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'Deeper Waters'

Julie McCarty explores the connection between the eucharistic gifts of bread and wine with offering assistance to the poor, page 12.

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A different kind of Christmas story

Submitted photos



Starting from humble means that raised \$60 and 40 gifts 10 years ago, six friends have continued to plan the Cadeaux Ball, a Christmas fundraiser that collected more than 400 gifts and \$30,000 for Catholic Charities Indianapolis last year. Pictured, from left, at the first annual ball in 1997 are Jim Hardee, John Bradshaw, Lizabeth Bradshaw, Father Patrick Beidelman, Kristina Miller and Sarah Otte.

Annual Cadeaux Ball assists people in need, builds lifelong friendships

By John Shaughnessy

If you want to know the true story behind one of the most fun and most generous Christmas parties in the archdiocese, you would have to start with a clothing item that has scarred, frightened and tormented countless women through the years:

The bridesmaid dress.

Indeed, the desire of three friends to actually wear a bridesmaid dress for a second time has led to an annual Christmas ball that has supplied thousands of gifts for the Christmas Store, the archdiocesan setting where people in need come to choose gifts for members of their family.

The Cadeaux Ball has also raised tens of thousands of dollars to assist Catholic Charities Indianapolis in its year-round efforts to help people in need to have better lives.

"It was all about the dresses," Lizabeth Bradshaw says with a laugh about her initial idea to have a Christmas ball.

Now the Indianapolis ball is all about the joy of helping others, having a great time and beginning the Advent season with the right perspective.

"We always have it at the beginning of Advent—before the craziness starts, before the materialism starts—to think about the reason for the season," Bradshaw says. "You can have the fun and you can have the spirituality, too. They're not mutually exclusive. On the night of the ball, you think you did a little something to make Christmas better for the city."

Yet that's only part of the story of the Cadeaux Ball—a different kind of Christmas story that began 10 years ago

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Toys surround a Christmas tree at the annual Cadeaux Ball, a fundraiser started 10 years ago by a group of young adult friends who wanted to help people in need have a better life and a more joyous Christmas.

Pope to sign and release encyclical on Nov. 30

VATICAN CITY (CNS)—Pope Benedict XVI will sign his second encyclical, a meditation on Christian hope, on Nov. 30 and the document will be released the same day, the Vatican announced.



Pope Benedict XVI

The encyclical, titled "*Spe Salvi*" ("Saved by Hope"), will be presented at a Vatican press conference by Cardinal Georges Cottier, the retired theologian of

the papal household, and Cardinal Albert Vanhoye, a retired professor at the Pontifical Biblical Institute.

Sources have said the encyclical, about 65 pages long, explores the theme of salvation and the hope offered by Christianity in light of modern philosophy and contemporary culture.

The title comes from St. Paul's Letter to the Romans, in which he said: "For in hope we have been saved" (Rom 8:24). The text will be published initially in Latin, Italian, English, French, German, Spanish, Portuguese and Polish, the Vatican said.

The pope worked on the encyclical over the summer during his stays in northern Italy and at his villa outside Rome. At the same time, he has been working on a third encyclical that deals with social themes, according to Vatican officials.

The pope's first encyclical in 2006, "*Deus Caritas Est*" ("God Is Love"), called for a deeper understanding of love as a gift from God to be shared in a self-sacrificial way.

The pope has spoken about the importance of the virtue of hope on several occasions. In 2005, speaking to Mexican bishops on their "*ad limina*" visits to Rome, he said Christians need to be reminded that God never abandons his people and is alive and active in the world.

"Confronted by today's changing and complex panorama, the virtue of hope is subject to harsh trials in the community of believers. For this very reason, we must be apostles who are filled with hope and joyful trust in God's promises," the pope told the bishops.

"In contemporary society, which shows such visible signs of secularism, we must not give in to despair or a lack of enthusiasm in pastoral projects," he said. †

Pope Benedict creates 23 cardinals from 14 countries

VATICAN CITY (CNS)—In a liturgy that emphasized the Church's cultural diversity and its unity of mission, Pope Benedict XVI created 23 new cardinals from 14 countries.

The group included U.S. Cardinal John P. Foley, grand master of the Knights of the Holy Sepulcher, and Cardinal Daniel N. DiNardo of Galveston-Houston.

The pope, who was presiding over his second consistory, told the new cardinals he had chosen them to be the "closest advisers and collaborators" of his ministry in Rome, the Church's traditional center.

At the same time, he said, the cardinals' geographical variety reflects Catholicism's global expansion and the fact that today the Church "speaks every language of the world."

International groups of pilgrims who packed St. Peter's Basilica for the Nov. 24 consistory added emphasis to the pope's words, applauding, cheering, ululating and even waving national flags when the new cardinals' names were announced.

The pope made a special appeal for peace in Iraq and said his naming of Cardinal Emmanuel-Karim Delly of Baghdad, the Chaldean patriarch, was a sign of his closeness to the country's Christian population.

"They are experiencing in their own flesh the dramatic consequences of an enduring conflict and now live in a fragile and delicate political situation," the pope said.

See CARDINALS, page 3



U.S. Cardinal John P. Foley receives the red biretta from Pope Benedict XVI during the consistory in St. Peter's Basilica on Nov. 24 at the Vatican. The pope elevated 23 Churchmen from around the world to the rank of cardinal.

CNS photo/C. Osennatore/Romano via Reuters

BALL

continued from page 1

when four friends were returning from a special moment in the life of another friend who would become a priest.

The start of something special

It was the fall of 1997 when four young adults drove back from Saint Meinrad Seminary after helping their friend—the future Father Patrick Beidelman—celebrate his ordination as a transitional deacon.

During the three-hour drive to Indianapolis, Kristina Miller, Sarah Otte, Lizabeth Bradshaw and her husband of then-four-months, John Bradshaw, started talking about wanting to have another event to celebrate.

That's when Lizabeth mentioned an annual Christmas gala in her hometown of Buffalo, N.Y. She told Miller and Otte how the women wore gowns and the men donned tuxedos for the elegant affair. The three female friends talked and laughed about having their own ball where they would dress in bridesmaid dresses from weddings they had attended. Lizabeth even offered her and John's house as the setting.

As the plans for the low-key ball started, the friends decided that everyone who came should bring a small Christmas gift that could be donated to a charity.

When they asked then Deacon Beidelman to suggest a worthy charity, he recommended the Christmas Store. Otte suggested naming the event the Cadeaux Ball because "cadeaux" means "gifts" in French.

Invitations were extended to their circle of family and friends, which included other young couples, people starting their first jobs and friends who were attending graduate school or law school like John Bradshaw. Many of the young women wore bridesmaid dresses while the young men dressed in suits or second-hand tuxedos. Money was tight for most of the 40 people who came, but everyone brought a gift.

"That first year, we collected 40 gifts and about \$60," Lizabeth says with a smile.

The party was such a good time that they also collected a commitment to make it an annual Christmas tradition.

'Everybody is giving something'

Fast-forward to the 10th annual

Cadeaux Ball in 2006.

More than 400 people attended, including some who brought new bicycles as gifts for the Christmas Store. About \$30,000 was raised for Catholic Charities Indianapolis, thanks in part to corporate sponsors that included St. Francis Hospital and Health Centers and St. Vincent Health. The event was held in the beautiful ballroom of Marian Inc., an Indianapolis company. The dress was elegant, stylish.

Still, the grassroots quality of the Christmas ball continues. Miller, Otte, the Bradshaws, Father Beidelman, Jim Hardee and their ever-growing list of friends still form the group that plans the event. To get into the ball, a person needs to bring a gift and buy two raffle tickets for a total of \$25. (More raffle tickets can be bought for \$10 each.) The combination of the gift and the raffle tickets gets a person a dinner, drinks, a night of dancing and a warm feeling inside.

"We want it to be as much about giving as possible," says John Bradshaw. "We give the party. People come in and give gifts. Everybody is giving something."

That approach awes Suzanne Murphy, director of development for Catholic Charities Indianapolis and St. Elizabeth/Coleman Pregnancy and Adoption Services.

"The thing that impresses me the most in working with this group is that they're very young, they're so committed and they're very hands-on," Murphy says. "They're just a delight to be around."

No one knows that better than Father Beidelman.

"All of my fond memories surrounding Cadeaux involve renewing old friendships and making new ones," Father Beidelman notes. "I am very proud of my friends for the vast amounts of time and energy they offer to make the Cadeaux Ball so successful. It is hard work, but it is work that produces much good, especially for those in need. That's what the Gospel calls us to be about as followers of Jesus."

Gifts from the heart

When this year's Cadeaux Ball is held on Dec. 8, everyone associated with the event knows it will produce another round of fun stories. It always does, including the story of a man and a woman who met at the ball, fell in love and return to the ball every year as a tradition in their relationship.



In this 2003 file photo, Tracey Jennings, left, and Sharon Kleinhelter of Indianapolis volunteer at the Christmas Store, an archdiocesan program that strives to make Christmas better for families in need.

There are also other kinds of love stories.

Julia Affolder told how she became involved in the ball five years ago when she moved to Indianapolis after getting married. Affolder is a college friend of Kristina Miller. Miller told her about the ball, and Affolder has helped with the decorations ever since. She also began to volunteer at the Christmas Store.

"I didn't even know of the store prior to working on the Cadeaux Ball," Affolder says. "I started volunteering at the Christmas Store because I wanted to know where the donations were going. Once I got there, I was hooked. It's the good I see that comes out of the store. I see the joy of them shopping for their children or their grandchildren. It makes me happy. It also makes me imagine what they're feeling on Christmas when they give their kids or grandkids their presents."

After 10 years, the original organizers are amazed at how the event has grown and how it has touched so many lives, including their own.

"That first year, we were amazed we were able to raise a wagonload of toys,"

Kristina Miller says. "Now, it's taken on a life of its own. But that's the hallmark of something that's worthwhile. It's grown and it's taken us with it. It's opened our eyes to the work Catholic Charities does, and we've become much more involved in that work."

An event that began with bridesmaid dresses has created a beautiful tradition.

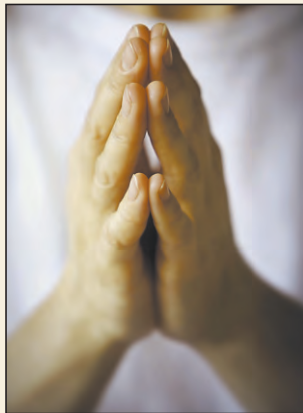
"We think of the event as a time we can spend with our friends and family, and yet at the same time we make an impact with the toys, the donations and the different activities," Miller says. "It reminds you of the people in your life as well as the small things you can do in your life to make a big impact."

(Anyone who wants to donate gifts to the Christmas Store can do so until Dec. 18 at the Xavier Building, 1435 N. Illinois St., in Indianapolis. Gifts can be dropped off at the Christmas Store from 8:30 a.m. to 3:30 p.m. Monday through Saturday. The most needed items are toys, winter clothes and household items. All gifts should be new.) †

Tell us how someone's faith has influenced your spiritual life

Has the faith of a friend, a family member or a stranger during a difficult time in their life had a dramatic impact on your own faith? If so, *The Criterion* is interested in hearing your story.

Please send your story to John Shaughnessy in care of *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206 or send him an e-mail at jshaughnessy@archindy.org. Please include a daytime phone number where you can be reached. †



Readers are invited to share their favorite Christmas memories

Favorite Christmas memories are worth telling again and again.

The Criterion invites you to submit a brief story about a special holiday memory for possible inclusion in the annual Christmas Supplement, which will be published in the Dec. 21 issue.

Your Christmas story may be written about a humorous or serious

topic related to your faith, family or friends.

Submissions should include the writer's name, address, parish and telephone number, and should be mailed to *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206 or sent by e-mail to critterion@archindy.org by the Dec. 6 deadline. †



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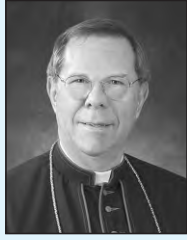
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Prayers of gratitude are offered at annual interfaith service

By Richard Kaler
Special to The Criterion

SS. Peter and Paul Cathedral in Indianapolis was a cultural haven on Nov. 20 as spiritual leaders from varying paths united in gratitude.



Archbishop Daniel M. Buechlein

The eighth annual Interfaith Thanksgiving Service that took place that evening was an opportunity for each spiritual leader to offer homage in their own language and tradition.

Archbishop Daniel M. Buechlein hosted the service. Leaders from the Jewish, Hindu, Muslim, Buddhist, Christian and Sikh communities met to share their faith.

K.P. Singh, representing the Sikh community of Indianapolis, took time before the service to discuss his spiritual reflection for the evening.

“What I’m going to say is going to be all-embracing,” Singh said. “They’re

going to see themselves in what I’m going to say. They’re going to say, ‘Oh, I remember that quote from the Koran. I remember that quote from the Bible. I remember that quote from the Torah.’”



K.P. Singh

After a 30-minute performance by the Indianapolis Children’s Choir and the cathedral’s Laudis Cantores choir, the service began.

Midway through the interfaith gathering, Geshe Jimpa Sonam of the Indiana Buddhist Center approached the altar to perform his piece.

Like those before him, Sonam performed a composition in his native tongue—in this case, Tibetan. As Sonam belted out an “Ohm” in one of his final verses, the bass of his vocal reverberated throughout the cathedral with an echoing delay. Several members of the audience gasped in wonderment.

Following Sonam’s piece, the Rev. Dr. Richard E. Hamilton of the United Church of Christ offered a more

traditional Thanksgiving prayer.

The petition’s focus was a realization that our nation’s people embraced one another after years of injustice.

“Across the years, many others were brought to this good land against their wills and treated much less than brothers and sisters,” Hamilton reminded the audience. “... How your heart must have broken at our blindness and the pain we inflicted.”

Then it was the Sikhs’ turn. Representatives of the Sikh Satsang sat on the altar side by side holding instruments that were unfamiliar to many in attendance.

One man played the *waaja*, an accordion-like instrument popular in the Sikhs’ native homeland, India. Another man played the *tabla*, a pair of Indian drums.

Finally, after approaching the altar, Singh presented his spiritual reflection that he hoped would capture the vibe of the service.

“... May we be people of faith with a humble, an all-embracing spirit—not even inadvertently ignore, trespass against someone else’s dignity,” he said. “Instead, discover in them wisdom, universal common threads, strengths and reflections of our own spirituality and humanity. ...”

Quoting Franklin D. Roosevelt, Singh said our basic freedoms are vital in celebration of the holiday. “Freedom of speech, freedom of religion, freedom from want, freedom from fear.”

Dan Pugh, 62, experienced the interfaith prayer service for the first time.

As a professional costumer for 50 years, Pugh said he was intrigued by the festive attire that various faith groups wore for the service.

Frank Haynes, 57, attended the service because, he said, “It’s important to see how other people worship and pray.”

