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CriterionOnline.com

January 13, 2006

Vol. XLVI, No. 13 75¢

Pope John Paul II's would-be assassin to be freed from Turkish prison

VATICAN CITY (CNS)—The Turkish terrorist who shot and seriously wounded Pope John Paul II in a failed 1981 assassination attempt was scheduled to be freed on parole from a Turkish prison on Jan. 12.

Since his extradition from Italy to Turkey in 2000, Mehmet Ali Agca served five years of a 10-year sentence for the 1979 murder of a Turkish journalist and two robberies the same year. But a Turkish court said Agca had completed his prison term and could be released, according to reports by the country's semiofficial Anatolia news agency.

Vatican spokesman Joaquin Navarro-Valls, commenting on "the news of the possible freedom of Ali Agca" in a Jan. 8 press release, said the decision to release Agca should be up to the Turkish courts.

Concerning issues of "a judicial nature," the Vatican "submits to the decisions of the tribunals involved in this matter," the statement said.

Pope Benedict XVI is expected to travel to Turkey this fall.

Agca, 48, had served 19 years in an Italian prison for his May 13, 1981, assassination attempt on Pope John Paul at St. Peter's Square.

Just days after the near-fatal shooting, the Polish pope publicly forgave Agca, and in 1983 the pope embraced his would-be assassin in his Rome prison cell.

Though he was sentenced to life in prison for the shooting, Italian authorities granted Agca clemency in 2000 and returned him to Turkey. At the time, the Vatican said the pope personally intervened in the gunman's release from the Italian prison.

After returning to his home country, Agca was sent to prison for the murder of the editor of a liberal Turkish newspaper and two robberies committed in 1979.

New Turkish laws reduced Agca's original punishment from life in prison, or 36 years under Turkish regulation, to a 10-year sentence. Additional penal code reforms led a Turkish court recently to further deduct the years Agca served in Italian

prison, thereby completing his sentence, according to the Associated Press.

Cardinal Renato Martino, president of the Pontifical Council for Justice and Peace, said his council did not want to interfere with the Turkish court's decision that determined Agca had "paid his debt to justice."

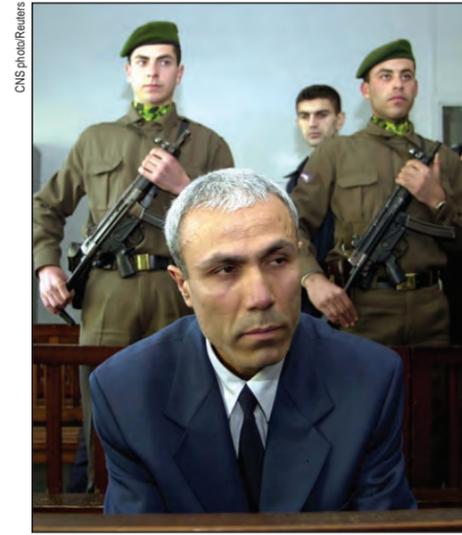
The cardinal said, however, that Scripture readings during this Christmas season have talked about Christ being sent "to proclaim liberty to captives."

Christ, in his mercy, will not break "a bruised reed" nor snuff out "a smoldering wick," he wrote in a statement sent to journalists on Jan. 9.

Cardinal Martino also noted that "John Paul II, who immediately pardoned his attacker, titled one of his messages for the World Day of Peace: 'There Is No Peace Without Justice, No Justice Without Forgiveness.'"

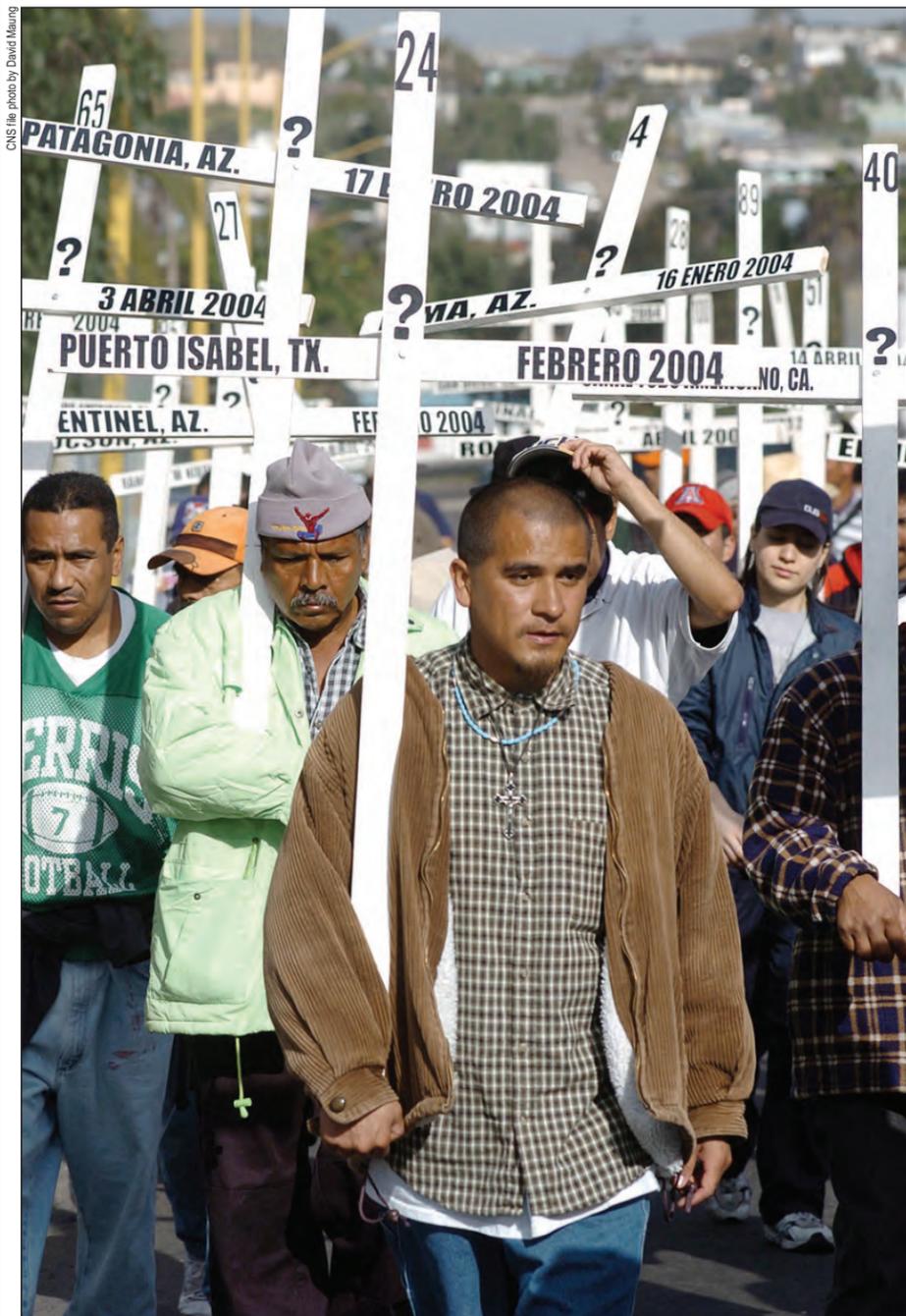
Pope John Paul's former secretary, Polish Archbishop Stanislaw Dziwisz of Krakow, said the late pope "would have

See AGCA, page 2



Mehmet Ali Agca, guarded by Turkish police, sits in court for a hearing in Istanbul in this December 2000 photo. Agca, the man who shot and seriously wounded Pope John Paul II in 1981, will be freed from prison this month, the Anatolian state news agency said on Jan. 8.

Gift return? Senate likely to seek swap for House immigration bill



Mexican migrants carry crosses during Holy Week in Tijuana in 2005 to recall those who have died while crossing the U.S.-Mexican border. Immigration reform is among the big issues to be discussed by members of Congress in 2006.

WASHINGTON (CNS)—When senators return to work in mid-January, one waiting task will be to decide what to do with the big, unwieldy Christmas present left for them by the House, labeled "immigration reform."

It's improbable that the Senate would pass as-is the Border Protection, Anti-Terrorism and Illegal Immigration Control Act, which passed the House on Dec. 16 by a vote of 239-182. The question is whether the Senate will try to amend and rework the House bill more to its tastes or just chuck it onto a back shelf, and then rally behind a different bill with a better chance of passing in the upper body of Congress.

The 257-page House legislation focuses entirely on enforcement. It includes provisions to criminalize violations of immigration law, including the act of providing aid to illegal immigrants; would make it harder for legal immigrants to become citizens; and would penalize state and local governments that do not pointedly enforce immigration laws, currently only a responsibility of federal agencies. It would eliminate a visa lottery program that allows up to 50,000 people a year from certain countries to enter the United States legally and would build 700 miles of new fence along the 2,000-mile border with Mexico.

The bill also would expand the employment authorization verification program, while not replacing the flawed database employers use for checking documents.

Not included in the bill were provisions encouraged by President George W. Bush to address U.S. demand for workers from other countries and to provide a way for the millions of people already in the country illegally to regularize their status.

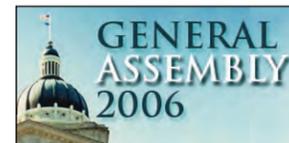
Organizations that back a more comprehensive approach to immigration reform, including the Catholic Church, have thrown their support behind other bills, particularly one sponsored by

See IMMIGRATION page 2

Catholic Conference works to limit death penalty in Indiana

By Brigid Curtis Ayer

In response to a call by the U.S. Conference of Catholic Bishops for an end to capital punishment in the United States, the Indiana Catholic Conference is



working to limit Indiana's death penalty during the 2006 legislative session of the Indiana General Assembly.

"Because all human beings are created in the image and likeness of God, we have an inherent dignity," said Indiana Catholic Conference Executive Director Glenn Tebbe. "The Church has consistently upheld the dignity of all life from conception to natural death. It is out of this consistent life ethic that we address legislative issues."

Senate Bill 48 would prohibit the court from imposing a death sentence if the jury is unable to agree on a sentencing recommendation. Current law allows a judge to impose a death sentence when a jury cannot agree on a recommendation. "The bill puts the decision back into the hands of the jury

See LEGISLATURE, page 21

IMMIGRATION

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Sens. John McCain, R-Ariz., and Edward Kennedy, D-Mass. That bill includes enforcement changes as well as a new worker visa program; improvements in legal immigration procedures so families can be reunited more quickly; and ways for immigrants already in the country illegally to pay a fine and adjust their status.

The Senate is expected to take up immigration legislation in February. Although the House bill passed by a large majority, few observers expect it to have much support in the Senate. Some predicted it wouldn't get past being assigned to a committee.

Still, as Washington got back to work after the holidays, opponents of H.R. 4437 were taking every opportunity to express their worries about its potential impact.

Washington Cardinal Theodore E. McCarrick told reporters on Jan. 5 that the U.S. bishops are "very concerned about this." One particular worry is that provisions to criminalize immigration violations would be applied to Church workers who help needy people without regard for immigration status.

Under current law, being in the country illegally violates only civil law, not criminal codes. By making immigration violations a crime, those who even unknowingly assist people who are in the country illegally could be subject to prosecution.

"People who are trying to help immigrants will be finding themselves turned into criminals," Cardinal McCarrick said. "That's going to include people at churches."

For such Church programs to screen out needy people based on their immigration status is not an option, he said, "if you want to do what the Lord told you to do."

In a statement, Don Kerwin, director of the Catholic Legal Immigration Network, known as CLINIC, warned that the bill would overturn two Supreme Court rulings that mandate fair treatment and due process for immigrants who are detained indefinitely by the Department of Homeland Security because they cannot be deported to their home countries.

Those rulings led to a reversal of a previous policy of arbitrarily imprisoning people for years after they had served any criminal sentences when they could not be deported for a variety of reasons, such as a lack of diplomatic relations with the home country.

Kerwin said that under the House bill "we can expect, at minimum, an increase of thousands of indefinite detainees in U.S. detention facilities."

"This would be a huge step backwards," he added. "We should not expand a legal black hole that leaves migrants imprisoned in legal limbo."

During a telephone press conference held as the House debated the bill in mid-December, representatives from the U.S. Chamber of Commerce, the Service

CNS photo by David V. Kamba, Catholic New World



Fourth-grader Patrick O'Neill pledges allegiance to the flag during a naturalization ceremony in March 2005 at Cardinal Joseph Bernardin School in Chicago.

Employees International Union, Americans for Tax Reform and the Manhattan Institute joined Bishop Thomas G. Wenski of Orlando, Fla., in criticizing the bill as inadequate and punitive.

Though the interest groups seemed to have common ground only in finding the House bill inadequate, a criticism many shared was its failure to recognize that enforcement alone won't end illegal immigration.

Tamar Jacoby, of the Manhattan Institute, said the House bill takes an ostrich-like

approach. Focusing only on enforcement fails to address the economic demand for foreign workers and will drive illegal immigrants further into the shadows of society, she said.

Bishop Wenski said among the House bill's failings is that it ignores the need to help legal immigrants reunite their families. The wait for family reunification visas is as long as 10 years, he pointed out, which adds to the pressure on people to enter the United States illegally. †

AGCA

continued from page 1

celebrated" upon hearing the news of Agca's scheduled release from prison.

"The Holy Father had forgiven him from the very first moment, sincerely so, and then when he met him in jail he spoke to him like a brother," he told the Italian daily *Corriere della Sera* on Jan. 9.

Archbishop Dziwisz said the pope had once asked, "How could we show ourselves before the Lord if we didn't forgive each other?"

Some Vatican officials noted that Turkish authorities had not informed the Vatican that Agca was to be released. Navarro-Valls mentioned this in his Jan. 8 statement, and Cardinal Angelo Sodano, Vatican secretary of state, told the Italian daily *La Repubblica* on Jan. 9 that he only heard of the court's decision from news reports.

At various times since the assassination attempt against Pope John Paul, Agca told different versions of what happened and who was behind it. At one point, Agca claimed Bulgarian secret service agents hired him at the bidding of the Soviet KGB, the former Russian secret police and intelligence agency.

The allegations resulted in a trial and acquittals in 1986 for the Bulgarian and Turkish defendants implicated by Agca.

Agca later said the Bulgarian connection was a fabrication of Italian intelligence officials who had promised him early release if he went along with their plan.

In recent years, Agca has said he acted on his own in shooting the pope. Agca, a Muslim, had publicly threatened to kill the pontiff in 1979 when the pope visited Turkey.

The late pope had offered his own views of the assassination attempt in his book, *Memory and Identity: Conversations*

Between Millenniums.

He expressed his belief that Agca was a professional assassin and that the assassination attempt was "not his initiative." The pope did not say who he thought was behind the shooting, but described it as an episode in the "last convulsions of 20th-century ideologies of force."

Pope John Paul long credited Mary with saving his life; he was shot on May 13, the anniversary of the first of the apparitions in Fatima, Portugal. In 1984, he had the bullet fragment that was removed from his body placed in the crown of the Marian statue at the Fatima shrine. †



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

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

1400 N. Meridian St.
Box 1717
Indianapolis, IN 46206-1717
317-236-1570
800-382-9836 ext. 1570
criterion@archindy.org

Periodical Postage Paid at Indianapolis, IN.
Copyright © 2006 Criterion Press, Inc.

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



Phone Numbers:
Main office:317-236-1570
Advertising317-236-1572
Toll free:1-800-382-9836, ext. 1570
Circulation:317-236-1425
Toll free:1-800-382-9836, ext. 1425

Price: \$22.00 per year 75 cents per copy

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

Website: www.CriterionOnline.com

E-mail: criterion@archindy.org

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Published weekly except the last week of December and the first week of January. Mailing Address: 1400 N. Meridian Street, Box 1717, Indianapolis, IN 46206-1717. Periodical Postage Paid at Indianapolis, IN. Copyright © 2006 Criterion Press, Inc. ISSN 0574-4350.

New year brings changes to *Criterion* and communications staff

Archbishop Daniel M. Buechlein has announced several changes in the leadership of *The Criterion* and the archdiocese's Secretariat for Communications.

William R. Bruns, executive director of the Secretariat for Communications and associate publisher of *The Criterion*, will retire on March 30.

Greg Otolski, editor of *The Criterion*, will succeed Bruns as executive director of the communications secretariat and as associate publisher. Otolski also will serve as director of communications for the archdiocese, succeeding Susan C. Borcherts, who relocated to South Carolina earlier this year.

Michael Krokos, assistant editor of *The Herald Bulletin*, the daily newspaper in Anderson, Ind., has been named editor of *The Criterion*, effective immediately.

John Shaughnessy, a former reporter for *The Indianapolis Star*, has been hired as the assistant editor of *The Criterion*.

Brandon A. Evans, a reporter for *The Criterion* since 2001, has been promoted to archdiocesan Web site manager, a new position. Evans also is editor of the online edition of *The Criterion*.

Bruns, a member of St. Barnabas

Parish in Indianapolis, has worked for the Archdiocese of Indianapolis since 1994, when he was hired as director of stewardship education/director of publications following his retirement from a 26-year career in communications at Eli Lilly and Company in Indianapolis.

Bruns was appointed executive director for communications for the archdiocese in 1994. He was named executive editor of *The Criterion* in 1997, and in 1998 he was promoted to secretary for communications while retaining the executive editor position.

Otolski, who previously was business editor of *The Courier-Journal* in Louisville, Ky., was hired as managing editor of *The Criterion* in 1999. He was named editor of the archdiocese's weekly newspaper in 2003.

Krokos, a member of St. Louis de Montfort Parish in Fishers, Ind., in the Lafayette Diocese, is the former editor of two Catholic newspapers: *The Catholic Spirit*, of the Archdiocese of St. Paul and Minneapolis, from 1998 to 2004, and *The Catholic News & Herald*, the newspaper of the Diocese of Charlotte, from 1996 to 1998.

Krokos also was managing editor of *The Highlander* in Highlands, N.C., and editor of *The Crossroads Chronicle* in Cashiers, N.C., from 1994 to 1996 and editor of *The People-Sentinel* in Barnwell, S.C., from 1987 to 1994.

Shaughnessy, a member of St. Thomas Aquinas Parish in Indianapolis, was a reporter and columnist at *The Indianapolis Star* since 1981.

Shaughnessy also was a member of the board of regents of Bishop Chatard High School in Indianapolis from 1997 to 2003. He has been a longtime volunteer coach with the Catholic Youth Organization and has served as a volunteer with the St. Vincent de Paul Society.

Evans, a member of Holy Rosary Parish in Indianapolis, covered education, social service issues, and stewardship and development stories for *The Criterion* for the past five years. Evans created



William R. Bruns



Greg Otolski



Michael Krokos



Brandon A. Evans



John Shaughnessy

The Criterion Online Edition, which launched on Jan. 13, 2005, and has been editing and updating the site since. He is currently redesigning the archdiocese's Web site—www.archindy.org. †

More than 800 million children are exploited, says Vatican report

VATICAN CITY (CNS)—More than 800 million children around the world are victims of malnutrition, disease, trafficking and other forms of economic and social exploitation, an annual Vatican report said.

Among the more worrisome trends are the more than 200 million child laborers between 5 and 14 years of age and the increase in street children on several continents, it said.

