



The

Criterion

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Holy Land violence increases while war looms with Iraq

WASHINGTON (CNS)—Violence in the Holy Land brought fresh condemnations and prayers for peace, while groups in the United States and Europe continued their protests against a potential U.S.-led war against Iraq.

Pope John Paul II entrusted prayers for peace in the Middle East to the intercession of Blessed John XXIII.

The pope said the Holy Land and other regions of the Middle East are “caught up in a dangerous cycle which seems humanly unstoppable. May God make this vortex of violence stop,” the pope said on Nov. 21 while addressing members of the Congregation for Eastern Churches at the Vatican.

The pope also invoked the protection of the Blessed Virgin Mary on all Catholics in the Middle East, “in particular for those in the Holy Land and in Iraq,

who are experiencing difficult moments of great suffering.”

A focus of the congregation’s meeting was strengthening the Church’s pastoral outreach, a process particularly difficult in the Middle East and other areas where Christians are fleeing violence, discrimination and economic stagnation.

That same focus led a group of British pilgrims to visit holy sites in Jerusalem and the West Bank in mid-November.

“Our presence here is to show support of the Holy Land in these difficult times. We are also visiting the holy sites, but more important for us are the people,” said Michael Whelan, head of the English and Welsh chapter of the Knights of the Holy Sepulchre.

A parish priest in the West Bank

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The mother of 13-year-old Israeli Hodaya Asraf, who was killed in a Palestinian suicide bomb attack, weeps during the girl’s funeral in Jerusalem on Nov. 21. The bomber killed 11 people and injured 29 when he blew himself up on a crowded commuter bus carrying, among others, children on their way to school.

Faithfulness of people of Mexico inspires archdiocesan pilgrims

By Margaret Nelson

In a pilgrimage to Mexico last week, Archbishop Daniel M. Buechlein led 43 pilgrims to holy sites that brought them closer to their faith by helping them better understand the faith and culture of the people of Mexico.

Beyond the Shrine of Our Lady of Guadalupe—patroness of the Americas—they visited the Cathedral of Tlaxcala to see the first baptismal font and pulpit used in the American continents and the Church of San Miquel, where the water is believed to be curative.

The pilgrimage began on Nov. 16 in Puebla, where the group stayed in a hotel that was built as a Dominican convent. The prayer intention for the day was for the lay people of the archdiocese. Some of the group reported early-morning raps on their doors, which the townspeople attribute to ghosts of the nuns, whose property was seized, evidently during the revolution.

Sunday Mass on Nov. 17 was celebrated in the ornate 1690s Chapel of Our Lady of the Rosary of the Church of Santo Domingo, originally built by the Dominicans in the late 1500s. Archbishop Buechlein was the presider and homilist, with Father Paul Shikany, pastor of St. Rose of Lima Parish in Franklin and Holy Trinity Parish in Edinburgh, and Father Scott Friend, pastor of St. Raphael Parish of Springdale, Ark., as concelebrants. Eric Hunter, a member of Our Lady of Perpetual Help Parish in New Albany, served as acolyte. The intention of prayer for Sunday was the priests and religious of the archdiocese.

The archbishop told the pilgrims, “A pilgrimage is a special gift. A pilgrimage in Mexico is a pilgrimage in the presence of the Blessed Mother.”

Archbishop Buechlein referred to a

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Pilgrims from the Archdiocese of Indianapolis toured the sanctuary of the Shrine of Our Lady of Ocatlan, which was built where an apparition of the Blessed Mother appeared to Juan Diego Bernardino in 1541 and her image was burnt into a tree.

More photos of the pilgrimage to Mexico on pages 10 and 11.

Vatican official says new sex abuse norms give greater protections

VATICAN CITY (CNS)—Far from weakening the Church’s ability to protect children, the revisions to the U.S. bishops’ norms on sex abuse establish a rigorous procedure for dealing with offending priests and highlight the gravity of such crimes, the Vatican’s top canon law official said.

Archbishop Julian Herranz, president of the Pontifical Council for Legislative Texts, defended the revisions worked out by a U.S.-Vatican commission and said criticism of the changes reflects an incomplete understanding of Church law.

In an interview with Catholic News Service on Nov. 20, he said the joint U.S.-Vatican effort to revise the norms was a moment of “deep communion,” not division.

He predicted that tensions between the hierarchy and some Catholic laity would subside once the definitive norms are approved by the Holy See and put into practice.

Archbishop Herranz was one of four Vatican representatives on the mixed commission that revised the U.S. norms; the revisions were discussed and adopted overwhelmingly by U.S. bishops in

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MEXICO

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recent reflection of Pope John Paul II on praying the rosary that “reminds us that, as we sit at the school of Mary, we contemplate the face of Christ.”

The archbishop asked the pilgrims to use the opportunity of visiting the shrines—“the gift of this pilgrimage and the grace that comes from it”—to consider if they are putting their unique talents to good use.

“In the rhythm of our prayer ... may we find a little more peace for ourselves in our hearts, minds and souls. And let’s further the work for peace in our world,” he said.

On Nov. 18, when the theme was vocations, Father Shikany presided at the Mass celebrated in the Shrine of Our Lady of Ocotlan. In his homily, he reminded the pilgrims that all vocations are based on the unexpected. He explained how Peter and Paul went against what God wanted, until they learned what was planned for them.

Father Shikany said that the journey to Mexico revealed how “it was in simple places and people that God chose to reveal himself.” He reminded the pilgrims that God chose them to be messengers in their own unique ways.

He asked them to “draw people to Christ in the unexpected and find him in one another.”

This shrine in Ocatlan was built where an apparition of the Blessed Mother appeared to Juan Diego Bernardino in 1541 and her image was burnt in a tree. Large paintings of these events covered the walls.

At Tlaxcala, the pilgrims visited the First Martyrs Shrine in the Church of San Francisco. It commemorates three youths, Christopher, Anthony and John, who were educated in the first Franciscan school there and died for their faith in the 1520s. They were beatified in 1990.

Led by Msgr. Pedro Juarez, vicar general of the archdiocese, the group visited the Cathedral of Tlaxcala. There, they saw the site where the Gospel was first presented to people of this continent in the form of plays, since they did not understand Spanish. The first baptismal font used in the American continents—nearly 500 years ago—is still used inside the Cathedral of Tlaxcala. The pilgrims also saw the first pulpit where the Gospel was preached.

In the outskirts of the same diocese, the pilgrims visited the Church of San

Miguel del Milagro at the site of apparitions of St. Michael to Diego Lazaro in 1631. Miracles of healing have been attributed to water from the well next to the church.

Most of the pilgrims found the highlight of the pilgrimage to be the visit to the Basilica and Shrine of Our Lady of Guadalupe on Tuesday. The huge shrine, built in 1976, focuses on the framed *tilma* (cloak) behind the altar that was worn by Juan Diego during an apparition of the Blessed Mother in 1531. When he told the bishop she wanted a church to be built there, the prelate asked for a sign. Later, Juan Diego returned and opened the *tilma* for the bishop. In place of the white roses (unusual for December) Mary asked him to gather, the image of Our Lady of Guadalupe appeared. This cloak is available for close adoration in a moving walkway below the altar.

In one of the 10 open altars at the upper edge of the basilica, the Indianapolis group, led by the archbishop, celebrated Mass while 25 priests concelebrated Mass at the main altar. Father Friend, whose Arkansas parish is 65 percent—mostly first-generation—Hispanic immigrants, was important to the pilgrimage because of his knowledge of the Mexican people, their language and their culture.

In his homily, Father Friend explained that he met Archbishop Buechlein when he was a student at Saint Meinrad Seminary, while the archbishop was rector.

Father Friend said the picture of Our Lady was like a window into eternity. Mary brings us close to Jesus and gives us hope—the promise God makes to each one of us, he said. Father Friend believes that Mary appeared as an Indian woman, with dark hair and skin, so that the people could identify with her.

“The Lord has called each one of us to find a place in his life, he said.” When Juan Diego went to the bishop, he was living out his role.” He said that the bishop was also living out his role by asking for proof of Our Lady’s appearance.

Father Friend said that Mary’s hands are pointed outward in prayer, showing that she is listening.

“Thousands of people come here every day with hope. They have the hope to ask that God will hear us and that he is one with us,” he said. “Seeing Mary present here is a sign that God is always true to what he calls us to.”

Benedictine Sister Harriet Woehler was the reader on this day, when the prayer intention was for seminarians.



Photo by Jeffrey Stumpf

Msgr. Pedro Juarez, vicar general of the Archdiocese of Tlaxcala, gave the pilgrims a tour of the Cathedral of Tlaxcala. At the cathedral, the group saw the first baptismal font used in the Americas as well as the pulpit where the Gospel was first preached.

Near the flags of the American nations, a banner proclaimed Pope John Paul II’s visit to the basilica to canonize Juan Diego on July 31 of this year.

Later, Eric Hunter said he was proud to walk where the pope had been and to serve the archbishop as an acolyte at the pilgrimage Masses.

Jennifer Parker, from Hope, said that her favorite part of the pilgrimage was being able to see the *tilma* up close at the shrine. She said, “It was an ingenious way of doing it. You got to get right there.”

Her mother, Rose Parker, from Greensburg, said, “I thought it was interesting to see the first basilica sinking and that they built a new one.”

She was referring to the former large shrine built in 1709, which tilts because it is slowly settling into the soil. Prayer services are still held there each day.

Many of the pilgrims walked to the top of nearby Tepeyac Hill, where five of Mary’s appearances to Juan Diego occurred.

Later, they visited the cathedral of Mexico City, the largest in North America, located in the city’s Zocalo, or Plaza Major.

On Nov. 20, the pilgrimage gathered for Mass at the sanctuary of Our Lady of the Remedy. It was built in 1575 around a small statue that was buried under a maguey plant by a Spanish general after his army was defeated by the Aztecs. It was later discovered by the faithful who lived nearby. The tradition is that many acts of healing have been made by the intercession of Our Lady. On her Sept. 1 feast day each year, approximately 10,000 people visit the sanctuary.

During the Mass, with intentions for the sick who have connections with the archdiocese, Father Friend talked about how healing brought true life to the leper in the Gospel.

“When people come here, they find that only in God do they have grace and power,” he said. “Spiritual life allows us to come to God, to become the best that we are. You and I have a chance, when there is sickness, to allow God to come into our hearts and to minister to each other.”

Father Friend explained his reaction

when doctors told him he had multiple sclerosis: “Don’t worry, it’s just my body, not my soul.”

He said he welcomes this chance to show the people of God what the priesthood is and how it can be carried out.

Using the words, “through him, with him and in him,” he said “now we can recognize that we have been healed by Jesus Christ.”

After the Nov. 20 Mass, the pilgrims watched the Papantla Flyers from Vera Cruz perform a colorful rope act from a pole high in the church courtyard.

Later, many from the group walked to the top of the two pyramids at Teotihuacan, built by the Toltecs from 200 to 750 A.D. for the God of the Moon and the God of the Sun.

Father Friend explained that the key part of Mexican culture is hospitality. He had called the vicar general of Tlaxcala to extend greetings, but Msgr. Juarez cleared his schedule—because “the person is more important than the project”—to escort the pilgrims through the cathedral and meet them again at the Church of St. Michael. Father Friend talked about how Catholicism in Mexico has incorporated the traditions of the indigenous people and the Spanish into the Church, making it a rich culture typified by love for the Blessed Virgin Mary, value for family and value for life.

Each day, the archbishop led the pilgrims in praying the rosary, with the same daily intentions as the Masses. On Nov. 21, the intention was for a safe return home.

The 43 pilgrims came from throughout the archdiocese—Bloomington, Brownsburg, Columbus, Edinburgh, Franklin, Greensburg, Hope, Indianapolis, New Albany, Rushville and Terre Haute—as well as from Arkansas, Illinois, Kentucky, Pennsylvania and Tennessee. Couples and singles, young and old, became like a family as they shared pesos, food, water, paper, books, directions, language—and prayers.

(Margaret Nelson is a member of St. Andrew the Apostle Parish in Indianapolis.) †

Observing the feast of the Immaculate Conception

Dec. 8 this year falls on a Sunday in Advent. Therefore, the observance of the Feast of the Immaculate Conception is transferred to Monday, Dec. 9. (No feast of the Church may supplant a Sunday in Advent or Lent or in the Easter season.) Because the celebration must be transferred to Monday, no

obligation is attached to the observance. However, Catholics are encouraged to observe the feast in prayerful, communal celebration, especially since Mary, under her title of the Immaculate Conception, is our nation’s patron.

Father Rick Ginther
Director of Liturgy

The Criterion

1/11/02

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Indianapolis Carmelites celebrate 80th anniversary

By Mary Ann Wyand

Eighty years ago, Carmelite Sister Theresa Seelbach founded the future Indianapolis Carmel in a frame house in New Albany.

On Nov. 24, 1922, the feast day of St. John of the Cross, the late Bishop Joseph Chartrand celebrated the first Mass there and blessed the small monastery.

Ten years later, the Carmelite sisters moved their cloistered community to Cold Spring Road in Indianapolis and began the arduous task of building a massive stone monastery that resembles a castle.

To mark 80 years as a community, the Carmelite sisters invited guests to join them for an anniversary Mass on Nov. 24 celebrated by Jesuit Father Benjamin Hawley, president of Brebeuf Jesuit Preparatory School in Indianapolis.

Praising Carmelite Sister Theresa Seelbach, who founded the Indianapolis Carmel, Father Hawley said she learned how to participate with Christ in building the kingdom and attributed this accomplishment to God's grace.

"When we participate with Christ," he

said, "extraordinary things happen."

The anniversary also gave the sisters a chance to thank donors for a new elevator recently installed in the monastery.

The nuns publish religious books and maintain a Web site called www.praythe-news.com to further their prayer outreach in the world.

Eleven women are active members of the Indianapolis Carmel and one sister resides at St. Paul Hermitage in Beech Grove.

The sisters also offer Carmelite experience weeks for women discerning a religious vocation.

"This week, we have a Rhodes Scholar from the University of Indiana in Pennsylvania visiting us," Sister Joanne said. "She found out about us from the Internet.

"I think the Carmelite experience might be a seed for vocation, even later in life," Sister Joanne said. "It allows women, college-age and older, to learn about monastic life and what it is like to pray in the Carmelite tradition. It's a time to think about their life and what God might be asking of them." †



Carmelite Sister Joanne Dewald, prioress of the Indianapolis Carmel, welcomes visitors to the 80th anniversary Mass on Nov. 24 at the Monastery of the Resurrection. Jesuit Father Benjamin Hawley, president of Brebeuf Jesuit Preparatory School, was the celebrant.

New book explores history of Indianapolis Carmel

By Mary Ann Wyand

A cloister is defined as "a place, especially a monastery or convent, devoted to religious seclusion."

In her new book *Cloister and Community: Life Within a Carmelite Monastery*, Mary Jo Weaver, a professor of religious studies at Indiana University in Bloomington, explains how the cloistered lifestyle of the nuns has changed over the years at the 70-year-old Carmelite Monastery of the Resurrection on Cold Spring Road in Indianapolis.

The community was founded by Carmelite Sister Theresa Seelbach in New Albany on Nov. 24, 1922, and moved to Indianapolis in 1932.

"Although the book began as an in-house architectural history, it developed into a tapestry that weaves many threads," Weaver said during a Nov. 24 interview at the monastery. "It is a history of the building and the community that has lived there for the last 70 years."

