



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960

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This icon depicts Christ rising from the dead and lifting Adam and Eve from their bondage to sin. We each have an opportunity to continue letting Christ overcome sin by working with his grace to be holy people who build up the kingdom of God.

The light of the world

By Brandon A. Evans
Last in a series

The devil has long persisted in flooding the world with evil, and mankind has been all too eager in helping him—but the stronger evil becomes, the greater the victory Christ has over it.

A passage from the *Catechism of the Catholic Church* illustrates the penultimate moment that this logic—of grace abounding over sin—revealed itself:

“It is precisely in the Passion, when the mercy of Christ is about to vanquish it, that sin most clearly manifests its violence and its many forms: unbelief, murderous hatred, shunning and mockery by the leaders and the people, Pilate’s cowardice and the cruelty of the soldiers, Judas’ betrayal—so bitter to Jesus,



Peter’s denial and the disciples’ flight. “However, at the very hour of darkness, the hour of the prince of this world, the sacrifice of Christ secretly becomes the source from which the forgiveness of our sins will pour forth inexhaustibly” (#1851).

Though evil abounds in our world, it is our calling as Christians to fight with Christ to replace it with grace and mercy.

Msgr. Stuart Swetland, director of the Newman Foundation at the University of Illinois in Urbana/Champaign and vicar for social justice in the Diocese of Peoria, said in a homily that when G.K. Chesterton was asked what was wrong with the world, his response was “I am.”

“The only part of the world that we really have control over is our own choices and actions,” Msgr. Swetland said. “And so, if

the world isn’t what it’s meant to be, the place we start is with ourselves.”

Evil, he said, is the absence of a good thing that ought to be there. If we fail to love our brother as we ought, then there is a lack of something there—a hole in us. The way to combat evil, he said, is to fill in those holes. In this way, we are building up the kingdom of God.

For instance, if people are hungry because of sin—their own or others—by giving them food, we are making up for the evil that was done, Msgr. Swetland said.

He views the “Prayer of St. Francis” as a way to envision this. Lines from that prayer follow a pattern of replacing evil with good. The first half of the prayer reads:

“Lord, make me an instrument of your
See EVIL, page 7

Vatican firms up plans for U.S. seminary visits in 2005

VATICAN CITY (CNS)—The Vatican is consolidating plans for the much-anticipated apostolic visitation of U.S. seminaries, viewed by Church officials as a crucial part of the response to the priestly sex abuse scandal.

Officials now expect the visitation to begin in the fall of 2005 with the start of the school year, sources in Rome said in December.

The Vatican is expected to publish soon an *instrumentum laboris* or working questionnaire that is about three pages long. It will act as an outline for the visits to more than 100 seminaries and other institutes of formation, which are expected to take several days each.

Already, the names of approximately 75 bishops and 100 priests who will carry out the visitations have been submitted and discussed by U.S. and Vatican officials. A facilitator to coordinate U.S.-Vatican contacts also will be chosen.

Sometime before the process begins next fall, the Vatican expects to publish a long-awaited and potentially controversial document on whether candidates with homosexual inclinations should be admitted to the priesthood.

The document on homosexuality has been in the works for more than five years. An early draft of the document took the position that homosexuals should not be admitted to the priesthood; in its current form, the document takes a more nuanced approach to the whole issue, sources said.

The seminary visitation is expected to focus particularly on formation for celibate chastity and on admissions criteria. It was first announced in April 2002, after U.S. bishops and Vatican officials held an urgent meeting to map out a response to the sex abuse crisis.

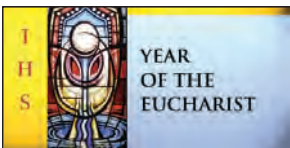
Bishop John C. Nienstedt of New Ulm, Minn., chairman of the U.S. bishops’ Committee on Priestly Formation, said in an interview in Rome that there were several possible reasons why it has taken more than two and a half years to prepare the seminary visitation.

He cited changes in the Congregation
See VISITS, page 15

Eucharistic adoration has the power to change lives

By Sean Gallagher

(Editor’s note: Over the next year, the Catholic Church will be observing the Year of the Eucharist. The Criterion will present a series of articles during the upcoming months exploring the importance of the Eucharist in all facets of the life of the archdiocese.)



GREENWOOD—Early on a late autumn Wednesday morning, a small group of Catholics gathered in the Blessed Sacrament chapel at SS. Francis and Clare of Assisi Church in Greenwood.

With the horizon only starting to show the first gray signs of the coming dawn, they wound their way through the darkness to spend time in adoration of the Blessed Sacrament, the light from nearby candles reflecting warmly off the monstrance in which it was held.

This ritual happens every Wednesday at the parish, drawing the faithful there throughout the day to spend a time of quiet solitude before the Lord present with them sacramentally.

Bryan Weiss, a member of the parish, was there early on that Wednesday morning to observe his weekly holy hour.

But for him this is a new part of his life of faith. After participating in a Christ Renews His Parish retreat in the spring, he soon developed a devotion to the Blessed

Virgin Mary that has manifested itself in praying the rosary daily, at times with his family. This soon led to his desire to spend time in prayer before the Blessed Sacrament.

In the few months that he has come to adore the Lord on Wednesday mornings, Weiss has seen a positive change in his relationship with him.

“I read that somebody said it’s like any kind of a friendship,” he said. “The more time you spend with somebody, the more fond or more in love you become with that person. And that’s exactly the same here. The more often I go to adoration, that relationship is just growing stronger and stronger.”

But Weiss also noted that the effects of
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ADORATION

continued from page 1

his time before the Blessed Sacrament have spilled over to his family. They have gone together to adoration at times and even his young daughters have liked it, asking when they could go again.

"I not only want my own relationship with Jesus to get better," Weiss said, "but I want my kids to grow up with a very strong foundation, and they learn by example."

This is one of the good effects of eucharistic adoration that Weiss' pastor, Father Vincent Lampert, identified.

"No matter where we're at, there's always someplace else we have to be," he said. "But when you take an hour for adoration and when you kind of slow down and really think about what's important in your life, then I think being in the presence of the Blessed Sacrament really teaches people the importance of being present to other people."

In his apostolic letter, *Mane nobiscum Domine*, issued in early October, Pope John Paul II noted that, along with a renewal of the Lord's Day Eucharist, increased adoration of the Blessed Sacrament outside of Mass was one of his greatest hopes for the upcoming year.

The Holy Father placed special emphasis on Christ's real presence in the Eucharist in that letter.

"Faith demands that we approach the Eucharist fully aware that we are approaching Christ himself," he wrote. "It is precisely his presence which gives the other aspects of the Eucharist ... a significance which goes beyond mere symbolism.

"The Eucharist is a mystery of presence, the perfect fulfillment of Jesus' promise to remain with us until the end of the world."

Weiss noted that this presence of Christ himself in the Eucharist has been reinforced through the time he has spent in adoration and has subsequently had an impact upon the way that he approaches the celebration of the Mass.

"A lot of times when I was at Mass, I'd sit there with my legs crossed and kind of leaned back and relaxed," he said. "And then I thought, 'How would I act if instead of Father Vince being up there, Jesus was up there?' Well, he is there, so why aren't I acting that way now? That really woke me up."

This growth in appreciation for the Mass that Weiss has experienced through adoration was an effect of the prayer practice that Father Lampert noted sometimes happens in younger Catholics. Yet he also noted that adoration has a positive impact on older Catholics as well, serving as a supplement to their already high regard for the eucharistic liturgy.

Father Lampert has been able to see this at SS. Francis and Clare Parish through their weekly adoration.

Msgr. Harold Knueven, administrator of St. Mary Parish in Greensburg, has observed this now in two parishes where he has established the practice of perpetual eucharistic adoration.

Under his leadership, it began at Our Lady of the Greenwood Parish in Greenwood approximately 10 years ago. And at midnight of the first Sunday of Advent this year, the same practice was started at his current parish.

Six other parishes in the archdiocese also have perpetual adoration chapels.

Photo by Sean Gallagher



SS. Francis and Clare parishioner Bryan Weiss of Greenwood kneels in adoration before the exposed Blessed Sacrament in SS. Francis and Clare of Assisi Church in Greenwood. Weiss, who has since August regularly come to the parish's Wednesday eucharistic adoration, noted that the prayer practice has helped him grow closer to Christ and his family.

"It's going to be more widespread eventually," Msgr. Knueven said. "I think if we're going to be a vibrant Church, we have to be a praying Church."

"People are so busy with so many activities that they just don't take enough time to pray. And I think that if we had more parishes with perpetual adoration, it would be an inspiration for them to take time to pray and recollect their lives and get their priorities straight."

Eucharistic adoration has helped Father Lampert experience this effect in his own life and ministry as a priest.

"I think it's always a constant reminder of what the priesthood is really all about," he said. "The priesthood is about making

Christ real and present for others.

"As parish priests today, we can get caught up in so much to do with administrative responsibilities that eucharistic adoration is a way to put everything back into perspective."

Whatever one's state in the Church, the Holy Father calls us in his apostolic letter to experience the power of Christ present to us in eucharistic adoration.

"The presence of Jesus in the tabernacle must be a kind of *magnetic pole* attracting an ever greater number of souls enamored of him," he wrote, "ready to wait patiently to hear his voice and, as it were, to sense the beating of his heart. 'O taste and see that the Lord is good'" (Ps 34:8). †

Parishes that offer eucharistic adoration

Perpetual Adoration

Our Lady of the Greenwood, Greenwood
St. Luke, Indianapolis
St. Mary, Greensburg
St. Michael the Archangel, Indianapolis
St. Nicholas, Sunman
St. Patrick, Terre Haute
St. Therese of the Infant Jesus (Little Flower), Indianapolis
St. Thomas More, Mooresville

Weekly Adoration

Christ the King, Indianapolis, Sunday 7:30 p.m. to 9:30 p.m.
Holy Name, Beech Grove, Thursday, 9 a.m. to 5 p.m.
Holy Rosary, Indianapolis, Wednesday, noon to 5:45 p.m.
Most Sacred Heart of Jesus, Jeffersonville, Friday, 9:30 a.m. to 5 p.m.
Our Lady of Perpetual Help, New Albany, Friday, 7 a.m. to 8 a.m. (V)
SS. Francis and Clare, Greenwood, Wednesday, 7 a.m. to 8 p.m.
St. Benedict, Terre Haute, Saturday, noon to 4 p.m. (Christmas and Holy Week)
St. Lawrence, Indianapolis, Thursday and Friday, 7 a.m. to 5:30 p.m.
St. Michael, Brookville, Wednesday, after 5:30 p.m. Mass to 9 p.m.
St. Paul, Sellersburg, 6 p.m. to 9 p.m.

St. Roch, Indianapolis, Monday, 7 p.m. to 8 p.m.
St. Susanna, Plainfield, Friday, 8 a.m. to 6 p.m.
St. Vincent de Paul, Bedford, Friday, noon to 1 p.m. (V)

Monthly Adoration

First Tuesday
Good Shepherd, Indianapolis, 5:30 p.m. to 6:30 p.m. (V)
St. Joseph, St. Joseph Hill, 7 p.m. to 8 p.m.

First Thursday
St. Anne, Hamburg, 6:30 p.m. to 8 p.m. (V)

First Friday
Christ the King, Indianapolis, after 7:15 a.m. Mass to 5:30 p.m.
Holy Guardian Angels, Cedar Grove, after 8:30 a.m. Mass to 5 p.m.
Holy Name, Beech Grove, after 8:15 a.m. Mass to 5 p.m.
Holy Rosary, Indianapolis, after 5:45 p.m. Mass to 9 a.m. Saturday
Our Lady of Lourdes, Indianapolis, starting at 7:30 p.m.
Our Lady of Perpetual Help, New Albany, after 8 a.m. Mass to 7 p.m.
Richmond Catholic Community, noon to 1 p.m. (V)
Sacred Heart of Jesus, Indianapolis, 7:30 a.m. to 10:30 a.m.
St. Anthony, Indianapolis, after 5:30 p.m. Mass for one hour

St. Elizabeth of Hungary, Cambridge City, noon to 1 p.m. (V)
St. John, Osgood, 5:30 p.m. to 6:20 p.m. (V)
St. John the Apostle, Bloomington, starts at 7:30 a.m. (V)
St. Joseph, Indianapolis, 4 p.m. to 5:30 p.m.
St. Joseph, Jennings County, time, 9 a.m. to 6 p.m.
St. Joseph, Terre Haute, 9 a.m. to 5 p.m. (V)
St. Luke, Indianapolis, after 8:15 a.m. Mass to 2:30 p.m.
St. Michael, Greenfield, after 8:15 a.m. Mass to 5 p.m.
St. Paul, Tell City, 3:50 p.m. to 4:50 p.m. (V)
St. Peter, Franklin County, after 8 a.m. Communion service to 1 p.m.
St. Vincent de Paul, Bedford, after 8:30 a.m. Mass to 9 a.m. Saturday

First Saturday
Holy Angels, Indianapolis, 11 a.m. to noon
Holy Spirit, Indianapolis, 7:15 a.m. to 8:15 a.m. (V)

Second Wednesday
St. Joseph, Jennings County, 7 p.m. to 8 p.m. (V)

Second Thursday
St. John the Evangelist, Enochsburg, 6:30 p.m. to 8 p.m. (V)
St. Luke, Indianapolis, 7 p.m. to 8 p.m. (V)
St. Michael, Brookville, 6 p.m. to 7 p.m. (V)

Third Sunday
Christ the King, Indianapolis, 2 p.m. to 7 a.m. Monday

St. John the Evangelist, Indianapolis, after 11 a.m. Mass to 4:30 p.m.

Third Thursday
St. Joseph, Indianapolis, 11 a.m. to 7 p.m.
St. Nicholas, Sunman, 6:30 p.m. to 8 p.m. (V)
St. Thomas More, Mooresville, 6 p.m. to 7 p.m. (V)

Fourth Tuesday
St. Louis, Batesville, 7 p.m. to 8 p.m. (V)

Fourth Thursday
St. Maurice, Decatur County, 6:30 p.m. to 8 p.m. (V)

Last Friday
St. Charles Borromeo, Bloomington, 10 a.m. to 6 p.m. (V)

Seasonal
SS. Peter and Paul Cathedral, Indianapolis, Fridays during Lent, noon to 7 p.m.