Millions more children are forced into armed conflict or prostitution. In many

countries, births are unregistered, leaving those children open to a lifetime of exploitation, it said.

"They are the scandal of our time. For 860 million children of the world, the future is an unknown and the present is a nightmare that lies on the consciences of adults," said the report, issued on Jan. 5 by Fides, the Vatican missionary news agency.

The annual report, first prepared in 2004, seeks to draw attention to the plight of young people on the feast of the

Epiphany of the Lord, which the Church marks as the world missionary day for children.

The Holy Childhood Association, one of four pontifical mission societies, finances and supports thousands of projects aiding the neediest children in developing countries. In 2004, it allocated \$18 million for nearly 1,800 projects, including programs at schools and orphanages.

The report said that, among the estimated 211 million child laborers, about

171 million work in hazardous environments—operating dangerous machinery, handling toxic materials or spending hours in poorly ventilated mines, for example.

At the origin of many forms of child exploitation is the fact that, according to UNICEF, more than 50 million children born each year, mostly in Africa and Asia, are never registered. They become, in effect, clandestine in their homelands, unknown to their own governments, the report said. †

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February 3, 2006, issue of *The Criterion*

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Photos should be saved in jpg format, be a minimum 200 dpi resolution and at least 3 inches or 600 pixels wide. Please send your photo as an attachment to the e-mail.

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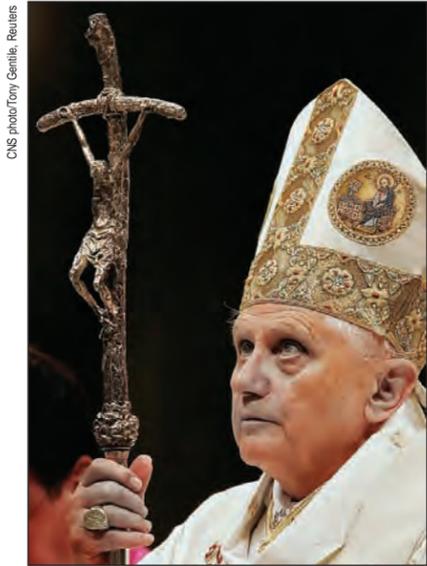
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Editorial



Pope Benedict XVI looks at his crosier as he celebrates Mass at St. Peter's Basilica at the Vatican on Jan. 1. On the feast of Mary, Mother of God, and World Peace Day, the pope said that "when man lets himself be enlightened by the splendor of truth he becomes a peacemaker with interior courage."

We are called to solidarity and stewardship in the New Year

Christian "solidarity means standing up for one another, the healthy for the sick, the rich for the poor, the countries of the North for those of the South, in the knowledge that we have a mutual responsibility and with the awareness that it is in giving that we receive, that we can only give that which has been given to us, which therefore never simply belongs to us" (Pope Benedict XVI).

At the beginning of each new calendar year, the Church calls our attention to the challenges we face in the year ahead as we strive to achieve peace and justice for all the peoples of the world. During his 26-year pontificate, Pope John Paul II spoke often (and urgently) of the need for peace. "Peace is more and more clearly seen as the only way to justice," he said. "Peace is itself the work of justice." And "public opinion is growing in consciousness of the absurdity of war as a means of resolving differences."

New Year's Day is traditionally considered World Peace Day—under the patronage of the Blessed Virgin Mary. Pope Benedict XVI has carried on this important tradition—making world peace the subject of his address to the people in St. Peter's Square on the first day of the new year. As he often does, the Holy Father reminds us that there can be no peace without God. Indeed, all our attempts to achieve reconciliation and harmony among the divided peoples of the world are doomed to failure unless they are open to the grace of God and subject to his divine will. "Without God, things always go badly," the pope says frequently.

Without God, our best efforts are futile and our yearning for peace remains unsatisfied. Without God, there is no real solidarity and no hope for human equality, no end to poverty and human suffering, and no peace among the warring nations and cultures of our divided world.

But with God all things are possible. Even an end to world hunger. Even cures for AIDS and other catastrophic illnesses. Even a just distribution of the

world's material resources. Even a "culture of life" that respects human dignity and promotes authentic family and community values. Even peace and justice for all people regardless of their race, religion, social or economic status.

What must we do to achieve true and lasting peace? Acknowledge our solidarity with all our sisters and brothers in the one family of God. Be grateful stewards of the gifts we have received from a good and gracious God. Share generously with others all the material and spiritual gifts we have received through Christ's bounty. Accept the will of God, as Mary did, and follow Christ as faithful disciples. Be open to the work of the Holy Spirit—even as he calls us out of our comfort zones into new and unfamiliar territory. ("Put out into the deep" as the Lord challenged his weary disciples when they were unsuccessful in their efforts to catch fish in Luke 5:4 and "start afresh from Christ" as Pope John Paul II called us to do in his apostolic letter, *"Novo Millennio Inuente,"* "Entering the New Millennium").

Each new year is a new beginning. A chance to try again.

As Pope Benedict XVI said in his World Peace Day message: "If peace is the aspiration of all men of good will, for the disciples of Christ this is a permanent mandate that commits everyone; it is a demanding mission that urges them to proclaim and witness 'the Gospel of Peace,' proclaiming that recognition of God's complete truth is a prior and necessary condition for the consolidation of the truth of peace. May this acknowledgement grow more and more, so that each Christian community may become the 'leaven' of a humanity renewed in love ... With [Mary's] maternal help, we wish to commit ourselves to quickly work for peace, following Christ, the Prince of Peace."

— Daniel Conway

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

Be Our Guest/By Glenn Tebbe

Death penalty and immigration are key legislative issues

For almost 40 years, the Indiana Catholic Conference (ICC) has offered a moral and social justice perspective regarding state legislative issues.



Again this year, the ICC looks forward to working within the legislative process by providing a readily accessible source regarding the position of the Church on matters affecting the common good. The Church examines all issues in the light of her principles on social doctrine and the Gospel. While the Church is realistic in its approach to addressing issues, taking into consideration the political realities and likelihood of success, there are times when the issues are of such importance that the Church must speak with a prophetic voice, in spite of political realities. Two such issues are priorities for 2006 in the Indiana General Assembly.

The first is the use of capital punishment in Indiana. During 2005, five individuals were executed by the state. This is approximately half as many as were executed from 1977 to 2004. Another person is scheduled to be executed on Jan. 27 and more await an execution date. As the U.S. Conference of Catholic Bishops recently noted in its statement, *"A Culture of Life and the Penalty of Death,"* "the sanction of death, when it is not necessary to protect society, violates respect for human life and dignity."

We urge Indiana legislators to reconsider the death penalty law and its effect upon society. Jesus showed us that the only true way to justice is through mercy and reconciliation, not violence.

Immigrant concerns within our state also continue to be a concern of the Indiana bishops. While the Church does not advocate undocumented immigration into the United States, it affirms the human dignity of the undocumented who live within our midst and makes every effort to ensure that their basic human needs are met and that their human rights are respected. Although immigration policy is a national issue, there are state policies that can facilitate or restrict one's ability to provide for one's family.

Of specific concern this session is the problem of obtaining a driver's license. In Indiana, driving is critical to support one's family. Getting to work, obtaining groceries and taking care of the ordinary needs of one's family require driving a vehicle. Allowing immigrants to obtain driving privileges not only benefits immigrants, it is a matter of safety for all Hoosiers.

Neither issue is popular or likely to be addressed. However, the Church's moral position is not based on popular opinion. The issues it addresses are not only those in which it is likely to be persuasive. The Church's role in society as noted in the *Catechism of the Catholic Church* is to "bear witness to man, in the name of Christ, to his dignity and his vocation to the communion of persons. She teaches him the demands of justice and peace in conformity with divine wisdom" (#2419).

The ICC shares in this responsibility, and looks forward to examining other issues with these same criteria throughout the 2006 session of the General Assembly.

(Glenn Tebbe is executive director of the Indiana Catholic Conference.) †

Making a Difference/Tony Magliano

Pope Benedict XVI proclaims the 'Gospel of Peace' in message

In his first World Day of Peace message, Pope Benedict XVI has signaled that he intends peacemaking to be a central part of his papacy. In fact, his first papal decision—picking a name—was greatly influenced by his desire to build peace.

In his Jan. 1, 2006, peace message, he writes that he chose the name Benedict because he wanted to evoke both St. Benedict, "the patron saint of Europe, who inspired a civilization of peace on the whole continent, and Pope Benedict XV, who condemned World War I as a 'useless slaughter.'"

The pope teaches in his inaugural World Day of Peace message, titled "In Truth, Peace," "that peace cannot be reduced to the simple absence of armed conflict." True peace is the fruit of a divinely planted order, brought about by humanity's thirst for an ever more perfect justice.

Echoing the Catholic Church's teaching that social justice is an essential ingredient for peace, the pope writes, "Whenever the integral development of the person and the protection of his fundamental rights are hindered or denied, whenever countless people are forced to endure intolerable injustices and inequalities, how can we hope that the good of peace will be realized?"

In response, Benedict XVI teaches that "Catholics in every part of the world have a duty to proclaim and embody ever more fully the 'Gospel of Peace.' ... God is love which saves, a loving Father who wants to see his children look upon one another as brothers and sisters, working responsibly to

place their various talents at the service of the common good of the human family."

Moving from a general view to more specific concerns, the pope expresses his deep belief that weapons are serious roadblocks to peace.

"In a nuclear war there would be no victors, only victims. The truth of peace requires that all [nations] ... strive for a progressive and concerted nuclear disarmament. The resources which would be saved could then be employed in projects of development capable of benefiting all their people, especially the poor."

The United States has agreed with Russia to scale down its number of strategic long-range missiles to approximately 2,200 by 2012. But 2,200 city-destroying weapons are far too many. In truth, even one nuclear weapon is one too many.

Turning to conventional weapons and military spending, the pope writes: "In this regard, one can only note with dismay the evidence of a continuing growth in military expenditure and the flourishing arms trade. ... How can there ever be a future of peace when investments are still made in the production of arms and in research aimed at developing new ones?"

Here again, the United States leads the world. We sell and give away more weapons than any other nation. Our 2006 military budget weighs in at more than \$440 billion—not counting the war in Iraq. This is more than the combined military budgets of the next 20 countries.

True followers of the Prince of Peace must pray for the faith and courage to change the deadly course that our nation and world seem determined to pursue.

(Tony Magliano is a columnist for Catholic News Service.) †

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Bishop Bruté House helps support a new 'culture of vocation'

Sometimes important things happen in small ways and without much fanfare. In late August of 2004, we inaugurated the Bishop Simon Bruté House of Formation at Marian College in Indianapolis for college seminarians. It is a place and a program for young men who wonder whether or not God might be calling them to the priesthood. These young men want and need to decide whether they ought to pursue a priestly vocation.

We are providing a situation and a program where this kind of decision can be made prudently and freely. In its second year, the number of seminarians housed in St. Francis Hall on the campus of Marian College doubled and that may happen again in the fall of this new year.

Actually, the idea of a house of formation emerged from discussions with young men who told us they would appreciate living with like-minded guys while going to college. They said they would appreciate a little structure in their life, particularly for prayer and daily Mass. They also said it would help them to have ready access to priests.

God is smiling on this venture, and we are grateful. In the prayer of dedication, we asked the Lord "that this house may indeed be a school of prayer and a center of divine teaching so that those who come here may discover how God chooses to

lead them in service to the Church and the world."

We prayed that "through prayer these young men may be led by your Spirit to seek the way of your truth, that if you are calling them as future ministers of Christ, they will respond with generous hearts and resolute will."

We prayed that "here they will grow accustomed to offering spiritual sacrifices, and by celebrating the liturgy, experience the saving power of the sacraments."

We prayed "that their obedience will lead them to follow the Good Shepherd."

I make a point of the Bishop Bruté House of Formation because, besides the important work of providing a nearby opportunity for young men to see if God calls them to priesthood in a formation program designed for that purpose, we are experiencing another benefit. I believe that the existence of the Bishop Bruté House of Formation, to be sure, along with our archdiocesan youth ministry program, has enkindled a new "culture of vocation."

What do I mean by a new "culture of vocation"?

Quite simply, it means that the idea of vocation in general is more noticeably brought to mind for our youth and young adults. I don't mean to suggest that the vocation to priesthood is the only vocation that comes to mind. The fact that

17 Catholic youth are enrolled in the Bishop Bruté formation program at Marian College has added the value of encouraging other youth and young adults to wonder what specific plan God might have for them.

Our archdiocesan youth program supports this encouragement. Like the Bishop Bruté venture, it helps us communicate that baptism initiates everyone on the way of holiness. Every baptized person is called to live a holy life in some specific way. The more common vocation of Catholics is to live the faith as lay persons, whether married or single, and to do so in the stuff of everyday life.

In addition, some of us are called to be holy as consecrated women or men who live a special witness to the Gospel in the Church and the world. Religious sisters, brothers and priests are a unique gift for the life of the Church. And, of course, some of us are called to be ordained deacons or priests in the ministry of the Church.

The baptismal call to holiness is the foundation of all vocations. For a variety of reasons, awareness of that fundamental

call, which is shared by all of us, seems to have been diminished over the years. And with that diminishment went the attentiveness to God's call to religious and priestly vocations as well. Why has there been a diminishment in the awareness of vocation in general?

The prevailing values of our culture eclipse the spiritual values that foster vocational alertness. We are, as it were, washed in secular and material values that in fact militate against the generous spirit needed for service in the Church and the world. For awhile, not much effort was expended in issuing an invitation to consider the call to holiness in general, and to serve as religious and priests in particular.

Today, many of our youth and young adults are seeking to sidestep excessively materialistic values in search of a deeper meaning in life. Frankly, I find them readily attentive to spiritual direction. With like-minded peers, they signal hope for the future.

They deserve our enthusiastic support! †

Archbishop Buechlein's intention for vocations for January

Parents: that they may remain faithful to their vocations and encourage their children to consider God's call to service in the Church, especially as priests and religious.

La casa del Obispo Bruté ayuda a incentivar una nueva 'cultura de vocación'

Algunas veces suceden cosas importantes de modo casi imperceptible y sin mucha fanfarria. A finales de agosto de 2004 inauguramos la Casa de Formación del Obispo Simon Bruté en Marian College de Indianápolis, para seminaristas universitarios. Se trata de un lugar y de un programa para jóvenes caballeros que sientan la inquietud del llamado de Dios al sacerdocio. Estos jóvenes desean y necesitan decidir si deben ir tras su vocación sacerdotal.

Estamos proporcionándoles un ambiente y un programa donde pueda tomarse este tipo de decisión prudente y libremente. En su segundo año, el número de seminaristas alojado en Saint Francis Hall en el recinto universitario Marian College se duplicó, lo cual podría suceder nuevamente durante el otoño de este nuevo año.

En realidad, la idea de una casa de formación surgió a partir de conversaciones sostenidas con jóvenes quienes expresaron que les gustaría vivir con chicos que compartieran su parecer durante su época universitaria. Indicaron que desearían contar con cierta estructuración en sus vidas, especialmente en lo atinente a la oración y la misa diaria. También comentaron que les ayudaría contar con sacerdotes a su alcance.

Esta empresa cuenta con el favor de Dios y nos sentimos agradecidos. En la oración dedicatoria le pedimos al Señor "que esta casa sea, en efecto, una escuela de oración y un centro de enseñanza divina de modo que quienes vengan aquí descubran cómo Dios elige conducirlos

al camino del servicio a la Iglesia y al mundo."

Rezamos por que "a través de la oración tu Espíritu guíe a estos jóvenes a buscar el camino de tu verdad; para que si estás llamándolos como futuros ministros de Cristo, respondan con corazones generosos y una voluntad decidida."

Oramos para que "aquí crezcan acostumbrados a ofrecer sacrificios espirituales y por medio de la celebración de la liturgia, experimenten el poder salvador de los sacramentos."

Rezamos "para que su obediencia los lleve a seguir al Buen Pastor."

Destaco la Casa de Formación del Obispo Bruté ya que, además de la labor importante de proporcionar una oportunidad accesible para que los jóvenes determinen si Dios los está llamando al sacerdocio en un programa de formación diseñado para tales fines, estamos experimentando otro beneficio. Creo que la existencia de la Casa de Formación del Obispo Bruté, junto con nuestro programa arquidiocesano de ministerios juveniles, han despertado una nueva "cultura vocacional."

¿A qué me refiero con una nueva "cultura vocacional"?

Sencillamente significa que, en general, nuestra juventud y los jóvenes adultos piensan más en la idea de la vocación. No quiero sugerir que la vocación al sacerdocio es la única en la que piensan. El hecho de que 17 jóvenes católicos estén inscritos en el programa de formación Obispo Bruté del Marian College tiene el valor agregado de alentar

a otros jóvenes y jóvenes adultos a preguntarse acerca de cuál será plan específico que Dios tiene reservado para ellos.

Nuestro programa juvenil arquidiocesano apoya este incentivo. Al igual que la empresa del Obispo Bruté, nos sirve de ayuda el comunicar que el bautismo inicia a todos en el camino a la santidad. Todos los bautizados están llamados a vivir una vida santa de alguna forma específica. La vocación más común de los católicos es vivir la fe como laicos, ya sea casados o solteros, y hacerlo en las cosas cotidianas.

Asimismo, algunos de nosotros estamos llamados a la santidad como hombres o mujeres consagrados que viven como testimonio especial del Evangelio en la Iglesia y en el mundo. Las hermanas y hermanos religiosos, así como los sacerdotes son obsequios únicos para la vida de la Iglesia. Y, por supuesto, algunos de nosotros estamos llamados a ordenarnos como diáconos o sacerdotes en el ministerio de la Iglesia.

El llamado bautismal a la santidad es la base de todas las vocaciones. Por diversas razones, la conciencia de dicho llamado fundamental, que todos compartimos, parece haber disminuido con los años. Y con dicha disminución también se ha esfumado la atención al llamado de

Dios a las vocaciones religiosas y sacerdotales. ¿Por qué ha habido una disminución en la conciencia a la vocación en general?

Los valores predominantes de nuestra cultura eclipsan los valores espirituales que fomentan la conciencia vocacional. Nos vemos arrastrados por los valores seculares y materiales que, de hecho, militan en contra del espíritu generoso necesario para el servicio a la Iglesia y el mundo. Durante algún tiempo no se hacían grandes esfuerzos para emitir una invitación a considerar el llamado a la santidad en general, y a servir como religiosos y sacerdotes, en particular.

Hoy en día muchos de nuestros jóvenes y jóvenes adultos están buscando soslayar los valores excesivamente materiales en pos de un significado más profundo de la vida. Francamente los encuentro atentos de buena gana a la orientación espiritual. Junto con los compañeros que comparten su visión, son un indicio de esperanza para el futuro.

¡Ellos se merecen nuestro apoyo entusiasta! †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en enero

Padres: Que ellos puedan permanecer fieles a su vocación y puedan alentar a sus hijos a considerar la llamada de Dios para ser vir en la iglesia, especialmente como sacerdotes y gente religiosa.

Events Calendar

January 13

Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m., breakfast in Priori Hall, \$10 members and guests. Information: 317-842-6917 or Lumen_Dei@comcast.net.

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

St. Michael Parish, 519 Jefferson St., Greenfield. **Natural Family Planning (NFP) class**, 9-11 a.m. Information: 317-462-2246.

