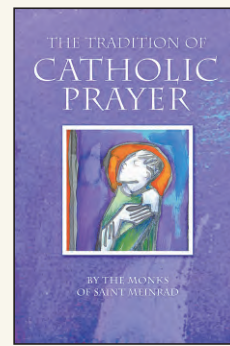




The

# Criterion

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**A fruit of love**

Saint Meinrad monks author book on the history of prayer, page 10.

CriterionOnline.com

December 7, 2007

Vol. XLVIII, No. 10 75¢

## 'A Season to Believe'



Indiana University head football coach Bill Lynch leads the celebration in the Hoosiers' locker room after IU's last-minute win over Purdue University on Nov. 17. The win capped an emotional season for the team, which was rocked earlier in the year by the death of its previous coach, Terry Hooppner.

## Faith helps Bill Lynch lead Hoosiers during emotional ride of loss and hope

By John Shaughnessy

Bill Lynch kept smiling as "A Season to Believe" overflowed its emotional peak, pouring out raucous cheers, raw tears and a moment of prayer that everyone there will never forget.

On that night of Nov. 17, the Indiana University head football coach stood in the Hoosiers' locker room, savoring every second as his players celebrated their dramatic, last-minute 27-24 victory over Purdue University—a win that cemented IU's invitation to a bowl game for the first time in 14 years.

Eight days later, Lynch returned to the setting where his dreams of football glory and his life as a Catholic began: Christ the King Parish in Indianapolis.

As the 53-year-old Lynch prepared to speak at a benefit dinner for the parish

school on Nov. 25, he smiled at the memory of playing on sixth- and eighth-grade football teams at Christ the King that won Catholic Youth Organization championships.

He also recalled the thrill and the joy of being the starting quarterback on a team at Bishop Chatard High School in Indianapolis—just across the street from Christ the King School—that went undefeated in the 1971 season.

Back home in his first parish, Lynch marveled at the journey his life has taken, including the emotional ride of the past two years when illness and inspiration, loss and hope, and death and faith raced along together at nearly every turn for the extended family of the IU football program.

For Lynch, those two years have been marked by watching a close friend battle a life-threatening disease, helping a team of 105 players try to deal with the death of a

coach they loved, and leading those young men through the devastating sorrow to a season that would reveal their heart and honor the coach they lost.

"It's been an emotional rollercoaster," Lynch said. "There were a lot of tough times and a lot of good times. It's been a time where a lot of people learned some life lessons."

### A story to break—and warm—the heart

As nearly every sports fan in Indiana knows, the story of the IU football program the past two years revolves around Terry Hooppner. It's a story that equally breaks your heart and warms it.

Known fondly as "Hep," the energetic, extroverted, emotional coach sought to reverse the losing tradition of IU football by inspiring his players to "Play 13"—his

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## Conference examines the impact of abortion on men

SAN FRANCISCO (CNS)—While the impact of abortion on men is low on the cultural radar, there is overwhelming research, clinical experience and anecdotal evidence that men can be profoundly traumatized by the elective loss of a child whether they encouraged it, resisted it or only learned of it after the fact.

This was the view of speakers at the first international conference on men and abortion held in San Francisco on Nov. 28-29.

Nearly 200 people from at least seven nations and 28 states gathered at St. Mary's Cathedral to hear the personal stories of men affected by abortion, reports on research on the topic, and presentations by counselors and therapists on the treatment of men suffering post-abortion grief.

Organized by the Milwaukee-based National Office of Post-Abortion Reconciliation and Healing, the "Reclaiming Fatherhood: A Multifaceted Examination of Men Dealing With Abortion" conference was co-sponsored by the Archdiocese of San Francisco and the national office of the Knights of Columbus.

Victoria M. Thorn, executive director of the post-abortion group, opened the event with a brief overview of how men, like women, experience hormonal and other changes during a partner's pregnancy, something that is little recognized.

"Men's bodies are busy with their own changes" during a mate's pregnancy, she said, "although the physiology of men during pregnancy is not yet taken seriously."

The speakers included men who shared personal stories of how abortion had unexpectedly pulled the carpet out from under their lives.

Chris Aubert, 50, an attorney, traced his life from days as a "very secular young guy" focused on "making money and in general becoming a yuppie" to his shocking realization during a 1994 ultrasound procedure for his pregnant wife "that that is a baby" in her womb.

It flooded over him, he said, that on two occasions prior to his marriage he had agreed with pregnant girlfriends to terminate their pregnancies.

See ABORTION, page 3

## People need God to have hope, pope says in new encyclical

VATICAN CITY (CNS)—In an encyclical on Christian hope, Pope Benedict XVI said that, without faith in God, humanity lies at the mercy of ideologies that can lead to "the greatest forms of cruelty and violations of justice."

The pope warned that the modern age has replaced belief in eternal salvation with faith in progress and technology, which offer opportunities for good but also open up "appalling possibilities for evil."

"Let us put it very simply: Man needs God, otherwise he remains without hope," he said in the encyclical, "Spe Salvi" ("On Christian Hope"), released on Nov. 30.

The 76-page text explored the essential connection between faith and hope in early Christianity and addressed what it called a "crisis of Christian hope" in modern times.

It critiqued philosophical rationalism and

Marxism, and offered brief but powerful profiles of Christian saints—ancient and modern—who embodied hope, even in the face of suffering.

The encyclical also included a criticism of contemporary Christianity, saying it has largely limited its attention to individual salvation instead of the wider world, and thus reduced the "horizon of its hope."

"As Christians we should never limit ourselves to asking: How can I save myself? We should also ask: What can I do in order that others may be saved?" it said.

It was the pope's second encyclical and followed his 2006 meditation on Christian

love. He worked on the text over the summer during his stay in the Italian mountains and at his villa outside Rome.

The pope said the essential aspect of Christian hope is trust in eternal salvation brought by Christ. In contrast with followers of mythology and pagan gods, early Christians had a future and could trust that their

lives would not end in emptiness, he said.

Yet today the idea of "eternal life" frightens many people and strikes them as a monotonous or even unbearable existence, the pope said. It is important,

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# LYNCH

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code phrase for achieving a winning season that would allow the team to play in a bowl game, an extra game that would be its 13th of the season.

"Hep" arrived with that goal in his first season at IU in 2005. After that season ended, he faced another challenge when he was diagnosed with a cancerous brain tumor. His fight against cancer—and his courage in trying to keep coaching—continued for about 18 months until he died on June 19, 2007.

The emotion of that experience stays with Lynch, who was hired as an assistant coach by Hooppner in 2005, and became the interim head coach for this season.

"Obviously, the good Lord doesn't always give us what we want," Lynch said. "He challenges us in a lot of different ways. Obviously, that was the ultimate challenge for the Hooppner family, and when I say *family*, that spills over into the football family. There were a lot of times as a football team we prayed together and we prayed for him.

"Terry was a guy of great faith. His wife is a person of great faith. At the very end for Hep, Jane came to talk to the team. She did a marvelous job of talking about his faith, and her faith that there's a life after this. It was very moving and emotional to everyone who was there. There's nothing more adverse in our lives than when death is near. We knew we had to rely on the strength of faith."

## The foundation of faith

As the Hoosiers began their 2007 football season, Lynch made two moves that would help to set the tone for the games that stretched ahead.

The first move involved asking the players how they wanted to remember Coach Hooppner. The players requested two tributes. They wanted a small patch on their jerseys that said "Hep." They also wanted a decal on their helmets that had the number "13" and the words "Don't Quit" above it.

"Terry was a guy of great character and integrity. He was also a guy of a lot of sayings and messages," Lynch said. "One of them was the poem, 'Don't Quit.' I've known Terry since 1980 and I heard him speak a lot of times. He always finished his talks with that poem. He would recite it off the top of his head. That was long before he got sick. But to see him live that out when he had his brain tumor was a tremendous example for our kids. He lived it out all the way to the end."

The other move that Lynch made was more subtle. It's a move that was noticed and admired by one of the team's chaplains, Dominican Father Stan Drongowski.

"Bill switched the time of chapel from Friday evening after dinner to Saturday morning," said Father Stan, who is also the associate pastor of St. Paul Catholic Center in Bloomington. "I asked him why. He said, 'These guys need to know what's most important. It's not about winning a football game that day. It's about performing in life, and faith being the foundation for that.'"

That message speaks to the heart of the way Lynch leads his life. Yet he does it in a way that never brings attention to himself.

He starred in football and basketball at Bishop Chatard, earning honors as the Indianapolis City Male Athlete of the Year in 1972. He continued that success in both sports at Butler University in Indianapolis. But he doesn't mention those accomplishments. And he's never sought credit for IU's success this season. Any reference he makes to success is a team one.

"He wants the publicity for other people, not him," said Bill Michaelis, a longtime friend who coached Lynch in football in grade school.

Michaelis then shared a story that he believes reveals the essence of Lynch.

## Making a detour on a honeymoon

The story occurred earlier this fall when Michaelis traveled from Indianapolis to a Bloomington bar to listen to Lynch talk about the team on his weekly radio program. When Lynch sat and talked with Michaelis after the program, the coach was approached by a young man who was there with a young woman.

"This fellow came up to him," Michaelis recalled. "He said they were driving back from their honeymoon in Florida when he was passing through Bloomington and he heard Bill on the radio program. He said he was a student when Bill coached at Ball State. I got the impression that Bill had done something for him at some point. The young man said he stopped by to wish Bill luck.

"All of Bill's questions were toward the young man: What's he doing now? What's his wife is doing? He didn't mention IU football at all. He's a very generous person. He does a lot of charity work and work in the community that people don't know about. A lot of coaches have an ego. He doesn't."

Dick Dullaghan is considered one of the greatest coaches in Indiana high school football history. He talks in awe about Lynch—who he coached at Bishop Chatard—as a competitor and as a person.

Dullaghan remembers a phone call he received from Lynch's mother, Sally, during the summer before her son's senior year in high school. She was worried he was pushing himself too hard.

In an era when weightlifting wasn't mandated by coaches, Lynch started his summer mornings by taking a bus to downtown Indianapolis to train at a gym. Then he returned home to mow lawns most of the day. Then he threw footballs for a few hours. Then he ran home to grab a quick meal. Then he laced his sneakers and went to play basketball for several hours.

"He did it six days a week. His mother was afraid he was going to lose weight and get sick," said Dullaghan, a member of St. Joseph Parish in Indianapolis. "He was so respected by everyone in the school. He had a great rapport with all the guys. They loved him."

That admiration continues. "He's such a quality person," Dullaghan said. "I've run summer football camps forever. In the summer of 2001, I wasn't ready to run my football camp because I was recovering from an operation to remove my prostate. Bill came and ran the camp for me for free. There's really nothing he wouldn't do for a friend or someone who

needed help. He cares about the players that way, too."

Father Stan marvels at how Lynch treats his players: "He's just an amazing role model for these guys. I've never heard him speak negatively to the guys or demean them. He's a man of profound faith. I see it in his actions. His family is front and center in his life. His wife, Linda, is a partner in the true sense of the word—in marriage and in faith."

## The love of an extended family

A father of four, Lynch showed that focus on family when one of his seven grandchildren was born in Lafayette, Ind., on a Thursday, two days before a game this season.

"On Thursday nights, you're nervous. The game is just 48 hours away," Lynch said. "My wife and I drove up there in a rainstorm to see the baby. That put things in perspective. You talk about winning and losing. You see a little grandson a couple of hours old and that makes you realize a football game isn't all that important."

Lynch says he especially learned that lesson five years ago during one of his toughest moments as a coach.

"I got fired from Ball State in December of 2002," he recalled. "At the time, my mom had had some heart problems for years, but she was doing good. She got sick in the spring of 2003. I was free to spend a lot of time with her. She passed away that spring. I was thankful for the time. This profession can get so time-consuming that maybe you don't take the time or have the opportunity to spend the quality time you should. I did then. You never know what God's plan is for you."

The funeral Mass for Lynch's mother was at Christ the King Church. Eight years earlier, the church was also the setting for the funeral Mass for his father, Bill. Lynch and his three sisters attended Christ the King School as students. Lynch's wife and her seven siblings from the Lux family also attended the parish school. Bill and Linda were married in the church. Their first three children were baptized at Christ the King Church.

"You talk about growing up in Christ the King [Parish] and growing up Catholic," said Lynch, now a member of St. John the Apostle Parish in Bloomington. "We learned respect, we learned honesty, we learned discipline and, most importantly, we learned about our Catholic faith. It was a real family environment: the family you lived with at home, and everyone you went to school with and church with. Family is so important. Any time you go through adversity, you rely on family to get you through."

## A moment of emotion and perspective

Adversity confronted and taunted the IU football team on Nov. 17 in its annual grudge match against Purdue. After leading 24-3, IU saw its lead disappear in the closing minutes as Purdue tied the score at 24. Winning the game and earning the goal to "Play 13" seemed to be slipping away in a painful, devastating way.

Still, the players had the inspiration of "Hep" and his constant reminder of "don't quit." They also had the faith of Lynch, who has had a gift for leadership since his days at Christ the King School.

"He wasn't a quiet leader," recalled Rick Lux, Lynch's lifelong friend, his former teammate and the best man at his wedding. "He was a guy in sports who was demanding.



Terry Hooppner directed the Indiana University football team during the 2005 and 2006 seasons before he died of cancer on June 19, 2007. The team dedicated the 2007 season to Hooppner.

If you were on a team with him, he had high expectations for himself and getting the most out of everybody."

The Hoosiers persevered, kicking a 49-yard field goal for the win in the last minute.

After the celebration on the field, the team returned to the locker room for a scene that Lynch, Father Stan and everyone there will never forget.

"The first thing they did was say the 'Our Father' as a team," Father Stan recalled. "They did it in the midst of a lot of tears. Tears of joy. I was witnessing it through tears also. It was profoundly moving. Bill was on his knees praying. We all were."

Lynch remembered "Hep" and the extended family they both shared.

"It was emotional," Lynch said. "It was really, really neat to watch the kids. To me, I can take the perspective Hep would take. Both of us have been through a lot of big wins and tough losses and life lessons. You hopefully get to a point in life where you don't live and die with winning and losing. You understand there's a bigger thing going on in life—that God has a plan for all of us. And it's our responsibility to give the very best we have on a daily basis."

Lynch paused, trying to put everything in perspective one more time—including his new, four-year contract at IU and his team's invitation to the Insight Bowl in Tempe, Ariz., on Dec. 31.

"I thank God every day for the opportunities I've been given, for the family that I have," he said. "All is not guaranteed. That's why we have to do the very best we can each day, lead by example and look after each other. Faith and family go hand in hand."

They are the lasting lessons from "A Season to Believe." †

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The Criterion • P.O. Box 1717 • Indianapolis, IN 46206-1717

The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.  
 P.O. Box 1717  
 Indianapolis, IN 46206-1717  
 317-236-1570  
 800-382-9836 ext. 1570  
[criterion@archindy.org](mailto:criterion@archindy.org)

Periodical postage paid at Indianapolis, IN.  
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POSTMASTER:  
 Send address changes to:  
 Criterion Press Inc.  
 1400 N. Meridian St.  
 Box 1717  
 Indianapolis, IN 46206-1717

## The Criterion

### Phone Numbers:

Main office: .....317-236-1570  
 Advertising .....317-236-1572  
 Toll free: .....1-800-382-9836, ext. 1570  
 Circulation: .....317-236-1425  
 Toll free: .....1-800-382-9836, ext. 1425

Price: \$22.00 per year, 75 cents per copy

### Postmaster:

Send address changes to *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206

Web site: [www.CriterionOnline.com](http://www.CriterionOnline.com)

E-mail: [criterion@archindy.org](mailto:criterion@archindy.org)

Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46206-1717. Periodical postage paid at Indianapolis, IN. Copyright © 2007 Criterion Press Inc. ISSN 0574-4350.

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# Put your stamp on it: Holiday postage avoids seasonal sticking point

WASHINGTON (CNS)—During the Christmas season, when Christmas displays and the public outcry against them get almost equal billing, the tiny postage stamp dares to push the envelope, so to speak.

While some towns are battling over the use of red and green lights on city buildings, Nativity scenes in parks and what to call holiday evergreen trees, the tiny adhesive squares on billions of letters and packages this December will subtly remind postal workers and mail recipients about Christmas and other religious holidays.

This year, the Postal Service has issued more than 2.6 billion holiday stamps. The majority of them are called "holiday knits" featuring Christmas images that look like hand-knit evergreens, snowmen, deer and teddy bears.

The rest of the seasonal stamps feature the Madonna and Child, and commemorate Kwanzaa, Hanukkah and Muslim festivals.

According to a 2007 press release by the Postal Service, the Madonna and Child stamp has been a U.S. tradition since 1978.

What it doesn't describe is the road it took to get there.

The series actually got its start in 1966, four years after the first Christmas stamp debuted with a wreath, two candles and the words "Christmas 1962."

The first religious Christmas stamp owes its origin in part to the lobbying efforts of the late Anthony Coviello, a member of Our Lady of Mount Carmel Parish in Waterbury, Conn.

The 1966 stamp, "Madonna and Child

With Angels," started a trend of Christmas stamps featuring Renaissance paintings. The series was interrupted in 1977 when the Christmas stamp featured a praying George Washington.

The next year, the Postal Service resumed the Madonna and Child stamps, and the series has continued ever since, with a close call to stop production in 1995.

