



**The**

# Criterion

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## Food for the holidays

Readers share favorite recipes that warm the heart and satisfy the palate, page 9.

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## Paint to pilgrims: All part of the job for Franciscan at Nativity church

BETHLEHEM, West Bank (CNS)—Supervising painters, welcoming pilgrims and helping to solve territorial disputes—it's all part of a day's work for the priest at the church marking where Jesus was born.

Franciscan Father Jerzy Kraj—a 49-year-old, self-described optimist—calls his job as guardian of the Church of the Nativity “an honor and a big responsibility.”

In early November, when the Polish priest got the go-ahead for renovations on the Church of St. Catherine in the Nativity complex, many told him it would be impossible to have the work done in time for the first Sunday of Advent. Father Jerzy brought in Polish volunteers, and by Nov. 29 had a freshly painted sanctuary with energy-saving lighting.

The Church of St. Catherine had not been painted in 10 years and the lighting was at

least 50 years old, said Father Jerzy, who is in his third year of

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overseeing Christmas preparations at the Church of the Nativity complex.

Many of the preparations are traditional. Every year a statue of the baby Jesus is placed underneath the altar in the Church of St. Catherine, and is revealed by the Latin patriarch of Jerusalem as the Gloria is sung on Christmas, he said.

“We try to think of some symbolic decorations, to make some actualization from historical events. Last year, it was a big Bible. This year, we are trying to do something with mother-of-pearl and the star of Bethlehem, but we have time still. Nothing is definite,” the priest said in late November.

The Franciscans built the Church of St. Catherine in 1882, about 125 years after the ruling sultan of Constantinople declared they could not use the adjacent Church of the Nativity. The Franciscans regained their rights to worship in the Church of the Nativity in 1852, when the Status Quo agreement—regulating the jurisdiction of and access to key Christian sites in the Holy Land—was formulated.

The traditional Christmas midnight Mass See NATIVITY, page 2

## ‘Hope for a new life’



Two brothers who will temporarily reside at the new Holy Family Shelter in Indianapolis with their parents and siblings enjoy play time together in the children's day care center during a Dec. 6 open house.

## New Holy Family Shelter's mission still helps homeless families seeking to rebuild their lives

By Mary Ann Wyand

Just in time for Christmas, the staff of the new Holy Family Shelter in Indianapolis will welcome up to 30 homeless families under its roof during Advent in the hope of helping them rebuild their lives with educational and social services assistance.

The new shelter was dedicated by Archbishop Daniel M. Buechlein during a Mass of Thanksgiving on Dec. 6 at Holy Trinity Church in Indianapolis.

Constructed next to the historic church at 907 N. Holmes Ave. on the near west side in Indianapolis, the red brick multiservice shelter is an archdiocesan Catholic Charities agency, and a beacon of hope for married couples, families, single parents with children and expectant mothers who have no place to call home.

Holy Family Shelter was founded on Nov. 19, 1984, at 30 E. Palmer St. in the



The new Holy Family Shelter, an archdiocesan Catholic Charities agency, was blessed by Archbishop Daniel M. Buechlein on Dec. 6, the feast of St. Nicholas, at the conclusion of a Mass of Thanksgiving at the adjacent Holy Trinity Church. Halstead Architects and CPM Construction worked together on the 30,000 square foot shelter for homeless families.

former Sisters of St. Joseph of Carondelet convent adjacent to historic Sacred Heart of Jesus Church on the near south side in Indianapolis as an emergency assistance facility for families experiencing a financial crisis.

Twenty-five years after welcoming the first temporary residents, the shelter has outgrown its aging facilities due to a significant increase in the number of homeless families in need of a safe place to live and a variety of social services.

During 2008, the shelter staff served 229 homeless families and helped the parents locate permanent or transitional housing. Also last year, the staff assisted 206 adults who were able to obtain employment while living at the shelter.

Archdiocesan plans for a larger shelter began nearly six years ago, and the result is a 30,000 square foot facility with 23 bedrooms, a medical examination room, case management services office, employment and housing classroom, homework room, children's resource room, children's playroom, family recreation room, dining room, spacious kitchen and multiple bathrooms.

“It's beautiful,” said David Siler, the executive director of the Secretariat for Catholic Charities and Family Ministries, during a Dec. 6 open house as he stood outside the children's playroom, where day care services will be provided while parents complete life skills instruction, attend job interviews and begin new employment opportunities.

“It's a great day today,” Siler said. “This was just an idea almost six years ago. So many people, in the community and on the part of Catholic Charities, helped make this [shelter] possible. It's a proud day, a really proud day.”

Before the open house, Archbishop Daniel M. Buechlein was the principal

celebrant for a Mass of Thanksgiving on the second Sunday of Advent and the feast of St. Nicholas that included prayers for “the homeless of our community, that we might recognize their needs as our needs, and respond with compassion and love.”

Msgr. Joseph F. Schaedel, vicar general, and Father John McCaslin, the pastor of Holy Trinity and St. Anthony parishes in Indianapolis, were concelebrants. Father Aaron Jenkins, associate director of vocations and chaplain of Father Thomas Scecina Memorial High School in Indianapolis, assisted the archbishop as the master of ceremonies.

“Can we not say that [St. Nicholas], this great saint of charity, brought something wonderful to this Holy Trinity neighborhood?” Archbishop Buechlein asked in his homily.

“After Mass, we will bless and offer thanks for this awesome gift of Holy Family Shelter and those who make it possible,” he said. “... Holy Family Shelter is a concrete and practical expression of the mission and ministry of charity, which we all share, ... a practical expression of charity that arose from the inspiration of prayer many years ago. Its new expression here at Holy Trinity [Parish] carries on that practical charity of extending God's care to those in need for many years to come.”

At the conclusion of the liturgy, David Bethuram, agency director of Catholic Charities Indianapolis, told Holy Trinity parishioners and guests that construction of the new shelter has been a story of hope.

“Over the course of 25 years, the shelter has housed over 9,000 families,” Bethuram said. “Knowing the increased need in Indianapolis for emergency

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# NATIVITY

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takes place in the Church of St. Catherine, and prayers later in the day are said in the grotto of the Church of the Nativity.

Father Jerzy said that often the Greek Orthodox and Armenian monks, with whom they now share rights to the Church of the Nativity, call on the Franciscans to help resolve disputes.

"When they have problems, they come to the Franciscan salon, and we drink coffee and we talk and try to [help solve the problem]," said Father Jerzy, who also teaches moral theology at the Franciscan International Seminary in Jerusalem.

"There is good cooperation," he said about the current relationship among the



The guardian of the Church of Nativity, Polish Franciscan Father Jerzy Kraj, center, leads daily prayers in the grotto of the church in Bethlehem, West Bank, on Nov. 26. He said the main role of the Franciscans at the site, which is traditionally held to be the birthplace of Christ, is to care for the spiritual life at the shrine.

three Churches, although even recently there have been disputes about such things as who has the right to wash certain parts of the church.

This year marks the 800th anniversary of the founding of the Franciscan order and the 700th anniversary of official confirmation from the sultan of Cairo allowing the Franciscans to have a presence in the Holy Land.

Father Jerzy, the oldest of nine siblings, began to feel his vocation as a teenager while studying in a private Franciscan high school near Krakow, Poland. At the age of 19, he joined the Franciscans and finished his studies in the Holy Land.

When he was ordained in 1986, Father Jerzy sought permission to remain in Jerusalem in the service of the Franciscan Custody of the Holy Land, which coordinates the reception of pilgrims and sustains the Christian presence in the Holy Land.

He has remained close to his family in Poland, and his parents, who celebrated their 50th wedding anniversary this year, came on their fourth pilgrimage to the Holy Land.

"I know I will go visit them [family] for vacations, but I know my life, my vocation, is in the Holy Land," he said.

The main role of the Franciscan presence in the Church of the Nativity is to care for the spiritual life at the shrine, so the church does not become a museum, but rather continues to be a place where God's presence is truly felt, he said.

The friars maintain an organized schedule of worship, with two morning Masses at the Franciscan altar at the manger in the Church of the Nativity grotto and a



Polish Franciscan Father Jerzy Kraj and Franciscan Brother John Bomah of Ghana sweep up debris left from renovations in the Church of St. Catherine in Bethlehem, West Bank, on Nov. 26. The church, located within the Church of the Nativity complex, was undergoing some refurbishing before Christmas.

daily procession at noon, around which the friars arrange their daily schedules.

As the Franciscan guardian in Bethlehem and the Church of the Nativity, Father Jerzy said he has the opportunity to "enter into deep reflection with the mystery of the Incarnation."

"It is very important to me that we are celebrating in this holy place the Eucharist" because the same mystery of the Nativity is also in the Eucharist, he said.

"The Virgin Mary, Joseph and the shepherds didn't know [the baby] was Jesus; they had to believe it was Jesus, son of God. The same way we have the wine and bread on the altar, and we have to believe it is the

[body and] blood of Christ, to believe in the same mystery of the sacraments."

The Franciscans also take very seriously their service to the pilgrims who come visit the church, said Father Jerzy, and it is a joy to see the pilgrims coming with open hearts.

"Pilgrims come [to the Holy Land] once in a lifetime, and we must ... give them the opportunity to feel as if they are in their home," he said. "In Bethlehem, we celebrate the Nativity all year; we have pilgrims celebrating every day."

These pilgrims, who have continued to come to the Holy Land for centuries despite ongoing violence and tensions, are "a sign of hope of the Christian presence," he said. †

## First U.S. ambassador to Vatican, William A. Wilson, dies at age 95

CARMEL, Calif. (CNS)—The first U.S. ambassador to the Vatican, William A. Wilson, died on Dec. 5 at his home in Carmel. He was 95 and had been ill with cancer, his family reported.



William A. Wilson

Wilson was a longtime friend and political adviser to President Ronald Reagan when he was named the president's personal envoy to the Vatican in 1981. Three years later, when Congress repealed an 1867 law prohibiting full diplomatic relations with

the Holy See, Wilson's position was elevated to that of ambassador.

He served in the post until May 1986, when he resigned to return to private life. Details on funeral arrangements for Wilson had not yet been announced when *The Criterion* went to press.

Wilson was a Los Angeles native who stepped into his father's oil tool business in 1938, eventually managing it until it was sold in 1955.

His business interests subsequently involved Southern California real estate investment, cattle ranching in the United States and Mexico, and roles on the corporate boards of companies, including Pennzoil. That role led to questions about a trip Wilson made to Libya in 1986, meeting with officials of Moammar Gadhafi's government at a time

when such contacts were forbidden by U.S. policy. Wilson stepped down from the ambassadorial post soon after that trip was made public.

He and his wife, Elizabeth, met then-actor Ronald Reagan and his wife, Nancy, in about 1960 at the home of mutual friends and became friends themselves. Through Reagan's election as California governor in 1967, and his campaign for and election to the presidency, the Wilsons were known as part of the politician's "kitchen cabinet" of informal close advisers.

In a 1999 interview with the quarterly newsletter of Thomas Aquinas College, where Wilson, who became a Catholic as an adult, was a board member, he said his time representing the U.S. government at the Vatican had enhanced his spiritual life.

"We had so many occasions to attend

Mass" with Pope John Paul II, he told the quarterly. "It is always an amazing and emotional experience to be in his presence. Having the chance to count so many wonderful clerics—from the highest to the lowest ranks—as personal friends also enhanced my appreciation for the Church and our faith."

Wilson also was a member of the Knights of Malta. He is survived by two daughters and numerous grandchildren and great-grandchildren.

Wilson told reporters upon his departure as ambassador that the transition to formal diplomatic ties with the Vatican helped the various levels of the U.S. government to understand "the unique importance of this mission and the importance that it holds to the foreign policy of the United States." †

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*If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator:*

Jan Link, Archdiocese of Indianapolis,  
P.O. Box 1410, Indianapolis, Indiana 46206-1410  
317-236-1548 or 800-382-9836, ext. 1548  
jlink@archindy.org

## Cathedral and Saint Meinrad announce Christmas liturgies

The Christmas liturgical schedules for SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis and Saint Meinrad Archabbey Church in St. Meinrad are as follows:

### SS. Peter and Paul Cathedral

Dec. 24—4:25 p.m. carols, 5 p.m. Mass, 11:15 p.m. vigil service of lessons and carols, midnight Mass.  
Dec. 25—10:30 a.m. Mass.  
All times for liturgies in the cathedral are Eastern Standard Time.

### Saint Meinrad Archabbey Church

Dec. 24—7 p.m. vigil, midnight Mass.  
Dec. 25—11 a.m. Mass.  
All times for liturgies at Saint Meinrad Archabbey Church are Central Standard Time.

For the Christmas liturgical schedules of other religious communities or parishes in the archdiocese, contact their offices. †

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# Not so secret: New book features documents from Vatican archives

VATICAN CITY (CNS)—With millions of documents filling almost 53 miles of shelf space, the Vatican Secret Archives obviously still hold some secrets.

Despite the aura of mystery surrounding the archives, the Vatican actually encourages academics to research its holdings and has worked with a Belgian publishing house to bring 105 of the most important, or curious, documents to the public.

The coffee-table book, *The Vatican Secret Archives*, was published by VdH Books in Dutch, English, French and Italian.

Cardinal Raffaele Farina, the Vatican archivist, wrote in the introduction that he knows popular books and movies love to imply there are deep dark secrets intentionally hidden from public view.

But, as Bishop Sergio Pagano, prefect of the archives, explained, the “secret” in the archives’ title comes from the Latin “*secretum*,” meaning “personal” or “private.”

In fact, Pope Leo XIII ordered the

archives opened to researchers in 1881, and currently 60 to 80 scholars work there each day, poring over the parchments, ledgers, letters and texts.

The new book lets readers see some of the things the academics have seen, including handwritten letters to Pope Pius IX from Abraham Lincoln and Jefferson Davis.

Both letters were written in 1863 while the U.S. Civil War raged on.

President Lincoln’s letter is a formal, diplomatic request that Pope Pius accept Rufus King as the U.S. representative to the Vatican.

The letter makes no mention of the war, but assures the pope that King is “well informed of the relative interests” of both the United States and the Vatican, “and of our sincere desire to cultivate and strengthen the friendship and good correspondence between us.”

On the other hand, the letter from Jefferson Davis, president of the secessionist Confederate States, is filled with references to the war, and its “slaughter, ruin and devastation.”

Only the first page of the letter and Davis’ signature are included in the book, but the Vatican historian’s commentary about the letter includes quotations from the second page as well.

The commentator said Davis wrote to Pope Pius after the pope had written to the archbishops of New York and New Orleans “urging them to employ every possible means to end the bloodshed and restore peace.”

Davis wrote to the pope about the suffering caused by “the war now waged by the government of the United States against the states and people over which I have been chosen to preside.” He assured the pope that the people of the South are fighting only to defend themselves, and to ensure they can “live at peace with all mankind under our own laws and institutions.”

The book’s historical commentary said the letter was, in fact, a veiled ploy to convince Pope Pius to recognize the independence of the Confederacy and establish diplomatic relations. The pope did not do so.

The book also includes a photograph of a letter to Pope Leo written on birch bark.



This area of the Vatican Secret Archives is known as the “Gallery of the Metallic Shelves.” It houses records of the Roman Curia and other material.

The 1887 letter from the Ojibwe people of Grassy Lake, Ontario, thanks the pope—“the Great Master of Prayer, he who holds the place of Jesus”—for having given them a good “custodian of prayer,” the local bishop.

The birch-bark letter and the most fragile ancient documents in the archives have been digitally scanned, and scholars consult them on one of the computers in the archives’ Index Room.

But most of their requests result in the actual document being retrieved from storage in an underground bunker, a loft or one of the many rooms lined with 16th- and 17th-century wooden cupboards.

In a silence broken only by an occasional page turning and a constant click-click of keys on laptop computers, the scholars examine and write about the documents.

Alfredo Tuzi, director of the reading room, said the most popular topics of current research are the 1936-39 Spanish Civil War, and the rise of Nazism in Germany and Fascism in Italy, roughly during the same years.

