



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960

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January 14, 2005

Vol. XXXIV, No. 14 75¢

Pope asks adults to support young people's prayers about vocations

VATICAN CITY (CNS)—Many of the young people Pope John Paul II met and encouraged to follow God's call in the early days of his pontificate are priests, nuns and parents today, he said.

After having prayed about their own vocations 20 or 25 years ago, he said, it is time for them to support a new generation in discovering God's plan for their lives.

In his message for the 2005 World Day of Prayer for Vocations, the pope said that throughout his 26-year pontificate he has

met young people filled with happiness and enthusiasm, "but also thoughtful, because they were conscious of a desire to give full meaning to their lives."

"Young people need Christ, but they also know that Christ chose to be in need of them," he said in the message released on Jan. 8 at the Vatican.

The theme for the 2005 day of prayer, to be observed on April 17 in most countries, is "Called to Put Out Into the Deep."

The theme is taken from Jesus' words

to St. Peter and the disciples, encouraging them to set out again and cast their nets after a night of unsuccessful fishing.

"The command of Christ is particularly relevant in our time, when there is a widespread mentality which, in the face of difficulties, favors personal noncommitment," Pope John Paul said.

But through prayer and the intimacy with Christ that prayer brings, he said, comes awareness that "he is also present in moments of apparent failure, when tire-

less effort seems useless, as happened to the Apostles themselves."

"It is especially in these moments that one needs to open one's heart to the abundance of grace and to allow the word of the Redeemer to act with all its power," the pope said.

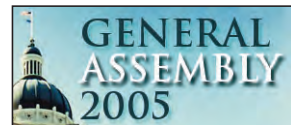
Pope John Paul promised young people **See VOCATIONS, page 8**

See Religious Vocations Supplement, page 9.

Indiana Catholic Conference gets ready for 2005 legislative session

By Brigid Curtis Ayer

As the wheels of the Indiana General Assembly begin to turn, Indiana Catholic



Conference Executive Director Glenn Tebbe is taking the Church's

pro-life message to the Statehouse.

The General Assembly began meeting for regular legislative action on Jan. 4. The four-month legislative session will be primarily aimed at passing a two-year state budget for the fiscal year beginning July 1, but will provide opportunities for a variety of other state legislation to be considered.

"The new leadership in the governor's office and in the Indiana House of Representatives may give the Indiana Catholic Conference some unique opportunities to have pro-life and education legislation passed which in previous years was blocked," said Tebbe. "I am hopeful in these areas; however, the downside may be in the areas of social justice and issues affecting low-income families due to the state's budget deficit."

The Indiana Catholic Conference board of directors, which is made up of Archbishop Daniel M. Buechlein and the other four bishops of Indiana as well as one lay member from each diocese, provides direction to ICC staff on which issues should be given priority in the legislative session. The following are bills the ICC will be closely following:

See LEGISLATURE, page 2



Missionaries of Charity clean up around homes damaged by the tsunami in Kanniyakumari, located on the most southern tip of India on Jan. 7. The World Health Organization said in early January that the 150,000 death toll from the earthquake-triggered tsunamis could rise if groups can't help stem the spread of dysentery and cholera.

When disaster strikes, people ask: Why does God allow suffering?

OTTAWA (CNS)—If God is all-powerful and all-good, why does he permit suffering on the scale of the tsunamis that devastated South and Southeast Asia?

Any time tragedy strikes, theological questions arise about how one can defend the goodness and sovereignty of God, a branch of theology called theodicy.

In the news media and on Internet blogs, or Web logs, theologians and journalists are weighing in with their

arguments and explanations after the Dec. 26 Indian Ocean disaster.

Anglican Archbishop Rowan Williams of Canterbury, England, created controversy with a column published in the British newspaper *The Sunday Telegraph*. The headline was: "Of course this makes us doubt God's existence."

Archbishop Williams later objected to the headline, but he wrote in his column: "Every single random, accidental death is something that should upset a faith bound up with comfort and ready answers. Faced

with the paralyzing magnitude of a disaster like this, we naturally feel more deeply outraged—and also more deeply helpless.

"The question 'How can you believe in a God who permits suffering on this scale?' is therefore very much around at the moment, and it would be surprising if it weren't—indeed it would be wrong if it weren't," he wrote.

In a Jan. 3 blog online at www.crosswalk.com/news/weblogs/mohler, the

See TSUNAMI, page 21

Fr. Justin DuVall elected archabbot of Saint Meinrad

By Sean Gallagher and Mary Ann Wyand

SAINT MEINRAD—On Dec. 31, the last day of the year in which they celebrated the 150th anniversary of the founding of their monastery, the Benedictine monks of Saint Meinrad Archabbey elected Father Justin DuVall as only the ninth abbot and sixth archabbot to lead the 110-member monastic community in southern Indiana.

Archabbot Justin, a 53-year-old native of Toledo, Ohio, succeeds Archabbot Lambert Reilly, 71, who announced last

spring that he would resign on Dec. 15 after serving nine years as the monks' spiritual and temporal leader.

During a press conference on Jan. 3, Archabbot Justin said, "At the time of the election, I was ... stunned is not an inaccurate word. I'm probably still running on some adrenaline, in fact, [and will be] for a while."

"Saint Meinrad, as you know, has been very blessed," he said. "Right now, I'm taking one day at a time and seeing how things go. ... Fortunately, too, I believe that the monks are understanding about

this. I think that they know that any new abbot needs a certain amount of time to adjust. I sense a tremendous amount of understanding and support from the community, and that helps a great deal."

Archabbot Justin said he is "faced with a happy task of finding out how we can best use the blessings that have come to Saint Meinrad. Many of those are already given a direction by the endeavors that are underway."

The new leader of Saint Meinrad Archabbey entered the monastic

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ARCHABBOT

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community's novitiate in 1973, professed his solemn vows in 1977 and was ordained to the priesthood in 1978.

For 11 years starting in 1984, Archabbot Justin served as prior, second in leadership in the monastery, and from 1996 until his election as archabbot, he was the provost-vice rector of Saint Meinrad School of Theology.

He served as associate dean of the School of Theology in 1995-96. After completing graduate studies in library science, he was assistant librarian at the archabbey library from 1979-93.

The election was carried out in accord with centuries-old Benedictine traditions. Following celebration of a votive Mass of the Holy Spirit to seek guidance and wisdom, all solemnly professed monks of the monastery gathered in the community's chapter room.

Benedictine Abbot Peter Eberle, president of the Swiss-American Congregation, of which Saint Meinrad Archabbey is a member, presided over the election.

The secret voting process by 92 of the archabbey's monks started at 9 a.m. on Dec. 31. After one hour and 25 minutes, the Saint Meinrad Archabbey Church bells were tolled to announce the election of the new archabbot.

Archabbot Justin assumed his new office immediately upon his acceptance of his election by his fellow monks.

Upon his acceptance, he was invested with a pectoral cross, a symbol of his office.

He will receive the remaining signs of his office—a ring, miter and crozier—as part of his abbatial blessing during a Mass scheduled on Jan. 21, the Solemnity of St. Meinrad. Archbishop Daniel M. Buechlein will be the principal celebrant.

Mary Jeanne Schumacher, director of communications for the archabbey, said the former archabbot will continue to travel widely as a leader of retreats, missions and days of recollection.

