

The Criterion

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December 4, 1998



CNS photo

Under the volcano

A Catholic cathedral stands adjacent to Mexico's Popocatepetl volcano as a column of ash and steam billows from its core Nov. 27. Mexican officials said populations near the volcano in the southern state of Puebla were not in any danger from the recent activity but were put on alert.

Pope: Catholic-Orthodox troubles may lead to growth

Pontiff says preparation for new millennium offers chance for both Churches to work, pray harder to achieve full communion

VATICAN CITY (CNS)—Struggling to overcome their differences and learning to put more trust in the Holy Spirit, Catholics and Orthodox may find the current difficulties in their dialogue lead to spiritual growth, Pope John Paul II said.

In a message to Ecumenical Patriarch Bartholomew of Constantinople, spiritual leader of the world's Orthodox Churches, the pope said the two churches must work and pray harder to achieve unity.

Preparation for the new millennium "represents a particular moment for renewing our common commitment to announce together to all people that Jesus Christ is Lord," the pope wrote.

The pope's message was delivered to the patriarch in Istanbul, Turkey, by Cardinal William H. Keeler of Baltimore, and was released Nov. 30 at the Vatican.

Pope John Paul chose Cardinal Keeler to lead the Vatican delegation to the Nov. 30 celebration of the feast of St. Andrew, the patron of the Orthodox Church's ecumenical patriarchate.

Usually the head of the Pontifical Council for Promoting Christian Unity leads the Vatican delegation to the annual ceremony. This year, Cardinal Edward I. Cassidy, president of the council, was an officer of the Synod of Bishops for Oceania and could not leave Rome.

Cardinal Keeler is a member of the pontifical council and has been part of the Catholic-Orthodox dialogue in the United States.

The cardinal and the other members of the Vatican delegation met the patriarchal synod's commission for dialogue with the Catholic Church, attended Patriarch

Bartholomew's feast day liturgy and met privately with him afterward.

In his letter to the patriarch, Pope John Paul said the fact that the Apostle Peter is the patron of the Vatican and the Apostle Andrew is the patron of the ecumenical patriarchate reminds both Churches of their obligation to continue the mission Christ gave the Apostles.

"The apostolic faith, the apostolic tradition and the apostolic mission underline the pressing urgency of overcoming the differences and difficulties which still prevent us from attaining full communion in order to offer the world a more vivid witness of peace and unity," the pope said.

"Along the path toward unity, which is sometimes rough and steep, we draw our strength from the prayer of our Lord Jesus Christ for his Church and from the power of the Holy Spirit, who comes to help us in our weakness and gives us hope," he said.

Even the difficulties Catholics and Orthodox encounter on their journey together, the pope said, "can be an occa-

sion of spiritual growth and of progress toward unity." †

No tickets available yet for January papal visit

Parish youth ministers can still submit ticket requests to the St. Louis Archdiocese

The archdiocese has received several inquiries about the availability of tickets for at least one of the papal events to be held in St. Louis next month. All attempts to

Chatard, Cathedral win football titles

Students, staff and graduates of two Catholic high schools in the Indianapolis North Deanery—one inter-parochial and one private—are celebrating Indiana High School Athletic Association (IHSAA) state football championships this week.

Bishop Chatard High School's Trojans, coached by Craig Barr, claimed their second consecutive Class 3A state gridiron title Nov. 28 by beating the NorthWood High School Panthers from Nappanee 23-6 in the RCA Dome in Indianapolis.

Cathedral High School's Irish, coached by Rick Streiff, earned their second Class 4A state football title in three years last Saturday by defeating the Concord High School Minutemen from Elkhart 38-7 at the RCA Dome.

Although Bishop Chatard graduated 16 seniors from the 1997 championship team roster of 22 starters, the Trojans managed to achieve a second straight IHSAA title.

During the Cathedral-Concord game, Irish senior Ben Allen, from St. Lawrence Parish in Indianapolis, set an IHSAA state football championship record by kicking a 51-yard field goal in the dome. Classmate Scott Peterson, of Our Lady of Mount Carmel Parish in Carmel, in the Lafayette Diocese, set a Class 4A tournament record with his 62-yard punt in the title game.

Chris Kaufman, Cathedral's director of publicity, said IHSAA records indicate that Cathedral High School is the only public or private secondary school in Indiana to win state basketball and football titles in the same calendar year.

Chatard students and graduates gathered at the school gymnasium Saturday afternoon to greet team members when they brought home the Class 3A championship trophy. Students were given a day off school Nov. 30.

Cathedral students honored the Irish gridiron team during a Nov. 30 pep rally. Cathedral has scheduled a free day Jan. 13 to celebrate their 1998 state title. †

get tickets have been unsuccessful.

"We have made several attempts to acquire tickets through various sources in St. Louis," said Sue Hetzler, director of communications for the archdiocese. "So far, we've not had any luck. But we will keep trying to get as many tickets as possible until all our avenues are exhausted."

According to the archdiocesan Office for Youth and Family Ministries, there is still a remote possibility that representatives from the archdiocese can attend the events planned for Jan. 26 and 27. Parish youth ministers can submit a request for tickets by contacting the Archdiocese of St. Louis directly. So far, these attempts have also been unsuccessful.

Pope John Paul II will be coming from Mexico City where he will sign the post-synodal apostolic exhortation for the Synod of Bishops for the Americas. He will arrive in St. Louis at 1 p.m. on Jan. 26 and be welcomed by President Bill Clinton.

That evening, the pope will hold a youth rally at the Kiel Center. More than 20,000 youth are expected to attend. Archbishop Daniel M. Buechlein will attend the youth rally and the papal Mass scheduled for 9:30 a.m. Jan. 27 at the Trans World Dome. An estimated 98,000 people are expected to attend.

For more information about the pope's visit to St. Louis, call the Archdiocese of St. Louis at 800-916-9630, or log on to its web site at www.archstl.org. †



Photo by Mary Ann Wyand

St. Simon icon

St. Simon the Apostle School art teacher Julie Perigo (left) explains the art form of iconography to third graders Whitney Adams (second from left), Brittany Haines and Nicholas Smith at the Indianapolis East Deanery grade school. This icon of St. Simon was presented to the school by the Parent Faculty Organization. It will hang above the main hallway in the school.

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Correction

In the Nov. 27 issue of *The Criterion*, two titles were incorrect in the Page 8 profile of St. Agnes Parish in Nashville. The correct titles are Benedictine Sister Mildred Wannemuehler, parish life coordinator, and Father William F. Stumpf, priest minister/moderator.



Sr. Mildred Wannemuehler, O.S.B.

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Young adult ministry workshop set for Jan. 13 at Columbus

By Mary Ann Wyand

"Young adults are not the future of the Church," explained young adult ministry consultant Joan Weber, a staff member of the Center for Ministry Development in Naugatuck, Conn. "They are a part of the present, and sometimes they are the present missing generation."

Parishes and campus ministry groups "can't afford to miss out on their gifts and the challenges they bring to the Church," Weber told *The Criterion*. "The U.S. bishops, in their pastoral plan [*Sons and Daughters of the Light*] released in 1996, said young adult ministry has to be a significant priority for parishes and campus ministries."

Weber and Eudist Father Ron Bagley of Buffalo, N.Y., are the coordinating staff members for "Ministry with Young Adults: A National Catholic Initiative." They will co-present a diocesan inservice session on "Becoming a Young Adult Responsive Church" from 9 a.m. to 4 p.m. Jan. 13 at the Holiday Inn in Columbus.

Debbie Lindauer, associate director for young adult and campus ministry for the archdiocesan Office for Youth and Family Ministries, said the workshop is intended to help priests, parish and campus ministry staff members and lay ministry volunteers better minister to and evangelize young adults.

"Young adults are an invaluable resource to parish life," Lindauer said. "They have an incredible thirst for a

closer relationship with Jesus Christ. The workshop will allow pastoral teams to come together and brainstorm ways that parishes can be welcoming to young adults."

Thirty U.S. dioceses are hosting this program to improve Church ministries for young adults, Lindauer said. Presenters will share research on young adults and young adult faith development, as well as provide implementation strategies for the U.S. bishops' pastoral on young adults.

Weber said the workshop is a practical, helpful way to learn how to make parishes "more young adult friendly."

Ministry techniques "don't have to be elaborate to be more responsive to the needs of young adults," Weber said. "Evangelization and outreach are among the key strategy areas we will address in the workshop. We also will offer Internet [evangelization] strategies and a variety of other approaches to reach young adults where they are [in life]. As Father Ron has said, 'It can't be a matter of standing on the church steps and saying anyone's welcome. We have to go where the young adults are.'" †

("Becoming a Young Adult Responsive Church" is hosted by the archdiocesan Office of Catholic Education and Office for Youth and Family Ministries. Registrations include lunch and are \$25 for individuals or \$20 each for parish groups of two or more people. For registration information, call the Office for Youth and Family Ministries at 317-236-1591 or 800-382-9836, ext. 1591, before the Dec. 14 deadline.)



Woods volunteer

Saint Mary-of-the-Woods College graduate Meg Gray, a Greenfield native who now resides in Clinton, regularly volunteers as a music minister for the Sisters of Providence. She was among a number of Woods students and alumnae who assisted with an Oct. 25 liturgy at the Church of the Immaculate Conception to celebrate the beatification of Mother Theodore Guérin, foundress of the congregation.

Study finds that most young adults pray regularly

WASHINGTON (CNS)—A sociological study of confirmed Catholics between 20 and 39 years old has found that nearly all pray to God and want their children to receive religious education.

Nine out of 10 say the bread and wine really become Christ's body and blood at Mass, but almost as many hold that all the Church's ministries should be open to women.

Only 10 percent of those contacted said they had left the Church. But 40 percent said they attend Mass only occasionally—once a month or less—or not at all.

The survey was conducted by Catholic University of America sociologist Dean Hoge; William Dinges, also of Catholic University; Notre Dame Sister Mary Johnson of Emmanuel College in Boston; and Juan Gonzales Jr. of California State University at Hayward. Their findings were presented Nov. 7 at the annual meeting of the Religious Research Association in Montreal.

Drawing names from confirmation registries of 44 selected parishes in different parts of the country, the team surveyed 421 Latinos and 427 people of European, African or Asian heritage—a group the researchers called "Euros" for simplicity, because 94 percent were of

European ethnic heritage.

All persons surveyed were between the ages of 20 and 39 when the telephone interviews were conducted and had been confirmed during their adolescent years.

Hoge said the portion who say they are no longer Catholic—11 percent of the Euros and 9 percent of the Latinos—is considerably lower than departure rates found in comparable studies on mainline Protestants. He said interfaith marriage was the main reason most ex-Catholics gave for having left the Church.

Among those who remain Catholic, 75 percent of the Euros and 81 percent of the Latinos agreed with the statement, "I cannot imagine myself being anything other than Catholic."

Among the current Catholics, 96 percent of the Euros and 99 percent of the Latinos said they pray to God. Over half of them said they pray daily.

The researchers found that the ex-Catholics were more likely to pray daily and consider themselves spiritual than current Catholics who go to Mass occasionally or never. But the Catholics who were involved in their parish and regular Mass-goers were more likely than the ex-

Catholics to pray daily and regard themselves as spiritual.

Of respondents who said they are currently Catholic, researchers found that 87 percent of the Euros and 95 percent of the Latinos agreed that the Eucharist is really the body and blood of Christ.

However, 64 percent of each group agreed that "one can be a good Catholic without going to Mass," although Church law says Catholics are obliged to worship every Sunday and on certain holy days.

In addition, 87 percent of each group thought the Church "should allow women greater participation in all ministries," although recent Church statements have called the exclusion of women from priestly ministry an infallible teaching pertaining to the deposit of faith.

While 55 percent of the current Catholics reported attending Mass weekly or at least twice a month, only 37 percent of the Euros and 42 percent of the Latinos said they had gone to confession within the past two years.

The study also found that 64 percent of the Latinos and 46 percent of the Euros said the rosary, and 58 percent of the Latinos and 53 percent of the Euros read the Bible at home. †

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Editorial

Ten tough questions

The committee on doctrine of the National Conference of Catholic Bishops recently published "Ten Frequently Asked Questions About the Reservation of Priestly Ordination to Men." This is an attempt by the bishops to communicate, as simply and clearly as possible, the Church's teaching on a difficult subject.

Why is this aspect of the Church's teaching on priestly ordination so hard to understand and accept? Why does talking about "the reservation of priestly ordination to men" seem awkward and uncomfortable today?

To modern sensibilities, the Church's teaching that only men can be called to the ministerial priesthood appears arbitrary, culturally conditioned and unjust. As thoroughly modern people, we no longer believe that there are any justifiable social, political or economic barriers to what women can and should do. And so, we find ourselves asking, unabashedly, "How can the Church, which has repeatedly proclaimed the dignity and equality of women, refuse to ordain women as priests?"

"Ten Frequently Asked Questions About the Reservation of Priestly Ordination to Men" responds to these challenges in simple, forthright ways. The practice is not arbitrary, the bishops say, because the Church must accept the fundamental structure of sacramental order it has received from Christ. "Just as the Church cannot alter the elements of the Eucharist, so the Church cannot determine the recipients of priestly ordination in a manner that contradicts the actions of Christ."

But were the actions of Christ merely an accommodation to the social, religious and political conventions of his time? No, the bishops say, "Christ's election only of men for apostolic office

and ministerial priesthood" was not culturally conditioned. It was "a deliberate choice bearing on the very nature of these orders." Christ "often demonstrated freedom from the cultural and religious conventions of the day; and when he did observe them, it was by way of bringing them to fulfillment, not by way of accommodation."

Yes, but is it just? Does the Church really have the right to refuse ordination to women? Church teaching turns this question inside out. Quoting the apostolic letter of Pope John Paul II, *Ordinatio Sacerdotalis*, the bishops say, "The Catholic Church has no authority to confer priestly ordination on women." Since the Church has no authority to ordain women, it cannot be acting unjustly when it follows the example of Christ in reserving ordination to males.

Equality in the Church means "the equal dignity of the baptized and the equal call to holiness." No one has a right to ordination, the bishops say. Priestly ordination is not a right. It is "a distinct gift" that is intended "not for one's own salvation, but for the service of God and of the Church. In accepting and handing on this gift, the Church is bound by fidelity to the example of Christ to reserve ordination to males who have experienced this call and who are in other respects suitable candidates."

These are thoughtful responses to hard questions. The bishops deserve our careful consideration and prayerful acceptance—even if they make us feel uncomfortable.

— Daniel Conway

(Daniel Conway is a member of the editorial committee of the Board of Directors of Criterion Press, Inc.)

Seeking the Face of the Lord

Archbishop Daniel M. Buechlein, O.S.B.



Trinity is central mystery of Christian faith

Recently, someone told me that on a recent plane trip she found herself seated between two people of other faiths. They noticed she was praying and the conversation turned to religion. Her fellow passengers believe in one God and expressed their opinion that the Christian faith cannot be true because Christians do not believe in one God.

According to their understanding of the Christian doctrine of the Trinity, we believe the Father, Son and Holy Spirit are three distinct gods. The Catholic woman who told of this experience said she had a time of it trying to explain the mystery of the Holy Trinity to the gentlemen.

The trinitarian mystery is the central mystery of the Christian faith. It is mystery. For us to comprehend the analogy of three distinct persons in one divine nature is a challenge and too often we stop at that: an "unsolvable puzzle." At a recent symposium on the teaching of our faith in which I participated, Dominican Father Augustine DeNoia, a theologian, remarked that he believes the hesitance of teachers and preachers to proclaim the trinitarian doctrine is the central doctrinal challenge of our times. "We must not see the Trinity, he said, as a puzzle to be solved, but the solution to all puzzles." His point is well taken.

What God wants more than anything else for our human family is for us to be family with whom he is. Through the ages, God revealed to us that our God is a community, a family of three divine persons. The definitive revelation by God came about through the birth of his Son as one of us, and that was accomplished by the power of the Holy Spirit. The Father sent the Son to tell us about the divine community and how much God wants us to become part of the divine family. In a word, that is the root meaning and defining purpose of life. Our journey in life is one of becoming more and more family with the trinitarian community.

Jesus Christ is the means we have of entering the trinitarian family life. He gave us the Church and the sacraments of the Church as the way. At the symposium on catechetics, Father DeNoia put it this way: "Remember when you were a kid and you used to bring home a friend at supper time and ask, 'Mom, can

my friend stay for supper?' " Through the sacramental life of the Church, Christ continually brings to the Trinity "new mouths to feed." The Father and the Son sent the Holy Spirit to enliven the Mystical Body of Christ, the Church, so that the family of the Holy Trinity can continue to be extended in our day and on into the future, until we all arrive at the kingdom.

