



The

Criterion

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January 9, 2004

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CNS photo by Nancy Wiechec



Auditor William A. Gavin explains the results of a nationwide review of diocesan practices and policies mandated by the U.S. bishops' *Charter for the Protection of Children and Young People*. He was among those addressing the Jan. 6 press conference in Washington. Looking on is Kathleen McChesney, executive director of the bishops' Office for Child and Youth Protection.

Audits find most dioceses now comply with bishops' sex abuse norms

Archdiocese of Indianapolis is in full compliance

WASHINGTON (CNS)—By the end of 2003, nearly 90 percent of U.S. Catholic dioceses were in compliance with the bishops' national policy to protect children and respond to clergy sexual abuse of minors, according to the first national audit report released on Jan. 6.

On most elements, the report said 98 percent to 100 percent of audited dioceses were judged to be in compliance with the 17-article *Charter for the Protection of Children and Young People* adopted by the bishops in

June 2002.

The Archdiocese of Indianapolis is in full compliance with the charter, said Archbishop Daniel M. Buechlein.

Suzanne L. Yakimchick, assistance coordinator and chancellor for the archdiocese, said the archdiocese has had policies in place for at least 20 years to protect young people.

"Long before the charter was adopted in June 2002 by the U.S. bishops, the Archdiocese of Indianapolis worked hard to protect young people within our parishes, schools and other ministries," Yakimchick said. "Since at least the early 1980s, we have had policies and procedures in place to address allegations of sexual misconduct against persons ministering on behalf of the archdiocese.

"We have provided education on those policies and procedures to people who

minister to children within our archdiocese. We have safe environment training for children in our school and religious education programs. Last year, we revised our policies and procedures to incorporate the language and requirements contained in the charter. Those revised policies and procedures can be found at www.archindy.org. Printed copies are available upon request."

Nationwide, there were only two mandates on which compliance was lower than 98 percent: having comprehensive safe environment programs in place throughout the diocese (91 percent), and conducting background checks on all Church employees and volunteers who work with minors (93 percent). Most of the dioceses not in compliance were under instructions to

See AUDITS, page 7

Display of Vatican artwork honors the popes

By Brandon A. Evans

Local Catholics now have a chance to see rare artwork and experience the history of the popes in a traveling art exhibit—but only for a few months.

"Saint Peter and the Vatican: The Legacy of the Popes" will be on exhibit at the Cincinnati Museum Center at Union Terminal until April 18.

The exhibit opened on Dec. 20, and is on the third of four stops around the United States.

There are 12 different galleries that follow the history of the popes, with a special focus on St. Peter, the popes of the last two centuries and Pope John Paul II.

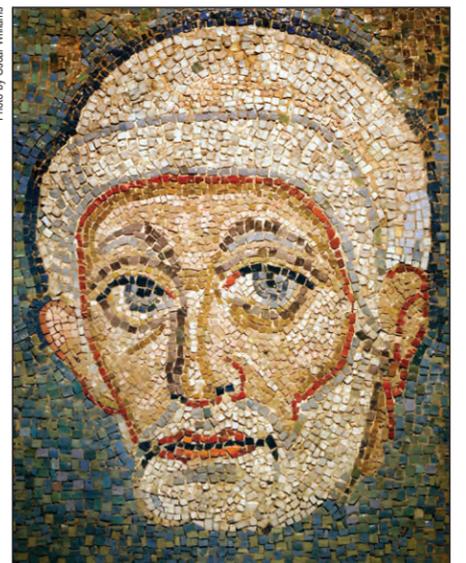
Artifacts from the popes, including papal rings and tiaras, as well as artwork from Giotto, Michelangelo and Bernini, are featured.

Seventy percent of the nearly 400 works in the exhibit are leaving the walls of the Vatican for the first time.

Among some of the many highlights, there is a replica of the Mandylion of Edessa, considered to be the oldest known image of Christ and dating to between the third and fifth century, and

See VATICAN, page 24

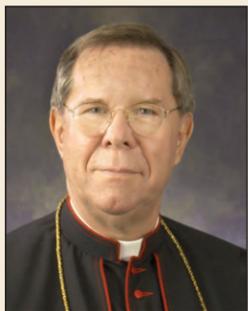
Photo by Oscar Williams



The face of St. Peter is shown in a mosaic fragment dating from the fifth century and currently on display at the Cincinnati Museum Center through April 18.

Archdiocese of Indianapolis in compliance with charter

A message from Archbishop Daniel M. Buechlein, O.S.B.



The National Review Board on Jan. 6 issued a report that contained the results of audits of all Catholic dioceses in the United States.

The audits were conducted to determine whether the dioceses were in compliance with the *Charter for the Protection of Children and Young People*, the document that sets forth requirements for dioceses to address the problem of sexual abuse by clergy.

We're pleased to report that the Archdiocese of Indianapolis was found to be in full compliance. During the audit, which was conducted Aug. 4-8, 2003, two auditors examined archdiocesan records and conducted interviews to determine whether the archdiocese was in compliance with the 17 articles contained in the charter.

After the audit was conducted, the auditors made one recommendation. While they found that the archdiocese provides resources to incorporate safe environment issues into religious education programs in parishes and schools, they did not find documentation that the archdiocese had a safe environment training program for adults. Before and after the audit, the archdiocese has conducted

several training programs for adults that have dealt with safe environment issues. The archdiocese will continue to conduct similar training sessions in 2004. After the archdiocese provided documentation of the training sessions to The Gavin Group, Inc., which conducted the audit, the auditors found the archdiocese to be in full compliance with the charter.

We realize this has been a difficult, painful time. We are blessed that healing and reconciliation are part of the mission and ministry of our Church.

Sincerely yours in Christ,

Archbishop Daniel M. Buechlein,
—Most Rev. Daniel M. Buechlein,
O.S.B.

Father Patrick Kelly was Cathedral High School 'legend'

By Mary Ann Wyand

There are so many great stories about Father Patrick J. Kelly that his relatives and friends could write several books about his life.

He has been described as "a legend in his own time" by those who knew him and "nothing short of an icon" at Cathedral High School in Indianapolis, where he served first as a teacher in 1978 then as principal and chancellor.

Father Kelly died of complications from cancer on Dec. 30 at the St. Augustine Home for the Aged in Indianapolis, where he had been recuperating following surgery in November. He was 72.

Archbishop Daniel M. Buechlein celebrated the funeral Mass at 11 a.m. on Jan. 6 in the Robert V. Welch Student Activity Center at Cathedral High School. Father J. Joseph McNally, a longtime friend, was the homilist.

Burial followed at Our Lady of Grace Cemetery in Indianapolis.

Father William Munshower, pastor of St. Thomas Aquinas Parish and another longtime friend, assisted with a Jan. 5 memorial service attended by Cathedral students.

At the time of his death, Father Kelly served as chancellor of Cathedral High School in Indianapolis, sacramental minister for St. Andrew the Apostle Parish in Indianapolis, and chaplain for the Indianapolis Colts.

He was the principal of the private Catholic college preparatory school from 1984 until 2002, when he was named chancellor. In the fall of 2002, he received the Bishop Chartrand Award, the school's highest honor.

Stephen J. Helmich, president of Cathedral High School, said Father Kelly was responsible for the success and expansion of the private school.

Helmich said the priest was a stern disciplinarian, but gave thousands of students "a second chance" to turn their lives around because he knew they were good kids and would learn important lessons from the experience.

Chris Kaufman, director of marketing at Cathedral, said Father Kelly wanted his funeral Mass to be celebrated in the Robert V. Welch Student Activity Center, which was

named for his former friend who died in a plane crash.

During his years as principal, Father Kelly officiated at funerals for students, and always reminded the teen-agers to have faith in God in the midst of their sorrow.

"He was so in love with Cathedral," Kaufman said. "It meant the world to him that he was presented with the Bishop Chartrand ring, and he asked to be buried with it."

Father McNally said countless people knew Father Kelly but didn't know about all the special things he did to help people.

It was fitting that he died at the St. Augustine Home, Father McNally said, because he celebrated Masses for the elderly residents there nearly every week while his late mother, Kathleen Kelly, lived there.

In the hours leading up to his death, Father McNally said, the Little Sisters of the Poor maintained a bedside vigil, holding his hands and singing to him. Relatives and friends were also with him around the clock.

Bill Polian, president of the Indianapolis Colts, said Father Kelly was "a teammate" and will be greatly missed.

"Father Kelly was not only our chaplain, but also a very good friend and a counselor to a great many people over the years," Polian said. "His love for the Colts was exceeded only by his love for God, his Church and Cathedral High School."

Polian said each Indianapolis Colts player wore a special helmet decal with the initials "P" and "K" on each side of a cross during the NFL team's 41-10 playoff victory over Denver on Jan. 4 at the RCA Dome in Indianapolis.

He said the team will wear the helmet decals for the remainder of the season.

Bob Terpening, executive vice president of the Indianapolis Colts, met Father Kelly in August 1984 after the team moved from Baltimore to Indianapolis.

Terpening remembers his longtime friend as a dedicated priest who loved God, Cathedral High School, the Cathedral Irish, the Indianapolis Colts and golf.

"On game days, he would have Mass for the players four and a half hours before kickoff," Terpening said. "He was a friend to the players. He was a counselor."

Terpening said Father Kelly usually stood on the sidelines during Colts games and was knocked down by off-side plays several times, but he always got up and continued cheering on his favorite NFL team.

"During the [playoff] game on Sunday," Terpening recalled, "somebody turned to me and said, 'Do you think Father Kelly put a word in for us today?' because everything was going so well and we won 41-10."

Holy Cross Brother Joseph Umile, president of Bishop

Chatard High School in Indianapolis, lived with Father Kelly for 10 years, first at St. Matthew Parish and then at St. Andrew the Apostle Parish.

"I always refer to it as 'the north side miracle,'" Brother Umile said, "because the president of Bishop Chatard High School and the principal of Cathedral High School lived together. He loved Cathedral, but also was one of Bishop Chatard's biggest fans. He donated to our annual fund every year and rejoiced when the Trojans won state championships."

Patrick Joseph Kelly was born on July 10, 1931, in Indianapolis. He attended St. Anthony, St. Joan of Arc and St. Thomas Aquinas schools then completed his secondary education at the former Saint Meinrad Minor Seminary in southern Indiana.

He was ordained to the priesthood by the late Archbishop Paul C. Schulte on May 3, 1958, at Saint Meinrad Archabbey, and celebrated his first Mass on May 4, 1958, at St. Thomas Aquinas Church.

During 45 years of ministry as a diocesan priest, he held a variety of parish and administrative posts in Indianapolis.

In 1958, Father Kelly was named associate pastor of St. Bernadette Parish in Indianapolis and served as an instructor at Father Thomas Seccina Memorial High School in Indianapolis.

In 1966, he was named superintendent of the former Sacred Heart Central High School in Indianapolis. Three years later, he was named superintendent of the newly created Roncalli High School in Indianapolis.

In 1970, he was named associate pastor of St. Patrick Parish in Indianapolis and the year after that he held the same ministry position at St. Luke Parish in Indianapolis.

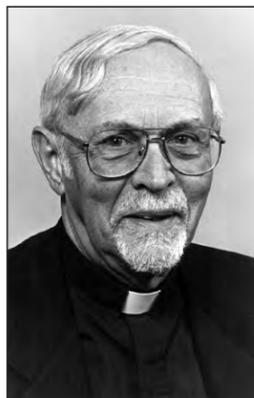
In 1973, he was named director of St. Mary Child Center in Indianapolis. The next year, he was named pastor of St. Ann Parish in Indianapolis while continuing as director of the archdiocesan Catholic Charities agency for at-risk children.

Four years later, he began his longtime association with Cathedral High School.

In 1993, he was named administrator pro-tem of St. Matthew Parish in Indianapolis, and in 1995 he was appointed sacramental minister for St. Andrew the Apostle Parish in Indianapolis.

His aunt, Martha Kelly, died a few days after her nephew. Surviving are two sisters-in-law, Barbara Kelly of Denver and Edna Kelly of Henderson, Nev., as well as three nieces, a nephew and several cousins.

Memorial contributions may be sent to Cathedral High School, 5225 E. 56th St., Indianapolis, IN 46226. †



Fr. Patrick J. Kelly

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Vatican highlights plight of world's children on Epiphany

VATICAN CITY (CNS)—Celebrating its annual world missionary day for children, the Vatican highlighted forms of suffering that continue to plague young people in many countries—including hunger, disease and exploitation.

About 200 million children go to bed hungry every night, 211 million under age 14 work instead of going to school, and an estimated 13 million under age 5 die each year from easily preventable diseases, according to a report published by the Vatican's missionary news agency, Fides.

The report coincided with the Jan. 6 celebration of the feast of the Epiphany, when the Church gives special attention to the situation of children around the world.

The Holy Childhood Association, one of four pontifical mission societies, finances and supports some 4,000 projects aiding the neediest children, including AIDS sufferers in Africa, street children in Latin America and Asia, and child-soldiers in several countries.

The Vatican report, based primarily on U.N. statistics, said more attention should be given to the "countless small voices that are crying from every corner of the planet."

Some forms of children's suffering are hidden, transpiring daily in a climate of secrecy, intimidation and exploitation, it said.

But it said facts about child hunger and illness are well-documented and often ignored:

- In 25 of the poorest countries, more than 15 percent of babies die before reaching age 5. The main causes are diarrhea, measles, tetanus, whooping cough and pneumonia—diseases that, in most cases, are easily treatable or prevented by low-cost medicines.

- More than half a million children died in 2002 from AIDS, and the number of AIDS orphans has reached 13 million.

- In 23 countries, more than 30 percent of children suffer from chronic malnutrition.

- An estimated 20 million babies die each year shortly after birth because of malnutrition of the mother during pregnancy.

The report said war is increasingly hard on the world's children, and frequently engages them as direct combatants. Today, more than 300,000 youths under age 18 are fighting in guerrilla or regular conflicts.

In the last decade, it said, more than 2 million children have been killed in war, more than 6 million have been disabled or seriously injured, 1 million have lost their parents and about 20 million children have been made homeless.

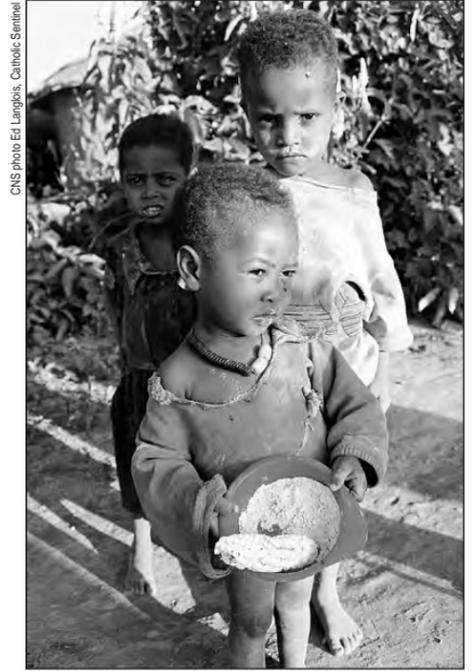
The report said every year about 9,000 children are killed or mutilated by anti-personnel mines. In Myanmar, it said, children have been sent to run through minefields in "the most horrible system of 'mine removal' imaginable."

The growing problem of human trafficking has hit children especially hard, it said. Every year, more than a million children are victims of trafficking, often exploited as low-cost labor. In some extreme cases, it said, they are killed so that their bodies can furnish organs for transplant. Trafficking in children is now thought to be a \$1.2 billion-a-year industry, it said.

Children are routinely taken advantage of in the workplace, a phenomenon that is tolerated even in many European countries, it said. In Italy, for example, illegal child-workers are estimated to number somewhere between 145,000 and 435,000.

In some countries, particularly in Asia, child exploitation in the sex industry remains rampant. Many of these children end up dying from AIDS or other diseases, it said.

The Holy Childhood Association operates in 150 countries, and aims to promote among Catholic young people an awareness of the social needs of children around the world and a sense of cooperation in the Church's missionary activities. †



Children share a portion of corn and meal distributed by Catholic Relief Services in the village of Arba Gosa in central Ethiopia. Last summer, the relief agency warned that chronic hunger and food shortages will continue in the east African nation without long-term development projects supported by the international community.



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Editorial



CNS photo by Karen Callaway

Bishop Dennis M. Schnurr of the Diocese of Duluth, Minn., listens to Gregory Barbien during round-table talks about religious vocations two years ago at the National Catholic Youth Conference in Indianapolis. Hundreds of young people talked with U.S. bishops about vocations.

Using our gifts in service to the Church

Next week is Vocations Awareness Week across the nation. As our part in its observance, we present our annual Religious Vocations Supplement beginning on page 9. You will meet some truly inspiring people who are living enormously fulfilling lives.

It's true that all of us have a religious vocation because God is calling all of us to use the gifts he has given to us to achieve his will for us in this world. But he calls some people to service in the priesthood or as religious brothers or sisters.

Blessed Teresa of Calcutta once told the writer of this editorial, "You cannot do what I do. But I cannot do what you do. The important thing is that we all must do something beautiful for God."

That is best done in the priesthood or religious life for the people God calls to that way of life and it is best done in other ways for those who are called to a different way of life.

St. Paul wrote explicitly about the different gifts given to us through the Holy Spirit. In the 12th chapter of his First Letter to the Corinthians, he told us that there are different kinds of spiritual gifts and different forms of service and that the Spirit distributes his gifts to each person as he wishes.

Paul says that we are individually parts of Christ's body and none of the parts of a body can do the same thing. The eye cannot do what the ear does, or the foot what the hand does, but all parts of the body are important.

Similarly, some people have been gifted with the skill to be auto mechanics, or nurses, or teachers, or lawyers, or plumbers or journalists. Some people are called to use their gifts in marriage or the single state in the world, and some are called to the religious life. All of us are called to use our gifts for some benefit, as St. Paul wrote.

Today, as never before in the history of the Church, we are seeing people enter seminaries or religious communities at an older age. Whereas in earlier

generations it was common for men to be ordained to the priesthood around age 25, today that has become rare. Similarly, it is no longer common for women to enter convents directly out of high school as once was the case. These men and women are discerning a second calling from God—and accepting it.

There is no end to the ways modern priests and religious can use their talents to serve God and their fellow men and women. Some are called to serve in parishes. They include our archdiocesan priests, some religious order priests, and the female religious who serve the archdiocese as parish life coordinators. Other sisters serve our parishes in other roles.

But those who don't feel called to work in parishes have a tremendous diversity of other ways they can serve in religious life. The archdiocesan 2003 Directory and Yearbook lists 10 religious communities for men represented in our archdiocese and 25 religious communities for women. The men and women in these communities all have different charisms that they are using for the benefit of the faithful of our archdiocese.

Indeed, the archdiocese is indebted to those religious communities for the contributions they have made. It's difficult to imagine how different the archdiocese would be if we didn't have the Benedictine monks and sisters, or the Sisters of Providence, or the communities of both male and female Franciscans, or the two communities of Carmelite nuns or the Little Sisters of the Poor.

We believe that there are many young men and women in our archdiocese who would be excited by the ideal of service to others that a religious vocation entails. God is calling all of us to service of some kind, and he is calling many to be of service as priests, brothers or sisters.

