



The

Criterion

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Bush, Rice urged to protect poor in trade negotiations

WASHINGTON (CNS)—Religious leaders' concerns that trade agreements take into account the effects of globalization on the poor were the topic of meetings on Dec. 1 between religious leaders, President George W. Bush and Secretary of State Condoleezza Rice.

In the first meeting, Washington Cardinal Theodore E. McCarrick met with Bush at the White House. He then joined an interfaith delegation of religious leaders who spoke with Rice at the State Department.

In brief comments after his White House meeting, Cardinal McCarrick said he encouraged the president to protect the interests of the poor around the world who have too little access to the negotiating table.

Of particular concern as the World Trade Organization's Dec. 13-18 conference on trade approached was the emphasis on agricultural policies in that part of the Doha Round of negotiations. The ongoing round of trade talks carries the name of the site of the original meeting in

Doha, Qatar, in November 2001.

"President Bush has proposed major changes in the U.S. agricultural policies that are important for establishing a more just global trading system," Cardinal McCarrick said, adding that it was "a courageous and necessary step in the right direction."

However, he added, the U.S. bishops' conference would seek to work with the administration and Congress to see that reforms in the next U.S. agriculture funding bill "substantially reduce, if not

eliminate, trade-distorting federal subsidies while protecting small and medium-sized farms in the United States."

The half-hour Oval Office meeting ran about twice as long as scheduled. Though no details of the conversation were provided, Cardinal McCarrick also raised the bishops' concerns about the war in Iraq and about proposals for immigration law and policy.

Cardinal McCarrick said after the meeting that he urged the president to go

See TRADE, page 7

Closing the doors of limbo: Theologians say it was hypothesis

VATICAN CITY (CNS)—An international group of Vatican-appointed theologians is about to recommend that the Catholic Church close the doors of limbo forever.

Many Catholics grew up thinking limbo—the place where babies who have died without baptism spend eternity in a state of "natural happiness" but not in the presence of God—was part of Catholic tradition.

Instead, it was a hypothesis—a theory held out as a possible way to balance the Christian belief in the necessity of baptism with belief in God's mercy.

Like hypotheses in any branch of science, a theological hypothesis can be proven wrong or be set aside when it is clear it does not help explain Catholic faith.

Meeting on Nov. 28 to Dec. 2 at the Vatican, the International Theological Commission, a group of theologians led by Cardinal Joseph Ratzinger until his election as Pope Benedict XVI, completed its work on a statement regarding "the fate of babies who have died without baptism."

A press release said the commission's statement would focus on the question "in the context of God's universal saving plan, the uniqueness of the mediation of Christ and the sacramentality of the Church in the order of salvation."

U.S. Archbishop William J. Levada, president of the theological commission in his role as prefect of the Congregation for the Doctrine of the Faith, told Pope Benedict on Dec. 1 that he hoped the statement would be published soon.

Archbishop Levada said the question is

See LIMBO, page 8



Nativity School third-graders Jessica Rikke, left, and Lilly Barks of Indianapolis unpack and mark some of the 366 toys they delivered to the Catholic Charities Christmas Store in Indianapolis on Dec. 3. The games, dolls, trucks, stuffed animals, books, crafts and other toys will be given to children whose parents cannot afford to buy presents for Christmas. Last year, the Christmas Store provided gifts for 2,504 children and adults in 519 families. This year, the ministry hopes to be able to serve 600 families.

Third-grader's toy drive will bring Christmas joy to many children

By Mary Ann Wyand

"Miracles happen to those who believe in them."

That French proverb came true last week for Nativity School third-grader Lilly Barks of Indianapolis, who organized a school toy drive to benefit the Catholic Charities Christmas Store in Indianapolis.

Instead of asking for gifts for her ninth birthday on Nov. 18, Lilly decided to collect presents to give to poor

children this Christmas.

Nativity principal Peg Dispenzieri thought it was a great idea and gave Lilly permission to organize the toy drive from Nov. 21 until Dec. 2.

"It really was a whole school effort," Dispenzieri said. "Lilly came to me about a month ago with this idea. She decided she didn't want birthday presents for herself, but wanted to do something for other children. The families here at Nativity are always very generous and really do a great job helping with community projects."

She said parishioners also helped the school's 340 students collect toys.

"Most of the children were able to help and all the students prayed," Dispenzieri said. "We try to find somebody every year to share our generosity with. One of the big things we do is practice kindness here at Nativity. ... We want to make sure we're sharing our love during Advent as we prepare for Christmas."

Nativity third-grader Jessica Rikke of

See CHRISTMAS, page 2

Archdiocesan parishes to honor Our Lady of Guadalupe

By Sean Gallagher

Several parishes across the archdiocese will be hosting festive celebrations of the feast of Our Lady of Guadalupe on Dec. 12.

Starting the evening before the feast and many not ending until well into the night of Dec. 12, the events include Masses in

Spanish, bilingual Masses, prayer services, serenades to Mary, processions, live representations of the 1531 apparition of Mary to St. Juan Diego at Tepeyac, Mexico, and social gatherings.

St. Mary Parish, 317 N. New Jersey St., in Indianapolis will celebrate a Mass in honor of Our Lady of Guadalupe at 11 p.m. on Dec. 11. Festivities preceding it

will begin at 9 p.m. on Monument Circle in Indianapolis with a live representation of the apparition.

A procession through the streets of downtown Indianapolis to St. Mary Church will follow. A mariachi-band led serenade to Mary, along with the praying of the rosary, will immediately precede

See GUADALUPE, page 2

CHRISTMAS

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Indianapolis, Lilly's friend and classmate, will celebrate her ninth birthday on Dec. 18 and told family members and friends that she wanted to help Lilly with the toy drive by having an early birthday party during the Thanksgiving holiday weekend.

The girls hoped to collect at least 200 toys for the Christmas Store, but Nativity students, parishioners, relatives and other friends surprised them with generous donations of gifts far beyond their expectations.

"We have 366 toys," Lilly said on Dec. 3 as she and Jessica arrived at the Christmas Store to deliver the gifts.

Their parents, Nativity of Our Lord Jesus Christ parishioners Jon and Barb Barks and Jim and Janet Rikke, and other relatives helped them carry four van loads of boxes and bags filled with presents into the Christmas Store last Saturday.

"I feel really, really happy that [some poor children] get a chance to have presents for Christmas," Lilly said. "I prayed [about the toy drive] and said, 'Please help people in need so they can have a wonderful Christmas, and let God's heart touch them.'"

Lilly said she hopes other children will organize toy drives for the Christmas Store next year.

"It's good to help other kids," she said, "so they can get a chance to have toys and clothes and other things to be happy."

Jessica said it was fun to help with Lilly's toy drive.

"For my birthday, I had some of my

Photo by Mary Ann Wyand



Nativity School third-graders Lilly Barks and Jessica Rikke of Indianapolis pose for a photograph with some of the 366 toys donated by students and members of the Indianapolis South Deanery parish. The girls gave up birthday presents and asked family members, friends and classmates to donate toys for the Catholic Charities Christmas Store.

family members and friends bring in toys for the toy drive," she said. "Both of my parents are from big families. I thought we would only get 200 toys and we ended up getting 366 toys. All the kids that are going to get all the presents are going to be happy. It feels really good to know that you helped a lot of people."

David Siler, executive director of Catholic Charities, thanked the girls for the games, dolls, trucks, stuffed animals, books, crafts, other toys and three checks totaling \$110 for the Christmas Store.

"We had a real shortage of toys last year," Siler said, "and that's mostly what you collected this year so that's great. A lot of children are going to have toys under their Christmas tree this year because of the two of you and the other Nativity students. Thank you on behalf of all the kids that are going to have a pretty special Christmas this year."

Siler also offered his thanks to all the Christmas Store volunteers and other donors who make it possible to help the poor during the holidays.

"It's like Santa's workshop today so it's really exciting," he said. "It feels like the real spirit of Christmas. This is a completely volunteer operation, and it's because of all the people who really care about those who won't have a Christmas that this is able to happen each year."

Siler told Lilly and Jessica that he hopes other children will follow their example of showing concern for people in need by supporting this ministry.

"The Bible told us that the children will lead us," he said. "You're a good example of that."

Barb Barks said Lilly was upset that so many people lost all their belongings during Hurricanes Katrina, Rita and Wilma, and wanted to do more than make donations at church.

"Lilly really wanted to make a difference," she said. "When I asked her what she wanted to do for her birthday, she said, 'Let's have a toy drive to help the Katrina victims.' I said, 'How about a local charity?' That's how it started. We hope to make this an annual toy drive. The girls counted the gifts so they can have a goal to beat next year. We'll see what happens. ... Kids can make a difference."

Janet Rikke said she was "in tears several times Saturday just thinking about the girls and what they did" to help others.

Julie Lambert and Patrick Smith of Greenwood, Christmas Store clients who received toys for their 8-year-old son, said they depend on welfare assistance and are grateful for the gifts.

"My son wouldn't have been able to have a Christmas without these little girls' help," Lambert said. "I think the little girls should know how awesome they are."

Smith said "make sure you tell them 'God bless them' for their generosity." †

GUADALUPE

continued from page 1

the Mass.

For more information about the events at St. Mary Parish, call 317-637-3983.

St. Patrick Parish, 950 Prospect St., in Indianapolis will host several events for the feast on the evening of Dec. 11 and throughout Dec. 12. A *Misa de Gallo* will begin at midnight on Dec. 12. Another Mass at St. Patrick Church will begin at 7 p.m. that day.

For more information about the events at St. Patrick Parish, call 317-631-5824.

Our Lady of the Greenwood Parish, 335 S. Meridian St., in Greenwood will be celebrating the 10th anniversary of its first solemn celebration of the feast with a Mass at 6:30 p.m. on Dec. 12. The Mass will be celebrated in English with the readings also proclaimed in Spanish.

For more information about the events at Our Lady of the Greenwood Parish, call 317-888-2861.

A new shrine to Our Lady of Guadalupe will be blessed during a 7 p.m. Mass at **St. Monica Church, 6131 N. Michigan Road, in Indianapolis**. The Mass will be preceded by a serenade to Mary, prayers and the praying of the rosary starting at 6 p.m.

For more information about the events

at St. Monica Parish, call 317-253-2193.

Las Mañanitas, a morning prayer service to Mary, will be held at **St. Philip Neri Church, 550 N. Rural St., in Indianapolis** at midnight on Dec. 11. A bilingual Mass that will include participation by students at St. Philip Neri School will start at 10 a.m. on Dec. 12.

The praying of the rosary, along with a serenade to Our Lady of Guadalupe, will start at 8 p.m. at St. Philip Neri Church with Mass beginning at 9 p.m.

For more information about the events at St. Philip Neri Parish, call 317-631-8746.

St. Anthony Parish, 379 N. Warman Ave., in Indianapolis will celebrate a bilingual feast day Mass at 5:30 p.m. on Dec. 12.

For more information about the events at St. Anthony Parish, call 317-636-4828.

St. Lawrence Parish, 6944 E. 46th St. in Indianapolis will host its festivities on the evening of Dec. 12. A serenade to Mary will start at 6 p.m. with Mass beginning at 7 p.m.

For more information about the events at St. Lawrence Parish, call 317-546-4065.

St. Gabriel Parish, 6000 W. 34th St., in Indianapolis will host a serenade to Mary at 5 a.m. on Dec. 12.

For more information about the events at St. Gabriel Parish, call 317-291-7014.

A *las mañanitas* service and the praying

of the rosary will start at 4:30 a.m. on Dec. 12 at **Holy Spirit Church, 7243 E. 10th St., in Indianapolis**.

For more information about the events at Holy Spirit Parish, call 317-353-9404.

St. Joseph Parish 125 E. Broadway, in Shelbyville will begin its celebrations at 10:30 p.m. on Dec. 11 with the praying of novena prayers and music. Mass will follow at midnight.

For more information about the events at St. Joseph Parish, call 317-398-8227.

St. Bartholomew Parish, 1306 27th St., in Columbus will have a *las mañanitas* service at 5:30 a.m. on Dec. 11. A Mass in honor of Our Lady of Guadalupe will be celebrated there at 5 p.m. on the same day.

For more information about the events at St. Bartholomew Parish, call 812-379-9353.

A *las mañanitas* service will happen at 5:30 a.m. on Dec. 12 at **St. Ambrose Church, 325 S. Chestnut St., in Seymour**. A feast day Mass will be celebrated there at 5:30 p.m. on the same day.

For more information about the events at St. Ambrose Parish, call 812-522-5304.

St. Mary Parish, 415 E. 8th St., in New Albany will begin its *las mañanitas* service at 11 p.m. on Dec. 11. A Mass in honor of Our Lady of Guadalupe will start there at 7 p.m. on Dec. 12.

For more information about the events

at St. Mary Parish, call 812-944-0417.

St. Michael Parish, 101 St. Michael Drive, in Charlestown will have a street procession starting at 4:30 p.m. on Dec. 11. Mass will follow at the church at 5 p.m.

For more information about the events at St. Michael Parish, call 812-256-3200.

St. Joseph Parish, 312 E. High St., in Corydon will have a Mass in honor of Our Lady of Guadalupe at 4:30 p.m. on Dec. 11.

For more information about the events at St. Joseph Parish, call 812-738-2742.

Prince of Peace Parish in Madison will have a *mañanitas* service at its St. Patrick Chapel, 305 W. State St., at 9 p.m. on Dec. 11. A communion service will be held at 7 p.m. on Dec. 12.

For more information about the events at Prince of Peace Parish, call 812-265-4166.

Holy Trinity Parish, Keely Drive, in Edinburgh will have a Mass in honor of Our Lady of Guadalupe at 4 p.m. on Dec. 11.

For more information about events at Holy Trinity Parish, call 812-526-9460.

St. Andrew Parish, 235 S. 5th St., in Richmond will celebrate a bilingual Mass at 9:30 a.m. on Dec. 11. A mariachi band will be on hand to provide music.

For more information about events at St. Andrew Parish, call 765-962-3902. †



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Sisters of Providence honor diamond jubilarians

Twelve Sisters of Providence of Saint Mary-of-the-Woods are celebrating their diamond jubilee representing 60 years of ministry this year.

They were honored during a eucharistic liturgy on Dec. 8 at the Church of the Immaculate Conception at the mother-house west of Terre Haute.

They are Providence Sisters Rita Black, Mary Eleanor Galvin, Marie Paul Haas, Laurine Haley, Marian Ruth Johnson, Eugene Francis Keaveney, Eileen Ann Kelley, Mary Patricia Peacock, Martha Steidl, Mary Jo Stewart, Marie Ellen Sullivan and Winifred Mary Sullivan.

Eight jubilarians will be featured this week and four sisters will be profiled in the Dec. 16 issue.

Sister Rita Black, a native of Terre Haute, ministers as an outreach nurse at The Connecting Link in West Terre Haute and the St. Ann Clinic in Terre Haute, both Providence Self Sufficiency Ministries.

She entered the congregation on July 22, 1945, from St. Patrick Parish in Terre Haute and professed perpetual vows on Jan. 23, 1953. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then earned a master's degree in education at Indiana State University in Terre Haute. She received nurse's aide training at Our Lady of Lourdes Infirmary and practical nurse's training at Indiana Vocational Technical College.

Sister Rita taught at St. Philip Neri School in Indianapolis from 1951-52 and St. Charles Borromeo School in Bloomington from 1953-63. In Terre Haute, she taught at the former St. Benedict School from 1967-70 and served as principal there from 1969-70 then taught at the former St. Margaret Mary School from 1970-75.

At Saint Mary-of-the-Woods, Sister Rita served on the infirmary staff from 1975-77, was a licensed practical nurse there from 1979-80 and was supervisor of aides there from 1980-84.

She also ministered in Illinois, California, Alabama and Massachusetts.

Sister Mary Eleanor Galvin, a native of Malden, Mass., ministers in prayer at Saint Mary-of-the-Woods.

She entered the congregation on Feb. 2, 1945, from Sacred Hearts Parish in Malden and professed perpetual vows on Aug. 15, 1952. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then earned a master's degree in English at St. Michael College and master's degree in pastoral counseling at Emmanuel College.

Sister Mary Eleanor taught at the former St. Ann School in Terre Haute from 1950-51, the former St. Anne School in New Castle from 1952-55 and the former St. Ann School in Indianapolis from 1958-59.

At Saint Mary-of-the-Woods, she served as assistant pastoral care associate from 1988-90, director of pastoral care from 1990-96, assistant administrator from 1990-92 and coordinator of pastoral care from 1996-97.

Sister Mary Eleanor also volunteered in the office of Mother Theodore Guérin's Cause from 1997-99 and the office of Mother Theodore Guérin's Religious Articles from 1999-2004.

She also ministered in Massachusetts, New Hampshire and Maryland.

Sister Marie Paul Haas, a native of Terre Haute, ministers as a teacher at St. Francis Borgia School in Chicago.

She entered the congregation on July 22, 1945, from St. Ann Parish in Terre Haute and professed perpetual vows on Jan. 23, 1953. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in music education then earned a master's degree in music education at Indiana State University.

Sister Marie Paul taught at Holy Cross School in Indianapolis from 1961-63.

She also ministered in California and North Carolina.

Sister Laurine Haley, a native of Melrose, Mass., is a ministry of care volunteer at Saint Mary-of-the-Woods.

She entered the congregation on July 22, 1945, from Sacred Hearts Parish in Malden, Mass., and professed perpetual vows on Jan. 23, 1953. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then earned a master's degree in elementary school counseling at the University of New Hampshire.

At Saint Mary-of-the-Woods, Sister Laurine served on the health care services staff from 1998-2002 and residential services staff from 2002-05.

She also ministered in Illinois, Massachusetts, North Carolina, New Hampshire, Maryland and Washington, D.C.

Sister Marian Ruth Johnson, a native of Fort Wayne, Ind., ministers as a volunteer in the Indianapolis area.

She entered the congregation on Feb. 2, 1945, from Precious Blood Parish in Fort Wayne and professed perpetual vows on Aug. 15, 1952. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then earned a master's degree in education at Marygrove College.

In Indianapolis, Sister Marian Ruth taught at the former St. Catherine School from 1951-52, served as principal at St. Philip Neri School from 1967-70, taught there from 1984-87 and taught at the former St. Patrick School from 1972-76. She also was principal at the former Middle Central Catholic School from 1976-82, the former St. Francis de Sales School from 1982-83 and the former St. Rita School from 1983-84.