Becoming family in the Church is the way of becoming family with the Trinity. It is what life is all about. Every doctrinal element of our Christian faith can and must be seen in relationship to this trinitarian mystery.

Last Sunday, we celebrated the beginning of the season of Advent. We speak of Advent as the beginning of a new Church year. Why? Because it focuses our attention on the beginning of everything. The intent of the liturgical experience of this season is to have us look at what life is all about, namely our journey to the kingdom where we will be one with the trinitarian family. We will finally be at home with God the Father, Son and Holy Spirit as the great family of the Church and also as individuals.

Advent also prepares us to celebrate the historic birth of Jesus Christ, the Son of God. Advent prepares us to experience once again the definitive revelation of God and the final launching of the journey of hope to the kingdom. The mystery of the Incarnation, the mystery of the Son of God becoming one of us, is not just a philosophical concept. It is a historic fact. Those of us who visited Nazareth, the place of the Annunciation, and Bethlehem, the Shepherds' Cave and Field, have been blessed with a visual experience of where that Incarnation took place and what it truly meant. God took on incredible poverty and hardship to show us how to journey through the poverty and hardships of this life on to our final trinitarian family home, which is the kingdom of God. Advent and Christmas celebrate our longing to be finally at home in the peace of the trinitarian family, and they celebrate the historic launching of that final journey.

The trinitarian mystery may elude our full understanding, yet we can see a wonderful logic of faith, which is real knowledge. The coming of Jesus made that possible. †

Archbishop Buechlein's intention for vocations for December

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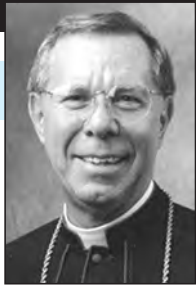
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Buscando la Cara del Señor

Arzobispo Daniel M. Buechlein, O.S.B.



La trinidad es misterio central de la fe cristiana

Recientemente, alguien viajando por avión se encontraba sentada entre dos personas de diferentes religiones. Estas personas notaron que ella estaba orando y la conversación se centró en religión. Sus compañeros de viaje creen en un solo Dios y expresaron su opinión que la fe cristiana no puede ser la verdad porque los cristianos no creen en un solo Dios. De acuerdo a su comprensión de la doctrina cristiana de la Trinidad, nosotros creemos que el Padre, el Hijo y el Espíritu Santo son tres dioses distintos. Aquella mujer católica quien relató esta experiencia me dijo que fue difícil intentar explicarles el misterio de la Santísima Trinidad a aquellos señores.

El misterio central de la fe cristiana es el de la Trinidad. Es un misterio. Es un desafío comprender la analogía de tres personas distintas en una naturaleza divina y varias veces dejamos de intentar entender este punto— ser un “rompecabezas sin solución”. Recientemente participé en un simposio sobre la enseñanza de nuestra fe donde el padre dominicano Augustine DeNoia, un teólogo, comentó que él cree que la vacilación de los maestros y predicadores en proclamar la doctrina trinitaria es el desafío doctrinal central de nuestros tiempos. Dijo que “no debemos ver la Trinidad, como un rompecabezas para ser resuelto, sino como la solución a todos los rompecabezas”. Su punto tuvo una buena acogida.

Lo que Dios quiere más que nada para nuestra familia humana es que seamos una familia con Él. A través de las épocas, Dios nos reveló que nuestro Dios es una comunidad, una familia integrada de tres personas divinas. La revelación definitiva para Dios ocurrió a través del nacimiento de su Hijo como uno de nosotros, y eso se cumplió por el poder del Espíritu Santo. El Padre envió a su Hijo para informarnos sobre la comunidad divina y Dios quiere que formemos parte de la familia divina. En una palabra, ese es el significado y el propósito de la vida. El viaje a través de la vida es familiarizarse con la comunidad trinitaria.

Jesús Cristo es el medio que tenemos para entrar en la vida familiar de la Trinidad. Él nos dio la Iglesia y los sacramentos de la Iglesia como camino. En el simposio sobre la catequesis, el padre DeNoia dijo:

“¿Recuerden cuándo ustedes eran niños y traían a un amigo a casa a la hora de cena y preguntaban?, — Mamá puede quedarse mi amigo a cenar—” A través de la vida sacra-

mental de la Iglesia, Cristo trae continuamente a la Trinidad “nuevas bocas que alimentar”. El Padre y el Hijo enviaron al Espíritu Santo para avivar el Cuerpo Místico de Cristo, la Iglesia, para que la familia de la Santísima Trinidad pudiera continuar extendiéndose en nuestros días y en el futuro, hasta que todos lleguen al Reino.

Familiarizándose con la Iglesia es la manera de conocer la Trinidad. Eso es lo que la vida es. Cada elemento doctrinal de nuestra fe cristiana puede y debe verse en relación con este misterio de la Trinidad.

El domingo pasado, celebramos el principio de la estación del Adviento. Hablamos del Adviento como el principio de un nuevo año para la Iglesia. ¿Por qué? Porque se enfoca nuestra atención en el principio de todo. El objetivo de la experiencia litúrgica de esta estación es hacernos entender de que es la vida, es decir nuestro viaje hacia el reino donde finalmente estaremos juntos con la familia de la Trinidad. Por fin estaremos en la casa con Dios el Padre, el Hijo y el Espíritu Santo como la gran familia de la Iglesia y también como individuos.

El Adviento también nos prepara para celebrar el nacimiento histórico de Jesús Cristo, Hijo de Dios. El Adviento nos prepara para experimentar la revelación definitiva de Dios y el lanzamiento final del viaje de esperanza una vez más hacia el reino. El misterio de la Encarnación, el misterio del Hijo de Dios que se hizo humano, no siendo un concepto filosófico, sino un hecho histórico. Aquellos que visitaron Nazaret, lugar de la Anunciación, y Belén, la cueva y el campo de los pastores, han sido benditos habiendo tenido una experiencia visual de donde tuvo lugar esa Encarnación y su significativo verdadero. Dios asumió increíble pobreza y penalidad para mostrarnos cómo viajar a través de la pobreza y las penalidades de esta vida antes de llegar por fin a la casa de la familia de la Trinidad que es el reino de Dios. El Adviento y la Navidad celebran nuestro anhelo de estar finalmente en casa con la paz de la familia de la Trinidad, y celebran el lanzamiento histórico de ese viaje al Juicio Final.

El misterio de la Trinidad puede eludir nuestra comprensión total, no obstante podemos ver una maravillosa lógica de fe que es conocimiento real. La venida de Jesús lo hizo posible. †

Traducido por: Language Training Center, Indianapolis

Letter to the Editor

Turning ‘bah, humbug’ into ‘alleluia!’

I was amused by the rhetorical “Christmas Frustrations” voiced by Don Critchlow in the Nov. 27 issue of *The Criterion*. However, I do think many of them deserve a serious answer, and I would like to offer some suggestions to take the “bah humbug” out of this holy season. I would especially encourage parents to take a close look at the attitudes they are fostering in young children as we celebrate our precious Lord’s birth.

Consider the following:

1. If it bothers you to hear the little ones asking Grandma to buy them this or that, realize that children must be taught not to view Christmas as a

“gimme” time. This is quite simple. The answer to “Will you get me ...?” is “No. Gift giving is a way for the giver to show affection, and I will choose a gift that expresses my love for you.”

2. If you really feel that Christmas is synonymous with booze for most people, you are hanging out with the wrong crowd. Find some friends who will share and encourage your faith.

3. If you feel less spiritual after Christmas than before, are you sure you are spending enough time in prayer?

4. Mr. Critchlow asked, “Why do the children seem disgruntled after the last gift has been opened?” Because they are children, and it is natural for them to want the fun to go on forever.

5. We, too, wondered what Santa has
See LETTER, page 18

Be Our Guest/Andrew J. Stites

Christmases bring ‘teachable moments’

I wonder what will happen this Christmas.



In 1995, our beloved pastor, Father Robert Borchertmeyer, was killed instantly in a car crash just hours after helping hear confessions at an Advent penance service. The shock and pain of his passing

only now begin to subside.

In 1996, we spent Christmas with my mother-in-law just a few short weeks before the end of her heroic struggle with cancer. Her Christmas meal was a simple helping of greens. Decorations were a miniature tree, our Advent wreath and a little Nativity scene.

Last year, just two days before Christmas, I had open heart surgery. Quite a surprise at age 50! I spent Christmas in the hospital.

None of these images flood our TVs or newspapers as the “right” way to spend Christmas. Yet each Christmas has been more special than the one before.

Father Bob’s death was, as he would have called it, a “teachable moment.” Here, only two weeks after hearing the Advent Gospel warning us of the Last Judgment, we were sending our pastor off to his own. Yet, we were comforted. We knew that if anyone was ready for the kingdom, Father Bob was.

My mother-in-law’s final days were so special. Nothing could replace the way we used those precious moments to make the most of every minute we could spend with her. All our family and friends knew there would be little time for presents or parties. Their prayers and understanding were gifts beyond measure. We gave much love. We received so much more.

My own sojourn in sickness was a blessing in disguise. First, I learned, just as Father Mauro Rodas had promised, that the anointing of the sick really did not have to be the “last rites.” I also felt the love of family and friends as I never had before. I watched, too, as doctors, nurses, and others, some my fellow parishioners, sacrificed their special holiday time so that I and others much sicker could receive not just care, but comfort, compassion and love. My family doctor, Jim Szwed, not a heart specialist or surgeon, even brought his wife along for a visit with me on Christmas morning!

On Dec. 27, the Little Flower Parish Christmas Choir came to my bedroom window at my home and sang Christmas

carols. Oh, I will never forget that! By that time, of course, you couldn’t hear carols any more on the radio or on TV. To the rest of the world, Christmas was over. Finished. Some trees were already curbside for disposal. Yet my friends were joyously reminding us that, in our Catholic world, Christmas was just beginning. I savored every one of those 19 days of Christmas as never before.

So as Advent comes again, my prayer is for all of us to have a very special Advent and an even more wonderful Christmas.

We’re doing a few things differently this year. First all, instead of trying to “give things up” for Advent, we’re just trying what our wonderful new pastor, Father Vince Lampert, suggested. We’ve made a commitment to reading a short Scripture passage each day around the Advent wreath. Sound easy? It’s been a real challenge in Advents past!

We’re also trying to make more room for Advent. We will not send cards until after Christmas. If we get the decorating, baking and presents all done before Christmas, well and good. If not, as we’ve learned of late, they are just as wonderful, a day, a week, or even two weeks after Christmas.

Some of our Catholic friends have already set an example in earlier years by scheduling their parties after Christmas. After all, this year the season lasts until Jan. 10, the Baptism of the Lord. You can be sure this year there’ll be carols and celebrating at our house until midnight of Jan. 10!

We are also coming to believe that there may be much more wisdom to our Church’s sense of calendar than we had ever realized. What kind of a world would it be if all of us celebrated Christmas just like the Church does? What would happen if we put off the shopping, the parties, the cards, the gifts, the concerts, the dances, and the November “Christmas” bazaars, until after December 24? What if all of those could just be moved two weeks later to where they now are on the Church calendar?

We might lose a lot. We might also find a lot. We might find, as I know Father Bob and my mother-in-law did, that the greatest gift is often just the gift of ourselves. As for the rest, as Father Bob would say, “Don’t sweat the small stuff.”

As for what happens this Christmas, I just hope I’m ready. †

(Andrew Stites is a member of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis and attends weekday Mass at St. Mary Parish in Indianapolis.)

La intención del Arzobispo Buechlein para vocaciones en diciembre

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

Check It Out . . .

Clarian Hospice Bereavement Program and Hospice Preferred Choice is offering a **free workshop for those dealing with grief from the illness or death of a loved one, and struggling with the upcoming holidays** Dec. 5 from 8:30 a.m. to noon at Methodist Hospital Campus in Indianapolis. Lori Mercer, the Bereavement Coordinator for Clarian Hospice and Martha Waas, Spiritual Care/Bereavement Coordinator for Hospice Preferred Choice, will facilitate the workshop which is free. Registration is required. For more information, call Lori at 317-923-4663, ext. 244, or Martha at 317-871-8500.

Mount St. Francis Retreat Center in southern Indiana will host "Christmas Around the World," a **Christmas family retreat**, Dec. 11 through Dec. 13. Space is limited. Information: 812-923-8817.

VIPs . . .

The spelling team from **St. Vincent de Paul School** in Bedford claimed the Spell Bowl crown recently during the Spell Bowl invitational meet at the Bedford North Lawrence Performing Arts Center.

Kristi Laskowski, a senior at Shawe Memorial High School in Madison, has been selected as an Indiana winner for the 1998 Wendy's High School Heisman Award. The national awards program recognizes high school men and women who demonstrate a commitment to academic achievement, community service and athletic accomplishments.

The **second grade class at St. Bartholomew School in Columbus** was

A **handmade book on the life of St. Meinrad will be among the items in a special exhibit** from now through Dec. 21 at the Saint Meinrad Archabbey Library in St. Meinrad. The book, designed to be used annually at the Divine Office on the feast of St. Meinrad (Jan. 21), contains the story of St. Meinrad's life and martyrdom. The exhibit is free, exhibit hours are Monday through Friday 8 a.m. to 11:30 a.m. and 1 p.m. to 4:30 p.m., and Saturday and Sunday from 1 p.m. to 4:30 p.m. For more information, call Barbara Crawford at 812-357-6501.

The **Senior Promise Christmas Party** for seniors will be held Dec. 9 from 11 a.m. to 2 p.m. at Primo Banquet Hall, 2615 E. National Ave., in Indianapolis. Doors open at 10:30 a.m. Lunch will be served at 11:30 a.m. Steve Jeffris

among six winning classrooms of the "I Love to Read" Challenge, sponsored by Ponderosa Steakhouse and Indianapolis' WISH-TV, Channel 8. Mary Jane Hittle is the second grade teacher at St. Bartholomew School. The one-month program, which ran from mid-September to mid-October, challenged individual students and classes in grades first through sixth to keep written logs of the time they spend reading voluntarily. The winning classes received \$1,000.

Poems written by **Seccina Memorial High School in Indianapolis junior, Richelle Winkle** have been selected for The National Poetry Society publication in this year's national high school anthology to be presented to First Lady Hillary Clinton. †

and the Roncalli High School choir are the featured entertainers. The cost is \$10 for Senior Promise/Senior Promise Advantage members; \$15 for general public. To make reservations and charge by phone, call Senior Promise at 317-782-6660. Charge cards are accepted. Reservations are limited to the first 1,000 people.

All Saints School in Indianapolis will host an open house Dec. 13 in its new location, 75 N. Belleview Place in Indianapolis. Archbishop Daniel M. Buechlein will dedicate the building at 4 p.m. All former students are invited.

"**Blessed Grieving Retreat: When a Loved One Dies**," a retreat for individuals who are dealing with the loss of a loved one through death, will be offered Jan. 22 through Jan. 24 at Mount St. Francis Retreat Center in southern Indiana. The retreat presenters will be Father Paul Koetter, pastor of St. Monica Parish in Indianapolis, and Dr. Margaret

"Margie" Pike, the president of Grief Limited, Inc. The retreat will reflect on the grieving process from the dual perspectives of the social sciences and Christian faith. It will begin with registration at 7 p.m. on Jan. 22 and conclude after lunch Jan. 24. The cost for the retreat is \$95 for resident/single; \$80 resident/double; and \$70 commuter. The deadline to register is Jan. 11. For more information, call 812-923-8817.