Let us pray that more people will accept God's call.

— John F. Fink

Letters to the Editor

Praying for peace in the Holy Land

The Dec. 19, 2003, edition of *The Criterion* contained an editorial, "No peace in Bethlehem." A sentence in that editorial seemed at least thoughtless or impertinent, to wit, "Isn't it time for Americans to demand that the Palestinians

and Israelis negotiate a just peace?"

To be effective, a demand requires contingent penalties. Surely the editor did not intend to treat the Holy Land as another Iraq. We can wish for, hope for, or better, pray for peace—but not demand it. That would be the approach of Imperial Rome.

Charles Riche, Clarksville

Letters Policy

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

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

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

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

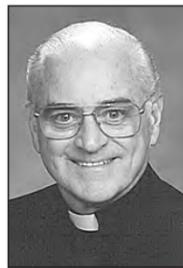
Letters must be signed, but, for serious reasons, names may be withheld.

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

Spirituality for Today/Fr. John Catoir

Christ in the new year

Christ came to gather what is broken and divided. Those who are lost and



lonely have every reason to rejoice and celebrate in this new year. Despite all that has happened in the Church recently, we know that God exists and that he loves his people.

The real miracle of Christ having come into the world is easy to miss. While Christmas celebrates God's compassion, God reaches out to us all year long because he is madly in love with us.

Some see the Church as an obsolete institution, crumbling in disarray. The truth is that the Church, in proclaiming the doctrine of the Incarnation, is as fresh as ever, a mystery that poses a challenge to every one of us constantly.

God sent his only begotten Son to bring us light and healing. Despite the miseries of life, Jesus tells us to rejoice, to grow in God's love. As we let go of the crass and commercial aspects of celebrating Christ's incarnation, we see the mystery more deeply.

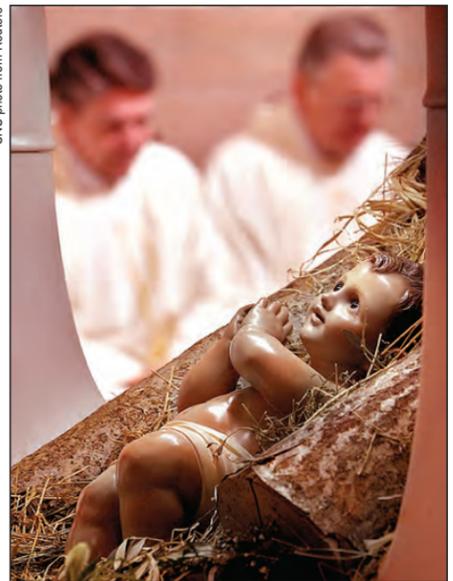
It is not too late to capture its true meaning. Focus on the blessings of peace and joy that surround Jesus Christ. If you do, joy will prevail over sorrow.

May the new year bring you a fresh awareness of God's unchanging love. This love has been compared in Scripture to the intimate love between a young husband and his bride. It implies that God loves each one of us passionately, the way a newly married man loves his bride.

The metaphor may not be perfectly apt because the bride in this case is not an individual but a collective entity, namely, the entire assembly of the struggling people of God. That includes everyone.

Some members of the Church are desperately sick. To love the Church is to have a sorrowing love for them as well. God brings healing and forgiveness to one and all. We are all under the mantle of his compassion. No one is excluded. Even though no one is entirely innocent, everyone is invited to the banquet.

Many scientists and intellectuals



A figurine of the Christ Child lies in straw during Christmas Day Mass at St. Catherine Church in Bethlehem. The church is adjacent to the Church of the Nativity, widely believed to have been built on the site where Christ was born.

reject the entire mystery of Christ's incarnation because they have no inner disposition to make the leap of faith. They do not have nor do they want the gift of faith.

Those who do believe, but faintly, may have gotten caught up in the commercialism of the recent Christmas celebration and lost some of their fervor.

I repeat: It is not too late to recapture it! Each of us has to find his or her own way. To benefit from God's love, however, one must not only believe in it, but also respond to it with trust.

The doctrine of the Incarnation makes us able to proclaim Christ's entry into our world. However improbable this revelation may seem to some, for the believer it is without doubt the greatest event in human history.

Unaided reason cannot come to understand this truth. Only faith can bring the wisdom that leads to exquisite joy, a precious gift that makes all the difference in helping us to cope with life.

In this valley of tears in 2004 and beyond, we need all the help we can get.

(Father John Catoir 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

Prayer will lead us to answer our call to holiness

Next week, our Church observes Vocations Awareness Week. The word “vocation” derives from the Latin verb, *vocare*, which means “to call.” We give particular focus to the call to the priesthood and to religious life, but always in the context of the universal call to holiness, which every baptized person receives from God. This fundamental call is not the preserve of religious women and men, or of diocesan priests or deacons. Most lay people live the call to holiness in the married state and some in the single state.

This Sunday—as we celebrate the Baptism of the Lord—is an ideal time to affirm our universal call to holiness, which we received at our own baptisms. No one becomes holy without the grace of God, and we need to say yes to that grace again and again. St. Thomas Aquinas once remarked that the first thing one has to do to become holy is *to want* to become holy. And he said the second thing one has to do is to be willing to begin over and over again when we fail to accept God’s grace to be holy. The fact is that the call to holiness is not received if we don’t pray. It’s that simple and that challenging. Prayer is the medium through which we experience intimacy with God.

Can you see how fundamental the acceptance of the universal call to

holiness is for those to whom God gives the added call to become a consecrated religious or a diocesan priest or deacon? Both the call to ordained ministry and the call to religious life are unique, individual vocations that come from God. It is important to note also that these special vocations are experienced in the community of the Church and through the Church and in the first cell of the Church—the family.

Friendship with Jesus Christ is key if one is to accept the call to the priesthood or consecrated life. This special call is necessarily discerned with the help of prayer and spiritual guidance.

Recently, Pope John Paul II listed three reasons why youth fear to accept the call to the priesthood in our day. He happened to be talking about the priesthood, but the reasons he cites can apply to vocations to consecrated life as well. The three reasons are: fear of commitment, lack of a clear understanding of this ministry and a deficient relationship with Christ.

Speaking to a group of French bishops, the pope said, “The first difficulty is fear of a long-term commitment, as [youth] are afraid to assume risks in the face of an uncertain future, living as they do in a changing world in which their interest is fleeting, linked essentially to instant satisfaction.”

In other words, the Holy Father points to the reality that our youth are influenced by the contemporary secular and materialistic culture. The pope cites the prevailing importance of the influence of family life and the impact of education on our youth.

The second difficulty for young men to entering the seminary is their understanding of the priestly ministry itself. “For several generations, the ministry of priests has evolved considerably in its forms; at times, the very convictions of many priests regarding their own identity have been violently shaken,” the pope said. “In fact, in the eyes of the public the priestly ministry has often been devalued. Today, the form of this ministry might still seem unclear, difficult for youths to perceive, and lacking in stability. Therefore it is necessary to support the ordained ministry, to give it its full place in the Church, in a spirit of communion that respects the differences and their genuine complementarity with the laity.”

The third difficulty, and “the most fundamental”, according to the Holy Father, affects the relationship of our youth with

the Lord. “Their knowledge of Christ is often superficial and relative, amid a multiplicity of religious proposals, while the desire to be a priest is nourished essentially from intimacy with the Lord, in a really personal dialogue which is expressed above all by the desire to be with him,” Pope John Paul II said.

Clearly, if we wish to help our youth respond to the unique call to the priesthood or the consecrated life as religious we will do our best to foster among our children, our youth and our young adults the authentic discovery of the person of Jesus, which is experienced in the sacramental life of the Church, in personal prayer and in service to our sisters and brothers.

In a sense, the first “vocation directors” in the Church are parents, grandparents, catechists, youth ministers and teachers alongside our priests and religious women and men. The duty we share is to model the call to holiness and to lead our youth and young adults in prayer. †

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 oración nos ayudará a responder nuestro llamado a la santidad

La próxima semana nuestra iglesia celebra la Semana de la Conciencia Vocacional. La palabra “vocación” deriva del verbo en latín *vocare*, llamar. Le damos una importancia especial al llamado al sacerdocio y a la vida religiosa, pero siempre en el contexto del llamado universal a la santidad que todos los bautizados reciben de Dios. Este llamado fundamental no es exclusivo de los hombres y mujeres religiosos o de los sacerdotes diocesanos y diáconos. La mayoría de las personas viven el llamado a la santidad en el matrimonio y algunos como solteros.

Este domingo, en el marco de la celebración del bautismo del Señor, es el momento ideal para reafirmar nuestro llamado universal a la santidad que recibimos en nuestro propio bautismo. Nadie se vuelve santo sin la gracia de Dios y debemos decirle sí a esa gracia una y otra vez. Santo Tomás de Aquino dijo una vez que lo primero que uno debe hacer para volverse santo es *querer* volverse santo. Y señaló que lo segundo que se debe hacer es estar dispuesto a comenzar una y otra vez cuando no logramos aceptar la gracia de Dios para ser santos. El hecho es que no podemos recibir el llamado a la santidad si no rezamos. Es así de simple y desafiante. La oración es el canal por medio del cual experimentamos intimidad con Dios.

¿Acaso puede usted darse cuenta de lo fundamental que es la aceptación del llamado universal a la santidad para aquellos a quienes Dios les ha enviado el llamado adicional de consagrarse a la vida

religiosa o para convertirse en sacerdotes diocesanos o diáconos? El llamado al ministerio ordenado y el llamado a la vida religiosa son vocaciones únicas e individuales que provienen de Dios. Asimismo, es importante resaltar que estas vocaciones especiales se viven en la comunidad de la Iglesia y a través de ella, así como también en la primera célula de la Iglesia: la familia.

La amistad con Jesucristo es la clave si queremos aceptar el llamado al sacerdocio o a la vida consagrada. Este llamado especial se discierne inevitablemente con la ayuda de la oración y el consejo espiritual.

Recientemente el Papa Juan Pablo II nombró tres razones por las que los jóvenes de hoy en día temen aceptar el llamado al sacerdocio. Por casualidad hablaba sobre el sacerdocio, pero las razones que cita pueden aplicarse también a la vocación a la vida consagrada. Las tres razones son: miedo al compromiso, falta de un entendimiento claro del ministerio y una relación precaria con Cristo.

Al dar un discurso ante un grupo de obispos franceses, el Papa dijo: “la primera dificultad es el temor al compromiso a largo plazo, como (la juventud) le teme a asumir riesgos ante un futuro incierto, viviendo en un mundo en constante cambio de intereses efímeros, vinculado fundamentalmente a la satisfacción instantánea.”

Es decir, el Santo Padre apunta a la realidad que nuestra juventud está influenciada por la cultura secular

contemporánea y el materialismo. El Papa cita la importancia capital que tienen la influencia de la vida familiar y el impacto de la educación sobre nuestros jóvenes.

La segunda dificultad que enfrentan los jóvenes que deciden entrar a un seminario es entender el propio ministerio sacerdotal. “A lo largo de muchas generaciones el ministerio sacerdotal ha evolucionado considerablemente en su forma. En ocasiones, las mismas convicciones de muchos sacerdotes con relación a su propia identidad han sido estremecidas violentamente”, comentó el Papa. “De hecho, con frecuencia ante los ojos del público, el ministerio sacerdotal ha sido desvirtuado.” “Hoy en día, la forma de dicho ministerio puede parecer todavía incierto, difícil de entender para los jóvenes y carente de estabilidad.” “Por lo tanto, es necesario el apoyo de los ministros ordenados para otorgarle el lugar que le corresponde en la Iglesia, en un espíritu de comunión que respeta las diferencias y su genuino enriquecimiento de los laicos.”

La tercera dificultad, y la “más fundamental”, de acuerdo con el Santo Padre, concierne a la relación de la juventud con el Señor. “Su conocimiento de Cristo es generalmente superficial y relativo en medio de numerosas

propuestas religiosas; mientras que el deseo de ser sacerdote se alimenta esencialmente de la intimidad con el Señor, en un diálogo verdaderamente personal que se manifiesta, por encima de todo, por el deseo de estar con Él”, dijo el Papa Juan Pablo II.

Visiblemente, si deseamos ayudar a que nuestros jóvenes respondan al llamado único del sacerdocio o a la vida consagrada como religiosos, debemos hacer nuestro mejor esfuerzo para fomentar en nuestros niños y jóvenes adultos el deseo de descubrir auténticamente a Jesús, que se experimenta en la vida sacramental de la Iglesia, en la oración particular y en el servicio a nuestros hermanos y hermanas.

Hasta cierto punto, los primeros “directores vocacionales” de la Iglesia son los padres, abuelos, catequistas, jóvenes ministros y maestros, junto con nuestros sacerdotes y religiosos. La tarea que tenemos en común es modelar el llamado a la santidad y guiar a nuestra juventud y jóvenes adultos en el camino de la oración. †

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.

Check It Out . . .

The Terre Haute Deanery Pastoral Center is presenting "A Mini-Retreat in Celtic Spirituality" from 7 p.m. to 9 p.m. on Jan. 12, 19 and 26 at St. Joseph University Parish, 113 S. 5th St., in Terre Haute. There is no cost for the event. For more information or to register, call 812-232-8400.

St. Francis Hospital and Health Centers is offering a bereavement support group for any adult who has experienced the death of a loved one. The group will meet from 6:30 p.m. to 8 p.m. for six consecutive Tuesdays from Jan. 13 to Feb. 17 at St. Francis Home Health and Hospice, 438 S. Emerson Ave., in Greenwood. The meetings are free and open to all. A professional bereavement counselor facilitates the group. Advance registration is encouraged. For more information or to register, call 317-865-2092.

The monthly Francis2 program, held at Mount St. Francis Retreat Center in Floyd County for young adults aged 18-30, will take place from 6 p.m. to 8 p.m. on Jan. 11. The topic is "Hell ... Purgatory: Really?" There will be prayer, a discussion session, social time and home-cooked food. For more information, call Conventual Franciscan Father Jim Kent at 812-933-4439 or e-mail franvoc@aol.com.

"Poetry and Prophecy" is the theme for a one-day retreat from 9:30 a.m. to 3 p.m. on Jan. 24 at the Providence Center at Saint Mary-of-the-Woods as part of the SpiritPro Series. The retreat will be led by Christian Brother Barry Donaghue and Providence Sisters Marie McCarthy and Rosemary Nudd. It will focus on poets as those who often first read the signs of the times with metaphoric language. There will be time to read and write poetry as well as relieve stress and tension, and resolve conflicts and dilemmas. The cost is \$20 per person and includes lunch. For more information, call the Providence Center at 812-535-3131, ext. 161.

The Saint Meinrad Abbey Guest House in St. Meinrad will offer a retreat titled "The Tools of the Trade from The Rule of St. Benedict" from Jan. 30 to Feb. 1. Benedictine Father Columba Kelly will lead the retreat, which will examine the practicality of *The Rule of St. Benedict* and how to use those time-tested tools to get closer to God. The suggested donation for the retreat is \$175 per person or \$300 for two people in a double room. For more information, call 812-357-6585 or 800-581-6905.

The Saint Mary-of-the-Woods College Art Gallery will host its annual faculty show on Jan. 14-31. Various faculty members from the college's Performing and Visual Arts Department will display their work in the gallery. The opening reception will be held from 5 p.m. to 8 p.m. on Jan. 14. Refreshments will be served and musical accompaniment will be provided by members of the department. For more information, call 812-535-5265.

The Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove, will present a retreat titled "Tools Matter" from Jan. 18-24. Benedictine Sister Mary Margaret Funk will lead the retreat, which will be a chance to practice guard of the heart, manifestation of thoughts, the Jesus Prayer, the Little Way, Colloquy, manual labor and the Emptiness Practice of the Cloud of Unknowing, among other things. The cost is \$375 for residents or \$285 for commuters. For more information, call 317-788-7581.

Charles Gardner, secretary of spiritual life and worship for the archdiocese, will teach a three-hour course on "Music in Catholic Worship" on Tuesday evenings from Jan. 13 to April 13 at Marian College, 3200 Cold Spring Road, in Indianapolis. The course will examine the theory, history and present practice of music as an integral part of Roman Catholic worship. For more information or to register for the course, call Gardner at 317-236-1479 or 800-382-9836, ext. 1479, or e-mail cgardner@archindy.org.

The Richmond Catholic Community will host a Pro-Life Vigil on Jan. 9-10. The event will begin with a prayer service at 7 p.m. on Jan. 9 at St. Andrew Parish, 235 S. 5th St., followed by a candlelight procession to Holy Family Parish, 815 W. Main St., where there will be a presentation to the high school youth and then exposition of the Blessed Sacrament until 8 a.m. on Jan. 10. There will be a chance for reconciliation at 12:30 a.m. and other activities for teenagers throughout the night. There will be a Mass at 8 a.m., a presentation about the Elizabeth Ministry at 9:15 a.m., a living Rosary at 10:15 a.m., a presentation about Natural Family Planning at 11 a.m., lunch at noon and a community talk at 1 p.m. Crosses in memory of babies killed by abortion will be placed on the lawn at 2:30 p.m., which will be followed by a walk to St. Mary Parish, 720 N. "A" St., in Richmond, where there will be a youth liturgy at 4 p.m. For more information, call Cathy Funkhouser 765-983-3914. †



Human Dignity Award

Archbishop Daniel M. Buechlein presents the Indiana Catholic Conference's 2002 Human Dignity Award to U.S. Sen. Richard Lugar (R-Ind.) on Dec. 15 at Sen. Lugar's Indianapolis office. The award was announced a year ago, but scheduling conflicts delayed the presentation. Sen. Lugar was recognized for his legislative efforts to help children and families and his leadership in a wide range of issues from agriculture to nuclear disarmament. The Indiana Catholic Conference is the public policy voice of the Catholic Church in Indiana.

U.S. Conference of Catholic Bishops' Office for Film and Broadcasting movie ratings

Cheaper by the Dozen (20th Century Fox)
Rated **A-II (Adults and Adolescents)** because of a discreetly implied affair, occasional toilet humor and brief slapstick violence.
Rated **PG (Parental Guidance Suggested)** by the MPAA.

The Lord of the Rings: The Return of the King (New Line)
Rated **A-III (Adults)** because of extended battlefield violence and a few frightening scenes.
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the MPAA.

Peter Pan (Universal)
Rated **A-II (Adults and Adolescents)** because of some action violence and a few frightening images.
Rated **PG (Parental Guidance Suggested)** by the MPAA. †



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- POLAND, 10 DAYS IN OCTOBER . . . \$1,892
- SWITZERLAND, 9 DAYS IN OCTOBER \$1,938
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AUDITS

continued from page 1

make changes in two or more areas.

Bishop Wilton D. Gregory of Belleville, Ill., president of the U.S. Conference of Catholic Bishops, said the report "indicates that the Catholic dioceses and eparchies [Eastern-rite dioceses] of the United States have put a tremendous effort into making the charter very much a part of the life of the Church since the [June 2002] Dallas meeting."