It also serves as an introduction to the Carmelites, an international contemplative order founded in the 13th century and reshaped for women religious by Teresa of Avila, a 16th-century Spanish saint and reformer.

"If the book has a plot," Weaver said, "it is the story of a group of women who left the world in order to live in sacred space, but whose lives and prayer have led them to see the world itself as a sacred space."

Weaver said she believes that the

sisters, much like their founder, Teresa of Avila, and the nuns who began the Indianapolis Carmel, are courageous women who respond creatively to challenges.

"I often think that people have stereotyped ideas about nuns, especially those who lead cloistered lives," Weaver said. "They imagine demure women who are trained to silence and obedience. The life of Teresa of Avila and the lives of the women in this monastery show us a difference picture. All of them are determined and daring, able to cope with change and challenge."

The 11 members of the Indianapolis Carmel wear contemporary clothing instead of habits with veils, but their daily lives are still firmly rooted in prayer based on the teachings of St. Teresa of Avila and St. John of the Cross.

Unlike their earliest years in Indianapolis, when they couldn't even open the windows during public prayer novenas to Our Lady of Mount Carmel on the front lawn, the Carmelite sisters now share their prayer life by opening the heavy wooden doors of the castle-like monastery to Catholics who wish to join them for weekday and Sunday Masses.

"If Teresa of Avila were looking down from heaven, I don't think she would be surprised," Weaver said. "I think she would be gratified to see these changes."

To promote vocations, the sisters invite women that are discerning a religious

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Indiana University professor Mary Jo Weaver of Bloomington autographs a copy of her new book, *Cloister and Community: Life Within a Carmelite Monastery*, for St. Joan of Arc parishioner Sue Weber of Indianapolis on Nov. 24 at the Monastery of the Resurrection in Indianapolis.

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Editorial

Still in need of light

Last year in the wake of the terrorist attacks of Sept. 11, an editorial in this space expressed the opinion that in these “troubled times” Advent and Christmas would be different. The editorial expressed a need for light in the midst of the darkness.

It’s a year later, the “war on terrorism” continues, and the United States and some of its allies are on the brink of war with Iraq.

There is little reason to think that this situation will ever be any different. The attacks on our homeland last year have irretrievably altered life as we had come to know it in the United States. It has truly altered life in the rest of the world, too.

A sense of security and of a reasonably predictable future has been stolen from us. As Americans, we were pretty well insulated from the terrorism that has been a part of daily life for many people in the world—in the Middle East; the former Soviet republics; Sudan; Uganda under Idi Amin; Haiti under François and Jean-Claude Duvalier and their secret police, the *Tontons Macoutes*; Indonesia; and several Central and South American countries, where thousands are now known as *los desaparecidos* (the disappeared).

Terrorism in various forms has been running amuck for many years in our world, but we were blithely unaware. We were obviously living in a dream world. Now that dream has turned into

a nightmare.

Where do we look to rediscover a sense of peace? To what or to whom do we turn?

For Christians, the answer is obvious—peace and security are to be found in our faith in and relationship with Jesus Christ. However, actually reestablishing our sense of peace and security is more difficult. It won’t occur automatically.

As Archbishop Daniel M. Buechlein consistently teaches us, we must always begin in prayer. Everything we do must be rooted in prayer. The season of Advent gives us an excellent opportunity to establish or return to a habit of prayer.

Advent is a season of joyful anticipation. It is a time of great expectations. It is essentially a time of hope because our hope is in the Lord Jesus Christ who called himself the “Light of the world.” It is precisely our relationship with him that will give us hope for light in a world of darkness and despair.

This Sunday, the first of Advent, St. Paul assures us that God is faithful to his people and that God himself calls us to fellowship with his Son (1 Cor 1:9).

Let’s grasp hold of the truth of God’s faithfulness and renew our prayer life and our relationship with Jesus Christ. Then, despite terrorists or war or economic distress, we will walk in the light because Jesus is the Light.

— William R. Bruns

Seeking the Face of the Lord

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



Let us be peacemakers

A Thanksgiving interfaith prayer service begun at SS. Peter and Paul Cathedral three years ago is becoming a community tradition. Each year, attendance has increased and participation has become more significant.

Scheduled for the Tuesday evening before Thanksgiving, the service has been attended by Indiana judiciary heads, pastors and leaders of various faith traditions and members of their respective communities. The governor and the mayor of Indianapolis have participated. Thanksgiving for God’s blessings on our country, state, city and religious communities is something we readily share.

One of the passions of Pope John Paul II during his 24-year pontificate has been to seek unity among Christians, indeed all faith traditions. Since 1996, by appointment of the Holy See (the Pontifical Councils for Christian Unity and Inter-Religious Dialogue), I have been co-moderator of the bilateral, international ecumenical dialogue between the Roman Catholic Church and the Disciples of Christ (Christian Church). Regularly, I try to join leaders of Indiana Christian judicatories for a monthly ecumenical breakfast.

Recently, some media attention was given to the Midwest Dialogue of Muslims and Catholics held at the Islamic Society of North America Center in Plainfield.

For our Roman Catholic part, the dialogue is sponsored by the United States Conference of Catholic Bishops. Bishop Kevin Britt, auxiliary bishop of Detroit, is our bishops’ representative. Dr. Sayyid M. Syeed represents the Islamic Society of North America. Father Thomas Murphy, our diocesan ecumenical officer and pastor of St. John the Evangelist Parish in Indianapolis, is the local Roman Catholic host. Dr. Shahid Athar is the local Islamic host. Generally, about 10 representatives of each tradition participate in the dialogue.

I was invited to greet the dialogue on Oct. 23 and to hear reports of their agenda thus far. I was warmly received. I learned that this Midwest dialogue, which is held in Indianapolis, is considered “the flagship” exchange of Muslim and Catholics in our country.

I expressed my pleasure to learn that during the last six years the dialogue here in Indianapolis has been marked with characteristics of kindness and trust. Maybe dialogue in society is characterized by compromise, but dialogue among people of faith is about sharing and learning from one another. The basis for this

must be honesty and charity, speaking the truth in love.

I learned that there are Catholic prayers and Islamic prayers built into the schedule, e.g. evening prayer in each tradition. I leaned that in its current phase the dialogue is focused on how the Quran and the New Testament speak about violence, about how our respective traditions have been faithful and how we have failed to follow our respective traditions calling for peace.

In my remarks, I commented on the timeliness of this theme. I noted how all of us continue to deal with the tragedy of Sept. 11, 2001, the continuing terrorist activities and a potential war looming with Iraq. No topic could be more appropriate, timely or helpful.

In the midst of our warm exchange, Dr. Syeed produced a large basket containing homemade cards drawn in crayon by children. He asked me to peruse some of them. You can imagine my surprise as I discovered that these cards had been composed by Catholic school children from around our archdiocese.

Dr. Syeed said these cards came flooding in as early as the day after the terrorist attacks in New York and Washington. He told me how comforting these messages and others from Catholics and Christians were even as they were being besieged at the Islamic Center with messages of hate, simply because they were Islamic.

He told me that the basket of Catholic children’s messages of comfort and prayer are kept in a permanent display at the Islamic Center in Plainfield. I thought of the Christmas message, “And a child shall lead them.” Children are good teachers for us. Because terrorists may happen to be Islamic does not mean all Islamic people are terrorists. Neither the Quran nor the New Testament support the hatred of extremists.

Dr. Syeed asked if I would convey his formal gratitude for the support demonstrated by members of the archdiocese in that very tragic time of a year ago. I thought what better time to pass on his message of gratitude than at this time of Thanksgiving.

As I do so, recognizing the beginning of Advent and preparation once more for the coming of the Kingdom and the Prince of Peace, I urge all of us to turn our thoughts and prayers to peace for our world. There seems to be so much hatred. Our prayer is a powerful antidote. If we are authentic as people who pray, we are more likely to be peacemakers in our own homes and communities.

Please God, may it be so. †

Archbishop Buechlein’s intention for vocations for December

Catholic Grade Schools: that they may teach our children the Catholic faith and assist them in hearing and answering God’s call to service in the Church, especially as priests or religious.



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Buscando la Cara del Señor

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



Permítenos ser conciliadores

Desde hace tres años en la Catedral de San Pedro y San Pablo el servicio de oración de Acción de Gracias de varias religiones se está convirtiendo en una tradición comunitaria. Cada año ha aumentado la asistencia y la participación es más significativa.

Programado para la noche del martes previo al día de Acción de Gracias, el servicio es ofrecido por los jefes de la administración de justicia, pastores y líderes de diferentes religiones de Indiana y los miembros de sus respectivas comunidades. El gobernador y el alcalde de Indianápolis han participado. Dar Gracias por las bendiciones de Dios a nuestro país, estado, ciudad y comunidades religiosas es algo que compartimos fácilmente.

Una de las pasiones del Papa Juan Pablo II durante sus 24 años de pontificado ha sido el buscar la unidad entre los cristianos de todas las tradiciones. Desde 1996, por petición de la Santa Sede (el Concejo Pontificio por la Unidad Cristiana y el Diálogo Interreligioso), he sido co-moderador del diálogo ecuménico internacional bilateral entre la Iglesia Católica Romana y los Discípulos de Cristo (Iglesia Cristiana). Normalmente, yo trato de unirme a los líderes de la administración de justicia Cristiana de Indiana para un desayuno ecuménico mensual.

Recientemente los medios de comunicación prestaron atención al Diálogo del Medio-Oeste entre musulmanes y católicos, que se sostuvo en el centro de la Sociedad Islámica de Norteamérica en Plainfield.

Por nuestra parte católica romana, el diálogo fue patrocinado por la Conferencia Católica de Obispos de los Estados Unidos. El Obispo Kevin Brito, obispo auxiliar de Detroit, es nuestro representante. El Dr. Sayyid M. Syeed representa a la Sociedad Islámica de Norteamérica. El padre Thomas Murphy, nuestro oficial ecuménico diocesano y pastor de la Iglesia de San Juan el Evangelista en Indianápolis, es el anfitrión católico romano local. El Dr. Shahid Athar es el anfitrión Islámico local. Normalmente participan en el diálogo cerca de 10 representantes de cada tradición.

Fui invitado a dar el saludo de apertura en el diálogo del 23 de octubre y para escuchar los informes de sus agendas hasta el momento. Fui cálidamente recibido. Aprendí que este diálogo del Medio-Oeste, el cual toma lugar en Indianápolis, se considera "el estándar" del intercambio entre los musulmanes y los católicos en nuestro país.

Expresé mi placer al saber que durante los últimos seis años el diálogo de Indianápolis está marcado con las características de la bondad y la confianza. Quizá el diálogo en la sociedad esté caracterizado por el compromiso. Pero el diálogo entre las personas de fe se trata de compartir y aprender los unos de los otros. La base para esto

debe ser la honestidad y la caridad, hablando en la verdad del amor.

Aprendí que existen oraciones católicas y oraciones islámicas que se basan en el horario, por ejemplo, la oración de la noche de cada tradición. Me he apoyado en esto para la fase actual del diálogo que está enfocado en como hablan el Corán y el Nuevo Testamento sobre la violencia, sobre como nuestras tradiciones respectivas han permanecido fieles y como hemos fallado al seguir nuestras tradiciones respectivas en el llamado a la paz.

En mis observaciones comenté sobre el tiempo ilimitado de este tema. He notado como todos nosotros continuamos tratando la tragedia del 11 de septiembre del 2001, las continuas actividades terroristas y el potencial de guerra amenazante con Iraq.

En medio de nuestro cálido intercambio, el Dr. Syeed mostró una gran cesta que contenía tarjetas a mano dibujadas con creyones por los niños. Él me pidió que observara algunas de ellas. Ustedes pueden imaginarse mi sorpresa cuando me enteré que esas tarjetas habían sido realizadas por niños de una escuela católica de nuestra arquidiócesis.

El Dr. Syeed dijo que estas tarjetas venían llegando desde el día siguiente a los ataques terroristas en Nueva York y Washington. Él me expresó el consuelo recibido por estos y otros mensajes por parte de los católicos y los cristianos, aún cuando ellos eran atacados en el Centro Islámico con mensajes de odio, simplemente por ser Musulmanes.

El me dijo que la cesta de mensajes de consuelo y oración de los niños católicos está en exhibición permanente en el Centro Islámico en Plainfield. Yo pensé en el mensaje de Navidad, "y un infante los guiará". Los niños son buenos maestros para nosotros. El hecho de que los terroristas eran islámicos no quiere decir que todas las personas islámicas sean terroristas. Ni el Corán ni el Nuevo Testamento apoyan el odio de los extremistas.

El Dr. Syeed me solicitó si yo podía transmitir su agradecimiento formal por el apoyo demostrado por los miembros de la arquidiócesis en ese trágico momento de hace un año. Yo pensé que mejor momento para dar este mensaje de gratitud que en la época de Acción de Gracias.

Mientras lo hago reconociendo el principio de Adviento y una vez más la preparación para la venida del Reino y del Príncipe de la Paz, les pido que volvamos nuestros pensamientos y oraciones por la paz de nuestro mundo. Pereciera haber tanto odio. Nuestra oración es un antídoto poderoso. Si somos auténticos como personas de oración, seremos más dados a ser pacifistas en nuestros hogares y comunidades.

Por favor, Dios, que así sea. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en diciembre

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

Letters to the Editor

Letter gave biased view of School of the Americas

The letter to the editor concerning the School of the Americas in the Nov. 15, 2002, issue of *The Criterion* presents a shortened view of a complex governmental organization. It is almost like looking through the wrong end of a telescope.

If *The Criterion* is opening its pages to this discussion, it has the obligation to its readers to completely investigate and document the total picture of the School of the Americas from the time of its founding (over 50 years ago) up to the present. Then a report can be printed. Not to do so is to become an uncritical mouthpiece.

Donald L. MacDaniel, Connersville

Parish Diary/Fr. Peter J. Daly

Don't rush past Advent

A full week before Halloween, I noticed that somebody just up the highway from me already had decorations up for Christmas. On their lawn was a huge Santa riding a sleigh across the crab grass. Over the drive was a giant lighted archway with a sign in lights that proclaimed, "Happy Birthday Jesus."

While I am happy about the sentiment expressed by their electrical tribute to the Incarnation, I wondered if the people who decorated their lawn so early are also in the habit of sending out birthday cards a full two months early.

We have a tendency to want to rush ahead to get done with the preparation and get to the celebration. But if we rush too much, we miss something important. We miss the journey.

When the Israelites were wandering in the desert or living in exile in Babylon, they were learning something they needed to know. They were learning they needed the presence of God. They also were learning what it would mean if God was with them. What it would mean if he suddenly came and set things right. They were learning what it would mean to be saved.

Just as the exile made Israel refine its desire for a Messiah, so too we have a period of yearning and learning that prepares our hearts and minds for Christmas. That is the point of Advent.

We shouldn't rush Advent. If we skip ahead to Christmas, we won't know what it is that we truly desire when "the Word becomes flesh and dwells among us, full of splendor and truth."

For me, this Advent will be a time waiting and yearning for three things that ancient Israel also waited and yearned for: peace, reconciliation and guidance.

Peace is obvious. Acts of terror abroad and sniper attacks close to home have made us realize how much we want peace, a peace that the world cannot give. Only the power of God dwelling among us can set things right. So we pray like the people of ancient Israel that God will rupture the heavens and come down and set things right.

Reconciliation is perhaps less obvious, but it is at the heart of what the Messiah brings. Like everyone, I feel the need of reconciliation.

