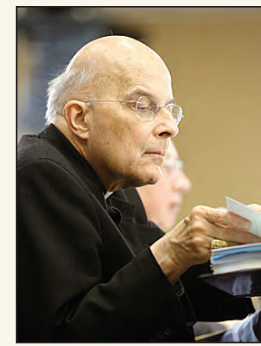




The

Criterion

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Fall meeting

Bishops OK restructuring, new statement on the Eucharist, page 10.

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Thankful to St. Joseph Faith is at core of history of St. Augustine Home for the Aged

By Mary Ann Wyand

At 93, Beatrice Spurgeon is thankful for many blessings from God during her long life.

She is especially grateful for the opportunity to spend the remaining years of her life with the Little Sisters of the Poor and residents of the St. Augustine Home for the Aged in Indianapolis.

"I've lived here for a little over three years now," Spurgeon said during the Holiday Bazaar on Nov. 17 at the Little Sisters' home for the elderly poor at 2345 W. 86th St. in Indianapolis.

"It's just far above anything I ever expected," she said. "It's been wonderful to be here. I'm very grateful to the sisters and to all the people that work here. I love it here. There's a lot of love and kindness. I couldn't have spent the last part of my life in a better way."

As a St. Augustine Home resident, Spurgeon said, "You get to know so many nice people, and there's always something fun and interesting going on here. I can't tell you how much it means to me to keep busy with friends."

Last weekend, Spurgeon and several other residents helped the Little Sisters and St. Augustine Guild members present the annual Holiday Bazaar to help raise funds for operating expenses and capital improvements that include a new roof for the 38-year-old home.

Spurgeon also helps take care of Joey, the Little Sisters' dog, and enjoys walking the white Shih Tzu on the scenic grounds at the home.

The sisters adopted the happy little dog—already named Joey—as a companion for the home's 95 residents and think St. Joseph, their patron saint, must have had a hand in his adoption.

"I walk him a lot," Spurgeon said. "I do a lot that I don't have to do with Joey because I want to. I think Joey came here for a purpose."

Immaculate Heart of Mary parishioner William A. Brennan Jr. of Indianapolis, who was recently named the first "lifetime" member of the home's advisory board, shares the Little Sisters' devotion to St. Joseph.

Brennan, who is 89 and still keeps busy with real estate work and volunteer service, carries a small statue of St. Joseph—a gift from the Little Sisters—in his pocket every day.

On March 19, the feast of St. Joseph, the Little Sisters honored Brennan for four decades of distinguished service to the sisters and the home.

Brennan likes to share the story about how St. Joseph helped the Little Sisters select the location for the new St. Augustine Home about 45 years ago.

His father, William A. Brennan, started a commercial and industrial real estate company in Indianapolis in 1926. After earning a business degree at Harvard University

Photos by Mary Ann Wyand



Above, a large statue of Jesus welcomes visitors to the St. Augustine Home for the Aged in Indianapolis, which is operated by the Little Sisters of the Poor. The Little Sisters are currently raising funds to pay for a new roof on the 38-year-old home for the elderly poor at 2345 W. 86th St.

Left, St. Augustine Home for the Aged resident Beatrice Spurgeon of Indianapolis walks Joey, the Little Sisters' dog, on an autumn afternoon.

then serving in the U.S. Army in Indiana during World War II and the Korean War—achieving the rank of captain—he joined the family business to help his father.

When Mother Marie Mathilde, superior of the Little Sisters of the Poor in Indianapolis during the 1960s, called him about selling the sisters' first home at 500 E. Vermont St., Brennan went to visit her at the home located in what is now the historic Lockerbie Square neighborhood.

Mother Marie Mathilde, who was from France, promptly explained that the current home was antiquated so she needed to sell it and purchase land on the perimeter of the city to build a larger, modern home for the residents.

She said Bernard Lanagan, a longtime advisory board member who was serving as chairman of the Little

See HOME, page 2

Papal trip to Turkey: Key questions test Benedict's pontificate

VATICAN CITY (CNS)—Pope Benedict XVI travels to Turkey in late November, a four-day visit aimed at building bridges with Islam, reaffirming dialogue

with Orthodox Christians and encouraging a tiny Catholic minority in a Muslim country.

The Nov. 28-Dec. 1 trip was first envisioned as an ecumenical event, but interreligious issues have taken center stage. The pope's

remarks about Islam at the University of Regensburg in September upset many Muslims, and Turkey will offer the pope a platform to explain his views to the Islamic world.

It will be the pope's fifth visit outside

Italy and his first to a country with a Muslim majority. He arrives in Ankara for meetings with government officials, goes to the historic site of Ephesus for Mass, and closes out his visit with Orthodox and Catholic communities in Istanbul.

Situated where Asia and Europe meet, Turkey has for centuries been a place where Islamic cultures met the "Christian" West—often in conflict, as at the time of the Crusades. In the current climate of global cultural and religious tensions, that makes the papal visit all the more significant.

"It's an extremely important trip," said Father Justo Lacunza Balda, an official of the Pontifical Institute for Arabic and Islamic Studies in Rome.

"There are so many issues that touch Turkey, including dialogue with Muslims, cultural and religious identity, the future of

Europe, Church-state relations, religious freedom and ecumenism. The pope's visit is a sign of respect for the country and a sign that these issues need to be discussed," he said.

On several levels, the trip represents a test of Pope Benedict's 18-month-old pontificate. Vatican officials believe the results will hinge on answers to some key questions:

- Can the pope begin to heal the recent rift with Islam, while still engaging Muslims in honest dialogue on crucial issues—including the question of faith and violence?

• Can the pope get a hearing from the Turkish population and government hosts when he speaks about the importance of religious freedom and human rights in a modern democracy?

See TURKEY, page 10

See related editorial, page 4.



Pope Benedict XVI

HOME

continued from page 1

Sisters' capital campaign, suggested that she contact Brennan. "I wasn't in the front door of the home for five minutes," Brennan recalled, "when she said bluntly, 'You're going to sell this place for us. What can we get for it?' I said, 'How about \$250,000?' She said, 'We'll take it. You go sell it. ... You're going to find us a new spot for a home. We have to build a new home. This place is obsolete.'

"When I asked, 'Mother, how much are you going to spend?' she said, '\$3 million.' So I asked, 'Do you have a building fund?' and she said yes. I asked, 'How much is in it?' and she said, '\$7,500.' I asked, 'Mother, how are you going to get from \$7,500 to \$3 million?' She looked at a statue of St. Joseph and said, 'He'll take care of us.'"

Brennan selected 18 parcels of available land then arranged a bus tour so the Little Sisters could visit the sites. The Little Sisters also wanted to locate their home near a Catholic hospital.

He recalled that when Mother Marie Mathilde saw the cornfield on a country road that is now West 86th Street, she announced, "St. Joseph wants us to build the home here."

Working with Archbishop Paul C. Schulte, Brennan acquired the farmland on what came to be called "Catholic Row" because he also helped the Society of Jesus build Brebeuf Jesuit Preparatory School and the Daughters of Charity construct St. Vincent Hospital there.

St. Augustine Home for the Aged was built on a 30-acre site between the hospital and Jesuit preparatory school.

But to accomplish that, Brennan had to work with city officials to extend water and sewer lines from 38th Street north to 86th Street then arrange for other utilities as well as the construction of roads and storm water drainage.

"On the day, about five years later, the Little Sisters moved into this facility, they didn't owe a cent on it," Brennan said. "Every single cent had been raised. There was no debt. It was amazing. St. Joseph just does not let them down."

St. Augustine Home is "a truly special place that is always immaculate," he said, praising the Little Sisters and lay staff members.

The Little Sisters have to raise \$87 per resident every day to cover operating expenses, he said, as well as ongoing fundraising to pay for capital improvements.

Brennan said the Little Sisters place their trust in God and their patron saint to help them operate the home.

"The Little Sisters are fascinating," he said. "They're walking saints. I've been close to them ever since the 1960s when I started serving on their advisory board."

The story about how the Little Sisters chose the location for St. Augustine Home in 1968 is "a fabulous piece of

This statue of Blessed Jeanne Jugan, who founded the Little Sisters of the Poor in Brittany, France, in 1839, is a gift to the Little Sisters from members of the St. Augustine Guild.



Above, in this file photo published in *The Criterion* on Aug. 19, 1966, Mother Marie Mathilde, far right, superior of the Little Sisters of the Poor in Indianapolis, shows her assistant and two guests how much progress has been made on construction of the new St. Augustine Home for the Aged at 2345 W. 86th St. The home was built with donations from more than 18,000 individuals, families, businesses and foundations.

Right, William Brennan carries this statue of St. Joseph and the Christ Child in his pocket every day.



Photos by Mary Ann Wyand




Immaculate Heart of Mary parishioner William A. Brennan Jr. of Indianapolis holds a miniature statue of St. Joseph holding the Christ Child. He was recently honored as a "lifetime" advisory board member by the Little Sisters for distinguished service to the St. Augustine Home for the Aged. Brennan and his wife, Louise, raised five children.

history," Brennan said. "To be around that kind of an operation for 40 or 45 years, I know there's a direct connection with the Lord through St. Joseph.

"When I've done things to help the Little Sisters, I know the hand of St. Joseph was on me," he said. "I couldn't have done them alone. He has become my favorite saint. Some of the devotion of the Little Sisters has rubbed off on me and made me a better man. I'm thankful for that."

(To operate St. Augustine Home for the Aged and provide quality care to the residents, the Little Sisters of the Poor must raise more than \$225,000 in donations each month to supplement government funding plus additional funds for capital improvements to the home. For information about how to help, call St. Augustine Home at 317-872-6420.) †



Readers may share Christmas memories for supplement

Again this year, *The Criterion* invites readers to submit personal holiday memories for inclusion in the annual Christmas Supplement, which will be published in the Dec. 22 issue.

Christmas memories should be brief stories related to faith, family and friends. They may be written about humorous or serious topics.

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 criterion@archindy.org by the Dec. 5 deadline. †



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Deconstructing voter choices: Catholics differ little from others

WASHINGTON (CNS)—Much ado has been made of the supposed shift of “religious” voters to Democrats in the midterm election.

Exit polls showed that more Catholics and more frequent churchgoers in general voted for Democrats in the 2006 election than voted for Democrats in the 2004 election. News stories and press releases in the first few days after the election touted “Catholic voters abandon Republicans” and “God gap narrows.”

But when compared to how voters as a whole cast their ballots this year, the much-vaunted statistics that supposedly show dramatic shifts by Catholics and regular worshippers of any faith lose their distinctiveness.

Catholics and regular churchgoers pretty much voted like the overall majority of the country in supporting more Democratic candidates, said John Green, senior fellow in religion and American politics at the Pew Forum on Religion and Public Life.

Enough voters shifted their support to Democrats this year to swing majority power to the party in both the House and the Senate for the first time in 12 years.

Comparing exit-poll results of how people voted in House races, the only races common to all states, Green told Catholic News Service that the country as a whole was 4 percent to 5 percent more likely to vote for Democrats this November.

Fifty percent of white Catholics, the common breakout used by pollsters, voted for Democrats, compared to 48 percent who voted for Republicans. In 2004 congressional races, 45 percent of white Catholics and of voters overall voted for Democrats in House races, Green said.

Tom Perriello, a co-founder of Catholics in Alliance for the Common Good, told CNS that efforts by the Democratic Party to reach out to Catholics, especially in Pennsylvania, Ohio and Virginia, states with close, key Senate races, seem to have succeeded.

The “life does not end at birth” campaign of 2004, organized by a coalition of Catholic groups led by Pax Christi USA, was the start of efforts aimed at persuading

voters to choose candidates on a broader basis than abortion alone, Perriello said. Catholics in Alliance this year had a series of ads headlined “As simple as right and wrong,” which picked up that theme and have resonated with evangelicals and Catholics alike, he said.

Perriello is optimistic about that success, meaning the end of the sense that Democratic candidates must support abortion “rights” to get anywhere within the party.

In Pennsylvania, the Democratic Party supported Bob Casey Jr. from the start of his campaign, even to the point of discouraging other Democrats from running in the primary. Like the Republican incumbent he defeated, Sen. Rick Santorum, Casey is a Catholic who opposes abortion, which didn’t sit well with some segments of the Democratic Party’s base.

The Rev. Jim Wallis, founder of Sojourners and author of *God’s Politics: Why the Right Gets It Wrong and the Left Doesn’t Get It*, said at a Nov. 15 teleconference hosted by the Catholic Alliance and the organization Faith In Public Life that the Pennsylvania election helps neutralize abortion as a litmus test issue for Democrats.

“With two Catholic, pro-life candidates, it took both abortion and religion off the table and let economic justice and poverty get back on the table,” Wallis said.