The Benedictine monks of Saint Meinrad educate priests, permanent deacons and lay ministers at their School of Theology as well as operate Abbey Press, which markets inspirational gifts and publications, and Abbey Caskets, which sells simple wooden caskets and cremation

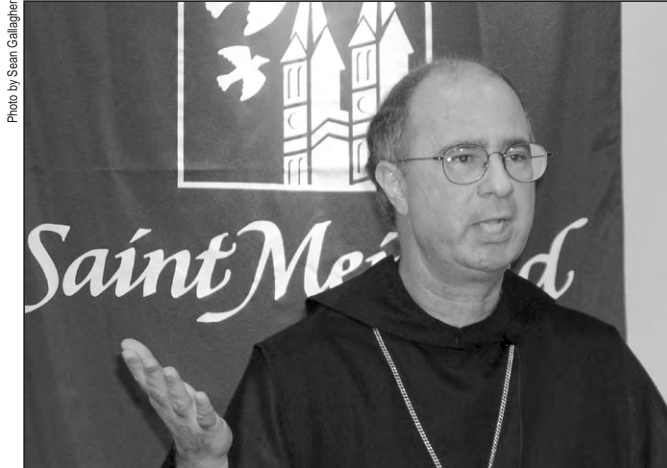


Photo by Sean Gallagher

During a press conference on Jan. 3, Benedictine Father Justin DuVall discusses his Dec. 31 election as archabbot of Saint Meinrad. He succeeds Archabbot Lambert Reilly as the spiritual and temporal leader of the 110-member monastic community in southern Indiana. Archabbot Justin said "one of our greatest challenges is to responsibly use the blessings that have come to Saint Meinrad ... to further the work that we do for the Church."

urns to the public.

Archabbot Justin said about 14 monks from Saint Meinrad serve in pastoral ministry at archdiocesan parishes in central and southern Indiana.

"I think that does represent a commitment to the archdiocese," Archabbot Justin said. "We do have monks who serve in other dioceses. ... I don't foresee any drastic change in the immediate future in those staffing positions. We have very good relations with the dioceses in which

we already have monks stationed. I hope to get to know a little better the bishops in those dioceses. I foresee the relationship remaining solid between Saint Meinrad and those dioceses."

Archabbot Justin said his predecessor, Archabbot Lambert, always used to say, "You're too good not to get better."

That advice will no doubt inspire the monks in the days and weeks ahead as they continue their ministries with their new spiritual and temporal leader. †

LEGISLATURE

continued from page 1

Life issues (abortion and cloning)

• Abortion facilities licensure—Senate Bill 235, authored by Sen. Jeff Drozda (R-Westfield), would require the State Department of Health to establish procedures for the inspection and licensure of a medical facility that performs more than four first trimester abortions in a calendar month; or at least one second trimester abortion. It also attaches fines for operating or advertising the operation of an

unlicensed medical facility that provides abortions.

• Abortion requirements—Senate Bill 76, authored by Sen. R. Michael Young (R-Indianapolis) and Sen. Patricia Miller (R-Indianapolis), would require abortion clinics to offer a video and audio ultrasound as part of informed consent law.

• Ban on human cloning—Senate Bill 268, authored by Sen. Patricia Miller (R-Indianapolis), would ban human cloning. The measure declares human cloning to be against public policy and would prohibit the state, a state educational institution, or a political subdivision of the

state from using resources to knowingly participate in human cloning activities.

• Conscience clause for pharmacists—Senate Bill 48, authored by Sen. Marvin Riegsecker (R-Goshen) and Sen. Jeff Drozda (R-Westfield), would give pharmacists the freedom to deny filling abortion-related prescriptions.

Family and children/marriage

• Earned Income Tax Credit bill—House Bill 1083, a bipartisan effort authored by two Catholics, Rep. Michael B. Murphy (R-Indianapolis) and Rep. John Day (D-Indianapolis), is a measure to provide a working family tax credit thus allowing a wage earner who heads a household to retain more of their earnings by lowering their tax liabilities. These credits allow families of modest means to keep more of what they earn and help lift low-income families out of poverty. The bill passed out of the House Ways and Means Committee by a 22-0, bipartisan vote. Tebbe testified before the committee in support of the bill.

• School choice program—According to Tebbe, there has been interest expressed in the House to develop bills for school choice options. Everything from tax credits to vouchers has been discussed as possible options. The goal is to give all families in the state a real educational choice. No bill has been filed to date.

• Same-sex marriage amendment—There are resolutions in both the House and the Senate calling for a constitutional amendment. The proposed amendment would affirm state law that a marriage

union be between a man and woman only, thus disallowing current law to be construed to allow other types of marital union—namely same-sex unions.

Death penalty

• Restrictions on imposing a death sentence—Senate Bill 316, authored by Sen. Anita Bowser (D-Michigan City), would restrict a judge from issuing a death sentence when a jury is unable to render a unanimous decision for one. Currently, in order for a death sentence to be given, a jury must render a unanimous recommendation. However, if the jury is not able to render such a recommendation, the judge may impose a death sentence. SB 316 would restrict a judge from doing so. Other possible bills which may be considered include a bill to prohibit capital punishment for the mentally ill and a bill to prohibit death sentences for accomplices in murder cases.

Parish life

• Food handling exemption—There are several bills being considered this session which would exempt certain nonprofit organizations from having to use certified food handlers for activities when food is sold. One of these bills, House Bill 1056, authored by Cleo Duncan (R-Greensburg), was scheduled for a committee hearing on Jan 11.

To learn more about the Church's position on a particular issue or public policy matter, check out the Indiana Catholic Conference's Web site for policy statements and position papers at www.indianacc.org. The ICC Web page has links to the United States Catholic Conference, other state Catholic conferences and the Indiana General Assembly, among other important links.

To become part of the Indiana Catholic Conference's action network, (The I-CAN Network) email the ICC at icc@indianacc.org for more information.

(Brigid Curtis Ayer is a correspondent for The Criterion and will be covering the 2005 General Assembly.) †

Correction

St. Luke parishioner Augustine Jumawan of Indianapolis read the petitions during the *Simbang Gabi* Mass as part of the Filipino Advent novena on Dec. 18 at St. Michael the Archangel Church in Indianapolis. He was incorrectly identified in a photograph in the Dec. 24 issue. †

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

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

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

Periodical Postage Paid at Indianapolis, IN.
Copyright © 2005 Criterion Press, Inc.

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



Phone Numbers:

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

Price: \$22.00 per year 75 cents per copy

Postmaster:

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

World Wide Web Page: www.archindy.org

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January. Mailing Address: 1400 N. Meridian Street, Box 1717, Indianapolis, IN 46206-1717. Periodical Postage Paid at Indianapolis, IN. Copyright © 2005 Criterion Press, Inc. ISSN 0574-4350.

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Army Pvt. Cory R. Depew helped build peace garden

By Mary Ann Wyand

BEECH GROVE—When Army Pvt. Cory R. Depew was home on a two-week military leave last fall, he helped build a peace garden at Holy Name of Jesus Parish and spoke to students in his stepbrothers' classes at Holy Name School.

The 21-year-old Beech Grove resident, who grew up in St. Susanna Parish in Plainfield, was killed on Jan. 4 near Mosul,



Army Pvt. Cory R. Depew

Iraq, when Iraqi insurgents attacked his patrol with gunfire and rocket-propelled grenades. Two other soldiers were injured in the attack.

He returned to Iraq on Oct. 3 and called home for the last time on Jan. 2.

Father Gerald Burkert, pastor, celebrated the Mass of Christian Burial for Depew on Jan. 13 at Holy Name Church. Burial followed in a family plot at a cemetery in Austin in southern Indiana.

His mother, Holy Name parishioner Sheryl Ann May of Beech Grove, said her son would receive a military funeral and be honored posthumously with a Bronze Star, a Purple Heart and spurs because he was a calvary scout.

"Cory was just so full of life," May said during a Jan. 9 interview at Holy Name Church. "Everybody who ever met Cory will remember him. He was just not somebody you could forget. He loved children and was a wonderful father to his [18-month-old] son, Brendan."

May said her oldest son also was a loving stepbrother to 11-year-old Wyatt and 7-year-old Elliot, and enjoyed talking with the students in the second-grade and fifth-grade classes last fall.

"While he was home, he helped plant trees and bushes in the peace garden," she said. "He liked to help people, and was proud of what he was doing."

Depew attended Roncalli High School in Indianapolis during his sophomore year and graduated from Southport High School in Southport in May 2003. He enlisted in the Army in September 2003 and completed basic training at Fort Knox, Ky.

"He was just putting his life together," May said. "He was just beginning his adulthood. He was so concerned about his son. He felt bad that he wasn't there for Brendan, but he felt like this was what he needed to do. He loved his country and he loved being in the Army. He was so proud of what he was doing. You heard it in his voice when he called home. He wasn't scared to be there. He felt he was doing what he was called to do. He knew from the eighth-grade that he wanted to be a soldier."