Sister Marian Ruth served as an adult education teacher at the former Martin Center College in Indianapolis from 1990-93, an instructor at Martin University in Indianapolis from 1993-95, and a teacher and General Education Degree instructor at the Walker Career Center in Indianapolis from 1996-2003.

She also ministered in Illinois and California.

Sister Eugene Francis Keaveney, a native of Everett, Mass., ministers in residential services at Saint Mary-of-the-



Sr. Rita Black, S.P.



Sr. Mary Eleanor Galvin, S.P.



Sr. Marie Paul Haas, S.P.



Sr. Laurine Haley, S.P.



Sr. Marian Ruth Johnson, S.P.



Sr. Eugene Francis Keaveney, S.P.



Sr. Eileen Ann Kelley, S.P.



Sr. Mary Patricia Peacock, S.P.

Woods.

She entered the congregation on Feb. 2, 1945, from St. Rose Parish in Chelsea, Mass., and professed perpetual vows on Aug. 15, 1952. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then earned a master's degree in education at Rivier College.

Sister Eugene Francis taught at St. Paul School in Sellersburg from 1957-59. She served as a receptionist at Providence Retirement Home in New Albany from 1993-94, was a foster parent and adult education teacher at Providence Self Sufficiency Ministries in New Albany from 1994-96, and was an adult basic education and General Education Degree instructor at the Parkview Center in New Albany from 1996-2003 and Providence Place in Georgetown from 2003-05.

She also ministered in Illinois, Massachusetts, Maryland and Washington, D.C.

Sister Eileen Ann Kelley, a native of Everett, Mass., ministers as a volunteer in the archives at Saint Mary-of-the-Woods.

She entered the congregation on July 22, 1945, from Sacred Hearts Parish in Malden, Mass., and professed perpetual vows on Jan. 23, 1953. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then earned a master's degree in religious studies from Providence University.

Sister Eileen Ann taught at St. Joan

of Arc School in Indianapolis from 1951-52 and Immaculate Heart of Mary School in Indianapolis from 1953-56. She served as a teacher and principal at St. Mary School in Richmond from 1956-57 and St. Patrick School in Terre Haute from 1967-70.

At Saint Mary-of-the-Woods, she served as general secretary of the Sisters of Providence from 1976-86 then as archivist from 1991-2005.

She also ministered in Illinois, Massachusetts, Maryland and Washington, D.C.

Sister Mary Patricia Peacock, a native of Chicago, ministers in outreach services in West Terre Haute and Terre Haute.

The former Sister Alice Elizabeth Peacock entered the congregation on Feb. 2, 1945, from St. Robert Bellarmine Parish in Chicago and professed perpetual vows on Aug. 15, 1952. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then earned a master's degree in education at Marygrove College and master's degree in pastoral theology at Saint Mary-of-the-Woods.

Sister Mary Patricia taught at St. Philip Neri School in Indianapolis from 1947-51 and St. Joan of Arc School in Indianapolis from 1951-52.

She also ministered in Illinois.

(Next week, Providence Sisters Martha Steidl, Mary Jo Stewart, Marie Ellen Sullivan and Winifred Mary Sullivan will be featured.) †

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Editorial



CNS photo by Michael Alexander, Georgia Bulletin

From left to right, Morgan Phillips, Millie Heuer and Casey Becker of St. Paul the Apostle Church in Davenport, Iowa, enjoy the music of Ceili Rain during the Oct. 27 opening night gathering of the National Catholic Youth Conference at the Georgia Dome in Atlanta. Recent articles in two publications have discussed the importance of parents to children in two areas: where young people's religious beliefs and practices is concerned and where teen smoking, drinking and drug use is an issue.

Importance of parents

A couple articles in Catholic periodicals lately have shown the importance of parents when it comes to teenagers.

One of them was in this periodical, in our Nov. 18 issue. A Catholic News Service article reported on the results of a study of youth and religion that showed that Catholic teens lag behind their Protestant counterparts on many measures of religious belief, experiences and activities. The evident cause of this disparity, according to the analysis by sociologist Christian Smith, was that "the relative religious laxity of most U.S. Catholic teenagers significantly reflects the relative religious laxity of their parents."

The other article was about teens' smoking, drinking and drug use. It was written by Joseph A. Califano Jr., chairman and president of the National Center on Addiction and Substance Abuse (CASA) at Columbia University, and was published in the Oct. 31 issue of *America* magazine. Califano is adamant that the main thing that will motivate teens to stay drug-free is their perception of how their parents will react to their smoking, drinking and drug use.

The first article is an indictment of Catholic parents, but it shouldn't be very surprising. If parents are lax about their religious beliefs and practices, how can they expect anything more from their children? Smith said in his analysis of the study, "U.S. Catholic parents of teenagers are much less likely than all of their Protestant counterparts to participate in organized activities at church other than regular worship services."

That hardly comes as a surprise to parishes that try to get Catholics to participate in Bible study, adult religious education programs or Sunday morning talks. Even those who attend Mass regularly seem to feel that's enough religious participation. Naturally, their teenage children quickly get the idea that religion isn't important.

But even those parents should want to keep their children away from cigarettes, alcohol and drugs. We believe that Califano's message to parents is so important that we want it to reach more than *America's* 47,000 subscribers. Here is some of what he reported as a result of CASA's 10th annual survey of

12- to 17-year-olds:

This year, 10.6 million high schoolers, almost two-thirds, and 2.4 million middle schoolers, more than a quarter, are attending schools where drugs are used, kept or sold. Teens in these schools are three times likelier to try marijuana and get drunk in a typical month than teens who attend drug-free schools. Students at high schools with drugs estimate that 44 percent of their schoolmates regularly use illegal drugs.

Morality and parental attitude trump illegality as deterrents to smoking, drinking and drug use. Teens whose parents would be "a little upset or not upset" if they smoked or drank are much likelier to smoke or drink than those whose parents would be "extremely upset." Teens whose parents would not be "extremely upset" are six times likelier to try marijuana than those whose parents would be.

Califano wrote, "The point is that a child's sense of morality, which most 12- to 17-year-olds acquire from parents, and a clear appreciation of parental disapproval are far more powerful incentives to stay drug-free" than the fact that drugs are illegal.

It's not just a matter of disapproval though. CASA's study also found that teens who see three or more R-rated movies in a typical month are seven times likelier to smoke cigarettes, six times likelier to try marijuana, and five times likelier to drink alcohol than those who do not watch R-rated movies.

On the other hand, teens that would go to either or both of their parents with a serious problem are at half the risk of teens who would seek out another adult. And there's this finding that echoes that other study: Teens who attend weekly religious services—or who say that religion is an important part of their lives—are at half the risk of smoking, drinking or using drugs as those who do not attend such services. Califano wrote, "And it is unlikely in this nation that 12- to 17-year-olds go to church each week without their parents."

The message is clear: Parents are important when it comes to teen behavior. Far too many parents are neglecting their responsibilities, especially, according to that first study, Catholic parents.

— John F. Fink

Looking Around/Fr. William J. Byron, S.J.

The history of prayer in America

James P. Moore Jr. is an unlikely historian. He teaches in the business school at Georgetown University in Washington, D.C., and is a former assistant secretary of commerce for trade and development in the Reagan administration. Yet, historian he is, and he has a brand new book to prove it.



One Nation Under God (Doubleday) is Moore's history of prayer in America. Why prayer? Because it interests him, and he noticed that no other study traces prayer in American life from the beginning of the republic up to the present day. It took him seven years to produce this admirable 520-page work.

American prayer "never seemed more important or more invoked," he writes, than on Sept. 11, 2001. But prayer was there at the very beginning of the republic, indeed even earlier than that.

Before Christopher Columbus set out on his great voyage of discovery, writes Moore, more than 250 languages were spoken in the territory that became the United States. He offers samples of the prayers familiar to the Native Americans who spoke them.

Once the country got up and running, "the Pilgrims would pray both privately and as a group, reflecting on how God might be directing them to proceed." As William Bradford, effectively the first governor of the Pilgrim colony, noted, "Prayer is the Christian's vital breath, the Christian's native air."

The first book published in the United States was a prayer book—*The Whole Booke of Psalmes Faithfully Translated into English Metre*—better known as the *Bay Psalm Book*. The Puritans took issue with the Church of England's "imperfect"

translation, hence the "Faithfully Translated" assurance in this title.

I found it interesting to learn that just before the Revolutionary War the number of churches in America was both significant and diverse: 249 Congregationalist, 458 Presbyterian, 457 Baptist, 406 Anglican (including Methodist), 240 Lutheran, 328 Dutch or German Reformed and 56 Roman Catholic. There were 200 Quaker meeting houses and five Jewish synagogues. By Moore's account, out of this religious diversity the Revolutionary Army, a praying army, was formed.

On June 12, 1775, the delegates to the Continental Congress in Philadelphia called for a day of fasting and prayer on July 20 across the colonies. Moore notes that John Adams wrote with some pride to his wife Abigail that "millions will be upon their knees at once before their great Creator, imploring his forgiveness and blessing, his smiles on American councils and arms." The day of prayer and fasting, says Moore, "was widely publicized in newspapers and handbills, much to the annoyance of the British, but then again the British could hardly deny the colonists access to churches or the chance to pray even ostensibly for peace."

This history includes numerous examples of sung prayer. Indeed the first songbook published in America was a hymnal. "The great African-American spirituals, infused with prayer and the rhythms of another continent, spawned such American musical idioms as jazz, the blues and gospel," writes Moore.

Prayer is the thread that runs through all decades and into just about every nook and cranny of American life in this history. It is more than interesting; it is inspirational.

(*Jesuit Father William J. Byron is a columnist for Catholic News Service.*) †

Letters to the Editor

Judge priests by all their attributes and how they serve the Church

As I continue to read of the Vatican decision to ban men with "deep-seated homosexual tendencies" from entering the priesthood, I am becoming more and more troubled.

I, like many of my fellow parishioners, feel that since the issue of celibacy faces all men who become priests, why turn those away by judging only this one aspect of their composition, and ignore their other attributes and how those could serve the Church?

I also fear that this may be a knee-jerk reaction to the exposure of the sexual-abuse scandals among the clergy. It seems that not only does the general populace need to be made aware of the fact that sexual offenses are those of power and not connected with their sexual preference, but some in the clergy may as well.

Obviously, those who have committed these heinous offenses toward children need to be punished and removed from having any contact with them, but to pre-judge so many of the innocent and able men out there who want to give their lives to the Lord is both a personal affront to them and to the gay men who already are priests giving their lives to the Lord.

Aside from the sexual preference that I believe God himself gave them, homosexuals are no different than the rest of us. They are no more or less prone to be sexual predators than heterosexuals.

Please send us some guidance and a more thorough insight as to why these

men are less able to serve the Lord than heterosexual men. They are God's children as much as the rest of us.

Jennifer S. Moore, Brazil

Parishioner finds Vatican document confusing

I just finished reading the article in the Dec. 2 *Criterion* about the Vatican's document that outlines which men should be denied the opportunity to respond to God's call to the priesthood. I confess that I am confused by two of the supporting reasons for this exclusion.

First, the Church continues to teach that homosexual tendencies are "objectively disordered" in the face of increasing evidence that homosexuality is a trait that a person is created with rather than a lifestyle that he or she chooses. Since the Church teaches that God "knitted us" in our mother's womb, does this mean that he has missed a stitch somewhere in the formation of these men and women?

Secondly, I continue to be confused by the Church's position that homosexual acts are sinful because they are "closed to the transmission of life," at the same time putting a stamp of approval on sexual acts involving infertile couples and those beyond the age of conception.

Lastly, the fact that priests are supposed to be celibate, regardless of their sexual orientation, makes the whole discussion irrelevant in my opinion. Any sexual activity is "gravely sinful" if a vow to God is broken, isn't it?

Pat Browne, Fairland

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

The feast of the Immaculate Conception encourages us to say yes to God

The feast of the Immaculate Conception of the Blessed Virgin Mary on Dec. 8 is set like a jewel in the setting of Advent. Under this title, we honor Mary as the national patroness of the United States, and it is a holy day of obligation. Yet, the truth be told, this Marian mystery is misunderstood by many people.

What does this feast mean? It does not name the virginal conception of Christ by the power of the Holy Spirit. This feast in Advent celebrates our belief that a woman named Mary, like no other human person, has been spared of our human sin from the moment of her own conception because of her singular union with God as the mother of Jesus Christ. Quite simply, Mary was born without the trace of original sin because of her closeness to God.

As the *Catechism of the Catholic Church* reminds us: "What the Catholic faith believes about Mary is based on what it believes about Christ, and what it teaches about Mary illumines in turn its faith in Christ" (#487).

As the mother of Jesus Christ, the handmaiden Mary became the only human person to be physically and intimately united with God. Indeed, she became the Mother of God. As the

Mother of God, the woman of Nazareth is the only human person to be physically and so intimately involved in the salvation of the human family. Mary's is the premiere, in fact, the unique human role in the mystery of our salvation. She represents all humanity for all time in the act that resulted in our salvation from sin and from death.

And so the feast of the Immaculate Conception celebrates Mary's unique relationship to God in the salvation of all the world. Because of her extraordinary closeness, indeed her union, as Mother of Jesus Christ, we say she was free of all sin from the moment she herself was conceived as a human person. Yet, when we celebrate the mystery of the Immaculate Conception, we do not celebrate some kind of abstract or theoretical closeness which the Woman of Galilee enjoyed with God. Indeed, we celebrate the beautiful closeness of a mother and her child.

Mary was honored with an extraordinary grace, but she cooperated with that grace. We do well to note that our human salvation hinges on a particular moment in her life. In an exercise of her human freedom, Mary said yes to God. She said, "Let it be according to your word" when the Angel Gabriel announced God's plan for her. In complete human freedom, like

us, Mary could have said no. In contrast to our first parents, Adam and Eve, Mary chose to obey the will of God. Our fate rested with her free choice.

Because she believed all things are possible with God, Mary could say an obedient yes to his invitation for her to represent all humanity in salvation history. This feast of the Immaculate Conception is a striking witness of the purifying force of God's will in our life of faith as well. Her example motivates us to seek God's will with confident faith.

When we celebrate our nation's patronal feast, we celebrate the woman who honored all our human family by representing us in the mystery of redemption accomplished by the Son of God. When Mary is honored, we are honored as well. She is one of us. In the end, we celebrate the wonderful mystery of God's grace alive in our human family. We are proud of Mary, who is our mother and our patroness as well.

We celebrate Mary, who in the face of

God's challenging request of her in his human mission, said an obedient and humble yes. We celebrate the courage and faith of a woman who was surely given to prayer in her heart. We honor her alertness of faith and pray for the same grace.

And so it is that the feast of the Immaculate Conception is appropriately a holy day of obligation. We owe incalculable thanks to the mother as we do to her divine son, for after all is said and done, our salvation is everything.

It is appropriate that, through Mary's intercession, we ask that the miracle of God's grace might strengthen us to be women and men of courageous faith as we say yes to the part God asks us to carry as salvation continues to unfold. Our role in the story of salvation will not be as awesome as that of the Mother of God, but in our respective vocations we are instruments of God's grace, too.

Gratefully, we continue to say "Blessed art thou among women. Pray for us, now and at the hour of our death." †

Archbishop Buechlein's intention for vocations for December

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

La festividad de la Inmaculada Concepción nos anima a decirle sí a Dios

La festividad de la Inmaculada Concepción de la Santa Virgen María, el día 8 de diciembre, resalta como una joya en el contexto del Adviento. Bajo este título, veneramos a María como la patrona nacional de Estados Unidos y es un día santo de devoción obligatoria. Sin embargo, a decir verdad, muchas personas malentienden este misterio mariano.

¿Cuál es el significado de esta festividad? No nombra la concepción virginal de Cristo por el poder del Espíritu Santo. Esta festividad del Adviento celebra nuestra creencia de que una mujer llamada María, como ningún otro ser humano, había sido eximida de nuestro pecado humano desde el momento de su propia concepción debido a su singular unión con Dios como la madre de Jesucristo. En pocas palabras, María nació sin rastros del pecado original gracias a su cercanía con Dios.

Tal y como nos lo recuerda el *Catecismo de la Iglesia Católica*: "Lo que la fe católica cree acerca de María se funda en lo que cree acerca de Cristo, pero lo que enseña sobre María ilumina a su vez la fe en Cristo" (#487).

Como la madre de Jesucristo, la sierva María se convirtió en el único ser humano física e íntimamente unido a Dios. En efecto, ella se convirtió en la Madre de Dios. Como Madre de Dios, la mujer de Nazaret es el único ser humano física e íntimamente involucrado en la salvación

de la familia humana. El papel de María es fundamental, de hecho, el único papel humano en el misterio de nuestra salvación. Ella representa a toda la humanidad por todos los tiempos en el acto que conllevó a nuestra salvación del pecado y de la muerte.

Y por lo tanto, la festividad de la Inmaculada Concepción celebra la relación única de María con Dios en la salvación de todo el mundo. Debido a su extraordinaria cercanía, en realidad su unión, como Madre de Jesucristo, decimos que ella estaba libre de pecado desde el momento en que fue concebida como persona humana. Sin embargo, cuando celebramos el misterio de la Inmaculada Concepción, no celebramos una abstracción o una cercanía teórica de la cual disfrutó la Mujer de Galilea con Dios. En realidad, celebramos la hermosa cercanía de una madre y su hijo.

María tuvo el privilegio de recibir una gracia extraordinaria, pero ella cooperó con dicha gracia. Hacemos bien en reconocer que nuestra salvación humana gira en torno a un momento particular en su vida. En ejercicio de su libertad humana, María le dijo sí a Dios. Le dijo: "Hágase en mí según tu Palabra", cuando el Ángel Gabriel le anunció el plan de Dios para ella. Con su plena libertad humana, al igual que nosotros, María pudo haber dicho no. A diferencia de nuestros primeros padres, Adán y Eva, María eligió obedecer la voluntad de Dios.

Nuestro destino reposaba en su libre albedrío.

Gracias a su creencia de que en Dios todo es posible, María pudo decir un sí obediente a su invitación a representar toda la humanidad en la historia de la salvación. Esta festividad de la Inmaculada Concepción es también un testimonio impactante de la fuerza purificadora de la voluntad de Dios en nuestra vida de fe. El ejemplo de María nos motiva a buscar la voluntad de Dios con una fe certera.

Cuando celebramos las fiestas patronales de nuestro país, celebramos a la mujer que honró a toda nuestra familia humana representándonos en el misterio de la redención, lograda por el Hijo de Dios. Al honrar a María también nos honramos a nosotros mismos. Ella es una de nosotros. Al final, celebramos el maravilloso misterio de la gracia de Dios presente en nuestra familia humana. Estamos orgullosos de María, que es nuestra madre y también nuestra patrona.