Special Occasions
Most Sacred Heart of Jesus, Jeffersonville, after Mass of the Lord's Supper on Holy Thursday evening until midnight
St. Monica, Indianapolis, 24 hours before Advent and Lenten reconciliation services
SS. Peter and Paul Cathedral, Indianapolis, Solemnity of the Body and Blood of the Lord

(V-Holy Hour for Vocations)

The Criterion 12/17/04

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Holy Cross parishioners pray for success of church fund raiser

By Mary Ann Wyand

Holy Cross parishioners in Indianapolis are praying for a Christmastime miracle that will help them have a happier new year by enabling the center-city parish to begin much-needed repairs to the interior of the church in January.

Designated as a home mission parish by the Archdiocese of Indianapolis, Holy Cross Parish has about 190 households and needs help from Catholics in central and southern Indiana to pay for operating expenses as it ministers to low-income residents of the Holy Cross-Westminster Neighborhood.

But this much-appreciated help with utility bills and other operating expenses doesn't cover deferred maintenance work in the historic Greco-Roman style church, which was dedicated on July 2, 1922.

Holy Cross parishioners recently announced a fund-raising project that they hope will help them raise \$153,500 to fix up the church. So far, the parish has collected about \$31,000 to pay for the church restoration and renovation work.

"Our parish is 108 years old, and filled with warm, loving and wonderful people," Holy Cross parishioner Ron Frazee of Brownsburg, chairman of the renovation committee, said in an Oct. 11 fund-raising letter.

"Some church members like me have been at Holy Cross most of their lives and others are relatively new," Frazee said. "While we have tried to keep up with repairs over the years, we are now facing some serious challenges in order to make necessary improvements for the continued well-being of our church."

Parishioners formed a renovation committee last year, Frazee said, and began working with Entheos Architects in Indianapolis to plan for repairs to the church's aging plaster walls, cornice-work above the high altar, stained-glass windows, lighting and sound system, among other restoration needs.

Ron Frazee, who is a contractor, and his brother, John, a longtime Holy Cross parishioner and restoration specialist who also lives in Brownsburg, are working with Father Larry Voelker, pastor, to complete the Phase I interior restoration and renovation work now that the parish has paid off an archdiocesan loan for the new church roof installed three years ago.

The old roof leaked in several places, John Frazee explained, and water damaged the church's plaster walls and ceiling, which have not been painted since 1947.

It will cost \$42,000 to paint the church interior, Ron Frazee said, and \$9,500 to repair damaged plaster and cornice-work.

Add to that the cost of sanding and



Holy Cross parishioner John Frazee of Brownsburg examines a plaster pillar on the base for the St. Francis of Assisi statue at Holy Cross Church in Indianapolis. Holy Cross Parish needs to raise \$153,500 to pay for much-needed deferred maintenance to the church interior.

refinishing the church's worn maple floor, removing a metal canopy installed above the high altar 57 years ago, building a new altar platform and altar, reinstalling pews, carpeting the gathering area, restoring the St. Joseph and Marian altars, architectural fees and assorted other smaller repair projects.

"Some needed changes are easy to see, such as interior painting, but others may not be as noticeable, such as stained-glass repair," Ron Frazee explained. "There is no extra money in the parish budget for any of the work that still needs to be done. We are depending on ... loving generosity and the grace of God to complete this mission. Only God knows when we will finish. We will treasure any donation. We will complete as many tasks as we can with the

donations we receive."

Both Ron and John Frazee, who have donated their time and talent to the project, said parishioners are working hard to complete as many repairs as possible with the least amount of money.

The archdiocese requires parishes to acquire all the funds needed before beginning the repair work, Father Voelker said, so Holy Cross parishioners are asking Catholics in central and southern Indiana for spiritual and financial support to fix their beloved church.

"We're doing this [church project] for future generations," Father Voelker said. "The parish buildings are our legacy that we're passing on to others."

"I believe, in a strange sort of way" John

See REPAIRS, page 8

Greenwood students and faculty celebrate true meaning of Advent

By Brandon A. Evans

Most schools, public and private, celebrate Christmas as soon as December arrives. The faculty, staff and students celebrate Christmas on an American schedule.

But some Catholic schools are trying to help students remember that the real Christmas season takes place after Dec. 25, and that most of December is a time of spiritual preparation that we call Advent.

Advent is a liturgical season of penance that helps us to come together not only to prepare for the solemn remembrance of that first Christmas, but also to anticipate the Second Coming of Christ.

Our Lady of the Greenwood School in Greenwood is one Catholic school that is trying to focus on Advent this month.

"We have Advent candles on all of the windows all the way around our entire building," said Kent Clady, principal. The school is also listening to Scripture, focusing on service and praying.

A recent middle school concert and K-2 program featured Christmas music, but also

had a strong Advent focus.

Each classroom is also decorating a Jesse Tree each day—a special tree that gathers together Old Testament references to the coming Messiah.

There are no Christmas decorations adorning the classrooms, and no one is having any Christmas parties—except for a gathering on the last day of school, which is Dec. 17, for Mass and the culmination of a service project.

Clady, who said that the school did something similar last year, though in a less unified way, is pleased with the focus on Advent.

"It's just given all of us a chance to take a look at the entire season in a different way," he said. "I think you just become almost numb to it."

We all know the real meaning of Christmas, Clady said, but sometimes we don't really understand the depth of it.

The Advent program is "something that the kids and the families have been very open to," he said. "This has been a great way for us to come together spiritually." †

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Editorial



Mary, Joseph and the infant Jesus are depicted in a church's stained-glass window. The feast of the Holy Family is Dec. 26.

The silent steward

Joseph of Nazareth is the silent steward of the Gospels. Although he is clearly an important figure in the story of our faith, he never speaks. He simply *does*: "When Joseph woke from sleep, he did as the angel of the Lord commanded him" (Mt 1:24; 2:14-15).

His role in salvation history was simple, but not easy. He was to take Mary as his wife, in spite of the mysterious circumstances of her pregnancy, and to share her life in the most profound and intimate ways while respecting her virginity. He was responsible for ensuring that the child Jesus was protected from all harm, that he was fed, clothed and educated in the Jewish faith, and that he learned to balance prayer and work and leisure in a truly human way. He was called to endure the hardships of homelessness, persecution and exile. And he was challenged to accept God's will when he couldn't possibly understand why.

Pope John Paul II calls him "the guardian of the redeemer" (*redemptoris custos*) because his unique vocation was to safeguard our savior and, therefore, to share in "the mystery hidden for ages in God" in the most unique and privileged way. "Together with Mary," the pope said, "Joseph is the first guardian of this divine mystery."

Joseph is the first to share in Mary's faith. He is the first to journey with her on the spiritual pilgrimage that all Christians are called to undertake. He is Mary's partner and companion. He is Jesus' guardian and mentor. He is a steward of the Holy Family and of "hidden mysteries" that will only be revealed after his time on earth has passed—beginning with his son's public ministry and then fulfilled once and for all through his passion, death and resurrection.

During the Advent and Christmas seasons, we are right to remember the silent stewardship of St. Joseph. He celebrated the mysteries of our faith in very practical ways. He did what God

asked him to do—quietly, deliberately, not without questions or doubt, but always with a ready acceptance and a firm commitment—to love his wife, to care for his child and to do his duty (to God and to Caesar).

St. Joseph is a perfect patron for the Church in our day—not only because we need protection from the dangers that threaten us, but because we need more than ever Joseph's profound readiness to hear the Word of God (revealed in mysterious, often troubling, ways) and to act on it decisively and with the constancy of faith. Sometimes that means less talk and more action. Always it means less self-centeredness and more openness to God and others.

As Pope John Paul II reminds us, "Besides trusting in Joseph's sure protection, the Church also trusts in his noble example, which transcends all individual states of life and serves as a model for the entire Christian community, whatever the condition and duties of each of its members may be."

Parents can turn to Joseph as a mentor, but so can single people. He is a perfect model for lay Catholics living and working in the everyday world, but he is also a "noble example" for pastors and religious who seek to do God's will as Joseph did.

After we have celebrated the great mysteries of Advent and Christmas, after all the carols have been sung and the family gatherings are over for another year, and after all the gifts have been opened (and some have been returned), we once again find ourselves at the start of another calendar year.

Then it's time to get back to normal and to return to work. Then we need St. Joseph more than ever.

— Daniel Conway

(Daniel Conway is a member of the editorial committee of the board of directors of Criterion Press Inc.) †

The Human Side/Fr. Eugene Hemrick

Create 'relative-friendlier' holiday gatherings this year

Apparently, after gathering with relatives during the holidays, a common



prayer of thanks is, "Thank God I can choose my friends!" I chuckled when I heard this on my favorite radio station.

But it's not all that far-fetched. Many people disdain gathering with relatives during the holidays. One reason might be that family gatherings translate into different sets of parents and their children coming together. When young children from different families gather in one house, there is a potential for bedlam. Perhaps this is why some relatives with children avoid holiday gatherings.

Or it could be that a spouse isn't liked by the family that he or she married into. Nothing dampens festive gatherings more than this situation. Although everyone may pretend to be festive, the openness and warmth of being with family are missing.

Though the holidays sing of peace and joy, family feuds don't take a time-out at this time. The feud may involve some innocent thing that was said. But suddenly a wall is erected, dividing family members. Or the feud may be over a "black sheep" in the family. In cases like this, families and relatives may gather out of respect to older parents, but grudgingly. This could well be one reason for saying that the holidays can bring out "the worst of us"—or is it "the worst in us"?

For some families, visiting relatives requires the courage of a sergeant and a

strategy to move an army. It entails dressing up, transporting assorted possessions and the Herculean effort of settling everyone down. Logistics become the issue.

Needless to say, some children would rather stay home and play with friends, just as some parents would rather remain home and enjoy its comforts. Of course, the hosts often are glad to see relatives come and overjoyed to see them leave.

As the holidays wind toward a conclusion, why not make the time that remains special by turning it into a relative-friendlier season?

One way to accomplish this is to make amends, if that is in order. If ice needs to be broken, break it before any visiting takes place by a phone call, a short written note or a peaceful reunion.

Taking this initiative, no matter the outcome, may just make your holidays the best ever.

If you dread bedlam or being on pins and needles, anticipate these feelings and visualize how what you might do—how you might react—to turn this around, not only for yourself but for others feeling the same. Envision yourself as a wise change agent converting chaotic, tense situations into times of laughter, joy and harmony.

On a personal note, I might say that my own early holiday gatherings with children running wildly everywhere and tensions high often had me thanking God when they were over. But as I look back now, how I wish Mom and Dad were alive and those same holidays could be relived. They epitomized the true meaning of family with all its foibles, joys, chaos and tensions.

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

Letters to the Editor

Religious symbols don't belong in public holiday displays

Mary C. Vinci made some very good points in her letter in the Dec. 10 issue of *The Criterion* ("Let's return to the true meaning of Christmas"). I could not agree more that the Christmas season has become little more than a celebration of greed and materialism to many people of varying faiths. But the exclusion of the symbols of the Christian faith at the Circle of Lights on Monument Circle in Indianapolis is the fairest solution to a complex dilemma.

Let's accept for the moment that the United States is predominately Christian, and even that the founding fathers were all Christian as well, although that point is open to debate. Those learned men went to great pains to ensure that the practice of all faiths, not just Christianity, was protected in their new nation. The Constitution makes no explicit mention of a separation for Church and state, this is true. But neither does it specify that freedom of religion is exclusive to Christianity.

Ms. Vinci rightly pointed out that many brave men and women have sacrificed everything for all of us. But their sacrifices were not made just for Christian Americans. The non-Christians, few as we may be, have as much right to celebrate our faith as anyone else.

If the Nativity is displayed on the Circle, then room must be made for other faiths to display the symbols they hold sacred. That means not just the symbols of the Jewish faith, or of Islam, but all religions, even those that many Christians consider heretical or

even cults.

The other option we are left with is to exclude all religious symbols from the Circle and rather make it a generic symbol of the winter holidays.

It would be more appropriate for people of faith to celebrate their holy day or days at home or their place of worship.

On a more personal note, I take great offense to the statement that, as one who believes that religion doesn't belong in every public-owned place, that I am a "non-religious bigot." I am not Catholic, but my faith is every bit as important to me as Ms. Vinci's is to her. A bit of mutual respect, I believe, is in order.

D. Harrison, Greenfield

Kneeling to receive Communion is not a divisive act

Catholics have an absolute right to kneel for the reception of Jesus in the Blessed Sacrament. You should not publish anything that says otherwise. This right is totally scriptural.

St. Paul writes that "at the name of Jesus every knee should bend." When our Lord appeared to St. Margaret Mary and told her that mankind had grown cold toward him in the Blessed Sacrament and he wanted to use her to restore man's love and devotion for him in the Eucharist, he made clear to her how pleasing was the act of genuflecting to him.

He reinforced what St. Paul prescribed. The genuflection or kneeling is not divisive, but is a beautiful devotion pleasing to Jesus.

Vincent Lundstrom, Terre Haute

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Don't let Advent pass without making time alone with God

Insignificant man, escape your everyday business for a short while, hide for a moment from your restless thoughts. Break off from your cares and troubles and be less concerned about your tasks and labors. Make a little time for God and rest a while in him.”

St. Anselm expresses this timely thought in the Office of Readings in the Liturgy of the Hours for Friday of the first week of Advent. We have the special grace of Advent to seek for the solace to be found in the spiritual meaning of our life in the faith. We find this solace in an intentional seeking of the Lord whom we await in the simplicity of the Christmas mystery. I want to encourage us to find opportunities for quiet reflection in our busy world.

St. Anselm admonishes: “Enter into your mind’s inner chamber. Shut out everything but God and whatever helps you to seek him; and when you have shut the door, look for him. Speak now to God and say with your whole heart: I seek your face; your face, Lord, I desire.

“Lord, my God, teach my heart where and how to seek you, where and how to find you. Lord, if you are not here where shall I look for you in your absence? Yet if you are everywhere, why do I not see you when you are present?”