January 15

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Catholic Widows/Widowers Organization, Mass**, 10:30 a.m., breakfast, Knights of Columbus, Mater Dei Council, 437 N. Delaware St., Indianapolis. Information: 317-784-1102.

MKVS and DM Center, Rexville (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). Covenant Sunday, holy hour, 2:30 p.m., **Mass**, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail frburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~frburwink.

January 16

Our Lady of Perpetual Help Parish, 1752 Scheller Lane, New Albany. **"Catholics Returning Home,"** six-week series, 7:30-9 p.m. Information: 812-745-3112.

January 16-February 21

Vigo County Public Library, Terre Haute. Saint Mary-of-the-Woods. SpiritPro Workshop and retreat series, four Tuesdays, **"Soul Brothers—Men of the Bible Speak to Men of Today,"** 6-8 p.m., facilitator, Congregation of Christian Brother Barry Donaghue, donations accepted.

Information: 812-535-4531 or spiritpro@spsmsw.org.

January 17

St. Francis Community Relations, 3145 E. Thompson Road, Indianapolis. St. Francis Hospital and Health Centers, **"Freedom from Smoking,"** seven-week class, 6-8 p.m., \$50 per person. Information: 317-782-7999.

January 18

St. Malacy Parish, 326 N. Green St., Brownsburg. **"Catholics Returning Home,"** six-week series, 7-8:30 p.m. Information: 317-858-8422.

January 19

Our Lady of Mount Carmel

Church, 14598 Oakridge Road, Carmel, Ind. (Diocese of Lafayette). **Catholic Professional and Business Club**, Mass, 6:30 a.m., breakfast, Ritz Charles, 12156 N. Meridian St., Carmel, Ind. Information: www.cpbcc-ld.org.

January 20

Knights of Columbus, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, 6:30 a.m., buffet breakfast. Information: 765-966-0916.

January 21

Cordifonte House of Prayer, 3650 E. 46th St., Indianapolis. **Silent prayer day**, 9 a.m.-

2:30 p.m., brown bag lunch, free-will offering. Registration: 317-543-0154.

Atrium Banquet Center, 3143 E. Thompson Road, Indianapolis. St. Francis Medical and Surgical Weight Loss Center, **one-day motivational workshop**, \$30 per person. Information: 317-782-7525.

January 22-26

St. Monica Church, 6131 N. Michigan Road, Indianapolis. **Parish mission**, "Receive, Renew, Rejoice!" 7:15 p.m. Sunday, 7 p.m. Monday through Thursday. Information: 317-253-2193. †

Retreats and Programs

January 13-15

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

January 15

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

January 17-19

Saint Meinrad Archabbey, 200 Hill Dr., St. Meinrad. **Midweek Retreat**, "A Personal Preparation for the Paschal Mystery," Benedictine Father Jeremy King, presenter. Information: 812-357-6611 or e-mail avinson@saintmeinrad.edu.

January 19

Oldenburg Franciscan Center, Oldenburg. **"The Spirit in These Times,"** monthly series, 9-10:45 a.m., \$30 series, \$8 per session, Franciscan Father Carl Hawver, presenter. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

January 20-22

Mount St. Francis Retreat Center, 101 St. Anthony Drive, Mount St. Francis. **"Blessed Grieving Retreat,"** Msgr. Paul Koetter and Dr. Margie Pike, presenters. Information: 812-923-8817 or e-mail retreats@mountsaintfrancis.org.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Retrouvaille program for troubled marriages**. Information: 317-236-1586 or 800-382-9836, ext. 1586.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Our Lady of Grace Academy Alumnae retreat,"** Benedictine Sister Mildred Wannemuehler, presenter. Information: 317-788-7581 or e-mail benedictinn@yahoo.com.

benedictinn@yahoo.com.

Mother of the Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. **"One Life to Live,"** preparation for death and eternity, \$120 per person or \$150 per couple. Information: 812-825-4642, ext. 200.

January 21

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Spirit of the Seasons" retreat**, 8:30 a.m.-4 p.m., Benedictine Sister Antoinette Purcell, presenter. Information: 317-788-7581 or e-mail benedictinn@yahoo.com.

January 22

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Adoration 101,"** Msgr. Joseph F. Schaedel, presenter, 7 p.m., \$20 per person. Information: 317-545-7681 or e-mail www.archindy.org/fatima.

January 23

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Your Call, Your Cup, Your Talents, Your Response,"** Richard Smith, presenter, 8:30 a.m.-2:30 p.m., \$30 per person. Information: 317-545-7681 or e-mail www.archindy.org/fatima.

January 24

Oldenburg Franciscan Center, Oldenburg. **Day of Reflection**, "Blessed or Stressed," Franciscan Sister Patty Campbell, presenter, 9:30 a.m.-3:30 p.m., \$45 per person, early registration. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

January 27-29

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

January 30

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Senior Mass and Social**. Information: 317-545-7681 or e-mail www.archindy.org/fatima.

January 30-March 6

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Archdiocesan Office of Family Ministries, **"Divorce and Beyond,"** six-week program, 7-9 p.m., \$30 per person. Information: 317-236-1596 or 800-382-9836, ext. 1596.

January 31-February 28

Oldenburg Franciscan Center, Oldenburg. **"The Vision of Vatican II for Today,"** five-part video series, Franciscan Sister Janet Born, presenter, 1:30-3 p.m., \$35 series. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

February 1-22

Oldenburg Franciscan Center, Oldenburg. **"Basic Pottery and Beyond,"** Franciscan Sister Ann Vonder Meulen, potter, educator, 6-9 p.m., \$140 early registration. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

February 1-23

Oldenburg Franciscan Center, Oldenburg. **"Basic Pottery and Beyond,"** Franciscan Sister Ann Vonder Meulen, potter, educator, 9 a.m.-noon, \$140 early registration. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

February 2

St. Michael the Archangel Parish, 3354 W. 30th St., Indianapolis. Saint Meinrad School of Theology, first of 10 sessions, **Ecclesial Lay Ministry (ELM) program**, **"What Is the Bible?"** Benedictine Father Bede Cisco, presenter, 9 a.m.-noon. Information: 317-236-1495 or 800-382-9836, ext. 1495.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Celebrating Our Lives with Tales of Blessing,"** Theresa O'Bryan, presenter, 8:30 a.m.-2:30 p.m., \$30 per person. Information: 317-545-7681 or e-mail www.archindy.org/fatima.

February 3

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Businessman's luncheon**, Bruce Scifres, Roncalli High School's six-time state championship football coach,

speaker, noon-1:30 p.m., \$20 per person. Information: 317-545-7681 or e-mail www.archindy.org/fatima.

February 4

Our Lady of Mount Carmel Parish, 1045 W. 146th St., Carmel, Ind. (Diocese of Lafayette). Archdiocese of Indianapolis, Office of Family Ministries, and Diocese of Lafayette, Office of Family Ministries, **Retreat for Separated and Divorced Catholics**, 9 a.m.-3 p.m., \$7 fee, includes continental breakfast and boxed lunch. Information: 317-236-1586, 800-382-9836, ext. 1586, or e-mail mhess@archindy.org.

Oldenburg Franciscan Center, Oldenburg.

"Dreams: Is God Trying to Get Your Attention?" Franciscan Sister Olga Wittekind, presenter, 9:30 a.m.-3:30 p.m., \$45 per person, early registration. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

Oldenburg Franciscan Center, Oldenburg. **"Kids and Clay,"** ages 7-11, Franciscan Sister Ann Vonder Meulen, art teacher, 1-3:30 p.m., \$20 first child, \$15 each additional sibling, early registration. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

February 9

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Day of Reflection on Peace and Justice,"** Jesuit Father Benjamin Hawley, presenter, 8:30 a.m.-2:30 p.m., \$30 per person. Information: 317-545-7681 or e-mail www.archindy.org/fatima.

February 10-12

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. (Diocese of Evansville). **"Living Simply So We Can Simply Be,"** \$152 per person. Information: 800-880-2777 or e-mail kordes@thedome.org.

Mount St. Francis Retreat Center, 101 St. Anthony Drive, Mount St. Francis. **Married Couples Retreat**, **"Recognizing Jesus in One Another."** Information: 812-923-8817 or e-mail retreats@mountsaintfrancis.org. †

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Small church community convocation to be held in Greenwood

By Sean Gallagher

The third annual Small Church Community Convocation, sponsored by the archdiocesan Small Church Community Commission, will be held at Our Lady of the Greenwood Parish in Greenwood on Jan. 28.

According to John Valenti, the archdiocesan evangelization coordinator, the convocation will be helpful for those already active in small church communities and those either just getting started or interested in them.

Valenti said that for veterans of such communities, the convocation will be a chance to "refocus and maybe get a different perspective [and] to share their stories with others."

He also said that there are people unfamiliar with small church communities who could benefit from them and could learn about them at the convocation.

"For those who want a closer walk with Christ, for those who want a greater sense of belonging to a com-

munity, and for those who feel called to grow in their faith—that's what this is for," Valenti said.

The theme of the one-day convocation is "The Church on the Move: Forward, Deeper, Onward."

It will feature several speakers from around the archdiocese, including Jean Galanti, pastoral associate at St. Monica Parish in Indianapolis; Peggy Clegg, pastoral associate at St. Jude Parish in Indianapolis; and Father Clem Davis, pastor of St. Bartholomew Parish in Columbus.

The convocation's keynote speaker will be Father Robert Hater, a retired priest of the Archdiocese of Cincinnati and professor emeritus of pastoral and systematic theology at the University of Dayton.

Father Hater is an internationally known speaker on topics relating to Church ministry, evangelization, catechesis and spirituality.

The registration cost for individuals is \$30. If parishes send four or more members to the convocation,

the fee is \$25 per person. The convocation, which starts at 8:45 a.m. and concludes at 3 p.m., includes lunch.

The registration deadline is Jan. 20.

(For more information or to register for the convocation, call 317-236-1432 or 800-382-9836, ext. 1432. Those interested may also find more information or register online at www.archindy.org/occe/index.asp by clicking on the link at "Third Annual Small Church Communities Convocation.") †

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RETIREMENT DOESN'T SIT WELL WITH MONSIGNOR KNUEVEN

Msgr. Harold Knueven retired in 2003 after 45 years in the priesthood. But it wasn't long before he was again serving in a parish. In January 2004, he arrived at St. Mary Parish in Greensburg to answer a return call to full-time ministry.

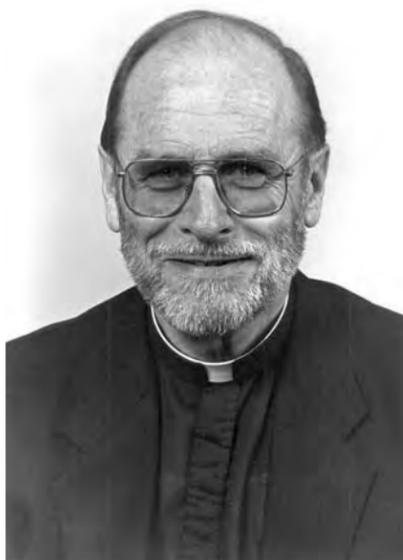
"I made the decision because there wasn't enough to do in retirement, and the archdiocese was short of priests," he said. This month, Msgr. Knueven marks his third year as pastor at St. Mary.

"[The favorite part of my job] is just dealing with people. I like human beings," he said. "I have never found anybody that I couldn't deal with or couldn't work with. I just like to be present with people."

"The favorite part of my job is just dealing with people."

His busy days at St. Mary's include sermons, marriages and funerals. And in addition to serving as pastor, Msgr. Knueven is involved with various committees, including the *Legacy for Our Mission* capital campaign. "I'm at a meeting every night. But I enjoy my meetings and working with people," he said.

Msgr. Knueven, who is 74, broadened his religious life through travel. He traveled to Sophia University in Japan in 1967 and Poona University in India in 1974, both through the Fulbright Scholarship. During Lent in 1982, Msgr. Knueven traveled to Rome for the first time.



In 1990, Msgr. Knueven traveled to Uganda. "I stayed in a convent out in the wilderness where there wasn't any water. [People in the community] would carry water from the well in the jungle on their heads in pans and pots. So I did it, too, because I wanted to experience it." When he returned home to St. Augustine's in Jeffersonville, Msgr. Knueven raised \$10,000 to drill a well and install a pump in the area he visited in Uganda.

Msgr. Knueven's efforts at home are just as strong as they are abroad. "Seminarians need encouragement, and the archdiocese and the vocations director are doing a really good job," he said. At Our Lady of the Greenwood Parish, he was able to help a few men find their calling. "I think I may have planted a few seeds there before I left, and I'm working on it here, inviting them to come and talking with them."

Msgr. Knueven said St. Mary's is planning to join the *Legacy for Our Mission* campaign in the fall. "I think it's a wonderful program," he said. "The archbishop knows the right people to call and contact to help us professionally do resource work and training. He's a great leader in fundraising, and I will continue to support the archbishop from a parish level."

Msgr. Knueven believes there's no more rewarding life than the life of a priest. A priest must sacrifice, but happiness, peace, joy and contentment are the reward, he said.

After being called back from retirement, Msgr. Knueven now plans to work until he is no longer able to. "I'm going to stay in a parish one year at a time as long as my health holds out. I'm happy to be ministering in the archdiocese, and I feel that my life and work are worthwhile."

"I think that I have planted a few seeds..."

Legacy for Our Mission, the archdiocese's ongoing capital campaign, is guided by the principles of Christian stewardship and addresses the needs of archdiocesan ministries. Contributions to Legacy for Our Mission will directly benefit Our Ministry of Care, which includes retirement assistance for priests, as well as every parish in the archdiocese through gifts that the parish will retain for its capital, endowment or direct ministry priorities.

Parishes to honor legacy of Dr. Martin Luther King Jr.

By Mary Ann Wyand

Archdiocesan parishes are encouraged to observe Dr. Martin Luther King Jr. Day during Masses on Jan. 14 and 15.

This year, the archdiocesan Office of Multicultural Ministry prepared an educational packet for parish use during weekend liturgies instead of scheduling an archdiocesan Mass at SS. Peter and Paul Cathedral in Indianapolis.

"It is customary for the archdiocesan Multicultural Ministry Commission to celebrate the birthday of Dr. Martin Luther King Jr. on the Sunday before the holiday," said Father Kenneth Taylor, director of the Office of Multicultural Ministry.

"This year, that is Jan. 15, the Second Sunday in Ordinary Time and his actual

birth date," Father Taylor said. "Martin was born on Jan. 15, 1929, and died on April 4, 1968. Had he lived, he would be 77 years old."

Father Taylor said the archdiocesan-wide observance during Masses will help Catholics in central and southern Indiana remember King's legacy of promoting respect for every person, nonviolence and peace throughout the world.

"This year, in order to touch more people, the commission strongly encourages every parish to incorporate the message and memory of this man of God and prophet for our times into the regular Sunday liturgies," Father Taylor said. "No matter where you are located in the Indianapolis Archdiocese—urban, rural, suburban—[parish] communities are urged to make the life and work of this

courageous, nonviolent American a part of your prayer together."

The educational packet for use during liturgies includes a prayer for peace as well as a commitment card that asks Catholics to work for nonviolence in the world by meditating on the life and teachings of Jesus every day, and to remember that the nonviolent movement seeks justice and reconciliation instead of victory.

It also invites Catholics to pray that all people might live in freedom, to commit to working for peace and justice for all people, to participate in regular Church and community service to help others, and to refrain from "violence of fist, tongue or heart."

Father Taylor also serves as the pastor of Holy Angels Parish and the administrator of St. Michael the Archangel Parish, both in Indianapolis.

Holy Angels School students will celebrate King's birthday on Jan. 13 with a 10 a.m. march starting at 28th Street and Dr. Martin Luther King Jr. St. in Indianapolis. A liturgy at Holy Angels Church, 740 W. 28th St., will follow the march.

Holy Cross Sister Gerry O'Laughlin, the Holy Angels principal, said Holy Cross Central School students in Indianapolis will join Holy Angels students for the march and Mass for the first time.

"We will begin our celebration with a march down Dr. Martin Luther King Jr. Street in front of our school," she said. "Our whole school—pre-kindergarten through sixth-grade students—will participate, and we've invited the fifth- and sixth-grade classes from Holy Cross

Central School to join us this year. Each year, we invite students from another [Catholic] school to help us celebrate Dr. King's birthday."

The U.S. government designated the observance of Martin Luther King Jr. Day as a federal holiday in 1986.

"It's something that we can never forget," Sister Gerry said about King's life and legacy.

"We talk to our children about helping them to remember [and] celebrate ... this day," she

said. "Unfortunately, I think some of our parents have forgotten the whole story and struggle of the civil rights movement.

"But at Holy Angels School, it's something that we just cannot ever afford for our children to forget," she said. "It means a great deal because that's the perspective of our school as well—the African-American perspective—and it's just such an important day, such an important event."

Sister Gerry said Holy Angels School's enrollment is "100 percent African-American" this year, and the Indianapolis West Deanery school's 139 students have writing assignments about King that are due next week.

"The teachers want them to experience the march and the worship again," she said, before completing their essays. †



Dr. Martin Luther King Jr.



Robert W. McKinney

*Cathedral High School
Class of 1992*

*Bachelor of Arts
Oglethorpe University, 1996*

*President
R.W. McKinney Companies, LLC*

Dear Cathedral High School Teachers:

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It took me awhile to understand exactly what he was saying. In short, he was teaching me to be exceptionally well prepared, to take responsibility for my actions and to learn not only from my mistakes, but also from whatever life would throw at me. That attitude was evident in every classroom every day at Cathedral High School, as I was constantly challenged to exceed my own expectations.

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Today, as the leader of a real estate investment and development firm, I embody that unyielding spirit of relentlessly challenging myself and my staff to exceed the limits of our expectations; I still set that proverbial bar higher and higher. I credit my successful habits to Her teachers. Cathedral High School instills and fosters an attitude and life skills in Her students that are unmatched by Her peers. Make a positive, life-altering decision; make Cathedral a part of your life today, tomorrow and forever.

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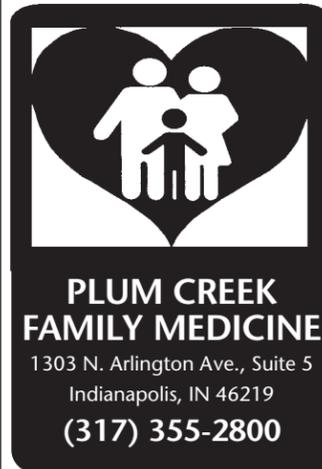
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'Washing the feet of others'

By Fr. Eric Johnson

Director of the archdiocesan Office of Priestly and Religious Vocations

On the day of my ordination to the diaconate, I was given a small icon of Jesus washing the feet of his disciples.



It is a beautiful image, recalling the Gospel of John's story of the Last Supper in which Jesus, gathered for one last time with those he loved, humbly washed and

dried the feet of those who followed him.

While the icon was certainly a nice gift, I believe it was also meant to serve as a reminder of what my own life as a deacon and later a priest was to be about.

As one who is called to be an image of Christ's presence to others through priestly ministry, I too am to be about humble service. As one who is asked to love as Christ loved, I too am called to wash feet.