Celebramos a María quien, ante la solicitud de Dios que suponía un desafío en su misión humana, dijo un sí obediente y humilde. Celebramos el valor y la fe de una mujer quien seguramente estaba

entregada a la oración en su corazón. Honramos su conciencia de fe y rezamos para obtener la misma gracia.

Y es por ello que la festividad de la Inmaculada Concepción es ciertamente un día santo de guardar. Le debemos un agradecimiento incalculable tanto a la madre como a su divino hijo, porque después de todo, nuestra salvación lo es todo.

Resulta apropiado que, por medio de la intercesión de María, pidamos por que el milagro de la gracia de Dios nos fortalezca para ser hombres y mujeres valientes en la fe, para decirle sí a la carga que Dios nos pide que llevemos mientras nuestra salvación continúa rev-elándose. Nuestro papel en la historia de la salvación no será tan increíble como el de la Madre de Dios, pero en nuestras vocaciones respectivas somos también instrumentos de la gracia de Dios.

Continuemos diciendo con agradecimiento: "Bendita seas entre todas las mujeres. Ruega por nosotros, ahora y en la hora de nuestra muerte." †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en diciembre

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

Events Calendar

December 9

Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m., breakfast in Priori Hall, \$15 members, \$20 guests. Information: 317-919-5316.

Our Lady of the Apostles Family Center, 2884 N. 700 West, Greenfield. **"Live Like a Saint Today,"** Leon Suprenant, presenter, 6:30 p.m. Information: 317-891-0029.

St. Michael the Archangel Parish, 3354 W. 30th St., Indianapolis. **Family Night at St. Mike's**, pitch-in dinner, 5:30 p.m., faith formation for adults and children, 6:45 p.m.

Information: 317-926-7359.

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

December 10

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

December 10-11

Holy Trinity Parish, 902 N. Holmes Ave., Indianapolis. **Holiday bazaar**, crafts, poticas, Sat. 9 a.m.-5:30 p.m., Sun. 9:30-11:30 a.m. Information: 317-241-4379.

December 11

St. Mary Church, 415 E. 8th St., New Albany. **Feast of Our Lady of Guadalupe, Las Mañanitas**, celebration in Spanish, 11 p.m. Information: 502-494-3264.

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

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. Sisterhood Christian Drama Ministry, **"Christmas—the Rest of the Story,"** 2:30 p.m. Information: 317-546-4055.

Monastery Immaculate Concep-

tion, Ferdinand. Sisters of St. Benedict of Ferdinand, **Marian Pilgrimage**, 2 p.m. (EST). Information: 812-367-1411.

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

December 12

St. Mary Church, 415 E. 8th St., New Albany. **Feast of Our Lady of Guadalupe, Las Mañanitas**, celebration in Spanish with some English, 7 p.m. Information: 502-494-3264.

Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis. **Ecumenical Taize prayer experience**, 7:30 p.m. Information: 317-356-7291.

December 13

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, Christmas party**, noon. Information: 317-881-5818.

December 15

St. Christopher Parish, 5301 W. 16th St., Indianapolis. **Annual concert**, benefit to restore the music ministry of Our Lady of the Gulf Parish in Bay St. Louis, Miss., 7 p.m. Information: 317-241-6314.

St. Francis Hospital, 8111 S.

Emerson Ave., Indianapolis. **Natural Family Planning (NFP) class**, 7-9 p.m. Information: 317-462-2246.

December 18

Holy Name Church, 89 N. 17th Ave., Beech Grove. **Christmas Concert XLIV**, 3 and 6:30 p.m., \$5 per person. Ticket sales: 317-787-1682.

Holy Rosary Parish, 520 Stevens St., Indianapolis. Faith Formation Team, **"A Year with the Saints" and "Apologetics from A-Z,"** sessions for children 4 years and older, sessions for adults, 11:15-11:55 a.m. Information: 317-636-4478. †

Regular Events . . .

Daily events

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Liturgy of the Hours**, Mon.-Fri., morning prayer, 7:30 a.m., evening prayer, 5:15 p.m. Information: 317-635-2021.

Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. **Liturgy of the Hours**, Mon.-Fri., morning prayer, 7:05 a.m., evening prayer 5:30 p.m. Information: 317-638-5551.

Holy Rosary Church, 520 Stevens St., Indianapolis. **Tridentine (Latin) Mass**, Mon.-Fri., noon; Wed., Fri., 5:45 p.m. Information: 317-636-4478.

St. Barnabas Church, 8300 Rahke Road, Indianapolis. Mon.-Fri., **Liturgy of the Hours**, morning prayer, 7:30 a.m., evening prayer, 6:30 p.m. Information: 317-882-0724.

St. Thomas Aquinas Church, Bosler Chapel, 4625 N. Kenwood Ave., Indianapolis. Mon.-Fri., **Liturgy of the Hours**, morning prayer, 7:30 a.m. Information: 317-253-1461.

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) Church, Chapel, 4720 E. 13th St., Indianapolis. **Perpetual adoration**. Information: 317-357-3546.

Pope John Paul II Adoration Chapel, 1723 I St., Bedford. **Perpetual adoration**. Information: 812-279-5814.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. **Perpetual adoration**. Information: 317-888-2861.

St. Thomas More Church, 1200 N. Indiana St., Mooresville. **Perpetual adoration**. Information: 317-831-4142.

Weekly events

Sundays

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

St. Joseph Church, 1375 S. Mickley Ave., Indianapolis. **Mass in Vietnamese**, 1 p.m. Information: 317-244-9002.

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. Information: 317-255-3666.

St. Gabriel Church, 6000 W. 34th St., Indianapolis. **Spanish Mass**, 5 p.m. Information: 317-291-7014.

Holy Trinity Parish, 2618 W. St. Clair St., Indianapolis. **Poticas for sale**, after 9 a.m. Mass. Information: 317-634-8025.

Mondays

St. Thomas the Apostle Church, 523 S. Merrill St., Fortville. **Rosary**, 7:30 p.m. Information: 317-485-4102.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. **Prayer group**, 7:30 p.m. Information: 317-888-2861.

St. Roch Church, 3600 S. Pennsylvania St., Indianapolis. **Holy hour**, 7 p.m. Information: 317-784-1763.

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

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

Tuesdays

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

Holy Name Parish, 89 N. 17th St., Beech Grove. **Prayer group**, 2:30-3:30 p.m. Information: 317-784-5454.

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. **Bible sharing**, 7 p.m. Information: 317-283-5508.

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

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

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

St. Joseph Church, 125 E. Broadway, Shelbyville. **Rosary and Divine Mercy Chaplet** after 8 a.m. Mass. Information: 317-398-8227.

St. Francis Child and Adolescent Behavioral Health Center, 650 E. Southport Road, Suite C, Indianapolis. "Awesome Kids," **therapeutic program for 5- to 13-year-olds** grieving from the loss of a loved one. Information: 317-783-8383.

St. Francis Child and Adolescent Behavioral Health Center, 650 E. Southport Road, Suite C, Indianapolis. "Teens Grieving Teens," **therapeutic program for high school students** grieving from the loss of one or more teenage friends, 7-8 p.m. Information: 317-783-8383.

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.

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

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

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

St. Thomas Aquinas Church, Chapel, 46th and Illinois streets, Indianapolis. **Prayer service** for peace, 6:30-7:15 p.m. Information: 317-253-1461.

Holy Trinity Parish, 2618 W. St. Clair St., Indianapolis. **Poticas** for sale, noon-2 p.m. Information: 317-634-8025.

SS. Francis and Clare Church, 5901 Olive Branch Road, Greenwood. **Mass**, 6:30 a.m.,

adoration of the Blessed Sacrament, 7 a.m.-8 p.m., rosary and Divine Mercy Chaplet, 11 a.m., Benediction, 8 p.m. Information: 317-859-HOPE.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. **Rosary and Chaplet of Divine Mercy**, 7 p.m. Information: 317-888-2861.

St. Francis Hospital and Health Center, 438 S. Emerson Ave., Greenwood. Wellness Community, **cancer support group**, 6-8 p.m., interview required before joining group. Information: 317-257-1505.

St. Denis Church, 12155 N. Co. Road 600 E., Westport. **Liturgy of the Hours**, morning prayer, 7 a.m. Information: 812-591-2362.

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

Thursdays

Holy Name Church, 89 N. 17th Ave., Beech Grove. **Adoration of the Blessed Sacrament**, 9 a.m.-5 p.m., Benediction, 5 p.m., Mass, 5:30 p.m. Information: 317-784-5454.

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

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

St. Lawrence Church, Chapel, 6944 E. 46th St., Indianapolis. **Adoration of the Blessed Sacrament**, 7 a.m.-5:30 p.m. Mass. Information: 317-546-4065.

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

Christ the King Chapel, 1827 Kessler Blvd., E. Dr., Indianapolis. **Marian prayers for priests**, 5:30-6:30 a.m. Information: 317-255-3666.

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.

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

St. Mary Church, 415 E. Eighth St., New Albany. Shepherds of Christ **prayers for lay and religious vocations**, 7 p.m. Information: 812-944-0417.

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

Fridays

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, Indianapolis. **Catholic Charismatic Renewal**, prayer meeting, 7-8:30 p.m., except first Friday. Information: 317-797-2460.

St. Charles Borromeo Church, chapel, 2222 E. Third St., Bloomington. **Adoration of the Blessed Sacrament**, noon-3 p.m., second, third and fourth Fridays. Information: 812-336-6846. †

VIPs...

William and Bernice Boggs, members of St. Pius X Parish in Indianapolis, celebrated their 50th wedding anniversary on Nov. 19. The couple was married on that date in 1955 at St. Mary Church in Springfield, Ohio. They have three children: Kimberly Wilson, Bill and Kimberly Boggs. They also have 10 grandchildren and four great-grandchildren. †



Learning about the Holy Land

From left, Taylor Tufts, Sam Grieve and Regina Spielmann, all seventh-graders at St. Mary School in Aurora, portray children celebrating their arrival in the Holy Land during a Nov. 14 retreat at their school. The students at St. Mary School learned about the Holy Land during the time that the parish's pastor, Father Christopher Craig, was making his own pilgrimage there.

Movie producer to receive Thomas E. Burnett Jr. award

By Brandon A. Evans

An archdiocesan Catholic organization for business professionals is honoring a national figure for his commitment to the virtues of the Catholic faith.

Steven McEveety, executive producer of *Braveheart* and *The Passion of the Christ*, will be honored with the 2005 Thomas E. Burnett Jr. Heroic Leadership Award on Dec. 21 at Marian College in Indianapolis.

The award is part of a dinner offered by Civitas Dei, in conjunction with the Tom Burnett Family Foundation. The event

begins with a Mass at 5:30 p.m. followed by a reception and presentation at the Allison Mansion.

Burnett, whom the award is named after, was the Catholic businessman who joined other passengers aboard United Flight 93 on Sept. 11, 2001, to foil the terrorists who had hijacked the flight. In the course of the struggle, the airliner crashed in a Pennsylvania field.

Burnett was the posthumous recipient of the award in 2001, and since then it has been given to a Catholic business person who best exemplifies the faith in the

marketplace, along with courageous action, excellence and leadership.

McEveety, who is being honored this year, is the president of Adelphia Media Inc.

The cost of this year's event is \$55 per person, including dinner. The cost to attend just the ceremony is \$20 per person.

Shawn Conway, founder of Civitas Dei, said that the event has been successful in the past few years and that an award of this kind is "important for the Catholic community."

"We need to have heroes," Conway

said, "and we need to identify the virtues that made them do what they do."

The reason for honoring these individuals each year, he said, is similar to the reason why the Catholic Church honors saints.

The event, he said, is open not only to those Catholics in the business world but also to all those interested in supporting an award like this.

(For more information, call David Gorsage at 317-531-0653 or e-mail dgorsage3@comcast.net.) †

TRADE

continued from page 1

beyond previous commitments toward debt relief, to increase foreign aid and to help develop infrastructure in poor countries so that they can provide health care, especially for the poor.

He said a key point he made with Bush is that "the whole world is not the West," and the United States must recognize that "some countries need extra help," particularly as globalization expands.

Cardinal McCarrick also participated the same afternoon in the State Department meeting, at which a dozen other interfaith religious leaders encouraged Rice to push for trade agreements that will reduce hunger and poverty in the developing world.

The Rev. David Beckmann, president of Bread for the World, a Christian anti-hunger lobby which organized the State Department meeting, said the group emphasized that all the faiths represented by the meeting's participants see trade negotiations as a justice issue.

"It's not a matter of handing people assistance, but of removing obstacles" to participation in the global marketplace, so that people can better support themselves, he said.

Rev. Beckman, a Lutheran, warned that if "we don't get a breakthrough on Doha in the next few months, it will be years before we make progress on trade."

Bishop Mark Hanson, presiding bishop of the Evangelical Lutheran Church in America, said it was historic to have such a broad range of religious leaders come together to advocate on such an issue.

"This is about religious conviction," said Sayyid M. Syeed, general secretary of the Plainfield, Ind.-based Islamic Society of North America. He noted that many Islamic countries are functioning at below the poverty level and said it will take mobilizing the resources of many institutions to meet that challenge.

H. Eric Schockman, president of Mazon, a Jewish hunger-fighting

organization, said the meeting with Rice emphasized "equalizing globalization."

For Jews and for other faiths represented, "without social action, we are nothing," said Schockman. "My colleagues may quote Luke and I may quote Isaiah, but we come to the same conclusion."

In his statement after the White House meeting, Cardinal McCarrick said the fight against poverty "is vital to establishing solidarity among peoples and nations. Global trade rules, when framed from the perspective of the 'least among us,' can lead to more equity, prosperity and stability in a world where growing inequality and instability are very often dangerous realities."

He also referenced an Oct. 21 letter from Bishop William S. Skylstad of Spokane, Wash., president of the U.S. Conference of Catholic Bishops, to Bush. It said that trade in agriculture is currently "a stumbling block in negotiations and the poor stand to lose out most of all."

The letter said 1.3 billion people, about half the workforce of developing countries, are employed in agriculture, most on small farms.

"They face multiple disadvantages in converting their labor into economic growth," Bishop Skylstad's letter said. "They are confronted not only by developed country subsidies and tariff levels ... they are also beset by poor physical and financial infrastructures, as well as environmental degradation and political insecurity." †

CNS photo by Phil Groot, courtesy of Catholic Relief Services



A farmer in Ghana displays beans in the Kuapa Kokoo cooperative, which grows all the cocoa used by Divine Chocolate, a fair-trade chocolate promoted by Catholic Relief Services.



Cardinal Theodore E. McCarrick of Washington and U.S. President George W. Bush talk with the media in the Oval Office of the White House on Dec. 1. Cardinal McCarrick urged the president to ensure that trade negotiations taking place this month in Hong Kong protect the interests of the poor around the world.

Brebeuf Jesuit girls volleyball team wins Class 3A state title

By Brandon A. Evans

The Brebeuf Jesuit Preparatory School Braves clinched the Class 3A state championship for girls volleyball.

This is the second title for the Indianapolis private Catholic high school team since 2003. They finished the season 37-1.

The state final was held Nov. 5 at Hinkle Fieldhouse in Indianapolis, where the Braves were triumphant over the Boonville Pioneers.

Coach Brian Murray has been with the team for seven years. There are six girls on the current team who were part of the state championship team in 2003.

"I think it meant more to them because we were expected to win," Murray said. "In 2003 we came out of nowhere and surprised a lot of people."

This year, he said, the season was fun but there also was a lot of pressure to win state. Also, the team finished ranked first in the state and fourth in the nation.

"It never got to the kids because we were so focused on winning state," Murray said. "We talk a lot about doing our best on the court. Winning takes care of itself."

Hard work is part of the key to the team's success, he said, but so is teamwork.

"These kids have worked their tails off since seventh grade to be successful," Murray said. "This was also the best team chemistry I have ever worked with."

Everyone had a role and played it, he added.

Though the team rarely stumbled this season, losing is something that every team eventually faces.

When it happens, Murray said, "I tell the kids to learn from the setback; examine how they played. We spent a lot of time talking about working hard and being a good teammate."

"We talk about being aggressive and trying to be successful; we discuss the fact that they can't be afraid to fail." †

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LIMBO

continued from page 1

important because “the number of babies not baptized has increased considerably” and the Church knows that salvation “is only reachable in Christ through the Holy Spirit.”

But the Church, “as mother and teacher,” also must reflect on how God saves all those created in his image and likeness, particularly when the individual is especially weak “or not yet in possession of the use of reason and freedom,” the archbishop said.

Redemptorist Father Tony Kelly, an Australian member of the commission, told Catholic News Service “the limbo hypothesis was the common teaching of the Church until the 1950s. In the past 50 years, it was just quietly dropped.

“We all smiled a bit when we were presented with this question, but then we saw

how many important questions it opened,” including questions about the power of God’s love, the existence of original sin and the need for baptism, he said.

“Pastorally and catechetically, the matter had been solved” with an affirmation that somehow God in his great love and mercy would ensure unbaptized babies enjoyed eternal life with him in heaven, “but we had to backtrack and do the theology,” Father Kelly said.

A conviction that babies who died without baptism go to heaven was not something promoted only by people who want to believe that God saves everyone no matter what they do. Pope John Paul II believed it. And so does Pope Benedict.

In the 1985 book-length interview, “The Ratzinger Report,” the future Pope Benedict said, “Limbo was never a defined truth of faith. Personally—and here I am speaking more as a theologian and not as prefect of the congregation—I would abandon it, since it was only a theological

hypothesis.

“It formed part of a secondary thesis in support of a truth which is absolutely of first significance for faith, namely, the importance of baptism,” he said.

In *God and the World*, published in 2000, he said limbo had been used “to justify the necessity of baptizing infants as early as possible” to ensure that they had the “sanctifying grace” needed to wash away the effects of original sin.

While limbo was allowed to disappear from the scene, the future pope said, Pope John Paul’s teaching in the *Catechism of the Catholic Church* and the encyclical “The Gospel of Life” took “a decisive turn.”

Without theological fanfare, Pope John Paul “expressed the simple hope that God is powerful enough to draw to himself all those who were unable to receive the sacrament,” the then-cardinal said.

Father Kelly said turning away from the idea of limbo was part of “the development

of the theological virtue of hope” and reflected “a different sense of God, focusing on his infinite love.”

The Redemptorist said people should not think the changed focus is a lightweight embrace of warm, fuzzy feelings.