Having lived half a century, I know that I have some fence-mending to do. I think we all do. Over the years, we have hurt, disappointed and ignored people.

I think my Advent will be a success if this time of yearning for the Lord is spent reconciling with others. That is, after all, what Israel wanted from the Messiah when it was in exile. The Israelites wanted to be friends again with God and to be reconciled to each other.

Christmas will be worth waiting for if that is one of its gifts, if the tribes of our family and friends are reconciled and restored to friendship.

The third thing I want this Advent is guidance. This has been a tough year for the Church in general and for abuse victims, their families and Catholic priests in the United States in particular. I will not be sorry to see this year come to an end.

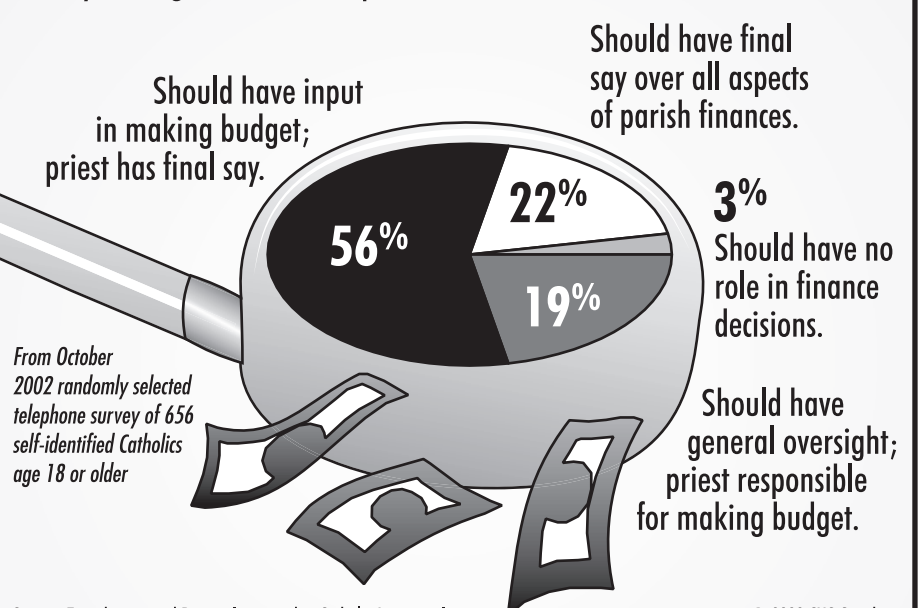
But like the wise men who came to Christ, we need guidance to know where to go from here. The whole Catholic Church needs light to overcome the darkness of the scandals of this past year and get back on our path. Advent will be a success if at Christmas we can see the path.

Advent has a lot to teach us. It refines our desires and focuses our yearnings. Don't rush it.

(Father Peter J. Daly is a columnist for *Catholic News Service*.) †

Money Matters

Weekly Mass-goers who think parishioners...



Source: Foundations and Donors Interested in Catholic Activities, Inc.

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Check It Out . . .

St. Agnes Parish, 602 N. State Road 135, in Nashville, is **changing its Mass schedule**. The Saturday evening Mass will remain unchanged at 5 p.m., however, Sunday Masses will now be at 7:30 a.m. and 9 a.m. The new schedule will take effect starting Dec. 1. For more information, call the parish at 812-988-2778.

There will be a **free screening** of the movie *Entertaining Angels*, starring Moira Kelly and Martin Sheen, at 3 p.m. on Dec. 1 in the Library Auditorium at Marian College, 3200 Cold Spring Road, in Indianapolis. The movie tells the story of Dorothy Day, a 1920s political activist who accepted Christ and changed her angry attitude to one of peace and self-sacrifice. Her organization, The Catholic Worker, fed and sheltered more than 3,000 homeless people a day. All are welcome. A refreshment break and short discussion of the movie themes will follow for those wishing to participate. The event is sponsored by the Secular Franciscan Order, People of Peace, who meet for prayer and fellowship in the Ruth Lilly Center at Marian College on the first Sunday of every month after the 11 a.m. Mass in the college chapel. For more information, call Jim Walsh at 317-251-3851 or Phyllis Seger at 317-831-4859.

Gloria Deo 2002, a CD of sacred Advent and Christmas music featuring Laudis Cantores, the principal choir of the Cathedral of SS. Peter and Paul, and the Cathedral Trio, is now available for \$14 (add \$2 for shipping). The CD includes favorites such as "Joy to the World," "Silent Night" and "Ave Maria" as well as "Tomorrow Shall Be My Dancing Day," "Comfort Ye My People," "Gesu Bambino" and many others. The CD may be purchased following each weekend liturgy or by contacting the parish office. For more information, call the parish office at 317-630-9621.

Vince Ambrosetti, who has performed for Pope John Paul II and sang at the funeral of Mother Teresa, will bring his music and inspiration to St. Matthew Parish, 4100 E. 56th St., in Indianapolis, from Dec. 8-11 for an **Advent Mission**. Ambrosetti has been nominated for three Grammy awards and was Catholic Artist of the Year for 2001. He also has published songs, such as "Be Still," in the hymnals and missalettes that are used in thousands of American parishes. The mission is a three-day celebration of God's love in our community and world in preparation for Christmas. It will include Ambrosetti's music,

Scripture readings, inspirational talks and worship. Ambrosetti will speak at the beginning of the weekend Masses on Dec. 7-8. He will perform a family concert at 7 p.m. on Dec. 8. There will be a worship service of light and darkness—based on the Easter Vigil—at 7 p.m. on Dec. 9. "Resting in the Presence of God" will be the theme of a night of reconciliation and new life starting at 7 p.m. on Dec. 10, and there will be a Mass of Thanksgiving at 7 p.m. on Dec. 11. Each evening will conclude with fellowship and hospitality in the St. Matthew School cafeteria. On Dec. 9-10, there will be children's programs offered for children from 3 years old to the fourth-grade. The mission is free and open to people of all faiths. For more information, call the parish office at 317-257-4297.

There are **several upcoming retreats** at the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove. There will be an **Advent Silent Retreat** on Dec. 6-8. Participants will enjoy quiet time and space for personal prayer, reading and reflection—as well as being able to experience the liturgy with the monastic community of Our Lady of Grace. "**Sacramental Moments of Grace: A Call to Joy!**" is an Advent day for young adults from 8:30 a.m. to 3 p.m. on Dec. 7. The retreat will focus on your daily life, work life and spiritual journey. The cost is \$30. There will be an **Advent Dinner and Retreat** for married young adults and their children from 5 p.m. to 9 p.m. on Dec. 8. Participants will pray Advent vespers with the monastery community, and parents will enjoy dinner and a presentation on Christian parenting by Benedictine Father Matthias Neuman while their children ages 2-11 participate in a craft project and have dinner. Parents must bring a sack lunch for their children. The cost of the retreat is \$40 for each couple. The deadline for registration for the Advent retreats is Dec. 1. There will also be a retreat titled "**Tools Matter for Practicing the Spiritual Life**," presented by Benedictine Sister Mary Margaret Funk, from Jan. 19-25. The retreat will be a monastic experience and is geared for spiritual directors and those receiving direction. The cost is \$350 per person or \$260 per commuter. There are also pricing options for those that only want to attend part of the retreat. For more information, call 317-788-7581.

Author and speaker Matthew Kelly will make the third stop of his "12 Days of Christmas" tour at St. Simon the Apostle Parish, 8155 Oaklandon Road, in Indianapolis, at 7:30 p.m. on Dec. 4. For more information on this

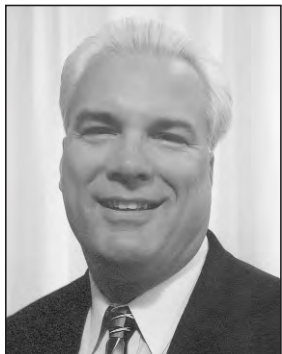
event, call 317-826-6000. Kelly will also be speaking at 7 p.m. on Dec. 6 at St. Mary Parish, 203 Fourth St., in Aurora. For more information on this event, call 812-926-0060. Kelly will speak about the true meaning of the holiday season. Both events are free and open to the public, with seating on a first-come, first-seated basis.

The Cathedral High School Alumni Association is sponsoring a **First Friday Mass** at noon on Dec. 6 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. After the Mass, there will be a gathering at the Archbishop O'Meara Catholic Center, across the street from the cathedral, for lunch and a renewing of acquaintances. To reserve a \$5 box lunch or for more information, call Carl McClelland at 317-276-5427 or 317-257-3984.

The Sankt Nikolaus Fest will be happening from 1 p.m. to 5 p.m. on Dec. 8 at The Athenaeum, 401 E. Michigan St., in Indianapolis. From 12:30 p.m. to 1:30 p.m., there will be a dance workshop for children aged six to 12 (pre-registration required). There will be children's games and crafts from 1 p.m. to 2 p.m., a puppet show and children's activities from 2 p.m. to 3 p.m., a nostalgic Christmas tree candle lighting at 3 p.m., and Sankt Nikolaus will arrive at 3:30 p.m. Admission is \$5 for adults and \$3 for children under 13. Reservations are required. **The Old World Christkindl Market** will also be taking place from 6 p.m. to 9 p.m. on Dec. 6-7 and from 1 p.m. to 5 p.m. on Dec. 8. For more information, call the Athenaeum Foundation at 317-630-4569, ext. 1.

Fatima Retreat House, 5353 E. 56th St., in Indianapolis, is offering several retreats in December and January. "**Compassion: The Essential Gift**" is a charismatic retreat that will be offered on Dec. 6-8. Benedictine Father Noel Mueller will lead the weekend, and will focus on the gift of Divine Compassion as expressed in the Scriptures. The cost of the retreat is \$135 per person or \$255 per married couple. For more information, call the retreat house at 317-545-7681. †

VIPs . . .



Mark J. Pflum, a member of St. Mark the Evangelist Parish in Indianapolis, has been appointed president and chief executive officer of the St. Francis Healthcare Foundation, the development office of St. Francis Hospital and Health Centers. Pflum served as assistant vice president of external affairs at Hudson Institute, where he managed development, communications, marketing and administration of the organization. Most recently, he was the Indianapolis district director of the Muscular Dystrophy Association, producing the local broadcast of the Jerry Lewis Labor Day Telethon. He is active in Perry Meridian High School activities, including treasurer and founding member of the school's alumni association, and past president of the Perry Township Athletic Association. He is also

vice president of the Kiwanis Club of Indianapolis. An Indiana University graduate, he lives on the Indianapolis south side with his wife and their two children.



Howard and Carol Kavanaugh, members of Holy Name Parish in Beech Grove, will celebrate their 50th wedding anniversary on Nov. 30 with a 5:30 p.m. Mass at their parish. A reception will follow in Hartman Hall. The couple was married on Nov. 29, 1952, in Holy Name Church. They have eight children: Kathleen Ganka, Mary Helm, Theresa Nell, Cynthia Riley, Jeanie Roy, Daniel, Michael and Patrick Kavanaugh. The couple has 20 grandchildren and two great-grandchildren. †

U.S. Conference of Catholic Bishops' Office for Film and Broadcasting movie ratings

Die Another Day (MGM)

Rated **A-IV (Adults, with Reservations)** because of several brief sexual encounters, much stylized violence and mayhem, and an instance of profanity. Rated **PG-13 (Parents are Strongly Cautioned)** by the Motion Picture Association of America (MPAA).

The Emperor's Club (Universal)

Rated **A-II (Adults and Adolescents)** because of mild sexual innuendo, fleeting topless photos and a few instances of profanity. Rated **PG-13 (Parents are Strongly Cautioned)** by the MPAA.

The Quiet American (Miramax)

Rated **A-IV (Adults, with Reservations)** because of wartime bombings and a stabbing, an implied affair, fleeting opium abuse, occasional profanity and an instance of rough language. Rated **R (Restricted)** by the MPAA. †

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WAR

continued from page 1

village of Taybeh said the local Christian community was grateful to receive the foreign visitors.

"Friends come to visit friends in difficult times, not only during the good times. This is the best sign of solidarity with the small Christian community of the Holy Land," he said.

On Nov. 17, the pope condemned a deadly attack on Israeli soldiers in the biblical city of Hebron and prayed that Israelis and Palestinians find the courage to make peace.

The pope said he was particularly troubled by the attack, which killed 12 Israeli soldiers and security agents who had been protecting Jewish worshippers.

According to reports from Hebron, snipers of the militant Islamic Jihad group launched the attack as Jewish worshippers returned from Sabbath prayers at the Tomb of the Patriarchs, a site in Hebron revered as the burial place of Abraham.

The attack focused on the soldiers and private security agents that protected the settlers as they walked back to the settlement compound. The presence of more than 400 settlers in Hebron, a West Bank city of more than 100,000 Palestinians, frequently has sparked violence.

In Jerusalem, a suicide bombing of a bus that killed 11 Israelis and injured 48 others resulted in Israeli forces re-entering Bethlehem on Nov. 22 in the West Bank and sealing off the Church of the Nativity.

The army retreated to the city's outskirts on Nov. 25, but not before preventing St. Catherine's Church, adjacent to the Church of the Nativity, from celebrating its annual parish feast.

According to news reports, Israel arrested more than 30 Palestinians after re-entering Bethlehem. Among those detained was at least one potential suicide bomber, a woman.

Also on Nov. 22 in Jenin, West Bank, a British U.N. worker was shot and killed by an Israeli sniper. According to Palestinian reports, a 10-year-old Palestinian boy was fatally shot on the

same day.

With all the violence, enrollment at the Pontifical Biblical Institute's Jerusalem program dropped by about 70 percent.

Enrollment this year has dropped to seven students, down from the usual group of 20, said Jesuit Father Thomas Fitzpatrick, director of the Jerusalem program. Twelve people enrolled in the program last year, he said.

Meanwhile, protests against a possible war with Iraq continued in the United States and England.

In New York, members of the Catholic Worker community, Pax Christi and the War Resisters League continued their weekly vigil in Union Square Park. About 25 people attended a Nov. 23 vigil. The group has been meeting every Saturday since September 2001.

The group has collected hundreds of signatures for the Iraq pledge of resistance, a nationwide promise of civil disobedience scheduled for Dec. 10 should tensions between the United States and Iraq continue to escalate, said Melissa Jameson, national office director of the War Resisters League.

Several thousand signatures have been collected nationwide, she said.

In London, Pax Christi members presented British Prime Minister Tony Blair with 4,000 more signatures to a petition asking him to help prevent suffering and bloodshed in Iraq. The petition already had 5,000 signatures.

The group also held a prayer vigil outside the prime minister's residence on Nov. 22.

Earlier, the director of CAFOD, the British bishops' official overseas aid and development agency, said a war with Iraq would be "devastating for the Iraqi people."

"The horrendous burden of 12 years of sanctions and trade embargos has left the people of Iraq highly vulnerable," said Julian Filochowski, who led a delegation from Caritas Internationalis that visited Iraq in October.

The bishops of England and Wales said the United States and Britain have a "moral responsibility" to avoid war with Iraq unless there were no other means of disarming the country.



A Christian woman kneels in prayer in a church in Baghdad, Iraq. Minority Christians held special services across Iraq on Nov. 22 to offer prayers to avert a new war in their country as the United Nations was assembling a team of about 70 weapons inspectors in Baghdad to seek out weapons of mass destruction.

"If there is war, as well as military casualties on both sides, thousands of Iraqi civilians will die," the bishops said

in a Nov. 15 statement.