When a Postal Service advisory committee voted to replace the Madonna and Child stamp with a Victorian-era angel, a flurry of negative reaction from public interest groups, and even then-President Bill Clinton, prompted an immediate reversal.

Marvin Runyon, postmaster general at the time, said the Madonna and Child stamp would stay, at least while he was in office, because it had "occupied an important place" for so many years and was "meaningful to so many in America."

And in 2007, the Madonna and Child stamp is still sticking to its spot in the right corner of millions of pieces of mail. This year's "The Madonna of the Carnation" is a detail of a Bernardino Luini painting of the same name from around 1515 and housed in Washington's National Gallery of Art.

Frances Frazier, community relations specialist for the U.S. Postal Service, told Catholic News Service on Nov. 28 that every year about this time the Postal Service gets complaints about its stamps, including objections that they are called "Christmas stamps"—even though they're listed as "holiday stamps" on the Web site.

Frazier said the Postal Service tries to



At the National Gallery of Art in Washington on Oct. 25, Postmaster Yverne Pat Moore of the U.S. Postal Service unveils the 2007 Christmas stamp, which features Bernardino Luini's "The Madonna of the Carnation." The theme of each traditional U.S. Christmas stamp issued since 1978 has been the Madonna and Child.

please everyone by offering stamps for other religious and ethnic celebrations. The Hanukkah stamp marking the eight-day Jewish festival of lights debuted in 1996. The Kwanzaa stamp for the African-American holiday first appeared in 1997 and the Eid stamp commemorating the Muslim festivals of Eid al-Fitr and Eid al-Adha was introduced in 2001.

And while some complain that religious stamps are even made available, Frazier said plenty of others complain that there are not enough of them.

This year, the Postal Service hopes the 700 million Madonna and Child stamps will satisfy customer needs. It also has printed 50 million Kwanzaa, 50 million Hanukkah and 40 million Eid stamps.

The Postal Service has already identified several works of art that it plans to use for future Madonna and Child stamps, and it doesn't expect to run out of images any

time soon. The hard part, said Frazier, is finding different styles and varieties.

Across the ocean, the Royal Mail, the United Kingdom's postal service, alternates between religious and secular Christmas stamps. This year, it is selling angels and Madonna and Child stamps. Last year's Santa, snowmen, Christmas tree and reindeer stamps were criticized by religious groups for their lack of a Christian message.

But the stamp alone is not the ultimate Christmas message. A 2006 survey conducted by the British newspaper, *The Daily Mail*, revealed that only one in 100 Christmas cards sold in Britain contained a religious image or message as Nativity scenes have been replaced with winter landscapes or cute designs.

Despite their message or lack of one, the 2 billion holiday cards expected to be mailed in the United States this year still remain a holdout to electronic alternatives. †

## ABORTION

continued from page 1

"I realized that I had killed two of my own kids," he said. "It was almost like the hand of God reached down and touched me."

He recalled how after the first abortion in 1985 he had left a rose and a \$200 check for his then-girlfriend.

"But I felt no sorrow, no pain, no nothing," he said. "I had happily agreed to the abortion."

Similarly, he described a second abortion in 1991 with a different woman.

"I went to the clinic with her and sat in the waiting room reading a magazine for 20 or 30 minutes, then we went to lunch," he said.

It did not occur to him, Aubert said, "that in the next room my child was being dismembered and killed."

"Something in the depth of my belly," he said, "kept rising higher and higher" as the realization of the loss of his two children sank in.

By then a convert to Catholicism, Aubert said he told his wife, "There is something I have to tell you," and he revealed the past abortions.

He has since "jumped [with] both feet into the pro-life world." He has established a Web site on his experiences and abortion, [www.chrisaubert.com](http://www.chrisaubert.com). (The site carries a warning to visitors that it includes links to graphic photos of abortions.) He also has spoken "to groups of 50 to 1,000" about his convictions.

Mark Bradley Morrow, a licensed Christian counselor and Milwaukee radio personality, told participants that as a young man he had "within the space of 20 months conceived four children in my apartment and allowed my four babies to be aborted in four different states."

For 15 years, he said, he "did not feel a lot of pain or guilt," but then experienced "a meltdown one night when I thought of what I had done in the past." His symptoms included "shame, anger, anxiety attacks and nightmares."

Worrying about what people would think of him, he reluctantly shared his history with his wife, family and others who, he said, have been "kind, loving and supportive."

"Not all men are negatively impacted by abortion," Morrow said, "but many are, and they need your love, encouragement and compassion."

Psychotherapist Vincent M. Rue and post-abortion therapist Catherine T. Coyle provided an overview of research on the effects of abortion on men.

The author of *Men and Abortion: A Path to Healing*, Coyle underscored that research on how abortion affects men is in its infancy. Nevertheless, she said, "qualitative studies" make it clear there can be significant consequences.

She, Rue and other conference speakers all reported that many men experience depression and guilt as well as grief, anxiety, powerlessness, anger, emotional turmoil, sexual dysfunction and other symptoms often associated with post-traumatic stress disorder.

As the director of an independent research and treatment center, the Institute for Pregnancy Loss in Jacksonville, Fla.,

Rue has established a Web site that gathers information on people's experiences with abortion, [www.abortionresearch.net](http://www.abortionresearch.net).

One aspect of abortion in the United States mentioned frequently during the conference is that "men have no reproductive rights whatsoever," even if they are married to women considering an abortion, in the words of Rue.

Rue charged that most media as well as the preponderance of mental health organizations and professionals continue to promote abortion despite "the mental health risks," such as "thoughts of suicide in post-abortion women being six times higher" than in the general population.

"There is zero awareness" of a connection between male suicide and abortion, he said. "It is not even a category."

The experts said substance abuse and risk-taking behaviors appear to be common among men associated with an abortion.

(Editor's Note: The Web site for the National Office of Post-Abortion Reconciliation and Healing, organizer of the conference, is [www.noparh.org](http://www.noparh.org).) †

### Dec. 8 is a holy day of obligation

The Solemnity of the Immaculate Conception of the Blessed Virgin Mary is celebrated on Dec. 8.

Although the feast falls on a Saturday

this year, it remains a holy day of obligation due to the fact that it is the patronal feast of the United States.

Call your local parish for Mass times. †

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## Editorial



President George W. Bush stands on stage with Israeli Prime Minister Ehud Olmert, left, and Palestinian President Mahmoud Abbas during the Middle East peace conference at the U.S. Naval Academy in Annapolis, Md., on Nov. 27.

## Israeli-Palestinian conflict

For obvious reasons, the Catholic Church is always interested in what happens in the Holy Land. The Holy See has offered its help in trying to solve the Israeli-Palestine conflict, and Pope Benedict XVI has met privately with the leaders of Israel and the Palestinian Authority.

For the first time in seven years, those leaders sat around a negotiating table, thanks to the Middle East peace conference that President George W. Bush convened in Annapolis, Md., on Nov. 27. Almost 50 countries and international agencies sent representatives to the conference. They represented 16 Arab nations, including Syria, a key Hamas patron, and Saudi Arabia.

Just prior to the conference, the British newsmagazine *The Economist* published an issue with Bush's photo on the cover under the title "Mr. Palestine: The only man who could make it happen." Considering what the people in the Middle East think of the president (and the United States), we think that's highly questionable. The Arabs look at the United States as Israel's ally, not as a neutral nation.

We think the only ones who could conceivably "make it happen" are the major Arab nations that support Hamas in Gaza. If the United States could somehow persuade Syria, Jordan and other Arab nations to insist that Hamas cooperate with whatever plans are negotiated—in return for the United States doing the same to Israel—there could be some progress.

After almost seven years of doing little to encourage peace between Israel and the Palestinians, Bush declared that "the time is right" for a two-state solution.

Negotiators are now intent on trying to achieve that goal before Bush leaves office in 13 months. That would be tremendous if it could be accomplished, and we don't doubt that Israeli Prime Minister Ehud Olmert and Palestinian President Mahmoud Abbas are anxious to do it, but they face overwhelming obstacles and compromises.

The Palestinians can no longer expect Israel to revert to its 1967 borders because of the 270,000 Israelis who live in West Bank settlements plus the 180,000 Israelis who live in

13 settlements in occupied East Jerusalem. Meanwhile, 220,000 Palestinians live in Jerusalem without full citizenship. Polls indicate that most Israelis are ready to give up most of the Palestinian territory they have been occupying. Israel would have to give up some of its land and would have to dismantle many of its settlements.

Both sides want Jerusalem as its capital, and it's difficult to see how there can be a solution without that happening—Israel in West Jerusalem and Palestine in East Jerusalem. Special arrangements would have to be made for the Old City with its Jewish, Muslim and Christian holy places, perhaps including an international presence there.

Israel cannot accede to the Palestinians' demand for the right of return to areas of Israel. If they all did so, they would outnumber the Jews. But the Palestinians must be compensated in some way for relinquishing that right.

Even if it's possible for negotiators to create compromises, it will be difficult to sell it. A bill in the Israeli Knesset that would require approval of a peace deal by an almost unattainable two-thirds of the legislators has passed first reading.

But most difficulty would be among the Palestinians, especially since Abbas has no control over those in Gaza, ruled by Hamas. Ismail Haniyeh, leader of the Gaza government, has made it clear that Hamas will never recognize Israel's right to exist in a Muslim Middle East. Hamas wasn't invited to the conference in Annapolis, but wouldn't have sent representatives if it had been. Instead, there were daily demonstrations in Gaza against the conference.

It's true that polls show that a majority of both Palestinians and Israelis favor a negotiated settlement. That apparently isn't true in Gaza, though, where Hamas won the last election. Perhaps the most we can hope for would be a Palestinian state on the West Bank—in effect, a three-state solution.

We agree with Bush that "a battle is under way for the future of the Middle East, and we must not cede victory to the extremists."

We must hope and pray that the negotiators will achieve what now seems nearly impossible.

—John F. Fink

## Reflections/Tony Staley

# Beloved companion taught us numerous lessons for life

On Oct. 28, I lost a mentor. My wife, Jackie, and I had to put down our beloved dog, Jasmine.



She had been our companion for nearly 14 years, during which she taught me some important lessons in Christian living.

First, I was reminded that everything we have is a gift from God and

for that we are to give thanks.

Jasmine was certainly a gift—an unexpected one. I just happened to see her photo in a Humane Society adopt-a-pet ad.

We hadn't been looking for a dog. We certainly didn't want one that big (58 pounds) with that much energy or hair.

But it was love at first sight. I knew God wanted us to have this dog and that no one should turn down a gift from God.

Jasmine showed us how to give and accept love. Her regal and confident bearing, and her acceptance of us, proved that she knew we loved her.

She also showed us that we need to live to the fullest and to share.

Sharing and dogs might not seem to go together. But Jasmine, who normally took all day to eat her dinner, never objected when visiting dogs ate part of it. She was not so generous with a special meat treat, but even the best Christian isn't expected to share absolutely everything.

She reminded me by her example that I need to be completely present, completely focused and listening to whomever I am with, no multitasking allowed. I still struggle with that concept.

Jasmine not only promoted physical fitness, she demanded it. She made sure we got our daily walk for 30 to 40 minutes at 6 a.m. After work, we'd do it again.

On our walks, she taught me to stop and smell the roses, that distractions are OK and to pay attention because God's gifts—perhaps disguised as a discarded doughnut or pizza slice—can be found everywhere if we are vigilant.

She gave us a great health tip, which we call Jasmine's Rule: When traveling, never pass up a chance to use the bathroom. (This rule becomes more important with each passing year.)

Jasmine loved people and constantly demonstrated how to reach out to others with love and concern. She and Jackie would walk in midmorning or early afternoon. By then, people were out, people for Jasmine to meet. Jasmine often went up to people working in their yards to say "Hi."

Sometimes, she was rewarded with a treat, but Jackie was always rewarded by meeting and talking to someone new—either way, gifts from God. Jackie made several friends this way, one in particular whom Jasmine insisted that they visit often.

Jasmine was also a popular visitor to the parish office.

Jasmine taught us about hospitality. She always celebrated and greeted visitors—including me when I came home from work every day—properly before settling down. When they left, she expected to say goodbye.

As word spread of Jasmine's death, numerous friends, whose lives Jasmine had touched, responded to us with loving concern through cards, e-mails, phone calls, personal exchanges offering their support and condolences for our loss. Her death proved to be another example of how God wants us to reach out to others.

As Green Bay's Auxiliary Bishop Robert Morneau, our pastor and a world-renowned writer and speaker on spiritual matters, says, we are called to love and obey.

Our God loves us and gives us everything we have. In return, we are to love God, ourselves and others, and respond obediently with prayer, service and sharing. When we do, joy and peace result. Living with Jasmine, caring for her, seeing how she treated others and realizing that we were called to do likewise, brought us joy and peace.

It doesn't matter whether Jasmine knew that she was teaching us these lessons any more than it mattered that the apple knew it was teaching Newton about gravity. What matters is that God provides us with such gifts, such agents, and that we see and respond.

(Tony Staley retired in September after 18 years as the editor of *The Compass*, official newspaper for the Diocese of Green Bay, Wis. He now spends his days writing and dreaming about the family's next dog.) †

## Letters to the Editor

### Reader: Catholic Church should push for better understanding of immigration

I would like to thank John Valenti for his Nov. 16 column in *The Criterion*.

I am familiar with much of the information he gave (although not the origin of the term "*maquiladora*"), which has been written about extensively in *The New York Times*. But I certainly will look at the bishops' pastoral letter.

My wish is that the Church in the United States would become more active in pushing for a better understanding of the issues of immigration, and recognition that solving this problem should be considered a moral obligation.

**Fred Koss**  
Indianapolis

## Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit

letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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

Send letters to: "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717. Readers with access to e-mail may send letters to [criterion@archindy.org](mailto:criterion@archindy.org).

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



## SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Saints Francis Xavier and Theodora Guérin move us to share the Gospel with greater zeal

On Dec. 3, we celebrated St. Francis Xavier as the patron of our archdiocese. A year ago, the Holy See named St. Theodora Guérin as our patroness.

Since her canonization in October 2006, we have come to know a great deal more about Mother Theodore. It occurs to me that we do not know much about Francis Xavier, who by the way is patron of the foreign missions alongside St. Thérèse of Lisieux.

In the early 1700s, a military post had been established at Fort Vincennes, a French settlement on the Wabash River. By the middle of that century, a church had been built there by Jesuit missionaries. (Parish records date from 1749.) The Jesuits placed it under the patronage of St. Francis Xavier.

When Bishop Simon Bruté was ordained a bishop on Oct. 28, 1834, and became the first bishop of Vincennes, he placed his primitive cathedral under the patronage of St. Francis Xavier, patron of missionaries. He, in fact, placed the then Diocese of Vincennes under the patronage of Our Lady, "towards whom it was in all ages the spirit of the Church, that all Christians should entertain the most tender devotion."

By apostolic brief dated March 28, 1898, the title of the diocese was changed to that of the "Diocese of Indianapolis," with the episcopal see in the city of Indianapolis.

Although the bishop's official residence was changed, the patron of the diocese by this time was St. Francis Xavier and

remained as such. Apparently, this followed from the title of the old cathedral in Vincennes.

What do we know of St. Francis Xavier? I borrow much of the following information from a book titled *Saint of the Day* edited by Franciscan Father Leonard Foley and published by St. Anthony Messenger Press in 1990.

Francis Xavier was born in Navarre, Spain, in 1506 and died in 1552. He had become a young teacher of philosophy in Paris.

At age 24, Francis faced a promising career in academics with success and a life of prestige and honor before him.

While in Paris, he was confronted by the words of Jesus: "What profit would there be for one to gain the whole world and lose his life?" (Mt 16:26).

At first, Francis didn't pay attention to this Gospel challenge, which had come from a good friend, Ignatius of Loyola. But his friend's pursuit finally won Francis to Christ.

He made the spiritual exercises under the direction of St. Ignatius and joined the little community that would become known as the Society of Jesus. Together, Ignatius and Francis vowed poverty, chastity and apostolic service at Montmartre in Paris in accord with the direction of Pope Paul III.

Francis was ordained a priest in Venice in 1537. He went on to Lisbon and, from there, sailed to the East Indies. He landed at Goa on the west coast of India. For the next 10 years, he proclaimed the Gospel and

evangelized such widely scattered peoples as the Hindus, the Malaysians and the Japanese.

Francis deeply impressed the people whom he evangelized and loved because, wherever he went, he lived with the poorest people, sharing their food and their primitive accommodations. He apparently focused his primary attention in ministry to the sick and the poor, particularly lepers.

He went through the islands of Malaysia and went on to Japan. Francis must have learned Japanese, at least enough to preach in the language of the people. He baptized them and established missions for those who were to follow him. It is said that he had dreams of going on to China, but he died before reaching the mainland.

Father Leonard records this story in his collection: "Francis died on the island of Sancian, a hundred miles southwest of Hong Kong. In his final sickness, he had to be removed from the ship because the Portuguese sailors feared their kindness to him would offend their master. They were forced to leave him on the sands of the shore, exposed to a bitter wind, but a Portuguese merchant led him into a ramshackle hut. He prayed continually,

between spasms of delirium and the doubtful therapy of bleeding. He grew weaker and weaker. 'I [Anthony, his friend] could see that he was dying, and put a lighted candle in his hand. Then with the name of Jesus on his lips, he gave his spirit to his Creator and Lord with great peace and repose'" (p. 322).