The image of Christ washing the feet of his disciples remains a powerful one for me. As I look at that icon today, I am reminded of the countless people—parents, teachers, friends, family, priests, couples, brothers and sisters—who have washed my feet, who have witnessed this service to me.

It is this image of Christ washing the feet of his disciples and his command that his disciples do the same that is the theme for this year's Religious Vocations Supplement. As such, I believe it serves as an invitation to ask ourselves how we are called to wash the feet of others.

But it also offers us an opportunity to reflect with gratitude on the ways in which others—particularly priests, brothers and sisters—have washed our own feet, and witnessed to Christ's action of loving service.

Indeed, all of us are called to wash the feet of others. In John's Gospel, after Jesus set aside his towel and returned to his place at that table, he said to his disciples: "If I, your teacher and master, have washed your feet, you ought to wash one another's feet" (Jn 13:14).

To wash another's feet is to take on the role of a servant. It is to place the needs of others before our own, to care for them, support them, encourage them, heal them and forgive them.

The invitation to wash another's feet is an invitation to enter into the ordinary, routine, dirty and sometimes mundane aspects of people's lives and experiences, and allow God's life, presence and goodness to touch them.

This supplement contains stories of individuals and communities who have accepted Christ's invitation by embracing a vocation to the priesthood, the permanent diaconate or the religious life.

They are stories filled with joy, hope, faith and the desire to respond generously to God's love. They are stories of men and women imitating the example of Jesus by washing the feet of others.

In some sense, these stories belong to all of us. The lives and witness of these sisters, brothers, deacons, seminarians and priests enrich us all and make us all a little more fully human, a little more true to what God calls us to be.

Most of all, these stories offer to us a unique glimpse of God's love.

As with all Christian vocations, it is love that roots us in the mystery of Christ, love that is witnessed in generous self-giving, love that is practiced by washing one another's feet. †

File photo



Father Patrick Beidelman walks beside Archbishop Daniel M. Buechlein during the opening procession of Celebration in the Spirit of Hope: The Great Jubilee on Sept. 16, 2000, at the RCA Dome in Indianapolis. Father Beidelman supervised the execution of the liturgical plan for the Mass when 30,000 people worshipped together and 3,200 youth and adults were confirmed. Then seminarian Eric Johnson, now a priest and the director of the archdiocesan Office of Priestly and Religious Vocations, processes into the RCA Dome behind the archbishop.

Priest shows leadership skills at young age

By Sean Gallagher

Father Patrick Beidelman grew up around priests.

He discerned his own priestly vocation at a relatively young age and has followed the example of his early priestly models. But it was his own gifts in leadership that placed him in some unique positions of responsibility from an early time in his priestly life.

Currently the pastor of SS. Peter and Paul Cathedral Parish in Indianapolis and the archdiocesan director of liturgy, Father Beidelman, 33, grew up as a member of Holy Spirit Parish on Indianapolis' east side.

He counts several priests and religious sisters as relatives and got to know many of them in his youth.

But the priest he said had the biggest impact on him was Father James Sweeney, who died in 1990 when Father Beidelman was a senior at Cathedral High School in Indianapolis.

"Father Jim became a Christ figure for me," Father Beidelman said, "a person who helped me understand and know Christ more fully through the person he

was, and what he said and did and the good relationship he shared with me and so many."

Benedictine Father Noah Casey, pastor of St. John the Evangelist Parish in Indianapolis, also was also a cousin of Father Sweeney and sees his influence on Father Beidelman.

"Pat is, by virtue of his personality, so outgoing, as was Father Jim, and he learned an awful lot just by watching him," he said. "Father Jim was so well thought of and respected for his pastoral skills. I think that simply rubbed off a lot on Pat."

Father Beidelman received Father Sweeney's chalice as an ordination gift. It was given to him by Father Sweeney's brother, Benedictine Father Timothy Sweeney, a former archabbot of Saint Meinrad Archabbey and currently the pastor of St. Paul Parish in Tell City.

"In a lot of ways, every time that I celebrate Mass, Father Jim is with me," Father Beidelman said, "and I'm kind of connected to all the relatives who have passed on the faith to [me] and that I see as part of my job to continue to pass on to my own family, but especially my wider faith family."

Father Beidelman's first pastoral assignment following his ordination in 1998 gave him many opportunities to pass on the faith. He served as the part-time associate pastor of St. Monica Parish and the part-time chaplain of Cardinal Ritter Jr./Sr. High School, both in Indianapolis.

Msgr. Paul Koetter, the current pastor of St. Monica Parish and pastor at the time of Father Beidelman's assignment there, was impressed with his young associate pastor, who was only 25 when he began to minister alongside him.

"I think the thing that impressed me with Father Pat from early on was the fact that he always had a fairly high sense of judgment and prudence," Msgr. Koetter said, "that, even though he was quite young, I thought that there was a certain wisdom in him that was stronger than his years would have suggested."

This wisdom was soon put to the test when Father Beidelman was asked a little over a year after his ordination to oversee the execution of the liturgical plan for the Celebration of the Spirit of Hope: The Great Jubilee, a massive eucharistic liturgy celebrated in the RCA Dome in

See PRIEST, page 10

Franciscans live out vocations ministering to Hispanics

By Sean Gallagher

When Franciscan Father Tom Fox arrived in the archdiocese more than 12 years ago, Hispanic ministry was largely limited to St. Mary Parish in Indianapolis.

Today, 19 parishes in nine of the 11 archdiocesan deaneries are reaching out to Hispanic Catholics. Father Tom and four other Franciscan friars have played integral roles in this expansion.

Beyond being prepared for Hispanic ministry by the experiences of their own lives and their prior ministries, these friars also acknowledged their Franciscan vocation as well-suited to this ministry.

"We have a commitment pretty much with the people who are on the margins of society and so [Hispanic ministry] fits very well with that part of our charism," Father Tom said.

Nevertheless, Father Tom, who grew up as a member of St. Joan of Arc Parish in Indianapolis, said that when he entered the Franciscans' Sacred Heart Province, headquartered in St. Louis, in 1953 he "had no idea" that he would eventually minister to Hispanic Catholics, let alone in his hometown.

Submitted photo



Conventual Franciscan Father Tom Smith helps lead a living Way of the Cross during Holy Week 2004 that was sponsored by St. Mary Parish in New Albany. Hispanic Catholics living in the New Albany Deanery organized the devotion and acted out the various parts. Father Tom, who grew up as a member of St. Mary Parish in Navilleton, has ministered to Hispanics in the deanery since 2000.

His interest in this ministry took root in the early 1980s when he was involved in advocating social justice in Central America.

After ministering in El Salvador, Guatemala and San Antonio, Texas, Father Tom came to Indianapolis in 1993. Since then, he has helped start Hispanic ministry at several Indianapolis parishes, including St. Patrick, St. Philip Neri and St. Monica.

Currently, Father Tom is serving Hispanic Catholics at St. Lawrence Parish in Indianapolis and St. Joseph Parish in

Shelbyville. He also ministers at the Marion County Jail to both Spanish-speaking and English-speaking inmates.

Reflecting upon the expansion of archdiocesan Hispanic ministry over the past 12 years, Father Tom saw the work of God in bringing him home.

"I just feel grateful to God that I was able to be here at this time and to be able to respond," he said. "I can't understand either how God kind of prepared me for this, but I really think that there the hand of God was

See FRANCISCANS, page 11

Franciscan Sister Jannette Pruitt appreciates her life of sisterhood

By Mary Ann Wyand

In the wake of Hurricane Katrina last August, Franciscan Sister Jannette Marie Pruitt of Indianapolis learned a special lesson about the meaning of sisterhood.

The native of Bay St. Louis, Miss., couldn't locate her relatives who lived there or in nearby Waveland, Miss., and New Orleans for a week after the devastating Category 4 storm struck the Gulf Coast states on Aug. 29. She was afraid they had been hurt or killed by the high winds, powerful waves and flooding that destroyed entire communities.

She said it was the most difficult week of her life, but members of her religious community—the Sisters of the Third Order of St. Francis of Oldenburg—offered their prayers and support, which helped her cope in the days after the disaster while she waited for word about her family.

When Sister Jannette was finally able to contact her family members displaced by the hurricane, the Oldenburg Franciscans also provided financial assistance to help pay for some of their transitional living expenses.

"My whole family lives there," Sister Jannette said. "When the hurricane hit, I didn't know where they were or if they were OK. I just prayed that everybody would survive. All their houses were damaged. My mother's best friend died in her house."

Sister Jannette is a "sister mom" and grandmother who joined the religious community at age 50 after raising three children as a divorced single parent. She worked as a nursing assistant for 24 years in California and New Orleans.

During the second part of her religious

formation, Sister Jannette is living at St. Rita Parish in Indianapolis and volunteers as director of religious education.

She also is completing undergraduate studies in pastoral ministry at Marian College in Indianapolis, which was founded by the Oldenburg Franciscans in 1936. Several times a month, she drives to the motherhouse in Oldenburg for community activities or formation programs.

Sister Jannette's 18-year-old granddaughter, Christian Curry-Jeffries, was displaced by the hurricane and is living with her to complete her junior and senior years at Cardinal Ritter Jr./Sr. High School in Indianapolis.

"The sisters arranged for Christian's airplane ticket," Sister Jannette said. "When she got here, they enrolled her at Cardinal Ritter. She will be living with me for the rest of this year and next year. I know that God is giving us this time together. She will be graduating from high school and I'll be making final vows [with the Oldenburg Franciscans] in 2007. She's really excited about being here with me and I'm excited about having her here."

This support from her community means so much, Sister Jannette said. "They are my backbone. Sister Jean Marie [Cleveland, the congregational minister] told me, 'It's not what you're going to do anymore. It's what we're going to do.' I told them, 'You really make me feel like you want to be my sister as much as I want to be your sister.'"

Sister Jannette professed her first vows with Sister Kathleen Branham on July 5, 2004, at the motherhouse chapel in Oldenburg. Divine Word Father Charles Smith, one of her spiritual advisers with Franciscan Sister Catherine Schneider, was



Franciscan Sister Jannette Marie Pruitt of Indianapolis plays dominoes with her granddaughter, Christian Curry-Jeffries, on Dec. 15 at St. Rita Parish in Indianapolis. Sister Jannette is a "sister mom" with three grown children. She joined the Oldenburg Franciscan order after participating in a "life awareness weekend" in 1998 at Our Lady of Fatima Retreat House in Indianapolis.

the celebrant for the Mass.

"A lot of people ask me, 'How did you come to know that you're Franciscan?'" she said. "I tell them, 'Well, I'm from New Orleans so that was a given. In New Orleans, we are full of joy and we exude that feeling in hospitality. People are not strangers. People are to be greeted with love. I just give out whatever God has put into me, which is a lot of joy.'"

Sister Jannette said she believes God called her to sisterhood when she was a young woman.

"I believe he called me first to sisterhood," she said, "but at that time they were not taking that many African-American women into religious life. They didn't even

tell us in school where to pursue this so I figured I was supposed to be a mom."

The National Black Sisters Conference recently featured Sister Jannette and 11 other sisters in a national Religious Life Stewardship campaign to promote "the mosaic face of religious life."

In the campaign brochure, she describes her life journey as a "God-quest" and explains that a true steward follows the call to be a disciple of Christ.

"I am a person of the Church," Sister Jannette explained in the brochure. "I am black, Catholic, [the] mother of three adult children and [have] three granddaughters. And now I am called to serve the Lord as a Sister of St. Francis of Oldenburg." †

PRIEST

continued from page 9

Indianapolis on Sept. 16, 2000, attended by 30,000 Catholics and when 3,200 youth and adults were confirmed.

He worked closely in this project with Charles Gardner, archdiocesan executive director for spiritual life and worship, who is now Father Beidelman's supervisor in the archdiocesan Office of Worship.

"He is actually very good at working with a group and in meetings, and in distributing his responsibilities," Gardner said. "He was able to keep the whole picture in mind pretty well and he was able to stay very calm . . . even though it was a big job."

On the day of the Mass, Father Beidelman arrived at the dome very early to complete final preparations. For the last hour and a half before the Mass, he was working behind the scenes and thus did not see the tens of thousands of people come together for worship. Walking onto the floor of the dome during the opening procession made a big impres-

sion on Father Beidelman.

"It was breathtaking to see that number of people gathered to celebrate the Jubilee year, to celebrate the 3,000 or so that would receive confirmation that day, to truly celebrate as a local Church," he said. "It will be a moment and a celebration that I'll never forget."

Less than a year later, Father Beidelman was named the pastor of St. Michael Parish in Brookville and Holy Guardian Angels Parish in Cedar Grove. As a result, he was the pastoral leader of more than 900 families.

He followed this ministry four years later in his current assignment as pastor of SS. Peter and Paul Cathedral Parish and as the archdiocesan director of liturgy.

In his ministry at the cathedral, Father Beidelman has worked closely with Michael Davis, the president of the parish council.

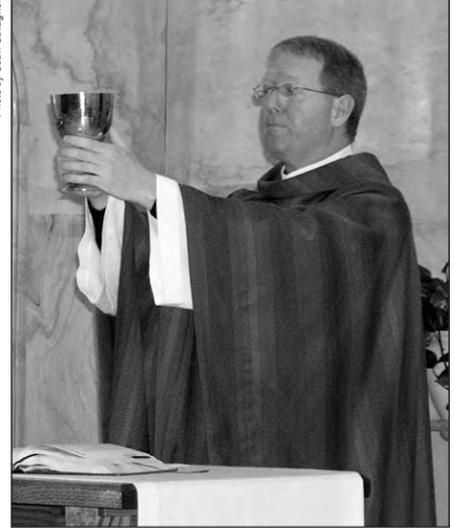
Davis works for the Indiana Chamber of Commerce and meets on a regular basis with the leaders of the state's largest industries. Nevertheless, he thinks that Father Beidelman's leadership skills are comparable with theirs.

"He has leadership qualities that can match or exceed so many of those fine individuals," Davis said, "so anytime that you can spend quality time, lengthy periods of time, with an individual who has such strong leadership qualities is a blessing."

But whether he was charged to oversee an enormous liturgy, served as the pastor of a large and a small rural parish or assigned to the archdiocese's cathedral parish, Father Beidelman has never allowed his administrative duties to overtake the spiritual mission of his priestly life and ministry.

"I'm with people who in very good faith are yearning, striving, seeking God in just about everything that they're about in the Church," Father Beidelman said, "in either a sacramental celebration or in something as simple as a parish meeting."

"I get to see how they integrate their everyday ordinary lives, how they get to connect that to their faith. And the example of people connecting faith to their life—in all walks of life—of the people I've met has been inspiring, hands down." †



During a Nov. 30 Mass at SS. Peter and Paul Cathedral's Blessed Sacrament Chapel, Father Patrick Beidelman, pastor of the Cathedral Parish, elevates a chalice given to him at his 1998 ordination by his cousin, Benedictine Father Timothy Sweeney. The chalice had belonged to a priestly role model for Father Beidelman, his cousin, Father James Sweeney, the brother of Father Timothy, who died in 1990.

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Path of religious brothers and priests is distinct

By Brandon A. Evans

While the life of a priest can be countercultural enough in our day and age, it is even more puzzling to some people why religious men would want to be "only a brother."

It's an attitude that Holy Cross Brother Joseph Umile, president of Bishop Chatard High School in Indianapolis, has dealt with before.

"I've had people ask me how come I didn't go all the way," Brother Joseph said in regard to priestly ordination.

Many people see becoming a brother in a religious order as a step to the priesthood, he said, and the old joke was that brothers are religious who couldn't learn Latin.

In reality, the lives of priests and brothers are unique paths within a religious community. The Congregation of Holy Cross is comprised of two equal societies of brothers and priests, most of whom focus on education.

The question that a man has to ask himself, Brother Joseph said, is how he sees himself functioning as a religious. What sets apart a priest is a special com-

mitment to the sacraments—no matter if he has a parish assignment or not.

"The essence of their way of life is still to be the sacramental ministers of the Church, and that is fundamentally different than a brother," he said.

For him, "it really wasn't a question." Today, he added, most of their formation is done in such a way that the decision to become a priest or a brother is delayed until a man becomes a greater part of the community and religious life.

The realization of what God was calling Brother Joseph to do came while he was working as a French teacher in the Holy Cross high school he had attended. This was right after he completed his college education.

"I became interested and close to the brothers," he said. "I kind of liked their vision of life and their community life."

He began joining the brothers for shared meals and the Liturgy of the Hours, and in 1975 entered the community for a year, followed by a year in the novitiate, then nine years of work.

One of the challenges he encountered during his service in the community was related to his vow of obedience. While at a school in Connecticut, serving in a capacity that he felt was fruitful, Brother Joseph received a difficult request from his provincial superior.

"They needed somebody to go to Rome," he said, to serve as the headmaster of a failing boarding school. It would

be a position that would last for 10 years.

"It wasn't like I was ordered to go," he said, "but the provincial sits down and says 'I really need you to do this.'"

"We trust that God speaks through our superiors," he said, so it is with trust that a religious sees the requests of God in those of the superior. It is a situation in which "they need you to do something and you vowed that you would respond."

"As it turned out, it was in the beginning the most horrific experience of my life because I walked into a hornets' nest," Brother Joseph said.

The school was failing financially, enrollment was dropping and he had to learn Italian, on top of it all.

In the end, he wasn't able to save the school, but still calls it "the time of my life that I remember the most."

And, moreover, it prepared him to come to Bishop Chatard, which, 14 years ago, faced similar difficulties.

As president, he coordinates fundraising, alumni relations, planning and financing. Unlike a Holy Cross-run school, though, Brother Joseph is now separated by distance from other Holy Cross brothers or priests.

Still, for him it is not a cause of despair.

Not only does he see members of his congregation, and his province in New York, on a regular basis each year—both formally and informally—but he also lives with archdiocesan priests.

"It may not be a religious community,

in the strictest sense, but I live within the context of a religious life," Brother Joseph said.

Besides that, there is the comfort that he brings to our local Church through his presence as a member of the Congregation of Holy Cross.

"One of the very basic tenets of our congregation is wherever one of us is, our congregation is," he said.

Being such a presence is also a way to witness to the young people he serves at Bishop Chatard.

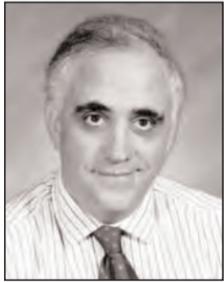
He said that young people today seem more open than in years past to considering a life as a professed religious or diocesan priest.

He tries to tell them that such a vocation is "possible for anybody—just be open to it."

Brother Joseph uses himself as the prime example, telling young people not to assume that because they did not get "the call" in high school or college that it doesn't necessarily indicate what God wants for them.

"If you talked to me about being a brother or a priest in high school, I would have laughed in your face because there was nothing farther from my mind," he said. "There is no right time for God's call in a vocation. It can happen at any point."

"There's no such thing as a delayed vocation or a late vocation," he said. "It comes in its own due time." †



Br. Joseph Umile, C.S.C.

FRANCISCANS

continued from page 9

in this, that I would be so well prepared for this and be able to come to my own hometown."

Like Father Tom Fox, Conventual Franciscan Father Tom Smith is also a son of the archdiocese who has returned to minister among its growing Hispanic population.