May said her son "didn't talk much about what was going on over there, but he did say that there were good people over there. He said, 'Not all Iraqis are bad people. There are good people that want us here and appreciate what we're doing. We're doing the right thing. They want freedom. They want to have a better life. We're fighting to save those people too.'"

May said prayers have helped her make it through each day since she was notified of her son's death last week.

"I feel them in my heart," she said. "I would not have been able to survive this if it had not been for the prayers. ... It is the only thing that holds me up some days." †



Above, Holy Name of Jesus parishioner Sheryl Ann May of Beech Grove holds her grandson, Brendan Faver, and stands with her sons, 11-year-old Wyatt and 7-year-old Elliot, in the new peace garden that her oldest son, Army Pvt. Cory R. Depew, helped build at Holy Name Parish when he was on military leave in September and October. Depew was killed on Jan. 4 near Mosul, Iraq. He was assigned to the 2nd Squadron, 14th Calvary Regiment, 1st Brigade, 25th Infantry Division, based in Fort Lewis, Wash.

Left, Army Pvt. Cory R. Depew poses for a portrait with his son, Brendan Faver, in October before beginning a tour of duty in Iraq.

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February 4, 2005, issue of *The Criterion*

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Pictures

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.

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All announcements and photos must be received by Thursday, January 13, 2005, 10 a.m. (No announcements or photos will be accepted after this date). All announcements without photos must be received by the same date.

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Editorial



File photo by Mary Ann Wyzand

Father Brian Esarey, left, and Father Eric Augenstein, right, join Archbishop Daniel M. Buechlein in the final blessing to conclude the Mass at which they were ordained to the priesthood on June 5, 2004, at SS. Peter and Paul Cathedral in Indianapolis. Several polls in recent years have found that more than 90 percent of priests say they are happy with their life as a priest.

Happy, fulfilled priests

From the pope to the faithful in the pews, the shortage of priests and sisters in the United States is recognized as a serious problem.

Item: Pope John Paul II told a group of U.S. bishops during their *ad limina* visits to the Vatican on Nov. 26 that they must address the “stark challenge” in the decline in priestly vocations.

Item: During their annual meeting in November, the U.S. bishops identified three themes that require priority attention. One was vocations to the priesthood and consecrated life.

Item: A study by sociologists James D. Davidson and Dean R. Hoge for the University of Notre Dame found that 62 percent of Catholics surveyed considered the shortage of priests and sisters to be a serious problem. It was third on a list of 12 items, topped only by the sex-abuse scandal and the fact that some bishops haven’t done enough to end that scandal.

Yes, it’s a serious problem. And frankly, part of the reason is that many Catholics hesitate to encourage their sons and daughters to answer the call they receive from God. They wonder if their children will be happy as priests, brothers or sisters.

They needn’t wonder about that. Evidence indicates that those who accepted a call to the priesthood and religious life are happy indeed—happier than those who marry, if the divorce rate is an indication of unhappiness in marriage.

There have been several polls of priests during recent years to determine their morale. As reported in *America* magazine in its Sept. 13, 2004, issue, they reveal a happy priesthood.

Father Stephen J. Rossetti conducted a poll between September 2003 and January 2004 that brought a response from 64 percent of the priests in 11 dioceses from coast to coast. A full 92 percent either agreed or agreed strongly with the statement, “I am happy as a priest,” and 83 percent said that they would join the priesthood again.

An earlier poll by the National Federation of Priests’ Councils, in 2001, found 94 percent of the priests either very happy or pretty happy, and 88 percent said they would choose the priesthood again.

A third poll, this one by *The Los Angeles Times* in October of 2002, found 91 percent satisfied with their life as a priest, and 90 percent said they would do it again.

Contrast that with a CNN poll of 5,000 Americans that discovered that only 63 percent were happy with their current job.

What do priests like most about being priests? “Joy of administering the sacraments and presiding over liturgy” was endorsed by 90 percent of the priests in the NFPC study. It was followed by “satisfaction of preaching the Word” and “opportunity to work with many people and be a part of their lives.”

In short, priests find their lives hugely rewarding.

But what about celibacy? This requirement of the priesthood and religious life discourages some people from pursuing a call. We have read about priests who have petitioned bishops, urging them to campaign for the lifting of the requirement for mandatory celibacy. Polls show that most Catholics are in favor of doing away with the requirement.

However, Father Rossetti’s survey showed that 55 percent of his respondents endorsed the statement, “I support the requirement that priests live a celibate life.” And 70 percent agreed with the statement, “Celibacy has been a positive experience for me.”

Perhaps, though, we shouldn’t emphasize priests’, brothers’ or nuns’ happiness too much. Yes, they are happy and feel fulfilled with their work, but the primary reason for answering a call from God is precisely that—it is a call from God to fulfill the special mission he has for each of us. They answer their call just as all of us do—to discern God’s will for us and to carry it out.

That call to religious life can come at any time, and it is coming more frequently to those who have pursued other careers for a number of years. We probably should stop referring to those calls as “late vocations” as they become the norm.

Above all, we need men and women of faith to serve God and his people. Happiness and fulfillment will result.

— John F. Fink

Spirituality for Today/Fr. John Catoir

Learning to accept God’s will

Recently, I read a letter to the editor from someone who expressed annoyance at a news story he read in the Catholic press. He chided the teachers of a group of grammar school children for encouraging their children to celebrate because the soldier for whom they had been praying returned home safely from the Iraq War.

He wrote: “Isn’t it time that we put such notions to rest once and for all—a God who micromanages the universe, pulling strings like a puppeteer? A God who acts capriciously, testing the faith of professed believers? A God with whom prayer sometimes works and sometimes doesn’t work?”

He went on: “We can advance our own adult spirituality by acknowledging first that life is full of random, often opposing forces, and that all living creatures, including humans, get hurt, badly, even die—planes fall out of the sky, cancer invades an organ, babies die in the womb, bullets and bombs kill soldiers.

“None of this is orchestrated by a God-in-the-sky, and none of it is prevented in answer to prayer.

“Prayer doesn’t change anything outside of ourselves.”

But this is not what Jesus taught. It sounds more like the skeptic Immanuel Kant (1724-1804). He was an early leader in the Rationalist Movement and taught that God is impersonal and inaccessible. Kant rejected the Christian approach to life and refused to make the leap of faith. He claimed that if there is a God, he is too far removed from this world to matter. Kant insisted that we are not accountable to God’s will. We are only accountable to ourselves.

Letters to the Editor

Russia was consecrated to Mary in 1984

Are you a follower of Our Lady? Do you follow His Holiness Pope John Paul II?

Are you acquainted with Carmelite Sister Lucia—the only living visionary of the original Fatima Marian apparition and message from Fatima, Portugal, in 1917? Then you may need to remember that Pope John Paul II consecrated Russia to Mary in 1984.

The pope had the Our Lady of Fatima pilgrim statue flown in from Fatima to the Vatican, where he and the world’s bishops consecrated Russia according to the request of the Blessed Virgin Mary.

Sister Lucia has given full disclosure: the consecration accomplished in 1984 satisfied the request of the Blessed Virgin Mary.

Thus, should anyone ask you if Russia has been consecrated you should tell them, “Yes, Russia has been consecrated.”

Stephen A. Kappes, Indianapolis

Seniors should be wary of companies offering prescription help

Recently, several members of St. Francis Hospital & Health Centers’ Senior Promise program received telephone calls from companies that offer assistance to seniors who are searching for prescription drug discount programs—for a fee. The costs of these programs can exceed \$300 each year, regardless of how many prescriptions you purchase through the program.

Some of these companies have given the false impression that a doctor or medical facility referred the company to local seniors. And some have even used sales pressure to convince seniors to join these

The Lord Jesus taught a much different theology: “Ask, and it will be given to you; seek and you will find; knock, and it will be opened to you. For everyone who asks receives; and he who seeks finds; and to him who knocks it will be opened. What man is there among you who, if his son asks for bread will give him a stone? Or if he asks for a fish, will give him a serpent? If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father who is in heaven give good things to those who ask him” (Mt 7:7-11).