When we consider the extraordinary valor of St. Francis Xavier and that of St. Theodora Guérin several centuries later, surely we are moved to evangelize and share the Gospel with greater zeal and generosity. It is important to note that our patrons were able to give up everything and respond to God's grace because they knew his love in prayer. †

Do you have an intention for Archbishop Buechlein's prayer list? You may mail it to him at:

Archbishop Buechlein's  
Prayer List  
Archdiocese of Indianapolis  
1400 N. Meridian St.  
P.O. Box 1410  
Indianapolis, IN 46202-1410

#### 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.

## San Francisco Javier y Santa Teodora Guérin nos mueven a compartir el Evangelio con mayor fervor

El 3 de diciembre celebramos la festividad de San Francisco Javier como patrón de nuestra arquidiócesis. Hace un año la Santa Sede nombró a Santa Teodora Guérin como nuestra patrona.

Desde su canonización en octubre de 2006 hemos podido conocer mucho sobre la Madre Teodora. Se me ocurre que no conocemos mucho acerca de Francisco Javier, quien por cierto es el patrono de las misiones extranjeras junto con Santa Teresa de Lisieux.

A principio del 1700 se fundó un emplazamiento militar en Fort Vincennes, un poblado francés a orillas del río Wabash. A mediados de ese siglo los misioneros jesuitas construyeron allí una iglesia. (Los registros de la parroquia datan de 1749). Los jesuitas la colocaron bajo el patronazgo de San Francisco Javier.

Cuando el Obispo Simón Bruté se ordenó como obispo el 28 de octubre de 1834 y se convirtió así en el primer obispo de Vincennes, colocó su primitiva catedral bajo el patronazgo de San Francisco Javier, patrono de los misioneros. De hecho, colocó a la entonces Diócesis de Vincennes bajo el patronazgo de Nuestra Señora "hacia quien ha estado dirigido el espíritu de la Iglesia en todas las épocas y para quien todos los cristianos deben dedicar la más afectuosa de las devociones."

Por mandato apostólico de fecha 28 de marzo de 1898, el título de la diócesis cambió a "Diócesis de Indianápolis" con sede episcopal en la ciudad de Indianápolis.

Si bien se cambió la residencia oficial del obispo, el patrono de la diócesis en ese momento era y continuó siendo San

Francisco Javier. Aparentemente esto derivó del título de la vieja catedral en Vincennes.

¿Qué sabemos sobre San Francisco Javier? La mayor parte de la información que sigue lo he tomado prestada de un libro titulado *Saint of the Day* (Santo del día), editado por el Padre Leonard Foley, O.F.M. y publicado por St. Anthony Messenger Press en 1990.

Francisco Javier nació en Navarra, España, en 1506 y murió en 1552. Se convirtió en un joven maestro de filosofía en París.

A los 24 años Francisco tenía por delante una carrera prometedora y exitosa en el mundo académico y una vida de prestigio y honor delante de sí.

Mientras se encontraba en París se vio enfrentado a estas palabras de Jesús: "¿De qué le servirá al hombre ganar el mundo entero, si arruina su vida?" (Mt 16:26).

Inicialmente, Francisco no prestó atención al reto del Evangelio que le había presentado su buen amigo, Ignacio de Loyola. Pero el empeño de su amigo terminó por hacer que Francisco se entregara a Cristo.

Realizó las pruebas espirituales bajo la dirección de San Ignacio e ingresó a la pequeña comunidad que luego se conocería como la Sociedad de Jesús. Juntos, Ignacio y Francisco hicieron votos de pobreza, castidad y servicio apostólico en Montmartre en París, de conformidad con la orientación del Papa Pablo III.

Francisco se ordenó como sacerdote en Venecia en 1537. Continuó a Lisboa y desde allí, zarpó hacia las Indias Orientales. Desembarcó en Goa, en la costa occidental de India. Durante los 10 años siguientes proclamó el Evangelio y evangelizó pueblos tan remotos como los hindúes, los malayos y

los japoneses.

Francisco impresionaba profundamente a los pueblos que evangelizaba y quería porque, en los lugares que iba vivía con la gente más pobre, compartiendo sus alimentos y sus primitivas moradas.

Aparentemente concentraba primordialmente su atención en el ministerio a los enfermos y los pobres, especialmente los leprosos.

Anduvo por las islas de Malasia y continuó hacia Japón. Francisco debió aprender japonés al menos lo suficiente para predicar en el idioma del pueblo. Él los bautizaba y fundaba misiones para aquellos que lo seguirían. Se dice que soñaba con llegar a China, pero murió antes de arribar a tierra firme.

El Padre Leonard plasma su historia en su colección: "Francisco murió en la isla de Sancian, a cien millas al suroeste de Hong Kong. Al final de su enfermedad tuvieron que sacarlo del barco porque los marineros portugueses temían que su amabilidad para con él, ofendería al capitán. Se vieron forzados a abandonarlo en las arenas de la orilla, expuesto a un gélido viento, pero un comerciante portugués lo condujo a una choza desvencijada. Rezaba continuamente, entre los espasmos de delirio y la terapia incierta de sangrado. Se tornaba cada vez más débil. 'Yo [Antonio, su amigo] pude

ver que se moría y coloqué una vela encendida en su mano. Entonces, con el nombre de Jesús en los labios, entregó su espíritu al Creador y Señor con gran paz y descanso" (Pág. 322).

Al considerar la extraordinaria valentía de San Francisco Javier y de Santa Teodora Guérin, varios siglos después, ciertamente nos sentimos movidos a evangelizar y compartir el Evangelio con mayor fervor y generosidad. Es importante resaltar que nuestros patronos fueron capaces de entregar todo y responder a la gracia de Dios porque conocían Su amor en la oración. †

¿Tiene una intención que desee incluir en la lista de oración del Arzobispo Buechlein? Puede enviar su correspondencia a:

Lista de oración del Arzobispo  
Buechlein  
Arquidiócesis de Indianápolis  
1400 N. Meridian St.  
P.O. Box 1410  
Indianapolis, IN 46202-1410

Traducido por: Daniela Guanipa,  
Language Training Center, Indianapolis.

#### La intención del Arzobispo Buechlein para vocaciones en diciembre

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

# Events Calendar

## December 7

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m., breakfast at Shapiro's following Mass. Information: 317-919-5316 or e-mail [LumenDei@sbcglobal.net](mailto:LumenDei@sbcglobal.net).

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. **Couple to Couple League, Natural Family Planning (NFP) class**, 7-9 p.m. Information: 317-865-9276.

St. Francis Hospital, Swisher Conference Center, 1201 Hadley Road, Mooresville. **Seminar for cancer patients and their families**, Dr. Stephen Eberwine, presenter, noon-2 p.m., lunch included. Registration: 317-257-1505 or [www.StFrancisHospitals.org/cancer](http://www.StFrancisHospitals.org/cancer).

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **The Master's Chorale of Central Indiana, Christmas**

**concert**, dinner buffet, 6 p.m. Information: 317-253-3471.

## December 8

Cardinal Ritter Jr./Sr. High School, 3360 W. 30th St., Indianapolis. **Placement test**, 9 a.m.-noon, registration, 8:30 a.m. Information: 317-924-4333, ext. 122.

Roncalli High School, 3300 Prague Road, Indianapolis. **Alumni Association, annual breakfast with Santa Claus**, 8-11 a.m., \$5 adults, \$4 children, \$20 family. Information: 317-787-8277, ext. 242.

Father Thomas Scecina Memorial High School, 5000 Nowland Ave., Indianapolis. **Breakfast with Santa and Cookie Walk**, 9-11 a.m., breakfast admission, unwrapped toy to be donated to Catholic Charities Christmas Store, \$10 for container for holiday goodies. Information: 317-356-6377.

St. Pius X Parish, 7200 Sarto Drive, Indianapolis. **24th annual Breakfast with Santa and holiday boutique**, 8 a.m.-noon, \$5 adults, \$3 children. Information: 317-255-4534.

St. Roch Parish, Family Center, 3603 S. Meridian St., Indianapolis. **Single Seniors meeting**, 1 p.m., age 50 and over. Information: 317-784-1102.

The ArtsGarden, Illinois and Washington Streets, Indianapolis. **The Master's Chorale of Central Indiana, Christmas concert**, 12:30 p.m. Information: 317-251-1692.

Saint Mary-of-the-Woods College, St. Mary-of-the-Woods. **Advent concert**, Saint Mary-of-the-Woods College Chorale and Madrigals and Terre Haute Children's Choir. Information: 812-535-2810 or e-mail [media@spsmw.org](mailto:media@spsmw.org).

## December 9

Saint Meinrad School of

Theology, Archabbey Church, 200 Hill Drive, St. Meinrad. **Evansville Philharmonic Chamber Orchestra and Chorus, selections from Handel's "Messiah,"** 2:30-4 p.m., no charge. Information: 812-357-6501 or e-mail [news@saintminrad.edu](mailto:news@saintminrad.edu).

MKVS and Divine Mercy Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. **Confession, 1 p.m., followed by holy hour, Mass, 2 p.m.**, groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

## December 11

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, meeting**, 12:30 p.m. Information: 317-881-5818.

St. Athanasius the Great Byzantine Church, St. Mary Hall, 1117 Blaine Ave.,

Indianapolis. **Catholic Charismatic Renewal of Central Indiana, prayer meeting**, 7:15 p.m. Information: 317-592-1992, [www.inholyspirit.org](http://www.inholyspirit.org) or [ccrci@inholyspirit.org](mailto:ccrci@inholyspirit.org).

## December 12

Vito's on Penn, 20 N. Pennsylvania St., Indianapolis. **Theology on Tap, "Mary, the Mother of Jesus: A Muslim Perspective,"** 7 p.m.

St. Athanasius the Great Byzantine Church, St. Mary Hall, 1117 Blaine Ave., Indianapolis. **Catholic Charismatic Renewal of Central Indiana, healing service**, 7-8:30 p.m. Information: 317-592-1992, [www.inholyspirit.org](http://www.inholyspirit.org) or e-mail [ccrci@inholyspirit.org](mailto:ccrci@inholyspirit.org).

Sisters of St. Francis, Oldenburg. Mid-week series, **"Letting God In: Dealing with Loss and Grief,"** Franciscan Sister Olga Wittekind, presenter, 10 a.m.-2:30 p.m., \$35 per session.

Information: 812-933-6491 or [jwerner@oldenburgosf.com](mailto:jwerner@oldenburgosf.com).

## December 13

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Dinner and Concert with Tony Avellana,"** 6:30 p.m., \$35 per person. Information: 317-545-7681 or [www.archindy.org/fatima](http://www.archindy.org/fatima).

## December 15

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants Pro-Life Mass**, Father Robert Robeson, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

## December 16

Holy Name of Jesus Church, 89 N. 17th Ave., Beech Grove. **Christmas Concert XLVI**, 3 p.m. and 6:30 p.m., \$5 per person. Information: 317-787-1682. †

# Parishes announce Masses, fiestas for feast days of Our Lady of Guadalupe and St. Juan Diego

Masses and celebrations for the feast days of St. Juan Diego and Our Lady of Guadalupe in December are scheduled at various parishes in the archdiocese.

Liturgies and other events reported to *The Criterion* include the following activities listed by deanery and date.

### Batesville Deanery

- Dec. 11—St. Louis Church, 13 St. Louis Place, Batesville. *Misa (Español)*, 7 p.m.
- Dec. 11—St. Joseph Church, 125 E. Broadway St., Shelbyville. Serenade, 11 p.m.; *Misa (Español)*, midnight.

### Bloomington Deanery

- Dec. 11—St. Paul Catholic Center, 1413 E. 17th St., Bloomington. Serenade, 11:30 p.m.; *Misa (Español)*, midnight; *fiesta* after Mass.
- Dec. 12—St. Paul Catholic Center, 1413 E. 17th St., Bloomington. Mass, 5:30 p.m.

### Connersville Deanery

- Dec. 9—St. Andrew Church, 235 S. 5th St., Richmond. *Misa (Español)*, 2 p.m.; *fiesta* after Mass.

### Indianapolis East Deanery

- Dec. 9—St. Mary Church, 317 N. New Jersey St., Indianapolis. Bilingual Mass, 8 a.m.; bilingual Mass, 8 p.m.
- Dec. 9—St. Philip Neri Church, 550 N. Rural St., Indianapolis. *Misa (Español)*, 11:45 a.m.; dance *folklorico*,

presentation of apparition to St. Juan Diego, dinner.

- Dec. 11—St. Mary Church, 317 N. New Jersey St., Indianapolis. Procession from Monument Circle to the church, 8 p.m.; *rosario*, 9 p.m.; representation, 9:30 p.m.; dances, 10 p.m.; serenade (with *mariachis*), 10:30 p.m.; *Misa (Español)*, midnight.
  - Dec. 11—St. Philip Neri Church, 550 N. Rural St., Indianapolis. *Rosario*, 10:30 p.m.; *Las Mañanitas*, 11 p.m.; *Pan Dulce* and hot chocolate.
  - Dec. 12—St. Philip Neri Church, 550 N. Rural St., Indianapolis. Mass with school children, 10 a.m.; procession from Missionaries of Charity house to church with traditional costumes and Aztec dancing, 6 p.m.; music and representation, 7 p.m.; *Misa (Español)* with *mariachis*, 7:30 p.m.; celebration, dinner, *mariachis*, dance *folklorico*.
  - Dec. 12—St. Mary Church, 317 N. New Jersey St., Indianapolis. *Misa (Español)*, 7:30 a.m.; bilingual Mass, noon; bilingual Mass, 7 p.m.
  - Dec. 12—Holy Spirit Church, 7243 E. 10th St., Indianapolis. *Misa (Español)*, 6 p.m.
- ### Indianapolis North Deanery
- Dec. 11—St. Lawrence Church, 6944 E. 46th St., Indianapolis. Serenade (with *mariachis*), 11 p.m.
  - Dec. 12—St. Lawrence Church, 6944 E. 46th St., Indianapolis. *Misa (Español)*, 8 p.m.; *convivio* after Mass.
  - Dec. 12—St. Luke the Evangelist

Church, 7575 Holliday Dr. E., Indianapolis. Play presented by fifth-grade class, 8:15 a.m.; Mass with school children, 8:30 a.m.; Mass, 5:30 p.m.

### Indianapolis South Deanery

- Dec. 11—St. Patrick Church, 950 Prospect St., Indianapolis. *Rosario*, 8:30 p.m.; play, 9:30 p.m.; *Misa (Español)*, 11 p.m.; serenade (with *mariachis*), midnight.
- Dec. 12—St. Patrick Church, 950 Prospect St., Indianapolis. *Las Mañanitas*, 6 a.m.; *narración*, 6:30 a.m.; *Peregrinación*, noon; *rosario*, 5 p.m.; serenade (with *mariachis*), 6 p.m.; *Misa (Español)*, 7 p.m.; *mariachis*, 9:30 p.m.
- Dec. 12—Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. Procession and 12th annual solemn Mass, 6:30 p.m.; dinner after Mass.

### Indianapolis West Deanery

- Dec. 11—St. Anthony Church, 379 N. Warman Ave., Indianapolis. *Rosario*, 7:30 p.m.; *Misa (Español)*, 8 p.m.; play by parish youth group, 9 p.m.; *fiesta*, 9:30 p.m.; *Las Mañanitas (mariachis)*, 11 p.m.
- Dec. 12—St. Anthony Church, 379 N. Warman Ave., Indianapolis. *Las Mañanitas (Mariachis)*, 7 a.m.; *rosario*, 7:45 a.m.; Mass with school children, 8:15 a.m.; procession, 6 p.m.; *Misa (Español)*, 7 p.m.; *fiesta*, 8 p.m.
- Dec. 12—St. Gabriel the Archangel Church, 6000 W. 34th St., Indianapolis.

Serenade (with *mariachis*), 5 a.m.; *Misa (Español)*, 7 p.m.; dinner after Mass.

- Dec. 12—St. Monica Church, 6131 N. Michigan Road, Indianapolis. *Misa (Español)*, 6 p.m.

### New Albany Deanery

- Dec. 11—St. Mary Church, 415 E. Eighth St., New Albany. *Las Mañanitas*, 11 p.m.
- Dec. 12—St. Mary Church, 415 E. Eighth St., New Albany. *Misa (Español)*, 7 p.m.; *fiesta* after Mass.

### Seymour Deanery

- Dec. 11—St. Bartholomew Church, 1306 27th St., Columbus. *Las Mañanitas*, 11 p.m.
- Dec. 12—St. Bartholomew Church, 1306 27th St., Columbus. Serenade, 8 p.m.; *Misa (Español)*, 8:30 p.m.
- Dec. 12—Holy Trinity Church, 100 Keely St., Edinburgh. *Las Mañanitas*, 4 a.m.; *Misa (Español)*, 6:30 p.m.
- Dec. 12—St. Patrick Chapel of Prince of Peace Parish, West State Street, Madison. *Misa (Español)*, 7 p.m.
- Dec. 12—St. Ambrose Church, 325 S. Chestnut St., Seymour. *Las Mañanitas*, 5:30 a.m.; Mass with school children, 8:30 a.m.; *Misa (Español)*, 7 p.m.