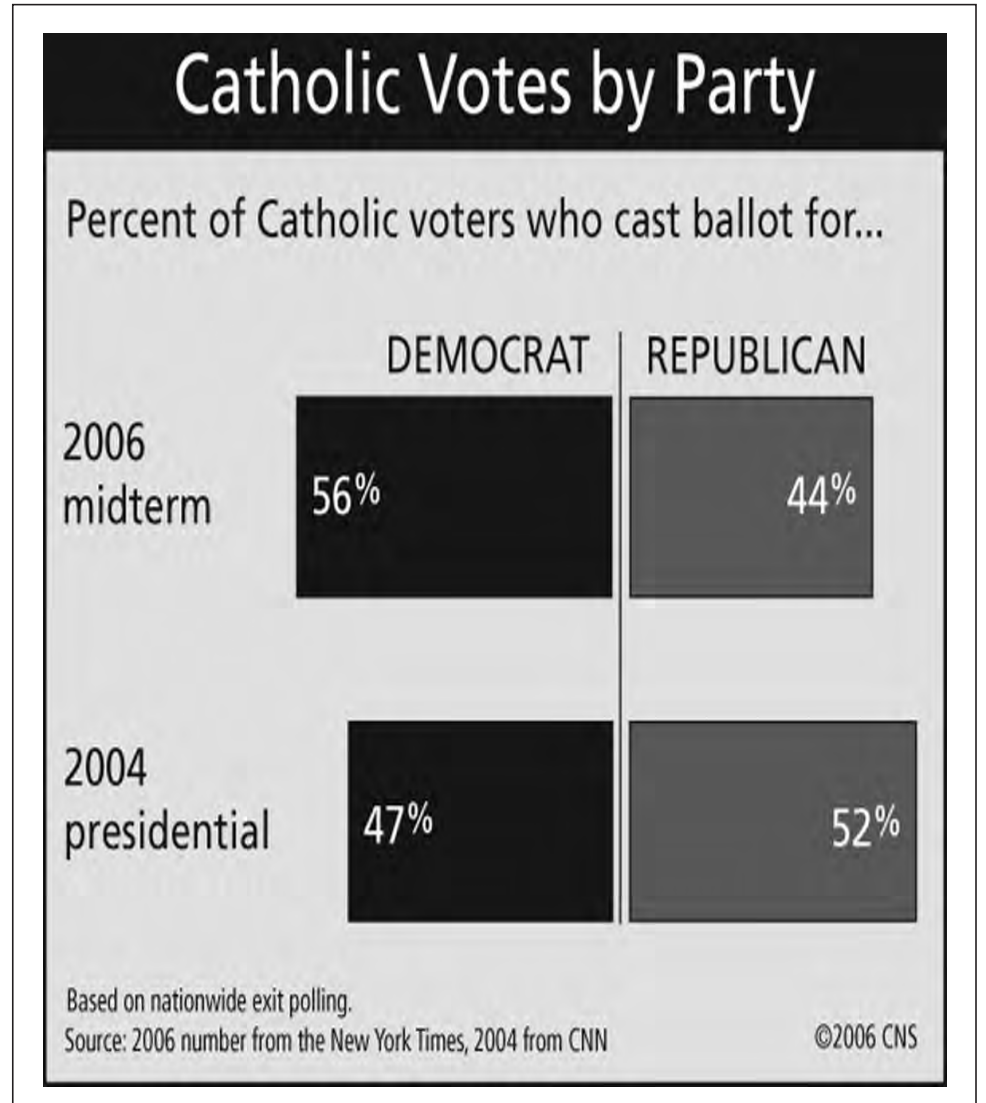
Green said Casey’s success shows what was considered an experiment by the Democratic Party can work, but it remains to be seen whether the approach is viable for the long term.

Among Hispanic voters, support for Democratic candidates is the norm, but even that was stronger this election. Seventy-three percent of Hispanics

voted for Democrats for House seats, according to the National Election Pool, an exit poll for a consortium of news outlets. In the 2004 presidential race, 53 percent of Hispanics voted for the Democratic candidate and 29 percent voted for the Republican candidate, *The Wall Street Journal* reported. In the last midterm election in 2002, 38 percent of Hispanic voters chose the Republican candidate.

At a Nov. 14 discussion about

In Pennsylvania, the Democratic Party supported Bob Casey Jr. from the start of his campaign, even to the point of discouraging other Democrats from running in the primary. Like the Republican incumbent he defeated, Sen. Rick Santorum, Casey is a Catholic who opposes abortion, which didn’t sit well with some segments of the Democratic Party’s base.



the election hosted by the New Democratic Network, Cecilia Munoz of the National Council of *La Raza* said the November races brought out a record percentage of Latino voters, 8 percent. Hispanics account for 8.6 percent of registered voters and 14.5 percent of the U.S. population, according to the Pew Hispanic Center.

Munoz said that, as in every election, the issues of greatest concern to Latino voters were education, the economy and, this time, the war in Iraq. But immigration was a driving force for many Hispanic voters.

Munoz said 30 percent of Hispanic voters said they either participated in the immigration rallies and marches last spring or are close to someone else who did so. Almost half of the youngest voters said they had joined the rallies or marches, she said.

“We exploded the myth that only illegal immigrants care about immigration,” Munoz said.

That notion “insulted people,” she said, and led to what she said was the backfiring of attempts by some Republicans to draw out their core voters by emphasizing a tough approach on

illegal immigration. In many states, incumbent Republicans who emphasized their opposition to comprehensive immigration reform lost to Democrats who advocated a broader approach.

At the same briefing, pollster Sergio Bendixen said the election exploded three myths about Hispanic voters:

- That they don’t vote.
- That they are a swing vote that might readily go for either Republicans or Democrats.
- That Hispanic voters are nearly all U.S.-born and therefore less likely to care about problems affecting new immigrants.

Bendixen said 19 percent of voters in California this year were Hispanic and half of those were born in Latin America. The national debate about immigration during the last year and the inconclusive efforts in Congress to tackle illegal immigration were a key to drawing out Hispanic voters.

He agreed with Munoz that the war and economic issues were more important to Hispanic voters, but immigration was a strong factor in getting people to the polls.

“It wasn’t about policy, but about what being a Hispanic in America means,” Bendixen said. “It was very personal.” †



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Editorial



Pope Benedict XVI greets Zeynep Ozbek, a 24-year-old Muslim from Turkey, during his general audience at St. Peter's Square at the Vatican on Nov. 8. She was among a group of 90 young people of various faiths that had gathered for an inter-religious dialogue in Assisi, Italy. The pope is set to visit Turkey from Nov. 28 to Dec. 1.

The pope's trip to Turkey

The world will be watching even more than usual as Pope Benedict XVI travels to Turkey next Tuesday through Friday. The riots by Muslims that followed the talk he gave in Regensburg, Germany, have prompted concern for his safety in a Muslim country.

Let's remember, though, that the objective of improving relations with Muslims will be only a secondary purpose of the trip. The primary purpose will be to further the cause of Christian unity. The pope is accepting the invitation of both the Turkish government and the Orthodox Church's Ecumenical Patriarchate of Constantinople.

From the beginning of his pontificate, Pope Benedict has emphasized his desire to seek union with the Orthodox Churches. Perhaps this pope from Germany will be able to achieve closer relations with the Orthodox Churches than Pope John Paul II, the pope from Poland, could.

It's significant that Patriarch Alexei II of the Russian Orthodox Church has publicly asserted that Benedict will become famous and will be remembered. The patriarch said that relations between the Russian Orthodox and the Vatican will develop for the better because of Benedict. There are now meetings between the Russian Orthodox and the Vatican that the Orthodox refused to have while John Paul was alive.

Next week's meeting, though, is with Ecumenical Patriarch Bartholomew of Constantinople. His predecessors can be traced back to the early days of Christianity. The Roman Emperor Constantine made his home in Constantinople, changing its name from Byzantium (today it's called Istanbul). Four of the first eight ecumenical councils were held in Constantinople, and the patriarch of Constantinople was accorded the honor of being second only to the pope.

Through the centuries, though, tensions arose between the Church of the West, centered in Rome, and the Church of the East, centered mainly in Constantinople, although there were also patriarchates in Antioch, Alexandria and Jerusalem. The patriarch of Constantinople usually had the support of the emperor of the Roman Empire, since he also lived in Constantinople.

Eventually, there developed two fundamental differences between the Church of Rome and that of Constantinople. One was over papal

claims of primacy. The Eastern Church looked on the pope as first in honor, but did not grant him supremacy of power and jurisdiction. The popes, on the other hand, insisted on exerting ultimate control over the Eastern as well as the Western Churches.

The other issue was theological. The two Churches disagreed on whether the Holy Spirit proceeded only from the Father or from the Father and from the Son. That disagreement continues today.

The disagreements got so bad that, in 1054, during an attempt at reconciliation that failed, the pope's representatives excommunicated the patriarch of Constantinople and his supporters. The patriarch retaliated by excommunicating the pope. The East-West Schism is dated from July 24, 1054. The Eastern Church thereafter became known as the Orthodox Church. (There are, though, numerous Eastern Catholic Churches, with their patriarchs, that are fully in communion with Rome.)

Because of this history, the Patriarchate of Constantinople retains a primacy of honor among the Orthodox Churches, which is why it's called the Ecumenical Patriarchate. However, each of the 15 Orthodox patriarchates is an autocephalous (independent) Church. There is no equivalent of the pope among the Orthodox.

With the spread of Islam, Christians in the Byzantine Empire became fewer and fewer. The final end of the Byzantine Empire happened on May 29, 1453, when Constantinople fell to the Ottoman Turks under Sultan Mehmet II the Conqueror. Since then, the Russian Orthodox Church has become the largest.

The Catholic Church still considers itself to be in *almost* full communion with the Orthodox Churches. The Churches, according to the Catholic Church, are joined in the priesthood and Eucharist and in various other ways.

Pope Benedict hopes that his visit next week will strengthen ties with at least some of the Orthodox Churches. He is scheduled to participate in an Orthodox liturgy next Thursday.

Nevertheless, he will undoubtedly also remember the secondary purpose of his trip. During his trip to Cologne for World Youth Day, he met with Muslim leaders and emphasized that they have a responsibility to take action against Muslim extremists who are responsible for terrorism. He might be just as forceful while he's in Turkey.

— John F. Fink

Be Our Guest/*Fr. Tom Widner, S.J.*

St. Francis Xavier is a model for an ever-changing culture

On Sunday, Dec. 3, Jesuits at Brebeuf Jesuit Preparatory School in Indianapolis, along with Jesuits worldwide, will close out a yearlong celebration of the 500th anniversary of the birth of St. Francis Xavier, one of the most important missionaries of the Church, and patron of the Archdiocese of Indianapolis.



How did St. Francis Xavier come to be the patron of the archdiocese?

The cathedral of the original Diocese of Vincennes, the third structure on that site, is named for St. Francis Xavier.

According to Father Herman Alerding, an Indianapolis priest who composed a history of the diocese in 1883, French Jesuit missionaries from Canada and Louisiana began visiting the Wabash region toward the end of the 17th century.

French settlers arrived in the Vincennes area about 1712, Father Alerding wrote. They "demanded a missionary," and a Jesuit named "Father Mermet was sent to them." He is apparently the first priest specifically located at Vincennes.

A marriage recorded on April 21, 1749, at Vincennes between one Julien Trattier of Montreal and Josette Marie, the daughter of a Frenchman and an Indian woman, is the first official parish record preserved in the Vincennes archives. The entry is signed by

Jesuit Father Sebastian Meurin. Records in Quebec identify Father Meurin as having arrived in St. Louis in 1736. He moved to Vincennes in 1748, and left about 1753.

Numerous Jesuits served the French villages over many years. Among them were Fathers Louis Vivier, Julian Duvernay and Pierre du Jaunay. Father Mermet was another as was Jesuit Father Gabriel Marest.

Father Marest had written a letter in 1712 from the village of Kaskaskia in Illinois to another Jesuit, Father Germon, about the Illinois and Wabash settlements.

Father Alerding, quoting an earlier history of Indiana, claimed that "the first white man who visited the territory, now Indiana, was a French Jesuit missionary, who came from the old French mission of St. Joseph, of Lake Michigan, which was one of the oldest Jesuit missions in the lake region."

So it is not surprising that St. Francis Xavier should become the patron of a missionary diocese that grew out of a wilderness that has also given Indiana its first canonized saint.

Even though the French Jesuits disappeared from Vincennes after the Revolutionary War, St. Francis Xavier continues to be a model for a Church seeking to influence an ever-changing culture.

(*Jesuit Father Tom Widner is rector of the Brebeuf Jesuit community and vice president for Mission and Identity at Brebeuf Jesuit Preparatory School in Indianapolis.*) †

Letters to the Editor

Catholic Church should be focused on all life issues

In the front page article "All Eyes on Roberts Court ..." in the Nov. 10 issue of *The Criterion*, I was disturbed that, as a Church, our eyes do not seem to be focused uniformly on life issues.

Yes, the new court will weigh abortion cases; however, they will also weigh such cases as capital punishment, end-of-life choices and human rights as well as other moral issues.

I would hope, as a Church, we are as concerned about how Justices John Roberts, Antonin Scalia and Samuel Alito as well as the other justices will rule on these important cases.

As Catholics, we are called to be concerned about all life issues and should not put one above the other if we sincerely believe all life has value in the eyes of God.

Rodney Dick, Indianapolis

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations,

pastoral sensitivity and content.

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

Send letters to "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717.

Readers with access to e-mail may send letters to criterion@archindy.org.

Turkey

The population of 70 million is nearly entirely Muslim. Catholics number about 33,000. Despite its Muslim majority, Turkey is a secular country that guarantees religious freedom.

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Service to this kingdom and to Christ the King is our shared vocation

The last Sunday of the liturgical year is the solemnity of Christ the King. In a sense, this feast suggests a reflection about the mystery of Christ's life and the meaning of his kingdom.

Pilate would put the inscription over his head on the cross: "This is the King of the Jews." There was a double mockery going on here. Pilate, who ordered the inscription to be put on the cross, was a Roman mocking the Jews. Some Jewish leaders and soldiers and one of the criminals were mocking a person named Jesus.

In the wee hours of the dark night of his Passion, Jesus stood before Pilate wearing a crown. It was the first and only time he wore a crown, and it was a crown of thorns and worse: It was a crown of mockery. He held a reed "that shakes in the wind" for a scepter, which is supposed to be a symbol of power. He was robbed with an old purple cloak on his shoulders. Later, he carried the ordinary criminal's cross, which would bear the inscription "This is the King of the Jews."

The double mockery was not just the mindless entertainment of a few mean drunks. These were angry leaders and soldiers who had been provoked to anger. Pilate and the Jewish leaders were well aware that Israel was expecting a powerful political deliverer, a great king like David.

Along comes this wandering 30-year-old named Jesus claiming he was a son of

David, and that the kingdom of God had arrived. And people were beginning to take him seriously. This frightened and angered the leaders.

Jesus announced: "The time of waiting is over; the kingdom of God is close at hand. Change your ways; believe in the good news" (Mk 1:15). He preached the kingdom of God. He did not openly deny that he is king. In fact, he claimed for himself the responsibility of our lives, our very souls, our debts and our sins. But he denied himself pomp and ceremony.

Like a king, he commanded and organized a following. Unlike a king, he did not set up a palace and he did not promise material riches to his followers. He asked his followers to be poor, to make peace, to turn the other cheek, to go the extra mile.

In the eyes of most of his contemporaries, Jesus was counted as a fool. At best, a troublemaker. In the eyes of most of our contemporaries, Christ and what he stands for is still counted foolish.

More refined words would be used today: anachronistic, old-fashioned, unrealistic, "out of it," extremist. In the eyes of his contemporaries, the followers of Jesus were fools. In the eyes of many of our contemporaries, we who follow Christ are fools.

Our king lost an insignificant battle back there 2,000 years ago. True, he died like a criminal with a mock sentence over

his head. He won the greatest battle of them all when he conquered death and sin.

We are grateful for that, but today we especially admire him for the way he set up our kingdom. Courageously, he threw off the trappings which separate kings from their people. First of all, his kingship is one of genuine service: He came to feed the hungry, to bring healing to the sick, to bring good news to the poor and to set captives free.