When some prayers are not answered the way one would like, a true believer turns to the words of Jesus for help. He taught us to include in our petition the phrase “Thy will be done.” These are the very words that he used during his agony in the garden: “Not my will, but thine be done.”

We cannot command God to obey us. We can only accept in faith what he sends, even if we do not fully understand it. If one soldier returns and another does not, we can only accept the mystery of it. For some there will be ecstatic joy, and for others a heartbreaking disappointment.

St. Paul taught us to “rejoice with those who rejoice and weep with those who weep. Live in harmony with one another. Do not consider yourself to be wiser than you are (Rom 12:15).

The “adult spirituality” of which the writer speaks is more Kantian than Christian. If you believe that Jesus is a divine person and that his words are true, then you have made the leap of faith. Be at peace. God does answer our prayers.

“Bless the Lord who gives you counsel” (Ps 16:7).

(Father John Catoir is a columnist for Catholic News Service.) †

programs.

If you or a loved one receives any calls like these, contact the Indiana Attorney General’s office at 800-382-5516. If you are on either the Indiana Do Not Call List or the National Do Not Call Registry, the attorney general’s office will take action against the company.

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Don’t trust these companies that require you to pay for their services. Instead, turn to local resources for help.

James J. Poole

(James J. Poole is manager of St. Francis Hospital & Health Centers’ Senior Promise program.)

Letters Policy

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

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

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

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

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

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

The inspiring vocation story of a World War II prisoner

This week, with the permission of Bishop Peter Sartain of Little Rock, Ark., I borrow generously from his telling of a remarkable vocation story.

Karl Frederick Wilhelm Maria Leisner, prisoner 22356, died at age 30 on Aug. 12, 1945, barely three months after the liberation of the Dachau concentration camp. He had been imprisoned for five and a half years.

Born at Rees, Germany, Karl was the eldest of five children. He was bright, adventuresome, athletic and faith-filled—a natural leader. His teenage years were spent leading prayer, pilgrimages and camping trips. He was tapped by his bishop to serve as diocesan youth director.

Sensing a call to the priesthood, he entered the seminary. His seminary formation was interrupted by six months' compulsory government service in a labor camp, which entailed back-breaking work in murky swamps. Despite Nazi opposition, he arranged trips to Sunday Mass for fellow Catholic workers.

Serious about all he undertook, Leisner went through intense soul-searching before petitioning for ordination to the diaconate. He was particularly troubled about whether he was called to marriage or the priesthood, having become enamored of a young woman whose family he knew well. She ultimately encouraged him to seek ordination as a deacon.

Six months after ordination, Leisner was diagnosed with tuberculosis, most likely contracted in the damp swamps. He was sent to a local sanitarium. After hearing of a failed attempt on Hitler's life, he made an off-hand comment in a group of patients and was reported to the local police as anti-Hitler. He was taken directly from the sanitarium to jail and thus began five and a half years in the hands of the Nazis.

Youthful but frail, Leisner quickly became a favorite of other prisoners at Dachau. Though sick, he always presented a joyful exterior and offered encouragement to fellow internees. He scrounged bits of food for the hungriest and sickest, and shared his own meager rations.

Leisner lived as a deacon at Dachau, and everything he did was for the sake of Christ. He had been imprisoned just months before his ordination to the priesthood, and prisoners shared the unlikely hope that he could be ordained a priest, even in the camp. The unthinkable became possible when a French bishop was sentenced to Dachau for his collaboration with the Resistance.

The necessary Church documents were smuggled in and out of the camp. At great personal risk, a 20-year-old woman living in a local convent became an underground courier, using the alias "Madi." In early December 1944, Leisner received a letter from one of his sisters, in the middle of

which were these words, written in another's hand: "I authorize the ceremonies requested provided that they are done validly and that there remain definite proof." The words were followed by the signature of Leisner's bishop.

Many prisoners participated surreptitiously in an intricate plot to prepare for the ordination. Vestments were tailored for the bishop and Leisner, a bishop's ring was crafted by a Russian communist, and a crozier was carved by a Benedictine monk. Inscribed into the curve of the staff were the words, "Triumphant in Chains."

Still weak with tuberculosis, his face red with fever, Leisner was secretly ordained a priest at Dachau on Dec. 17, 1944. He secretly celebrated his first Mass on Dec. 26, the only Mass he would ever celebrate.

When the Allies liberated Dachau on April 29, 1945, the gravely ill priest was taken to a hospital, where he died on Aug. 12 in the presence of his family. For most of his life, he had kept a diary, and the last entry, dated July 25, echoed the final words of St. Stephen: "Bless my enemies, too, O Lord. 'Lord lay not this sin to

their charge.'"

Pope John Paul II beatified Karl Leisner in 1996 in the Olympic stadium in Berlin, built by Hitler for the 1936 games. Holding the crozier used at Blessed Karl's ordination, the pope said, "Karl Leisner encourages us to remain on the way that is Christ. We must not grow weary, even if sometimes this way seems dark and demands sacrifice. Let us beware of false prophets who want to show us other ways. Christ is the way that leads to life. All other ways are detours or wrong paths."

Present for the beatification were Blessed Karl's brother and family, former inmates of Dachau, and an elderly Sister Josefa Imma Mack, once known as "Madi." Fifty-two years earlier, she had risked her life so that a young man she never met could be ordained a priest in secret.

May Blessed Karl be a special patron for vocations to the priesthood. May the nun once known as "Madi" be an inspiration for courageous young women to seek the consecrated life. †

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 historia inspiradora de la vocación de un prisionero en la Segunda Guerra Mundial

Esta semana, con el permiso del obispo Peter Sartain de Little Rock, Arkansas, he tomado prestado en todos sus detalles, uno de sus relatos más extraordinarios sobre la historia de una vocación.

Karl Frederick Wilhelm Maria Leisner, prisionero 22356, murió a la edad de 30 años el 12 de agosto de 1945, escasamente tres meses después de su liberación del campo de concentración Dachau. Estuvo en prisión por cinco años y medio.

Karl había nacido en Rees, Alemania y era el mayor de cinco hermanos. Era listo, intrépido, atlético y rebosaba fe—un líder natural. Sus años de adolescencia transcurrieron dirigiendo plegarias, en peregrinajes y campamentos. Su obispo lo entusiasmó para que sirviera como director juvenil diocesano.

Sintiendo el llamado al sacerdocio, entró al seminario. Su formación como seminarista se vio interrumpida por un servicio obligatorio en un campo de trabajo, el cual implicaba trabajo muy pesado en tenebrosos pantanos. A pesar de la oposición Nazi, organizaba viajes para que los trabajadores católicos pudiesen asistir a misa los domingos.

Fiel a todo cuanto emprendía, Leisner realizó una intensa búsqueda espiritual dentro de sí mismo antes de hacer la petición para su ordenación al diaconato. Le preocupaba particularmente si había sido llamado al matrimonio o al sacerdocio, habiéndose enamorado de una joven cuya familia conocía bien. Ella finalmente le animó a buscar la ordenación como diácono.

Seis meses después de su ordenamiento,

a Leisner se le diagnosticó tuberculosis, probablemente contraída en el ambiente frío y húmedo de los pantanos. Fue enviado a un sanatorio local. Después de saber de un fallido atentado contra la vida de Hitler, hizo un comentario entre un grupo de pacientes, el cual fue reportado a la policía local como anti-Hitler. Lo llevaron del sanatorio directamente a la cárcel y ese fue el comienzo de cinco años y medio en poder de los nazis.

Joven pero frágil, Leisner pronto se convirtió en el preferido entre los prisioneros en Dachau. Aunque enfermo, siempre estaba alegre y daba ánimo a sus compañeros internos. Se las arreglaba para obtener alimentos para los más hambrientos y los enfermos; y compartía las exiguas raciones que le tocaban.

Leisner vivió como diácono en Dachau y todo cuanto hizo fue en el nombre de Cristo. Había sido encarcelado pocos meses antes de su ordenación al sacerdocio y los prisioneros compartían la improbable esperanza de que él pudiera ser ordenado sacerdote, aunque fuese en el campo. Lo improbable se hizo posible cuando un obispo francés fue sentenciado a Dachau por su colaboración con la Resistencia.