The bishops said military action should be a last resort. †



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Penance services scheduled throughout archdiocese

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

Batesville Deanery

Dec. 3, 7:30 p.m. at St. Mary of the Immaculate Conception, Aurora
 Dec. 3, 7 p.m. at St. Maurice, Napoleon
 Dec. 4, 7 p.m. at Immaculate Conception, Millhousen
 Dec. 5, 7 p.m. for St. Martin, Yorkville, and St. Paul, New Alsace, at St. Paul, New Alsace
 Dec. 5, 7 p.m. at St. Lawrence, Lawrenceburg
 Dec. 11, 6:45 p.m. at St. Maurice, Napoleon
 Dec. 12, 7 p.m. at St. Teresa Benedicta of the Cross, Bright
 Dec. 12, 7 p.m. at St. Peter, Franklin County
 Dec. 16, 7 p.m. at St. Joseph, Shelbyville
 Dec. 16, 7 p.m. at St. Louis, Batesville
 Dec. 17, 7 p.m. at Holy Family, Oldenburg
 Dec. 17, 7 p.m. at St. John, Osgood
 Dec. 18, 7 p.m. at St. Vincent de Paul, Shelby County
 Dec. 18, 7 p.m. at St. Mary-of-the-Rock, St. Mary-of-the-Rock
 Dec. 19, 7 p.m. at St. John the Baptist, Dover
 Dec. 19, 7 p.m. at St. Mary, Greensburg

Bloomington Deanery

Dec. 4, 7 p.m. at St. John the Apostle, Bloomington
 Dec. 5, 7 p.m. at St. Paul Catholic Center, Bloomington
 Dec. 10, 7 p.m. at St. Agnes, Nashville
 Dec. 11, 7 p.m. at St. Martin of Tours, Martinsville
 Dec. 12, 7 p.m. at St. Charles Borromeo, Bloomington
 Dec. 18, 7 p.m. for St. Mary, Mitchell, and St. Vincent de Paul, Bedford, at St. Vincent de Paul, Bedford

Connersville Deanery

Dec. 3, 7 p.m. at St. Bridget, Liberty
 Dec. 5, 7 p.m. at Holy Family, Richmond
 Dec. 11, 7 p.m. at St. Gabriel, Connersville
 Dec. 12, 7 p.m. at Holy Guardian Angels, Cedar Grove
 Dec. 12, 7 p.m. at St. Elizabeth, Cambridge City
 Dec. 12, 7 p.m. at St. Mary, Rushville
 Dec. 14, noon at St. Mary, Richmond
 Dec. 17, 7 p.m. at St. Anne, New Castle

Indianapolis East Deanery

Dec. 3, 7 p.m. at St. Thomas, Fortville
 Dec. 4, 7:30 p.m. at Holy Spirit
 Dec. 5, 1 p.m. at St. Philip Neri
 Dec. 5, 7 p.m. for Our Lady of Lourdes, St. Bernadette and St. Therese of the Infant Jesus (Little Flower) at St. Therese of the Infant Jesus (Little Flower)

Indianapolis North Deanery

Dec. 3, 7 p.m. at St. Matthew
 Dec. 8, 1:30 p.m. at St. Joan of Arc
 Dec. 11, 7 p.m. at St. Andrew the Apostle
 Dec. 11, 7 p.m. at St. Luke
 Dec. 12, 7 p.m. at Immaculate Heart of Mary
 Dec. 17, 7 p.m. at St. Pius X
 Dec. 17, 7 p.m. at Christ the King
 Dec. 18, 7:30 p.m. at St. Lawrence

Indianapolis South Deanery

Dec. 5, 7 p.m. at Holy Name, Beech Grove
 Dec. 10, 7 p.m. at SS. Francis and Clare, Greenwood
 Dec. 11, 7 p.m. at St. Jude
 Dec. 12, 7 p.m. at St. Barnabas
 Dec. 15, 2 p.m. at Sacred Heart
 Dec. 16, 7 p.m. at St. Roch
 Dec. 17, 7 p.m. at Nativity of Our Lord Jesus Christ
 Dec. 17, 7 p.m. at St. Mark
 Dec. 18, 7:30 p.m. at Our Lady of the Greenwood, Greenwood

Indianapolis West Deanery

Dec. 4, 7 p.m. at St. Michael
 Dec. 9, 7 p.m. at St. Gabriel
 Dec. 10, 7 p.m. at St. Monica
 Dec. 12, 7 p.m. at St. Malachy, Brownsburg
 Dec. 15, 2 p.m. at St. Anthony
 Dec. 15, 2 p.m. at Holy Trinity
 Dec. 16, 7 p.m. at Mary, Queen of Peace, Danville
 Dec. 17, 7 p.m. at St. Thomas More, Mooresville

New Albany Deanery

Dec. 3, 7 p.m. at St. Joseph, Corydon
 Dec. 4, 8:15-11:15 a.m./11:45 a.m.-2:45 p.m. at Our Lady of Providence Jr./Sr. High School, Clarksville
 Dec. 4, 7 p.m. at St. John, Starlight

Dec. 5, 8:15-11:15 a.m./11:45 a.m.-2:45 p.m. at Our Lady of Providence Jr./Sr. High School, Clarksville
 Dec. 5, 7 p.m. at Our Lady of Perpetual Help, New Albany
 Dec. 8, 7 p.m. at St. Mary, Lanesville
 Dec. 11, 7:30 p.m. at St. Mary-of-the-Knobs, St. Mary-of-the-Knobs
 Dec. 12, 7 p.m. at St. Joseph Hill, Sellersburg
 Dec. 14, 9:30 a.m. at St. Mary-of-the-Knobs, St. Mary-of-the-Knobs
 Dec. 16, 7 p.m. for St. Augustine, Jeffersonville, and Sacred Heart, Jeffersonville, at St. Augustine, Jeffersonville
 Dec. 17, 7 p.m. at St. Michael, Bradford

Seymour Deanery

Dec. 5, 7 p.m. at Prince of Peace, Madison
 Dec. 7, 10 a.m. at Most Sorrowful Mother of God, Vevay
 Dec. 8, 2 p.m. for Holy Trinity, Edinburgh, and St. Rose of Lima, Franklin, at St. Rose of Lima, Franklin
 Dec. 10, 7 p.m. at St. Ambrose, Seymour
 Dec. 11, 7 p.m. at Our Lady of Providence, Brownstown
 Dec. 11, 7 p.m. at St. Bartholomew, Columbus
 Dec. 13, 7:15 p.m. at St. Joseph, Jennings County
 Dec. 18, 7 p.m. at St. Mary, North Vernon
 Dec. 20, 7:15 p.m. at St. Anne, Jennings County

Tell City Deanery

Dec. 10, 7 p.m. at Holy Cross, St. Croix
 Dec. 12, 7 p.m. at St. Isidore, Bristow
 Dec. 12, 7 p.m. at St. Augustine, Leopold
 Dec. 15, 4 p.m. for St. Michael, Cannelton, St. Pius, Troy, and St. Paul, Tell City, at St. Paul, Tell City
 Dec. 17, 7:15 p.m. at St. Mark, Perry County
 Dec. 18, 7:15 p.m. at St. Meinrad, St. Meinrad

Terre Haute Deanery

Dec. 10, 1:30 p.m. deanery service at St. Ann, Terre Haute
 Dec. 10, 7 p.m. deanery service at St. Joseph University, Terre Haute
 Dec. 12, 7 p.m. at St. Paul, Greencastle
 Dec. 12, 7:30 p.m. at Sacred Heart, Clinton
 Dec. 15, 7 p.m. at St. Joseph, Rockville
 Dec. 17, 7:30 p.m. at St. Margaret Mary, Terre Haute †



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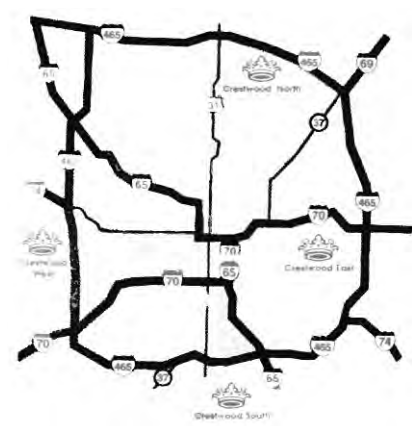
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NORMS

continued from page 1

mid-November. Archbishop Herranz predicted quick Vatican approval of the final text if, as expected, it reflects the commission's input.

Like several of the bishops involved in drawing up the sex abuse norms, Archbishop Herranz said the revisions had been misunderstood or misrepresented by some sectors of the media.

"It would be unfair to characterize the recommended modifications as taking a step backward in the campaign to protect our children from sexual abuse," the archbishop said.

"In fact, I would contend that the revisions, by reducing ambiguities and spelling out with greater detail the fair and proper process to be used, will actually enable the Church to offer even greater protection to children," he said.

Archbishop Herranz rejected the suggestion that the Holy See sought to "water down" the U.S. norms or "clog the wheels of justice" by putting into place a complex legal process to handle clerical sex abuse accusations.

He pointed out that the policy requiring Church trials as the normal way of dealing with clerical sex abuse of minors, under the oversight of the

Vatican's doctrinal congregation, was established by Pope John Paul II in 2001, a year before the U.S. norms were drawn up. That in itself was a sign that the Holy See recognized the seriousness of these offenses, he said.

"The suggestion that the Holy See actually reserved these matters to itself to thwart the claims of U.S. victims of sexual abuse could not be further from the truth," he said.

In effect, he said, the revisions added the necessary procedural detail to the norms, which the bishops were forced to draw up hurriedly during a June meeting in Dallas.

"There was no attempt to step back from the commitment made at Dallas or to frustrate victims in their attempt to seek redress. Rather, the goal was to eliminate any internal inconsistencies or ambiguities that could lead to difficulties in applying the norms," he said.

He said he was perplexed by some of the negative reaction to the revisions, since the norms originally drafted by the bishops in Dallas had already specified that "the processes provided for in canon law must be observed."

Archbishop Herranz said there was particular confusion in the media about the U.S. Church tribunals that will handle clerical sex abuse cases.

Some have suggested that U.S. dioceses may need years to set up such a

system of Church courts, and that this will be an enormous task.

The archbishop, however, pointed out that U.S. dioceses already have tribunals in place; they typically handle marriage cases, but there is nothing that limits their competence to such cases. Some have handled penal cases in the past, he said.

These U.S. Church courts already process more than 35,000 matrimonial cases a year, and "it would be hard to imagine that the addition of a handful of penal cases each year would pose an obstacle that could not be overcome," he said.

After all, he said, the clerical sex abuse cases are relatively rare; the approximately 230 cases of priests disciplined in 2002 involved incidents that have taken place over the last 40 years.

While a few diocesan tribunals may be faced with an initial backlog of cases, this should not be a recurring problem, he said.

He expressed a hope, in fact, that the measures taken by the Church to protect children would result in a situation where there would no longer be incidents of sexual abuse to punish.

Archbishop Herranz said the work of the U.S.-Vatican commission to revise the norms reflected a high level of cooperation.

"While so many were trying to

characterize the U.S. bishops and the Holy See as being sharply divided, I suspect that our frank and fraternal discussions and our common resolve to deal with the problem of clerics who have been proved to have abused children actually strengthened the ecclesial ties that bind us," he said.

He alluded to ongoing tensions between lay Catholics and some pastors, and said he was convinced this will abate as the norms are implemented.

"As the faithful come to see more clearly that bishops and priests are indeed committed to protecting their children and will take the necessary measures to punish those who have violated their sacred trust, I suspect that we will see a great reduction in the tension that presently exists in some areas between the laity and the clergy," he said.

He also said he thought the revised norms, by spelling out fair procedures by which accused priests will be judged, would help restore the "father-son relationship that needs to exist between the bishops and their clergy."

"It is my hope that our priests and deacons will not be so preoccupied by the fear of being victimized by false allegations or alienated from the ministry that they love as soon as an accusation is received, even when not credible," he said. †

Pope urges young people to consider vocations

VATICAN CITY (CNS)—In his annual vocations day message, Pope John Paul II urged young people to consider the priesthood and other ministries in the Church as a form of generous service to their fellow human beings.

The priesthood or religious life represents a radical choice, but one which can "transform your lives into service of others, in the footsteps of Jesus," the pope said.

The message was released at the Vatican on Nov. 23 for use in preparations for next year's World Vocations Day, which will be celebrated on May 11, 2003.

The pope said the ideal of service goes back to the life of Christ, who washed the feet of his disciples and gave his life for all people.

"I should like, in a way, to give voice to Jesus, so as to propose to young people the ideal of service and to help them to overcome the temptations of individualism and the illusion of obtaining their happiness in that way," he said.

"Notwithstanding certain contrary forces, present also in the mentality of today, in the hearts of many young people there is a natural disposition to open up to others, especially to the most needy," he said.

He said this readiness to put the other person ahead of their own interests may not reflect worldly aspirations, but fits in well with the ideal of the priesthood and a religious vocation.

"True servants are humble. ... They do not seek egoistic benefits, but expend themselves for others ...," he said.

The pope said God's call to service can include the ordained ministry as well as other ministries in the modern Church, including catechesis, liturgical animation and various expressions of charity. †

Photos:

Providence Sister Mary Ann McCauley, 68 on Dec. 8, 2002 (right); Benedictine Sister Vincetta Wethington, 81 (below); and Franciscan Sister Janice Scheidler, celebrated her 50th Jubilee in July 2002 (bottom).



More than 97 percent of money donated is distributed to religious institutes for retirement needs.

Religious were not permitted into the Social Security system until 1972.

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Today, 61 Catholic health care systems comprise the nation's largest group of not-for-profit hospitals, 16 percent of the nation's hospital beds and employ more than 700,000. In 1965, 13,000 Catholic schools educated 12 percent of U.S. students. In 20 states, one sisters-sponsored housing ministry serves more than 30,000 people and employs more than 800.

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National Religious Retirement Office

Archdiocesan Pilgrimage to Mexico

Nov. 16-21

Mexican culture and spirituality draw pilgrims closer to their faith



Top left, 20 priests concelebrate Mass in the Basilica of Our Lady of Guadalupe in Mexico City. The cloak or *tilma* worn by St. Juan Diego, which bears the image of Mary from 1531, is displayed on the wall behind the altar.