He noted in an introduction to the report that the audit process also uncovered areas not foreseen in Dallas. "And so the report contains valuable general recommendations for further strengthening the Church's response to the sexual abuse crisis in all its dimensions," he said.

In the initial on-site audits, conducted by the Boston-based Gavin Group between June and November, a little more than one-fourth of dioceses were in full compliance on everything. Another two-fifths were basically in compliance but received one or more recommendations to improve their policies or practices in certain areas.

About one-third were given instructions on changes they needed to make in order to come into compliance with the 2002 charter. Many of those that received instructions on some elements of the charter received recommendations to improve their policies or practices in other areas as well.

The report said recommendations were given instead of instructions when implementation of a particular article was "incomplete" or when "significant improvement" could be made by an addition or changed procedure.

The report also noted that many dioceses received commendations for the quality of their programs prior to adoption of the charter or for notable actions such as "exemplary pastoral outreach and candid, educational communications." Of the 191 dioceses audited, 129, or 68 percent, received one or more commendations.

By the time follow-up reports on audit compliance—and, in three cases, re-audits—were completed near the end of 2003, only 20 of the dioceses that received instructions had not yet taken remedial action to correct their noncompliance in those areas.

An additional 14 had not yet implemented recommendations for improvement in one or more areas. The recommendations meant the diocese was basically in compliance with the charter but could do a better job by making some changes in certain areas.

Any corrective actions taken or reported after Dec. 12, 2003, missed the deadline for inclusion in the report.

Of the 195 U.S. dioceses and eparchies, 191 were audited.

The report says the Diocese of St. Thomas, Virgin Islands, and the Armenian Catholic Exarchate of U.S.A. and Canada were not audited due to

scheduling difficulties, but they are scheduled for audits this year.

The Diocese of Davenport, Iowa, was "cooperative," but the nature of current litigation it faced led the auditor and bishop to agree "that a full and fair review could not be completed without interference from outside entities," the report said.

The California-based Chaldean Eparchy of St. Peter the Apostle, just formed in July 2002, was not included in the first round of audits.

The report also noted that three Latin-rite and three Eastern-rite dioceses did not participate in the nationwide survey by the John Jay College of Criminal Justice on the nature and scope of clergy sexual abuse of minors in the last 50 years. A report on the John Jay survey is scheduled for release in late February.

Those not participating in the John Jay survey were the dioceses of Davenport, Iowa; Fresno, Calif.; Lincoln, Neb.; Newton, Mass. (Melkite); Our Lady of Deliverance in New Jersey (Syriac); and St. Maron of Brooklyn, N.Y. (Maronite).

In the audit report, two areas proved particularly difficult for dioceses to comply fully with charter requirements: implementation of safe environment programs across the diocese, and full background checks on all diocesan employees and volunteers who work with minors.

A complete safe environment program would include training sessions for all Church employees and volunteers on the Church's abuse policies, appropriate boundaries to maintain in dealing with minors, and how to recognize and report signs of possible sexual abuse. It would also include parish-based education on sexual abuse for parents and other adults and age-appropriate education for children and youth on recognizing improper conduct and reporting it.

Twenty-eight dioceses received instructions on safe environment programs, indicating that what they had in place so far was inadequate, and 47 received recommendations for further improvement.

Thirty-two dioceses received instructions on implementing the charter's requirement of background checks for all Church employees and volunteers who work with minors; 39 received recommendations for improvement in that area.

Excluding dioceses that subsequently reached compliance, however, by the time of the final report only 9 percent of dioceses were not in compliance on safe environment programs. Only 7 percent were still not in compliance in the area of background checks on employees and volunteers.

William A. Gavin, president of the Gavin Group, said the audit was initially a source of concern to many bishops, but it "turned out to be extremely helpful in demonstrating some deficiencies that were not yet known to them. It provided best practices from bishops and eparchs of other dioceses and perhaps introduced diocesan and eparchial leaders to new ways and methods of achieving results." †

MARRIAGE SUPPLEMENT



Marriage ANNOUNCEMENTS

Be a part of our **Marriage Supplement**

February 6, 2004, issue of **The Criterion**

If you are planning your wedding between January 30 and July 1, 2004, we invite you to submit the information for an announcement on the form below.

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You may send us a picture of the bride-to-be or a picture of the couple. Please do not cut photograph. The picture must be wallet-size and will be used as space permits. We cannot guarantee the reproduction quality of the photos. Please put name(s) on the back of the photo. Photos will be returned if a stamped, self-addressed envelope is enclosed.

Deadline

All announcements and photos must be received by Thursday, January 15, 2004, 10 a.m. (No announcements or photos will be accepted after this date).

— Use this form to furnish information —

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ATTN: BRIDES, *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202
Deadline: Friday, January 15, 2004, 10 a.m.

Please print or type:

Name of Bride: (first, middle, last)

Daytime Phone

Mailing Address City State Zip Code

Name of Bride's Parents

City State

Name of Bridegroom: (first, middle, last)

Name of Bridegroom's Parents

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Signature of person furnishing information Relationship Daytime Phone

Photo Enclosed No Picture

How to report an abuse complaint

The Archdiocese of Indianapolis urges people to report misconduct so that we can reach out to the victims with pastoral care. Anyone who believes that he or she has been a victim—or knows of anyone who has been a victim—of

such misconduct should contact Suzanne L. Yakimchick, the archdiocesan victim assistance coordinator, at: Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, Ind., 46206-1410, 317-236-7325 or 800-382-9836, ext. 7325.



Bishop Wilton D. Gregory, president of the U.S. Conference of Catholic Bishops, discusses the results of a national audit of diocesan policies and practices mandated by the bishops' Charter for the Protection of Children and Young People. Bishop Gregory, the lead auditor and other representatives of the U.S. bishops' conference gave the briefing in Washington on Jan. 6. They said nearly 90 percent of U.S. dioceses have fully complied with the requirements set forth to better protect minors against clerical sexual abuse.

CNS photo by Nancy Wiebe

Sex abuse audit report includes national recommendations

WASHINGTON (CNS)—The nationwide audit of sexual abuse policies and practices of Catholic dioceses went beyond assessing each diocese's current performance against the standards of the bishops' *Charter for the Protection of Children and Young People*.

As a result of their meetings with bishops, diocesan personnel, abuse victims, law enforcement and social service personnel and other interested persons, the independent auditors came up with a substantial list of nationwide recommendations to improve the Church's response to the sexual abuse issue in the future.

Its recommendations included a number of proposals that could strengthen the charter itself or its implementation procedures when the bishops consider possible revisions later this year.

It also recommended that the bishops sponsor a new national study—"an external study of [voluntary] victims/survivors for the purpose of identifying better methods for responding to complaints of sexual abuse by clergy

or other Church personnel."

Justice Anne M. Burke, an Illinois Appellate Court judge and acting chairwoman of the National Review Board that oversees the bishops' compliance with the charter, said the board "concur[s] with the recommendations" outlined in the report and urges the bishops' conference to adopt them.

The audits of 191 U.S. dioceses were conducted by the Boston-based Gavin Group, composed chiefly of former FBI agents, between June and November 2003.

Most of the report on the audit findings, released in Washington on Jan. 6, was devoted to assessing each diocese's performance in light of the current charter.

In an important eight-page chapter at the end of Section One, however, the report says the audit process also helped uncover additional ways to make Church environments safer for children and improve the Church's response to victims and their families. It said stronger ways to assure future accountability were also found.

Topping the list of recommendations was a proposal to

strengthen sexual abuse awareness, prevention and response at the level of parishes, schools and other local Church facilities nationwide. "This is particularly important because children and young people are most involved in Church activities at the parish level," the report said.

It recommended that the bishops' national Office for Child and Youth Protection prepare guidelines for dioceses to integrate all aspects of charter implementation at the parish level. It called for dioceses to take affirmative action to achieve such integration where it does not yet exist. It urged that a mechanism be established to audit such parish participation in future years.

It also suggested identifying and instituting national effectiveness measurements for safe environment programs within the next two to three years.

It recommended that the Office for Child and Youth Protection develop and carry out training programs for diocesan review board members and safe environment coordinators.

It noted that the Chicago Archdiocese has already conducted training conferences for victim assistance personnel from other dioceses and suggested that the national office work with the archdiocese to provide more training for victim assistance coordinators across the nation.

It said the national office should also identify "model forms, checklists and record-keeping systems" for dioceses to use on matters relating to child abuse and its prevention.

It said the bishops' Ad Hoc Committee on Sexual Abuse should consider ways to help dioceses determine "the appropriate supervision and sustenance that should be provided to priests and deacons who have abused minors." It added that information on Church policies in this area should be communicated to the people.

The report noted that, aside from safe environment guidelines developed by the national office and the language of the charter itself, dioceses do not have written standards for implementing the charter. It recommended that the national office develop such standards, adding that these would have helped both the dioceses and the auditors in 2003.

The audit report had more than 50 specific recommendations on the charter's 17 articles, highlighting additional ways to strengthen the charter or improve its implementation.

Among eight recommendations on victim healing, outreach and reconciliation, for example, the report included a suggestion that dioceses support and encourage more research into effective therapies for victims. Another recommendation was that each bishop identify every victim who has not yet met with the bishop or his designee and ask for a meeting.

Among 14 recommendations on response and reporting procedures were proposals to exclude diocesan attorneys and assistance coordinators from membership on diocesan review boards and to inform the complainant promptly of results of an investigation and any actions taken or planned. There were also recommendations to develop national standards for review board deliberations and to identify model board practices and incorporate them into training programs for members.

The report asked bishops to assure that priests do not wear clerical garb, as has happened in a small number of cases in the past year, when appearing as defendants in criminal cases involving sexual abuse of a minor.

It asked for clarification of the meaning of "prayer and penance" in the article referring to the lives of priests who were removed from ministry because of abuse but were not laicized.

It recommended additional assistance to bishops on ways to assure that priests from foreign countries accepted for ministry in the United States have not been accused or found guilty of abusing minors.

Other recommendations addressed particular issues in reporting allegations to civil authorities, communications, investigating allegations, safe environment programs, the ongoing role and effectiveness of the youth protection office, background evaluations of employees and volunteers, transfer of clergy, cooperation with religious orders of men, seminary formation and cooperative research on child sexual abuse.

The report recommended that the on-site audit procedure used in 2003 be used again for the 2004 audit.

It recommended that future annual audits include information on the number of new allegations during the year in each diocese, the number of actions taken against clergy based on admitted or established acts of abuse, the number of victims and financial costs.

It suggested that these yearly data be gathered and maintained by the national office.

On the recommendation for a national study of victims' views on Church handling of their cases, the study noted that auditors had interviewed some victims and the findings were valuable. But it said that tight time schedules and the limited mandate to audit diocesan performance since the charter led the audit teams to restrict their victim interviews to those who reported the abuse after the charter was adopted.

It said a broader study could uncover valuable information on the Church's best responses to victims following an allegation. †

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THE SPIRIT OF CARINGSM

Lives of Grace

By Father Joseph B. Moriarty

Director of the archdiocesan Office of Priestly and Religious Vocations

“Father, as you made springs in valleys to form streams between mountains, so you made living streams of grace flow from the Apostles that their teaching may bring salvation to all the nations. May we have a practical knowledge of their doctrine, be obedient to their commands, obtain remission of our sins through their prayers, and finally receive the reward of eternal happiness.”



Psalm-prayer Week II
Sunday Office of Readings

This psalm-prayer prayed by priests and religious men and women once a month in the Office of Readings is a reminder of the mission they and all the baptized are called to in life.

As I have prayed this prayer, I have been conscious of the fact that I, and all the baptized, belong to an Apostolic Church. Just as we pray in the creed every Sunday, recalling the four marks of the Church (one, holy, catholic and apostolic), we recall that ours is a Church established by Christ and handed down to us from the Apostles.

We recall that we, like them, who have been washed clean in the waters of baptism and have received sacramental graces, are called to continue the flow of the living streams of grace that were so present in the Apostles.

Each of us, as baptized members of the body of Christ, is called by God to this task.

As our Holy Father reminds us, “Faith, certainly, is a gift, a divine grace” (*Crossing the Threshold of Hope*, Pope John Paul II, p. 28). In receiving this divine grace, we then have an obligation as members of the common (priesthood of the baptized) to continue the flow of the stream, the work of the Apostles.

From this common priesthood of the baptized, God calls men and women to serve him in a unique way as priests, brothers and sisters, and he affords them special graces.

The *Catechism of the Catholic Church* explains that “... special graces, also called charisms ... are oriented toward sanctifying grace and are intended for the common good of the Church. They are at the service

of charity, which builds up the Church. Among the special graces ought to be mentioned the ‘graces of state’ that accompany the exercise of the responsibilities of the Christian life and of the ministries within the Church” (p. 485, 2003, 4).

This Religious Vocations Supplement will focus on the lives of men and women who have received “special graces” and stand on the shoulders of the Apostles, emulating the example of Mary, Queen of Apostles, in an effort to advance the Gospel of Jesus and bring salvation to all the nations.

These are ordinary men and women who, having been baptized and accepted the responsibility of their Christian vocation, have discerned that God desires them to be living streams of grace within the Church in a particular and unique way.

Our culture and the media would have us believe that the lives of priests, brothers and sisters are not fulfilling lives, and yet the truth of the matter is as Scripture reminds us, “No one has greater love than this, to lay down one’s life for one’s friends” (Jn 15:13).

I am fond of telling all to whom I speak regarding vocations that priesthood is the joy of my life. My 10 years as a priest have been the happiest years of my life!

When I say such words, I in no way wish to imply that they have been perfect stress-free years. However, I do mean to imply that of my 36 years of life they have been the most fulfilling because I believe they have been in union with God’s will and have afforded me a clearer sense of his presence in the world and an opportunity to serve that presence.

His presence abides in the Spirit poured forth at baptism, in the grace of absolution celebrated in reconciliation, in the gift of healing celebrated in anointing, in the gift of love celebrated in marriage, and in the gift of his life given in the Eucharist.

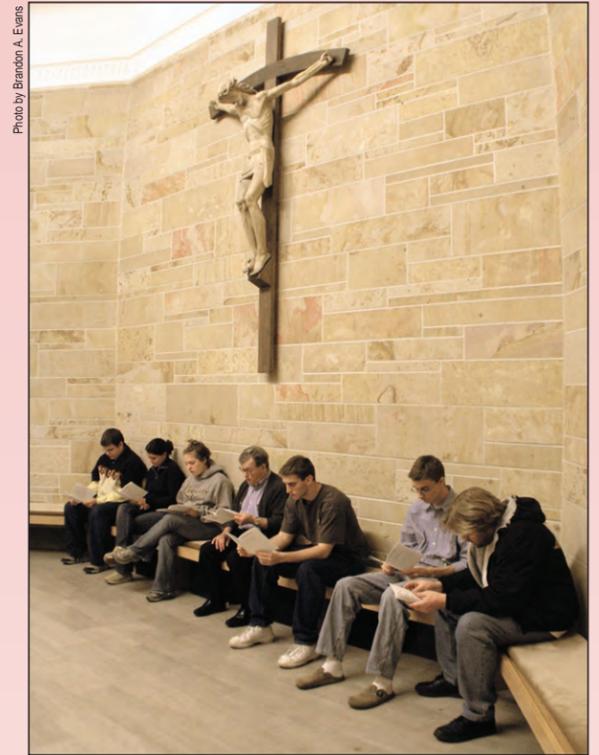
And his presence abides in the lives of those men and women who seek to consecrate themselves to him through priestly and religious vocations.

As you read these supplement pages, I pray that you will witness “Lives of Grace” and be inspired to support priestly and religious vocations in new and renewed ways.

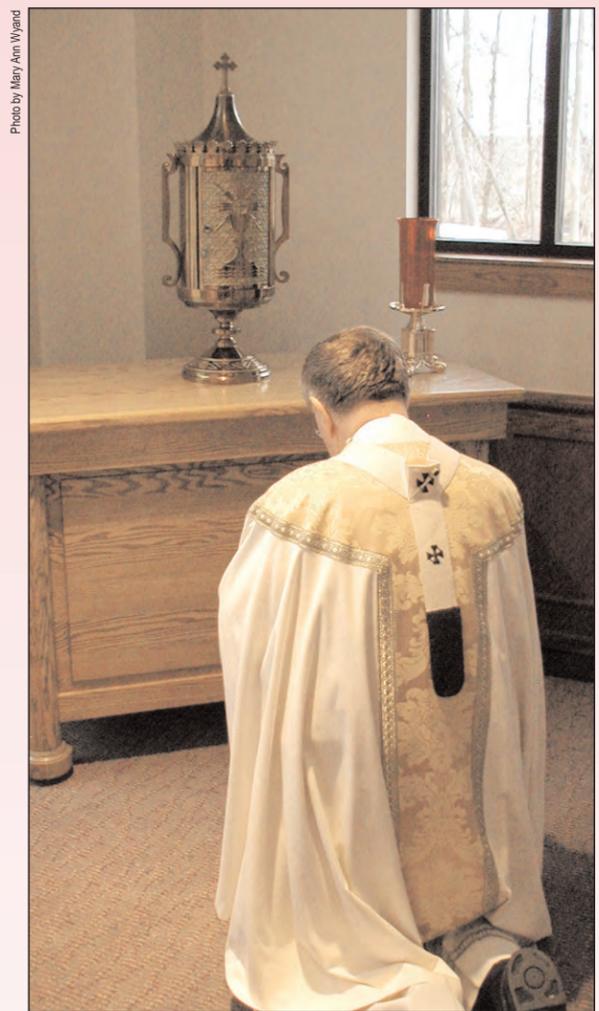
Recently, I heard one of my brother priests say, “The next time I am asked the question, ‘Father, why did you become a priest?’ I am going to respond by saying because I believe that you are worth my spending my life this way.”

Indeed, “No one has greater love than this, to lay down one’s life for one’s friends” (Jn 15:13).

(In addition to his ministry as archdiocesan vocations director, Father Joseph Moriarty also serves as sacramental minister for Good Shepherd Parish in Indianapolis and Catholic chaplain for the Indianapolis Fire Department.) †



Franciscan Father Francis Bryan, Marian College chaplain, center, leads morning prayer under the crucifix at the Marian College Chapel in Indianapolis. Archdiocesan seminarians Zac Karanovitch and Eric Hodde, at right, pray with other Marian students.



Archbishop Daniel M. Buechlein prays before the Blessed Sacrament on Nov. 23 during the Dedication Mass for the new St. Agnes Church in Nashville.

A New Moment of Grace—2007

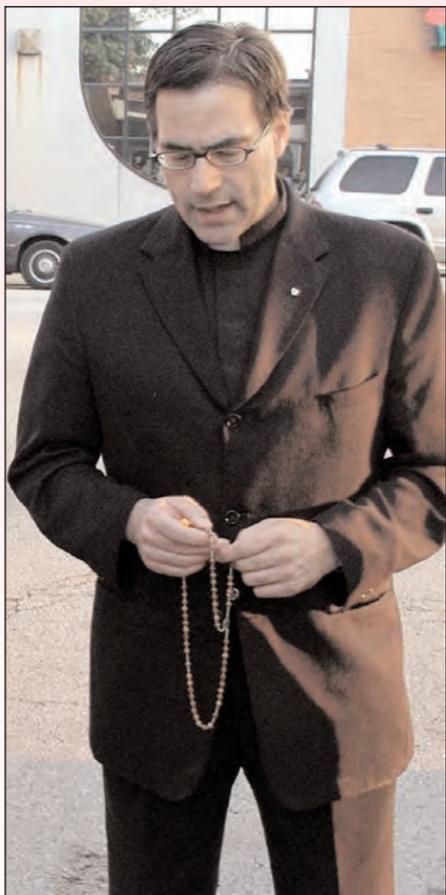
Archbishop Daniel M. Buechlein has declared that the Archdiocese of Indianapolis will focus on A New Moment of Grace—2007 for the next four years.