Los documentos eclesiológicos necesarios fueron recibidos y enviados clandestinamente. Corriendo un enorme riesgo personal, una mujer de 20 años que vivía en un convento local se convirtió en mensajera encubierta, utilizando el nombre de "Madi" como pseudónimo. A principios de diciembre de 1944, Leisner recibió una carta de una de sus hermanas, en cuyo texto estaban escritas estas palabras, en letra de otra persona: "Autorizo las ceremonias

solicitadas siempre y cuando sean realizadas en forma legítima y que haya una constancia definitiva." A continuación de las palabras aparecía la firma del obispo de Leisner.

Muchos prisioneros participaron subrepticamente en un plan para preparar la ordenación. Se adaptaron las vestiduras para el obispo y para Leisner; un comunista ruso también fabricó a mano un anillo de obispo y el báculo pastoral fue tallado por un monje benedictino. En la empuñadura del báculo se escribieron las palabras "Triunfante en Cadenas".

Todavía débil por causa de la tuberculosis y con el rostro rojo por la fiebre, Leisner fue secretamente ordenado como sacerdote en Dachau el 17 de diciembre de 1944. Celebró secretamente su primera misa el 26 de diciembre, por cierto, la única que celebraría.

Cuando los aliados liberaron Dachau el 29 de abril de 1945, el sacerdote gravemente enfermo fue llevado a un hospital donde murió el 12 de agosto en presencia de su familia. La mayor parte de su vida había mantenido un diario, y lo último que escribió el 25 de julio, fueron las mismas palabras de San Esteban: "Bendice también a mis enemigos, Oh Señor. 'Señor, no los castigues por sus pecados.'"

El Papa Juan Pablo II beatificó a Karl

Leisner en 1996 en el Estadio Olímpico de Berlín, construido por Hitler para los juegos de 1936. Sosteniendo el báculo que se usó en la ordenación del Beato Karl, el papa dijo, "Karl Leisner nos anima a permanecer en el camino que es Cristo. No debemos desanimarnos, aún cuando algunas veces este camino parezca oscuro y nos exija sacrificios. Tengamos cuidado con los falsos profetas que quieran enseñarnos otros caminos. Cristo es el camino que nos conduce a la vida. Todos los demás caminos son desvíos o caminos errados.

En la beatificación del Beato Karl estuvieron presentes el hermano de Karl y su familia, antiguos internos de Dachau y una anciana, la Hermana Josefa Imma Mack, quien una vez fue conocida como "Madi". Cincuenta y dos años antes ella arriesgó su vida para que un joven, a quien nunca conoció, pudiese ser ordenado sacerdote en secreto.

Que el Beato Karl sea patrono especial de las vocaciones sacerdotales. Que la monja a quien una vez se le conoció como "Madi" sirva de inspiración para jóvenes mujeres valerosas que busquen la vida consagrada. †

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 servir en la iglesia, especialmente como sacerdotes y gente religiosa.

Check It Out . . .

"From Dream to Action," a Rev. Dr. Martin Luther King Jr. birthday celebration, will take place at 4 p.m. on Jan. 16 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. The prayer service will feature the liturgical dancers of St. Rita Parish, the archdiocesan Gospel choir and personal testimonies about how the principles of King affected their lives. The event is sponsored by the archdiocesan Multicultural Commission. For more information, call the Cathedral parish at 317-634-4519.

St. Elizabeth's and Coleman Pregnancy and Adoption Services, 2500 Churchman Ave., in Indianapolis, is having **open houses** from 1 p.m. to 4 p.m. on Jan. 16, from noon to 5 p.m. on Jan. 20 and 21, and from 1 p.m. to 4 p.m. on Jan. 23. The open houses are celebrating the completion of renovation work that was started after a tornado damaged the agency's facility on Memorial Day weekend last year. The damage caused the teenage mothers and infants who reside there to be temporarily moved to another location. For more information, call the agency at 317-787-3412.

St. Mary Parish, 212 Washington St., in North Vernon, offers **adoration of the Blessed Sacrament** on the first Friday of each month from 9 a.m. to 5 p.m. For more information, call the parish at 812-346-3604.

St. Charles Borromeo Parish, 2222 E. Third St., in Bloomington, offers **adoration of the Blessed Sacrament** on the first Friday of each month from noon to 6 p.m. On all other Fridays of each month, adoration is held from noon to 3 p.m. in the chapel behind the main sanctuary. For more information, call the parish at 812-336-6846.

Seventh- and eighth-grade students interested in applying to Brebeuf Jesuit Preparatory School, 2801 W. 86th St., in Indianapolis, are invited to visit the school for an **informational evening** from 7 p.m. to 8:30 p.m. on Jan. 18. Eighth-grade students are also invited to take the **entrance exam** on Jan. 22. For more information, call Cathy Muse in the admissions office at 317-876-4726 or e-mail cmuse@brebeuf.org.

The Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove, is offering a weeklong retreat titled **"School of Lectio Divina"** on Feb. 5-11 presented by Benedictine Sisters Mary Margaret Funk, Jennifer Mechthild Horner, Juliann Babcock, Carol Falkner and Nicolette Etienne. The week of silence and direction will help participants enter more deeply into the practice of Lectio Divina. The retreat center will also offer two **Ash Wednesday Mini-Retreats** from 9 a.m. to noon and again from 6 p.m. to 9 p.m. on Feb. 9. The mini-retreats will be a chance for participants to begin their Lenten journey with the monastic community of Our Lady of Grace Monastery. **"Introduction to Centering Prayer"** will be held from 9 a.m. to 4 p.m. on Feb. 12 and presented by Benedictine Sister Anna Marie Megel. For more information about any of these programs, call 317-788-7581 or e-mail benedictinn@yahoo.com or log on to www.benedictinn.org.

The **Catholic Business Exchange** will have its next meeting on Jan. 21 at the Knights of Columbus Hall, 2100 E. 71st St., in Indianapolis. The meeting will begin with a 6:30 a.m. Mass followed by networking, a buffet breakfast and guest speaker. The meeting will end at 8:30 a.m. Steven J. Beck, president of Indiana Venture Center, will speak on "Faith and Business: They Can Go Together." The cost is \$10 per person. For more information, call Jim Liston at 317-469-1244.

Saint Mary-of-the-Woods College is holding a **Teacher**

Licensure Institute from 10 a.m. to noon on Jan. 15. The institute will show college graduates how they can complete teacher licensure requirements in 12 to 18 months and continue in a current job while completing the courses via distance learning. Reservations are required. For more information or to reserve a place, call 812-535-5104 or e-mail wedadms@smwc.edu.

The annual **Memorial Service for the Unborn**, sponsored by Right to Life of Indianapolis, will be held from 2 p.m. to 3 p.m. on Jan. 30 in the Indiana War Memorial auditorium at the corner of Michigan and Meridian streets in downtown Indianapolis. The service will give participants a chance to pray for the millions of children killed since the legalization of abortion in 1973. Indiana Secretary of State Todd Rokita will be the keynote speaker. The event is free and open to the public. All are invited to join in a prayerful walk around Monument Circle after the service. For more information, call the Right to Life of Indianapolis office at 317-582-1526.

"Celebrate Life Night" will be held at St. Bartholomew Parish, 1306 27th St., in Columbus, on Jan. 15. Mass will be celebrated at 5 p.m., followed by a chili supper at 6 p.m. A free-will offering will be collected for the supper to benefit Stem Cell Information Campaign, a pro-life ministry. A pro-life piano concert will be offered at 7 p.m., with proceeds from a free-will offering supporting the Gabriel Project of Indiana. Augustinian Father Denis Wilde, a priest associate with Priests for Life, will perform at the concert and celebrate the Mass. The event is sponsored by the Abba, Father Chapter of Catholics United for the Faith. For more information, call 812-342-9550.