Raised as a member of St. Mary Parish in Navilleton, Father Tom Smith entered the novitiate of the Conventual Franciscan Province of Our Lady of Consolation in 1974. It is headquartered in the archdiocese at Mount St. Francis in the New Albany Deanery.

He first ministered to Hispanic Catholics in a Milwaukee, Wis., parish in the late 1970s, but not full time until 2000 when he returned to the archdiocese.

Now Father Tom Smith serves Hispanics at St. Mary Parish in New Albany, St. Michael Parish in Charlestown and St. Joseph Parish in Corydon. He also serves in this ministry in the Louisville Archdiocese at St. Rita Parish in Louisville.

He said that his current ministerial focus fits in well with the historic Franciscan emphasis on proclaiming the Gospel.

"Francis was very clear about evangelization and working with the poor," Father Tom Smith said. "And I find that even though many Latinos are Catholic, that their sense of awareness of Catholic teaching, their formal education, is often limited. They have great faith, but not necessarily a lot of training in it. So there's a real sense of evangelization there."

Franciscan Father Al Jost, who also came to the archdiocese in 2000 to serve Hispanics, shares Father Tom Smith's focus on evangelization. He was the first member of the Sacred Heart Province to join Father Tom Fox in his base of ministry in Indianapolis.

But in just a few months, Father Al branched out far from the city, regularly celebrating Mass in Spanish at St. Ambrose Parish in Seymour, St. Bartholomew Parish in Columbus and St. Andrew Parish in Richmond—in addition to doing so at St. Monica and St. Anthony parishes in Indianapolis.

"I was a traveling missionary to the Hispanic communities in different spots in the archdiocese," Father Al said. "Almost every day, I had something different [to do]."

Now looking forward to starting a

sabbatical in June, Father Al looks back over his more than five years of ministry to archdiocesan Hispanics with satisfaction.

"It's hard to put it all into words, but it's been a very positive experience working in the Archdiocese of Indianapolis and especially experiencing the wide diversity of the Hispanic community," he said. "There are a whole lot of good folks, and they've got a good future."

Franciscan Father Arturo Ocampo, a member of the Sacred Heart Province, is looking forward to this future.

Since September 2004, he has been the pastor of St. Patrick Parish in Indianapolis, which boasts one of the archdiocese's largest and most vibrant Hispanic communities.

But in anticipating what is to come, Father Arturo said that it was in part his own history in the archdiocese that prepared him to lead many Hispanics.

He spent a year at St. Mary Parish in Indianapolis in 1980-81, four years before his own priestly ordination, serving under retired Father Mauro Rodas, then the parish's pastor.

During that time, then Brother Arturo traveled thousands of miles across the archdiocese visiting Hispanic families.

Reflecting on the recent celebrations of the feast of Our Lady of Guadalupe on Dec. 12 in many archdiocesan parishes, Father Arturo was able to see great development over the past 25 years.

"When I was here in '80-'81, it was a big celebration, but no big deal," he said. "But [this time], it was a big celebration at St. Patrick's, a big celebration at St. Mary's, a big celebration at St. Philip's, and it goes on and on—St. Gabriel and St. Monica—huge celebrations."

Father Arturo said that the Sacred Heart Province can reach out well to Catholics of different cultures because its own members come from diverse backgrounds that include Vietnam and Mexico. Others are American with roots in Africa or other Hispanic countries.

"That is the gift that comes to us in the province," he said. "We acknowledge it. We celebrate it. We live it."

One of the province's newly ordained friars, Franciscan Father Juan Carlos Ruiz, was sent on his first pastoral assignment to St. Patrick Parish to serve as associate pastor.

Originally from Guadalajara, Mexico, Father Juan Carlos is well suited to minister to the many Hispanic Catholics in Indianapolis who also came from that city.

Describing himself as a "missionary here in the U.S.," Father Juan Carlos said that his

Photo by Sean Gallagher



Franciscan Father Tom Fox receives the offertory gifts during a Nov. 2 bilingual Mass at St. Lawrence Church in Indianapolis. Father Tom, who grew up as a member of St. Joan of Arc Parish in Indianapolis, returned to his hometown in 1993 to minister to Hispanic Catholics in the archdiocese.

first few months of priestly ministry have been "a dream come true," but also very busy.

"Sometimes I'm in the office until late because people call or because I have appointments," he said. "They just want to come and talk. They need someone that can listen to them in their own language and not judge them."

Father Juan Carlos has also sought to foster Franciscan vocations among those whom he serves.

To that end, he is helping organize a Franciscan vocations retreat to be held on Feb. 25-26.

Father Tom Smith is also encouraging Hispanic men to be open to priestly and

religious vocations. He does that in part because of the satisfaction he has found in his vocation and in ministering to Hispanics.

"The Lord touches each person in their own way, whatever their vocational call is, and then provides ways for us to witness to the Gospel, to speak the word of the Lord," Father Tom Smith said. "And, for me, that's exciting. It's very gratifying. There's a sense that I'm making a difference here."

(For more information about the upcoming Franciscan vocations retreat or to register, call Mario Soberanes at St. Patrick Parish at 317-631-5824.) †

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Sisters of Providence find miracles in center-city neighborhood

By Mary Ann Wyand

It truly is a "miracle place." Providence Sisters Barbara McClelland and Rita Ann Wade founded the center-city ministry in 1999 at 940 N. Temple Ave. in Indianapolis, and believe God's Providence helped them establish this hospitality house in a transitional near-eastside neighborhood to provide a variety of services to the poor.

"In 1999, we were given permission [by the Sisters of Providence] to begin a new ministry, which we named Miracle Place," Sister Barbara said. "When we spoke with the [congregation's] general council, we envisioned a neighborhood ministry which would evolve as the needs presented themselves."

Their new ministry enabled Sister Barbara and Sister Rita Ann to return to the near-eastside and minister to the white, mostly elderly residents who have lived in the neighborhood for many years as well as younger African-American and Hispanic families who moved there in recent years. Most residents have incomes that are below the federal poverty level.

Both sisters lived at the former Holy Cross Parish convent on the near-eastside until it was closed in 1996, and enjoyed an informal part-time backdoor ministry of providing hospitality and food for neighborhood residents.

Sister Barbara joined the congregation in 1967 and served as the principal at Holy Cross Central School from 1981 to 1996.

Sister Rita Ann joined the order in 1948 and taught fifth-grade and eighth-grade classes at Holy Cross School before she began a new ministry as a chaplain at St. Vincent Hospital in Indianapolis in 1977.

Now they are ministering together as co-directors of Miracle Place, which

officially opened on Aug. 15, 2000. Administrative assistant Cate Dion Lane assists the sisters in this ministry, which relies on donations and volunteers. A grant from the congregation provided funding for three years.

"Our outreach to the near-eastside neighborhood is an effort to re-create a community vibrant with care and concern, where people can feel safe and neighbors can once again enjoy one another," Sister Barbara said. "Hopefully, our presence dispels some of the fear and distrust that had grown. In our ministry at Miracle Place, there are opportunities for direct service to those who lack some of what many [people] may take for granted."

Miracle Place offers after-school care for children, English classes for Hispanic adults, activities for senior citizens, academic and sports programs for youth, and support and counseling.

Picnics in the backyard at Miracle Place help build community by fostering friendships among neighbors, and seasonal gifts from the ministry to residents include fruit baskets, Easter lilies, boxes of food and even bicycles.

"I had been in chaplaincy for 22 years," Sister Rita Ann said. "I noticed the loneliness of people in the hospital and wanted to do something that would bring people together so they would have companionship and feel a part of some place. Barbara and I felt that we did somewhat of a similar ministry at Holy Cross Parish. We used to give people food when the parish office and food pantry were closed."

Providence led the way for them, Sister Rita Ann said, as they began to plan the new center-city ministry.

"We knew that we wanted to do neighborhood ministry and work with children," she said. "We told our superiors at Saint Mary-of-the-Woods that we



Providence Sisters Barbara McClelland, left, and Rita Ann Wade founded Miracle Place on the near-eastside of Indianapolis in 1999 and minister as co-directors of the ministry for low-income residents. The ministry depends on help from benefactors and volunteers to provide a variety of services.

would like it to evolve, and that's what has happened."

There were too many coincidences and unexpected offers of help as they worked together to make Miracle Place a reality, Sister Barbara said, so they decided that God and Blessed Mother Theodore Guérin—the foundress of the Sisters of Providence at Saint Mary-of-the-Woods—have blessed their ministry to the poor.

"Both of us loved our former ministries," Sister Barbara said, "but we felt that we could be of service in a different way and that other people were quite capable of doing our school and hospital ministries."

"God called us [to this new ministry] and things opened up for us very easily," she said. "Money was there when we needed it. A businessman gave us an initial donation which inspired us to move on. At the time, our community had new ministry grant funds available, and that was providential. We didn't set out to get those funds, but they happened to be available to us at the time we asked permission to do this. We had three days to write a proposal. That was a wonderful opportunity. God has worked with us."

After the sisters acquired the house, they needed funds to renovate it and an anonymous donor soon offered them enough money to complete the house repairs so they could begin their ministry in this home mission territory.

"This area has problems with drugs and crime," Sister Rita Ann said. "Many of the seniors own their homes and have lived here for many years. They've seen the neighborhood go down, and now they have hope that there will be a resurgence of families living in the neighborhood. Miracle Place gives them hope for the survival of the neighborhood."

"I think our reliance on Providence has increased with this ministry," Sister Rita Ann said. "That's been one of the fruits of the ministry."

Miracles continue to happen there, the sisters said, as neighborhood revitalization

funds from government and corporate grants enable residents to repair the deteriorated old houses.

"We're trying to offer a sense of beauty and dignity to the people," Sister Barbara said. "One of the greatest ways [that] Miracle Place has helped the community is through a grant received from the Federal Home Loan Bank to rehab homes in the neighborhood. The \$280,000 [grant in 2002] was entirely for the purpose of renovating homes owned by people who live in our immediate area. Our senior citizens, in particular, benefited. New roofs, furnaces [and] electrical wiring were just some of the improvements which were made."

Sister Barbara and Sister Rita Ann also were amazed when the congregation's general council granted permission for the ministry to own homes and vacant lots in the neighborhood for a short time to renovate and beautify the properties—then sell them to low-income people. The goal is to provide affordable, suitable and stable housing so families can put down roots and take pride in their neighborhood.

During the past five years, Sister Barbara said, she has seen "God's Providence manifest itself more and more and more in my life and in this ministry through benefactors, volunteers and neighborhood residents. It is a very humbling experience for me to be able to share God's love here and minister to people in this neighborhood because I see their goodness."

The most surprising miracle, the sisters said, was the unexpected gift of a linden tree with heart-shaped leaves from Eastside Community Investments to beautify the front yard of Miracle Place.

"That was Blessed Mother Theodore's favorite tree," Sister Rita Ann said. "She used to send a [linden] sapling to new missions. She would say 'Do your best and God will do the rest.' We have both felt her presence."

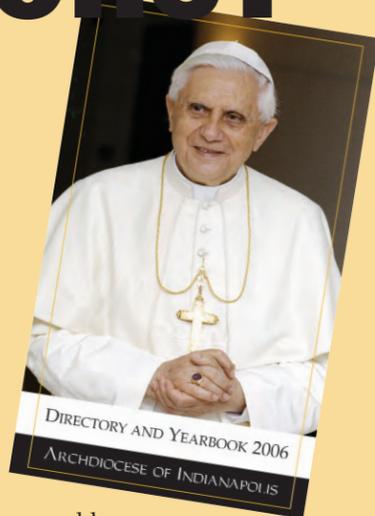
(For more information about Miracle Place, call 317-423-3064.) †



Providence Sister Barbara McClelland plays with 2-year-old Everardo Asconco Jr. on Dec. 8 at Miracle Place in Indianapolis. Lucia Lerma, his mother, said her older sons, 13-year-old Jorge and 11-year-old Willie, appreciate help with their homework every weekday at Miracle Place. Her husband, Everardo Asconco, moved from Mexico to Indianapolis 10 years ago. She brought their children to Indianapolis six years ago. Lerma said they appreciate their friendship with Sister Barbara and Providence Sister Rita Ann Wade.

Got Questions?

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Benedictines seek God in prayer and work

By Brandon A. Evans

The Benedictine Sisters of Our Lady of Grace Monastery in Beech Grove recently celebrated 50 years since its founding.

In that time, the Benedictine sisters who came from Monastery Immaculate Conception in Ferdinand, Ind., in the Evansville Diocese, and those who followed them, have engaged in a myriad of ministries.

Among them are two that exist on the many acres of land owned by the monastery.

The St. Paul Hermitage prides itself as "a place to call home" for elderly people. Since it opened in 1960, more than 1,000 people have lived there—and the waiting time is about three years.

The facility offers apartments, residential living and 24-hour nursing care.

The Benedict Inn Retreat and Conference Center is an ecumenical ministry operated by the sisters to provide programs for spiritual, educational and physical growth.

The center is located at the former Our Lady of Grace Academy, an all-girls school that closed in 1978.

The sisters have communal prayer each day, and many of them are involved in ministries throughout the archdiocese.

(If you're interested in learning more about life in the community, call Benedictine Sister Mary Nicolette Etienne at 317-787-3287, ext. 3032, or e-mail nicolette@benedictine.com, or log on to www.benedictine.com.) †



Photos by Brandon A. Evans

Benedictine sisters at Our Lady of Grace Monastery in Beech Grove and guests pray Morning Prayer on Dec. 12 in the community's chapel. Daily life at the monastery involves a variety of works punctuated by communal prayer.



Mary Pietz, left, a resident of St. Paul Hermitage in Beech Grove, poses near the elevator on Dec. 12 with Benedictine Sister Sharon Bierman, administrator of the facility that has cared for more than 1,000 elderly residents since its founding in 1960. St. Paul Hermitage is one of the main ministries of Our Lady of Grace Monastery in Beech Grove.

From left, Benedictine Sisters Norma Gettelfinger, Maureen Therese Cooney and Mary Carol Messmer pray Morning Prayer on Dec. 12 in the community's chapel with other members and guests of Our Lady of Grace Monastery in Beech Grove.



Above, morning light shines on Dec. 12 on a crucifix and other statuary in the snow-covered cemetery at Our Lady of Grace Monastery in Beech Grove. The Benedictine women's religious community recently celebrated the 50th anniversary of its founding.



Left, Benedictine Sister Mary Luke Jones, administrator of the Benedict Inn Retreat and Conference Center in Beech Grove, does paperwork on Dec. 12 in the center's Shop Inn Spired Books and Gifts. The center is an ecumenical ministry of Our Lady of Grace Monastery in Beech Grove.

Carmelite novice finds peace and happiness in her life of prayer

By Mary Ann Wyand

Born in South Vietnam during the Vietnam War, Discalced Carmelite Sister Mary Joseph Nguyen has found peace and happiness half a world away at the Monastery of St. Joseph in Terre Haute.

Her childhood years were filled with adversity, but her faith and loving family led her through the turmoil of war in Southeast Asia to safety in the western United States and



Sr. Mary Joseph Nguyen, O.C.D.

later a contemplative life of prayer as a Carmelite nun in the Midwest.

Her father served in the South Vietnamese army and helped the American government, she said, but after the war communist officials detained him at a re-education camp to brainwash him with new government doctrine. She was forced to relocate with her mother and four siblings to the New Economic Zone in Vietnam.

In early 1978, when her father was released from the re-education camp, her parents decided to find a way to escape to America. But more danger lay ahead for the Nguyen family. In the summer of 1982, after she finished the seventh grade, her family and several neighbors tried to escape on a small fishing boat but ran out of water and food. On their fifth day at sea, a severe storm with huge waves forced them to return home, and they were arrested.

"I remember walking barefoot for so long before we arrived at the jail," she said. "The police separated my mom and dad and the rest of us so they could question us individually. We had no communication with one another. Because we were very young, they let us stay outside the jail cells. ... My mom pretended she was pregnant and needed medical attention badly. After a week, they released her. My father stayed in prison for three and a half years without a trial. The

government confiscated our house and everything in it."

Accused of "betraying the country," the Nguyen family had to start a new life without any belongings.

"Having nothing left, we lived a few days here and there with my dad's relatives," she said. "We had to start our lives from the beginning again. No one could imagine what we had gone through. At night, I could hear my mom cry. I wept too and asked God to comfort us, to strengthen us and to take away the suffering."

When she was in the ninth grade, her mother tried to send her to the United States with her older sister and younger brother, but they were arrested and imprisoned for a month before being released to go back to school.

"My sister and I attempted to escape a lot more times after that but never made it to America," she said. "When my dad was released from prison in the summer of 1986, he tried to escape to America again but the police found out and searched for him. To avoid being caught and sent back to jail, he secretly moved from one place to another and eventually to a small fishing town south of Saigon. While he was hiding from the police, my mom continued to try to find a way for him to go to America. This time, we decided to split up our family. My dad took my older sister and younger brother with him in the summer of 1987. They got on a boat to escape to America. God blessed our family. That boat made it to the Philippines. A year later, they settled in California."

In September 1992, she journeyed to the United States with her mother, younger sister and baby brother, where they were reunited with her father and siblings. She couldn't speak English then, but was able to earn a scholarship and degree in management information systems in 1999. After graduation, she worked at a credit reporting company until God called her to religious life in the summer of 2003.

While working full time, she was an active member of her parish, where she taught sixth-grade religious education classes and participated in the young adult ministry twice a month for Bible study, reflections and service projects.

"I had a full and promising future ahead of me," she said. "However, life was not very satisfying for me because something was still missing in the very depth of my heart."

In October 2002, she participated in a silent retreat and spent this quiet time reflecting on her life and God's presence in her life.

"I have come to appreciate God much more and am very grateful to him for the grace to have him in my life and for his abundant blessings," she said. "I started going to retreats more and spending more time in prayer. I would come to church to adore Jesus in the Blessed Sacrament."

During these "wonderful vacation times with God at retreats and alone with him before the tabernacle," she said, "I started to have a sense of God inviting me to religious life with his very gentle but persistent voice inside my heart. The feeling grew stronger and stronger each day. I tried not to think about it; however, the more I ignored the feeling the more it came back to me."

At first, she doubted that God was calling her to religious life.

"I never thought I would be a cloistered nun because I was very active and full of energy and fashionable," she said, "and I love my family so much that I would never have the courage to live away from them. I asked God for a sign [to] clarify the thoughts of God calling me to religious life."

Later, she realized that "God doesn't force me to say yes with hesitation and doubt. He wants me to return his love with my whole heart, to trust him completely and to willingly give up what he has given me with a generous and joyful heart. He won. After a few years of discerning, I decided to say 'yes' to him. When the decision was made, peace and happiness took possession of my soul. I happily quit my job, said goodbye to my very dear family and left everything behind to devote myself completely to God."

At the Monastery of St. Joseph in Terre Haute, Sister Mary Joseph said, "I am enjoying my life as a young Carmelite novice in this beautiful and loving community. In silence and solitude, I embrace the whole world in my heart and present it to God in unceasing prayer. My life is more fulfilling and satisfying because what was missing inside the depth of my soul has been found. God called and I said 'yes' to him. I continue to ask God to guide me and give me the courage to faithfully follow his call with love and joy." †

Seminarian serves others, grows closer to God in the outdoors

By Sean Gallagher

Priests are sacramental signs of Christ. Seminarians become acquainted in their priestly formation with the multitude of ways that this identity is lived out.