His kingdom is also one that demands service. This wonderful feast is a great occasion to pray about our expectations of the kingdom of God in our midst and our own part in making it real. It is a good time to pray about what expression of service Christ asks of us in his kind of kingdom.

In these our days, it is only through our hands that the hungry are fed, the sick are healed. Only through our cooperative ministry is the Good News proclaimed and the oppressed set free. We are the hearts and hands and voices of Christ among us.

That's how the kingdom comes alive today, through our hands: the hands of bishops, priests, deacons, religious and lay

folks—all of us working together.

Through our ministry together, Christ the King carries on his mission even today, even in our midst, until he comes again in glory.

That's what we mean when we say the kingdom of God is not far away. That's what we mean when we say the kingdom of God is in our hearts. It is with that understanding when we pray "Thy kingdom come ..."

Service to this kingdom and to Christ the King among us is our shared vocation. That's the bottom line.

And it is why we are counted foolish by some. We are in very good company. †

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.

El servicio a este reino y a Cristo Rey es nuestra vocación compartida

El último domingo del año litúrgico es la solemnidad de Cristo Rey. De cierta forma esta festividad invita a la reflexión sobre el misterio de la vida de Cristo y el significado de su reino.

Pilato colocó la inscripción sobre su cabeza en la cruz que rezaba: "Este es el rey de los judíos." Esto era una doble burla. Pilato, quien ordenó que la inscripción se colocara en la cruz, era romano y se burlaba de los judíos. Algunos líderes y soldados judíos y uno de los delincuentes se burlaron de la persona llamada Jesús.

En la madrugada de la noche oscura de su Pasión, Jesús se paró frente a Pilato llevando una corona. Fue la primera y única vez que llevara una corona; era una corona de espinas y lo que es peor: una corona de burla. Empuñaba una caña "que se dobla con el viento" como cetro, lo cual es supuestamente un símbolo de poder. Se le vistió con una vieja capa violeta sobre los hombros. Más adelante arrastró la cruz común de los delincuentes que llevaba la inscripción "Este es el rey de los judíos."

La doble burla no era simplemente el entretenimiento absurdo de unos cuantos borrachos. Se trataba de líderes y soldados enojados a quienes se les había provocado hasta llegar al punto de la ira. Pilato y los líderes judíos estaban conscientes de que Israel esperaba un poderoso líder político, un gran rey como David.

Y aparece este errante de 30 años llamado Jesús, afirmando que era el hijo

de David y que el reino de Dios había llegado. Y la gente empezaba a tomárselo en serio. Esto atemorizó y enojó a los líderes.

Jesús anunció: "La espera ha terminado; el reino de Dios está cerca. Enderezad vuestros caminos; creed las buenas nuevas." Predicaba el reino de Dios. No negó abiertamente que fuera el rey. De hecho, se hizo responsable por nuestras vidas, nuestras propias almas, nuestras deudas y nuestros pecados. Pero se negó a la ostentación y la ceremonia.

Al igual que un rey, comandó y organizó un séquito. A diferencia de un rey, no se construyó un palacio y no prometió riquezas materiales a sus seguidores. Les pidió que fueran pobres, que hicieran la paz, que pusieran la otra mejilla y que se esforzaran.

A los ojos de la mayoría de sus contemporáneos, Jesús era un tonto. Al menos un agitador. A los ojos de la mayoría de nuestros contemporáneos, Cristo y lo que él representa todavía siguen siendo absurdos.

Hoy en día se utilizan palabras más refinadas: anacrónico, anticuado, utópico, desatinado, extremista. Para sus contemporáneos, los seguidores de Jesús eran tontos. Para muchos de nuestros contemporáneos, aquellos que seguimos a Cristo somos tontos.

Nuestro rey perdió una batalla insignificante en aquel momento, hace 2000 años. Ciertamente murió como un delincuente, con una sentencia de burla sobre su cabeza. Ganó la más grande de las batallas cuando conquistó la muerte y el pecado.

Estamos agradecidos por ello, pero hoy en día lo admiramos especialmente por cómo organizó nuestro reino.

Valientemente arrojó las trampas que separan a los reyes de sus pueblos. Primero que nada, su reino está dedicado al servicio genuino: vino a alimentar a los hambrientos, a curar a los enfermos, a llevar buenas nuevas a los pobres y a liberar a los cautivos.

Su reino también exige servicio. Esta maravillosa festividad es una excelente ocasión para rezar sobre nuestras expectativas del reino de Dios entre nosotros y qué papel desempeñamos para que se haga realidad. Es una buena oportunidad para rezar sobre la expresión de servicio que Cristo nos pide en su tipo de reino.

En la época actual, nuestras manos son las que alimentan a los hambrientos y curan a los enfermos. Solamente por medio de nuestro ministerio de cooperación se pueden difundir las buenas nuevas y liberar a los oprimidos. Somos los corazones, las manos y las voces de Cristo entre nosotros.

Así es como el reino cobra vida hoy en día, por medio de nuestras manos: las manos de los obispos, sacerdotes, diáconos, religiosos y laicos, todos trabajando juntos.

Por medio de nuestro ministerio

conjunto, Cristo Rey lleva a cabo su misión aun hoy en día, aun entre nosotros, hasta que vuelva con gloria.

Eso es lo que queremos expresar cuando decimos que el reino de Dios está cerca. Eso es lo que queremos expresar cuando decimos que el reino de Dios está en nuestros corazones. Bajo esa premisa es que rezamos "venga a nosotros tu reino..."

El servicio a este reino y a Cristo Rey entre nosotros es nuestra vocación compartida. Esa es la conclusión.

Y es por ello que algunos nos consideran tontos. Estamos en muy buena compañía. †

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

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

Traducido por: 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 24-December 2

Saint Meinrad Archabbey and School of Theology, 200 Hill Drive, St. Meinrad. **Archabbey Library exhibit, "Deacon and Priesthood Ordination,"** free, all times CST, Mon.-Thurs., 8 a.m.-noon, 1-5 p.m., 7-10 p.m.; Fri. 8 a.m.-noon, 1-5 p.m.; Sat. 9-11 a.m., 1-5 p.m., 7-10 p.m.; Sun. 1-5 p.m., 7-10 p.m.; Nov. 22, 1-5 p.m. only, closed Nov. 23-24. Information: 800-682-0988 or www.saintmeinrad.edu.

November 25

Ursuline Sisters of Louisville, Sacred Heart Academy, gymnasium, 3175 Lexington Road, Louisville, Ky. **Marian Home, card party,** 1-4 p.m., \$5, lunch available for purchase. Information: 502-212-1750.

November 26

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. Faith Formation Team, **"Apologetics from A-Z,"** sessions for adults, **"Spirituality for Children,"** 4 years

and older, 11:15 a.m.-11:55 a.m. Information: 317-636-4478.

St. Christopher Parish, 5301 W. 16th St., Indianapolis. **Euchre party,** doors open at 1 p.m., \$3. Information: 317-241-6314, ext. 100.

November 27

St. Athanasius Byzantine Catholic Church, 1117 S. Blaine Ave., Indianapolis. **"Catholic Apologetics,"** 7-9 p.m., free. Information: 317-632-4157 or e-mail

stathanasius@pngusa.net.

November 28

St. Lawrence School, 6950 E. 46th St., Indianapolis. **Open house and early registration** for 2007-08 school year, 1-7 p.m. Information: 317-543-4923 or e-mail mboyd@saintlawrence.net.

December 1

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Lumen Dei meet-**ing, Mass, 6:30 a.m., breakfast

and program at Priori Hall, \$10 members, \$15 guests. Information: 317-919-5316 or e-mail Lumen_Dei@sbcglobal.net.

December 1-2

SS. Francis and Clare Parish, 5901 Olive Branch Road, Greenwood. **"Why Be Catholic When You Can Be Anything Else?"** Advent seminar, Patrick Madrid, presenter, Fri. 7-9 p.m., Sat. 9 a.m.-4:30 p.m., free-will offering. Information: 317-663-1117 or e-mail francisandclare@sbcglobal.net.

December 2

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Holiday Shoppportunity,"** 9 a.m.-3 p.m. Information: 317-788-7581 or e-mail benedictinn@yahoo.com.

December 2-3

St. Anthony Church, 379 N. Warman Ave., Indianapolis. **"Christmas Boutique,"** Sat. 9 a.m.-7 p.m., Sun. 9 a.m.-1:30 p.m., free. Information: 317-243-0639. †

Retreats and Programs

November 24

Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **"12-Step Serenity Retreat."** Information: 812-923-8817.

November 24-26

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Christ and Creativity,"** Benedictine Father Noel Mueller, presenter. Information: 812-357-6611 or e-mail mzoeller@saintmeinrad.edu.

December 1-3

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

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Catholic Charismatic Renewal of Central Indiana, Mass,** 7 p.m., Jesuit Father Matthew Lin, author, and Father Dave Newton of Lafayette Diocese, concelebrants and presenters, **"Recovering Bethlehem's Peace—An Advent Healing Retreat,"** \$150 per person, \$275 per married couple, includes program, book, materials and overnight accommodations. Information: 317-545-7681 or www.archindy.org/fatima.

December 3

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Vocations 101: Washing the Feet of Others,"** Father Eric Johnson, presenter, 7-9:15 p.m., \$10 per person, \$25 per family. Information: 317-545-7681 or www.archindy.org/fatima.

Michaela Farm, Oldenburg. **"Eco-Ornaments,"** 10-11:30 a.m., \$5 per person. Information: 812-933-0661 or e-mail michaelafarm@seidata.com.

December 8-10

Oldenburg Franciscan Center, Oldenburg. **"Advent Retreat—Living Incarnation,"** Franciscan Sister Barbara Leonhard, retreat guide, \$175 includes room and board. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Advent Silent Retreat,"** Benedictine Sister Rachel Best, presenter, \$115 commuter or \$155 overnight accommodations, \$10 deposit due by Nov. 21 or call for openings. Information: 317-788-7581 or e-mail benedictinn@yahoo.com.

December 14

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Christmas Dinner and Concert,"** Tony Avellana, contemporary Catholic musician, dinner 6:30 p.m., concert 8 p.m., \$35 per person. Information: 317-545-7681 or www.archindy.org/fatima.

December 15-17

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Advent Silent Retreat,"** Richard W. Smith, presenter, \$150 per person. Information: 317-545-7681 or www.archindy.org/fatima.

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Light of the World—A Christmas Retreat,"** Benedictine Father Noel

Mueller, presenter. Information: 812-357-6611 or e-mail mzoeller@saintmeinrad.edu.

December 21

Oldenburg Franciscan Center, Oldenburg. **"In the Spirit: Signs of Life,"** Franciscan Father Carl Hawver, presenter, 9-10:45 a.m. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

December 31-January 1

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Be the Peace of Christ in the World,"** Father Keith Hosey and Sister Maureen Mangen, presenters, \$135 per person, \$250 per married couple. Information: 317-545-7681 or www.archindy.org/fatima.

January 6

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"A Table for Three,"** Conventual Franciscan Father Troy Overton, presenter, \$125 per couple. Information:

317-545-7681 or www.archindy.org/fatima.

January 12-14

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Tobit Weekend" for engaged couples.** Information: 317-545-7681 or e-mail www.archindy.org/fatima.

January 16-18

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. Mid-week retreat, **"A Personal Preparation for the Paschal Mystery,"** Benedictine Father Jeremy King, presenter. Information: 812-357-6611 or e-mail mzoeller@saintmeinrad.edu.

January 28

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre-Cana Conference" for engaged couples,** 1:45-6 p.m. Information: 317-545-7681, 317-236-1596 or 800-382-9836, ext. 1596. †

VIPs

Ted Deitsch Sr. and Ruth (Hess) Deitsch, members of St. Mary-of-the-Knobs Parish in Floyd County, celebrated their 50th wedding anniversary on Nov. 22 with a Mass and reception. They were married on Nov. 22, 1956, at St. Mary Church in



New Albany.

They have four children: Peggy Jenkins, Becky Lenz, Andy and Ted Deitsch Jr. They also have seven grandchildren and one great-grandchild. †

Frank and Anna (Bova) Squillace, members of Holy Name of Jesus Parish in Beech Grove, celebrated their 60th wedding anniversary on Nov. 17 with family members and friends. They were married on Nov. 17, 1946, at Our Lady of the Most Holy Rosary Church



in Indianapolis.

They have four children, Mary Bergdoll, Frank, Mark and Mike Squillace. They also have 11 grandchildren and six great-grandchildren. †

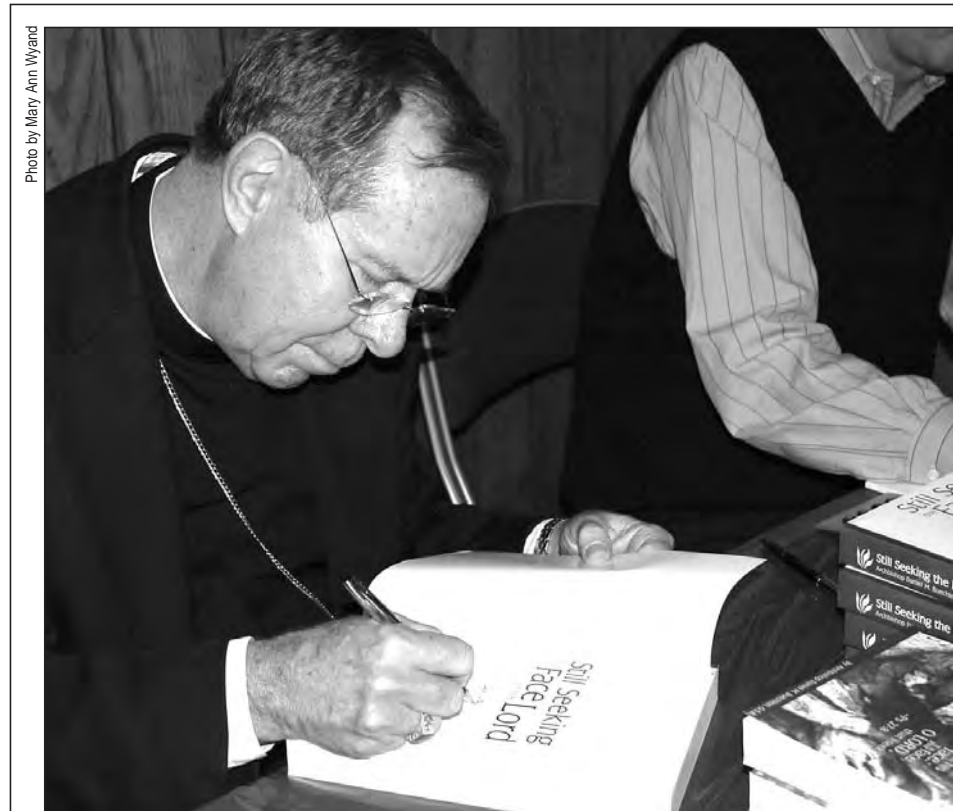


Photo by Mary Ann Wyand

Book signing

Archbishop Daniel M. Buechlein signs a copy of the recently published *Still Seeking the Face of the Lord*, a second volume of his collected columns that ran weekly in *The Criterion* from January 1999 through December 2005. The book signing took place on Nov. 20 at the Archbishop O'Meara Catholic Center in Indianapolis during the Thanksgiving and Recognition Day luncheon when employees of archdiocesan agencies are recognized for their years of service. Copies of the book may be purchased for \$15.95 plus \$5 shipping and handling by calling 317-236-1570 or 800-382-9836, ext. 1570.