Dan and Judy Hoyt, of Immaculate Heart of Mary Parish in Indianapolis, are seeking to **form a group of people whose close relatives are members of religious orders or congregations or are lay missionaries**. They envision the group gathering a couple times each year to pray for each other and the religious in their families, to tell stories, to celebrate and to support each other. If you are interested, call Dan Hoyt at 317-263-4832 or contact the archdiocesan Office of Priestly and Religious Vocations at 317-236-1490 or 800-382-9836, ext. 1490. †

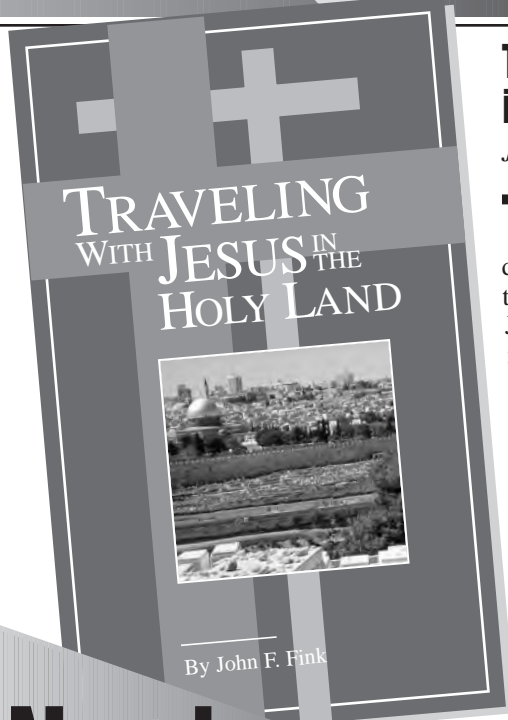


St. Joseph the Worker

This St. Joseph the Worker statue, which stands inside the Community Garden on the south lawn of St. Joseph University Parish in downtown Terre Haute, was refurbished and dedicated recently.

Photo by Char Minnette

Pilgrims!



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John F. Fink

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John F. Fink, editor emeritus of *The Criterion*, is a journalist who has spent a lifetime working in the Catholic press on the local, national and international levels. He has led four tours of the Holy Land and has participated in three others. In early 1997, he spent three months there studying at the Tantur Ecumenical Institute in Jerusalem.

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Journey of Hope
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LETTER

continued from page 2

In memorium

U.S. Army Sgt. John White (left) and Staff Sgt. Allen Armstrong of Indianapolis lower the United States flag during a Veterans' Day ceremony Nov. 11 at Scecina Memorial High School. Faculty, staff and students at the Indianapolis East Deanery inter-parochial high school honored veterans of all branches of the Armed Forces during the ceremony. Scecina principal Steve Papesh also read the names of deceased alumni Ray Katzenberger, Karl Erb, James Stenger, James Blinn, Robert Jones, Dave O'Connor, Robert Whitten, John Meyer and Jeff Young, who died in service to their country.

Photo by Mary Ann Wyand





Journey of Hope 2001

Indianapolis West Deanery

St. Anthony Indianapolis

Photos and story by Margaret Nelson

Fast Fact:

All Saints School in Indianapolis will have an open house at its new location, beginning at 3 p.m. on Dec. 13. Archbishop Daniel M. Buechlein will dedicate the new school space at 75 N. Bellevue Place, at 4 p.m. All present and former students, parents and staff from All Saints or School #50 are invited to attend. Refreshments will be provided by Cardinal Ritter High School.



Journey of Hope 2001

Evangelization is one of St. Anthony's strengths

Evangelization is one of the strengths of St. Anthony Parish in Indianapolis, according to the pastor, Msgr. John Ryan.

"By moving All Saints School, we made a major contribution to the neighborhood. We are filling an empty building—and there are so many around us." Washington High School and Central State Hospital are both vacant.

"That made a statement to the neighborhood that the Church is interested in what's happening here," Msgr. Ryan said.

"People call to thank us for moving" from the smaller building on the parish campus to a public school building a few blocks away, he said.



Sr. Lucia Betz, O.S.B.

"We picked up 50 students," he said. He explained that all parents who have children in the school for the first time are required to take three religious education classes "so they know what their kids learn."

The classes are taught by the pastors of the Indianapolis West Deanery parishes that contribute students to the school—Father Kenneth Taylor of Holy Trinity, Msgr. Ryan of St. Anthony and Father Glenn O'Connor of St. Ann and St. Joseph parishes.

The thing that shocked Msgr. Ryan most about the classes was the show of hands when he asked how many of the parents attended a church. Only two acknowledged that they worshiped on Sundays.

"I told them, 'We're giving the kids mixed signals. We're teaching them to pray and go to church and you are staying home,'" said Msgr. Ryan.

"At the end of the classes, we invite the parents to take part in the Rite of Christian Initiation of Adults in their parishes," he said. "We get a number of converts because of this."



Msgr. John Ryan

Msgr. Ryan said that, since 1970 when the school became a cooperative ministry, the parish has had parents from the school inquire about the faith. About 54 percent of the students come from non-Catholic families.

"It's neat. Years later, kids who work in the stores tell us they went to All Saints," said Benedictine Sister Lucia Betz, pastoral associate and administrator of religious education at St. Anthony.

"We have Mass twice a week in the school," said Msgr. Ryan. When they learned about the move to the new building last spring, the students voiced concern about where they would have the all-school Masses. One area of the new school has been set aside for the chapel.

"Thanks to the goodness of St. John the Apostle Parish in Bloomington, we have pews for the chapel," he said. Msgr. Ryan and the other two pastors alternate as presiders at the school Masses.

"We have a good relationship with the police and fire departments," said Msgr. Ryan. "Every year, we have an appreciation Mass and program. The police and fire chiefs were here this year."

One of our converts last year was a police officer who is stationed in the area," said Msgr. Ryan.

The pastor said that the school works very closely with the Hawthorne Community Center, located across the street from the school. The center uses a school classroom and the

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gymnasium for some of its preschool programs. It wasn't until several weeks after school started that the staff realized that the sound system had outside speakers. A neighbor reported watching two men in business suits stop as they walked with their rosaries during the students' morning prayers and Pledge of Allegiance to the flag. Other residents told the pastor how much they enjoyed "having prayer in the neighborhood."

Msgr. Ryan laughed, noting that he told Mary Pat Sharpe, principal, to be careful what she said over the speaker.

The pastor is aware that All Saints is the only school in the area and that, if Indianapolis Public Schools stop busing, the school will be in a "great spot."

Sister Lucia said that the former school building, now St. Anthony's parish center, allows more opportunities for parish programs to expand.

"People love it," she said. The Sunday religious education students can display their work without having to put things away in time for school each Monday.

It has been a "big boost" for the adult education and twice-monthly Scripture classes. "We have a lot of people coming. It's been good," said Sister Lucia. "They represent different age groups. They keep us busy."

Msgr. Ryan said that young and old are active in the parish. "It's a good mixture."

He explained that a lot of Hispanics who live in the area come to Mass at St. Anthony. "We have people who know both languages who are willing to translate for us."

"The parishioners are all very down-to-earth, faith-filled people," said Sister Lucia.

The parish has an active St. Vincent de Paul conference to meet the needs of the low-income and street people who come to the rectory door.

Sister Lucia also has a Scripture group at Crestwood Village, with some non-Catholic participants.

The parish counts on the ministry of Providence Sister Monica Withem, who visits the sick and homebound.

Msgr. Ryan was a chaplain at Central State Hospital for 24 years, which was across the street before it closed in 1994. Some patients are in LaRue Carter (veterans') Hospital; some are in

nursing homes; and some were sent to Madison and Richmond facilities.

"I keep in touch with a lot of them," said Msgr. Ryan. "Some are on the streets," said Sister Lucia. "We are a safe haven, a refuge for some of those folks."

"We try to give them dignity," said Msgr. Ryan. Sometimes the doorbell rings and rings. "I think, 'I wonder what Jesus wants now,'" said the priest, with a smile.

The staff told of a parishioner whose house was riddled with bullet holes while he was in the hospital. Upset as he was, he was more concerned about a neighbor with Alzheimer's disease who got lost when he wasn't there to watch her.

"There are really a lot of dedicated, caring people here," said Msgr. Ryan.

Sister Lucia said, "The people here always help people who are worse off than they are."

Msgr. Ryan said that there are 40 people attending daily Mass at St. Anthony. He hears confessions daily.

"I try to make the sacraments available," he said.

On First Saturdays, 60 people "from all over" come for Mass and the rosary. Adoration of the Blessed Sacrament is every First Friday from 11 a.m. to 5:30 p.m. At 2 p.m. on the Sundays from October through May, the parish gathers for the rosary and Benediction for vocations. †



All Saints School students gather (above) for all-school Masses twice a week. They created a chapel in the former Indianapolis Public School #50, which they bought last spring to facilitate increasing enrollment. Stephanie Romansky's cartoon poster (at left) for St. Anthony's Legacy of Hope campaign earned a blue ribbon.

St. Anthony (1891)

Address: 379 N. Warman Ave., Indianapolis, IN 46222
Phone: 317-636-4828

Church Capacity: 750 & **Number of Households:** 541

Pastor: Rev. Msgr. John T. Ryan, VF

In Residence: Rev. Msgr. Joseph F. Schaedel, VG

Pastoral Associates: Sr. Lucia Betz, OSB; Sr. Monica Withem, SP

Administrator of Religious Education: Sr. Lucia Betz, OSB

Music Director: Sr. Catherine Marie Qualters, SP

Parish Council Chair: Robert Baker

Principal: Mary Patricia Sharpe

School: All Saints School, 75 N. Belleview Pl., 317-636-3739 (K-8)

Number of Students: 214

Convent: 337 N. Warman Ave., 317-636-1403

Masses: Saturday Anticipation — 5:30 p.m.
Sunday — 8:00, 11:00 a.m.
Holy Day Anticipation — 5:30 p.m.
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Indianapolis couple devote lives to family, Church

By Margaret Nelson

Bob and Margaret Bonke were in the assembly at SS. Peter and Paul Cathedral in Indianapolis when Archbishop Daniel M. Buechlein celebrated the annual Golden Jubilee Mass for 175 archdiocesan couples married more than 50 years.

Their son, Father James Bonke concelebrated.

Actually, Bob and Margaret are marking 55 years of marriage this year. They were married in 1943 in the former St. Catherine Church in Indianapolis, where both sets of their parents also tied the knot.

The southside Indianapolis couple has always been active in the Church. "Involvement in the Church helps us share each other's work. We've been fortunate we could work together on so much," said Margaret.

Father Jim is the oldest of their five children, and the only son. One daughter is a member of St. Barnabas Parish in Indianapolis. The other three live out of state.

Margaret did secretarial work "to help pay tuition." Bob calls his "most notable" work that of head of the national payroll department at the formerly Indianapolis-based Burger Chef, from which he retired in 1985.

What the Bonkes do to serve the Church today reflects their involvement through the years. Right now, the two are active at Fatima Retreat House. They help serve meals to retreatants and others who dine there, especially when it's busy.

"You couldn't ask for or find better volunteers for Fatima Retreat House," said Kevin DePrey, director. "Neither is afraid to do anything we ask.

"They tackle each task with vigor and a smile," he said. Remarking on the sense of humor they share, he added, "Margaret provides a wonderful balance to Bob.

"They're the kind of volunteers you dream about," said DePrey. "They're fabulous."

Years ago, Margaret went door-to-door on the city's south side to "beg money to build Fatima." She was on Fatima's League, serving as president and secretary. And the couple worked at the annual spaghetti dinners, once the major fund-raising event.

The Bonkes belong to Good Shepherd Parish, the 1993 consolidation of two former parishes, St. Catherine and St. James. Because St. James had been formed from St. Catherine in 1951, the Bonkes were charter members of both St. James and Good Shepherd.

"We've been members of three parishes and we've never moved," said Bob, with a smile.

Both are eucharistic ministers at Good Shepherd. They had been lectors before a pastor—in an effort to involve more parishioners—asked that each member take but one liturgical ministry.



Photo by Margaret Nelson

Margaret and Bob Bonke of Indianapolis chat outside the offices of Good Shepherd Parish.

That doesn't keep Margaret from also doing the scheduling of communion ministers and taking Communion to the homebound every Friday.

"It is a very rewarding thing to do," she said of ministering to those who cannot leave their homes or nursing homes for Mass. "When you take Communion to people you realize how fortunate you are that you can do things like that."

Bob does all the computer work for Margaret's schedule, running out a timetable for the 55 parishioners who serve as eucharistic ministers.

"We try to give them the Mass time they prefer," said Margaret. "We use seven people for each Mass."

Bob Bonke, a volunteer who has a special number on the parish's phone system, does the bookkeeping for both the church and school at Good Shepherd.

His biggest recent "chore" was as owner-representative for the parish during the construction of the church building, which was completed in 1996.

For two years, Bob "practically lived at the church." He still contacts the construction people if anything goes wrong.

For 20 years, Bob served as finance chair for St. James, until the archdiocese advised him that that length of service violated canon law.

Ironically, Father Bonke, a canon lawyer, is defender of the bond at the Metropolitan Tribunal, the "court" for the archdiocese.

Margaret also serves as sacristan, doing what she calls the "holy wash" each week.

She coordinates the "mercy meals," which parishioners prepare to serve to bereaved families after funerals. Other women bring dishes to go with the meat and bread Margaret prepares.

Bob has been on the Good Shepherd pastoral council and both have served terms on the St. James parish council.

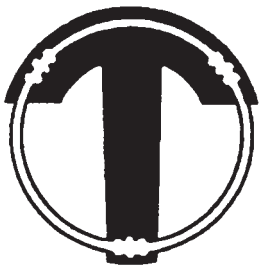
"So many of the things you do without thinking about it," Bob said.

"Little did we know years ago that we'd still be doing this," said Margaret.

As to the long marriage, she said, "Our faith has a lot to do with it. Naturally, there is love. And we had our children early." She smiled, remembering the family's reaction when Jim was born nine months and four days after the wedding date.

"We don't do anything without consulting or talking to the other one," said Margaret.

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As a high school student, she was introduced to the Benedictine sisters who came to her parish for vacation Bible school. She was their cook. In 1943 she entered the Monastery Immaculate Conception and made first vows in 1945. Sr. Freida has had a number of interesting careers. She graduated from St. Benedict's College with a degree in elementary education then went on to St. Louis University for a master's in home economics. After several years of teaching, she graduated from Indiana University with a degree in occupational therapy. For 10 years she worked in healthcare then moved into the kitchen at Our Lady of Grace Monastery until she suffered a heart attack in 1992. "It slowed me down about a week," she says with a twinkle in her eye and a hardy laugh.



Sr. Freida attends to several things while in retirement. She is the sacristan, serves on the liturgy committee, chauffeurs, maintains the personal and laundry supplies, handles the banking needs of the individual sisters, represents the monastery on the Beech Grove Ministerial Association, and prepares mailings for the Benedict Inn Retreat and Conference Center.

"Sr. Freida epitomizes the Benedictine value that all work is holy," says community member Sr. Carol Falkner. "No matter what she does, mundane or sublime, it's done with utmost care. She is focused on the task at hand, all the while seeing the big picture."

Sr. Freida leads a happy, productive life as a monastic, always getting what she wants because she always wants what she gets. Her life, one of service and commitment, has God at its center.

Your support of the annual collection for retired religious supports Sr. Freida in her goal to continue her commitment through a lifetime of service.



LETTER

continued from page 2

In memorium

U.S. Army Sgt. John White (left) and Staff Sgt. Allen Armstrong of Indianapolis lower the United States flag during a Veterans' Day ceremony Nov. 11 at Scecina Memorial High School. Faculty, staff and students at the Indianapolis East Deanery inter-parochial high school honored veterans of all branches of the Armed Forces during the ceremony. Scecina principal Steve Papesh also read the names of deceased alumni Ray Katzenberger, Karl Erb, James Stenger, James Blinn, Robert Jones, Dave O'Connor, Robert Whitten, John Meyer and Jeff Young, who died in service to their country.

Photo by Mary Ann Wyand



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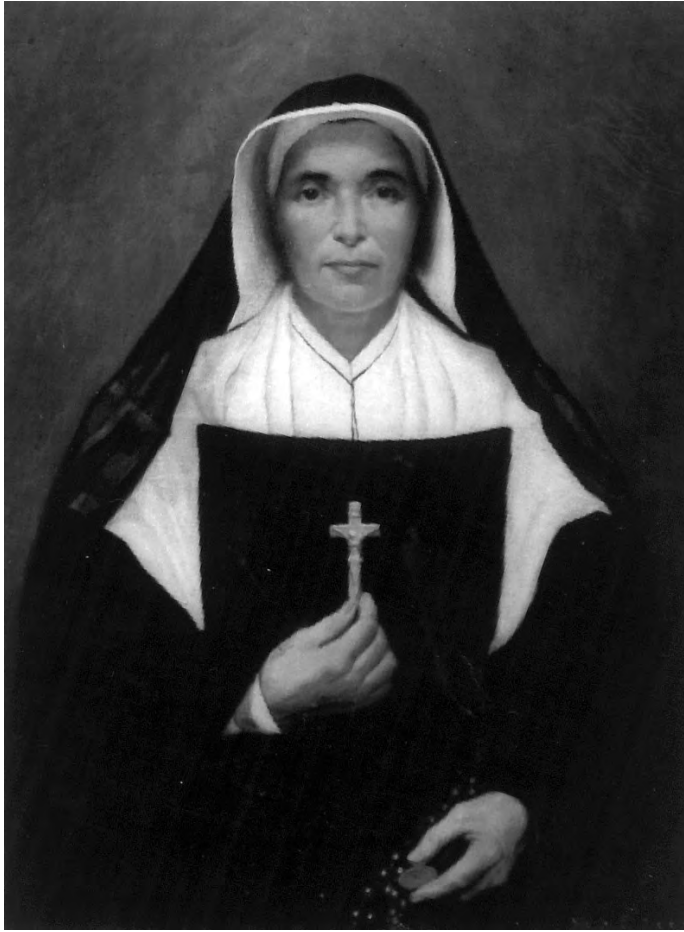


*This Congregation does not participate in the collection.