The first guest who performed during the service was Cantor Giora Sharon, a Jewish representative of the Congregation Beth-El Zedeck.

Dr. Girdhard L. Ahuja from the Hindu Temple of Central Indiana followed. Sister Carol Allender of the Nur-Allah Islamic Center was next. Geshe Jimpa Sonam of the Indiana Buddhist Center came afterward. A small ensemble representing the Sikh Satsang of Indianapolis performed last. †

CARDINALS

continued from page 1

“Together we want to reaffirm the solidarity of the entire Church with the Christians of that beloved land and ask prayers for the beginning of the hoped-for reconciliation for all the peoples involved,” he said.

During the consistory, each cardinal knelt as the pope placed on his head a red, three-cornered hat called a biretta. The pope told them the color was not only a sign of the cardinal’s dignity, but also a visible reminder of their readiness to act with courage “even to the point of shedding your blood” in order to help spread the Christian faith.

Cardinal Delly, 80, received the biggest applause when he approached the altar to receive his red hat; the pope gave him the classic round hat of a Chaldean patriarch instead of a biretta.

Pope Benedict, wearing a gold cape and seated on a gilded throne, smiled as he

watched the cardinals adjust their hats and receive the congratulations of the veteran cardinals, who filled the front of the basilica.

Cardinal Foley, a 72-year-old native of Philadelphia, spent many years as a Catholic journalist before being named to head the Pontifical Council for Social Communications in 1984. In June, he was made head of the Knights of the Holy Sepulcher, a chivalric organization that responds to the needs of Catholics in the Holy Land.

Meeting reporters afterward,

Cardinal Foley said he appreciated the great number of warm and positive articles about him in recent days.

“It’s nice to be canonized without the inconvenience of dying,” he quipped.

Cardinal DiNardo, 58, was the second-youngest of the new cardinals. He is the first cardinal from a Texas diocese, and his nomination was considered a sign of Pope Benedict’s attention to the growth of the Catholic Church in the U.S. Southwest.

“It’s an honor, a responsibility and pretty humbling for this kid from Pittsburgh,” Cardinal DiNardo said of his elevation to the rank of cardinal.

Besides the U.S. and Iraq, other new cardinals came from Argentina, Brazil, France, Germany, India, Northern Ireland, Italy, Kenya, Mexico, Poland, Senegal and Spain.

Of the 23 new cardinals, 18 were under the age of 80 and therefore eligible to vote in a conclave. Those over 80 included Franciscan Cardinal Umberto Betti, 85, who processed into the basilica in a wheelchair. When he was given his red hat by the pope, whom he has known for more than 40 years, he appeared to be overwhelmed with emotion.

The consistory left the College of Cardinals with 201 members, a new record. Of those, 120 are under age 80 and eligible to vote in a conclave.

In his sermon, the pope underlined that being a cardinal was not about power and success, but a new form of service.

“True Christian greatness, in fact, lies not in dominating but in serving,” he said. This is the ideal that should guide the cardinals in their new role, he said.

Each of the new cardinals was assigned a church in Rome as a symbol that they were



New Cardinal Emmanuel-Karim Delly of Iraq leaves the consistory on Nov. 24 at the Vatican. The Chaldean patriarch said Pope Benedict XVI hoped that naming him a cardinal might promote dialogue and reconciliation between Christians and Muslims in Iraq.

becoming members of the clergy of Rome and were more closely bound to the bishop of Rome, the pope.

Cardinal Foley was given the Church of St. Sebastian on the Palatine Hill. Cardinal DiNardo received the Church of St. Eusebius, one of the city’s oldest churches, on the Esquiline Hill.

The consistory liturgy had been planned for St. Peter’s Square, but was moved inside the basilica when bad weather was forecast. The overflow of several thousand people had to watch the consistory on big TV screens in the square. The crowd included a visitor from Houston who held a U.S. flag on a long pole.

In the end, it did not rain during the consistory. The pope walked out to the steps of the basilica afterward and extemporized a talk to those who waited outside.

Among those in the square was a large contingent from Senegal—many of them now living in Italy—who came to cheer Cardinal Theodore-Adrien Sarr of Dakar.

They wore T-shirts with the cardinal’s name and picture on the front and the phrase, “Where can we go, Lord?” written on the back in French.

Alphonse Mendy, a native of Dakar, said the nomination was especially important for the African country because it put the spotlight on the minority Catholic population in a country that is more than 90 percent Muslim.

After the consistory, the cardinals scattered to various receptions throughout the day, including a big open house held in the late afternoon in the Vatican’s Apostolic Palace.

The following day, the pope celebrated Mass with the new cardinals and gave them each a gold ring to symbolize their special bond of communion with Rome.

The day before the consistory, the pope presided over a meeting with cardinals and cardinals-designate for discussions that focused on the state of the Church’s ecumenical dialogues. †

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Editorial



Bishop William S. Skylstad of Spokane, Wash., outgoing president of the U.S. Conference of Catholic Bishops, looks on during a press conference on the first day of the bishops' fall meeting in Baltimore on Nov. 12.

American bishops focus on leadership and pastoral priorities

When the U.S. bishops met in Baltimore for their annual meeting on Nov. 12-15, their discussions were not "business as usual."

While they engaged in many of the same activities as in years past, everything the bishops discussed took place in the context of a new focus—the pastoral priorities they established during several years of intense planning and discussion.

These priorities include:

- Implementation of the pastoral initiative on marriage.
- Faith formation focused on sacramental practice.
- Priestly and religious vocations.
- Life and dignity of the human person.
- Recognition of cultural diversity with special emphasis on Hispanic ministry.

As a result of this new focus, the U.S. Conference of Catholic Bishops is reshaping itself into an organization that is reduced in size—up to 30 percent smaller—and requires less annual support from dioceses throughout the United States (an overall reduction of 16 percent).

In his opening remarks during the annual meeting, the outgoing USCCB president, Bishop William Skylstad of Spokane, Wash., offered some reflections on the important leadership role that the USCCB is called to exercise on behalf of the Church in the United States.

"As I complete my own service of leadership to this body," Bishop Skylstad said, "it seems to me that one of the great challenges to our society and culture is increasingly one of just that—leadership."

Contrasting the Christian understanding of leadership as *service* with the age-old tendency to view leadership exclusively in terms of *power*, he went on to say: "Our collective [U.S.] history during the past few decades is one marked heavily by divisions.

"Our politics have been very closely contested, and the resulting bitterness has been palpable. In our age of exploding communications, the rhythm of discourse, of reflection, and of expression has heightened the scrutiny and sometimes the bitterness surrounding many issues and decisions. This, to be sure, is characteristic of both the left and right, believers and not. It has led to a conception of leadership in certain circles, not as a service to the common good, but as a means to victory and dominance."

That is not the kind of leadership that Catholic bishops are called to exercise.

Looking to the words and example of Jesus Christ, Bishop Skylstad said that the USCCB should reflect "a deep and Christ-like vision of leadership" that is fundamental to everything the bishops say and do.

"Christ has called us, as successors of the Apostles, to be his voice in our time," he said. "And our time needs to hear the

voice of Christ. ... We cannot shrink from our calling to be shepherds, to be leaders."

What are some of the ways that the USCCB responds to the call to pastoral leadership?

Certainly by working to promote vocations to ordained ministry, consecrated life and lay ecclesial ministry.

By educating adults, youth and children in our Catholic faith—especially in the sacramental life of the Church.

By continuing to be clear about the fundamental injustice of abortion and of sacrificing sacred human lives at their earliest moments for the sake of supposed progress in medicine and science or for convenience.

By seeking to move minds and hearts to care for those who are needy and disadvantaged. By speaking the truth to all our elected leaders, and to those whose policies affect our society and our world, which so longs for justice and equity.

By serving as teachers who advocate a moral tradition that can shape and inform the full range of public policy issues—from marriage and family issues, to matters of life and human dignity, to immigration reform, to matters affecting war and peace.

This is the focus given to the USCCB by its recently articulated list of five pastoral priorities.

But Bishop Skylstad went on to say that Catholic bishops are called to a distinctive style of leadership following the example of Jesus Christ.

"He came among us and lived with us in a way that proclaimed the truth, but he did so first and foremost by example," Bishop Skylstad said. "Without compromise, Christ reached out with love and patience. But his leadership was not one that measured success moment to moment. It was a service, summarized by the magnificence of the washing of the feet, of the prayer for unity, and of submission of himself to the cross for us, in accordance with the will of his Father."

This is not a leadership style that many would regard as successful.

"But with the eyes of faith, and not of the world, it is precisely that," Bishop Skylstad said. "And that is the model we are called to emulate."

All Catholics in the United States should pray that our bishops achieve their objective—to lead as Jesus did by word and example.

May the priorities established by the USCCB guide their work on behalf of our Church and our nation. "That in all things God may be glorified through Jesus Christ, to whom belong glory and dominion forever and ever. Amen." (1 Pt 4:11).

—Daniel Conway

Be Our Guest/Fr. Larry Snyder

Church steps up to meet growing needs of the most vulnerable in society

As we enter this holiday season, a new report shows that Catholic Charities agencies across our nation are serving an ever-growing number of people—up to nearly 8 million people in 2006.

The report, *Poverty in America: Beyond the Numbers*, tells an impressive story of outreach by local Catholic Charities agencies across the nation to meet the immediate needs of the poorest and most vulnerable among us, and to empower them to build lives of dignity and economic security.



One important development is that among the many people served by Catholic Charities agencies in 2006 were 4.1 million adults and children who were living below the poverty line of \$20,000 a year for a family of four. That means Catholic Charities nationwide served more than one in 10 of those people living in poverty.

But as much as we have done, we know that our work is far from finished.

The Catholic Charities USA report highlights the fact that over the last few years Catholic Charities agencies have seen more and more clients living in poverty. In 2006, 52 percent of Catholic Charities clients were from below the federal poverty line, up from 43 percent in 2002.

The report also shows that there are a growing number of people turning to Catholic Charities for food. In fact, local Catholic Charities agencies saw a 12 percent increase in the need for food service programs in 2006. Between 2002 and 2006, the number of clients receiving food services—such as soup kitchens, food banks and food pantries, home-delivered meals and congregate dining—increased by 2.7 million, or nearly 60 percent.

While the numbers help understand the breadth of our work and of the growing challenge, our focus is always on each and every individual who comes to us: the hungry, the homeless, the working poor burdened with high utility costs and unexpected medical bills that can demolish their tight budgets.

Poverty is a moral and social crisis. Our Catholic values tell us that every human being is made in the image and likeness of

God, no matter how well hidden that is. Therefore, they are worthy of dignity and respect, and that if any are in need then we share in the responsibility to help them.

Catholic Charities agencies are taking their knowledge of the causes, scope and ramifications of poverty and seeking to empower people to take charge of their lives and engage in determining their future.

And we are working hard to improve programs and change government policies that affect those living in poverty. While it's true that certain choices and behaviors can lead individuals into poverty, the fact is that far more often the greater fault lies with the social and economic structures that shape the opportunities for the poor.

For these reasons, Catholic Charities USA has launched the Campaign to Reduce Poverty in America with the goal of cutting the U.S. poverty rate in half by 2020.

We are calling on individuals, local communities and government leaders to give the needs of the working poor a higher priority in budget and policy decisions in four main areas: health, hunger, housing and economic security.

Catholic Charities agencies across the country are working hard to provide help and give hope this holiday season. We need people to join our efforts in serving those in need by volunteering in your community agencies, donating to your local Catholic Charities or supporting the Campaign to Reduce Poverty in America.

The more support we have, the more we can make a real difference in the lives of so many of the most vulnerable among us—in this holiday season and throughout the years ahead.

To read *Poverty in America: Beyond the Numbers* or to learn more about the Campaign to Reduce Poverty in America, visit www.catholiccharitiesusa.org.

(Father Larry Snyder is the president of Catholic Charities USA. Catholic Charities USA's members—more than 1,700 local agencies and institutions nationwide—provide help and create hope for more than 7.8 million people a year regardless of religious, social or economic backgrounds. For more than 280 years, local Catholic Charities agencies have been providing a myriad of vital services in their communities ranging from day care and counseling to food and housing.) †

Letters to the Editor

Valerie Dillon's life was an example of the Christian joy of living

Last month, our archdiocese gained a great and mighty voice in heaven when Valerie Dillon died.

Val was a gifted writer who devoted much of her time and talent to Catholic publications. She was once acting editor of *The Criterion*.

If my memory serves, she wrote and produced the first curriculum on sex education for the diocesan schools of Indiana. She also served as

assistant director of the Indiana Catholic Conference and designed its logo.

She wrote prolifically and had articles in various lay publications, usually about strengthening marriage and family life. All of this while a devoted wife and mother!

Heaven has gained a new saint while we are left with a great example of a life with a Christian joy of living.

Bill Wood
Indianapolis

Reader: Sister Marcie Malone is a pioneer in interfaith relationships

At this Thanksgiving time, let me add my gratitude to Carmelite Sister Marcie Malone of the Monastery of the Resurrection in Indianapolis.

Twenty-five years ago, she began an interfaith prayer service, a rather "pioneering" project at that time.

In the intervening years, attendance has grown with the prayer space at the monastery filled to overflowing and parking space at a premium.

The prayer service is an integral part of the Spirit and Place Festival. Prayers and

songs are offered by many denominational representatives, including Sikh, Jewish, Buddhist, Jains, Muslim, Christian and American Indian.

Most appropriately, Sister Marcie was given a plaque recognizing her great contribution to interfaith dialogue for the past 25 years. The standing ovation greeting her was much deserved.

Thank you to the Carmelite sisters for their hospitality, inclusiveness and spirituality.
Lynette Herold
Indianapolis

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

We want without delay, but Advent is about what's worth waiting for

Waiting for a flight at the airport, it is not uncommon to observe people talking and gesturing enthusiastically, yet clearly they are not talking to each other or to anyone nearby.

I have observed people at the cashier's station in the grocery talking away, but not to the cashier or anyone else in the grocery line. I used to be mystified, but I now realize that these folks have a barely visible headset cell phone; it is hardly visible even close up.

There's no doubt that wireless communication has made things easier for many people, including me. But I wonder if speed and accessibility don't also carry hazards.

Instant messages are sent in expectation of instant responses. The technology is a wonder but, as a friend of mine remarks, the expectation of instantaneousness causes everyone's engines to rev up a few thousand revolutions, adding stress to already overloaded lives. The convenience needs to be complemented by space for rest and refuge.

Secondly, wireless communication has the unfortunate consequence of intentionally diverting our attention from where we actually are at the moment to faraway places. We talk and gesture at the air, and make long-distance arrangements with unseen people while ignoring the people right next to us. The convenience also needs an antidote against individualism.

Here I suggest that these effects of

instantaneous wireless communication can have negative spiritual side effects.