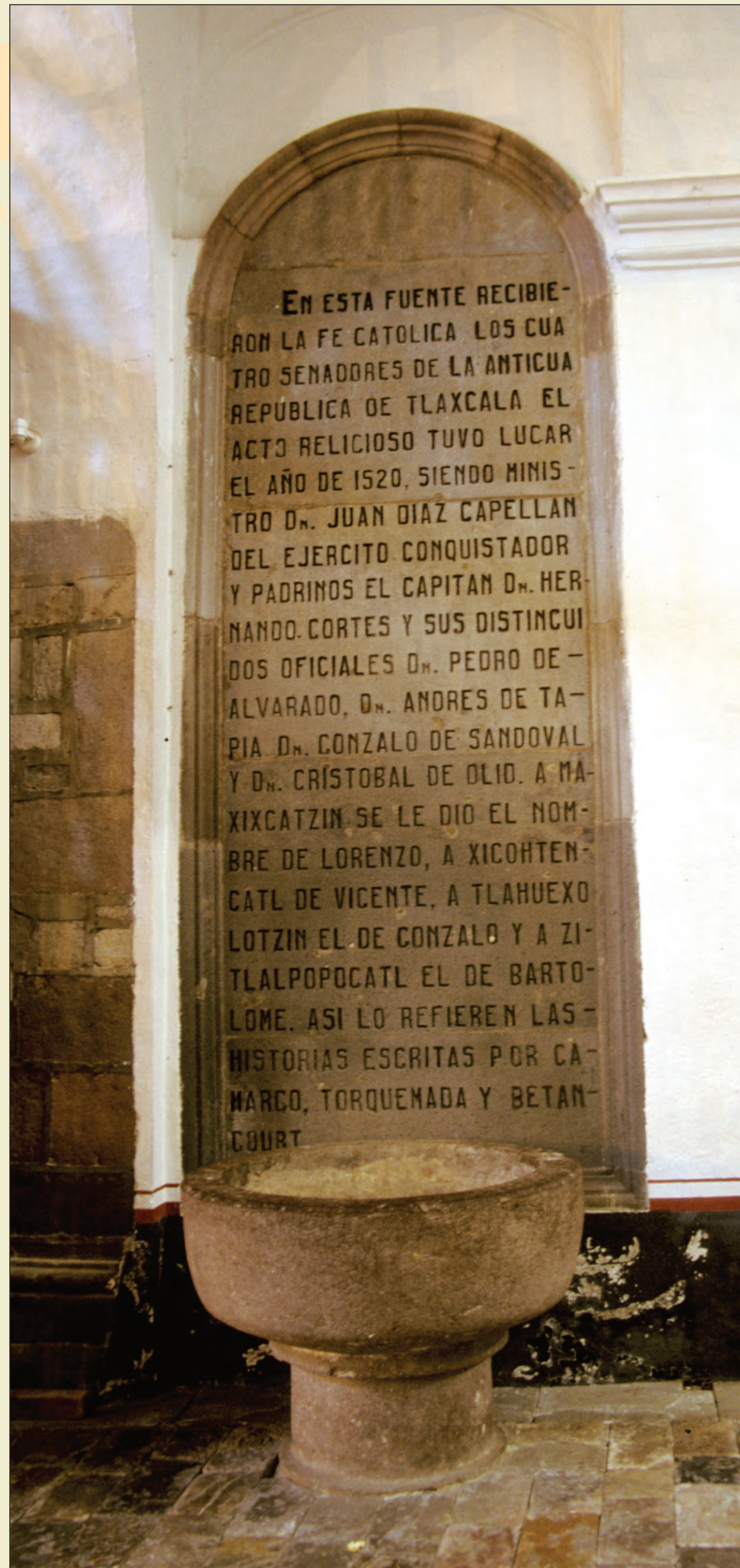
Above, Father Scott Friend, of the Diocese of Little Rock, Ark., who traveled with the archdiocesan pilgrims, distributes water to Beech Grove Benedictine Sister Harriet Woehler at a well outside the Church of San Miguel del Milagro. Miracles of healing have been attributed to the water from the well, where St. Michael is said to have appeared to Diego Lazaro in 1631.

Right, this statue of Mary is from a side chapel in one of the churches the pilgrims visited. During the pilgrimage, Archbishop Daniel M. Buechlein emphasized to the group how the Mexican people joyfully express their need for God and love for Mary. The pilgrims visited several shrines dedicated to Mary.



"A pilgrimage in Mexico is a pilgrimage in the presence of the Blessed Mother."

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

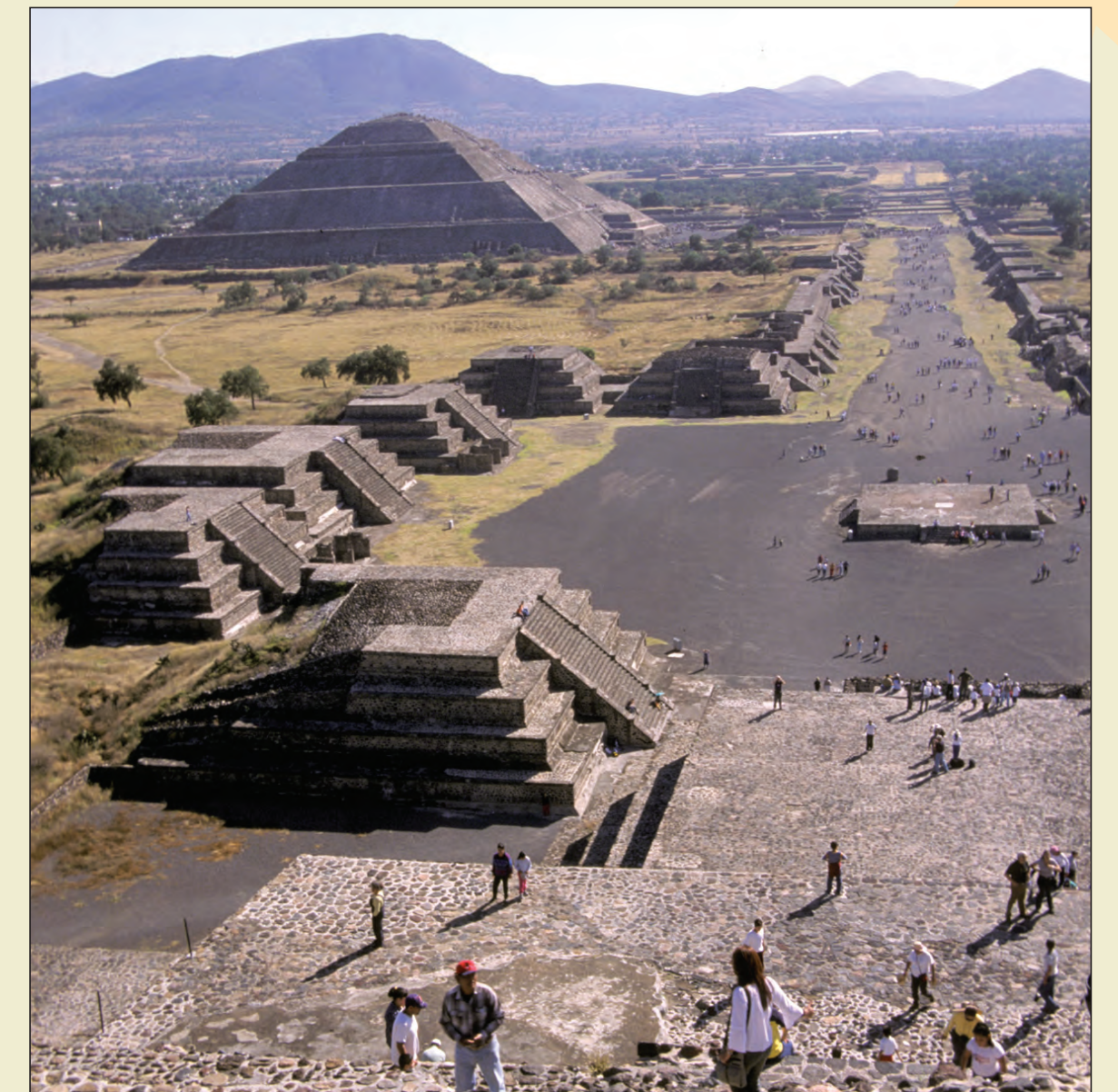


Above, the first baptismal font used in the American continents nearly 500 years ago is still used today inside the Cathedral of Tlaxcala. This is the site where the first Christian converts—four Indian chieftans—were baptized. The cathedral also contains the pulpit where the Gospel was first preached in the Americas.

Right, Father Paul Shikany, pastor of St. Rose of Lima Parish in Franklin and Holy Trinity Parish in Edinburgh, proclaims the Gospel in the Minor Basilica of Our Lady of the Remedy, as Archbishop Daniel M. Buechlein, left, and Father Scott Friend, of the Diocese of Little Rock, Ark., listen.



Left, two men relax in the square and outdoor market in Puebla. The pilgrims said they enjoyed the hospitality shown by the people of Mexico and the easygoing, family-centered lifestyle in many of the cities they visited.

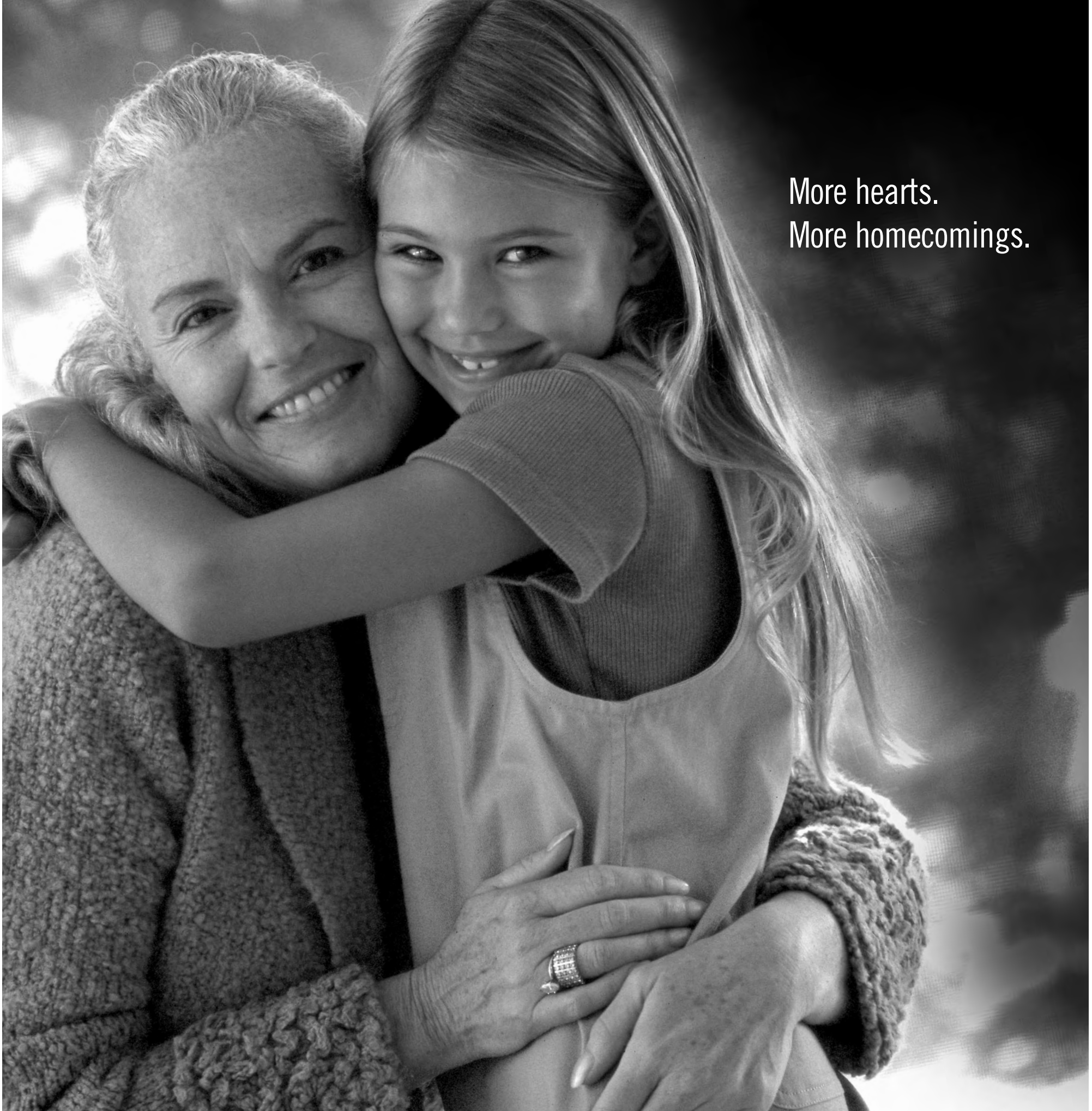


Above, pilgrims explore the pyramids at Teotihuacan. The pyramids were built by the Toltecs from 200 to 750 A.D. for the god of the moon and the god of the sun.



Photos by Jeffrey Stumpf

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THE SPIRIT OF CARINGSM

God's grace enables us to follow his will

By Fr. Frederic Maples, S.J.

Have you ever failed to keep a resolution when the going got tough?

Ever broken a promise to God to do better next time?

Time after time, have you failed to keep your cool when a spouse or child does the very thing that irritates you so much?

Year after year, have you wasted resources, left important things undone or failed to change a sinful behavior?

Welcome to the human race! We all experience these endless defeats!

St. Paul himself struggled with this sense of powerlessness: "For I know that good does not dwell in me, that is, in my flesh. The willing is ready at hand, but doing the good is not. For I do not do the good I want, but I do the evil I do not want" (Rom 7:18-19).

In my experience as a psychoanalyst and a spiritual director, I know of no group of men and women who suffer these defeats more grievously than addicts. Whether they are addicted to alcohol, drugs, food, sex, shopping or gambling, these are people who are "sick and tired of being sick and tired" of their endless failures.

The addicts with whom I work are already in recovery through a Twelve-Step program. Step 11 contains a surprising insight for all of us who never seem to reach our goal, and never seem fully to become the good person we want to be.

Step 11 instructs recovering people to improve their conscious contact with God through prayer and meditation. They pray only to know God's will and to have the power to carry that out. In fact, their book advises them to ask nothing in prayer for themselves—except possibly when they are sure this would benefit others. They pray only to know and do God's will!

Does that seem like heroic virtue? Can you imagine having no other desire in prayer but to know and do God's will?

Yet this is not at all heroic virtue and saintly surrender. This is the prayer of people whose experience forces them to recognize what is true for all of us: their powerlessness.

They recognize that when they try to control their lives, their lives are out of control and unmanageable. They know that the only way back to sanity is to turn their lives over to God. Doing God's will is not for them a matter of heroic virtue. It is a matter of survival.

This attitude holds a wonderful insight

for all of us. It can teach us how to live while we are still on the way.

At its heart is the recognition that God is our Savior, the one who heals, strengthens and encourages us. We cannot do it for ourselves. We really cannot.

Humility and hope are the way virtue looks while we are still on the way to being virtuous. Humble in our powerlessness, hoping for God's assistance, we can be patient in knowing that God's grace works through time.

God's grace is a process. Even when there appears to be a sudden and dramatic change, it is more probably a sudden blooming at the end of a slow growth.

So, rather than damning ourselves for our lack of perfection now, we are content to grow in small ways one day at a time.

It becomes our work carefully to notice God's presence and many helps, seeking to know God's will.

This is very different from trying to psych up our own will power, as if the human will were a kind of muscle. Yet, on the basis of what we notice, there is much we can do.

Maybe I will fail to do good when the next crisis hits with my spouse or child. I can't know that until the time comes. In the meantime, what might I do to build up our relationship?

I don't know about tomorrow, but what can I do today? If, during prayer and meditation, a thought for today comes to me, perhaps it is the grace of God!

St. Ignatius Loyola, the spiritual guide for Jesuits, had a similar insight about our daily journey. His spiritual exercises are a way to discover God's will for an individual. He noticed that people who seek daily, conscious contact with God are apt to go through cycles of consolation and desolation.

God consoles. God moves us toward interior joy and to faith, hope and love. God encourages us and gives us strength.

Desolation is the experience of feeling separated from God's presence, restless and full of turmoil, sad and stressed.

Ignatius believed that one reason we sometimes experience desolation is to help us know ourselves. We learn that consolation is not something we attain by our own power or through possessions and distractions. Consolation is a gift.

Ignatius' advice? Prepare for consolation! Look for God's strength, not your own. That's good advice as we begin Advent.