Over the past year and a half, seminarian Jeremy Gries, a member of Nativity of Our Lord Jesus Christ Parish in Indianapolis, has been doing this at Saint Meinrad School of Theology in St. Meinrad.

One of the unique ways that Gries has learned that he can show Christ to others is through his work in the outdoors.

Gries is the student coordinator of Saint Meinrad's Cooperative Action for Community Development (CACD). One of the main activities of this program is to distribute firewood split on the seminary's campus to needy families in Perry, Spencer and Dubois counties in southern Indiana.

"It helps bring in the social justice aspect of being in the outdoors and doing physical labor," said Gries.

But in addition to giving the love of Christ to others through service, Gries' leadership in CACD also helps him develop skills that he will need in priestly ministry.

According to Benedictine Father Anthony Vinson, who helps oversee CACD, Gries coordinates the work of CACD's more than 300 volunteers, which are drawn from both the seminary and the broader community. He also helps determine who receives the firewood that CACD distributes.

But these administrative duties don't keep Gries from



Seminarian Jeremy Gries, a member of Nativity of Our Lord Jesus Christ Parish in Indianapolis, stands next to a truck used to deliver firewood to needy families by seminarians in Saint Meinrad School of Theology's program Cooperative Action for Community Development (CACD). Gries is the student coordinator of CACD and oversees the work of more than 300 volunteers.

working up a sweat on the Saturdays when the wood is split.

"Part of ministry and of administration is getting in on the action," Father Anthony said. "He could on Saturday walk around and see what's going on, but he's in splitting and he's a good teacher. He teaches people, whether it's running a chainsaw or putting things up on a pallet."

Gries has noticed how his activity in CACD has helped him learn how to communicate with people he's been charged to lead.

"It's helped me to realize that not everybody is going to think the way that I do and that just because I think something in my head, I need to articulate that and get that across and try to motivate the people," he said.

Part of Gries' interest in working in the outdoors is rooted in his longstanding love of hiking and camping.

From late February to the middle of July in 2001, Gries hiked the entire Appalachian Trail largely by himself. The

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Columbus deacon serves as a model for deacon candidates

By Sean Gallagher

COLUMBUS—The 25 archdiocesan deacon candidates are pioneers. In the history of the archdiocese, they are the first group of men in formation who will become permanent deacons.

Because of this, there are few models for them of what it means to be a deacon. The only ones in the archdiocese are deacons who have moved here and are now ministering in our local Church.

Deacon Ed Hilger is one such model. A member of St. Bartholomew Parish in Columbus, he and his wife, Donna Lee, moved there in March 2004 when he became vice president for sales and marketing at Impact Forge, an industry based in that city.

The father of five grown children, Deacon Hilger was ordained in 1983 for the Diocese of Fort Wayne-South Bend, just 12 years after the first ordination of permanent deacons in the United States.

After ministering mainly in rural parishes in northern Indiana, he and his family moved in 1996 to a suburb of Detroit and ministered in that archdiocese until relocating to Columbus.

He brings with him nearly a quarter century of experience of life and ministry in the diaconate in a variety of contexts that he can share with current deacon candidates.

"I know what it is to go through the ebbs and tides of [formation]," Deacon Hilger said. "I can speak today because I went through it. And it's like any other course that you're going through. Sometimes you can't see the value of it at the moment, but down the road, with the discipline from it, it's amazing how you can draw upon it."

One of the ways that he is sharing his experiences with archdiocesan deacon candidates is by serving as a facilitator of one of the formation program's theological reflection groups.

Five candidates meet in Columbus on a regular basis to discuss their formation and their ministry experiences. With the aid of Deacon Hilger, they discern together the theological meaning of what they have experienced.

But he talks more often with deacon candidate Bill Jones, a fellow member of St. Bartholomew Parish.

Saying that they have "become buddies," Deacon Hilger is looking forward to the day that they can minister side by side as deacons.

"I keep telling him to rush through his courses really fast so we can share some of the duties," said Deacon Hilger, who among other duties currently assists with marriage and baptismal preparation, witnesses the exchange of wedding vows, and celebrates baptisms at St. Bartholomew Parish.

For his part, Jones is thankful for Deacon Hilger's presence in the parish.

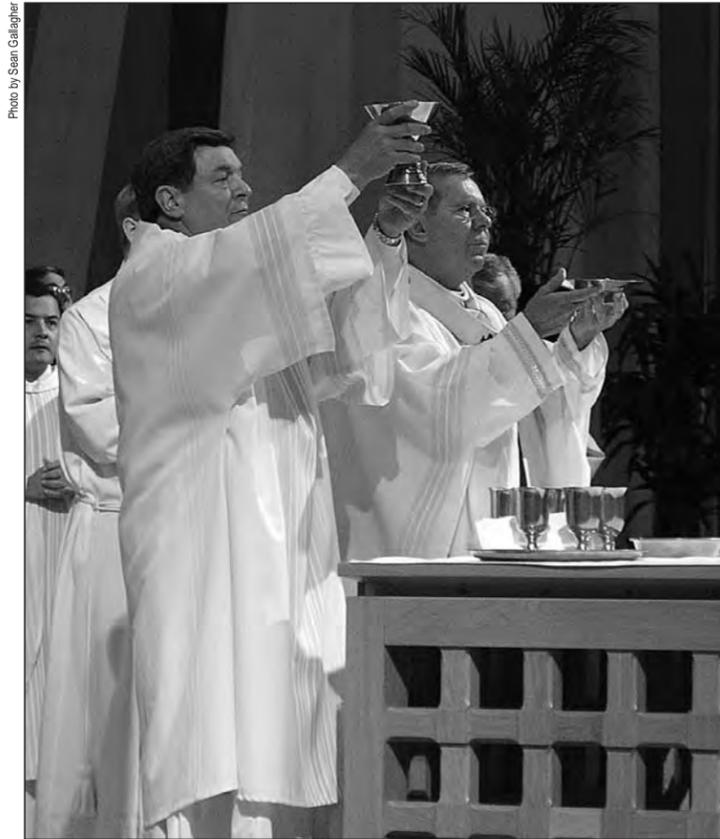
"He and I have a bond and a relationship that I value very much," Jones said. "I've talked to him about the diaconate and what he went through in his formation process. It's been a real blessing for me."

Deacon Hilger was drawn to the diaconate through he and his wife's involvement in the Church and their desire to spread the Gospel.

Describing his formation prior to ordination as "a walk up a hill" that included some "trials" for him and his family, Deacon Hilger nevertheless said that the experience and his subsequent life and ministry as a deacon have helped him be a better husband and father.

"I would like to think that . . . going through the training and going through life experiences as a deacon," he said, "has made much more understanding in my relationship with my wife [and children]."

In addition to the diaconate helping Deacon Hilger to be a good husband and



From left, Deacon Ed Hilger and Archbishop Daniel M. Buechlein elevate a chalice and paten at the conclusion of the eucharistic prayer during a Sept. 17 Mass at SS. Peter and Paul Cathedral in Indianapolis at which the archdiocese's deacon aspirants became candidates for the diaconate.

father, his wife believes that being a husband and father helps him be a good deacon.

"I think Ed, in living with me and with the female psychology, gets to have an insight into the feminine spirituality of the people," Donna Lee Hilger said, "so that he can know what they think, how they're thinking and what their needs are so that he can address those needs."

Deacon Hilger acknowledged the great support he receives from his wife in this and other areas.

"My wife is a very spiritual person," he said. "I'm the pragmatic person in the

family so many of the times. So I'm always struggling with spirituality as opposed to the pragmatic, business training of my life. It makes an excellent compliment."

Overarching all of this, Deacon Hilger is convinced that being a deacon has drawn him closer to Christ through the people he serves.

"It has increased my faith when I see people move toward Christ, to see Christ alive in people's lives, to be able to walk with people in good times and in bad times," he said. "It makes me more resolved in my commitment as a believer in Christ." †

GRIES

continued from page 14

trail starts in northeastern Georgia and ends in Maine. It is more than 2,100 miles long and winds through 14 states.

Although this adventure happened more than three years before Gries became a seminarian, he had started thinking about the priesthood a few years before when he was studying engineering at Purdue University in West Lafayette, Ind.

This discernment continued off and on in the years to come when he was a graduate student at Purdue and during a brief time working for an engineering firm in Indianapolis.

But during all this time, he loved being in the outdoors and found that it brought him closer to God. Gries said this happened for him in a particularly strong and extended way when hiking the Appalachian Trail.

"All of the time [it] was just you and your thoughts," he said. "You just spend a lot of time thinking about your life and where you were headed and where you were coming from and, for me, how God was playing in that life and how he was directing me. There were a lot of times to think and to pray."

Gries lived and worked in Indianapolis after completing his graduate studies. He became a member of St. Pius X Parish in Indianapolis and spoke about his interest in the priesthood with his pastor, Father Gerald Kirkhoff.

Father Kirkhoff is convinced that Gries would be a good priest.

"I think he'd be a fine priest," he said. "I really do. I think he's very dedicated to what he's doing. But I also think he's going to be out there in the parish. He's going to be out with people."

Gries saw that quality in himself last fall when he went with Father Daniel Atkins to the parishes he leads in Harrison County in the New Albany Deanery. Gries spoke about his priestly formation to the parishioners to help them understand how their contributions to the United Catholic Appeal are used.

"It hit me as I went from Mass to Mass

with him how important the people were to me," he said. "It was nice to be back in a parish setting. The people are very important."

Whether he is in the outdoors serving people in need or worshipping with people in a parish church, Gries wants to help people understand better the nature of the Church and how much Christ loves them.

"I think if people are brought to that and come to understand it and experience it, their faith will grow and they'll become more interested in growing in faith and growing in spiritual practices and knowledge of the Church," he said. "It will have a real impact on their lives." †



Seminarian Jeremy Gries, a member of Nativity of Our Lord Jesus Christ parish in Indianapolis, rejoices on July 11, 2001, as he completes a hike of the entire Appalachian Trail that spans more than 2,100 miles. Gries, who became a seminarian in 2004, said that the four-and-a-half month hike provided time to think about the role "God was playing in [my] life and how he was directing me."



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To be 'catholic,' people need to love each other

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

A few decades ago at St. Matthew School in Philadelphia, I learned that "catholic" means "universal."

I still am dealing with the implications of that definition.

I also learned that "Catholics"—with a capital "C"—are all over the world. The Catholic Church has many members—a billion or so.

One implication, unknown to me at the time, was that these people were to support one another. Catholics are not really being "catholic"—small "c"—unless we love one another.

We show this by supporting the victims of Hurricane Katrina or of the earthquake in Pakistan. We provide sustenance for AIDS victims or for those suffering famine.

We have a network of loving communities. We share our faith and our love with others.

What I didn't realize as a boy was that this support is nothing new. The Acts of the Apostles speaks of the early Christians in Jerusalem having all things in common. They supported one another.

In his letters, St. Paul mentions to the communities in the Eastern Mediterranean area the collection for the Church in Jerusalem. He urged the early Christians to be generous to those in need.

This generosity is evident in all branches of contemporary Christianity.

The word "catholic" embraces

Catholics. It also embraces the Protestant and Orthodox Christians with whom we share an "imperfect communion."

To be catholic is to be respectful of all people, to share our faith with all, to care for all in need.

More profoundly, "catholic" implies the universal call to holiness. It implies opening our hearts to the Holy Spirit's guidance. It implies giving everything to God.

When I was a boy, we never entered Protestant churches. And Protestants did not enter ours. Entrance was frowned upon, if not forbidden.

But the Second Vatican Council in the 1960s embraced the search for Christian unity.

For the last decade, I have been engaged in this search full time. I never realized how the council would affect me so personally.

Now we Catholics realize that we are joined with our Protestant and Orthodox brothers and sisters in baptism.

We all have received the Holy Spirit. We are all called to aid others.

Jesus himself calls his disciples to be one (Jn 17). Our communities are to work together for the common good.

This is particularly true in our love for the poor.

For the past four years, I have been engaged in a project with five scholars of other Christian traditions, primarily faculty of schools in the Washington Theological Consortium in Washington, D.C. We have been looking at the



CNS photo by Paul Jeffrey

A displaced woman receives supplies at a Church-sponsored food distribution site in Sudan. From St. Basil to St. Francis of Assisi to Luther to Calvin to St. Francis de Sales to the present, there is a constant tradition of love and care for those in need by people of faith.

theological foundations for the Churches' stand on poverty issues.

One thing I learned in this process is that my colleagues—all rooted in differing Christian traditions—are deeply spiritual people. We share a passion for following Christ. We have a deep joy in being his disciples.

Another thing I learned is that love for the poor is a common commitment. From Jesus' time until the present, in all the Christian traditions, we have been concerned about the poor.

From St. Basil to St. Francis of Assisi to Luther to Calvin to St. Francis de Sales to the present, there is a constant tradition of love and care for those in need by people of faith.

Love for the poor is "catholic." It is universal.

This love is rooted in our common Christian baptism. It continues in our life in the Holy Spirit. It expresses itself in the "spirituality of communion" that the late Pope John Paul II spoke of in his 2001 apostolic letter for the start of the new millennium, titled "*Novo millennio ineunte*."

On our spiritual journey through life, we think of the other Christians who are joined to us "within the profound unity of the mystical body."

We try to be sensitive to the joys and

sufferings of all. We seek to bear one another's burdens (Gal 6:2).

Our common spirituality expresses itself concretely.

Christian communities together sponsor soup kitchens and shelters for the homeless. They come together to pray for those in need. They work for local or regional or national legislation to aid those disabled or maimed by war or mentally distressed or displaced by disasters.

This Christian collaboration calls us to seek God's will. How is the Holy Spirit calling us to act for the good of others?

Ours is not just a pragmatic collaboration for the common good. Rather, our collaboration begins in prayer.

We search together for God's will. We seek to discern the movement of the Holy Spirit both in our hearts and in the midst of the Christian communities. Then we act for the common good.

As I learned at St. Matthew School in the Mayfair neighborhood of Philadelphia, "catholic" means "universal." But "catholic" is a lot more universal than I thought it was then.

(Oblate Father John W. Crossin is the executive director of the Washington Theological Consortium in Washington, D.C. His most recent book, *Walking in Virtue*, was published by Paulist Press.) †

Twining builds faith, friendship

By Maureen E. Daly

The sense of being a member of a "catholic," worldwide Church was brought home to my parish when members of our sister parish in Nicaragua visited us.

The Nicaraguan delegation came to Baltimore, Md., earlier this year to celebrate a 20-year sister relationship between the two faith communities.

Since 1985, St. Vincent de Paul Parish in Baltimore has had a sister relationship with St. John the Baptist Parish in the town of San Juan de Limay.

When the sister relationship began, Limay was a dangerous place to visit and an even more dangerous place to live at the height of the war involving the Contra

rebels. Located near the Honduran border, it was in the path of repeated attacks.

When the war finally ended, peaceful rebuilding was set back by Hurricane Mitch. Roads, homes, farms and schools were washed away by the storm. The town still is recovering from those losses.

St. Vincent de Paul Parish and Methodist churches in Baltimore helped with home construction, a new church roof, a revolving loan fund and food. But 20 years of effort would not have been sustained had there not been personal visits in times of war and in peace, which put a human face on a distant community.

(Maureen Daly is an associate editor of special projects for Catholic News Service in Washington, D.C.) †

Discussion Point

Mission parishes need prayers

This Week's Question

Describe a situation that Catholics in another part of the world face that concerns you. Can people like you do anything about this?

"I read recently that the Holy Father was encouraging Catholics in Iraq to stay strong in their faith. In China, people can't practice their faith openly. ... What we can do is pray and support missions in those places." (Therese Stahl, Glen Ellyn, Ill.)

"In the Philippines, there is a violent backlash against human rights advocates. ... We have sisters who live and work there. I'd repeat what Sister Joan Chittister says, 'Speak up, speak out, speak on.' Often, that's all we can do. But, on the other hand, people of good conscience speaking out is what really changes

things." (Presentation of the Blessed Virgin Mary Sister Elena Hoye, Dubuque, Iowa)

"I'm in the diaconate candidacy program now because I felt a call to evangelize the Church, starting with Catholics. Thinking about global problems facing the Church, I think that if I and others start locally to energize the Church we may create a ripple effect globally." (Frank Golazeski, Trenton, N.J.)

Lend Us Your Voice

An upcoming edition asks: What is the most difficult challenge that parents face today in helping to form their children's values?

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



CNS photo by Bob Reller

Looking Around/Fr. William J. Bryon S.J.

What the Ignatian way promises you in 2006

Around the first of the year, signs of "resolutionary" Christianity appear in the onward march of many Christian soldiers who want to lose weight or quit smoking. They join the ranks of their secular counterparts in making New Year's resolutions. If these fail, they resolve a month or two later to meet these objectives by linking their Lenten devotional commitments to weight loss or breaking the smoking habit.

How often have you discovered at the end of a month-long diet that all you lost was 30 days? So you tell yourself you'll try again next year when New Year's Day or Ash Wednesday rolls around. Until then, you'll just go on feeling a bit guilty.

You can, however, assuage that guilt now by making a spiritual resolution. Resolve to pray, if not more, at least more regularly.

Spiritual resolutions deal with the immaterial side of life—the intangible, immeasurable, weightless realities of spirituality. Making a resolution to pray more, or more

regularly, is to do yourself an enormous favor. All you have to do is resolve to accept the grace—the gift—that God gives to all who ask, the gift of prayer.

One form of daily prayer is the "Examen." It comes out of the Spiritual Exercises of St. Ignatius Loyola, founder of the Jesuits. Here's how one veteran Jesuit explains this daily five-step prayer routine:

1. Begin by placing yourself consciously in the presence of God. Become aware of God's goodness, the gifts of life and love. Be thankful.

2. Pray for the grace to see clearly and to respond generously to the guidance God is giving you in your daily history.

3. Review in memory the history of the day just ending (or at midpoint) in order to see concrete instances of the presence and guidance of God and, perhaps, of the activity and influence of evil. These can be detected by paying attention to strong feelings experienced that may have arisen from situations and encounters.

4. Evaluate these instances in which you either have collaborated with God or yielded to the influence of evil in some way. Express gratitude and regret.

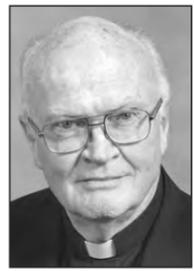
5. Plan and decide how to collaborate more effectively with God and how, with God's assistance, to avoid or overcome the influence of evil in the future. Then conclude with an "Our Father."

Spirituality is moving in a new direction in our day. One observer, Robert Wuthnow, sees a shift from a spirituality of "dwelling" with an emphasis on "habitation" to a spirituality of "seeking." The dwellers relate to sacred space; the seekers "search for sacred moments that reinforce their conviction that the divine exists."

Dwelling-oriented spirituality is not doing it today for many Americans who are beset with "a sense of spiritual homelessness." But the seeking-oriented spirituality is not satisfactory either because it "results in a transient spiritual existence characterized more often by dabbling than by depth."

Instead, try the handy, practical, checklist form of prayer known as the "Examen." It's a resolution waiting to be made.