This new spiritual initiative will “cooperate with Divine Providence,” the archbishop said, “to seize this new moment of grace that is being offered to us.”

In a statement issued last June, Archbishop Buechlein also encouraged perpetual adoration before the Blessed Sacrament for an increase in vocations to the priesthood and religious life.

“Perpetual adoration for vocations is based on the premise that nothing is more powerful than the activity of prayer,” Archbishop Buechlein said. “Praying before the Blessed Sacrament is a premier way of expressing our dependence on the grace of God, especially in carrying out our shared responsibilities for vocation recruitment to the priesthood.” †

Benedictine Sisters Anne Frederick, from left, Eugenia Reibel, Mary Sylvester Will and Marie Therese Racine enjoy a card game together on Dec. 16 at Our Lady of Grace Monastery in Beech Grove. The Sisters of St. Benedict operate St. Paul Hermitage for the elderly and the Benedict Inn Retreat and Conference Center adjacent to the monastery.



Father Thomas Schliessmann, pastor of American Martyrs Parish in Scottsburg and St. Patrick Parish in Salem, prays the rosary for an end to abortion on Sept. 15 outside an abortion clinic in Louisville, Ky.

Photo by Mary Ann Wyand

Photo by Brandon A. Evans

Photo by Mary Ann Wyand

Photo courtesy Sisters of St. Benedict

Seminarian is open to God's path for his life

By Brandon A. Evans

It's only appropriate that someone nicknamed "Pope Zac" in high school would find his way to the priesthood.

Of course, his grandfather will attest to the special something that Zac Karanovitch has always had.

The young man, now in his first year of undergraduate studies at Marian College in Indianapolis as a seminarian for the Archdiocese of Indianapolis, began his life in Catholic school, but after the fourth grade he transferred to public school and went to Mass only on Christmas and Easter.

But, he admitted, it all started to change in the eighth grade. He was in public school watching the televised coverage of Pope John Paul II's visit to St. Louis when the thought entered his mind—the thought that would not leave him again—that he should be a priest.

About that time, he decided to go to Mass with his maternal grandparents, who wanted to visit a new parish across the river in Illinois. They all lived in the Clinton area at the time, and still do.

Going to church with them became more and more common, and by his senior year, Zac was going to Mass every day.

And he found himself surrounded by a group of friends that he called, well, "a very different group of friends."

Strong in their faith, they helped keep him accountable to a life of virtue.

As college stretched out before him, that thought of being a priest, of helping people, was in his mind.

He shared all these thoughts with his grandmother, who contacted Father Joseph Moriarty, the archdiocesan vocations director. Each month, Father Moriarty met with Zac to talk with him about the call that was becoming clearer and clearer.

By the spring of his senior year, Zac began affiliating with the archdiocese. By last summer, everything was arranged and

he had officially become a seminarian of the archdiocese.

He even secured an academic scholarship as a Lilly Scholar, which means that the archdiocese does not have to pay for this part of his education.

Father Moriarty said that the money that Karanovitch has saved the archdiocese "can be used to help others who are considering a vocation and are in formation. He shows himself to be a good steward of what God has given him by using it to the best of his ability."

"He witnesses to God's call alive in his heart by embracing so much responsibility at such a young age and by being willing to give himself so completely," Father Moriarty said.

Karanovitch's grandmother, who is now deceased, always had a special love for her oldest grandchild, said Edward Whitaker, his grandfather.

And Karanovitch looked up to her in a unique way.

"To this day, I haven't found anything that she taught me or told me that was wrong," he said.

Whitaker shares his late wife's admiration of their grandson, and thinks the world of him. He said that the young man has always been well-mannered and always had "good common sense."

Those virtues, he said, "just shined up in him."

Whitaker said that Karanovitch has long wanted to be a priest, and that since he was young something sparkled in him—something about Catholicism caught hold of him.

He was, Whitaker thinks, always bound for work in the Church.

As Karanovitch spends his years at Marian College, he is also following, in a certain manner of speaking, his grandfather's advice to wait a few years before leaping into the seminary—just for good measure.

Even though Karanovitch is a declared



Archdiocesan seminarians Zac Karanovitch, left, and Eric Hodde pray morning prayer on Dec. 11 in the Marian College Chapel in Indianapolis. Each day, they share morning prayer with other Marian students and Franciscan Father Francis Bryan, the college chaplain.

seminarian, he still is making sure that the priesthood is right for him.

"I don't think we can ever truly be sure of what God is telling us," Karanovitch said. "That's where faith comes into play."

He came to Marian also majoring in music, but ended that course of study when he couldn't see himself in such a career. Staying open to all of God's paths is imperative to him.

"It's important to always keep your options open and to never stay stagnant," he said. "You want to keep moving and you want to keep pursuing your goals, even though you are looking at many different goals."

He prays constantly that God will show him the way that he is supposed to take, and said it helps that other Marian students are grappling with the same questions.

Other Marian students are discerning the priesthood. Eric Hodde is also an archdiocesan seminarian. They gather with other students for morning prayer every day, and Karanovitch said that they hang out together quite a bit.

Karanovitch wishes that more seminarians would enroll at Marian College to make it even better.

While friends can be a support, he said, another form of encouragement, in an odd sort of way, is the ongoing clergy sex-abuse crisis that has made headlines and caused headaches for good priests.

Seeing such bad publicity for the priesthood, but convinced that it is still a respected vocation—and having known "a million more good priests" than bad—Karanovitch said that it motivates him to

be a good priest and to show people what the priesthood is all about.

And as far as celibacy is concerned, Karanovitch isn't. He sees youth to his advantage, figuring that he cannot miss what he never had—and also knowing that as a man he will still be living a life of committed and true love, directly to God.

Prayer can be a challenge at times, though. He said that some mornings there can be a feeling of dread, of not wanting to get up and go to prayer—and, as a seminarian, it concerns him that he feels like that.

But, in the end, those times do pass and there are even better times. No matter how difficult it gets, things can always be made better, he said. Young men as well as older men, especially those considering the idea, need to hear that and not turn away from thoughts about the priesthood.

It never hurts to look into becoming a priest, he said, as any amount of discernment will be time well spent.

As Karanovitch continues to discern, one man that he will continue to look up to is Pope John Paul II, whose visit to St. Louis several years ago helped spark his thoughts of a priestly life.

"He's my hero," Karanovitch said.

As the young man continues to discern, Whitaker will continue to enjoy the fine example that he said Karanovitch sets for his cousins.

And Whitaker won't worry. After all, his grandson's got some good guardian angels and a good head on his shoulders, Whitaker said. "I really do believe that he'll be a good priest." †



Archdiocesan seminarian Zac Karanovitch, a freshman at Marian College in Indianapolis, drives a yellow 2003 Volkswagen Beetle.

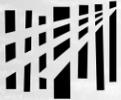
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Benedictine loves her life as a 'woman of grace'

By Mary Ann Wyand

BEECH GROVE—Four inspirational postcards illustrate the story of the Sisters of St. Benedict of Our Lady of Grace Monastery with a few well-chosen words and pictures.

"Seasons of Grace" depicts tree-lined pathways on the monastery grounds in the spring, summer, fall and winter.

"Images of Grace" shows Marian statuary and the large outdoor crucifix that inspire prayer at various locations on the monastery's scenic 50-acre grounds in Beech Grove.

"Faces of Grace" offers a closer look at the carved images of Mary, Jesus, an angel and St John the Evangelist.

"Enter into Grace" invites people to visit Our Lady of Grace Monastery and the monastery chapel as well as St. Paul Hermitage, the sisters' ministry to the elderly, and the Benedict Inn Retreat and Conference Center, their educational ministry for people of all ages and faith traditions.

Our Lady of Grace Monastery is home to 16 Benedictine sisters who live in community and follow *The Rule of St. Benedict* in their daily lives. Twenty-one other sisters practice *The Rule* at various ministry locations and return to the monastery for visits as often as possible.

"Benedict tells us in his rule to seek God in everyone and everything," Benedictine Sister Mary Luke Jones explained. "Benedict also says that whatever you do, you should do it for the honor and glory of God."

As Benedictines, she said, "our primary work is prayer, but we can do any kind of ministry as long as we do it for God's honor and glory, and it is good and holy."

Sister Mary Luke enjoys talking about St. Benedict, the sisters' ministries and the blessings of monastic life because she has experienced many years of happiness as a Beech Grove Benedictine.

The former Barbara Jones grew up in St. Ambrose Parish in Seymour and decided to join the women's religious order when she was only 6 years old because she loved her first-grade teacher, Benedictine Sister Jeannie Voges, who currently ministers as a pastoral associate at St. John the Baptist Parish in Newburgh, Ind.

"I had the opportunity of having Benedictine sisters as my teachers for all eight years at St. Ambrose School," Sister Mary Luke said. "I was just fascinated with the sisters. At that time, they wore the old full-length habit, and I thought they were beautiful. The sisters were always happy, and I loved them."

She had hoped to attend the former Our Lady of Grace Academy in Beech Grove then become a sister, but her parents wanted her to live at home for a few more years.

Her four years at Seymour High School were "a great time," Sister Mary Luke said. At her father's urging, she enrolled at Purdue University in West Lafayette, Ind., to earn a pharmacy degree so she could work at her grandfather's drugstore.

During her senior year in high school, her mother gave her a vocations prayer card. She prayed that prayer often and, shortly before classes started at Purdue, felt a strong call to join the Benedictines because she realized that was the life that God had chosen for her.

"I really wanted to come to Our Lady of Grace Monastery so I came here in 1966," she said. "I entered the community with no reservations, and I've never doubted my decision."

After professing her vows and earning a degree in elementary education at the former Indiana Central University in Indianapolis, now the University of Indianapolis, Sister Mary Luke taught school for six years and spent the summer months studying for a master's degree in administration at the University of Notre Dame in South Bend, Ind.

From 1977-86, she served as the principal of Christ the



Benedictine Sister Mary Luke Jones, administrator of the Benedict Inn Retreat and Conference Center in Beech Grove, said the sisters' retreat center ministry began in 1980 as an answer to prayer after they had to close Our Lady of Grace Academy in 1978 due to low enrollment.

King School in Indianapolis and lived with 10 sisters in a convent at the north side parish.

"Those were great times," she recalled. "I enjoyed my years at Christ the King School. It's a great parish."

In 1986, Benedictine Sister Mary Margaret Funk, a former prioress, asked her to serve her community as director of development and help with communications, a position she held for 15 years.

As development director, Sister Mary Luke had plenty of opportunities to share the good news of the Beech Grove Benedictines.

"We welcome each person as Christ," she said, "and seek God in all the experiences of our lives. Our goal as Benedictines is always to seek and find God in daily life, and our [elder care and retreat] ministries enable us to help other seekers so they can feel closer to God."

"It was part of my responsibility to tell the Our Lady of Grace story," she said, "and to invite people to participate in our ministries through our retirement and nursing care facility, through the retreat and conference center ministry, through the sisters who work in various ministries in the archdiocese and places beyond, through our retired sisters, and through our formation program, which invites new members into the monastery to continue our ministries into the future."

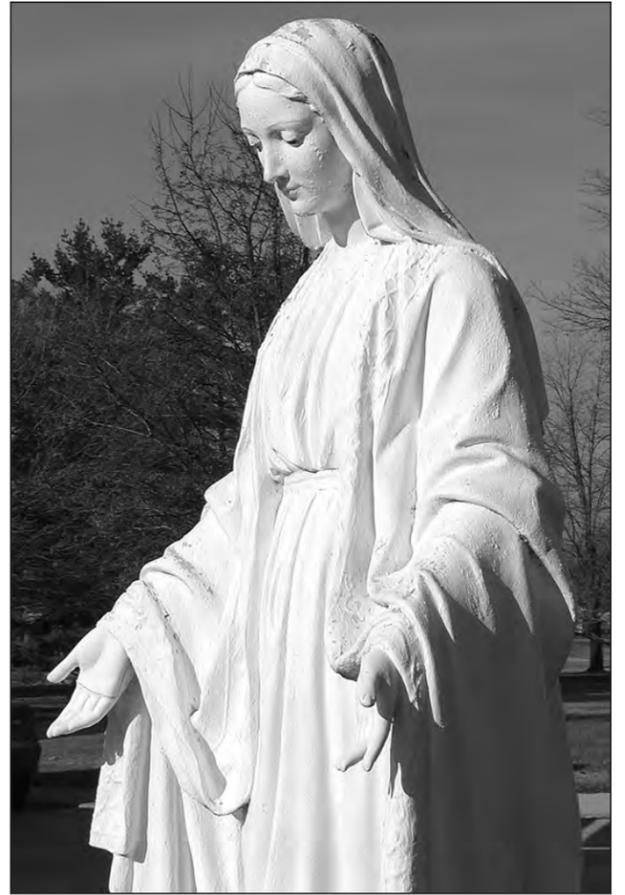
Three years ago, Benedictine Sister Carol Falkner, the current prioress, asked her to serve as the administrator of the Benedict Inn Retreat and Conference Center.

In retreat ministry, Sister Mary Luke said, she sees many examples of God's graces flowing into the world.

"The Benedict Inn is connected physically and spiritually to Our Lady of Grace Monastery," she said, "and the sisters pray for everyone who comes here. Whenever I welcome a group to the Benedict Inn, I tell them that the retreat center is owned and operated by the Sisters of St. Benedict, and the sisters know they are here and are praying for them. Everyone likes to be held in prayer, and that is what distinguishes the Benedict Inn from many retreat centers."

The Sisters of St. Benedict like to refer to themselves as "women of grace," Sister Mary Luke said. "Grace is a gift, a blessing, from God. We also would hope that our relationships with others are grace-filled for them."

"This life has certainly been a blessing for me," she said. "Although I know that religious life is not for everybody, it is a good life. It is a good and holy life, and I am grateful for it." †



This statue of Our Lady of Grace "welcomes" visitors to Our Lady of Grace Monastery in Beech Grove. In this Marian image, the Mother of God is depicted with her arms outstretched to offer God's graces to the world. The Sisters of St. Benedict like to refer to themselves as "women of grace" as they follow *The Rule of St. Benedict* by seeking God in daily life and welcoming every person as Christ.

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Tell City pastor finds happiness 17 miles down the road

By Patricia Happel Cornwell

Special to The Criterion

TELL CITY—He is as comfortable talking about a \$5.5 million renovation project as about the Holy Spirit.

He has a master's degree in business administration and holds short, stand-up staff meetings.

He can deliver a homily to the accompaniment of a canary and never skip a beat.

Staff and parishioners trust him. Volunteers work alongside him. Nursing home residents return him blessing for blessing.

But Trudy is his most faithful follower.

He is Benedictine Father Carl Deitchman, a monk of Saint Meinrad, pastor of St. Paul Parish in Tell City and dean of the Tell City Deanery.

Trudy is his 7-year-old Golden Retriever.

Father Carl is the pastor of St. Paul's 1,300 families. Benedictine Father Barnabas Gillespie also resides at St. Paul Parish and is the pastor of the small Perry County parishes of St. Pius V in Troy and St. Michael in Cannelton. The three parishes share certain liturgies and some staff members.

Born in Denver in 1957, Father Carl is the middle child of nine. His family moved to Indianapolis when he was 8. He grew up in St. Pius X Parish, where he was a server.

He first entertained the idea of becoming a priest in grade school and began to think seriously about it in college. He also considered teaching and business, but as a college sophomore he "checked out" the seminary at Saint Meinrad Archabbey. From that moment, he was certain of his vocation.

"I never thought of going anywhere else," Father Carl said. "Saint Meinrad is a strong abbey with a rich history."

He was attracted to the archabbey's "community life, liturgical life, intellectual life."

Father Carl professed vows as a Benedictine monk at Saint Meinrad on Aug. 6, 1980, and was ordained a priest there on April 29, 1984.

He said the greatest influence on his vocation was his parents' emphasis on "living the faith." His mother and father, Dick and Pat Deitchman, who are now retired, live in Indianapolis.

While he is the only one of 40 cousins to choose religious life, his parents' generation produced three vocations.

Sister Regina Deitchman, a Sister of Charity of Leavenworth, Kan., and Medical Missionary Sister Mary Schild are his aunts. Sister Regina has served in Peru for 34 years. Sister Mary, who formerly worked in nursing in India and Uganda, now ministers in Tucson, Ariz. The late Benedictine Father Eric Deitchman was Father Carl's uncle.

Father Carl said many factors

contribute to the development of vocations, including Catholic neighborhoods, Catholic education, Catholic parents and living in homes that revolve around religious practices.

"I think that is largely gone," he said. "When our dads came home from World War II, they had the G.I. Bill. Many of them got college degrees, became affluent and moved to suburbia. I agree with the theory that vocations thrived in a Catholic 'ghetto,' a close-knit Catholic community. Vowed religious life is countercultural today."

Father Carl would be at home in a corporate boardroom, but said he has found a real home at St. Paul Parish.

Tell City is a small town, with a population shy of 8,000 and a median income of \$31,000.

"It's a great place," he said. Half of its population is Catholic.

Father Carl's career path to this "great place" was indirect.

Upon ordination, he was assigned to Saint Meinrad's Abbey Press, where he became the director of product development.

He left from 1987-89 to earn a master's degree in business administration at Indiana University in Bloomington then returned to Abbey Press, where he was the general manager from 1991-95.

In 1995, Father Carl requested a leave of absence from the monastery to try diocesan parish work and was assigned to Helena, Mont., where he served people in an area of 2,000 square miles. He was pastor of three parishes, St. Matthew in Kalispell with 1,200 families, St. William in Shelby with 175 families, and the mission of St. Thomas Aquinas in Sunburst with 75 households.

Father Carl considered staying in Montana, but ties to Saint Meinrad brought him back to Indiana.

"In 1998," he said, "I decided Benedictine monasticism was in my veins and that it would remain a part of me."

In June 2000, Father Carl returned to Saint Meinrad. For 18 months, he worked in the continuing education department, where he fulfilled his duties but found no fulfillment in them. He began to question why he had become a priest.

"Then 9-11 happened," he said. "I was struck with the whole sense of the fragility of life. I thought, 'I need to make a change.'"

He appealed to Benedictine Archabbot Lambert Reilly and was given permission to try diocesan work again.

In January 2002, Archbishop Daniel M. Buechlein, who is also a Benedictine from Saint Meinrad, appointed him pastor of St. Paul Parish and, in July of that year, dean of the Tell City Deanery.

Even then, Father Carl was not sure that he would stay.

Trudy, whom he calls a "pipe and slippers dog," dozed beside his chair as he told his story.