'Snowplowpalooza'

Shannon Scott, from left, Olivia Lipka and Ashya Thomas, sixth-grade students at St. Matthew School in Indianapolis, pose on Nov. 2 at Monument Circle in downtown Indianapolis in front of a snowplow that they helped paint as part of "Snowplowpalooza." The event, sponsored by the Indianapolis Department of Public Works, let students from across the city paint snowplows that will be used by city workers to clear snow off streets during the winter months.

Wanted: Students to participate in annual pro-life pilgrimage

By Mary Ann Wyand

High school and college students in central and southern Indiana are invited to participate in the archdiocese's annual pro-life pilgrimage to Washington, D.C., on Jan. 20-23 for the 34th annual March for Life and National Mass for Life.

The archdiocesan Office for Pro-Life Ministry, in collaboration with the archdiocesan Office for Youth and Young Adult Ministry, will send five buses of teenagers from the archdiocese to the March and Rally for Life, which is scheduled on Jan. 22.

The three-day pilgrimage also includes participation in the National Mass for Life on Jan. 21 at the Basilica of the National Shrine of the Immaculate Conception in Washington.

Archbishop Daniel M. Buechlein is scheduled to participate in the Mass for Life and March for Life. He also will celebrate a eucharistic liturgy with archdiocesan pilgrims at 9:30 a.m. on Jan. 22 at the Crypt Chapel at the basilica.

Several diocesan priests, deacons and at least

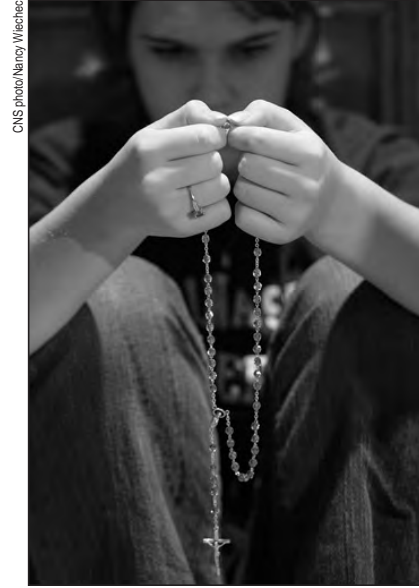
15 seminarians will join the youths and adult chaperones on the pro-life pilgrimage.

During the march, students will pray for an end to abortion while walking along Constitution Avenue from the Washington Monument to the U.S. Supreme Court building on Capitol Hill.

"The spiritual pilgrimage provides an excellent opportunity for our youth to pray, sacrifice and do penance," said Servants of the Gospel of Life Sister Diane Carollo, director of the pro-life office.

"The pro-life battle is essentially a spiritual one," Sister Diane said. "When all is said and done, the transformation of our society into one that respects and protects human life must find its inspiration and strength in the liberating message of the Gospel of Life."

(For registration information for the youth pilgrimage to the March for Life in January, contact parish youth ministry coordinators or the archdiocesan Office for Pro-Life Ministry at 317-236-1569 or 800-382-9836, ext. 1569.) †



Emily Johannigman, 18, a member of Immaculate Conception Parish in Millhouses, prays the rosary during the National Prayer Vigil for Life on Jan. 22 at the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C. Thousands of worshippers packed the basilica for Masses and prayer on the eve of the annual March for Life.

Knights of Columbus to sponsor 'spiritual pilgrimage' with pope

NEW HAVEN, Conn. (CNS)—The Knights of Columbus will sponsor a "spiritual pilgrimage" with Pope Benedict XVI as he travels to Turkey on Nov. 28-Dec. 1.

Knights, their families and all Catholics are being asked to pray daily for the pope during the trip. The Knights will pray for the pope's intentions beginning on Nov. 26.

In addition, the Knights of Columbus will print and distribute cards with a special prayer written by the order's chaplain, Bishop William E. Lori of Bridgeport.

Copies of the prayer are being sent to state deputies for distribution, and to bishops and priest-members of the Knights for their use and promotion. The prayer is also available online at www.kofc.org.

Those joining the spiritual pilgrimage are asked to say the prayer each day during the pope's trip. The prayer asks that the pope's visit will bring about "deeper ties of understanding, cooperation and peace among Roman Catholics, the Orthodox and those who profess Islam."

It also asks that "Pope Benedict be kept safe from all harm as he prays, bears witness to the Gospel and invites all peoples to a dialogue of faith, reason and love."

"Only a few Catholics can physically travel with the Holy Father to Turkey, but millions of us can be united with him in prayer during his pilgrimage for peace," Supreme Knight Carl Anderson said in a statement released in New Haven.

"We will ask Our Lady of Fatima to intercede for the pope during this journey," Anderson added.

Pope Benedict's trip to Turkey will be his fifth trip outside Italy since his election in April 2005 and his first to a predominantly Muslim country. †

Tell us how Catholic education has made a difference in a life

Do you have a short story or anecdote from your school about the difference that Catholic education has made to a student or students?

Are you a teacher at a Catholic school in the archdiocese who wants to share your thoughts about why you choose to teach in a Catholic school—and the difference you hope you are making?

Do you have a fun or light-hearted story or anecdote about life in a Catholic school?

Has your school or a student in your school achieved any kind of recognition in the past year that shows the importance and quality of Catholic education?

Are you a graduate of Catholic education who would like to share your thoughts about the difference it has made in your life?

If you can answer "yes" to any of these questions, *The Criterion* is inviting you to share your stories, thoughts and achievements for possible inclusion in our annual Catholic Schools Week Supplement.

Although the supplement won't appear until January, we are accepting your stories, thoughts and achievements now. And the sooner you send us your responses, the better the chance that your submission will be a part of the supplement.

Send submissions to John Shaughnessy, assistant editor, 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. †



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- Dr. Ronald Reisman
physician, Seton Specialty Hospital.

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Mass to celebrate 500th anniversary of birth of St. Francis Xavier

By Mary Ann Wyand

Asian Indian Catholics will celebrate the 500th anniversary of the birth of St. Francis Xavier, a Jesuit missionary and the patron saint of the Archdiocese of Indianapolis, during a Mass on Dec. 2 at the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral, 1347 N. Meridian St., in

Indianapolis.

The public is invited to join the Asian Indian Catholics for the 6:30 p.m. liturgy, which will feature traditional songs, customs and clothing from India.

Capuchin Franciscan Father Bernard Varghese, who is in residence at St. Louis Parish in Batesville, will be the celebrant.

A reception with Asian Indian cuisine will follow

the Mass.

St. Francis Xavier was born in Javier, Spain, in 1506 and as a Jesuit priest helped evangelize part of Asia, including what is now India. Tradition has it that St. Thomas the Apostle brought the Catholic faith to India during the first century and St. Francis Xavier brought about a second wave of evangelization there in the 16th century.

See "Be Our Guest," page 4

St. Monica parishioner Philomena "Jessie" Dias of Indianapolis, who is a native of India and a member of the archdiocesan Multicultural Ministry Commission, said she learned about the saint's anniversary from Father Kenneth Taylor, director of Multicultural



Nidhi Mathen, left, and Anju Paul carry traditional Asian Indian offerings of flowers and tomatoes in a procession during an Aug. 15, 2005, Mass at the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral in Indianapolis. The liturgy celebrated the solemnity of the Assumption of the Blessed Virgin Mary and India's Independence Day. Asian Indian Catholics will celebrate the 500th anniversary of the birth of St. Francis Xavier during a Mass on Dec. 2 at the Blessed Sacrament Chapel.

diocese and pastor of Holy Angels Parish in Indianapolis.

"Father Taylor brought the St. Francis Xavier

jubilee ... to my attention after he attended the first Asian Pacific Bishops' Conference in Arlington, Va., this past summer,"

Dias said. "We hold this liturgy first in gratitude to the second wave of evangelism by St. Francis Xavier, and secondly to invite all Catholics in the Indianapolis Archdiocese to imitate St. Francis Xavier and heed the [U.S. bishops'] call to 'Go and make disciples.'"

Msgr. Joseph F. Schaedel, vicar general, said he thinks St. Francis Xavier was named patron of the archdiocese by the Church "as a result of the French settlers who first came to the Vincennes area and the Jesuit missionaries they brought with them."

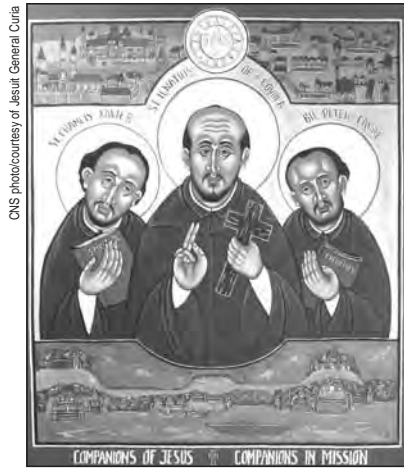
He said the Holy See established the Diocese of Quebec, Canada, in 1674 and the diocese included Indiana at the time. The first settlers and missionaries were predominately French.

"Records seem to indicate that the first Catholic Mass was celebrated along the lower Wabash River in 1702," Msgr. Schaedel explained. "By 1732, the property was purchased for what is now the Cathedral-Basilica of St. Francis Xavier in Vincennes. In 1749, the parish began when sacramental and financial records began to be kept there."

He said the early Jesuits who ministered in this region no doubt had a devotion to their "own" St. Francis Xavier.

"I think it was through that influence that the first church in the area came to be named under his patronage, hence [he later became] the patron of the Archdiocese of Indianapolis," Msgr. Schaedel said. "St. Francis Xavier is also the patron of the Dioceses of Joliet, Ill.; Alexandria, La.; and Green Bay, Wis. Each [diocese] had early French settlers accompanied by Jesuit missionaries."

St. Francis Xavier preached in India and died in China, Msgr. Schaedel said. "Now we have several priests and sisters from India serving in the archdiocese." †

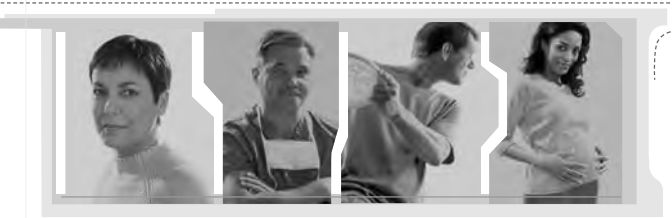


St. Francis Xavier, left, St. Ignatius of Loyola and Blessed Peter Faber are shown in an icon released by the Jesuit General Curia for the order's jubilee year. The 2006 celebrations mark the 450th anniversary of the death of the Jesuit founder, St. Ignatius, and the 500th anniversary of the births of St. Francis Xavier and Blessed Peter Faber, his two closest companions.

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Community makeover

Family leads volunteer effort to transform St. Philip Neri School

By John Shaughnessy

The trip past his old grade school was supposed to be a quick one for John Sponsel—just a chance to show his brother who was visiting from Florida the old neighborhood, the old church and the old school that had once filled their family's life with so many memories.

Yet when John and Bernie Sponsel stopped at St. Philip Neri School in Indianapolis in late August, they were saddened to see that the building no longer looked as good as they had remembered it. Even the grass needed to be cut and the trees needed to be trimmed.

"We told each other, 'That's too bad,'" John recalls. "Later that day, Bernie and I looked at each other and said, 'We need to go back to St. Philip and do what we need to do.' We went back and cut the grass and trimmed the trees."

It was just the beginning—the beginning of the makeover of a building and the beginning of one family's commitment to a school that had made such a difference in their lives.

This fall, the five brothers and two sisters of the Sponsel family organized and led more than 50 volunteers who have helped to transform the school by cleaning hallways, painting classrooms, pulling weeds and even re-stripping the playground



John Sponsel reaches to paint a wall at St. Philip Neri School in Indianapolis, one of the ways the former student is trying to make a difference at his old school.

for use as a kickball field.

"I'm a proud east sider, and St. Philip's is still my school," says John, now a member of Holy Spirit Parish in Indianapolis. "You have a real proud tradition of being from the east side. Growing up in St. Philip's, we often talked about the large families there. We all knew each other, and that's carried over as the years have gone by. My grade school class of '75, we still get together."

"Helping the school started as something I wanted to do. But, as I was doing it, the challenge was more and the need was more. I knew I needed help. I put out the word, and the people were there. People from all parts of the city came to help. It just started snowballing."

Former classmates were among the helpers. So were students from Bishop Chatard High School in Indianapolis, and members of the men's club from St. Simon the Apostle Parish in Indianapolis.

One of the best moments for Sponsel came on a recent Sunday when his volunteer crew continued its work at the school. "We saw all the kids who were there on a Sunday," he says. "It's fun to see them playing on the kickball diamond. You want to see young people playing and studying in a good, clean environment."

That commitment and caring is needed by urban Catholic schools, said Connie Zittnan, the director of the Catholic Urban School Consortium in the archdiocese. "The mission of teaching children in our urban Catholic schools can only be successful when our broader Catholic and neighboring communities come together with us in sharing time, talent and treasure," Zittnan said. "The wonderful volunteer opportunity shared at St. Philip Neri is the kind of support that is needed and appreciated by our faculties, school families and parishes we serve."

Terri Rodriguez, principal at St. Philip Neri and Holy Cross Central schools, agreed.

"Working with alumni, current teachers and the other members of the Catholic community to beautify St. Philip Neri is a sure path to success," Rodriguez said.