These thoughts come to mind as I reflect on the meaning of Advent, the liturgical season we enter this coming weekend. Advent has to do with presence and waiting.

In one of his teachings, Pope Benedict XVI reminds us that "Advent" is a Latin word that can be translated as "presence" or "coming."

In ancient literature, the word referred to the coming presence of an important personage, like a king, or it was applied to the emerging presence of a deity. The word adapted to our Christian liturgical experience refers to the "new" beginning of a presence of the true God in our world and the fullness to come.

And so we will celebrate the coming of the Son of God at Christmas. The birth of Jesus in Bethlehem is an annual celebration of a "new" presence of God in our midst. But we still await the fullness of God's coming at the end of this world when Christ will come again in glory to lead us to the house of the Father.

We celebrate "God with us" even as we wait for and anticipate the final coming.

An important aspect of Advent is a waiting that is full of hope. The Church's celebration of Advent helps us understand the meaning of the uniquely Christian dimension of time in this world of ours.

Pope Benedict has observed, "Waiting itself becomes too heavy a burden to bear,

when we cannot be sure whether we will really have anything at all to wait for." He knows that much of our human experience of life has to do with waiting. We are always hoping for better times. Waiting with Christian hope makes all the difference.

Yet in our world of instantaneous messaging, we are less and less patient with waiting for better times. This can cause us to be diverted to a search for more instant gratification in a material sense. What do I do if God does not seem to answer my prayers as swiftly as I would like? What if when I pray I feel like I am speaking to the air and wonder if anyone is listening?

I suggest that as we begin the hopeful season of Advent and anticipate the wonder of Christmas, we take a measure of our willingness to embrace a Christian understanding of waiting that calls for patience. This, of course, implies that we believe in God and that our reason for hope is invested in our belief in Jesus, who has already come among us.

It is in the Eucharist, more than any other place or time, where God is present to us and gives himself to us in his Son. Nothing can build and strengthen our faith and hope

like frequent attendance at Mass. And I encourage us to seek refuge and rest from the stress of this fast-paced world before the tabernacles of our parish churches and adoration chapels.

The Advent lesson we might want to embrace is a greater understanding that we do not wait for God because he is far away. We wait for him because he is near, he is here, in more ways than we can count.

If we make the connection in faith, we have only to watch, to listen, to notice those around us, and to make ourselves present to him.

Advent patience and peace are not at all far away. †

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 November

Catholic high schools: that they may be a continued source for promoting the Catholic values of service and giving of one's life as a gift for others, especially as priests or religious.

Anhelamos sin demora, pero el Adviento significa esperar por aquello que vale la pena

Mientras esperamos un vuelo en el aeropuerto es común observar personas hablando y gesticulando animadamente, aunque claramente no están hablando entre sí, ni con nadie junto a ellas.

He observado a la gente en la caja registradora del supermercado conversando, pero no con el cajero ni con nadie más en la fila. Antes me intrigaba, pero ahora me doy cuenta de que estas personas llevan un audífono para el celular casi imperceptible; casi no puede verse ni aun de cerca.

No hay duda de que la comunicación inalámbrica ha facilitado enormemente las cosas para muchas personas, incluyéndome. Pero me pregunto si la velocidad y la facilidad de acceso no traerán también consigo algunos peligros.

Los mensajes de texto se envían a la espera de respuestas instantáneas. La tecnología es una maravilla, pero, como señala un amigo, la expectativa de la instantaneidad hace que los motores de cada uno de nosotros se aceleren unas cuantas miles de revoluciones más, agregando más presión a nuestras vidas ya sobrecargadas. La comodidad debe estar complementada por un espacio para descanso y solaz.

En segundo lugar, las comunicaciones inalámbricas producen la desafortunada consecuencia de distraer nuestra atención del lugar donde nos encontramos en un momento determinado, transportándonos a lugares remotos. Hablamos y gesticulamos al aire, y hacemos planes de larga distancia con personas invisibles en tanto que ignoramos a las personas que se encuentran junto a nosotros. La comodidad también necesita un antídoto contra el individualismo.

A este respecto, sostengo que los efectos

de la comunicación inalámbrica instantánea pueden acarrear perniciosas secuelas espirituales.

Estos pensamientos me saltan a la cabeza mientras reflexiono sobre el significado del Adviento, la temporada litúrgica que iniciamos el fin de semana próximo. El Adviento tiene que ver con la presencia y la espera.

En una de sus enseñanzas el Papa Benedicto XVI nos recuerda que "Adviento" es una palabra del latín que se traduce como "presencia" o "venida."

En la literatura antigua la palabra hacía referencia a la presencia venidera de una personalidad importante, como por ejemplo un rey; o bien se aplicaba a la aparición de una deidad. La palabra adaptada a nuestra experiencia litúrgica cristiana se refiere al "nuevo" comienzo de la presencia del verdadero Dios en nuestro mundo y de la abundancia venidera.

Y de este modo celebraremos la venida del Hijo de Dios en Navidad. El nacimiento de Jesús en Belén es una celebración anual de una "nueva" presencia de Dios entre nosotros. Pero todavía esperamos la plenitud de la venida de Dios en el fin del mundo, cuando Cristo vendrá de nuevo con gloria para guiarnos a la casa del Padre.

Celebramos al "Dios entre nosotros" aunque esperemos y anticipemos la venida final.

Un aspecto importante del Adviento es que constituye una espera repleta de esperanza. La celebración del Adviento de la Iglesia nos ayuda a entender el significado de la dimensión exclusivamente cristiana del tiempo en este mundo.

El Papa Benedicto ha señalado: "La espera en sí misma se torna una carga

demasiado pesada para llevar, cuando no podemos estar seguros de que verdaderamente habrá algo que esperar."

Él sabe que buena parte de la experiencia humana de la vida se relaciona con la espera. Siempre anhelamos tiempos mejores. La espera con una esperanza cristiana marca toda la diferencia.

Sin embargo, en nuestro mundo de mensajes instantáneos, cada vez tenemos menos paciencia para esperar tiempos mejores. Esto nos puede llevar a distraernos en la búsqueda de una gratificación más instantánea en el terreno material. ¿Qué hago si Dios no parece responder mis oraciones con la rapidez que yo desearía? ¿Qué sucede si cuando rezo siento que estoy hablando al aire y me pregunto si habrá alguien escuchando?

Sugiero que mientras comenzamos la temporada optimista del Adviento y esperamos con ilusión la maravilla de la Navidad, evaluemos nuestra disposición a aceptar el concepto cristiano de la espera paciente. Por supuesto, esto implica que creamos en Dios y que nuestro motivo de esperanza esté depositado en nuestra creencia en Jesús quien ya ha estado entre nosotros.

Es en la Eucaristía, más que en ningún otro lugar o momento, donde Dios se hace presente entre nosotros y se entrega a nosotros por medio de su Hijo. Nada puede construir y fortalecer nuestra fe y esperanza

como la asistencia frecuente a la misa. Y los exhorto a que busquemos descanso y solaz de la presión de este mundo acelerado ante los sagrarios de nuestras iglesias parroquiales y capillas de adoración.

La lección del Adviento que debemos aprender es un mayor entendimiento de que no esperamos a Dios porque esté lejos. Lo esperamos porque está cerca, aquí, en muchas más formas de las que podemos enumerar.

Si realizamos la conexión de la fe, sólo tenemos que observar, escuchar, fijarnos en quienes nos rodean y ponernos a Su disposición.

La paciencia y la paz del Adviento no están nada lejos. †

¿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 Indianapolis
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 noviembre

Las escuelas secundarias católicas: que ellas sean una fuente continua para promover los valores católicos de servir y dedicar su vida como regalo a los demás, especialmente en el cargo de sacerdotes o religiosos.

Events Calendar

November 29-December 1
Marian College, Peine Theatre, 3200 Cold Spring Road, Indianapolis. **"R.F.K. Remembered,"** play about the late Sen. Robert F. Kennedy, 8 p.m., Sat. matinee, 2 p.m., \$10 adults, \$5 alumni, students and senior citizens. Box office: 317-955-6588 or e-mail boxoffice@marian.edu.

December 1
Roncalli High School, 3500 Prague Road, Indianapolis. **High school placement test,** 8-11:15 a.m., \$10 per student. Information: 317-787-8277.

St. Francis Hospital, cafeteria, 8111 S. Emerson Ave., Indianapolis. **"Breakfast with Santa,"** 8:30-10 a.m., \$5 adults, \$3 children 2 and older. Information: 317-782-4422.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Shop INNspired Christmas**

open house, 9 a.m.-3 p.m. Information: 317-788-7581.

December 2
St. Pius X Church, 7200 Sarto Drive, Indianapolis. **Holiday healing Mass and social for men and women affected by divorce,** 4-6 p.m. Information: 317-236-1586 or 800-382-9836, ext. 1586, or e-mail mhess@archindy.org.

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 3
St. Francis Hospital, 1201 Hadley Road, Mooresville. **"Look Good, Feel Better,"** free workshop for women with cancer, noon-2 p.m.

Information: 317-782-6704.

December 4
Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange, Lumen Dei and Catholic Professional Business Club, holiday dinner, Mass,** 5:30 p.m., Msgr. Joseph F. Schaedel, vicar general, presider and speaker, \$26 per person. Information: www.catholicbusinessexchange.org.

St. Simon the Apostle Church, 8155 Oaklandon Road, Indianapolis. **Matthew Kelly, "A Call to Joy,"** 7:30 p.m. Information: 317-826-6000.

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 or ccrci@inholyspirit.org.

December 5
St. Mary Parish, 317 N. New Jersey St., Indianapolis. Solo Seniors, **Catholic, educational, charitable and social singles 50 and over,** single, widowed or divorced, new members welcome, 6:30 p.m. Information: 317-897-1128.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Concert of Sacred Advent and Christmas music,** "Gloria Deo," Laudis Cantores, Monument City Brass Quartet and other Indianapolis musicians, 7:30 p.m. Information: 317-634-4519.

December 6
St. Francis Hospital, Education Center, 5935 S. Emerson Ave., Suite 100, Indianapolis. **Support group for oral, head and neck cancer patients,** 7-8:30 p.m. Information: 317-782-6704.

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.

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.

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 adult, \$4 children, \$20 family rate. Information: 317-787-8277, ext. 242.

Father Thomas Seccina 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 Social Services Christmas Store, \$10 for container of holiday goodies. Information: 317-356-6377. †

Retreats and Programs

December 2
St. Pius X Church, 7200 Sarto Drive, Indianapolis. Archdiocesan Office of Family Ministries, **Separated and Divorced Catholics, Holiday Healing Mass and social,** 4-6 p.m. Information: 317-236-1586, 800-382-9836, ext. 1586, or e-mail mhess@archindy.org.

December 4-6
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. Retreat, **"Kingship of Christ,"** Benedictine Archabbot Bonaventure Knaebel, presenter. Information: 800-682-0988 or e-mail www.saintmeinrad.edu.

December 5
Our Lady of Fatima Retreat House, 5353 E.

56th St., Indianapolis. **"Advent Day of Recollection,"** Msgr. Joseph F. Schaedel, vicar general, presenter, 8:30 a.m.-2:30 p.m., \$35 per person. Information: 317-545-7681 or www.archindy.org/fatima.

December 9
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Women of the New Testament,"** Dominican Sister Romona Nowak, presenter, 7-9 p.m., no charge. Information: 317-545-7681 or www.archindy.org/fatima.

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.

December 14-16
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. Christmas retreat, **"Light of the World,"** Benedictine Father Noel Mueller, presenter. Information: 800-682-0988 or e-mail www.saintmeinrad.edu.

December 31-January 1
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"New Year's Eve Retreat,"** Father James Farrell, presenter, \$250 per couple. Information: 317-545-7681 or www.archindy.org/fatima.

January 4-6
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Theology of the Body for Married Couples,"** Father Jonathan Meyer, presenter, \$280 per couple. Information: 317-545-7681 or www.archindy.org/fatima.

January 13
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Liturgy 301,"** Father Rick Ginther, presenter, 7-9 p.m. Information: 317-545-7681 or www.archindy.org/fatima.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Woman Prayer: A Morning of Grace,"** 8:45 a.m.-1 p.m., \$25 per person, reservation deadline Jan. 5. Information: 317-788-7581 or e-mail benedictinn@benedictinn.org.

January 14
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"The Spirituality of Aging,"** Dominican Sister Romona Nowak, presenter, 8:30 a.m.-2:30 p.m. Information: 317-545-7681 or www.archindy.org/fatima. †

Missionary image of Our Lady of Guadalupe to be displayed in archdiocese

The missionary image of Our Lady of Guadalupe will be available for veneration at a number of locations in or close to the archdiocese during December.

The image will be displayed on the following dates at these locations:

- Nov. 27-30—St. Vincent de Paul Church, 1723 S. "I" St., Bedford, daily Mass and at perpetual adoration chapel.
- Nov. 29—Planned Parenthood facility, 421 S. College Ave., Bloomington, 8 a.m. prayer service.
- Dec. 1—St. Anthony Church, 337 N. Warman Ave., Indianapolis, 8:15 a.m. Mass then holy hour and Benediction and 4:30 p.m. Mass.
- Dec. 2—St. Anthony Church, 337 N. Warman Ave., Indianapolis, 8:30 a.m. Mass in Spanish and

- 11:30 a.m. Mass in English.
- Dec. 3-5—Divine Mercy Perpetual Adoration Chapel, 3354 W. 30th St., Indianapolis.
- Dec. 7—St. John Vianney Church, 14500 E. 136th St., Fishers, in the Lafayette Diocese, 6 p.m. Mass, 7 p.m. Vespers then nocturnal eucharistic adoration.
- Dec. 8—St. John Vianney Church, 14500 E. 136th St., Fishers, in the Lafayette Diocese, 9 a.m. Mass.
- Dec. 15—SS. Francis and Clare Church, 5901 Olive Branch Road, Greenwood, 8 a.m. Mass and 5:30 p.m. Mass.
- Dec. 16—SS. Francis and Clare Church, 5901 Olive Branch Road, Greenwood, 7:15 a.m. Mass, 8:45 a.m. Mass and 11:15 a.m. Mass. †



Two men carry the missionary image of Our Lady of Guadalupe into Our Lady of Perpetual Help Church in New Albany on Nov. 10 for veneration during the "I Love Life" conference.

VIPs

George and Maryfrances (Wendling) Jennings, members of St. Mark the



Evangelist Parish in Indianapolis, celebrated their 60th wedding anniversary on Nov. 29.

The couple was married on Nov. 29, 1947, at the former St. Catherine of

Siena Church in Indianapolis. They have 12 children: Anne Breedlove, Sue Hillman, Joyce Myles, Joan Sanew, Ginny Taylor, Terri Utterback, Holly, Bill, George, John, Paul and Tom Jennings. They have 30 grandchildren and three great-grandchildren. †



Abortion memorial

Members of Teens for Life, a pro-life organization at St. Pius V Parish in Troy, place pink and blue flags on the parish grounds on Oct. 21 as a memorial for the approximately 4,000 babies who die from abortion each day in the United States. A large sign that was part of the display read: "Each flag represents one abortion performed every day in the U.S.A., nearly 4,000. For each abortion, there are two victims—mother and child. Pray to end abortion. Presented by Teens for Life."