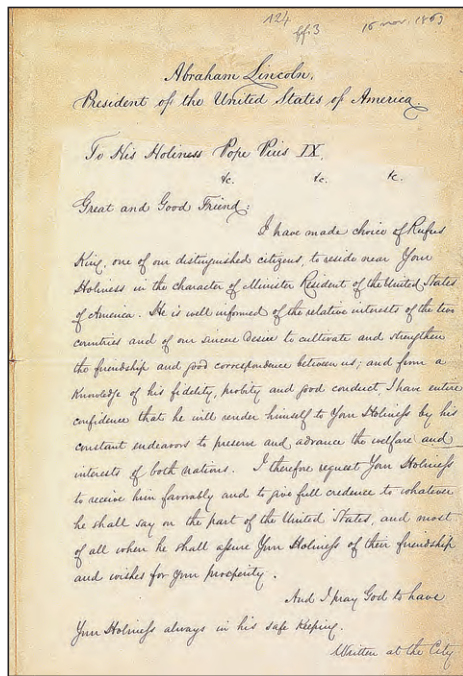
The archival material those scholars are working with has been available to the researchers only since 2006 when

Pope Benedict XVI authorized the opening of all materials related to the papacy of Pope Pius XI, who died in February 1939.

Tuzi said that like any government, the Vatican has a set policy for the gradual opening of documents to public research. While some countries stipulate a number of years—often 50 years after the documents were written—the Vatican Secret Archives open records one entire pontificate at a time. Pope John Paul II and Pope Benedict XVI have asked the archives’ staff to speed up the organization and cataloging of the records from the pontificate of Pope Pius XII—who reigned during and after World War II—so that scholars can access them soon.

Archival material created after February 1939 is kept behind a strong wire fence in the archives’ two-story underground bunker, inaugurated by Pope John Paul II in 1983.

Made of reinforced concrete, the bunker resembles an underground parking garage featuring rows of metal shelves instead of cars. The yellow lines painted on the floors do not indicate parking spaces, but are glow-in-the-dark arrows pointing to emergency exits. †



An 1863 letter from U.S. President Abraham Lincoln to Pope Pius IX is preserved in the Vatican Secret Archives. The letter informs the pope that Rufus King will be the U.S. representative to the Vatican, and that he is “well informed of the relative interests of the two countries and of our sincere desire to cultivate and strengthen the friendship and good correspondence between us.”

## One-man play about St. John Vianney touring nation during Year for Priests

PORTLAND, Ore. (CNS)—On a recent evening in Chicago, Leonardo Defilippis felt more edgy than usual.

The veteran actor stood ready to perform a one-man play for future pastors, confessors and chaplains. His task was to bring one of the Church’s most ardent parish priests—St. John Vianney—to life for an auditorium packed with seminarians.

The next day, he did the same for more than 400 Chicago priests.

A trained Shakespearean actor who has



Leonardo Defilippis portrays St. John Vianney in a new one-man play about the saint’s life. The drama is touring the nation during the Year for Priests.

taken the stage for more than 30 years, Defilippis falls to his knees frequently these days as he tours the nation.

It’s all for his portrayal in *Vianney*, in which he plays the French country priest who in the early 19th century instilled an apathetic town with the desire to live the Gospel.

Before the Year for Priests ends in mid-2010, Defilippis will have performed his new play all over the nation. In November, he staged it for the U.S. bishops gathered in Baltimore for their annual fall general assembly, and he might perform the play at the Vatican for Pope Benedict XVI.

It was the pope who proclaimed the Year for Priests in part because 2009 marks 150 years since St. John Vianney’s death. He also proclaimed St. John Vianney, patron saint of parish priests, as patron of all the world’s priests.

In an interview with the *Catholic Sentinel*, newspaper of the Portland Archdiocese, Defilippis said he finds himself praying to the saint for aid on the stage.

“You want to do this right because it’s kind of an awesome responsibility,” said the actor, a 57-year-old member of Holy Rosary Parish in Portland. Defilippis is known locally for plays and films in which he has played Jesus as well as saints Francis of Assisi, John of the Cross, Augustine and Maximilian Kolbe.

After years as a Shakespearean actor in the Colorado Shakespeare Festival, San Diego’s Old Globe Theater and the

Oregon Shakespeare Festival, Defilippis embarked on a spiritual journey that led him to found St. Luke Productions in 1980, producing plays, films and television shows on the Scriptures and the lives of the saints.

In 2005, he released a major film on the life of St. Thérèse of Lisieux. The movie spent 70 weeks in theaters. Now there is talk of a *Vianney* film.

The saint is known simply as the Curé of Ars, meaning “the parish priest from Ars,” the rural village where he spent most of his priestly life.

Born in 1786, John Vianney overcame many obstacles to become a priest. His father objected to his vocation, wanting him to stay and work on the family farm. His parish priest at first considered him too dimwitted for ministry. When he finally got to the seminary, he was expelled after five months because he could not get a handle on Latin.

“He is the dumbest seminarian in Church history,” said Defilippis, smiling at the blunt statement, as if to prove once again that God uses humble material for great works.

With personal tutoring and perseverance—and because there was a priest shortage—he was ordained in 1815 at age 29. But even then, superiors forbade him from hearing confessions because he seemed so unschooled in Church doctrine.

In 1818, the bishop decided to send him to Ars in central France to minister to the parish’s 230 families, who were disinterested in the faith. The new pastor began diligently visiting families, and fasting and praying for them, a practice he would keep up through his life.

The Curé of Ars wore a ragged cassock. Eating only a potato or two a day, he led a life of poverty that earned him the respect of many, including his bishop.

The pastor sold off the rectory’s fine furniture, giving the money to the poor. He opened a free school and an orphanage.

Once the ban was lifted against him hearing confessions, Father Vianney began spending 16 to 18 hours per day in the confessional. Kings, queens and bishops came to Ars to confess to the simple country priest. An estimated 100,000 pilgrims per year visited the town.

St. John Vianney, who was canonized in 1925, “is one of the most incredible saints in the Church, but not that well known,” Defilippis said. The actor hopes to change that, and perhaps help open some people to a vocation along the way.

The drama is frightening in parts, suitable for those 9 and older. Defilippis includes scenes, some violent, that illustrate the priest’s claim that Satan made almost nightly visits to him.

Steven Lichtman, who helped get the play organized in Oregon, said he thinks people “will be brought into the story and will come away inspired to pursue their faith with a new—or renewed—zeal.”

(For more information about Vianney, log on to [www.vianneydrama.com](http://www.vianneydrama.com).) †



# The Criterion

Rev. Msgr. Raymond T. Bosler, Founding Editor, 1915 - 1994

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## Editorial



The guardian of the Church of Nativity, Polish Franciscan Father Jerry Kraj, third from left, leads daily prayers in the grotto of the church in Bethlehem on Nov. 26. He said the main role of the Franciscans at the site, which is traditionally held to be the birthplace of Christ, is to care for the spiritual life at the shrine.

## Still no Holy Land peace

As we complete another year, peace in the land of Christ's birth seems as elusive as ever. Despite that, we've found some hope for optimism.

We had hoped that the administration of President Barack Obama would take a more active role in working for a settlement between Israel and the Palestinians than the administration of former president George W. Bush did. We ended an editorial a year ago by saying, "We hope that President-elect Obama will appoint an experienced, high-powered representative to help the Israelis and Palestinians reach a just agreement."

President Obama did appoint such a representative—George Mitchell. Furthermore, President Obama himself reached out to the Arab and Muslim world in a speech in Cairo last June in which he promised that America would be more even-handed in furthering negotiations leading to a two-state solution. He demanded that Israel stop building or expanding Jewish settlements in the West Bank and East Jerusalem.

But everything seems to have gone downhill since that speech. Israel's President Binyamin Netanyahu flatly refused to stop expanding settlements and U.S. Secretary of State Hillary Clinton meekly accepted that decision, even praising Netanyahu for his promise to "restrain" the building of new settlements as contrasted with expanding existing ones.

Then, following a meeting in New York on Sept. 22 with Netanyahu and Palestinian President Mahmoud Abbas, President Obama spoke of "containing" settlements rather than "freezing" them.

Naturally, that infuriated Abbas, who has been cooperating with American peace plans as much as he can. He threatened to resign or not to run for re-election. It also prompted him to get tougher since Hamas, which controls Gaza, already considers him too weak and refuses to accept him as their president.

Then, of course, there is still the matter of the security wall that Israel is building. When Cardinal John P. Foley, grand master of the Knights of the Holy Sepulcher, saw it, he said, "The most tragic thing I have seen is the mile-long wall that separates Jerusalem from Bethlehem, and separates families and keeps farmers from the land that has been

in their families for generations. It is humiliating and distressing."

With all these problems, how can anyone be optimistic? Well, Franciscan Father David M. Jaeger is. Father David, presently a professor of canon law in Rome, has lived many years in the Holy Land and has helped the Holy See negotiate with Israel.

In a column in the fall issue of *The Holy Land Review*, Father David wrote that he had dined with some Western ambassadors and a high-level official of the Palestine Liberation Organization.

"My faith in the possibility for peace was greatly reinforced by the Palestinian official, who proved to be full of enthusiasm and good will," he said.

"I already knew, as everyone else knows, that the same attitude is shared by an entire generation of the PLO, born under occupation and often with years passed in military prisons, where they took care to learn Hebrew and to strive to know and understand their jailers, building in this way bridges which should now be crossed," he said. "Meeting and listening to a person belonging to this 'generation of hope' has given me significant confirmation of all that."

We recognize that President Obama has a lot more on his plate, but surely George Mitchell, with the president's backing, could do more to get the Israelis and Palestinians back to the negotiating table. Of course, the United States can't do it by itself. We need the Arab countries, especially Egypt, to work with the leaders of Hamas in Gaza. But we need to put more pressure on Israel to stop expanding their settlements.

How can we do that? *The Economist* had some suggestions in its Nov. 14 issue when it editorialized, "Mr. Obama should have pressed on, threatening to squeeze the recalcitrant Mr. Netanyahu with a range of penalties [for instance, by withholding government loans, lessening aid by the amount that Israel spends on settlements and ceasing automatically to wield a protective veto over UN resolutions hostile to Israel]."

Father David wrote, "Among the Palestinians, the more the hoped-for freedom is delayed, the more the threat grows of Islamic extremism."

—John F. Fink

## Making Sense Out of Bioethics/Fr. Tad Pacholczyk

# Stem cell ethics and the things we refuse to do ...

Many well-intentioned pro-lifers have inadvertently adopted flawed or incomplete arguments while trying to defend the noblest of causes: the plight of the vulnerable and the unborn.

In the debate over stem cells, for example, a common argument runs like this: Human embryonic stem-cell research is wrong because we are witnessing new medical treatments for sick patients exclusively with adult, not embryonic stem cells.

Every disease that has been successfully treated thus far with stem cells has relied on adult stem cells, while embryonic stem cells haven't produced any cures yet.

Adult stem cells work, while embryonic stem cells don't, and it is basically a waste of resources to pursue something that is not working. Therefore, scientists should stop beating their drums about human embryonic stem cells since all the real-life treatments for patients are occurring exclusively with adult stem cells.

This argument, often employed by those of a pro-life persuasion, is flawed on a number of counts.

First, it seems to presume that the only yardstick for determining embryonic stem cell "success" will be in terms of benefits to patients who are struggling with various ailments and diseases. Yet researchers themselves would argue that there are many other reasons to pursue embryonic stem cell research.

For example, such research is sure to be valuable for gaining further insight into the cellular mechanisms underlying the development of an organism, and is already providing important clues about how an animal builds itself up from a single starting cell called the zygote.

Scientific research using non-human (e.g. mouse, rat or monkey) embryonic stem cells can address these kinds of questions in a responsible way, and clearly deserves to be funded and promoted. Such non-human embryonic stem cell research is, in fact, a praiseworthy and ethically uncontentious kind of scientific investigation.

Second, the argument that adult stem cells are helping sick patients while embryonic stem cells are not—and thus the adult stem cells are "more ethical"—seems to reduce the stem cell ethics debate to a discussion about what works best or what is most effective.

In fact, however, the ethical concerns have very little to do with scientific efficiency, and everything to do with the fact that researchers violate and destroy young humans (who are still embryos) in order to acquire their stem cells.

Furthermore, it may be strictly a matter of time before the embryonic stem cells begin providing cures for human patients.

At any point in the future, we could be greeted by a front-page news story announcing a dramatic "success," perhaps an embryonic stem cell transplant allowing childhood diabetics to give up their insulin injections or paralyzed patients to walk.

That "success," however, would not change the ethical objections to embryo destruction or make an evil act a morally acceptable one—though it might increase the temptation for some to cross the objective ethical line.

To put it more simply, even if it were possible to cure all diseases known to mankind by harvesting (and therefore killing) a single human embryo, it would never become ethical to do so.

We cannot choose evil that good might come, nor can we ever afford to pay the steep ethical price of ignoring the sacrosanct humanity of the embryo, that tiny creature that each of us once was ourselves. Treating a fellow human being, albeit a very small one, as a means rather than an end, violates his or her most basic human rights.

In fact, the direct killing of other innocent humans, whether young and embryonic or old and in their dotage, is properly referred to as an intrinsic evil, meaning it is in every instance wrong, and ought never to be chosen as a human act. Intrinsic evils do not admit of any legitimate exceptions.

Once we concretely recognize the immoral character of an action prohibited by an exceptionless norm, the only ethically acceptable act is to follow the requirements of the moral law and turn away from the action which it forbids.

Bioethicist Paul Ramsey put it well in suggesting that any man of serious conscience, when discussing ethics, will have to conclude that, "there may be some things that men should never do. The good things that men do can be made complete only by the things they refuse to do."

Refusing to destroy human embryos as a scientist does not imply any opposition to science itself, but only to unethical science, which, like unethical investment practices or unethical medicine, is invariably harmful to society.

Good science is necessarily ethical science; it cannot ever be reduced merely to "efficient" science, that which might work or "solve my problems" at the expense of others. In arguing for ethical science, those of us working to safeguard human life would do well to examine our premises carefully so as to avoid weak or questionable assumptions that could undermine the thrust of our arguments.

(Father Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience from Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as the director of education at The National Catholic Bioethics Center in Philadelphia. See [www.ncbcenter.org](http://www.ncbcenter.org).) †

## Letters Policy

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

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

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

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

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

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

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### To serve and model Christ, priests must pray faithfully

**B**ishop Paul D. Etienne's ordination in Cheyenne, Wyo., was a proud moment for his family and our archdiocese. The new bishop acknowledged his need for prayer and support.

Christ calls some from the community of faith to act in his person as Head of the Body as Teacher and Priest, as Shepherd and Bridegroom of the Church as ordained priests.

Christ chose the Twelve who, in their turn, designated successors, bishops, who were appointed to carry on the visible ministry of Jesus in the Church.

Early on, it was clear that the bishops could not minister by themselves. They called deacons to help with the ministry of charity, along with the entire community of faith.

As the Christian community grew, the bishops could no longer serve as local pastors for the growing churches so they ordained helpers, co-workers called presbyters, priests, whom they empowered to function as vicars in their place.

That is why we say priests are called to share in the priesthood of the bishop, and the bishop and the presbyterate are a *communio* in priestly ministry to serve the unity of the Church.

Our liturgical rites say our priests are ordained as helpers to me as archbishop in this local Church. And they become members of the presbyteral college of this

archdiocese.

The ordination rite gives special attention to the promise of obedience to the bishop and his successors. The obedience of the priest sustains the tradition received from Jesus through the Apostles and their successors for the unity of his body. Obedience and fidelity are for the unity of the Church. Obedience is not always easy. It is a gift for unity. Without faith, it is impossible. It is an act of trust: Cast out into the deep!

The obedience of a priest includes a commitment to respect brother priests and the people of God. Priests need each other. And together they need all of our sisters and brothers of the faith, and they need us.

By obedience, priests receive and hand on the Tradition and magisterial teaching of the Church to whom is entrusted the Word of God. It is important for us priests to give special prominence to teaching and preaching. Joyfully, we are urged to meditate on the Word of God, believe what we read, teach what we believe and practice what we teach.

But, remember, as Pope John Paul II noted in his apostolic letter "*Novo Millennio Ineunte*," people don't want us to just talk about Jesus, who is the focus of all evangelization. They want to see Jesus.

If we are to show Christ to the people, we priests must first contemplate his face in the Gospels. To serve in the person of Christ, we must know Christ personally, and that

happens in prayer. We constantly recall our duty as priests to be men of prayer. The value of our ministry to others is governed by the worth of our prayer. Otherwise, it is yet another form of social service.