(Jesuit Father William J. Byron is a columnist for Catholic News Service. Jack Fink's column, which usually appears in this space, will return next week.) †



Cornucopia/Cynthia Dewes

Hope is the name of the New Year game

The new year has begun, and we're filled with the hope offered by Christ's birth. Who knows, maybe our next holiday newsletter will report genuine human progress.

President George Bush and Sen. Ted Kennedy take a vow to be blood brothers, cutting their fingers and smearing their blood together as boys do in this ritual.

U.S. Supreme Court nominees are approved or denied quickly on the sole bases of legal acumen, character and human wisdom, and they perform accordingly.

Saddam Hussein apologizes to the judge at his trial, admits his guilt and begs forgiveness of his victims. Israelis and Palestinians meet over kosher lamb dinners in the Gaza strip, ending the meal with toasts in appropriate beverages to their unity of purpose.

Franciscan guardians of Christian holy places in Jerusalem, along with their Muslim and Jewish neighbors, plan guided tours of the city's various religious attractions. Profits from the tours will be used to maintain and improve the entire area.

Americans buy hybrid and other gas-conserving cars, ride bikes and walk wherever possible. They turn off air conditioning, electric appliances and water when not needed, cook from scratch at home and take notes when their grandparents explain how they managed to live just fine on one income. They do not move to Arizona to become champion landscapers.

The U.S. government comes up with an immigration plan that allows foreign workers to earn money for their impoverished families back home, while ensuring that tax-supported benefits are not entitlements given to non-American citizens. Everyone receives a living wage, including non-union employees.

Politicians remember their place in the constitutional system and the people they represent, and lose the attitude. They speak to each other with the expectation that they're really being heard, and listen with respect and an open mind. Compromise and progress toward the common good ensue.

Pope Benedict XVI meets regularly with every variety of non-Christian. Together they discuss points of agreement, share meditation or prayer and engage in therapeutic schmoozing. God is not mocked, nor defined beyond recognition by any

participant.

Parishes are families with God as Father, whose members, including the pastor, find emotional, spiritual and sometimes material support among their brothers and sisters. The Body of Christ is nourished, healed and inspired, and its members share these gifts with the wider community.

Parents remember that the privilege of free public education also entails a responsibility for them and their children to attend, work hard and follow rules. Parents know what their kids are up to at all times because they're mostly home with them spending boring "down time" together. However, there's no further need for a TV supernanny, cops or drug rehab.

The unemployed live decently, learn new skills and remain positive until they find work. The sick are patient in the face of their suffering, remembering that pain is redemptive through Christ's example. The dying cheerfully examine memory and wait to see God.

Perhaps our 2006 letter will read this way. We can only hope.

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



Faithful Lines/Shirley Vogler Meister

Predicting the future, heeding advice

On an ominously dark day one summer in my early childhood, neighborhood friends and I watched two couples playing badminton in the yard next door. We wondered how they could be having such fun on the very day the world would end.

How did we know this? Because one boy's parents heard a radio announcement declaring "the end" was imminent, and the word spread. Although my parents did not seem very concerned, I was frightened.

As the years pass, end-of-the-world and other disastrous pronouncements periodically surface. One could say such predictions are predictable. Remember the worldwide reports declaring computer systems worldwide would crash at the coming of the new millennium in 2000?

Recently, I found a Web site announcing both the "great blessings and great suffering for the Catholic Church and the

world." The webmaster, Ronald L. Conte Jr., author of many books, including *The Bible and the Future of the World*, predicts these good and bad events will even affect the current generations. Conte, who edits the Internet's *CatholicPlanet* Catholic magazine (www.catholicplanet.com), calls himself "a devout Catholic."

Conte writes theology books, booklets and articles. He is currently translating the Bible from Latin to English. As for his prophecies, he claims to "know certain things about the future from interpreting the Bible" but has "never received any private revelation."

This is the second week of the first month of 2006—and this column is being released in the Friday the 13th issue of *The Criterion*—a seemingly perfect time to introduce Conte's Web site since I am not superstitious. Readers can discern Conte's credibility themselves via the Internet or by writing to him at P.O. Box 881238, Port St. Lucie, FL 34986.

My point in sharing this information is this: None of us knows exactly what the next moment, day, week, month, year,

decade or century will bring. Only God knows. Yet, God gives us the intelligence to try to make sense of our lives, keeping our existence on earth as meaningful, healthy, happy and safe as possible. (Certain life situations, of course, are predictable, i.e., if we practice gluttony—or starve our bodies—our health will suffer. So, too, if we neglect our spiritual life, our immortal souls will suffer. This is common sense.)

Still, as I write this column, the media is blitzing the public with cautionary advice about predicted natural (storms, earthquakes, etc.) and unnatural (terroristic, war-related) disasters. Of course, since 9-11, I take this seriously, just as I did prior to the predicted but non-appearing computer crash. (I even had my old manual and electric typewriters repaired.)

This time, however, much more practical, informative advice for disasters can be found at this Web site: www.ready.com.

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

The Bottom Line/Antoinette Bosco

Still touched by last year's painful memories

I find as each new year begins that I remember not only the good things that happened in the past months, but also those that brought me tears.

This past fall, my daughter, Mary, and her family were coming to visit, and she called to ask me if it was all right if she brought a friend, Pat. She said her friend was hurting terribly because her 12-year-old nephew recently died in a tragic way. I said, "Of course!"

When Pat arrived, it didn't take long for her to tell me her tragic story.

The death of her nephew was extraordinarily sad because it apparently happened by his own hand and was listed a suicide. But Pat said it was an accidental death. She explained as I listened with a broken heart:

Apparently, a new "game" that young teens are playing is called "The Choking Game." What they do in order to get a "high" is to cut off oxygen, usually by putting a rope around their necks. Apparently, too, they get a tingling sensation that puts them on this "high," and they're supposed to stop the choking just before they pass out. It is said that getting a "high" this way appeals to youngsters who would never use drugs or alcohol.

There is a problem, of course. As Pat explained, very often the "choking game" goes on too long, and youngsters like her nephew accidentally kill themselves. She is now on a mission to get parents to know about this "game" and to talk to their children about how dangerous it is.

Pat hopes she can alert parents to watch for "clues," like unusual marks around the neck, bloodshot eyes and complaints of headaches. Parents also should note if their young teenagers have ropes and plastic bags in their rooms. If so, ask questions—and remove them.

I still see the pain in Pat's eyes and hear it in her voice. What a tragedy she and her family have lived through! She tells their story in hopes of saving even one youngster's life.

Another memory that stays with me was a conversation I had with the parents of a soldier who served in Iraq. A friend called to ask if I would talk with them, and when he told me of their pain it renewed my own.

Their son, back from Iraq, in deep pain from confused memories of this war, had committed suicide. My son, Peter, had committed suicide in March 1991, profoundly disturbed because of the United States' launching of the first Gulf War. Peter was distressed that people were being killed, as he would say, "this time for oil."

Peter took to quoting Pope John Paul II, who had made a plea to the first President Bush before the Gulf War was launched, saying: "Save humanity the tragic experience of a new war. A war would not resolve the problems, only aggravate them."

As the dead soldiers came home in body bags, the tragedy worked on Peter's brilliant, moral, fragile brain, and he killed himself, leaving a long tape and notes telling us, "It's time to go home."

I shared my story with these parents, now permanently suffering people as I am. My hope is that they will come to believe, as I have about Peter, that their son had a tragically fragile and wounded brain, now healed by our loving Father in heaven.

These memories stay with me as we begin a new year. They make me ever more a lover of the gift of life.

(Antoinette Bosco is a columnist for Catholic News Service.) †



Second Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Jan. 15, 2006

- 1 Samuel 3:3b-10, 19
- 1 Corinthians 6:13c-15a, 17-20
- John 1:35-42

The First Book of Samuel is the source of the first reading for this weekend.



Originally, First and Second Samuel were one volume. At some point in history, an editor divided them into two volumes, and two volumes appear in Bible translations today.

As the title of these books implies, the central figure is Samuel, a prophet active centuries before Christ.

Prophets were highly revered throughout the history of the Chosen People. They were seen as God's special representatives, but also personally very holy and devoted to God.

At times, prophets initially resisted their calling. Such was the case for the great prophets, Isaiah, Ezekiel and Jeremiah. However, after all was said and done, they accommodated themselves to God's will and accepted the call to be prophets.

These figures were admired because the call to be a prophet was seen precisely as a call from God.

In this weekend's reading, God calls Samuel. It occurs according to God's plan. Samuel is open to hearing God, indeed ready to hear God, but Samuel cannot hurry the divine plan.

St. Paul's First Epistle to the Corinthians supplies the second reading for this weekend.

Many of the Pauline writings have their luster in their clear revelation of the bond between true believers and Jesus, who was the Son of God but also human in a mystery that theologians call the Incarnation.

Truly committed Christians, in faith and baptism, are inseparably bound to Jesus, both in a shared human nature, but also in the divine life given believers by Christ.

This supernatural bond, the very keystone of personal salvation, requires Christians not only to be of spiritual faithfulness, but bodily faithfulness as well. They must not allow themselves to fall into carnal sin.

Instructing the Christian Corinthians in this fact seems for some to be excessive for Paul. However, it should be remembered that Corinth was known near and far as a virtual capital of lewdness and vice.

St. John's Gospel furnishes the last

reading.

It is a story about the decision to follow Jesus by Simon, later known as Peter, and Simon's brother, Andrew. In the story, Jesus intrigues Andrew and Simon. They follow Jesus. The Lord invites them to be Apostles.

They recognize Jesus as Messiah. Jesus calls Peter to a new life, even giving him a new name, Cephas, which is often translated as Peter.

Reflection

The Church, in the majesty and glory of its liturgy, in the profound gaze into the reality of Jesus, born in Bethlehem, given by the Gospels, called us all to celebrate the birth of Christ at Christmas.

On Christmas, the Church revealed to us that Jesus was the son of Mary, therefore a human, as she was only human in spite of her unique holiness and singular place in the divine plan of redemption.

Two weeks later, it celebrated for us the feast of the Epiphany, revealing then to us the fact that Jesus, born in Bethlehem, was divine, the Son of God, and that redemption is God's gift for all people.

These past several weeks have been times in which the Church, with the greatest joy and hope, has told us about the Lord. He is the Savior of the world!

Now the Church asks us in the readings this weekend to consider how personally we shall respond to these marvelous facts. By the mere fact that we are of the Church, or at least interested in God, we are being touched by God's grace. God calls us. He offers us eternal life in Christ.

How should we respond? St. Paul gives us very concrete advice. Samuel, Peter and Andrew are examples. We must follow Christ. There is no other way to true life and peace. †

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 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. †

My Journey to God

The Call

It began as a whisper
Nearly impossible to hear
Like soft and soothing air
Fluttering first here
Then there—"Surrender."

Stronger now, the breath of a man
The embrace of a friend, enfold
The loving shepherd and teacher
The path of life behold
From my brother—"I have a plan."

Rapidly rising, more severe,
I will lead you by the hand.
Why are you troubled?
Your way to the Promised Land.
A voice rumbled—"Do not fear."

(Jeremy Gries is a member of Nativity of Our Lord Jesus Christ Parish in Indianapolis and a seminarian for the Archdiocese of Indianapolis at Saint Meinrad Seminary in St. Meinrad. He wrote this poem in the fall of 2003 when he was actively discerning entering the seminary.)

Blowing, it grew to a gust
Drawing ever near
For a message of love
Becoming more clear
The word from above—"Trust."

At last, the gale force from the seas,
You will bend but not break,
If you but follow My Will
I have called for your sake.
Rebuked winds, "Quiet! Be still! ...
Peace."

By Jeremy M. Gries

Daily Readings

Friday, Jan. 13

Hilary, bishop and doctor of the Church
1 Samuel 8:4-7, 10-22a
Psalm 89:16-19
Mark 2:1-12

Saturday, Jan. 14

1 Samuel 9:1-4, 17-19; 10:1a
Psalm 19:8-10, 15
Mark 2:13-17

Sunday, Jan. 15

Second Sunday in Ordinary Time
1 Samuel 3:3b-10, 19
Psalm 40:2, 4, 7-10
1 Corinthians 6:13c-15a, 17-20
John 1:35-42

Monday, Jan. 16

1 Samuel 15:16-23
Psalm 50:8-9, 16-17, 21, 23
Mark 2:18-22

Tuesday, Jan. 17

Anthony, abbot
1 Samuel 16:1-13
Psalm 89:20-22, 27-28
Mark 2:23-28

Wednesday, Jan. 18

1 Samuel 17:32-33, 37, 40-51
Psalm 144:1-2, 9-10
Mark 3:1-6

Thursday, Jan. 19

1 Samuel 18:6-9; 19:1-7
Psalm 56:2-3, 9-14
Mark 3:7-12

Friday, Jan. 20

Fabian, pope and martyr
Sebastian, martyr
1 Samuel 24:3-21
Psalm 57:2-4, 6, 11
Mark 3:3-19

Saturday, Jan. 21

Agnes, virgin and martyr
2 Samuel 1:1-4, 11-12, 19, 23-27
Psalm 80:2-3, 5-7
Mark 3:20-21

Sunday, Jan. 22

Third Sunday in Ordinary Time
Jonah 3:1-5, 10
Psalm 25:4-9
1 Corinthians 7:29-31
Mark 1:14-20

Question Corner/Fr. John Dietzen

Magi were first gentiles to believe in Christ

Q What can you tell us about the three kings who came to worship Christ after he was born?



Do we know their names? Are they considered saints? If so, when is their feast? Where did they die? (Pennsylvania)

A We know very little about these men except that the Gospel of Matthew presents them as the first gentiles to believe in Christ (Mt 2:1-12).

In the New Testament, they are called sages (in Greek "magoi") who came apparently from the East to offer gifts to the Christ child.

The third-century theologian Tertullian was the first to raise the idea that they were kings. He called them "almost kings."

Some centuries later, they were commonly honored as kings, probably based on the passage in Psalm 72, which says of the Messiah, "The kings of Tarshish and the Isles [the far west] will offer gifts; the kings of Arabia and Seba [the far south] shall bring tribute. All kings shall pay him homage."

Many passages in the Gospels and other parts of the New Testament find their roots in prophetic writings of the Old Testament.

The Bible says nothing about how many there were. The numbers fluctuated greatly, but eventually there were said to be three, probably because of the three gifts offered in Bethlehem.

The names Melchior, Gaspar and Balthasar are first mentioned in the sixth century.

By the Middle Ages, devotion to the Magi was popular all over Europe. They were venerated as saints and their images appeared widely in all forms of art.

Much later, in the 15th century, artists

started depicting one of them as a black African nobleman.

A feast in honor of the "Three Wise Men" is listed in *Butler's Lives of the Saints* for July 23. It is not widely observed, however, and is not on the Catholic liturgical calendar.

No one has a clue, of course, about where or when they might have died.

Catholic authorities in Milan claimed to have their bones after these were brought to Italy from Constantinople around the year 500. In 1162, the Holy Roman Emperor Frederick Barbarossa took them to Germany and gave them to the archbishop of Cologne. They are still enshrined in the Cologne Cathedral.

Are they genuine? For a variety of reasons, no one can know. That the relics in Cologne are those brought from Milan in the 12th century seems certain. Where they originated, however, and what happened to them during the thousand years before that, no one can say.

All the above must be considered in the context of what the Magi passages in the Gospel were intended to mean.

Did the story happen as it is described by Matthew?

Was it partly made up but based on some actual journey of Magi to Jerusalem around the time of Jesus' birth?

Or is the story totally legendary, intended to call attention to the fulfillment of the prophecies referred to by Matthew?

Any of these understandings is compatible with the Catholic understanding of the meaning and divine inspiration of the Bible.

(A free brochure describing basic Catholic prayers, beliefs and moral precepts is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 5515, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

Pope baptizes 10 infants, urges parents to lead them on path of truth

VATICAN CITY (CNS)—Continuing one of his predecessor's favorite traditions, Pope Benedict XVI baptized 10 babies and urged their parents to lead them along the path of truth.

In an extemporaneous sermon during a Jan. 8 Mass, the pope said baptism today carries with it the responsibility to fight against "the largely dominant culture of death"—a culture, he said, that is marked by injustice, self-delusion and sexual irresponsibility.

The hour-and-a-half-long Mass at the Sistine Chapel was enlivened by the frequent cries of the infants chosen for the papal liturgy. Beneath Michelangelo's famous frescoes of the creation, mothers used pacifiers and rhythmic rocking to try to keep their babies quiet.

The pope, standing next to a large marble font, poured water from a golden

dipper over the head of each baby as he pronounced the words of baptism. The five girls and five boys were children or grandchildren of Vatican employees.

Afterward, the pontiff smiled in delight as brothers and sisters of the newly baptized brought him the offertory gifts.

Instead of pronouncing his prepared text, the pope stood and gave an impromptu sermon on the meaning of baptism. In the broad sense, he said, the sacrament is a "yes" to life and a "no" to the widespread culture of death.

"This anti-culture is seen in drugs, in flight from reality, in self-delusion, in false happiness that is manifested in lies, deceit and injustice. It is seen in contempt for others, contempt for solidarity and contempt for a sense of responsibility for the poor and the suffering," he said.

"It is demonstrated in a sexuality that becomes pure

amusement without responsibility, that turns the human being into a 'thing' instead of a person," he said.

The pope said the "yes" to life expressed in baptism was fully experienced by early Christians, including those in ancient Rome, who fought against a similar "anti-culture of death" in their pagan society.

"It involved a 'no' to the spectacles where death, cruelty and violence were entertainment. Think of what was done in the Colosseum, or here in Nero's gardens, where men were set on fire like living torches," he said.

The pope's reference was to accounts of Christians being burned alive to light the evening parties thrown by the Emperor Nero in his gardens on Vatican Hill.

With baptism, the pope said, the child is brought into "a company of friends that will never abandon him, in life or death."

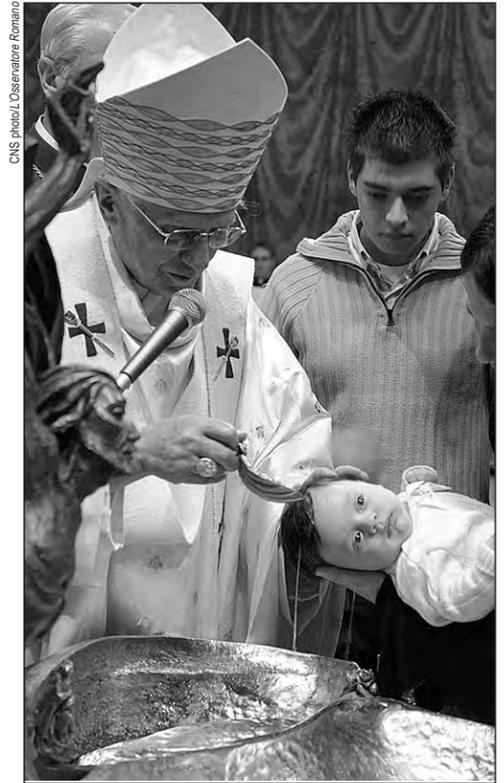
"This company is the

family of God that carries within itself the promise of eternity. It is a company that will always follow him, even in the days of suffering and the dark valleys of life, and offers him consolation, comfort and light," he said.