First Communion reunion

Members of the first Communion class of 1957 at St. Mary Parish in Greensburg pose at St. Mary Church on Oct. 28 after the Mass at which they gathered for their 50th anniversary reunion. Msgr. Harold Kneeven, administrator of St. Mary Parish and celebrant of the Mass, stands with, first row, from left, Linda Fairman, Patricia Klene, Janet Pribble, Teresa Volk, Sharon Krieger, Marvin Grote and Patrick McFarland; second row, from left, Marilyn Berkemeier, Robert Klene, Steven Schoettmer, Ron Krieger, Kenny Koors, Nick Peters and Dan Nobbe; and third row, from left, Bucky Nobbe, Ernie Clemons, Eddie Obermeyer, Ken Vogel, Jim Tebbe, Ron Obermeyer, Jim Hortemiller, Harold Menkedick and Stephen Buening.

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. 1, 6:30 p.m. at Holy Family, Oldenburg
 Dec. 2, 1 p.m. at St. Maurice, Napoleon
 Dec. 2, 3 p.m. at Immaculate Conception, Millhousen
 Dec. 4, 7 p.m. at St. Mary of the Immaculate Conception, Aurora
 Dec. 4, 6:30 p.m. at St. Maurice, St. Maurice
 Dec. 5, 7 p.m. at St. Joseph, Shelbyville
 Dec. 5, 7 p.m. at St. Mary-of-the-Rock, St. Mary-of-the-Rock
 Dec. 6, 7 p.m. at St. Teresa Benedicta of the Cross, Bright
 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. 5, 7 p.m. at St. John the Apostle, Bloomington
 Dec. 6, 7 p.m. at St. Paul Catholic Center, Bloomington
 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. 6, 7 p.m. at St. Mary (Immaculate Conception), Rushville
 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. 5, 1:30 p.m. at St. Philip Neri
 Dec. 5, 7 p.m. at St. Thomas the Apostle, Fortville
 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. 12, 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. 4, 7 p.m. at SS. Francis and Clare, Greenwood
 Dec. 6, 7 p.m. at St. Mark the Evangelist
 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. 3, 7 p.m. at St. Thomas Moore, Mooresville
 Dec. 4, 7 p.m. at St. Monica
 Dec. 5, 7 p.m. at St. Michael the Archangel
 Dec. 6, 7 p.m. at Holy Angels
 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. 4, 7 p.m. at St. Augustine, Jeffersonville

Dec. 5, 7 p.m. at St. Joseph, Corydon
 Dec. 5, 9:45 a.m.-11:45 a.m. at Our Lady of Providence Jr./Sr. High School, Clarksville
 Dec. 6, 9:45 a.m.-11:45 a.m. at Our Lady of Providence Jr./Sr. High School, Clarksville
 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. 3, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison
 Dec. 5, 6 p.m. at St. Patrick, Salem
 Dec. 6, 7 p.m. for Our Lady of Providence, Brownstown, and St. Ambrose, Seymour, at St. Ambrose, Seymour
 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. 6, 7 p.m. at St. Margaret Mary, Terre Haute
 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 †



Parish envelopes collected December 8 and 9

Please be generous with your donations!

RETIREMENT FUND FOR RELIGIOUS

74 is the average age of retirement from compensated ministry.

19,521 religious have less than 20 percent of the amount projected for retirement and health care.

5,452 religious need skilled nursing care.

\$49,850 is the average annual cost of skilled nursing care for a religious. (U.S. average is \$65,985)

94 percent of donations aid elderly religious.

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.

Parish envelopes collected December 8 and 9

Storms pass but

The hurricanes that recently raged through the Caribbean and Central America have left a path of destruction that will last for months, or perhaps even years. Restoration and recovery efforts will be difficult and lengthy.

After the storms, Food For The Poor responded quickly in helping those who lost family members, homes and crops. Immediate assistance is critical

for people in dire need, but for victims of such devastation, the needs are ongoing. Food and other necessities are now in short supply.

Many of those affected by Hurricanes Dean and Felix are subsistence farmers who rely on the land around them to feed their families. For them, there is no insurance... no backup plan... no way to recover quickly. They need help today.

Losing one's house, clothing and belongings takes a heavy toll on the human spirit. But losing crops — a family's very means of income and survival — can mean the loss of all hope. This is the case for many of our poorest brothers and sisters who are victims of these hurricanes. The ferocity of the storm may rage for a few intense hours, but the aftereffects are long-lasting. For those who lost everything,

day-to-day survival can be a challenge. But with your help, Food For The Poor can restore hope and rebuild lives.

***“He who has compassion on the poor lends to the LORD, and He will repay him for his good deed.”
(Proverbs 19:17)***

Hurricanes Dean and Felix devastated countless families throughout the Caribbean and Central America. Crops have been destroyed and food is scarce. Victims of these disasters desperately need our help.



PAID ADVERTISEMENT

devastation lingers

Founded in 1982, Food For The Poor is an interdenominational ministry working to end the suffering of the poor in the Caribbean and Latin America. Not only do we provide food for the starving, but we also build small houses for the destitute, dig water wells for parched villagers, provide medicine and medical equipment for the sick and elderly, support orphanages and education for children, and much more. And we work diligently to be good stewards of your gifts. In 2006, more than 96% of all donations received went directly to programs that benefit the poor.

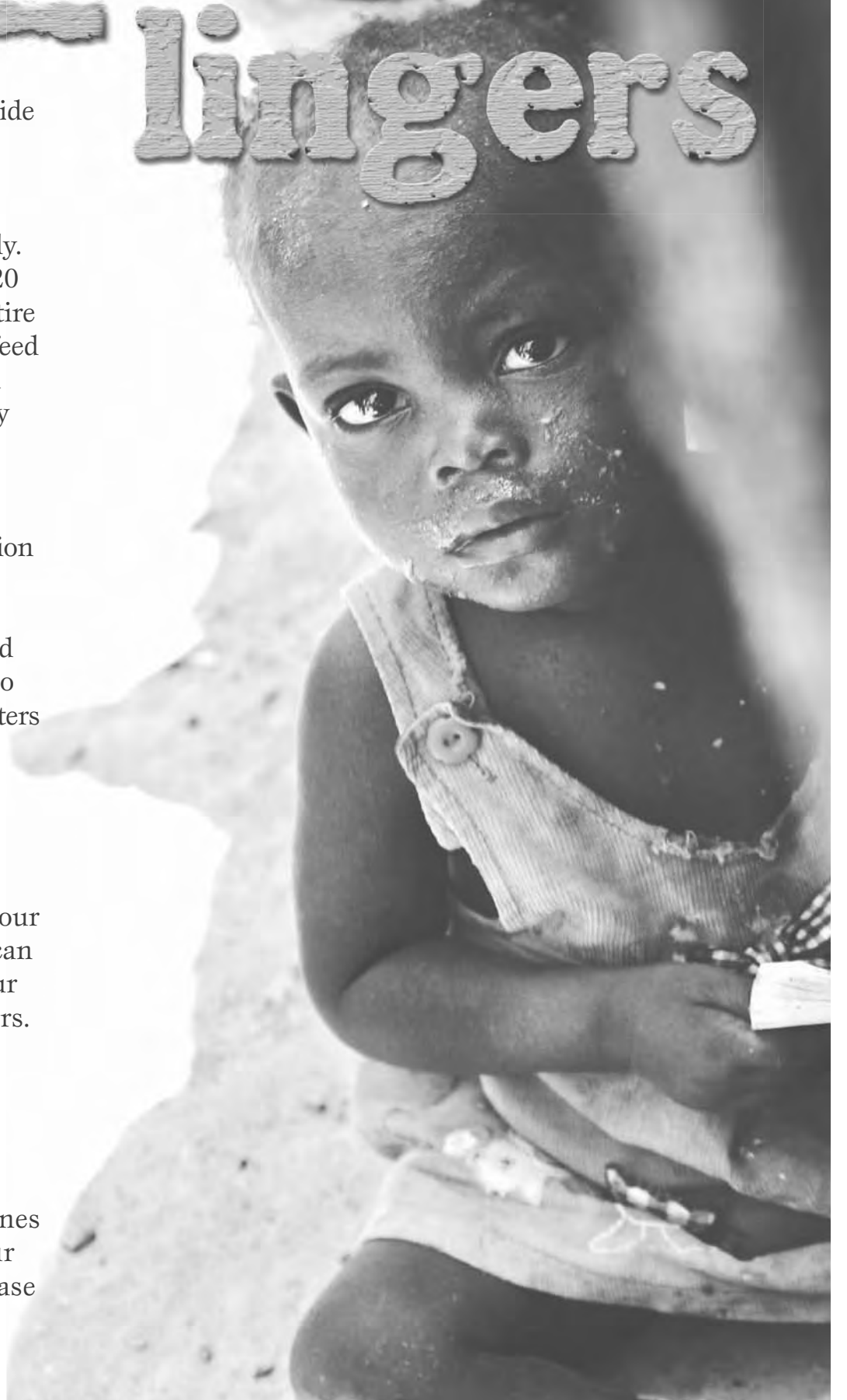
Your gift for food to aid the victims of these hurricanes will not only meet an immediate need; it will also provide hope for the future. Your help today will allow hardworking families to get back on their feet and start planting crops that will feed them in the future. Most importantly, your act of compassion will serve as a reminder that God's love is alive and at work long after the storms pass.

Right now, you can provide much-needed food — and encouragement — to our brothers and sisters who have suffered tremendously. Your gift of \$45 will feed 20 hungry children for an entire month. A gift of \$81 will feed 36 children, and \$135 will provide food for 60 hungry little ones.

Although the hurricanes have passed, their destruction and devastation linger. For those of us who were not affected, the storms are “old news.” But for families who lost everything, these disasters are an ongoing nightmare.

You can let God's love shine through you today through your gift for suffering families. With your help, Food For The Poor can bring lifesaving food to our poorest brothers and sisters. In this time of great need, please respond to Christ's call to “Feed My sheep.” (John 21:17b)

The victims of Hurricanes Dean and Felix need your support and prayers. Please do whatever you can to help.



*Your gift of just \$45 will feed
20 children for a month.*



At Food For The Poor, we believe that by serving our hungry brothers and sisters we serve the Lord. But we need your help in feeding the poor.

Because we acquire and ship food items in bulk, we are able to feed a child for an entire month for only \$2.25. Your gift of just \$45 will feed 20 hungry children, and \$81 will feed 36 children who are on the brink of starvation.

Please be as generous as you possibly can and send a gift today to help feed precious children. Please use the postage-paid envelope in the brochure located in this publication to send your gift today.

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New American cardinals were 'on the edge' of happiest day

VATICAN CITY (CNS)—Kneeling before Pope Benedict XVI and becoming a cardinal was "on the edge" of being the happiest day in the lives of the two new U.S. cardinals.

Cardinal Daniel N. DiNardo of Galveston-Houston used the "on the edge" phrase on Nov. 24, but said he had to be honest: "The happiest day of my life is the day as a bishop I ordained my first priest. No day will probably ever equal that."

Cardinal John P. Foley, grand master of the Knights of the Holy Sepulcher, also used the "on the edge" phrase, but said, "the happiest day was my ordination as a priest. That's it. I keep saying that I have never had an unhappy day as a priest and I mean it."

The two new U.S. cardinals spoke to reporters immediately after the consistory and immediately before attending a reception in their honor at the Pontifical North American College, the U.S. seminary in Rome.

The mood was light-hearted. Cardinal DiNardo explained that he had hoped to be "very composed" when kneeling before the pope, but his new red zucchetto or skullcap kept slipping off. Cardinal Foley used the opportunity to thank the Catholic Press Association for the gift of his new red robes and asked, "Do I look all right, by the way?"

Cardinal Foley also said that he had the permission of Cardinal Tarcisio Bertone, Vatican secretary of state, to continue doing the English-language TV commentary for the pope's Christmas Mass at midnight.

"So, God willing, at Christmas you will hear the ghost of Christmas past," he told reporters.

Pope Benedict met on Nov. 26 with the new cardinals, their family members and the pilgrims who came to Rome for the celebrations.

The pope asked the pilgrims to continue offering the new cardinals "friendship, esteem and prayers, helping them continue faithfully to serve the Church and to offer an

increasingly generous witness of love.

"As the new cardinals accept the burden of this office, I am confident that they will be supported by your constant prayers and your cooperation in their efforts to build up the body of Christ in unity, holiness and peace," the pope said.

At the North American College reception on Nov. 24, U.S. seminarians served as ushers, bartenders and entertainers while thousands of U.S. pilgrims stood in line to congratulate the new cardinals.

Roberto and Mira Martinez of St. Mary Parish in Texas City were part of the official Galveston-Houston pilgrimage.

When the trip was being organized, "I e-mailed my husband at work and said, 'Don't think I'm crazy, but we need to go to Rome,'" she said. "We are watching history, and it's exciting to be a part of it. Someday our archbishop could be pope."

The receptions continued in the evening with the traditional "courtesy visits" to the new cardinals, stationed in various rooms of the Apostolic Palace, Vatican audience hall, governor's palace and the headquarters of the office responsible for the upkeep of St. Peter's Basilica.

Making the rounds in the Apostolic Palace, Cardinal Francis E. George of Chicago, president of the U.S. Conference of Catholic Bishops, said the two new U.S. members of the College of Cardinals are important and deserving.

"Cardinal Foley has been a faithful servant of the Holy See for many years," he said. "And Cardinal DiNardo represents an important area of growth of the Church in our country."

Cardinal George said it was "very moving" to watch the new cardinals receive their red hats from the pope, and "it reminded me of what the moment was supposed to be." He said he used the word "supposed" because the moment when he received his own red hat from Pope John



Hispanic Catholics from the Archdiocese of Galveston-Houston greet Cardinal Daniel N. DiNardo during a reception at the Pontifical North American College in Rome on Nov. 24. He was made the first cardinal of Texas and was among 23 prelates who joined the College of Cardinals during a consistory led by Pope Benedict XVI.

Paul II in 1998 was so overwhelming that "I went through it on automatic pilot."

The Knights of the Holy Sepulcher, a chivalric and philanthropic order with special ties to the Holy Land, hosted another reception for Cardinal Foley on Nov. 25 in its Rome headquarters.

Among the guests were Latin-rite Patriarch Michel Sabbah of Jerusalem, who said he was pleased that Pope Benedict has chosen Cardinal Foley to lead the knights and their efforts to assist Catholics in the Holy Land.