### Terre Haute Deanery

- Dec. 12—St. Margaret Mary Church, 2405 S. Seventh St., Terre Haute. *Misa (Español)*, 7:30 p.m. †

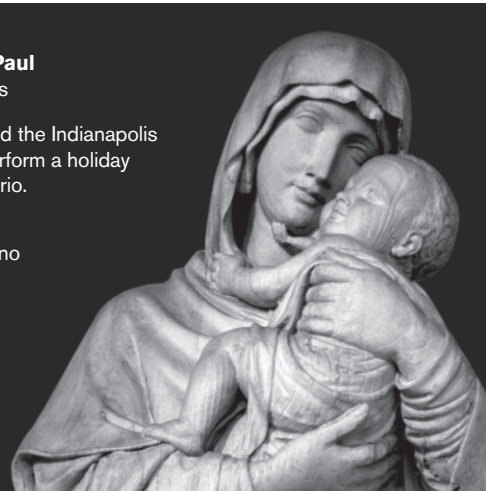
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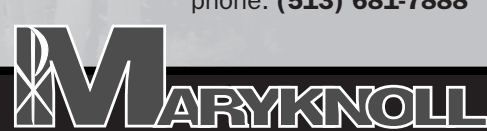
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# Benedictine Father Julian Peters begins two-year ministry at cathedral

By Mary Ann Wyand

There's a new priest in ministry at the cathedral. Benedictine Father Julian Peters of Saint Meinrad began a two-year assignment on Oct. 1 as interim administrator of SS. Peter and Paul Cathedral Parish in Indianapolis and interim director of liturgy for the archdiocesan Office of Worship.

His duties include assisting Archbishop Daniel M. Buechlein as master of ceremonies for liturgies at the cathedral.

Father Patrick Beidelman, who was appointed pastor of SS. Peter and Paul Cathedral Parish, rector of the cathedral and director of liturgy for the Office of Worship by the archbishop in 2005, began a two-year leave of absence in late August to complete a graduate degree in liturgical theology in Rome.

Charles Gardner, executive director for Spiritual Life and Worship and director of liturgical music for the archdiocese, said he is pleased that Father Julian was granted permission to accept this ministry assignment by Benedictine Archabbot Justin DuVall.

"The combination that we have [in the archdiocese] as director of liturgy and pastor of Cathedral Parish is somewhat unique," Gardner explained. "There's a lot to handle with the two positions. The cathedral [assignment] is unique because there is a small but active parish ... along with many Masses, prayer services and other events."

"Father Julian has an amazing attention to detail and is very thorough," Gardner said. "At Saint Meinrad [Archabbey], he spent a lot of time assisting two archabbots and serving as master of ceremonies so he has a lot of experience. ... He brings a strong respect

for the tradition and knowledge of liturgy [to this ministry position]."

Among other special duties, Gardner said, Father Julian will assist with liturgical arrangements for the National Catholic Educational Association conference on March 25-28 at the Indiana Convention Center in Indianapolis and plans for the 175th anniversary of the archdiocese in the spring of 2009.

Diana Hay, executive assistant at SS. Peter and Paul Cathedral Parish, said the staff appreciates

Father Julian's extensive liturgical and administrative experience.

"Father Julian brings in fresh ideas and we're happy to have him here," Hay said. "We're glad we have somebody who is experienced to help us at the cathedral during the two years that Father Beidelman is studying in Rome."

She said Cathedral parishioners welcomed their interim administrator during a reception after Mass on Oct. 7.

"It's very busy [at the cathedral] during the Advent and Christmas seasons," Hay said. "We have lots of concerts and special liturgies at the mother church of the archdiocese. We welcome everyone to come here to celebrate liturgy with us."

A native of Toledo, Ohio, Father Julian graduated from the former Saint Meinrad College in 1982 then completed a Master of Divinity degree at Saint Meinrad School of Theology in 1988 and master's degree in administration at the University of Notre Dame in 1994.

He professed his first vows as a monk of Saint Meinrad Archabbey in 1983 and was ordained to the priesthood by Archbishop Edward T. O'Meara at Saint Meinrad Archabbey Church in 1988.

Among his varied ministries at Saint Meinrad,

Father Julian served as secretary to the archabbot, administrative assistant to the president-rector of the seminary, and master of ceremonies for the Archabbey Church for more than 10 years.

In addition to serving as commuting chaplain for the Sisters of St. Benedict at Monastery Immaculate

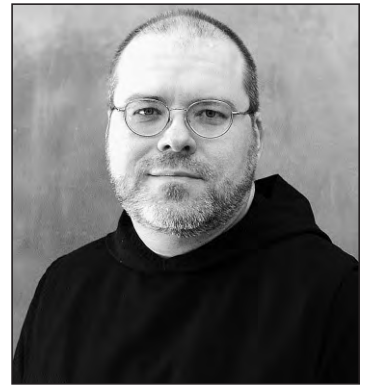
Conception in Ferdinand, Ind., in the Evansville Diocese, Father Julian has conducted parish missions, retreats and assisted with weekend parochial assistance at parishes.

Last summer, he completed a sabbatical that included an intensive German language program in Munich, Germany, and visits to Benedictine monasteries in Germany as well as Saint Meinrad's motherhouse at Einsiedeln, Switzerland.

"I've known that I wanted to be a priest since I was 5," Father Julian said recently. "... I affiliated with the Diocese of Toledo and chose Saint Meinrad [for seminary studies] because they offered a bachelor's degree in classical languages. ... About my sophomore year, I started to become interested in monastic life and the community at Saint Meinrad."

Cathedral Parish has about 200 households, and Father Julian said he is enjoying the opportunity to minister to the people. He feels especially called to the end-of-life ministries of "caring for the dying, the dead and the grieving."

"The people are wonderful," Father Julian said. "They've been very welcoming. I'm enjoying very much my time at the cathedral." †



Fr. Julian Peters, O.S.B.

*'I've known that I wanted to be a priest since I was 5. ... About my sophomore year, I started to become interested in monastic life and the community at Saint Meinrad.'*

—Benedictine Father Julian Peters

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# ENCYCLICAL

continued from page 1

he said, to understand that eternity is “not an unending succession of days in the calendar, but something more like the supreme moment of satisfaction.”

“It would be like plunging into the ocean of infinite love, a moment in which time—the before and after—no longer exists,” he said. This is how to understand the object of Christian hope, he said.

The encyclical’s main section examined how the emphasis on reason and freedom—embodied in the French revolution and the rise of communism—sought to displace Christian hope. Redemption was seen as possible through science and political programs, and religious faith was dismissed as irrelevant and relegated to a private sphere.

While praising Karl Marx for his great analytical skill, the pope said Marx made a fundamental error in forgetting that human freedom always includes “freedom for evil,” which is not neutralized by social structures.

In the same way, the pope said, those who believe man can be “redeemed” through science and technological advances are mistaken.

“Science can contribute greatly to making the world and mankind more human. Yet it can also destroy mankind and the world unless it is steered by forces that lie outside it,” he said.

The pope said that while Christians have a responsibility to work for justice, the hope of building a perfect world here and now is illusory. Hopes for this world cannot by themselves sustain one’s faith, he said.

“We need the greater and lesser hopes that keep us going day by day. But these are not enough without the great hope, which must surpass everything else. This great hope can only be God,” he said.

The second half of the encyclical discussed how Christian hope can be learned and practiced—particularly through prayer, acceptance of suffering and anticipation of divine judgment.

The pope called prayer a “school of hope,” and as an example he held out the late Vietnamese Cardinal Francois Nguyen Van Thuan, who spent 13 years in prison, nine of them in solitary confinement.

In this “situation of seemingly utter hopelessness,” the fact that he could still listen and speak to God gave him an increasing power of hope, the pope said.

He emphasized that prayer should not be isolating and

should not focus on superficial objectives. Nor can people pray against others, he said.

“To pray is not to step outside history and withdraw to our own private corner of happiness,” he said.

“When we pray properly, we undergo a process of inner purification which opens us up to God and thus to our fellow human beings as well,” he said.

Suffering is part of human existence, and the sufferings of the innocent appear to be increasing today, the pope said. He said Christians should do whatever they can to reduce pain and distress.

Yet suffering cannot be banished from this world, and trying to avoid anything that might involve hurt can lead to a life of emptiness, he said. Instead, Christians are called to suffer with and for others, and their capacity to do so depends on their strength of inner hope, he said.

“The saints were able to make the great journey of human existence in the way that Christ had done before them, because they were brimming with great hope,” he said.

The pope recalled that in the not-too-distant past, many Christians would “offer up” to Christ their minor daily disappointments and hardships. Perhaps that practice should be revived, he said.

The pope said the idea of judgment—specifically the Last Judgment of the living and the dead—touched strongly on Christian hope because it promises justice.

“I am convinced that the question of justice constitutes the essential argument, or in any case the strongest argument, in favor of faith in eternal life,” he said.

It is impossible for the Christian to believe that the injustices of history will be the final word, he said.

The Last Judgment should not evoke terror, however, but a sense of responsibility, the pope said. It is a moment of hope, because it combines God’s justice and God’s grace—but “grace does not cancel out justice,” he said.

“[Grace] is not a sponge which wipes everything away, so that whatever someone has done on Earth ends up being of equal value,” he said. “Evildoers, in the end, do not sit at table at the eternal banquet beside their victims without distinction, as though nothing had happened.”

The pope said the idea of purgatory, as a place of atonement for sins, also has a place in the logic of Christian hope. Heaven is for the “utterly pure” and hell for those who have destroyed all desire for truth and love, but “neither case is normal in human life,” he said.

Thus, the souls of many departed may benefit from prayers, he said.

The pope began and ended his encyclical with profiles

ONS photo/L. Casaratore/Romano via Reuters



Pope Benedict XVI signs his encyclical, “*Spe Salvi*” (“On Christian Hope”), at the Vatican on Nov. 30. Archbishop Fernando Filoni, Vatican assistant secretary of state, watches him sign the encyclical.

of two women who exemplified Christian hope. The closing pages praised Mary for never losing hope, even in the darkness of Jesus’ crucifixion.

The encyclical opened by describing a similar sense of hope in a 19th-century African slave, St. Josephine Bakhita, who after being flogged, sold and resold, came to discover Christ.

With her conversion, St. Bakhita found the “great hope” that liberated and redeemed her, the pope said.

The pope emphasized that this was different from political liberation as a slave. Christianity “did not bring a message of social revolution,” he said, but something totally different: an encounter with “a hope stronger than the sufferings of slavery, a hope which therefore transformed life and the world from within.”

(Look in upcoming issues of The Criterion for local articles on the pope’s new encyclical.)†

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# Encyclical invites people to personally encounter Jesus

VATICAN CITY (CNS)—It's difficult to select a single summarizing line in Pope Benedict XVI's encyclical "Spe Salvi" ("On Christian Hope"), but a fundamental point is found in its first few pages.

## ANALYSIS

Christ's sacrifice, the pope said, overturned the pagan worldview of the early Christian era. In

Christianity's new vision, the universe was governed not by the laws of matter but by a personal God who revealed himself in the person of Jesus Christ.

"And if we know this person and he knows us, then truly the inexorable power of material elements no longer has the last word; we are not slaves of the universe and of its laws, we are free," he said.

Throughout its 76 pages, the pope's encyclical on hope is not just an exposition of philosophical and theological arguments, but an invitation for people to personally encounter Jesus Christ.

That invitation has been the core of Pope Benedict's mission over the last two and a half years.

In his first encyclical, "Deus Caritas Est" ("God Is Love"), the pope said Christianity's main purpose was to help people accept God's love and share it—beginning with love "in its most radical form," the sacrifice of Christ.

In "Spe Salvi," the pope argued that faith in Christ brings well-founded hope in eternal salvation, the "great hope" that can sustain people through the trials of this world.

In presenting Jesus Christ as the source of love and hope for contemporary men and women, the pope has tried to explain the Church's beliefs in ways that are

convincing without being authoritarian.

Certainly he has been a critic of contemporary culture in these pages, warning against the exaltation of science and technology, economic and individual selfishness, ideological excesses and misconceptions about freedom.

But his critique is based on reasoned analysis, reflecting the pope's conviction that Christianity, more than just an exercise in faith, does and must make sense to the modern mind.

The pope also has shown sympathy for people who may doubt, or who are no longer attracted by the Church's traditional arguments.

In "Spe Salvi," for example, the pope acknowledged that many people today may find the idea of eternal salvation monotonous and "more like a curse than a gift." He went on to say that "eternal life" is an inadequate term and suggested that people think of salvation more in terms of a supreme moment of satisfaction or joy.

Some readers of "Spe Salvi" were struck by the fact that the pope did not mention the Second Vatican Council or cite its documents. Pope Benedict in general appears to prefer the writings of individual Christians—ancient and contemporary—to illustrate his points.

In this encyclical, the pope quoted early Church fathers and contemporary saints, making powerful arguments for



hope that drew from centuries of Christian experience. Both the sermons of St. Augustine and the diary of a 19th-century Vietnamese martyr were at home in this text.

Some of the more interesting and striking passages of the new encyclical have been honed in papal talks and writings over the last two years.

For example, the pope's assessment of Marxism, although ultimately negative, contained praise of Karl Marx's "great analytical skill" in describing the social injustices of his time. Pope Benedict made a similar statement in his book,

*Jesus of Nazareth*, published earlier this year.

Some of the encyclical's most compelling language came in a reflection on the Last Judgment, which included these words about divine justice, "Evildoers, in the end, do not sit at table at the eternal banquet beside their victims without distinction, as though nothing had happened."

That's a theme the pope explored during a trip to Germany in 2006, when he said the idea of judgment should call people to accountability.

"Don't we want the outrageous injustice and suffering which we see in human history to be finally undone, so that in the end everyone will find happiness, and everything will be shown to have meaning?" he asked then.

On that occasion, as in the new encyclical, the pope said only one thing can keep people from being afraid of the God of judgment: an encounter with Jesus Christ, God's "human face." †

# Pope invites Muslim scholars to meet with him, dialogue council

VATICAN CITY (CNS)—Pope Benedict XVI has responded to a letter from 138 Muslim scholars by inviting a group of them to meet with him and with the Pontifical Council for Interreligious Dialogue.

The papal response, released on Nov. 29, came in a letter to Jordan's Prince Ghazi bin Muhammad bin Talal, president of the Royal Aal al-Bayt Institute for Islamic Thought in Amman and architect of the Muslim scholars' project.

The letter, signed on Nov. 19 by Cardinal Tarcisio Bertone, Vatican secretary of state, said the pope wanted "to express his deep appreciation" for the statement of the Muslim scholars, "for the positive spirit which inspired the text and for the call for a common commitment to promoting peace in the world."

The statement, originally signed by 138 Muslim scholars but later endorsed by dozens of others, was addressed to Pope Benedict and the heads of other Christian Churches.

Titled "A Common Word Between Us and You," the text was released in early October and called for new efforts at Christian-Muslim dialogue based on the shared belief in the existence of one God, in God's love for humanity and in people's obligation to love one another.

In the Vatican's response, Cardinal Bertone said Pope Benedict wanted to meet the prince and a representative group of the signatories. At the same time, it said, there could be a meeting between the Muslim scholars and officials of the council for dialogue with the assistance of representatives from the Pontifical Institute for Arabic and Islamic Studies and the Pontifical Gregorian University.

Dates for the meetings still must be determined.

Aref Ali Nayed, a prime promoter of the Muslim scholars' letter and one of its original signers, told Catholic News Service he had no doubt the invitation would be accepted.

"There is a theological and moral principle in Islam that, according to the Prophet Mohammed, peace be upon him,

when you are invited to something you should go," he said.

"It should not be a photo opportunity, but a real discussion with the pope and our scholars," he said. "The scholars that signed the letter are theologians and jurists; they see the pope not just as the leader of 1 billion Catholics, but as a scholar in his own right."

Ali Nayed said he hoped the two meetings would be occasions for "a deep theological reflection on many matters which we can build upon for the future."

Writing to the prince, Cardinal Bertone said, "Without ignoring or downplaying our differences as Christians and Muslims, we can and, therefore, should look to what unites us, namely, belief in the one God, the provident Creator and universal judge, who at the end of time will deal with each person according to his or her actions."

The cardinal said Pope Benedict "was particularly impressed by the attention given in the letter to the two-fold commandment to love God and one's neighbor."

At the beginning of his pontificate, Pope Benedict said there was "plenty of scope for us to act together in the service of fundamental moral values," the cardinal wrote.

"Such common ground allows us to base dialogue on

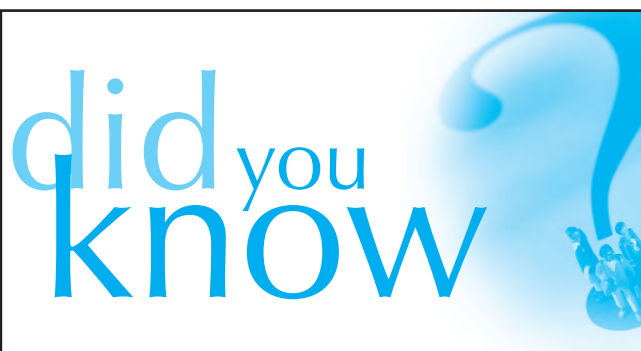
effective respect for the dignity of every human person, on objective knowledge of the religion of the other, on the sharing of religious experience and, finally, on common commitment to promoting mutual respect and acceptance among the younger generation," Cardinal Bertone wrote.

When Christians and Muslims know and respect one another, he said, they can begin to work together to promote justice and peace throughout the world.

Some commentators have said Pope Benedict believes the primary topics for Christian-Muslim dialogue must be religious freedom and reciprocity in recognizing the rights of Christians and Muslims in countries where they are a minority.

Ali Nayed said he was pleased Cardinal Bertone's letter did not focus on religious freedom and reciprocity; in fact, the letter did not mention either topic.