(Jesuit Father Frederick Maples is a spiritual director with Loyola, a spiritual renewal resource in St. Paul, Minn.) †

CNS photo by Bill Wilman



Doing God's will is not a matter of heroic virtue. It is a matter of survival. This attitude teaches us how to live while we are still on the way. Humility and hope are the way virtue looks while we are still on the path to being virtuous.

Love is a virtue that involves showing care, concern for others

By Frederic Flach, M.D.

How many of us ever consider love a virtue? It is.

But there are so many kinds of love that it is sometimes difficult to tell when love is a virtue and when it may be virulent.

Love as virtue involves caring for others. You not only reach out to those around you, ready to provide understanding, practical help and guidance, you also give them a feeling of being valued in a special way.

Moreover, people who love usually are loved in return. This is the basis of the loving human relationships called "support systems," which doctors know are associated with significantly better mental and physical health as well as more rapid and successful recoveries from illness.

How can something so good go wrong?

As a psychiatrist, I see many examples of misguided, sometimes destructive, forms of love. A classic example is the

overprotective parent whose love stands in the way of his or her child's development.

Love can move from being a virtue to virulence by suffocating the one who is loved. Behind the smothering hides another form of love—really not love at all—called selfish love.

It is important to distinguish between self-interest and selfishness. The virtue of love understands the need for boundaries. Self-preservation requires setting limits and sticking by them for a balanced life.

I recently was interviewed about my book *The Secret Strength of Angels: 7 Virtues to Live By*. After I briefly discussed them, the host asked which virtue I felt was most important.

Without hesitation, I replied, "Number 3. Love. That's the one Jesus himself said was the most important. Of course, we have to truly understand what the love of which he spoke is really all about."

(Dr. Frederic Flach practices psychiatry in New York City and is an author.) †

Discussion Point

Hope requires trusting God

This Week's Question

What does it mean to have hope even when the tide seems to be running against you?

"It means that no matter what is happening at the present time, there will be something better and possibly more rewarding down the road." (Dwayne Weuve, Des Moines, Iowa)

"I have a very deep trust in God. This helps me see that there may be a reason the tide isn't running in my favor at given points in time." (Angela Hawks, Vaugn, Mont.)

"Hope is the gift given to those who have faith. Its

sister is optimism. Christian optimism is based on the belief that God sees the big picture even when we do not and that God's grace is powerful enough to bring us through even suffering and death. It includes the belief that God brings good out of evil." (Gerald O'Neill, Redford, Mich.)

Lend Us Your Voice

An upcoming edition asks: Pope John Paul II said that a widespread "demand for spirituality" is a sign of our times. Why do you think this is the case?

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



CNS photo by Jon L. Herdicks

From the Editor Emeritus/John F. Fink

Important events: Conversion of Tertullian

Seventh in a series

The seventh of my 50 most important events in Catholic history is the conversion of Tertullian in 196.



Unlike all the other Apostolic Fathers so far included in this series (Ignatius of Antioch, Justin, Polycarp and Irenaeus), Tertullian is not listed as a saint. That's because he left the Catholic Church and died a heretic. Despite this, he is listed among the Fathers of the Church—exceptional ecclesiastical authors who made lasting contributions to the faith and whose writings wielded much authority in matters of doctrine.

Tertullian was born in Carthage, Northern Africa (in modern Tunisia) sometime between 155 and 160. Carthage was situated in that part of Africa nearest to Italy, just across the narrowest part of the Mediterranean Sea from Sicily. He grew up as a pagan, became a lawyer and an adherent of Stoicism, a Greek philosophy that taught

that a wise man should be free of passion.

He moved to Rome, where he established a reputation as one of the most renowned lawyers in the Roman Empire. It was sensational news, therefore, when—inspired by the courage of Christian martyrs and appalled by the social decay he saw in Rome—he became a Christian when he was in his late 30s. He returned to Carthage, where he defended Christianity with his voluminous writings.

Tertullian is known as the father of Latin theology because he was the first important Christian writer to write in Latin. He combated the heretics of his age, especially Marcion, who rejected the Old Testament, and the Gnostic teacher Valentinus. Five of his books were criticisms of Marcionism and were influential in the Church's retaining the Old Testament when it compiled the Christian Bible.

Tertullian coined the word Trinity to describe God as "three persons in one substance." He was the first to say that Christ was "two substances or natures in one person." He defended the fact that Christ was man and yet also God, and that God, although eternal and omnipotent, could

also suffer and die.

Far from steering away from doctrines that seemed ridiculous or scandalous, he wrote one of his most quoted lines: "I believe because it is absurd." The divine character of Christianity was vindicated, he thought, because no ordinary mind could have invented Christian doctrine.

He wrote in praise of the martyrs, taunting the Romans to kill more Christians because the persecutions could not destroy Christianity. They merely increased the Church's membership because, he wrote, "The blood of Christians is seed."

He defended the poor, encouraging well-to-do Christians to take widows into their homes as "spiritual spouses." And he wrote, "We Christians have everything in common except our wives."

However, Tertullian eventually became a heretic himself, becoming disenchanted with what he perceived as laxity on the part of Christian leadership. He adopted Montanism, which claimed that Christians had to live a life totally free from sin after baptism and there was no such thing as a "second chance." Later, he established his own group called Tertullianists. †

Cornucopia/Cynthia Dewes

Advent is the time to answer the big questions

Sometimes I wish that we religious monotheists were all on the same page. I mean, wouldn't it help matters if Muslims, Jews and Christians shared the same beliefs?



Of course, they do share some. Christianity is grounded in Judaism. Muslims and Jews both respect Jesus as a prophet, if not as the incarnation of God as Christians do. And there are the Unitarians and New Agers and others who select from a kind of transcendental smorgasbord.

Even pagans, Buddhists, Shintoists, Hindus and Wiccans seem to believe in a higher authority or at least some supernatural power beyond our human abilities. But I have to say I'm really glad to be Christian, and Catholic at that, when considering the alternatives.

Think about it. During this time of the year, we look forward to the Advent of pure love in the person of Christ. He represents virtues, which are universally held by all systems of belief, and all we're asked to do is recognize him.

Personally, if I were Jewish, I think I'd

be discouraged about now. After all, Jews have been waiting for the Messiah for millennia and, despite all the Christian evidence to the contrary, they're still waiting. Besides that, the existence of their earthly promised land of Israel is extremely tenuous.

It's somewhat the same with Muslims. They also respect Jesus as a prophet, not as God, and revere his mother. And, like Old Testament Jews, they sometimes seem to value form over substance, law over the spirit of law, which may appear threatening to everyone else in the world when it's applied to politics.

Now, this kind of rigidity is not exactly foreign to Christians. Making rules and setting up moral hoops to jump through is a human thing. We love nothing better than to analyze, classify and judge—especially judge.

The Inquisition and Puritan witch-hunts are prime examples of this common failing. Even Church rules once meant to aid spiritual growth can demonstrate this, such as the severity of threatening eternal damnation to folks who ate meat on a Friday. Or cultural customs of a specific era used over time as moral weapons to deny women or minorities their human rights.

Still, the basics of Christian faith rise

above any dross that people may attach to it. What Advent promises is, simply, joy. It's hard to believe that just by loving we will be loved, or just by doing good we will receive good, but that is God's truth.

We live in a world of mystery. We're born hapless and continue that way throughout life. We may have Ph.D.s or be president of the U.S. or make outrageous sums of money, but we're still inherently clueless in answering the big questions: Who, in fact, made us? Why are we here? Where are we going?

We like to complicate the questions with human answers, things like: Me First, Whatever Feels Good, Anything Possible is Worthy. So we wind up selfishly using our environment, ourselves and each other to achieve unsatisfactory ends, without much to be proud of after a lifetime of effort. It's the "Rosebud" effect.

Advent promises the coming of Christ, God incarnate, the human example of how to answer the questions. When we welcome him, listen to his words, learn from his life, follow his will and believe in his power, that's the time we'll finally "get it."

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

Faithful Lines/Shirley Vogler Meister

Despite flaws, love can be long-lasting

Last week, I shared two couples' similar exchanges about physical appearances.



One was between me and my husband; the other between a fictional cartoon couple. At the end of that "Faithful Lines" column, I asked what lifts us from such moments of potential argument. The answer is love—the commandment that Jesus himself said is the greatest.

I highlight love now because Advent begins Sunday—a season of love and promise culminating with the celebration of Christ's birth. Without that, God's love for us could not have been fulfilled through redemption.

In my previous column, I told how my husband responded to a question that wives should refrain from asking, "So, how do you think I look?" His quick-thinking answer was, "I'm not complaining."

Not long after that, we were at a

restaurant enjoying pizza. Because I'd just read an article about plastic surgery, I suddenly pulled my cheek skin tight and facetiously suggested that I might get a facelift. "Why?" Paul asked, stunned at the suggestion.

"Because then I'd possibly look like a new woman and you could fall in love with me all over again." Immediately, Paul said firmly, "I have never not loved you."

Knowing that the double negative, never not, actually becomes a positive, I couldn't help but laugh. Also knowing I shouldn't have curbed my laughter, I quickly added that my merriment wasn't meant to be denigrating. I was touched by his declaration. I was also amazed at how he so readily came up with such a good answer after my ludicrous statement. Paul's tender response affirmed his quick thinking as well as his affection.

Nor should I denigrate repairing one's appearance through plastic surgery. Often, that's necessary for physical or mental health reasons, surely something God approves. I surely wouldn't have mentioned it to Paul if I hadn't been thinking

about it myself for at least those few moments.

For several years, however, I've been considering another kind of repair, a kind of "plastic surgery" for the season of Advent. I repeatedly ask myself: Is my Advent what God would want it to be? Hardly.

Christmas-themed commercialism begins even before Halloween, and I'm over-busy with shopping and early parties, so much so that Christmas itself sometimes becomes almost anticlimactic. Many of us forget the quiet spiritual preparation that's encouraged by the Church.

Yet, if we were to challenge God about his love for us, even in the midst of a shallow Advent, I believe God would respond in much the same way that Paul did: "I have never not loved you."

And if God asked us, "Do you really love me?" What would we say?

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

Faith and Family/Sean Gallagher

Looking at the world with Advent eyes

Advent is about waiting. But we are not waiting for some ordinary event as



we might at a bus stop. No, we are waiting for the glorious arrival of our Lord. His coming is the hinge of history, not the arrival of our ride downtown.

At the same time, while we are sure that he will arrive,

we do not know exactly when.

Therefore, we always have to be on the lookout, vigilant and sharp. It can be difficult to take on this attitude considering that we know that we celebrate his birth every year on Dec. 25. And we also know that his birth, life, passion, death and resurrection have already happened a long 2,000 years ago.

So, in light of these facts, why is it still important for us to be vigilant in our waiting for the appearance of our Lord? Because Jesus Christ is coming into our world in secret and mysterious ways even now.

When we take on an attitude of hope-filled vigilance, it is easier for us to see in new and glorious ways how the real presence of Jesus breaks into our lives from day to day. When we open our eyes to such everyday wonders, Jesus will become the hinge of our own personal histories. For when we become aware of the way that he sneaks into our lives, he will change us forever. We will never be the same.

April 30, 2002, began for me as an ordinary day. I got up at 4:45 a.m., showered, ate breakfast and read the newspaper, prayed, went to Mass and then to work, and came home. In the evening, I did some television watching, reading and some writing. I went to bed at around 11:15 p.m. About 15 minutes later, just as I was nodding off to sleep, Jesus broke into my life and changed it forever. He did it when my wife, Cindy, woke me up with the words, "I think that my water just broke."

I didn't know at the start of that day that Jesus would enter into my life in such a dramatic fashion. And yet I had known for months (nine to be exact) that he would come and would do so in a way that I would never forget. I just didn't know when he would come.

In the nearly seven months since April 30, Jesus has not stopped breaking into my life. His entrances may not have been as dramatic as on that night, but they are no less significant. Each day, there are opportunities for me to be surprised by the ways that God's grace works in my son, Michael.

So when my eyes are sharp, I can see the beautiful ways that Jesus enters into Michael's life. One day he couldn't sit up. The next day, he could. In the coming months, there will be a day when he couldn't crawl, and then a day when he could, a day when he couldn't walk, and then a day when he could. All of these things will happen by the grace of God. I just don't know when they will happen, so I have to wait with sharp eyes.

This is what Advent is all about. It is really a never-ending season for all of us. For Christ is breaking into the ordinary lives of our families in common ways each and every day.

If we look at our world with Advent eyes, then we will see him arriving in our world from moment to moment. And when that happens, each of us will be changed forever. We will never be the same.

(Sean Gallagher is director of religious education at St. Joseph Parish in Shelbyville.) †

Christmas Shopping Section

Continued



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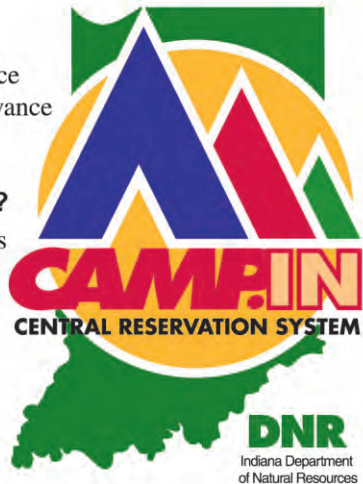
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First Sunday of Advent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Dec. 1, 2002

- *Isaiah 63:16b-17, 19b; 64:2-7*
- *1 Corinthians 1:3-9*
- *Mark 13:33-37*

This weekend, the Church celebrates the First Sunday of Advent, and it begins the new year of instruction and worship. Since it is Advent, the Church points us toward Christmas, the celebration of the birth of the Lord and the beginning in earnest of the Redemption.

Isaiah is the source of the first reading this weekend, as Isaiah often is the source of Scriptural readings in Advent.

This reading is from the third section of the Book of Isaiah. It was composed in an interesting context. When reading the Old Testament, people often think that all those persons contemporary with the prophets were quite devout. Such was not the case. Indeed, many of the prophets imply that the opposite was true.

At the time that the third part of Isaiah was written, many cynics and outright unbelievers must have been among God's Chosen People. After all, the people had endured a great deal of suffering.

Generations earlier, the powerful Babylonian army had swept across the land. Undoubtedly, many people died in the conflict.

Many survivors were taken to Babylon. They were not exactly slaves, but their plight was miserable. Many Old Testament writings testify to this fact. It is not difficult to imagine the excitement with which these people greeted the announcement that at long last, after four generations, they could return to the homeland.

However, the homeland in reality was not at all what it was in their imaginations. It was a barren, inhospitable place. The beautiful holy city of Jerusalem was little more than ruins.

Understandably, many thought that God had deserted them, despite the divine pledge of the Covenant, or indeed that God did not exist.

In this atmosphere, this section of Isaiah was written. In response, the prophet literally sings of the glory of God. Whatever

the unhappiness produced by life, God awaits us with new hope and new opportunity.

St. Paul's First Epistle to the Corinthians supplies the second reading.

Here the Apostle stresses God's great gifts to the Christians of Corinth and to himself.

The greatest gift is Jesus, and believers are bonded with Jesus in the Redemption and in their own faith.

For the third reading, the Church presents St. Mark's Gospel.

The message is blunt, almost to the point that it recalls Luke's Gospel. None of us knows the events of the next hour—or even of the next minute.

This is a reality from which humans instinctively recoil. No other reality more directly reveals our human inadequacy and vulnerability to the things of earth, to things we cannot control. Ultimately, we all will die. Along with birth, it is the universal human experience.