Sponsel believes that he, his siblings and the other volunteers have benefited just as much. His family has agreed to continue its help at the school.



Above, St. Philip Neri preschool students, from left, Nayeli Torres, Betzaida Guillen, Ana Leon, Evelin Romero and Arturo Pena enjoy the refurbished look at their school along with Terri Rodriguez, principal at St. Philip Neri and Holy Cross Central schools in Indianapolis.

At left, five Sponsel siblings take a break from their volunteer efforts to improve and beautify St. Philip Neri School in Indianapolis. They are, from left, Denny Sponsel, Bernie Sponsel, Bob Sponsel, Mary Beth Rayo and John Sponsel.

"My mom worked there for 25 years as the parish secretary," he says. "My dad worked on the parish council and with the Boy Scouts at the parish. We just want to help any way we can."

(The Catholic Urban School Consortium, comprised of St. Andrew & St. Rita Catholic Academy, St. Anthony School, Central Catholic School, Holy Angels

School, Holy Cross Central School and St. Philip Neri School—all in Indianapolis—is dedicated to providing a high quality education with a strong spiritual base leading students of all faiths to secondary and post-secondary education. For more information about the consortium, contact Heidi Nightingale, director of consortium marketing and special events, at 317-592-4067.) †

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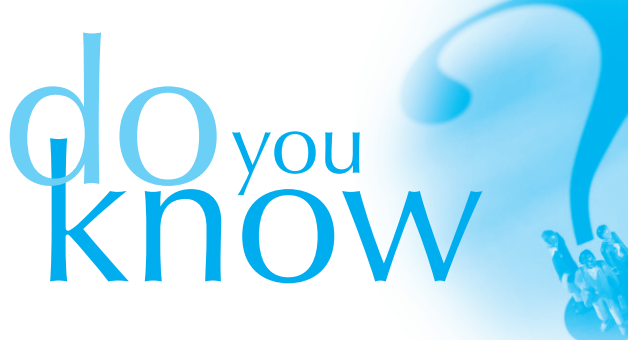
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Bishops OK restructuring, new statement on the Eucharist

BALTIMORE (CNS)—As the U.S. bishops concluded the public portion of their Nov. 13-16 fall general meeting in Baltimore on Nov. 14, they approved several new statements and a restructuring and downsizing of their national conference.

Among the texts they approved were:

- A new statement outlining the preparation needed to receive Communion worthily, which says that serious sin is a bar to receiving the Eucharist.
- A document calling married couples to understand and live Church teaching on contraception.

The USCCB also approved a series of guidelines for the pastoral care of persons with a homosexual inclination, gave their OK to creating a *Directory for Music and the Liturgy* for use in U.S. dioceses, and authorized a revision of the *Lectionary for Mass* for selected days in Advent by a 205-13 vote with two abstentions.

The Communion statement, “Happy Are Those Who Are called to His Supper”: On Preparing to Receive Christ Worthily in the

Eucharist,” was approved 201-24 with two abstentions. The document calls on those in a state of serious sin to refrain from receiving Communion. The bishops emphasized they were addressing all Catholics, and not just politicians or any other group.

An effort to amend the document to specifically name politicians as among those who need to examine their consciences before receiving the Eucharist failed on a voice vote.

The contraception document, “Married Love and the Gift of Life,” passed 220-11 with one abstention. It strongly supports Natural Family Planning, saying it “enables couples to cooperate with the body as God designed it,” adding that contraception introduces “a false note” that disturbs marital intimacy and contributes to a decline in society’s respect for marriage.

The statement on pastoral care of homosexually inclined persons reiterates Church teaching that all homosexual acts are morally wrong, but affirms the dignity of those with homosexual inclinations and says that experiencing such an inclination is not in itself sinful.

The bishops approved the statement 194-37 with one abstention, after turning back a motion to send it back to their Committee on Doctrine, which drafted the document, for more consultation and revision. The draft document the bishops received before the meeting was amended heavily before it came to a final vote.

The hymn directory, approved 195-21 with five abstentions, is intended to ensure that hymns used at Mass are doctrinally correct and based on Scripture and liturgical texts.

The bishops voted 213-19 for a four-year strategic plan for 2008-11 despite strenuous objections by some bishops over some of the planned staff cuts. More than 60 jobs will be eliminated in the restructuring.

Heads of dioceses then, in a 158-6 vote, adopted a proposal to cut diocesan funding of the USCCB in

Decisions AT A GLANCE

Among the actions taken at their November meeting, the U.S. bishops ...

- ✓ Called for nonpartisan talks on a “responsible transition” in Iraq.
- ✓ Approved statement calling on those in a state of serious sin to refrain from Communion.
- ✓ Allocated funds for the next phases of national study on clergy sexual abuse of minors.
- ✓ Voted to restructure their national operations and cut the assessment that dioceses pay.
- ✓ Approved document calling married couples to live Church teaching on artificial contraception.
- ✓ Gave their OK to creating a *Directory for Music and*

- the Liturgy* for use in U.S. dioceses.
- ✓ Passed a series of guidelines for the pastoral care of homosexual Catholics.
- ✓ Authorized a revision of the *Lectionary for Mass* for selected days in Advent.
- ✓ Elected Bishop Gerald E. Kicanas of Tucson, Ariz., as their new secretary.
- ✓ Passed a \$139.5 million budget and a series of priorities and plans for 2007.
- ✓ Created a nongeographic episcopal region for the nation’s Eastern-rite bishops.
- ✓ Approved a four-year strategic plan beginning in 2008.

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2008 by 16 percent. Diocesan assessments—which will cover nearly \$11.9 million of the USCCB’s \$139.5 million budget in 2007 approved by the bishops—will shrink

in 2008 to just under \$10 million.

(For more on the meeting and copies of the bishops’ statements, visit www.usccb.org/bishops/index.shtml.) †



Chicago Cardinal Francis E. George, vice president of the U.S. bishops’ conference, looks over a document on Nov. 14 in Baltimore during the bishops’ annual fall meeting.

TURKEY

continued from page 1

• When he meets with Orthodox Ecumenical Patriarch Bartholomew of Constantinople, will the pope simply be keeping up a tradition or can he use the encounter to generate ecumenical momentum?

Pope Benedict knows how important this trip is, and he’s showing it by taking along five top Vatican cardinals, including those responsible for interreligious and ecumenical dialogue.

The tone of the visit may become clear on the opening day when the pope meets with government officials and diplomats in Ankara, the Turkish capital.

On his way into the city from the airport, the pope will make a brief but significant stop at the mausoleum of Kemal Ataturk, the founder of modern Turkey. The pope is expected to write a sentence or two in the guest book, and his words may offer a thematic clue to the visit—especially on the issue of Church-state relations.

At the Ankara State Guest House, the pope will be greeted by President Ahmet Necdet

Sezer. The absence of Prime Minister Recep Tayyip Erdogan, who will be out of the country at a NATO summit, has been seen as a snub by many observers, but Vatican officials say the scheduling conflict was known for months.

One of the most interesting encounters of the first day will be the pope’s meeting with Ali Bardakoglu, the head of Turkey’s directorate of religious affairs. After the Regensburg speech, Bardakoglu sharply criticized the pope’s remarks on Islam and said the pontiff should “rid himself of feelings of hate” and apologize. He later accepted the pope’s expression of regret.

Both the pope and Bardakoglu will deliver speeches. Church officials hope it will be an opportunity for mending bridges and looking ahead, rather than a revival of the recent polemics. Bardakoglu, in fact, has said he doesn’t intend to bring up the Regensburg speech unless the pope does.

At the Vatican, sources say they expect the pope to present a strongly positive message, communicating his respect for Muslim believers and his appreciation for the values of Turkish society, and indicating common ground in the idea that civil

society cannot exclude God.

On Nov. 29, the pope will celebrate Mass at a Marian sanctuary near Ephesus, a center of early Christianity that St. Paul used as a missionary base. The shrine, called the House of the Virgin, is believed by some to be the place where Mary lived at the end of her life and is visited by some 3 million pilgrims each year—most of them Muslims.

The pope lands in Istanbul later on Nov. 29, and the focus of the visit turns ecumenical. He will attend a prayer service that evening at the headquarters of Patriarch Bartholomew and will return there for a major liturgy to mark the Nov. 30 feast of St. Andrew the Apostle, the patron saint of the patriarchate. The pope and patriarch will then sign a joint declaration on the continuing search for Christian unity.

Vatican and Orthodox officials don’t want the ecumenical side of the Turkey trip to be overlooked.

“We are very unhappy with the fact that people are only talking about the interreligious aspect. The main purpose of the trip remains ecumenical, and we hope it will

bring a new impetus and enthusiasm for dialogue with the Orthodox Churches,” said Cardinal Walter Kasper, the Vatican’s top ecumenist.

In a visit that was rescheduled from a Friday to Thursday in order not to risk offending Muslims on their day of prayer, the pope will tour the Hagia Sophia Museum—an architectural masterpiece that began as an Orthodox church, was transformed into a mosque in the 15th century and became a museum in 1935.

The pope’s final day is dedicated to Turkey’s tiny Catholic minority, estimated to number about 33,000—about .05 percent of the population.

He will celebrate Mass at Istanbul’s small Cathedral of the Holy Spirit; those who can’t squeeze into the church can watch the liturgy on screens in the courtyard of the nearby Church of St. Anthony.

Throughout the visit, the pope is likely to highlight the Church’s deep roots in Turkey. Asia Minor was visited by Apostles and was home to Church fathers, and every ecumenical council during Christianity’s first millennium was held on what is now Turkish territory. †

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'One More Gift to Give'

Christmas novella is about family, faith and making a difference

By Mike Krokos

It began as a Christmas gift for his wife and parents.

It evolved into a story about family, faith and the way people can make a difference in other's lives.

The result of this three-year labor of love is author John Shaughnessy's first book.



John Shaughnessy

"Those three things [family, faith and the way we can make a difference in people's lives] are the legacy of my parents and my extended family," said Shaughnessy of one of the messages of his recently released book, *One More Gift to Give*.

Shaughnessy, who is assistant editor of *The Criterion*, said his first work of fiction is a Christmas novella whose foundation was a story he once wrote

while on staff at *The Indianapolis Star*. That story was a short fiction piece about a Santa Claus on a Christmas morning, a story that drew on the experiences of people who have played the role.

The 64-page book was published by St. Catherine of Siena Press in Indianapolis and is the company's second work of fiction, explained Jean Zander, editorial director. The first book, *Cacique: A Novel of Florida's Heroic Mission History*, was co-written by Bishop Robert J. Baker of Charleston, S.C., and Tony Sands.

"We never intended to publish fiction,"

Zander said, but works like Bishop Baker's novel and Shaughnessy's book helped change the publisher's mindset.

"It's [John's book] a very appealing story," Zander said.

"It's very real. ... John has a really good way of tapping into what's genuine."

In the book, eight people are brought together by unusual circumstances on a cold Christmas morning. The story centers on a newborn child, young married couple, nurse, cab driver, detective, young boy and a man dressed as Santa Claus who are linked by adversity.

"They are people filled not with hope, but with the heartbreak of the season," Shaughnessy explained.

Despite the crisis that brings them together, the group is able to rediscover the meaning of the season and bring good out of each other. Through each of their gifts, they are able to see Christmas as a time of family, hope and joy.

Although the book is fiction, natives of the Philadelphia area may see familiar landmarks like Our Mother of Sorrows Church, Sellers Park, Paxson Street and Harwood Avenue.

"I did that so the book would have meaning to my family," said Shaughnessy, 51, a native Philadelphian who moved to Indiana to attend the University of Notre Dame in Notre Dame, Ind., in 1973.

Family is something the author treasures for several reasons.

"I grew up in a home where faith and family are the foundations of your life," he said. "I've been surrounded by lots of good examples of faith and family.

"We are all influenced by the way we grow up, the way we live."

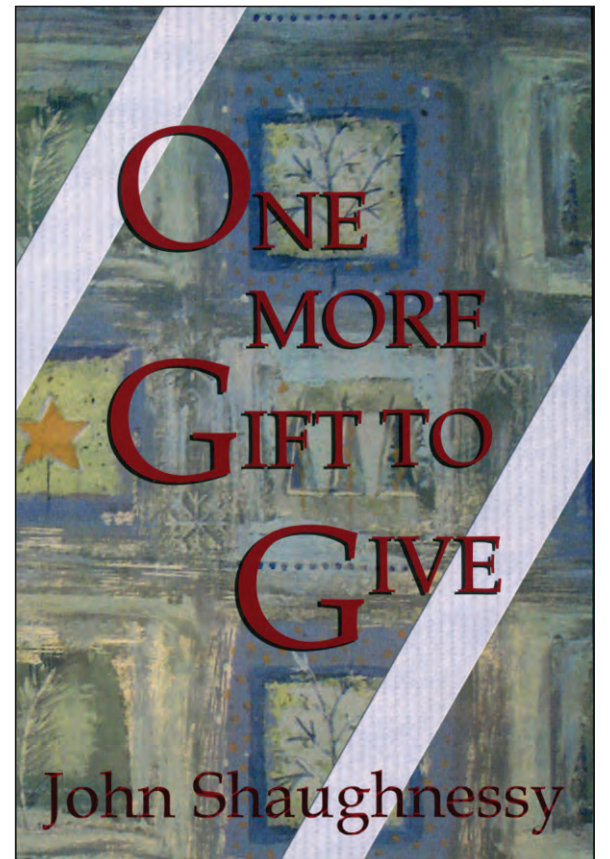
Shaughnessy hopes another thing that makes the book appealing is the fact that its characters cross generations.

Though the author is Catholic and there is a faith element in the story, Shaughnessy said the book is intended for a wider audience.

"I see it as a mainstream story to connect faith and family," said Shaughnessy, a member of St. Thomas Aquinas

Parish in Indianapolis. "Hopefully, it appeals to people across faith lines."

While the book was dedicated to his parents, Doris and John Shaughnessy, his brother and sisters as well as his wife, Mary, and their children,



John Michael, Brian and Kathleen, the author at the end of the work acknowledges many other family members who have touched him and helped shape the person he is today.

"It [the acknowledgements] was the last thing I wrote," Shaughnessy said. "I felt like I needed to thank not only the people who helped me in the process of [writing] the book, but also the people who helped in the process of my life."

For the author, it always begins with loved ones.

"I grew up in a family that gave gifts from the heart," he said.