The Religious Retirement Fund Collection is distributed from its national office to the members of religious congregations in greatest need. Thanks for your generous giving to all our Sisters, Brothers, and Priests in Religious Orders.

Thank You

The Sisters of Providence of Saint Mary-of-the-Woods appreciate your gift to the Religious Retirement Fund.



"What a sweet Providence it is to find friends thus willing to assist us. ... Accept the profound gratitude of my little community and be pleased also to aid us with your prayer."

—Blessed Mother Theodore Guérin, foundress of the Sisters of Providence of Saint Mary-of-the-Woods, Indiana

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LETTER

continued from page 2

In memorium

U.S. Army Sgt. John White (left) and Staff Sgt. Allen Armstrong of Indianapolis lower the United States flag during a Veterans' Day ceremony Nov. 11 at Scecina Memorial High School. Faculty, staff and students at the Indianapolis East Deanery inter-parochial high school honored veterans of all branches of the Armed Forces during the ceremony. Scecina principal Steve Papesh also read the names of deceased alumni Ray Katzenberger, Karl Erb, James Stenger, James Blinn, Robert Jones, Dave O'Connor, Robert Whitten, John Meyer and Jeff Young, who died in service to their country.

Photo by Mary Ann Wyand



Masses, celebrations to honor *Nuestra Señora de Guadalupe*

December is a busy month for those of Hispanic culture, their families, friends and neighbors.

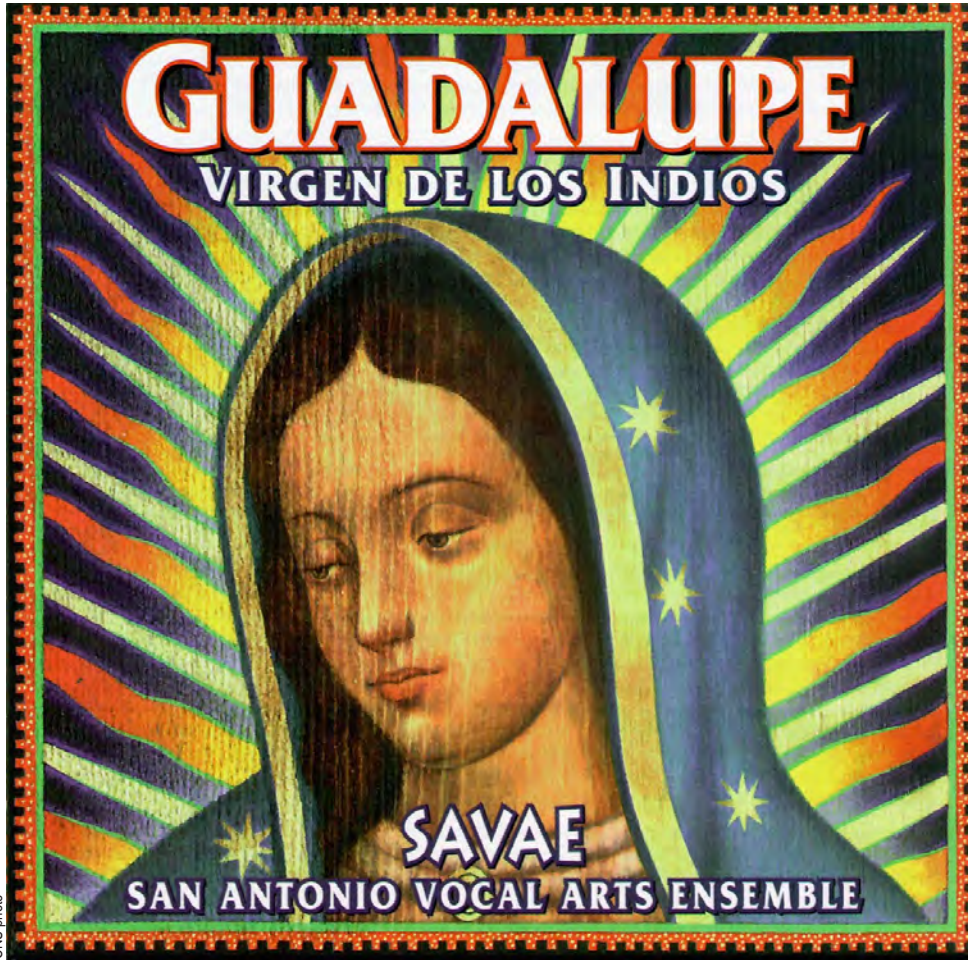
Besides Christmas, many Hispanics celebrate the feast of Our Lady of Guadalupe and the novena leading up to it, as well as the feast of the Immaculate Conception and Juan Diego's day.

Archbishop Daniel M. Buechlein will preside at two Spanish Masses honoring Our Lady of Guadalupe, whose feast day is Dec. 12. There will be a *Misa en honor de Nuestra Señora de Guadalupe* at 7 p.m. on Dec. 12 at St. Patrick Church in Indianapolis. The archbishop will celebrate a similar Mass at 1:15 p.m. on Dec. 13 at St. Mary Church in Indianapolis.

Msgr. Harold Kneven will preside at a Mass in the Latin-American tradition honoring Our Lady of Guadalupe at 7 p.m. on Dec. 12 at Our Lady of the Greenwood Church in Greenwood. For this celebration, the parish has worked with SS. Francis and Clare Parish in Greenwood, St. Rose of Lima Parish in Franklin and Marian College in Indianapolis.

At the Our Lady of the Greenwood Mass, the Gospel and other readings will be offered in English and Spanish. Sixty children in traditional Hispanic attire will place red roses in front of a statue of the Virgin of Guadalupe after a candlelight procession.

The feast celebrates the daily appearances in Mexico—Dec. 9 to 12, 1531—of Our Lady to a poor Native American named Juan Diego. At the last apparition, the image of the Blessed Mother was imprinted on his *tilma*, or cloak, which he used to carry roses to the bishop at Our Lady's instructions. The cloth is preserved



CNS photo

at the Basilica of Our Lady of Guadalupe in Mexico City.

Prior to this year's celebration of the feast of Our Lady of Guadalupe, both St. Mary and St. Patrick parishes will sponsor novenas from Dec. 3 to 11, begin-

ning with special services Dec. 3 at 7 p.m. at St. Mary; Dec. 5 at 7 p.m. at St. Mary and the nearby Marian Center; and Dec. 6 at St. Patrick after the 6:15 p.m. Mass.

A series of centuries-old musical texts form the foundation for this recently released compact disc of songs devoted to Our Lady of Guadalupe. The San Antonio Vocal Art Ensemble Savae interprets the music discovered by a priest in the attic of a Guatemalan mission in 1963.

A bilingual Mass is scheduled at 7 p.m. on Dec. 7 at St. Mary for the Feast of the Immaculate Conception. The same feast will be celebrated at St. Patrick with a bilingual Mass and novena on Dec. 8 starting at 7 p.m.

On Dec. 9, there will be a 7 p.m. Mass in honor of Juan Diego, followed by a novena service, at St. Philip Neri Church in Indianapolis. The Marian Center and St. Mary will host a 7 p.m. novena service on Dec. 10; St. Mary will be the site of a similar service on Dec. 11 at 7 p.m.

Novena services for each day will be held in the homes of St. Mary and St. Patrick parishioners. (Call the parish offices for more information.)

"The families go and pray and enjoy each other's company each night," said Franciscan Sister Jean Marie Cleveland, parish administrator at both St. Mary and St. Patrick parishes. "Every year it grows and grows."

Other services will lead to the Masses in honor of Our Lady of Guadalupe. On Dec. 12, St. Mary will host a midnight

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Photo by Margaret Nelson

Men of St. Mary Parish in Indianapolis carry the image of Our Lady of Guadalupe during a parish procession to celebrate her Dec. 12 feast day.

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Communal penance services set for Advent

Parishes throughout the archdiocese have scheduled Advent communal penance services. The following is a list of services that have been reported to *The Criterion*.

Batesville Deanery

- Dec. 6, 7 p.m. at St. John, Osgood
- Dec. 6, 7 p.m. at St. Magdalen, New Marion
- Dec. 7, 8 p.m. at St. Mary-of-the-Rock, St. Mary-of-the-Rock
- Dec. 9, 7:30 p.m. at Immaculate Conception, Aurora
- Dec. 10, 7 p.m. at Holy Family, Oldenburg
- Dec. 10, 7 p.m. at St. Paul, New Alsace
- Dec. 10, 7 p.m. at St. Martin, Yorkville
- Dec. 13, 2 p.m. at Immaculate Conception, Millhousen
- Dec. 13, 4 p.m. at St. Maurice, Napoleon
- Dec. 14, 7 p.m. at St. Louis, Batesville
- Dec. 14, 7 p.m. at St. Charles, Milan
- Dec. 15, 7 p.m. at St. Nicholas, Ripley Co.
- Dec. 15, 7 p.m. at St. Peter, Franklin Co.
- Dec. 16, 7 p.m. at St. John, Dover
- Dec. 16, 7 p.m. at St. Joseph, St. Leon
- Dec. 17, 7 p.m. at St. Mary, Greensburg
- Dec. 19, 7:30 p.m. at St. Charles, Milan
- Dec. 19, 7:30 p.m. at St. Nicholas, Sunman
- Dec. 20, 5:30 p.m. at St. Anthony, Morris
- Dec. 22, 7 p.m. at St. Anthony, Morris

Bloomington Deanery

- Dec. 4, 4-6 p.m. and 7-8 p.m., at St. Vincent de Paul, Bedford
- Dec. 9, 7:30 p.m. at St. Charles, Bloomington
- Dec. 14, 7 p.m. at St. Agnes, Nashville
- Dec. 15, 7 p.m. at St. Martin, Martinsville
- Dec. 16, 7 p.m. at St. John, Bloomington

Connersville Deanery

- Dec. 10, 7 p.m. at St. Mary, Rushville
- Dec. 13, 1 p.m. at St. Anne, New Castle
- Dec. 15, 7 p.m. at St. Michael, Brookville
- Dec. 17, 7 p.m. at St. Gabriel, Connersville

Indianapolis East Deanery

- Dec. 6, 4 p.m. at St. Bernadette
- Dec. 7, 7:30 p.m. at Holy Cross
- Dec. 10, 7 p.m. at Little Flower
- Dec. 10, 7 p.m. at Our Lady of Lourdes
- Dec. 12, 7:30 p.m. at St. Simon
- Dec. 14, 7:30 p.m. at St. Simon
- Dec. 15, 7 p.m. at St. Michael
- Dec. 15, 7 p.m. at SS. Peter and Paul Cathedral
- Dec. 15, 7 p.m. at St. Philip Neri

Indianapolis North Deanery

- Dec. 5, 11:30 a.m. at St. Thomas Aquinas
- Dec. 9, 7:30 p.m. at St. Luke
- Dec. 9, 10:30 a.m. at St. Matthew School
- Dec. 10, 7 p.m. at St. Pius X
- Dec. 11, 9:30 a.m. and 1 p.m. at Christ the King School
- Dec. 13, 3 p.m. at St. Joan of Arc
- Dec. 14, 9 a.m. at Immaculate Heart School
- Dec. 15, 6:30 p.m. at St. Joan of Arc
- Dec. 15, 9 a.m. at Immaculate Heart School
- Dec. 15, 7 p.m. at Christ the King
- Dec. 16, 7 p.m. at Immaculate Heart of Mary
- Dec. 16, 12:30 p.m. at St. Luke School
- Dec. 16, 7 p.m. at St. Andrew
- Dec. 16, 9:30 a.m. at Bishop Chatard High School
- Dec. 16, 7 p.m. at St. Thomas Aquinas

- Dec. 17, 1 p.m. at Cathedral High School
- Dec. 21, 7:30 p.m. at St. Lawrence

Indianapolis South Deanery

- Dec. 10, 7 p.m. at Nativity
- Dec. 14, 7 p.m. at St. Roch
- Dec. 15, 7 p.m. at SS. Francis and Clare, Greenwood
- Dec. 16, 7:30 p.m. at St. Mark
- Dec. 17, 7 p.m. at St. Jude
- Dec. 17, 7 p.m. at St. Barnabas
- Dec. 20, 4 p.m. for Sacred Heart, Good Shepherd, Holy Rosary and St. Patrick at Sacred Heart
- Dec. 21, 7:30 p.m. at Our Lady of the Greenwood, Greenwood

Indianapolis West Deanery

- Dec. 9, 7 p.m. at Holy Angels
- Dec. 9, 7:30 p.m. at St. Susanna, Plainfield
- Dec. 9, 7:30 p.m. at St. Christopher
- Dec. 10, 7 p.m. at St. Malachy, Brownsburg
- Dec. 13, 2 p.m. at Holy Trinity
- Dec. 14, 7 p.m. at Mary, Queen of Peace, Danville
- Dec. 15, 7 p.m. at St. Monica
- Dec. 15, 7 p.m. at St. Joseph
- Dec. 16, 9 a.m. at Cardinal Ritter High School
- Dec. 17, 7 p.m. at St. Gabriel
- Dec. 20, 2 p.m. at St. Anthony

New Albany Deanery

- Dec. 9, 7:30 p.m. at St. Mary-of-the-Knobs, Floyds Knobs
- Dec. 10, 7 p.m. at Our Lady of Perpetual Help, New Albany
- Dec. 10, 7 p.m. at St. Mary, Navilleton
- Dec. 10, 8:15 a.m. and 3 p.m. at Our Lady of Providence High School, Clarksville
- Dec. 11, 8:15 a.m. and 3 p.m. at Our Lady of Providence High School, Clarksville
- Dec. 12, 9 a.m. at St. Mary-of-the-Knobs, Floyds Knobs
- Dec. 14, 7 p.m. at St. Augustine, Jeffersonville and Sacred Heart, Jeffersonville
- Dec. 14, 7 p.m. at St. John, Starlight
- Dec. 15, 7 p.m. at St. Michael, Charlestown and St. Francis Xavier, Charlestown
- Dec. 16, 7 p.m. at St. Paul, Sellersburg
- Dec. 16, 7 p.m. at St. Michael, Bradford
- Dec. 17, 7 p.m. at St. Joseph Hill, Sellersburg
- Dec. 17, 7:30 p.m. at St. Mary, New Albany
- Dec. 20, 3 p.m. at St. Joseph, Corydon, Most Precious Blood, Corydon and St. Peter, Corydon
- Dec. 21, 7 p.m. at St. Anthony, Clarksville
- Dec. 21, 7 p.m. at Holy Family, New Albany

Seymour Deanery

- Dec. 6, 7 p.m. for Our Lady of Providence, Brownstown and St. Ambrose, Seymour at St. Ambrose, Seymour
- Dec. 9, 7 p.m. for Most Sorrowful Mother of God, Vevay and Prince of Peace, Madison at Prince of Peace, Madison
- Dec. 15, 7 p.m. at St. Bartholomew, Columbus
- Dec. 16, 7 p.m. at St. Mary, North Vernon

Terre Haute Deanery

- Dec. 9, 7 p.m. at St. Paul, Greencastle
- Dec. 13, 6 p.m. at St. Patrick, Terre Haute
- Dec. 15, 1:30 p.m. at St. Ann, Terre Haute
- Dec. 15, 7:30 p.m. at St. Joseph, Terre Haute
- Dec. 20, 7 p.m. at St. Joseph, Rockville †



Photo by John Stakley

St. Patrick Church in Indianapolis is hosting celebrations again this year for the feast day of Our Lady of Guadalupe. The icon above was displayed during last year's celebration in the church.

Mass. At 6 a.m., songs and prayers to Mary, *Mañanitas*, will be held at St. Patrick. At 6 p.m., a serenade to Our Lady will be held before the Mass at St. Patrick.