"The pope is a respected theologian and scholar, and to limit dialogue to just religious freedom and reciprocity is not a scholarly approach," he said. "I believe the pope recognizes the sincerity of the Muslim initiative, and I believe he wants to go deeper than a diplomatic discourse on reciprocity." †



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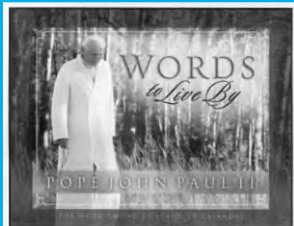
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# Saint Meinrad monks author book on the history of prayer

By Sean Gallagher

ST. MEINRAD—For more than 150 years, the Benedictine monks of Saint Meinrad Archabbey, nestled on a hill in southern Indiana, have gathered for prayer several times a day.

Day in and day out, as people near to and far from the monastery hustle to and fro, the monks are always there, punctuating their mornings, days and nights with prayer.

Throughout their history, the monks of Saint Meinrad have also delved deeply into study and teaching.

*The Tradition of Catholic Prayer*, a book recently written by several monks of Saint Meinrad, is a fruit of that faithful prayer and love for learning.

The 298-page book, published by Liturgical Press, contains 15 essays that cover the 2,000-year history of Catholic prayer as well as special topics, such as the Liturgy of the Hours, the liturgical year, the Eucharist, and prayer and conversion.

Archabbot Justin DuVall wrote the book's introduction. Archbishop Daniel M. Buechlein, a monk of Saint Meinrad until his papal appointment as bishop of Memphis in 1987, exhorts the book's readers to prayer in its afterword.

Although the book is rooted in the centuries-old Benedictine traditions of prayer and study, it actually began with the musings of Father Harry Hagan, Saint Meinrad's novice and junior master.

"I had had it in my head for a while to ask 15 monks to write 15 chapters on prayer and to publish it as a book," he said. "It seemed like a good idea to me."

Father Harry later talked about the idea

with Brother Christian Raab when he was a novice and newcomer to the community.

After Brother Christian professed temporary vows in the community in 2005, he and Father Harry invited several monks to write chapters for the book.

Brother Christian ended up doing much of the editing of the book and is, along with Father Harry, one of its co-editors.

Working closely with many of his fellow monks on the project helped Brother Christian get a deeper experience of the life of his community.

"We engage in a common work as we engage in a common prayer," he said. "One of the things that I experienced in this was just the blessing of working in a common project with my fellow monks."

Working on the chapters on the Liturgy of the Hours and the liturgical year—two topics deeply woven into Benedictine life—helped expand Brother Christian's spiritual horizons.

"It was something that I didn't appreciate enough when I came into the community," he said. "Probably like a lot of people today, my spirituality was more individual. And so I kind of learned about the importance of the prayer of the Church as opposed to just praying on your own."



Fr. Harry Hagan, O.S.B.

This lived experience of faithfulness to the prayer of the Church is, for Father Harry, an important part of the book.

"We carry on a living tradition," he said. "And so it's out of that [tradition] that this book comes."

The Liturgy of the Hours, the Eucharist and other ancient prayer traditions of the Church make up the heart of the spiritual life of the monks of Saint Meinrad.

Father Denis Robinson, who contributed an essay on prayer in the Counter-Reformation, said the book "is much more a family album than a theoretical tome on prayer."

"It comes out of our experience of ... desire to maintain the worthy traditions of the past, but in a modern way," said Father Denis, who teaches at Saint Meinrad School of Theology and is third in leadership in the monastery as subprior.

"We Benedictines have always been



Monks of Saint Meinrad Archabbey in St. Meinrad pray Evening Prayer, also known as vespers, in the monastery's church on Oct. 3. Their recently published book, *The Tradition of Catholic Prayer*, is a collection of 15 essays written by members of the community that trace the history of Catholic prayer.

evangelists, telling the Good News of the Church's tradition to succeeding generations. In that way, the book is a wonderful tool for helping us do that."

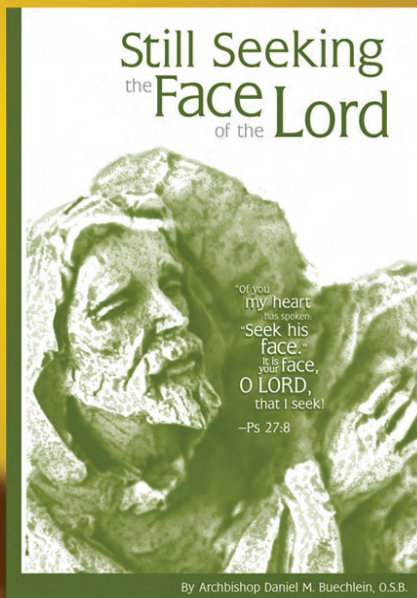
Brother Christian ultimately hopes that *The Tradition of Catholic Prayer* will help readers make prayer and learning a greater part of their lives.

"This is not a how-to book, nor is it a book of meditations," he said. "It is a history of prayer, essentially, that will help people connect with the great tradition of prayer in the Catholic Church."

"They can go back and can learn what was the theology and practice of prayer through the centuries."

(For more information about *The Tradition of Catholic Prayer* or to purchase a copy, contact local Catholic bookstores, call Saint Meinrad's Scholar Shop at 812-357-6571 or log on to [www.saintmeinrad.edu/shop](http://www.saintmeinrad.edu/shop).) †

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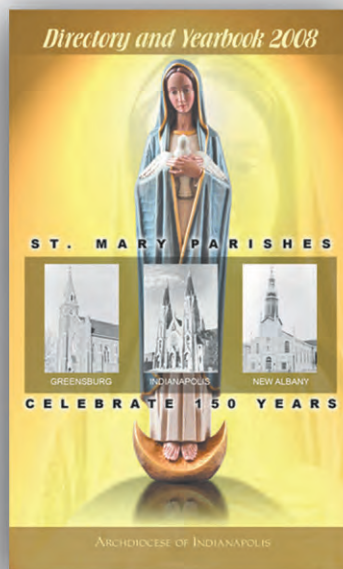
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# We are the champions

## Bishop Chatard ties record with ninth football state championship

By John Shaughnessy

When a high school team wins a state championship, it has a remarkable story to share.



Vince Lorenzano

When a high school team makes its contribution to a tradition that has won multiple state championships in one sport, it also becomes part of a larger story, one in which the chapters stretch across different classes and generations.

On Nov. 24, the football team of Bishop Chatard High School in Indianapolis won the Indiana High School Athletic Association 3A state championship by beating St. Joseph High School from South Bend, Ind., 31-7.

The team's victory also helped Bishop Chatard's Trojans tie an Indiana high school record for most state championships in football—nine.

As head coach Vince Lorenzano talked with pride about this year's team, he discussed the qualities that guided it. He also noted that many of those qualities have been part of the program for a long time.

In honor of the ninth state championship football team at Bishop Chatard, here are nine approaches that have exemplified this year's team and the continuing tradition it represents.

**Reach for your potential.** "The mission statement of the team is for each individual to reach their unique potential," Lorenzano said. "That's the main goal, to help a teenager in the program find where they fit and help them find their potential. If you reach your potential as a faith-based person, you are a success. That's all I've ever asked. That's what I want you to do."

**Face failure with faith.** "We all fail. It's part of life. You have to tell them that, and teach them how to survive adversity, how to deal with difficult

times. We had some tough points this year, and there were questions about our team and our coaches. We stayed the course, and the kids gave the effort. They faced adversity, they overcame it and they moved on. It's a great feeling to be part of it.

"There will be times when you don't have the glory of success but, if you lead your life in a faith-based way, you will succeed."

**Honor the tradition.** On the T-shirts and sweatshirts celebrating Bishop Chatard's state championship in football this year are the words "Tradition Never Graduates." Also listed on the shirts are the previous years the school has won a state championship in football: 1983, 1984, 1997, 1998, 2001, 2002, 2003 and 2006.

"We have certain things we do here that never change," said Lorenzano, one of the four head coaches who has led Bishop Chatard to a state championship in football. "Kids move on and go to college, but new kids come in and the tradition continues.

The effort idea is always talked about—how little kids in the stands are watching you. There's no such thing as a break in our program."

**Share time as a family.** "Every Friday, after school, we break bread together as a team. That's just part of the family thing. Experts say it's good for a family to sit down to eat together for 30 to 45 minutes. It's a time when you can talk, relax and communicate."

Lorenzano believes that approach helps to develop a unity among team members. He recalls a player who had to stay in the hospital following knee surgery, and how



Bishop Chatard High School football players celebrate with their hardware after beating St. Joseph High School in South Bend to win the IHSAA Class 3A state championship on Nov. 24.

teammates visited him and called him.

"They pray for each other," he said.

"They don't make it a big deal. They

do it as a natural extension of who they are."

**Make time for God.** "We go to Mass every Friday as a team. I think it's important. Mass gives you a chance to spend time in front of God. It also gives kids a chance to reflect and think about things. In our fast-paced world, it's good to give our kids a chance to slow down and think about their lives."

**Expect success.** "Success breeds expectations of more success. The successful programs and teams expect to do well.

There's nothing wrong

with that if you keep the right perspective. I've coached teams that

*'The mission statement of the team is for each individual to reach their unique potential. That's the main goal, to help a teenager in the program find where they fit and help them find their potential. If you reach your potential as a faith-based person, you are a success. That's all I've ever asked. That's what I want you to do.'*

—Vince Lorenzano

were three and seven that I had the greatest respect for."

**Give the extra effort.** "These kids this year just always gave the effort. There was never a time when they did not give what they had. They will not quit on you. They will not stop."

**Put the team before yourself.** "These kids are great kids. And that starts at home. They have parents who have trained them correctly. The parents put the concerns of the school above themselves. The amount of effort they give is unbelievable. Their constant support and their unwavering belief in what we do are so important."

**Give love and respect.** "Before and after the game, I tell the players I love them. You're sending kids out in a tough, hostile environment that football is. You have to believe in them and love them. I have great respect for this group. That's the cool thing. I know what they've done." †

# We are the champions, too

## Cathedral High School girls win first-ever state soccer championship

By John Shaughnessy

Until this year, Marc Behringer quickly met with his soccer team after the end of the season—to begin the planning and the work that he hoped would pave the way for next year's success.

Yet when the season ended this fall for the Irish girls' soccer team at Cathedral High School in Indianapolis, Behringer decided to follow a different approach because the team had just won its first-ever Indiana High School Athletic Association state championship.

"These kinds of things don't come around too often in life," said Behringer, who is in his 12th year of coaching at Cathedral. "We want the girls to appreciate the success before they move on to something else. They'll be able to look back on this as an exciting time in our lives."

So the team meetings to prepare for the 2008 season won't begin until early January as the girls' soccer program continues to savor its win over Penn High School from Mishawaka, Ind., in the

Oct. 27 championship game.

As his program celebrates the championship, Behringer also finds pride in some of the accomplishments his players made off the field. He mentions the girls' involvement in community service, including an effort to raise money for breast cancer research.

"Our girls rallied around one of their teammates this year because her mother was diagnosed with breast cancer right before the season," the coach said. "They made T-shirts to raise money to support research in breast cancer."

Behringer also mentions the grade-point-average of the varsity team: 3.96 on a scale of 4.0. The average GPA of the team's seven seniors was 4.1, factored on a scale that included extra-weighted classes.

Similar to the classroom, the seniors set the standard on the field, Behringer said.

"When you have success as a group and a team, the first thing that's important is the leadership," Behringer said. "Each year, the team goes where the seniors lead and this year was no different. A lot of our success had to do with the example the seniors set as far as team unity, communication and work ethic. After that, you have to have talented players. Then you have an opportunity to be successful. This team took advantage of opportunities. I have a real sense of pride in the girls."

Besides praising the players, Behringer



Members of the Cathedral High School girls' soccer team whoop it up after beating Penn High School from Mishawaka, Ind., on Oct. 27 to win their first-ever state championship in girls' soccer.

also credited the coaches, managers and parents of this year's team—and previous teams.

"This team this year stands on the shoulders of all the teams before them," he said. "They don't stand alone. That's why I'm hoping this success is shared by a much larger group."

While more than a month has passed since the championship game, Behringer can easily recall the scene of the players celebrating their win by jumping into a

pile on the field. It's a joyous image that he's sure will never fade from his memory.

"I don't think I'll ever stop savoring it," he said. "We want to enjoy it as long as we can. This life is supposed to be full of joy. When the situation arises where we get to have the joy God wants us to have, it's important to let it soak in and savor it." †

# Holiday Healing Mass held for separated and divorced Catholics

By Mary Ann Wyand

Broken promises can lead to broken hearts and broken marriage vows.

That reality is especially painful for separated or divorced Catholics and their families who are grieving during the Christmas and New Year's holidays.

"You struggle with the separation in your life," Dominican Father Dan Davis said in his homily during the Holiday Healing Mass for Separated and Divorced Catholics on Dec. 2 at St. Pius X Church in Indianapolis.

"You've come up against a [difficult marital] situation and it's the toughest thing you've probably ever faced," Father Dan said. "... Imagine what a wonderful world we would live in if we stopped fighting. ... No matter how we might justify the wars in our lives, no matter how we might struggle with those wars and how we are fighting them, it's clear from our

grieving that war, struggling and fighting with one another does not square with God's ultimate plan, with God's ultimate intentions, for any of us."

The Jewish word "*shalom*" means "peace" as well as "wholeness, completeness [and] fruitfulness," he explained. "*Shalom* is a state of being where there is no shadow of fear or anxiety, only harmony undisturbed by any threat of discord. ... Our world today reminds us that this vision of *shalom* needs to be as much a part of our own future as it was for the future of the people in the time of [the prophet] Isaiah."

Father Dan is the pastor of St. Thomas Aquinas Catholic Center at Purdue University in West Lafayette, Ind., and helps with the Church's divorce ministry in the archdiocese and Lafayette Diocese.

On this first Sunday of Advent, he said, we are waiting, in a sort of darkness, for the light of Christ.

"We know that long ago that darkness was lit up by Christ's coming," he said. "Christ fulfilled God's promise of redemption for all of us so we celebrate ... in our Eucharist [the reality that] Christ will come again. So we wait. ... But we don't wait passively."

Scripture tells us that only God knows the hour when he will come into our lives, Father Dan said. "If we are faithful to Jesus' words, we will be ready because we will already be engaged in doing the work that Christ calls us to do. Our preparation for Christ's return is being busy doing the things that we're supposed to be doing instead of fretting about what we didn't do or what we should have done."

Jesus calls us to help others who are struggling in life, he said, and in so doing to become a peacemaker in daily life.

"Act like brothers and sisters toward one another,"



Dominican Father Dan Davis, pastor of St. Thomas Aquinas Catholic Center in West Lafayette, Ind., tells separated and divorced Catholics during his homily on Dec. 2 that when we help others we become "a people of light, a people of hope" during Advent and throughout the year. He was the celebrant for the Holiday Healing Mass for Separated and Divorced Catholics held at St. Pius X Church in Indianapolis.

he said. "It's the greatest healing you can experience."

Prepare for "the *shalom* of God" by demonstrating hospitality, sharing, empathy, kindness, caring and love, Father Dan said, even in the midst of the dark and

desperate moments of our lives.

In this way, he said, we will become "a people of light, a people of hope" during Advent and throughout the year.

During a healing service as

part of the liturgy, he reminded the gathering that their presence at Mass shows their commitment to Jesus and the Church.

"Your faith commitment may have been tested when you found yourself divorced as a Christian and as a Catholic, a way of life that puts a very high value on the sacramentality of marriage," he said. "For your efforts to seek a deeper faith amidst this painful reality [of separation and divorce], you are to be commended. God reminds us in today's reading [Mt 24:37-44] of his plan for our salvation. He calls us to be awake, to be aware."

"The experience of divorce brings us face to face with a temporary darkness in our lives that we might want to acknowledge as we move toward this season of Advent," Father Dan said. "... God calls us to prepare for a reality even greater than marriage. He promises us that he will come, but reminds us that we need to be looking and searching and waiting for him."

After the Mass, Marilyn Hess, associate director of the archdiocesan Office of Family Ministries, said it is important for separated and divorced Catholics to celebrate the holidays—perhaps in new and different ways—with their families even in the midst of their grief.

"The readings for this Mass were very meaningful to people in the process of going through divorce," Hess said. "... The journey continues and we're looking forward to the light."

St. Mark the Evangelist parishioner Louis Lopez of Indianapolis assists with divorce ministry as a volunteer "Divorce and Beyond" program facilitator at his parish and for the archdiocese.

It's important for separated and divorced Catholics to stay active with their parish and family during the Christmas holiday, Lopez said, and to focus on renewing their faith.

"It calls to mind how necessary our faith is," he said, "and how we all draw closer during a crisis. ... [It's important to] look at it from a prayer perspective and to realize that we're not alone." †

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# Archbishop to host Advent vocations day of reflection

By Sean Gallagher

Men from ages 18 to 40 who are interested in the priesthood are invited to attend an Advent Day of Reflection and Discernment from 9 a.m. to 3 p.m. on Dec. 15 at the home of Archbishop Daniel M. Buechlein in Indianapolis.

The day of reflection will include Mass, opportunities for prayer and discussion, presentations on the priesthood and lunch.

Father Rick Nagel,

associate vocations director for the archdiocese, said hosting the event during Advent gives it some extra spiritual meaning.