Fatima Retreat House, 5353 E. 56th St., in Indianapolis, is offering several retreats in coming weeks. **"Blessed Grieving: When a Loved One Dies"** will be held on Jan. 21-23. Msgr. Paul Koetter, pastor of St. Monica Parish in Indianapolis, and Dr. Margie Pike, a member of St. Agnes Parish in Nashville, will present the retreat, which will invite participants to journey with others as well as deepen their own understanding of the grieving process through the use of Scripture. The cost is \$145 per person. **"Yearning for God, the Desire of Our Heart"** will be held on Feb. 4-5. The pre-Lenten retreat will give participants a chance to strengthen their yearning for God through dialogue, silence and the sacraments. The cost is \$75 per person. Author Michael Dubruel will present **"Power of the Cross"** on Feb. 11-13. The retreat will help participants find God's unique purpose for them and teach them to overcome the evil they have suffered at the hands of others. The cost is \$145 per person. **"Lent Puts My Life in Perspective"** will be held on Feb. 18-20. Jesuit Father Richard Buhler will lead the silent retreat, which will use aspects of *The Spiritual Exercises of Saint Ignatius*. The cost is \$145 per person. For more information, call the retreat house at 317-545-7681. †

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VIPs . . .



J. Ronald and Carole Rettig, members of St. Agnes Parish in Nashville, celebrated their 50th wedding anniversary on Jan. 8 with a Mass at their parish followed by a reception for family and friends. The couple was married on that date in 1955 at St. Therese of the Infant Jesus (Little Flower) Church in Indianapolis. They have seven children: Chris, Dan, Gary, Jim, Mike, Paul and Steve Rettig.

They have 17 grandchildren and one great-grandchild. †

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

The Assassination of Richard Nixon (THINKFilm) Rated **A-III (Adults)** because of a scene of graphic violence, sporadic rough and crude language, and profanity. Rated **R (Restricted)** by the Motion Picture Association of America (MPAA).

White Noise (Universal)

Rated **A-III (Adults)** because of some frightening episodes and grisly crime images, an attempted suicide, an instance of rough language and a few crass expressions.

Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the MPAA. †

Former Gov. Kernan commutes death sentence before leaving office

By Mary Ann Wyand

As one of his last official gubernatorial actions on Jan. 7, outgoing Gov. Joseph Kernan commuted the death sentence of Indiana Death Row inmate Michael W. Daniels to life in prison without parole.

Daniels had been sentenced to death for the Jan. 16, 1978, murder of Rev. Allan Streett during a robbery with accomplices Don C. Cox and Kevin Edmonds as the Protestant chaplain at Fort Benjamin Harrison shoveled

snow from his driveway in Indianapolis.

This was the second time that Gov. Kernan spared the life of a condemned killer. He is the only Indiana governor to commute a death sentence in four decades.

The governor said he decided to reduce the capital sentence to life in prison without parole because Daniels was 19 at the time of the crime, suffers from a mental illness, has a low IQ, received inadequate legal representation, and there were doubts about who shot Rev. Streett when the men robbed him of a dollar.

Gov. Kernan also noted that both Cox and Edmonds are no longer in prison.

Daniels, who is incarcerated at the state's Maximum Control Facility in Westville, Ind., has been diagnosed as psychotic with a very low IQ and is unable to assist in his own defense. He has spent 25 years in prison.

In his decision, Gov. Kernan said "evidence casting doubt on Daniels' role in these crimes was never presented to the jury and cannot now be considered by the judicial system. Clemency is appropriate in this case both to correct an error the courts have identified and to maintain confidence in the judicial system."

The governor said he has "now encountered two cases where doubt about an offender's personal responsibility and the quality of the legal process leading to the capital sentence has led me to grant clemency. These instances should cause us to take a hard look at how Indiana administers and reviews capital sentences."

Archbishop Daniel M. Buechlein, general chairman of the Indiana Catholic Conference, said on Jan. 10 that he was pleased to learn that Gov. Kernan, during his last week in office, granted clemency for Daniels.

"As Catholics, we must oppose the death penalty

because the circumstances of our day do not warrant it," Archbishop Buechlein said in a written statement. "Pope John Paul II has often expressed his concern that society can be protected without taking the life of individuals, thereby giving them the chance to repent and seek reconciliation with God."

The archbishop emphasized that God is merciful and seeks out those who are lost.

"We believe the state should not exercise its right to impose the death penalty if the evil effects outweigh the good," Archbishop Buechlein said. "In recent times, the death penalty does more harm than good because it feeds a frenzy for revenge" and "there is no demonstrable proof that capital punishment deters violence."

The archbishop said he "applauds Gov. Kernan's decision to commute two capital sentences while in office. In his latest decision, [the governor] wrote that he hopes in the coming months all three branches of state government can come together again to determine whether Indiana's capital sentencing system is fair enough. We hope that the new governor [Mitch Daniels], legislative leaders and judges agree."

Streett's son, Tim, witnessed the shooting but was 15 years old at the time and gave conflicting statements to authorities. He had previously identified two other suspects in the murder. Under hypnosis, he said Daniels was the man who shot his father.

Tim Streett said he has forgiven Daniels, Cox and Edmonds for their part in the robbery and murder of his father, and he supported the governor's decision to commute Daniels' death sentence to life without parole. Streett also had successfully lobbied for Cox to be released from prison early. †



CNS photo by Gregory A. Shemitz, Long Island Catholic

Opposing the death penalty

Sister Helen Prejean, a death penalty opponent and author of the best seller *Dead Man Walking*, chats with a reporter in mid-October after delivering a lecture on the evils of the death penalty at Our Lady of the Miraculous Medal Church in Wyandanch, N.Y. Sister Helen, a member of the Sisters of St. Joseph of Carondelet, recently completed her second book, *The Death of Innocents: An Eyewitness Account of Wrongful Executions*, which was released on Dec. 28.

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U.S. bishops' conference president calls Palestinian election 'historic'

JERUSALEM (CNS)— Bishop William S. Skylstad of Spokane, Wash., president of the U.S. Conference of Catholic Bishops, called the Palestinian election on Jan. 9 a "historic day" for the Palestinians.

"The elections might mark a new day for people who are looking toward the future with hope," said Bishop Skylstad, who was in Jerusalem at the invitation of the bishops in the Holy Land for an annual meeting on the problems faced by the region's Christians.

"We wish them the best. We need to continue to address [the issues] with prayer and hope as we look to the future in solidarity with people here," Bishop Skylstad said.

Also attending the conference were Msgr. William P. Fay, general secretary of the bishops' conference, and John Carr, secretary of the U.S. bishops' Department of Social Development and World Peace.

The group observed voting at two polling sites in East Jerusalem and two in Bethlehem, West Bank, where they also celebrated Mass at a Melkite Catholic church and met with local parishioners.

"The hope would be that the Palestinian people would see this as an opportunity to clarify for themselves what is important, and what is important is to continue working toward peace," said Msgr. Fay. "We hope that whoever is elected sees that violence is not the way to [reach] real justice and peace."

Though Palestinians were out voting, there was a "degree of wariness" about whether the election would have any effect on the future, he said.

Msgr. Fay said he hoped the person elected would be one who could lead the Palestinians to a just peace and that the Palestinian people would stand behind their newly elected leader.

The next day, former



Palestinian Prime Minister Mahmoud Abbas was declared president of the Palestinian Authority.

Abbas won 62.3 percent of the vote; his main challenger, independent candidate Mustafa Barghouti, won about 20 percent. The remaining five candidates scored in low single digits,

The Associated Press reported.

Bishop Skylstad said early morning voting in East Jerusalem appeared minimal, but later in Bethlehem the turnout appeared to increase.

Balloting in East Jerusalem took place at post offices. Israel called the

votes "absentee ballots" to avoid any appearance of Palestinian sovereignty over Jerusalem.

Carr said the day was "full of expectation and skepticism as to the road forward."

Bishop Skylstad agreed and said, "We picked up a mix of [emotions] all the

Representatives of the U.S. bishops' conference talk with electoral workers outside a polling station inside Jerusalem's Jaffa Gate on Jan. 9. From left are John Carr, head of the U.S. bishops' Department of Social Development and World Peace; Bishop William S. Skylstad, conference president; and Msgr. William P. Fay, general secretary. Palestinians, electing a successor to Yasser Arafat, overwhelmingly chose moderate Mahmoud Abbas, who has promised to revive a peace process with Israel after years of bloodshed.

way from skepticism to hopefulness." He added that people in the Holy Land need "peace and freedom."

