moved to Indianapolis from Gretna, La., after Hurricane Katrina destroyed their home and took the life of Charlene's husband, Sean.

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**THANK YOU** God, St. Jude, Blessed Mother, St. Anthony, St. Michael, St. Peregrine and St. Ann for blessings received. Tonia

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