“The suffering, death and resurrection of Christ must call the shots,” he said. “If Christ had not risen from the dead, we never would have thought of original sin,” because no one would have needed to explain why absolutely every human needed Christ’s salvation.

The fact that God loves his creatures so much that he sent his Son to die in order to save them means that there exists an “original grace” just as there exists “original sin,” Father Kelly said.

The existence of original grace “does not justify resignation,” or thinking that everyone will be saved automatically, he said, “but it does justify hope beyond hope” that those who die without having had the opportunity to be baptized will be saved. †

Pope tells Polish bishops their holiness is tool for evangelization

VATICAN CITY (CNS)—Holding Pope John Paul II up as an example, Pope Benedict XVI told Polish bishops their own witness of holiness is an essential tool for evangelization.

Pope John Paul’s “sense of responsibility for the Church and for the believers entrusted to a bishop’s care is a model and stimulus for us,” the pope said on Dec. 3 during a meeting with bishops from southern Poland.

The bishops were in Rome for their *ad limina* visits, which they make every five years to report on the status of their dioceses.

Catholics in southern Poland are particularly tied to Pope John Paul, since he was born in the region and ministered there as an auxiliary bishop and as archbishop of Krakow.

His former longtime secretary, Archbishop Stanislaw Dziwisz, appointed archbishop of Krakow after Pope John Paul’s death, told reporters in Rome that the possible miracle needed for the late pope’s beatification may have been found.

Archbishop Dziwisz said on Nov. 29 the case of a French nun healed of cancer in October following prayers for healing through the intercession of Pope John Paul would be submitted to Vatican investigators.

While dozens of possible miracles have been reported in connection with Pope John Paul, the archbishop said, the case from France was chosen “perhaps because it is a country where this is not expected.”

Msgr. Slawomir Oder, the Rome-based postulator of Pope John Paul’s cause, would not comment on the possible

miracle.

In his speech to the Polish bishops, Pope Benedict did not mention the late pope’s sainthood cause, but repeatedly cited things his predecessor had said or written.

Focusing on the late pope’s conviction that a bishop must be a “model of Christ” in his diocese, Pope Benedict said, “a diocese reflects its bishop’s way of being; his virtues—chastity, his practice of poverty, spirit of prayer, simplicity and sensitive conscience—inscribe themselves in a certain way in the hearts of the priests, who in turn, transmit these values to the faithful.”

Pope Benedict asked the bishops to pay special attention to the recruitment and training of seminarians.

“One must keep in mind not only preparing future priests intellectually for their future tasks, but also their spiritual

and emotional formation,” he said.

Pope Benedict asked the Polish bishops to give renewed consideration to the recommendation of the 1991 Synod of Bishops on priestly formation, which called for a greater number of spiritual directors in seminaries, priests who have “the difficult task of forming the spirit” and verifying that the candidate has the affective maturity needed to be a celibate priest.

“Recently, the Congregation for Catholic Education published its document regarding the admission of candidates to holy orders,” the pope said, referring to the instruction restricting the acceptance of men with “deep-seated homosexual tendencies.”

“I ask you, dear brothers, to put into effect that which is indicated” in the document, Pope Benedict said. †

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To the People of the Archdiocese of Indianapolis:

Dear Friends in Christ:

During this last fiscal year, we have continued to respond to the Lord's call in our new moment of grace. This call bids us to act with hope and generosity regarding the opportunities being given to our archdiocese in the early years of this new millennium.

As I've said before, this new moment of grace is as old as the Church itself. It comes to us from across the ages—across 2,000 years of Christian faith and witness and across 171 years of faith and devotion here in central and southern Indiana.

This new moment of grace encourages us to rejoice in our blessings, and it also enables us to meet and deal with the challenges we face.

Archdiocesan Operating Budget

I want to let you know that the archdiocesan operational budget is in good shape. The budget for the 2004-2005 fiscal year, which ended June 30, 2005, came in with a small, positive balance. The budget for the current fiscal year was approved by the Archdiocesan Finance Council with a \$221,000 surplus. We are planning to work into our budget a gradual payback for previous deficits.

United Catholic Appeal

The 2004 United Catholic Appeal was a great success. Under the leadership of David and Tessa Milroy of St. Bartholomew Parish in Columbus, pledges reached more than \$5.6 million, or 103 percent of the goal. Thanks to all of you for your support of this annual appeal for our home missions and our shared ministries. The generosity of your response to the many needs facing the Church we all love so much is very edifying.

Response to natural disasters

Your generosity rightly extends beyond your parish and your archdiocese. The response of Catholics in central and southern Indiana to the natural disasters our country and our world has been experiencing has been extraordinary.

The archdiocesan Missions Office received nearly \$605,000 from parishes and individuals following the Southeast Asian tsunami in late December 2004. School children of the archdiocese contributed \$30,000 to the World Food Program that worked with tsunami victims. The Missions Office also received more than \$811,000 for victims of Hurricane Katrina. Catholic school children contributed nearly \$28,000.

Our local Church is blessed with so many generous people.

Catholic Charities Summit

In early October, about 150 Catholic Charities agency directors, advisory council members, employees and volunteers from every part of the archdiocese gathered for the second Catholic Charities Summit. We believe that it is the first time in the history of the

archdiocese that so many different people involved with ministry to the poor and vulnerable came together for prayer and a special program.

The keynote speaker in the afternoon was Father Larry Snyder, the president of Catholic Charities USA, the national organization. Nationally, Catholic Charities agencies provide aid to more than 7 million people and have combined budgets of about \$3 billion.

The archdiocese recently harmonized the names of the various social services agencies to show their connectivity and interrelatedness. The summit was to put the individual agencies and their ministries in both an archdiocesan and national context. I believe we made a good start.

Loss of Priests

Since last February, our archdiocese has suffered the loss of seven priests: Father William Stineman, Msgr. Francis R. Tuohy, Father John F. Dede, Msgrs. Jack Ryan and Louis Marchino, and Fathers Justin Martin and Clarence Waldon.

As you can imagine, it is very difficult to deal with the loss of so many fine men in only a six-month period.

Future parish staffing

We will miss these seven priests very much, but their deaths bring home the reality we are facing as a Church and that is the shrinking number of priests.

In June, a committee of our archdiocesan strategic planning task force announced a series of recommendations aimed at staffing our parishes in the future. The committee did a fine job. Their recommendations—made after consulting with some 700 pastors, parish life coordinators, and parish leaders over a two-year period—will serve as our resource guide as future staffing needs occur.

Vocations

We now have 26 seminarians in formation. But that number is not large enough to keep pace with the growth in the Catholic population. We will continue to expand our efforts to recruit more young people for priestly ministry.

On Sept. 8, 2004, we dedicated the Bishop Bruté House of Formation at Marian College in Indianapolis. Through the house of formation, we hope to establish a "culture of vocations" among our young people. This academic year, we have 10 young men studying and living in the house. They attend regular classes with the other Marian students, but they also attend daily Mass, and they pray Morning and Evening Prayer together.

Last June, we ordained two men to the priesthood: Fathers Bill Williams and Shaun Whittington. This June, we hope to ordain one.

Please pray for more vocations and for our seminarians. Ask the Lord to send more workers for the harvest. And please pray for your priests. They are going to need the love and support of all of us now and in the years to come.

New capital campaign

The Legacy for Our Mission: For Our Children and the Future continues to move ahead. It is a parish-based campaign, in which all of the funds raised for parish ministries and collective, or archdiocesan, priorities, will support parishes, schools, ministry agencies, and retired priests.

As an archdiocese, we have a lengthy list of projects. We can't do everything. Therefore, we were forced to prioritize—to develop a list of the major areas that need our attention the most. Five areas of need were identified: education, home missions, Catholic Charities, future ministry, and our ministries of care, including the care of our retired priests, our cathedral, and Our Lady of Fatima Retreat House.

You will be hearing much more about this campaign as we move forward.

Protecting Our Children

The Archdiocese of Indianapolis enhanced its safe environment training for the protection of children and young people. In addition to its own ongoing policies and procedures, called *To Be Safe and Secure*, the archdiocese began offering "Protecting God's Children," the National Catholic Risk Retention Group's Virtus training program, which explains facts and dispels myths about child abuse.

Two audits—one released in February 2004, the second in October 2005—by the Gavin Group reported that our archdiocese is in full compliance with the U.S. Church's "Charter for the Protection of Children and Young People."

Cause for Canonization

On Sept. 12, 2005, in the presence of the postulator and vice postulator, the formal canonical opening took place of the Cause of Beatification and Canonization of the Servant of God Simon Bruté, our first bishop. It is the first required step in the investigation.

The apostolic zeal, humility, simplicity, determination, courage and confidence in God's will make Bishop Bruté a splendid model for all Catholics of our day. He is a relevant model for all who are involved in furthering the ministry of the Church. He was arguably the most influential theologian of the Church in the United States in his day. His commitment to faithful prayer and his deep love for the Holy Eucharist highlighted his generous ministry to his people. Indeed, the holiness of Bishop Bruté is a wonderful example and inspiration for all lay people and religious women and men.

I encourage everyone to promote public knowledge about our holy first bishop and to spread the word about his cause for canonization. Bishop Bruté is a worthy intercessor for healing and for our own holiness. Learning about his life also tells us and our children much about the founding of the Church in Indiana.

Conclusion

In 1834, Simon Bruté, began a spiritual mission that we must carry on for those who will come after us.

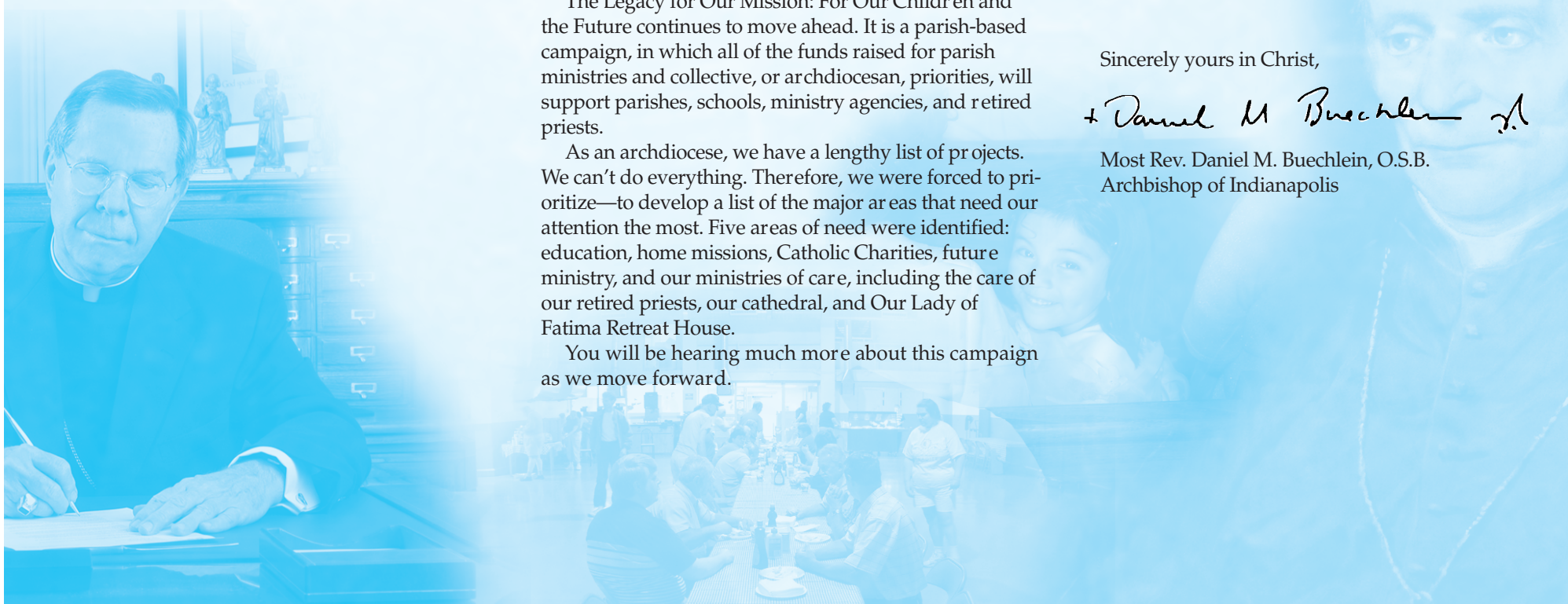
The Church's mission is always ancient and always new. We carry out this mission by following in the footsteps of those who have gone before us. Most of us have had our faith passed on to us by our parents and grandparents, and we are called to continue the good work that was begun here by pioneers of faith who came from distant lands.

We must think about our future—how we will continue to grow as a Church and how we will attend to and manage that growth. We must be forward-thinking—much like Bishop Bruté was in his own time. We must realize that what we do now will affect the generations that succeed us.

Thank you for your support and for your generosity of heart. God bless you!

Sincerely yours in Christ,

Most Rev. Daniel M. Buechlein, O.S.B.
Archbishop of Indianapolis





ARCHDIOCESE OF INDIANAPOLIS

Summary of Financial Status

This summary of the financial status of the Archdiocese of Indianapolis reflects activities of the chancery of the archdiocese and certain affiliated agencies with direct accountability to the Most Reverend Daniel M. Buechlein, O.S.B., archbishop of Indianapolis. The information presented has been derived from the audited financial statements and does not

include the activities of parishes, missions and schools of the archdiocese. All significant transactions among entities detailed in this summary have been eliminated. The complete audited financial statements are available for public inspection at www.archindy.org/financial_information.

Chancery and Certain Entities of the Archdiocese of Indianapolis Combined Statements of Financial Position as of June 30, 2005 and 2004

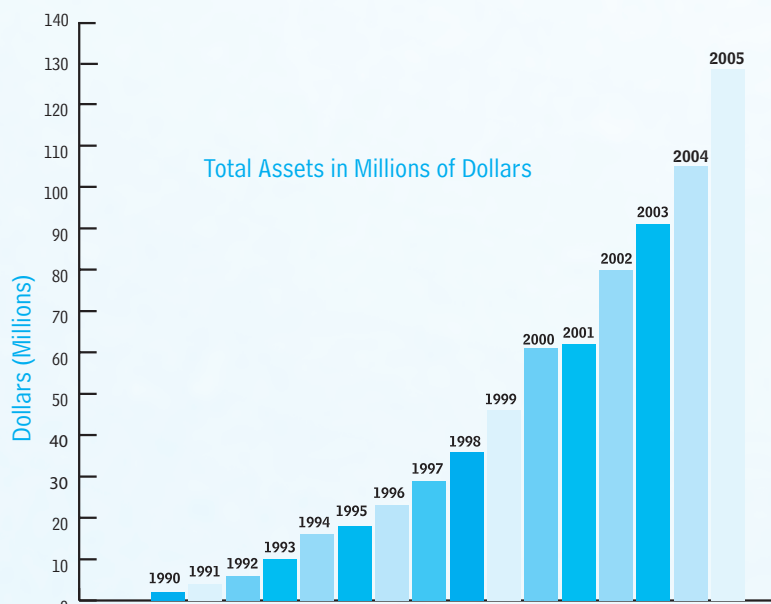
ASSETS	2005	2004
Cash and cash equivalents	\$25,392,991	\$14,900,780
Investments	126,710,931	127,408,856
Receivables:		
Contributions, net 9,615,249		11,475,675
Deposit and loan fund, net	21,050,808	21,347,365
Amounts due from parishes and other archdiocesan entities, net	4,345,890	5,370,757
Accrued interest income	416,248	495,224
Other, net	3,223,509	2,701,977
Total receivables, net	38,651,704	41,390,998
Other assets	262,649	110,370
Burial spaces and other inventories	3,191,608	3,279,155
Land, buildings and equipment, net	15,748,573	15,678,378
TOTAL ASSETS	\$209,958,456	\$202,768,537
LIABILITIES AND NET ASSETS		
Liabilities:		
Accounts payable and accrued expenses	\$5,082,862	\$5,556,331
Capital campaign due to parishes	998,976	2,912,485
Bonds payable	52,678,586	53,423,280
Reserves for self-insurance	428,000	2,440,000
Other liabilities	2,877,068	2,537,788
Deposit and loan fund payable	34,199,071	27,587,207
Total liabilities	96,264,563	94,457,091
Net assets:		
Unrestricted	84,367,304	77,045,369
Temporarily restricted	11,516,088	13,899,775
Permanently restricted	17,810,501	17,366,302
Total net assets	113,693,893	108,311,446
TOTAL LIABILITIES AND NET ASSETS	\$209,958,456	\$202,768,537

Chancery and Certain Entities of the Archdiocese of Indianapolis Combined Statements of Activities for the years ended June 30, 2005 and 2004

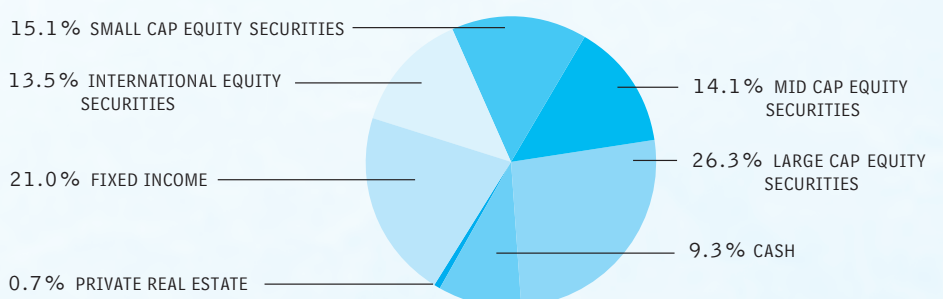
	2005	2004
SUPPORT AND REVENUES		
Assessments	\$8,068,412	\$6,691,156
Service fees	19,915,249	20,426,242
Capital campaigns and contributions	10,091,249	4,991,911
United Catholic Appeal	5,700,878	5,575,205
Sales of goods and services	5,069,054	4,565,718
Program service fees and other	4,872,948	5,107,839
Other public support	4,474,750	3,673,307
Interest income and investment return	11,111,562	16,032,012
Total support and revenues	69,304,102	67,063,390
EXPENSES		
Salaries and wages	13,516,202	12,632,688
Employee benefits and taxes	3,207,810	2,682,321
Health care costs	12,529,617	13,207,328
Retirement plan contributions	4,044,358	4,480,690
Cost of equipment and supplies sold	2,302,906	1,862,694
Administrative and supplies	2,212,976	1,958,272
Property insurance	1,714,845	2,308,810
Depreciation	1,467,483	1,331,288
Repairs and maintenance	744,413	715,550
Occupancy costs	1,116,894	1,006,715
Interest	4,246,475	3,949,799
Bad debts	2,529,726	1,802,990
Professional services	6,124,698	5,169,792
Specific assistance	592,968	626,266
Contributions	5,117,335	4,682,377
Capital campaign funds donated to parishes and others	33,878	70,232
Other	2,419,071	2,277,369
Total expenses	63,921,655	60,765,181
CHANGE IN NET ASSETS	5,382,447	6,298,209
NET ASSETS: Beginning of year	108,311,446	102,013,237
NET ASSETS: End of year	\$113,693,893	\$108,311,446

Catholic Community Foundation, Inc.