Charles J. Curry, a knight from San Antonio, said, "We are absolutely thrilled. Coming from Texas, we got doubly blessed" with both Cardinals Foley and

DiNardo receiving red hats at the same ceremony.

"I know Cardinal Foley only by reputation and that is extremely positive," he said.

Several of Cardinal Foley's classmates from the Columbia University School of Journalism also were on hand, but the star among his peers was Henry Gibson, the comedian and actor currently appearing on the ABC television series "Boston Legal."

Gibson said he and the cardinal have been "solid friends" since 1949 when they were classmates at St. Joseph's Preparatory School in Philadelphia. They and three other classmates referred to themselves as the "Rat Pack," and were involved in the debate team, drama club and other activities. †

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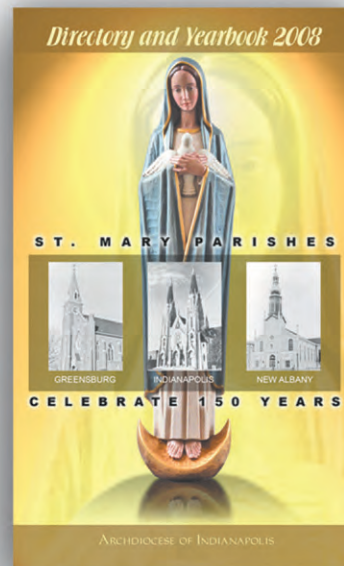
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Follow saint's example of loving God and others, priest says

By Mary Ann Wyand

Love God and love your neighbors. If you do that always, Father Oscar Anguiano emphasized in his homily on the feast of St. Martin de Porres, you will teach others about the kingdom of God. Father Anguiano, who ministers to Hispanic Catholics at Holy Spirit and St. Lawrence parishes in Indianapolis, was the principal celebrant for the bilingual Mass on Nov. 3 at St. Rita Church in Indianapolis. The fourth annual liturgy, which brought Hispanic, African-American and Caucasian Catholics together for worship, was sponsored by the archdiocesan Office of Multicultural Ministry. One Hispanic family traveled from Franklin to participate in the Mass. The Gospel reading for the liturgy, taken from the Book of Matthew, relates the story of Jesus answering the scribe's question about what is the greatest Commandment. Jesus told him, "You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind. This is the greatest and the first commandment. The second is like it: You shall love your neighbor as yourself" (Mt 22:37-39).



Holy Angels parishioner Sally Stovall of Indianapolis directs the Global Children Dancers as they praise God in dance during the bilingual feast day Mass in memory of St. Martin de Porres on Nov. 3 at St. Rita Church in Indianapolis.

"It is a very special moment when we come together and gather like his family because we are his family," Father Anguiano said. "We are his children." God is a merciful Father who gives us much, he said, and asks us for more room in our hearts for him.

St. Martin de Porres loved God and dedicated his life to serving the Lord, Father Anguiano said, even though he was mistreated by others because he was biracial.

Martin's father was a Spanish gentleman and his mother was a freed black slave from Panama who immigrated to Lima, Peru, where he was born in 1579. Martin wanted to become a priest, but was denied his heart's desire because of the color of his skin. At 15, he became a lay brother at the Dominican Friary in Lima.

Martin knew that God loves every person regardless of their race or ethnic heritage, Father Anguiano said, but many people do not honor God by placing him first in their lives.

"We have an opportunity to make our own decision on what kind of relationship we want to have with God," Father Anguiano said, "... because he is always opening his hands and trying to give us more and more."

We must know and love ourselves in order to know and love God, he said, but that is difficult if we are paying attention to other things in life and not focusing on greater devotion to the Lord.

"St. Martin used to spend many hours during the night before our Lord Jesus Christ praying," Father Anguiano said, "and I think he was always concerned [about] understanding ... the will of God. ... I think every day was an opportunity [for him] to say, 'God, I love you.' ... All



Father Oscar Anguiano, the principal celebrant, elevates the Eucharist as Father Kenneth Taylor, from left, Father Steve Schwab, Father Eusebius Mbidoaka and Father William Munshower, not shown, concelebrate the feast day Mass in memory of St. Martin de Porres on Nov. 3 at St. Rita Church in Indianapolis.

his life, this man wanted always to be close to God, trying to understand and love him more and more and more. This is very difficult."

If you want to love God with all your heart, mind and strength, he emphasized, you must first understand yourself.

"I hope that we have the courage to pray to God always and, especially today, ask him for help," Father Anguiano said. "We need help. We need to have the courage to love him more and more. We need to have the courage to accept people. It doesn't matter what kind of people—black, white or blue. ... We need to pray to God and ask him for the wisdom that we need in order to reach eternal life."

Concelebrants for the multicultural Mass were Father Kenneth Taylor, pastor of Holy Angels Parish in Indianapolis and director of the archdiocesan Office of Multicultural Ministry; Father Eusebius Mbidoaka of Nigeria, administrator of St. Rita Parish; Father Steve Schwab, pastor of St. Thomas Aquinas Parish in Indianapolis and a chaplain for the Marion County Sheriff's Department; and Father William Munshower, a retired

diocesan priest who ministers as a chaplain at Cathedral High School in Indianapolis.

Also helping with the feast day Mass were the Spiritual Dancers from St. Rita Parish, the African Drummers, the African Catholic Choir and the Global Children Dancers.

During a multicultural meal after the liturgy, St. Rita parishioner and Parish Council chair Domoni Woodson of Indianapolis said she was pleased to welcome more than 300 people to the festive celebration.

"It was amazing," Woodson said of the celebration. "I think that Father Anguiano gave a really good sermon. It doesn't matter what color you are. If you're going to love God and you're going to praise God, your color has nothing to do with it."

"That's what touched me when I welcomed everybody—seeing all the beautiful faces," she said. "It was wonderful to look around and see this joint praising of God with all these different people. Sometimes we still tend to remain segregated. It would be nice to have more [multicultural] events where we get together like this." †

Church leaders say Middle East peace is possible, but U.S. must lead

BALTIMORE (CNS)—As key leaders from Israel, the Palestinian territories, Saudi Arabia, Syria and other nations gathered in Annapolis for a Nov. 26-28 Middle East peace conference and related meetings, local Catholic leaders said they were hopeful the meetings would trigger further discussions for making a lasting peace in the Holy Land.

Peace is attainable, they said, but it will take assertive leadership from the United States to make it a reality.

"I'm guardedly optimistic in the sense that I'm always happy when there's some kind of negotiation going on in the Middle East," said Baltimore Auxiliary Bishop Denis J. Madden, urban vicar for the archdiocese.

Bishop Madden previously served as associate secretary general of the Catholic Near East Welfare Association and director of the Pontifical Mission for Palestine office in Jerusalem.

He said the lack of strong leadership from the United States in recent years has been a contributing reason the peace process has stalled. He was hopeful the U.S.-led Annapolis conference would change that.

The conference and related meetings included participants from 50 organizations and countries, including Israel, the Palestinian territories and several Arab states.

"I think it's very important for the U.S. to show seriousness about all of this," Bishop Madden told *The Catholic Review*, newspaper of the Baltimore Archdiocese.

"There's a need for an outside party to provide leadership, as long as it's going to be even-handed."

Bishop Madden said there is general consensus about what steps are needed to achieve peace. Israelis would like greater control of the terrorists who pose a threat to security, he said, while Palestinians are looking for a cessation of Israeli settlement-building, the return of land and freer travel.

The bishop led a 12-day October pilgrimage to the Holy Land during which his group met with a variety of government leaders, representatives of local organizations, educators, religious leaders and others.

"The Israelis and Palestinians can and do live in peace," he said. "We have extremist groups that always topple the equilibrium and when there's an episode everything comes to a screeching halt."

Christine Tucker, an official with Baltimore-based Catholic Relief Services and member of St. Louis Parish in Clarksville, Md., participated in the recent pilgrimage while also conducting CRS business in the Holy Land. CRS is the U.S. bishops' overseas relief and development agency.

She agreed that there are many on both sides who know how to attain peace, but that the political process needs to be jump-started.

"Both sides deserve security, the right to education, health care and employment," said Tucker, CRS regional director for the mid-Atlantic area who formerly served

four years as the regional director for the Middle East and North Africa.

"I think there is recognition that peace for one is peace for the other," she said.

Tucker said many on both sides recognize that a two-state solution for Israelis and Palestinians is key to any peace process.

She is concerned about what she called the "humanitarian crisis" in the Palestinian territories that is complicated by strict travel restrictions imposed by Israel. There are 38 CRS staff members working in the Palestinian territories, providing food and other relief support, she said. Checkpoints and restrictions "put great difficulty on our ability to deliver assistance," she said.

"One can travel freely throughout Israel and there's access to jobs, health care [and] education, and so those same elements that are part of daily life are simply not there on the Palestinian side," she said.

Tucker said it is important for American citizens to lobby their U.S. senators to pass a measure that encourages President George W. Bush to pursue a "robust diplomatic effort" in the Holy Land and to make a two-state solution "a top priority."

Pope Benedict XVI said he hoped the Annapolis conference, held at the U.S. Naval Academy, would help



A woman takes part in a candlelight vigil held at St. Anne's Episcopal Church prior to the Middle East peace conference in Annapolis, Md., on Nov. 26.

Palestinians and Israelis reach a "just and definitive solution."

The pope endorsed the U.S. bishops' call for prayers for the success of the conference, saying prayers were needed so that negotiators will have the "wisdom and courage" to take real steps toward peace.

He said the Palestinian-Israeli conflict "for 60 years has been bloodying the Holy Land," causing "so many tears and so much suffering among the two peoples."

The pope made the remarks on Nov. 25. The Vatican also sent a delegation to the conference headed by Msgr. Pietro Parolin, undersecretary for the foreign affairs section of the Vatican Secretariat of State. He was accompanied by Msgr. Franco Coppola, another foreign affairs specialist. †

'Deeper Waters'

Bread for Eucharist, bread for the poor

By Julie McCarty

Bags of clothes, sorted out months ago, sit in my basement, waiting to be given to those in need.



Julie McCarty

Certain cupboards are bursting at the seams. I can't even close my sock drawer all the way.

Two old cell phones, forced into early retirement when my husband and I were talked into "moving up" rather than buy new batteries, lie abandoned despite our intention to donate them to a place that helps domestic abuse victims. (Old cell phones can still be used to dial 911.)

If I was living in eighth-century Rome, I might be wondering if I ought to receive holy Communion on Sunday. Why? Because offering gifts of bread and wine for use in liturgy was intimately connected with offering assistance to the poor.

Various historical documents provide clues to this connection, including ancient manuscripts of the "Ordo Romanus Primus." This liturgical document, written around 700 A.D., describes practical details of how Mass was to be celebrated when the pope visited the local church.

Among other things, detailed instructions are given for how to gather all the gifts of bread and wine from the faithful. At this time in history, rather than have two people bring bread and wine up the aisle in procession, the entire congregation brought loaves of bread and/or wine from their homes.

To gather the many gifts in an orderly fashion was no simple feat. It began when the pope, accompanied by assistants, would walk to the section of the church in which were seated princes and other government dignitaries to receive their loaves of bread. The pope handed each loaf to the district subdeacon, who then handed it to another subdeacon, who in turn placed it in a large linen cloth held by two acolytes.

After this, the pope went to the "women's section" to receive their loaves of bread. As this was happening, other clergy gathered bread from other sections of the church. At this time, too, the archdeacon began to collect the wine from the nobles brought to him in little flasks and poured into a larger chalice. When the chalice became full, the contents were then poured into a much larger bowl, held by yet another liturgical minister.

(Mixing the wines together certainly makes a statement of oneness. I wonder how it looked and tasted.)

When this long gathering process was completed, deacons prepared the altar, selecting a portion of the bread and wine to be used for this eucharistic celebration. A pitcher of water was provided by the choir, who had been singing as the gifts were gathered.

What about the rest of the bread and wine? Based on what we are told, there must have been mountains of bread and many large containers of wine. Scholars tell us that a portion of the unconsecrated bread and wine would have been used to support the clergy. The vast majority of it was given away to the poor. (Did they think of Jesus feeding the multitudes?)

I don't recall ever thinking about food

CNS photo/Bob Rober



Trappist Father Edward McCorkell, 80, mixes the consecrated bread and wine during Mass in early May at Holy Cross Abbey in Berryville, Va.

for the poor when I see lay persons bring forward gifts of bread and wine at Mass. Yet, the current *General Instruction of the Roman Missal* (2003) continues to see a connection between gifts of bread and wine for the eucharistic celebration with gifts for the poor (see *GIRM* #73).

Blessed Teresa of Calcutta had a beautiful way of describing this relationship. "In holy Communion," she taught, "we have Christ under the appearance of bread. In our work [with the poor], we find him under the appearance of flesh and blood. It is the same Christ."

As I sit here writing this, it's a Friday. I'm putting those bags of clothes and old cell phones by the garage door so this midlife brain of mine can remember to drive them to their new homes

tomorrow. What better way to prepare for Sunday Mass?

Reflection questions

- How did Christ treat the poor? How did he assist them?
- Spend some time pondering the above quote from Blessed Teresa of Calcutta.

Coming next month: *Thoughts on loneliness.*

(Julie McCarty is a syndicated columnist and author of *The Pearl of Great Price: Gospel Wisdom for Christian Marriage* (Liturgical Press). Readers can contact McCarty via her Web site at www.juliemccarty.com.) †



St. Al's currently functions in this blue building. Building a new school on land next to Kibera slum allows us to double the number of students earning a college prep education with hopes for a better tomorrow.



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St. Al's was co-founded in 2003 by Jesuit Terry Charlton and Christian Life Community. St. Al's is a Catholic school dedicated to serving AIDS-affected youth from the Kibera slum. It gives students hope for a better life by providing

a college preparatory education and support to overcome the challenges of the loss of parents along with extreme poverty.

It is estimated that Kenya has more than 3 million AIDS orphans and that the number is steadily increasing. Roughly 1.5 square miles, the Kibera slum is home to 1 million people, 30,000 of whom are AIDS orphans of secondary school age. These children are not able to continue their education due to poverty, prohibitive costs, and a lack of accessible schools.

To view a 10-minute video about St. Al's called "A School in Nairobi," go to the Chicago Province Jesuits website and click on the red AIDS Day ribbon, or request a DVD or VHS by calling Eileen Meehan at 1-800-922-5327.



WORLD AIDS DAY

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On World AIDS day thousands of students at Jesuit schools in the US will raise awareness and support for fellow students at St. Al's High School in Nairobi, Kenya.

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Liturgical year provides an ongoing message of hope

By Fr. Herbert Weber

It was a couple of weeks before Christmas, and I had just enough time to stop at a department store for a small purchase. In the parking lot, I found an open slot near the store entrance.

I drove my car into the space and put my foot on the brake. But the car did not stop! I braked harder, but the car continued to move forward. Then, in a near panic, I slammed my foot on the brake.