Faithful prayer may be the greatest personal gift we bring to ministry in our archdiocese. Still, realistically we already know that the demands for pastoral service test our fidelity to prayer. We are challenged to remember that prayer is the key to happiness in ministry because personal prayer is the key to fidelity. It is a safety net as we "cast out into the deep."

The wise experience of the ages has given us the Liturgy of the Hours to shape our prayer in order to allow the Spirit to lead us and not merely allow us to lead ourselves. We promise to pray the breviary as intercessors of and for the people of God. That is a most powerful, and, yes, most unsung ministry.

We priests are to live the simple life of the Gospel in a way that somehow mirrors Jesus as the one who serves. What our Church needs more than anything else from us priests is integrity and holiness.

In a pornographic culture, and in the midst of lonely people, we do not reject but

affirm human sexuality and the treasure of family life and marriage. And like Jesus, we choose to offer a chaste love and to be celibate so we can love the many and not just an exclusive one or few. This, like other aspects of the simple life of the Gospel, is countercultural.

We know that by ourselves alone, we could never live the simple life of the Gospel as Jesus did. But by the unique grace of Holy Orders, with God's help, we can and do.

In prayer, we remember that always his grace is enough in good times and in bad. God does not let us down as we continue to cast out into the deep! †

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

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

#### Archbishop Buechlein's intention for vocations for December

**Catholic Grade Schools:** that they may teach our children the Catholic faith and assist them in hearing and answering God's call to service in the Church, especially as priests or religious.

### Los sacerdotes deben rezar con devoción para servir a Cristo y ser su ejemplo

**L**a ordenación del obispo Paul D. Etienne en Cheyenne, Wyoming, fue un momento de orgullo para su familia y para nuestra arquidiócesis. El nuevo obispo reconoció su necesidad de oración y de apoyo.

Cristo llama a algunos de la comunidad de fieles para que actúen en su nombre, como Cabeza del Cuerpo, maestro y sacerdote, pastor y prometido de la Iglesia, en calidad de sacerdotes ordenados.

Cristo eligió a los Doce quienes, a su vez, designaron sucesores y obispos nombrados para llevar adelante el ministerio tangible de Jesús en la Iglesia.

Desde el principio resultó evidente que los propios obispos no podían desempeñar funciones de ministros. Designaron diáconos para que les ayudaran con el ministerio de la caridad, junto con toda la comunidad de feligreses.

A medida que la comunidad cristiana se hacía más grande, los obispos ya no podían fungir como pastores locales en el creciente número de iglesias, de modo que ordenaron asistentes, compañeros de trabajo llamados presbíteros, sacerdotes, a quienes facultaron para que se desempeñaran como vicarios en su nombre.

Es por ello que se dice que los sacerdotes están llamados a compartir el sacerdocio del obispo, y éste, junto con el presbiterio, forman una *communio* de ministerio sacerdotal, para contribuir a la unidad de la Iglesia.

Nuestros ritos litúrgicos indican que los sacerdotes se ordenan para ser mis ayudantes, como arzobispo de esta Iglesia local, y se convierten en miembros del colegio de presbíteros de la arquidiócesis.

El ritual de la ordenación confiere

especial atención a la promesa de obediencia al obispo y a sus sucesores. La obediencia del sacerdote mantiene la tradición recibida de Jesús a través de los Apóstoles y sus sucesores, en pro de la unidad de su Cuerpo. La obediencia y la lealtad obran en favor de la unidad de la Iglesia. Obedecer no siempre es fácil. Es un don para la unidad. Sin fe, es imposible lograrlo. Constituye un acto de confianza: ¡Hay que remar mar adentro!

La obediencia del sacerdote supone un compromiso para respetar a los hermanos sacerdotes y al pueblo de Dios. Los sacerdotes se necesitan unos a otros, y en conjunto, necesitan de todos nuestros hermanos y hermanas en la fe y nos necesitan a nosotros.

A través de la obediencia, los sacerdotes reciben y transmiten la tradición y la enseñanza magisterial de la Iglesia a la cual se le ha confiado la Palabra de Dios. Por tanto, resulta trascendental que los sacerdotes otorguen especial importancia a la enseñanza y a la predicación. Se nos exhorta a meditar con regocijo sobre la Palabra de Dios, a creer en lo que leemos, a enseñar nuestra fe y a practicar lo que enseñamos.

Pero recordemos que, tal como señala el Papa Juan Pablo II en su carta apostólica "*Novo Millennio Ineunte*," la gente no sólo quiere que hablemos de Jesús, quien es el centro de toda la evangelización. Quieren ver a Jesús.

Para poder mostrar el rostro de Cristo a los demás, los sacerdotes deben contemplar primero su rostro en los Evangelios. Para servir en el nombre de Cristo debemos conocer personalmente a Cristo y eso ocurre en la oración. Recordamos constantemente nuestra obligación como sacerdotes de ser hombres de oración. La trascendencia de

nuestro ministerio para los demás se rige por el valor de nuestra oración. De lo contrario, es meramente otra forma de servicio social.

Quizá la oración ferviente sea uno de los dones personales más importante que aportamos al ministerio en nuestra arquidiócesis. Sin embargo, en la práctica sabemos que las exigencias del servicio pastoral ponen a prueba nuestra lealtad a la oración. Enfrentamos el desafío de recordar que la oración es la clave para la alegría en el ministerio, ya que la oración personal es la clave para la lealtad. Es nuestra red de seguridad mientras "remamos mar adentro."

El legado de la sabia experiencia de los años es la Liturgia de las Horas que nos ayuda a moldear nuestra oración con el fin de permitir que el Espíritu nos guíe y no simplemente dejar que nos guiemos por cuenta propia. Prometemos rezar el breviario como intercesores del pueblo de Dios y en su nombre. Ese es uno de los ministerios más poderosos y ciertamente de los menos reconocidos.

Los sacerdotes debemos vivir la vida sencilla del Evangelio, de una forma que sea reflejo de Jesús, a quien servimos. Lo que la Iglesia necesita de nosotros como sacerdotes, más que cualquier otra cosa, es integridad y santidad.

En una cultura pornográfica y en medio de gente solitaria, no rechazamos sino que afirmamos la sexualidad humana, el tesoro

de la familia y del matrimonio. Y al igual que Jesús, optamos por ofrecer un amor casto y ser célibes para poder amar a la mayoría y no tan sólo a unos pocos. Este, al igual que otros aspectos de la vida sencilla que predica el Evangelio, va en contra de la cultura actual.

Sabemos que por nuestra propia voluntad seríamos incapaces de vivir la vida sencilla que predica el Evangelio, tal como lo hizo Jesús. Pero mediante la gracia única de las Órdenes Sagradas, con la ayuda de Dios, podemos lograrlo.

En la oración recordamos que sólo Su gracia basta, en las buenas y en las malas. ¡Dios no nos abandona mientras continuamos remando mar adentro! †

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

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

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

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

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

## Events Calendar

### December 11

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. **Couple to Couple League, Natural Family Planning (NFP) class**, 7-9 p.m. Information: 317-462-2246.

St. Thomas More Preschool, 1200 N. Indiana St., Mooresville. **"Night in Bethlehem,"** 5:30-8 p.m., \$5 per child. Information: 317-831-4142 or [stmmsha@sbcglobal.net](mailto:stmmsha@sbcglobal.net).

St. Paul the Apostle Church, 202 E. Washington St., Greencastle. **Our Lady of Guadalupe prayer service and bilingual play**, 7 p.m. Information: 765-653-5678.

### December 11-12

Butler University, Clowes Hall, 4600 Sunset Ave., Indianapolis. **Butler University Choirs and Symphony Orchestra holiday concerts**, 7:30 p.m., free tickets required for admission, available at Clowes Hall box office. Information: 317-940-6444.

### December 12

Cardinal Ritter Jr./Sr. High School, 3360 W. 30th St.,

Indianapolis. **Alumni Association, "Breakfast with Santa,"** 9-11 a.m., \$5 per person, reservations due Dec. 7. Information: 317-927-7825 or [advancement@cardinalritter.org](mailto:advancement@cardinalritter.org).

St. Roch Parish, Family Center, 3603 S. Meridian St., Indianapolis. **Single Seniors**, meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

### December 13

Oldenburg Franciscan Center, chapel, Oldenburg. **"Winter Evensong," interfaith prayer service**, 4-5 p.m. Information: 812-933-6437 or [www.oldenburgfranciscans.org](http://www.oldenburgfranciscans.org).

St. Michael Parish, 114400 Farmers Lane N.E., Bradford. **Spaghetti supper, Christmas bazaar and choir concert**, meal served noon-6 p.m., concert, 7 p.m. Information: 812-364-6646 or [darlenec@insightbb.com](mailto:darlenec@insightbb.com).

St. Maurice Parish, 1963 N. St. John St., Greensburg. **Live Nativity**, 4:30-6:30 p.m. Information: 812-663-4754.

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

### December 14

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **"Evening of Recollection for Physicians,"** 7 p.m. Information: 812-932-2096 or [Alison@emesine.com](mailto:Alison@emesine.com).

### December 15

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Advent and Christmas dinner and concert, Tony Avellana, vocalist**, dinner, 6:30 p.m., concert, 7:30 p.m., \$40 per person. Registration: 317-545-7681 or [www.archindy.org/Fatima/register](http://www.archindy.org/Fatima/register).

### December 16

St. John the Evangelist Church,

126 W. Georgia St., Indianapolis. **Advent organ recital**, 11:30 a.m. Information: 317-635-2021.

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Mass**, 2 p.m. Information: 317-784-4439.

Vito's on Penn, 21 N. Pennsylvania St., Indianapolis. **Theology on Tap**, Archbishop Daniel M. Buechlein, presenter, 7 p.m. Information: [www.indytheologyontap.com](http://www.indytheologyontap.com).

St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. **Healing service**, confession, eucharistic procession, praise and worship, laying on of hands, 6 p.m. Information: 812-623-8007.

### December 17

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or [www.catholiccemeteries.cc](http://www.catholiccemeteries.cc).

St. Paul Catholic Center, 1413 E. 17th St., Bloomington. **Simbang Gabi Mass**, Filipino Advent custom, 7 p.m.

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **Visiting Nurse Service seasonal flu shot clinic**, 4-7 p.m.

### December 18

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, WISH Channel 8 anchor Deanna Dewberry, speaker, 6:30-8:30 a.m., online reservations only by Sept. 16. Reservations and information: [www.catholicbusinessexchange.org](http://www.catholicbusinessexchange.org).

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Friday night buffet and concert by The Master's Chorale of Central Indiana**, 6:30 p.m.

St. Andrew Church, 235 S. 5th St., Richmond. **Simbang Gabi Mass**, Filipino Advent custom, 7 p.m.

### December 19

Planned Parenthood, 8590 N. Georgetown Road, Indianapolis. 40 Days for Life-Indy and Right to Life of

Indianapolis, **"Empty Manger Christmas Caroling," outdoor pro-life prayer service**, 10 a.m.-noon. Information: 317-213-4778.

St. Patrick Church, 1807 Poplar St., Terre Haute. **Simbang Gabi Mass**, Filipino Advent custom, 4 p.m.

### December 20

Most Holy Name of Jesus Church, 89 N. 17th Ave., Beech Grove. **48th annual Christmas Concert**, 3 p.m. and 6:30 p.m., \$5 per person, call to reserve seats. Information: 317-787-1682.

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Christmas concert**, 6:30 p.m., free-will donation. Information: 317-926-7359.

Richmond Catholic Community, 701 N. "A" St., Richmond. **Charismatic prayer group**, 7 p.m. Information: [dicksoncorp@parallax.ws](mailto:dicksoncorp@parallax.ws). †

## "Empty Manger" carols and pro-life prayers are Dec. 19 in Indianapolis

The second annual "Empty Manger Christmas Caroling" pro-life prayer service, sponsored by 40 Days for Life-Indy and Right to Life of Indianapolis, will take place at 10 a.m. on Dec. 19 in front of the Planned Parenthood abortion facility at 8590 N. Georgetown Road in Indianapolis.

The empty manger anticipates the celebration of the birth of Christ. It also symbolizes the loss of hope and life when a woman aborts her unborn child because she believes that she has no other choice or source of support.

Caroling will be followed by a Silent No More rally at 11:15 a.m., and women and men will discuss how abortion has affected their lives.

Donations of diapers, baby wipes or formula will be given to the archdiocesan Office for Pro-Life Ministry's Birthline program. Monetary donations will help to purchase cribs for the Great Lakes Gabriel Project.

For more information, call Right to Life of Indianapolis at 317-582-1526 or send an e-mail to [life@rtlindy.org](mailto:life@rtlindy.org). †

## Pro-Life Youth Pilgrimage to Washington is Jan. 20-23

High school and college students have until Dec. 14 to register for the Archdiocesan Pro-Life Youth Pilgrimage on Jan. 20-23 to the 2010 National March for Life in Washington, D.C.

The annual pro-life trip to the nation's capital is sponsored by the archdiocesan Office for Pro-Life Ministry.

The pro-life pilgrimage begins with a 4 p.m. Mass for Life on Jan. 20 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. After the Mass, students and collegians will depart from the Archbishop O'Meara Catholic Center by bus for the overnight trip to Washington.

On Jan. 21, they will participate in the

solemn Mass for Life at 6:30 p.m. at the Basilica of the National Shrine of the Immaculate Conception next to The Catholic University of America.

On Jan. 22, they will attend a 9:30 a.m. Mass in the basilica's Crypt Chapel then board the buses for the short drive to the National Mall, where they will pray and walk in the March for Life. After the march, the pilgrims will board the buses for the overnight trip back to Indianapolis.

(For registration information, contact the archdiocesan Office for Pro-Life Ministry at 317-236-1569 or 800-382-9836, ext. 1569, before the Dec. 14 deadline.) †



## Food drive

Jacob Bowman, from left, Sophie Daniel, Laura Wood, Mary Murphy, Avery Vick, Hank Daniel and Michael Okerson, fourth grade students at St. Mark School in Indianapolis, stand next to one of four trucks outside their school on Oct. 19 which delivered more than 6,000 non-perishable food items donated by St. Mark students in a food drive to Hunger Inc., a food pantry on the south side of Indianapolis.

## Ordination



Bishop Leonard P. Blair of the Diocese of Toledo, Ohio, ritually lays his hands on Conventual Franciscan Deacon John Bamman during an Oct. 30 liturgy at the Basilica and National Shrine of Our Lady of Consolation in Carey, Ohio, when Deacon John was ordained to the priesthood. Father John now serves as the associate pastor of St. Joseph University Parish in Terre Haute. He is a member of the Our Lady of Consolation Province of the Order of Friars Minor Conventual based in Mount St. Francis in southern Indiana.

## Catholic News Around Indiana



- Diocese of Gary
- Diocese of Evansville
- Diocese of Lafayette-in-Indiana
- Diocese of Fort Wayne-South Bend

Compiled by Brandon A. Evans

### DIOCESE OF LAFAYETTE-IN-INDIANA

## Two-day seminar at St. Maria Goretti Parish offers introduction to 'Theology of the Body'

WESTFIELD—More than 200 people from six states heard author Christopher West present "Into the Heart: Introduction to Theology of the Body" during a two-day seminar on Nov. 13-14 coordinated by the marriage ministry team at St. Maria Goretti Parish.

"I think his breakdown of the teachings of John Paul II and the 'Theology of the Body' has been very beneficial to the whole Church—to married couples, single people, even priests and religious," said Father Kevin Haines, pastor of St. Maria Goretti Parish. "What John Paul did was brilliant, but Christopher West helps us understand as he explains it. It is an honor to have him here."

"Theology of the Body" is the name given to 129 talks presented by Pope John Paul II between September 1979 and November 1984. The Scripture-based presentations looked at humans before and after original sin, and in the age to come. The pope then applied the message to the vocation of marriage and celibacy.

West, a best-selling author, is a research fellow and faculty member of the Theology of the Body Institute. He has delivered more than 1,000 lectures on four continents in more than a dozen countries. He and his wife, Wendy, have five children and live in Lancaster County, Pa.

"It is not unusual for people to ask whether and how it is possible to make and keep a lifetime commitment in marriage," Bishop William L. Higi said in opening the seminar. "Our Church has a vision for marriage that can sustain spouses in good times and bad, one that can lead them to happiness and holiness in their relationship. This message is based on both reason and faith."