(Editor's Note: To order a copy of *One More Gift to Give*, call 888-232-1492 or visit www.onemoregifttogive.com. The cost is \$9.99 plus shipping and handling. The book is also available at Holy Family Gifts in Carmel, Ind., and at many area Border's bookstores.) †

"I grew up in a home where faith and family are the foundations of your life. I've been surrounded by lots of good examples of faith and family. We are all influenced by the way we grow up, the way we live."

—Criterion Assistant Editor and Author John Shaughnessy

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The Nativity Story: Hollywood finally gets a Christmas-themed movie right

Reviewed by David DiCerto

NEW YORK (CNS)—In an effort to reach as wide a market as possible, most Christmas-themed movies come gift-wrapped in a secular brand of sentimentality that completely misses the true meaning of the holiday. But Hollywood finally gets it right with *The Nativity Story* (New Line).

From the opening strains of the soundtrack—hints of the Advent hymn “O Come, O Come Emmanuel”—you know you’re in good hands.

A composite of the birth narrative accounts in the Gospels of Matthew and Luke, embroidered with apocryphal traditions as well as the imaginative inspiration of the filmmaker, the Bible story gets prestigious treatment in director Catherine Hardwicke’s artful, reverent and deeply affecting retelling. The film has an excellent international cast and impressive production design similar to that of *The Passion of the Christ*, the financial success of which no doubt paved the way for this movie. (Without the blood and controversy, however, *The Nativity Story* should appeal to an even wider audience.)

Filmed in Matera—the ancient Italian town where Mel Gibson shot *The Passion*—and Morocco, it opens with prophecy-paranoid King Herod (Ciaran Hinds) plotting to kill all the male babies in Bethlehem.

Flashing back a year, Zechariah (Stanley Townsend) is told by an angelic voice that his wife, Elizabeth (Shohreh Aghdashloo), though advanced in age, will bear a son.

In Nazareth, her young cousin, Mary (Keisha Castle-Hughes), a peasant girl—still practically a child and living under the daily uncertainties of Roman occupation—is informed by her parents, Anna and Joaquin (Hiam Abbass and Shaun Toub), that she is to marry Joseph (Oscar Isaac), an upright carpenter a few years her senior. Troubled over her betrothal to “a man I hardly know, a man I do not love,” Mary withdraws to a nearby grove where the Annunciation, nicely handled,

CNS photo/New Line



Keisha Castle-Hughes stars in a scene from the movie *The Nativity Story*. The USCCB Office for Film & Broadcasting classification is A-I-general patronage. The Motion Picture Association of America rating is PG—parental guidance suggested. Some material may not be suitable for children.

takes place, with Alexander Siddig personifying the angel Gabriel, who reveals she will give birth to Jesus.

Meanwhile, in Persia, the three Magi set out to follow the star westward (explained here as a rare convergence of Venus, Jupiter and an astral body).

What is described with only a few lines in Luke’s Gospel becomes the meat of the film as Joseph and Mary undertake the arduous journey from Nazareth to Bethlehem, battling sandstorms, treacherous terrain, hunger and, while passing through Jerusalem, thieves. Along the way, Hardwicke, raised Presbyterian,

weaves in references that foreshadow events in Christ’s life: Mary washing Joseph’s feet; Joseph expressing anger over merchants in the Temple courtyard; a roadside crucifixion. In a more symbolic allusion, during a river crossing, Mary is imperiled by a snake, echoing the serpent of Eden.

Though the New Testament is sparse on details about Mary and Joseph, the thoughtful screenplay of Mike Rich, a practicing Christian, manages to flesh them out while remaining faithful to Scripture, beautifully suggesting

Continued on next page.

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the humanity beneath the halos.

Castle-Hughes conveys maturity well, playing Mary with all the anxieties that anyone would have in her extraordinary situation while having to deal with the disparaging looks of neighbors, the threat of stoning and the incredulity of her own parents. Her mother even hints at rape. Particularly touching is a scene in which Mary sits alone at night pondering why God has chosen her. ("I am nothing," she sighs.) Likewise, Isaac soulfully essays Joseph with an empathetic decency as he quietly shoulders his appointed responsibility, while troubled by an abiding sense of inadequacy.

As to the birth of Jesus, it's all there: the shepherds, the Wise Men, etc. Despite some greeting-card gloss, cloying sentimentality is avoided. Throughout the film, Hardwicke never waters down the religious elements to

make the story more palatable for nonbelievers, most clearly demonstrated when she has one of the Magi proclaim the radical truth of the Incarnation by declaring that the infant is "God made into flesh."

In a poignant moment that inextricably links the manger to the cross, his fellow traveler—after his companions have presented their gifts of gold and frankincense—tearfully offers the Christ Child myrrh "for his sacrifice," portending Jesus' atoning death.

Astute eyes will catch the shot of one of Herod's minions scouring the abandoned cavelike stable after the Holy Family has fled to Egypt and finding a swaddling cloth draped over the vacant manger, presaging the empty tomb.

Though placed differently from Luke's Gospel, Mary's *Magnificat* is incorporated by Hardwicke in a way that's most effective.

Amid the Christmas pageant elements, there are a few brief images (the slaughter of the innocents, for example) that may upset very young children. Both Mary's and Elizabeth's painful labor are vividly depicted.


The film's hopeful message should resonate beyond Christian audiences to a world still groaning for peace and good will.

The film contains some violent images. The USCCB Office for Film & Broadcasting classification is A-I—general patronage. The Motion Picture Association of America rating is PG—parental guidance suggested. Some material may not be suitable for children.

(David DiCerto is on the staff of the Office for Film & Broadcasting of the U.S. Conference of Catholic Bishops. More reviews are available online at www.usccb.org/movies.) †

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Christmas stamp features image from Denver Art Museum

DENVER (CNS)—Art lovers, stamp collectors and representatives of the U.S. Postal Service gathered at the Denver Art Museum on Oct. 17 to witness the unveiling of the 2006 religious Christmas stamp.



The stamp, which depicts "Madonna and Child With Bird," is a replica of an oil-on-canvas painting by Ignacio Chacon that dates from 1765. The painting is part of the Engracia and Frank Barrows Freyer Collection of Peruvian colonial art at the Denver Art Museum and has been on display since 1972.

Alan B. Catlin, postmaster for the city of Denver, acted as emcee for the event, thanking everyone for the work that went into the selection process. He said the people of Denver can be proud that a reproduction of a work from their city will be a part of millions of greeting cards this holiday season.

Dozens of art lovers and stamp collectors lined up to be among the first to buy first-day issues.

Katherine Tobin of the U.S. Postal Service board of governors was on hand to help with the presentation of the new stamp to the public.

"This stamp exemplifies family, charity and generosity," she said before the unveiling. "Some of the nicest things that people will receive this year will come in an envelope which has this stamp on the outside."

The selection of a stamp subject comes mainly from the public.

Citizens submit proposals annually to the Postal Service Citizens' Stamp Advisory Committee, which evaluates all submissions and provides guidance on artwork and designs for stamp subjects.

The first Madonna and Child stamp was issued in 1966 and, since 1978, the subject of Madonna and Child has been an annual holiday issue. The stamp went on sale nationwide on Oct. 18.



Visitors to the Denver Art Museum look at the oil-on-canvas painting by Ignacio Chacon that depicts "Madonna and Child With Bird," which dates from 1765. The painting was chosen for the 2006 Christmas stamp. The theme of each traditional U.S. Christmas stamp issued since 1978 has been the Madonna and Child.

"We're printing 700 million copies of this image," Catlin said. "We encourage you to mail early and mail often."

The "Madonna and Child With Bird" is one of several holiday stamps announced by the Postal Service. Earlier this fall, it issued new Holiday Snowflakes contemporary stamps, and re-issued the Hanukkah, Kwanzaa and Eid holiday stamps. †

Christmas Shopping Section Continued ...

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Religious institutes spend an average \$133 per day for skilled nursing care. (The average cost for a shared room in a skilled nursing facility in the United States is \$169 per day; a private room averages \$192.)

The average Catholic family spends more than \$12 each year on cookies, more than \$21 on potato chips, more than \$29 on take-out coffee, and just a little more than \$1 per adult on the Retirement Fund for Religious.

Ninety-four cents of each dollar donated benefit frail and elderly religious.

Please be generous on December 10, 2006.

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FaithAlive!

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Rule of St. Benedict helps strengthen family life

By Dolores R. Leckey

Several choices that Pope Benedict XVI made during the first year of his pontificate helped me to evaluate my everyday life as a Catholic Christian.

The first choice was his name. It honored the founder of Western monasticism and reminded me of how important the *Rule* of St. Benedict has been in my life.

I recalled how, years ago with a household full of young children, I was trying to find some balance in the midst of diverse responsibilities and was introduced to the *Rule*.

I found in this ancient document, and especially in the example of the Benedictine monks and lay people who had absorbed the wisdom of the *Rule*, a way to live a centered life—not a perfect life, but a life of meaning and hope.

Eventually, I wrote a book about how the *Rule* applies to family life. I called the book *The Ordinary Way* because it was written about the dynamics of everyday living with others.

The Ordinary Way explored different dimensions of intimacy in families: the unique intimacy between husband and wife, the intimate life of parents and children, and the trusting intimacy of friendship, within and beyond the family.

Busy households can be noisy and sometimes stressful. What parent hasn't longed for some silence and solitude? So the other side of intimate community—of family—is solitude and silence.

St. Benedict says that monks should be zealous for silence at all times, but especially during the night. In families, this often is desired more than realized. Sometimes the opportunity comes in unexpected ways.

In the early years of my marriage and motherhood, I contracted rheumatic fever, which required several months of bed rest. My two small daughters were cared for by their grandparents in another state and my husband left my lurch by the bedside when he went to work every day.

During my recuperation, I lived day after day in a state of enforced quietude. We had no television and a radio that didn't work very well. My circumscribed world at that time was filled with books and silence. Ever so slowly,

silence turned into prayer, and I began to taste gratitude in ways quite new to me.

Eventually, I was able to return to "normal" and, with the addition of more children to the household, life was busier than ever. Still, a question remained. How could I arrange for life-giving silence? Lent gave me the answer.

One year when I elected to go to daily Mass—which meant at 6:30 a.m. so I would be home before my husband left for work—I discovered silence wrapped around daily worship. Lent came to an end, but I continued my daily Mass routine.

Then there was the silence of children's nap times. Instead of chores, I read and pondered and prayed.

The *Rule*, and my own growing experience, helped sustain the practice of silence.

The exercise of authority is obviously important in families, and it is important in monastic life as well. The key is how authority is exercised.

The abbot is to consult all members of the monastic community about matters that will affect the life of all. After listening carefully, the abbot must turn over in his own mind all that he has heard then do what he thinks is best for all the monks.

A key point is that all be called upon for counsel because "the Lord often reveals to the younger what is best."

The same can be said for families. Hospitality long has been recognized as characteristic of monasticism: "Let all guests who arrive be received like Christ, for he is going to say, 'I came as a guest and you received me.' And to all let due honor be shown."

There are so many ways to express hospitality in the home, which is "the domestic Church."

Welcoming your children's friends is one way. Reaching out to different others—people of different races, ethnic origins or economic strata—is not only simple hospitality, but a way to get beyond cultural determinism.

When our children were in school, we often had student guests from different countries spend holidays with our family. We discovered that we were enriched by their presence, and in some cases lifelong friendships were formed.

A good bit of the *Rule* describes how



The *Rule* of St. Benedict serves as a guide for a balanced life for individuals and families as well as members of Benedictine communities. One theme of the *Rule* is the shared nature of work. Another theme is hospitality, which has long been recognized as characteristic of monasticism. There are many ways to express hospitality in the home, which is "the domestic Church." Welcoming your children's friends is one important way. In his *Rule*, St. Benedict advises, "Let all guests who arrive be received like Christ, for he is going to say, 'I came as a guest and you received me.' And to all let honor be shown."

the work of the monastery is to be carried on—everything from food preparation to gardening to crafts. One theme that emerges is the shared nature of work. There is an important lesson here for contemporary families. Shared work is part of shared life, and the lessons learned are often deeper than how to chop vegetables.

Is the *Rule* of Benedict relevant for

21st-century people? If you're looking for a guide to a balanced life, most assuredly it is. Even if you're not, I guarantee that you'll find something worth remembering.

(Dolores R. Leckey is a senior fellow at Woodstock Theological Center at Georgetown University in Washington, D.C.) †

Discussion Point

Family dinners build unity

This Week's Question

How often does your family dine together? What special effort does this require?

"About three times a week. With the age range of our kids—17, 15, 13 and 4—they have different activities, which makes it hard. Sunday is easiest. But it's important to spend time together so there's better communication." (Maryann Goedde, Brownsburg)

"We have dinner together every night, lunch on Saturday and Sunday breakfast before Mass. ... It's just what we do; it would be harder not to. I tell the kids I love them very much and need to see them every day." (Carole McCorry, Marshfield, Mass.)

"Every night. With three kids and church meetings and Bible studies, everyone has a different schedule. But there's always an hour there. ... It's important, with the

older two being teens, because we all get to talk about our day, and we can share, support and keep in touch." (Terri Monahan-Mitchell, Mahomet, Ill.)

"Every night. It's not hard; our daughter is married so there are only three of us [at home now]. ... When the kids were small, sometimes my husband was late [getting home from work], but we always made the effort." (Janice Kraft, McLaughlin, S.D.)

Lend Us Your Voice

An upcoming edition asks: Have you participated in a parish small group in which Scripture was employed as a resource? Describe how Scripture was used by group members.

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. †



From the Editor Emeritus/John F. Fink

Prayer: The Liturgy of the Hours is for all

(Seventh in a series)

The Church would like to see more members of the laity pray the Liturgy of the Hours, also known as the Divine Office.



that?"

St. Augustine, in his *Confessions*, said that, at the beginning of his conversion, when he heard the Divine Office his heart melted with happiness and his eyes with tears of piety.

Perhaps modern Catholics wouldn't show quite that much emotion, but I think the Church could interest more members of the laity into saying the Liturgy of the Hours, at least morning and evening prayers, if it tried to do so.

The Liturgy of the Hours includes prayers—mainly the Psalms—for various times of the day—morning, daytime,

evening and night. Reciting these prayers is a way to join in the unity of the Church because people throughout the world—mainly priests and religious—are praying the same prayers each day. This is the way the Church follows the apostolic exhortation to “pray always.”

Another part of the Liturgy of the Hours is the Office of Readings. It, too, has Psalms, but also readings from both Scripture and from the writings of saints. When it's the feast of some saint, if she or he has written anything, there's an excerpt from that. Or if it's the feast of a martyr, there might be a description of the heroic way that he or she died.

