



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960

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Photo by Mary Ann Wyand



Cathedral Kitchen and Food Pantry volunteers, from left, Immaculate Heart of Mary parishioner Rick Sparks of Indianapolis and Our Lady of Mount Carmel parishioners Sally Dennis and Deanna Reckelhoff of Carmel, Ind., in the Lafayette Diocese, prepare food for homeless and low-income people on Nov. 16 in the basement of the Damien Center at 14th and Pennsylvania streets in Indianapolis.

Report prompts calls for easing tensions with Islam and easing asylum

WASHINGTON (CNS)—As the annual State Department international religious freedom report detailed some improvements and some deteriorating situations around the world, congressional witnesses urged the United States to work to improve Muslim-Christian relations and to shape up its own treatment of people who flee religious persecution.

Besides perennial concerns about how individual governments treat religious practice, of particular interest to some witnesses at a Nov. 15 congressional hearing were Muslim-Christian relations and how that affects the religious environment in various countries.

Bishop Ricardo Ramirez of Las Cruces, N.M., called the relationship between the two faiths “perhaps the most significant challenge to religious freedom and forging constructive roles for religion in world affairs.”

Testifying as a member of the U.S. Commission on International Religious Freedom, Bishop Ramirez said the violence in Afghanistan and Iraq and conflicts in the Middle East and some parts of Africa “come dangerously close to being perceived, in simplistic terms, as a new contest of East versus West, of Islam versus Christianity.”

He spoke on Nov. 15 to the subcommittee of the House International Relations Committee that deals with global human rights.

Other witnesses focused on religious freedom in China, where President George W. Bush was to visit the same week.

Bishop Ramirez touched on China and a variety of other topics, but focused a significant portion of his remarks on Christian-Muslim struggles.

“Like Christianity, Islam is a religion with different expressions,” Bishop Ramirez said. “Tensions among these expressions of Islam have been exacerbated by the rise of militant Islam and the misuse and perversion of faith to justify violence.”

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Poor find food and respect at the Cathedral Kitchen and Food Pantry

By Mary Ann Wyand

What would Jesus eat?

That’s the slogan printed on aprons and baseball caps worn by Cathedral Kitchen and Food Pantry volunteers from many central Indiana parishes, who rise early each morning to prepare hot and healthy meals for homeless, unemployed or low-income people in need of free food in downtown Indianapolis.

Immaculate Heart of Mary parishioner Rick Sparks of Indianapolis, who has volunteered at the Cathedral Kitchen on Tuesday and Wednesday mornings for 11 years, took a break

from preparing food on Nov. 16 to reflect on Christ’s call to help the poor.

“Jesus would provide for whatever is needed for the people involved, and that’s what we try to do here,” Sparks said.

“Fortunately, we have a lot of good people that donate food and organizations like St. Vincent de Paul, Gleaners and Second Helpings that provide us with the opportunity to take care of his poor.”

Sparks said “it’s a lot of fun” to volunteer at the Cathedral Kitchen because “there’s lots of good people here”—both volunteers and clients—at the ministry located in the basement of the Damien Center at 14th and Pennsylvania streets.

Volunteers serve about 4,500 meals a

month on weekday and Sunday mornings, and help an additional 780 to 800 families a month with food from the pantry’s government commodities program.

“Every Tuesday and Thursday, we give away food through the government program,” Sparks said. “All they have to do is identify themselves and sign up, and we’ll give them food to take home.”

In September, the Cathedral Kitchen and Food Pantry received the 2005 Hunger Relief Charity of the Year Award from Gleaners Food Bank of Indiana for excellent service to the

See KITCHEN, page 10

Catholic Charities agencies work to fight adoption myths

By Brandon A. Evans

November is National Adoption Month, but it isn’t the only time of the year that adoption agencies have to fight myths about their work.

Keith Stormes, director of Catholic Charities New Albany, said that Hollywood in particular “has done such a disservice to adoption.”

Part of Catholic Charities New Albany, St. Elizabeth operates a residential program for pregnant women and also places infants for adoption in both Indiana and Kentucky.

Since 1989, when St. Elizabeth opened, 65 babies have been adopted from there.

Stormes said one of the biggest myths

is that people may go through long court battles over custody when one party changes their mind after an adoption has been finalized.

Another myth, said Michelle Meer, director of St. Elizabeth and Coleman Adoption and Pregnancy Services in Indianapolis, is that adoptions are still mostly closed and secretive.

It has been a year since the agency’s merger with Coleman, and Meer said that adoptions are at a record high—they are projecting about 30 by year’s end—thanks in part to an adoption awareness program that she is helping to promote into the community.

“There are still people today who believe that a birth mother has no other

choices when she chooses adoption,” Meer said.

In reality, the way in which the process unfolds is determined by how open the birth mother and adoptive parents want to be.

It’s something that Sarah, a birth mother living in Columbus who placed her daughter for adoption two years ago, has experienced.

While pregnant in 2003, “Sarah”—who has two teenagers and a young son—determined that God was pointing her in the direction of adoption.

When she came into contact with St. Elizabeth and Coleman, she said she “was really impressed with the immediate

See ADOPTION, page 2

Studio exec says teaching CCD awakened him to Narnia symbolism

WASHINGTON (CNS)—The Christian symbolism of C.S. Lewis' book *The Chronicles of Narnia: The Lion, the Witch and the Wardrobe* was never apparent to film studio executive Michael Flaherty when he was young.

"My great passions in terms of reading were Lewis and Marvel comic books," Flaherty recalled, but Lewis' allegories to the Christian story of saving redemption never presented themselves to him at the time.

It wasn't until he was teaching a CCD class in New York City that a rereading of Lewis' works finally awakened Flaherty to the symbolism they contained. Ironically, the religious education program was titled "Narnia" after the fictional land that serves as the setting for Lewis' seven novels.

To make the irony complete, Flaherty is now the head of Walden Media in

Massachusetts, the production company that holds the film rights to Lewis' *The Chronicles of Narnia* series. *The Lion, the Witch and the Wardrobe* is to make its debut on thousands of U.S. movie screens on Dec. 9, and Flaherty is preparing to reveal before long which book in the series will be the second to be filmed.

"I was never a bright kid so I never knew any of that [symbolism]. I read it in a public school, and I just remember it as a great story. I didn't dust it off and read it again until after college," Flaherty said.

"And then I read it again after college, and then I got some of the symbolism ... the way I [now] get the symbolism in *Les Miserables*, a U2 song or other pieces of great art."

With all of the hype, hoopla and publicity surrounding the movie weeks

See NARNIA, page 13



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

REPORT

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He said like those of other faiths, Muslim leaders struggle with how to deal with different "visions" of Islam in addressing social, political and economic needs and aspirations.

"All religions, including Christianity, have in the past and are today wrestling with similar questions," Bishop Ramirez said. "It is a source of pain to acknowledge that as Christians we have at times failed to extend the tolerance and understanding that we ourselves expect."

Outside secular influences lead to tension within Islam, as they do with other faiths, he said.

Such conflicts "lead some in the Islamic world to conclude, rightly or wrongly, that their culture and religious beliefs are under assault by the West," he said. "In this context, misuse and distortions of religion tragically serve the political goals of extremists. Terrorism is used for many purposes, none defensible, including the goal of coercing other Muslims to abandon their own convictions and adopt a more extreme version of Islam. Casting their conflict as one

with Christianity, or with Judaism, extremists attempt to make their political causes seem [like] religious obligations."

While Western political leaders rightly emphasize that fighting terrorism is not a war against Islam, Bishop Ramirez said, that alone is not enough.

"Religious leaders must assist by entering into serious dialogue that seeks deeper understanding," he said.

Bishop Ramirez said the Catholic Church is especially concerned about provisions of the new Iraqi Constitution which contain "contradictory and ambiguous language that is deeply troubling and confusing."

Although the constitution promotes the concept of religious freedom, he said, "some provisions circumscribe religious liberty by not allowing any law to contradict the principles of Islam and by authorizing the appointment of experts in Islamic law to serve on the Supreme Court, even if they have no training in civil law."

Bishop Ramirez said Catholic bishops in Iraq of the Chaldo-Assyrian community "rightfully worry about the possibility of discrimination, second-class citizenship and persecution."

He noted that "thousands of Christians and other minorities have fled Iraq fear-

ing discrimination and persecution in the wake of repeated instances of violence and harassment."

Another witness, Michael Cromartie, chairman of the religious freedom commission, criticized the State Department's report for not addressing how the United States treats asylum applicants from countries where there are significant religious freedom problems, including Iraq, Eritrea and Afghanistan.

He also raised concerns that Border Patrol agents and immigration inspectors are not being trained in principles of international religious freedom. Such training is required for adjudicators of refugee and asylum applications, but not for the people who may summarily deport would-be asylum applicants before they are able to file the necessary petition. Cromartie said there is also no system for holding immigration judges accountable for receiving the training.

He cited the example of a Chinese Christian man who came to the United States after being subjected to detention, beatings, job loss and forced labor for organizing a Church that was not approved by the Chinese government. The Board of Immigration Appeals and the 5th U.S. Circuit Court of Appeals

said he was not eligible for asylum because he had been prosecuted not for his beliefs but for violating China's religious registration laws.

Cromartie said the commission wrote the Justice Department to "make it clear that U.S. foreign policy has long maintained that China's control over registered Churches—and its prosecution of individuals like Mr. Li [Xiaodong] for engaging in 'unauthorized' religious activity—are clear violations of international law with regard to freedom of religion or belief."

Ultimately, Li was allowed to remain in the United States, but Cromartie said the departments of Homeland Security, Justice and State need to better coordinate to ensure they are following longstanding U.S. human rights positions in settling asylum cases.

Bishop Ramirez also voiced concern that the Real ID Act, which became law in June, "makes it more difficult for asylum seekers to obtain protection in our country." That, as well as policies of quickly removing would-be immigrants along the southern border, "are examples of our nation retreating from its historic role as a safe haven for the religiously persecuted," he said. †

ADOPTION

continued from page 1

love and care."

From the start, her plan was put into the context of "a loving choice," and everything that the staff did reinforced that the adoption—all aspects of it—was her choice at each moment.

In a process similar to Catholic Charities New Albany, St. Elizabeth and Coleman present birth mothers with albums of information about different adoptive families.

It's enough to know virtually every detail, Sarah said. From there, the amount of contact to have with the family—both pre- and post-birth—is decided together.

There is even a checklist, Sarah said, that goes step-by-step through the options that a birth mother can choose, from how much information and family history to give the adoptive family to how many updates and letters the birth mother wants to receive regarding her child in the years to come.

"There's lots of options," she said. "They can set up this adoption almost any way they want."

The whole process has been good not just for her, but for her whole family. Sarah's older children feel a connection to their younger sister, and she said that the adoptive family has said that they didn't adopt just a child, but a family.

Sarah said that she has not only recommended St. Elizabeth and Coleman to

others, but has given talks at the local pregnancy center in Columbus to encourage mothers to make a similar loving choice.

Even more so, Sarah, who is not Catholic, said that the experience broadened her spirituality. She said she went into the process wanting a family "on fire for Christ," and the family she decided on was Catholic.

"It really opened up my eyes ... that God works so incredibly," she said.

Because the birth mother has so much freedom in deciding on an adoptive family, Stormes said, it means that he can never tell adoptive families how long the wait for a child will be—in some cases it is six weeks, in some it is five years.

Nonetheless, the process is open to all who want to adopt, he said, regardless of

income. There is a fee involved, he said, but it is based on a percentage of income.

"We don't cater to the rich—it's not like buying a baby," he said.

Sarah said that while the adoptive family in her case probably thinks that they were the ones that received the most, she sees it as the reverse.

"Probably the largest gift that I've ever received is having this place in my life," she said. "I know that [my daughter] is loved and adored and taken care of and nurtured."

(To contact St. Elizabeth and Coleman, call 317-787-341. To contact St. Elizabeth at Catholic Charities New Albany, call 812-949-730. For more information, log on to www.CatholicCharitiesIndy.org.) †



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Hispanic ministry expands into the Indianapolis North Deanery

By Sean Gallagher

Hispanic Catholics on the northeast side of Indianapolis now have the chance to attend a Mass prayed in Spanish on a weekly basis.

The new ministry, which began in February at St. Lawrence Parish in Indianapolis, marks another milestone in the growth in outreach to Hispanic Catholics in the archdiocese.

There are now 19 parishes, spread across nine of the 11 deaneries in central and southern Indiana, that have a formalized Hispanic ministry.

St. Lawrence Parish was the first parish in the Indianapolis North Deanery to start such a ministry. According to Father John Beitans, the parish's pastor, it was the right place to do it.

He noted the longstanding Puerto Rican community nearby, drawn there largely by the presence of the former Fort Benjamin Harrison. But other Hispanic Catholics from Mexico, Honduras and Panama have moved into the area in recent years.

Father Beitans said he is looking forward to the cultural gifts that Hispanic Catholics will bring to the parish, which is already cosmopolitan, including members born in Korea, Vietnam, the Philippines and Nigeria.

"I hope some liturgical customs would be more in evidence and some things like occasional processions or more emphasis on devotion would be something that they would bring us," said Father Beitans, who was born in Germany to Latvian parents.

One particular devotion was on display recently on Nov. 2, traditionally called *Día de Los Muertos* ("The Day of the Dead") by Hispanic Catholics. During a bilingual Mass at St. Lawrence Church, some of the Spanish-speaking members of the congregation placed pictures of their deceased relatives at the altar during the offertory.

One person who did this was the aunt of Gustavo Dominguez, a member of the parish.

Originally from Mexico, Dominguez lives close to St. Lawrence. Many of his nine siblings, his nieces and nephews, and an uncle and aunt also live close by.

He said that they like to go to Mass together, but that this was difficult in the past when they had to drive to either St. Mary or St. Patrick parishes in downtown Indianapolis, where parking was often difficult to find.

"But this is here in the neighborhood," Dominguez said. "It's really close to us and very easy for us to come here. We're here every Sunday."

Although the ministry is attracting a relatively small Hispanic congregation to its weekly Mass in Spanish, Dominguez is working to make it grow by telling many of his Hispanic friends and relatives about it.

"I've told them that here at St. Lawrence we now have Mass in Spanish so they don't have to drive all the way downtown," he said. "So now they've started coming."

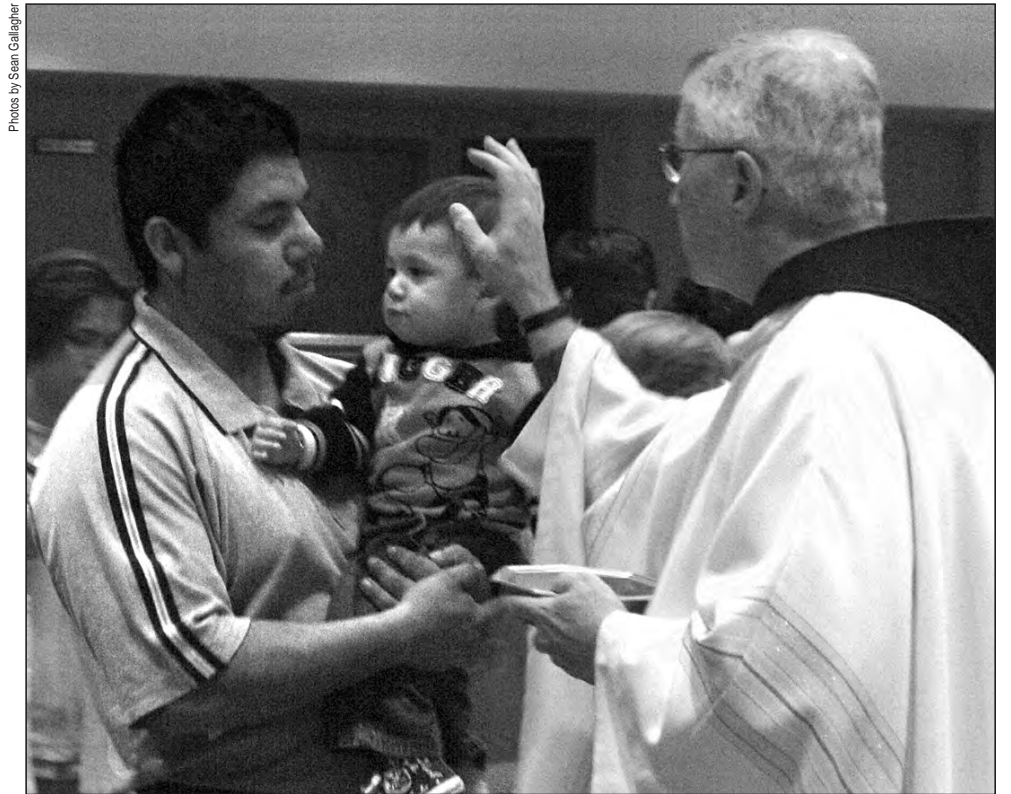
Longtime St. Lawrence parishioner Hector Perez, a retired Army officer originally from Puerto Rico who has lived in Indianapolis for 25 years, is volunteering his efforts in his parish's Hispanic ministry. One of his main efforts is to recruit liturgical ministers from among the more newly arrived Hispanics.