The pope added that, while "none of us know what will happen to our planet or our Europe in the next 50 or 60 years," as Christians they could all be sure that they belong to the family of God.

The Mass was the resumption of an annual tradition begun by Pope John Paul II in 1980 to mark the feast of the Baptism of the Lord. Because of his frailty, the late pope had to skip the liturgy the last two years of his life.

Speaking to tens of thousand of pilgrims afterward from his apartment window above St. Peter's Square, Pope Benedict said baptism was a gift to the infant that needs to be accepted in a "free and responsible" way



Pope Benedict XVI baptizes an infant at the Sistine Chapel at the Vatican on Jan. 8. The pope baptized 10 babies, using the occasion to launch an impassioned denunciation of a "culture of death" that he said pervades the modern world.

as an adult.

He encouraged all Christians to rediscover the meaning of their own

baptism and emphasized that baptism unites members of every Christian church and community. †



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Vatican announces papal liturgies

VATICAN CITY (CNS)—Pope Benedict XVI's schedule of public liturgies through April includes a Lenten communal penitential service—a papal first—but no canonization or beatification ceremonies.

The Vatican announced the pope will preside over a communal penance service followed by private confessions and individual absolution on April 11, the Tuesday of Holy Week.

The liturgies include:

- A Mass for workers on March 19, the feast of St. Joseph, at St. Peter's Basilica.
- An April 3 memorial Mass marking the first anniversary of the death of Pope John Paul. In 2006, the anniversary of the pope's death, on April 2, falls on a Sunday, when funeral and memorial Masses generally are not celebrated.

With the exception of the penance service, the new pope's Holy Week and Easter schedule maintains papal tradition:

- Palm Sunday Mass on April 9 at St. Peter's Square.
- The chrism Mass at St. Peter's Basilica on Holy Thursday morning, April 13, and the Mass of the Lord's Supper in the evening at the Basilica of St. John Lateran.
- A Good Friday liturgy at St. Peter's Basilica and the Way of the Cross service at Rome's Colosseum on April 14.
- The Easter Vigil on April 15 at St. Peter's Basilica.
- Easter morning Mass on April 16 at St. Peter's Square followed by the blessing "urbi et orbi," to the city (Rome) and the world. †

LEGISLATURE

continued from page 1

where it should be," said Sen. Anita Bowser (D-Michigan City), author of the bill.

Senate Bill 66, also authored by Sen. Bowser, establishes a procedure to determine whether a person is mentally ill and prohibits the imposition of life imprisonment without parole or the death penalty for a person found to be mentally ill.

Paula Sites, assistant executive director of the Indiana Public Defenders Council, said "Senate Bill 66 is based on model language drafted by the state Task Force on Mental Disability and the Death Penalty.

"We were not expecting to use this model language until the 2007 General Assembly, but public interest sparked by the Arthur Baird clemency campaign encouraged us to begin our efforts a year early," Sites said.

Gov. Mitch Daniels recently commuted the death sentence of Baird to life in prison without parole.

Kathy Bayes, National Alliance of the Mentally Ill (NAMI), Fort Wayne Chapter, said, "Our goal is to limit very carefully the definition to be used in the change in state law to apply only to persons suffering from serious mental illness at the time of the crime."

Bowser, a longtime advocate to end the death penalty, said "the mood of the House and Senate are not favorable to abolish the death penalty at this time, but I think we can move on some aspects of the death penalty.

"Persons who are mentally ill should not receive a death sentence," said Bowser. "The U.S. Supreme Court has outlawed executing minors and the mentally retarded. Those suf-

fering from mental illness should be treated the same."

No matter what happens this session, Bowser said she will continue to work on this issue.

"Before I leave the Senate, I want to rid our state of the death penalty altogether. But, for now, I'm doing what I can to move this issue forward," she said.

Sen. Richard Bray (R-Martinsville), chairman of the Senate Judiciary Committee (the legislative panel that both death penalty bills have been assigned and who in part will control what happens to this legislation), said he is not planning to hear either bill this session.

"We studied the death penalty extensively a few years ago and in the short session a subject like the death penalty takes a lot of time," said Bray. "Even if we had the time, I don't think the votes are there to pass it."

Bray, who served as a Morgan County prosecutor for 12 years, said he has "a lot of confidence in Indiana's judicial system." He said he supports the death penalty as do the majority of people he represents.

With regard to persons who are mentally ill, Bray said he agrees they should not be executed, but added "determining a criterion for mental illness is difficult because it's so subjective."

Thirty-eight states have the death penalty. Since 1977 when Indiana reinstated it, 16 persons have been executed. Only three of the 92 persons sentenced to death in Indiana received commuted sentences. Gov. Joe Kernan commuted two death sentences to life in prison without parole.

Malcolm Lunsford, a permanent deacon from the Gary Diocese, works as a volunteer chaplain at the Indiana State Prison in Michigan City, where he visits, listens to and brings Communion to those on death row.

"The death penalty accomplishes nothing," said Lunsford, who has witnessed one execution. "For some, it may give a sense of revenge, but not closure. Closure comes only through forgiveness."

The Indiana Catholic Conference was scheduled to host a program for legislators on Jan. 12 titled "The Costs of the Death Penalty." Archbishop Daniel M. Buechlein, Holy Cross Father Tom McNally and Lunsford were to be the featured speakers.

For more information about the Indiana Catholic Conference and its legislative updates, log on to www.indianacc.org.

(Brigid Curtis Ayer is a correspondent for The Criterion.) †

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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.

ALLARD, Jr., Jeffery D., 28, St. Barnabas, Indianapolis, Dec. 18. Son of Debra Allard. Brother of Melissa Allard and Jeanne Clark. Grandson of Leah Allard and Margaret Woolsey.

BANET, Daniel, 54, St. Mary-of-the-Knobs, Floyds Knobs, Dec. 28. Brother of Charlene, Laverne, Damon, Daryl, Duane, Jerry and Stephen Banet.

BARHORST, Helen (Benham), 91, St. Mary, Greensburg, Dec. 22. Mother of Patsy Ahrens, Ethel Borneman, Nellie Pfeister, Kathy Reece, Ollie Thomas and Richard Benham. Sister of Richard Powers. Grandmother of 15. Great-grandmother of 30. Great-great-grandmother of 12.

BOSLEY, Dorothy Hazel (Hinds), 83, St. Simon the Apostle, Indianapolis, Dec. 14. Mother of Judy England, Debbie Green, Sandra Smith, Theresa Stokes, Linda, Doug, Mike and Steve Bosley.

BRYAN, Mary E., 65,

St. Mary, Greensburg, Jan. 1. Mother of William Patterson.

COFFMAN, Geneva Ann, 57, St. Rose of Lima, Franklin, Dec. 22. Wife of Samuel Coffman. Mother of Monica Connerly, Lucy and Patrick Coffman. Sister of Norma Beard, Janet Boze, Donna Christopher, Paula Graden, Gloria Klutzke, Trish Logon and Jody Watson.

DAVIS, Emma Margaret, 90, Prince of Peace, Madison, Dec. 17. Mother of Nancy McDonald and Mary Anne Potter. Sister of Daniel and Robert Claflin. Grandmother of one. Great-grandmother of one.

DeLUCIO, Nicholas, 91, St. Mary, Richmond, Dec. 16. Father of Loretta DeLucio, Nickie Ross and Rose Suveges. Brother of Antoinette Norman, Virginia Perri, Phyllis Sheppard, Sue Stallings, John, Paul, Raymond and Robert DeLucio. Grandfather of four. Great-grandfather of one.

HALEY, Jane Carol (Greiwe), 58, St. Mary, Greensburg, Jan. 1. Wife of William Haley. Mother of Christine Pyle and Lora Haley. Sister of Rosemary Collins, Janet Einhaus, Patricia Lowry, Betty Sample, David, Mike and Thomas Greiwe.

HALLORAN, Rosemary C., 95, Holy Name, Beech Grove, Nov. 28. Mother of Kathleen Frederick, Patricia Kippenbrock, Barry, Kevin, Michael and Thomas Halloran. Grandmother of 15.

Great-grandmother of 15.

HART, Margaret E. (O'Leary), 88, St. Mary, Greensburg, Dec. 27. Mother of Marlys Keeling, Janice Sandlin, Kay Wiley and Wayne O'Leary. Sister of Dorothy Guild. Grandmother of 11. Great-grandmother of 14. Great-great-grandmother of one.

HELLMICH, Donald G., 68, St. Mary, Greensburg, Dec. 26. Husband of Frieda M. Kramer. Father of Daniel, David and Phillip Hellmich. Brother of Ruth Ann Bishop, Shirley Gang and Charles Hellmich. Grandfather of four.

HEMMELGARN, George Edward, 74, Holy Name, Beech Grove, Dec. 4. Husband of Sue (Toner) Hemmelgarn. Father of Karen Garr and Timothy Hemmelgarn. Brother of Helen Andrews and Rosemary Cox. Grandfather of five. Great-grandfather of one.

HETTINGER, Stanley Charles, 81, St. Augustine, Jeffersonville, Dec. 17. Husband of Sylvia (Shipp) Hettinger. Father of Jacqueline Vise, C. Michael and Gary Hettinger. Grandfather of five.

HIRSCHAUER, Paul J., 86, St. Joseph, Shelbyville, Dec. 21. Father of Judy Dover, Phyllis Gehrich, Teresa, Francis and Mike Hirschauer. Brother of Mary Agnes McDermott. Grandfather of six. Great-grandfather of eight. Step-great-grandfather of two.

IVANCIC, Mary, 88, St. Michael the Archangel, Indianapolis, Dec. 21. Mother of Frank and Richard Ivancic. Grandmother of four. Great-grandmother of two.

JONES, Barbara, 93,

St. Isidore, Bristow, Dec. 14. Mother of Barbara Basham, Mary Alice Heichelbech, David Jones and Bob Sutton. Grandmother of nine. Great-grandmother of 13. Great-great-grandmother of one.

KESTERMAN, Leo B., 91, St. Peter, Brookville, Dec. 17. Husband of Evelyn Kesterman. Uncle of several.

KOEBERLEIN, Helen Barbara, 89, St. Joseph, Indianapolis, Dec. 24. Sister of Marcella Stenger, Clarence and James Koerberlein.

LEISURE, Carole A., St. Gabriel, Indianapolis, Nov. 27. Mother of Joni Heimlich, Julie Jackson and Stuart Baker. Sister of Joan Young. Grandmother of five.

MANWANI, Ivaneide P., 53, St. Augustine, Jeffersonville, Dec. 16. Wife of Ghansham M. Manwani. Mother of Arjan, Rajan and Shalimar Manwani. Daughter of Raimundo deSouza and Joana Ermida Nunes Penha. Grandmother of one.

MARTIN, Robert, 78, St. Gabriel, Indianapolis, Dec. 13. Husband of Joann (Edwards) Martin. Father of Angela Stewart and Jeff Martin. Grandfather of three. Great-grandfather of two.

MASTEN, Donald M., 78, St. Michael the Archangel, Indianapolis, Dec. 25. Husband of Azalee Masten. Father of Donald Masten II and Tim Masten. Stepfather of Brent Landers, Trish Riley, Lois Vining, Joy, Jim and Mike Barley. Grandfather of 13. Great-grandfather of 15.

MERKEL, Urban John, 84, St. Roch, Indianapolis, Dec. 19. Husband of Helen (Haag) Merkel. Father of Rosemary Gravelie, Frederick, John, Michael and William Merkel. Brother of Loretta Bedel, Edward and Martin Merkel. Grandfather of 14.

METZGER, Matt, 81, Sacred Heart, Jeffersonville, Dec. 13. Husband of Mary Metzger. Father of Susan Johnson, Jennifer Smith, David, Phillip and Rick Metzger. Brother of Helen Pashich. Grandfather of five.

MILLER, Edna, 78, St. Paul, New Alsace, Dec. 10. Mother of Sharon Shackelford, Jayne Weber, Marlene Wullenweber, Donnie, Eddie and Mike Miller. Grandmother of 14. Great-grandmother of four.

PENNO, Mary Helen, 78, St. Michael the Archangel, Indianapolis, Dec. 20. Wife of Robert T. Penno. Mother of Barbara Isch, Nancy Steketee, Robert P. and Thomas P. Penno. Sister of David, Judson and Paul Moeller. Grandmother of 10. †

Benedictine Father Kevin Ryan was a teacher, administrator and pastor

Benedictine Father Kevin Ryan, a monk and priest of Saint Meinrad Archabbey in St. Meinrad, died on Dec. 26 at the monastery infirmary. He was 89.

The Mass of Christian Burial was celebrated on Dec. 30 at the Archabbey Church. Burial followed at the Archabbey Cemetery.

Father Ryan was a jubilarian of profession and priesthood. He participated in the Rush Religious Study on Aging and Alzheimer's.

The former James Thomas Ryan was born on April 9, 1916, in Evansville, Ind. In 1930, he enrolled at Saint Meinrad Seminary as a high school freshman.

He was invested as a novice in 1936, professed his simple vows on Aug. 6, 1937, and was ordained to the priesthood on May 26, 1942.

Following his ordination, Father Kevin earned a master's degree in physics at The Catholic University of America in Washington, D.C. He later attended Indiana State University in Terre Haute, where he received a master's degree in guidance and administration.

Father Kevin was a teacher and administrator at Saint

Meinrad's former Minor Seminary, which he served as vice rector and rector. He also taught physics at Saint Meinrad College.

For many years, he also served as a ham radio operator.

When the high school closed, Father Kevin served eight years as chaplain for the sisters at Monastery Immaculate Conception in Ferdinand, Ind.

Father Kevin also served as associate pastor of St. Meinrad Parish in St. Meinrad and administrator of St. Isidore Parish in Bristow.

In Jonesboro, Ark., Father Kevin ministered as the chaplain at Holy Angels Convent and St. Bernard Medical Center.

He also served as chaplain at St. Paul Hermitage in Beech Grove.

His most recent assignment was in Montana, where he served at several parishes.

Surviving are one brother, Patrick Ryan, who lives in California; and two sisters, Kathleen Schmitt, who also lives in California, and Mary Adele Schuler of Louisville, Ky.

Memorial gifts may be sent to Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad, IN 47577. †

Benedictine Father Malachy Fulton served in Evansville and Indianapolis

Benedictine Father Malachy Fulton, a monk and priest of Saint Meinrad Archabbey, died on Dec. 28 at the monastery infirmary. He was 91, and was a jubilarian of profession and priesthood.

The Mass of Christian Burial was celebrated on Dec. 31 at the Archabbey Church. Burial followed at the Archabbey Cemetery.

The former Edward Fulton was born on Sept. 28, 1914, in New York. He graduated from Cathedral College Preparatory Seminary in New York in 1934 then enrolled at Saint Meinrad Seminary.

He was invested as a novice in 1936, professed his simple vows on Aug. 6, 1937, and was ordained to the priesthood on June 5, 1943.

For many years, Father Malachy served in the Evansville Diocese, first as associate pastor of St. Benedict

Parish (now Cathedral) in Evansville, Ind., and St. Mary Parish in Huntingburg, Ind. For seven years, he was pastor of Mary Help of Christians Parish in Mariah Hill, Ind.

In 1967, he began a nearly 20-year assignment as pastor of St. Anthony Parish in St. Anthony, Ind.

For two years, he served as resident chaplain for the Benedictine sisters of Our Lady of Grace Monastery in Beech Grove. A quarter century later, he returned to Beech Grove as chaplain for the residents of St. Paul Hermitage for three years.

Father Malachy returned to Saint Meinrad in 1989, and ministered in short-term pastoral assignments whenever he was able.

Memorial gifts may be sent to Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad, IN 47577. †



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News briefs

U.S.

Bishop celebrates Mass on 'sad day' as community remembers miners

PHILIPPI, W.Va. (CNS)—“Today is a very sad day for the Church in West Virginia and for the people of West Virginia,” Bishop Michael J. Bransfield of Wheeling-Charleston said to those gathered for Mass on Jan. 8 at St. Elizabeth Church in Philippi. The community was remembering the 12 coal miners who lost their lives after the explosion at the Sago Coal Mine in Upshur County and were praying for miner Randal McCloy Jr., the only survivor. Philippi lost three of its residents in the incident, and Bishop Bransfield came to celebrate the Mass to help foster healing and to bring comfort to the community. The bishop said the black ribbons that draped the front doors of St. Elizabeth “signify the sorrow of all of us for the miners who have perished, the one who remains ill and for their families, who continue to suffer through these difficult days.” Concelebrating the Mass with the bishop were Father Andy Kranyc, pastor of St. Elizabeth Parish, and Msgr. Mark Ward, pastor of St. Zita Parish in Masontown.

Survey shows high school seniors feel abortion is wrong, favor curbs

WASHINGTON (CNS) —A national survey of high school seniors reported that many of them have a strong moral opposition to abortion and favor restrictions on “a woman’s right to choose” an abortion. An analysis of the survey said that when they answered general questions about abortion, seniors “appeared supportive of abortion rights,” but responses to more detailed questions on circumstances in which it should be allowed showed “most seniors regard abortion as morally wrong” and that they “would significantly limit” when a woman could have an abortion. The survey also showed that almost 75 percent of the respondents supported legal recognition for gay couples with 54 percent of the respondents supporting gay marriage and 20 percent favoring gay civil unions. The survey of 1,000 public and private school seniors was conducted by Hamilton College in Clinton, N.Y., and the polling firm of Zogby International. It was made public at a Jan. 5 news conference in Washington.

Judge rules Portland Archdiocese owns all its parishes

PORTLAND, Ore. (CNS) —A federal judge ruled Dec. 30 that it is the Catholic Archdiocese of Portland, not its individual parishes, that owns all parish properties. In a statement released by spokesman Bud Bunce, the archdiocese expressed disappointment. “We feel strongly that this decision is not supported by the facts or the law and believe it infringes on the archdiocese’s right and the parishioners’ rights to freely exercise their religion,” the statement said. At stake in the decision is the property of 124 parishes, including 40 parish elementary schools and three archdiocesan high schools, whose combined worth may be as much as half a billion dollars. About 130 claimants seeking damages for alleged sexual abuse by priests in the Portland Archdiocese have asked to have the parish and school properties included among archdiocesan assets available for settling their claims. The archdiocese has argued that under Church law each parish owns its own property and the archdiocese only holds those properties in trust for the parishes.

WORLD

Vatican news agency reports 26 missionaries murdered in 2005

VATICAN CITY (CNS)—Although many of them were killed during robbery attempts, the 26 Catholic missionaries murdered in 2005 each died spreading the Gospel and serving the poor and victims of violence, a Vatican news agency said. Fides, the news agency of the Congregation for the Evangelization of Peoples, published its annual list of murdered Church personnel on Dec. 30. The agency said its tally, twice as many as were killed in 2004, showed that one bishop, 20 priests, two religious brothers, two nuns and one lay missionary died violently in 2005. In the 2005 list, Fides included a priest killed in Russia and one killed in Belgium. Although they were not working in mission territories, the Belgian, Father Robert De Leener, was included because of his work with immigrants; Slovakian Father Jan Hermanovski was included because of his work with the homeless in Russia. “The list includes not only missionaries in the strict sense, but all Church personnel killed in a violent way or who sacrificed their lives aware of the risks they ran by not abandoning their commitment,” the agency said. †

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