In November, Benedictine Father Mark O’Keefe, rector of the seminary at Saint Meinrad, published the fifth in a series of books on the priesthood. In this volume titled *Priestly Wisdom: Insights from St. Benedict*, he has a chapter on “Community and Solitude.” He notes that Jesus is a man of solitude. “As the Gospels attest, Jesus lived his life and carried on his ministry surrounded by people—crowds of people. More, he was the quintessential man of communion and for communion. But the Gospel accounts also tell us that his very active involvement with the people co-existed with times of chosen solitude. He went off to pray, unaccompanied even by his disciples” (p. 61). Father Mark writes of the “fruitful tension” between promoting an authentic communion and a true solitude.

He asserts that perhaps it is important to distinguish three experiences: being alone, solitude and loneliness. “Being alone is simply a matter of being physically apart from others. It can be experienced positively or negatively (loneliness). One can choose to be apart or one can find oneself apart. One can enjoy it or hate it. One can be alone physically and yet feel very connected with others through memory. One can use the experience for good or ill.

“Solitude on the other hand, is a chosen aloneness, a choice to be apart from others. Most obviously, solitude can be a decision and an action of being *physically* apart from others; but it is also possible to experience an *inner* solitude, a chosen aloneness even in the midst of a crowd. Perhaps we have experienced a sense of solitude while sitting at the gate in a busy airport terminal—a sense of choosing to be ‘apart’ for reflection or prayer. In a similar way, driving alone in a car can be an experience of ‘being alone’ with the radio blaring or a real experience of solitude. Being physically separated makes solitude decidedly easier, but true solitude does not necessarily require physical separation” (p. 62).

I am encouraging us to give special attention to finding opportunities for solitude during these days of Advent. Most of us will have very little opportunity to go apart very much but, as Father Mark reminds us, we can find solitude even in the midst of a crowd or by seizing

opportunities such as riding in the car going to work or to pick up school children or while a child is napping.

St. Anselm’s prayer can be ours: “Lord, you are my God and you are my Lord, and I have never seen you. You have made me and remade me, and you have given me all the good things I possess, and still I do not know you. I was made in order to see you, and I have not yet done that for which I was made ...

“Teach me to seek you, and when I seek you show yourself to me, for I cannot seek you unless you teach me, nor can I find you unless you show yourself to me. Let me seek you in desiring you and desire you in seeking you, find you in loving you and love you in finding you.”

The practice of solitude requires a conscious intention. The fruits of spending time alone with God will make Christmas more beautiful for us as individuals and as a family of faith. †

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.

No dejemos pasar la temporada de Adviento sin dedicar tiempo para estar en la presencia de Dios

Ea, hombrecillo, deja un momento tus ocupaciones habituales; entra un instante en ti mismo, lejos del tumulto de tus pensamientos. Arroja fuera de ti las preocupaciones agobiantes; aparta de ti tus inquietudes trabajosas. Dedicale algún rato a Dios y descansa siquiera un momento en su presencia.” San Anselmo expresa este pensamiento tan oportuno en el oficio de las lecturas de la Liturgia de las Horas para el viernes de la primera semana de Adviento. Gozamos de la gracia especial del Adviento para procurar el consuelo que se halla en el significado espiritual de nuestra vida en la fe. Encontramos este consuelo en nuestra búsqueda intencional del Señor quien aguarda en la sencillez del misterio de la Navidad. Quisiera exhortarlos a que busquemos oportunidades para el recogimiento y la reflexión en nuestro mundo tan ajetreado.

San Anselmo nos advierte: “Entra en el aposento de tu alma; excluye todo, excepto Dios y lo que pueda ayudarte para buscarle; y así, cerradas todas las puertas, ve en pos de Él. Di, pues, alma mía, di a Dios: «Busco tu rostro; Señor, anhelo ver tu rostro.» Y ahora, Señor, mi Dios, enseña a mi corazón dónde y cómo buscarte, dónde y cómo encontrarte. Señor, si no estás aquí, ¿dónde te buscaré, estando ausente? Si estás por doquier, ¿cómo no descubro tu presencia?”

En noviembre el padre benedictino Mark O’Keefe, rector del seminario de

Saint Meinrad, publicó el quinto de una serie de libros sobre el sacerdocio. En este volumen titulado *La sabiduría sacerdotal: pensamientos de San Benedicto*, hay un capítulo sobre la “Comunidad y el recogimiento”. Advierte que Jesús es un hombre solitario. “Tal y como lo indica el evangelio, Jesús vivió su vida y llevó a cabo su ministerio rodeado de personas, multitudes.

Más aun, él fue fundamentalmente un hombre de comunión y para la comunión. Pero los relatos del evangelio también nos cuentan que su intensa interacción con las personas coexistía con épocas de soledad intencionales. Se apartaba para rezar sin compañía, ni siquiera la de sus discípulos.” (p. 61) El padre Mark escribe acerca de la “tensión beneficiosa” entre la promoción de la auténtica comunión y la verdadera soledad.

Asevera que tal vez sea importante distinguir tres tipos de experiencias: “Estar a solas es simplemente una cuestión de encontrarse físicamente alejado de los demás. Esto puede experimentarse de modo positivo o negativo (soledad). Uno puede elegir apartarse o puede sentirse apartado. Podemos disfrutarlo o podemos rechazarlo. Uno puede encontrarse físicamente en soledad y sin embargo sentirse estrechamente vinculado a otros a través de la memoria. Podemos usar esta experiencia para bien o para mal.”

“Por otro lado, la soledad es un

recogimiento intencional, nuestra elección de estar apartados de los demás. Por supuesto, la soledad puede ser una decisión y la acción de encontrarnos físicamente alejados de los demás; pero también es posible experimentar la soledad *interna*, un tipo de soledad por elección, aun en medio de una multitud. Quizás hayamos experimentado un sentimiento de soledad al estar sentados en la puerta en un aeropuerto; la sensación de elegir ‘apartarnos’ para reflexionar o para la oración. Del mismo modo, conducir a solas en un coche puede ser una experiencia de ‘estar solo’ aun con el radio encendido o simplemente una verdadera experiencia de soledad. El encontrarnos físicamente apartados decididamente hace posible que la soledad sea más fácil, pero la verdadera soledad no requiere necesariamente de una separación física (p.62).

Los invito a que presten especial atención a hallar estas oportunidades para el recogimiento durante esta temporada de Adviento. La mayoría de nosotros cuenta con pocas oportunidades para alejarse, pero como nos recuerda el padre Mark, podemos encontrar soledad aun en medio de una multitud, o bien

aprovechando oportunidades tales como conducir en el coche camino al trabajo o a buscar a los niños, o mientras el niño toma una siesta.

Podemos adoptar la oración de San Anselmo: “Señor, Tú eres mi Dios, mi dueño, y con todo, nunca te vi. Tú me has creado y renovado, me has concedido todos los bienes que poseo, y aún no te conozco. Me creaste, en fin, para verte, y todavía nada he hecho de aquello para lo que fui creado.”

“Enseñame a buscarte y muéstrame a quien te busca; porque no puedo ir en tu busca a menos que Tú me enseñes, y no puedo encontrarte si Tú no te manifiestas. Deseando te buscaré, buscando te desearé, amando te hallaré y hallándote te amaré.”

La práctica de la soledad exige atención consciente. Los frutos de pasar tiempo a solas en la presencia de Dios hacen de la Navidad una época aun más hermosa para nosotros como individuos y como una familia de fe. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en diciembre

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

Check It Out . . .

The archdiocesan Office of Multicultural Ministry will present **Simbang Gabi**, a Filipino Advent Mass and celebration held for the first time in the Archdiocese of Indianapolis, at 4 a.m. on Dec. 18 at St. Michael the Archangel Church, 3354 W. 30th St., in Indianapolis. All are welcome. A breakfast featuring traditional Filipino foods will be served in Kavanagh Hall following the Mass. Information: 317-926-7359.

An exhibit of 45 **Christmas crèches from around the world** will be on display from 1 p.m. until 4 p.m. on Dec. 18-19 in the Saint Meinrad Archabbey Museum at St. Meinrad. The crèches were collected by Catherine A. Smith of Bloomington, and were donated to Saint Meinrad in 2002. Information: 812-357-6611.

The public is welcome to join the Benedictine monks of Saint Meinrad Archabbey as they celebrate **Christmas liturgies in the Archabbey Church**. The Christmas vigil begins at 7 p.m. on Dec. 24, and the Christmas Eve Mass will be celebrated at midnight. The Mass of Christmas Day will be celebrated at 11 a.m. on Dec. 25. Information: 812-357-6611.

The Sisters of St. Francis are sponsoring **Christmas tours** of the motherhouse in Oldenburg beginning at 2 p.m. and 4 p.m. on Dec. 26 that will feature traditional holiday decorations as well as Christmas artifacts from the various cultures and countries where the Franciscan sisters have served in ministry. Artifacts represent the Hispanic, African-American, Native American, Oriental, Papua New Guinean and rural American cultures. The sisters' Chime Choir will also perform in the motherhouse chapel during the tours. Information: 812-934-2475.

St. Simon the Apostle Parish's music ministry will sing during the **Geist Community Ecumenical Advent and Christmas Concert** at 5 p.m. on Dec. 19 at the Oaklandon Christian Church, 64th Street and Oaklandon Road, in Indianapolis. There is no admission fee for the holiday concert for families. Information: 317-826-6000.

The Catholic Choir of Indianapolis will sing during a **Christmas Eve concert** at 4 p.m. and also during the 4:30 p.m. Christmas Eve Mass on Dec. 24 at Holy Rosary Church, 520 Stevens St., in Indianapolis. Information: 317-636-4478.

For the third year, Cathedral High School faculty, staff, students and friends will present a **Living Nativity** from 6 p.m. to 8 p.m. on Dec. 19 on the school campus at 5225 E. 56th St. in Indianapolis. Cathedral High School's choir and band will also perform during the evening. All are welcome, and there is no admission fee. Information: 317-542-1481.

The Secular Franciscan Order Fraternity will sponsor an **Epiphany Party and Baby Shower** to benefit the Holy Family Shelter in Indianapolis from noon until 2 p.m. on Jan. 2 at the Ruth Lilly Student Center on the campus of Marian College, 3200 Cold Spring Road, in Indianapolis. All are welcome. Information: 317-955-6775.

"New Beginnings" is the theme for a **New Year's Eve retreat** on Dec. 31 and Jan. 1 presented by Father James Farrell, pastor of St. Barnabas Parish in Indianapolis, at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis. Retreatants will welcome the New Year by reflecting on experiences of beginning life anew. Participants may arrive any time after noon on Dec. 31 to begin relaxing from the distractions of daily life and the busy holiday season. An atmosphere of silence will envelop retreatants as they rest, read or journal about plans for the future before the retreat starts at 5:30 p.m. with a sunset Vespers service followed by dinner, a presentation and an 11:30 p.m. Mass. Participants will celebrate the New Year with a champagne brunch at 12:30 a.m. on Jan. 1. Morning prayer begins at 9 a.m. followed by a presentation, brunch and 12:30 p.m. blessing ritual to close the retreat. The cost is \$145 per person or \$275 for a married couple and includes program materials, meals and overnight accommodations at the archdiocesan retreat center. Information: 317-545-7681.

Information: 317-545-7681.

"**A Creative Path to God**" is the theme for a spirituality through art retreat presented by Oldenburg Franciscan Sister Ann Vonder Meulen on Jan. 14-15 at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis. Sessions will include meditation and prayer with the use of clay, watercolor, mandalas and other media. Retreatants will also participate in quiet art activities that help them experience a deeper appreciation of God's presence, compassion and power at work in everyday life. The retreat begins at 7 p.m. on Jan. 14 and concludes at 4 p.m. on Jan. 15. The cost is \$100, which includes program and art supplies, meals and overnight accommodations at the archdiocesan retreat center. Information: 317-545-7681.

"**Blessed Grieving: When a Loved One Dies**" is the theme of a bereavement retreat presented by Msgr. Paul Koetter, pastor of St. Monica Parish in Indianapolis, and Dr. Margie Pike, a member of St. Agnes Parish in Nashville, on Jan. 21-23 at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis. Retreatants will have time to better understand their grief journey with others through the use of Scripture and explore a common sorrow. The retreat begins at 7 p.m. on Jan. 21 and concludes at 1 p.m. on Jan. 23. The cost is \$145 per person and includes program materials, meals and overnight accommodations at the archdiocesan retreat center. Information: 317-545-7681. †

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

The Aviator (Miramax)
Rated **A-III (Adults)** because of a smattering of profanity and rough language, implied sexual situations, a violent plane crash and brief rear nudity.
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the Motion Picture Association of America (MPAA).

Birth (New Line)
Rated **O (Morally Offensive)** because of suggestive situations involving an adult and a minor, and an explicit sexual encounter between adults with nudity.
Rated **R (Restricted)** by the MPAA.

Blade: Trinity (New Line)
Rated **O (Morally Offensive)** because of excessive violence, much profanity and rough language.
Rated **R (Restricted)** by the MPAA.

The Life Aquatic With Steve Zissou (Touchstone)
Rated **A-III (Adults)** because of some strong violence, recreational drug use, an implied sexual encounter, an instance of brief gratuitous nudity, much rough and crude language and profanity.
Rated **R (Restricted)** by the MPAA.

Ocean's Twelve (Warner Bros.)
Rated **A-III (Adults)** because of tongue-in-cheek glamorization of robbery and some crude language.
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the MPAA. †

Submitted photo by Greg Baslin

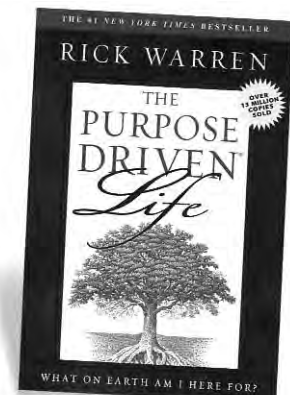


Holy Name Parish anniversary

Archbishop Daniel M. Buechlein accepts the offertory gifts from several members of Holy Name Parish in Beech Grove, who were members when the church was constructed 50 years ago, during a Nov. 21 anniversary Mass. About 75 of the 300 people in attendance were parishioners 50 years ago. A reception was held after the Mass in the recently constructed Jerry Craney Performance Center next to the church. The parish also named a new parish office center after the current pastor, Father Gerald Burkert.