Beverly Healthcare residents Margaret Schwartz, left, and Barbara Sprinkle enjoy a visit from Benedictine Father Carl Deitchman and his Golden Retriever, Trudy, before Mass in the activity room of the healthcare facility in Tell City.

"For the first part of my priesthood, I was very unhappy," he admitted. "I needed parish experience. What I've learned in business is you want a good fit, like a good pair of shoes, like when you're hiring an employee. I was helping everyone else make a good fit, but I didn't fit."

At St. Paul Parish, he was welcomed by parishioners because, he said, "I showed my humanness. I feel very appreciated here, very loved."

After a planning period in which parishioners had "a lot of input," the parish has undertaken a long-term plan to improve its physical plant, beginning with demolition of the old school, which was closed in 1999. Re-roofing, lighting and tuck-pointing of the church and activity building will follow. Eventually, the parish hall will be expanded.

"If anything," Father Carl said, "what I brought to St. Paul's was, 'Let's look at the big picture.' As general manager of Abbey Press, I ran a \$35 million business, so big numbers don't scare me."

While he is able to apply his business skills to parish management, that isn't the source of his contentment.

"The joy is being with the people and sharing the faith with them," Father Carl said. "I have a business manager, a liturgist and a director of religious education. With those in place, I really do spend my time doing priestly work."

"God has answered my prayers in a super-abundant way," he said. "All those steps along the way have brought me here. I have real happiness in the priesthood now."

"What's so different in my life this time around," Father Carl explained, "is that I'm relying on the Holy Spirit. I have learned that I cannot control people. It's up to the Holy Spirit to move people's minds and hearts. It's not my work, it's God's work."

On a brisk winter morning, Father Carl led Trudy on her red leash into Beverly Healthcare. Residents leaned out of their

wheelchairs to stroke Trudy's ginger fur as she passed them.

In the nursing home's activity room, the dog and master made the rounds of residents, volunteers and a few parishioners from the neighboring countryside gathered there for the twice-monthly Mass.

When Father Carl put on his white, hooded alb for Mass, activity director Shelley Lawalin, her pocket full of liver treats, escorted Trudy down the hall to visit other residents in their rooms.

Several volunteers assisted with the liturgy. Sam Reed is Father Carl's regular server at Beverly. St. Paul parishioners Paul and Kay Etienne provide music, with Kay at the piano and Paul leading the hymns. They are the parents of Father Paul Etienne. Earl LeClere serves as lector. Rose Ziegelgruber keeps track of which residents are able to receive Holy Communion, which residents receive a blessing instead, and which residents will receive Communion in their rooms after the Mass.

As Paul Etienne led the assembly of two dozen people in the opening hymn, "America the Beautiful," a canary in the activity room's aviary began singing, too. Later, the canary trilled loudly throughout the "Our Father."

Father Carl celebrated Mass in a strong, clear voice, undistracted by avian accompaniment, laughter from the nurses' station, pages on the public address system and occasional outbursts from a resident.

He is equally at home in the makeshift accommodations of the nursing home and the Gothic sanctuary of St. Paul Church.

What Father Carl loves about Tell City, he said, is "the stability of the people, their humility and rootedness. It's a modest place with people of modest means. It's like Nazareth. My happiness was just 17 miles down the road. For me, it's been salvation."

(Patricia Happel Cornwell is a freelance contributor to The Criterion.) †

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Carmelite nun follows God's call to Terre Haute

By Mary Ann Wyand

From Switzerland to New York to Indiana, Discalced Carmelite Sister Veronica de Stockalper followed God's call to the Monastery of St. Joseph in Terre Haute.

Sister Veronica's cloistered life in Carmel provides countless opportunities to grow closer to God, and she has found happiness in the international contemplative community that studies the teachings of St. Teresa of Avila, St. John of the Cross and St. Thérèse of Lisieux.

As a young woman, she never dreamed that she would walk away from careers as a concert pianist and a professional dancer in New York City to become a Carmelite nun in a Midwestern state.

Her late father was Swiss and her mother is Scottish. The oldest of three girls, she was born in her father's 17th-century ancestral home in the little frontier town of Brig, nestled deep in the scenic Rhone Valley in Switzerland. She grew up in the French-speaking region of the small, mountainous country near Lake Geneva.

"Family circumstances prompted the family to move to England," Sister Veronica explained. "I was 5 at the time, and it was in English schools that I was educated until the age of 15. We then returned to Switzerland, where I graduated from a Catholic boarding school run by the French Sisters of St. Clotilde."

During her childhood, piano lessons "opened up a new world of beauty for me," she said, "and seemed to reveal a giftedness that was immediately encouraged and fostered through my teachers. I really fell in love with music and with the piano, in particular. The ideal of beauty, the daily striving to surpass myself,

presented me with a challenge that occupied all my energies and was a tremendous inspiration of life to me."

As a teen-ager, she won many musical competitions and graduated from a music conservatory with top honors. Family members and teachers expected her to become a concert pianist, so she studied piano in Milan, Italy, with an eminent Hungarian music professor. Her studies led to recitals and radio performances.

After reaching the finals in a national piano competition, a well-known conductor, Pierre Colombo, advised her to move to a "big city" such as Paris, London or New York to make a "name" for herself there.

"At the time, I began to feel the need for a break from the intensity of years of sustained effort," she recalled. "I thought it would help to take up ballet again for a while. I had taken classes on and off throughout my youth. In class, I met and became friends with a dancer from the New York City Ballet, [the] principal dancer with the Geneva Opera Ballet [at the time], who invited me to New York, where I was able to give myself to both music and ballet."

She was offered the opportunity to play for company ballet classes at the Met, American Ballet Theater and Joffrey Ballet as well as at professional dance schools and for solo performances.

"Meeting and interacting with some of the great artists of the time was an unforgettable and enlightening experience," she said. "I was also dancing, taking two ballet classes a day and performing with a newly formed group of seven dancers. It was the doing, the striving, the pursuit of an artistic ideal, that continued to feed and fulfill me. Little did I dream that the future would hold such a drastic change of direction and that America would become

my permanent home."

Her family members were "just plain, good Catholics," she recalled. During her teen-age years, she "felt drawn to God, to what is beyond the seen and tangible" in life.

"I loved to think about God," she said, and "to go for walks alone to talk to him, inspired by the spiritual books I read, the stories of the saints and, later on, deeply influenced by my close friendship and spiritual conversations with a wonderful older person I called 'Aunt.' Was it truly a call to the religious life? I struggled with this and its incompatibility with what I thought was already the obvious path of life for me, in everyone's mind and in my own since childhood—music."

In New York, the "still small voice remained subdued" for several years, she said. "I guess the Lord was being patient, letting me do my own thing for a while. A few years later, I began to get in touch once again with the inner urgings through attending some inspiring spiritual conferences. These rekindled the dormant flame, and I finally decided to get help to discern seriously.

"In my early 20s, when I was still struggling with the idea of religious life, I always felt an attraction to the contemplative way," she said. "I guess what attracted me was the idea that prayer could 'do all things' and be 'everywhere,' transcend all notions of time and space, though, of course, its fruitfulness would remain hidden, a matter of faith. I also obscurely 'knew' the Carmelite way was somehow 'right.' One day, meaning to buy [St.] Thérèse's *Story of a Soul*, I picked [St.] Teresa of Jesus' complete works instead without realizing it. Then, when I read her autobiography, I was convinced that if ever I chose that path, Carmel was the right one. There was an instant attraction to her personality, her ideals, her spiritual way to God."

After discerning her vocation during a private retreat at a Manhattan retreat center operated by the Sisters of Mary Reparatrix, she visited several Carmels in the New York area. A nun gave her a booklet about the Terre Haute monastery, and she immediately sensed that she had come "home."

As a contemplative nun, Sister Veronica has found great joy in "silent presence to the Lord" and in "striving to make each moment, everything I do, a prayer."

She especially enjoys praying the Divine Office each day.

"The thought that we are a part of this ancient prayer that is still being recited or



Carmelite Sister Veronica de Stockalper holds Tonka, one of two cats that live at the monastery.

sung all over the world, at every hour of the day and night, praising God and interceding for the needs of the world, is a deep inspiration for me," she said. "I also appreciate our quiet times for prayer and the unstructured 'hermit days,' and I enjoy our fun times, our laughs and festive meals for a feast day."

Music is still an important part of her life, Sister Veronica said. "I play the organ and piano, and am liturgy coordinator and choir mistress."

She also serves as webmaster of the Terre Haute Carmel's new Web site, which she created and designed aided by prayer, the Holy Spirit and more than 30 computer program manuals.

"In Carmel," she said, "I realized how enriching the New York experience had been for me—opening up new vistas, the boundless inner horizons of beauty, friendship and compassion that were to inspire and sustain life in the cloister and living in community.

"Little by little, God purifies us," Sister Veronica said, "so that at last he can 'build the house' as he wills. A simple lifestyle, cultivating a personal relationship with Jesus Christ, gradually changes one's whole perspective on life. We witness to the firm belief that this life is not all there is. There is fulfillment in believing that prayer does make a difference in our world, that my life reaches far beyond my own 'self' and my own interests, to reach out mysteriously, in union with all who pray and through the grace of God, to our world and its needs." †



Carmelite Sister Mary Helen Nixon, the novice mistress, from left, waters plants with Sister Susanna Choi, a novice who is from Korea, and Sister Teresa Griffith, a novice from Trinidad, at the Monastery of St. Joseph in Terre Haute.

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We embrace our call and responsibility to work for God's new creation through works of mercy which emphasize reconciliation, peace and justice. -- Constitution

Franciscan sister enjoys mission work, retreat ministry

By Brandon A. Evans

Franciscan Sister Ann Vonder Meulen isn't quite sure where God will lead her next, but knows that direction will come through those around her.

She has seen her ministry as a woman religious wind a path through retreat min-



Sr. Ann VonderMeulen, O.S.F.

istry, spiritual direction and mission work in a Third World country. After spending 12 years in ministry in Papua New Guinea with a young Franciscan community, Sister Ann is now serving the new Oldenburg Franciscan Center as a retreat leader, spiritual

director and artist.

Her ministry grows out of her desire to support people spiritually.

She said providing opportunities where people can step back and have time to reflect on their lives fills a growing need for many people.

"Most often, those attending retreats engage each other in dialogue about their life journeys and common desire to live the Gospel message in our time," Sister Ann said. "Women sharing across generational lines is always enriching."

Franciscan Sister Janet Born, director of the center, which the sisters also call the Spirituality and Learning Center, is glad that Sister Ann is focusing her talents on their retreat ministry.

Sister Janet said that she hopes the center can be "a catalyst for change and development of spirit, mind and body. I would hope that we, as a community, could

assist people in their personal growth in a variety of ways."

Some of the retreats that Sister Ann has directed have made a strong use of art, such as creating pottery.

"People find that is a mode of relaxation," she said, "and a path leading to a more peaceful and centered life."

Sister Ann said it also helps the retreatants experience their creative potential and the creative possibilities that enrich their lives.

Sister Ann enjoys watercolor and pottery. She attended Marian College in Indianapolis for art training.

Art has always been more than a hobby, Sister Ann said. It is part of her ministry. She illustrated a religious education curriculum for people with disabilities, and more recently designed teaching aids during her time in Papua New Guinea.

Sister Ann had wanted to go to Papua New Guinea to

do missionary work for a while when her superiors asked her to go in 1988—except she was not quite sure if she could commit to the 10 years that they requested of her.

In the end, of course, she did, and stayed two years past that.

She spent her time helping to guide, educate and prepare a relatively new community of Franciscan sisters for ministry.

As they assumed more responsibility for their own leadership and formation, Sister Ann had more time for other ministries, including helping people with addictions and training villagers and health personnel with skills to assist those who have AIDS.

Though she left Papua New Guinea in 2000, she continues her involvement in "reverse mission" by offering presentations in parishes and schools. She still writes to the people

there, and assists in marketing the baskets and bags of those involved in a village cooperative.

Sister Ann joined the Franciscan community in Oldenburg in 1967 during a time of growing change.

She had been inspired by her Franciscan teachers from grade school through college—inspired by their spirit of welcoming, of joy, of dedication.

In her time with the community, Sister Ann taught school and served the Archdiocese of Cincinnati as the assistant director of religious education, specializing in special education—a concern still close to her heart.

Sister Ann has a sister with Down syndrome so she has a keener understanding of disabilities. She has delighted in the opportunities to assist people with disabilities to take a more active role in the Church.

Sister Ann hopes to

spend more time taking students from Oldenburg Academy to work with people in the inner city and in Appalachia.

She also anticipates the possibility of linking the wisdom and experience of the soon-to-be-retiring Baby Boomer generation with the enthusiasm of youth.

Whatever that future is, Sister Ann wants to spend time with people and continue to accompany those who want to tend to their spiritual growth. She believes it is through such people that the Spirit will reveal the next steps of her own path and ministry.

She said that throughout her life, despite all other changes, her ministry has come out of "the call of the people."

And looking back over her life, she is happy.

"I have enjoyed this life," she said, "and deeply appreciate the opportunities that have been mine." †

Program helps men discern call to priesthood

Are you thinking about the possibility of becoming a priest?

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Saint Meinrad is sponsoring a weekend retreat titled "Thinking of Priesthood" from Jan. 30 to Feb. 1 at the Benedictine monastery in southern Indiana.

Benedictine Father Jonathan Fassero will present the retreat, which begins on Friday night and concludes after lunch on Sunday during the last weekend in January.

Retreat programming includes prayer, celebration of the Eucharist, presentations and time for personal reflection.

The retreat is made possible, in part, by a grant to Saint Meinrad School of Theology from Lilly Endowment Inc.

(For more information or to register for the retreat, call Father Joseph Moriarty, archdiocesan vocations director, at 317-236-1496 or 800-382-9836, ext. 1496.) †



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- St. Francis of Assisi

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Widower finds fulfilling life as diocesan priest

By Mary Ann Wyand

PLAINFIELD—God calls men to the priesthood in many ways through a variety of life circumstances.

For Father Kevin Morris, pastor of St. Susanna Parish in Plainfield, the call to the priesthood came after his wife, Carol, died of cancer at age 34.

The former member of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis was understandably heartbroken over the death of his wife and the end of their happy marriage. He began searching for consolation in his time of grief and, in the process, also found a religious vocation as a diocesan priest.

He was ordained to the priesthood at age 42 by Archbishop Daniel M. Buechlein on June 7, 1997, at SS. Peter and Paul Cathedral in Indianapolis.

Father Morris brings a love for God and a desire to serve God's people to his pastoral ministry. His smile, personality and sense of humor have endeared him to parishioners of all ages in Richmond and Plainfield.

Following his ordination six years ago, Father Morris was named associate pastor of Holy Family, St. Andrew and St. Mary parishes in Richmond. He served members of the Richmond Catholic Community for two years then was appointed pastor of St. Susanna Parish, where he also ministers to Catholic men incarcerated at the Plainfield Correctional Facility located a few miles from the church.

Father Morris often shares stories about his late wife, sometimes even as part of his homilies, to the surprise of guests attending Mass at St. Susanna Church.

"I am a rarity in the priesthood," he told participants at the archdiocesan Conference on Bereavement last October at St. Monica Parish in Indianapolis. "I'm a rarity in the archdiocese. I am one of three men in the history of the archdiocese that have received all seven sacraments, but with the deacon program, that is going to change."

In addition to his parish and prison ministries, Father Morris assists with archdiocesan marriage preparation programs at Fatima Retreat House in Indianapolis.

"I lost my wife 13 years ago, and I still miss her," he said. "My dad died four years ago. His funeral was the day I was supposed to move from Richmond to Plainfield. My mother still lives in Holy Spirit Parish in Indianapolis."

The oldest of six children, Kevin Morris earned a degree in accounting and worked as a certified public accountant in

Indianapolis. He expected to spend the rest of his life with his wife, and they had hoped to become parents, but she became ill shortly before their marriage.

"Looking back [at] relationships that we have with people," he said, "all those stories that we have, all those moments that we can look back at—God is in those moments."

After his wife's death, he went to church often because he felt closer to her there.

"One Sunday, I was sitting there and they had a baptism at Mass," he said. "I was livid. That's how negative I was feeling at the time. For some reason, I noticed the looks of hopes and dreams on the couple's faces—for their daughter and probably for themselves. Suddenly, it dawned on me that maybe God had hopes and dreams for me. I'm a big sports fan, so a sports metaphor came to mind. 'Kevin, you're on the sidelines. It's time to get back in the game.' I was the only person in the pew, and I was afraid to turn to my right because I knew Christ himself was sitting there with a big smile on his face. I thought, 'It's about time you got it, Kev.'"

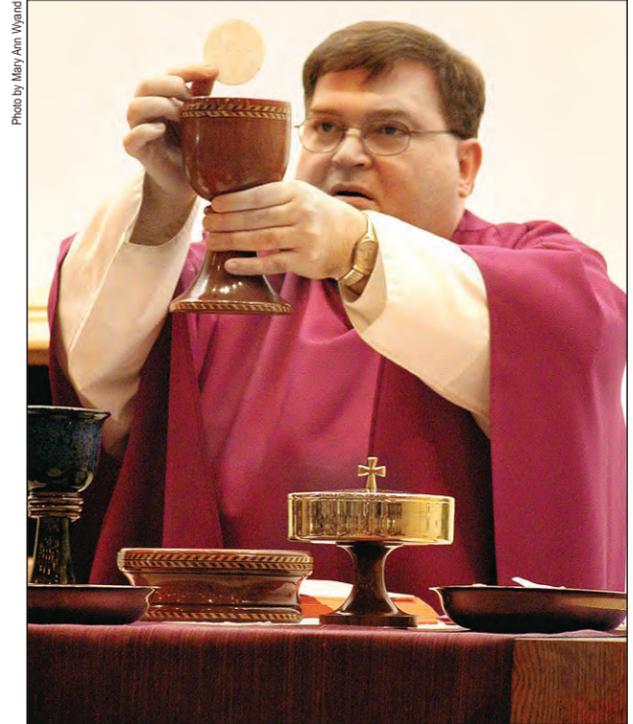
The next day at work, a co-worker came into his office.

"His name is Bob Stiles, and he's a Methodist," Father Morris said. "He and I used to argue about religion every once in a while. And he said, 'Yesterday at services, it dawned on me that maybe you ought to think about being a priest.' I said, 'Bob, that's really weird,' and I told him what had happened at Mass. When I got home from work that night, there was a message from my late wife's sister, who lives in Cincinnati. I called her back, and she said, 'Yesterday at Mass, it hit me that you ought to think about being a priest, and the feeling was so strong that I just thought I'd give you a call.'"

Three months later, he called the archdiocesan vocations office to arrange a meeting with Father Paul Koetter, who was the vocations director at the time.

"I was 35, and I really thought they'd tell me that I was too old to be a priest," Father Morris said. "But one thing led to another, and if you had told me 20 years ago that I was going to be a priest in Plainfield, I would have laughed at you. There's an old adage, 'If you want to hear God laugh, tell him your plans.'"

When people seek counseling for marital problems, he said, they often tell him, "Father, you were married. You'll understand."