The Catholic Community Foundation is a separate, not-for-profit corporation established by the archdiocese to professionally invest and administer numerous individual endowment funds for the benefit of parishes, schools, agencies, and other institutions affiliated with the Archdiocese of Indianapolis. As of June 30, 2005, the Catholic Community Foundation comprised 305 separate endowment accounts and 112 charitable gift annuities worth \$128.1 million.



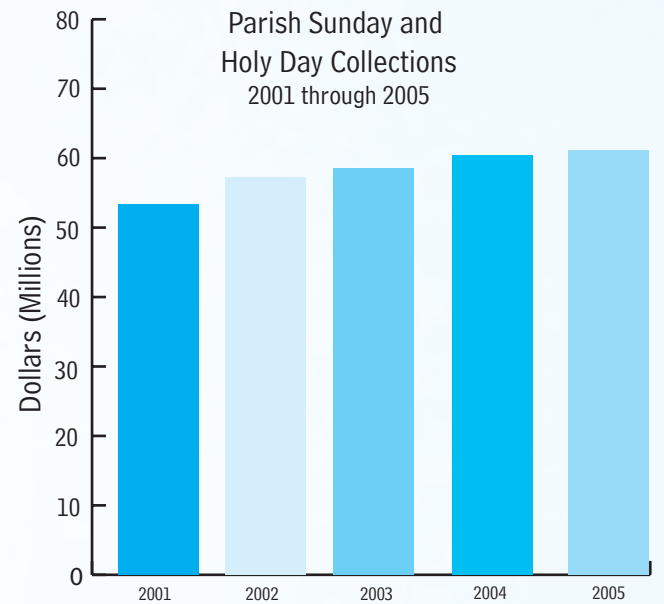
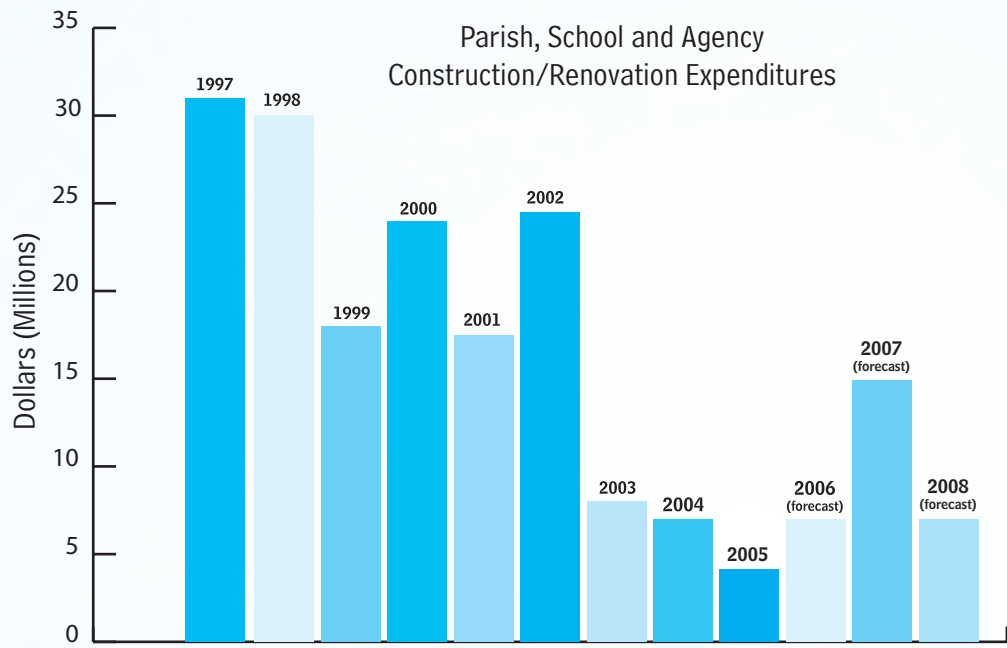
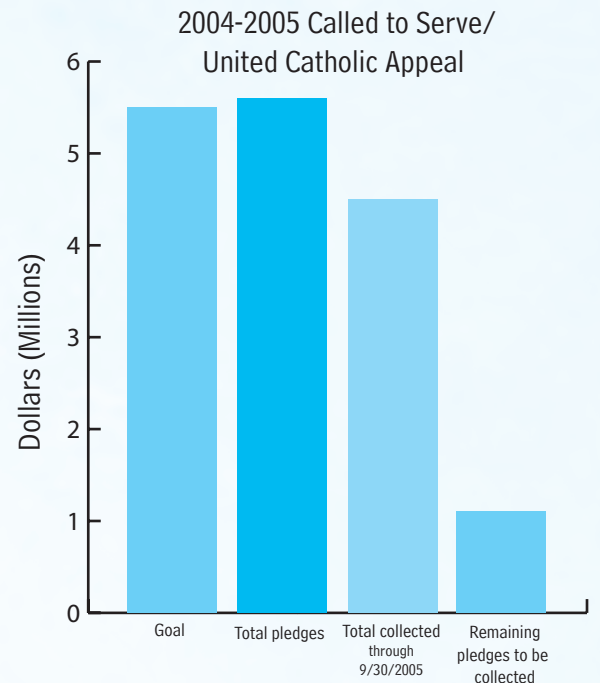
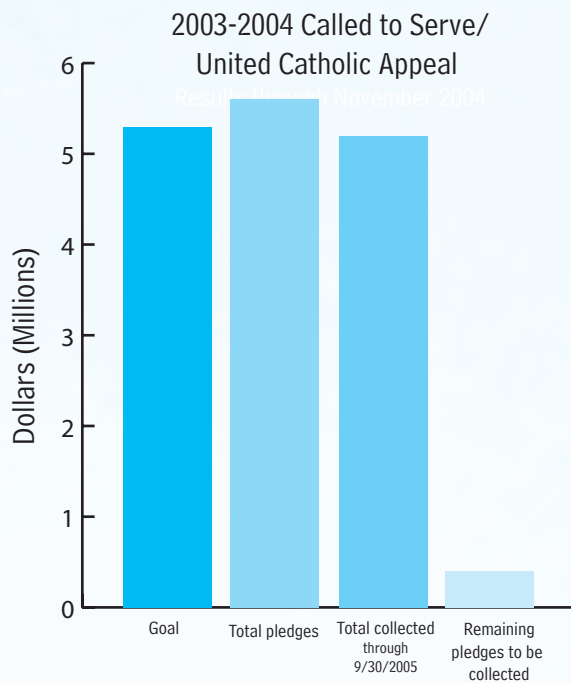
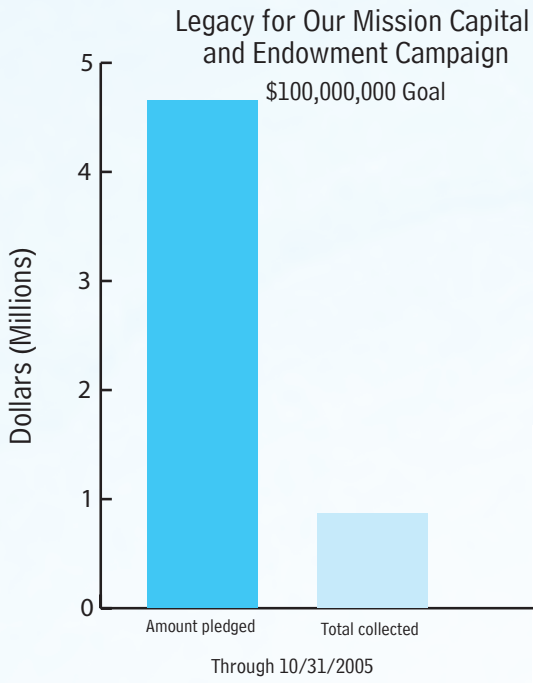
Asset Allocations as of June 30, 2005 CASH AND INVESTMENTS = \$128,055,953



Fund Performance

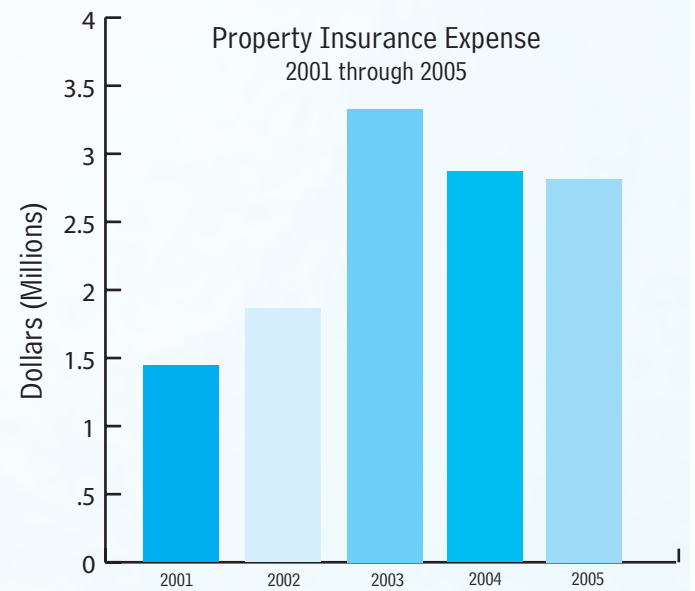
Composite	8.9%
Equity	9.0%
Fixed	5.5%

ARCHDIOCESE OF INDIANAPOLIS



Combined Statement of Activities by Secretariat, Vicariate and other operating groups

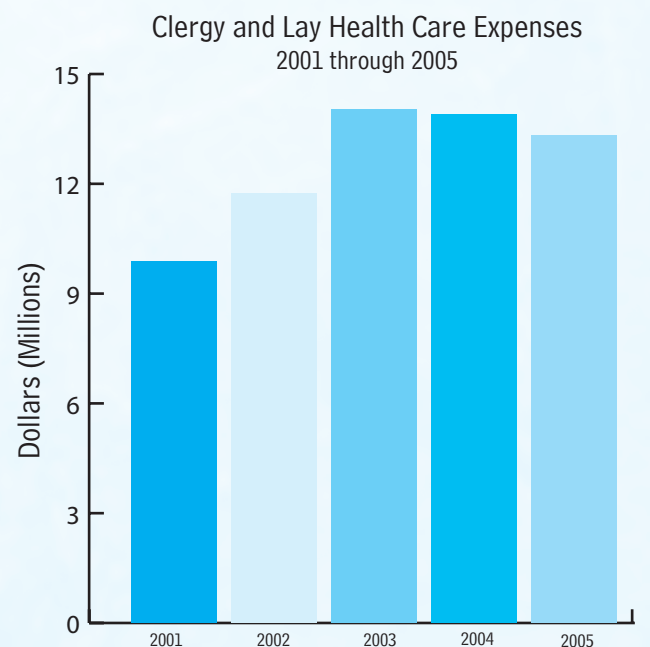
	SUPPORT AND REVENUES	EXPENSES	CHANGE IN NET ASSETS
Chancery	\$5,221,778	\$17,283,910	(\$12,062,132)
Clergy and Parish Life Coordinators	3,732,401	3,024,587	707,814
Spiritual Life and Worship	1,113,531	1,336,205	(222,674)
Catholic Education and Faith Formation	7,638,167	13,670,945	(6,032,778)
Lay Ministry and Pastoral Services	237,993	339,211	(101,218)
Catholic Charities and Family Ministries	9,128,457	9,202,492	(74,035)
Communications	1,962,246	2,075,830	(113,584)
Finance and Administrative Services	3,309,355	3,728,043	(418,688)
Stewardship and Development	2,703,746	3,328,585	(624,839)
Vicariate Judicial	345,490	367,210	(21,720)
Parish Shared Services and Support	26,109,088	25,254,732	854,356
Catholic Community Foundation and ADLF	33,348,519	9,725,950	23,622,569
Eliminations	(25,546,669)	(25,416,045)	(130,624)
Combined Total June 30, 2005	\$69,304,102	\$63,921,655	\$5,382,447



Breakdown of Change in Net Asset Results for the year ended June 30, 2005

(in thousands)

	Actual
Operating Change in Net Assets	\$213
Non-Operating Change in Net Assets	5,169
Combined Change in Net Assets	\$5,382





CHIEF FINANCIAL OFFICER'S REPORT

The 2004-2005 fiscal year was one of break-even financial operations, growing stewardship, steady investment returns and challenging employee-benefit and facilities expenses. The people of the archdiocese continue to generously support the ministries of the Church. This report highlights several significant areas of our financial operations.

Chancery 2004-05 Operating Results

The chancery and agencies of the Archdiocese of Indianapolis completed 2004-05 with a \$213,000 surplus vs. a budgeted surplus of \$129,000, a positive variance of \$84,000. This represents the first such surplus for the archdiocese since the mid-1990s and a 2005-06 budget of \$221,000 (positive) seems to indicate that the archdiocese has likely achieved a more stable footing than in recent years.

I must offer two cautions about the positive operating results: first, the surplus is very small relative to the total overall budget—only about one-half of 1 percent of operational expenses; second, any surpluses must be used to “repay” the deficit spending of recent years. In other words, we will still need to continue to hold expenses down; this is not the time to increase budgets, even for human and material resources that agencies have been doing without for a number of years.

Called to Serve: Parish Stewardship and United Catholic Appeal

Parish stewardship, through Sunday and holy day collections, continued to grow, although at a slightly slower pace than the Indiana economy. Total parish Sunday and holy day collections throughout the archdiocese grew at a rate of 1.9 percent. This compares with a growth rate of 3.0 percent in parish Sunday and holy day collections for 2003-2004.

The 2004 United Catholic Appeal received pledges of \$5.65 million. This compares to pledges of \$5.57 million for the 2003 United Catholic Appeal, an increase of 1.5 percent.

St. Francis Xavier Home Missions Fund

June 2005 brought the fifth year of allocations of the St. Francis Xavier Home Missions Fund. The allocations committee, consisting of 11 members—pastors and parish life coordinators—aided by two archdiocesan staff members, made recommendations to Archbishop Buechlein for home missions grants based on applications received from 34 parishes. Approximately \$436,000 was awarded to 30 parishes.

Home missions grants are supported through the generosity of parishes that pledge some or all of the money they raise in excess of their Called to Serve/ United Catholic Appeal goal to the St. Francis Xavier Home Missions Fund and through distributions from the Catholic Community Foundation's Archdiocesan Home Missions Endowment Fund, which was established through the Legacy of Hope: From Generation to Generation capital and endowment campaign. While we've improved our funding to support needy parishes, parish needs still far outweigh available resources. Grant requests exceeded \$868,000 during the year. This means that only 50 percent of the grant dollars requested was able to be awarded.

Schools Consortium

Six center-city Indianapolis elementary schools joined to form the Archdiocesan Schools Consortium in order to more effectively improve educational standards, raise support and manage expenses. The financial deficit for these

schools for 2004-05 was approximately \$1.2 million. It is the goal of the consortium to break even financially through improved development efforts.

Expenses Related to Sexual Misconduct

In fiscal year 2005, approximately \$87,000 was spent to provide counseling for victims of sexual misconduct perpetrated or alleged to have been perpetrated by priests or lay employees of the archdiocese. Approximately \$59,000 was spent for these purposes in fiscal year 2004.

Insurance Plans and Parish Services

The archdiocese operates several insurance plans, employee benefit plans and other services on behalf of parishes, schools and employees. Two of the most significant plans are the lay employee health insurance plan and the property insurance plan. Both have seen significant changes in recent years.

The lay employee health insurance plan experienced a \$1.75 million surplus. This surplus eliminates an accumulated loss in the health plan since 1995 and creates a \$318,000 accumulated plan surplus. Health care costs continue to challenge parish, school and agency budgets. While we attempt to design a health care plan that will continue to provide appropriate benefits to employees and their families in coming years, we did make one significant change that had a dramatic effect in 2004-05: the requirement for employees to be eligible for participation in the plan increased from 1,000 hours worked per year to 1,500 hours worked per year. This change reduced the number of employees participating in the plan and enabled total health care costs billed to parishes, schools and agencies to decline slightly from the 2003-04 year despite an increase in the cost of health care per employee.

In 2003-2004, the parish, school and agency property insurance plan structure also changed dramatically: the archdiocesan insurance plan transitioned to a self-insured plan from what had previously been a high-deductible plan. The plan surplus of \$2.3 million in these first two years has begun funding a reserve account to protect against potential future large property insurance claims or rate increases from external insurance companies.

Catholic Community Foundation, Inc.

The Catholic Community Foundation's total assets topped \$129.3 million at June 30, 2005, an increase of 23 percent from the previous year. Investment returns, following five years of volatile markets, achieved a very “normal” rate of 8.9 percent. Foundation investments have returned a very respectable 9.4 percent (annualized) since the inception of the current investment structure in January 1995. Parishes, schools and agencies of the archdiocese added 21 new endowments during the year, bringing the total number of endowments held in the foundation to 305. Catholic Community Foundation endowments distributed \$4.7 million last year to support parish, school and agency ministries. This growth in distributions from \$3.9 million in 2003-04 demonstrates the ability of endowments to provide long-term funding for ministries.

2005-06 Operating Budget

We enter the 2005-06 fiscal year with an operating budget of \$221,000 (surplus) on approximately \$40 million of total operating expenses. We anticipate the most significant challenges to include:

- Health care and employee benefit costs that are increasing much faster than Sunday collections
- Construction and facilities costs (such as property insurance and heating costs) that are increasing quickly due to high national demand in the wake of hurricane damage and other factors.

On the other hand, we have several positive opportunities:

- A trend of positive growth in Sunday collections and the annual United Catholic Appeal
- The formation of a schools consortium to address financial operations of Indianapolis center-city Catholic schools
- Two consecutive years of strong investment returns
- The upcoming Legacy for Our Mission campaign, which has seen strong positive results among the pilot wave of parishes conducting this effort.

While the budgeted surplus is certainly small relative to the total operating budget, it is our belief that we are seeing the beginning of stable operations that will help us recoup deficit operational spending from previous years.