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EVIL

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peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy.”

Sometimes, though, pain is inescapable for us and the effects of evil come to our door.

“In a world where sin exists, there’s going to be suffering,” Msgr. Swetland said. “Either we choose to embrace the cross, with its suffering, or we choose to go our own way, and choose not to love, which doesn’t have the same kind of suffering as the cross, but I think has a far worse kind of suffering, of aloneness.”

Pope John Paul II, in his apostolic letter *Salvifici Doloris*, said that in Jesus Christ our suffering has been redeemed.

“Each one is also called to share in that suffering through which the Redemption was accomplished,” the Holy Father writes. “He is called to share in that suffering through which all human suffering has also been redeemed.”

St. Paul wrote to the Colossians that “I rejoice in my sufferings for your sake, and in my flesh I am filling up what is lacking in the afflictions of Christ on behalf of his body, which is the Church” (Col 2:24).

Our suffering can thus take evil and vanquish it in the death of Christ.

Mark Shea, senior content editor at CatholicExchange.com, said that German theologian Dietrich Bonhoeffer, who was killed by the Nazis, said that when Christ calls you, he calls you to come and die.

That teaching, said Shea, is hard to accept and many try to make some kind of compromise with it.

“But that’s really, ultimately, where it goes,” he said.

By dying to ourselves and losing ourselves to God, we find ourselves, Scripture tells us.

“That’s the great paradox of love, and anyone who has been in love knows this: that you find yourself by giving yourself away,” Msgr. Swetland said.

Not following this narrow path of Christ is what led Adam and Eve into trouble—they refused to play by God’s rules.

Jesus’ perfect obedience shows us the way again.

The Lord calls us to love God with our whole selves, and to love our neighbor as he loved us. This is no easy task and would be impossible, but for the grace of God.

“We have to remember that this isn’t just our efforts, but what we’re doing is uniting ourselves with the efforts of God’s graces—the transformative efforts,” Msgr. Swetland said.

And that grace not only empowers us in ways that we can see, but in ways far more marvelous. We are working with Christ, Msgr. Swetland said, to more fully restore the harmonies we had with creation, our mind, our emotions and the community that were shattered in the Fall.

“So everything we do that’s good becomes a source of building up the kingdom and overcoming the disharmonies,” he said.

And even more than fighting the evils that plague our world, we as Christians are doing battle against the devil—the one whose works Jesus came to destroy, the New Testament says.

St. Paul writes to the Ephesians to “put on the armor of God so that you may be able to stand firm against the tactics of the devil. For our struggle is not with flesh and blood but with the principalities, with the powers, with the world rulers of this present darkness, with the evil spirits in the heavens” (Eph 6: 11-12).

Cardinal Dionigi Tettamanzi, the archbishop of Milan, Italy, wrote a pastoral letter three years ago about fighting the devil.

In it, he gave simple pieces of advice, such as praying always, adoring God, being humble, listening to God’s Words, offering penance and being strong in virtue.

“There are people who will make bold, blustering comments about the demonic,” Shea said, “and they sound a lot like St. Peter at the Last Supper, you know, promising the moon about how they’re going to resist the blandishments of Satan.

“Apart from grace, we have no capacity to deal with a fallen angel. We might as well be amoebas challenging Arnold Schwarzenegger. Angels, by nature, are vastly superior to us, and we couldn’t stand against them for a second without the grace of Christ,” Shea said.

With that grace, we stand superior to the angels, he said, “but it’s not something that most people think about.”

God’s grace works through many channels. One of those is through Mary, the mother of God. Another is through the saints who have gone before us to their reward in heaven.

Another channel—one not used frequently enough, Shea said—is to appeal to the powerful and faithful angels of God.

The majority of Christ’s glorious angels did not fall, and serve the Lord by serving us—and protecting us from their vicious counterparts.

Angels live first and foremost to praise the Lord, Shea said, but after that they minister to us.

“They’re happy to help,” he said, “if we’ll ask them and let them. That’s what they’re there for.”

“The angels communicate God’s presence to us and attempt in this sense to always enlighten us, give us good and wholesome thoughts, the inclination to do good and so on,” said Msgr. Joseph F. Schaedel, vicar general.

The Church also teaches that each of us has a guardian angel, assigned especially to us. Some Catholics make good

recourse to their angels, Shea said.

The famous prayer to St. Michael the Archangel was written by Pope Leo XIII in 1884 after he had a vision where Satan asked the Lord for 100 years to wreak havoc on the Church.

There are angels of all sorts around us all the time, filling the landscape, and that’s “a remarkable thing” to think about, Shea said.

The life of the simplest person can be a powerful prayer to God. The things that we do in our lives can be like ripples in a pond, Msgr. Swetland said.

“There can be great ripples from our one action or in improving ourselves and becoming the saint that we’re called to be,” he said.

One of the last pieces of advice that Cardinal Tettamanzi had for resisting Satan was “remembering Christ’s victory over temptation. Remembering man’s sharing in the victory.”

Msgr. Swetland has, on more than one occasion, held up a Bible during a homily. “We know the end,” he’ll say: “We win.”

Christ’s victory was final and lasting, though we are the ones to complete it. The more evil rises in the world, in all its forms, the more that good triumphs—even if that triumph is

invisible.

Hundreds of years ago, St. Louis de Montfort saw this pattern about rising evil and the victory of good, and wrote about it in *True Devotion to Mary*.

“For Satan,” he writes, “knowing that he has little time—even less now than ever—to destroy souls, intensifies his efforts and his onslaughts every day.”

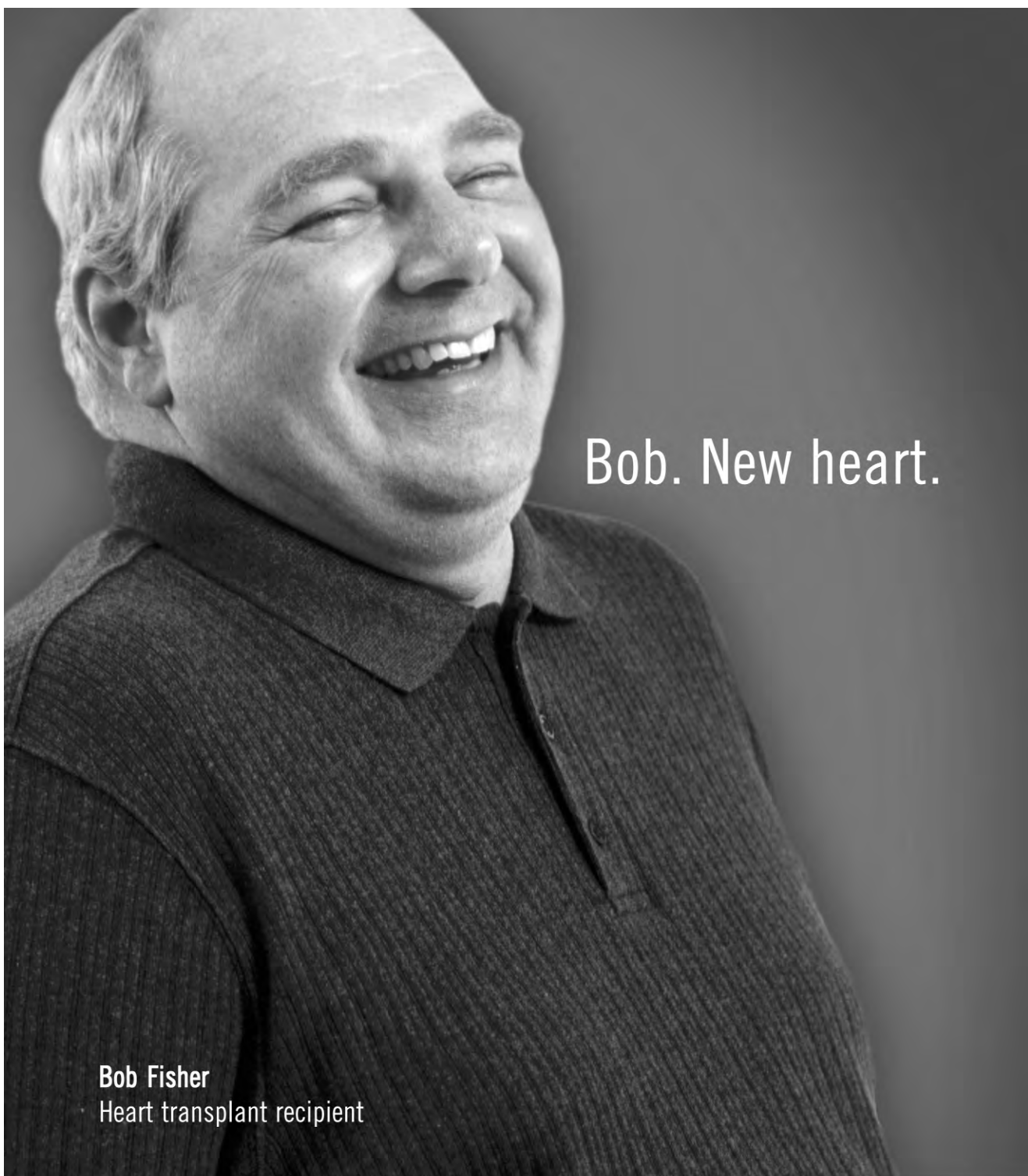
But like others in our time, he spoke of the solution to this being found in the lives of the saints to come.

“They will be as the children of Levi, thoroughly purified by the fire of great tribulations and closely joined to God,” the saint writes. “They will carry the gold of love in their heart, the frankincense of prayer in their mind and the myrrh of mortification in their body.

“They will bring to the poor and lowly everywhere the sweet fragrance of Jesus, but they will bring the odor of death to the great, the rich and the proud of this world.

“They will thunder against sin, they will storm against the world, they will strike down the devil and his followers.”

But when and how will this come about? Only God knows. For our part, we must yearn and wait for it in silence and in prayer.” †



In 2003, Bob Fisher of Brownsburg had his own show. The plot: transplant.

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REPAIRS

continued from page 3

Frazer said, "that by preserving this church we're contributing to the spirituality of people who are perhaps not even born yet."

The tolling of the Holy Cross Church bells serves as a beacon of hope to offenders incarcerated at the Indiana Women's Prison a few blocks from the church, Father Voelker said, where parishioners provide Bible study classes for some of the prisoners.

"Holy Cross Church is a spiritual home and a safe anchor in the neighborhood," Father Voelker said. "But it's more than 80 years old and it obviously has a lot of deferred maintenance.

"Years ago, during a meeting of inner-city pastors, one of the priests said that the challenge in the center-city is that you've got to minister to the [low-income] people that are here [now] while maintaining structures that were built for previous generations," he said. "But it's important to maintain all this, so we are depending on the loving generosity of people and the grace of God to complete this mission."

Father Voelker said one longtime parishioner even bought a Hoosier Lottery ticket for him in the hope that he would win some money to pay for church repairs.

"The parish has always focused on serving people in need through our neighborhood ministry, educational ministry and prison ministry," Father Voelker said. "It takes a lot of money to be present to people in need of help. Now we also hope to restore the church to its functional and historical integrity by reaching out to all the friends of Holy Cross, both past and present."

(To help with church repairs, send checks marked "restoration" to Holy Cross Parish, 125 N. Oriental St., Indianapolis, IN 46202. Donations are tax-deductible.) †



This stained-glass window depicting the birth of Jesus was made in Munich, Germany, in the 1920s and installed in Holy Cross Church before its dedication on July 2, 1922. Holy Cross Parish is selling Christmas cards featuring this photo to help pay for operating expenses.



Above, Father Larry Voelker, pastor of Holy Cross Parish in Indianapolis, examines a stained-glass window featuring the vesting prayers in the church sacristy that was made in Munich, Germany, in the early 1920s. The inner-city parish is trying to raise money to repair stained-glass windows and the plaster walls, ceilings and cornice-work in the historic church.

Left, This statue of the Infant of Prague is in a balcony at the rear of Holy Cross Church. Repairs are needed to the plaster wall and wooden railing, among other restoration and renovation needs.

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DOMINICAN SISTERS OF HAWTHORNE

How does God call one to religious life?

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Christ has made us his own and that will never change

By Dr. Christopher Carstens

Peter said to Jesus: "Lord, it is good for us to be here. If you wish, I will put up three shelters—one for you, one for Moses and one for Elijah" (Mt 17:4).

Poor Peter got it wrong again. Standing on the Mount of Transfiguration, the brash young Apostle asked, "Why not just stay forever?"

Most of us are a lot like Peter. We find a place of security and happiness then we try to stay put, as if that were possible in daily life.

If anybody ever opposed standing still, it was Jesus. Each instant of his life was movement. Each time Jesus healed anyone, he immediately gave an instruction about what the newly restored person should do next. There was no sitting around and enjoying the fact that the leprosy was gone or blind eyes could see now.

Jesus did not heal people so that they could enjoy a little peace and relaxation. The kingdom was being born and there was work to do.

One day some years ago, my children were doing well in the ninth- and 10th grades. I liked my job. My wife finally was pursuing a graduate degree that had

God is calling us in events of daily life

By Daniel S. Mulhall

There is a quip that goes, "Life is what happens while we are busy planning." Perhaps it would be truer to say, "Life is what happens while we are wasting time."

The challenge is to recognize that God is calling us to him in daily life events.

Adults face many transitions in life—getting a job, moving out on your own, becoming engaged, starting a family, changing jobs, moving across country, the death of a child, divorce, becoming a grandparent and preparing for retirement.

Catholics believe that life's transition points are touched by God. That's not to say that God caused or planned any of these events to happen. It means that God is present as we experience these transitions and new stages in life.

God is calling us. Are we listening?

(Daniel Mulhall is assistant secretary for catechesis and inculturation in the U.S. Catholic Conference Department of Education.) †

eluded her for years. We were healthy and there was enough money. I recall wistfully thinking that perhaps I would never be so happy ever again.

Now, 15 years later, almost no part of my life remains the same yet I am far better off than I was that long-ago afternoon. Like the leper and the blind man, Jesus has healed some of my wounds and given me new jobs to do with the recovered health.