Father Kevin Morris, pastor of St. Susanna Parish in Plainfield, elevates the Body and Blood of Christ during Mass on Dec. 14.

However, he and Carol had a loving, happy marriage for 10 years and never experienced serious marital problems, so he relies on his theology training to help people in broken relationships.

"I think the seminary, and what you are taught and what you learn about, slows you down enough so that you can hear the call a little bit better," Father Morris said. "Now that I am a priest, I can't believe how dependent I am on God. The mystery of it gets bigger. You can feel God in your life. God is there for all of us. We're all trying to get home. I feel like it's my job to help people see that. I plant seeds, but the Holy Spirit makes them grow. I tell people to embrace life. It is God's gift. If you share your life and your gifts with others, they will be able to see their own gifts and realize how much God is a part of life. We do that by the way we live our lives. We do that by invitation." †

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Accelerated pace of change is a fact of life

By Father Robert L. Kinast

When I bought my computer four years ago, it was the latest model with the market's fastest processor. Today, it is virtually obsolete in terms of speed, downloading capabilities and the storing of graphics.

During that same time period, cell phones appeared everywhere. Now when I'm in an airport or other public place, I have a hard time finding a pay phone to make a call.

These are relatively minor changes compared to the incredible advances in medical technology, the influence of satellite communication and surveillance, and the impact of a global economy.

An accelerated pace of change is now simply a fact of life.

Nearly 40 years ago, Vatican Council II recognized this fact and addressed it in the *Constitution on the Church in the Modern World* (#4). The council acknowledged that the rapid, massive changes at that time caused people to "hover between hope and anxiety, and wonder uneasily about the present course of events."

That assessment is even more true today.

Constant change pressures some people into feeling they must always have the latest product and use the latest service or else they will be perceived as out of touch with society. A VCR must be replaced by a DVD, an appointment calendar by a palm pilot and a road map by a GPS device.

For others, however, the actual number and nature of today's changes can seem overwhelming and incline a person to resist every new development. I know people who take pride in being computer illiterate or who refuse to change harmful eating or smoking habits.

In between this determined refusal to adapt and its opposite, a wholehearted acceptance of every change that comes along, there is a more discriminating and Christian attitude that can help us deal positively with change.

First, the impact of change in so many areas of life challenges us as Christians to clarify our priorities and to evaluate new or proposed changes in light of those priorities.

For most of us, the top priority is our love and care for one another. Thus, we see that cell phones may keep busy family members in contact with one another while a steady diet of computer games

and Internet surfing can isolate individuals and retard their interaction.

What are some other priorities that need to be clarified in this world of rapid change?

A job market that assumes people frequently will change employment and regularly relocate may provide lucrative salaries. The cost, however, adds up to families without roots in any particular community of friends and acquaintances.

As disagreements and grievances in society are handled more and more through lawsuits and court decisions, a Christian must decide whether compromise and forgiveness are not higher priorities than legal settlements.

Second, a discriminating response to changes based on one's priorities reminds Christians to accept personal responsibility for the choices they make. We cannot simply presume that every change in our world is for the better or that no one is worse off as a result.

One big change for consumers in our economy has been the shift from cash to credit—and with it a tolerance for carrying debt, especially on credit cards. Unless a person assumes mature and informed responsibility for managing personal funds, credit-card debt can mount quickly and undermine an otherwise stable and happy life.

The same sense of responsibility is required in other areas such as health care and retirement. It is not enough to have health insurance. It is necessary to be responsible for one's own health and use insurance coverage responsibly—for example, by requesting generic brands of prescription drugs.

Improved medical care has led to another change: longer life spans. Whereas my parents never imagined retiring, their grandchildren take it for granted. Nonetheless, people now are called to prepare for the possibility of a longer life—to prepare financially, legally (insuring that their final wishes are carried out) and personally (by reflecting on what kind of life they hope to lead after retirement).

Today's changing world also challenges our attitudes toward new developments.

Undoubtedly, Christians should have an open mind and be willing to consider some unprecedented developments. At the same time, because of the kinds of changes we witness, no one should expect immediate, clear-cut assessments of all of them.

Discussion Point

Prayer gives people hope

This Week's Question

What gives you hope for our rapidly changing world?

"What gives me hope in a rapidly changing world is ... prayer." (Maureen Windley, Newport, R.I.)

"The fact that our God does not change. He is the one constant in our ever-changing lives. No matter where we are on our faith journey, he is there." (Marie Konopka, Greensburg, Pa.)

"I have hope because my relationship with my husband has held steadfast through 32 years of marriage, and daily prayer has helped me 'see' Christ in others every day." (Martine Clyne, Zionsville, Ind.)

"Children give me hope in the future. The simplicity

of a request: 'Let's play just one game'... or 'When we pray, why do you always bless me [Neil] and Brian?' Yes, children give me hope and [help me to] focus on what is truly important." (Linda Lambert, Pontiac, Ill.)

Lend Us Your Voice

An upcoming edition asks: Share your idea of what a family celebration—a birthday, baptism, graduation, etc.—should not be.

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



CNS photo from Reuters

Nearly 40 years ago, Vatican Council II recognized that the rapid, massive changes at that time caused people to "hover between hope and anxiety, and wonder uneasily about the present course of events." That assessment is even more true today.

For example, are term limits a useful way to curb the political power of public officials or a stepping-stone for opportunists?

Is globalization a benefit to world unity or does it homogenize and lessen the richness of cultural and national diversity?

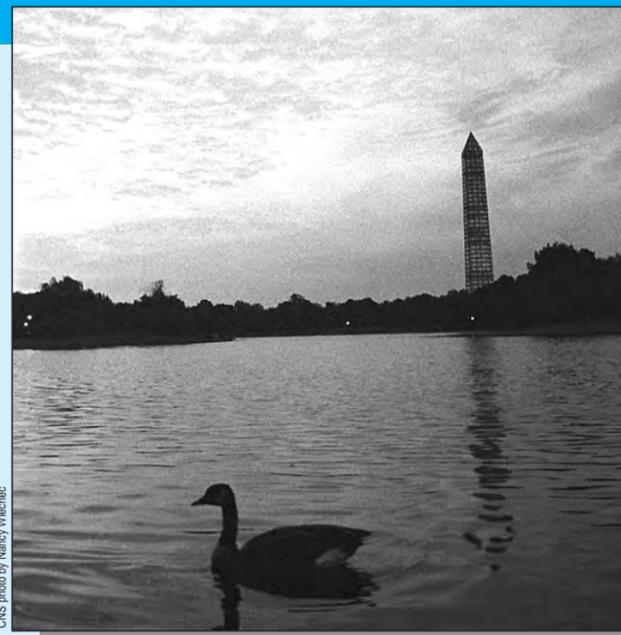
Answers to these questions may come slowly and require patient investigation and dialogue.

As Christians, we should anticipate the

unexpected. And it may help, I believe, to remember that we live within the creative stirrings of the Holy Spirit and await the Lord's unannounced return.

This does not mean we should accept every change. It may suggest, however, keeping an open but discriminating mind while continuing to live by our priorities.

(Father Robert Kinast is director of the Center for Theological Reflection in Largo, Fla.) †



CNS photo by Nancy Wiechec

From the Editor Emeritus/John F. Fink

Catholic patriots: Archbishop John Hughes (IV)

Eleventh in a series

We saw in the 10th column in this series that Archbishop John Hughes of New York prevented the destruction of Catholic churches in New York during riots by members of the Native American Party in 1844.



Eleven years later, during the Civil War, he faced another problem: the Draft Riots.

Provisions of the draft law were unfair. For example, a man could buy himself a substitute for \$300 and free himself of the obligation to serve in the army.

Archbishop Hughes was in favor of a draft, but he was not in favor of exempting the rich from their obligation to serve their country.

As opposition to the draft law grew, rioting began on July 11, 1863. For four days, New York was the scene of death and destruction. Horace Greeley in *The*

New York Tribune and William Cullen Bryant in *The New York Post* accused Catholics of fomenting the riots.

At this time, Archbishop Hughes was suffering from crippling rheumatism and the kidney ailment that was soon to kill him. His priests reported to him that Catholics were not responsible for the riots, as had been claimed by Greeley and Bryant. Indeed, Catholics had been in the forefront in attempts to stop the rioting.

When the rioting continued, Archbishop Hughes issued a call to his people to assemble before his Madison Avenue residence. Bryant in *The Post* called this a shepherd's summoning of "the wolves ... miscreant, assassins, robbers, house-burners and thieves, such a congregation of vicious and abandoned wretches as is not often got together." He urged any "sheep" among the Catholics to stay away.

But they did not stay away. They responded in a great mass of men that extended up and down Madison Avenue. Many of them were men who had

defended the cathedral and other churches against the Nativist attacks in 1844.

Archbishop Hughes was helped to a chair on the balcony. He gazed over the quiet throng and then began to speak:

"Men of New York! They call you rioters but I cannot see a rioter's face among you. ... If I could have met you anywhere else but here I would have gone, even on crutches. For I address you as your Father. ... If you are Irishmen as your enemies say you are, I am an Irishman, too—and I am not a rioter. No, I am a man of peace. If you are Catholics, I am Catholic, too. ..."

"Never mind these reports, these calumnies as I hope they are, against you and against me, that you are rioters and this and that. Go now to your homes with my blessing. And if you by chance as you disperse should meet a military man or a policeman, just look at him."

He then got up painfully and was helped off the balcony. There was quiet and then thunderous cheering until he reappeared at the window and waved gently. Then the men quietly went home. †

Faithful Lines/Shirley Vogler Meister

Opening a few wise word windows

Long ago, a friend sent some "Words of Wisdom" copied on what looks to be old Xerox paper (the kind with a slick shine). Someone might even consider the wise words themselves to be slick, but I find they shine with ideas that I'm now sharing with *Criterion* readers in these early days of 2004.



Each idea touches on a theme about which I surely could write an entire column, if I put my mind to it; but I'd rather keep these ideas in the succinct form they are. All I ask is that readers peruse them slowly and carefully, digging deeply for the special insight that comes. Some of them could even be expanded into full-blown meditations.

On the paper my friend sent, a tiny cross begins each of these sentences. I don't have the capability of doing that here. Also, instead of using quotation

marks, I'm italicizing everything. There are no authors noted, so I am crediting "Anonymous." I've skipped a few, and one sentence is simply this: *Words are windows to the heart.* I hope no readers close their windows to these:

- *If you feed your faith, your doubts will starve to death.*
- *Sorrow looks back, worry looks around, and faith looks up.*
- *To forgive is to set the prisoner free—and then discover the prisoner was you.*
- *The shortest distance between a problem and a solution is the distance between your knees and the floor, and the one who kneels to the Lord can stand up to anything.*
- *The mighty oak was once a little nut that held its ground, and the turtle only makes progress when it sticks its neck out.*
- *Unless you can create the whole universe in five days, then perhaps giving advice to God isn't such a good idea.*
- *Some folks wear their halos much too tight.*

- *A successful marriage isn't finding the right person; it's being the right person.*
- *Some marriages might be made in heaven, but they all must be maintained on Earth.*
- *It isn't difficult to make a mountain out of a molehill: Just add dirt.*
- *Too many people offer God prayers with claw marks all over them.*
- *The tongue must be heavy, because so few people can hold it.*
- *God wants spiritual fruit (as found in the Fruits of the Holy Spirit), not religious nuts.*
- *A skeptic is a person who sees the handwriting on the wall but claims it's a forgery.*
- *Standing in the middle of the road is dangerous, because you can get knocked down by the traffic from both directions.*

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

Research for the Church/James D. Davidson

Generational differences among priests

Dean Hoge and Jacqueline Wenger of The Catholic University of America have published an important new study of priests and their views of the priesthood. The title of their book is *Evolving Visions of the Priesthood* (Liturgical Press, 2003). The book is based on a study of diocesan and religious order priests in 2001, but it also makes excellent use of studies done in the 1970s, 1980s and 1990s.



Hoge and Wenger assert that today's priests have much in common. For example, virtually all priests agree on "their love of God's people, desire to serve God's people, love for the Catholic Church, desire for personal fulfillment and acceptance of celibate homosexual priests."

However, there also are differences, many of which have to do with priests' views of the priesthood. Drawing on the work of Father James Bazik and historian Robert Schwartz, Hoge and Wenger explore two models of priesthood.

The "cultic" model stresses the importance of the priest as the main provider of worship and sacraments. In the cultic model, the priest is a man set apart from

laity by virtue of the sacrament of Holy Orders. In other words, as a result of the sacrament of Holy Orders, the priest is ontologically different from the laity. He occupies a higher status and has more influence in the Church than the laity. He is seen as mediating the laity's relationship with God. He also has a distinctive lifestyle, as indicated by the discipline of celibacy, distinctive clerical attire and separate living quarters in a rectory.

The "servant-leader" model stresses importance of baptism as the sacrament that calls all Christians (laypeople as well as priests) to ministry. In other words, a priest is not set apart in any ontological sense. Rather, his distinctiveness emanates from his role as a pastoral leader. As a parish or diocesan leader, he collaborates with the laity, especially the lay ministers who also serve on parish and diocesan staffs. His lifestyle is not much different from that of laity. For example, he often wears civilian clothes, frequently has his own apartment, and thinks celibacy should be optional.

Hoge and Wenger find that older priests, who went to seminary in the pre-Vatican II years of the 1940s and 1950s and are now over 65 years of age, embrace the cultic model. Fifty-six to 65-year-old priests, who were in seminary in the 1960s and early '70s, put more emphasis on the

servant-leader model. Younger priests, who went through seminary in the 1980s and '90s, tend toward the cultic model more than the servant-leader model.

According to Hoge and Wenger, their findings point to two shifts among priests in the last 30 years. "The first occurred at the time of Vatican II—from the older [cultic] model of priest as administrator of the sacraments and teacher of the faith, to a model of priest as spiritual and social leader of the community" (p. 59). The second shift began in the early 1980s and continues to this day. In Hoge and Wenger's words, "The direction of the second transition is open to interpretation. Many older priests see it as a return to the cultic model of the priesthood dominant in the 1940s and 1950s, whereas many of the newly ordained see it as an innovative blending of pre-Vatican II and post-Vatican II elements into a new vision of the priesthood" (p. 113).

Whichever interpretation one prefers, it is clear that there are important generational differences among today's priests.

(James D. Davidson is a professor of sociology at Purdue University in West Lafayette, Ind. His most recent book is *Lay Ministers and Their Spiritual Practices*, published by *Our Sunday Visitor* in 2003.) †

Cornucopia/Cynthia Dewes

It's always time to give and to receive

It's all over. The fat lady has sung (probably). The time of generosity and gift-giving has passed until next year. It's 2004 now, and we have other fish to fry.



Well, no. Not if we consider what a gift really is. A gift is something which is freely given and freely accepted,

purely for the joy and well-being of both the giver and the recipient. We shouldn't wait until Christmas each year for gifts, although that is indeed the time when the custom began with the greatest gift ever given.

It's only natural that a gift is a wonderful thing, since it's God who thought up the idea in the first place. And, it's God who gives us every gift, including temporal life, which we receive through Adam and Eve, and eternal life, which comes with the Incarnation.

Not satisfied with these extraordinary awards, God continues to present us with inherent gifts, including intelligence, beauty and physical prowess. Some of us have gifts for learning language or dancing like the late Gregory Hines or producing delicious food, and some for solving complex mathematical and engineering problems.

Some of us have gifts of empathy, kindness and generosity, which enable us to treat others as God does us. Some possess gifts of spiritual discernment or the ability to communicate God's truth so that others may share it.

If we despair that we are the least of God's creatures, perhaps we've been given the gift of true humility. And those of us who constantly share our gifts, without recognizing that we're giving them, probably possess that gift as well.

Then, there are material gifts. When we copy God's gift of the Incarnation by giving Christmas presents each year, we're trying to express our love for others as God expressed his for us. We may not be offering salvation, which is God's gift, but we're offering the best substitute we can find.

We realize a gift has become just a meaningless obligation when we no longer enjoy giving, or receiving it. The ugly tie from a distant relative, or the hostess basket full of weird delicacies from an acquaintance may irritate us more than they inspire gratitude. If we're truthful, we know we've probably given similar presents and all of us should just stop it.

Furthermore, in undesignated gift exchanges we may not know who will receive our gift, so the idea is to give something generically desirable to a person who shares part of our lives. Still, true giving involves some kind of love for the recipient. And that love may mean something as simple as hearing them when they speak, observing their humanness with sympathy, and respecting their dreams.

Of course, we don't always hit the joy button on the head when choosing a gift. There are some dear ones whose taste simply escapes us, as ours does them. But that's a fluke since, as we love to say, it's the thought that counts. All dear ones know that.

We should use both the spiritual and material gifts we've been given because that's the best way to thank those who gave them, including God. And we should continue to give to others, both spiritually and materially. Then we may truly pray with joy and gratitude, "Bless us, O Lord, and these thy gifts."

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

Feast of the Baptism of the Lord/ Msgr. Owen F. Campion

The Sunday Readings

Sunday, Jan. 11, 2004

- Isaiah 42:1-4, 6-7
- Acts of the Apostles 10:34-38
- Luke 3:15-16, 21-22

This weekend, the Church celebrates the baptism of Jesus in the Jordan River by John the Baptist.

The three Synoptic Gospels—Matthew, Mark and Luke—report this event. It is not recorded in John, although John's Gospel alludes to John the Baptist's baptisms in the Jordan and, also reported in John's

Gospel, John the Baptist gives Jesus the title "Lamb of God."

In any event, the baptism of Jesus has been regarded as a major revelation by God of the Lord's identity and mission.

The first reading is one of the four Suffering Servant Songs of Isaiah.

Usually, these very poetic passages occur in the liturgies of Lent, and indeed of Good Friday. There is an ominous overtone.

No one knows who precisely was in the mind of the author of this section of Isaiah as these four magnificent hymns were composed. Was it the future Messiah? Was it one of the prophets? Was it the author? Was it a collective reference to the people of Israel?

Regardless, the Christian liturgies over the centuries have seen Jesus in the Suffering Servant Songs. Certainly, this is the message for this feast.

Through this Scripture, God reveals that a faithful and pure servant will come. He will endure an outrageous fortune. Many will turn against him, yet he will be steadfast.

After Easter, almost every liturgy contains a reading from the Acts of the Apostles. But this source rarely furnishes readings at Mass in any other time, so the appearance of a reading from Acts on this weekend is unusual.

More important than this coincidence is the story. Peter speaks on behalf of all the Apostles. He speaks to Cornelius, a Roman officer, a foreigner and a pagan. Peter proclaims Jesus, declaring that the

saving ministry of Jesus began with the Lord's baptism.

St. Luke's Gospel provides the last reading.

Matthew's Gospel contains an exchange between John the Baptist and Jesus. John insists that Jesus should baptize him. Jesus submits instead to John's baptism, a sign of the Lord's submission to human nature. He was the representative of humankind.

Luke's report of the baptism, like Mark's account, highlights the Lord's divine identity and mission of salvation. In Luke, as in Mark, God announces that Jesus is the Son of God. Jesus is serving the plan of God.

Certain images are important. There is a distant echo of Creation. Life comes from the water. Noah survived the flood. Jesus emerges from the water to begin the mission of redemption.