"It fits so beautifully with this season of Advent because you begin to think about that process of waiting upon the Lord and preparing to receive the Lord," he said. "And so here you are, in the same sense, kind of waiting and preparing and wondering if I'm supposed to do that in my life. 'Am I called to the

priesthood?'"

Father Nagel said the day of reflection was put on the calendar with various nearby college schedules in mind.

"We intentionally scheduled it on a Saturday right after most of the colleges dismiss," he said. "IU, Butler [and the] University of Indianapolis will all be dismissing for their Christmas break.

"So a young man can stay over for one more day and enter into their

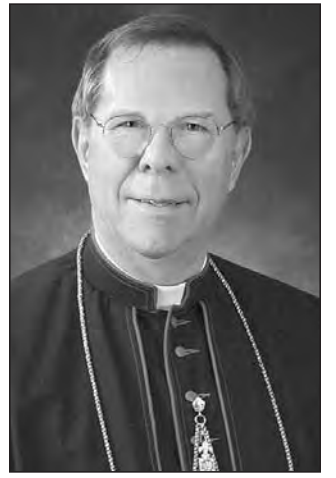
Christmas break with a really cool retreat with the archbishop."

Father Nagel said that an event like this for men who may be pondering if God is calling them to the priesthood can be helpful to let them know that they are not alone in their discernment.

"The response that I've heard from men who are thinking about joining us is ... that they hunger for that time of retreat, that time of prayer, that time of coming together with others who

may be thinking about the priesthood," Father Nagel said. "I think there's something really powerful in that—that we're not alone in this."

(Men between the ages of 18 and 40 interested in participating in the Advent Day of Reflection and Discernment should contact Father Rick Nagel by Dec. 10 by calling him at 317-236-1490 or 800-382-9836, ext. 1490 or by e-mailing him at [nagel@archindy.org](mailto:nagel@archindy.org).) †



Archbishop Daniel M. Buechlein

## Simbang Gabi Masses are planned in four cities in archdiocese

Masses commemorating *Simbang Gabi*, a Filipino Advent tradition, are scheduled at Catholic churches in Bloomington, Indianapolis, Richmond and Terre Haute in December.

*Simbang Gabi* dates back to the time when Spanish missionaries were working in the

Philippines.

It is a novena of nine Masses celebrated on the last days of Advent leading into Christmas. These Masses are traditionally held at 4 a.m. at "cock's crow," and are also known as *Misa de Gallo*, the "Mass of the Rooster."

In the Philippines, this novena is the official start

of the Christmas liturgy. The tradition culminates with a Midnight Mass on Christmas Eve.

For each Mass, colorful food stalls line the churchyards. After each Mass, stopping at these food stalls gives the churchgoers a chance to mingle and converse with fellow workers. This also

provides an opportunity for young men and young women to get acquainted with one another.

Over the generations, local Filipino faith communities have creatively adapted to *Simbang Gabi*. Many urban parishes now celebrate *Simbang Gabi* in the evening—in addition

to the more traditional dawn liturgies—in order to accommodate the needs of people with a great variety of schedules.

*Simbang Gabi* liturgies are scheduled at four churches in the archdiocese and are listed by date.

• Dec. 14—St. Paul Catholic Center,

1413 E. 17th St., Bloomington, Mass., 7 p.m.

• Dec. 15—St. Patrick Church, 1807 Poplar St., Terre Haute, Mass., 4 p.m.

• Dec. 18—St. Monica Church, 6131 N. Michigan Road, Indianapolis, Mass., 7 p.m.

• Dec. 21—St. Andrew Church, 235 S. 5th St., Richmond, Mass., 7 p.m. †

### Pope says Advent season is good time to rediscover hope, read encyclical

VATICAN CITY (CNS)—Pope Benedict XVI began Advent by summarizing his latest encyclical on Christian hope and encouraging people to read it.

The time before Christmas is a good period to rediscover the hope that Christ brought to human history, which can "change one's life," the pope said on Dec. 2, the first Sunday of Advent.

He said he wrote his second encyclical, "*Spe Salvi*" ("On Christian Hope"), for the entire Church and for all people of good will. The 76-page text was released at the Vatican on Nov. 30.

Addressing pilgrims at his noon blessing, the pope said the essence of Christian hope was an awareness of God and "the discovery that he has the heart of a good and merciful father." Christ's life and death gave God's love a human face, he said.

Emphasizing a point he made in his encyclical, the pope said modern science holds out much that is good, but "cannot redeem humanity."

"The development of modern science has increasingly confined faith and hope to a private and individual sphere, in such a way that today it is clear, sometimes dramatically clear, that man and the world need God—the real God—and otherwise remain without hope," he said.

On Dec. 1, presiding over an evening prayer service at St. Peter's Basilica, the pope said Advent is the time to understand that Christian hope is not "vague and illusory," but embodied in Jesus Christ.

The days leading up to Christmas can be a time of spiritual reawakening, a reminder that Christ "does not stop knocking at our door," he said. †

Parish envelopes collected December 8 and 9. Please be generous with your donations!

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Parish envelopes collected December 8 and 9

## SHARE IN THE CARE

Franciscan Sister Rita Vukovic smiles after Mass on Nov. 4 at Our Lady of the Most Holy Rosary Church in Indianapolis. Although Sister Rita is eligible for retirement, she has chosen to continue teaching freshman English classes at Cardinal Ritter Jr./Sr. High School in Indianapolis.

# Advent penance services are scheduled at archdiocesan parishes

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

## Batesville Deanery

Dec. 10, 7 p.m. at St. Paul, New Alsace  
 Dec. 12, 7 p.m. at St. Vincent de Paul, Shelby County  
 Dec. 13, 7 p.m. at St. Peter, Franklin County  
 Dec. 14, 7 p.m. at St. Mary, Greensburg  
 Dec. 16, 2 p.m. at St. Joseph, St. Leon  
 Dec. 17, 7 p.m. at St. Louis, Batesville

Dec. 18, 7 p.m. at St. Lawrence, Lawrenceburg  
 Dec. 19, 7 p.m. at St. John the Baptist, Osgood  
 Dec. 20, 7 p.m. at St. Anthony of Padua, Morris

## Bloomington Deanery

Dec. 11, 7 p.m. at St. Charles Borromeo, Bloomington  
 Dec. 13, 7 p.m. at St. Martin of Tours, Martinsville  
 Dec. 18, 7 p.m. at St. Agnes, Nashville  
 Dec. 19, 7 p.m. for St. Mary, Mitchell, and St. Vincent de Paul, Bedford, at St. Vincent de Paul, Bedford

## Connersville Deanery

Dec. 10, 7 p.m. at St. Elizabeth of Hungary, Cambridge City  
 Dec. 11, 7 p.m. for St. Michael, Brookville, and Holy Guardian Angels, Cedar Grove, at Holy Guardian Angels, Cedar Grove  
 Dec. 12, 7 p.m. at St. Gabriel, Connersville  
 Dec. 13, 7 p.m. at St. Bridget of Ireland, Liberty  
 Dec. 17, 7 p.m. at St. Anne, New Castle  
 Dec. 18, 7 p.m. at Holy Family, Richmond

## Indianapolis East Deanery

Dec. 10, 7 p.m. for Our Lady of Lourdes, St. Thérèse of the Infant Jesus (Little Flower) and St. Bernadette at St. Bernadette  
 Dec. 12, 7 p.m. at St. Simon the Apostle  
 Dec. 12, 7 p.m. at St. Thomas the Apostle, Fortville  
 Dec. 18, 7 p.m. for SS. Peter and Paul Cathedral, Holy Cross and St. Mary at St. Mary

## Indianapolis North Deanery

Dec. 16, 3 p.m. deanery service at St. Pius X  
 Dec. 18, 7 p.m. deanery service at St. Pius X

Dec. 19, 7 p.m. deanery service at St. Pius X

## Indianapolis South Deanery

Dec. 11, 7 p.m. for Good Shepherd and St. Roch at St. Roch  
 Dec. 13, 7 p.m. at St. Jude  
 Dec. 14, 9-11 a.m. at Roncalli High School  
 Dec. 15, 9:30 a.m. at St. Barnabas  
 Dec. 17, 6:30 p.m. at Nativity of Our Lord Jesus Christ  
 Dec. 17, 7 p.m. at Our Lady of the Greenwood, Greenwood  
 Dec. 18, 7 p.m. at Holy Name, Beech Grove

## Indianapolis West Deanery

Dec. 10, 7 p.m. at St. Gabriel the Archangel  
 Dec. 13, 7 p.m. at St. Malachy, Brownsburg  
 Dec. 15, 9:30 a.m. for St. Anthony and Holy Trinity at Holy Trinity  
 Dec. 18, 6:30 p.m. at St. Susanna, Plainfield  
 Dec. 18, 7 p.m. at St. Joseph

## New Albany Deanery

Dec. 10, 7 p.m. at St. Mary, Navilleton  
 Dec. 11, 7 p.m. at St. Michael, Bradford  
 Dec. 12, 7 p.m. at St. Anthony of Padua, Clarksville  
 Dec. 13, 7 p.m. for St. Mary, New Albany, and Our Lady of Perpetual Help, New Albany, at Our Lady of Perpetual Help, New Albany  
 Dec. 13, 6:30 p.m. at St. Paul, Sellersburg  
 Dec. 15, 9:30 a.m. at St. Mary-of-the-Knobs,

Floyds Knobs  
 Dec. 16, 7 p.m. at St. Mary, Lanesville  
 Dec. 19, 7 p.m. at St. Mary-of-the-Knobs, Floyds Knobs  
 Dec. 19, 7 p.m. at St. Michael, Charlestown  
 Dec. 20, 7 p.m. at St. Joseph, Sellersburg  
 Dec. 23, 4 p.m. at Holy Family, New Albany

## Seymour Deanery

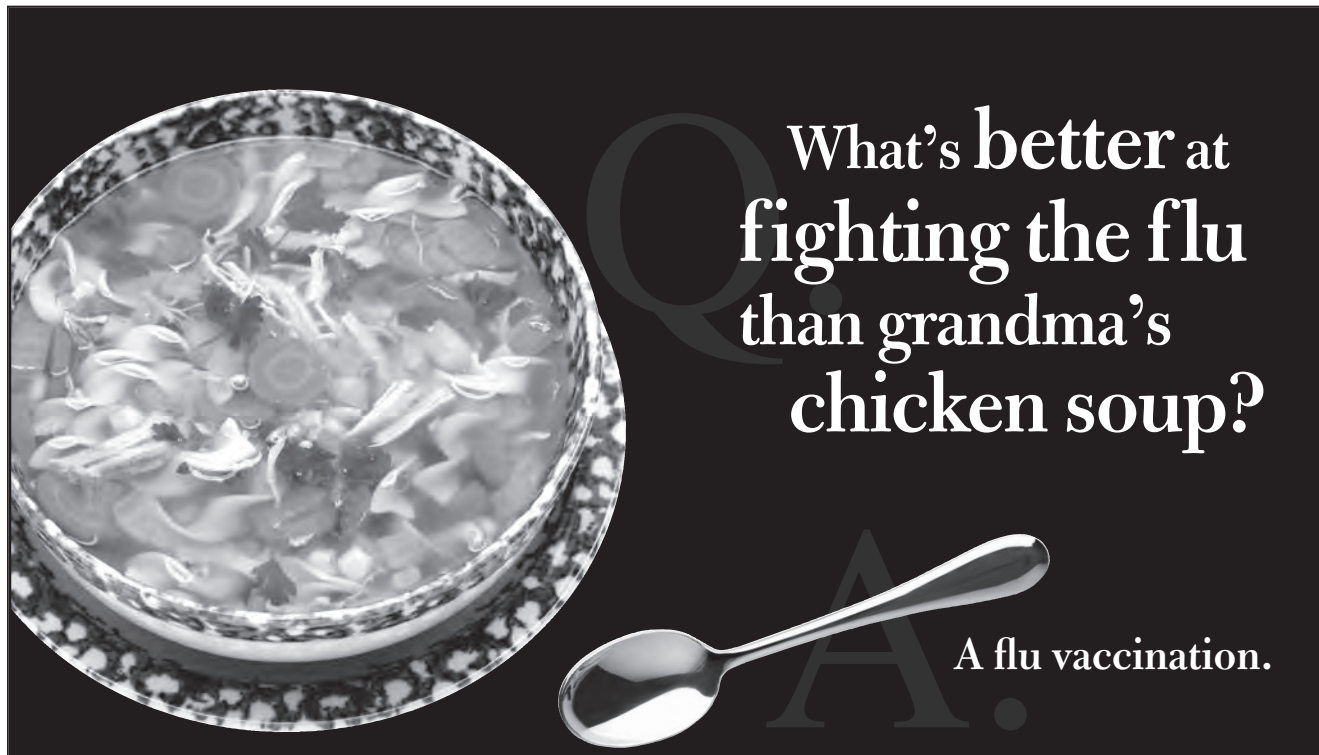
Dec. 10, 7 p.m. at St. Mary, North Vernon  
 Dec. 11, 6 p.m. at American Martyrs, Scottsburg  
 Dec. 13, 7 p.m. at St. Bartholomew, Columbus  
 Dec. 16, 2 p.m. for Holy Trinity, Edinburgh, and St. Rose of Lima, Franklin, at St. Rose of Lima, Franklin

## Tell City Deanery

Dec. 16, 2 p.m. deanery service at St. Paul, Tell City  
 Dec. 19, 6:30 p.m. deanery service at St. Meinrad, St. Meinrad

## Terre Haute Deanery

Dec. 12, 7 p.m. at St. Paul, Greencastle  
 Dec. 13, 1:30 p.m. at St. Ann, Terre Haute  
 Dec. 13, 7 p.m. at St. Joseph University, Terre Haute  
 Dec. 13, 7 p.m. at Sacred Heart, Clinton  
 Dec. 16, 7 p.m. at St. Joseph, Rockville  
 Dec. 18, 7 p.m. at Annunciation, Brazil  
 Dec. 20, 7 p.m. at Holy Rosary, Seelyville †



What's better at fighting the flu than grandma's chicken soup?

A flu vaccination.

The flu season runs from November through February, and can even extend to March or April. So be sure you are ready and know the signs of when to see a doctor using the following guidelines:

- **Persistent fever** – Although a fever accompanies the flu, you should see a decline in temperature by the third to fifth day. If a fever remains high, it could be a sign that you may have a more serious infection.
- **Difficulty breathing/chest pain** – The flu should not cause shortness of breath or chest pain. Therefore, these could be symptoms of a more serious problem such as heart disease, asthma, pneumonia or others.
- **Vomiting** – An inability to keep fluids down could result in dehydration. If you're unable to stay hydrated you may need to be hospitalized to receive fluids intravenously.
- **Persistent coughing** – If you have a cough for more than 2 to 3 weeks, your doctor may want to examine you to ensure that you don't have a secondary infection that would require antibiotics.
- **Persistent headaches and congestion** – A stuffy nose is typical with the flu, but if symptoms persist it may be a sign of a sinus infection where antibiotics are necessary for treatment.

For your free flu vaccination record, call 317.338.CARE.



THE SPIRIT OF CARING®

## Advent resources available on archdiocesan Web site

During the season of Advent, the Archdiocese of Indianapolis will have a special Web page at [www.archindy.org/advent](http://www.archindy.org/advent). The page contains various Advent resources, including links to the daily

readings, reflections from Archbishop Daniel M. Buechlein, penance service schedules, images of past *Criterion* Christmas Supplement covers and links of interest to other Advent Web sites. †

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## Advent is a time for thinking about and awaiting the Messiah

By Fr. Dale Launderville, O.S.B.

The term “Messiah” is a transliteration of the Hebrew term “*mashiah*,” which means “anointed one.”

This term is translated into Greek as “*christos*,” a title frequently used by St. Paul as if it were Jesus’ second name (Gal 1:1) The term “Christ” even stands by itself as a name for Jesus (1 Thes 2:7).

Within a few decades after Jesus’ death, those who followed him became identified as “Christians” (Acts 11:26).

Peter gives evidence of leadership among the disciples when he responds to Jesus’ question to the disciples at Caesarea Philippi about how he was being identified by the people.

The disciples at first responded, “Some say John the Baptizer, others Elijah, still others Jeremiah or one of the prophets” (Mt 16:14).

Then Jesus pressed them for their own opinion, and Peter responded, “You are the Messiah, the Son of the living God” (Mt 16:16).

But Jesus commanded the disciples not to speak of him as the Messiah because he had to suffer and die at the hands of the authorities. This view of a suffering, defeated Messiah did not match the expectations of many who were longing for liberation from the oppressive taxation and interference in their lives by the Roman rulers.

Although the notion of a suffering

leader was well-known through the suffering servant figure in the Book of Isaiah, this figure was never explicitly linked with the Messiah—one who was to bring about the peace which only a God-sent Davidic ruler could provide for the people.

So it seems that Jesus wanted his disciples to refrain from promoting him as a political savior, even though his words and actions had a powerful impact on the politics of his time.

Even as Jesus was undergoing trial prior to his crucifixion, he sidestepped the identification of himself as “the Messiah, the Son of God” by responding to the high priest, “You have said so” (Mt 26:64).

What Jesus was to effect politically was to be done indirectly.

Peter initially protested Jesus’ acquiescence to such apparent defeat. But Jesus was directing him and others to look beyond the appearances of political setbacks and see that a much more fundamental victory over the forces of sin and evil was being accomplished by his laying down his life for others.