The Gospel's admonition to be constantly on watch is as frank, and as vital, as it can be.

Reflection

The Church calls us to prepare for the coming of Jesus. We are beginning a new year in our lives. We may have committed ourselves to Jesus, and we may have done so quite sincerely, but the inadequacies and unholiness of our human nature linger.

We always must reinforce our good intentions. We must restate our pledges to God. The new year gives us the opportunity to repeat our love for God and our determination to obey God in our lives. So, we begin again.

As it calls us to fresh starts in faith, the Church does not leave us to languish in our past sins and in our human weaknesses. Rather, in the words of First Corinthians, it reminds us that our strength is in God.

Isaiah consolingly tells us that our God is almighty and lavish in mercy. Furthermore, our God has blessed us beyond all telling. He has given us life. He has given us the way to life in Jesus.

So, the Church calls us to be refreshed in the faith. It calls us to prepare ourselves to receive God in our hearts—the God coming to us in Jesus, the child of Mary born in Bethlehem. †



Daily Readings

Monday, Dec. 2

Isaiah 2:1-5
Psalms 122:1-9
Matthew 8:5-11

Tuesday, Dec. 3

Francis Xavier, priest
Isaiah 11:1-10
Psalms 72:7-8, 12-13, 17
Luke 10:21-24

Wednesday, Dec. 4

John of Damascus, priest and doctor of the Church
Isaiah 25:6-10a
Psalms 23:1-6
Matthew 15:29-37

Thursday, Dec. 5

Isaiah 26:1-6
Psalms 118:1, 8-9, 19-21, 25-27a
Matthew 7:21, 24-27

Friday, Dec. 6

Nicholas, bishop
Isaiah 29:17-24
Psalms 27:1, 4, 13-14
Matthew 9:27-31

Saturday, Dec. 7

Ambrose, bishop and doctor of the Church
Isaiah 30:19-21, 23-26
Psalms 147:1-6
Matthew 9:35-10:1, 5a, 6-8

Sunday, Dec. 8

Second Sunday of Advent
Isaiah 40:1-5, 9-11
Psalms 85:9-14
2 Peter 3:8-14
Mark 1:1-8

Question Corner/Fr. John Dietzen

Not all truths of the faith are included in the Bible

Which Bible passages say that Mary was born without original sin, never



had other children besides Jesus and was assumed into heaven?

I am a Catholic, but I wonder about my faith when I have Christian friends who tell me Mary had other children and we should believe only the truths that are

found in the Bible. (Wisconsin)

Many Catholics, indeed many other Christians, are confused and embarrassed when aggressively confronted with the question you were asked and may feel challenged in their faith.

They panic and run to their priest, or to me, worrying that, "We must be wrong, or it would be in the Bible."

There is nothing to panic about. As a start, the truth is that all Christians hold important truths that are not found in the Bible. Jesus did not write a book to list everything he expected from his followers, nor did he tell his Apostles to write such a book.

Rather, he established a community of believers, a Church, to which he promised his Spirit and with whom he promised to remain until the end of time. (See Matthew 28, John 15 and John 16.)

Decades later, out of that community and its leaders came the books we call the New Testament. Thus the Bible is part of the community and Christian tradition.

Isn't it interesting and significant that thousands of Christians were born and died before the New Testament was even written? They received their faith, their knowledge of Jesus, very much as we still do, not from a book but from men and women who became Christ's disciples during his life here and after he died.

To put it bluntly, we do not affirm that all our doctrines are in the Bible. We do believe wholeheartedly that the Bible is the Word of God. We believe the Bible is the norm of our faith, and nothing we believe as revealed by God can contradict or deny the Scriptures.

That is significantly different from believing that everything in our faith must be in the Bible. The Holy Spirit can guide us to truths that go beyond what the Bible's authors have written.

I said all Christians hold beliefs that are

not in the Bible. For example, when "Bible Christians" tell us we must accept the Bible, and only the Bible, because it is the Word of God, we may rightly ask, How do you know that?

They may respond that Scripture itself says so in so many words and what is in the Bible comes not from the will of men but from the guidance of the Holy Spirit (see 2 Pt 21).

With all reverence, anyone can write a book and declare in it somewhere that it is the Word of God. But that doesn't make it so. Even for Christians who "accept nothing that isn't in the Bible," evidence for the most basic of all their beliefs, that the Bible is the Word of God, had to come from somewhere else.

It must be authenticated by someone, or some group, outside the Bible that can point to it with authority and say: This is God's word, accept it and believe it.

For us, and ultimately for all Christians, that group is the community of faith, the Christian faithful, the Church.

I'm not dodging a discussion of the doctrines you mention. I've dealt at length with them more than once. I'm just saying that I cannot try to defend my Christian faith with an approach about the Bible that I don't accept in the first place.

Neither should you. As you've discovered, discussions can easily become frustrating when we and our dialogue partners are on such radically different tracks about what the Bible is and how we read it.

What is the proper arrangement for an Advent wreath? (Illinois)

There is no official form of the Advent wreath, a beautiful and meaningful symbol of the spirit of the season, but its arrangement is only a matter of custom.

In times past, Advent was seen as sort of a mini-Lent—a time of penance and self-denial but with a tinge of joy in the background—symbolized most by rose vestments the priest wore at Mass on the third Sunday of Advent and by the rose candle lit on the Advent wreath that day.

As the Church's liturgy developed over the past century, the predominant spirit of Advent is one of joyful awaiting and hope. This theme appears in Scripture readings for weekday and Sunday Masses in December and in other liturgical texts. In recent years, the use of blue—symbolizing hope—rather than purple for Advent reflects this same spirit. †

My Journey to God

Sometimes He Answers Yes

Like incense, may my gratitude perfume
The very halls of heaven ... May I kneel
In holy homage to our Lord, reveal
A heart whose blissful joy has banished
doom.

In perfect empathy He felt my pain
And from the brink of death recalled my
son,
Thus, in His mercy, gave me life again
And from the darkness brought His
shining sun.

No wondrous deeds have I in
recompense,
Only my whispered words of gratitude
For the plea I dared in childlike
innocence,
And which He answered in true
fatherhood.

Steeped in love, Lord, deeper than the
sea,
My soul eternally belongs to Thee.

By Anna-Margaret O'Sullivan

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



CNS photo by Julie Dinesha

The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 10 a.m. Monday the week of (Friday) publication: The Criterion, The Active List, 1400 N. Meridian St. (hand deliver), P.O. Box 1717, Indianapolis, IN 46206 (mail); 317-236-1593 (fax), mklein@archindy.org (e-mail).

November 29

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal, prayer meeting, 7-8:30 p.m. Information: 317-927-6900.

November 29-December 1

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. 12-Step Serenity Retreat. Information: 812-923-8817.

December 1

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). "Schoenstatt Spirituality," 2:30 p.m., Mass 3:30 p.m. with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~eburwink

Marian College, Library Auditorium, 3200 Cold Spring Road, **Indianapolis**. Secular Franciscan Order, People of Peace, movie, "Entertaining Angels," 3 p.m., free. Information: 317-251-3851.

December 2

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. "Reflection Day on the Psalms," Father William Munshower, presenter, \$30 includes program and lunch. Information: 317-545-7681 or e-mail fatima@archindy.org

December 2-4

Saint Meinrad Archabbey and School of Theology, 200 Hill Dr., **St. Meinrad**. "The Poor

Man of God: Exploring Franciscan Spirituality," Dorothy LeBeau, Ph.D., presenter. Information: www.saintmeinrad.edu

St. Simon Parish, 8155 Oaklandon Road, **Indianapolis**. "12 Days of Christmas Tour," Matthew Kelly, internationally known author and speaker, presenter, 7:30 p.m. Information: 317-826-6000.

December 5

Cardinal Ritter Jr./St. High School, 3360 W. 30th St., **Indianapolis**. Mass, 6:30 p.m., Marian Center, evening of reflection, "Hope In These Troubled Times," Msgr. Joseph F. Schaedel, presenter. Information: 317-888-0873.

St. Monica Church, 6131 N. Michigan Road, **Indianapolis**. Advent Taizé Prayer Service, 7:30 p.m. Information: 317-253-2193, option 2.

December 5-7

Saint Mary-of-the-Woods, O'Shaughnessy Dining Hall, **St. Mary-of-the-Woods**. "Christmas at The Woods," dinner theatre, 7:30 p.m. Information: 812-535-4531.

December 6

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Cathedral High School Alumni Association, first Friday Mass, noon, lunch, Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., reserve box lunch \$5. Information: 317-257-3984 or 317-276-5427.

St. Mary Parish, 203 Fourth St.,

Aurora. "12 Days of Christmas Tour," Matthew Kelly, internationally known author and speaker, presenter, 7 p.m. Information: 812-926-0060.

December 6-7

Kordes Retreat Center, **Ferdinand**. "Christmas Card Retreat." Information: 800-880-2777.

December 6-8

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Charismatic retreat, "Compassion: The Essential Gift," Benedictine Father Noël Mueller, presenter, \$135 per person/\$255 couple. Information: 317-545-7681 or e-mail fatima@archindy.org

Holy Rosary Church, 520 Stevens St., **Indianapolis**. "Mary and Eucharistic Adoration," Father Didier-Marie, presenter, Fri., 5:45 p.m., Latin Mass, 6:30 p.m., Benediction and talk; Sat., 9 a.m., Latin Mass, 10-11:30 a.m. talk, Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St.; Sun., 9:30 a.m. Latin Mass.

The Athenaeum, 401 E. Michigan St., **Indianapolis**. "18th annual Sankt Nikolaus Fest," German holiday celebration, Old World crafts and contemporary gifts, children's activities, market hours Fri. 6-9 p.m., Sat. 1-5 p.m., Sun. 1-5 p.m., family activities Sun. 1-2:15 p.m., puppet show and dancing, 2:15-3 p.m., lighting of Christmas tree and singing led by the Indianapolis Mannerchor, 3 p.m., arrival of Sankt Nikolaus and his assistant, Knecht Ruprecht, 3:30 p.m. Admission for Sunday events, \$5 adults, \$3 children. Information and reservations: 317-630-4569, ext. 1.

December 7

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Advent and Christmas concert presented by The Cathedral Trio and Laudis Cantores, 7:30 p.m., free admission. Information: 317-634-4519.

Cardinal Ritter High School, 3360 W. 30th St., **Indianapolis**. Cardinal Ritter High School Alumni Association, pancake and sausage breakfast, \$3 per person, \$15 per family, Santa arrives. Information: 317-927-7825.

December 7-8

St. Anthony Parish, 379 N. Warman Ave., **Indianapolis**. Christmas boutique, baked goods, candles, religious items, crafts, trash to treasures items, breakfast and lunch, Sat., 8:30 a.m.-7:30 p.m., Sun., 8:30 a.m.-3 p.m.

Saint Mary-of-the-Woods, Providence Center, **St. Mary-of-the-Woods**. Advent program, 8:30 a.m.-3 p.m., \$35. Information: 812-535-3131, ext. 161.

December 8-11

St. Matthew Church, 4100 E. 56th St., **Indianapolis**. Advent Mission, 7 p.m. Information: 317-257-4297.

December 11

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Civitas Dei, Mass, 5:30 p.m., dinner, Marian Inc., \$35 for guests. Information: 317-767-2775 or 317-347-1653.

December 12

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. "Reflection Day on Healing," Father James Farrell, presenter, 8:30 a.m.-2 p.m., \$30. Information: 317-545-7681 or e-mail fatima@archindy.org

December 13

Benedict Inn Retreat and Conference Center, 1402 Southern Avenue, **Beech Grove**. Advent interpreter presentation, 6-10 p.m., \$10. Information: 317-788-7581.

December 13-15

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. "Christmas Family Retreat." Information: 812-923-8817.

Saint Meinrad Archabbey and School of Theology, 200 Hill Dr., **St. Meinrad**. Advent Retreat, Benedictine Father Godfrey Mullen, presenter. Information: www.saintmeinrad.edu

Kordes Retreat Center, **Ferdinand**. "Jesus the Messiah," Benedictine Father Eugene Hensell, presenter. Information: 800-880-2777.

December 14

Oldenburg Academy, 1 Twister Circle, **Oldenburg**. Placement test for class of 2007, 8:30 a.m.-noon, \$15. Information: 812-934-4440, ext. 231.



Campbell
"Just tell him you've been good. Don't over do it."

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December 14-15

Benedict Inn Retreat and Conference Center, 1402 Southern Avenue, **Beech Grove**. Advent 2002 Retreat for deaf adults, \$50 individual/\$75 couple. Information: 317-788-7581.

Daily

Our Lady of the Greenwood Parish, Chapel, 335 S. Meridian St., **Greenwood**. Perpetual adoration.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:30 p.m. Information: 317-636-4478.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Leave a telephone number to be contacted by a member of the prayer group. Prayer line: 317-767-9479.

St. Therese of the Infant Jesus (Little Flower) Parish, Chapel, 4720 E. 13th St., **Indianapolis**. Perpetual adoration. Information: 317-357-3546.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Perpetual adoration.

Weekly

Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 10 a.m.

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

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed

Sacrament, 7:30-9 p.m., rosary for world peace, 8 p.m.

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

Mondays

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

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

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

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

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

Tuesdays

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

Our Lady of the Greenwood Parish, Madonna Hall, 335 S. Meridian St., **Greenwood**. Video series of Father Corapi, 7 p.m. Information: 317-535-2360.

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

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**.

—See ACTIVE LIST, page 17

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The Active List, continued from page 17

Bible sharing, 7 p.m. Information: 317-283-5508.

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

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

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

Wednesdays

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

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

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

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament, between Masses, noon-5:30 p.m. Information: 317-636-4478.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Adoration of the Blessed Sacrament, 7 a.m.-9 p.m., rosary and Divine Mercy Chaplet, 11 a.m. Information: 317-859-HOPE.

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

Thursdays

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

Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Faith Sharing Group, 7:30-9 p.m. Information: 317-856-7442.

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

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

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

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

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

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

Fridays

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

St. Lawrence Parish, Chapel,

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

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

Saturdays

Clinic for Women (abortion clinic), 3606 W. 16th St., **Indianapolis**. Pro-life rosary, 9:30 a.m.

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

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

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

Monthly

First Sundays

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

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

Holy Cross Church, 125 N. Oriental St., **Indianapolis**. Mass for Catholics in recovery, 5 p.m. Information: 317-637-2620.

First Mondays

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

First Tuesdays

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

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

First Fridays

St. Vincent de Paul Church, 1723 "I" St., **Bedford**. Exposition of the Blessed Sacrament after 8:30 a.m. Mass-9 p.m., reconciliation, 4-6 p.m.

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

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

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

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

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament after 5:30 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

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

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Exposition of the Blessed Sacrament after 5:30 p.m. Mass,

hour of silent prayer and reflection followed by Benediction of the Blessed Sacrament.

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

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

St. Mary Church, 415 E. Eighth St., **New Albany**. Eucharistic adoration, reconciliation, after 9 p.m. Mass-midnight.

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, 9 a.m.-4:45 p.m. Benediction, rosary, noon, Mass, 5:15 p.m. Information: 812-235-4996.

First Saturdays

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions, Mass, sacrament of reconciliation, rosary, mediations, 8 a.m.

Holy Angels Church, 740 W. 28th St., **Indianapolis**.

Exposition of the Blessed Sacrament, 11 a.m.-noon.