Accountability

Accountability is an important part of our stewardship responsibilities. Each year, the archdiocese subjects itself to the scrutiny of an independent audit. The firm of Deloitte & Touche LLP performed the audit for the last fiscal year. The audited financial statements are available for inspection through the Office of Accounting Services or at www.archindy.org/financial_information.

Archbishop Buechlein has established and regularly confers with the Archdiocesan Finance Council. The council, whose existence is required by canon law, focuses on financial policies, procedures and activities of the Church in central and southern Indiana. Current members of the Archdiocesan Finance Council are:

Most Rev. Daniel M. Buechlein, O.S.B.,
archbishop, chairman
Rev. Msgr. Joseph F. Schaedel,
vicar general, vice chairman
David Milroy, president
Clark Byrum, vice-president
Jackie Byers, secretary
Patrick Carr
Michael Dilts
Dale Gettelfinger
Kenneth Hedlund
Mary Horn
Phil McKiernan
Timothy Robinson
Jeffrey D. Stumpf, chief financial officer, staff.

This past fiscal year marked continuing financial recovery for the parishes, schools and agencies of the Archdiocese of Indianapolis as we worked to build a sounder financial footing. Stewardship grew, investment returns were strong, and expenses generally fell in line with budget expectations. Now, we look with hope toward the Legacy for Our Mission campaign. We continue to place great emphasis on improving the financial stability of those parishes experiencing deficit operations. May God lead us toward continued success in our ministries.

Respectfully submitted,

Jeffrey D. Stumpf, M.B.A., C.P.A., CFA
Chief Financial Officer

When praying, acknowledge your dependence on God

By Mary Jo Pedersen

I was eight months pregnant when Advent began in 1974. I was carrying around 40 extra pounds, mothering a toddler and nursing a bad back.

I'd done some Christmas shopping early in the fall, but all the other preparations lay before me like a steep mountain path. Though I fretted about all the undone preparations, I enjoyed the idea of being pregnant during Advent.

I knew that expecting a baby would help our family appreciate the gracious love of a God who was willing to enter the world as a helpless babe. If I could love this unseen child in my womb this much, how much more must God have loved us to send his own Son to live with us on earth?

Surely a new baby right at Christmas was—as Mark Twain would say—a “blessing and an inestimable bother.”

Pondering these thoughts became a way of praying for me. I felt gratitude toward God and longed for this child to get to know God.

While there are many ways to pray—to beseech God for one reason or another—my favorite way is to close my mind to all current distractions and place myself in the safe circle of God's arms, to become totally dependent on God just like the child that was growing within me then was totally dependent on me.

Acknowledging my dependence on God is important. It helps me to keep things in perspective.

God is all-knowing and all-powerful, just like some parents may seem to be to their children. God has ways of handling things that we, his children, cannot begin to fathom.

Like my child, all I need to do is marvel at the wonder of how God delivers, and all that is needed from me is trust. Then I can simply talk to God about whatever concerns me with confidence that God cares for me.

My own prayer always ends with gratitude. And there are times also when my prayers begin with gratitude and praise for blessings that surround me in that moment.

I resorted to this format for praying recently when I was developing a prayer tool for couples:

- Place yourself in that safe circle of the arms of God.
- Acknowledge your dependence on God.
- Speak to God about what concerns you most, and be confident that God cares for you as you pray through the power of the Holy Spirit.
- Conclude—or begin—your prayer with expressions of gratitude and praise.

This, too, is how I teach my children to pray.

Back in 1974, I was moving slowly but surely toward my goal of having gifts wrapped ahead of time and the tree decorated early for a change. Then my preparations came to a screeching halt on Dec. 12 when our baby decided to come early.

I was in the hospital for five days with a Caesarian section and some surgical complications. I returned home during Christmas week—exhausted and confined to bed—with our new son.

That was when the time from Advent through Christmas changed forever for me. All the trappings of the holiday seemed totally insignificant.

What mattered was that our love as a couple had been realized in a beautiful little boy. He filled us with hope for the future. Wrapped in a blanket, our tiny sleeping baby was the picture of peace.

We learned that Christmas is God's way of giving us hope and new life. It is God's promise to be in the world with us, so close to us that every breath of every tiny baby depends on God loving that child into existence.

I never really understood the Incarnation until that Advent when our son was born.

Our baby's soft skin against mine was a reminder of just how intimately God resides in us and is there for us when we elevate our hearts and minds to him.

As I nursed this little one, Isaiah's lovely psalm about God's love was revealed in all its truth: “You will be suckled, carried on her hip and fondled in her lap. As a mother comforts a child, so I shall comfort you” (Is 66:13).

Christmas was part of the divine plan to convince us of the nearness of God and of his unconditional love for us.

In the midst of the season's fatigue and excitement, my praying emerged from the experience of encircling our child with love and care, and watching others do the same things. Holding another person in love, in total attentiveness to the other's needs, ushered me into the heart of the Creator God.

That is the way to pray—a way, really, of being with God—that I have learned to bring to Advent and Christmas every year since then. I now offer a prayer of being with God—a prayer of participation in the divine mystery of the Incarnate One, Jesus, whom we call Emmanuel, “God-with-us.”

(Mary Jo Pedersen is coordinator of the Leadership in Family Life Training Program for the Archdiocese of Omaha, Neb.) †

Prayer is a relationship we enter with God

By Fr. David K. O'Rourke, O.P.

I suffered a severe heart attack 20 years ago while still a young and very active man. After I was back on my feet, a friend told me how glad she was to see me up and around.

“I knew God wouldn't let you die,” she said. “You're such a good man.”

I was touched by her kindness, but I believe that “whether I live or die, God is still God.”

That is how I look at life, and it is tied in with how I look at God and at prayer. Some people talk about learning how to pray and different forms of prayer. This is well founded in Catholic tradition. I don't see prayer as a technique to learn, but a relationship we enter with God.

In this relationship, God leads us and we follow him. It is also a very unequal relationship because there is no equality between the Creator and creature or, to use the biblical image, between the potter and the clay.

This relationship is wound together with faith, that unequal relationship in which God leads me and I follow him. I don't look to prayer for comfort—for survival, yes, but not for comfort. My experience tells me that in this



Advent is a time to prepare for the coming of the Christ Child—God's promise to be in the world with us, so close to us that every breath of every tiny baby depends on God loving that child into existence. Prayer enables us to participate in the divine mystery of the Incarnate One, Jesus, whom we call Emmanuel, “God-with-us.”

life there are many discomfiting questions.

My view is colored by working with the records of the Soviet KGB's 50 years of terror in the Baltics and by hours spent walking in the wet grass of a swampy field behind the Auschwitz-Birkenau Nazi death camp, where ashes of hope and life itself lie scattered on the ground.

I have had a good life, safe and secure, but why me? What about the many people whose records I have been examining for five years, whose lives were short, painful and ended by terror? I cannot make sense of this.

I am grateful that I have been spared and grateful for a good life. I know that I have not earned any of this any more than those who have suffered merited their pain. I think about this a lot, and I am filled with gratitude.

My questions, reflections and gratitude are part of my prayer, integral to my relationship with God.

Faith, prayer, my life and my work are tied together. It is hard to separate them from each other, and I see no reason to try to do that.

(Dominican Father David K. O'Rourke is a senior fellow at the Santa Fe Institute in Berkeley, Calif.) †

Discussion Point

Make prayer part of daily life

This Week's Question

Do you have a favorite way of praying at home?

“My most sacred space outside of Mass is the prayer of staying still, being silent, listening to God's response, the things around me and the silence. There are prayers of petition, adoration, contrition and thanksgiving. I think the fifth type of prayer is listening, which provides unlimited sacred space.” (Patrick Donovan, Wilmington, Del.)

“At home, the way I pray is not so much praying as talking with God as if he is the father and I am the child. It's not rote prayer. I come to him with good news as well as problems. It's like an ongoing conversation.” (Patricia Martin, Jewett City, Conn.)

“I volunteer 40 hours a week at church. I answer the door and phones, and I clean about two-and-a-half days. The best part is when I have the church all to myself while I vacuum and clean. Then I can pray. I say the rosary or sometimes I just talk to God.” (Debbie Jensen, Ogden, Utah)

Lend Us Your Voice

An upcoming edition asks: Do you have an insight on how to build unity when people disagree forcefully about a concern?

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



From the Editor Emeritus/John F. Fink

Jesus in the Gospels: Debates in the temple

See Matthew 21:33-46 & 22:15-33, Mark 12:1-27, Luke 20:9-40



During the first few days of what we now know as Holy Week, Jesus spent the days in the eastern hall of the temple, where groups customarily gathered for discussions. He had debates there with Pharisees, Sadducees and Herodians. He spoke openly despite the warrant that had been put out for his arrest.

As he had done in Galilee, Jesus continued to teach with parables. Matthew's Gospel has three of them at this point, while Mark and Luke tell only one. That one, though, was a doozie. It was about a man who built a vineyard (in Is 5:7, the vineyard is defined as "the house of Israel") and leased it to tenants. The tenants killed the owner's servants and eventually his son. There could be no doubt that the servants in the parable stood for

the Old Testament prophets sent by God, and Jesus was the son.

Then Jesus told the Jewish authorities directly that the kingdom of God would be taken away from them. Naturally, they wanted to arrest him, but the crowds flocking around him provided protection.

Then came the controversial debates. The episode with the Herodians came first. They were political supporters of Herod Antipas, who wanted the kingdom of his father, Herod the Great, restored to him. They asked what seemed like a simple question: Is it lawful to pay tribute to Caesar?

In fact, it was a loaded question. The Zealots, the extremists among the Jews, were absolutely opposed to paying taxes to the Romans because some of their tax money might be used for idolatry. Others saw no problem with paying taxes since they went toward ensuring the stability of the *Pax Romana*. If Jesus replied that the Jews should not pay taxes, he could immediately have been handed over to Pontius Pilate.

We know, of course, how Jesus evaded

the trap. He called for a coin that had Caesar's head on it and proclaimed, "Render to Caesar what belongs to Caesar and to God what belongs to God." We have it, then, from the highest authority, that Caesar, i.e., the civil government, has rights. But so does religion.

Now the Sadducees, who didn't believe in the resurrection of the dead, had a ridiculous question. Their ridicule, though, was directed against the Pharisees and the Essenes, who did believe in life after death, as much as against Jesus. If a woman was married to seven men in this lifetime, they asked, whose wife would she be after the resurrection?

In his reply, Jesus made it clear that, although the dead will rise again, their life after their resurrection will not just be a continuation of the life they had on earth. Rather, he said, they would be like the angels in heaven. Luke's account seems to preserve this for "those who are deemed worthy to attain to the coming age and to the resurrection of the dead." He says nothing about those who are not deemed worthy. †

Cornucopia/Cynthia Dewes

How to judge the value of a woman

Recently, our granddaughter, Jenny, asked me to answer some questions about how gender attitudes have affected my life. She was writing a college paper on that subject, using answers provided by herself, her mom and me. I guess the idea was to find out whether ideas about gender had changed over the generations, and if so, how.

The subject interested me because I knew that such attitudes certainly had changed during my lifetime. After all, when I was Jenny's age, young women's magazines like *Mademoiselle* featured articles about how to play dumb in order to get a boyfriend. Hunky guys supposedly wanted only beauty, never brains.

However, like many girls of my generation, I'd been raised to think I was an OK person, not some pawn in the game of life. The idea of fawning upon boys, pretending I admired basketball and muscle cars in order to gain their admiration, seemed ridiculous. In fact, I absolutely knew it was ridiculous.

Still, my expectations included finding a

husband, marrying and raising a family, which were the common female expectations of the time. A career, if any, was a secondary ambition. Those were the days when spending most of one's life raising children was considered the highest calling of a woman. Personally, I still think it is.

If Mr. Right didn't appear, I figured I'd be happy anyway teaching English somewhere, with a cat and a dog and books and a glass of wine now and then with friends. But, although I was oblivious to it, the prevailing attitude of the times was that women's life choices were fewer and somehow less important than men's.

The contradiction between exalting women as mothers while refusing to take them seriously as completely functional beings seemed to be lost on everyone. The Madonna complex was alive and kicking.

Well, look how far we've come from my day to Jenny's! Much good has resulted from the so-called "feminist movement," which declared that gender should not be the sole determination of one's worth, opportunities or decisions. Equal pay for equal work and allowing women to take up certain "male" occupations, among other things, are possible today because of it.

On the other hand, women appear to

have lost the right to be full-time moms. For reasons beyond my understanding, most families seem to need two incomes in order to survive. Mothers work at jobs outside the home, in addition to loving a husband, raising kids, running a household and doing whatever Church or volunteer work they can squeeze in.

Stress of a new and different kind has become many women's lot in life. Besides that, the so-called "sexual freedom" women have today has largely destroyed whatever respect they used to receive. Women may no longer be kept out of the workplace or overprotected, but now they're treated as objects to be used.

It seems to me what we need is an authentic Madonna complex. That is, we should look to the Blessed Mother as an example of womanhood, not in the sentimental way we often see her, but as she truly is.

Mary was a faithful, loving, strong woman who trusted God enough to involve herself in the greatest mystery in human experience. Women today can do no less.

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

Faithful Lines/Shirley Vogler Meister

Rejuvenating a Christlike, childlike spirit

Last week, I explained why our family has an early holiday gift exchange on



Thanksgiving weekend. However, my sister and her husband have had two such gift exchanges even earlier the past two summers. During an autumn visit with Beverly and John in our hometown, they explained these fun activities

with grandchildren.

Why have summer gift exchanges? Because two sets of their grandchildren rarely can be together over the Christmas holidays. So, when the youngsters visited simultaneously during hot weather, Bev and John suggested gift exchanges with a different twist. Since they are veteran thrift shoppers, they gave each child \$10 (to be raised to \$15 next year) for buying an appropriate gift for each of the other seven participants. Several thrift stores later, they returned to the Thurman home for gift wrapping.

"It turned out wonderfully," Bev said,

"with each child learning how to choose the right gift and budget their money. In return, they experienced the joy of giving and receiving. I get tears in my eyes when I think of the truly happy faces when giving and receiving their gifts. This is a win-win situation."

Not only did this interest me, but also I was doubly blessed during that visit when, with great enthusiasm, Bev gave me a book she had just finished, *Dangerous Wonder: The Adventure of Childlike Faith* by Michael Yaconelli (NavPress; www.navpress.com). Coincidentally, at the same time I surprised her with a seven-book collection by C.S. Lewis: *The Chronicles of Narnia*, the first of which is now appearing at movie theaters. Bev and I read references to Lewis' *Narnia* in our Bible commentaries and in *Dangerous Wonder*. (At the beginning of the year, she and I embarked on a two-year Bible-reading endeavor.)

Yaconelli's book mentions another gift-giving idea that costs nothing but love and imagination, something my own daughters—and surely many other children—have done. They designed coupons

redeemable for services relieving the coupon's recipient of certain duties, i.e., "When you don't want to do dishes, present this coupon and I will do them for you without complaining: Good for one time only." Ideas are unlimited.

So, if pre-holiday preparations frazzle you—or your life seems all work and no play—or if "ho-hum" is replacing your "ho-ho-ho" during holidays—or, more importantly, if you feel at your wit's end spiritually—then *Dangerous Wonder* is a must.

Every chapter energized my spirit, making me better understand Christ's words: "Unless you become like children, you will never enter the kingdom of heaven." (Please read Matthew 18 and Lk 9:46-50.) Yaconelli's book also validated my view of Christ's sense of irony and playful humor. Even the provocative questions at the end of each chapter foster Christlike behavior.

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

For the Journey/Effie Caldarola

Finding God in those who never reform, never recover

A book title a few years ago assured us we could learn everything we needed to know in kindergarten. But I've learned a few things in preschool, the preschool where I teach a class three mornings a week.

Last week, I learned that you can indeed pull off a hamster's tail. Or at least that's what one mom swore her kid accidentally did to his cousin's hamster. Kids: Don't try this at home.

I have learned that 3-year-olds are very bright. Their parents ask, "What shall they call you?" as if no 3-year-old could possibly pronounce "Caldarola," but within a day they have it mastered. Almost.

One year, a little boy called me "Mrs. Casseroli" all year, and other than making me hungry, I didn't mind.

As far as preschoolers go, I'd have to say our school gets just about the best and the brightest. Overwhelmingly, our parents are professionals: doctors, lawyers, dentists, plenty of oil company employees and a surfeit of engineers.

Every year, we see some of our students move on to the school district's highly gifted program, and undoubtedly a high percentage end up in the gifted programs in their local schools.

They're well traveled, too. A student who calls me "Mr. Caldarola" just got back from Acapulco. Every year, several journey to Hawaii, Orlando and wherever Grandma lives.

If someone's speech is difficult to understand, he's whisked to speech therapy faster than you can say, "Maow-y Quismus." Most everyone is immunized, vaccinated, scrubbed, groomed and Gapped to perfection.

On top of all that, they're generally great kids.

I've thought a lot about my pleasant work environment lately because I've just finished reading two books by Jesuit Father Gary Smith. *Street Journal—Finding God in the Homeless* and *Radical Compassion—Finding Christ in the Heart of the Poor* are journals chronicling the more than 17 years Father Smith spent working with Portland and Tacoma's urban poor.

The environment Father Smith worked in is much different from mine and perhaps yours: He ministered to schizophrenics, drug addicts, those dying in dingy "single-room occupancies" from the ravages of AIDS or liver damage caused by acute alcoholism. He befriended prostitutes unable to reform and war veterans who never recover.

He describes cockroaches crawling brazenly over walls and out of people's clothes. He talks about saying Mass over the sounds of someone having a debate between her two inner voices or someone snoring loudly. He sees people who gladly share their last five bucks. And he sees them hopefully—as individuals he loves, not as stereotypes.

The journals, especially *Radical Compassion*, are prayerful and drew me into prayer. They also challenged me to search my heart for why Father Smith carries out the Ignatian maxim "finding God in all things" so well in the midst of so much apparent misery and squalor, and I sometimes fall so short amid prosperity and promise.

Simply put, Father Smith's books, so alive with the challenge of our Church's preferential option for the poor, have increased my awareness of God's presence in my own life.

(Effie Caldarola is a columnist for Catholic News Service.) †

Third Sunday of Advent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Dec. 11, 2005

- Isaiah 61:1-2a, 10-11
- 1 Thessalonians 5:16-24
- John 1:6-8, 19-28

This weekend, the Church celebrates "Gaudete Sunday," the name coming from the opening word of the Entrance Antiphon.