Human life is about change. As a psychologist, I was trained to think in terms of stages of development as if human life followed some inevitable path.

Erik Erikson, a psychiatrist at Harvard University, wrote once about the eight ages of man, arguing that each phase of life had a specific set of problems and challenges.

It turns out that life is not that tidy. In fact, recently some scholars even have argued that the notions of "childhood" and "adolescence" are fairly new constructions, and that children as young as 7 or 8 simply were considered small adults in earlier times.

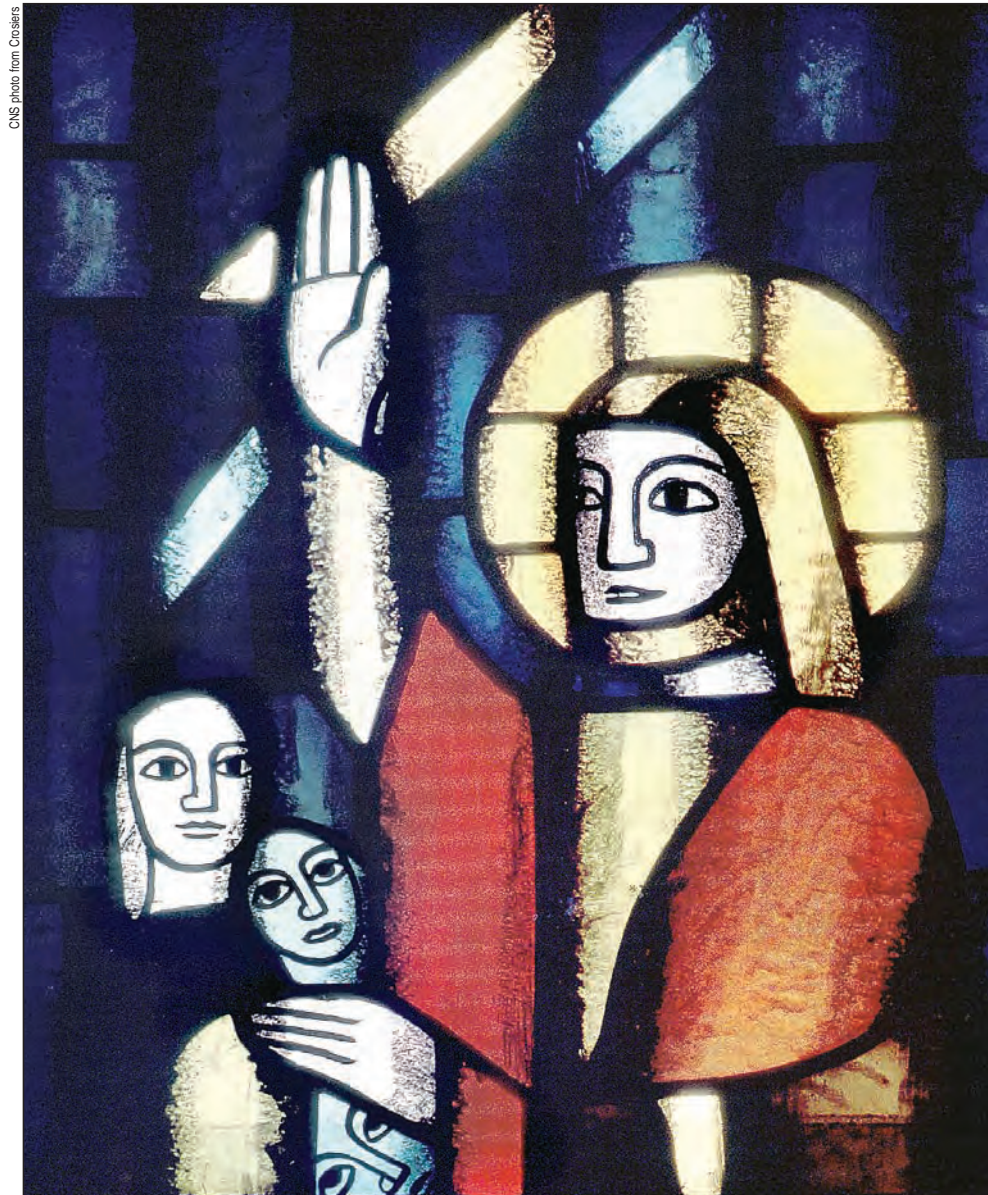
Instead of following a neat map which notes the transition from young adulthood to marriage to parenthood to dependency on adult children, etc., the real road of life is a sometimes maddening jumble of unanticipated twists and turns that can happen at any age.

Each of us lives through days when we wake up thinking that life is stable and we go to bed with a growing sense that everything has changed forever.

What sort of days might those be? The list could be endless:

- The day you don't get accepted by the University of Notre Dame so you apply to San Diego State University instead.
- The day you go to church for your own wedding or the day you come home from the hospital with your first child.
- The day your youngest child heads off to kindergarten or the afternoon when the somber pediatrician tells you that your son is deaf.
- The day your daughter goes on her first date or the day you realize you don't just drink too much now and then but that you really are an alcoholic.
- One day you get a wonderful promotion, but it's 2,000 miles from your hometown so you have to move across the country.
- Some night in a hospital emergency room, you might get the diagnosis that the breast cancer has come back.

One of my dearest friends recently retired and celebrated his last Mass as



Jesus heals wounds and gives people new jobs to do with their recovered health during transitions to each new stage in life. The Gospel message is that wherever we are on the journey, in whatever circumstances we find ourselves, Jesus is right there with us.

pastor of a small parish church. What do you do after you've been the beloved pastor of All Saints Parish for 23 years?

There is no escaping change regardless of the age it hits you in adulthood. The good news of the Gospel is not that we get to cozy up to Jesus in some comfortable little room on the hillside. The Gospel message is that wherever we are on the journey, in whatever circumstances we find ourselves, Jesus is right there with us.

We build temporary identities and try to base our security on them by pretending they are permanent. But only one identity is permanent: our status as God's children by adoption. Christ has made us his own and that will never change.

So each morning we wake up with the same questions, especially the mornings after those days when our lives get changed and rearranged and tossed up in the air all over again.

In prayer, we ask, "What is it you want me to do here, Jesus? How am I called to follow you in this new place now that the children are in college? Or now that I've found the guts to quit a job I've hated for years? Or now that I know the diagnosis?"

This is the changed life in which I find myself.

"Lord, how do I follow you today?"

(Dr. Christopher Carstens is a psychologist in San Diego, Calif.) †

Discussion Point

Prayer helps us cope with change

This Week's Question

What stage of new life—one that began with a child's birth, middle age or retirement—required the greatest reflection and preparation on your part? Why?

"It's now because I have teenage children ages 13, 14 and 15. My husband and I won't have them much longer. Are we developing the type of Christians and Catholics that the world needs today and in the future? The transition from little kids to big kids is huge. How do we help our children put their words of prayer into action?" (Colleen Tauke, DeSoto, Iowa)

"Right now. I'm 67 and I work part-time with children. I just had a shocking thing happen. After 37 years of marriage, I'm going through a divorce. I have to put my home on the market. I don't know

what's going to happen, but I'm lucky to have family, friends and God for support." (Doris Duffy, Johnston, R.I.)

"Middle age. I was 52 years old when I became a youth minister. My sharing with the young people and their sharing with me about life and faith has been—and still is—a great experience." (Norma Short, San Diego, Calif.)

Lend Us Your Voice

An upcoming edition asks: What divine qualities first come to mind when you ponder the reality of God?

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



CNS photo by Karen Callaway, Northwest Indiana Catholic

From the Editor Emeritus/John F. Fink

A few details about Archbishop Fulton Sheen

Last in a series of columns

Here are a few things you might not know about Archbishop Fulton J. Sheen, taken from Thomas C. Reeves' book *America's Bishop* (Encounter Books, \$25.95):



He had an atrocious diet, often living for days on cookies, candy or ice cream bars. At banquets and dinners, he would stir

the food on his plate, a process he called "rolling the carrot," to make it look like he had eaten. Part of the reason for this was that, while in the seminary, he suffered a severe case of ulcers. Doctors at the Mayo Clinic removed a portion of an intestine.

No one was closer to Bishop Sheen than Father Edward T. O'Meara, whom he hired as his assistant at the Society for the Propagation of the Faith and who succeeded him as director. They were friends for 20 years. Archbishop O'Meara gave

the eulogy at Archbishop Sheen's funeral. Later, of course, he was Archbishop of Indianapolis from 1980 until 1992.

Reeves' book reports on Bishop Sheen's special relationship with Rosemont College in Philadelphia. He preached and conducted retreats there frequently. He handed out diplomas at the Catholic women's college in 1955, and "He interrupted the ceremony by announcing the marriage, the next day, of a graduate, calling the young man to the stage and giving an impromptu sermon on Christian marriage." My wife, Marie, was that graduate and I was the "young man."

The book, however, fails to add that, after I was called to the stage, the other women in the graduating class who were engaged informed Bishop Sheen of that when he handed them their diplomas, and he called their fiancés to the stage, too. Nor does the book say that, about 10 years later when I was talking with Bishop Sheen at a U.S. bishops' meeting, he told me that the next year he announced that he would be glad to meet with all engaged couples—after the ceremony.

When Pope John Paul II visited

St. Patrick's Cathedral in New York in October of 1979, a feeble Archbishop Sheen was led to the pope. Archbishop Sheen fell to his knees. The pope helped him to his feet and the two warmly embraced, amid thundering applause. When asked later what the pope had said to him, Archbishop Sheen said, "He told me that I had written and spoken well of the Lord Jesus, and that I was a loyal son of the Church."

To which Reeves added, "Nothing could have been more pleasing, for that was what Fulton had tried to do and be all of his life."

After his death, Archbishop Sheen was buried in St. Patrick's Cathedral, where he had preached so often. Cardinal Terence Cooke explained the reason for his decision to have him buried there when he said that Archbishop John Hughes built the cathedral and Archbishop Sheen filled it.

(Bishop Sheen is one of those featured in Fink's latest book, *Patriotic Leaders of the Church*, published by *Our Sunday Visitor*, 200 Noll Plaza, Huntington, IN 46750, 1-800-348-2440, \$13.95.) †

Cornucopia/Cynthia Dewes

They say it's the spirit that counts

Is everybody all set for Christmas? Is the fatted calf spitting over the open fire, is the house decorated beyond all reason, are the presents wrapped so beautifully that their outside is better than what's inside? Depressing, isn't it? But, don't despair. All this stuff we go through every year is just part of the spirit of the thing, and it's the spirit that counts, right? That is, the spirit of generosity, of happy anticipation, of celebration of God's goodness.



Which brings us to the extent that people will go in order to proclaim this spirit. Take the guy in Monte Sereno (what a misnomer), Calif., whose efforts were recently reported in the newspaper. He's the one who displayed \$150,000 worth of Christmas decorations, including animation and loud music, for 45 days each year during the holiday season.

Finally, his neighbors petitioned the city for peace and quiet, and I don't blame them, considering this is supposed to be the time of "Peace on earth, good will toward men." The over-achieving

decorator was shut down, so he took revenge by erecting a single \$2,500 motorized Grinch in his front yard. This figure points toward the neighbor's house, emits steam and rasps out, "You're a mean one, Mr. Grinch."

The city fathers were admittedly rather reluctant to squelch the fellow's elaborate display because it saved the city having to pay for a holiday attraction. After all, it drew hundreds of sightseers cruising by in their cars, was written up in the papers and featured on TV.

When you think about it, who had more (or less) true Christmas spirit, the decorator, his disgruntled neighbors or the city? It seems to me you could make arguments all around, pro and con.

However, this pales in comparison to the trouble some of us have with gift selection. Now, I'm speaking here of *gift* selection because I consider money and bonds and sensible things like that to be kind of boring. (At this point, I can just see all the teenagers' eyes rolling upward because in their minds money may be the only acceptable gift. I don't care.)

For years, my grandchildren have endured my efforts to match each one with an appropriate gift, things like kid

binoculars and CSI games and camel figurines for the collector. In my off years, they got pajamas or sweatshirts, and they received books regularly. But they've always been sweet about it and actually made me think they enjoyed their gifts, if only because they came from Grandpa and me.

Of course, there's always someone whose taste I've never gauged correctly. I know I've actually hit it right when such folks thank me verbally because they usually keep tactfully quiet otherwise. Thank goodness.

In Charles Dickens' novel, *A Christmas Carol*, Scrooge encounters three Christmas spirits, of the past, the present and the future. He makes the point that true Christmas spirit at any time is generous, kindly and joyful. It is Christ-centered, not self-centered.

So, maybe I shouldn't be worrying about my image as a gift-selector any more than the California over-achiever should worry about his as a Christmas decorator. Maybe, just maybe, it really is the Spirit that counts.

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

Faithful Lines/Shirley Vogler Meister

Priceless insights and advice for modern pilgrim

Approaching the holy and joyous celebration of the birth of Jesus Christ, we're reminded of the journey that Mary and Joseph made to Bethlehem to be registered according to law.



I've always imagined Mary being uncomfortable and weary as Joseph walked and she rode a donkey but, in truth,

we really don't know the circumstances. Recently, I wondered: Perhaps they made an adventure of their trek and perhaps the Magi, looking for their "newborn king," enjoyed their journey, too. All were pilgrims with a purpose.

What prompted this reflection was *The Journey: A Guide for the Modern Pilgrim*, a new Loyola Press book written by Maria Ruiz Scaperlanda, an award-winning journalist, and Michael Scaperlanda, married professionals with a family in Norman, Okla. (Readers might remember a "Faithful Lines" column in

which I mentioned her book *The Seeker's Guide to Mary*, also from Loyola Press, as well as a column about a pilgrimage she and a friend made, walking *El Camino de Santiago* ("the Way of St. James") in north-west Spain.

Maria's husband, Michael Scaperlanda, holds the Gene and Elaine Edwards Family Chair in Law at the University of Oklahoma.

By Christmas of 1999, this couple was committed to answering the invitation that Pope John Paul II made to Catholics throughout the world: To go to Rome to celebrate the Jubilee Year 2000. Their primary holiday gifts to their four children were backpacks and airline tickets.