However, he also hopes to be able to help these people in other ways.

"We have been trying to be as welcoming as possible," Perez said. "I hope that ... we'll be able to help them out in terms of their citizenship or to learn the [English] language or to help them out in whatever way that we can to adapt to the cultural changes."

Franciscan Father Tom Fox, who has been ministering to Hispanics in the archdiocese for more than 10 years, said that it is important for parishes like St. Lawrence to reach out to newly arrived Hispanic Catholics who live nearby.

"The Catholic Church tries to be inclusive," he said. "If we're going to be what



During a Nov. 2 Mass at St. Lawrence Church in Indianapolis, Franciscan Father Tom Fox blesses Jean-Paul Dominguez, who is held by his father, Gustavo Dominguez, a member of the parish. St. Lawrence started its Hispanic ministry in February and is the first Indianapolis North Deanery parish to do so. Currently, 19 parishes in nine of the 11 deaneries of the archdiocese have formalized Hispanic ministries.

we say we are—the Catholic Church—then we would want to include everybody."

Father Tom also said that Hispanic ministry is important for parishes to consider because the growth in Hispanic Catholics in the archdiocese will continue to grow in

the years to come.

"If we want to be looking at the future rather than just to the past, then we need to reach out to the new people here who are ready and willing to become members of our parish(es)," he said. †



Hispanic Catholics exchange the sign of peace during a Nov. 2 Mass at St. Lawrence Church in Indianapolis. The Indianapolis North Deanery parish, which draws its membership from ethnic groups from around the world, began its Hispanic ministry in February.

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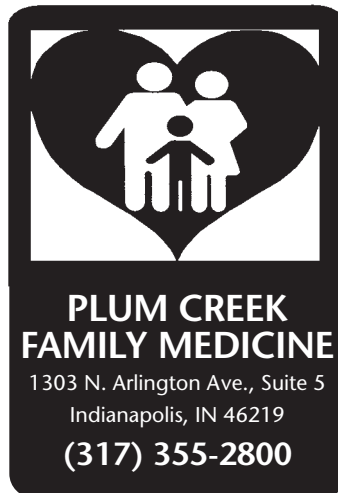
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Editorial



CNS photo illustration by Karen Callaway, Northwest Indiana Catholic

The season of Advent—a time of joyful expectation leading up to Christmas—begins on Nov. 27 this year for the Latin Church. The season is marked by the lighting of candles in the Advent wreath. In Christian tradition, candles symbolize Christ, the light of the world.

Advent 2005: Starting afresh from Christ

The Church's year of grace begins with Advent and the opportunity to start afresh from Christ. Christian faith is neither optimistic nor pessimistic. It is realistic about the state of humanity and the world. We do not expect Utopia, a perfect world here and now. But we also do not despair. The reign of God has begun, the new age that is Christ is upon us, and we Christians are profoundly hopeful about the future. We wait in joyful hope for the coming of our Savior, Jesus Christ!

We are a people filled with hope because we believe that the Lord will return one day to lead us to the Father. And so we cry "Maranatha!" which means "Come, Lord Jesus." Come, fill us with your life and your love. Let your grace fill our hearts with confidence and with hope in spite of the pain and sadness of our human history—in spite of the selfishness and sin of our fallen human condition.

Each year, the Church gives us the opportunity to begin again—and to prepare ourselves anew for the coming of our friend and brother, Jesus Christ. The four Sundays of Advent help us to start afresh from Christ.

This Advent season, the Old Testament readings from Isaiah and Second Samuel recall for us the profound belief in God's nearness that is our inheritance from our Jewish ancestors in faith. The words of St. Peter and St. Paul to the original Christian communities rekindle in us the heartfelt longing for Christ's return that so vividly characterized the early Church. And the Gospels challenge us, once again, to a personal encounter with Jesus, the Lord of history and the Savior of all humanity.

A personal encounter with Christ makes serious demands on each of us. We are called to *conversion*—to change the way we live. And we are challenged to see things differently—with the eyes of faith in Christ. We are free to accept the call to discipleship or to reject it (like the rich young man in the Gospel story), but if we seek to follow Jesus we must give up our old ways of life and start afresh in him.

Beginning again in Christ means entering into *communion* with him and with all our sisters and brothers in the

one family of God. It means sharing in his evangelizing mission and proclaiming the Good News through our words and our example. Communion with Christ is the meaning and the ultimate goal of all human life. The Lord gives us the gift of himself in the Eucharist and in the sacraments of new life, healing, vocation and mercy that the Church administers on behalf of her Lord.

Experiencing Christ in a personal way compels us to reach out to our brothers and sisters—especially to those family members who are poor or suffering or alienated in any way. Once we have been touched by Christ, once we have encountered his loving kindness, it is impossible to remain isolated or alone. Self-giving is the hallmark of Christian life. We are called to live our faith in *solidarity* with the entire human family.

Finally, the call to start afresh from Christ challenges us to see ourselves as *stewards* of all the spiritual and material gifts we have received from God. In truth, nothing that we have (or are) belongs exclusively to us. Everything—including the air we breathe, the water we drink, the bread we break, the clothes we wear and the roof over our heads—comes from God as pure gift. Even our thoughts and emotions come from God. As disciples of Jesus, we are challenged to develop our gifts and talents, to use our material possessions responsibly, and to share generously with others all the blessings we have received from a good and gracious God.

Conversion, communion, solidarity and stewardship—these are Advent themes. They are opportunities to start afresh from Christ.

May we wait in joyful hope for the Second Coming of our Lord this Advent season and throughout the new Church year. May we prepare ourselves (as individuals and as a Church) for the personal encounter with Jesus that we celebrate each year at Christmas and that we long for every day of lives.

— Daniel Conway

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

Letters to the Editor

Creation is proof of God's 'intelligent design'

I have a few comments to make about the article on evolution in the Nov. 18 issue of *The Criterion*. I find it hard to understand Jesuit Father George Coyne's criticism of intelligent design and his statement, "But that doesn't make God a 'designer.' That belittles God, it makes him paltry."

To me, referring to God as an "intelligent designer" is perfectly logical and edifying. As an architect and a designer, I know from experience that nothing beautiful is ever created by itself or by chance. In fact, everything is in opposition to creating beauty, harmony and perfection. It is only by love, talent and gifted creativity that we humans are able to create things of beauty. It is obvious to me that God has created everything in the universe with love, beauty and perfection.

The struggle, as I see it, is that the term "evolution" that our kids are taught primarily means that everything existing came about all by itself without a creator. To challenge that assumption, some argue for intelligent design by an intelligent creator.

I am aware that our Catholic Church is open to the theory of evolution as the process that God used in creation, but the general public does not understand our position. I have taught my children for years that most all of the sciences are a pursuit of understanding how God created the universe and how his creation functions.

Evolution without God or an intelligent designer is an empty theory. Nothing is ever created from nothing or all by itself, especially in beauty and perfection. I believe that God is the intelligent Creator, and his beautiful creation is proof enough for me!

Michael Chamblee, Nashville

Thanks to all who help the Society of St. Vincent de Paul

During this season of emphasis on thanksgiving for blessings and generosity

toward others, I would like to take the opportunity to publicly thank the supporters of the ministries and works of the Society of St. Vincent de Paul (SVDP).

Our organization is not blessed with the notoriety and visibility that other nonprofits enjoy, but our works are nonetheless important and impactful to the most vulnerable segments of society. In disaster cases, for example, SVDP receives requests for assistance with ongoing needs like utility bills long after first responders have completed their work.

The Indianapolis Council of SVDP is a 100 percent volunteer organization with some 1,500 members dedicated to the Christian call to serve those in need. Our volunteers seek no recognition or special honors as that is reserved for the Lord. The only holiday "bonus" that I can offer is a sincere expression of gratitude and prayers for good health in order to continue year-round service to the less fortunate.

Since we rely on volunteers at all levels of the organization and insist on careful stewardship of the funds entrusted to our mission, administrative expenses are kept at a bare minimum. For example, we have not spent the funds to employ professional grant writers, and our informal applications and requests are frequently denied.

This leads me to also extend thanks and gratitude to our benefactors. Through the tireless efforts of some key volunteers, SVDP has established a group of regular donors who generously give of their resources to fund local programs and operations. But the need continues to be great with ever-increasing demands on our resources. If you would like to help overcome a projected operating deficit in the 2005-06 fiscal year, please visit our website (www.SVDPindy.org) or mail contributions to:

Society of St. Vincent de Paul
P.O. Box 19133

Indianapolis, IN 46219

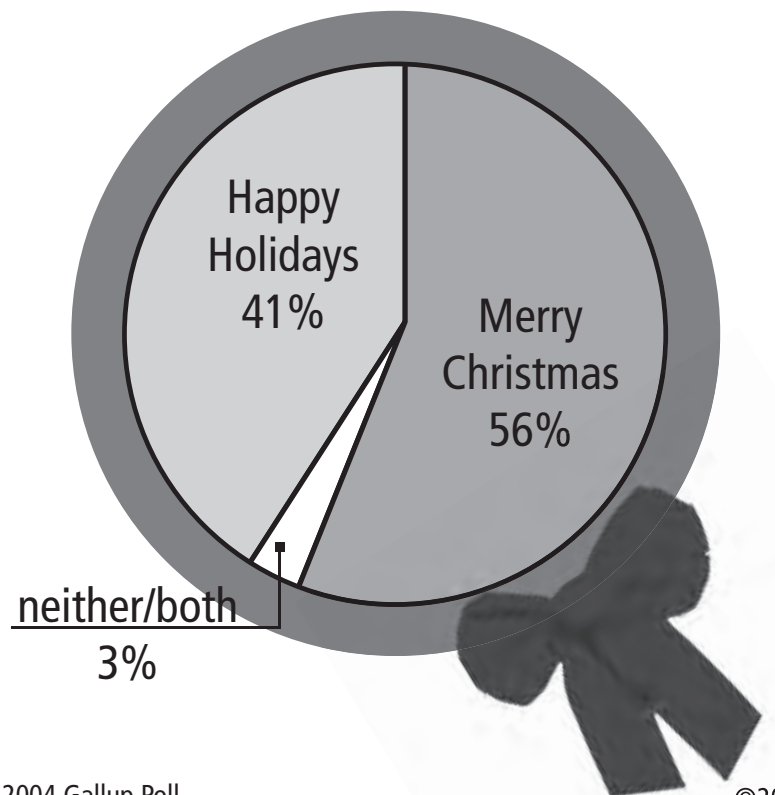
Again, a big "thank you" to all SVDP constituents, and may everyone enjoy some well-deserved time with family and friends over the holidays.

Don Striegel, Indianapolis

Church Facts

Christmas Greetings

During the holiday season, which greeting would you be more likely to give to someone you just met?



Source: 2004 Gallup Poll

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Thanksgiving and Advent remind us how much we need God

I have happy memories when I think of Thanksgiving dinner in our family home of many years ago. We were not a large family, but our meal was bounteous.

Mom always denied that she was a good cook. My dad and brother and I begged to differ. Besides a turkey that was just right, there were two dishes that were extraordinary. Mom's dressing was outstanding, and I have never been able to duplicate it. She never wrote down a recipe, but I still remember the ingredients—and yet I can't duplicate it. She made a slaw that has my brother and I still searching for its duplicate wherever slaw is served. And she could prepare a brown gravy that seemed utterly simple to make, but mine never tastes like hers tasted. And while I am at it, I should mention that no one could mash potatoes like our dad. It was his job for the big feasts.

Advent preparation for Christmas turned Mom's kitchen into a candy operation. Her "seafoam" candy (divinity) laced with walnuts was a hallmark. But Mom also made a "pineapple fudge" that still has me in search of a recipe that I have never found. Recently, one of my cousins reminded me of the pineapple fudge and asked if I had the recipe. I

haven't come across this kind of "fudge" made with pineapple either. If it exists, I would appreciate hearing about it.

Recalling Thanksgiving dinners and Advent preparations speak of fond memories and also future anticipation. It is natural to think of Thanksgiving Day and the beginning of Advent in association with each other and not only because they are tied closely by our yearly calendar. We think of past and present reasons for being grateful to God in our Thanksgiving Day observance and prayer. We reflect in joyful anticipation on the future feast of Christmas and the coming of God's kingdom during the Advent season. We are grateful for the graces of the past, present and the future as well.

Gratitude is a fundamental virtue that is an expression of humble charity. To offer thanks is to acknowledge the truth of our indebtedness to our parents and all of the important people in our lives. Thinking of Mom and Dad in our simple kitchen of years ago is only a cameo of the precious gift they have been and continue to be for my brother and family and for me. I realize how blessed we were to have good parents.

Often, I think it was a blessing to live in simpler times. I doubt that I am alone in that I didn't always appreciate these

blessings as much as I do now. Maybe that is a major reason why our annual pause for Thanksgiving is important. We bring forward memories of otherwise forgotten gifts we receive as life races on.

One of the unique features of our Christian faith is the ability to be grateful for something that is yet to come in the experience of our future. While Advent is an anticipation of the birthday of Jesus past, it is also an anticipation of the coming of the fullness of God's kingdom. We anticipate the personal experience of our redemption in the fullness of the kingdom.

One of the early themes of the pontificate of Pope Benedict XVI is the need for our culture to recover a sense of God. A world without God becomes violent and meaningless. A world without God darkens the awareness that we need the redemption from sin that was won for us by God's own Son. Pope John Paul II used to say that a world that has lost a sense of sin is a world that loses a sense

of God.

With the coming season of Advent, we have a graced time during which we can prayerfully check out our "worldview," especially our view of what is to come in our lives. Do we get it right, do we place "front and center" the real meaning of the birth of Jesus Christ? As we pray during Advent, will we make the connection between the Nativity of the Savior and our lives now and in the future? Redemption has been won. It remains for us to claim the gift for ourselves.

The tastes and aromas of Thanksgiving and Advent preparations have extra value if they lead us to embrace the deeper meaning of these seasons of grace. We don't want to miss a timely opportunity to delve more deeply into the meaning of life itself.

Thanksgiving Day and the coming season of Advent offer the opportunity for spiritual richness that adds depth to our lives, something more than the banal sense that we have done this before. †

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 Día de Acción de Gracias y el Adviento nos recuerdan cuánto necesitamos a Dios

Cuando pienso en la cena en familia del Día de Acción de Gracias en nuestro hogar hace muchos años, revivo recuerdos felices. No éramos una familia muy grande, pero nuestra comida era abundante.

Mamá siempre negó que fuera una buena cocinera. Mi padre, mi hermano y yo diferíamos de su opinión. Además del pavo que era perfecto, había dos platos más que eran extraordinarios. El relleno de mi madre era incomparable y nunca ha sido capaz de imitarlo. Nunca apuntó una receta, pero todavía recuerdo los ingredientes; y aun así no puedo imitarlo. Preparaba una ensalada de col que hasta el sol de hoy nos tiene a mi hermano y a mí tratando de encontrar una similar, donde quiera que sirvan ensalada de col. Y preparaba una salsa de carne que parecía increíblemente fácil de hacer y sin embargo la mía nunca ha tenido el sabor de la suya. Y a propósito de este tema, debo mencionar que nadie hacía un puré de papas como el de mi papá. Esa era su labor en los grandes banquetes.

Los preparativos para el Adviento de la Navidad convertían la cocina de mi madre en una fábrica de dulces. Su dulce de "espuma de mar" adornado con nueces era su especialidad. Pero mamá también preparaba un "fudge de piña" que todavía me tiene buscando la receta que nunca he encontrado. Recientemente una de mis primas me recordó el fudge de piña y me preguntó si yo tenía la receta. Tampoco me he topado nunca con este tipo de

"funge" hecho con piña. Si existe, les agradecería que me avisaran.

La remembranza de las cenas del Día de Acción de Gracias y de los preparativos del Adviento, evocan recuerdos felices y también traen expectación sobre el futuro. Es natural asociar el Día de Acción de Gracias y el comienzo del Adviento, no solamente porque se encuentran estrechamente vinculados en nuestro calendario. Pensamos en razones pasadas y futuras para agradecerle a Dios en nuestras celebraciones y oraciones del Día de Acción de Gracias. Reflexionamos con gozosa expectación sobre las fiestas futuras de la Navidad y la venida del Reino de Dios durante la época de Adviento. Damos gracias tanto por las dadas del pasado, como las del presente y del futuro.

El agradecimiento es una virtud fundamental que es expresión de una caridad humilde. Dar gracias es reconocer la verdad de nuestra deuda para con nuestros padres y todas las personas importantes en nuestras vidas. El recuerdo de papá y mamá hace años en nuestra cocina sencilla es tan sólo una muestra del obsequio tan valioso que ellos representan y continúan siendo para mi hermano, para la familia y para mí. Me doy cuenta de lo agradecidos que fuimos de tener buenos padres.