Only then did I realize that my car had stopped the first time. By a strange quirk of timing, the drivers in the cars on both sides of my parking space were reversing just as I was pulling in. Their movements backward created the optical illusion that I was continuing forward. In relief, I turned off the ignition and just sat there, catching my breath.

For me, that event is a vivid description of the way that many people feel in the weeks before Christmas. Even those who know that Advent is a season of waiting and listening find themselves caught up in the hustle of holiday shopping, mailing cards and planning parties. It is as if they are unable to stop or even slow down.

Perhaps what is needed, what the Church can offer, is an opportunity to

look at time in a different way in order to review what is really happening. This takes place through what is called the liturgical calendar.

The season of Advent and the entire liturgical year have a purpose and message for modern-day people.

That calendar is about time and the passing of time. It is about grasping the Gospel message that unfolds each year. It is about choosing how to respond to events that really matter in people's lives.

One of the blessings of following a liturgical calendar is that those who immerse themselves into each week's Scripture readings or Church feasts will focus on the unfolding of God's plan of salvation.

As opposed to secular events dictating moods and responses, the liturgical year provides an ongoing message of hope.

At one and the same time, the liturgical calendar is timely and timeless. Its endless cycle of Scripture passages—as well as its movement of seasons and feast days—provides a backdrop for our personal awareness of God's work in our lives. It sanctifies time and becomes a reminder that each day is part of a larger picture.

Meanwhile, the liturgical calendar also takes one out of the realm of the daily grind. Its timeless quality does not grow old nor does it simply yield to the latest trend.

Sunday readings are based on a three-year cycle. Consequently, it takes a full three years before various passages are repeated at Sunday Mass.

Occasionally, I go back three, six or even 12 years to look at my homily notes. Invariably, I am surprised by what I preached at that time.

While the passages remain the same, my response to the readings can be so different. Certainly I have changed over the years. More importantly, however, I find that the circumstances in which these passages are being read have changed.

One of the joys I have found is that Catholics and many Protestants using the common *Lectionary* follow very similar liturgical calendars, often with the same Scripture passages. Knowing that millions of other Christians are immersed in the same readings or events is a powerful and uniting force.

In contrast, a minister from a nondenominational Church told me that he takes a week each summer to choose



The season of Advent and the entire liturgical year have a purpose and message for modern-day people. That calendar is about time and the passing of time. ... It is about choosing how to respond to events that really matter in people's lives.

all the Scripture passages that he will use for the upcoming year. While I admire the fact that he is trying not to simply fall back on his favorite passages, I also feel sorry for him having to start from scratch each year. His selections could easily detach him and his congregation from what is happening with other Christians journeying through the calendar.

There are times when people misread the liturgical year. For homilists or catechists to approach Advent as if Jesus has not yet been born is to misunderstand the liturgical movement.

In reality, Jesus took flesh 2,000 years ago. The purpose of Advent, including the story of the pregnancy of Mary, is not to pretend that Christ's birth hasn't already happened. It is to help people enter into this mystery in their own lives.

Some people do, however, over-compartmentalize their sense of

liturgical happenings.

Last summer, I made a reference to Christ's birth during one of my homilies. It seemed a fitting example of the point I was trying to make in my reflection. After Mass, a woman thanked me for helping her celebrate "Christmas in July." I found it sad that she felt it was out of the ordinary that we would talk about the Incarnation other than at Christmastime.

The rhythm of the liturgical calendar allows differing ways, seasons and events for celebrating God's involvement with humanity. At the same time, the complete picture of God's presence in our world is constantly before our eyes.

The liturgical year allows people to come to know this profound reality!

(Father Herbert Weber is the founding pastor of Blessed John XXIII Parish in Perrysburg, Ohio.) †



The season of Advent—a time of joyful expectation leading up to Christmas—begins on Dec. 2 this year for the Latin Church. The season is marked by the lighting of candles in the Advent wreath. In Christian tradition, candles symbolize Christ, the light of the world.

Discussion Point

Conversion experience changes lives

This Week's Question

Describe a time when you experienced a conversion—when you found that faith helped you change a relationship, a pattern of behavior or a way of solving problems.

"Five of us who had gone to Catholic school together went to visit a friend we hadn't seen in 10 years. She was very ill and feeling down. We had never talked about God except in school, but during that visit we prayed together for the first time. We all believed we felt the power of the Holy Spirit in the room. ... I recently got a letter from her, and she said how meaningful it was for her. When we prayed, it was so powerful." (Nicole Plourde, Berlin, N.H.)

"Attending reconciliation helped me change a pattern of behavior. Repeating and acknowledging it in confession helped me to see the pattern and ... change

the behavior." (Trish Keller, Garden City, Kan.)

"When I found that my 14-year-old daughter and I seemed to be drifting apart, I started reading, [looking for solutions]. I found that praying to St. Philomena was said to help change things you requested so I did that. I've seen a difference in our relationship. Now we often talk about faith and what choices God would want her to make." (Mae Samek, Fargo, N.D.)

Lend Us Your Voice

An upcoming edition asks: Were you ever present when a life-and-death medical decision was made? How was the decision made?

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



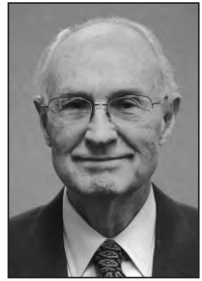
CNS photo/Gregory A. Shemitz, Long Island Catholic

From the Editor Emeritus/John F. Fink

Biblical women: David's second wife, Abigail

(Eighteenth in a series of columns)

"He did what?!" Abigail said to one of the servants.



"David sent messengers to your husband Nabal to ask for some food for him and his men, but Nabal flew at them screaming," the servant repeated. "He yelled, 'Who is David?'"

Nowadays there are many servants who run away from their masters. Must I take my bread, my wine, my meat that I have slaughtered for my own shearers, and give them to men who come from I know not where?" (1 Sm 25:10-11).

"Yet these men had been very good to us while we were shepherding our master's 3,000 sheep and 1,000 goats while we lived among them in the open country," the servant told Abigail.

This was during the time when David was a fugitive from King Saul.

Perhaps Nabal didn't know who David

was, but Abigail did, and she knew that he was not a man to be trifled with. She quickly had the servants get together 200 loaves of bread, two skins of wine, five dressed sheep, five measures of roasted grain, 100 bunches of raisins and 200 cakes of figs. She ordered the servants to take them to David while she would follow.

David had indeed planned to punish Nabal for his rudeness and refusal to feed his men. He had taken 400 of his followers and they were on the road to Carmel, where Nabal and Abigail lived. He vowed to kill Nabal and all the males who belonged to him.

As soon as Abigail saw David and his men, she dismounted from the ass on which she was riding and fell prostrate on the ground before David. "My lord, let the blame be mine," she exclaimed. "Let not my lord pay attention to that worthless man Nabal, for he is just like his name" (1 Sm 25:24-25). ("Nabal" in Hebrew means "a fool.")

Abigail continued at length, praising David and predicting that God would establish a lasting dynasty for David. She

asked him to accept the food she had brought with her and to spare Nabal so that, after God had appointed David as commander over Israel, he would not have it on his conscience that he had shed innocent blood.

David was impressed. He praised her for her good judgment for meeting him because otherwise, he said, "by dawn Nabal would not have a single man or boy left alive." He told Abigail to go home in peace.

When she got back home, she found Nabal drunk during a drinking party in their home. So she waited until the next day to tell him what had happened. When he realized what he had done, he was stricken physically. He died 10 days later.

When David learned that Nabal had died, he sent a proposal of marriage to Abigail, who immediately got up, mounted an ass and followed David's messengers along with her five maids. She became David's second wife after King Saul gave David's first wife, Michal, to another man. Later, David married more women. †

Cornucopia/Cynthia Dewes

What a good read or two can teach us about life

Ken Follett is a popular novelist whose work is familiar to many. One of his best books, made into a thrilling movie starring Donald Sutherland, was *The Eye of the Needle* about a German spy in Scotland during World War II.



Although I had not read many of Follett's works, I was intrigued

by a television interview he gave recently on his newest novel called *World Without End*. It's a kind of sequel to an earlier work, *The Pillars of the Earth*, and they both sounded so good that I read them as soon as I could.

I was not disappointed in what turned out to be a couple of hefty volumes. Both books concern the same town in England during the 12th and 14th centuries, respectively. They furnish much detail about the Catholic Church in England, feudalism, medieval economies, medicine and more. They provide a great way to learn the history of those times.

This was England before the Protestant Reformation when the pope still resided at Avignon, and before Henry VIII left the

Roman Catholic Church. Thus, in these books, we learn about orders of nuns and priories of monks which are overseen by local bishops and, ultimately, the pope. We learn how they operate in conjunction with the towns that grow up around them.

The hero of the first book is Prior Philip, a humble man who rises from being orphaned young and raised by the monks to becoming prior of a cathedral town. Because of his humility, intelligence and devotion to God's will, he is instrumental in building the cathedral and making his town and the people in it prosperous and good.

In the second book some 200 years later, the current prior is selfish and wicked, and this results in the town's decline and the corruption of its citizens. This time, a clever nun is the one who leads the town and its people out of its slump through her common sense and care for others. She also leaves her order to marry her true love, a singularly patient guy.

Along the way we learn fascinating historical tidbits, such as that of the "flagellants," naked sinners who roamed the countryside whipping themselves raw and titillating the peasants, egged on by begging friars. They were denounced by the pope, but Rome was far away.

Besides Church history, we learn about the feudal system. The king was the head of the society, followed by the earls, their bailiffs, lords and squires, tenant farmers and finally serfs. Believe me, after reading these books you understand the reasons for the English class system, which still exists in some ways today.

The religious idea of the time, which supported this system, was that each of us is placed by God in a certain permanent situation in life. We can't escape the status into which we are born so our job on Earth is to obey the rules and pray for salvation after death. The problem is, as these books clearly demonstrate, that some of the so-called Christians decide to sin against others who are helpless.

This kind of system seems so un-American. But, it's also un-Christian because God gave us free will and faith that we can and should do better, no matter what life circumstance we are in.

That's why I love to read a good historical novel like Follett's now and then. It's a fictional picture of truth. And Oprah thinks so, too!

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

Faithful Lines/Shirley Vogler Meister

More information about our homeless neighbors

A month or so ago, I read a cartoon that I planned to save then forgot to keep it.



It showed a panhandler sitting on a sidewalk with a sign that said something like: "At least smile as you go by."

Smugly, I thought, "I do that."

Truth be known, I haven't always done that when confronted

by "a street person," especially when rushing to get somewhere.

Do beggars frighten or intimidate me? Sometimes, yes. What have I done differently since earlier years? Now I try to remember to smile and say "God bless you" or something else appropriate. I always feel uneasy, but realize this can't be easy for them either.

Last week, I shared how Indianapolis Downtown Inc. (www.indydt.com or 317-237-2222) makes free pamphlets available to help us better understand the best way to react when approached by a panhandler. Granted, this focuses on the

homeless in a limited area of Indianapolis, but neighborhoods in most cities and towns can learn by their example.

Indianapolis Downtown produces these pamphlets with help from the Center Township Trustee, Coalition for Homelessness Intervention and Prevention, Connect 2 Help, Indianapolis Metropolitan Police Department, Marion County Community Court and Marion County Prosecutor's Office.

Most of us know how unsettling it is to pass beggars and *not* do something. Our reactions can range from disgust to anger to compassion. Giving them the pamphlets is a simple way to enlighten anyone who wants to be helped—and be more pro-active for our fellow neighbors.

Do they—and do we—know that panhandling is illegal? It is prohibited between sunset and sunrise or in the following circumstances: at a bus stop or near other public transportation or a regular vehicle; a public street or alley; a sidewalk café; a line to enter a business; or an area within 20 feet of an ATM or bank entrance.

I also didn't know that a street person is restricted from touching a person without

consent, blocking a person's path and walking behind or ahead or alongside a person. They cannot speak profanely or make an intimidating gesture or comment. They cannot panhandle in a group of two or more. If these things happen, we are asked to call police. Such reports prompt law enforcement, legal attention and proper guidance.

Except for my column last week, I have never approached a subject like this before. It is time. I trust that Catholic Charities does everything possible to help people avoid being on the streets. Surely, readers can learn more by checking their Web site at www.CatholicCharitiesIndpls.org.

As I learned this summer from Emmeline Sparks, who is associated with Horizon House, another resource center for the homeless in Indianapolis, (www.horizonhouse.cc), everyone is our neighbor, including the homeless. What would our Lord suggest?

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

Faith and Family/Sean Gallagher

Past and future come together at end of year

November is coming to a quick end. The start of December and, with it, the season of Advent and a new Church year is right around the corner.



This ending of one liturgical year and the start of another calls Catholics to take some contrasting perspectives on time.

November, in some ways, is a month that is focused on the past. It starts with All Saints Day, when we pay honor to the holy men and women throughout the 2,000-year history of the Church.

The tone for the rest of the month is set by the next day's feast, All Souls Day.

November has traditionally been a month when we are especially invited to pray for our deceased friends and relatives and all the dead.

My wife, Cindy, and I introduced this custom to our sons this year by taking them on a daylong pilgrimage on All Souls Day.

We started the day with Mass then drove to the four cemeteries where Cindy's grandparents and my grandparents are buried. At each grave, we said prayers for the repose of their souls.

Along the way, stories were told about our grandparents. We also told our oldest son, Michael, about purgatory, what it means to pray for those who have died and how they're still a part of our lives.

But now November is ending and Advent will soon begin.

Instead of looking back, we're called to set our eyes on that great day when Christ will return in glory.

This important aspect of Advent gets easily lost nowadays when we're so focused on the present.

Children of all ages have their minds set on the gifts that will soon be exchanged and the social gatherings that fill our December calendars.

As materialistic as Christmas has become, it's very easy for us to lose sight of the spiritual meaning of Advent.

One way that my wife and I have tried to help our children keep their hearts at least somewhat focused on the coming of Christ is by making a homemade Advent calendar that has doors for each day of the season.

Behind each door, there might be a small drawing commemorating the saint of that day, a Scripture verse from the day's Mass readings or other reminders of the season's spiritual meaning that is so filled with joy.

Like many families, we'll also have an Advent wreath on our dinner table. Our boys especially enjoy blowing out the candles.

An Advent addition to our mealtime ritual is to pray "Come Lord Jesus" after praying the traditional meal blessing.

Unlike so many retail stores that roll out their Christmas decorations shortly after Halloween, we'll wait a good bit to "deck our halls," and give Advent its due.

In recent years, we've started a tradition of decorating for Christmas around the third Sunday of Advent, which has traditionally been called "Gaudete Sunday."

"Gaudete" is the Latin word for "rejoice." The Mass readings for that Sunday often encourage us to rejoice in Christ's future coming. In our home, we try to show that joy by putting up our Christmas decorations.