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

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

St. Mary Church, 415 E. Eighth St., **New Albany**. Eucharistic adoration and confessions after 9 p.m. Mass.

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

Second Mondays

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

Second Thursdays

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

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News briefs

U.S.

Notre Dame conference examines option for the poor

NOTRE DAME, Ind. (CNS)—Participants from Africa, Europe, Asia and Latin America discussed the reality of poverty and its theological implications on Nov. 10-13 with University of Notre Dame professors, academics from other institutions and a variety of pastoral ministers. The conference on "The Option for the Poor in Christian Theology" was sponsored by Notre Dame's theology department and the Institute for Latino Studies, but it took a multidisciplinary approach that was reflected in the various co-sponsors, which included several other Notre Dame departments and institutes. Such collaboration "speaks to the profound interest in the topic" and its "utmost importance," said Holy Cross Father Daniel Groody, a Notre Dame theology professor who directed the conference. "As children of God, we come here from around the world around a common theme."

War with Iraq could harm Palestine, PLO adviser says

NOTRE DAME, Ind. (CNS)—War with Iraq would exacerbate violence in the Middle East by shifting international attention away from Israel's treatment of Palestine, according to a legal and communications adviser to the Palestine Liberation Organization. "The most important thing I want for you is to leave thinking as a Palestinian," Diana Buttou told an audience at St. Mary's College in Notre Dame. A Canadian of Palestinian descent, she has helped the Palestine Liberation Organization with public relations for the past two years. "For Palestinians, their greatest fear is that Israel's trying to get rid of them and hold onto their land," she said.

Catholic organizing helps raise voting awareness, says researcher

WASHINGTON (CNS)—An expert on Hispanic voting patterns praised Catholic community organizing efforts among Hispanics for raising awareness about political issues. Community organizing programs draw the connection between issues, voting and faith convictions, said Andrew Hernandez, executive director of the 21st Century Leadership Center at Marianist-run St. Mary's University in San Antonio. "These are successful. They take root in Latino communities," said Hernandez, who has been involved in voter registration drives and Latino leadership studies. Many of these programs are parish-based, said Hernandez, interviewed in Washington on Nov. 22.

Bilingual kit offers ideas for honoring consecrated life

WASHINGTON (CNS)—A bilingual parish kit with ideas for observing the 2003 World Day for Consecrated Life on Feb. 2 has been sent to all U.S. bishops, vicars for religious, diocesan youth ministers, religious orders of men and women, and secular institutes. The theme of the 2003 observance is "For I Have Seen the Face of Christ." Since 1997, the World Day for Consecrated Life has highlighted individuals who are pursuing religious vocations in the Catholic Church. "It is our hope that parishes in your diocese might use the occasion both to honor those who have embraced the consecrated life and to heighten their visibility in the Church community," said Bishop Sean P. O'Malley of Palm Beach, Fla., chairman of the bishops' Committee on Consecrated Life, in a letter to his fellow bishops.

WORLD

Pope says to live faith, Catholics must rediscover the Eucharist

VATICAN CITY (CNS)—Pope John Paul II said that to effectively live the faith, Catholics need to rediscover the centrality of the Eucharist and the importance of parish life. The pope made the comments on Nov. 23 in a speech to the Pontifical Council for the Laity, which was meeting in Rome to discuss the sacrament of the Eucharist and the parish role in ongoing catechesis. For several years, the pontifical council, headed by U.S. Cardinal J. Francis Stafford, has been studying the sacraments of initiation—baptism, confirmation and the Eucharist—and highlighting their importance in everyday Christian life. The pope said the modern "currents of de-Christianization" have led many baptized Christians to lose contact with the essentials of their faith. He said faith is more and more confined to "episodes or fragments" of one's life, and Catholic doctrine and moral teachings are increasingly accepted or rejected on the basis of personal preference. †

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Bishop Chatard High School, 5885 North Crittenden Avenue, is seeking applicants for two new positions of *assistant director of advancement*. One assistant will focus on communications and alumni relations; the other position will concentrate on the annual fund.

Interested candidates should contact Mrs. Elberta Caito, assistant to the president, at (317) 251-1451.

Completed applications and résumés must be submitted no later than December 15, 2002.

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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.

BAUMANN, Agnes (Buchanan), 103, St. Luke, Indianapolis, Nov. 17. Mother of Mary Gallagher, Ruth Murphy and John Bauman. Grandmother of 16. Great-grandmother of 30.

BRAKE, William Braxton, 86, St. Joan of Arc, Indianapolis, Nov. 19. Husband of Ellen Agnes (Barton) Brake. Father of Margaret "Meg" Kerber, Mary Ann Plagge, Catherine Trotta, Elizabeth "Betsy," Nora, Patrick and W. Dennis Brake. Brother of Earl Brake. Grandfather of 15. Great-grandfather of eight.

BRUNS, Mary L., 82,

St. Maurice, Napoleon, Nov. 14. Mother of Arlene Gander and Jerome Bruns. Grandmother of five. Great-grandmother of eight.

CAMPBELL, Doris L. "Dodie," 78, St. Augustine, Jeffersonville, Nov. 8. Mother of Barry and Michael Campbell.

DOLAN, Mary Anne, 84, St. Anthony, Indianapolis, Nov. 10. Aunt of several.

FIX, Robert P., 76, St. Joseph, Shelbyville, Nov. 17. Husband of Geraldine "Jerry" (Higdon) Fix. Father of Lorri Ann Dagley. Grandfather of three.

GRANINGER, James W., 85, St. Augustine, Jeffersonville, Nov. 12. Brother of Dominican Sister Mary Augustine Graninger and Charles Graninger Sr.

HARRELL, Kenneth, 70, Holy Angels, Indianapolis, Nov. 17. Husband of Betty (Brown) Harrell. Father of Jeanie Marshall, Kathleen Rivera, Desiree, Lorna and Dana Jon Harrell. Brother of Chester and Clarence Ward.

Grandfather of 17. Great-grandfather of four.

HORNBECK, Margaret P. (McCartney), 75, St. Christopher, Indianapolis, Nov. 16. Mother of Joseph Hornbeck. Sister of John "Jack" McCartney.

KILLILEA, Kevin J., 52, St. Philip Neri, Indianapolis, Nov. 8. Father of Andrew Killilea. Brother of Maureen Rayos, Julia and Brian Killilea.

KLAPHEKE, Juanita Helen, 56, Holy Family, New Albany, Nov. 14. Sister of Janet Klapheke. Aunt of several.

LANNING, Howard E., 81, St. Michael, Brookville, Nov. 6. Father of Laurann Volk, Harold "Bud" and Michael Lanning. Brother of Bernice (Goble) Bowen, Betty Goble, Bertha Knecht, Opal Rhodes, Mary Tebbe, Kathryn Van Dalsen, James, John and Robert Lanning. Grandfather of six. Great-grandfather of 13.

LEE, Kathryn P. (Schifferdecker), 85, St. Lawrence, Indianapolis, Nov. 13. Mother of Vicki Buchanan, Dan, Norman and Stephen Lee. Sister of Virginia Minton. Grandmother of 14. Great-grandmother of 26. Great-great-grandmother of six.

LEONARD, Thomas M., 67, St. Monica, Indianapolis, Nov. 19. Brother of Ann Huser, Leo and Michael Leonard.

LOWERY, Hedwig Ann (Cimmerman), 85, Holy Trinity, Indianapolis, Nov. 12. Mother of Charlene McGinley, Debra Lowery, Bruce and Marvin Pleak. Sister of Dolores Dunlap. Grandmother of 14. Great-grandmother of 33.

LUTHER, Alfred L., 76, St. Anthony, Clarksville, Nov. 11. Husband of Eunice Luther. Father of Susan Aseltine, Diane Jones, Barbara Timberlake, Jeanne Marie, Andrew, Gregory, Mark and Thomas Luther. Brother of Helene John, Irene Rudersdorf, Viola Trzeciak, Mary Weitzel, Holy Cross Brother Edward Luther, Carol, Lawrence and Roy Luther. Grandmother of 18. Great-grandmother of four.

McCONNELL, William H., Sr., 88, Christ the King, Indianapolis, Nov. 11. Husband of Mary Ann McConnell. Father of Shirley (McConnell) Harmon, Robert and William Jr. McConnell. Grandfather of six. Great-grandfather of six.

McDERMOTT, Thomas J., 60, St. Pius X, Indianapolis, Nov. 11. Husband of Marion McDermott. Brother of Martha Held.

McNELIS, Thomas Joseph, 64, Our Lady of Lourdes, Indianapolis, Nov. 12. Husband of Marie Carmela (Vitale) McNelis. Father of Sheila Gamache, Daniel, Michael and Timothy McNelis. Brother of Helen Adams, Mary Garvin, Rita Heede, Rose and John McNelis. Grandfather of 10.

RUDOLF, Robert, 53, Nativity, Indianapolis, Nov. 11. Husband of Charlene Rudolf. Father of Enteece Sinclair, Charles Hill, Kimberly, Christopher and Robert Rudolf.

RUKAVINA, Ann M., 79, St. Malachy, Brownsburg, Nov. 10. Wife of Paul Rukavina. Mother of Joyce Ann Peck. Sister of Bea Paumier and Agnes Vergot. Grandmother of two.

TAMES, Catherine B. (Hale), 86, St. Anthony, Indianapolis, Oct. 31. Mother of Laura Martin, Becky Rosenberger and John Tames. Sister of Lena Eleanorine Houston. Grandmother of nine. Great-grandmother of nine.

VOIGNIER, Ruth Ann, 62, St. Joseph Hill, Sellersburg, Nov. 14. Wife of Joe Voignier.

Mother of Patty Groot, Jude Love Thornton and John Voignier. Sister of Norma Bizzell, Pat Johnson, Nancy

O'Conner and Dan Regan. Grandmother of eight. Great-grandmother of two.

VOLLMER, Albert V., 70, Holy Rosary, Indianapolis, Nov. 18. Husband of Margaret (Maxwell) Vollmer. Father of Maureen Casey, Jane Hopwood, Cecilia Kleback, Phyllis Thomas and William Vollmer. Grandfather of 13. Great-great-grandfather of one.

VOLPATTI, Ron, 59, St. Christopher, Indianapolis, Nov. 12. Husband of Gwen Volpatti. Father of Anthony Volpatti. Brother of Ray Volpatti. Grandfather of one.

WALSH, Timothy, 86, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Nov. 7. Father of Jennifer Arthur and Pamela England. Grandfather of five.

WATHEN, Irma Mae (Hughes), 81, St. Roch, Indianapolis, Oct. 30. Wife of William Joe Wathen. Mother of Billie Jo Adams, Patricia Neeley and Karen Pope. Sister of Maxine Franks. Grandmother of four. Great-grandmother of five.

WERNER, Alice M., 95, St. Joseph, St. Leon, Nov. 12. Mother of Alvera Tipton and Jean Schuman. Sister of Bertha

BOOK

continued from page 3

vocation to spend a week living with them in the private rooms of the monastery so they can truly experience Carmelite spirituality.

Reaching out even more, the Carmelite sisters in Indianapolis share their faith with countless people through their World Wide Web site appropriately named www.praythenews.com that addresses a variety of current events and social justice issues from a Carmelite perspective.

Weaver, who has known the community for many years, said she wanted to write a history of the building before some of the oldest members—who knew all of its architectural seams—died and the historical information was lost.

Two longtime members of the Indianapolis Carmel, Sister Mary Rogers and Sister Jean Marie Hessburg, died earlier this year.

After completing her research, Weaver said she realized that architectural details of the monastery wouldn't adequately tell the story of how the massive stone building came into existence.

"I started thinking about this book as an architecture of Carmelite spirituality," she said. "I realized that if I was going to write about the building, I'd have to write about the women who have lived in it. To do that, I'd have to write about Teresa, and to do that I had to be able to put her into the context of spiritual history."

The biggest challenge in writing the historical book, she said, "was to find a way to reflect the spirit of Carmel as fascinating and interesting, and to weave together all of the various themes into a kind of tapestry."

Her task also required writing about the contrasts she learned about from her research.

Although the exterior of the monastery resembles a centuries-old fortress, she said, the interior of the monastery is a place of warmth, love and prayer that expresses the depth of Carmel spirituality.

"I think the overriding story for me was that this place was built to look like a fortress and to repel the outside world," Weaver said. "It was built as an icon of a particular kind of pre-conciliar spirituality, namely that you have to flee the world, which is a profane place, and come in here to pray in a sacred space."

"So the real story of this community, for me, is how the women who lived here during the past 70 years may have come here with the idea of fleeing the world," she said, "but have discovered that the world itself is a sacred space to be celebrated and to be part of in some ways. If there's a plot to this book, that's it."

"Like Teresa of Avila, whose deepest expression of Carmelite prayer can be found in the interior castle, where she tells her sisters how to take their deep intimacy with God to their prayers for the world," Weaver said, "the Carmelite sisters take their faith and their prayer to the world through their Web site and by publishing books."

"It's not enough for them to just share their faith with God," she said. "They are called to share it with others. I think that outreach is at the heart of their spirituality. Their ability to take that insight and put it together with a technological innovation like the World Wide Web is astounding. It's another indication of their willingness to respond

to the particular challenges of this time and place in history."

Weaver said she is amazed by the number of people from all over the world who write to the sisters via the Internet to share how the Carmelite prayer ministry on the Pray the News Web site has helped improve their faith life.

"I think it's important to internalize the spirit of contemplative prayer in one's own life," she said, "and then pass that on in families, parishes, retreats and other places."

In addition to teaching courses on "American Catholicism" and "Women and Religion," Weaver teaches "An Introduction to Christianity," using her textbook of the same name, as well as upper-level courses on "Mysticism" and "Western Spirituality."

She has published a number of books, including *Being Right: Conservative Catholics in America* and *What's Left? Liberal American Catholics*.

Carmelite Sister Joanne Dewald, prioress of the Indianapolis Carmel, said the nuns are "thrilled with the book," which includes a number of historical photographs of the community and the monastery.

"I think Mary Jo did a marvelous job," Sister Joanne said. "We felt that, with Indiana University Press publishing the book, it would have a wider circulation and architecture students could learn from it. This monastery is very unique, at least for Indianapolis."

She said Weaver spent about three years researching the Indianapolis Carmel, working with the late Sister

Mary Rogers in the monastery archives.

"Mary Jo has been a friend of ours for many, many years," Sister Joanne said. "Sister Mary helped select the pictures and gave her information about the history of the construction of the monastery because she was in charge of the maintenance of the building. We were pleased when Mary Jo said, 'I want to do something more than just write about the architecture of the building. I want to take a look at what changes came as a result of Vatican II and how your community changed.' I told her that even though we look like we've changed a lot, we've changed slowly over the years."

Recognizing the need for greater outreach for religious vocations, Sister Joanne said the nuns have increased their marketing and development efforts in recent years.

"We realized that we were not well-known in the city even though we thought we were," Sister Joanne said. "Even at Marian College, they didn't have much of an idea about who we are, so we knew that we needed to make ourselves better known because we're interested in vocations and continuing the monastery after we die."

This book may become "something bigger than the seed that Mary Jo had initially planted," Sister Joanne said, which would be an answer to some of the sisters' prayers.

(Cloister and Community: Life Within a Carmelite Monastery, written by Mary Jo Weaver and published by Indiana University Press, costs \$29.95 and may be ordered by calling the Carmelite sisters at the Monastery of the Resurrection at 317-926-5654.) †

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