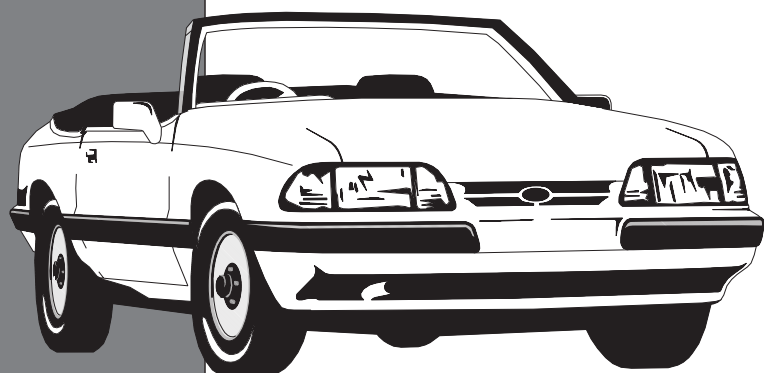
Besides all these prayer opportunities, St. Mary is sponsoring Advent evening prayer and an open house on Dec. 16, beginning at 7 p.m. Non-Catholic neighbors in the Lockerbie Square area are invited to visit the church and Marian Center.

Eiteljorg Museum in Indianapolis will collaborate with the youth of St. Patrick Parish for a Dec. 18 *Las Posadas*, beginning at 6:30 p.m., a procession that recre-

ates Mary and Joseph's search for an inn.

The museum doors will swing open to welcome parents and their children, who will then celebrate by taking turns with a *piñata*. Snacks will be served. The admission charge is one can of food for the St. Patrick Food Pantry. (For reservations, call 317-636-9378.)

Christmas Masses for Hispanics include bilingual Masses, celebrated by Franciscan Father Thomas Fox at St. Mary at 5 p.m. on Dec. 24 and a Christmas Midnight Mass. At St. Patrick, Father Michael O'Mara will celebrate Spanish Christmas Masses at midnight and at 11 a.m. Christmas morning. †



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Pope outlines old, new ways for Christians to observe Holy Year

VATICAN CITY (CNS)—In a guide to the spiritual benefits of the Great Jubilee of the Year 2000, Pope John Paul II maintained the traditional practices of pilgrimages and indulgences, while introducing new calls for global solidarity and institutional soul-searching by the Church.

In outlining old and new ways for Christians to take advantage of the Holy Year, the pope emphasized themes of forgiveness and penitence.

His 29-page document, titled *Incarnationis Mysterium* ("The Mystery of the Incarnation"), proclaimed 2000 a holy year, beginning Christmas Eve 1999 and ending Jan. 6, 2001, the Feast of the Epiphany. The document was read Nov. 29 in front of St. Peter's Basilica and three other churches in Rome.

The document was accompanied by a five-page appendix explaining how all the faithful may obtain indulgences—in methods that range from visiting Rome basilicas to giving up cigarettes and alcohol for a day.

The pope said seeking indulgences during holy years highlights the link between God's forgiveness and the sinner's penitence. An indulgence removes the temporal punishment due for sins that have been forgiven in confession; the penitent can alternatively apply the indulgence toward the souls of the deceased.

As in the past, the Church will offer a plenary, or full, indulgence—one per day—during the Holy Year for those who go to confession and Communion, and then perform a specific type of penitential act. As explained in the appendix, the penitence can assume many forms, including pilgrimage to a designated basilica in Rome, the Holy Land or in local church communities; a visit to someone in difficulty like an older person or a prisoner; or abstinence for at least one whole day from unnecessary consumption, such as alcohol or smoking.

Controversial history

Indulgences have a controversial history in the Church. They were sold during earlier centuries, a fact that helped cause the Protestant Reformation. The Church kept the practice of earning indulgences, but it is relatively unknown among Catholics today.

Church officials said there was debate inside the Vatican about how to handle the question in view of the coming Holy Year: Most felt the tradition must be maintained, but without making it appear that the Church was dragging an anachronism into the third millennium.

Cardinal Roger Etchegaray, in charge of Church planning for the year 2000, said at a press conference that indulgences require a spirit of penitence, not a payback attitude. The sinner makes "an encounter with a merciful God. There is no price book" for salvation, he said.

Archbishop Crescenzo Sepe, another jubilee planner, cautioned against assuming that indulgences offer a short-cut to heaven.

"People should not think: 'I'll give up half a liter of wine and get to paradise!' The sacrifice must be the result of an interior spiritual process," he said.

In encouraging pilgrimages during the year 2000, the pope said they still had relevance as spiritual journeys in the footsteps of Christ. Pilgrimages should ideally involve fasting, prayer and repentance, he said.

The pope also announced he would maintain the practice of the holy door—in St. Peter's Basilica and elsewhere—which represents the passage from sin to grace during the jubilee year.

Pope John Paul outlined three new spiritual features of the coming jubilee: the "purification of memory" in a Church-wide examination of conscience, promotion of international solidarity and recognition of 20th-century martyrs.

The idea that the Church should repent for the actions of Christians has been controversial even within the Vatican, but the pope strongly defended this concept, saying that "we too ... have sinned."

"As the successor of Peter, I ask that in this year of mercy the Church, strong in the holiness which she receives from her Lord, should kneel before God and implore forgiveness for the past and present sins of her sons and daughters," he said.

Christians should do this "without seeking anything in return," he added.

A new call to charity

The pope said the traditional holy year call to charity has taken on new meaning in the face of widespread poverty that casts a "shadow of death" upon entire populations. Extreme poverty is today a source of violence, bitterness and scandal, he said.

"The human race is facing forms of slavery which are new and more subtle than in the past," he said. Some nations are burdened by a foreign debt so huge that "payment is practically impossible," he said.

The pope said the coming jubilee will rightly honor the many martyrs of this century, especially those killed under Nazism, communism, and racial or tribal conflicts.

"From the psychological point of view, martyrdom is the most eloquent proof of the faith, for faith can give a human face to even the most violent of deaths and show its beauty even in the midst of the most atrocious persecutions," he said.

The Vatican is currently putting together a list of 20th-century martyrs and will remember them in an ecumenical service scheduled for May 7, 2000.

The papal document had a strong ecumenical and interreligious theme and expressed the hope that the year 2000 would increase dialogue among believers "until the day when all of us together—Jews, Christians and Muslims—will exchange the greeting of peace in Jerusalem." †

COUPLE

continued from page 10

Bob agreed. "I don't know that either one of us has made any—what you would call—big decision alone."

"We don't speak of 'I' or 'me.' We always think of the two of us," said Margaret.

A sense of humor is obvious in both. When asked how their marriage lasted so long, Bob said, "We stay out of one another's hair."

"He doesn't interfere with anything I'm doing," Margaret said. When he is working on finances for the parish, she said, "I

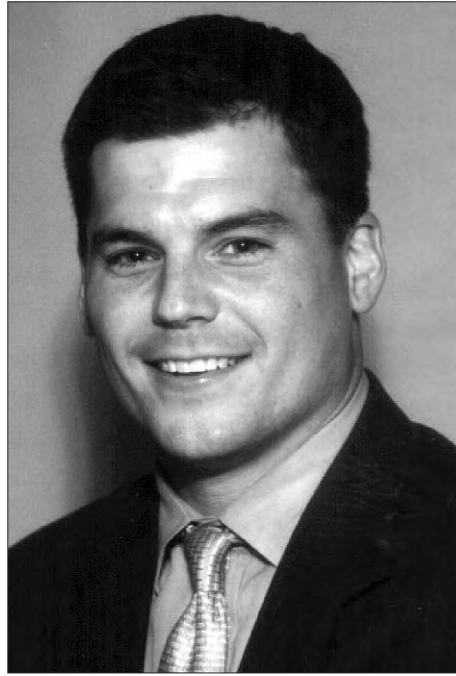
just leave the room. I don't know what is going on and I don't want to know. That is confidential."

Margaret remembers her son, at around age 8, playing a priest with his father's Knights of Columbus cape.

"He baptized all the kids and dogs in the neighborhood," Bob said.

When asked if 55 years seemed like a long time to be married, Margaret said, "No." When Bob answered, "Yes," they both laughed at her response: "I'm gonna kick you."

"We haven't had any really bad problems with our children or our marriage," she said. "We are so fortunate and we thank God." †



Brian J. Elson

*Cathedral High School
Class of 1984*

*Cathedral High School
Alumni Association
President*

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This past August, as I stood before almost 400 alumni, family and friends of Cathedral High School at the annual All-Class Reunion, I found myself almost awestruck. There was an unbelievable sense of unity, spirit and commitment in the room that night. I guess this shouldn't have surprised me because, after all, everyone—hundreds of Cathedral graduates and supporters from all walks of life—was there for the same reason: to express their love for and gratitude to "dear Old Cathedral."

These were the very people, young and old, who had helped guide one of our nation's great private Catholic education success stories through a tumultuous history. The former Mayor of Indianapolis, John J. Barton ('24), and John Lime ('39), the last surviving Cathedral graduate from the Pearl Harbor atrocity, were on hand. My former football coach and Past President Mike McGinley ('60), whom we were honoring for his outstanding service to Cathedral, was in attendance. My very best friend, Father Patrick J. Kelly (Honorary '89) long-time Principal of Cathedral, was in the crowd. Jim Obergfell (Honorary '92), a 20+-year faculty member and perennial favorite of two decades of students, was there. Members of the Class of '48—almost 100-strong, and led by Distinguished Professional Achievement Honoree and current Chairman of the Board of Trustees, Jack Bradshaw ('48)—were on hand to celebrate their 50th year Class Reunion. Eight decades of Cathedral grads from all over the U.S. had come home to pay tribute to their alma mater.

Why would so many people from so many different places across the country embark upon this annual pilgrimage to pay tribute to a high school? What is it about this place, founded 80 years ago by Bishop Chartrand and the Brothers of Holy Cross, that brings new and old to her doorstep each year? I can assure you these are questions that would be answered differently by each of those who have been fortunate enough to be part of her storied legacy.

For me, the answers come almost effortlessly. Cathedral's mission as an institution has always been simple: to prepare young people to succeed in life. This mission has been accomplished without interruption since 1918. The Cathedral faculty has always understood that an education is far more than practical application of learned curriculum. They understand that truly to succeed in life, you have to be a good person first. They taught me that failure is O.K. as long as you try your hardest, learn from your mistakes and become better. That helping those less fortunate is a duty, not a choice. That giving is much more rewarding than receiving. That seeking to discover the best in others will always bring out the best in yourself. That each human being is unique in the development of his own physical, spiritual, emotional and intellectual capacities throughout life.

Grasping these realities at an early age is critical for the proper development of a young mind. Cathedral's staff understands this; they live it and teach it every day. This is why so many (98%) move on to college and go on to live successful lives that impact society in so many positive ways.

Cathedral has always been a melting pot for our city's youth, annually attracting them from the North, South, East and West sides of Indianapolis. I will always have fond memories of the diversity which I found within not only my own class, but the student body as a whole. This diversity taught me to respect each individual's socio-economic background, creed and color. As freshmen we arrived as a group of individual strangers, but we left four years later as members of a family. That is Cathedral—pulling together the masses and uniting them to become one.

My education there was so much more than math, science, history and English. It was a preparation for the inevitable realities of life. It taught me the importance of hard work, sacrifice, leadership, dedication, religion, family values, determination, compassion and so much more. Above all it taught me never to take for granted that precious gift from God we call life.

I will always be thankful to my parents for making the sacrifice to allow me and my seven brothers and sisters the opportunity to attend Cathedral High School. Those four years were truly the best years of my life. I will never forget the sacrifices of the Brothers of Holy Cross, Bob Welch, and the alumni and friends of Cathedral who have helped to guide her legend into the new millennium for future generations of students.

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LETTER

continued from page 5

to do with all of this. Our solution has been to teach the children that Santa is make believe and "only for fun" and to fill the stockings within that context.

6. If you wonder why people send you cards only if you sent them one last year, try to escape that mentality yourself. If you do send cards, send them with no thought of a return card. For a real boost, send some to people who will appreciate the attention but who are unable to send return cards at all (a small child, someone with arthritis, someone with a very busy schedule).

7. If you feel let down after Christmas, realize that we (like the children) naturally want the fun to continue.

8. Most importantly, Mr. Critchlow asks if those who celebrate Christ's birth ever think of his death and resurrection. As Catholics, we should be celebrating the liturgical year both in the church and within our individual lives and families. Furthermore, our faith invites us to celebrate the birth, death, and resurrection on a

daily basis in the joyful, sorrowful, and glorious mysteries of the rosary.

Speaking of the liturgical year, I think much of our frustration stems from attempting to celebrate Advent and Christmas simultaneously. In our family, we have discovered (through trial and error) some ideas that help us keep the two seasons separate. We decorate our Christmas tree on Christmas Eve and place the presents under it then. We hold off sending Christmas cards until after Christmas Day. We keep pre-Christmas parties and outings to a minimum, although we do attend a few functions that are not offered during the actual Christmas season. We choose to simply skip some things, rather than clutter our Advent schedule with a lot of Christmas activities. Our goal is to reach Christmas Day full of anticipation, rather than weary of all the hoopla.

Turn away from the world, turn your heart firmly toward God, and "bah, humbug" will become "Alleluia!"

**Lynne O'Brien
Whiteland**

In memorium

U.S. Army Sgt. John White (left) and Staff Sgt. Allen Armstrong of Indianapolis lower the United States flag during a Veterans' Day ceremony Nov. 11 at Scecina Memorial High School. Faculty, staff and students at the Indianapolis East Deanery interparochial high school honored veterans of all branches of the Armed Forces during the ceremony. Scecina principal Steve Papesch also read the names of deceased alumni Ray Katzenberger, Karl Erb, James Stenger, James Blinn, Robert Jones, Dave O'Connor, Robert Whitten, John Meyer and Jeff Young, who died in service to their country.



Photo by Mary Ann Ward

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• Saints of the week beginning December 4 •

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FaithAlive!

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Life is spiritual journey we share with others

By Cynthia Dewes
Special to The Criterion

Life is a spiritual journey that we don't have to make alone. There are innumerable spiritual resources to help us as we venture forward.

Elaine Theisen, of St. Monica Parish in Indianapolis, is a member of the Carmelite Secular Order, lay people sharing their journey with women at the local Carmelite monastery. She was attracted to Carmelite spirituality more than 20 years ago when she read the works of St. Teresa of Avila and St. John of the Cross.

Theisen said that in following the Carmelite rule of at least one-half-hour a day in contemplative prayer, she found prayer coming to dominate every aspect of her life.

Some people join Bible study groups or form prayer groups for spiritual enrichment. Others engage in social action or listen to spiritual tapes. But some may not find these methods helpful.

For instance, although I find weekend retreats rewarding, my husband doesn't.

"God doesn't speak to me that way," he said. Instead, my husband finds inspiration outdoors in canoeing and hiking.

We sometimes forget that it's the obedience and gratitude we exhibit in fol-

lowing God's will that count, not the "methods" in themselves.

As a convert, I was not aided on my journey by Catholic education or upbringing. But the beauty and truth of the Church as revealed in music, liturgy and sacraments have made my trip joyful.

In all music, but especially sacred music, I feel the Holy Spirit's presence. Gregorian Masses, "Jesus Christ, Superstar" and Handel's "Messiah" are some of my favorites.

Reading is another valuable spiritual resource for me, as in the writings of Trappist Father Thomas Merton, Kathleen Norris or C.S. Lewis.

And my parish provides booklets during Advent and Lent which help us to focus on the season. Two of my favorites, which I use over and over again, are "In Joyful Hope," Advent meditations by the late Father Henri J. M. Nouwen, and "Lenten Lunches," by Archbishop Daniel E. Pilarczyk.

Another valuable resource for me is St. Anne's Study Club at St. Monica Parish. It was formed originally as a spiritual support group for parishioners with non-Catholic husbands. Today, only one member is married to a non-Catholic.

At the beginning of each meeting, we pray for everyone's intentions and offer support. Over the years we've weathered



CNS photo

Some people find spiritual inspiration outdoors while canoeing, hiking or fishing. Others feel they grow closer to God during weekend retreats and other spirituality programs.

our problems at home, ill health, aging and the death of children, parents and spouses.

The day I learned that my father had died I was attending a meeting of the

group. We prayed together before I left, and I will never forget the intense feeling of God's love which I felt both for me and my dad from my friends at St. Anne's. †

As we mature spiritually, we appreciate blessings

By Fr. John W. Crossin, O.S.F.S.