Maria and her husband wrote the preface of their book together then they alternated chapters with reflections, advice and views on the beauty of pilgrimages. Backpacking through Europe and many other unique travel experiences also made them experts about how to make all travel sacred, what tools can help promote a pilgrim attitude and practical tips for taking a traditional Catholic pilgrimage. They also

provide helpful appendices that list major pilgrimage sites, topics for journaling and travel resources. Even better is how readable and enjoyable what they share is.

Michael notes that people journey for many reasons, sometimes because we have no choice (as with Mary and Joseph) or are seeking better living conditions for economic, military or political reasons. He adds that "sometimes we travel because we are called to by faith—and in more recent years for leisure and recreation ... but it's possible to make all travel sacred."

One trip brought Maria and her friend, Judy Reilly, to Indiana to see their firstborn children. Maria's son, Christopher, was a freshman at the University of Notre Dame. Judy's daughter and son-in-law, Alison and Craig, lived in Bloomington. The "moms' trip" turned into a pilgrimage. Just their Hoosier experiences alone are worth the \$14.95 cost of the Scaperlanda book.

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

The Bottom Line/Antoinette Bosco

Peace lovers we should never forget

Peace should be on all our minds in these days of war, when modern



weapons—the ones being used and the ones that could be used—have the potential to destroy the world.

I found it notable that Pope John Paul II recently beatified Charles I, the monarch of Austria deposed toward the end of World War I. He called him "a man of peace," and while history may not see him exactly that way, I was pleased. I know about that war, having written with my late son, Peter, a book titled *America at War, World War I*.

Charles inherited the monarchy at age 29 as war raged and set out to save the monarchy by searching for peace in foreign affairs. In 1917, he made a secret peace overture to the Allies (the "enemy"), which was discovered by the German-led Central Powers; he was vilified for this peace effort. Exiled to Madeira, and very poor, he died of pneumonia at age 35.

Bless the pope for remembering this man, who tried at least to seek peace.

I hope that now the pope will beatify the greatest man of peace in that time of horrendous war, Pope Benedict XV. He tried to make the world see how the warring countries had created a "horrendous

'It is the duty of every person to run to help another human being who is in danger of death.'

bloodbath which dishonors Europe," and had turned the world into "a hospital and a cemetery." He tried to make the countries see that they were carrying out the "darkest tragedy of human hatred and human madness" with this "useless massacre."

While the countries continued the killing, Pope Benedict poured out love. He established an Office for Prisoners in the Vatican, making it possible for prisoners of war and soldiers at the front on all sides as far as possible to maintain contact with their families. He gave money to set up welfare works for war victims in all countries, getting them food, warm clothing and medical care. He insisted on help worldwide to ease the pain and deprivations endured by the innumerable widows and orphaned children suffering hunger and homelessness.

Later, he found a way to have the Vatican raise 5 million lire to help those starving from the Russian famine. In his efforts to relieve the suffering on all sides during this war, he spent some 82 million lire, an enormous amount of money then, and was criticized for nearly bankrupting the Vatican.

But Pope Benedict, emphasizing Christian love, proclaimed that "it is the duty of every person to run to help another human being who is in danger of death"—and I, personally, have never heard a better definition of peace!

Jesus' way holds the key to survival. He spoke continuously of compassion, mercy, forgiveness and overcoming hate with love. The world talks of vengeance and retaliation. Everything Jesus was about could be said to be a contradiction to the world.

Jesus never backed down, even to the moment of his death. He had to show us how to make the world right. This can only be done when we, the children of his Father, end conflict, hate, vengeance and war, and become loving people who seek forgiveness and peace.

(Antoinette Bosco is a columnist for Catholic News Service.) †

Fourth Sunday of Advent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Dec. 19, 2004

- *Isaiah 7:10-14*
- *Romans 1:1-7*
- *Matthew 1:18-24*

This weekend, the Church celebrates the fourth and last Sunday of Advent 2004.



For its first reading, this weekend's liturgy offers a reading from the first section of the Book of Isaiah. This reading refers to King Ahaz of the southern Hebrew kingdom of Judah. The reference allows scholars to date this prophecy.

Ahaz reigned in the last third of the eighth century before Christ. He is not regarded as having had an especially remarkable career of kingship. It is easy to understand why Isaiah prodded him on occasion.

Prompting Isaiah's interest in Ahaz, or in any king, was not necessarily the monarch's obvious power and prestige, but rather the fact that the king first and foremost was the servant of God.

The rulers were God's assigned and anointed agents. This religious fact overtook all other considerations. The final judgment of how well kings performed was whether or not they were truly loyal to God.

Urged to be loyal and devoted, Ahaz was promised a sign of God's favor. It was the birth of a son, whose mother was Ahaz's young bride or a virgin who was his concubine.

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

Introducing himself, Paul firmly states that he is an Apostle called by the Lord to proclaim the Gospel. For St. Paul, nothing else mattered. Above and beyond everything, he was God's servant, obediently following Jesus. Of course, the Apostle devoutly believed that Jesus was Lord and Savior.

For its last reading, the Church presents a section from the Gospel of Matthew.

Only two of the four Gospels, both of them Synoptics, recount the birth of Jesus. Matthew is one of these Gospels. Luke is

the other.

This weekend's Gospel reading recalls the conception of Jesus. It is clear, as in Luke, that Jesus had no earthly father. He was the son of Mary, a human being, and since she alone was the earthly parent, Jesus received human nature from her.

In this story, Joseph is concerned, to say the least. He first understandably assumes that his betrothed has been unfaithful to him. How else could Mary have become pregnant? Then an angel, Gabriel, one of God's messengers, relieves Joseph's mind by revealing that the unborn child is, in fact, the Son of God.

It is more than simply a chronicle of the conception and birth of Jesus, divine though these events may have been. The coming of the Messiah is a sign, perfect and penultimate, of God's everlasting love for humankind. God never fails. God is never absent from people.

Reflection

This weekend, the Church calls us to observe the last Sunday of Advent. The season of Advent is the careful and focused period preceding Christmas. It is more than a time to prepare for a festive day.

In a sense, it is more than a preparation for a joyful occasion. Of course, it looks to the occasion of remembering the Lord's birth. However, the Church also provides Advent to assist us in our effort personally to unite with the Lord.

Our union with God, so intimate that we can possess even God's eternal life, occurred because of our unity first with Jesus in a common humanity. This union, established by creation, was completed in the Lord's own humanity.

We ratify and reinforce our union with God by individually choosing holiness.

Turning us toward prayer, strengthening of spiritual resolve and the uprooting of sin from our lives, the Church not only invites us to observe Advent but also accommodates our spiritual progress.

The question is if we shall respond. As we ponder this question, the Church reassures us and advises us to be strong. God will strengthen and enlighten us. He has never failed in love, mercy and guidance, given in and through Jesus. †

Daily Readings

Monday, Dec. 20

Isaiah 7:10-14

Psalms 24:1-6

Luke 1:26-38

Tuesday, Dec. 21

Peter Canisius, priest and doctor

Song of Songs 2:8-14

or *Zephaniah 3:14-18a*

Psalms 33:2-3, 11-12, 20-21

Luke 1:39-45

Wednesday, Dec. 22

1 Samuel 1:24-28

(Response) *1 Samuel 2:1, 4-8*

Luke 1:46-56

Thursday, Dec. 23

John of Kanty, priest

Malachi 3:1-4, 23-24

Psalms 25:4bc-5ab, 8-10, 14

Luke 1:57-66

Friday, Dec. 24

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

Psalms 89:2-5, 27, 29

Luke 1:67-79

Vigil of the Nativity of the Lord

Isaiah 62:1-5

Psalms 89:4-5, 16-17, 27, 29

Acts 13:16-17, 22-25

Matthew 1:1-25

or *Matthew 1:18-25*

Saturday, Dec. 25

The Nativity of the Lord (Christmas)

Midnight

Isaiah 9:1-6

Psalms 96:1-3, 11-13

Titus 2:11-14

Luke 2:1-14

Dawn

Isaiah 62:11-12

Psalms 97:1, 6, 11-12

Titus 3:4-7

Luke 2:15-20

Day

Isaiah 52:7-10

Psalms 98:1-6

Hebrews 1:1-6

John 1:1-18

or *John 1:1-5, 9-14*

Sunday, Dec. 26

Holy Family of Jesus, Mary and Joseph

Sirach 3:2-7, 12-14

Psalms 128:1-5

Colossians 3:12-21

or *Colossians 3:12-17*

Matthew 2:13-15, 19-23

Question Corner/Fr. John Dietzen

Code of Canon Law details Church rules on laicization

When a priest is defrocked or laicized because of grievous offenses against Catholic laws, what does that



mean? May he still say Mass and give the sacraments? If he can, may it be in his house or in a church? I thought a priest is a priest forever. (New York)

It is true that through ordination a priest definitively becomes part of the clerical order in the Church. The "indelible character" of holy orders never ceases, but the legal status of the priest as part of the clergy may be lost, either through death or by lawful dismissal from the clerical state.

The penalty of dismissal from the clerical state, often called "laicization," is the only one remaining of several penalties against members of the clergy that were formerly in Catholic Church law.

The process for dismissal of a priest is usually lengthy and extremely complex, deliberately designed to protect the rights of everyone—any victims, the offenders and other Catholics or members of civil society who may be affected by the offenses themselves or by a decision of laicization.

Obviously, this drastic punishment is used only in the most serious or scandalous circumstances. It may be applied in only seven specific instances, which are listed in the section on crimes and penalties in the *Code of Canon Law*. Among others, these instances include violation of the eucharistic species, commission of sexual offenses through force or threat or publicly, and physical attack on the pope.

When a priest is properly dismissed from the clerical state, he is no longer bound by any obligations of that state, including the obligation of celibacy,

which is normally dispensed from in the documents establishing laicization.

A priest who is dismissed also loses all rights proper to the priesthood. He is prohibited from exercising any function connected to the priesthood and holy orders.

The single exception is that he may hear confessions of people in danger of death and absolve them from sins or other spiritual censures that may burden them. Interestingly, not only is a dismissed priest permitted to do this, he is obliged to do so by Church law if any member of the "Christian faithful" is in a situation of such urgent necessity (Canons #976 and #986).

Some penalties are imposed on certain priests today, generally in connection with the sexual abuse scandal, with effects similar to laicization, but which are not formally and canonically loss of the clerical state. In addition to other penalties, the priest may not be permitted to celebrate Mass publicly, but may, as you note, do so privately, for example in his own home. Conditions in these instances vary widely.

The basic legislation concerning dismissal from the clerical state is published in the *Code of Canon Law* (#290-293).

Q Is the sacrament of confirmation necessary before one can be married in the Catholic Church? (Ohio)

A Catholics who are not yet confirmed should receive that sacrament before they are married if it can be done without serious inconvenience (Canon #1065).

However, it is not advisable to rush into confirmation simply to get it done before marriage. Before receiving confirmation lawfully, one should be properly instructed and prepared for the sacrament (Canon #889), even if that means delaying it until after one is married. †

My Journey to God

Finding Jesus

Isaiah speaks to Israel
About the Lord Emmanuel.
Put on love and banish fear
For our promised King is near.

The Virgin Mary gives her yes
To Angel Gabriel's request.
The Word made Flesh now dwells within
Her most pure body free from sin.

Wise Men traveling from afar
Guided by the Christmas star
Find Him in that lowly place
And gaze upon His holy face.

His loss had caused His parents' pain
For three long days they searched in vain,
Until at last the Child they found
Teaching in the Temple grounds.

At Cana, Jesus worked a sign
He changed the water into wine.
His Mother saw the couple's fate.
She wished for all to celebrate.

Our feeble minds give full assent
Before the Blessed Sacrament.

(Joseph Gallagher is a member of St. Joan of Arc Parish in Indianapolis.)



Even though our senses fail,
Simple faith in Him prevails.

Let us find this Christmas day
Time to hope and love and pray ...
No more wars and no more strife,
Only joy and peace and life.

By Joseph Gallagher

The Active List

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

December 17

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

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

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

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

December 17-19

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

December 18

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

St. Michael the Archangel Parish, 3354 W. 30th St., **Indianapolis**. "Simbang Gabi," Filipino pre-Christmas tradition, Mass, 4 a.m., followed by traditional Filipino breakfast in Kavanagh Hall.

Information: 317-926-7359.

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

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

December 19

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

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

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 Web site at www.seidata.com/~frburwink.

December 22

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

December 24

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Catholic Choir of Indianapolis, 4 p.m. concert before Christmas Eve Mass. Information: 317-636-4478.

December 31-January 1

Our Lady of Fatima Retreat House, 5353 E. 56th St. **Indianapolis**. "New Beginnings—A New Year's Eve Retreat," Father James Farrell, presenter. Information: 317-545-7681.

January 2

Marian College, Ruth Lilly Student Center, 3200 Cold Spring Road, **Indianapolis**. Epiphany Party and Baby Shower, noon-2 p.m., sponsored by People of Peace Secular Franciscan Order Fraternity, benefits Holy Family Shelter in Indianapolis. All are welcome. Bring a generous gift of diapers, size 4 or 5, or other baby items. Information: 317-955-6775.

Monthly

Third Sundays

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

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

Third Mondays

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

Third Tuesdays

St. Francis Medical Clinic, 110 N. 17th Ave., Suite 300, **Beech Grove**. Chronic pain support

group, 7-8 p.m. Information: 317-831-1177.

Third Wednesdays

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

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

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

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

Third Thursdays

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

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

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

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

Third Fridays

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

Third Saturdays

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

Fourth Tuesdays

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

Fourth Wednesdays

St. Thomas More Church, 1200

N. Indiana St., **Mooreville**. Mass and anointing of the sick, 6 p.m. Information: 317-831-4142.

First Sundays

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

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

First Mondays

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

First Tuesdays

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

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

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

First Fridays

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

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

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

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

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

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

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

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

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

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

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Sacred Heart devotion, 11 a.m., holy hour, 6-7 p.m. Information: 317-632-9349.

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

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

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

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Serra Club announces annual vocations essay contest

By Sean Gallagher

The Serra Club of Indianapolis invites middle school and high school students to participate in its 2005 religious vocations essay contest.