Hopefully, these little efforts, combined with some big help from God's grace, will give our young boys as they grow up a balanced perspective on the past and the future that will help them live joyfully in the present. †

First Sunday of Advent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Nov. 28, 2007

- Isaiah 2:1-5
- Romans 13:11-14
- Matthew 24:37-44

With this weekend, the Church begins its new liturgical year. In so doing, it also begins to use Cycle A for the readings at Sunday Masses.



The first part of the Book of Isaiah is the source of this reading. Isaiah was an interesting person. He had access to the movers and shakers of his time. He hardly

liked everything that he saw. He denounced national policies that, in his view, toyed with the people's bond with God. His frankness generated great dislike and critics raged against him.

Isaiah engaged the top echelon, but he also addressed himself to the people. He called upon them to be faithful to God. They acquiesced in the bad judgment of the leadership by not protesting themselves.

While Isaiah condemned ignoring God, he also insisted that God would not forsake the Chosen People. God would protect them, but they had to be faithful to God.

With this weekend's reading, the Church offers us its first scriptural lesson for the new year for Advent 2007.

It is a call to faith and a warning that if we voluntarily allow ourselves to stray from God, we risk disaster. However, we must never despair. God will protect us and guide us.

St. Paul's Epistle to the Romans furnishes the next reading.

Always, Paul urged Christians to be true to their calling to find God in Jesus. This, of course, referred to life in the world, on the Earth. However, Paul also impressed upon his audience in the first century A.D.—and impresses upon us through this reading—the fact that we must live our lives on Earth with the afterlife clearly in mind.

The Gospel of St. Matthew supplies this weekend's last reading.

It brings to the forefront an ancient New Testament belief that has unfortunately been misconstrued and

then thundered about by some fundamentalists.

It is the belief that some day, in some overwhelming way, Jesus will come again to Earth in glory.

Hearing this reading is a good time to remember that the Catholic Church teaches that proper reading of the Gospels requires realizing three perspectives:

- The Gospel event in the actual time of Jesus.

- The Gospel event as its implications came to be understood in the time when the Gospels were written, decades after Jesus' ascension.

- The place that the Gospel event occupies in the general literary structure of the individual Gospel.

This is important because when Matthew was written Christians were pursued by the authorities and immersed in a hostile pagan culture. They found great comfort remembering or being told of the Lord's pledge to come again in glory.

Reflection

Advent, an old and beloved Christian liturgical season, can too often be dismissed as being just somehow a preparation for Christmas and rather hopelessly lost because of its somberness in the exuberance with which people await Christmas.

Actually, it is much more than merely getting ready, even spiritually ready, for the feast of the Lord's Nativity on Dec. 25.

It is a time for us to remember first and foremost that—just as God entered the world through Jesus two millennia ago when the infant Lord was born of the Virgin Mary—God will victoriously enter the world again through Jesus and, most importantly for us individually, God will enter our lives one day in finality when we die.

Thus, the Church calls us to be good Christians and to rid ourselves of anything standing in the way because we know neither the day nor the hour.

Advent is a time to set our priorities. When Jesus comes, will we be ready? We must prepare ourselves. We must recommit ourselves to be true disciples of the king born in Bethlehem. We must shape our lives with these priorities in mind. †

Daily Readings

Monday, Dec. 3

Francis Xavier, priest
Isaiah 4:2-6
Psalm 122:1-9
Matthew 8:5-11

Tuesday, Dec. 4

John of Damascus, priest and doctor
Isaiah 11:1-10
Psalm 72:1-2, 7-8, 12-13, 17
Luke 10:21-24

Wednesday, Dec. 5

Isaiah 25:6-10a
Psalm 23:1-6
Matthew 15:29-37

Thursday, Dec. 6

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

Friday, Dec. 7

Ambrose, bishop and doctor of the Church
Isaiah 29:17-24
Psalm 27:1, 4, 13-14
Matthew 9:27-31

Saturday, Dec. 8

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

Sunday, Dec. 9

Second Sunday of Advent
Isaiah 11:1-10
Psalm 72:1-2, 7-8, 12-13, 17
Romans 15:4-9
Matthew 3:1-12

Question Corner/Fr. John Dietzen

Tradition of Mass offerings dates back to early Christianity

Q What does a Mass intention actually mean? Some priests say, "This Mass is being offered for John Doe," but some do not. Also, a few names appear in the intentions frequently, others maybe never.



Do some people get to heaven faster because they have interested family members or maybe have more money to give for Masses? (Missouri)

A Making an offering for Masses, especially on Sundays, goes back to early Christianity. At first, people brought material gifts, the bread and wine for Mass, for example, or gifts for the poor. Financial offerings came later. By the 1100s, accepting a "stipend" of money for Masses became common and remains so today.

John Huels of St. Paul University in Ottawa wrote an interesting comment about this practice.

"From the Middle Ages until the liturgical reforms of the 20th century, the liturgy was largely a clerical affair and the laity were silent spectators," Father Huels explains. "Most did not understand the Latin language, and the reception of Communion was rare. Thus, to give an offering for the priest to remember one's intention at Mass became a way of participating more closely in the action of the priest" (*New Commentary on the Code of Canon Law*, 2000, p. 1129).

The Church has never established a firm position on what exactly it means for a priest to "apply the Mass."

Bishops at the Council of Trent, which discussed the subject at length because of some opposition from Protestant reformers, disagreed with each other.

In the end, they concluded only that a Mass celebrated by a duly ordained priest is beneficial for those for whom it is offered and that some grace for remission of sin flows from it. What that means specifically or how it happens is left open.

Although the Church has struggled to avoid misunderstanding or the semblance of commercialism about the meaning of these offerings, language that is at least open to misunderstanding is common.

The example you give is a good one. Among our beliefs about the celebration of the Eucharist is that its reach and intentions are as broad as the first offering of that sacrifice on Calvary.

Our eucharistic prayers make clear that every offering of this sacrifice includes not only the whole Church, but also the whole human family, living and dead.

Even should he wish to do so, no priest has the power to narrow down that worldwide embrace as Jesus renews his sacrificial offering in the person of the Church on Earth. This should answer the last part of your questions.

When a priest accepts a Mass offering, he accepts the responsibility to include that intention in his prayers at Mass. This is the meaning of the Church law which states, "It is lawful for any priest who celebrates or concelebrates Mass to receive an offering to apply the Mass according to a definite intention" (Canon #945).

For this reason, a statement that the Mass is "being offered for" an individual or to include that name in the prayers for the dead in the Eucharistic Prayer is generally considered at least inappropriate since it places undue attention and emphasis on that particular intention rather than on the intentions of the entire Church.

In other words, no one "buys" major ownership, as it were, in a particular eucharistic offering. If an announcement is to be made, for example, in the prayer of the faithful, something like "Jane Doe is being remembered at this Mass" would be more correct and fitting.

Incidentally, Church teaching and legislation today generally refer to offerings rather than stipends.

The word "stipend" implies a businesslike exchange of money for some return rather than a freewill offering given out of a desire to assist the Church in her material needs.

(A free brochure on ecumenism, including questions on intercommunion and other ways of sharing worship, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, Ill. 61612. Questions may be sent to Father Dietzen at the same address or by e-mail to jjdietzen@aol.com.) †

My Journey to God

Thank You

You called me.
I heard, I came.
You taught me to listen,
You showed me how to give.
Now more than ever,
I want to live.

Thank you, Lord.
Your grace rains down.
You've taught me to love,
To call on You in need,
To trust in Your love,
So I can live.

I thank You
For family and friends,
For teaching me to love,
To receive and give.
Now more than ever,
I've learned to live.

By Sandy Bierly

(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. She wrote this poem after meditating on "all of the many blessings that God has given me and my family." This statue of Mary holding the Christ Child is next to the entrance of Our Lady of Perpetual Help Church in New Albany.)



Photo by Mary Ann Wyard

Confirmation: A way for young people to embrace their faith

By Bryce Bennett

For Kristina Carson, Mary Ording, Allyson Malad and hundreds of other young people in the archdiocese, confirmation is an opportunity to make their Catholic faith their own.

"Through confirmation, I am hoping to deepen my understanding of the religion," said Mary Ording, 17, a junior at Cathedral High School and a member of St. Christopher Parish, both in Indianapolis.

Many young people in the archdiocese have recently begun confirmation meetings at their parishes. It is often a misunderstood sacrament and one that can reveal itself to its candidates in numerous ways.

"Confirmation is about receiving the fullness of the gifts of the Holy Spirit," explained Father Eric Augenstein, administrator of Our Lady of Perpetual Help Parish in New Albany. "The sacrament should not be considered a rite of passage into adulthood."

"They [young people] are the future of the Church," explained Jennifer Wesolowski, confirmation coordinator at St. Lawrence Parish in Indianapolis. "I pray that the gifts of the Holy Spirit are made present within them."

Maria Solis, 19, experienced those gifts during her confirmation at Our Lady of Perpetual Help Parish in New Albany.

"Confirmation is not a label, it is a way of life," said Maria, now a freshman at Marian College in Indianapolis. "It is a decision of saying 'this is my faith from now on.'"

Allyson Malad, 17, looks forward to taking the gifts of confirmation into her everyday life.

"I see confirmation as an opportunity to learn more about my faith, take what I have learned and apply it outside of

school," explained Allyson, a junior at Cardinal Ritter Jr./Sr. High School and a member of St. Christopher Parish, both in Indianapolis.

Many parishes in the archdiocese use confirmation preparation as a unique opportunity to talk honestly about life as a teenager.

"Some of our classes focus on personal spiritual growth," said Marlene Stammerman, confirmation coordinator at St. Jude Parish in Indianapolis. "Things like prayer classes, chastity programs and an overall holistic approach to life."

"We touch upon these [teenage life] elements and try to focus on elements that relate to the universal Church," Wesolowski explained.

For this year's confirmation meetings, St. Christopher Parish has a focus on the Beatitudes.

"Every meeting has a theme of a certain Beatitude," said Tom Steiner, confirmation coordinator at St. Christopher Parish. "We try to include an interactive activity in each meeting so the candidates can see their faith in action."

The prospect of meeting new people excites Kristina Carson.

"I am excited about strengthening my faith by interacting and meeting new people," said Kristina, 17, a junior at Cardinal Ritter Jr./Sr. High School and member of St. Christopher Parish.

The faith in action element is something that is also very important to confirmation coordinators. Nearly every parish tries to include at least one service activity and a retreat in its confirmation program.

"[The] retreat is really important because it gives a religious experience a young person maybe has never had before," Steiner explained.

"St. Lawrence holds two retreats," Wesolowski explained. "The first is a day



St. Christopher Parish confirmation students, left, Mary Ording, 17, a junior at Cathedral High School; Blake Elliott, 17, a junior at Zionsville High School; and Tyler Sexton, 17, a junior at Cathedral High School, discuss questions during a meeting. The topic for this meeting focused on issues of everyday life and its relation to the sacrament.

retreat and the second is an overnight retreat that focuses on maturing in faith. There are games, question-and-answer sessions and a celebration of reconciliation."

For Kasey Hall, 17, preparing for confirmation was a particularly memorable time.

"At [our] confirmation retreat, I found myself able to express myself openly. It was a very emotional experience," said Kasey, a senior at Cardinal Ritter Jr./Sr. High School and member of St. Thomas More Parish in Mooresville. "Our youth minister, Marianne Hawkins, put a lot of time into getting letters and pictures from people close to us. Overall, I felt comfortable in my own skin."

Stammerman gets just as excited talking about the service opportunities that come with the sacrament.

"St. Jude has a Justice and Service Team that plans and coordinates different

service projects. Some different projects we have done include trips to the Rosegate Nursing Home to visit with the people, and to do some landscaping," Stammerman said. "Additionally, we ask them to do service opportunities in their families and through their school."

The candidates are reminded by the coordinators that the sacrament does not end the day they are anointed. They are reminded that these gifts and these faith experiences need to continue to fully celebrate the sacrament.

"I hope that the candidates can come away with the knowledge to keep God a part of big life decisions," Maria Solis said.

"Faith is a lifelong process," Steiner said. "It is a continual process of growing. If I am able to get this through to the candidates, then I know I have done my job and they will be successful in whatever they choose to do." †



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Marian College freshman Maria Solis, 19, left, talks with Jessica Satterly, 17, a senior at Speedway High School and member of St. Christopher Parish in Indianapolis. In the background is Claire Maxson, who assists with St. Christopher's confirmation program. Maria represents a growing number of confirmands who come back to mentor or sponsor other confirmation students.




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Saturday, December 8th
9 am - 12 pm

The Cardinal Ritter High School Placement Test will be Saturday, December 8th from 9:00 am - 12:00 pm. This test is for all current 8th grade students considering attending Cardinal Ritter High School for their freshman year. Registration begins at 8:30 am the day of the test. Please contact the Admissions Director, Vince Purichia, for additional information at vpurichia@cardinalritter.org, or 317-924-4333 ext. 122

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.

CARR, Daniel V., 68, Holy Spirit, Indianapolis, Nov. 14. Husband of Nancy Carr. Father of Anne Barron, Colleen Bornmann, Eileen, Mary, Daniel, Dennis, Gregory and Patrick Carr. Brother of Patricia Minnis, Jerry and Michael Carr. Grandfather of 17.

CRAWFORD, Nancy L., 51, Most Sacred Heart of Jesus, Jeffersonville, Oct. 31. Mother of Crystal Shaw, Matthew and Michael Crawford. Sister of Pauline Poppe, Clyde and John Trombley. Grandmother of five.

CREECH, Harmon W., 84, St. John the Apostle, Bloomington, Nov. 1. Husband of Anna (Penna) Creech. Father of Sarah, Paul and Stephen Creech. Grandfather of two.

ELZER, Elizabeth Ann, 72, St. Lawrence, Indianapolis, Oct. 27. Mother of Beth Green, Brian and Kevin Elzer. Grandmother of two.

FEENEY, Marjorie, 95, Christ the King, Indianapolis, Nov. 8. Mother of Ann Kleese and Philip Gordon. Stepmother of Ann Indelicato and John Feeney. Grandmother of nine. Great-grandmother of 16.

FISCHER, Henry T., 90, St. Vincent de Paul, Shelby County, Nov. 5. Father of Alice Brandt, Doris Everson and William Fischer. Brother of Rita Boring. Grandfather of five. Great-grandfather of one.

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

HAHN, Maudie E., 80, Most Sacred Heart of Jesus, Jeffersonville, Nov. 2. Wife of Edward Hahn. Mother of Sandra Harter, Robert Hahn, Jay and Kevin Garvin. Sister of Siss Claycomb, Maxine Trippett, Ruth Zaring and Donald Meadors.

Grandmother of eight. Great-grandmother of two.

HANDORF, Arthur H., 88, St. Louis, Batesville, Nov. 16. Brother of Laura Million. Stepbrother of Bill Stein.