The fact that Peter could make this adjustment means Peter gained an understanding from his Jewish environment of what a Messiah was to be like.

Peter viewed the Messiah according to the kingly model. The Messiah would have an impact on the Jewish people similar to but more profound than that of David.

Even though Jesus refrained from taking a direct political role, he did stir crowds to follow him in Galilee and Jerusalem. His political impact is confirmed by the inscription that the Romans placed above him on the cross: “The King of the Jews” (Mk 15:26).

The kingly model of the Messiah was not the only one circulating among the Jews of first-century Palestine. According to the Qumran scrolls, the Messiah could also be a priestly figure like Aaron or a prophetic figure like Moses.

When Jesus met the Samaritan woman at the well, she expressed her belief that a Messiah was coming, but such a Messiah was to be a prophet like Moses (Jn 4:19, 25).

When Jesus first met Nathaniel and told him that, before Philip summoned

CNS photo/Reuters



A woman lights a votive candle at St. Mary’s Cathedral in Sydney, Australia, while a reproduction of Michelangelo’s “Pieta” stands nearby. Advent is a time for Christians to prayerfully re-examine their views on the way in which God works in the world, just as Jesus—especially in his suffering and death—forced people to reconsider their understanding of the meaning of the Messiah.

him, he saw him sitting under the fig tree, Nathaniel referred to him as “the Son of God” and “the King of Israel” because of his prophetic power of perception (Jn 1:48-49).

When John the Baptist testified that he was not the Messiah, he pointed to Jesus as the one who was coming after him and bearing the exalted status of the Lamb of God. Jesus would be the one who would take away the sins of the world and baptize with the Holy Spirit (Jn 1:29-31).

Thus, John identified Jesus as one who exercises in a pre-eminent way both the priestly role of bringing about atonement and the prophetic role of mediating the presence of God through his words and actions.

The Jewish people in first-century Palestine were looking for a savior to be sent by God who would deliver them from the intractable political, social and

religious problems of their time. In counting upon a Messiah, they were not wagering that some charismatic, clever human agent would be able to bring about the kind of profound changes needed for peace.

They realized that this figure—whether he looked like a priest, a prophet or a king—would have to be one who could change human hearts as well as objective socio-political structures.

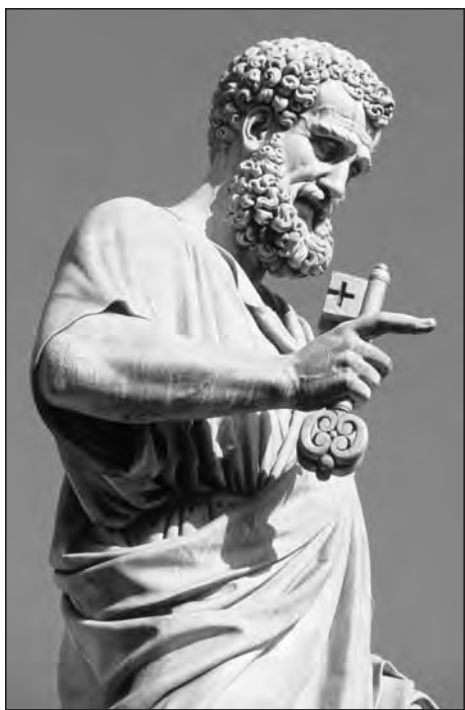
We Christians—particularly in this time of Advent—are looking for the return of Jesus the Messiah. This time of waiting allows us the opportunity to clear away the anxieties and

preoccupations that keep us from perceiving how God is at work in our chaotic, fractured world.

*‘[Advent] allows us the opportunity to clear away the anxieties and preoccupations that keep us from perceiving how God is at work in our chaotic, fractured world.’*

—Benedictine Father Dale Launderville

(Benedictine Father Dale Launderville is a Scripture scholar at St. John’s University in Collegeville, Minn.) †



CNS photo/Nancy Wiehock

A statue of St. Peter holding the keys to heaven stands in St. Peter’s Square in Rome. After Peter identified Jesus as the Messiah, Jesus gave him the “keys to the kingdom of heaven” (Mt 16:19).

### Discussion Point

## Images of Jesus show him caring, teaching

### This Week’s Question

When you reflect upon Jesus, what images of him first come to mind?

“I work with Catholic Charities, and every client who comes through the door is the face of Jesus; they are in need. Whether it’s a need for food or shelter or counseling, we meet their need. ... We share the social teaching of the Church here. Sharing is what Jesus did. He hung out with the outcasts, the sinners, the lepers. Today’s lepers often come here for help.” (Mercy Sister Kathleen Haight, Keene, N.H.)

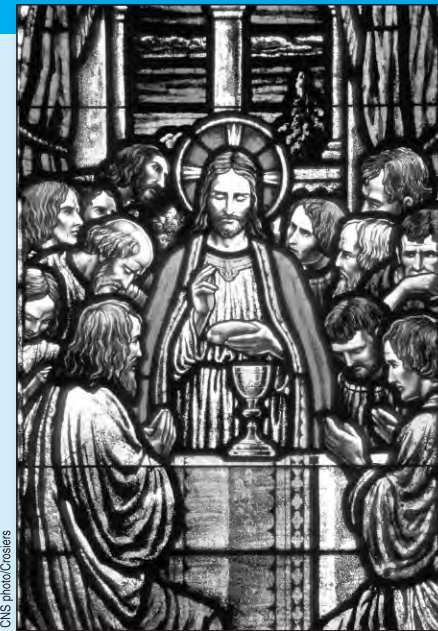
“I picture him with his arms out. He’s smiling, very welcoming. It’s like an invitation to a loving, caring home.” (Vickie Garcia, Valrico, Fla.)

“The image I get is of a man with long hair, a beard and specific features, wearing a white garment. He’s either preaching or interacting with people and individuals. ... He seems like a teacher. Even if I weren’t a teacher, I’d conjure up that image of him interacting and informing and relating to people.” (Matthew Fortier, Detroit, Mich.)

### Lend Us Your Voice

An upcoming edition asks: What can an individual and/or community do to express care for the Earth?

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



CNS photo/Crossiers

From the Editor Emeritus/John F. Fink

# Biblical women: The beautiful Bathsheba

(Nineteenth in a series of columns)

Did Bathsheba know that King David would be able to see her while she bathed on the rooftop of her home? The Second Book of Samuel gives no indication that she did but, having looked down from the site of David's palace, I can easily understand how easy it would have been to see someone bathing below (2 Sm 11:2).

The Bible, though, only tells us that David did see a beautiful woman, Bathsheba, the wife of Uriah the Hittite, bathing one afternoon. It was a spring day when David's army was battling the Ammonites, and Uriah was with the army since he was the armor-bearer of Joab, David's general.

David sent messengers to Bathsheba's home to bring her to him. Then he had sex with her. Surely in our day the question

would arise of whether or not it was consensual, but David was king and Bathsheba really had no choice.

Bathsheba returned to her home. Within a month, it was clear that she was pregnant so she sent the information to David, "I am with child" (2 Sm 11:5).

Bathsheba probably had no inkling about what happened next until she received the news that her husband was dead. First David recalled Uriah from the battlefield and tried to get him to go to his home, where he would make love to his wife and then believe that Bathsheba's child was his. But when Uriah didn't return to his home after two days in Jerusalem, David gave instructions to Joab to put Uriah in the front, where the fighting was the fiercest, and then to pull back so that Uriah would be killed by the Ammonites. It happened just as David planned (2 Sm 11:17).

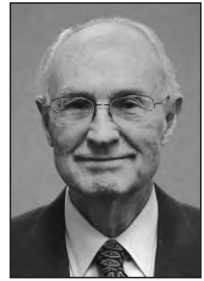
When Bathsheba received the news of Uriah's death, she naturally mourned because there is no reason to believe that she didn't love him. But after the time for mourning was over, David again sent for her. She became another of David's wives.

She bore the son she had conceived. But God was displeased with David's sin and punished him by striking the child with a fatal illness. The Bible tells us about the anguish David felt while the baby was dying, but certainly Bathsheba felt just as bad—probably worse, since she was the baby's mother (2 Sm 12:14-19).

At least the Bible says that David comforted Bathsheba after the baby's death. They slept together again and Bathsheba conceived another child. This time the baby lived. They named the baby Solomon. As he grew up, David assured him that he would succeed him as king of Israel (2 Sm 12:24).

When David grew old, though, some of his other sons had other ideas. Adonijah, son of David's wife, Haggith, made plans to have himself crowned king. He went so far as to slaughter a great number of oxen and sheep for a feast (1 Kgs 1:5-48).

When the prophet Nathan learned about it, he and Bathsheba took the news to David, who assured them that he meant for Solomon to succeed him. Those faithful to Solomon then anointed him as king. †



Did Bathsheba know that King David would be able to see her while she bathed on the rooftop of her home? The Second Book of Samuel gives no indication that she did but, having looked down from the site of David's palace, I can easily understand how easy it would have been to see someone bathing below (2 Sm 11:2).

David sent messengers to Bathsheba's home to bring her to him. Then he had sex with her. Surely in our day the question

Cornucopia/Cynthia Dewes

## Wait, wait, the best is yet to come

Our Methodist daughter-in-law tells me that her pastor is upset with so-called Christians who don't seem to know the reason for the season.

That is, they're more interested in decorating their church to be included in a charity "Christmas Church Tour" long before Dec. 25 than they are in acknowledging Advent.

One of our former pastors also used to bemoan the pre-Christmas flurry of frivolous commercialized events that go on every year. He reminded us annually that the Christmas season begins on Christmas Day and concludes 12 days later with the feast of the Epiphany. Pre-Christmas Day is reserved for Advent.

Advent means "coming," as in—Hello! The Messiah isn't here yet! Get ready! But still, most of us like the fun of shopping and decorating, baking and wrapping gifts. We would hate to give up the visits to Santa or watching *It's a Wonderful Life* and *Miracle on 34th Street* for the umpteenth time.

Well, especially when we have small

children who need to be introduced to great religious mysteries through stories and pictures, all this preparatory fuss may actually be instructive. That is, as long as it is somehow connected to what Advent is about. We can work it in with aids like an Advent calendar, which mounts excitement without making an anticlimax out of the Big Event.

Sometimes the Advent season can seem a bit foreign to us freedom-loving Americans. We bristle at the idea of paying homage to an earthly king, and addressing someone as "Lord" is just not our style. So, talking about the coming of Christ the King, our Lord and Savior, may distract us from appreciating the season.

A king is a person who possesses ultimate control over our lives, the one who makes the rules for everyone and enforces them. We address the king as "Lord" because he's "The Man." But Christ is a spiritual king, and the ideal model for what an earthly king should be.

Both the Old Testament and the New Testament describe God's promise of salvation in terms of kingship, which people of the time could understand. They "got" that the Old Testament text speaks of the original covenant, which will lead through obedient faith to the rewards of the Messianic age

described in the New Testament.

Not only is God in control of our lives, making and enforcing the rules, but also God is lovingly interested in our welfare and anxious to help us attain our goals. In fact, that is the reason for the season: God comes as Christ, a human being, to show us humans the proper way and to sacrifice himself for our human sins.

We can understand the concept of God's family when we retell the sweet story of baby Jesus, Mary and Joseph. We can learn about God's generosity when we hear again about the miraculous conception, birth and life of Christ, our brother, teacher and model. We can ponder God's great love when we think about the sacrifice that Christ will make for us at the end of his earthly life.

During Advent, then, we remind ourselves of what we're about in this life, and pray to do it better, fortified by Christ's arrival. But it seems to me we also should enjoy the anticipation of this great mystery of grace and generous love.

If that means a dose of "Jingle Bell Rock" now and then, so be it.

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

Faithful Lines/Shirley Vogler Meister

## Children caught in webs of homelessness

My last two columns touched on homelessness. As already mentioned, I had never written on this subject before. Then, suddenly, it has been relentlessly in my mind and heart.

It began with a tour given by Emmeline Sparks, a special events coordinator with Horizon House in Indianapolis. This resource center is a focal point for services and advocacy that empower individuals and families to solve homelessness.

About the same time, my middle daughter, Diane, suggested that I read *The Pursuit of Happiness* by Christopher Paul Gardner. Now a self-made millionaire, entrepreneur, motivational speaker and philanthropist, Gardner struggled with homelessness while rearing his toddler son, Christopher Jr., in the early 1980s.

A film with the same name as the book was released this year. I have not seen it; nor have I seen another film about Gardner titled *Come on Down: Searching for the American Dream*, a Canadian documentary.

Then my youngest daughter, Lisa, loaned

me another heart-wrenching, page-turning book titled *The Glass Castle* by Jeannette Walls. This author shares her upbringing with intelligent but eclectically dysfunctional parents who expose their children to strange experiences, extreme, and homelessness.

*The Glass Castle* was a *New York Times* best seller. The author overcame her circumstances to become a writer and columnist for [www.MSNBC.com](http://www.MSNBC.com). Her book—in the thinking stage for 20 years—was a cathartic experience for her.

I recommend both books, especially the second, because in it the mother tries to hold onto Catholic traditions despite the severity of family conditions.

Recently, I came upon the McKinney-Vento Homeless Assistance Act, created primarily to help educators identify homeless children not attending school and help them.

According to the U.S. Department of Education, children living in the following conditions are considered homeless: doubled up with family or friends due to economic conditions; living in motels or hotels; runaway and throwaway children and youth; homes for unwed or expectant mothers for lack of other shelter; homeless or domestic violence centers; transitional housing

programs; the streets or abandoned buildings; public places not meant for housing; cars, trailers and campgrounds; those awaiting foster care; migratory children in uninhabitable housing.

In Indiana, more than 29,000 children experience such homelessness each year. In the U.S., the numbers are more than 1.35 million. This boggles my mind, making me feel helpless.

Blessed Teresa of Calcutta said, "We can do no great things, only small things with great love."

Unitarian clergyman Everett Hale said, "I am only one. ... I cannot do everything, but I can do something, and I will not let what I cannot do interfere with what I can do."

With God's guidance, we can, too, in so many ways. Catholics are very resourceful, as we learn repeatedly in *The Criterion*.

For more information about the McKinney-Vento Homeless Assistance Act, contact Christina Endres at [endres@doe.state.in.us](mailto:endres@doe.state.in.us) or log on to [www.doe.state.in.us/alted/homelesslinkpg.html](http://www.doe.state.in.us/alted/homelesslinkpg.html).

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

Faith, Hope and Charity/David Siler

## Timeless gifts worth sharing

I could not help but feel a sense of pride when I overheard my 10-year-old daughter



say, as my other children were talking about what they want for Christmas, "How about if we don't give presents to each other this year? It is Jesus' birthday, not ours!"

You can imagine the blank stares that she received from her

brother and sisters.

For Mary Claire's own safety, and to teach a lesson, I decided to intervene. I complimented her on her thoughtfulness and for realizing the real reason for the celebration of Christmas, but went on to explain that as we give gifts to each other, we are indeed giving gifts to Jesus.

To the rest of my children's relief, I explained that, since Jesus lives in us in the form of the Holy Spirit, we are keeping alive the tradition of giving gifts like the first visitors of Jesus at the place of his birth.

*What might be different in your life and in the lives of those around us if we considered making time to be fully and completely present to the people around us? What if we viewed serving our friends with our full presence with serving Jesus?*

A very interesting discussion ensued. My children began to discuss what kind of gifts would make Jesus happy. They began to think a bit more deeply about what they wanted to both give and receive as gifts.

I don't know about you, but I always struggle as to what to give to others in my life that already have so much. Our conversation got me thinking about gifts with true meaning.

As I considered the most memorable "gifts" in my own life, I did not think about wrapped presents under the Christmas tree. I began to think about time spent with the most important people in my life—especially during the most difficult struggles that I have faced.

As Catholics, we have become very familiar with the terms time, talent and treasure as they relate to the gifts given to us by God. I wonder if that gift of time might be just what many people might need this year.

I hear people constantly talk about their busy lives and the lack of time that they have after their responsibilities are taken care of. And I am just as guilty as anyone for giving my "leftover" time. But, doesn't God ask us to give of our "first fruits"?

What might be different in your life and in the lives of those around us if we considered making time to be fully and completely present to the people around us? What if we viewed serving our friends with our full presence with serving Jesus?

It is easy to think of the poor as those who do not have their material needs met, but we are all at times poor in spirit. Who are the people in and around your life that might need your time and attention more than anything else that you can give them at this time of year?

In addition to the people currently in our lives, there are so many people—the lost and forsaken, the forgotten and the neglected—who need our time.

No matter our own wealth or lack thereof, we all have 24 hours in a day. And we all have choices about how we give that time to Jesus in those around and among us.

(David Siler is executive director of the Secretariat for Catholic Charities and Family Ministries. E-mail him at [dsiler@archindy.org](mailto:dsiler@archindy.org).) †



Second Sunday in Advent/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, Dec. 9, 2007

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

The Book of Isaiah provides the first reading for this Advent weekend.



Isaiah, in all three of its parts, is majestic and abundant with meaning.

In particular, these verses have a quality of excitement. While Isaiah also warns and challenges, these verses rejoice that

God will soon prevail, and his will that the Chosen People may live and prosper will prevail.

He will send to accomplish this wonderful development a great and redeeming figure, who will be a descendant of Jesse, one of the great figures of Hebrew history.

All this will occur as relief after the problems created by existing order and the lukewarm, at best, response of the people to God's love for them.