The theme of the contest echoes Jesus' words to the Apostles at the Last Supper as recorded in the Gospel of John: "Go and bear lasting fruit, fruit that will last" (Jn 15:16). Participants are asked to answer the question: "How do priests, brothers and sisters bear enduring fruit for the Church and the world?"

The contest is open to students throughout the archdiocese in grades 7 through 12 enrolled in religious education programs and interparochial or private schools. Contest rules and procedures will be sent to all parishes and schools early next year. The deadline for entries is Feb. 15, 2005.

Teachers and catechists for each grade may choose one or two essays from each grade to be submitted to the contest. A committee will read and judge the entries.

One winner from each grade will be chosen and receive a cash prize, be invited to read his or her essay at the recognition luncheon and have the essay published in *The Criterion*.

The contest is important to Father Joseph Moriarty, archdiocesan vocations director, for a number of reasons, not the least of which is that he was a contest winner as a sophomore at Father Thomas Sccecina Memorial High School in Indianapolis in 1984.

In his essay, he wrote that he believed God was calling him to the priesthood.

"For me, frankly, it was my first kind of public proclamation that I had considered a vocation to the priesthood," Father Moriarty said. "And I know, from being a vocation director, that's not always an easy thing."

Jerome Moorman, pastoral associate at St. Margaret Mary Parish in Terre Haute, was Father Moriarty's religion teacher at Sccecina when he wrote his essay. Moorman recalled that it had a ring of genuineness about it.

"I do remember that there was a real sincerity there," Moorman said. "And I really felt, through that, that there was a real vocation there. I had a real strong sense of that."

Looking back on that essay contest 20 years later, Moorman is proud that he may have had a positive impact on the man who has become the archdiocesan vocations director.

"I don't know whether I had any influence," Moorman said. "I hope that I had some influence on him going into the seminary, although I think that was there already, coming from a good Irish family."

Moorman now leads the high school youth group at St. Margaret Mary Parish and

hopes to have some of its members participate in this year's contest. To that end, he has invited Father Moriarty to speak with them in January.

Father Moriarty said that the Serra Club's religious vocations essay contest could serve as a springboard for teachers and catechists to teach several classes on vocations. He also noted that the contest can help nurture among the students in Catholic schools and parishes what he has described as a "culture of vocations."

"I think it nurtures a culture of vocations ... through awareness," Father Moriarty said. "They're being challenged to think, in the context of vocations, how do priests, sisters and brothers serve the Church? That seed is planted, at least to get them thinking about religious vocations."

This hope is shared by Joseph Naughton, a member of St. Barnabas Parish in Indianapolis and the Serra

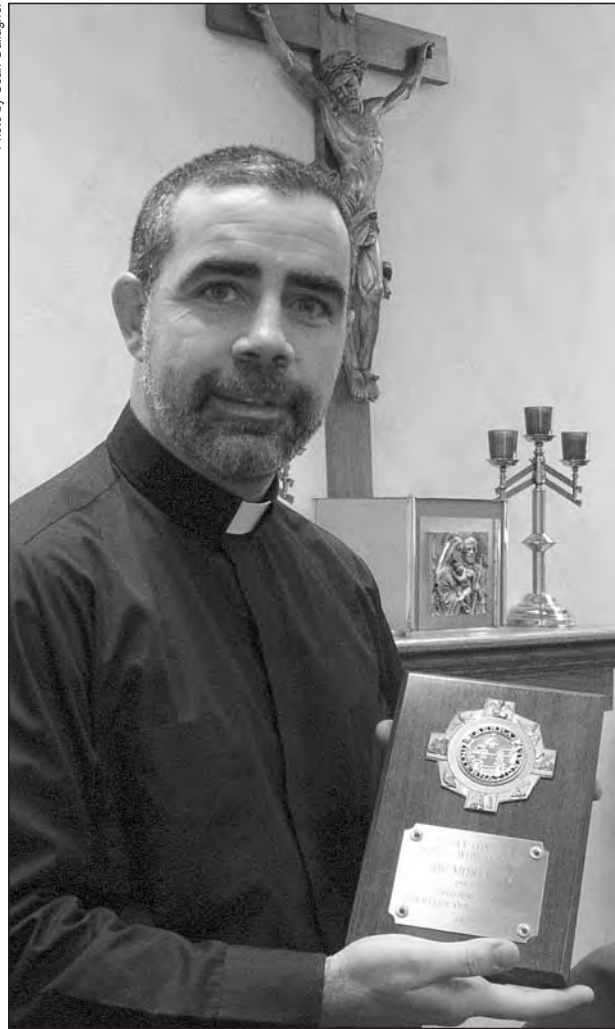
Club's vice president for communications.

"By responding to the question posed in this year's essay contest, we hope participants will have an increased awareness and appreciation for our priests and religious," he said. "As they prepare to write their essays, we hope students will discuss the theme with their parents and other adults in their lives."

To encourage potential contest participants, Father Moriarty simply asks them to do what he did when he wrote his essay 20 years ago.

"Pray your heart's desire," Father Moriarty said. "Reveal your heart's desire. If the idea of being a priest or a sister or a brother has ever crossed your mind or certainly if just the spirit of gratitude for the sacrifice that you've witnessed in a priest or brother or sister impacts you, then share that. Share that genuinely. That's what needs to drive this whole thing." †

Photo by Sean Gallagher



Father Joseph Moriarty, archdiocesan vocations director, holds his Indianapolis Serra Club religious vocations essay award on Dec. 14 in the Holy Family Chapel at the Archbishop O'Meara Catholic Center in Indianapolis. He received the plaque when he was a sophomore at Father Thomas Sccecina Memorial High School in Indianapolis for his award-winning vocations essay in the Serra Club's contest in 1984.

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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.

COX, Mary Ellen (Roth), 80, St. Philip Neri, Indianapolis, Dec. 3. Mother of Gerald and Jeffrey Cox. Sister of Eileen Roth. Grandmother of three.

DEHN, Mary Elizabeth, 57, Our Lady of Perpetual Help, New Albany, Dec. 2. Wife of William Dehn. Mother of Roger and William Dehn. Sister of Nellie Clawson, Leah Stahl, Margaret Skyles, Anna Taschka, John, Patrick and Roger Adams. Grandmother of three.

DWENGER, Madonna D. (McAvoy), 66, St. Simon the Apostle, Indianapolis, Nov. 28. Mother of Maria Adair, Angela Kelly, Theresa, John, Richard and Robert Dwenger. Sister of Edward McAvoy. Grandmother of nine.

EWTON, Henry C., 88, Sacred Heart, Jeffersonville, Dec. 1. Father of Judy and Alan Ewton. Grandfather of one.

FITZGERALD, Joseph Anthony, 46, St. Philip Neri, Indianapolis, Nov. 29. Father of Karen and Mary Fitzgerald. Brother of Linda Burkus, Madonna Hosimer, Rosemary Milligan, Karen, James and John Fitzgerald.

FRITSCH, Eva Mae (Collins), 81, Holy Name, Beech Grove, Nov. 27. Mother of Marilyn Akers, Beverly Million, Marsha, James and Michael Fritsch. Sister of Janella Daffron, Betty Striker, Ruby

Turner, Loretta Wampler, Cicero Jr., Donald, Glen and Robert Collins. Half-sister of Robin Lane. Grandmother of seven. Great-grandmother of nine.

GONZALES, Jesus, stillborn, St. Bartholomew, Columbus, Dec. 1. Son of Julio and Luisa Gonzales. Brother of Jennifer and Alfredo Gonzales.

HAHN, Mary Martha (Kremer), 90, St. Anthony, Indianapolis, Dec. 3. Mother of Charles E. Hahn. Grandmother of two. Great-grandmother of two.

HARTMAN, Martha Elizabeth, 90, St. Anthony of Padua, Morris, Dec. 5. Mother of Elizabeth Ann Stenger and John A. Hartman. Grandmother of seven. Great-grandmother of 10.

HEALY, Timothy P., 85, St. Barnabas, Indianapolis, Nov. 20. Husband of Josephine Healy. Stepfather of Rosanna Frye, Kathy and Paul Hartman. Brother of Margaret Marsh.

HOWE, Louis, 54, St. Roch, Indianapolis, Dec. 2. Husband of Teresa Howe. Father of Katie and Eric Howe. Son of Sally Hren. Brother of Donna Haggard, Sally Miller, Jean Pavay, Diana Prosser, Judy Tindall, Mary Williams, Chris, Joe, Mark, Martin and Mike Howe.

JOEST, Dorothy V., 79, St. Joseph, Shelbyville, Dec. 2. Wife of Ralph Joest. Mother of Rita Rogers, Ralph and Ron Joest. Sister of Katherine Hughes and Lillian Stermer.

LITTLE, Anna Margaret (Weingardt), 68, Holy Name, Beech Grove, Nov. 21. Wife of

Lee Little. Mother of Curt, Kerry and Michael Little. Sister of Eileen Berry, Corina Dennis, Lavonne Schnable, Virginia Wilson and Robert Weingardt. Grandmother of four.

MEISBERGER, Herman Joseph, 90, Sacred Heart, Indianapolis, Nov. 27. Father of Dolores Otto, Elizabeth Perry and Patrick Meisberger. Grandfather of nine. Great-grandfather of 16.

METCALF, Norman, 85, St. Mary-of-the-Knobs, Floyd's Knobs, Nov. 27. Father of David, John, Larry and Richard Metcalf. Grandfather of five. Great-grandfather of two.

MOENTER, Marjorie Elizabeth, 88, St. Louis, Batesville, Dec. 6. Mother of Virginia French. Grandmother of three.

MOONEY, Mary Belle, 79, Sacred Heart, Jeffersonville, Nov. 29. Mother of Carol Jackson and Michael Mooney. Grandmother of five. Great-grandmother of seven.

NUNLIST, Dorothy Y., 69, Holy Family, Oldenburg, Dec. 6. Mother of GERALYNN Goldsmith, JoAnn Peters, Michael and Roy Nunlist. Sister of Juanita Jackson, Jack and Jerry Johnson. Grandmother of nine. Great-grandmother of seven.

O'BRYAN, James S., 70, Immaculate Heart of Mary, Indianapolis, Nov. 29. Husband of Mary Anne (Miller) O'Bryan. Father of Cathleen Alaimo, Sheila McGrath and Trish Yott. Brother of 13. Grandfather of seven.

PICCIONE, Rockie M., 84, Holy Name, Beech Grove, Dec. 3. Father of Donna Anderson, Lois Reeder, Providence Sister Mary Jo Piccione, Cathy, John and Thomas Piccione. Grandfather of 14. Great-grandfather of 19.

RENNEKAMP, Mary C., 89, St. Mary-of-the-Rock, St. Mary-of-the-Rock, Dec. 5. Wife of Alois Rennekamp. Mother of Mary Lou Giesting, Charlene Huffmeyer, Darlene Kohlesdorf, Dave, Donald, Floyd, John, Kenneth and Vernon Rennekamp. Grandmother of 42. Great-grandmother of 28.

SALAZAR, Vona Odean, 70, St. Bartholomew, Columbus, Nov. 27. Mother of Suzie Dossett, Anita MacMillan, Renee Teitloff, Sonjia, Chuck and Jerry Salazar. Sister of Karen Swaim and Dell Wells. Grandmother of four.

SEVENISH, Maurice E., 73, St. Anthony, Indianapolis, Nov. 30. Father of Theresa Sanders, Mary Ann, Christopher and Paul Sevenish. Brother of Helen Fisher. Grandfather of seven.

SHIPLEY, Edward Leland, 46, St. Simon the Apostle, Indianapolis, Nov. 19. Husband of Maria T. (Boso) Shipley. Father of Elizabeth, Jennifer, Edward and Joseph Shipley. Son of Edward Shipley. Brother of Stephanie Hade, Rene Loest and David Shipley.

SIFRIG, Bernard, 80, St. Paul, Tell City, Nov. 21. Husband of Pearl (King) Sifrig. Father of Joseph C. Schneider. Brother of Anita Fulkerson, Agnes Gruver, Marcy Hayes, Jim and Walter Sifrig. Grandfather of 10. Great-grandfather of several.

STUCZYNSKI, Frances, 89, Sacred Heart, Clinton, Nov. 30. Mother of Martha Johnson, Mary Jo Smith and Theresa Stuczynski. Grandmother of 12. Great-grandmother of 18.

SUNDERHAUS, Evelyn L., 82, St. Mary-of-the-Knobs, Floyd's Knobs, Nov. 27. Mother of Cindy Emely, Lisa Welbourn, Glen, Joe, Ronald and Stephen Sunderhaus. Sister of Elizabeth Nichols. Grandmother of 14. Great-grand-

mother of five.

SWIEZY, Rosemarie (Neu), 68, St. Mark, Indianapolis, Dec. 6. Wife of Anthony Swiezy. Mother of Annamarie Bachman, Jeanette Bowling, Jeanene Doughty, Aura Lee Lyons, Andrew, Anthony II, Matthew, Thaddeus and Thomas Swiezy. Sister of Frank Neu. Grandmother of 11.

VEERKAMP, Ruth, 81, St. Vincent de Paul, Shelby County, Nov. 30. Mother of James and Larry Veerkamp. Sister of Harry Seffrin. Grandmother of four. Great-grandmother of four.

WALKER, Edward Bernard, 76, Good Shepherd, Indianapolis, Dec. 4. Husband of Jane E. (Blatz) Walker. Father of Linda Lanie, Candy Robinson, Teri Watters, Anthony, Donald, James, Robert and Thomas Walker. Brother of Mary Lou Lockhart, Kay Petroff, Helen Steeb, Loretta Withem, John and Paul Walker. Grandfather of 12. Great-grandfather of one. †

Final Advent penance services are scheduled at parishes in central and southern Indiana

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

Batesville Deanery

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

Connersville Deanery

Dec. 21, 7 p.m. at Holy Family, Richmond

Indianapolis North Deanery

Dec. 20, 7 p.m. at St. Luke

Indianapolis South Deanery

Dec. 20, 7 p.m. at Our Lady of the Greenwood, Greenwood

New Albany Deanery

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

Tell City Deanery

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

Terre Haute Deanery

Dec. 19, 6 p.m. at St. Patrick, Terre Haute †

Father Arthur E. Kelly died on Dec. 12 at age 69

Father Arthur Evon Kelly, a former member of the Society of the Divine Word, died on Dec. 12 in Indianapolis. He was 69.