As we grow toward spiritual maturity, a shift begins to occur in our attitudes. We begin to appreciate much more what God has given us and to treasure our blessings rather than count our disappointments, sufferings and losses.

In this process, certain proven resources aid our growth in friendship with God. Prayer, Scripture, the support of a community and the guidance of the saints are beneficial.

We are loved infinitely by God. We can't earn this love. But what we can do is respond in love. We can let our lives be guided by the inner inspirations of the Holy Spirit, the Spirit of love. We can choose to grow in spirituality.

We recommit ourselves wholeheartedly to the spiritual journey. This commitment will take time. We do need to set aside time—and "prime" time at that—to pray. There is no substitute for regularity in prayer. We need to pray

every day! Patience, pace and consistency are important.

A foundation of regular prayer is the bedrock for all spiritual progress. Our friendship with God, like all friendships, needs time for communication and sharing. Our life of prayer, with its listening for God's word and our response, is an ongoing relationship based on love.

In this context of prayerful communication, we respond to opportunities for spiritual growth each day. Small acts of love are amazingly fruitful!

All prayers do not need to be lengthy. Some of the best prayers are offered in our own words. Other prayerful words come to us from the Bible, a direct means of communication of God to us. The Bible also is a splendid source of vocabulary to study and use in our own prayer.

A community that involves us with others also offers an important resource for spiritual growth, encouragement and wisdom. Forty percent of Americans participate in

small groups for Scripture study or spiritual sharing.

The sharing of spiritual experiences can be quite moving. When we see the struggles and spiritual maturity of others, we are inspired to be holier ourselves. Friends can challenge us to be our best selves and provide examples and encouragement when we encounter the inevitable disappointments and sufferings in life. Spiritual friends in a community are the prime resource God provides for spiritual growth and constancy as we struggle.

The spiritual life seems to move from the early period of conversion, through a stage of letting go of obstacles to growth, to higher degrees of loving God and neighbor. The contours of this ground are similar for all of us, though the individual paths God leads us along vary infinitely. †

(Oblate Father John Crossin is executive director of the Washington Theological Consortium.)

Discussion Point

Faith sharing has many benefits

This Week's Question

Tell how you were guided in your spirituality by a resource or spiritual counselor.

"The main resource in my life right now for spiritual growth is the Renew 2000 program. The basic premise is to meet in small faith-sharing groups to build a personal faith-sharing support system within the parish." (Maureen DiFillipo, Upper Montclair, N.J.)

"Keeping a daily journal is one of my best resources for growing spiritually. Journal-keeping helps me be attentive and aware of God's interaction in my life. The main question each day is, 'How did God encounter me today?'" (Sister Norma Comeau, C.S.C., Manchester, N.H.)

"As a church secretary, I have been led in my spiritual life by the people I've met, the opportunities and programs here at the church, and actually my

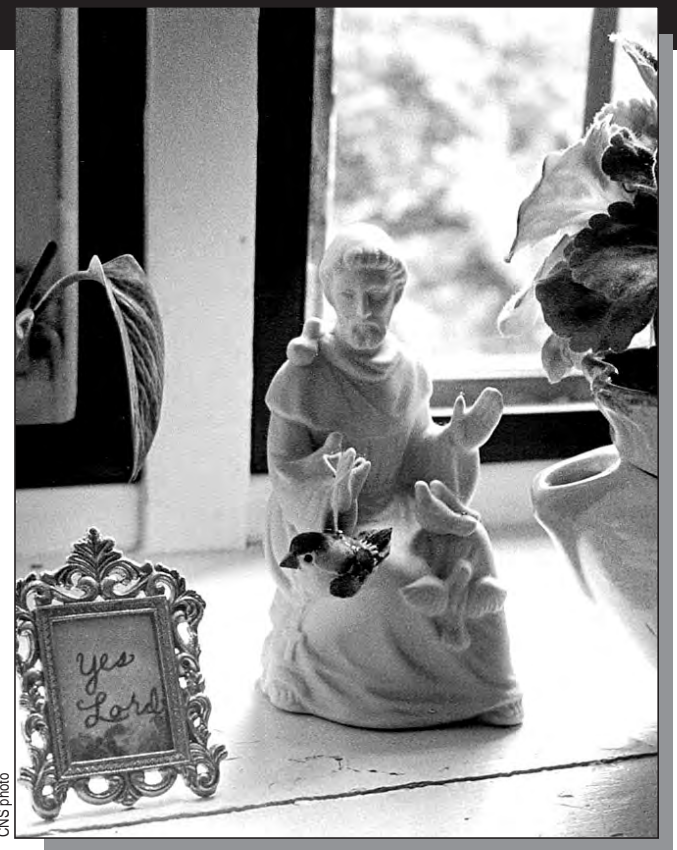
involvement with my parish community." (Mary Louise Raleigh, Henderson, Ky.)

"I think what my spiritual counselor has helped me to do is to embrace the God-source of my humanity, allowing me to be authentic, so that I can act out of a sense of integration of body and spirit. That guidance and acceptance has allowed me to be a more authentic person and a better Christian." (Father Richard Dickman, Alma, Wis.)

Lend Us Your Voice

An upcoming edition asks: How has your image of God the Father expanded, changed or grown over the course of time?

To respond for possible publication, write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



CNS photo

Perspectives

From the Editor Emeritus/John F. Fink

Advent virtues: hope, patience

In the second reading this coming weekend, for the Second Sunday of Advent, St. Paul tells the Romans that "everything written before our time was written for our instruction, that we might derive hope from the lessons of patience and the words of encouragement in the Scripture."

Hope and patience. These are the virtues of Advent. Hope: one of the theological virtues (the others being faith and charity) infused in us by God that enables us to be confident that, if we remain faithful, we will live forever with God. Patience: connected to the cardinal virtue of fortitude that enables us to endure suffering for love of God and neighbor and allows us to grow in and respond to charity.

During our Advent liturgies, we wait with patience and hope for the coming of Christ at Christmas. It's a season of both waiting and anticipation. We recall how the people of the Old Testament waited for the coming of a messiah, but we focus on the coming of a different kind of messiah—God himself who assumed our human nature in the form of Jesus, the divine made human.

But we Christians at the end of the 20th century patiently wait for something more—no less than the second coming of Christ. We don't wait for him to come again as a baby, as he did at Bethlehem, but as the fulfillment of God's plan and our human hope. And our human hope is for heaven.

In writing about hope, C. S. Lewis argued that creatures are not born with desires unless satisfaction for those desires exists. "If I find in myself a desire which no experience in this world can satisfy, the most probable explanation is that I was made for another world," he wrote in his classic *Mere Christianity*.

He continued, "I must keep alive in myself the desire for my true country, which I shall not find till after death; I must never let it get snowed under or turned aside; I must make it the main object of life to press on to that other country and to help others to do the same."

The *Catechism of the Catholic Church* takes up where Lewis left off: "The virtue of hope responds to the aspiration to happiness which God has placed in the heart of every man; it takes up the hopes that inspire men's activities and purifies them so as to order them to the kingdom of heaven; it keeps man from discouragement; it sustains him during times of abandonment; it opens up his heart in expectation of eternal beatitude. Buoyed up by hope, he is preserved from selfishness and led to the happiness that flows from charity" (#1818).

Patience and hope: During Advent we emulate the patience of God, who did not give up on his creation (although he had reason to do so). And we maintain our Christian hope as we "look for the resurrection of the dead, and the life of the world to come." †

(Jack Fink's latest book, *Traveling with Jesus in the Holy Land*, is now available from *Criterion Press, Inc.* See advertisement, Page 6.)



The Good Steward/Dan Conway

'Doctor Death' is no laughing matter

I have two all-time favorite bumper stickers. The first was observed on a pick-up truck in Florida several years ago. It said, "When I get old, I'm going to go up north and drive slow." Obviously, the young driver of the truck was expressing his frustration with older people ("snowbirds") who come down from the north each winter and clog traffic by driving at or below the speed limit.



The second bumper sticker had a darker humor. It said, "Dr. Kevorkian for White House physician." Here, frustration with the current commander-in-chief is expressed by linking him to the nation's most notorious advocate for physician-assisted suicide, Dr. Jack Kevorkian. Could it be that the president and the physician known as Doctor Death have something in common (like a seriously malfunctioning moral compass)?

Both bumper stickers are funny because they meet the test of plausible incongruity that is at the heart of all good humor. But both bumper stickers are also "healthy" because they direct their drivers' frustrations away from violent outbursts (the "road rage" we hear so much about today) and express them in wry humor instead.

Aging, violence and death cause us great embarrassment, frustration and anxiety today. Too often we discuss these issues awkwardly, and we deal with them inadequately (or not at all). Especially as our population ages, and medical technology has the capacity to prolong life beyond its natural limits, serious moral questions arise. Where do we look for guidance in dealing with very complex and frustrating questions about "death

with dignity" and "the quality of life"?

Not to Doctor Death (nor, unfortunately, to the White House, Congress, or the courts). On matters concerning the dignity and sanctity of life we are much better served by reflecting on the consistent moral teaching of the Catholic Church.

For example, Church teaching makes the critically important distinction between refusing extraordinary medical treatment, and therefore allowing a person to die naturally, and actions which cause death (like Dr. Kevorkian's recent injection of a fatal dose of potassium chloride).

According to the *Catechism of the Catholic Church*, "Suicide contradicts the natural inclination of the human being to preserve and perpetuate life." It also breaks faith with the saving grace of Christ since it casts a fatal doubt on the Lord's ability to redeem humanity through his suffering, death and resurrection. This distinction between "allowing" and "causing" death is not always easy to make in the confusing emotional and medical circumstances of patients who are on their deathbeds, but the principle remains a profoundly important one from both a religious and a legal perspective.

The concept of stewardship is helpful here because the good steward is one who treats everything he or she has as a gift requiring extraordinary care. Good stewards never forget that they will be held accountable for the quality of their care. So, when it comes to life and death issues (which are no laughing matter), good stewards choose to hand themselves over not to Dr. Kevorkian but to a provident, loving God! †

(Dan Conway is director of stewardship and development for the Archdiocese of Chicago.)

Cornucopia/Cynthia Dewes

Taking a poll about salvation

They took a poll about Christmas and guess what! It turned out to be almost everyone's favorite holiday.



The reasons, of course, are obvious. Kids love it because of Santa and candy and parents actually springing for that horrid toy they saw on TV. Drinkers like it because it gives

them an excuse to continue celebrating, and nursing home residents like it because that's when they get visitors.

Just kidding. To my knowledge, no one actually took such a poll. The idea just seems appropriate since we're living in an age of government by poll and morality by poll, not to mention ordinary merchandising by poll.

But, if they took such a poll, how would it turn out?

Chances are that the number of people who love Christmas because of its religious significance would be fewer than desirable. This is evident from the ongoing campaign in our country to remove all signs of Christ, and certainly "Mass," from public expression of the holiday.

Even poor Hanukkah, which falls unfortunately close to Christmas, thus suffers the same fate of having all public symbolism of itself sanitized and/or eliminated.

The big questions: What are we doing here on Earth? Why do we die and what happens to us then? All these mysteries and more are solved by God's gift to us in the birth of Christ, but the American celebration of Christmas must never allude to it.

Instead, we're presented with warm,

fuzzy pap, sentimental lessons in feel-good, shallow insights into leading a worthy life. As an example, take *It's a Wonderful Life*. Now, I like the movie as much as the next guy, but popular wisdom has ignored the Christian view underlying that film and converted it into a vehicle for temporary emotional catharsis.

George Bailey is, if not in so many words, a man who's spending his life trying to follow God's will. Although his faith is tested temporarily, his fundamental expectation is that goodness is its own reward in the framework of a Christian life. The angel thing is cute but secondary to the central, unspoken meaning of the movie.

Nowadays, the angel is *it*. And the examples go on and on. For some reason, the sentimental Christmas we see presented today makes strong men cry and sinners reform. At least until New Year's Eve.

Personally, this sappy interpretation makes *me* cry. Expecting ourselves and others and the world at large to change, just because we fed a stray dog or gave a buck to the Salvation Army guy on the street, will not, I repeat *not*, guarantee satisfactory results.

We hear people say that they're depressed at Christmas time, that Dec. 25 is a letdown and that the Church's celebration continuing through Twelfth Night is anticlimactic.

Well, hello! Whatever we do is bound to be depressing and anticlimactic if we're trying to bring substance out of nothing. After all, only God can do that. †

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

Spirituality for Today/Fr. John Catoir

Contemplating God and loving others: no competition

Everyone with spiritual sensitivity is searching for some kind of interior solace. People are trying to handle stress more efficiently. Peace of mind has become a high priority.

During Advent, the liturgical season before Christmas, we learn about Mary's calm awareness of the mystery unfolding within her. Mary is the model of the interior life. United to her in faith, we too can focus on the mystery of the divine indwelling.

Our Lady passed her time in peace and recollection as she "kept all these things in her heart" (Lk 2:51). However, being recollected does not mean that she was idle. She transformed the most trivial actions of each day into sanctified moments of love.

We too experience the indwelling Trinity. We are temples of the Holy Spirit, but we are not idle. We do our daily chores as Mary did. When charity required it, Mary gave herself freely. Remember when "Mary went into the hill country with haste" (Lk 1:39)?

Elizabeth her relative was also with child, and Mary wanted to help her. The lesson for us in this "visitation" is that Mary's contemplation of the divine presence within her body did not prevent her caring for others. In fact, her spirit of love was enhanced.

This simple idea was of great help to me. It taught me that life's difficulties in caring for others are not in conflict with the interior life of contemplation.

Feelings are not facts. There is no need to be calm and recollected all the time. Our attention to the divine indwelling is not the central issue. It is enough to know that God is constantly present to us whether or not we advert to him.

Our union with God depends more on his love for us, than on our love for him, and it always has.

It is also consoling to realize that when Mary went "with haste" to help Elizabeth she was teaching us that it is possible to adore the Lord and serve others at the same time. In fact, the Lord's love passes through us when we are being kind to those in need.

In his public life Jesus spoke to the Samaritan woman, telling her that the Father seeks those "who shall adore him in spirit and truth" (Jn 4:23). He promised to give them "a fountain of water springing up into life everlasting" (Jn 4:14).

To me this means that the Father wants us to love him, but not him exclusively. He wants us to love him in the people we serve. He promised that if we do, a special kind of happiness will well up within our souls.

The intimate solace and the peace of heart we so desperately seek are closer than we think. It is not a question of doing more and more, but rather of being a faithful conduit of love.

St. Paul wrote, "Faith is the substance of things hoped for" (Heb 11:1). Faith makes the presence of God's power so certain and so vivid that we can begin to experience him here and now. Mary teaches us to share the Lover within. †

(Father John Catoir is a regular columnist for *Catholic News Service*.)

Second Sunday of Advent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Dec. 6, 1998

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

Again this season, the prophet Isaiah furnishes the Liturgy of the Word with its first reading.



As was the message last week, Isaiah is extravagantly confident that a new day will dawn for his people. Bringing this new day will be their faithfulness to God. Every burden will be lifted.

Even nature will join in the joyful reformation of life.

First-Isaiah, or Primo-Isaiah, as the author of the first of three sections of Isaiah is called, apparently was a man with easy access to the highest circles of his society. He speaks of the royal court and of decisions of state as if he were quite familiar.

He is by no means satisfied with the leadership that he has seen displayed. He excitedly looks to the next reign. At the very least, he looks to a stronger commitment to the Covenant between God and the Chosen People in the reign contemporary with these writings, those of Kings Jotham, Ahaz and Hezekiah, in succession.

Overshadowing life at the time of Isaiah were the Assyrians. The Assyrians pursued conquest and domination, using violence, oppression and devastation as virtually a national vocation.

Fumbling to offset this threat, authorities at the time of Isaiah sought to modify any condition that possibly might estrange—or worse, infuriate—the Assyrians.

Isaiah saw compromise in the most basic sense in these efforts. He constantly called the people to reinforce their faith, to be strong, and never to yield. However, his call was not patriotic alone. It was chiefly a call to religious dedication.

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

Contrary to what romantically might be assumed, life for Christians in the last third of the first century A.D. was not serene and placid. They stood utterly opposite the prevailing culture.

Nowhere was this more evident than in Rome itself, the very heart of life in the Mediterranean world, the domain after all of the Roman Empire. Along with saints and the deeply committed were the lukewarm, the unconvinced, the selfish, and indeed the treacherous. Disputes occurred, as did suspicions.

Paul bids the Christian Romans to put aside their disagreements and their questions about each other. He tells them that

Christ accepted each of them. So, in turn, they should accept each other.