Because this new leader and a new way of thinking will come, the nation has reason to hope. The Lord would fulfill the prophet's hope.

For the second reading, the Church gives us a selection from the Epistle to the Romans.

Other than the Lord, no one in early Christianity so influenced the future development of theology as did the Apostle Paul. The Pauline epistles are breathtakingly profound.

In Jesus, the Son of God and the Redeemer, but also a human—a fact called the Incarnation by theologians—the miraculous and endless spiritual benefits of the Savior's death and resurrection reach even the most sinful of humans.

In this reading, Paul places the Incarnation and Redemption in the context of God's love.

For its third reading this weekend, the Church uses St. Matthew's Gospel.

Central in the story is John the Baptist. John's call to personal reform speaks for itself. The Gospel's description of John gives details as to what this call means. The saint is not

an eccentric, as modern readings of these verses might imply, but rather is the poorest of the poor.

For instance, honey was a favorite food in first century A.D. Palestine. Production of honey had been commercialized and refined. However, the very poor could not buy honey from beekeepers. They had to find wild honey. By the same token, the poor could not afford clothes made of cloth. Instead, they had to wear the hide of animals.

John's dismissal of his critics as vipers was especially harsh. In popular lore at the time, vipers were poisonous, insidious creatures that literally ate their way out of their mothers' bodies to be born, thereby killing their mothers.

Those who exaggerate their own abilities in the process diminish God. The Pharisees and Sadducees, in John's eyes, exalted themselves. No one is exalted. All people need God. However, God needs no one to accomplish the divine will.

## Reflection

The first and second readings reveal so well the fact that union with God is the divine plan. God wills that we be free, joyful and, indeed, eternally alive. However, while God provides for us and strengthens us, we must choose to be saved and must be sincere in this choice.

What does this choice entail? The third reading from Matthew's Gospel about John the Baptist tells us that we must set aside everything except life with God as we set our priorities.

The Gospel's description of John was not that he had his oddities. Rather, he cast away the things of this world because, in the long run, he realized that they mean nothing.

For us, this is the challenge of living as disciples and the challenge of Advent. We must set our own priorities. We must realize for ourselves what is important and what is not important. Such discernment can be hard to achieve unless we discipline ourselves and turn ourselves directly toward God without glancing away or hesitating.

Strengthening ourselves in this process is the purpose of Advent penance and prayer. †

## My Journey to God

# Praying Hands

Our praying hands  
Should free our heart,  
Be something more  
Than lips that part.

Our praying hands  
Must praise God first  
With humble words,  
Though not rehearsed.

Our praying hands  
Must open wide  
To offer help  
And swallow pride.

Our praying hands  
Should magnify  
The hopes of all,  
Not just the "I."

By Dorothy M. Colgan

(Dorothy M. Colgan is a member of St. Meinrad Parish in St. Meinrad. Rosary beads hang from a priest's hands during the "Rosary at the Rose Bowl" on May 19 in Pasadena, Calif. More than 50,000 Catholics attended the largest outdoor celebration of the rosary in southern California in nearly 50 years.)



CNS photo/Tim Rue

## Daily Readings

Monday, Dec. 10  
Isaiah 35:1-10  
Psalm 85:9ab-14  
Luke 5:17-26

Tuesday, Dec. 11  
Damasus I, pope  
Isaiah 40:1-11  
Psalm 96:1-3, 10-13  
Matthew 18:12-14

Wednesday, Dec. 12  
Our Lady of Guadalupe  
Zechariah 2:14-17  
or Revelation 11:19a; 12:1-6a,  
10ab  
(Response) Judith 13:18bc, 19  
Luke 1:26-38  
or Luke 1:39-47

Thursday, Dec. 13  
Lucy, virgin and martyr  
Isaiah 41:13-20  
Psalm 145:1, 9-13ab  
Matthew 11:11-15

Friday, Dec. 14  
John of the Cross, priest and  
doctor of the Church  
Isaiah 48:17-19  
Psalm 1:1-4, 6  
Matthew 11:16-19

Saturday, Dec. 15  
Sirach 48:1-4, 9-11  
Psalm 80:2-3, 15-16, 18-19  
Matthew 17:9a, 10-13

Sunday, Dec. 16  
Third Sunday of Advent  
Isaiah 35:1-6a, 10  
Psalm 146:6-10  
James 5:7-10  
Matthew 11:2-11

Question Corner/Fr. John Dietzen

## Excommunicated Catholics can't receive sacraments of the Church

Q One hears much today about excommunications and that people, such as



politicians who are not sufficiently pro-life or not against the death penalty or who question some doctrines, should be excommunicated.

I know from history that excommunication used to be a big stick the Church used against people, even emperors, who didn't measure up. But I thought this type of punishment was obsolete.

What is excommunication exactly? Is it still around in the Catholic Church? (North Carolina)

A Excommunication is one of the sanctions or "punishments" that Christians have applied to other Christians who seriously violate the Christian or Catholic rule of life.

An excommunicated person is forbidden any liturgical ministry in the Mass or other public worship of the Church and may not receive any of the sacraments.

Other consequences refer to excommunicated clergy or others who hold some public office in the Church.

The occasional need—these are not punishments applied helter-skelter against Catholics who hold any unpopular or supposedly unorthodox positions not in line with what other members of the faith would prefer—of the Christian community to isolate serious offenders from participation in community activities goes back to biblical times.

The Gospels and letters of the New Testament refer on several occasions to situations in which the offender should be expelled from their midst (see, for example, 1 Cor 5).

These sanctions were more significant and powerful in past centuries when the Church and at least some civil governments had more intimate and close bonds than they have today.

Partly for this reason, Church practices regarding excommunication were sometimes more complicated and certainly more severe than those in effect now.

Excommunications may be automatic or applied in individual cases by a proper Church authority.

Present Catholic law provides automatic excommunication for only seven serious offenses:

- desecration of the Blessed Sacrament,

- doing physical violence to the pope,
- for priests, absolving an accomplice in sin,

- for bishops, consecrating another bishop without mandate from the pope,
- direct violation of the seal of confession,
- procuring a successful abortion,
- and rejecting the Church through heresy, apostasy or schism.

Many circumstances, such as the age of the individual—no automatic excommunication applies to individuals under the age of 18—and fear or ignorance present at the time of the action, affect whether an excommunication actually occurred.

No Church penalties at all apply to anyone under the age of 16 (see Canons #97, #1323 and #1324).

It is also essential to remember that such severe penalties, whether listed in the New Testament itself or in Church law, are intended for the good of the community and for the healing of the one who has sinned against that community.

Thus, no excommunication or other punishment is permanent and irrevocable. It always includes the invitation to repentance and return.

For an excommunicated person, talking with a priest is a good place to begin that process.

It should be obvious from what I've said that, while present laws are much simplified, this part of the Church's legislation remains complex.

This is because the Church wants to make them applicable only in the most serious cases, only when individual consciences are respected, and only when absolutely necessary for the common good of Catholics and others whose spiritual life could be negatively affected.

As I said above, this decision must be made with full knowledge of Church legislation, not in the heat of conflict or anger—which has much of the time been difficult to achieve—and with care that the processes required by Church law before such sanctions are imposed are followed meticulously.

(A free brochure answering questions that Catholics ask about Mary, the mother of Jesus, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail in care of [jjdietzen@aol.com](mailto:jjdietzen@aol.com).) †

# 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.

**BARBOUR, Helen, 84,** St. Matthew the Apostle, Indianapolis, Nov. 6. Mother of Marcia Smalley and Mark Barbour. Sister of Billie Ann Bradshaw and Carter Reece. Grandmother of two.

**CARRICO, Gerald J., 86,** St. Simon the Apostle, Indianapolis, Nov. 26. Father of Pamela Harding, Susan and Lawrence Carrico. Brother of Genieve Lentz, Margaret Strange and Laverne Truelove. Grandfather of six. Great-grandfather of two.

**CONWAY, Melba R., 80,** Holy Name of Jesus, Beech Grove, Nov. 14. Mother of Pam Bennett, Sharon Brown, Debbie DeGuglielmo, Michelle Thompson, Jim, Mike and Thomas Conway. Grandmother of 17. Great-grandmother of three.

**FEDERLE, Roman, 94,** St. Nicholas, Sunman, Nov. 20. Father of Doris Brelage, Marilyn Mergenthal, Janet Sturwold and Donald Federle. Grandfather of 12.

**HAAG, Rosemary (Wilmer), 81,** Nativity of Our Lord Jesus Christ, Indianapolis, Nov. 10. Mother of Donn Haag. Sister of Jim Wilmer. Grandmother of three. Great-grandmother of three.

**LEE, Florence I., 95,** St. Monica, Indianapolis, Oct. 11. Mother of Lynda Nash, Jan Willis and Alan Lee. Grandmother of six. Great-grandmother of eight.

**McCARTY, Martin, 66,** Christ the King, Indianapolis, Nov. 14. Brother of Maureen McCaughna.

**ROCHFORD, George T., Sr., 84,** St. Thomas Aquinas, Indianapolis, Nov. 23. Father of Deborah Carpenter, Dianne Gibson and G. Thomas Rochford Jr. Brother of Ruth Knue.

**TAX, Stanley M., 80,** Mary, Queen of Peace, Danville, Nov. 24. Husband of Eva (Sucha) Tax. Father of Anna Wray, Eva, Marie, John, Stanley Jr. and Thomas Tax. Grandfather of nine. Great-grandfather of one.

**WHEELER, Thelma, 90,** St. Vincent de Paul, Shelby County, Nov. 24. Mother of Patricia Haehl, Jane Helbing, Mary Ann Tracy and John Wheeler. Grandmother of five. Great-grandmother of one. †



## Saints

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## Retired U.S. Rep. Henry Hyde, known for pro-life efforts, dies at 83

WASHINGTON (CNS)—Henry J. Hyde, the former Republican congressman from Illinois whose name became synonymous with efforts to limit federal funding of abortion, died on Nov. 29 at Rush University Medical Center in Chicago.



Henry J. Hyde

Hyde's death was announced in Washington by House Minority Leader John Boehner, R-Ohio. The 83-year-old Catholic political figure, who underwent quadruple bypass surgery in July, died of a fatal arrhythmia, a hospital spokeswoman said.

Hyde retired from politics in 2006 after 32 years in Congress and eight years in the Illinois Legislature. He received the Presidential Medal of Freedom, the nation's highest civilian honor, from President George W. Bush on Nov. 5, but was too ill to attend the White House ceremony.

At the ceremony, Bush described Hyde as a "commanding presence" and "a man of consequence," who impressed colleagues with his "extraordinary intellect, his deep convictions and eloquent voice." His son, Bob, accepted the medal, saying it "affirms the importance and value of his stance on many things, like right to life."

He was named a Knight of St. Gregory by Pope Benedict XVI in 2006 in recognition of his longtime fight for life.

In 1976, as a freshman congressman, he introduced and successfully persuaded his colleagues to pass the Hyde amendment to an appropriations bill for the Department of Health and Human Services. The amendment restricted the federal government from funding abortions.

Cardinal Francis E. George of Chicago said Hyde "was exemplary in defending and protecting the lives of unborn Americans and, through the amendment that bears his name, promoted freedom of conscience for Americans who believed their tax dollars should not contribute to destroying innocent human life."

In a Nov. 29 statement, the cardinal also called Hyde "a powerful champion for those who had no voice in the public square," from the unborn to immigrants.

Rep. Chris Smith, R-N.J., said in a statement that "because of the Hyde amendment countless young children and adults walk on this Earth today and have an opportunity to prosper because they were spared destruction when they were most at risk."

"With malice toward none, Henry Hyde often took to the House floor to politely ask us to show compassion and respect—even love—for the innocent and inconvenient baby about to be annihilated," he said.

Hyde also supported the Partial-Birth Abortion

Ban Act and was present in 2003 when Bush signed it into law.

"Henry Hyde is revered by the pro-life movement for his tireless efforts to protect the innocent, defenseless life in the womb," said Joseph

Scheidler, national director of the Pro-Life Action League. "It is a sad day for America. We have lost a truly great statesman and patriot."

Presenting the documents by which Pope Benedict named Hyde a Knight of St. Gregory in June 2006, now-retired Bishop Joseph L. Imesch of Joliet praised him as "a consistent, steady voice for life" and said, "The Church owes you a great deal for that."

A member of St. Charles Borromeo Parish in Bensenville, Hyde met three times with Pope John Paul II and once with Pope Benedict.

Hyde also was a 52-year member of the Knights of Columbus, and belonged to Father McDonald Council 1911 in Elmhurst, Ill., at the time of his death.

In addition to his pro-life work, Hyde's more than three decades in the House included a stint as chairman of the House International Relations Committee. At that time, the U.S. committed to investing more than \$15 billion to address the worldwide pandemic of HIV/AIDS and established an aid program for poor countries.

As a member of the Judiciary Committee, Hyde garnered support for President Bill Clinton's assault weapons ban in 1994. Hyde also made history in 1998 when he introduced legislation to investigate the case for the impeachment of Clinton. He led the impeachment hearings as chairman of the Judiciary Committee.

Born on April 18, 1924, in Chicago, Henry John Hyde earned a bachelor's degree at Georgetown University in Washington and his law degree at Loyola University Law School in Chicago. He served in the U.S. Navy during World War II and remained active in the Naval Reserve until 1968.

After working as a lawyer in private practice, he was elected to the Illinois House of Representatives in 1967 and became majority leader in 1971. He was first elected to the U.S. House in November 1974 and was re-elected 15 times.

Hyde was married to the former Jeanne Simpson from 1947 until her death in 1992. According to a report by The Associated Press, he had recently married Judy Wolverton of Illinois.

He also is survived by two sons and a daughter. †

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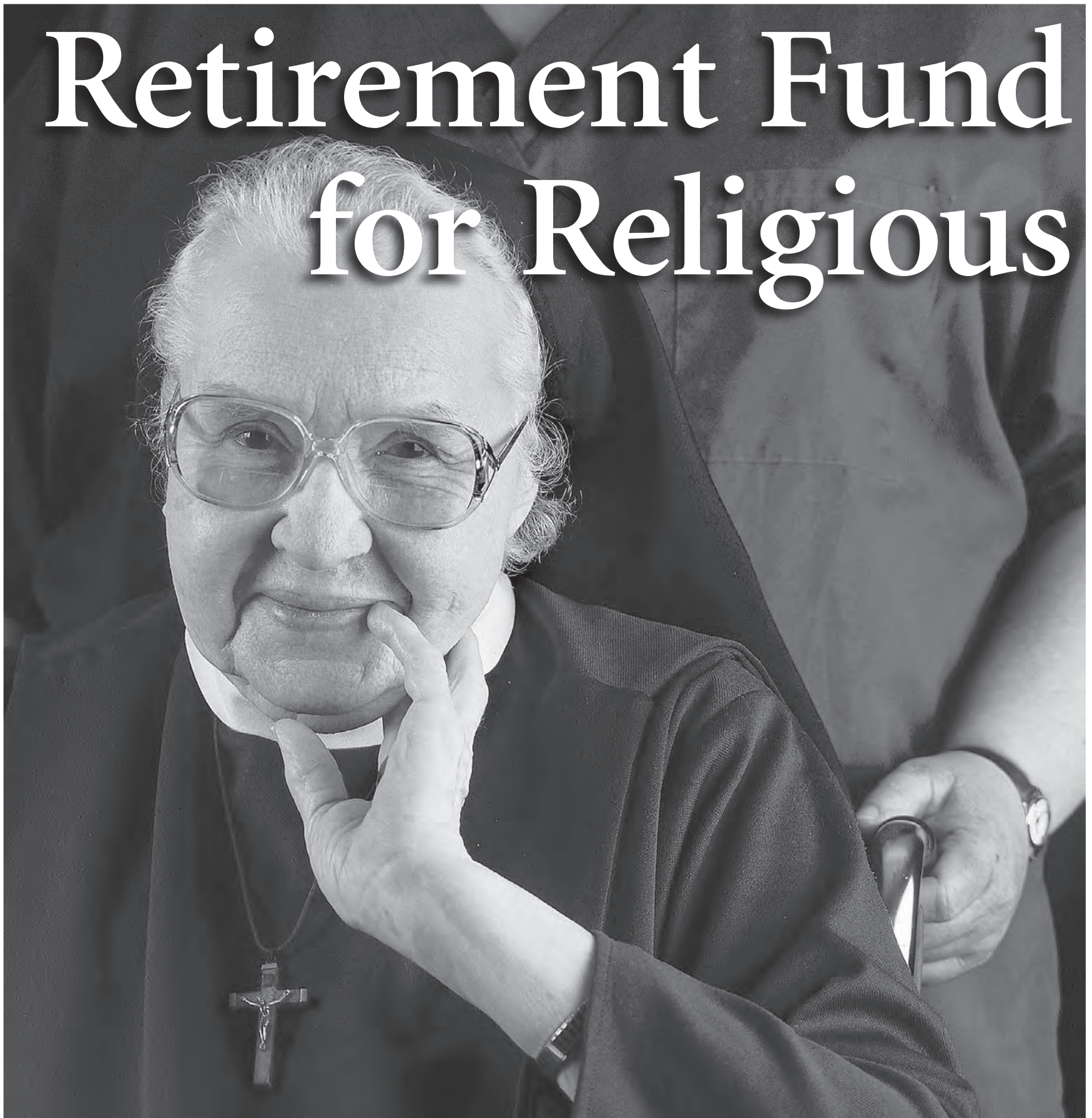
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