Con frecuencia pienso que fue una bendición vivir en épocas más sencillas. Dudo que sea el único que sienta que no siempre le di a estas bendiciones el valor

que tienen, tal y como lo hago hoy en día. Tal vez esta es una de las razones principales por las que nuestro receso anual del Día de Acción de Gracias es tan importante. Traemos a la memoria recuerdos de los obsequios que recibimos en el curso de la vida, que de otro modo quedarían olvidados.

Una de las características únicas de nuestra fe cristiana es la capacidad de agradecer algo que está por ocurrir en el futuro. Si bien el Adviento es la preparación para el nacimiento de Jesús, también es la preparación para la venida del Reino de Dios en pleno. Anticipamos la experiencia personal de nuestra redención en la plenitud del Reino.

Uno de los primeros temas del pontificado del Papa Benedicto XVI es la necesidad de que nuestra cultura recupere el sentido de Dios. Un mundo sin Dios se transforma en un mundo violento y sin sentido. Un mundo sin Dios oscurece la conciencia de que necesitamos la redención del pecado que el propio Hijo de Dios conquistó por nosotros. El Papa Juan Pablo II solía decir que un mundo que ha perdido el sentido del pecado es un mundo que pierde el sentido de Dios.

Con la venida de la época del Adviento

tenemos un período de gracia durante el cual podemos reevaluar en la oración nuestra "perspectiva mundana", especialmente de aquello que está por venir en nuestras vidas. ¿Acaso lo entendemos? ¿Colocamos en su debido lugar el significado del nacimiento de Jesucristo? Mientras rezamos durante el Adviento, ¿establecemos la relación entre el nacimiento del Salvador y nuestras vidas, ahora y en el futuro? Se ha conquistado la redención. Está en nosotros reclamar el obsequio.

Los sabores y los aromas del Día de Acción de Gracias y de los preparativos del Adviento tienen un valor agregado si nos conducen a aprovechar el profundo significado de estas épocas de gracia. No debemos perder la oportunidad de ahondar en el significado de la vida misma.

El Día de Acción de Gracias y la época del Adviento venidera, ofrecen una oportunidad para el enriquecimiento espiritual que le brinda profundidad a nuestras vidas, algo más que el sentido banal de que ya hemos hecho esto antes. †

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 25

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

November 27

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

Information: 317-636-4478.

St. Christopher Parish, 5301 W. 16th St., Indianapolis. **Euchre party**, 1:45 p.m., \$3 per person.

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

December 2

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. Free seminar, **"how to manage cancer symptoms,"** open to cancer patients and caregivers, 1-3 p.m. pre-register by Nov. 29. Information: 317-782-6704.

Mount St. Francis, 101 Anthony Dr., Mount St. Francis. **Christmas bazaar**, 9 a.m.-3 p.m. Information: 812-923-8817.

December 2-3

Roncalli High School, 3300

Prague Road, Indianapolis. Choral Department, **Madrigal dinner**, \$20 per person, 7 p.m. Information: 317-787-8277.

December 3

St. Pius X Parish, 7200 Sarto Dr., Indianapolis. **22nd annual Christmas Boutique**, 8 a.m.-noon. Information: 317-255-4534.

Cardinal Ritter High School, 3360 W. 30th St., Indianapolis. Alumni Association, **breakfast with Santa**, 9-11 a.m. \$4 per

person, \$20 per family of five or more. Information: 317-927-7929.

December 3-4

St. Anthony Parish, 379 N. Warman Ave., Indianapolis. **Christmas boutique**, pictures with Santa, 10 a.m.-2 p.m. food, crafts, gifts.

St. Paul School, 9788 N. Dearborn Road, New Alsace. **Third annual Christmas Cafe and Shoppes**, Sat. 11 a.m.-7:30 p.m., Sun. 9 a.m.-2 p.m. Information: 812-623-2631.

December 4

Marian College, Ruth Lilly Student Center, second floor, 3200 Cold Spring Road, Indianapolis. **"People of Peace," Secular Franciscan Order fraternity meeting**, noon-2 p.m. Information: 317-955-6775.

December 4-6

Prince of Peace Church, 413 E. Second St., Madison. **Parish mission**, "Change Our Hearts—Change Our Lives," Father Jim Farrell, presenter, 6-7 p.m. Information: 812-265-4166. †

Monthly . . .

First Sundays

Marian College, Ruth Lilly Student Center, 3200 Cold Spring Road, Indianapolis. **People of Peace Secular Franciscan Order**, (no meetings July or August), noon-2 p.m. Information: 317-955-6775.

Sacred Heart Church, 1530 Union St., Indianapolis. **Mass** with contemporary appeal, 5 p.m. Information: 317-638-5551.

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

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

St. Thomas More Church, 1200 N. Indiana St., Mooresville. **Holy hour** of adoration, prayer and praise for vocations, 9:15 a.m. Information: 317-831-4142.

First Mondays

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

St. Bartholomew Church, 1306 27th St., Columbus. **Adoration of the Blessed Sacrament**, 11 a.m.-8 p.m. Information: 812-379-9353.

First Tuesdays

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

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Women: No Longer Second Class,"** program, 7-8:30 p.m. Information: 317-788-7581.

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

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

First Wednesdays

St. Mary Parish, 317 N. New Jersey, St., Indianapolis. Solo Singles, **Catholic singles** 50 and over, single, widowed, divorced, new members welcome, 6:30 p.m. Information: 317-359-0220.

First Thursdays

Immaculate Conception Church, 2081 E. County Road 820 S., Greensburg. **Holy hour**, 7-8 p.m. Information: 812-591-2362.

First Fridays

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Adoration of the Blessed Sacrament**, 12:45-5:15 p.m., **Vespers and Benediction**, 5:15 p.m. Information: 317-635-2021.

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

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

Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis. **Exposition of the Blessed Sacrament**, prayer service, 7:30 p.m. Information: 317-356-7291.

St. Anthony Church, 379 N. Warman Ave., Indianapolis. **Exposition of the Blessed Sacrament** after 5:30 p.m. Mass, hour of silent prayer and reflection followed by Benediction of the Blessed Sacrament. Information: 317-636-4828.

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

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

St. Charles Borromeo Church, chapel, 2222 E. Third St., Bloomington. **Adoration of the Blessed Sacrament**, noon-6 p.m.

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

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

Holy Guardian Angels Church, 405 U.S. 52, Cedar Grove. **Eucharistic adoration** after 8 a.m. Mass-5 p.m. Information: 765-647-6981.

St. Michael Church, 519 Jefferson Blvd., Greenfield. Mass, 8:15 a.m., **exposition of the Blessed Sacrament** after Mass until Benediction, 5 p.m. Information: 317-462-4240.

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **Caregivers support group**, 7-8:30 p.m., monthly meeting sponsored by Alzheimer's Association. Information: 317-888-2861, ext. 29.

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

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

St. Mary Church, 212 Washington St., North Vernon. **Adoration of the Blessed Sacrament**, 9 a.m.-5 p.m. Information: 812-346-3604.

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

First Saturdays

Holy Angels Church, 740 W. 28th St., Indianapolis. **Exposition of the Blessed Sacrament**, 11 a.m.-noon. Information: 317-926-3324.

St. Therese of the Infant Jesus (Little Flower) Church, Chapel, 4720 E. 13th St., Indianapolis. **Apostolate of Fatima holy hour**, 2 p.m. Information: 317-357-8352.

St. Anthony Church, 379 N. Warman Ave., Indianapolis. **Reconciliation**, 7:45 a.m., **Mass**, 8:15 a.m. followed by rosary. Information: 317-636-4828.

St. Michael Church, 519 Jefferson Blvd., Greenfield. **Communion service**, 9 a.m., rosary, meditation on the mysteries. Information: 317-462-4240.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **Devotions, Mass**, 7:30 a.m., sacrament of reconciliation, rosary,

meditations following Mass. Information: 317-888-2861.

St. Thomas More Church, 1200 N. Indiana St., Mooresville. **Mass**, 8:35 a.m. Information: 317-831-4142.

St. Nicholas Church, 6461 E. St. Nicholas Dr., Sunman. **Mass**, praise and worship, 8 a.m., then SACRED gathering in the school. Information: 812-623-2964.

Second Mondays

Church at **Mount St. Francis**. Holy hour for vocations to priesthood and religious life, 7 p.m.

Second Tuesdays

St. Pius X Parish, 7200 Sarto Dr., Indianapolis. **Support Group for Separated and Divorced Catholics**, 7 p.m. Information: Archdiocesan Office of Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.

Second Thursdays

St. Luke Church, 7575 Holliday Dr. E., Indianapolis. **Holy hour** for priestly and religious vocations, 7 p.m. Information: 317-259-4373.

Oaklawn Memorial Gardens, Our Lady of Miraculous Medal Chapel, 9700 Allisonville Road, Indianapolis. **Monthly Mass** (except December), 2 p.m. Information: 317-849-3616.

Second Saturdays

St. Agnes Parish, Brown County Public Library, Nashville. Brown County Widowed **Support Group**, 3 p.m. Information and directions: 812-988-2778 or 812-988-4429.

Third Sundays

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

St. Therese of the Infant Jesus (Little Flower) Parish, parish center, 4720 E. 13th St., Indianapolis. "Life After Loss," **bereavement support group** meeting, 7:15 p.m. Information: 317-357-8352.

Knights of Columbus Mater Dei Council #437, 1305 N. Delaware St., Indianapolis. **Breakfast buffet**, 10 a.m.-1 p.m., adults \$5, children under 12 \$2.50. Information: 317-631-4373.

Saint Mary-of-the-Woods, Church of the Immaculate Conception, St. Mary-of-the-Woods. **Mass**, 11 a.m., sign-interpreted. Information: 812-535-3131, ext. 434.

Third Mondays

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

Third Tuesdays

St. Francis Medical Clinic, 110 N. 17th Ave., Suite 300, Beech Grove. **Chronic pain support group**, 7-8 p.m. Information: 317-831-1177.

Third Wednesdays

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

Mary, Queen of Peace Church, Blessed Sacrament Chapel, 1005 W. Main St., Danville. **Divine Mercy Chaplet**, 7 p.m. Information: 317-745-5640.

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

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

Calvary Mausoleum Chapel, 435 Troy Ave.,

Indianapolis. **Mass**, 2 p.m.

Third Thursdays

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

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

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

St. Vincent de Paul Church, 1723 I St., Bedford. **Catholic Women in Faith meeting**, 7-9 p.m., open to women 18 years and older. Information: 812-275-6539.

Third Saturdays

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

Fourth Tuesdays

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

Fourth Wednesdays

St. Thomas More Church, 1200 N. Indiana St., Mooresville. **Mass and anointing of the sick**, 6 p.m. Information: 317-831-4142. †

VIPs...

Raymond and Mary Bain, members of St. Philip Neri Parish in Lafayette Hill, Pa.,



will celebrate their 60th wedding anniversary on Nov. 24. The couple was married on that date in 1945 at Holy Trinity Church in Indianapolis. They have four children: Mary Kay Letterman, Cheryl Monaco, Nancy and Raymond

Bain. They also have three grandchildren and four great-grandchildren. †

Events Calendar submissions should include a date, location, name of the event, sponsor, cost, time and a phone number for more information. All information must be received by 5 p.m. on Thursday one week in advance of our Friday publication.

Submissions will not be taken over the phone.

To submit an event, mail to: *The Criterion*, Events Calendar, P.O. Box 1717, Indianapolis, IN 46206.

You may hand-deliver the notice to the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis.

Events may be faxed to 317-236-1593 or e-mailed to mklein@archindy.org.

For more information about our Events Calendar policy, log on to www.CriterionOnline.com, click on the "Events" link, then on the link to our events policy. †

Miniseries on Pope John Paul II to air Dec. 4 and 7 on CBS

NEW YORK (CNS)—The latest entry in the Pope John Paul II biography sweepstakes is the most comprehensive of all. “Pope John Paul II,” a two-part miniseries, airs on CBS on Dec. 4 from 9-11 p.m. EST, and on Dec. 7 from 8-10 p.m. EST.

Interestingly, each of the three network films, of which this is the latest, took a different approach. The gripping Hallmark Channel presentation, “A Man Who Would Be Pope,” concentrated on Karol Wojtyla’s youthful days in Poland, as he, his family and friends struggled to survive under Nazi and then communist occupation, and hurriedly dispatched his election to the papacy, ending there.

ABC’s “Have No Fear: The Life of John Paul II” tried to squeeze a lifetime into its two-hour running time, registering for the most part as mere moving snapshots.

CBS covers the Polish years in its first installment, and devotes all of the second part to the (far less action-packed) period of the late pope’s tenure at the Vatican starting in 1978.

What distinguishes CBS’ production especially is the veracity of Jon Voight’s Emmy Award-worthy performance as the pontiff (superbly matched by Cary Elwes, who essays the pope’s younger days), a name cast and an overall larger canvass.

The film begins with the 1981 assassination attempt as the papal motorcade makes its way through a crowded St. Peter’s Square. As the gravely wounded pope is tended by the doctors, he recalls his childhood in Poland, the flashback continuing into the miniseries’ second night.

Many of the events depicted in the Hallmark film are recreated here, though in less detail: the death of his beloved father; his early days as an actor; his horror at the Nazis trying to eradicate Polish culture and his role in the resistance movement; his burgeoning vocation as a priest, much to the astonishment of his university and acting cronies; his becoming a student chaplain—and 10 years later, auxiliary bishop—in Krakow; and the Mass he boldly held in a field in Nova Huta in defiance of the communists. The Nazis and the communists are given rather less screen time here than on Hallmark, though their villainy is no less vividly portrayed.

Throughout all the hardship, we observe Karol’s stubborn refusal to fight back with violence, adhering to his mantra that “evil begets evil.” Throughout, he is drawn as a caring, amiable, keenly intelligent, natural leader, warm and down-to-earth. When, as a young priest, he goes on a camping trip with his friends, he unself-consciously lectures them on sexuality, telling them it is “dear to God” and that “true love [between husband and wife] brings us straight to God.”

The 1981 shooting plays out again about a third of the way into the second night, providing some needed juice in a narrative

mostly concerned with the pope holding formal meetings, addressing large crowds and globe-trotting. All the benchmark events in his papacy are here: urging the Soviets to allow religious freedom, his groundbreaking visit to Poland and subsequent backing of its Solidarity movement against communist rule, and empathy with the Jews whose plight he had observed with compassion back in Poland. The film includes his reconciliation with his would-be assassin, also dramatized by ABC.

Pope John Paul is seen reaching out to young people and to women, and his attention to right-to-life issues and condemnation of the U.S. sexual abuses within the priesthood are also touched upon.

The series is as respectful of its subject as one would wish, and gives a good idea of what life behind the walls of the Vatican might truly be like.

Among the distinguished supporting players are James Cromwell as Krakow Archbishop (eventually Cardinal) Adam Sapieha, Ben Gazzara as Vatican Secretary of State Agostino Casaroli, and Christopher Lee as Polish Cardinal Stefan Wyszyński. The decision to have everyone speak with Polish or Italian accents, though somewhat hokey, adds authentic texture.

The current pope, Benedict XVI, is shown in a brief scene where Pope John Paul names then-Cardinal Joseph Ratzinger as prefect of the Congregation for the Doctrine of the Faith.

Voight is quite extraordinary. Besides doing a spot-on impersonation of Pope John Paul’s public persona, he ages most convincingly so that you can really empathize with every ache and pain that came with Parkinson’s disease and the damaging falls that the uncomplaining pontiff must have endured. It’s a heart-wrenching portrayal.