It's true, of course, that the Liturgy of the Hours has historically been recited, or chanted, primarily in monasteries, and most Catholics think of it as something monks and nuns do.

But the Second Vatican Council's *Constitution on the Sacred Liturgy* tried to make it clear that it “is intended to become the prayer of the whole People of God.” It said that members of the Church “participate according to their own place in the Church and the circumstances of their lives.”

As members of secular institutes who pray the Office can testify, the “hours” really don't take that much time when prayed individually—usually five to eight minutes, or perhaps 15 minutes for the Office of Readings. Those who pray the breviary individually have an advantage over monks and nuns who pray it in community: We don't have to say it at specific times as they do when they pray it together.

We can pray morning prayer anytime before noon, daytime prayer anytime from mid-morning to late afternoon and evening prayer anytime from late afternoon to bedtime. The Office of Readings can be said anytime. Whenever we pray it, we're joining someone somewhere in the official prayer of the Church.

The *Catechism of the Catholic Church* calls the Liturgy of the Hours “an extension of the Eucharistic celebration (#1178).” It complements various other devotions, including and especially adoration and worship of the Blessed Sacrament.

The Church thinks the Liturgy of the Hours is important. More Catholics should try it. †

Faith and Family/Sean Gallagher

Bringing Thanksgiving and Advent together

Although they come close together on the calendar, Thanksgiving and the season of Advent aren't inherently related.



The former is an American civic holiday rooted in the experience of the English settlers of the Plymouth colony and their Native American neighbors.

The latter is, of course, a religious season observed around the world by Catholics, Orthodox Churches and many other Christian traditions.

Despite the differences between this feast and season, I believe the broader designs of God's providence can help us who celebrate both to find meaning in their close proximity at the end of each year.

Thanksgiving, coming so close to the start of Advent, might serve as a reminder of an important spiritual perspective we might strive to cultivate during the weeks leading up to Christmas.

Yes, Advent is primarily a season where we are invited to prepare for the celebration of the first coming of the Lord as the babe born in Bethlehem. It is also a season where we are to renew our vigilant waiting and preparation for his glorious second coming.

...the gift that the people of Israel awaited wasn't a video game or the latest Elmo doll. It was a person. It was Jesus.

But I think it should also be for us a time to give thanks.

For children, it might be a time to be grateful that they live on this side of Christmas and only have to wait four weeks to unwrap their presents on the morning of Dec. 25.

Parents might tell them stories about how the people of Israel who lived before the time of Christ's birth waited for generation after generation for their greatest gift ever: their long-awaited Messiah.

For centuries, they clung to the promise that the Lord had given to their ancestors far back in the midst of history. They waited. And they waited.

Sometimes, like good little children, they waited in patient fidelity. At other times, like children (and adults) who at times easily give in to temptation, they sought a savior in the idols of their neighbors.

And yet after every time they sinned, they always returned to the Lord, remembering in their hearts that God had a greater gift in store for them than what they could ever find on their own.

The kicker in all of this for today's kids is that the gift that the people of Israel awaited wasn't a video game or the latest Elmo doll.

It was a person. It was Jesus.

This might be an especially meaningful approach to the season for families with young children who are bombarded year after year by our consumer culture with the message that Christmas, as a Veggie Tales video once mockingly noted, is the time “when you get stuff.”

Advent might, then, also be a time when parents might especially help prepare their children, in ways appropriate to their ages, to receive the gift of a relationship with Jesus that is given to them and to all of us anew each year at Christmas.

This is the gift *par excellence* for which we should at all times and places give thanks. †

Cornucopia/Cynthia Dewes

We can all say 'Deo Gratias' and mean it

One of the many talented people in our parish is a man who taught French for years at DePauw University in Greencastle but is now retired. So, he has time to pursue something which he loves, perhaps even more than teaching.



humorous animals show a wide range of sensitivity to the world around him.

This man's paintings, watercolors and drawings appear more and more on the local arts and crafts show circuit as well as in juried art shows in Terre Haute and other cities, and exhibitions in local venues. We are constantly amazed at the extent and quality of his work.

The kind of joy such artistic production creates for us is one thing. But, even better to my way of thinking is the fact that he signs his work with his name and the phrase “*Deo Gratias*” or “Thanks be to God.” While we thank God for the pleasure his work affords us, he thanks God for the insights he shares through the use of his

God-given talent.

When you think about it, gratitude should be one of the most common qualities in human life. God created us in God's own image, and gave us a wonderful world to journey through on the way to eternal life in God's presence. We are favored creatures, with generous grace available to us at every step. What's not to be grateful for?

Well, there are always potholes in the road of life, and some of us find more of them than others. Indeed, there are times when circumstances make it almost impossible to be grateful for anything. Even without making bad decisions or falling into sin, we can find ourselves sick, poor, unemployed or facing the deaths of loved ones. We can fall into despair or lose hope entirely. We can be human.

That's why gratitude, like love, is often a decision we make rather than an inherent quality. Without being a Pollyanna, we can choose to be grateful. We can take a closer look at our lives and find many things for which we can thank God.

Of course, there are the obvious ones: gratitude for having enough to eat or finding a good job. We're thankful for a loving spouse, healthy children or nurturing

parents. We can be grateful for receiving an education or having the opportunity to travel or enjoying good friends and neighbors.

Some of us are grateful for serious stuff, such as keeping good health as we age, shaking an addiction or going into remission from a terminal illness. Others are grateful for things the rest of us might consider frivolous, like more money than we could ever need or a pretty face or hefty abs. Truth be told, some are even grateful because we're better off than the next guy, no matter what our problems are.

Several countries, including Canada and the U.S., have made gratitude the theme of a national day of celebration. Ours is Thanksgiving, which national lore says the pilgrims held as a way of thanking God for safety and a good harvest. We've come a long way since then, and have had much to be grateful for both as individuals and as citizens of this country.

This Thanksgiving holiday, let's make the decision to be truly grateful because God is good and grace is always available.

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

Faithful Lines/Shirley Vogler Meister

A seasonal essay with a perennial truth

Thanksgiving weekend for the Meister family kicks off the approaching Christmas season.



On the Saturday after Thanksgiving, we have our traditional St. Nicholas celebration. In earlier years, Dec. 6 was our designated evening, but the current day is more practical now.

Earlier this year, a Christ the King Parish friend, Fran Quigley, shared with me a remarkable essay that came to her family six years ago during the Christmas season from Phyllis Loomis of Ashfield, Mass.

Fran describes Phyllis—an octogenarian and longtime neighbor and friend of Fran's daughter, Mary—as being “so very talented that she can do anything!”

I wrote to Phyllis for permission to share her message, learning in her response that she always tries “to give

[others] something to think about ...”

This was her beautiful and meaningful millennium message:

“Last spring, I chanced to pass an old, but well cared for, apple orchard. No buds or leaves blocked the view of strong, craggy branches stretching out—helter skelter—oddly parallel to the ground. I was fascinated and passed that way often as the spring and summer progressed. I was finding a new self at the time and felt a close connection with the trees.

“The summer clothing the trees and I wore covered our misshapen bones and may even have made us feel a bit younger. We were all still producing fruits of one kind or another. Not the fruits of our youth but ones appropriate of our ages—fruits of which we have a right to be proud about.

“Now that summer leaves have turned to brilliant colors and fallen on the ground, the superstructure of those wonderful old trees has once again become a focus of mine. We have much in common, the apple trees and I.

“Never again will we honestly look at ourselves and believe we are young. It is time to accept what we are, to remember the past with pleasure, to be proud of the positive things we have given to the world and what we still can give. May we remember the past with pride, live today to its fullest and accept tomorrow when it comes, if it comes.

“I have named one of those old apple trees ‘Phyllis.’ I feel sisterly toward the entire orchard. I think of us as the orchard of crones. I look forward to this new season of bareness, whiteness and cold as the beginning of our last four seasons.

“It is out there with new and different challenges—and with hope. I, like the trees, will stand fast and be ready to put my mark on each passing day as it greets us all. Each will bring with it the gift of one more beautiful new beginning.”

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

Feast of Christ the King/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Nov. 26, 2006

- Daniel 7:13-14
- Revelation 1:5-8
- John 18:33b-37

This weekend, the Church concludes its year. In the preceding 12 months,



the Church has taught us, as we have gathered on the weekends, about Jesus. It has taught us the Gospel of Jesus. Now, it ends the process by joyfully proclaiming Christ as king.

The first reading is from the Book of Daniel.

Written about a time of great hardship and anxiety for God's people, Daniel summons the faithful to steadfastness and hope. It urges trust in God, come what may.

Daniel also speaks of the faithful servant who is identified with the title "Son of Man." This servant, the Son of Man, lives through the hardships and perils endured by all the people. Yet, he is triumphant. God, "the Ancient One," receives him and gives him dominion, glory and kingship. The Son of Man's reign will never end. His kingship will never be destroyed.

For its second reading on this feast, the Church offers us a passage from the Book of Revelation.

Heavy with symbolism and reference to Old Testament figures and images, Revelation also is eloquent and powerful in its exaltation of God, the Lord Jesus and virtue.

The reading for this weekend extols Jesus as "ruler of the kings of the earth." He is the Savior. He has made us a royal nation dedicated to God and to God's service. He reigns over all the earth from a heavenly throne above the clouds.

St. John's Gospel supplies the last reading.

The reading comes from the fourth Gospel's impressive and extensive Passion Narrative. John's entire Gospel is superb, both as literature and as divine revelation. The Passion Narrative, however, is especially compelling.

This feast is one of two major liturgical events in which John's

Passion Narrative is read. The other is the liturgy of Good Friday as part of the Easter Triduum.

All four Gospels record the Lord's trial, Passion and death in great detail. Each, however, has its particular emphasis.

John's particular insight is that Jesus was triumphant, standing before Caiaphas or Pilate, facing the mob, experiencing the horrors of Roman torture and finally dying on the cross. Not even the might of the empire could overwhelm the Lord. Not even the viciousness and evil of human sin could defeat Jesus.

Indeed, Jesus is king, as the Lord insisted to Pilate.

Reflection

The Church calls us in these readings on this feast to remember that Jesus is the king. He reigns over all. It is more than a mere acknowledgement of divine creation, a teaching of Christianity that may seem to be quite ethereal and irrelevant.

Jesus is king over evil, the worries and hardships of life, the scheming of humans and, of course, over death itself. He prevails. All else comes and goes. His word prevails. If we bond ourselves to Jesus, truly in love and death, we too can rise above even death.

But, to give ourselves to Jesus, we need the strength of Jesus. The Lord offers us strength and peace uncompromisingly and in unlimited supply.

Just over a century ago, the Dutch king, William III, died, leaving as his heir and successor his young daughter, Wilhelmina, who was destined to be a great heroine in World War II. She began her reign under the regency of her mother, Queen Emma, William III's widow.

Once, on a great national holiday, Queen Emma led her young daughter to the palace balcony. As soon as the crowd below saw the little monarch, they cheered and sang to her.

Wilhelmina was delighted. "Mommy," Wilhelmina asked, "do all these people belong to me?"

"No, dear," the queen-regent answered. "You belong to them."

The wonder of this great feast is, of course, that Christ is king, but also that Christ belongs to us. He loves us. He gives us life. †

Daily Readings

Monday, Nov. 27
Revelation 14:1-3, 4b-5
Psalm 24:1-6
Luke 21:1-4

Tuesday, Nov. 28
Revelation 14:14-19
Psalm 96:10-13
Luke 21:5-11

Wednesday, Nov. 29
Revelation 15:1-4
Psalm 98:1-3, 7-9
Luke 21:12-19

Thursday, Nov. 30
Andrew, Apostle
Romans 10:9-18
Psalm 19:2-5
Matthew 4:18-22

Friday, Dec. 1
Revelation 20:1-4, 11-21:2
Psalm 84:3-6, 8
Luke 21:29-33

Saturday, Dec. 2
Revelation 22:1-7
Psalm 95:1-7
Luke 21:34-36

Sunday, Dec. 3
First Sunday of Advent
Jeremiah 33:14-16
Psalm 25:4-5, 8-10, 14
1 Thessalonians 3:12-4:2
Luke 21:25-28, 34-36

Question Corner/Fr. John Dietzen

Purgatory is a process or transition of cleansing

Your recent columns about the Church's teaching on hell have been interesting and enlightening. Where does that leave us with purgatory?



Our family was discussing some of the rather strange things we learned about purgatory in grade school, but we have not heard much about it since then.

Is this still something that the Catholic Church believes in? What happens to our prayers for our dead? (North Carolina)

Perhaps one reason we hear less about purgatory today is that many of us still harbor misunderstandings that deserve some correcting.

The dismal pictures of torture, pain and a punishing God, which used to be common and which made purgatory a kind of mini-hell, may scare someone to death, but most are irrelevant to authentic Catholic teaching.

Yes, purgatory is still very much a part of our faith. It's also true, however, that we speak more carefully about purgatory than we sometimes did in the past.

Two things are clear in our tradition concerning purgatory. First, we believe there is some condition or circumstance in the process of dying or after death by which any remaining punishment or reckoning for sins is satisfied.

And second, Catholic teaching tells us that we can assist those who are "in purgatory" by our prayers and good works here on Earth.

This is, in fact, one aspect of our belief in the communion of saints, which unites in love all who are joined to Christ, whether still on Earth or in the next world.

Equally clear is that the official teachings of the Church do not intend to answer physical details about purgatory.

Is it a state or condition or "place"? Is "time" involved or not? Since the world after death does not appear to have hours or days or years as we know them, it seems unlikely that purgatory involves place or time as we experience them here.

Several years ago, in some of his weekly Wednesday audiences—especially in July and August 1999—Pope John Paul II challenged us to take

a fresh look at heaven, hell and purgatory.

When we hear those words, we often pay more attention to popular images than to the doctrines themselves. A little reflection should warn us to be careful about the "beliefs" that these familiar words and images might inspire for us.

In his reflections, Pope John Paul made explicit what has been implicit all the time. Does anyone really believe, for example, that heaven, hell or purgatory are real "places" as we think of them in this life, somewhere out in another universe or on an unknown planet?

This tells us something about purgatory, according to the pope. Purgatory is not a place, but a "condition" of purification for the saved, whereby Christ "frees them from their imperfections."

As the *Catechism of the Catholic Church* explains, purgatory is a process, a transition, of purgation and of cleansing.