"We are made for one another," West said in one of his presentations. "The reason for sexual difference—two are designed to become one flesh. [The Theology of the Body] takes us on a journey. ... What does it mean to be human?"

Every human being is searching for the meaning of life. We are made for one another. ... Our sexual choices determine the face of history.

"What holds a family together?" he asked. "Properly ordered sexual choices hold everyone together. Why are we in such trouble as a culture? We are willing to indulge our lust. We remain starved for love. The number one idol in human history has always been sex. When we lose sight of God, sex is the next best thing. Behind the idolatry of sex, our desire for God has gotten all twisted up."

(For this story and more news from the Diocese of Lafayette, log on to the Web site of The Catholic Moment at [www.thecatholicmoment.org](http://www.thecatholicmoment.org).) †

### DIOCESE OF FORT WAYNE-SOUTH BEND

## St. Pius X Parish honored as runner-up for stewardship award

GRANGER—The International Catholic Stewardship Council (ICSC) named St. Pius X Parish in Granger as a runner-up for the Archbishop Thomas J. Murphy Award on Oct. 13.

According to Michael Murphy, executive director of the ICSC, the award recognizes parishes that give witness to stewardship in many areas of parish life. St. Pius X was one of only five parishes in the country to receive this distinction.

St. Pius X "demonstrated their commitment to exercising stewardship in pastoral areas such as prayer and worship, formation and education, offering hospitality, cultivating leadership, communications, and promoting among their parishioners the stewardship of time, talent and treasure," Murphy said.

"St. Pius X Parish is a superb example of how a parish can build up the individual and collective practice of faith through stewardship," added Scott Bader, vice president of ICSC and director of parish stewardship for the Archdiocese of Seattle. "The parish is one we definitely suggest others consider emulating."

In 2007, Betsy Quinn, the director of stewardship and evangelization at St. Pius X, oversaw the creation of a stewardship core team, which worked to develop a comprehensive strategic plan for stewardship and development. Areas highlighted included volunteer appreciation, communication, education/catechesis, outreach, and welcoming and hospitality.

(For this story and more news from the Diocese of Fort Wayne-South Bend, log on to the Web site of Today's Catholic at [www.todayscatholicnews.org](http://www.todayscatholicnews.org).) †



Bishop John M. D'Arcy, center, congratulates Father Bill Schooler, St. Pius X pastor, and Betsy Quinn, St. Pius X director of stewardship and evangelization, on the parish's selection as runner-up for the Archbishop Thomas J. Murphy Award.

### DIOCESE OF EVANSVILLE

## Netbooks: New technology is a hit at SS. Peter and Paul School in Haubstadt

HAUBSTADT—This year, when fourth and fifth graders arrived at SS. Peter and Paul School they were given their very own netbooks, which are small laptop computers featuring 10-inch screens and keyboards.

It didn't take long for the students to adapt to the new technology, and it didn't take the teachers much longer.

Mathematics teacher Katrina Martin said, "I'm in my 27th year of teaching, and when I started teaching we did not even have computers in the classroom."

The netbooks have been incorporated into math, reading comprehension, writing and grammar classes, and Martin has found the netbooks "very easy, the way they are set up."

The Haubstadt school has wireless capability everywhere in the building, enabling the students to use their netbooks anywhere.

On a recent Monday morning, fifth graders were solving multiplication problems on their netbooks under their teacher's supervision. As Martin stood in the back of the classroom, the teacher was able to see that all of the students were using a specific math program, and she was able to detect their correct and incorrect answers.

(For this story and more news from the Diocese of Evansville, log on to the Web site of The Message at [www.themessageonline.org](http://www.themessageonline.org).) †

## 'Pathways to Prayer' CD series adds meditation on Holy Family and Christmas



Father James Farrell, the director of Our Lady of Fatima Retreat House in Indianapolis, poses for a photograph on Dec. 2 with his "Pathways to Prayer" series of guided meditation CDs.

By Mary Ann Wyand

Catholics and Protestants can meditate on the Holy Family and the Christmas story in a uniquely personal way during this Advent season.

Father James Farrell, the director of Our Lady of Fatima Retreat House in Indianapolis, recently recorded "Pathway to Bethlehem," the fourth volume in his popular "Pathways to

Prayer" series of guided meditation CDs.

"This fourth volume was inspired by some days of recollection that I [presented] around the Advent and Christmas seasons," Father Farrell said. "It was an invitation for those who were participating in the meditation to go back to Nazareth and Bethlehem in the time of Jesus, and to find themselves underneath the bright star that led them to the stable where the baby Jesus was born.

"They are invited by Mary to come and see the baby," he said, "to hold the baby Jesus and to talk to Mary about her newborn infant."

Father Farrell recommends that people not listen to the "Pathways to Prayer" CDs while driving because they can be emotional and even overwhelming prayer experiences.

"For those who pray this meditation, it will be an opportunity to really get in touch with the Incarnation,

to sense and feel and appreciate the Word of God made flesh," he said. "We often think of the Christ Child wrapped in swaddling clothes. But do we think about all the things that we know from the babies in our lives, the feeling of holding a newborn babe in our arms, close to our heart?"

To get a sense of the powerful imagery in this new guided meditation, Father Farrell said, "imagine taking the Child Jesus into your arms, looking into his eyes and feeling him opening his arms to you."

After holding the infant Jesus, he said, there is an opportunity to have a personal conversation with Mary, who promises to take your prayer intentions to her Son as he matures.

"It is an opportunity, I hope, for people to feel the love of Jesus, the love that Jesus has for them, and the love that is reflected in God's gift to the world of his Child," Father Farrell said. "I hope people will find it enriching to their prayer life."

("Pathway to Bethlehem" is available for sale for \$10 in the gift shop at Our Lady of Fatima Retreat House in Indianapolis, St. Barnabas Parish in Indianapolis and Sacred Heart of Jesus Parish in Jeffersonville. It can be ordered on the Internet at the Fatima Web site for an additional postage fee of \$2. To order any of the prayer meditation CDs online, log on to [www.archindy.org/fatima](http://www.archindy.org/fatima). Proceeds from the sale of the four CDs benefit the archdiocesan retreat house ministry.) †

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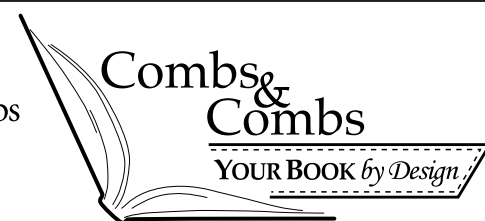
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# SHELTER

continued from page 1

shelter, the archdiocese and Catholic Charities formed a task force of community leaders to help find a new site and design a facility that would address the [critical] needs of the families we serve. ... This new facility will allow us to provide the necessary shelter for an additional 300 people each year."

Bethuram thanked the design team of architects and engineers, members of the Catholic Charities Indianapolis and Holy Family Services advisory councils, community partners, benefactors, Sacred Heart and Holy Trinity parishioners, shelter staff members and other supporters for their "shared vision to serve those in most need."

He also praised Archbishop Buechlein, Msgr. Schaedel and Siler for their leadership, vision and commitment to serve the homeless.

"They were all personally involved in helping this project become a reality," Bethuram said. "Their dedication to serve the poor and vulnerable among us with dignity and respect is inspirational."

The new facility will better enable the



Two rocking chairs are among the furnishings in a bedroom at the new Holy Family Shelter in Indianapolis. The new shelter has 23 bedrooms as well as a classroom, playroom, homework room, medical examination room and offices for a variety of social services.

shelter staff to provide families with more enhanced assistance and follow-up services, he said. "In all of this, Bill Bickel [director of Holy Family Services] and his staff, and hundreds of volunteers will continue to create an atmosphere that allows the families we serve to believe—to believe in themselves [and] to believe they can build a home. Since we believe in them, they begin to have hope."

Quoting the late Pope John Paul II, Bethuram said, "A home is much more than a roof over one's head. It is a place for building and seeking one's life. Our homes are our foundation, where we raise our children and seek comfort. Our homes and our families nurture us each day to continue to participate in our community."

"For the families that have resided in the shelter or will reside there in the future," Bethuram said, "Holy Family Shelter is what brings them hope for a new life."

As Archbishop Buechlein blessed an entrance of the new shelter with holy water, he prayed, "By the grace of your Holy Spirit, make this shelter a place of blessings, and a center of hope and love. Inspire staff and volunteers to welcome as Christ all clients and guests with compassion and respect. Grant to all who come through these doors a sense of security and safety, of dignity and peace."

Families are expected to move from the Palmer Street facility to the new shelter in mid-December.

Holy Trinity parishioners are excited about the new Holy Family Shelter, Father McCaslin said during the open house, and are eager to welcome the families with love, hope and prayers.

"It's always a wonderful blessing to have the archbishop come to our parish to celebrate the Eucharist with us and to preach to us," Father McCaslin said. "He's our shepherd, and we're blessed to have him here and to celebrate with him. And we're doubly blessed through his leadership and vision of the archdiocese to build a new



Archbishop Daniel M. Buechlein accepts the offertory gifts from Holy Trinity parishioners Frances Fisher, center, and Betty Wesley, right, during a Mass of Thanksgiving for the new Holy Family Shelter on Dec. 6 at Holy Trinity Church in Indianapolis.

shelter and to place it with us.

"We got to watch it being built from the ground up," he said. "There had been dialogue long before that so it was nice to see it finally begin to rise and then to see it completed. Now we're really excited to watch it be filled, and to be able to pray [for] and be present to the people who will be staying there. It's exciting for us. It's a part of the overall vision of how the Church is being called to proclaim the Good News here on the near west side and to spread the Gospel." †



A family room on the second floor of the new Holy Family Shelter in Indianapolis is already decorated for Christmas to help homeless families feel welcome there during the holiday season.

## Twenty-five years later, Holy Family Shelter finds a new home

By Mary Ann Wyand

Twenty-five years to the day after the archdiocese opened Holy Family Shelter on the near south side in Indianapolis to serve homeless families, moving crews from Two Men and a Truck were loading furnishings, equipment and supplies onto trucks for transport to the new emergency shelter on the near west side of the city.

It was an emotional experience for the shelter staff members, who work hard around the clock to serve Christ by keeping the facility open 24 hours a day, seven days a week, all 365 days of the year in order to provide safe lodging and social services for families in crisis situations who have no place to call home.

Nov. 19 was a cold, windy and overcast day, but shelter staff members barely noticed the chilly late autumn weather as they cheerfully pitched in to help direct the move from 30 E. Palmer St. near Sacred Heart of Jesus Church to 907 N. Holmes Ave. next to Holy Trinity Church.

Nearly six years ago, the archdiocese began planning the construction of a larger homeless shelter for families because of the great need for emergency housing.

The facility has operated for a quarter century as a 30- to 45-day emergency

shelter, with 27 days as the average length of stay for the more than 9,000 homeless families served there.

Moving some of the furnishings and supplies from the Palmer Street location was done with care to avoid disturbing the families still living there during the transition. The crews also moved donated furnishings from storage space at St. Patrick Parish in Indianapolis. Nine men worked on the move, which was a company gift to the archdiocese.

Shelter staff members hope to welcome families to the new 30,000 square foot building by mid-December.

Inside the Palmer Street facility, Amber Ames, the shelter's director of operations, worked with the moving crews.

"We've had 9,238 families come through our doors here," Ames said. "The shelter has served 22 families every night for 25 years with only 18,000 square feet. The families living here now are already going through enough life changes and upheaval so we want their move to the new shelter to be as smooth as possible."

Corporate and community support for the shelter's ministry has always been wonderful during the holidays, Ames said. "We have a lot to be thankful for, especially this year. We've had a lot of items donated for the new shelter."

The Catholic Charities agency also continues to operate Holy Family Transitional Housing, which provides assistance to homeless families for up to two years at St. Patrick Parish.

While the moving crews unloaded furniture at the new shelter, Bill Bickel, director of Holy Family Services, and other staff members coordinated that part of the relocation.

In addition to providing the basic needs of shelter and food, Bickel said the larger facility will enable the staff to better assist families with a variety of social services, which include life skills instruction, case management, job training, educational assistance, a medical clinic and youth services to help them achieve success and



Movers with Two Men and a Truck carry furnishings into the new Holy Family Shelter on Nov. 19, which was the 25th anniversary of the opening of the first Holy Family Shelter at 30 E. Palmer St. on the near south side in Indianapolis. The new shelter is located at 907 N. Holmes Ave. next to Holy Trinity Church on the near west side in Indianapolis.

stability in the future.

The new shelter has 23 bedrooms for families, including two larger bedrooms for several single women with children.

"Given the fact that for the past quarter century, Holy Family Shelter has been serving the poorest of the poor of families in our community, it's a milestone that we're sadly approaching 10,000 homeless families served," Bickel said. "But it's also a milestone in the sense of a celebration in that we now have a new facility to accommodate this increasing demand of family homelessness in our community, and at the same time to have the appropriate service space, which was sorely lacking for all these years in the former convent at Sacred Heart Parish."

"Now we will be able to bring in far more community partners to help us with this work, and to do it in a dignified, compassionate space," he said. "While they're going through this tragic time of homelessness, the ability to have appropriate family time in the privacy of their own room as they learn how to become self-sufficient

is very important."

The new shelter is attached to Holy Trinity Church, and located near two city bus lines on West Michigan and West 10th streets, which helps 85 percent of the homeless families that rely on public transportation.

Also near the new shelter are several social service organizations, including Christamore House, Hawthorne Community Center, Haughville Library, a health clinic and Goodwill Industries training center.

"This shelter is clearly a community effort, ... an incredible work of the community," Bickel said. "You can imagine that it would be tough being homeless any time of the year, but to be homeless during the holidays and to have children makes it pretty difficult."

"The shelter staff has been incredible," he said. "It's one thing to move into a new facility and the excitement about that, but it's another thing to do it and sustain the current services [at the old shelter] because of this incredible demand." †



Devon Cissell, an employee of Two Men and a Truck, carries a bookshelf from the old Holy Family Shelter at 30 E. Palmer St. in Indianapolis on Nov. 19.



# Food for the holidays

## Readers share favorite recipes that warm the heart and satisfy the palate

By John Shaughnessy

A splash of bourbon is optional in his family's favorite holiday recipe, but the feel-good memory of his wife of 52 years is always the main ingredient when Alvin Bynum creates his special cranberry dish.

Jane Shireman also savors the warm feeling of family as she talks about an unusual fruitcake recipe that dates back to the early 1800s and her great-great-grandmother—a recipe that includes a cup of hot black coffee and lean pork tenderloin.

Mary Kay Hood's favorite Christmas recipe always leads her back to her high school years and memories of a French teacher who insisted that her students not only learn the language, but experience the culture and food of France.

And Jean Allen raises a toast to her mother's culinary talents with the recipe for her favorite holiday drink.

Those four members of the archdiocese are among the readers of *The Criterion* who responded to our request to share their favorite recipes of the Christmas season. We thank everyone who submitted a recipe.

Here is a selection of those recipes and the stories of why they are so special to the people who shared them.

### A husband's special dish

When Alvin Bynum begins making "The" Holiday Cranberry Recipe, he naturally thinks of the special woman in his life who created the dish—his late wife of 52 years, Marie.

"She was a loyal and very determined wife and mother," recalls Bynum, 83, a member of St. Thomas Aquinas Parish in Indianapolis. "She helped our two daughters develop as women and mothers. She was always there when they needed her. She was also a devoted Catholic to Mother Mary. She said her rosary at least once a day. I picked that up from her in my later years. She enjoyed being with people and was a good cook."

Marie made the cranberry dish for about 20 years. After her death in 2000, Alvin assumed the duty and joy of preparing the recipe for every Thanksgiving and Christmas family dinner.

"The girls are the ones who started calling it 'The Recipe,'" he says. "It's easy to make, and it has a delightful flavor to it. You have to protect it from people walking through the room with a spoon. It's very aromatic. People are always asking me if I need a taster."

Alvin laughs as he shares that line. Then he smiles as he says, "We think fondly of her whenever we have it."

### "The" Holiday Cranberry Recipe

- 1 cup sugar
- ½ cup water
- 1 cinnamon stick
- 1 bag of cranberries (12 ounces)
- ½ orange (pulp, juice and diced rind)
- 3 cloves
- ¼ cup good Bourbon Whiskey (optional)

Mix sugar, water and other seasonings in a saucepan and boil three minutes. Add cranberries and ½ orange. Bring to a boil and cook until the berries start to pop. Remove from heat and add ¼ cup good bourbon whiskey (or ½ cup to kick it up a



Slices of orange add a citrus quality to Alvin Bynum's cranberry recipe, one of the featured recipes that people from the archdiocese make during the Christmas season.

notch). Let cool, then refrigerate until congealed. Serve with any meat. It makes a beautiful dish if molded.