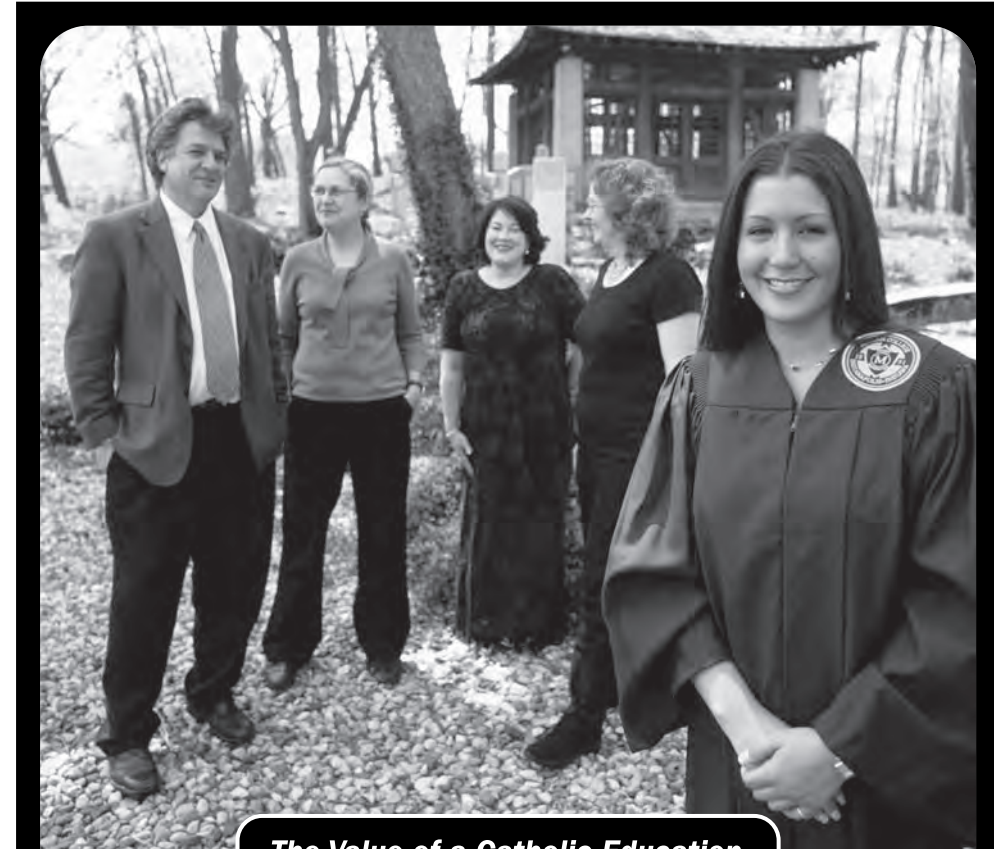
At press time, there were some minor errors in chronology: Pope John Paul II’s convocation with the American cardinals at the height of the sexual abuse scandal was 2002, not 2001; his appearance at World Youth Day in Denver came before Parkinson’s disease was diagnosed or even suspected; and in his final months, Easter came before his “final public appearance,” not after. But these are minor glitches, and may be corrected by airtime.

The miniseries was produced by Lux Vide, RAI Fiction, Quinta Communications and Poland’s TVP. Historians at the Vatican are said to have vetted the script. Director John Kent Harrison’s stately and reverent film could hardly be bettered in covering so much ground in a relatively short amount of time (less than three hours, if you exclude the commercials).

Pope Benedict XVI attended the world premiere screening in the Paul VI audience hall at the Vatican and at the conclusion blessed the miniseries—the ultimate endorsement. †



American actor Jon Voight greets Pope Benedict XVI in the Paul VI audience hall at the Vatican on Nov. 17 after the presentation of a CBS miniseries on Pope John Paul II. Voight plays the late pope in the two-part miniseries, which will air on Dec. 4 and 7.



The Value of a Catholic Education

They pushed me to succeed.

There was something about Marian College that drew me in from the minute I walked onto campus for a visit. It is a close-knit community and I feel like people really care about me and my success. I learned a lot in my classes, and I also learned about the other students who were in them.

Erin Yocum

Currently completing the middle school and secondary education licensing program at Marian College with plans to teach school.

Marian College, B.A. in English '05 • South Ripley Junior High School '01
Member of St. John's Parish in Osgood, Indiana.

Erin is shown above with some of her favorite professors.
From left to right are: Jamey Norton, Ph.D.; Diane Prenatt, Ph.D.;
Gay Lynn Crossley, Ph.D.; and Anne Reaves, Ph.D.

Strong Foundations. Remarkable Futures.

MARIAN COLLEGE
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American actor Jon Voight, dressed as Pope John Paul II, looks on during the filming of a CBS miniseries in this handout photo released on Nov. 15. The miniseries, which airs in early December, was screened at the Vatican for Pope Benedict XVI on Nov. 17.

John Jay College chosen to do major clergy sex abuse study

WASHINGTON (CNS)—The U.S. bishops' National Review Board selected the John Jay College of Criminal Justice in New York to conduct a major study of the causes and context of clergy child sex abuse.

The announcement was made on Nov. 16 by Patricia O'Donnell Ewers, board chairwoman, during a meeting with the U.S. bishops in Washington for their annual fall meeting. The aim of the study is to better help Church leaders understand the problem and improve prevention measures.

The \$3 million study was called for in the 2002 "Charter for the Protection of Children and Young People" approved by the bishops. The charter contains Church policies to stem child sex abuse.

The charter said the study was needed "to understand the problem more fully and to enhance the effectiveness of our future response."

The study plan calls for John Jay College to work with Jesuit-run Fordham University in New York and other experts across the country.

A Nov. 16 news release by the U.S. bishops' Department of Communications said that issues to be examined in the study include:

- Epidemic aspects of the sexual abuse incidents that surged in the 1970s and subsequently declined in the 1980s.
- Prominence of young adolescent males among the victims.
- Content and influence of seminary admission policies and priest formation programs before and after the 1980s.
- Differences between the lifestyle and

formation of diocesan clergy and that of religious order priests that might explain any differences in cases of abuse perpetrated by members of the two groups.

- Ecclesiastical environment and the ways in which the Church responded to reports of sexual abuse.
- Behavioral and psychological problems of abusers.
- Circumstances that enhanced the vulnerability of the victims.
- Cultural, social and psychological factors in U.S. society and the Catholic Church which contributed to sexual abuse of children, particularly during the 1970s' surge of incidents.
- Response of law enforcement to reports of clergy sexual abuse in the 1970s as compared with current responses.
- Common psychiatric treatment models of the 1970s as compared with current treatment models.

The study also plans to examine environmental aspects that influenced the risk factors for victims and predators.

This will be the second study conducted by John Jay College for the all-day National Review Board appointed by the bishops to advise them on prevention policies and to monitor compliance with policies.

The first John Jay study, published in 2004, provided statistics collected from U.S. dioceses and Eastern-rite eparchies on the nature and scope of the problem covering the 1950-2002 period. It reported that about 4 percent of U.S. priests ministering from 1950 to 2002 were accused of sexually abusing a minor.

The 2004 study said that 4,392 clergymen—almost all priests—were accused of abusing 10,667 people, with 75 percent of the incidents taking place between 1960 and 1984. It was the first comprehensive, national statistical study of the problem.

After the new study was announced, Jeremy Travis, John Jay president, said that the college pledges to do the research "with scrupulous objectivity and scientific rigor to advance society's understanding of the causes and context of the problem within the Church."

John Jay was chosen to conduct the study from among several research institutions which submitted proposals.

The bishops have pledged \$1 million toward the cost of the new study with the remainder of the funding being sought from Catholic and other philanthropic

organizations.

The news release gave no time frame for the completion of the study.

The 13 members of the National Review Board include experts in the fields of education, law, psychology, psychiatry, Church administration and medicine. Chairwoman Ewers is an educational consultant and former president of Pace University in New York.

Ewers told Catholic News Service in a telephone interview that work on the study would begin immediately and take three years to complete.

There are several organizations interested in providing the additional funding for the study, she said.

"The study is a unique opportunity to gain significant insights into the problem," said Ewers. †



Habitat for Humanity

Volunteers for Habitat for Humanity's America Builds on the National Mall project raise a wall frame on Nov. 18 for one of 51 house frames built by volunteers on Nov. 11-18 in Washington. The frames will be shipped to the U.S. Gulf Coast region and finished for families displaced by hurricanes Katrina and Rita.

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Vatican official cites challenges in Catholic higher education

WASHINGTON (CNS)—In a recent address in the United States, a top Vatican education official said Catholic colleges and universities today face a number of major challenges and are called “to a continuous renewal, both as ‘universities’ and as ‘Catholic.’”

Speaking in Indiana at the University of Notre Dame’s Hesburgh Center auditorium on Oct. 31, Archbishop J. Michael Miller said that in recent years “the Holy See’s primary concern at every level is encouraging the fostering and, if necessary, the reclaiming of the Catholic identity of institutions of higher learning.”

Archbishop Miller, a Canadian, is secretary of the Vatican Congregation for Catholic Education. Catholic News Service was given the final written text of his address on Nov. 15.

Among challenges facing Catholic higher education in the West, he said, are:

- Fostering within the university community ongoing reflection on human knowledge in the light of faith, in the face of “the widespread opinion which exiles faith from the academy.”

- “A countercultural insistence on the importance of truth” in the face of widespread relativism that says each individual is his or her own measure of truth. “Education in the truth is a proper goal of Catholic higher education,” he said.

- “Reclaiming [Catholic higher education’s] tradition of an integral Christian humanism” in a culture in which many “justify higher education almost exclusively as an instrument for career preparation and think of the university as a convenient structure to house commercially sponsored research.”

- The “moral challenge” of making a significant contribution from its resources to Catholic higher education in the Third World, recognizing that “the ever widening gap in the social, economic, cultural and technological spheres” affects the unjust global distribution of resources in higher education as well as in other areas of life.

On the relationship of Catholic universities to the Church, Archbishop Miller said that Cardinal Joseph Ratzinger, before he became Pope Benedict XVI, had once argued in an interview “that it might be better for the Church not to expend her resources trying to preserve institutions, whether universities, hospitals or social service agencies, if their Catholic identity had been seriously compromised.”

“Elsewhere in his writings, Cardinal Ratzinger expressed his opinion that a time of purification lay ahead for the Church, and this undoubtedly would have repercussions on her educational institutions,” the archbishop added.

What the former cardinal will do as pope in the field of Catholic education “is still open to speculation,” he said, but a scenario that the pope might prefer to have fewer—but clearly Catholic—institutions rather than many whose Catholic identity is muddled “might well prove to be accurate.

“I bring this to your attention today for one main reason,” he said. “In recent years, the debate in the United States, and to a lesser degree in Europe, over the Catholic identity of universities has presumed that the pope and the bishops want to preserve all the Church’s institutions of higher education; that [the Church] has, if you will, a vested interest in their continuance. But what if that presumption is mistaken? The views previously expressed by Cardinal Ratzinger at least suggest that it might possibly be.”

“Some commentators,” he continued, “would conclude from this that, if a nominally Catholic university is no longer motivated by a strong sense of its institutional Catholic identity, it is better to let it go, to end its claim to be Catholic.”

Reports on that part of Archbishop Miller’s address provoked a flurry of discussion in U.S. Catholic higher education circles. Initial published reports on it interpreted the archbishop’s words to mean that such a cleansing “will” or “will likely” be part of the new pope’s agenda.

In fact, the archbishop said, “Commentators have no way of knowing whether Pope Benedict will pursue this path of encouraging a kind of ‘evangelical pruning.’”

Jesuit Father Charles L. Currie, president of the Washington-based Association of Jesuit Colleges and Universities, told Catholic News Service, “The speech was more balanced than the early reports suggested.”

He said that as he read through the talk he kept thinking that the 28 U.S. Jesuit institutions that form the association are “doing pretty well in most of these areas. We’re certainly aware of the challenges that he’s laying out and we’re responding to them.”

At several points in his talk, the archbishop suggested that whether a university should continue calling itself Catholic if it is not actively pursuing and strengthening its identity is first of all a matter of the institution’s own integrity.

The stakeholders in a Catholic university “must decide on their institution’s future direction,” he said. He added that this “involves positive institutional changes which will result in clear witness, where this has not been the case, in teaching and scholarship to Catholicism’s rich intellectual, artistic, moral, literary, historical, spiritual, sociopolitical and even scientific traditions.”

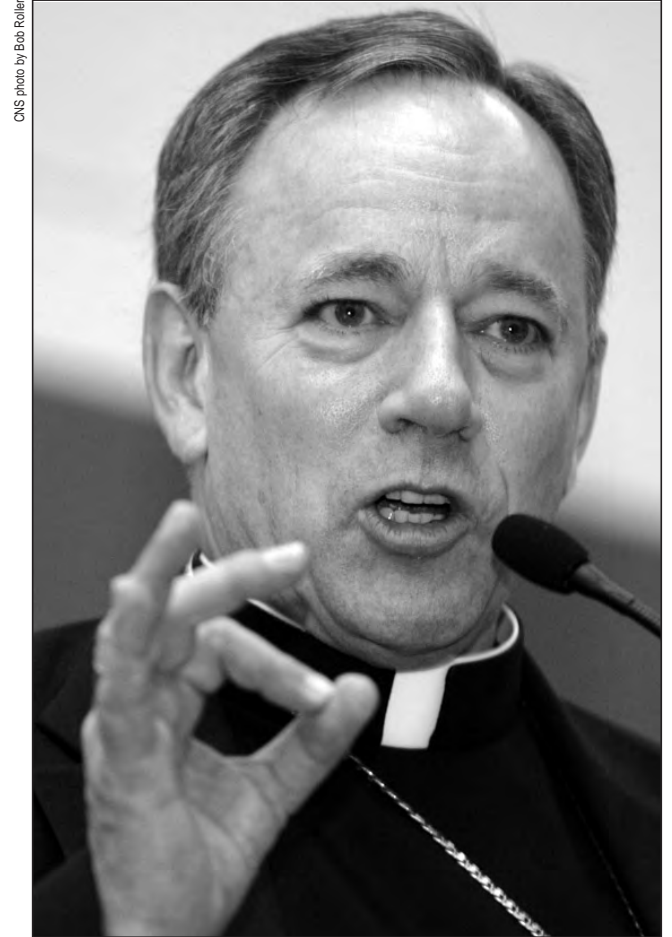
“For Benedict, I would venture, the measure of an institution’s identity can be judged by the integrity of its Gospel witness to the Church and the world,” he said. “If this is so, then it could mean that, where secularization in a university proves to be irrevocably entrenched, it might be a matter of truthfulness and justice for such an institution to no longer be considered officially Catholic.”

But he also indicated that even if an institution seems to have lost much or all of its Catholic identity, the answer is not necessarily to declare it no longer Catholic, and the Holy See may not be inclined to push for such a judgment.

“Whether or not the Holy See should in any way force the question is a moot and delicate point,” he said. “Despite some publicity to the contrary, in general it has shown itself to be very reluctant to do so. The stakes are high, and in an institution such as the Roman Curia, which thinks in centuries, a premium is placed on prudence.”

While some observers would argue for pruning, others would argue “that, while a particular university’s ecclesial identity may well be compromised, it has only temporarily been taken hostage,” he said. “The better course of action, these latter maintain, is to be patient, to work for slow incremental changes while putting up with far less than the ideal, and to pray that successive generations will reassert the institution’s Catholic identity for their children’s children.”

Archbishop Miller’s talk was the annual Vatican lecture sponsored by Notre Dame’s Nanovic Institute for European Studies. †



Archbishop J. Michael Miller, secretary of the Vatican Congregation for Catholic Education, speaks at The Catholic University of America in Washington on Sept. 14.

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KITCHEN

continued from page 1

poor since 1980.

Father Patrick Beidelman, pastor of SS. Peter and Paul Cathedral Parish, said he appreciates this recognition because "the poor and displaced are served every day in our neighborhood" by many caring volunteers who treat them with dignity and respect as well as generous donors who make this ministry possible with ongoing support.

"Robert", a client who depends on the Cathedral Kitchen for food each morning, said after breakfast on Nov. 16 that he thinks the ministry should also offer spiritual support and career guidance along with meals.

"The food is much appreciated and much needed," he said. "But in order to gain more energy out of this, we need to take the positives to the next level to find work. If God can guide us, we can do that."

Robert said "'program' is a scary word, but we're dispersed with the nutrition that we get from here, and if we have some form of career tools and guidance along with the food that would help a lot. With spiritual support, the crime rate would probably go down. Wouldn't that be something?"

St. Alphonsus parishioner Gary Favrot of Zionsville, Ind., in the Lafayette Diocese, serves as the interim coordinator of the Cathedral Kitchen and starts each weekday by opening the kitchen at 6:20 a.m. so other volunteers can prepare a variety of nutritious foods for clients.

Favrot often attends Mass at 8 a.m. at the Blessed Sacrament Chapel next door at the cathedral before returning to the Cathedral Kitchen, and said prayer is an important part of the volunteer ministry.

"We have about 90 to 100 volunteers, and they change all the time, which is good," Favrot said. "We always need more volunteers and food. There's been such a demand on all the facilities we have here. Gleaners cut back a lot of what we have been able to get because of the hurricane relief efforts."

Favrot said parish food collections

throughout the year are a much-needed supplement to what the Cathedral Kitchen receives from area food banks and allocations of government commodities.

"It's good to get a lot of parishes involved," he said. "The volunteers bring in a lot of food from their parishes, and that helps too. St. Vincent de Paul also helps with some of the needs."

Cathedral parishioner Lucia Corcoran of Indianapolis, who recently retired as coordinator of the Cathedral Kitchen and still helps with the ministry, said she believes that God provides for the poor through people who donate time, money and food.

"I think every volunteer is sent here by God," Corcoran said. "There is just no other reason we would be here. After all, you don't just sit down and say, 'I think I'd love to wash dishes and unload trucks and work really hard on my day off or in my retirement years.' Each of us—in our own way—has been sent to the Cathedral Kitchen."

She said normal operating expenses are less than \$1,000 per month, but only one-fourth of the budget is guaranteed.

The ministry "isn't just about food," she said. "It's about the common spirituality of guests and volunteers. It's about giving a hand up when people are down. It's about helping students and suburbanites understand the real urban problems, not the supposed reasons for poverty and homelessness. The food is important, but it's not the whole picture."