Christian spiritual theology and practice, in fact, recognizes that this process can occur at least partly if not wholly even before we die.

It is not uncommon, with Christian insight, to say of people experiencing severe physical or emotional pain that they are "having their purgatory here on Earth."

None of this, incidentally, changes or minimizes the ancient practice of praying for people who have died.

Past, present and future are all one present moment to God. Our prayers, whenever they are said before or after death, go to a God who is not limited by when they happen to be offered.

Can you imagine God saying: "It's too bad your prayers are late. If you had said them yesterday or last year, I could have done something about it."

Prayers lifted to God for the living or the dead "go back" over their entire lives, their final illnesses and their entrance into eternity. These prayers are never lost or wasted.

(Catholic Q & A: Answers to the Most Common Questions About Catholicism is a 530-page collection of columns by Father John Dietzen published by Crossroad Publishing Company in New York. It is available through bookstores for \$17.95. Questions may be sent to Father Dietzen at Box 3315, Peoria, IL 61612 or by e-mail to jjdietzen@aol.com.) †

My Journey to God

I AM

I am the stranger who sits beside you in the pew. Welcome me.

I am the young mother with the crying child who is sitting behind you. Smile at me with an understanding look.

I am the elderly. Talk to me.

I am the priest. Listen to me.

I am the Eucharist. Receive me.

I AM.

By Cindy Harlan

(Cindy Harlan is a member of Holy Name of Jesus Parish in Beech Grove.)



CNS photo by Mike Crupi, Catholic Courier

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.

ALDRIDGE, Earl, 80, St. Mary, Rushville, Nov. 3. Husband of Mary Foree (Waters) Aldridge. Father of Mary Harcourt, Diane Lanter, Michelle Skowronek, Brian and Stephen Aldridge. Brother of Maralyn Eads, Joanne Heck-Wiley, June Isley and Caralyn Skillman. Grandfather of nine.

ALLGEIER, Shirley, 77, St. Charles, Milan, Nov. 8. Mother of Susan Allgeier and Catherine White. Grandmother of two. Great-grandmother of one.

CLEMENTS, William C., 88, St. Barnabas, Indianapolis, Nov. 4. Husband of Sarah C. (DeLuca) Clements. Father of Mary Fortress, Shirley Newman, Joseph, Michael and William Clements Jr. Brother of Joseph Clements. Grandfather of 19.

Great-grandfather of 14. (correction)

DIETRICH, Robert D., 80, Nativity, Indianapolis, Nov. 12. Husband of Rosezella I. Quinn. Father of Marilyn Dietrich, Beverly Porter and Linda Ragozzino. Brother of Rosemond Faffaele and June Loeffler. Grandfather of seven.

DEVILLEZ, Joseph V., 91, St. Paul, Tell City, Nov. 3. Father of Vicki Hall, Sharon Meunier, Barbara and Robert Devillez Sr. Brother of Mary Underhill. Grandfather of 16. Great-grandfather of 23.

ERNSTES, Carl F., 94, St. Joseph, Shelbyville, Nov. 9. Father of Carl II and Max Ernestes. Brother of Lucy Corder, Leona Marlett, Betty Marlin and John Ernestes. Grandfather of seven. Great-grandfather of six.

FEIX, Thomas, 89, St. Paul, Tell City, Nov. 9. Uncle of several.

FORD, Arlene R. (Albin), 61, St. Jude, Indianapolis, Nov. 11. Wife of Ronald Ford. Mother of Lisa McNeal, Karen Parlett, Steven and Thomas Ford. Daughter of Ludmilla Albin. Sister of Loretta Morrison, Al Jr. and Don Albin. Grandmother of five.

FROST, Dorothy (Hirschauer),

84, St. Joseph, Shelbyville, Nov. 11. Wife of George Frost. Mother of Sheila Hilt, Sharon Kiefer and Richard Hirschauer. Grandmother of five. Great-grandmother of seven.

GRAF, Edward C., 89, St. Paul, New Alsace, Nov. 5. Father of Mary Hoffman, Bob, Eddie, Jerry, Jim, John and Steve Graf. Brother of Mary Ann Kneven and Albert Graf. Grandfather of 13. Great-grandfather of six.

KELLY, Michael J., 85, St. Anthony, Indianapolis, Nov. 10. Brother of Mary Bartlett and James Kelly.

LINDAMOOD, Ernest S., 90, St. Elizabeth of Hungary, Hagerstown, Nov. 7. Father of Pat Sharp. Grandfather of five. Great-grandfather of 14. Great-great-grandfather of one.

LOVING, Lillian V. (Deganutti), 83, Holy Trinity, Indianapolis, Nov. 5. Mother of Carole Smith. Sister of Don Deganutti. Grandmother of five.

MALLARD, Steven, 50, Nativity, Indianapolis, Oct. 8. Brother of Joanie Blevens, Susan Harvey, Donna Searby and Frank Mallard Jr.

MERTA, Loretta M., 78, St. Pius, Troy, Nov. 4. Wife of Lester Merta. Sister of Melinda Pierrard and Arthur Meunier.

MOOS, Albert H., 87, St. Pius X, Indianapolis, Nov. 9. Husband of Bonnie Moos. Father of Alinda Edens, Phillip and Robert

Moos. Brother of Dorothy Mariutto. Grandfather of one.

PAGE, Katherine, 80, St. Anthony of Padua, Clarks-ville, Nov. 4. Wife of Vernie P. Page. Mother of Carol Driscoll, David and Stephen Page. Sister of Joe Hunt. Grandmother of three. Great-grandmother of one.

PETERS, Joyce L., 72, St. Pius, Troy, Nov. 7. Mother of Patty Gelarden, Beverly Keller, Becky LeClere, Laverne Peters, Marlene Pryor and Brenda Zoglman. Sister of Wilma Buchanan, Goldie Hollinden, Bob and Curt Brown. Grandmother of 19. Great-grandmother of 31.

POSEY, Amy C., 18, St. Malachy, Brownsburg, Nov. 7. Daughter of William and Maureen (Sauer) Posey. Sister of Bridget, Mary and Shannon Posey. Granddaughter of Floyd and Marie Posey and Leonard and Marcella Sauer.

PRICE, Frank Allen, 88, St. Michael the Archangel, Indianapolis, Oct. 26. Husband of Gertrude (Maloney) Price. Father of Pamela Blazic, Elizabeth Bussell, Ann Fruehman, Mary Jane Lee, Margaret Snyder, Kathleen, Daniel, John, Joseph, Lawrence, Michael, Patrick and Phillip Price. Brother of Margie Coy, Mary Parsons, June Rosemeyer, Irma Walton, Glen and Jesse Price. Grandfather of 33. Great-grandfather of 10.

PROUT, Jack William, 83, St. Barnabas, Indianapolis, Nov. 2. Husband of Anna Margaret (Fitzgerald) Prout. Father of Nancy Hill, Mary Sue Koch, Jean Loyal, Dorothy Orrell, Kathleen Schuster, Donald, John, Robert and Stephen Prout. Brother of Mary Ann Chanley, Joe and Ray Prout.

Grandfather of 17. Graet-grandfather of five.

RISCH, Dr. John, 82, St. Lawrence, Indianapolis, Nov. 10. Husband of Joanne (McDonald) Risch. Father of Kathryn Van Vechten, James, Marten and Thomas Risch. Grandfather of four. Step-grandfather of two.

THEISING, Evelyn M. (Vanderpohl), 87, St. Maurice, St. Maurice, Nov. 16. Mother of

Ruth Hoenicke, Paula McDonald and William Theising. Sister of Esther Abbott, Dorothy Land, Marilyn Preston, Elizabeth Schroeder, Donald, Gilbert and Vernon Vanderpohl. Grandmother of nine. Great-grandmother of 11. Great-great-grandmother of one.

WEST, Robert F., 90, St. Philip Neri, Indianapolis, Nov. 4. Brother of George West. Uncle of several. †

Providence Sister Mary Evangelista Herber was 103, sister for 84 years

Providence Sister Mary Evangelista Herber died on Nov. 1 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 103.

The Mass of Christian Burial was celebrated on Nov. 6 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

The former Elizabeth Herber was born on July 8, 1903, in Hoagland, Ind.

She entered the congregation of the Sisters of Providence on Feb. 10, 1922, professed first vows on Aug. 15, 1924, and professed final vows on Aug. 15, 1929.

Sister Mary Evangelista ministered at schools staffed by the Sisters of Providence in Indiana, Illinois and California.

During 84 years as a member of the congregation, she ministered as a teacher for 61 years.

In the archdiocese, Sister Mary Evangelista taught at the former St. Margaret Mary School in Terre Haute from 1932-33, the former St. Mary

School in Richmond from 1935-36 and the former Annunciation School in Brazil from 1938-47.

She taught at St. Paul School in Sellersburg from 1959-61, 1964-67 and 1975-84, and also served as librarian there from 1977-78.

Sister Mary Evangelista also served in parish ministry at Our Lady of the Most Holy Rosary and St. Patrick parishes in Indianapolis from 1984-88.

In 1988, she returned to Saint Mary-of-the-Woods and ministered in health care services until 2004 then began her prayer ministry at the motherhouse.

Surviving are a sister, Marie Bowers of Monroeville, Ind., and a cousin, Providence Sister Marilyn Herber of Indianapolis.

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

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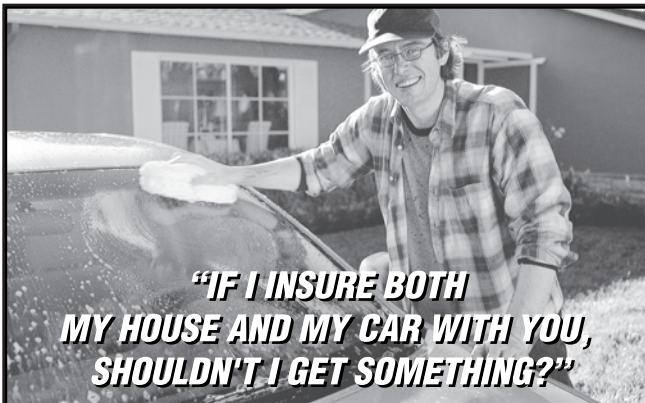
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Good sports

Our Lady of the Greenwood teams battle to 0-0 tie, share championship

By John Shaughnessy

Before the football championship, the players on both teams showed the usual signs of excitement and nervousness. Yet there was nothing else that was ordinary about this game or the two teams playing it.

In fact, the coaches of both teams struggled with the decision to even play the Catholic Youth Organization 3/4 AA championship game because it matched two teams from the same school.

The coaches worried that the outcome of the game could divide the boys, turning friends against friends and even causing problems in the classroom.

Finally, the two head coaches—Jeff Hume and Pat Henn—decided that the experience and the excitement of playing in a championship game outweighed the potential problems that might happen in the match-up of the two teams from Our Lady of the Greenwood Parish in Greenwood.

Besides, they remembered that before the season had even begun, they had done their best to make sure that the two teams of third- and fourth-grade boys were as evenly divided as they could make them.

So as the two teams stepped onto the new synthetic turf field at Roncalli High School in Indianapolis on Oct. 28, it was amazing that both teams had perfect records of seven wins and no losses as they prepared to play the 3/4 AA championship game.

“When the season ended, we were all very surprised that both teams were able to finish the season undefeated,” said Henn, the head coach of the Our Lady of the Greenwood “Green” team. “We all worked hard to make the season a success for all the kids, no matter which team they played on.”

The championship game provided another surprise for the coaches, the

players, the parents and the fans of the “Green” and “Gold” teams.

After the first quarter, the game was tied at 0. The same result marked the end of the first half as the defenses continued to dominate. After three quarters, it was still a scoreless tie.

“It was very much a defensive struggle, which the coaches had expected,” Henn said. “Both teams played very hard and played to win.”

The fourth quarter ended with the score still tied at 0. Usually, championship games that are tied at the end of regulation go into overtime to decide a winner. Before the game, both teams had decided not to have overtime if the game was tied, Henn said.

So the teams became co-champions.

“It was a very neat picture to see both teams gather at the middle of the field for a prayer at the end of the game,” Henn said. “It was also very thrilling for the kids to be given both the city championship and runner-up trophies by Bruce Scifres, the head football coach for Roncalli.”

The special day continued with the team photo.

“When the teams gathered in the bleachers for one final team picture, it was very symbolic to see both teams sitting intermingled for the picture and not separated according to teams,” Henn said. “The picture really shows how the kids were able to remain teammates during the season, regardless of what ‘team’ they played on.”

The situation was a unique experience, according to Jerry Ross, CYO’s assistant director.

“We had two teams from the same parish playing in a championship game that ended in a 0-0 tie,” Ross said. “I’m sure it was a positive experience for everybody. Both coaches and teams represented their school and the CYO well.”



Roncalli High School head football coach Bruce Scifres presents both the championship trophy and the runner-up trophy to the players of Our Lady of the Greenwood Parish’s third- and fourth-grade “Green” and “Gold” teams. The two teams met in the championship game of the 3/4 AA CYO tournament, a game that ended 0-0.



A player on the “Green” team of Our Lady of the Greenwood Parish’s third- and fourth-grade team sweeps around right end in the championship against the Greenwood parish’s “Gold” team. The game was played on the football field at Roncalli High School in Indianapolis.

For everyone involved, the game was the perfect end to a perfect season. “One thing for sure is that the kids will be ready to have some fun again

next year no matter how we split the teams,” said Hume, the head coach of the “Gold” team. “They think of themselves as one big team.” †

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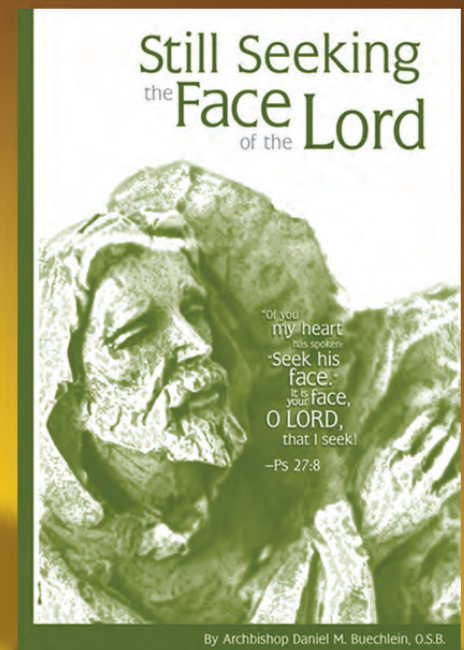
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