### 'This great treat for Christmas'

Many years have passed, but Jane Shireman can still see her mother working in the kitchen, chopping and mixing the ingredients for what she calls "this great treat for Christmas."

The fruitcake recipe dates back to the early 1800s when Shireman's great-great-grandmother first made it—a connection that Shireman has savored whenever she has made it, too.

"It has been passed down from generation to generation," says Shireman, 65, a member of St. Ann Parish in Indianapolis. "But I believe it is dying out after my generation as so many of the younger set don't care for fruitcake or don't bake from scratch any longer. For years, we were told, 'Don't give this recipe away as it is for family only.' Now that I am a great-grandmother, I don't want this recipe to die out. If someone wants to make it part of their family tradition, then by all means go for it and enjoy."

"Granny's Sausage Fruitcake" has always been a popular holiday tradition, Shireman says.

"Many people have been surprised by how great it really is," she notes. "This would include my mother-in-law, who did not like fruitcake. It retains its moisture for a long time if stored properly. My father-in-law enjoyed it so much that I would bake one just for him. It has a lot of unusual ingredients, including a cup of black coffee and a pound of ground, extra-lean pork tenderloin. I've had a lot of people tell me they've never had a fruitcake with those ingredients."

### Granny's Sausage Fruitcake

- 1 pound very lean pork tenderloin, ground, uncooked and unseasoned
- 1 cup raisins
- 1 cup chopped dates
- 1 cup chopped candied cherries, mixture of green and red
- 1 cup chopped candied pineapple
- 1 cup chopped walnuts
- 3 cups brown sugar
- 1 teaspoon ground cloves
- 1 teaspoon cinnamon
- 1 teaspoon allspice
- 1 teaspoon nutmeg
- 1 teaspoon baking soda
- 1 cup hot black coffee, any brand, decaffeinated or regular
- 3 cups flour, sifted

Dissolve baking soda into coffee. Mix ground tenderloin and sugar together and then add coffee mixture. Stir well. Mix in flour gradually. Slowly add fruit and spices, and then add the chopped walnuts. Stir well after each item is added to the mixture. Pour into greased and floured 10-inch tube pan. Bake in a slow oven at 300 to 325 degrees for 2 or 2 ¼ hours. Cool before turning out onto a cake plate.

This cake may be frozen, but wrap very well in freezer paper. This is a very moist cake, and will remain that way if stored properly.

For a festive look, walnut halves and candied cherries may be used to decorate the top of the cake before baking.

For an extra zip to the cake, after the cake is cooled, wrap it in a clean white towel that has been soaked in a red wine, then place it in the refrigerator for 3 hours before serving. If the towel sticks to the cake, dampen the towel with wine again before trying to remove it from the cake.

### 'The legend lives on'

The connection between a mother and her daughter can be a special one, nurtured by shared experiences and traditions that make the bond even closer.

For Jean Allen, the connection with her mother grew tighter every Christmas through creating a favorite holiday drink that the family calls "Custard."

"I am sharing this recipe for it was

always made at Christmas time, and it was a favorite with our family," says Allen, a member of St. Joseph Parish in Corydon. "My mom always made Custard from the time I was a child and through some of my grown-up years. All that came to our household got a glass of it. There were really a lot of compliments given to my mom."

"She was a wonderful cook and took pride in cooking. I was always eager to learn some of her techniques. I remember her saying that I was her shadow. Mom has been deceased 17 years, but the legend lives on."

### Mom Spalding's Custard

Take over ½ gallon milk. Put on stove and heat until you can't put your finger in it. Beat 6 egg yolks, put ¾ cup sugar in egg yolks and beat. Beat all this into milk; stir a little into the pan of milk. Put back on stove and heat. Keep stirring so it won't stick. Cook until mixture is thick enough to coat a tablespoon. Cool completely.

Beat 6 egg whites and add to cold custard. If custard is not sweet enough, add ½ cup sugar. You may want to add a little vanilla.

"This is an eggnog type of custard, just a little thicker," Allen says. "Keep it cold! It's delicious!"

"P.S. This is written as my Mom told me. Hope all can understand!"

### 'Giving a part of myself'

Mary Kay Hood knows the difference that a teacher can make to students—by encouraging them to look at the world in a different way and challenging them to savor new experiences.

As a freshman at St. Agnes Academy in Indianapolis in 1966, Hood found those qualities in her French teacher.

"Miss Haugh had lived in France for some time," says Hood, a member of Mary, Queen of Peace Parish in Danville. "She encouraged us to not only learn the language but the culture. She introduced us to French recipes, the museums and monuments of France, and all sorts of things."

One of the recipes that Haugh had her students make is called *Buche de Noel*, French for "Christmas Log."

"The first one I made wasn't very pretty," Hood recalls. "I brought it to school and I was heartsick because it looked awful. I don't do it every year, but there are times I still make them. It takes five hours. It's something very unique. Through the years, I've mastered the art of making it look real. The chocolate texture looks like bark. I've made them and given them as presents to people. I feel it's giving a part of myself."

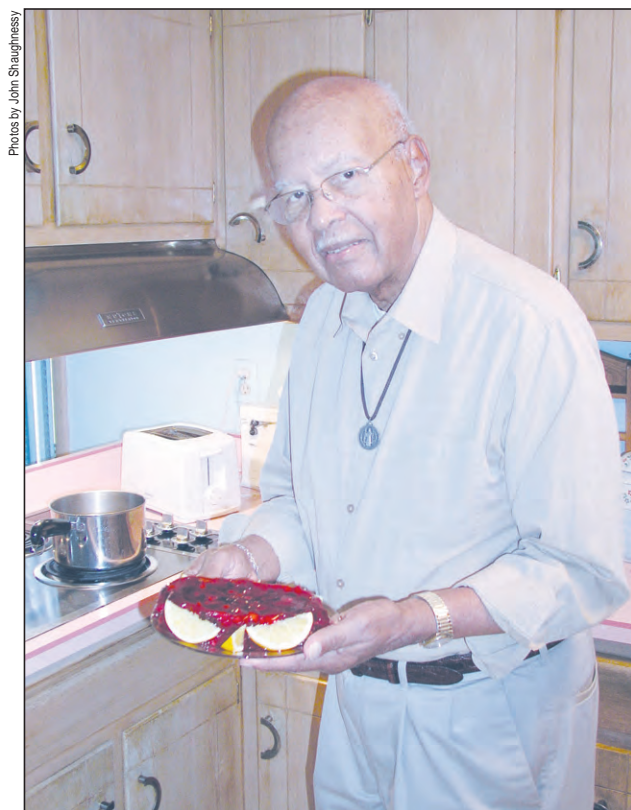
### Buche de Noel (Christmas Log)

This recipe is divided into five parts: Cake, which is rolled like a jelly roll  
Chocolate cream filling  
Chocolate butter cream frosting  
Green decorated frosting for the vines and leaves

Meringue mushrooms (for decoration)

- Cake:** (preheat oven to 325 degrees and line a 10½-inch by 15-inch pan with waxed paper)
- 3 large egg yolks
- 1 cup sugar
- ½ cup boiling water
- 1 cup flour, sifted
- 1½ teaspoon baking powder
- Few grains salt
- 1 teaspoon vanilla extract
- 3 egg whites

Beat egg yolks until thick. Add ½ cup sugar slowly. Add boiling water. Add remaining sugar and beat until thick. Sift



Alvin Bynum creates a special cranberry dish for family meals at Thanksgiving and Christmas. A member of St. Thomas Aquinas Parish in Indianapolis, Bynum learned the recipe from his late wife of 52 years, Marie.

dry ingredients and add to mixture. Beat egg whites until stiff. Fold egg whites into mixture. Bake for 20-25 minutes. Test with toothpick to see if done. Turn out of pan immediately onto damp towel. Take off waxed paper and roll cake like a jelly roll. Cool.

### Chocolate cream filling:

- 2 squares chocolate
- 2 egg yolks
- 2 tablespoons cornstarch
- 1 cup sugar
- 1 stick unsalted margarine
- 1½ cups milk
- 1½ teaspoons rum extract
- 1 teaspoon vanilla

Melt chocolate in double boiler. Mix cornstarch and sugar together. Beat egg yolks and add milk to eggs. Add egg and milk mixture to cornstarch and sugar. Mix well. Add to chocolate and cook until thick over boiling water, stirring constantly (about 15 minutes). Stir in—bit by bit—stick of margarine. Remove from heat, and add rum extract and vanilla. Cool. Spread over cake and re-roll. Chill while making frosting.

### Frosting:

- 1 stick butter or margarine (soft)
- 2 tablespoons water (more or less)
- 2½ cups confectioners sugar
- 1 teaspoon rum extract
- 2 squares baking chocolate, melted
- ½ teaspoon vanilla

Mix soft butter, sugar and water together and beat until smooth. Place ⅓ of icing in separate bowl. Add small amount of chocolate (a little at a time) to make a light brown frosting for ends of log. (If necessary, add a little more sugar for correct thickness.) Add flavoring and rest of chocolate to the remaining ⅔ frosting.

Slice ends of filled roll at an angle and set aside. Frost all but the ends of the roll with chocolate frosting. Frost ends with light brown frosting. Make from the two end slices small branches (about 1 inch long) and place on roll to give log effect. Frost the sides of branches with dark chocolate frosting and the top with the light brown. Decorate cake with green leaves and vines.

### Leaves and vines:

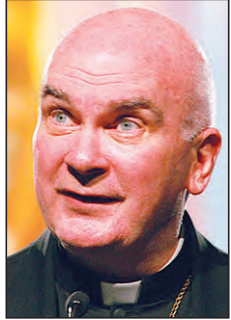
- 3 tablespoons soft butter
- ½ teaspoon vanilla
- Few drops green food coloring
- 1 cup confectioners sugar
- 1½ tablespoons water (more or less)

Cream butter and sugar, then add vanilla and green food coloring. Put in decorating tube, and make leaves and vines (colored decorating frosting can also be used).

See RECIPES, page 15

## Cardinal Foley decides to step down as Vatican's 'voice of Christmas'

VATICAN CITY (CNS)—After 25 years doing the English-language commentary for the pope's Christmas midnight Mass, U.S. Cardinal John P. Foley is stepping away from the microphone and hanging up the headphones.



Cardinal John P. Foley

"I guess I'm truly the Ghost of Christmas Past now," he told Vatican Radio on Nov. 24.

The cardinal, grand master of the Knights of the Holy Sepulcher, was first asked by the U.S. television network NBC to do the broadcast in 1984. He continued guiding U.S. audiences through the liturgy and, eventually, other media outlets began getting his commentary as well.

His voice was heard in the Philippines, Nigeria, Uganda, Trinidad and Tobago, Ghana and occasionally some Scandinavian countries, he told Catholic News Service on Dec. 2.

"For a while, the Australians would not take me because I had an American accent," he said, but eventually his commentaries were broadcast there as well.

Cardinal Foley noted that his absence is not the biggest change broadcasters and viewers will notice with Pope Benedict's Christmas Eve Mass this year. The Vatican announced in late November that the pope would begin his "midnight" Mass at 10 p.m. Rome time.

Looking back on 25 years of midnight commentary, the cardinal said, "It was quite an honor and a thrill to bring so many people around the world together in prayer." †

## Advent penance services are scheduled at archdiocesan parishes

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

- Batesville Deanery**  
 Dec. 13, 1 p.m. at Immaculate Conception, Millhouses  
 Dec. 14, 7 p.m. at St. Louis, Batesville  
 Dec. 14, 6:30 p.m. at St. Mary-of-the-Rock, Franklin County  
 Dec. 15, 7 p.m. at St. John the Evangelist, Enochsburg  
 Dec. 15, 7 p.m. at St. Teresa Benedicta of the Cross, Bright  
 Dec. 16, 7 p.m. at St. Vincent de Paul, Shelby County  
 Dec. 16, 7 p.m. at St. Anthony of Padua, Morris

- Bloomington Deanery**  
 Dec. 14, 7 p.m. at St. Agnes, Nashville  
 Dec. 15, 7 p.m. at St. Vincent de Paul, Bedford  
 Dec. 17, 7 p.m. at St. Martin of Tours, Martinsville

- Connersville Deanery**  
 Dec. 15, 7 p.m. at St. Anne, New Castle  
 Dec. 17, 7 p.m. at Holy Guardian Angels, Cedar Grove  
 Dec. 17, 7 p.m. at Holy Family, Richmond

- Indianapolis East Deanery**  
 Dec. 14, 7 p.m. for Our Lady of Lourdes, St. Bernadette and St. Thérèse of the Infant Jesus (Little Flower) at St. Bernadette  
 Dec. 16, 1:30 p.m. at St. Philip Neri  
 Dec. 17, 7 p.m. at St. Michael, Greenfield

- Indianapolis North Deanery**  
 Dec. 13, 2 p.m. deanery service at St. Joan of Arc  
 Dec. 15, 7 p.m. deanery service at



- St. Joan of Arc  
 Dec. 16, 7 p.m. deanery service at St. Joan of Arc

- Indianapolis South Deanery**  
 Dec. 14, 7 p.m. for Good Shepherd and St. Roch at St. Roch  
 Dec. 15, 7 p.m. at St. Jude  
 Dec. 17, 7 p.m. at St. Ann  
 Dec. 21, 7 p.m. at Our Lady of the Greenwood, Greenwood  
 Dec. 22, 7 p.m. at St. Mark the Evangelist

- Indianapolis West Deanery**  
 Dec. 10, 7 p.m. at St. Malachy, Brownsburg  
 Dec. 14, 7 p.m. at St. Gabriel the Archangel  
 Dec. 15, 7 p.m. at St. Monica  
 Dec. 15, 7 p.m. at St. Joseph

- New Albany Deanery**  
 Dec. 14, 7 p.m. at St. Anthony of Padua, Clarksville  
 Dec. 16, 7 p.m. at St. Mary, Navilleton  
 Dec. 16, 7 p.m. at Our Lady of Perpetual Help, New Albany  
 Dec. 17, 6:30 p.m. at St. Paul, Sellersburg  
 Dec. 19, 9:30 a.m. at St. Mary-of-the-Knobs, Floyds Knobs  
 Dec. 20, 4 p.m. at Holy Family, New Albany

## Advent resources are available on archdiocesan Web site

During the season of Advent, the Archdiocese of Indianapolis will have a special Web page at [www.archindy.org/advent](http://www.archindy.org/advent).

The page contains various Advent resources, including links to the daily readings, reflections from Archbishop Daniel M. Buechlein, penance service schedules, images of past *Criterion* Christmas Supplement covers and links of interest to other Advent Web sites. †

- Dec. 20, 3 p.m. at St. Mary, New Albany (Español)

- Seymour Deanery**  
 Dec. 15, 6 p.m. at American Martyrs, Scottsburg  
 Dec. 16, 7 p.m. for Our Lady of Providence, Brownstown, and St. Ambrose, Seymour, at St. Ambrose, Seymour  
 Dec. 21, 6:30 p.m. for St. Anne, Jennings County; St. Mary, North Vernon; and St. Joseph, Jennings County, at St. Joseph, Jennings County

- Tell City Deanery**  
 Dec. 13, 4 p.m. at St. Paul, Tell City  
 Dec. 15, 6:30 p.m. at St. Meinrad, St. Meinrad  
 Dec. 16, 6:30 p.m. at St. Augustine, Leopold

- Terre Haute Deanery**  
 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 Annunciation, Brazil  
 Dec. 16, 7 p.m. at St. Paul, Greencastle  
 Dec. 17, 7:30 p.m. at Holy Rosary, Seelyville †



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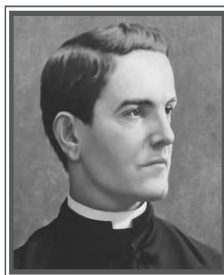
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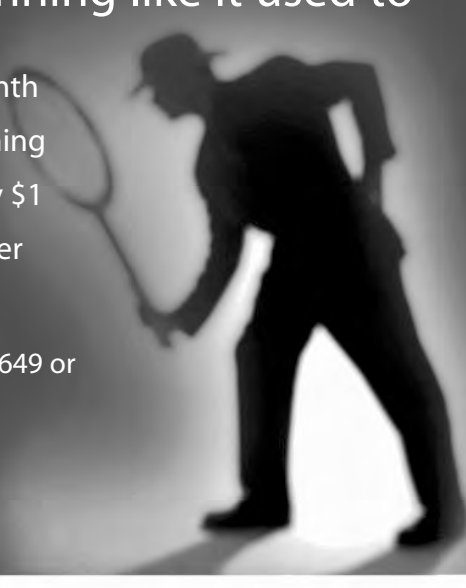
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## Discipleship means putting on the mind of Christ

By Fr. John Crossin, O.S.F.S.