The U.S. delegation was joined by Archbishop Brendan O'Brien of St. John's, Newfoundland, president of the Canadian bishops' conference, and Msgr. Mario Paquette, general secretary.

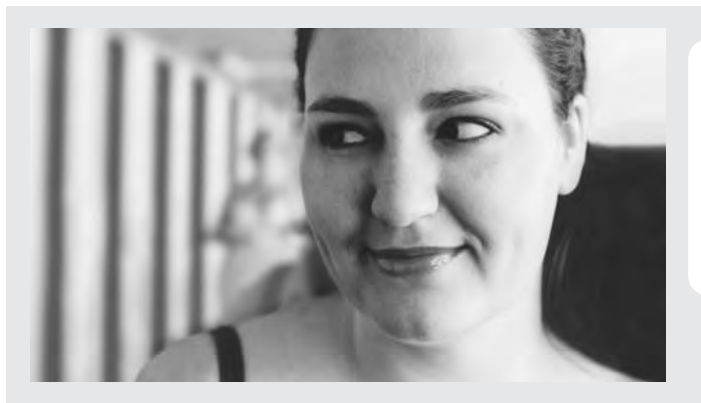
The delegation met with Latin Patriarch Michel Sabbah of Jerusalem and with Archbishop Pietro Sambi, Vatican nuncio to Israel and the Palestinian territories. Delegation members were scheduled to meet with Israeli and Palestinian officials as well as tour Bethlehem University and several Catholic schools and institutions in Bethlehem. They also planned to travel to Nazareth to visit the Catholic community there.

The Church officials also were scheduled to meet with representatives of Catholic agencies in the Holy Land. †

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VOCATIONS

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that he constantly supports them with his prayers as they try to discern whether God is calling them to married life, the priesthood or religious life.

The pope prayed that God would "give zealous and holy priests to every part of his flock."

He also offered prayers for priests, religious and catechists who have been entrusted with the task of helping young people progress on the path to holiness.

"When adult Christians show themselves capable of revealing the face of Christ through their own words and example, young people are more ready to welcome his demanding message, stamped as it is with the mystery of the cross," he said.

Pope John Paul ended his message with a prayer that Jesus would "waken in the hearts of young people the desire to be witnesses in the world of today to the power of your love."

"Fill them with your spirit of fortitude and prudence, so that they may be able to discover the full truth about themselves and their own vocation," he prayed. †

'Lives Bearing Lasting Fruit'

By Fr. Joseph B. Moriarty

Director of the archdiocesan Office of Priestly and Religious Vocations

Reflecting on this year's Religious Vocations Supplement theme of "Lives Bearing Lasting Fruit,"

I am reminded of many priests and sisters, holy men and women who nourished my priestly vocation by their prayerful example and their lives bearing lasting fruit.

Our theme for this supplement is derived from the United States Conference of Catholic Bishops' brochure "Words of the Holy Father," in which Pope John Paul II reflects on the

words of John's Gospel—"Go to bear fruit, fruit that will last" (Jn 15:16)—and encourages youth to consider a vocation of service and sacrifice in the Church.

As I reflect upon my own call to priesthood, I remember many priests and sisters, holy men and women whose lives of faith, devotion and service live on in my own priestly ministry. Their lives bore fruit in my life, and I believe continue to bear fruit in the life of my priestly ministry.

These priests and sisters, holy men and women, taught me that at the root of every Christian vocation is Jesus Christ. It is he who calls, confirms and equips us to faithfully live out all that he calls us to.

In my parent's marriage, in my pastors and associate pastor's commitment to priesthood, in the Sisters of the Third Order of St. Francis of Oldenburg, in the Benedictine monks of Saint Meinrad, and in the priests and professors at Mundelein Seminary, the message that Jesus Christ is the root of every Christian vocation has been made clear to me.

I recall these people of faith often when I hear and read the words, "Do this in memory of me" (Lk 22:19-20). For as they heard and believed these words, they have formed me to do the same.

Imagine! These words were spoken at the Last Supper 2,000 years ago, and they abide today in the lives of those who hear and believe. It is no coincidence that these words were spoken at the Last Supper for it is here, at the Last Supper, that Christ instituted the Eucharist and celebrated what we have come to know as the liturgy, "the summit toward which the activity of the Church is directed" (*The Constitution on the Sacred Liturgy*).

Giving witness to the liturgy as the central action of importance in the faith lives of priests and sisters, holy men and women, brought and continues to bring a renewed understanding of what the priest is praying when he says, "May he make us an everlasting gift to you" ("Eucharistic Prayer III," *Roman Sacramentary*).

In desiring to make ourselves an everlasting gift to God, we live lives bearing lasting fruit. Let us pray in the contexts of the liturgy that God through our vocations will make us everlasting gifts to himself.

Many efforts have been initiated this past year by the archdiocesan Vocations Office and supportive organizations, including the Serra Club of Indianapolis and the Terre Haute Serra Club, to foster a clearer sense that Jesus Christ is the root of every Christian vocation.

I offer a particular thanks and congratulations to the Serra Club of Indianapolis, who made available prayer booklets on "The Holy Rosary and Eucharistic Adoration" to every parish within the archdiocese, to the Serra Club of Terre Haute for affirming their priests and religious with an evening of affirmation, and to the Knights of Columbus, whose statewide campaign to support our seminarians includes offering stipends to every seminarian in the state.

Many of our parishes have begun Holy Hours with adoration and Benediction for vocations. I thank our pastors, parish life coordinators and all who have organized and contributed to these efforts.

Indeed, Jesus Christ is the root of every vocation.

Within the pages of this Religious Vocations Supplement, you will read stories of the lives of men and women who desire that their life be an everlasting gift to God that bears lasting fruit. On one page, you will see pictures of the seminarians of the archdiocese surrounding a photograph of Archbishop Daniel M. Buechlein praying before the Blessed Sacrament.

Following the lead of our archbishop, it is here that we must pray, it is here that we must be rooted, for indeed Christ is the root and foundation of every Christian vocation. Rooted in him, our lives will bear fruit; fruit that will last. †



Photo by Sean Gallagher



Father Michael O'Mara, pastor of St. Mary Parish and administrator of St. Philip Neri Parish in Indianapolis, gives Communion to a St. Mary parishioner at Mass on Dec. 20. Father O'Mara said that he has found great joy in ministering to the Hispanic community and in seeking to bring about a greater unity among the diverse people he serves.

Priest finds joy in diverse parish

By Sean Gallagher

Nearly 20 years ago when he was a seminarian, Father Michael O'Mara had what might have seemed to have been an ordinary summer ministry assignment at Holy Cross Parish in Indianapolis.

Little did he know then that his experience there planted seeds that have born abundant fruit over the past six years while he has been pastor of St. Mary Parish in Indianapolis, a largely bilingual faith community.

"There were people at Holy Cross Parish in the neighborhood who only spoke Spanish," Father O'Mara said. "That was a startling revelation. My desire to want to speak with these people started growing."

That summer experience led Father O'Mara, who had minored in Spanish while a seminarian at Saint Meinrad College, to extend his studies.

Near the end of his theological studies, he spent several months at the Mexican-American Cultural Center in San Antonio, Texas, where he grew in his knowledge of Spanish and learned much about the culture of Hispanic immigrants to the United States.

In his last year in the seminary, he also had an assignment to St. Mary, where he would be pastor, on weekends for several months.

Although he noted that he did not preach in Spanish at the parish, he said that the Hispanic community there at the time adopted him—some of them came to his diaconate ordination and sang at his Mass of Thanksgiving after his priestly ordination.

Despite all of this contact with the Hispanic community during his priestly formation, today Father O'Mara

acknowledges that he could have never predicted the significance that ministry to and with them would have in his priestly life.

"I had no idea," he said. "I never ever would have dreamed that I would be using Spanish in my ministry as my primary language. I never would have believed it."