Corcoran said "we're very proud of our 'graduates,'" former clients who find work and are able to provide for themselves.

She also praised volunteers from St. Thomas Aquinas Parish and many other parishes who have staffed the Cathedral Kitchen Brunch Program on Sunday mornings since 1983.

Corcoran also is grateful that students from Bishop Chatard, Cardinal Ritter and Father Thomas Scecina Memorial high schools as well as members of parish youth groups and collegians from Butler University, all in Indianapolis, help with the ministry by unloading trucks, coordinating food drives and painting walls.

She said food donations come from Gleaners, the St. Vincent de Paul Society,

Photo by Mary Ann Wyrand



Our Lady of Mount Carmel parishioners Mark Niederberger, left, and Rich Chiappetta of Carmel, Ind., in the Lafayette Diocese, prepare bowls of hot soup to serve to homeless and low-income people on Nov. 16 at the Cathedral Kitchen and Food Pantry in Indianapolis.

the Knights of Columbus, St. Malachy Parish in Brownsburg and St. Pius X Parish, St. Matthew Parish and St. Barnabas Parish, among others in Indianapolis.

Ecumenical and interfaith support comes from the St. Luke United Methodist Church singles group in Indianapolis, who has served the Thanksgiving dinner on site and delivered meals to people for seven years, as well as members of the Beth-El Zedeck Temple in Indianapolis, who have partnered with Cathedral parishioners for four years to provide the Christmas dinner.

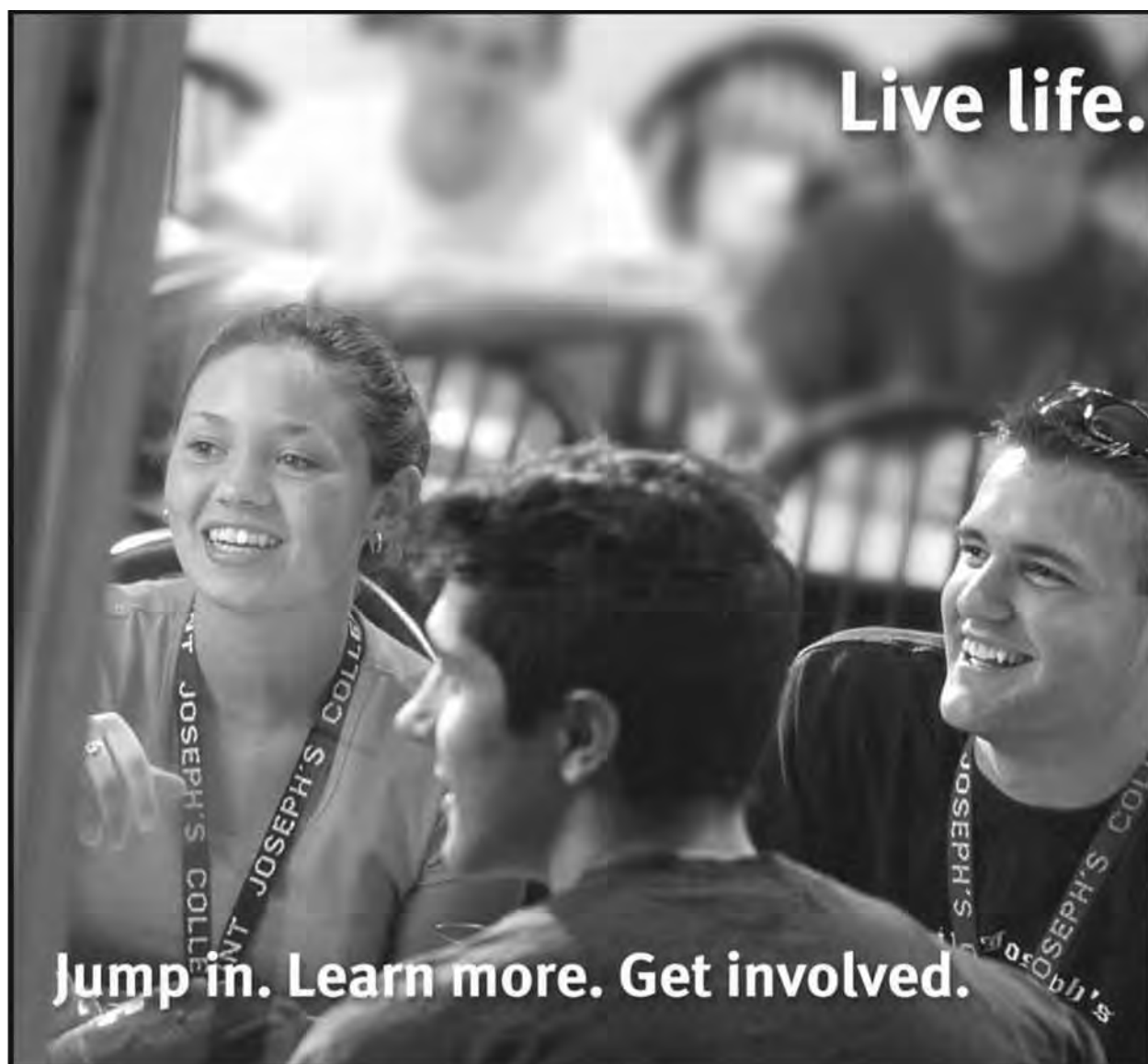
During this holiday season, she said, "we're asking for prayers for the Cathedral Kitchen and Food Pantry, for our guests that they may heal, for nutritious food because Gleaners is low, for

paper goods because the cost is up one-third and for money because our bank account is low."

Our Lady of Mount Carmel parishioner Mark Niederberger of Carmel, Ind., in the Lafayette Diocese, was volunteering at the Cathedral Kitchen for the first time on Nov. 16 and kept busy serving hot soup to clients.

"This is my first time, but I intend to come every week that I can," Niederberger said. "It's eye-opening how many people are in need, but I'm glad that this soup kitchen is here to fill that need."

(For more information about how to help the Cathedral Kitchen and Food Pantry, call Lucia Corcoran at 317-924-1242 or Cathedral Parish at 317-634-4519.) †



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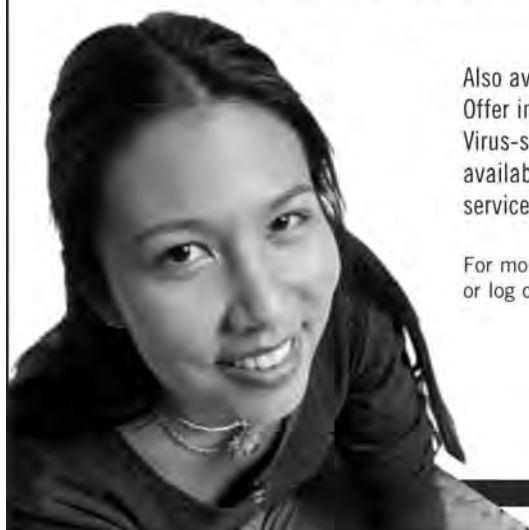
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Advent penance services are scheduled at parishes

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

Batesville Deanery

Nov. 29, 7 p.m. at St. Mary of the Immaculate Conception, Aurora
 Dec. 4, 1 p.m. at St. Maurice, Napoleon
 Dec. 4, 3 p.m. at Immaculate Conception, Millhousen
 Dec. 13, 7 p.m. at Holy Family, Oldenburg
 Dec. 13, 7 p.m. at St. Charles Borromeo, Milan
 Dec. 13, 7 p.m. at St. Teresa Benedicta of the Cross, Bright
 Dec. 14, 7 p.m. for St. Magdalene, New Marion, and St. John the Baptist, Osgood, at St. John the Baptist, Osgood
 Dec. 14, 7 p.m. at St. Vincent de Paul, Shelby County
 Dec. 14, 7 p.m. at St. Mary-of-the-Rock, St. Mary-of-the-Rock
 Dec. 15, 7 p.m. at St. Lawrence, Lawrenceburg
 Dec. 15, 7 p.m. at St. Peter, Franklin County
 Dec. 15, 7 p.m. at St. Mary, Greensburg
 Dec. 18, 2 p.m. for St. John the Baptist, Dover, and St. Joseph, St. Leon, at St. Joseph, St. Leon
 Dec. 19, 7 p.m. at St. Louis, Batesville
 Dec. 20, 7:30 p.m. for St. Paul, New Alsace, and St. Martin, Yorkville, at St. Martin, Yorkville
 Dec. 20, 7 p.m. at St. Anthony of Padua, Morris

Bloomington Deanery

Nov. 30, 7 p.m. at St. John the Apostle, Bloomington
 Dec. 1, 7 p.m. at St. Charles Borromeo, Bloomington
 Dec. 6, 7 p.m. at St. Martin of Tours, Martinsville
 Dec. 13, 7 p.m. at St. Agnes, Nashville
 Dec. 14, 7 p.m. at St. Paul Catholic Center, Bloomington
 Dec. 15, 7 p.m. for St. Vincent de Paul, Bedford, and St. Mary, Mitchell, at St. Vincent de Paul, Bedford

Connersville Deanery

Nov. 30, 7 p.m. at St. Gabriel, Connersville
 Dec. 1, 7 p.m. at St. Mary, Rushville
 Dec. 2, 7 p.m. at St. Bridget, Liberty
 Dec. 11, 2 p.m. at St. Anne, New Castle
 Dec. 12, 7 p.m. at St. Elizabeth, Cambridge City

Dec. 13, 7 p.m. at Holy Guardian Angels, Cedar Grove
 Dec. 15, 7 p.m. at Holy Family, Richmond

Indianapolis East Deanery

Nov. 30, 7:30 p.m. for St. Michael, Greenfield, and Holy Spirit at Holy Spirit
 Dec. 3, 7 p.m. at St. Simon the Apostle
 Dec. 5, 7 p.m. for St. Bernadette, Our Lady of Lourdes and St. Therese of the Infant Jesus (Little Flower) at St. Therese of the Infant Jesus (Little Flower)
 Dec. 14, 7 p.m. at St. Thomas the Apostle, Fortville
 Dec. 15, 7 p.m. for Holy Cross, St. Mary, St. Philip Neri and SS. Peter and Paul Cathedral at SS. Peter and Paul Cathedral

Indianapolis North Deanery

Nov. 30, 7 p.m. at St. Andrew the Apostle
 Dec. 6, 7 p.m. at St. Matthew
 Dec. 11, 1:30 p.m. at St. Joan of Arc
 Dec. 13, 7 p.m. at Christ the King
 Dec. 14, 7 p.m. at St. Pius X
 Dec. 14, 7 p.m. at St. Thomas Aquinas
 Dec. 15, 7 p.m. at Immaculate Heart of Mary
 Dec. 19, 7 p.m. at St. Luke
 Dec. 19, 7 p.m. at St. Lawrence

Indianapolis South Deanery

Dec. 1, 7 p.m. for Good Shepherd and St. Roch at St. Roch
 Dec. 13, 7 p.m. for SS. Francis and Clare, Greenwood, and Our Lady of the Greenwood, Greenwood, at SS. Francis and Clare, Greenwood
 Dec. 14, 7 p.m. at Nativity of Our Lord Jesus Christ
 Dec. 14, 7 p.m. at St. Mark
 Dec. 15, 7 p.m. for Holy Name, Beech Grove, and St. Jude at St. Jude
 Dec. 15, 7 p.m. at St. Ann
 Dec. 17, 9 a.m. at St. Barnabas

Indianapolis West Deanery

Nov. 29, 7 p.m. at St. Thomas More, Mooresville
 Dec. 1, 7 p.m. at Holy Angels
 Dec. 1, 7 p.m. at St. Malachy, Brownsburg
 Dec. 4, 2:30 p.m. at St. Anthony
 Dec. 6, 7 p.m. at St. Monica

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

New Albany Deanery

Nov. 30, 7 p.m. at St. Joseph, Corydon
 Dec. 4, 2 p.m. at St. John the Baptist, Starlight
 Dec. 4, 7 p.m. at St. Mary, Lanesville
 Dec. 6, 7 p.m. for Sacred Heart of Jesus, Jeffersonville, and St. Augustine, Jeffersonville, at St. Augustine, Jeffersonville
 Dec. 10, 9:30 a.m. at St. Mary-of-the-Knobs, St. Mary-of-the-Knobs
 Dec. 13, 7 p.m. at St. Michael, Bradford
 Dec. 14, 7:30 p.m. at St. Mary-of-the-Knobs, St. Mary-of-the-Knobs
 Dec. 14, 7 p.m. at St. Michael, Charlestown
 Dec. 15, 7 p.m. for St. Mary, New Albany, and Our Lady of Perpetual Help, New Albany, at Our Lady of Perpetual Help, New Albany
 Dec. 15, 6:30 p.m. at St. Paul, Sellersburg
 Dec. 18, 4 p.m. at Holy Family, New Albany
 Dec. 21, 7 p.m. at St. Mary, Navilleton
 Dec. 21, 7 p.m. at St. Anthony of Padua, Clarksville

Seymour Deanery


Nov. 29, 7 p.m. for Prince of Peace, Madison, and Most Sorrowful Mother of God, Vevay, at Prince of Peace, Madison
 Nov. 30, 7 p.m. at St. Ambrose, Seymour
 Dec. 4, 2 p.m. at Holy Trinity, Edinburgh
 Dec. 12, 7 p.m. at St. Mary, North Vernon
 Dec. 15, 7 p.m. at St. Bartholomew, Columbus
 Dec. 20, 7 p.m. at St. Joseph, Jennings County
 Dec. 22, 7 p.m. at St. Anne, Jennings County

Terre Haute Deanery

Dec. 1, 7 p.m. at St. Margaret Mary, Terre Haute
 Dec. 8, 7 p.m. at Sacred Heart, Clinton
 Dec. 11, 7 p.m. at St. Joseph, Rockville
 Dec. 13, 7 p.m. at St. Paul the Apostle, Greencastle
 Dec. 15, 1:30 p.m. at St. Ann, Terre Haute
 Dec. 15, 7 p.m. at St. Joseph University, Terre Haute
 Dec. 15, 7:30 p.m. at Holy Rosary, Seelyville †

Christmas Shopping Section—continued

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NARNIA

continued from page 2

before its release, it seems nearly impossible that *The Lion, the Witch and the Wardrobe* would lay an egg, either financially or aesthetically.

"We don't foresee that happening. Being in this industry, we've done a good job of relinquishing control over things we have no control over," Flaherty told Catholic News Service in a telephone interview from Walden headquarters in Lexington, Mass. "We feel we got the greatest story of the 20th century directed by the greatest director of the 21st century [Andrew Adamson], and the greatest marketing and distribution company in the industry in the Walt Disney Co. I can't think of any movie

that has a greater chance of success.

"But every time I read *Mere Christianity* [another of Lewis' books], I am reminded that pride is the greatest of all sins," he added.

Compared to J.K. Rowling's *Harry Potter* series, in terms of physical heft, Lewis' books are relatively slight. "When [Adamson] went back and reread these, he was surprised how thin they were, because he remembered them as these great epics," Flaherty told CNS.

The film will show more of the Nazis' blitzkrieg of Britain than what Lewis wrote about it. Reading about the blitz 60 years later in America does not convey the sense of terror the British felt at the time, but at the time Lewis did not need to delve into details in *The Lion, the Witch and the Wardrobe* to remind his primary audience of the blitzkrieg's

horrors, according to Flaherty.

"We begin with the blitz," he said. "There's only a sentence or two about it by Lewis, but we wanted to establish ... the peril that [these kids] were in when they escaped to the professor's house. So it was really important that they get out of London and into safety."

Flaherty said he cannot explain why some Christians embrace the mythology in the works of Lewis and his friend, J.R.R. Tolkien—whose *Lord of the Rings* trilogy became a hit with film audiences this decade—but suspect the worst about Rowling's *Harry Potter* books and their movie spinoffs. A film based on the fourth *Potter* book, *Harry Potter and the Goblet of Fire*, was released on Nov. 18 in the United States.

"I've never read the books, but I think its remarkable what this woman has

accomplished. There's an entire generation that has absorbed these books. I'm very encouraged by what's happened to *Harry Potter* because it shows that kids are still interested in reading," Flaherty said. "It gets kids into libraries. I remember when the last *Potter* book [came out] there was a waiting list [to get the book] at the public library"—something Flaherty noted he never encountered in his own childhood.

He also recounted going to a cinema to see a movie on "the same night that the latest *Harry Potter* book was coming out," and he noticed "an endless line at the Barnes & Noble" bookstore nearby.

"And it was all kids," he said, "and they were all waiting for the next *Harry Potter* book to come out. And it was way before midnight," when bookstores are permitted to sell new titles. †



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NOW vs. Scheidler pro-life case to go to Supreme Court for third time

CHICAGO (CNS)—If Chicago attorney Thomas Brejcha feels caught on a legal treadmill in the ongoing case of *NOW v.s. Scheidler*, he can be forgiven.