I do not think it is sufficient to complain about things. We, beginning with myself, must do things to try to make the world and our part of it better.

To this end, I have several projects moving along. I recently coordinated a conference on Christian ecumenical ethics. I am also trying to promote the mutual understanding of Christians and Muslims.

These efforts need to begin and end with the guidance of the Holy Spirit. Ultimately, our efforts are the work of the Holy Spirit and not our own.

Our theological understanding is that God takes the initiative. Our good works flow from the grace we have received.

Some of us like to think that we are in control, that we do things ourselves. As followers of Christ, however, we know that God is in control. We accomplish the most worthwhile projects only with divine assistance. Our efforts need to be rooted in his divine mercy.

In this context, we realize that we are imperfect. We are always in need of the healing power of Christ to transform us. Christ promises us the Holy Spirit to heal us and direct us.

This healing is ongoing. We confess our sins again and again. We have certain personal sinful inclinations that never seem to go away completely. We—not just others—are the ones in continual need of divine help. The sacrament of reconciliation is important for all of us, including priests.

The life of a disciple is active. The healing power of the Holy Spirit grounds the disciple. This power of the Spirit manifests itself in Christian practices.

If we are to follow Christ, we must live as he taught. Thus, we study the Bible. In reading and meditating on the Scriptures, especially the New Testament, we begin to “put on the mind” of Christ.

Having read St. Paul, we realize that we are justified by faith, not by our own efforts. We are completely reliant on God.

Having read the parable of the Good Samaritan again and again, we begin to imagine that we are that Samaritan. We see ourselves as helping others who are in need.

If we are to follow Christ, we must also imitate good people, learning from their examples.

Those from whom we learn may be the canonized saints of the Church. They also may be people we know right now.



Volunteers prepare food baskets at Catholic Charities in Tulsa, Okla. People are often happy to be asked to do good works for others.

There are many fellow parishioners who seek to follow Christ in unobtrusive ways. I have friends who deliver meals to people who are shut-in and alone.

These Good Samaritans support one another in their ministry. Mutual support helps them to act.

If we are to follow Christ, we must act wisely. A neglected part of wisdom is to encourage others to use their gifts. The effectiveness of a little encouragement is always surprising to me.

Parishioners at Annunciation Catholic Church in Washington used to kid about the former pastor. They would say, “When you see Monsignor coming, flee!” He did not hesitate to ask people to do things.

And while parishioners kidded about this, they responded in good spirits. They accomplished much good for the homeless and the needy.

In my experience, people are often happy to be asked to do what is good. Why do we hesitate to ask them?

We also must use our own gifts to maximum advantage. The first phase is to identify our gifts. The second is to use them.

The first is sometimes not so obvious.

It can be interesting to hear the responses of a few friends if we ask them to enumerate our gifts.

Sometimes we are blind to the talents that God has given us. Our friends can see us better than we see ourselves.

The second phase involves constant choices to maximize our talents. Gifts not used can atrophy. Talents need to be cultivated in action. Values not reflected on and lived regularly can gradually fade away.

What does God want me to do? This is the crucial question.

I believe that God has called me to work for Christian unity. Since my studies have been in moral theology, it seems that my contribution will be in this sometimes difficult arena.

Much to my surprise, I believe that God has called me to encourage mutual understanding between Christians and Muslims in our region.

I have arrived at these beliefs through a process of discernment. God’s call is sometimes surprising. He pushes us in directions we wouldn’t have considered or even imagined.

It is easy to lapse into “What do I want to do?” In contrast, what we are seeking is God’s will—which may be different from our own.

Where is the Holy Spirit leading us? What are we being given the grace to do? What does the life of a disciple look like?

It looks like you and me seeking to live this grace each day.

(Oblate Father John Crossin is executive director of the Washington Theological Consortium.) †

### Discussion Point

## Giving to others brings us closer to Christ

### This Week’s Question

How can sharing your possessions with those in need during Advent help you to receive Christ at Christmas?

“The more faithful we are to sharing and seeing our brothers and sisters in the image and likeness of God, the more we become open to receive God’s grace and blessings. His blessings are always there, simple things like the smile of a child, a handshake.”  
(Mary Ann Cottone, Moorestown, N.J.)

“Ultimately, I think that giving or donating to charity brings us to sacrifice, which is never equal to what Christ did for us, ... but it reminds us of what he’s done and what he challenges us to do for others.”  
(Cristi Donahue, Athens, Ga.)

“The greatest gift of God is his Son. So as we’re about

to receive him [at Christmas], the best way to understand that [gift of Jesus] is to be a giver yourself. We should give whether it is requested or not, just as we on Earth have not requested the gift of his Son that God gave us.” (Scott Arnold, Elma, N.Y.)

“The more involved we are with the poor and needy, the more we are thankful for what we have and [are compelled to] share it with others.” (Meg Begley, Dayton, Ohio)

### Lend Us Your Voice

An upcoming edition asks: What biblical prophecy has caught your attention, and why?

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



CNS file photo/Paul Heising

From the Editor Emeritus/John F. Fink

## 'Charity in Truth': Economic globalization

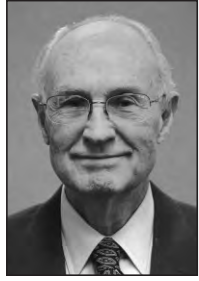
(Third in a series of columns)

When he starts writing about human development in our time in his encyclical "*Caritas in Veritate*" ("Charity in Truth"), Pope Benedict XVI starts with the concept of profit.

"Profit" is not a dirty word, and the pope says that it "is useful if it serves as a means toward an end that provides a sense both of how to produce it and how to make good use of it."

It is only when profit becomes an end in itself, or when it is produced by improper means and without considering the common good that it risks destroying wealth and creating poverty, the pope says. Profit that produced real growth, he says, "has lifted billions of people out of misery."

However, he continues, there are many malfunctions and dramatic problems. Chief among them is the fact that, although the world's wealth is growing in absolute terms, "the scandal of glaring inequalities" not only continues, but is on



the increase. Furthermore, most of that is happening in rich countries, far too often because of corruption and illegality.

The principal new feature of the economy, Pope Benedict notes, has been the explosion of worldwide interdependence, commonly known as globalization. By its very nature, it has spread to include economies throughout the world and has been the driving force behind the emergence from underdevelopment of whole regions, and the pope says that "in itself it represents a great opportunity."

However, he says, globalization needs the guidance of charity in truth because otherwise it can cause damage and create new divisions within the human family.

Thus, the pope faults large multinational companies for failing to protect the rights of workers. One way they are doing that is the now-common practice of outsourcing production to areas where they can pay workers less.

This practice has the benefit of reducing the prices of many goods and accelerating the rate of development in poor areas. However, it also has led to the downsizing of Social Security systems with grave danger for the rights of workers whose work is taken away.

Therefore, the pope calls for promotion of workers' unions powerful enough to defend their rights.

Globalization is also responsible for a greater mobility on the part of workers. This, the pope says, has positive aspects because it can stimulate wealth production and cultural exchange. However, it can also create difficulties when mobile workers plan their lives, including marriages.

When considering outsourcing, he says, companies must think of more than shareholders. They must consider all stakeholders—the workers, the suppliers, the consumers, the natural environment and broader society. Management has a social responsibility for all those who contribute to the life of the business.

Greater mobility also means greater interaction among cultures, and the pope pointed out two possible dangers. First is what he called a cultural eclecticism, which means that cultures simply exist side by side, but remain separate with no attempt at integration. The second is the opposite, cultural leveling, the indiscriminate acceptance of all types of conduct and lifestyles. †

Cornucopia/Cynthia Dewes

## Christmas, the delightful guidebook to human salvation

Life begins with the birth of a baby. This is not exactly a startling revelation until you apply it to Christmas, and Advent is the time we do just that.

When a baby arrives, time stops. The entire household revolves around when Baby is awake, or needs to eat, sleep or be cuddled. It involves rescheduling other family members' lives to accommodate this, plus allowing lots of time just to admire and enjoy this new wonder boy or girl.

As usual, God planned exactly the right event to grab human attention and illustrate the means for our salvation in a way we could understand. It is this, the feast of Christmas, which reveals for us the mystery of God-made-man in the context of human experience. Our journey to God takes place in human life, and it is Christ's example which can lead us through it to a happy ending.

So we follow Christ's story, beginning as an infant born into a poor and humble family. He accompanies his parents to religious observances in the temple, helps his dad in his carpenter shop and is



respectful to his mother. Although there are unusual signs in his life (the shepherds and Magi in Bethlehem, or his preaching to elders in the temple, claiming to "go about my Father's business"), Jesus is generally considered to be an ordinary Jewish boy.

This family story also demonstrates the necessity and power of love. Jesus is obviously loved by his parents, e.g. the frantic search for him when he is thought to be left behind in the temple. Mary, who has been forewarned of the impending grief in her life, nevertheless faithfully creates a loving and nurturing home. The result is a Holy Family in more ways than just the fact of Christ's presence.

St. Joseph, also informed early on of his part in God's plan, accepts this great responsibility with strength and affection.

In the current "Sacred Spain" exhibit at the Indianapolis Museum of Art, my favorite painting there is of Joseph and the Christ Child. The father is smiling indulgently at his charming curly-headed toddler, who is looking a bit naughty.

Jesus and his family have the respect of their community. And Jesus has dear friends, as in Lazarus and his sisters. He appears to be a good man, the son of good parents, apparently living the usual modest but satisfying life.

When the miracles begin to occur in

Jesus' adult life, more and more people come to understand that he is the Christ, the long-awaited Messiah. Again, the miracles grab our attention in order to make us attend to the message. This is especially necessary because Christ presents radical new ideas: obey the spirit of the law, not necessarily its letter; love your neighbor as yourself; turn the other cheek to those who harm you. Then he says it is up to us to apply what we have heard.

At this point in Advent, the anticipation-time, the time of growing excitement, the message begins to sink in. Of course, being human, we have added a few odd embellishments to the occasion: little drummer boys, merry gentlemen, sleigh bells jingling, fir trees lit with candles and depictions of angels ranging from majestic to insipid. They may be irrelevant or even silly, but if they add to our understanding of Christmas that's OK.

Because this is the time when God presents the greatest gift we could ever receive: the promise of rich human life here on Earth, and the transcendent life to follow forever in God's presence.

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

Our Turn/Therese Borchard

## Mary: A role model for today's young mothers

Among many other reasons why I love the Christmas season is this one: The holly, and the ivy, the creché and the evergreen remind me that I need not look to the celebrities and renowned authors of our day to find a suitable role model of a mother. Mary is there.

In the book *A Classic Christmas*, a compilation of beautiful reflections and Christmas Scripture verses, I read these words from the Trappist monk Thomas Merton:

"When a room is heated by an open fire, surely there is nothing strange in the fact that those who stand closest to the fireplace are the ones who are warmest. And when God comes into the world through the instrumentality of one of his servants, then



there is nothing surprising about the fact that his chosen instrument should have the greatest and most intimate share in the divine gift."

In other words, Mary did the job of motherhood about as well as anyone could and she has much to teach us.

I studied theology, but I still have a hard time comprehending the miracle of the Incarnation ... the miracle of Christmas. However, Mary helps me to understand it better. She humanizes the manger scene. With her uncomfortable labor in a bed of hay, she helps fill in the picture so that we see much more than a choir of angels singing "Halleluiah."

I imagine Mary holding Jesus as I did my babies and bouncing him on her hip to keep him quiet as she is having a conversation. I picture her shoving mashed up potatoes into his mouth—minus the helicopter maneuver—and changing his cloth diapers. I imagine her doing everything I do with my

kids—everything except for plugging her ears with her iPod to drown out the noise.

I visualize her as the mom next door. Because in so many ways, that is what she was.

Merton writes in his meditation: "Mary, who was empty of all egotism, free from all sin, was as pure as the glass of a very clean window that has no other function than to admit the light of the sun. If we rejoice in that light, we implicitly praise the cleanness of the window."

I suspect therein is the hardest part of motherhood: to stay pure, to not get caught up in ego and self, so that we can hear the true desires of our children, but also those of God. So to the list of great moms like Erma Bombeck, Marian Wright Edelman and Jacqueline Onassis, I add another: Mary, the mother of Jesus.

(Therese Borchard writes for Catholic News Service.) †

Twenty Something/  
Christina Capecchi

## Celebrating life: The ultimate Christmas gift

The moment that I uttered the words I knew they sounded silly: "What do you get the girl who has everything?"

Nothing, of course, suggests common sense. But the Pier One employee fielding my question saw I wasn't letting that pesky force stand in my way as I milled through paper lanterns, artificial apples and \$3 bags of "mini river stones."

She suggested the very thing that I had sworn off, a bottle of wine, then pointed out a \$22 walnut photo tray. This intrigued me: For someone with more pictures than walls, here was a new place to stuff snapshots.

I knew I was in a predicament, shopping for a friend who filled an entire bookshelf with Williams-Sonoma cookbooks. Years later, not a dab of vegetable oil has stained their pages.

I probably should have flipped through *Sky Mall*, the airplane magazine that showcases the weirdest stuff you never knew you needed (and can't afford): an Electronic Feng Shui Compass (\$159.99), a 3-Day Talking Forecaster (\$41.99), a Telekinetic Obstacle Course (\$99.95). Online you can choose from 44 alarm clocks—ones with Major League Baseball and National Football League scores, ones built into robots and drum sets and, for the impossible to rouse, a runaway clock that rolls around your bedroom and forces a blanket severance.

It got me thinking about the gifts we give—the things we can wrap, tape and tie, and the intangibles that mean the most. It seems we are beginning to make that distinction, a hard-won lesson of the recession's tail-end.

A new *Consumer Reports* holiday shopping poll finds that Americans are planning to cut back on spending, but expect no subsequent drop in yuletide cheer. Sixty-five percent of us plan to curb holiday expenses, while 87 percent await a Christmas that is "as happy or happier than last year."

Perhaps we are returning to the origin of the word "gift," which is Middle English for "talent." It pertains to a person's capacities, not her funds. This Advent, I challenge you to determine what you are uniquely suited to give—thanks to your job, your neighborhood, your family or your skill set—and offer it to someone who could use a lift.

Looking back on 2009, I remember the gifts that took time, not twenties. The neighbor who mowed my lawn. The Saturday morning Mom cleaned my house, readying it for company. Hugs from grandparents, voice mails I saved, e-mails I printed.

And tucked in my journal, a stack of four thank-you notes from my soon-to-be sister-in-law, Jodie. "Thank you for the cutting board," one reads. "But thank you especially for just being the wonderful person that you are."

When Jodie's dad, Denis, died last month, we were devastated. The morning of his funeral, between "Ave Maria" and "Taps", our grief was heavy. Then we embarked on a tour of Busch Stadium, home of Denis' beloved St. Louis Cardinals. As a teenager, Denis had worked as a Cardinals' change boy and he later got his cousin, Mickey, a job there. Fifty-four years later, Mickey is now the manager of stadium operations, and he led our tour.

We stepped out of the dugout and onto the field, a Technicolor scene: green grass, red cardinals, silver Arch and blue sky. It was one of those moments when heaven hugs Earth. We all could feel Denis beaming down on us.

Mickey gave us an incredible gift that day: a deeper connection to Denis. We will cherish it with each passing year. That is the ultimate Christmas gift, begun by Mary's brave "yes"—to accept life, nurture it and honor it.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn. E-mail her at [Christina@readchristina.com](mailto:Christina@readchristina.com).) †



Third Sunday of Advent/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, Dec. 13, 2009

- Zephaniah 3:14-18a
- Philippians 4:4-7
- Luke 3:10-18

An atmosphere of delighted expectation overtakes this weekend's liturgy. It is



"Gaudete Sunday," a name taken from the Latin rendition of the first word of the Entrance Antiphon, "rejoice." The Lord is near!