HIATT, Marjorie B., 67, Prince of Peace, Madison, Nov. 9. Wife of Russell Hiatt. Mother of Pamela Couper. Stepmother of Diana Hiatt, Sandy Silvernale, Phillip and Stephen Hiatt. Sister of Virginia Harley and Delores Piper. Grandmother of one. Step-grandmother of five. Step-great-grandmother of one.

HUBERT, Irene, 79, St. Isidore, Bristow, Nov. 14. Mother of Suzanne Jaguamai and Bev Devillez. Sister of Leona Hubert. Grandmother of five. Great-grandmother of three.

KINNEY, James Frank, Sr., 73, Holy Name of Jesus, Beech Grove, Nov. 23. Husband of Mary Ann Kinney. Father of Beth Ann Micalizzi, Rosemarie Reinbold, Theresanne Dunn and Jim Kinney. Brother of Joe Kinney. Grandfather of eight.

KRUEGER, Erwin E., 94, Holy Spirit, Indianapolis, Nov. 18. Father of John Krueger. Grandfather of five. Great-grandfather of four.

LINKMEYER, Larry Lee, 69, St. Mary of the Immaculate Conception, Aurora, Nov. 22. Husband of Margaret Linkmeyer. Father of Laurie Gray, Mark and Michael Linkmeyer. Brother of Ardis Bischoff, Bob and Frank Linkmeyer. Grandfather of nine.

MIDDENDORF, L'Jean R., 79, St. Maurice, St. Maurice, Nov. 22. Wife of Robert E. Middendorf. Mother of Suzanne Arruda, Nancy and David Middendorf. Sister of James Darling. Grandmother of two.

POPP, George T., 76, Most Sacred Heart of Jesus, Jeffersonville, Nov. 2. Husband of Barbara (Colvin) Popp. Father of Catherine, Theresa, Gregory, Lawrence and Thomas Popp. Grandfather of eight.

ROELL, Otto A., 79, St. Louis, Batesville, Nov. 16. Husband of Rita Roell. Father of Regina Meyer, Melissa Schneider, Dennis, Melvin, Robert, Steven and William Roell. Brother of Raymond Roell. Grandfather of 24. Great-grandfather of three.

Great-great-grandfather of seven.

SCHOPPENHORST, Madeleine Nicole, 17, Good Shepherd, Indianapolis, Nov. 22. Daughter of Michael and Phyllis (Anderson) Schoppenhorst. Sister of Ginny and Philip Schoppenhorst. Granddaughter of Virginia Anderson, Pat Sterger and Francis Schoppenhorst.

SCHULTZ, Jo Ann H., 75, Holy Guardian Angels, Cedar Grove, Nov. 8. Sister of Gene and Jack Schultz.

TANNER, James Earl, 72, St. Christopher, Indianapolis, Nov. 21. Husband of Gloria (Whitaker) Tanner. Father of Annette Adkins, Rhonda Moore, Jimmy, Stevie and Todd Tanner.

Grandfather of 19. Great-grandfather of nine.

TATRO, George Allen, 51, St. Mary, New Albany, Nov. 18. Brother of Sherry Blakley and Freddy Tatro.

TRETTER, Mary F. (Christian), 89, St. Mary, New Albany, Nov. 19. Mother of Gary and Steven Tretter. Sister of Helen Flanary. Grandmother of two.

ULLRICH, Charles W., Sr., 86, St. Paul the Apostle, Greencastle, Nov. 9. Husband of Marian (Riggs) Ullrich. Father


of Jane Gorwin, Karen Houle, Charles Jr., Karl, Michael and Stephen Ullrich. Brother of James Ullrich. Grandfather of nine. Step-grandfather of several. Great-grandfather of nine.

WISKER, Charles E., 84, St. Vincent de Paul, Shelby County, Nov. 4. Husband of Mary Wisker. Father of Jean Tungate, Janet Wheeler and John Wisker. Brother of R. Marjorie Kuhn, Mary Alice Minor and Herbert Wisker. Grandfather of five. Great-grandfather of five. †

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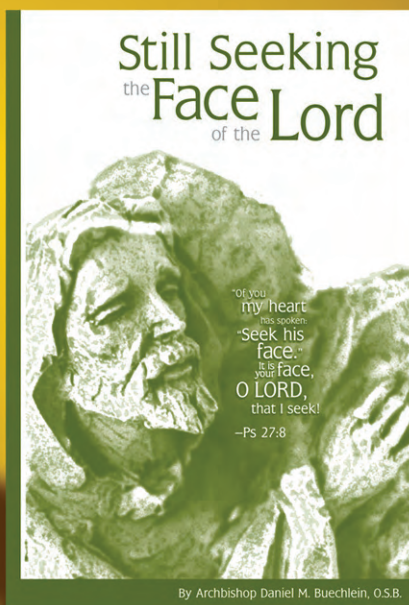


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Disciples of Christ

Echo graduates move into catechetical leadership positions

By Sean Gallagher

Two young faces are making a difference in catechetical leadership in the Archdiocese of Indianapolis.



Paul Sifuentes

Paul Sifuentes, youth ministry coordinator at St. Simon the Apostle Parish in Indianapolis, and Alexa Puscas, director of religious education at St. Pius X Parish, also in Indianapolis, have come to serve the Church in central and southern Indiana after spending two years in training for this specific ministry.

Last spring, both completed their participation in Echo, a two-year service program in faith formation leadership established in 2004 and administered by the University of Notre Dame's Center for Catechetical Initiative.

Puscas is not new to the archdiocese. She served as an Echo apprentice at Our Lady of Lourdes Parish in Indianapolis. Sifuentes spent his two years of service in the Echo program in the Diocese of Peoria, Ill.

Both, however, only came upon their current ministry positions early last summer, ordinarily after parishes have filled open staff positions.

As her time in Echo was coming to a close, Puscas, who enjoys oil painting, was considering studying at an art school. Then she interviewed for her current position at St. Pius X Parish.

"As I was walking out, I just really

thought, 'I can do this. I can really be happy here,'" Puscas said. "I felt God's call."

Sifuentes was called about an opening at St. Simon the Apostle Parish last June while he was on a golf outing at a family reunion. He interviewed for the job, and was at a restaurant when he received a call on his cell phone from St. Simon's pastor, Father Paul Etienne, offering him the position.

"I felt so comfortable there," Sifuentes said. "I prayed about it and just decided to take this position."

In addition to serving two years as apprentices in parishes under veteran catechetical leaders, Puscas and Sifuentes also took graduate-level theology classes through Notre Dame. At the end of their time in Echo, they earned master's degrees in theology from the Catholic university in northern Indiana.

Both Puscas and Sifuentes said Echo gave them good training for their current ministries.

"[It] prepared me in every way," Puscas said. "I could not imagine doing this job without having had my time of formation. The classes prepared me academically to be knowledgeable about the faith and, in a pastoral way, how to be a minister."

Kenneth Ogorek, archdiocesan director of catechesis, praised

Echo's combined academic and pastoral approach to forming possible future catechetical leaders.

"Echo apprentices who are now full-time professional catechetical leaders have the advantage of an excellent academic background," Ogorek said. "But the pastoral experience these people gain while they're apprentices is priceless."

'Echo apprentices who are now full-time professional catechetical leaders have the advantage of an excellent academic background. But the pastoral experience these people gain while they're apprentices is priceless.'

— Kenneth Ogorek



Alexa Puscas, right, the new director of religious education (DRE) at St. Pius X Parish in Indianapolis, speaks during a DRE Skills Series meeting on Oct. 16 at the Archbishop O'Meara Catholic Center in Indianapolis. The program is sponsored by the archdiocesan Office of Catholic Education.

Sifuentes views his ministry position as a profession. But at the same time, he doesn't lose sight of his overarching call to holiness.

"As a disciple, I see my vocation as one to holiness, of course," he said. "But as a staff member here at the parish, I see myself in a professional way. I may not always dress the most professional in a three-piece suit, but I find myself as a professional in being a representative of the parish ..."

Ogorek said that more young adults are considering entering catechetical ministry full time than in the past. One reason, he said, is because men and women currently in their 20s have grown up knowing professional youth ministers and directors of religious education.

"We have a generation of people now who have grown up seeing that this is a profession," Ogorek said. "I think that

may be a little bit of what's going on. And I think that's a good thing."

According to the Center for Catechetical Initiative at Notre Dame, Echo has produced 26 graduates. Of them, 18 have moved into full-time catechetical ministry or educational positions.

Puscas noted that the young adults entering full-time catechetical ministry through programs such as Echo are still relatively small in number. However, she added that they are growing and are committed. There are 23 apprentices currently in the Echo program.

"We may be starting small and starting slow just to familiarize ourselves," Puscas said, "but I think we understand this ministry as a vocation, our own vocation in living our discipleship of Christ."

(For more information on Echo, log on to www.nd.edu/~cci.) †

Three new Echo apprentices begin ministry in archdiocese

By Sean Gallagher

The relationship of the University of Notre Dame's Echo program with the Archdiocese of Indianapolis continued to grow this fall as three new apprentice catechetical leaders began their ministry in three Indianapolis South Deanery parishes.

John Paul Lichon is serving at Nativity of Our Lord Jesus Christ Parish. Joshua Schaffner is an apprentice at St. Mark the Evangelist Parish. Joshua Swaim is ministering at St. Jude Parish.

Lichon is a 2006 Notre Dame graduate from Naperville, Ill., who majored in Asian Studies and Chinese.

Although his undergraduate studies were not directed toward theology, he was significantly involved in ministry in a number of youth and campus ministry programs.

"When it was my senior year, I realized that I really enjoyed this kind of thing,"

Lichon said. "It had always been something on the side. But it was always something I had enjoyed, and I realized that this is something that I should make



John Paul Lichon

a bigger priority in my life and try to make a job out of it."

Schaffner is a 2006 graduate of Baylor University in Waco, Texas. A native of Dallas, he was also involved in campus ministry as an undergraduate student.

He said he is glad to be serving in a diocese that is familiar with Echo and where graduates of the program are now serving as full-time catechetical ministry professionals.

"It makes me proud to be a part of this program," Schaffner said, "[and] to go and be a part of various meetings and ministries around the archdiocese, and [learn that]



Joshua Schaffner

people already know about the Echo program and the graduates of it that are already making an impact in dioceses, not only here, but [also] around the nation."

A native of Fort Wayne, Ind., Swaim graduated from Notre Dame last spring, where he majored in theology and philosophy.

Four of the five people in the archdiocese who are either Echo graduates or currently apprentices are men.

Swaim sees this and the presence of

other young men in the program in other places around the country as a good thing for the Church in the United States that, over the past few decades, has seen the



Joshua Swaim

number of lay women ministers far outnumber their male counterparts.

"There's been a good group of young men that are in the Echo program," Swaim said, "and so that's also making for a more diverse community of leaders in the Church."

"And I think the young leadership, as well as the leadership by young men especially, are going to invite the youth to be more active, but also to bring people our own age back into the Church." †

Classified Directory, continued from page 18

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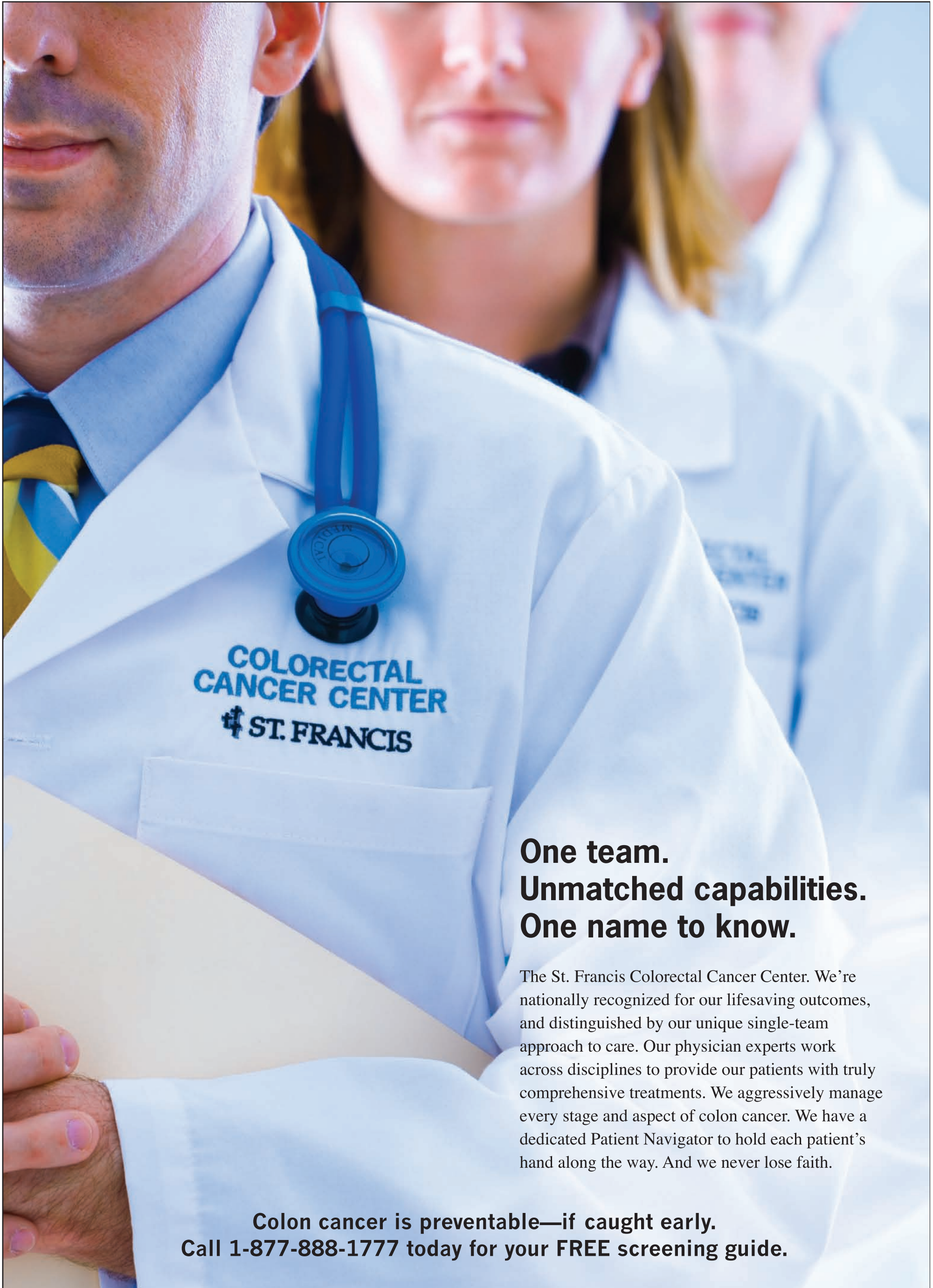
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