In Latin, "gaudete" means "rejoice." Rejoicing is not indicated because Advent—and its emphasis on prayer and penance—is half completed, but rather because Christmas is nearer.

Advent and Christmas have special meaning not because they recall the birth of Jesus in a strictly historical sense, but because they enable a personal religious experience, namely the experience of personally admitting God through Jesus, into our lives.

For its first reading this weekend, the Church offers a selection from the last of the three parts of Isaiah.

It is not difficult to imagine the weariness, and likely despair, burdening many of the people who first heard this passage from Third Isaiah. They, or their forebears, experienced the dreariness and misery of exile in Babylon. When they were finally allowed to leave Babylon and return to their homeland, many people were ecstatic.

Upon their return, however, the hopes of many people were dashed. Life was hardly paradise. Want was everywhere. Had God tricked them? Did God provide for their release from Babylon only to subject them to further trials at home?

The reading is soaringly optimistic. Whatever may be the reality of the moment, those people who are loyal to God will find that a wondrous future awaits them. Thus, the loyal always have cause to rejoice.

St. Paul's First Epistle to the

Thessalonians provides the second reading.

This reading clearly anticipates the Second Coming of Christ. Belief in this Second Coming, and impatience to see it occur, were widespread in the first generations of Christianity.

Christians at the time had much to endure. Actual persecution developed. But even without formal, legalized persecution, Christians were confronted by the scorn of society and great temptations.

Paul reassured these Christians, such as members of the Christian community of Thessalonica, now in Greece. He told them to be patient because God, and God's goodness, would endure and one day prevail.

This weekend's Gospel reading is from St. Matthew's Gospel.

The reading is a story about John the Baptist and John's followers. From his prison cell, John sends his own disciples to Jesus. Who is Jesus? Is Jesus the promised Messiah? Or is Jesus just another earnest, holy prophet?

Jesus answers their questions. He is the unique representative of God. No one equals Jesus.

Furthermore, Jesus establishes the criteria to answer these questions. He heals the sick. He gives life to the dead. He preaches hope to the poor.

Reflection

The Church calls us to rejoice. In this invitation, it presumes that we have spent the past weeks of Advent pondering within ourselves the meaning of salvation for us personally and individually. It presumes that we have sought God and truth in our prayer and in our penance. It presumes our sincerity.

It also presumes that this process of prayer and focusing during Advent has increased our faith in Jesus. When the Lord's kingdom comes, how wonderful it will be! "Gaudete!" Rejoice!

So, the Church, in the words of Third Isaiah, reinforces this faith. When the

Daily Readings

Monday, Dec. 12

Our Lady of Guadalupe

Zechariah 2:14-17

Revelation 11:29a; 12:1-6a,
10ab

(Response) Judith 13:18bc, 19

Luke 1:26-38

or Luke 1:39-47

Tuesday, Dec. 13

Lucy, virgin and martyr

Zephaniah 3:1-2, 9-13

Psalm 34:2-3, 6-7, 17-19, 23

Matthew 21:28-32

Wednesday, Dec. 14

John of the Cross, priest and
doctor of the Church

Isaiah 45:6b-8, 18, 21b-25

Psalm 85:9ab-14

Luke 7:19-23

Thursday, Dec. 15

Isaiah 54:1-10

Psalm 30:2, 4-6, 11-13

Luke 7:24-30

Friday, Dec. 16

Isaiah 56:1-3a, 6-8

Psalm 67:2-3, 5, 7-8

John 5:33-36

Saturday, Dec. 17

Genesis 49:2, 8-10

Psalm 72:3-4, 7-8, 17

Matthew 1:1-17

Sunday, Dec. 18

Fourth Sunday of Advent

2 Samuel 7:1-5, 8b-12, 14a, 16

Psalm 89:2-5, 27, 29

Romans 16:25-27

Luke 1:26-38

Lord's kingdom comes, death and evil will end. Christ will be victorious.

However, overcoming wickedness and grief is no instant event. It requires time. But, in the end, the Lord will prevail. We must be patient, as Paul counseled the Thessalonian Christians, but we will not be patient in vain.

Always the good teacher, always

interested in guiding us to reality and nothing else, the Church, through the last reading, instructs us to look for Jesus, as Jesus actually is, and not to create some personal messiah.

The Redeemer is not our invention. He is real. We must seek the Lord, as the Lord is. Seeing Jesus in reality is also a part of the Advent process. †

Question Corner/Fr. John Dietzen

Day of rest always has been Catholic Christian observance

Q Please explain the Church's teaching on why Sunday is recognized as the Lord's Day.



Is not the Sabbath mentioned in the Ten Commandments actually Saturday?

Granted, Jesus rose on Sunday, but what about God's commandment to keep holy the Sabbath? (New York)

A First, Sabbath does not mean Saturday. The term comes from the Hebrew word "shabbath," which means "to rest." In the Jewish calendar, this was the seventh day of the week, a day to imitate God's "rest" after the biblical six days of creation (Ex 20:11 and Ex 31:17).

The Hebrew community set aside this day for worship and rest from daily work, even for slaves and cattle.

Detailed regulations listing a variety of forbidden works, including prohibitions against cooking, lighting a fire and even gathering manna in the desert, are found in the early books of the Hebrew Scriptures, the Old Testament. Violations often were punishable by death.

Even in later times, Jesus was challenged by religious leaders for allowing his followers to pick ears of corn to eat on the Sabbath.

Though they were mostly Jews, the first Christians soon changed the Sabbath day of rest and prayer to Sunday for a variety of reasons.

First, as you note, the fact that the resurrection of Jesus is recorded in the Gospels as occurring on the first day of the week had much to do with making this the appropriate day to celebrate the Lord's Supper.

The pre-eminent celebration of the central event of their faith—the Resurrection—was the Sunday Eucharist, though that specific name wasn't in the Christian vocabulary until some time later.

Christians also changed other days of observance, such as days of fast and penance, from those prescribed by Jewish law, partly to emphasize the separation from their Israelite roots.

Not until centuries later, after the Reformation, was there any significant Christian move against the celebration of Sunday as the Lord's Day.

When the Seventh Day Adventist Church began in about the middle of the 19th century, four men and one woman who formed its nucleus were somehow convinced that Saturday should still be the "holy day" of the week.

It is one of the lesser ways that the teachings of that denomination diverge from historic Christian tradition.

The "day of rest" called for in the Ten Commandments is still, as it always has been, part of Catholic Christian observance.

Q Please explain Gaudete Sunday. I don't find it anywhere in my missal. (New York)

A "Gaudete" is Latin for "rejoice." It is the first word of the entrance antiphon for the third Sunday of Advent: "Rejoice in the Lord always; again I say, rejoice! The Lord is near" (Phil 4:4-5).

Q What happens when the host is dropped during Communion time? (Illinois)

A If the priest does not feel comfortable distributing a host to someone after it has fallen to the floor, he may keep it and consume it himself later.

(Catholic Q & A: Answers to the Most Common Questions About Catholicism is a 530-page collection of columns by Father John Dietzen published by Crossroad Publishing Company in New York. It is available through bookstores for \$17.95. Questions may be sent to Father Dietzen at Box 5515, Peoria, IL 61612 or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

Plaint for a Retired Religious—II

It was a good life,
Lived with the youngsters,
Who shared their camaraderie
Even with me,
Their teacher.

I feel that I helped them all,
Even the incorrigible,
As they began their journey.

I look back with satisfaction,
Content with what had been.

Now my time is more relaxed.
I want few things to comfort me.

But I also have needs
That are not a matter of choice.
And my income is limited,
As is that of my order.

I hope for help
From those who heard my voice.
Hear me now.

By Keith Bradway

(Keith Bradway resides in Morgantown and is a member of St. Agnes Parish in Nashville. The archdiocesan collection for the national Retirement Fund for Religious is scheduled at Masses on the weekend of Dec. 10-11. There are almost 39,000 religious who are past age 70, and the religious institutes must support themselves and their retired members. Benedictine Sisters Angeline Preske, left, and Mary Carol Messmer retired from ministry at St. John Parish in Starlight earlier this year and now reside at Our Lady of Grace Monastery in Beech Grove.)



Photo by Mary Ann Wyand

Book Reviews

Children's books suitable for Christmas gift-giving

Reviewed by Barb Frazee

WASHINGTON (CNS)—The following children's books are suitable for Christmas gift-giving.

Confessions of a Closet Catholic by Sarah Darer Littman. Dutton Children's Books (New York, 2005). 193 pp., \$15.99.

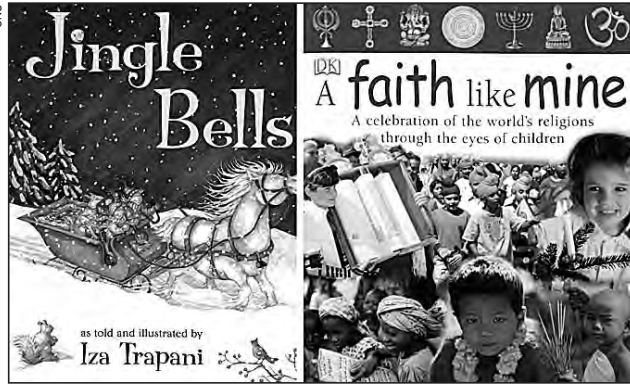
When 11-year-old Justine Silver's best friend gives up chocolate for Lent, Justine decides to give up being Jewish—she just doesn't tell her family. So her closet becomes her confessional and her teddy bear is Father Ted. This book, which sounds a bit sacrilegious, is actually a touching, humorous, first-person account of a young girl's struggle with religious identity, guilt, growing up and the death of her grandmother. Some understanding characters—a grandmother, priest and rabbi—help Justine learn more about herself in this excellent read (ages 10-14).

My Christmas Picture Book by Virginia Helen Richards and D. Thomas Halpin. Pauline Books and Media (Boston, 2005). 14 pp., \$6.95.

This little board book is perfect for nonreaders, who can learn to "tell" the story of Christmas while looking at the simple pictures. It begins with the Annunciation and includes most of the traditional elements of the Christmas story—the journey to Bethlehem, no room at the inn, angels appearing to shepherds and, of course, the Nativity (ages 1-5).

Regarding the Trees by Kate Klise, illustrated by M. Sarah Klise. Gulliver Books, (Orlando, Fla., 2005). 143 pp., \$15.

This innovative story is told through memos, letters, school newspaper articles and a few secret notes. Differing agendas by multiple characters unfold as the plot thickens. The principal wants to trim the school's trees; some students want to save the trees; the new chef is competing with the local restaurant owner. ... The book is full of clever plays on words, creative illustrations and enough silliness to keep readers occupied for hours. Because each page is a new memo or letter or story, it is short enough that even readers with short reading attention spans can enjoy this book (ages 9-12).



These are the covers of "Jingle Bells," by Iza Trapani, and "A Faith Like Mine," by Laura Buller.

Under the Jolly Roger: Being an Account of the Further Nautical Adventures of Jacky Faber by L.A. Meyer. Harcourt Inc. (Orlando, Fla., 2005). 518 pp., \$17.

This is the third in a series of books about young Jacky Faber, now a teenage girl. Once again, Jacky's impulsiveness gets her into a predicament that results in her landing aboard a British ship. The adventures force the young sailor to use her brain and her knowledge to get herself out of several hot spots and eventually reunite with her childhood love. This book is packed with action and filled with true "characters," not the least of whom is the young heroine. One brief, nearly disastrous encounter with the evil captain—key to the plot—makes this book suitable for slightly older readers (ages 13-16).

Jingle Bells, told and illustrated by Iza Trapani. Charlesbridge (Watertown, Mass., 2005). 28 pp., \$15.95.

Jingle Bells is one of the best-illustrated Christmas books this season. Trapani's watercolors and parody of the famous carol take children to places such as Mexico, the Philippines, Italy and Kenya to learn how Christmas is celebrated. The book is multicultural, colorful and full of charming illustrations; it makes an especially nice read-aloud book (ages 3-10).

A Faith Like Mine by Laura Buller. DK Publishing Inc. (New York, 2005). 80 pp., \$19.99.

This book is a true treasure, looking at the world's religions through the eyes of children. Page after page of detailed, colorful photographs show ceremonies such as a Hindu wedding, Buddhist festivals, a Jewish bat mitzvah or a pilgrimage to Mecca. Facing pages are almost in scrapbook style, with photos and explanations of ceremonies interspersed with photos of children who tell the stories in a personal way. From Catholicism to Sikhism, traditional beliefs to Zoroastrianism, it covers important feasts and festivals, and teaches what children of each faith believe (ages 7-up).

The Bee, text and photos by Paul Starosta. Charlesbridge (Watertown, Mass., 2005). 27 pp., \$6.95.

For the young naturalist, scientist or nonfiction lover, this latest addition to the "Animal Close-ups" series is full of details and amazing scientific facts. I'm not sure I want to know how Starosta got such close-up photographs of bees, but looking at them through his lens is a great way to learn. The book is abuzz with information. Did you know, for example, that in the honeycomb the worker bees fan their wings to cool the honey so it can thicken (ages 8-12)?

Does God Ever Sleep? by St. Joseph Sister Joan Sauro. Skylight Paths Publishing (Woodstock, Vt., 2005). 32 pp., \$8.99.

The nature photos are beautiful; the pictures of sleeping children and crayon illustrations are appealing. But the best part about this book is its simple, rhythmic text: "Then comes a breeze, God's singing in the trees, 'Hush a bye, hush a bye,' lullaby of leaves," or "Then God turns on the moon and walks softly around, blessing the sleepers in city and town." This is a great read-along or read-aloud book, especially for bedtime (ages 2-5).

What I Believe by Norma Fox Mazer. Harcourt Inc. (Orlando, Fla., 2005). 176 pp., \$15.

From the very first page ("Memo to Myself"), young readers will be drawn into the life of Vicki Marnet, who struggles as her father loses his job and her family moves to an apartment. Through the pages of Vicki's journal—which includes memos, lists and a variety of poetry—the reader sees events through Vicki's eyes. Mazer has captured Vicki's struggles, emotions—and misdeeds—in an incredibly ingenious way; this is not your typical novel, but definitely recommended (ages 10-14).

Music for the End of Time, written by Jen Bryant, illustrated by Beth Peck. Eerdmans Books for Young Readers (Grand Rapids, Mich., 2005). 32 pp., \$17.

This is the biography of French composer Olivier Messiaen, who was shipped off to a German prison camp during World War II. Messiaen spent several hours a day composing "Quartet for the End of Time," which he and three friends eventually performed for a prison camp audience. Bryant has captured the sense of Messiaen's need to compose; Peck's pastel illustrations will stir the reader's imagination (ages 8-11).

(Barb Frazee is international editor of Catholic News Service.) †

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Advent penance services are scheduled at parishes

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

Batesville Deanery

Dec. 13, 7 p.m. at Holy Family, Oldenburg
 Dec. 13, 7 p.m. at St. Charles Borromeo, Milan
 Dec. 13, 7 p.m. at St. Teresa Benedicta of the Cross, Bright
 Dec. 14, 7 p.m. for St. Magdalene, New Marion, and St. John the Baptist, Osgood, at St. John the Baptist, Osgood
 Dec. 14, 7 p.m. at St. Vincent de Paul, Shelby County
 Dec. 14, 7 p.m. at St. Mary-of-the-Rock, St. Mary-of-the-Rock
 Dec. 15, 7 p.m. at St. Lawrence, Lawrenceburg
 Dec. 15, 7 p.m. at St. Peter, Franklin County
 Dec. 15, 7 p.m. at St. Mary, Greensburg
 Dec. 18, 2 p.m. for St. John the Baptist, Dover, and St. Joseph, St. Leon, at St. Joseph, St. Leon
 Dec. 19, 7 p.m. at St. Louis, Batesville
 Dec. 20, 7:30 p.m. for St. Paul, New Alsace, and St. Martin, Yorkville, at St. Martin, Yorkville
 Dec. 20, 7 p.m. at St. Anthony of Padua, Morris

Bloomington Deanery

Dec. 13, 7 p.m. at St. Agnes, Nashville
 Dec. 14, 7 p.m. at St. Paul Catholic Center, Bloomington
 Dec. 15, 7 p.m. for St. Mary, Mitchell, and St. Vincent de Paul, Bedford, at St. Vincent de Paul, Bedford

Connersville Deanery

Dec. 11, 2 p.m. at St. Anne, New Castle
 Dec. 12, 7 p.m. at St. Elizabeth, Cambridge City
 Dec. 13, 7 p.m. at Holy Guardian Angels, Cedar Grove
 Dec. 15, 7 p.m. at Holy Family, Richmond

Indianapolis East Deanery

Dec. 14, 7 p.m. at St. Simon the Apostle
 Dec. 14, 7 p.m. at St. Thomas the Apostle, Fortville
 Dec. 15, 6:30 p.m. at St. Rita
 Dec. 15, 7 p.m. for St. Mary, SS. Peter and Paul Cathedral and Holy Cross at Holy Cross
 Dec. 19, 1 p.m. at St. Philip Neri

Indianapolis North Deanery

Dec. 11, 1:30 p.m. at St. Joan of Arc
 Dec. 13, 7 p.m. at Christ the King
 Dec. 14, 7 p.m. at St. Pius X
 Dec. 14, 7 p.m. at St. Thomas Aquinas
 Dec. 15, 7 p.m. at Immaculate Heart of Mary
 Dec. 19, 7 p.m. at St. Luke
 Dec. 19, 7 p.m. at St. Lawrence

Indianapolis South Deanery

Dec. 13, 7 p.m. for SS. Frances and Clare, Greenwood, and Our Lady of the Greenwood, Greenwood, at Our Lady of the Greenwood, Greenwood
 Dec. 14, 7 p.m. at Nativity of Our Lord Jesus Christ
 Dec. 14, 7 p.m. at St. Mark
 Dec. 15, 7 p.m. for Holy Name, Beech Grove, and St. Jude at St. Jude
 Dec. 15, 7 p.m. at St. Ann
 Dec. 17, 9 a.m. at St. Barnabas

Indianapolis West Deanery

Dec. 14, 7 p.m. at St. Gabriel
 Dec. 14, 7 p.m. at St. Joseph
 Dec. 14, 7 p.m. at Mary, Queen of Peace, Danville
 Dec. 20, 7 p.m. at St. Susanna, Plainfield

New Albany Deanery

Dec. 10, 9:30 a.m. at St. Mary-of-the-Knobs, St. Mary-of-the-Knobs
 Dec. 13, 7 p.m. at St. Michael, Bradford
 Dec. 14, 7:30 p.m. at St. Mary-of-the-Knobs, St. Mary-of-the-Knobs
 Dec. 14, 7 p.m. at St. Michael, Charlestown
 Dec. 15, 7 p.m. for Our Lady of Perpetual Help, New Albany, and St. Mary, New Albany, at St. Mary, New Albany
 Dec. 15, 6:30 p.m. at St. Paul, Sellersburg
 Dec. 18, 4 p.m. at Holy Family, New Albany
 Dec. 21, 7 p.m. at St. Mary, Navilleton
 Dec. 21, 7 p.m. at St. Anthony of Padua, Clarksville

Seymour Deanery

Dec. 12, 7 p.m. at St. Mary, North Vernon
 Dec. 15, 7 p.m. at St. Bartholomew, Columbus
 Dec. 20, 7 p.m. at St. Joseph, Jennings County
 Dec. 22, 7 p.m. at St. Anne, Jennings County

Tell City Deanery

Dec. 11, 4 p.m. for St. Michael, Cannelton; St. Pius V, Troy; and St. Paul, Tell City, at St. Paul, Tell City
 Dec. 21, 7 p.m. for St. Boniface, Fulda; St. Martin of Tours, Siberia; and St. Meinrad, St. Meinrad, at St. Meinrad, St. Meinrad

Terre Haute Deanery

Dec. 11, 7 p.m. at St. Joseph, Rockville
 Dec. 13, 7 p.m. at St. Paul the Apostle, Greencastle
 Dec. 15, 1:30 p.m. at St. Ann, Terre Haute
 Dec. 15, 7 p.m. at St. Joseph University, Terre Haute
 Dec. 15, 7:30 p.m. at Holy Rosary, Seelyville †

Cardinal urges Christmas truce for Mexican presidential campaign

MEXICO CITY (CNS)—With Mexican presidential campaigns heating up, Cardinal Norberto Rivera Carrera of Mexico City asked the nation's politicians to put their campaigning on hold for the holidays and observe a "Christmas truce."