Priests may opt to wear rose vestments. These vestments symbolize that the

brightness of the Lord's coming already is creeping across the horizon.

More properly, it is the Third Sunday of Advent.

The Book of Zephaniah furnishes the first reading.

It is a short book, only three brief chapters. Little is known about this prophet. This much, however, is known. Zephaniah was the son of Chusi and traced his ancestry to Hezekiah, presumably King Hezekiah of Judah.

Evidently, the book was written between 640 B.C. and 609 B.C., or during the reign of King Josiah of Judah.

Josiah was a reformer, and his reforms were religious in intent and impact. The kings saw themselves as representatives and agents of God.

Aside from all else, their duty was to draw the people more closely to God. When the people are faithful to God, they bring peace and prosperity upon themselves.

Zephaniah, obviously, supported this effort. This weekend's reading is an exuberant and bold exclamation of joy.

The Epistle to the Philippians provides the second reading.

Philippi was a city in what today is Greece. It was founded centuries before Christ, and named in honor of King Philip, the father of Alexander the Great.

By the time of the first century A.D., Philippi was an important center in the Roman Empire and also an important military base.

Such centers often became the sites of Christian communities because there was much movement of people through the

empire. People moved to and fro, bringing their ideas and values, such as Christianity.

As was the reading from Zephaniah, this reading is filled with excitement and joy. The coming of the Lord is predicted, and his coming will be soon. Such was the assumption of many of the early Christians.

When Jesus would come again, all wrongs would be righted. Evil would be defeated. To prepare, Christians should conform themselves as much as possible and in every respect to the Lord.

The epistle proclaims that this holy transformation has occurred. It delightedly declares that the Christians of Philippi are unselfish.

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

In this reading, John the Baptist emphasizes that the man with two coats should give one to the poor.

John also tells a tax collector to assess only the fixed amount. The Roman system of taxation was, in effect, legalized extortion. The Roman authorities were not able, or even inclined, to send citizens of Rome into the far reaches of the empire to collect taxes. So locals had to be induced to do the work.

Local tax collectors were turncoats, and were despised as such. So some incentive was necessary. Profit made it worthwhile.

They achieved their profit by adding their own demand to the assessed tax. The law required the taxpayers to meet these demands.

Details aside, when the Messiah is acknowledged, goodness and peace will prevail.

## Reflection

These readings all predict the coming of God's power and justice. Such is the Lord's promise. However, even while the Scriptures look forward to a sudden, dramatic coming of Jesus in glory, these readings this weekend also remind us that we can bring Jesus into our lives and into our communities by living the Gospel.

In the long run, Advent's advantage is that it allows us to bring Jesus into our own hearts and lives.

With Jesus in our lives, no time is complete darkness. The sunbeams of hope and peace will pierce the blackest of moments. Jesus, the Messiah, came—and still comes to us—as the Light of the World. †

## Daily Readings

Monday, Dec. 14

John of the Cross, priest and doctor of the Church  
Numbers 24:2-7, 15-17a  
Psalm 25:4-9  
Matthew 21:23-27

Tuesday, Dec. 15

Zephaniah 3:1-2, 9-13  
Psalm 34:2-3, 6-7, 17-19, 23  
Matthew 21:28-32

Wednesday, Dec. 16

Isaiah 45:6c-8, 18, 21c-25  
Psalm 85:9-14  
Luke 7:18b-23

Thursday, Dec. 17

Genesis 49:2, 8-10  
Psalm 72:1-4, 7-8, 17  
Matthew 1:1-17

Friday, Dec. 18

Jeremiah 23:5-8  
Psalm 72:1-2, 12-13, 18-19  
Matthew 1:18-25

Saturday, Dec. 19

Judges 13:2-7, 24-25a  
Psalm 71:3-6, 16-17  
Luke 1:5-25

Sunday, Dec. 20

Fourth Sunday of Advent  
Micah 5:1-4a  
Psalm 80:2-3, 15-16, 18-19  
Hebrews 10:5-10  
Luke 1:39-45

Question Corner/Fr. John Dietzen

## Burying St. Joseph statue in the yard to help sell home is popular devotion

Where did the custom begin of burying a statue of St. Joseph in order to sell a house?



as we had hoped. (Ohio)

Even some Catholics in our neighborhood find it weird, and a non-Catholic says it sounds superstitious as well as useless.

I admit that we've done it, and everything worked out

events—adoration of the Blessed Sacrament, lighting votive candles, Mardi Gras and celebration of the great feasts—could be, and sometimes are, interpreted as superstition, and even as sacrilegious, by people who don't believe or understand them.

All celebrations of Christmas were once strictly prohibited in parts of New England as being too "pagan."

Some creative businesses even today try to cash in on the practice by advertising "lucky St. Joseph statues."

But that misses the point. People who slight these aspects of prayer are missing much of the richness and wonder of our Catholic faith.

A friend who taught religion in a Catholic high school told a story about a beautiful incident that occurred as her class discussed the sacraments and the use of sacramentals.

When someone mentioned the custom of burying St. Joseph's statue, one student declared, "That's just superstition!"

Another student responded, "It's not superstition. That's just what makes it fun being a Catholic."

It's impossible to trace just when this folk custom began. But I hope you keep your Catholic sense of humor in seeing that these joyful manifestations of our faith are vital and in themselves are very holy ways of honoring the Creator.

(A free brochure answering questions that Catholics ask about Mary, the mother of Jesus, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612.

Questions may be sent to Father Dietzen at the same address or by e-mail in care of [jjdietzen@aol.com](mailto:jjdietzen@aol.com).) †

## My Journey to God

### Pathway to Bethlehem

Close your eyes  
Take a deep breath  
Still yourself  
God will do the rest

"Yes" to love  
A promise fulfilled  
From a Father above

Journey now  
And with each step  
Draw closer  
To Bethlehem

Kneel down  
Bow your head  
Experience the hope  
and joy  
He is swaddled in

Darkness surrounds  
It is night  
Save one star  
That burns bright

This is the pathway  
To Bethlehem  
This is Christmas  
The way it is meant

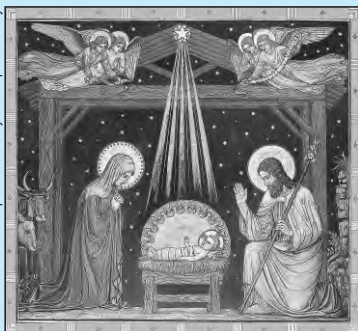
Continue on  
Until you find  
The baby Jesus  
A scene so sublime

Open your eyes  
Take a deep breath  
Still yourself  
Jesus will do the rest

Witness a mother's

By Cathy Lamperski Dearing

(Cathy Lamperski Dearing is a member of St. Barnabas Parish in Indianapolis. Her poem was inspired by Father Jim Farrell's new guided meditation CD of the same title, "Pathway to Bethlehem." The Nativity is depicted in a mural titled "Birth of Jesus" in the Basilica of the Immaculate Conception at Conception Abbey in Conception, Mo. Painted by Benedictine monks in the late 1800s, the artwork is the first appearance of the German Beuronese style in a U.S. church.)



CNS photo/courtesy Conception Abbey

## Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include your name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," The Criterion, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to [criterion@archindy.org](mailto:criterion@archindy.org). †

The devotional practice of burying a statue of St. Joseph in the yard while looking to buy or sell a house is certainly widespread—and not solely among Catholics, by the way.

With variations, many people, as you did, have found it to be a fruitful part of their prayers when they're looking to change their home.

The buried statue idea comes from the fact that St. Joseph is honored in Catholic tradition as the patron saint of families and fathers. This tradition is in spite of the fact that even he did not always succeed in doing all he wished for his family.

As we celebrate Christ's coming into the world, we are reminded that Joseph couldn't even provide a fitting place for Mary to give birth—as if any place would be "fitting" for this mother and child.

It's understandable that one who has no feel for the Catholic sense of the sacramental would find this kind of prayer bizarre.

But just as we in the Catholic family find such ordinary things as water, bread, wine and oil to be critical aspects of the sacraments, our means of contact with God and his life, so Catholic spirituality has seen channels of God's grace in other mundane and playful parts of our lives. The Church blesses and dedicates to God's service everything from childbirth to barns to football games.

Catholics, therefore, have a vast treasury of spiritual devotions and practices, accumulated over the centuries, to choose from in trying to live a good Christian life. By no means are all of them solemn, serious and soberly "pious." Many are wonderful expressions of the lighthearted side of life, without diminishing in the least the sense of Christian reverence for all creation.

Obviously, many of these devotional

# 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.

**BARLOW, Mary Ann**, 86, St. Mary, North Vernon, Nov. 27. Mother of Mary Jo Bender, Kate Nicolai, Billy, John, Michael and Robert Barlow II. Grandmother of 14. Great-grandmother of one.

**BERRY, Harriet A.**, 104, St. Pius X, Indianapolis, Nov. 22. Mother of Joan Ledebur, Judy Sumner, Anne Woulfe and Tom Berry. Grandmother of 20. Great-grandmother of 29.

**BROCK, Norma**, 81, St. Vincent de Paul, Bedford, Nov. 18. Mother of Sara Snyder and Daniel Noble. Sister of Avis Charnes. Grandmother of four. Step-grandmother of four. Great-grandmother of five. Step-great-grandmother of four.

**DIERCKMAN, Emmanuel**, 98, St. Bridget, Liberty, Nov. 26. Father of Mary Anne Schrank and Betty Anne Skates. Grandfather of five. Great-grandfather of three.

**FORSTING, Leo A.**, 91, St. John the Evangelist, Enochsburg, Nov. 27. Father of Mary DeGraw, Linda and John

Forsting. Brother of Clara Regan and Leona Ziegelmeyer. Grandfather of one. Great-grandfather of four.

**FRITZ, Michael P.**, 43, St. Mary-of-the-Knobs, Floyds Knobs, Nov. 18. Son of Robert Fritz and Lee Bowling. Brother of Shannon Kamer, Debbie Lacy, Paula Rottet, Angela Schickel and Gary Bowling.

**HASKAMP, Bernard Charles**, Sr., 73, St. Mary, Greensburg, Dec. 2. Husband of Janice Haskamp. Father of Anita Campbell and Bernard Haskamp Jr. Brother of Ruth Wolter and Virgil Haskamp. Grandfather of two.

**HUBLER, Adolph**, 89, St. Mary-of-the-Knobs, Floyds Knobs, Nov. 30. Father of Betty Howard, Ed and Terry Hubler. Brother of Clara Hock, Rita and Victor Hubler. Grandfather of three. Great-grandfather of one.

**KORTE, Helen M.**, 98, Our Lady of Lourdes, Indianapolis, Nov. 25. Grandmother of three. Great-grandmother of seven. Great-great-grandmother of eight.

**RATHZ, Agnes Rose**, 91, St. Jude, Indianapolis, Nov. 27. Mother of Victoria Davis and Thomas Rathz. Sister of Delores Richardson. Grandmother of eight. Great-grandmother of 13.

**RICKE, J. O.**, 88, St. Bartholomew, Columbus, Nov. 18. Husband of Betty (Davis) Ricke. Father of Joan Coffman, Ann McGlothlin,

Carolyn, Sally and Scott Ricke. Grandfather of three.

**SILER, Marie A.**, 78, St. Christopher, Indianapolis, Nov. 15. Mother of Michael Siler.

**TUPPER, Phillip L.**, 62, Nativity of Our Lord Jesus Christ, Indianapolis, Oct. 30. Husband of Cathy (Brunson) Tupper. Father of Erica, Adam, Ben and Jon Tupper. Son of Charles Tupper. Brother of Madeline Tupper. Grandfather of five.

**WENNING, Elizabeth M.**, 77, St. Mary, Greensburg, Nov. 24. Mother of Karla Martin and Roger Wenning. Sister of Barbara Abel, Mildred Brinson, Lillian White, James and Maurice Beyer. Grandmother of six. Great-grandmother of one.

**WILLIAMS, Rita Ann**, 73, St. Bartholomew, Columbus, Nov. 17. Wife of Robert Williams. Mother of Sharon Cocuzza, Ann and David Williams. Sister of Nancy Cohee, James and Jerard Smith. Grandmother of two.

**WYCKOFF, Catherine A.**, 80, St. Christopher, Indianapolis, Nov. 24. Mother of Elaine Sempson, Carol Stark and Tim Wyckoff. Sister of Barbara Neville and Frances Schroder. Grandmother of 10.

**YOST, Joseph A., Sr.**, 92, Holy Family, New Albany, Dec. 1. Husband of Jo Ann Yost. Father of Denise Gardner and Joseph Yost Jr. Stepfather of Vicki Hamilton, Debbie Hosier, Oleita Norton, Frank and Phillip Cook. Brother of Alfred, George and Kenneth Yost. Grandfather of 15. Great-grandfather of 16.

**ZOLLER, Mary R.**, 93, St. Roch, Indianapolis, Dec. 1. †



CNS photo/Gregory A. Shemitz/Long Island Catholic

## Memorial tree

Ornaments hang on a Christmas tree at Holy Sepulcher Cemetery in Coram, N.Y., on Dec. 5. Each year, Catholic Cemeteries of the Diocese of Rockville Centre, N.Y., invites family members to place ornaments in memory of loved ones on designated Christmas trees at each of its cemeteries.

## Franciscan Sister Mary Inez Schuman ministered as a teacher and principal for 47 years

Franciscan Sister Mary Inez Schuman died on Nov. 30 at Margaret Mary Community Hospital in Batesville. She was 88.

The Mass of Christian Burial was celebrated on Dec. 3 at the motherhouse chapel of the Sisters of the Third Order of St. Francis in Oldenburg. Burial followed at the sisters' cemetery.

The former Rita C. Schuman was born on Oct. 9, 1921, in St. Leon. She entered the Oldenburg Franciscan community on Aug. 15, 1937, and professed her final vows on

Aug. 12, 1943.

Sister Inez was a teacher and principal at Catholic grade schools during 47 years of ministering in elementary education from 1940-87. She served as a Catholic school principal for 17 years.

In the archdiocese, she taught or served as principal at Sacred Heart School in Clinton and Our Lady of Lourdes School in Indianapolis.

She also ministered as a teacher or principal in the Diocese of Evansville and in Ohio.

Sister Inez retired to the

motherhouse in Oldenburg in 1988, and served as a clerk in the congregation's finance department then as a telephone operator for 18 years.

She entered full retirement in 2006 and was a resident of St. Clare Hall, the sisters' health care facility.

Surviving are a sister, Lucille Roell of Harrison, Ohio; and two brothers, Albert and Leroy Schuman of St. Leon.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036. †

## Greta May Davis of Columbus was the mother of Father Clem Davis and a parish volunteer

St. Bartholomew parishioner Greta May Davis of Columbus, the mother of Father Clem Davis, died on Nov. 19 in Columbus. She was 90.

The Mass of Christian Burial was celebrated on Nov. 21 at St. Bartholomew Church. Burial was at Kirby's Tucker Memorial Cemetery in Mountain Home, Ark.

Greta May Nelson was born on May 28, 1919, in Chariton, Iowa. She was married to Earl Davis on April 12, 1941, in Chicago. He preceded her in death in 1987.

She moved to Columbus in 1999, and was a member of the Ladies Council at St. Bartholomew Parish. She enjoyed square dancing and

boating.

Surviving are a daughter, Donna Tarpey of Huntley, Ill.; a son, Father Clem Davis, the pastor of St. Bartholomew Parish in Columbus; three grandchildren; and eight great-grandchildren.