Another image is that of the sky. God speaks from the sky. This is an ancient image in the Old Testament.

Reflection

The Church joyfully has led us to Christmas, the anniversary of the Lord's birth. It led us to Christmas through Advent, when it called us to renew ourselves, to refresh ourselves in holiness and grace.

If we indeed renewed ourselves in Advent, then Christmas should have been much more than a commemoration. It should have been a personal event. As Christians, we have allowed Christ to be reborn again in our own hearts, minds and souls.

In the great revelation of the Epiphany, celebrated last week, the Church continued to tell us about Jesus. The son of Mary and therefore human, the Lord also is God. The Magi recognized this fact.

Now, on this feast, the Church instructs us further about Jesus. He is the instrument of God's love for us. Doomed by our sins, we find another chance in Jesus. He is our Savior.

It was, and is, God's will that we be one with God. We achieve this union with God in and through Jesus. We must be inseparably bonded to Christ. He is God. God is love. God forgives us and restores us to eternal life. †

Daily Readings

Monday, January 12

1 Samuel 1:1-8
Psalm 116:12-19
Mark 1:14-20

Tuesday, January 13

Hilary, bishop and doctor of the Church
1 Samuel 1:9-20
(Response) 1 Samuel 2:1, 4-8
Mark 1:21-28

Wednesday, January 14

1 Samuel 3:1-10, 19-20
Psalm 40:2-5, 7-10
Mark 1:29-39

Thursday, January 15

1 Samuel 4:1-11
Psalm 44:10-11, 14-15, 25-26
Mark 1:40-45

Friday, January 16

1 Samuel 8:4-7, 10-22a
Psalm 89:16-19
Mark 2:1-12

Saturday, January 17

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

Sunday, January 18

Second Sunday in Ordinary Time
Isaiah 62:1-5
Psalm 96:1-3, 7-10
1 Corinthians 12:4-11
John 2:1-11



Question Corner/Fr. John Dietzen

Angels are pure spirits and are creatures of God

Q Are all angels male? (Louisiana)

A Generally for all Christians, angels are believed to be pure spirits. They are creatures of God, intelligent and capable of moral decisions and actions, but they have no material or physical make-up, therefore no bodies, and therefore no sexual identity. In themselves, they are neither male nor female.

In earlier Hebrew stories, angels rarely appear. God deals with human beings—Adam and Moses, for example—face-to-face, as it were, with no angels in between.

Later on, as the Jewish awareness of God's transcendence, or holiness, developed, angels appear in the Old Testament more and more often as intermediaries between God and humans.

By New Testament times, they became more evident and are mentioned often in the Gospels and other Christian writings after Jesus. The voice of the Father is heard rarely in the New Testament, but angels have a significant role in important events such as the Annunciation and the Resurrection.

When angels do appear to human beings, it is nearly always in human form, and always when a sex is indicated it is masculine.

The Book of Genesis (Gn 18:2), in which three men, obviously angels of God, receive Abraham's hospitality, as well as Joshua (Jos 5:13), Ezekiel (Ez 9:2) and Zechariah (Zec 1:8) are a few examples in pre-Christian Scriptures. Instances in the New Testament include Luke (Lk 24:4) at the tomb after the Resurrection and Acts of the Apostles (Acts 1:10) at the ascension of Jesus.

Even when gender is not mentioned explicitly, other circumstances seem to point toward males, such as masculine forms of names and functions for which a woman would not serve in ancient culture, such as the angel Raphael guiding Tobit's journey to find a wife, and so on.

The canonical Scriptures assign names to three angels, all of whom serve in what would usually be seen as

masculine roles. Gabriel interprets visions in the Book of Daniel and plays a central role in the birth stories of Jesus and John the Baptist. Also named are Raphael and Michael, who is described as a "great prince" in Daniel (Dn 12:1), and leader of the host of angels in the book of Revelation (Rv 12:7).

Angels were always treated with deference, graciousness and esteem by the biblical characters and authors.

Q Your columns about celiac sprue disease explained that some people cannot tolerate the gluten in wheat Communion hosts because of a dangerous allergy. You said there is no totally gluten-free host that the Church approves for the Eucharist.

A Catholic periodical reported recently that a new host is available and approved. Can you tell us what they are and where our parish can obtain them? (Florida)

A Catholic authorities have ruled several times in the last two decades or so (most recently July 24, 2003) that totally gluten-free hosts are not valid matter for the Eucharist and may not be used at Mass or for Communion. That ruling continues.

Work has continued in the United States and Europe to find a formula that can be received by those who cannot tolerate gluten. One formula was recently developed partially under the auspices of the Benedictine Sisters of Perpetual Adoration in Clyde, Mo., longtime manufacturers of Communion hosts.

As Vatican authorities require, the hosts are not entirely without gluten, but the amount is exceedingly lower than any available in the past, about .01 percent or one part in 10,000. In other ways, these hosts comply with requirements that they be composed of wheat and water only, with no other foreign materials, and no process that would alter the form of bread.

A physician should determine whether or not a person with celiac sprue should attempt to tolerate even this small amount. The alternative remains of receiving the Eucharist only under the form of wine.

The Benedictine Sisters may be reached at 31970 State Highway P, Clyde, Mo. 64432 or 800-223-2772 or by e-mail at altarreads@benedictine-sisters.org. †

My Journey to God

The Tailor

along life's path
I saw him

jagged pieces strewn around

lovers unraveling
loved ones suffering
even dying

thousands starving
nations frowning
even sparring

elders and children struggling
to find themselves

gently he matched and wove

the fabric grew

"how?" I asked

"careful trimming of doubt and fear
of self and other
with trust
the thread"
he said



he shook the piece

multicolored laughter
clasping hands
happy faces

the texture

warmth filled the air

"a robe for his birth"

"for everyone"

"my part is done"

"you finish"

By Andrew J. Weidekamp

(Andrew J. Weidekamp is a member of St. Thomas Aquinas Parish in Indianapolis.)

The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 10 a.m. Monday the week of (Friday) publication: The Criterion, The Active List, 1400 N. Meridian St. (hand deliver), P.O. Box 1717, Indianapolis, IN 46206 (mail); 317-236-1593 (fax), mklein@archindy.org (e-mail).

January 9

St. Elizabeth Seton Parish, 10655 Haverstick Road, **Carmel, Ind.**, Diocese of Lafayette. The Couple to Couple League of Indianapolis, Natural Family Planning (NFP), 7-9:30 p.m. Information: 317-228-9276.

January 10

Bishop Chatard High School, 5885 N. Crittenden Ave., **Indianapolis**. Placement test for 2004-05 freshman class, 8:30 a.m., arrive 15 minutes early. Information: 317-251-1451.

St. Vincent Hospital, 2001 W. 86th St., **Indianapolis**. The Couple to Couple League of Indianapolis, Natural Family Planning (NFP), 9-11 a.m. Information: 317-228-9276.

January 11

St. Paul Catholic Center, 1413 E. 17th St., **Bloomington**. Archdiocesan deacon formation program, Benedictine Father Bede Cisco, presenter, 1 p.m. Information: 317-236-1491.

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis, Francis2**, "Hell...Purgatory: Really?" 6-8 p.m. Information: 812-923-8817 or e-mail mtsfranc@cris.com.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles), "Schoenstatt Spirituality" 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.

St. Anthony Parish, 379 N. Warman Ave., **Indianapolis**. Euchre party, 1:30 p.m., \$3 per person. Information: 317-636-4828.

St. Joan of Arc Parish, 4217 N. Central Ave., **Indianapolis**. Author Scott Hahn's conversion story on video, 11:45 a.m. Information: 317-283-5508.

January 12

St. Malachy Church, 326 N. Green St., **Brownsburg**. "Catholics Returning Home" series, second of six sessions, 7 p.m. Information: 317-858-8422.

Terre Haute Deanery Pastoral Center, St. Joseph University Parish, 113 S. 5th St., **Terre Haute**. Mini-retreat on "Celtic Spirituality," first of three-part series, 7-9 p.m. Information: 812-232-8400.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles), "Family Faith Talks" 7 p.m., Mass 8 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 13

St. Francis Home Health and Hospice, 438 S. Emerson Ave., **Greenwood**. Six-part, weekly bereavement support group for any adult grieving the death of a loved one, 6:30-8 p.m. Information: 317-865-2092.

January 14

Michaela Farm, **Oldenburg**. Family farm day, 4:30-6 p.m. EST, \$2.50 per person. Registration: 812-933-0661.

January 14-31

Saint Mary-of-the-Woods College, Art Gallery, **St. Mary-of-the-Woods**. Faculty art show. Opening reception on Jan. 14, 5-8 p.m. Information: 812-535-5265.

January 15

St. Joan of Arc Parish, 4217 N. Central Ave., **Indianapolis**. Author Scott Hahn's conversion story on video, 5:30 p.m. Information: 317-283-5508.

January 17

Our Lady of Providence Jr./Sr. High School, Activity Center, 707 W. Highway 131, **Clarks Hill**. "Divorce and the Catholic Church," Father Jim Farrell, presenter, 9:30-11:30 a.m. Information: 812-945-0354.

January 18

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Mass to celebrate Dr. Martin Luther King Jr. Day celebrated by Divine Word Father Charles Smith, 10 a.m. Information: 317-632-9349.

St. Joan of Arc Parish, 4217 N. Central Ave., **Indianapolis**. Author Scott Hahn's video series, "A Closer Look at Christ's Church: Answering Common Objections," will begin with "The Pope/Holy Father," 11:45 a.m. Information: 317-283-5508.

January 19

Terre Haute Deanery Pastoral Center, St. Joseph University Parish, 113 S. 5th St., **Terre Haute**. Mini-retreat on "Celtic Spirituality," second of three-part series, 7-9 p.m. Information: 812-232-8400.

January 21

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., **Indianapolis**. Four-part weekly seminar on "The Catholic View of Scripture," 7 p.m. Information: 317-784-7155.

January 22

St. Joan of Arc Parish, 4217 N. Central Ave., **Indianapolis**. Scott Hahn's video series "A Closer Look at Christ's Church: Answering Common Objections," will begin with "The Pope/Holy Father," 5:30 p.m. Information: 317-283-5508.

January 23-25

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. "Blessed Grieving Retreat," Father Paul Koetter and Dr. Margie Pike, presenters. Information: 812-923-8817 or e-mail mtsfranc@cris.com.

January 24

Saint Mary-of-the-Woods College, Providence Center, **St. Mary-of-the-Woods**. One-day retreat, "Poetry and Prophecy," 9:30 a.m.-3 p.m., \$20 per person. Information: 812-535-3131, ext. 161.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Silent prayer day. Bring sack lunch, free-will offering, 9 a.m. to 2:30 p.m. Information: 317-543-0154.

January 30-February 1

Mount St. Francis Retreat



"That's right, son. Just manna, no trail mix."

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Center, 101 St. Anthony Dr., **Mount St. Francis**. "Retreat for Men and Women." Information: 812-923-8817 or e-mail mtsfranc@cris.com.

Daily

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., **Greenwood**. Perpetual adoration.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:45 p.m. Information: 317-636-4478.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Leave a telephone number to be contacted by a member of the prayer group. Prayer line: 317-767-9479.

St. Therese of the Infant Jesus (Little Flower) Church, Chapel, 4720 E. 13th St., **Indianapolis**. Perpetual adoration. Information: 317-357-3546.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Perpetual adoration. Information: 317-831-4142.

Weekly

Sundays
Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9:30 a.m. Information: 317-636-4478.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Mass in Vietnamese, 2 p.m.

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 7:30-9 p.m., rosary for world peace, 8 p.m.

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. Spanish Mass, 5 p.m.

Mondays

St. Thomas the Apostle Church, 523 S. Merrill St., **Fortville**. Rosary, 7:30 p.m.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., **Greenwood**. Prayer group, 7:30 p.m.

St. Roch Church, 3600 S. Pennsylvania St., **Indianapolis**. Holy hour, 7 p.m.

Marian Center, 3356 W. 30th St., **Indianapolis**. Prayer group, prayers for priests and religious, 9 a.m. Information: 317-257-2569.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Monday silent prayer group, 7 p.m. Information: 317-543-0154.

Tuesdays

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. Shepherds of Christ rosary, prayers after 7 p.m. Mass.

Holy Name Parish, 89 N. 17th St., **Beech Grove**. Prayer group, 2:30-3:30 p.m.

St. Joan of Arc Parish, 4217

—See ACTIVE LIST, page 21

DENTAL STUDY FOR PERSONS WHO WEAR PARTIAL DENTURES

Researchers at the Oral Health Research Institute (IU School of Dentistry) are currently looking for people who wear partial dentures to participate in research studies to test dental products. These studies have been conducted with partial denture wearers since 1981 but now more participants are needed to fill the ever-growing study needs.

Needed are persons age 18 to 75 who wear upper or lower partial dentures and are generally in good health.

Participants will attend a screening appointment to determine if they qualify.

Qualified subjects will be paid up to \$200-\$300 for their time and receive free dental cleanings. If you want to learn more about the project, please call (317)274-8822 and ask to speak with a representative of the partial denture studies.

Lenten Retreats

March 5-7 Lenten Retreat for Women

The Divine Romance: Accepting God's Love for Us and Growing in our Response
Fr. Patrick Keith Hosey and Sr. Maureen Mangen

March 12-14 Lenten for Women

Fr. Ben Hawley SJ

March 19-21 Lenten Retreat for Women

Fr. Ted Haag, OFM

March 26-28 Silent Retreat for Men & Women

Presenter To Be Announced

(317) 545-7681
fatima@archindy.org

Come, practice the art of renewal... contact us for a brochure



The Active List, continued from page 20

Central Ave., **Indianapolis**. Bible sharing, 7 p.m. Information: 317-283-5508.

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Marian Movement of Priests prayer cenacle, Mass, 7-8 p.m. Information: 317-842-5580.

Holy Spirit Church, 7243 E. 10th St., **Indianapolis**. Bible study, Gospel of John, 7-8:30 p.m. Information: 317-353-9404.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Tuesday silent prayer hour, 7 p.m. Information: 317-543-0154.

Wednesdays

Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael Church), **Indianapolis**. Marian prayers for priests, 3-4 p.m. Information: 317-271-8016.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., **Greenwood**. Rosary and Chaplet of Divine Mercy, 7 p.m.

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Marian Movement of Priests, prayer cenacle for laity, 1 p.m. Information: 317-253-1678.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament, between Masses, noon-5:45 p.m. Information: 317-636-4478.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Mass, 6:30 a.m., adoration of the Blessed Sacrament, 7 a.m.-8 p.m., rosary and Divine Mercy Chaplet, 11 a.m., Benediction, 8 p.m. Information: 317-859-HOPE.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Young adult Bible study, 6:15-7:15 p.m. Information: 317-632-9349.

St. Thomas Aquinas Church, Chapel, 46th and Illinois streets, **Indianapolis**. Prayer service for peace, 6:30-7:15 p.m.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass, 6 p.m. Information: 317-831-4142.

Thursdays

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Adoration of the Blessed Sacrament, 9 a.m.-5 p.m., Benediction, 5 p.m., Mass, 5:30 p.m.

St. Malachy Church, 326 N. Green St., **Brownsburg**. Liturgy of the Hours, 7 p.m. Information: 317-852-3195.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., **Greenwood**. Faith-sharing group, 7:30-9 p.m. Information: 317-856-7442.

St. Lawrence Church, Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Adult Bible study, 6 p.m. Information: 317-632-9349.

Christ the King Chapel, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Marian prayers for priests, 5:30-6:30 a.m.

Fatima Knights of Columbus, 1040 N. Post Road, **Indianapolis**. Euchre, 7 p.m. Information: 317-638-8416.

Sacred Heart of Jesus Parish, Parish Hall, 1125 S. Meridian St., **Indianapolis**. Adult religious education, 7:30 p.m. Information: 317-638-5551.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Thursday silent prayer group, 9:30 a.m. Information: 317-543-0154.

St. Mary Church, 415 E. Eighth St., **New Albany**. Shepherds of Christ prayers for lay and religious vocations, 7 p.m.

Fridays

St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.-7 p.m.

St. Lawrence Church, Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Benediction and Mass.

St. Lawrence Church, 6944 E. 46th St., **Indianapolis**. Spanish prayer group and conversation, 7-9 p.m. Information: 317-546-4065.

Saturdays

Clinic for Women (abortion clinic), 3607 W. 16th St., **Indianapolis**. Pro-life rosary, 9:30 a.m.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9 a.m.

St. Patrick Church, 950 Prospect St., **Indianapolis**. Mass in English, 4 p.m.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. "Be Not Afraid" holy hour, 3:30-4:30 p.m.

Monthly

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

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

Second Thursdays

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

Second Saturdays

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

Third Sundays

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

Third Mondays

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

Third Tuesdays

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

Third Wednesdays

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Holy hour

and rosary, 6 p.m. Information: 317-784-5454.

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Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization, 7-9:30 p.m. Information: 317-784-1102. †

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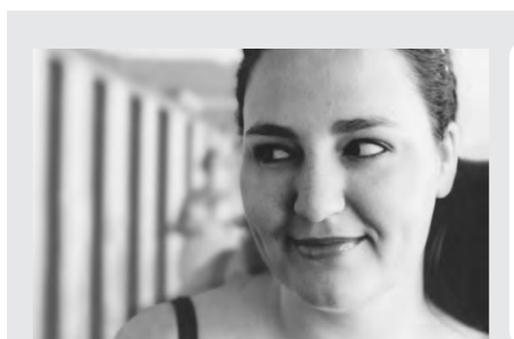
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Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious 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.

ALLEN, Lindsay Ann, 18, SS. Francis and Clare, Greenwood, Dec. 14. Daughter of Stephen and Tracey (Resler) Allen. Sister of Katelin and Kyle Allen. Granddaughter of Dorothy Allen and Lloyd and Charlotte Resler.

ANDRES, Irene M., 86, St. Mary-of-the-Knobs, Floyds Knobs, Dec. 17. Sister of Agnes Book, Irvin and Louis Andres.

ARSENAULT, Lulu E., 91, St. Simon the Apostle, Indianapolis, Dec. 6. Mother of Melanie Marks, Sharon Lawley Price, Brian, Craig and Jeffrey Arsenault. Grandmother of 15. Great-grandmother of 25. Great-great-grandmother of one.

BENTFIELD, Olivia M., 93, St. Louis, Batesville, Dec. 13. Mother of Jeanette Bedel, Doris Prentice, Charles and Tim Bentfield. Sister of Maggie Bartling, Nita Chappelow, Vernie Comer, Gloria Ferkinhoff, Peggy Hooten, Latilda Schriener and Jeanie Willett. Grandmother of 13. Great-great-grandmother of 12. Great-great-

grandmother of four.

BERTHOUD, Daphne L., 80, St. Gabriel, Indianapolis, Dec. 14. Wife of Ernest J. Berthoud. Mother of Marsha Foisy, Doris Scroggins and Albenz Berthoud. Grandmother of four.

BIGGS, Charles Thomas, 64, St. Bartholomew, Columbus, Dec. 2. Husband of Carol Biggs. Father of Carol Hassell, Catherine Biggs-Silvers, Christina and Charles Biggs Jr. Grandfather of seven.