A business litigator with anti-trust experience, Brejcha was asked nearly 20 years ago to help with the case, which started as an anti-trust suit. The National Organization for Women and two abortion clinics sought to stop anti-abortion protesters and get damages from them.

The anti-trust aspects of the case were dismissed long ago; today the clinics and NOW are seeking recourse under the Racketeer-Influenced and Corrupt Organizations Act.

On Nov. 30, Brejcha planned to take the case to the Supreme Court for the third time.

Brejcha has left most business law behind, starting the St. Thomas More public-interest law firm

for pro-life issues and becoming steeped in the ins and outs of representing protesters.

However the case is decided, it will not make much of a difference as far as the actions of pro-life groups at clinics. Their protests are limited by the Freedom of Access to Clinic Entrances Act of 1994. The act prohibits using force, threat of force or "physical obstruction" to prevent someone from entering a clinic that provides "reproductive health services," including abortion.

But other protest groups have done everything from chaining themselves to bulldozers to blocking building entrances to protest environmental damage, nuclear weapons, war and myriad other issues, Brejcha noted.

"They have a bigger stake in this than the pro-lifers," he said. "Except the pro-lifers who are my clients. For the rest, it's an effort to pin a rap on

somebody and discredit them in the public eye."

Jeffrey M. Shaman, a DePaul University law school professor who teaches constitutional law, said using RICO against demonstrators could have a "chilling effect" on free speech. But he added, "If it's only being applied to extortion and violence and threats of violence, then demonstrators really shouldn't be doing that."

For Joe Scheidler, his family and the other defendants named in the lawsuit, losing will mean financial ruin, Brejcha said, because they were assessed triple damages—\$280,000—in addition to two decades of legal fees.

"When you escalate the stakes so high, you leave the protests to those with assets to spare or none to lose," Brejcha told the *Catholic New World*, newspaper of the Chicago Archdiocese. "The danger is especially acute with the



Anti-abortion activist Joseph Scheidler talks with the media outside the U.S. Supreme Court building on Dec. 4, 2003, after the court heard arguments in the cases *Joseph Scheidler and the Pro-Life Action League vs. the National Organization for Women and Operation Rescue vs. NOW*. The court ruled 8-1 that a federal racketeering law did not apply to abortion clinic protesters. Scheidler has been involved in this legal battle for 17 years.

racketeering laws because of the guilt by association and the treble damages."

RICO makes it a crime to direct or manage an association—formal or informal—whose members work

together to commit certain crimes characteristic of organized crime, such as extortion or gambling.

Indeed, Scheidler, the vocal leader of the Chicago-based Pro-Life Action

League, and his co-defendants have attracted supporting briefs from labor unions, peace activists and other groups that demonstrate, who question the idea that RICO applies to groups that practice civil disobedience, such as mounting sit-ins or vigils.

In 1994, the high court agreed that the case should at least be heard, and Scheidler and his co-defendants lost in federal court in Chicago. They were ordered to cease certain protest tactics, such as blocking clinic entrances, and to pay damages.

The protesters appealed, lost and appealed again to the Supreme Court, arguing that they could not be guilty of extortion—as the trial court had found on 117 counts—because the law the case was based on defines extortion as "obtaining" someone else's property.

That time, the Supreme Court ruled, 8-1, that there was no extortion and that the jury's finding of a RICO violation must be reversed.

The 7th U.S. Circuit Court of Appeals, based in Chicago, found that the high court had ruled only on the 117 counts of extortion and not on four counts of physical violence or threatened physical violence, and sent the case back for another trial.

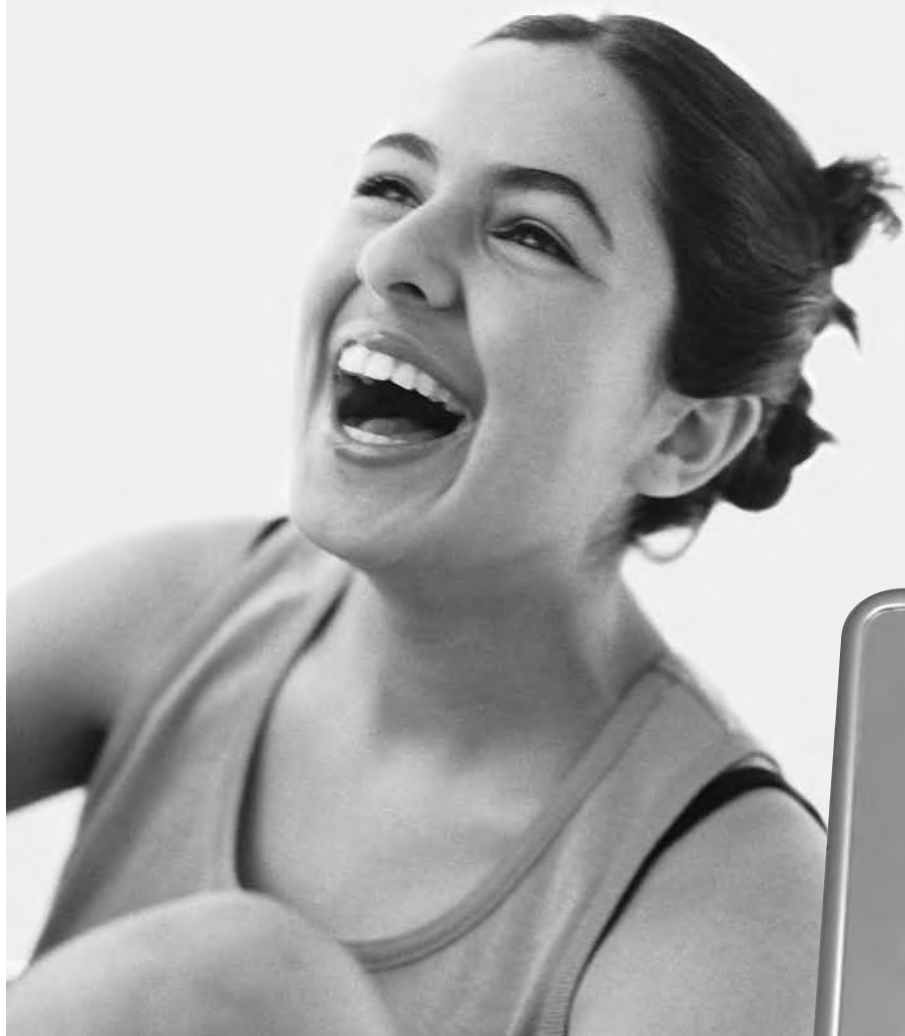
Scheidler and the protesters appealed that decision back to the Supreme Court, which was to hear oral arguments on Nov. 30.

When it comes to the acts of violence, Brejcha questioned whether the jury's findings would stand on appeal—especially since the jury was never asked which four of more than 30 alleged acts of violence it believed the protesters to have committed.

In any case, Scheidler has always been outspoken, but never violent.

"His job is not to cozy up to people and make allies. His job is to speak the truth, and he beats the drum pretty loudly," Brejcha said. "People don't like it, because someone is making the public statement that what you're doing is gravely wrong." †

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Advent is a time to seek greater closeness to God

By Leisa Anslinger

A gift we might give ourselves this Advent would be to spend a bit of time alone or with others and simply to allow God to be perceived.

“O Come, O Come, Emmanuel.” The words resound in parish churches at this time of year. But the more realistic refrain for many of us might sound something like this: “Let us perceive Emmanuel!”

We know that God is always with us, but often don’t perceive Christ’s presence in our lives.

The weeks of Advent have a double-edged focus on the yet-to-come fullness of God’s reign and the God-with-us that we celebrate at this time of year.

At this time, many people also recognize a longing for Christ in their personal here-and-now. It is a spiritual yearning that finds resonance in Advent liturgies and family customs, in the simple starkness of this season, which is a season of waiting.

How do we recognize the longing that may reside just beyond our daily consciousness?

The desire to be close to God often is evident in what seems to be missing rather than in what is present. We seek answers about God in books, tapes or insights of people we consider spiritually wise.

Perhaps in conversation with a friend, we turn to the subject of God and listen attentively to the other person. Sometimes we simply realize that all our preparations for Christmas will be done for nothing if we haven’t nurtured a place for Christ in our hearts.

But how do we help each other open our hearts to Christ in deeper and more lasting ways?

During Advent, consider these ideas for simple ways to allow our lives to be formed more deeply as Christ’s disciples:

- A brief gathering after Sunday Mass or questions for our Sunday bulletin might help us think about how we are (or aren’t) watchful for the Holy Spirit’s movement in our lives.

I often find it a relief that, while busy getting ready for the gift-giving and gatherings of Christmas, our Sunday celebrations of the Eucharist are beautifully simple.

The Gospel for this season’s first Sunday begins with Jesus saying, “Be watchful! Be alert!”

How are we alert to the needs of others

in ways that help us to recognize Christ in our brothers and sisters? In what ways are our lives living testimony that Christ will return in glory?

St. Augustine tells us that in meeting God we find ourselves yearning for God all the more. It seems that, as we are watchful and alert in our relationship with Christ, we grow in our recognition of our human frailty and recognize just how far apart we have been from God at times—the distance of our own making, of course.

- A prayer journal using images of Advent can help us to refocus our lives in light of our faith. Take a favorite Advent hymn or song, or the passages from Isaiah that are our first biblical readings on the Sundays of this season, and use them to reflect on the ways your love of God and others is blossoming, like the garden that springs up in the desert.

- Join or form a spiritual book club, and read the biography of a saint or a work of a contemporary spiritual writer. Shared prayer and stories of faith told by others in the group will help us find support in the journey of others. We can take solace in knowing that they also have felt an unquenchable longing for union with God.

- Consider the need for silence and time alone as part of observing Advent.

Our parish offers many opportunities for families to gather throughout the year for ongoing catechesis.

While we all enjoy those times of interaction, learning and reflection, the adults in our faith community have asked that we offer only one gathering during Advent, and that it be a quiet evening free from the distractions of the activity that swirls around us during the month of December. They even said there is such a thing as too much of a good time.

I think we all find ourselves there at least once during the season when, possibly, the third or fourth “Christmas party” before Dec. 10 finally sends us aching for a few moments of silence.

Our parish community has developed a rhythm of weekly evening prayer on the Wednesdays of Advent and one other quiet evening of reflection, often with a speaker who will invite the adults who gather to allow God to meet their sense of longing with peace and with mercy.

(Leisa Anslinger is a pastoral associate for faith formation at Immaculate Heart of Mary Parish in Cincinnati, Ohio.) †



Nikki Serrano helps her kindergarten friend, Vanessa Zepeda, light the first candle of Advent last year in their school chapel at St. Casimir Parish in Hammond, Ind. The season of Advent, which begins on Nov. 27 this year, is the Church’s preparation for the commemoration of Christ’s birth. The Gospel for this season’s first Sunday begins with Jesus saying, “Be watchful! Be alert!” Lighting candles on an Advent wreath is a traditional part of the season. In Christian tradition, candles symbolize Christ, the light of the world.

Desire for meaning in life prompts search for relationship with God

By David Gibson

It is said quite often that a spiritual thirst co-exists in today’s society alongside a seeming lack of interest in things having to do with God.

Bishop Donald Wuerl of Pittsburgh, Pa., brought this up at the October 2005 world Synod of Bishops in Rome.

He said he believes that a major reason for the great popularity of the World Youth Days started by Pope John Paul II is the “sense among some of our young people that the secular, material world does not provide them sufficient answers for their lives.

“There is a hunger for God and the

things of the spirit,” Bishop Wuerl said, “but it needs to be encouraged, informed and directed.”

Pope John Paul once said there is an “authentic thirst for God and for an intimate, personal relationship with him” that is a “sign of the times” and is caused by a desire for meaning in life.

The late pope called this a “silent pilgrimage to the living truth.”

Pope John Paul said that leaders in the Church need to ask “whether they have paid sufficient attention to the thirst of the human heart for the true ‘living water.’ ”

(David Gibson edits Faith Alive!) †

Discussion Point

Spiritual longing is part of life

This Week’s Question

Describe what it means—what it is like—to experience a sense of spiritual longing.

“I think what it means is that there’s something incomplete in your life, but you sense it. It makes you feel that you’re somewhat alone, lost and in need.” (Jerome Booth, Vicksburg, Miss.)

“To me, spiritual longing is much different than spiritual aridity. Arid or desert times are part of the human condition, times when nothing works. With spiritual longing, everything works fairly well, but we’re not in the right place, we’re not there yet in our lives.” (Tom Nickodemus, Casper, Wyo.)

“In mid-life, it was ... emptiness and longing that

prompted me to go out looking and finding. ... I had no idea until I felt empty that reality was there for the asking.” (Patricia Gebel, Cottonwood, Ariz.)

“We have a God hole, an empty space in our lives. I’m very grateful to God to have it. For me, there’s a lot of hope that what I’m doing is filling that empty space. God created us for him.” (Rosemary Coon, Copley, Ohio)

Lend Us Your Voice

An upcoming edition asks: What do parishes that are called “welcoming” and “hospitable” do to make people feel a part of the faith community?

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



From the Editor Emeritus/John F. Fink

Jesus in the Gospel: Entry into Jerusalem

See Matthew 21:1-11, Mark 11:1-11,
Luke 19:28-44, John 12:12-19



Galilee.)

When Jesus determined that "his time had come," he deliberately called attention to himself by riding into the city like a conquering hero. It was a busy time in Jerusalem because Passover was near and apparently news that he was coming brought crowds out to welcome him. Many wanted to see this man who had raised Lazarus from the dead.

His procession began at Bethphage, at the top of the Mount of Olives. Perhaps Jesus had friends there since the donkey

was willingly put at his disposal simply because Jesus' disciples explained, "The Master has need of it."

As Jerusalem came into view at the top of the Mount of Olives, 300 feet above the city, it was even more impressive than it is today. Today, the Dome of the Rock dominates the view, but then it was the magnificent temple, reconstructed and enlarged by King Herod the Great. There, too, was Herod's Upper Palace with its three enormous towers, and the palace of the Hasmoneans, now serving as the Praetorium.

Seeing the splendor of the city, and knowing that it would be completely destroyed 40 years later, Jesus wept over it—the second time the Gospels say that he wept, the first being when he shared Martha and Mary's grief over the death of Lazarus. He loved Lazarus and his sisters, and he loved Jerusalem, too. Today, the Church of *Dominus Flevit* (the Lord wept) is on that site.

The excitement grew as Jesus continued his descent. The people spread their cloaks on the road and cut olive branches from the trees (John's Gospel says they were palms)

and strewed them on the road. They shouted, "Hosanna," the Hebrew word that meant "[O Lord,] grant salvation," from Psalm 118:25, but "Hosanna" had come to be an acclamation of jubilation and welcome. They continued, "Blessed is he who comes in the name of the Lord," from Psalm 118:26.

John's Gospel says that some in the crowd added to this psalm verse, "the king of Israel." But he immediately makes it clear that this king was coming in peace because he quotes the prophet Zechariah (Zec 9:9): "Fear no more, O daughter Zion; see, your king comes, seated upon an ass's colt."

Luke, too, says that the people proclaimed Jesus as king, shouting, "Blessed is the king who comes in the name of the Lord," inserting the title in Psalm 118:26. He then says that the people echoed the words of the angels at the birth of Jesus, "Peace in heaven and glory in the highest."

This triumphant procession had its desired effect. But Jesus still had much teaching to do in Jerusalem during the next few days. †

Cornucopia/Cynthia Dewes

We have an obligation to be thankful



Now, I know that some of us wake up to continuing pain or economic struggles or problems with spouses, kids, bosses. Sometimes we think we'd rather just sleep through all our troubles. But we know that's not really an option.

We don't want to be Pollyanna here either, playing the "glad" game of finding something to be grateful for in any old thing that happens. I mean, how much joy can we find in true misery?

But when we search and pray, we're bound to find something heartening about our lives. For one thing, we thank God for creating us and launching us into the human adventure, perilous as it may be. And, regardless of all our griping, we're thankful for living in the United States,

wants and all, which was indeed part of the original reason for Thanksgiving.

It also seems to me providential that Thanksgiving comes every year about the same time that the Advent season begins. The timing is perfect. We're grateful not only for material gifts, but also for the advent of Christ, whose coming is God's gift of our salvation.

But, besides such serious generosity, we should be thankful as well for the "small stuff" we enjoy. Each of us has a list of such things, which may surprise us if we take the time to think about it.

Personally, I'm forever grateful for when, where and to whom I was born. In my lifetime, I've experienced most of the greatest events of the 20th century and beyond: the Great Depression, World War II, the turn of the millennium. The Midwest was (and is) a wonderful place in which to be raised, especially by parents and extended family who loved me, educated me and made me feel whole.

I'm thankful for meeting a man who proved throughout a long life together to be as good as I thought he was. And, for superior children, "grands," "greats," relatives and friends beyond number. Those are the biggies.

But I'm also glad I've never felt a need to go through every moment of the day clutching a bottle of water or a 32-ounce soft drink from a fast food place. Nor have I been burdened with the desire for electronic paraphernalia to continuously disturb my reflection, reading or conversation.