Memorial gifts may be sent to St. Bartholomew Parish, 1306 27th St., Columbus, IN 47201. †

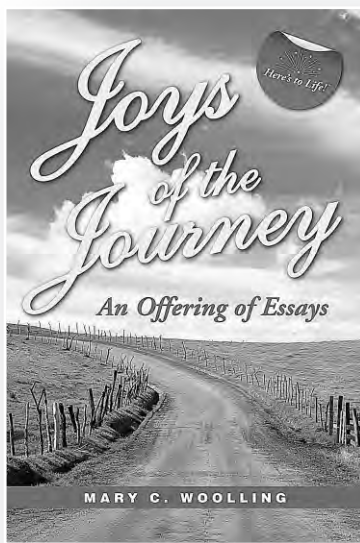
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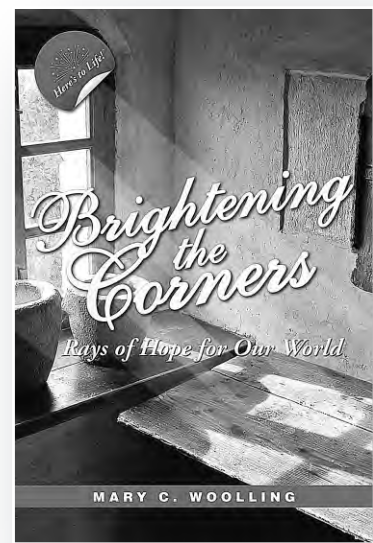
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# Example of boyhood pastor leads priest to the seminary

(Editor's note: In conjunction with the Year for Priests, The Criterion is publishing a monthly feature titled "Faithful Fathers." We plan to profile a priest from each deanery during the next seven months.)

By Sean Gallagher

Father Anthony Volz is the pastor of Christ the King Parish in the Indianapolis North Deanery. He was ordained in 1985. He is 52. Born in South Dakota, he and his family moved to Indiana when he was 5 and became members of Immaculate Heart of Mary Parish in Indianapolis.

**A "losing" fight**—A 1975 graduate of Bishop Chatard High School in Indianapolis, Father Volz was a college seminarian for the archdiocese for one year at the former Saint Meinrad College before disaffiliating and transferring to Butler University in Indianapolis, where he studied business administration.

"The thought of the priesthood really never left me," he said. "I was kind of fighting it. I began to understand that, at least in my life, if you're meant to be a priest, it will work out as such. There was really no peace until I said 'Yes.'"

**The power of a priest**—The thought of the priesthood had such staying power in Father Volz's mind because of the life and ministry of Father Edwin Sahn, the founding pastor of Immaculate Heart of Mary Parish, who led it from 1946-76.

"He had a huge influence in my life," Father Volz said. "I got to know him very well. He was very helpful in helping me discern that [priestly vocation]."

Memories of Father Sahn continue to influence the priestly life and ministry of Father Volz nearly 25 years after the younger priest was ordained. Father Volz

said he tries to imitate "his good nature."

"He was very friendly, very interested in what you were doing," Father Volz said. "No matter what was going on, when he was talking to you, you felt you had his attention and that he was interested in you. ... He probably had 1,000 things on his mind, like we all do. He was able to bring the priesthood alive for me."

**Love your mother**—Father Sahn and the other priests that served at Immaculate Heart of Mary Parish also instilled a love for the Blessed Virgin Mary in the young Tony Volz that remains to this day.

"During the month of May at Immaculate Heart, in those days, we would all gather at the shrine every night," Father Volz said. "And one of the priests would come out and say the rosary. It was after dinner, around 7 p.m.

"We all just gathered on the playground in the evening and played a lot. And when the priest came walking across, we all kind of dutifully went over to the shrine. We'd have a lot of people there, all different ages."

**The power of a parish**—Immaculate Heart of Mary Parish is tucked away in a neighborhood in the north central part of Indianapolis. Father Volz, his family and other parishioners lived within walking distance of the church.

"You really didn't distinguish between the parish and the neighborhood, and your family and being Catholic," he said. "It all was there. It was all one thing in growing up in those days. It was a wonderful time and place for me to grow up in."

**Serving his family**—Both of Father Volz's parents are deceased. His only sibling is a brother, who is 10 years older than him and lives in North Dakota. He has only one niece.

But while he values and loves his kin, Father Volz has come to see the parishioners he has served over the years as his family.

"That's where I live out my life," he said. "When I became a pastor, that's what I



Father Anthony Volz poses for a photograph in Christ the King Church in Indianapolis, where he has served as pastor for more than five years.

wanted to be and [I] enjoy [ministry] very much."

**Learning from each other**—Part of living in a family is listening attentively to other family members.

"There's a collective wisdom in any parish," Father Volz said. "We learn from each other. And I learn a lot from just listening. I've learned a lot over the years to talk less, to listen more and to pray harder."

**The family table**—Another part of living in a family is regularly gathering around the family table.

"When I get to stand [at the altar] along with the gathered community—that's an awesome feeling, if you really think about it," Father Volz said. "I really feel that. Being at the altar, at the table of the Lord, that's the closest that we can be between heaven and Earth. So let's give what we can in our prayers, our praise and thanksgiving."

**Teach your children well**—Teaching the young is also an essential part of family life. All of the parishes that Father Volz has

served have had a Catholic school as part of its ministry.

"I find that very life-giving," he said. "... It invigorates me to do my best, to be a good example for our young people, because I think they have so much to offer and they have so many struggles that I never had. It's harder, I think, to be a teenager now. But, at the same time, we have a lot of good, fine young people.

"The children are so impressionable. I try to set a good example and help them to grow in the knowledge of the Lord."

**Considering the priesthood?**—"Pray. Prayer is just so vital," Father Volz said. "... You can fight with God a little bit. You can argue with him.

"But if you're really honest with him, and you find out what it is that you can do to serve God and serve one another, the answer comes, no matter if it's as a married person or whatever vocation it is in life."

(To read previous installments in the "Faithful Fathers" series, log on to [www.CriterionOnline.com](http://www.CriterionOnline.com).) †

## RECIPES

continued from page 9

### Mushrooms:

(preheat oven to 275 degrees and oil cookie sheet)  
1 egg white

¼ teaspoon vanilla  
¼ cup sugar  
Beat egg whites until stiff. Add sugar slowly, 3 tablespoons at a time. Fold in vanilla. Make circular mounds (for mushroom tops) on oiled cookie sheet. Shape with a small knife. Make different sizes. Make pairs of stems.

Bake for 30 minutes until dry and pale in color. Remove them from the pan immediately. Put them on a cooling rack to cool.

Mix 6 tablespoons confectioners sugar with 1 teaspoon butter. Use this to put the stems and caps together. It should be a smooth pale paste (thick).

With sharp knife, scrape a small hole in the center of the flay side of the mushroom caps. Put a little frosting on the tip of the stem (the pairs of meringue stems should be put together first) and insert in mushroom cap. Let frosting harden before placing the mushrooms on the cake. †

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Photo by Kay Scoville

## Church's power to make Christ present is evident at National Catholic Youth Conference

By **Benedictine Fr. Adrian Burke**

Special to *The Criterion*

It was so early the sun wasn't up yet. We met the bus at 5 a.m. on Nov. 19 in the



Fr. Adrian Burke, O.S.B.

St. Meinrad Parish parking lot, ready to make the trip to the National Catholic Youth Conference in Kansas City, Mo.

As a monk of Saint Meinrad Archabbey, I've served the parishes of St. Meinrad, St. Boniface in Fulda and St. Martin of Tours in Siberia for two tours of duty.

From my experience, I realize that most people are not "morning people," especially teenagers. Mysteriously, I am—well, at least after a healthy shot of java!

Maybe it's because monks are used to getting up early, or maybe it's because I was so excited to be going to NCYC, finally, after almost two years of fundraising and talking it up in our youth group, a fruitful branch of the young Church that calls itself "Teens Aware of Christ."

Before the sun actually did rise, the spirits of our kids rose, and we had all become our usual talkative selves, even a little giddy with expectation. We were even eager to see what the Terre Haute kids would be like. We arrived at St. Benedict Parish a little after 8 a.m. to meet them and have Mass together before heading to Kansas City.

Mass was the perfect way to begin our pilgrimage. The Mass was concelebrated by myself, Father Rick Ginther, the dean of the Terre Haute Deanery, and Conventual Franciscan Father Joel Burget, pastor of St. Benedict Parish in Terre Haute.

We started the trip with Mass so the Son could truly rise on our day, and tune our minds and hearts to the real reason we were going to NCYC—to encounter Jesus Christ in his Church, to get to know him better, and perhaps to discover and re-discover that "Christ Reigns"—the theme of this year's NCYC—over us, from within us and through us for the sake of our salvation!

Faith Schaefer, our tri-parish youth minister, was at least as excited as I was that morning. So much planning and fundraising was beginning to reach its fruition at last. I think we both expected a lot—and we got much more than either of us could have hoped.

After checking into our hotel and having some pizza, "Doc," the bus driver, dropped us off in downtown Kansas City. We had to walk several city blocks in crisp, cold air to find our place in a throng of excited teens waiting to get into the Sprint Center. The young Church was eager to kick off NCYC 2009.

That evening, Bob McCarty, the executive director of Catholic Youth Foundation USA, made a surprise, dramatic entrance before giving the opening keynote address. Using a mountain climber's rappelling rope, he descended from the rafters of the Sprint Center's ceiling, dropping down through the big screens and lighting system before landing on the center stage amid great hoopla. In his address, he called us to center on Christ by delivering a strong message to the young Church: Show up, step up and step out!

Using his experience of hiking the Himalaya Mountains with his wife as an

image of the call of Christ, he reminded us that conversion requires commitment. We can't get where we want to go until we at least show up. Then, having shown up, we embrace Christ and allow his Spirit to help us to step up and do our part—to be his Church in a world hungry for hope.

Tom Booth was the music director for NCYC again this year, and his music leant an air of energy and enthusiasm as it nourished our devotion with lyrics full of Gospel passion. Many times during these songs, I closed my eyes and spoke alone with my God, surrounded by a crowd of thousands, many of whom were talking to Jesus, too. The music would move me to smile, to laugh and, yes, to cry a tear or two as the impact of the message reached my heart, giving me a greater sense of wholeness and mission.

I prayed for our kids as I've come to really love them and see in them the Christ who calls us to serve. I prayed in a spirit of gratitude, grateful to be there, to be Catholic. I was also thankful for my vocation as a priest and monk. And I was thankful for our kids, and having the privilege of knowing them, serving them and receiving from them so much goodness in return.

On Saturday, Nov. 21, to clearly show Christ present among us, we took time to adore Christ present in the Blessed Sacrament. More than 21,000 strong, we prayed and sang before the Blessed Sacrament and then, having received the Benediction, we followed the Sacrament in procession for five city blocks from the Sprint Center to the convention center. It was amazing to behold!

Youth groups prayed the rosary, teenagers prayed litanies and others walked in reverent silence. It was almost apocalyptic. Seeing it, I became keenly aware of the Church's power to make Christ present, standing strong in the midst of a secular world to proclaim the Gospel, all for Jesus!

I could go on and on—about the inspiring music, the teenagers who depicted biblical scenes on the main stage, the youths who told their stories of service and sacrifice, the keynote speakers who spoke with power and conviction, and the thousands of young people who listened and rejoiced, played and prayed with equal power and conviction.

Suffice it say that the young Catholic Church made me proud—proud to be part of it, proud to serve it, proud to be a monk and proud to be a priest. Above all, I am proud to be their brother, a fellow Catholic pilgrim and follower of Jesus Christ. I can't wait for the next NCYC—November 2011—in Indianapolis!

May his reign be forever and ever, and let the young Church say, "Amen!"

*(Benedictine Father Adrian Burke is a monk of Saint Meinrad Archabbey. From 2004 to September 2009, he served as pastor of St. Meinrad Parish in St. Meinrad, St. Boniface Parish in Fulda and St. Martin of Tours Parish in Siberia.) †*

## NCYC is a place where amazing things happen, archdiocesan teenager says

By **Alea Bowling**

Special to *The Criterion*

On Nov. 19, about 21,000 young Catholics from all over the country arrived in Kansas City, Mo., for the National Catholic Youth Conference, a gathering of Catholic high school students that occurs once every two years.



Alea Bowling

Better known as NCYC, the conference is four days that are jam-packed with appearances by some of the most popular Catholic musicians and speakers of today: Steve Angrisano, Matt Maher, Ceili Rain, and Jason and Crystallina Evert, just to name a few. The atmosphere is electric, the experience is unforgettable and the memories last for a lifetime.

As a member of St. Mark the Evangelist Parish in Indianapolis, I traveled to Kansas City with 33 other adults and youths from my parish. I was also one of more than 600 people from the Archdiocese of Indianapolis. The day we arrived, we attended the opening session and were introduced to our emcee for the conference, Steve Angrisano. He presented the theme for NCYC 2009, "Christ Reigns."

During the conference, we would learn about how Christ reigns in us, through us and around us. The Sprint Center was completely filled with energetic young Catholics who were ready to sing, dance, and shout to express their love for God and the Church.

The second day of the conference brought an opportunity to attend a variety of workshops

and take a walk through the "Reign Forest," an entire floor of booths from Catholic colleges, religious orders, music publishers and much more. As one of four youth ambassadors for the archdiocese, I had the responsibility of co-leading two workshops with another ambassador. Together, we were responsible for leading prayer, introducing the speaker and concluding the workshop.

The ambassador program gave me a great opportunity to meet new people and be part of the largest national event for Catholic youth. Also, I was privileged to be involved in the making of a documentary of NCYC 2009 and a promotional video for NCYC 2011 in Indianapolis.

Branden Stanley, a young videographer from Our Lady of the Most Holy Rosary Parish in Indianapolis and founder of Starlight Media Productions, and I were allowed on the floor of the Sprint Center to film and photograph the concerts and speakers for use in the documentary. The experience of being able to see the thousands of youths brought together by the Catholic faith is one I will never forget. Incredible opportunities abound at NCYC. It's a place where amazing things happen.

The next NCYC will be held in Indianapolis in 2011. The theme for that conference is "Are You Ready?" Are you ready to be amazed by the number of youths devoted to their faith? Are you ready to be challenged by incredible people who have dedicated their lives to the Church? Are you ready for your life to be changed? If so, I'll see you at NCYC 2011!

*(Alea Bowling celebrated her 18th birthday during NCYC. She is a member of St. Mark the Evangelist Parish in Indianapolis.) †*

## Youth minister: Future of our faith rests in experiences that young people have now

By **Dawn Schepers**

Special to *The Criterion*

The National Catholic Youth Conference (NCYC) is not an experience you want to miss with the youths from your parish.

Their awe and wonder when more than 21,000 youths (and chaperones, of course) gather to celebrate their faith is not something to take lightly. You want to scoop it up and save it so you can show the parish back home. The future of our faith and our parishes rest in the experiences our young people have now.

I went to my first NCYC in 2007 as a youth minister. I didn't have any teenagers sign up, but I wanted the experience for 2009 when I knew I would have interested youths.

I'm glad I had that chance. There is paperwork to fill out, funds to raise and deadlines to meet. There is also arranging the gathering for the big departure on a motor coach, and making sure that the teenagers have food and money for their meals as high school youths are always hungry and ready to eat.

I had nine innocent youths, one innocent dad and two experienced adult females (myself and a parent who went when it was held in Texas). We traveled more than eight hours on the charter bus to and from Kansas City. We were in the group of four buses from the

New Albany Deanery—part of the contingent of more than 600 people from the archdiocese.

National speakers laughed, spoke and "talked" with the youth in sessions. There was a dance, a comedy club, and areas to relax, buy T-shirts and gather with your group.

One conversation I remember having with "my kids" on the last day was about the Mass that we were going to participate in that night. They groaned a little when I said it was scheduled to last more than two hours. They also didn't think we would get Communion.

That night, before the Mass, they saw more than 180 priests and bishops processing into the center. And we all received Communion. How many adults can say they have had that experience?

More than two weeks have passed since the conference, but the youths and the chaperones from our parish who went are still talking about it. We can't wait for the 2011 NCYC in Indianapolis!

*(Dawn Schepers is the youth ministry coordinator at St. Paul Parish in Sellersburg.) †*



National Catholic Youth Conference participants walk the streets of Kansas City during a eucharistic procession on Nov. 21.

## Wanted: Archdiocesan pilgrims for World Youth Day 2011 in Spain

Special to *The Criterion*

Young adults from the archdiocese are invited to an information meeting for World Youth Day 2011—the faith-sharing event that will draw young

Catholics from around the globe to meet in Madrid, Spain, in August 2011.

The information meeting will take place at St. John the Evangelist Church in Indianapolis after the weekly 7 p.m. Mass on Jan. 10. The archdiocesan

World Youth Day pilgrimage is open to young adults who are 18 to 35 years old.

The information meeting is also open to young adults from the Lafayette Diocese.

For more information, send an e-mail to [YoungAdult@archindy.org](mailto:YoungAdult@archindy.org). †