BOYER, Eva R., 44, St. Gabriel, Indianapolis, Dec. 13. Daughter of Robert and Patricia Boyer. Sister of Christine Baker and John Boyer.

BOZZONE, Mary, 94, St. Joseph, Universal, Dec. 1. Sister of Yolanda Ford and Sophie Miller.

BROCKMAN, Diana Sue, 69, St. Gabriel, Connersville, Dec. 19. Wife of Michael E. Brockman. Mother of Kimalee Hardy, Judith Hymer and Kathy Johnson. Stepmother of Lora Anderson and Kimberly Rose. Grandmother of 12. Great-grandmother of three.

BROWN, Sandra R., 59, St. Simon the Apostle, Indianapolis, Dec. 12. Wife of Charles E. Brown. Mother of Troy Brown. Grandmother of three.

COOPER, James M., 86, St. Joseph, Indianapolis, Dec. 16. Husband of Lillian (Ott) Cooper. Father of Jill Cooper, Annette Danielson,

Suzanne Hickman, Stephanie Jones, Teresa McKamey, Donna Paxton, Dan, James, Michael and William Cooper. Brother of Elizabeth McGarvey, Mary Jo Roberts and Ruth Souhrada. Grandfather of 18. Great-grandfather of six.

DAL SASSO, Sue Ann, 45, Sacred Heart, Clinton, Nov. 23. Daughter of Pauline Dal Sasso.

DAVIS, Mary (DeLeone), 75, Holy Name, Beech Grove, Dec. 1. Wife of Charles A. Davis Sr. Mother of Paula Elliott, Monica, Brian, Charles Jr., Larry, Philip and Robert Davis. Sister of Pasquale DeLeone, Ann Del Vecchio, Josie Marchionda and Lola Ward. Grandmother of 23. Great-grandmother of one.

DUGAN, Frances Margaret (O'Connor), 103, St. Jude, Indianapolis, Dec. 12. Sister of Margaret Hartrick. Grandmother of one. Great-grandmother of three.

EARLE, Lester R., 74, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Nov. 26. Husband of Thelma Earle. Father of Monica Earle, Jo Kioski and Jan Routh. Brother of Pat Caster and Twyla Miller. Grandfather of one.

FARRELL, Annette (Finney), 93, Holy Spirit, Indianapolis, Dec. 10. Mother of Mary Ellen Crump, Janet Giesting, John and Kevin Farrell. Grandmother of 14. Great-grandmother of 23.

FOSSKUHL, Clara Jane, 63, St. Mary, New Albany, Dec. 16. Daughter of Irma Fosskuhl. Sister of Beverly Frankowski, Brenda Masden, Frances Roberts and Bernard Fosskuhl.

HACKER, Christina Marie, 10, St. Gabriel, Indianapolis,

Dec. 4. Daughter of Timothy and Anna Hacker. Granddaughter of Jerry and Sheryln Hacker and Manuel and Gabina De Molina.

HESS, Theresa A., 50, Holy Family, New Albany, Dec. 6. Daughter of Stanley R. Devarenne. Sister of Kathleen Struck, Richard and Stephen Devarenne.

HOFFMAN, Rozella (Allen), 80, Prince of Peace, Madison, Dec. 10. Wife of Herman E. Hoffman. Mother of Marilyn Huling, Rose Marie Roberts, Carolyn Stutler, Mary Truitt, Frank, Fred, Herman Jr. and Jim Hoffman. Sister of Sue Baylor, Jean Helbert and Donald Allen. Grandmother of 17. Great-grandmother of one.

HORNUNG, Mary Rose (Bismeyer), 77, St. Mary, New Albany, Dec. 16. Wife of Robert E. Hornung Sr. Mother of Rose Mary Betz, Karen Wrenn, Kevin, Robert Jr. and Scott Hornung. Sister of Mary Martha Bohn, Joseph, Norbert and Raymond Bismeyer. Grandmother of 13. Great-grandmother of one.

JANNUSCH, Rita M. (Hawkins), 82, St. Jude, Indianapolis, Nov. 22. Mother of Judy Boschen, Rita McKenzie and Mike Jannusch. Grandmother of six. Great-grandmother of four.

KREPP, Ethelyn J. (Moran), 79, St. Gabriel, Connersville, Dec. 13. Mother of Mary Isaacs, Tricia Steinard, David and Steven Krepp. Sister of Elizabeth Jo Klingman. Grandmother of nine. Great-grandmother of six.

LENFERT, Alice J., 78, Our Lady of Perpetual Help, New Albany, Dec. 7. Mother of Mary Alice Knott, Martha Prow and Madra Stemle. Sister of Mary Biel, Rosella Kessinger and Hilda Marshall. Grandmother of 10. Great-grandmother of two.

LOWRY, Leonard G., 60, St. Margaret Mary, Terre Haute, Dec. 8. Husband of Vicky (Smith) Lowry. Father of Tammy Lynn Bowman, Charles and John Lowry. Brother of Mary Lafavre, Charles, Jimmie and Raymond Lowry. Grandfather of six.

MASCARI, Paul Anthony, 66, St. Roch, Indianapolis, Dec. 8. Father of Polly Engelking, Paul Miller and Phil Mascari. Brother of Josephine Kretzer, Frank, John, Joseph and Thomas Mascari. Grandfather of nine.

MASON, Marie Betty E., 80, Holy Spirit, Indianapolis, Dec. 11. Wife of Jesse Mason. Mother of Linda Hamilton, Donald and Edwin Mason. Grandmother of five.

MERCER, Connie Faye, 53,

St. Jude, Indianapolis, Dec. 12. Mother of Cameron Mercer. Daughter of Roger Mercer Sr. Sister of Jeff, Roger II and Tim Mercer.

MOORE, John J., 77, St. Anthony, Indianapolis, Dec. 10. Brother of Anna Houston, Dolores Vargas and Edward Moore Jr.

MURPHY, Thelma Louise (Shoup), 82, Holy Name, Beech Grove, Dec. 1. Mother of Marilyn Steigerwald, Shaun and Kevin Murphy. Grandmother of 10. Great-grandmother of nine.

NARCISO, Joseph J., 78, St. Simon the Apostle, Indianapolis, Dec. 7. Father of Jane Newkirk, Florence Thwaites, John, Joseph and Thomas Narciso. Grandfather of eight.

NOBBE, Aloysius J., 76, St. Anne, Hamburg, Dec. 10. Husband of Mildred (Bedel) Nobbe. Father of Carol Weberding, Dale, David and Rodger Nobbe. Grandfather of 10. Great-grandfather of three.

NOLOT, Floyd, 71, St. Michael, Bradford, Dec. 13. Husband of Dorothy Nolot. Father of Kenneth Corners, Janice Combs, Vicky Kelly and Tammy Phelps. Brother of Mary Sauerheber, Bernard and Vern Nolot. Grandfather of 10. Great-grandfather of three.

PATTERSON, Gail (Tekuelve), 54, Our Lady of Perpetual Help, New Albany, Dec. 13. Mother of Amy Noe. Stepmother of Parri Lord, Paige Patterson-Grant and Pamela Willhite. Sister of Georgieann Holthaus. Step-grandmother of seven.

RAABA, Elmer J., 81, St. Mary, New Albany, Dec. 17. Husband of Mary J. (Whittinghill) Raaba. Brother of Judy Densford.

REED, Albert Leonard, 94, St. Gabriel, Connersville, Dec. 11. Husband of Rosella (Daniels) Reed. Uncle of several.

REID, Joseph C., 73, Holy Family, New Albany, Dec. 9. Father of Carol Berthaud, Angela Duerr and Melissa Reid. Brother of Dorothy and Charles Reid. Grandfather of five. Great-grandfather of one.

REYNOLDS, Mary Katherine, 79, Prince of Peace, Madison, Dec. 10. Wife of Robert J. Reynolds. Mother of Anna Marie Dreiman, Richard, Robert and Stephen Reynolds. Sister of Harold Strickfaden. Grandmother of eight.

RILEY, Thomas, 78, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Dec. 4. Father of Sue Ann Inman, Joe, Phil and Steve Riley. Brother of James Riley. Grandfather of 10. Great-grand-

father of one.

ROLANDO, Dorothy, 84, Sacred Heart, Clinton, Dec. 12. Mother of Natalia and Celso Castagnoli, Sue Willsey and Donald Rowe. Stepmother of Sheryl and Charles Rolando.

RUDOLF, Francis H., 76, St. Louis, Batesville, Dec. 13. Husband of Mary Jane Rudolf. Father of Terrie Denninger. Brother of Verena Doyle, Johanna Lecher, Marion White and Bernard Rudolf. Step-grandfather of four. Step-great-grandfather of three.

SCHROEDER, James Francis, 83, St. Barnabas, Indianapolis, Dec. 12. Husband of Geraldine (Shanahan) Schroeder. Father of Marion Adams, Ann Caskey, Amy Gallagher, Janet Miller, Mary Shreve, Edwin, James Jr., John, Joseph, Michael and Pete Schroeder. Brother of Joseph Schroeder. Grandfather of 29. Great-grandfather of eight.

SNYDER, Laurretta C., 83, St. Gabriel, Connersville, Dec. 12. Sister of Mary Bunyard, Frieda Risselman and Laurna Snyder.

SOLITO, Lourdes (General), 80, St. Luke, Indianapolis, Dec. 17. Wife of Ricardo Solito. Mother of Leo Solito. Sister of Amelia Mercado, Teresita Triambeng and Gerardo General. Grandmother of seven.

STIENS, Allene, 91, Holy Family, Richmond, Dec. 14. Mother of Charlotte Bartram. Grandmother of four. Great-grandmother of seven.

TONEY, Erma, 89, Holy Family, Richmond, Dec. 11. Wife of William Toney. Mother of Bonnie Barrett, Virginia Fry, Carrol Moak, Janice Ninde, Dannie and Ronnie Vogelgesang. Stepmother of Kay Jackson, Joan Ross and John Toney. Grandmother of 27. Great-grandmother of 41. Great-great-grandmother of 13.

TRAGESSER, Alfreda, 84, St. Vincent de Paul, Shelby County, Dec. 13. Mother of Barbara Durbin, Janice Holder, Mary Ann Weber, Gary and Michael Tragesser. Sister of Rosella Lawrence and Kenneth Winkler. Grandmother of 16. Great-grandmother of 25.

VIRDO, Mary, 84, St. Luke, Indianapolis, Dec. 7. Sister of Alfred Capuano.

WALLS, Merceda, 80, St. Gabriel, Indianapolis, Dec. 11. Mother of Julie Ann Golliver. Grandmother of four.

WEIGEL, William D., 47, St. Louis, Batesville, Dec. 19. Son of Don and Margie Weigel. Brother of Mary Beth Callihan, Joan Tuggle, Sue Ann Williams and Greg Weigel. †

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News briefs

U.S.

Brother of Unabomber says death penalty is no solution to violence

CONVENT STATION, N.J. (CNS)—David Kaczynski, who led federal investigators to his brother, Unabomber Ted Kaczynski, in 1996, spoke out against the death penalty in a recent talk at St. Elizabeth College in Convent Station. "The more you learn and think about the death penalty, the less likely you are to support it," Kaczynski said. "There exists a serious inequity in the structure of the system. The worst lawyers are reserved for the poorest individuals." On hand were members of New Jerseyans for a Death Penalty Moratorium, who believe that there should be a Senate vote in New Jersey to allow for a moratorium on capital punishment. "There needs to be a 'timeout' to study the death penalty in this state, and hopefully realize that, ultimately, it is not effective," Kaczynski said. "There has not been an execution in New Jersey in decades, yet the government continues to spend millions of dollars on it."

Center run by National Evangelization Teams draws hundreds of teens

ST PAUL, Minn. (CNS)—The Twin Cities' newest teen hot spot isn't the Old Navy store at the mall or the trendy nightclub downtown, but a converted gymnasium in West St. Paul known as the NET Center. More than 1,000 youth cram into the center on the first Saturday of every month to listen to Catholic speakers, sing at the top of their lungs and celebrate Mass together in a program called Lifeline. They come from all over the Archdiocese of St. Paul and Minneapolis, and as far away as the Dakotas, Wisconsin and Iowa, for an experience many describe as life-changing. Joe Roueche, outreach coordinator for NET Ministries, came up with the idea for Lifeline in 1995 as a way to make his organization more visible in the archdiocese, he said. NET (National Evangelization Teams) Ministries is an international youth ministry based in the Twin Cities that challenges young Catholics to love Christ and embrace the life of the Church, according to the group's Web site at www.netusa.org.

WORLD

Pope encourages people to meditate on the meaning of Christmas

VATICAN CITY (CNS)—Greeting thousands of people gathered around the Nativity scene in St. Peter's Square, Pope John Paul II encouraged people to silently look at the statue of the baby in the manger and think about the meaning of Christ's birth. In frigid temperatures under a sunny sky, the visitors gathered on Jan. 4 for the recitation of the midday Angelus prayer. In his Angelus address, the pope spoke about a verse from the Gospel of St. John: "The Word became flesh and made his dwelling among us." In his Gospel, St. John focuses on "the divine origin of Christ," yet at the same time "he forcefully insists on the reality of his Incarnation," the pope said. "Yes, Jesus is true God and true man," Pope John Paul said. "He is the only-begotten Son of God whom John and the other Apostles saw, heard and touched." The "mystery of the baby of Bethlehem" is the mystery of the face of God revealed to all humanity, the pope said.

Indian cardinal directs clergy to treat AIDS victims with dignity

COCHIN, India (CNS)—A priest's refusal to allow a cemetery burial for a parishioner who died of AIDS has led an

Indian cardinal to issue guidelines protecting the rights of people with AIDS. Cardinal Varkey Vithayathil of Ernakulam-Angamaly, head of the Syro-Malabar Church, urged clergy and others "to show love, respect and mercy to any parishioners hit by AIDS," reported UCA News, an Asian Church news agency based in Thailand. His instructions, contained in guidelines released on Dec. 31, are to be read at Mass on Jan. 11 in all parishes of the archdiocese. In the guidelines, Cardinal Vithayathil said AIDS patients should not be discriminated against in matters of basic Church rites. He instructed clergy to provide people with AIDS the anointing of the sick and burial rites, the same as any other member of the Church. He said that discrimination against people with AIDS violates the basic principles of the Christian faith.

Vatican astronomers thrilled at Spirit probe landing on Mars

ROME (CNS)—Engineers at the U.S. space agency, NASA, weren't the only people thrilled at the successful landing of the Spirit on Mars. Vatican astronomers, too, were overjoyed and relieved at the robot's safe touchdown on Jan. 3. "We used to joke about how the Martian star wars defense system was so good because it has been able to keep out so many invading interplanetary probes from Earth," said U.S. Jesuit Brother Guy Consolmagno, an astronomer, planetary scientist and curator of the Vatican meteorite collection. Only three exploratory probes have made it successfully onto the red planet: the Viking 1 and 2, which both landed in 1976, and the Mars Pathfinder in 1997. "The Russians have sent a number of probes as well as the Americans and there may still be some hope yet the Beagle 2 will send a signal it has landed," Brother Consolmagno said. The British-built Beagle 2 landed on Mars on Dec. 25, but no radio signal had been received to indicate it survived. The six-wheeled Spirit robot was to sniff out signs of life or conditions that support life. "It's an engineering success. A huge breakthrough," said U.S. Jesuit Father George Coyne, director of the Vatican Observatory.

PEOPLE

Gravedigger gets new home at archdiocesan cemetery in Oregon

PORTLAND, Ore. (CNS)—Eddie Viellgas, caretaker of the Mount Calvary Cemetery for the past 15 years, is getting some care of his own these days. The dilapidated mobile home where he raised his children with his wife, Irene, has been replaced by a \$40,000 three-bedroom modular house purchased by the Mount Calvary Cemetery Association. "Common sense and social justice go hand in hand," said Deacon Jim Roy, who directs the Mount Calvary Cemetery Association, a ministry of the Portland Archdiocese. "I thought the mobile home was absolutely terrible. It was wrong for me to be living in a nice home and for him to be living like that." Father Charles Dreisbach, pastor of Sacred Heart Parish in Klamath Falls, agreed, saying, "the old mobile home was run down to begin with and it just got worse. [Viellgas] really deserves this new house. He has been a great worker." Viellgas, a native of Guadalajara, Mexico, digs 40 to 50 graves per year at the cemetery, 15 miles east of Klamath Falls and just north of the California border. He mows and waters the grass, trims shrubs and keeps vandals at bay. †

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VATICAN

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the lectern used for liturgical celebrations during Christopher Columbus' voyages to America.

Pope John Paul II also personally wrote a letter of welcome, which is on display for all who visit the exhibit.

"The exhibit narrates the history of the papacy starting ideally from the tomb of St. Peter, the first pope," said Msgr. Roberto Zagnoli, curator. He is also the director of the Missionary-Ethnological Museum of the Vatican.

"The visitor will be led down in the grottoes of the most important basilica of the Vatican and from there trace the birth of the ancient basilica, built by emperor Constantine, on the tomb of the prince of the Apostles," he said.

"The subsequent sections deal with the pontifical elections, papal celebration and even the papal obligations throughout the ages in continuous dialogue with Church communities, the people, the cultural traditions and religions," Msgr. Zagnoli said.

And the display is not necessarily only for Catholics—non-Catholics as well would receive a deeper understanding of the history of the Church, Msgr. Zagnoli said.

"Art, daughter of beauty, is certainly one of the more significant elements which engages people in a dialogue, for all and not just Catholics," he said.

"The exhibit, for all its works and collections, is so unique and extraordinary that not to see it would mean missing a once-in-a-lifetime experience," he said.

(Admission to the "St. Peter and the Vatican" exhibit is \$18.50 for adults, \$9.50 for children ages 3-12 and \$13.50 for seniors. An audio tour is included. For more information, call 513-287-7000 or 800-733-2077 or log on to www.cincymuseum.org.) †



Photos by Oscar Williams

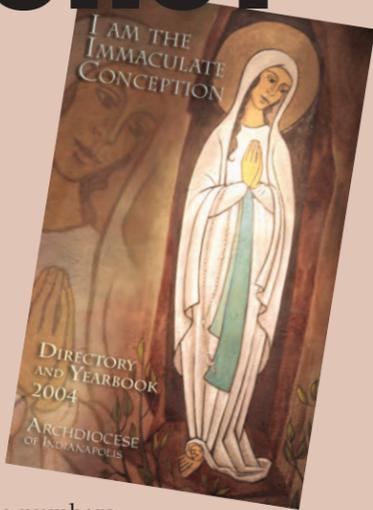


Above, the papal tiara of Pope Pius VII, dated to 1802, is one of the many artifacts from the history of the popes currently on display at the Cincinnati Museum Center. The crown includes gold and precious stones.

Left, Dennis Bartz looks up at a recreation of scaffolding in the Sistine Chapel. The recreation is just a part of the "Saint Peter and the Vatican: The Legacy of the Popes" exhibit at the Cincinnati Museum Center. The exhibit is the largest collection from the Vatican Museum to tour in the United States.

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