"It would be healthy if this Christmas there was a truce and we all lived in peace," Cardinal Rivera said in local media reports at the end of November. "And not just the politicians."

"If nations at war observe truces, hopefully there can be one here, too," Cardinal Rivera said.

The cardinal was responding to questions by local reporters about whether the Church supported a request made by regulators to President Vicente Fox that he refrain from advertising the achievements of his government during a designated blackout period.

On Nov. 11, Mexico's electoral regulators decided to forbid candidates from using television spots, newspaper ads and most other forms of campaigning between Dec. 11 and Jan. 18, when the election season officially begins.

Two days after the cardinal made his comments, the president's office announced it would respect the Christmas truce, although Fox's office made no mention of the cardinal's comments.

Candidates for the myriad of offices—including the presidency—up for grabs in July have begun to pepper the streets of the capital and other cities with campaign posters, billboards and fliers. †



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Rest in peace

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

ACUP, Norma J., 70, St. Philip Neri, Indianapolis, Nov. 23. Mother of Keith and Nicholas Wheatley, Brian and Steven Acup. Grandmother of three.

BACHUS, Elizabeth T., 80, Holy Guardian Angels, Cedar Grove, Nov. 26. Mother of Bob, Ed, Mike and Thomas Bachus. Sister of Ethel Rosenberger, Edith, Mary, Arthur and Frank Meier. Grandmother of 11.

BARNABY, Thomas, 67, St. Monica, Indianapolis, Nov. 16. Husband of Carole Barnaby. Father of Susan Brown, Sandra Dodd and Karen Korbiak. Brother of Jerry and Jim Barnaby. Grandfather of five.

BARTLEY, Belinda K. (Gettelfinger), 52, St. Mary-of-the-Knobs, Floyds Knobs, Nov. 25. Daughter of Raymond and Dorothy Gettelfinger. Sister of Barbara Beach, David, Dennis and Duane Gettelfinger.

BOOKER, Mary Louise, 87, St. Philip Neri, Indianapolis, Nov. 21. Sister of William Booker.

CARR, Mary, 78, St. Mary, Richmond, Nov. 16. Mother of Lee Ann Hieger, Amy Holt, Beth Rodefer, Laura Tirey and Daniel Carr. Sister of Betty Litherland and Helen Snyder. Grandmother of 14. Great-grandmother of four.

CLAWSON, Ruth E., 91, St. Joseph, Shelbyville, Nov. 26. Mother of Brenda Houston. Sister of Catherine Schoentrup, Mary Walton, Dave and Jim Snyder. Grandmother of two. Great-grandmother of six.

COURTNEY, Robert, 85, St. Pius X, Indianapolis, Nov. 20. Husband of Mary Helen Courtney. Father of Patricia Cross, Janet Hoeping, Katie Mason, Anne and Thomas Courtney. Grandfather of 10. Great-grandfather of six.

DAY, Dr. Robert Allen, 79, St. Mary, North Vernon, Nov. 25. Father of Ann Branham, Leslie Hanson and Robert Howe. Brother of Martha Hafner. Grandfather of three.

DOWD, Betty J., 84, Holy Family, New Albany, Nov. 25. Mother of Tekla Cochran, Nancy Grantz and Kevin Marie Coombs. Grandmother of nine. Great-grandmother of four.

DRUDY, Joseph, 66, St. Mary, Richmond, Nov. 18. Husband of Bonnie Drudy. Father of Diana Peine and David Drudy. Stepfather of Rhonda Godge and Chad Stegner. Brother of Joan Puailoa and Mary Catherine Turner. Grandfather of seven.

FARRELL, John James, 81, Holy Guardian Angels, Cedar

Grove, Nov. 20. Husband of Betty Farrell. Father of Karen Busse. Grandfather of one.

FOGARTY, William, 71, St. Christopher, Indianapolis, Nov. 18. Husband of Mary Kay (Moore) Fogarty. Father of Debbie Quenueville and Bill Fogarty. Brother of Maryellen Cox.

GRIGSBY, Helga C. (Charlier), 77, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Nov. 7. Mother of Faye Nicholls, Tess Redding, Margaret, Susan and Robert Grigsby Jr. Grandmother of 13. Great-grandmother of four.

HARRISON, Mary M., 56, Holy Spirit, Indianapolis, Nov. 19. Wife of Elbert Harrison. Mother of Missy St. John and Brian Harrison. Daughter of Mary Leighty. Sister of Jack and John Royer. Grandmother of two.

HAVEN, Jasper N., 89, St. Anne, New Castle, Nov. 27. Father of Helen Bouterse, Betty Flowers, Frank and Richard Haven. Brother of Opal Ramsey. Grandfather of nine. Great-grandfather of four.

IAMS, Christopher, 30, St. Michael the Archangel, Indianapolis, Nov. 14. Husband of Stacy Iams. Father of Callie Ferraro. Son of Mary Iams. Brother of Amy, Andrew and Timothy Iams. Grandson of Helen Iams and Margery Magoon.

JENKINS, Joseph, 52, St. Andrew, Richmond, Nov. 23. Husband of Teddi Jenkins. Stepfather of Adam Groves. Son of Barbara Jenkins. Brother of Ann Butler, Sarah Lamberson, Cecilia, Mary and David Jenkins.

JEWELL, Charles Edwin, 64,

St. Bartholomew, Columbus, Nov. 19. Husband of Delia Jewell. Father of Dennis, Jeffrey and Jesse Jewell. Brother of Billy Jewell. Grandfather of two.

KOPP, Louis, 87, St. Vincent de Paul, Bedford, Nov. 23. Husband of Lillian Kopp. Father of Linda Fitzpatrick and Charles Kopp. Brother of Kathleen Freeman, Dotty Holley, Howard and Roger Kopp. Grandfather of five. Great-grandfather of 11.

LAMBERT, Rolla L., 72, Holy Spirit, Indianapolis, Nov. 21. Husband of Bessie Lambert. Father of Jeannette Bryant, Amy Crutchfield, Mary Lyons, Deborah and Joseph Lambert. Grandfather of 18. Great-grandfather of 17.

LEFFLER, Edith Marie, 81, St. Mary, Greensburg, Nov. 27. Mother of Rosearron Buening and Rick Leffler. Sister of Mary Robertson and Martha Rowe. Grandmother of seven. Great-grandmother of 10.

LENFERT, Bernard, 85, St. Anthony of Padua, Clarksville, Nov. 17. Husband of May Laverne Lenfert. Father of Patricia, Daniel, David, Dennis and Richard Lenfert. Brother of Dorothy Roberts, Mary Townsend and Charles Lenfert.

MALES, John Hervey, 79, Holy Name, Beech Grove, Nov. 20. Husband of Jeanette Males. Father of Carol Loy, James and Randy Males. Brother of Edna Mae Hodson. Grandfather of six.

MARTIN, Elaine W., 91, St. Luke, Indianapolis, Nov. 15. Mother of Terri McNulty, Pamela Manning, Anne Shuppy and Janis Soja. Sister of Hazel Foster. Grandmother of 19. Great-grandmother of 26.



Photo by Mary Ann Ward

Rosary

This statue depicts a woman praying the rosary at historic Holy Cross and St. Joseph cemeteries in Indianapolis.

MEYER, Ruth E., 81, Christ the King, Indianapolis, Nov. 16. Mother of Nancy Audretch, Janet Lynette and Leo Meyer. Sister of Ann Long. Grandmother of 12. Great-grandmother of six.

MUCKERHEIDE, Alvin H., 79, St. Louis, Batesville, Nov. 23. Father of Dan, Lynn and Mike Muckerheide. Brother of Marian Muckerheide. Grandfather of three.

NOLAN, Raymond H., 88, Holy Name, Beech Grove, Oct. 28. Father of Kathleen Burge and Theresa McQuade. Grandfather of seven. Great-grandfather of four.

PHILLIPS, Georgie Louise, 55, St. Anthony of Padua, Clarksville, Nov. 12. Wife of Donald Phillips. Mother of Aaron Hunter, Margo Moore, Donald Jr. and Matt Phillips. Sister of Butch Fernandez. Grandmother of six.

ROMWEBER, Erma Linda S., 94, St. Louis, Batesville, Nov. 22. Sister of Alma Armstrong and Martha Bedel. Aunt of several.

SMITH, Marian Rita, 84, Holy Angels, Indianapolis,

Nov. 17. Mother of Mary Catherine Armstrong, Joanne Bush, Frances, James, Michael and Warren Smith. Sister of Perry Kendricks. Grandmother of eight. Great-grandmother of two.

STREBEL, Elizabeth Marie (Rolley), 92, Holy Name, Beech Grove, Nov. 15. Mother of Mary Ann Baker, Judy Doyle, Marjorie Noe and Joann Pogue. Grandmother of eight. Great-grandmother of 13.

SUMNER, Cathy S., 52, St. Bartholomew, Columbus, Nov. 16. Daughter of Irma E. (Howard) Sumner. Sister of Judy Barnes, Elizabeth Garcia, Vicky Ison, Steve and Tom Sumner.

UHL, Imogene, 85, St. Margaret Mary, Terre Haute, Nov. 18. Wife of Charles Uhl. Mother of Jane Minderman, Mark and Steve Uhl. Grandmother of six.

WHITE, Elizabeth Norma, 91, Sacred Heart of Jesus, Terre Haute, Nov. 22. Aunt of several.

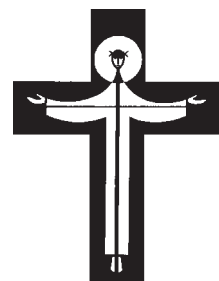
YOUNG, Pauline, 85, Holy Family, Richmond, Nov. 15. Wife of Harold Young. Sister of Martha Crouch. †

Christmas Remembrance Masses

Please join us at 2 p.m. for each Mass

Wednesday, December 21, 2005

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Thursday, December 15, 2005

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

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The Chronicles of Narnia: The Lion, the Witch and the Wardrobe

Review by David DiCerto

NEW YORK (CNS)—It's taken more than 50 years for a live-action version of Christian author C.S. Lewis' beloved children's fantasy, *The Lion, the Witch and the Wardrobe*, to finally make it to the big screen. And after viewing Disney's captivating \$150 million adaptation, it's safe to say it was well worth the wait.

First published in 1950, *The Lion, the Witch and the Wardrobe*—the first in a seven-volume series known as *The Chronicles of Narnia*—has had several previous renderings, including a stage production, two British television series and an Emmy Award-winning animated feature that aired on American TV in 1979.

Produced in partnership with faith-friendly Walden Media, the movie not only stays reverently true to the story and spiritual subtext of Lewis' tale, but is a cinematic work of extraordinary beauty that, much like the title's enchanted armoire, transports viewers to a wondrous world of adventure, heroism and religious symbolism.

It also proves what Lewis believed about literature—that anything worth reading when you are 5 is worth reading when you are 50—is equally valid for film, though Lewis himself had strong reservations about translating his Narnia books into live-action movies.

Set in World War II-era England, the story centers on four young siblings: Peter (William Moseley), the eldest of the Pevensie brood; sensible sister Susan (Anna Popplewell); duplicitous Edmund (Skandar Keynes); and plucky little Lucy (apple-cheeked newcomer Georgie Henley). Evacuated from blitzkrieg-bombarded London, the children are left in the safe-keeping of an elderly and eccentric professor (Jim Broadbent) who lives in a large

house in the country.

While playing hide and seek, Lucy happens upon an old wardrobe through which she stumbles magically into Narnia—a fairy-tale realm populated by talking animals and mythical creatures—and she later returns along with her brothers and sister.

Their appearance foretold by an ancient Narnian prophecy, the children set out to rescue an imprisoned faun (James McAvoy) arrested for fraternizing with Lucy.

Their quest eventually leads them to fight alongside Narnia's regal lion king Aslan (voiced by Liam Neeson), against the evil White Witch, Jadis (Tilda Swinton), who holds the land under an icy spell of eternal deep freeze ("always winter, never Christmas").

From the moment Lucy first sets eyes on the snow-blanketed Narnian glade—with its iconic, out-of-place lamppost—fans of the book will know that they are in sure hands with director Andrew Adamson, who never allows spectacle to overshadow the story's emotional core.

He also captures both the childlike wonder and indefinable, melancholic nostalgia for a world beyond our own that underscores all seven books.

Comparisons will inevitably be made to Peter Jackson's superior *The Lord of the Rings* trilogy. Both productions involved added pressure of a fan base rabidly protective of the source material. Both films also use fairy-tale and mythic motifs to explore larger themes of good and evil, sin and redemption, and death and resurrection, far more overt here. This is best illustrated by the clearly allegorical Christ-figure of Aslan, "a willing victim ... killed in a traitor's stead" only to come back to life in glorified form. (Though gentle at times, Aslan is not "tame," but a wild and dangerous lion of Judah.)



William Moseley, with sword, Skandar Keynes and Anna Popplewell star in a scene from the movie *The Chronicles of Narnia: The Lion, the Witch and the Wardrobe*. The movie, which has a Christian theme, opens in theaters on Dec. 9.

Told with symbolic strokes, the deeply poignant sequence unmistakably traces Christ's Passion from Gethsemane to his dying on Calvary, here a stone table upon which Aslan is ritualistically slain. (Adults may even feel their tear ducts swelling.) Those first to witness the "resurrected" Aslan are women, and afterward Aslan "breathes" a new spirit of life into those Narnians turned to stone by the White Witch's magic, echoing both Pentecost and the harrowing of hell.

While *The Lion, the Witch and the Wardrobe* lacks the character development and narrative depth, as well as the grander scale, of *Rings* (written by Lewis' close friend, J.R.R. Tolkien), its simple, self-contained story works to its advantage as a film.

Though a few of the processed shots are obvious, overall the special effects are impressive, including a majestic—and amazingly realistic—computer-rendered Aslan.

The climactic battle may be too intense for young children, as may be scenes involving a pack of vicious wolves serving as Jadis' henchmen. Hardest of all to watch is Aslan's atoning death, surrounded by hellish legions seemingly conjured from a Hieronymus Bosch painting. His apparent

"defeat" is trumpeted by Jadis' victory cry, "So much for love." Some parents may feel it inappropriately upsetting for a "family film," but Lewis himself argued that it was proper not to shield children from knowledge that they are "born into a world of death, violence, wounds, adventure, heroism and cowardice, good and evil."

The performances are all superb, especially those of the adorable Georgie Henley and Swinton, who brings an understated iciness to her role, which she plays as a cross between Hans Christian Andersen's Snow Queen and Xena, warrior princess.

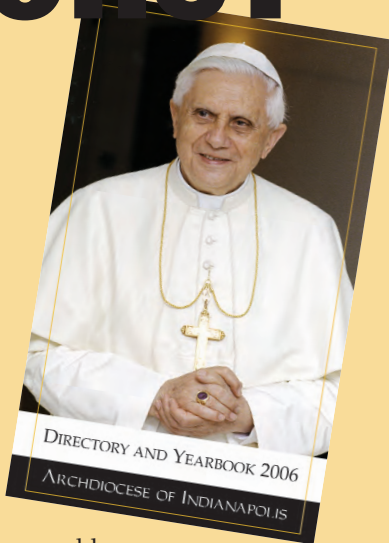
Unlike Lucy at the end, moviegoers won't be left wondering if they'll ever find passage back into Narnia; with six more movies planned, the door is, thankfully, left ajar.

The film contains some battlefield violence, intense scenes of child peril and menace, and several frightening sequences. The USCCB Office for Film and Broadcasting classification is A-II—adults and adolescents. The Motion Picture Association of America rating is PG—parental guidance suggested.

(David DiCerto is on the staff of the Office for Film and Broadcasting of the U.S. Conference of Catholic Bishops.) †

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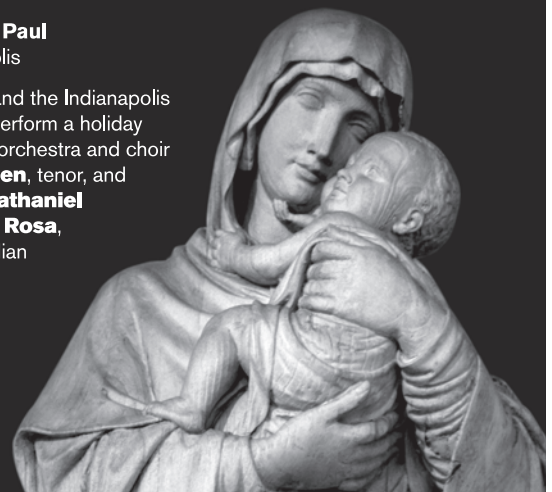
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