I'm thankful that Fred and Ginger showed up on our doorstep a few years ago, wagging their tails and smiling, "Love me! Love me!" And I give thanks for all my cats from Herman and Umbriago early on to Tigger, Blackie and Tuxedo more recently.

My gratitude for just about any kind of music is boundless, as it is for artists like Monet, Charles Peguy and Ernest Hemingway. I'm thankful for Nick and Nora Charles in the "Thin Man" movies, and for Russell Crowe, Johnny Depp and Clint Eastwood, period. Just play *Play Misty For Me* and I'm yours.

I'm thankful for an unailing sense of humor. But, most of all, I thank God every day for curiosity and the continuing stamina to explore whatever comes. For me, every day is a Thanksgiving holiday.

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

Faithful Lines/Shirley Vogler Meister

Fascination can be found in prolific languages



Five weeks from now, 2005 will disappear and we will ring in the New Year. Yet, it was only recently that I finally realized that 2005 is being celebrated as The Year of Languages, designated by Congress. I learned this on an Indiana University website: (www.indiana.edu/spotlight/language.shtml.)

The information is authored by Ryan Piurek, a writer with the I.U. Office of Marketing and Communications. His work, "We Speak for Language," originally appeared in the Winter 2005 issue of *The College Magazine*.

Piurek opens his article with, "No matter what part of the world you're from or what area of the world you're interested in learning about, chances are Indiana University speaks your language. The College of Arts and Sciences offers nearly 50 foreign language opportunities for students—from American Sign Language, Arabic and Azeri to Uzbek, Yiddish and Zulu."

My *alma mater* always seems to be on the cutting edge of progress. Diverse languages are imperative in today's shrinking world—shrinking because nearly anywhere is accessible through wide choices of travel options as well as media and personal communications. Ease with languages opens up student exchanges and business opportunities worldwide. Our knowing more than English is an asset in travel as well as in governmental, scientific, medical and humanitarian endeavors.

Although I aced Latin in high school and German in college, my memory is short, and now I wish I had concentrated on Spanish, currently in demand. Not long ago, we read in *The Criterion* that Pope Benedict XVI hopes Catholics worldwide will learn or re-learn at least basic prayers in Latin to stress oneness of the Church. Surprisingly, I still recall phrases from a few such prayers, and I admit that there was something comforting in having Latin as the universal language of the Church.

As for being multilingual, we have been blessed with many popes fluent in several languages—good examples for us. This is especially important for educators

and younger generations.

There is one form of alleged communication that has always perplexed me: glossolalia. It is taught nowhere. The Church refers to this as the gift of tongues. *The Skeptic's Dictionary* (www.skepdic.com) authored by Robert Todd Carroll quotes Dr. William T. Samarin, a University of Toronto linguistics professor: "Glossolalia is not a language"—and his reasons are fascinating.

A Catholic online encyclopedia (www.newadvent.org) says the glossolaly/glossolalia is "a supernatural gift ... designed to aid in the outer development of the primitive Church." This source shares relevant Biblical passages and other important information allowing readers to better understand the subject. It also states that glossolaly/glossolalia as described there is "historic, articulate and intelligible."

I consider all languages fascinating. Now, do any readers remember "Pig Latin"?

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

Faith and Family/Sean Gallagher

Focus on the future in Advent

This Sunday is the first Sunday of Advent. While we in the Church are now only starting to turn our hearts toward Christmas, the prevailing culture in which we live acts as if it is one long season starting the day after Halloween.

Advent is simply a non-factor for the society in which we live.

Part of that may be due to the economics of Christmas.

Each year, retailers pin more and more of their hopes on the Christmas buying season. And so the notion of not publicizing Christmas until the actual feast arrives would be ludicrous to them.

But more generally, I think that Advent isn't part of our contemporary secular consciousness because the whole point of the season is about waiting. We live in a society that is increasingly driven by a perceived need for instant gratification.

In Advent, we place our spirits in union with the ancient people of Israel, who waited for so long for the coming of the Messiah.

But more than that, we ourselves are waiting for the Messiah's return. Jesus promised to come back to us at a time when we least expect him.

His return will bring the end of history, the glorious fulfillment of the kingdom of God, but also the final judgment of all humanity.

This reality lends a real gravity to Advent. If it were focused only on the first coming of Christ or, even less, simply on the material aspects of Christmas, it could simply devolve into sentimental fluff.

But, as it truly is, Advent is a season that challenges us. It is a reminder that the mission of each day of our lives is to prepare ourselves for Christ's return.

Now in saying this, I don't want to be perceived as a killjoy Scrooge. Christ didn't want our lives of faith to be pervaded with fear. He wanted us to be joyful in the knowledge that he has given us a superabundance of grace to help us along our path to the kingdom.

Advent, then, even with its focus on the future last judgment, is a season of joy. When we take steps to prepare ourselves for Christ's second coming—which can happen at any moment—we can be truly happy knowing that we are one step closer to our destiny: the eternal bliss of heaven.

Sharing this rather countercultural message in our families can be a real help in transforming how so many of us (myself included) have lived the days and weeks that lead up to Christmas.

There are many spiritual activities that families can undertake to let this message truly sink into our hearts. The Advent penance services that parishes frequently hold are very good. What better way to prepare our hearts for Christ's second coming than through the sacrament of reconciliation?

Parishes also often provide Advent prayer books for families to use in their homes. There are good Advent calendars that can help families from day to day in focus each day on what is truly important in their lives of faith. Advent wreaths in the home can also be a constant visible reminder of the season's deeper meaning.

All these opportunities are good, and we should try to take advantage of them. Yet the pressure of the society in which we live makes that more difficult each year as the weeks leading up to Christmas seem to be filled with more and more activities and social gatherings.

But no matter what, parents should make this challenging aspect of Advent a part of their lives of faith. They in turn should share this good news with their children, helping them to await not just the coming of Christmas, but the greatest advent of all—the final coming of Christ. †

First Sunday of Advent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Nov. 27, 2005

- Isaiah 63:16b-17, 19b, 64:2-7
- 1 Corinthians 1:3-9
- Mark 13:33-37

This weekend, the Church begins its observance of Advent. It also begins the use of biblical readings from Year B of its three-year cycle.



Occasionally, prophets wrote in a style in which they did not quote God, but they wrote by putting God's words in the first person declarative as if God were speaking through them.

The reading heard this weekend as the first reading of Advent, which is from Isaiah 63, is not in this literary style. Instead, it is a message addressed to God.

The historical context of this reading was that the Jews were in a quite difficult situation. The exiles had been allowed to return to the Holy Land from Babylon, but this return brought the exiles home to a life that was not the paradise they had thought it would be for so many years. Life was miserable.

It is easy to imagine the frustration and even cynicism that the author of this third section of Isaiah encountered. Nevertheless, the reading is first of all a confession of faith in God. It professes belief not only in God as almighty, but as true to the covenant with the Chosen People.

Recognizing this covenant, with its pledges of protection and mercy, the prophet appeals to God, in the name of the people, for relief. However, the prophet does not say that the people are being treated unfairly, at least in terms of God's care for them. The prophet makes clear that sin has led the people away from God, and this estrangement has produced their woes.

"Our guilt carries us away like the wind," the prophet insists. God has not forgotten the covenant, but the people, to their peril, have forgotten God.

The second reading is from St. Paul's First Epistle to the Corinthians.

Counseling the Christians of Corinth was a challenge for Paul. Not only did temptation and vice surround them on every side, but they also argued among themselves. Paul had to call them to faithfulness and also had to try to influence them to put their differences with each other aside.

Seeing the situation in the Corinthian Christian community obviously frustrated

Paul. He believed that those Corinthians who had accepted Jesus as Lord had in return been blessed with God's life, insight and strength. He saw disciples as having enormous religious potential, able themselves to draw more closely to God and also able to infuse the goodness of Christianity into the circles in which they moved.

St. Mark's Gospel is the source of the last reading.

It offers us a theme found quite often in the New Testament, namely that Christ will come to earth again, but in this Second Coming the Lord will be the victor.

By the time the Gospels were written, even in the case of the Gospel of Mark, arguably the oldest of the four as they now exist, Christians were numerous enough and geographically distributed enough to catch the public eye. Yet they were not numerous enough to be able to stand against their enemies. The culture was an enemy. Soon, the political system would be an enemy.

Thoughts of the Second Coming naturally were appealing to Christians. Aside from the Second Coming of Jesus, however, the reading, quoting the Lord, reminds us that we in fact do not know the future. Life for anyone of us can change dramatically and suddenly. The only permanent reality is God.

Reflection

Often, the meaning of Advent is trivialized. It is presented as some vague preparation for Christmas, an attempt by the Church to insert at least something spiritual into the hectic period before the holidays.

Actually, Advent has a profound and very personal meaning. Taking a cue from Mark's Gospel, it builds on the belief that nothing else is as permanent or as important as the reality of God, and the reality of our need to be one with God in Christ.

The Church also frankly reminds us, through these readings, that we cannot predict or control the future. However, we have the potential to reform our lives if we ask for God's help.

Advent is an opportunity to confront ourselves with this reality. Furthermore, it is an opportunity to achieve this union with God. The very busy nature of the season merely serves to remind us to sharpen our focus.

If we respond to this opportunity then Christmas becomes not just a national holiday and religious commemoration, but also the moment when we truly bring God into our lives, having prepared ourselves for this wondrous encounter. †

Daily Readings

Monday, Nov. 28

Isaiah 2:1-5
Psalm 122:1-9
Matthew 8:5-11

Tuesday, Nov. 29

Isaiah 11:1-10
Psalm 72:1-2, 7-8, 12-13, 17
Luke 10:21-24

Wednesday, Nov. 30

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

Thursday, Dec. 1

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

Friday, Dec. 2

Isaiah 29:17-24
Psalm 27:1, 4, 13-14
Matthew 9:27-31

Saturday, Dec. 3

Francis Xavier, priest
Isaiah 30:19-21, 23-26
Psalm 147:1-6
Matthew 9:35-10:1, 5a, 6-8

Sunday, Dec. 4

Second Sunday of Advent
Isaiah 40:1-5, 9-11
Psalm 85:9-14
2 Peter 3:8-14
Mark 1:1-8

Question Corner/Fr. John Dietzen

Mingling of consecrated bread and wine dates to early Church

Q At Mass, the priest drops a tiny fragment of the host into the wine



before Communion. What does this action mean or symbolize? When did it start?

Our parish group studying the Mass has been able to find some explanation for about everything else, but nothing about why this is part of the

liturgy. (Illinois)

A No one knows for sure just when the commingling of the bread and wine became part of the Mass, but it had to be—at the latest—around the end of the fourth century. Pope Innocent I wrote about it to one of his fellow bishops in the year 416.

Several explanations have been suggested through the centuries. One of the oldest traces it to the early obligation that priests in Rome celebrate Mass for their own congregations on Sundays.

Since they could therefore not participate in the solemn papal Mass that day, part of the bread consecrated by the pope was taken to the various churches and placed in the priests' chalices, symbolizing their union with the bishop of Rome.

The particles of the Eucharist were named in Latin "fermentum" (yeast) since they expressed the unity of the local Church and helped all of the faithful feel connected to their bishop.

As with many other actions in the liturgy, placing a particle of the host into the chalice before Communion continued nearly everywhere, even after the original reason for it ceased to exist or to be practical.

Another explanation is that after the eucharistic liturgy part of the consecrated (or what was called "Eucharisted") bread was preserved for ministering to the sick and dying. One ancient guide for the ceremonies at Mass calls these particles the "sancta" or holy bread.

Apparently part of the broken bread was preserved for this purpose, and part was placed in the wine to soften it. Since this was before unleavened bread became common in the Western Church, leavened bread could have become too dry to swallow when the time came for Communion.

A more spiritual, and perhaps most convincing interpretation is that the mingling of the consecrated wine and bread

was a reminder of the resurrection.

Father Robert Cabie, in his scholarly but very readable study of the history of the Mass, writes, "According to the Semitic mind, the separate giving of the body and blood by Christ at the Supper signified his death, since his life [his blood] was no longer in his body."

"In order, therefore, to signify that the Savior is now alive, it was quite natural to mix the bread and wine" (*The Church at Prayer: The Eucharist*, Liturgical Press, p. 112).

The words of the priest presider when he places a piece of the host in the chalice hint at this meaning. "May this mingling of the body and blood of our Lord Jesus Christ bring eternal life to us who receive it."

In a beautifully symbolic way, the mingling of the two species brings to completion what was accomplished in the eucharistic prayer. The body and blood, broken and poured out for us, are reunited as we prepare to receive the risen Lord in Communion.

Q An acquaintance of mine who is divorced and, I believe, has an annulment is now studying for the priesthood.

What are the requirements for such a Catholic to be ordained? Does the fact that he has children make any difference?

I am in a similar situation and also am interested in the priesthood. (Pennsylvania)

A If an annulment is granted, it means that a Church tribunal has judged that no valid marriage existed between those two people. From that viewpoint at least, no impediment exists prohibiting ordination to the priesthood.

I am acquainted with a number of Catholics who have been ordained or entered religious life following an annulment.

You need to contact a bishop or religious community to check out further requirements.

Children in themselves are no obstacle. Obviously, however, all natural obligations that a parent has toward a child would need to be provided for before a religious superior would consider a man or woman suitable for the religious life.

Expectations would be different, of course, for minor children and for grown children, who can live independently.

(Questions may be sent to Father John Dietzen at Box 5515, Peoria, IL 61612 or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

Thanksgiving

The family gathers for a day of food, football and putting up the Christmas tree. Another holiday on the brink of the season of anticipation.

Decorations of the secular have hung for the past month in every store. Dollar signs flash in the storeowners' eyes. Forgetfulness.

In the silence of meditation, I think of the cave warmed by animal heat that might have been home to the Mother and tiny babe.

Husband, Joseph, keeping watch during the long night.

Mary, a new mother, holding the just-born Jesus. Did Mary unwrap the newborn to look at fingers and toes? Did she examine tiny hands and feet as mothers do today?

Tiny hands and feet of the Savior, made flesh to dwell among us, a picture to carry within my heart, a portrait of unconditional love, a joyful anticipation of thanksgiving—the young mother, the tiny babe.

By Trudy Bledsoe

(Trudy Bledsoe is a member of St. Christopher Parish in Indianapolis and the Secular Order of Discalced Carmelites in Indianapolis.)

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.

ABPLANALP, Ferdinand F., 90, St. Louis, Batesville, Nov. 10. Father of Judy Luhning, Barbara Nolting, Nancy Schuetz and Sue Wissel. Grandfather of 10. Great-grandfather of 11.

ANDRES, John E., 89, St. Pius X, Indianapolis, Oct. 31. Father of Yvonne Morgan and Gary Andres. Brother of Mary Stockmal, Gene, Michael and Ted Andreosky. Grandfather of three. Great-grandfather of four.

ARMBORST, Teresa, 78, Good Shepherd, Indianapolis, Oct. 5. Mother of Deborah Fuller, Sylvia Harmon, Brenda Receveur, Joann, Donald Jr. and Wayne Armbrorst. Sister of Catherine Dufek and Ray Osburn. Grandmother of six. Great-grandmother of 12.

BLOOR, Reginald G., 87, St. Rose of Lima, Franklin, Nov. 12. Husband of Opal Bloor.

BRUNER, Millie Roberta, 40, St. Joseph, Shelbyville, Nov. 10. Mother of Mariah Bruner and Bradley Higdon.

Daughter of Millie Bruner. Sister of Jackie Bond, Kathy Chaney and Sandra Kim.

CADIEUX, Rose Ann, 87, St. Joseph, Shelbyville, Nov. 14. Mother of Karen Gissey, Laurie Rolston and David Cadieux. Grandmother of seven.

CALLAND, John Joseph, 84, St. Joan of Arc, Indianapolis, Nov. 10. Father of Kathleen Barg, Carole Boylan, Maureen Cornelius, Patricia Khamus, Jean Lebus and Mary Ellen Strack. Grandfather of 17.

DAVIS, Lyle Edward, 72, St. Martin of Tours, Martinsville, Nov. 7. Husband of Donna (Smith) Davis. Father of Stephanie Alderson, Jeanie Chestnut, Becky O'Connor, Drew and Lyle David Jr. Stepfather of Angie Christiansen, Mark and Mike Moriarity. Brother of Connie Gognat, Sondra Sievers and Anita Wolf. Grandfather of 21. Great-grandfather of 12.

DENNIS, Richard F., 74, St. Pius X, Indianapolis, Nov. 10. Husband of Carol L. Dennis. Father of Ric, Robert and Stephen Dennis. Stepfather of Charles, Jon and Robert Eads. Brother of Charmaine Potenza. Grandfather of four.

DOERFLINGER, Joan Clare, 66, St. Mary, Greensburg, Nov. 14. Wife of Dennis Doerflinger. Mother of Ann Hathaway, Barbara Moriarity and Sonya Doerflinger. Sister of Myra Miller and Hugh Benz.