In the beginning of the text, Paul also notes that Revelation is God's loving gift.

St. Matthew's Gospel again provides the Gospel reading for this Advent weekend.

John the Baptist is the focus of this reading. The Lord's cousin, son of Elizabeth and Zachary, certainly was a very intense and determined person.

Allowing nothing to distract him in his holy purpose to reconcile the people with God, he went from place to place calling for repentance. He insisted that he himself was not the bearer of final reconciliation, but that he foretold the coming of a messiah.

Such is his message in this reading. By the time John preached, many pious Jews had taken to a ritual of bathing. Houses were equipped with small baths or pools. Those rendered culturally unclean by any of many accidents or transgressions mentioned in the law used these baths to symbolize their renunciation of anything outside God's law or God's perfection.

John's rebuke of the Pharisees and Sadducees prefigured a distaste Jesus often expressed for mere outward gestures without a change of heart.

Reflection

This weekend the Church celebrates the second Sunday of Advent. Often, Advent is short-changed. It is as if, in some vague spiritual sense, it is a time to prepare for Christmas.

However, in the secular sense, there are only three weeks left to shop for Christmas gifts, so the stores keep longer holiday hours to accommodate people who hurry to buy presents and complete last-minute chores.

Advent is much more profound. Of course, the Christian world awaits the remembrance of the birth of the Savior. His birth was, in fact, the culmination of the Incarnation when divinity and humanity met in one person, and in this salvation was provided.

However, the soul must meet Jesus in a final moment of commitment and love, possibly at Christmas but at least at some point.

Not often associated with the joy of the season, death is important. It will be the time of an ultimate encounter with the Redeemer, for accounting and for its consequences.

The Church in these weeks of Advent calls us to unity with God. As we are humans, not unlike the Roman Christians to whom Paul wrote, we likely are less than saintly. So the Church urges us to conversion. In its message, it employs the straightforward and unambiguous words of Primo-Isaiah, Paul and Mathew's Gospel. †

Daily Readings

Monday, Dec. 7
Ambrose, bishop and doctor of the Church
Isaiah 35:1-10
Psalm 85:9ab-14
Luke 5:17-26

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

Wednesday, Dec. 9
Blessed Juan Diego (Cuatlatlatoatzin), hermit
Isaiah 40:25-31
Psalm 103:1-4, 8, 10
Matthew 11:28-30

Thursday, Dec. 10
Isaiah 41:13-20
Psalm 145:1, 9-13ab
Matthew 11:11-15

Friday, Dec. 11
Damasus I, pope
Isaiah 48:17-19
Psalm 1:1-4, 6
Matthew 11:16-19

Saturday, Dec. 12
Our Lady of Guadalupe
Zechariah 2:14-17 or
Revelation 11:19a; 12:1-6a, 10ab
Psalm 45:11-12, 14-17
Luke 1:26-38 or
Luke 1:39-47

Sunday, Dec. 13
Third Sunday of Advent
Isaiah 35:1-6a, 10
Psalm 146:7-10
James 5:7-10
Matthew 11:2-11

Question Corner/Fr. John Dietzen

Persons unable to eat can receive consecrated wine

Eleven years ago, my mother, who had attended daily Mass for at least 40 years, was paralyzed by a stroke. She could not walk or speak, was fed by a tube, but was alert.



After more than a year, our pastor came and told us he could not give her Communion under the species of bread.

He could, however, give her Communion under the species of wine, but that would require saying Mass in our home. He did so, and mother died a month later.

Subsequently, my brother contracted Lou Gehrig's Disease. He was in a Catholic facility where Mass was offered daily. He too was denied Communion because he was tube-fed. Yet medications were given by tube which were much coarser than the host.

According to the rules of the Church, food and water must be available to the ill until the end. But the spiritual food of the Eucharist is denied them.

Cannot some eucharistic ministers fill this gap without the priest needing to offer Mass at the home or other facility? (New York)

Even though you report a similar response for both your mother and brother, I strongly suspect a misunderstanding along the line somewhere.

Communion for people in their circumstances in the form of wine is routine and should have been available.

Through all my years as a priest, I have never known a person who could not receive a few drops of the consecrated wine on the tongue, even though he or she was unable to take the bread.

The wine could be from a Mass at home, in a hospital or other institution, or it could be brought from the church in a small vial or bottle. Many priests and extraordinary eucharistic ministers have given Communion to the sick that way, sometimes for several years, giving great spiritual consolation and strength to the sick person and the family.

From your words, you apparently realize very well that under the forms of either bread and wine our Lord's eucharistic presence is total and complete. It is worth reminding ourselves of that doctrine here. Some Catholics speak and act as if Christ is present in the form of wine in only a vague secondary, less whole way, than in the bread. That is not true.

According to our Catholic faith, at least, and the faith of others who believe as we do about the Eucharist, the living Christ is no more real, no more present in the bread than in the wine. Thus, as you say, we should exert every effort to make the Eucharist available to the sick in whichever form they are able to receive.

Finally, it seems you are suggesting as one possibility that Communion could, like other food, be administered through some form of artificial feeding. That is not a proper option.

Receiving the Eucharist is not a physical event as is nourishment with other food. It is a spiritual reality, eating and drinking the eucharistic body and blood of Christ as an act of faith and communion with him.

As I explained above, that kind of receiving should be possible as long as the patient is able to act consciously.

By the way, lest some readers complain that one should not speak of bread and wine after these elements have become the body and blood of Christ, I refer you to the Eucharistic Prayers, where this happens several times. The meaning is quite clear in the context.

What do the letters INRI stand for on the top of the crucifix? Sometimes the letters are IHS. (Illinois)

The Gospel of John (19:19) tells us that Pilate placed an inscription on the cross of Jesus which read, "Jesus of Nazareth, the king of the Jews."

The other Gospels have a similar passage.

The letters you indicate are an abbreviation for those words, which in Latin would be "Jesus Nazarenus Rex Iudaeorum." †

My Journey to God

Friends

Golden leaves falling, oh so gently ... Listen as they speak of kindly friends past and present.

The sounds are soft, yet so real, I am not alone, they are so near. Look about then, and see them at your feet, nourishing and often so deep.

Jesus, do I see your love in them? Am I quiet enough to listen and breathe in all they are for me?

By Father Tom Stepanski

(Father Tom Stepanski is pastor of Mary, Queen of Peace Parish in Danville.)



CNS photo illustration

The Active List

The Criterion welcomes announcements for "The Active List" of parish and church-related activities open to the public. Please keep them brief, listing event, sponsor, date, time and location. No announcements can be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. on Monday of the week of publication. Hand deliver or mail to: The Criterion, "The Active List," 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

December 5-6

St. Andrew the Apostle Parish, 4050 E. 38th St., Indianapolis, hosts its Christmas Bazaar on Saturday from 9 a.m. to 8 p.m. and Sunday from noon to 5 p.m. Free admission. Dinner will cost \$6. Information: 317-546-1571.

The Altar Society of St. Anthony, 379 N. Warman Ave., Indianapolis, will hold its annual Christmas Boutique from 9 a.m. to 6 p.m. on Saturday and 8 a.m. to noon on Sunday. Food will be served all day. Information: 317-637-2704, Kathy Hall-Honn.

December 5

Familia will hold a Mothers of Young Children Day of Reflection at Holy Spirit Church, 7243 E. 10th St.,

Indianapolis, from 9 a.m. to 3 p.m. Msgr. Joseph Schaedel and others will speak. Cost: \$10 reserved, \$12 at door. Information: 317-861-6016.

St. Simon School, 8155 Oaklandon Rd., Indianapolis, will host a Holiday Bazaar from 9 a.m. to 3 p.m. Proceeds benefit the children of St. Simon. Admission free. Information: 317-915-0014.

Seccina High School, 5000 Nowland Ave., Indianapolis, will hold eighth-grade placement tests starting with registration between 8 and 8:15 a.m. Pre-registration was required by Dec. 2. Information: 317-351-5976.

December 6

SS. Peter and Paul Cathedral,

1347 N. Meridian St., Indianapolis, will offer Advent Vespers at 5 p.m. Information: 317-634-4519.

St. John Catholic Church, 126 W. Georgia, Indianapolis, will host James Johnson. Free program begins at 4 p.m. Information: 317-635-2021.

December 7

The monthly Charismatic Mass at Mount St. Francis will be held at 7 p.m. The service will begin with praise and worship. The Mass will begin at 7:30 p.m. Information: 502-561-1994.

December 8

The St. Vincent Stress Center, 8401 Harcourt Rd., will host a "Grief and the Holidays" seminar for those who are having trouble coping with loss. Information and registration: 317-338-CARE (2273).

The Ave Maria Guild Christmas Party at St. Paul Hermitage in Beech Grove will begin at noon. Covered dish and gift exchange, with meeting to follow. Information:

317-786-2261.

SS. Peter and Paul Cathedral, 1347 N. Meridian, Indianapolis will celebrate Mass of the Feast of the Immaculate Conception at 8 a.m., noon and 5:15 p.m. Information: 317-634-4519.

St. Patrick Church, 1811 S. 32nd St., Terre Haute, will host the Mass of the Feast of the Immaculate Conception and the ninth national night of Prayer for Life. The prayer vigil will begin after the 5:30 p.m. Mass. Information: 812-234-6746, Elizabeth McCullough.

December 9

St. Mark Parish, Indianapolis, will host a storytelling session at 7 p.m. Jeri Warner of Sacred Heart Parish, will ask, "Would you know him if you saw him?" in Schaefer Hall, 535 E. Edgeway Ave., Indianapolis. Babysitting available. Information: 317-638-5551.

December 11-12

At its parish center at 1125 S. Meridian, Indianapolis, Sacred Heart Parish, will present a living Nativity scene from 5 p.m. until 8 p.m. on Friday and Saturday. Information: 317-638-5551.

December 11-13

Marian College, 3200 Cold Spring Rd., will host its annual Christmas Madrigal Dinner. Doors will open at 6 p.m. on Friday and Saturday and at 1 p.m. on Sunday. Seating is limited. Cost: \$25/person. Information and reservations: 317-955-6110.

December 11

The Archbishop O'Meara Catholic Center, 1400 N. Meridian, Indianapolis, will host an inservice for parish staffs and youth ministers from 9 a.m. to 3 p.m. presented by Mike Moseley. Cost: \$8. Respond by Dec. 1. Information: 317-236-2439.

December 12

The Seccina Memorial High



School Music Department, Indianapolis, will host its Alumni Breakfast with Santa at 11 a.m. in the school cafeteria. A handmade quilt will be raffle. Information: 317-356-6377, ext. 131.

December 13

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis, will offer Advent Vesper prayers at 5 p.m. Information: 317-634-4519.

St. Mary Rexville Schoenstatt will host seminars on Restoring Christianity with Jesuit Father John Hardon. "The Liturgy and the Sacraments" will begin at 2:30 p.m. and Mass will follow at 3:30 p.m. with Father Elmer Burwinkel. (located on 925 South, .8 miles east of 421 S, 12 miles south of Versailles.) Information: 812-689-3551.

Recurring

Daily
Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood, hosts perpetual adoration 24 hours a day in the parish center.

Holy Rosary Parish, Indianapolis, 520 Stevens St., celebrates a Tridentine (Latin) Mass. Call for times. Information: 317-636-4478.

Weekly

Sundays
Holy Rosary Parish, Indianapolis, 520 Stevens St., celebrates a Tridentine (Latin) Mass, 10 a.m. (formerly held at St. Patrick Parish).

St. Anthony of Padua Parish, Clarksville, holds "Be Not

Afraid" holy hour from 6-7 p.m.

St. Anthony Church, 379 N. Warman, Indianapolis, holds a rosary and Benediction for vocations at 2 p.m.

Mondays

Our Lady of the Greenwood Parish, Greenwood, 335 S. Meridian St., hosts a prayer group, 7:30 p.m. in the chapel.

Tuesdays

Our Lady of the Greenwood Marian Prayer group at Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood, meets from 7-8 p.m. in the chapel to pray the rosary and Chaplet of Divine Mercy.

St. Joseph Parish, Sellersburg, 2605 St. Joe Rd. West, Shepherds of Christ Associates prays the rosary and other prayers following 7 p.m. Mass.

St. Louis de Montfort Parish, Fishers, 11441 Hague Rd., offers Adult Religious Education Classes to learn more about the Catholic faith from 7 p.m. to 9:30 p.m. There is a minimal fee. Information: 317-842-5869.

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

Wednesdays

Marian Movement of Priests cenacle prayer group has rosary, Divine Mercy Chaplet and consecration from 3-4 p.m. at 3354 W. 30th St., Indianapolis, behind St. Michael Church. Information: 317-271-8016.

—See ACTIVE LIST, page 23

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MESSAGE TO THE WORLD OF THE BLESSED VIRGIN MARY November 25, 1998 (Medjugorje, Bosnia-Herzegovina)

"Dear children!

Today I call you to prepare yourselves for the coming of Jesus. In a special way, prepare your hearts. May holy Confession be the first act of conversion for you and then, dear children, decide for holiness. May your conversion and decision for holiness begin today and not tomorrow. Little children, I call you all to the way of salvation and I desire to show you the way to Heaven. That is why, little children, be mine and decide with me for holiness. Little children, accept prayer with seriousness and pray, pray, pray. Thank you for having responded to my call."

The Active List, continued from page 22

Thursdays
 St. Lawrence Parish, Indianapolis, hosts adoration of the Blessed Sacrament in the chapel from 7 a.m. until 5:30 p.m. Mass.
 ◆ ◆ ◆
 St. Mary Parish, New Albany, Shepherds of Christ Associates gathering at 7 p.m. to pray for lay and religious vocations.
 ◆ ◆ ◆
 St. Patrick Parish, Salem, Shelby St., holds a prayer service, 7 p.m.

Fridays
 St. Susanna Parish, Plainfield, 1210 E. Main, holds adoration of the Blessed Sacrament from 8 a.m.-6:30 p.m.
 ◆ ◆ ◆
 St. Lawrence Parish, Indianapolis, hosts adoration of the Blessed Sacrament in the chapel from 7 a.m. until 5:30 p.m. Benediction and Mass.
 ◆ ◆ ◆

A pro-life rosary is recited at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Dr., Indianapolis.

Saturdays
 A pro-life rosary is recited at 9:30 a.m. in front of the Clinic for Women, E. 38th St. and Parker Ave., Indianapolis.

Monthly

First Sundays
 St. Paul Parish, Sellersburg, prayer group meets in the church from 7-8:15 p.m. Information: 812-246-4555 or 812-246-9735.

First Mondays
 The Guardian Angel Guild holds its board meeting, Archbishop O'Meara Catholic Center Benedictine Room, 1400 N. Meridian St., Indianapolis, 9:30 a.m.

First Tuesdays
 Divine Mercy Chapel, Indianapolis, 3354 W. 30th St., between St. Michael Church and Cardinal Ritter High School, holds Benediction of the Blessed Sacrament at 7:30 p.m. Confession is at 6:45 p.m.
 ◆ ◆ ◆

St. Joseph Hill Parish, Sellersburg, 2605 St. Joe Rd. W., will hold holy hour for religious vocations with Benediction and exposition of the Blessed Sacrament following the 7 p.m. Mass.

First Fridays
 Holy Guardian Angels Parish, Cedar Grove, 405 U.S. 52, has eucharistic adoration after the 8 a.m. Mass until 5 p.m.
 ◆ ◆ ◆

St. Roch Parish, Indianapolis, 3600 S. Pennsylvania St., holds rosary and Benediction from 7-8 p.m.

Our Lady of Lourdes Parish, Indianapolis, 5333 E. Washington St., holds adoration and prayer service at 7 p.m.
 ◆ ◆ ◆

St. Joseph Parish, Sellersburg, 2605 St. Joe Rd. West, holds eucharistic adoration following the 8 a.m. Mass until noon.
 ◆ ◆ ◆

Sacred Heart Parish, Indianapolis, 1530 Union St., holds

exposition of the Blessed Sacrament following the 8 a.m. Mass, closing with communion service at noon.
 ◆ ◆ ◆

St. Vincent de Paul Parish, Bedford, celebrates exposition of the Blessed Sacrament following 8:30 a.m. Mass until 9 p.m. The sacrament of reconciliation is available from 4-6 p.m.
 ◆ ◆ ◆

St. Joseph University Parish, Terre Haute, holds eucharistic adoration after the 9 a.m. Mass until 5 p.m., with rosary at noon.
 ◆ ◆ ◆

First Saturdays
 St. Nicholas Parish, Sunman, has 8 a.m. Mass, praise and worship music followed by the Fatima rosary. Monthly SACRED gathering will follow in the parish school.
 ◆ ◆ ◆

Apostolate of Fatima holds holy hour at 2 p.m. in Little Flower Chapel, 13th and Bosart, Indianapolis.
 ◆ ◆ ◆

Our Lady of the Greenwood Parish, Greenwood, 335 S. Meridian St., holds First Saturday devotions starting with Mass at 8 a.m. followed by the rosary and the sacrament of reconciliation.
 ◆ ◆ ◆

Holy Angels Parish, Indianapolis, 28th St. and Dr. Martin Luther King Jr. St., holds exposition of the Blessed Sacrament from 11 a.m.-noon.