The Mass of Christian Burial will be celebrated at 10 a.m. on Dec. 20 at St. Rita Church in Indianapolis.

On Dec. 19, a vespers service will be celebrated at 4 p.m. followed by a wake service at 7:30 p.m., both at St. Rita Church.

He was born on July 18, 1935, in Kingston, Jamaica. †

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Providence Sister Rose Michele Boudreau ministered in Taiwan

Providence Sister Rose Michele Boudreau died on Dec. 4 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 76.

The Mass of Christian burial was celebrated on Dec. 9 at the Church of the Immaculate Conception at the motherhouse. Burial followed in the sisters' cemetery.

The former Anna Marie Boudreau was born on April 29, 1928, in Chicago.

She entered the congregation of the Sisters of Providence of Saint Mary-of-the-Woods on July 22, 1947, professed first vows on Jan. 23, 1950, and professed final vows on Jan. 23, 1955.

Sister Rose Michele taught at schools staffed by the Sisters of Providence in Indiana, Illinois, Oklahoma and Taiwan.

During 57 years in the women's religious order, she ministered for 12 years as a teacher, assistant professor, retreat director, instructor and

spiritual director at the Mother Marie Gratia Spiritual Center, Providence College and Fu Jen University in Taiwan.

Sister Rose Michele also served as principal or assistant principal at Catholic schools in Chicago and Oklahoma City for eight years and was associate superintendent of schools in the Diocese of Peoria, Ill., for five years.

In the Archdiocese of Indianapolis, Sister Rose Michele taught at the former St. Mary School in Richmond from 1950-52 and was program coordinator of creativity for self-development for the Sisters of Providence at Saint Mary-of-the-Woods from 1993 until 2004.

Surviving are a sister, Rita Lynch of Orland Park, Ill., as well as several nieces and a nephew.

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

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VISITS

continued from page 1

for Catholic Education, which is overseeing the visitation; the involvement of several other Vatican agencies; and the fact that "they wanted to do it right," with a clearer and deeper focus on formation programs and the spiritual dimension of seminary life.

A key element of the visitation is that any faculty member or student will be allowed to speak with the visitation team about the condition of the seminary, he said.

"I personally think [the visitation] is going to be very helpful. I believe the seminaries today are not the seminaries they were 30 years ago. And I think that we have advanced tremendously in terms of teaching methodology, in terms of formation programs, in terms of our spiritual direction," Bishop Nienstedt said.

"So I think it's going to be very helpful for us, because I think the results are going to be positive. I also think there are things we can be doing better, and that will become clearer," he said.

Bishop Nienstedt said Vatican officials told him to expect the document on homosexuality and priesthood candidates "soon."

The document is being prepared by the Congregation for Catholic Education in consultation with several other Vatican agencies, including the doctrinal congregation. In a report earlier this year, the education congregation described it as an "instruction on the criteria and norms for the discernment in questions regarding homosexuality in view of the admission of candidates to the seminary and to sacred orders."

The expectation is that the education congregation's plenary assembly in late January would aim to discuss and approve the text.

"I think they intend to have it out by the time the visitation begins," said Bishop Nienstedt, who spoke during his *ad limina* visit to the Vatican, which heads of dioceses are required to make every five years.

"I think it's going to be a balanced document, because the whole question of homosexuality not only has psychological dimensions but also has varying degrees of a person acting out or not acting out," he said.

"So the whole question has to be nuanced considerably: 'What is homosexuality?' 'What are the homosexual attractions?' and that sort of thing. I think this document will be helpful because it is going to address those questions," he said.

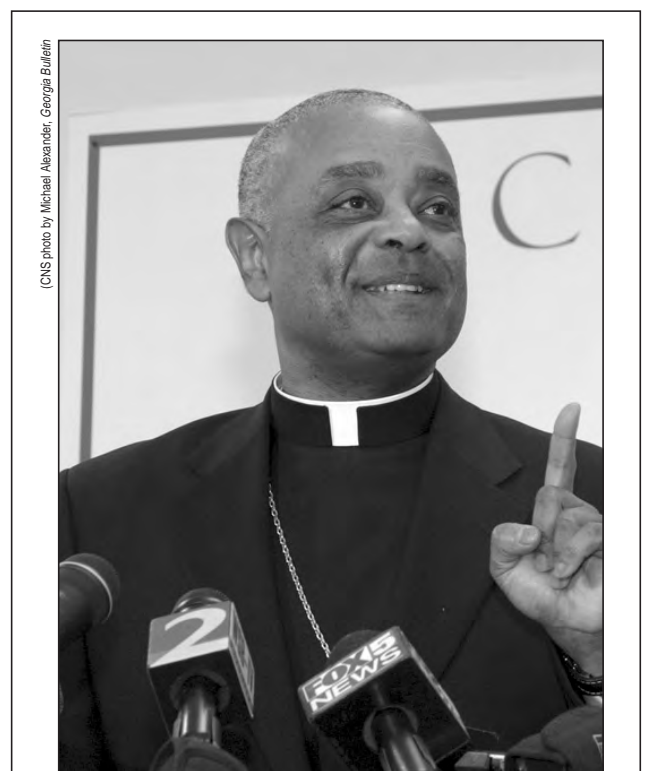
Bishop Nienstedt said he expects the issue of homosexuality to be part of the visitation, since human sexuality is so important in terms of personal identity.

In a wider sense, he said, the visitation will take up the question of "how seminaries approach celibacy and chastity—either in relationship to heterosexuality or homosexuality—or the temptations or inclinations people have."

But Bishop Nienstedt indicated the visitation would not isolate the question of homosexuality.

"I think the concern is to prepare someone as a good solid human being, as a son of God who is striving for holiness," he said.

The last apostolic visitation of U.S. seminaries took place in the 1980s and covered every aspect of priestly formation programs. †



New archbishop

Archbishop Wilton D. Gregory makes a point during a Dec. 9 press conference in Atlanta. Archbishop Gregory, who was bishop of Belleville, Ill., for almost 11 years, was named by Pope John Paul II on Dec. 9 to head the Archdiocese of Atlanta. He will replace Archbishop John F. Donoghue, 76, whose retirement was accepted by the pope the same day.

In meetings with U.S. bishops, pope emphasizes healing, holiness

VATICAN CITY (CNS)—In a series of *ad limina* talks this year, Pope John Paul II has encouraged U.S. bishops to regroup pastorally after the sex abuse scandal and recover their prophetic voice on moral and social issues.

The pope acknowledged that the clergy sex abuse cases have brought a “crisis of confidence” in Church leadership in the United States. But rather than dwell on the past failings, he praised the bishops for their response to the crisis and suggested it was time to turn the page.

The pope said rebuilding the Church’s credibility—among Catholics and in society—would ultimately be achieved through the holiness and witness of its pastors and faithful.

The *ad limina* visits, which began in March and ended in mid-December, brought the entire U.S. episcopate to Rome in 14 regional groups. Each group spent a week in meetings and special liturgies designed to underline their apostolic ties with Rome. *Ad limina* visits are required of heads of dioceses every five years.

The pope’s speeches were strong on Church matters such as vocations, Church unity, Catholic identity of schools and hospitals, the bishop’s teaching role, the responsibility of the laity, Sunday Mass, prayer and the sacraments.

He said relatively little about current social and political questions like immigration, poverty, terrorism, the death penalty, technological advances or economic practices. The war in Iraq—a topic the pope spoke about many times in other forums—wasn’t mentioned once in his speeches to the bishops.

Perhaps in part because he was speaking during an election year, the pope stuck to principles and generally stayed away from specific issues. There were a few notable exceptions, including abortion and gay marriage legislation.

Addressing bishops in June, the pope said that in the U.S. culture “rights are at times reduced to self-centered demands: the growth of prostitution and pornography in the name of adult choice, the acceptance of abortion in the name of women’s rights, the approval of same-sex unions in the name of homosexual rights.

“In the face of such erroneous yet pervasive thinking, you must do everything possible to encourage the laity in their special responsibility for evangelizing culture ... and promoting Christian values in society and public life,” he said.

He waited until the U.S. presidential election was over to make another important and sensitive point: that Catholic laity cannot leave their faith at home when they enter into politics.

From the outset of the talks, the pope framed the sex abuse issue in terms of healing. He said the scandal had “cast a shadow” on the Church, but that the bishops had rightly devoted time and effort to confronting the problem and making corrective changes.

While calling for careful discernment of seminary candidates, he repeatedly emphasized that the great majority of U.S. priests were good and generous servants of the Church. He urged bishops to be spiritual fathers to their priests—to listen to them, support them and correct them when necessary.

Again and again throughout the year, he returned to the theme of personal holiness as the key to renewing the Church, evangelizing effectively and regaining influence in society.

The pope identified a number of specific internal Church challenges:

- Reversing the decline in priestly vocations.
- Encouraging better Sunday Mass attendance and use of the sacrament of penance.

- Improving unity among the bishops, and reducing factionalism among the faithful.
 - Promoting co-responsibility with lay people in diocesan governance—without, however, giving the idea that the Church operates like a political democracy.
 - Making lay Catholics more aware of their “duty” to follow authoritative Church teachings.
 - Encouraging Catholic schools and health care facilities to put a new and creative emphasis on Catholic identity.
- Speaking of the wider U.S. culture, perhaps the pope’s sharpest remark came in a talk to Midwestern bishops in May. He said the bishops need to evangelize a society that is “increasingly in danger of forgetting

its spiritual roots” and of giving in to “a purely materialistic and soulless vision of the world.”

To the last group of bishops on Dec. 10, he said that pro-life activities must be an evangelization priority.

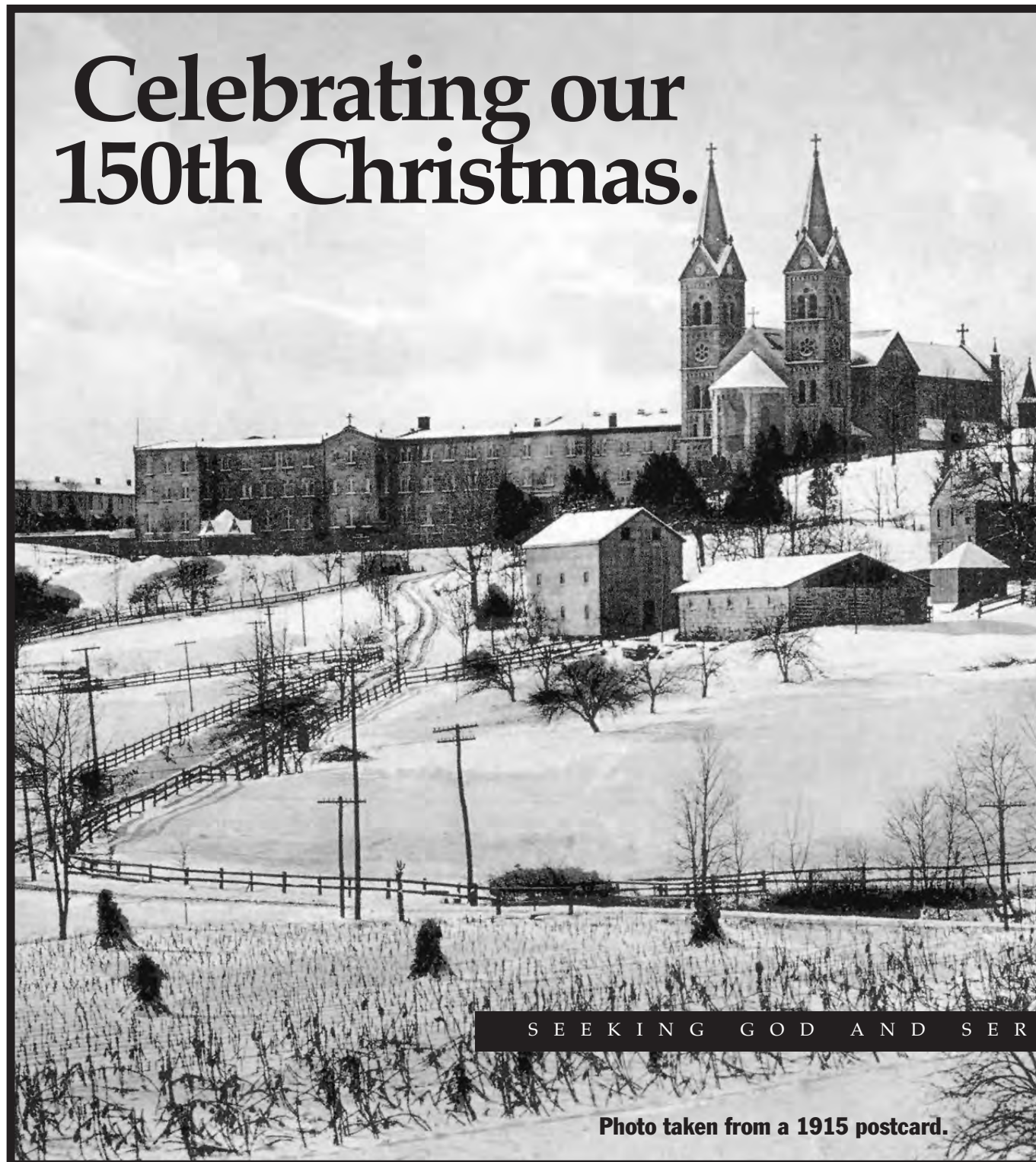
In addition to the individual papal meetings that lasted anywhere from five to 20 minutes, one bishop from each group gave a speech to the pontiff.

The most provocative analysis came from Cardinal Francis E. George of Chicago. He told the pope that the Church’s public influence in the United States had been reduced by cultural biases and by the Church’s own internal divisions, which had made it “an arena of ideological warfare rather than a way of discipleship shepherded by bishops.” †



Remembering Archbishop Sheen

Bishop Daniel R. Jenky of Peoria, Ill., raises the Eucharist during a Mass marking the 25th anniversary of the death of Archbishop Fulton J. Sheen on Dec. 9 at St. Patrick’s Cathedral in New York. Msgr. Joseph F. Schaedel, to the right behind Bishop Jenky, represented the Archdiocese of Indianapolis at the memorial Mass.



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