Grandmother of seven.

FATTIC, Frances Barbara, 88, Christ the King, Indianapolis, Nov. 12. Wife of William James Fattic Sr. Mother of Mary Mueller, Carol Roller, Gerald, John and William Fattic Jr. Grandmother of five. Great-grandmother of 10.

FEDERSPIEL, Alice (Faye), 56, St. Joseph, Corydon, Oct. 25. Wife of Stephen Federspiel. Mother of Beverly McKnight and Stephanie Smythe. Daughter of Martha Krider. Sister of Pam Hazel, Julie Vincent and Paul Krider. Grandmother of six.

FELTZ, Vivian E., 86, St. Michael, Brookville, Nov. 3. Mother of Judy White. Sister of Jean Peine. Grandmother of four. Great-grandmother of four.

GLASSCOCK, Shelby R., 55, St. Augustine, Jeffersonville, Nov. 11. Husband of Deborah Glasscock. Father of Stacy Werner, Shelly and Chet Glasscock. Grandfather of six.

GOMEZ, P. Ernesto, 69, St. Bernadette, Indianapolis, Nov. 5. Father of Lisa Chapman, Mary Jo Christian,

Chris Minor, Mandy Whisler, Andy, Ernie and Tony Gomez. Brother of Elva Martinez and Joe Gomez. Grandfather of 21. Great-grandfather of one.

LYLE, Carolyn, 94, Holy Family, Richmond, Nov. 8. Wife of Harold Lyle. Mother of Philip Lyle. Grandmother of four.

MEIER, Robert, 83, Holy Guardian Angels, Cedar Grove, Nov. 4. Brother of Elizabeth Bachus, Ethel Rosenberger, Edith, Mary, Arthur and Frank Meier. Uncle of several.

NIEHOFF, Joe W., 61, St. Mary, Rushville, Nov. 15. Husband of Marilyn (Geise) Niehoff. Father of Karen Wagner and Darrin Niehoff. Son of Clara Niehoff. Brother of Margie Clemons, Lucille Hinton, Annette and Paul Niehoff. Grandfather of five.

NOCTON, Malcolm, 81, St. Mary, Richmond, Nov. 11. Husband of June Nocton. Father of Susan Brunner, Carol Craig, Catherine Taylor and Michael Nocton. Brother of Lucille Toschlog, Frances Woolworth and Robert Nocton. Grandfather of nine.

Great-grandfather of 17.

PANYARD, Lena, 80, St. Agnes, Nashville, Oct. 21. Mother of Beth Lux, John, Joseph, Richard, Timothy and Thomas Panyard. Sister of Jenny Doyle, Kathryn Ferguson, Ann Sanders, Nancy Smith, Grace Recher and Wallace Ragan. Grandmother of 17. Great-grandmother of one.

POMERLEAU, Cecile, 88, St. Pius X, Indianapolis, Nov. 11. Mother of Jeannine DeRoy, Suzanne and Raymond Pomerleau. Grandmother of five. Great-grandmother of two.

REDELMAN, Floyd J., 72, St. Joseph, Shelbyville, Nov. 10. Husband of Dixie Redelman. Father of Brenda Johnson and Nancy Powell. Brother of Ken and Marvin Redelman. Grandfather of five. Great-grandfather of one.

SCHMALZ, Mildred, 87, Good Shepherd, Indianapolis, Oct. 18. Mother of Larry and William Schmalz. Grandmother of four.

SMITH, Connie, 41, St. Joseph, Corydon, Oct. 27. Mother of Megan, Paige,

Jonathan and Steven Lynch. Sister of Tammy Crawford, Danny, Michael Sr. and Richard Smith.

STREBEL, Elizabeth Marie (Rolley), 92, St. Mark, Indianapolis, Nov. 15. Mother of Mary Ann Baker, Judy Doyle, Marjorie Noe and JoAnn Pogue. Grandmother of eight. Great-grandmother of 13.

TAGLIARINO, Dr. Vincent A., 91, St. Joseph, Corydon, Oct. 31. Father of Estelle Shuck, F. Anthony, David and Vincent Tagliarino. Grandfather of four. Great-grandfather of four.

THOMPSON, Kathryn L., 88, St. Pius X, Indianapolis, Oct. 28. Mother of Nancy Petroff, Susie Torzewski, Pam Vetter, Jim and Tom Thompson. Grandmother of 12. Great-grandmother of 15.

WANSTRATH, Joseph G., 72, St. John, Enochsburg, Nov. 9. Brother of Arlene Johnson. Uncle of several.

WRIGHT, Shirley Ann, 67, Sacred Heart, Jeffersonville, Nov. 7. Sister of Sonny Bursby. †

Pope says Catholics must help others see dignity in all human life

VATICAN CITY (CNS)—In a world increasingly against discrimination, Catholics must protect all human life, Pope Benedict XVI said on Nov. 19.

Modern men and women understand that "the dignity of man is not based on the

genes of his DNA and does not diminish in the presence of physical differences or genetic defects," the pope said during an address to participants at a Vatican conference on health care, ethics and the human genome.

"The principle of non-discrimination on the basis of physical or genetic factors has entered deeply into consciences," the pope said. "This principle has its truest foundation in the dignity inherent in every man because he was created in the image and likeness of God."

Pope Benedict said it was true that secularization has "often obliterated the bond of temporal realities with their Creator, going so far as to disregard the need to protect the transcendent dignity of man and respect for his very life."

However, he said, it also is true that many people know something is missing in the secularized view of life.

"This means that possible new areas have opened for a profitable dialogue with society, and not only with believers, on important themes such as those related to life," the pope said.

Pope Benedict said "seeds of humanism" influenced by Judeo-Christian values remain present in even the most secularized societies, and those seeds

can be encouraged to grow.

"The image of God is so deeply impressed on the human soul that it would be difficult for the voice of conscience to be silenced completely," he said.

The pope said the Church proclaims the value of every human life from the moment of conception based not only on the Gospel, but also on reason, and reason can be used to promote a wider acceptance of that value for the good of individuals and societies.

Priests, hospital chaplains and educators also must work to ensure that Catholic faithful are aware of the ethical implications of new advances in genetics and biomedical technology, he said. They need support when facing difficult medical decisions, but also when they vote in elections where biomedical issues are involved.

"If adequate instruction, or rather an adequate formation of consciences, is lacking," he said, people could be easily swayed by the media or the presentation of only partial information. †

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U.S.

Out-of-town volunteers offer helping hand toward New Orleans recovery

NEW ORLEANS (CNS)—Since Hurricane Katrina, hands have been reaching out to New Orleans from all over the world—hands that want to help New Orleans begin its journey down the road to recovery. On Thanksgiving weekend, Catholic Charities of the Archdiocese of New Orleans planned to launch Operation Helping Hands, bringing in volunteers from across the country to do the manual work that is so necessary to begin the process of rebuilding New Orleans. The idea evolved from one parish's experience with volunteers who helped clean up storm-related debris from its grounds. St. Luke the Evangelist Parish accepted help from a volunteer group, whose members were housed and fed through the generosity of parishioners. The vision of the program, said Charlotte Bourgeois, project leader, "is to show in a concrete way the love of Christ through helping hands and to help people who want to reoccupy their homes [to] begin the process of doing so."

As winter nears, bishop asks Catholics to provide fuel assistance

NORTH PROVIDENCE, R.I. (CNS)—Bishop Thomas J. Tobin of Providence has announced a drive to raise money for fuel assistance in Rhode Island, with the diocese matching up to \$75,000 of the funds donated. Standing outside the home of John and Tracy Delgado, who received a \$2,700 check from the Interfaith Community Dire Emergency Fund so they could pay their fuel bill, the bishop held a press conference on Oct. 31 to ask for donations to help elderly and low-income Rhode Islanders get heat restored to their homes before the onset of winter. Noting that he was in a residential neighborhood on Halloween hours before it would be inundated with trick-or-treaters, the bishop said, "There is nothing scarier than a family going through an entire winter without heat."

Indiana copes with more storms while recovering from earlier tornado

EVANSVILLE, Ind. (CNS)—As recovery efforts continued in southwestern Indiana following a deadly tornado on Nov. 6, another series of storms on Nov. 15 caused tornado-like damage in southwestern Indiana and western Kentucky. The storms were part of a series of at least 35 tornadoes that whipped across the Midwest and parts of the South. In the Evansville Diocese, the most recent storms destroyed homes and businesses in some of the small communities. Leo Padgett was heading toward Bramble on Nov. 15 when he learned about the damage to the north area of the town, where three families from St. Joseph Parish survived but lost their homes. The new series of storms complicated the recovery efforts of residents hit by the previous tornado, which killed at least 23 people and demolished more than 300 homes in southwestern Indiana.

Congress marks the 40th anniversary of Nostra Aetate

WASHINGTON (CNS) — The House and Senate both approved a resolution recognizing the 40th anniversary of *Nostra Aetate*, the declaration of the Second Vatican Council on Catholic relations with other religions. The Senate passed the resolution by unanimous consent on Nov. 10 and the House approved it with a 349-0 vote on Nov. 7. The resolution noted the Oct. 28, 1965, promulgation of the Vatican II document, and said it "affirmed the respect of the Roman Catholic Church for Hinduism, Buddhism, Islam and Judaism, and exhorted Catholics to engage in 'dialogue and collaboration with the followers of other religions.'" It recognized "the role of the Holy See in combating religious intolerance and religious discrimination," and said Congress "encourages the United States to continue to serve in a leading role in combating anti-Semitism and other forms of religious intolerance and religious discrimination worldwide."

Study says seminaries successfully uniting academics, practical skill

WASHINGTON (CNS)—Catholic, Protestant, Orthodox and Jewish seminaries in the United States are doing a good job of integrating academic knowledge with the practical skills that students will need as leaders of faith communities, said a study by the Carnegie Foundation for the Advancement of Teaching. Also strong are seminaries' formation programs that develop the "ministerial, priestly or rabbinic identity" needed by future religious leaders, it said. The report was released on Nov. 18 and was based on interviews with 300 students, teachers and alumni of 18 seminaries. It also involved on-site visits to several of the seminaries. Three Catholic seminaries were included in the study. The Carnegie foundation is an independent policy and research center in Stanford, Calif. †

Catholic villagers join protest against Israeli separation barrier

ABOUD, West Bank (CNS)—Catholic residents of this small West Bank village joined with some 100 other residents, Israeli activists and international demonstrators to protest the encroaching Israeli separation barrier.

The demonstrators—including older men and women, several young children as well as young men—gathered on Nov. 18 at the edge of their village, where an Israeli border police patrol had set up a dirt-mound roadblock. There, the demonstrators chanted and heard speeches against the wall from a Muslim leader and Greek Orthodox Father Attallah Hanna.

Two men held a sign that read “Build bridges not walls (Pope John Paul II).” When the demonstrators began crossing the roadblock, chanting, they faced off with waiting border police, who, after a brief pushing match with the demonstrators, fired three stun grenades and began shooting tear gas at the crowd. According to an eyewitness account, the villagers threw a few rocks in response to the grenades. The younger people could be seen climbing the hills around the area while the older people and young children left the scene. No serious injuries were reported.

Residents say the barrier, which Israel says it is building to protect the country from Palestinian terrorists, will separate them from more than 1,200 acres of their farmland.

Father Firas Aridah of Our Lady Mother of Sorrows Parish said he did not participate in the demonstration at the request of the papal nuncio. However, in October the priest wrote Latin-rite Patriarch Michel Sabbah of Jerusalem and noted that, since 1980, some 375 acres of village lands already had been confiscated to build two Israeli settlements.

The village has appealed to the Israeli Supreme Court for a rerouting of the wall,

but the court has not ruled on the case, said Father Aridah.

Losing the village lands, said parish member and village council member Saleh Saleh, 29, is “like losing something from your body or your soul.”

“We will be closed in from the west and north,” he said. “I don’t think the demonstration will stop the wall from being built, but it is at least to tell ourselves and people that we don’t need the wall and don’t want it.”

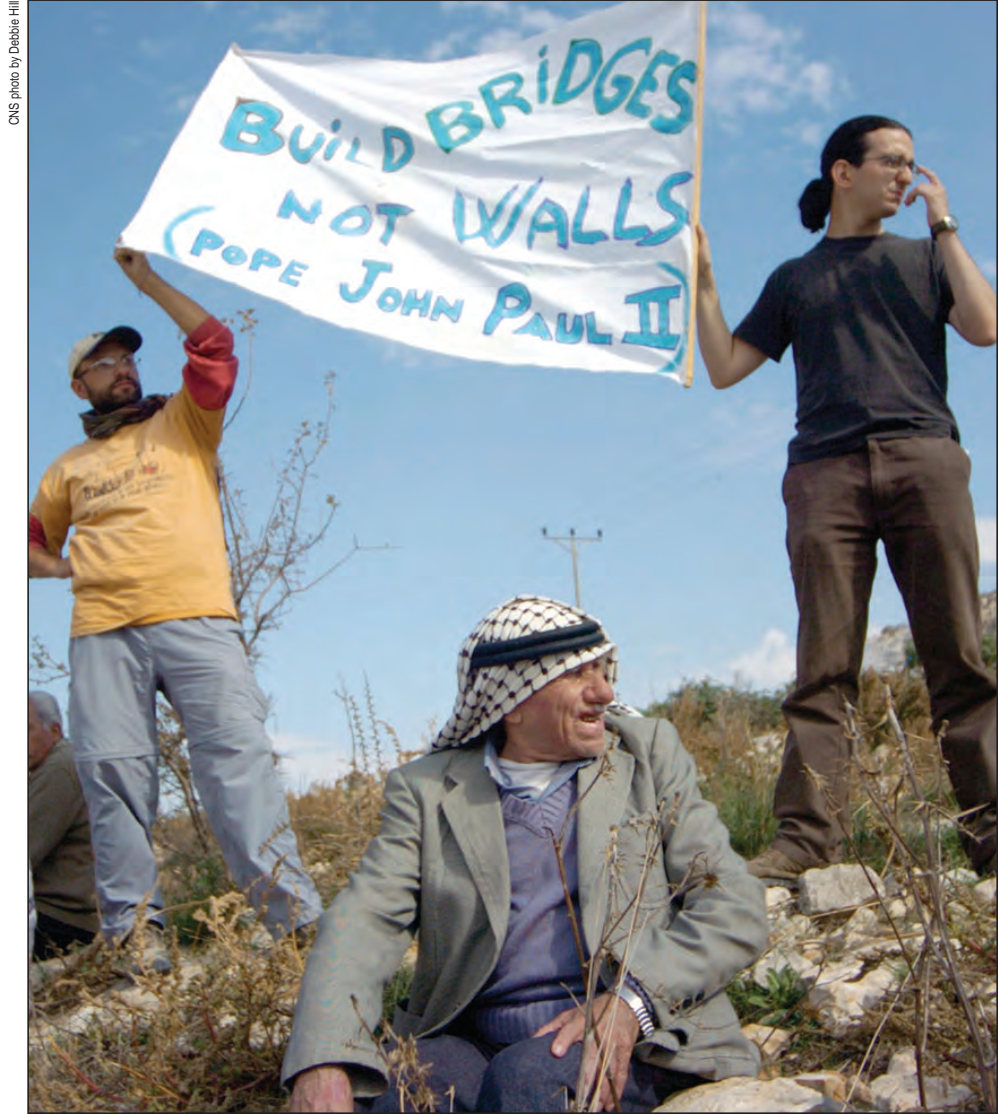
Murad Fawadleh, a 25-year-old Catholic, said his family will lose three-quarters of an acre of land with the construction of the barrier.

“This is our land and they don’t have any right to just take it. I want the whole world to listen and to know that we are here,” he said.

“We are the Catholic Church here. There are few Christians here, and if they take our land what should we do? We live from our olives and if they take them, how can we live?” he said.

Israel maintains that the barrier is only a temporary structure needed in order to ensure the safety of its citizens from infiltration by Palestinian terrorists. Once peace talks are back on track and the Palestinian National Authority fulfills its promise to curtail terrorist activity in its territory, the wall will be dismantled, Israel says. It also points to a drastic drop in terrorist attacks within Israel since construction of the wall began.

Opponents say that in many areas the barrier—which is actually a series of barbed wire fences, security roads and looming cement slabs—has been built deep in Palestinian territory and left several villages cut off from other Palestinian territory. If the barrier is completed as planned, it would stretch nearly 400 miles and restrict the movements of 38 percent of the residents of the West Bank.



Members of the Italian Catholic peace group Operation Dove hold a banner during a demonstration against the Israeli wall and settlements in Aboud, West Bank, on Nov. 18.

In regards to the Aboud land, Israel says a gate will be made available allowing residents access to their lands. However, opponents note that such arrangements in other areas leave farmers at the mercy of

Israeli patrols who do not always arrive at the gate at the allotted time. They say it also forces them to go through a process of acquiring permits to be allowed through the gate to their land. †

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