Second Thursdays
 Focolare Movement meets at 7:30 p.m. at the home of Millie and Jim Komro. Information: 317-257-1073 or 317-845-8133.

Third Sundays
 Rexville Schoenstatt has Holy Hour at 2:30 p.m. followed by Mass at 3:30 p.m. (Located on 925 South., .8 mile east of 421 South., 12 miles south of Versailles.) Information: 812-689-3551.

Third Mondays
 Young Widowed Group, sponsored by the archdiocesan Office for Youth and Family Ministries, meets at St. Matthew Parish, 4100 E. 56th St., Indianapolis, at 7:30 p.m. Child care available. Information: 317-236-1586.

Third Wednesdays
 Catholic Widowed Organization meets from 7-9:30 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Information: 317-887-9388.

◆ ◆ ◆
 Holy Family Parish, Oldenburg, holds a support group those who are widowed at 7 p.m. Information: 812-934-2524.

◆ ◆ ◆
 Calvary Chapel/Mausoleum, Indianapolis, 435 W. Troy Ave., Mass at 2 p.m.

◆ ◆ ◆
 Our Lady of Peace Chapel/Mausoleum, Indianapolis, 9001 Haverstick Rd., Mass at 2 p.m.

Third Thursdays
 Sacred Heart Parish, Indianapolis, 1530 Union St., holds family rosary night at 7 p.m.

Third Fridays
 The Catholic Charismatic Renewal of Central Indiana gathers for Mass and healing service at the chapel in St. Francis Hall, Marian College,

3200 Cold Spring Rd., Indianapolis, at 7 p.m.

Third Saturdays
 The archdiocesan Pro-Life Office and St. Andrew Parish, 3922 E. 38th St., Indianapolis, celebrates Mass for Life, 8:30 a.m., followed by a walk to the abortion clinic at 2951 E. 38th St. to pray the rosary, returning to St. Andrew Parish for the Benediction.

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— COOKIE WALK —

After the Alumni Breakfast with Santa, the SMHS Music Department is sponsoring a "Cookie Walk." Cookies and other goodies will be sold by the box. You choose the size box and the kind of cookies you would like for the holidays. If you have any questions, would like to help or would like to contribute some holiday goodies, please call Laura Zerkle, Music Director, at 317-356-6377, ext. 131.

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News briefs

U.S.

Sioux Falls bishop issues calls for probe of farm prices

SIOUX FALLS, S.D. (CNS)—The bishop of Sioux Falls has asked state and federal agencies to investigate prices farmers are currently getting for what they produce and whether there is “anything criminal” at the bottom of it. He said it is not just an economic issue but a moral and justice issue and that everyone, from small and large producer to consumer, has a stake in the situation. “I may not know much about agriculture, but my math isn’t too bad,” Bishop Robert J. Carlson said in a statement. “Between the farms and the grocery stores there are things that just don’t add up.”

Roman Catholics, Polish National Catholics discuss full communion

SCRANTON, Pa. (CNS)—At a meeting in Scranton Nov. 4-5, Roman Catholic and Polish National Catholic representatives discussed what full communion of their Churches would mean. They agreed that for both sides full communion would include mutual recognition of the fullness of apostolic faith, sacraments and Church governance in each other’s Churches, but it would not imply uniformity. During the meeting they also heard a report on the recent General Synod of the Polish National Catholic Church in Chicago and decided to draft a report on the fruits of their dialogue over the past 10 years.

Florida ban on partial-birth abortion ruled unconstitutional

TALLAHASSEE, Fla. (CNS)—The Florida Catholic Conference expressed disappointment but not surprise in a Miami federal judge’s ruling that the state’s partial-birth abortion ban was unconstitutional. “In recent weeks many other states have experienced similar rulings,” the Tallahassee-based conference said in a statement released Nov. 24, the day of U.S. District Judge Donald Graham’s ruling. Judges in nine states have found bans on partial-birth abortions to be unconstitutional.

World

Village aims to re-create Nazareth as it was when Jesus lived

NAZARETH, Israel (CNS)—As the dried brush and old debris were cleared away from a rocky field, Dr. Nakhle Bishara, medical director of Nazareth Hospital, watched a 12-year-old dream materialize before his eyes. While other people may have been looking at an overrun field in the middle of the noisy, crowded city of Nazareth, Bishara was watching the pastoral village of biblical Nazareth of 2000 years ago slowly come to life. In the next few years and with the help of an international team, Bishara hopes to share with others his vision of the biblical Nazareth where Jesus lived by creating a living first-century village on this hillside, one of the few green areas still left undeveloped in Nazareth.

Churches say Canada must monitor its human rights practices

OTTAWA (CNS)—The Canadian government should practice what it preaches, the Canadian Council of

Churches (CCC) said in an open letter to Mary Robinson, U.N. High Commissioner for Human Rights. Canada “can’t legitimately promote human rights in foreign countries if it doesn’t respect the human rights of its own citizens and refugees who apply to Canada for asylum,” the council said. “While in Canada, we invite you to join us in calling our country to do more to recognize, protect and promote international human rights and international standards.” said the Nov. 23 CCC letter.

Quebec bishops call for consideration of world’s most vulnerable, need for equality

MONTREAL (CNS)—Quebec’s bishops reaffirmed their commitment to the principles espoused in the Universal Declaration on Human Rights and called for more consideration of the needs of the world’s most vulnerable. Marking the 50th anniversary of the declaration, the bishops expressed their “will to promote socioeconomic conditions so that all human beings may live in dignity.” The bishops said the anniversary should inspire Quebecers to work harder to consolidate the gains made in the struggle for equality between men and women, rich and poor.

Argentine bishops establish norms for basic Christian communities

BUENOS AIRES, Argentina (CNS)—The Argentine bishops have established norms for basic Christian communities, reminding them that they must show unity with the Catholic Church. They also said the communities, sometimes known as Ecclesial Base Communities, are “a privileged way to make the Church present in their own environment.” In a late-November document, the bishops discussed the small groups of Catholics who combine scriptural reflection, liturgical services and social action. †

(These briefs were compiled from reports by Catholic News Service.)

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LETTER

continued from page 2

In memorium

U.S. Army Sgt. John White (left) and Staff Sgt. Allen Armstrong of Indianapolis lower the United States flag during a Veterans' Day ceremony Nov. 11 at Scecina Memorial High School. Faculty, staff and students at the Indianapolis East Deanery inter-parochial high school honored veterans of all branches of the Armed Forces during the ceremony. Scecina principal Steve Papesh also read the names of deceased alumni Ray Katzenberger, Karl Erb, James Stenger, James Blinn, Robert Jones, Dave O'Connor, Robert Whitten, John Meyer and Jeff Young, who died in service to their country.

Photo by Mary Ann Wyand



Rest in peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

FREY, Alvina E., 82, St. Joseph, St. Leon, Nov. 16. Mother of Mary, Kenneth and Thomas Frey. Sister of Leo Stenger, Ann Schweitzer and Lucille Bischoff. Grandmother of four.

HARRIS, Robert Jacob, 70, Little Flower, Indianapolis, Nov. 18. Husband of Norma Harris. Father of Robert M. Harris and Cheryl Webb. Brother of Raymond E. Harris.

McKELL, Paul R., 62, St. Mary, Greensburg, Nov. 26. Father of Gregory McKell and DiAnne Fogle. Brother of Ruth E. Moir. Grandfather of three.

McNULTY-ZMODA, Theresa, 78, St. Philip Neri, Indianapolis, Nov. 10. Mother of Joyce Verille, Patricia Bulakowski, Jan Wynne and Suzanne Hakanson. Sister of Betty O'Connor, Patricia Marbaugh, Leo and Providence Sister Ann Patrick McNulty. Grandmother of eight.

MARTIN, Mildred K.

(Young), 95, Sacred Heart, Indianapolis, Nov. 23. Mother of Carolyn E. Meisberger. Sister of Cornelia Lay. Grandmother of four. Great-grandmother of five.

MATTINGLY, Kenneth Earl, 71, Sacred Heart, Jeffersonville, Nov. 22. Father of Charlotte Ann Gudgeon, Diane Tucker, Shelia Rae Olquin, Janet Anderson, Robert and Kenneth Mattingly, Jr. Brother of John Mattingly, Myrtle Logsdon, Betty Caudill and Catherine Johnson. Grandfather of 14. Great-grandfather of seven.

MEYERS, Henry "Hank," 53, St. Michael, Brookville, Nov. 16. Husband of Sharon Meyers. Father of Kimberly Bowling, Brian, Kenneth and David Meyers. Son of Marjorie Meyers. Grandfather of four.

NELLESEN, Clara M. (Prakel), 85, St. Louis, Batesville, Nov. 24. Aunt to several.

ROCHA, Angel Confesor, 87, St. Jude, Indianapolis, Nov. 22. Husband of Estrella Obias Rocha. Father of Raul Rocha, Dr. Nellie Enrique, Anita Suria, Mildred Roco and Mona Lisa Ampil. Brother of Carolina Aytona and Amelia Lising. Grandfather of 20. Great-grandfather of 10.

SMITH, Mary C., 59, St. Maurice, St. Maurice, Nov. 5. Wife of Hugh Smith. Mother of Carolyn Faye Kelly and

Edward Plowman. Sister of James Sturgill and Shirley Giddings. Grandmother of six. Great-grandmother of five.

USHER, Patricia I., 72, Holy Spirit, Indianapolis, Nov. 21. Wife of George F. Usher. Mother of Jill Pedigo, Beth Ann Rubick and Jeffrey J. Usher. Sister of William N. King, Kathleen Akard and Pauline Fox. Grandmother of four.

VOEGELE, Martin L. "Woody," 74, St. Louis, Batesville, Nov. 26. Husband of Dolores (Krieger) Voegele. Father of Barbara Hendrickson, Lisa Etchason, Martin and Robert Voegele. Brother of Ruth Simmermeyer, Clare Irrgang, Tony and Lawrence Voegele. Grandfather of five.

WILLIAMS, Bobbie-Jo Marion, 52, St. Michael, Bradford, Nov. 20. Husband of Jacqueline (Sears) Williams. Brother of Katie Delph, Barbara J. Moseley, Mary E. Talley, Roy Thomas, Jr., George V., James C., Eugene E. and Stanley C. Williams.

Retired Dallas priest, a prominent lecturer and writer, suspended

DALLAS (CNS)—Prominent writer and lecturer Father Kenneth J. Roberts, a retired priest of the Dallas Diocese, was suspended for violating restrictions placed on him upon his retirement in 1995.

Over the years, Father Roberts has been a popular speaker at Catholic youth gatherings and other events and is known for his books and more recently for moderating an online Catholic discussion group.

Dallas Bishop Charles V. Grahmann signed the decree of suspension last month following verification of some reports that Father Roberts had violated restrictions placed upon him when he retired.

The English-born Father Roberts, ordained in 1966 for the Dallas Diocese, retired from the diocese for medical reasons on Sept. 1, 1995, and the diocese severely restricted his faculties, barring him from exercising his priestly duties, wearing clerical garb and presenting himself as a Roman Catholic priest in good standing.

He was forbidden to make public appearances or public speaking engagements, he was not to have connection with youth activities and he was to con-

fine his ministry to writing.

His retirement followed public accusations of sexual molestation, though no civil or criminal charges have ever been filed against him.

Father Roberts, 68, has been active in an independent ministry for more than 25 years in Illinois and Missouri.

He is the author of a 1971 autobiographical book *Playboy to Priest*, about his experiences as a jet-setter prior to his ordination in 1966. He also is the author of a book called *Nobody Calls It Sin Anymore*, published in 1997.

In a letter to customers, Our Sunday Visitor President Robert Lockwood announced that the nine books by Father Roberts published by Our Sunday Visitor "are officially out-of-print" and that the publisher "has found it necessary to sever its relationship with Roberts." Lockwood also offered to credit customers' accounts if they wished to return any of Father Roberts' books.

The Dallas Morning News has reported two cases where individuals who accused Father Roberts of sexual molestation received funds for treatment or settlement from the Dallas Diocese. The diocese has not confirmed or denied the reports. †

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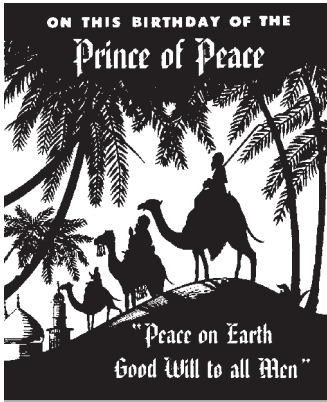
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Advancement Positions with The Sisters of St. Francis

The Sisters of St. Francis, Oldenburg, are opening a search for two positions: Director of Constituency Relations and Director of Development, both within the Office of Congregational Advancement. The Sisters of St. Francis are vibrant women of prayer, committed to the Gospel values as lived by St. Francis of Assisi and of their foundress, Mother Theresa Hackelmeier. They extend the mission of Jesus through their presence and service. Enlivened by the spirit of justice, the Sisters of St. Francis collaborate with others in responding to the needs of the world.

Director of Constituency Relations

The new Director of Constituency Relations will be externally focused and will work closely with the other members of the Office of Congregational Advancement to meet the philanthropic goals of the Congregation. He/she will:

- Create, implement, and evaluate a major gift program and an expanded planned giving program for the Congregation within the context of a strong annual giving program.
- Cultivate, solicit, and steward major gifts to the Congregation.
- Establish and maintain a systemized method for tracking major gift donors and prospects.
- Coordinate special development gatherings for the Congregation and assist the Congregation's special ministries in their development efforts.

He/she will have a bachelor's degree and ideally a minimum of three years of development experience, preferably in the area of major and/or planned giving.

Director of Development

The Director of Development will be responsible for the annual fund and will work closely with the other members of the Office of Congregational Advancement to meet the philanthropic goals of the Congregation. He/she will:

- Plan, implement, and evaluate the annual fund of the Congregation.
- Coordinate the ongoing work of the Development Advisory Group.
- Manage and maintain the systems for gift acknowledgement and tracking, including all financial reports and analysis.
- Create printed materials for cultivation, solicitation, and stewardship.
- Write grant applications to identified prospects.

He/she will have a bachelor's degree and ideally a minimum of three years of development experience, preferably in the area of annual giving.

The ideal candidate for either position must be committed to the mission of the Sisters of St. Francis, to collaborative planning, and to working with the other members of the Advancement team. Send letter of application and résumé to: S. Marjorie English, Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036. Application deadline is January 15, 1999. Applications will be reviewed in February 1999.

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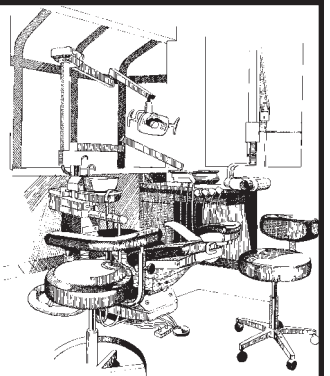
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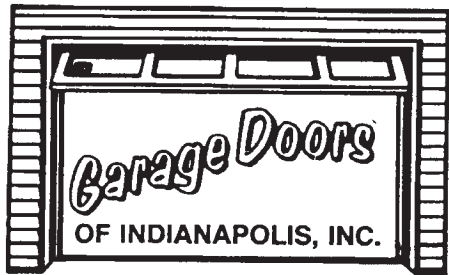
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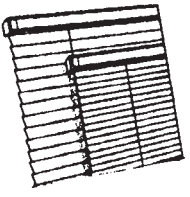


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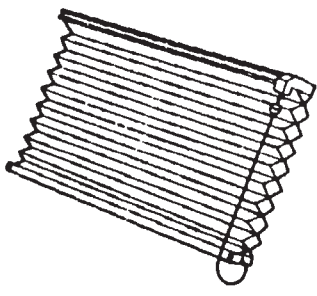
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