And if he had been led solely by his own inclinations, things may have been different.

When Archbishop Daniel M. Buechlein asked him to become the pastor of St. Mary Parish in 1998, Father O'Mara was resistant, thinking that he needed more time to prepare for this special assignment.

As it happened, Archbishop Buechlein remained confident in Father O'Mara's abilities, and he ultimately became the pastor of the downtown Indianapolis parish.

Life as pastor of St. Mary's has been busy.

Although a relatively small parish—it has 581 registered households—approximately 150 baptisms were celebrated there in a recent three-month period. The number of Masses offered in the parish on a regular basis has also increased.

Through this sacramental ministry as well as in visitation to the sick and in aid to the poor, Father O'Mara, according to St. Mary's pastoral associate, Franciscan Sister Theresa Wentz, has been working hard to create one family of faith among the parish's diverse members.

"I think that he has done wonderfully well bridging between the English and the Spanish," she said. "I think he does want to create an atmosphere in which the Hispanic people are welcomed as a family, welcomed into all aspects of Catholic living and the Catholic

See O'MARA, page 12

Seminarian ponders 'big questions' through art

By Sean Gallagher

Aaron Jenkins, a member of St. Mary Parish in Rushville, has been a seminarian for the Archdiocese of Indianapolis for a year and a half. But in that relatively short amount of time, he has had a significant impact upon his seminary community.

During his first year of studies at Saint Meinrad School of Theology, he sought and was granted permission to establish an art room on the campus, where he and his fellow seminarians could hone their artistic talents.

Jenkins was also instrumental in arranging for a workshop at the seminary on stained-glass, given by German-born artist Markus Strobl, who now resides in Rushville. More than a dozen seminarians participated in it.

These efforts were the fruit of a love for art that has grown in Jenkins from his childhood. It was nurtured as he took art classes in elementary and high school. And it blossomed when he majored in art at Anderson University.

Raised in a family that was a member of a United Church of Christ congregation, Jenkins noted that his interest in art, especially his work in art at Anderson, brought him closer to the Catholic Church.

"It just kind of opened myself up to the possibilities of just learning about God and seeing what his will for my life was," he said. "It just really broadened my mind so

See JENKINS, page 12

Submitted photo



Seminarian Aaron Jenkins, a member of St. Mary Parish in Rushville, works with stained-glass in an art room in St. Bede Hall at Saint Meinrad School of Theology. Although he had been a student at the seminary for only a semester, Jenkins was instrumental in the establishment of the room in which all students may learn about art and work on their own projects.

Franciscan sister inspires students to carry on order's values

By Brandon A. Evans

Oldenburg Franciscan Sister Therese Gillman found a chance to give back to a place that gave her much when she became the president of Oldenburg Academy in 2001.

The 150-year-old institution has seen some changes over the years, most notably its recent transition to a co-educational school, but a great deal has also stayed the same, Sister Therese said.

The core values and the mission of Franciscan Catholic education has not changed, and those values are integrated in academy life, she said.

Sister Therese graduated from the academy in 1969, and the same year joined the community of sisters that were so influential in her education.

Although her reasons for wanting to remain a religious sister have developed over the years, the heart of her vocation has stayed the same.

"The whole core of my vocation is rooted in faith in the Franciscan charism that together as a community we can make a significant impact on our world and in the lives of others," she said.

Sister Therese served for more than 15 years in an inner-city school, and also worked as a consultant for non-profit

organizations and as an executive leadership coach for a health care company.

As president of Oldenburg Academy, she is responsible for strategic planning and fundraising, but she said she also "ensures that the mission of our school and the mission of the sisters is lived out daily through what we do. My primary role is shepherding the mission of the Sisters of St. Francis."

She said that the witness of charity that was shown to her in the example of her Franciscan teachers played an important role in her life.

"Those values ... really impacted almost every choice that I made in my life," Sister Therese said.

There was something about the Oldenburg Franciscans that "seemed so much like home to me," she said. "How could there be any other choice?"

Sister Therese said that she remembers her junior high years when the sisters were always there to listen and encourage her in all her life journeys.

"I used to love staying after school and being with them," she said.

The academy's "Adopt-a-Sis" program allows the students today to have regular contact with the sisters at the motherhouse.

"There's constant communication back



Franciscan Sister Therese Gillman, president of Oldenburg Academy in Oldenburg, helps distribute Communion to students at the motherhouse church of the Sisters of St. Francis of Oldenburg.

and forth," Sister Therese said of the partners. Sisters send notes to their students, and sometimes students send care packages to their sisters.

The school focuses on instilling those core Franciscan values in all that it does, she said, and it is working.

"When I look at the number of our

students that are working either in a service profession or serving the Church in some capacity, it's unbelievable," she said. "I hear the stories time and time again of those who are doing things of service and using their education and ability to really make a difference in the lives of others." †

Tale of two sisters is about love for God and elderly people

By Mary Ann Wyand

Two new Little Sisters of the Poor who answered God's call to serve the elderly poor have very different backgrounds but the same love for the international ministry founded by Blessed Jeanne Jugan in 1839 in France.

Sisters Mary Grace Bates of Indianapolis and Martin Marie de Porres Tran, originally from South Vietnam, entered the order on Oct. 18, 2001, and professed their first vows on July 17, 2004, at the St. Ann Novitiate in Queens, N.Y.

The daughter of St. Luke parishioners Carl and Marjory Bates of Indianapolis, Sister Mary Grace attended St. Luke School and graduated from Bishop Chatard High School in 1996. She earned a bachelor's degree in journalism at Indiana University in Bloomington and a master's degree in library science at Indiana University-Purdue University in Indianapolis.

She met the Little Sisters of the Poor when Sister Lourdes Marie Miranda hired her to work in food service at the St. Augustine Home for the Aged in Indianapolis four years ago. And she met Sister Martin Marie during a vocations discernment retreat at the novitiate.

Sister Martin Marie now serves residents living in the intermediate care unit at the St. Augustine Home for the Aged. While a member of St. John the Evangelist Parish in Syracuse, N.Y., she felt

called to join the Little Sisters after visiting their homes in Los Angeles and Scranton, Pa.

Both nuns say their love for God and the elderly poor transformed their lives.

"Ever since I was a young girl, I just had the sense that God was calling me to be a religious sister," Sister Mary Grace explained in a telephone interview from the order's Sacred Heart Home in Denver, also called the Mullen Home, where she began a new assignment in December.

"I could feel the Holy Spirit leading me [to religious life]," she said, "but it was not what I wanted for myself. I pictured my life doing other things ... so I just tried to pretend that it wasn't true and that was not what God was calling me to do. But when I was going to library school for a year, I started working at the St. Augustine Home and through meeting the Little Sisters I was able to see what religious life is really all about."

Sister Mary Grace said she found "a real joy" in serving the elderly and sharing community life with the Little Sisters. She enjoys hearing the residents' stories about life during World War II and the Depression, and feels privileged to experience the sisters' joyful ministry.

"The residents have made all kinds of sacrifices in their lives," Sister Mary Grace said. "I found it to be a real honor to be able to be with them."

"And I liked the joy and the humble spirit of the Little Sisters, how they



After professing their first vows with the Little Sisters of the Poor, Sister Martin Marie de Porres Tran, left, and Sister Mary Grace Bates, right, pose for a picture with Sister Mary Grace's grandmother, Catherine Bates, a St. Luke parishioner who is a resident of the St. Augustine Home for the Aged in Indianapolis. Throughout the world, there are 3,015 Little Sisters of the Poor serving the elderly poor.

quietly and simply were striving to serve God, how they live and work together for a common purpose, how their lives are centered around the presence of the Blessed Sacrament in the chapel at the home, and how they rely completely on Divine Providence," she said. "It was like discovering the kingdom of God that I

had experienced at home with my family. The sisters' emphasis was on what God can do, on trusting God every day, and it was striking to me in this modern world."

Before joining the Little Sisters, she said, "I was seeking meaning in my life. I was thinking that God has given me a life

See LITTLE SISTERS, page 11



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Deacon receives many blessings and challenges from vocation

By Sean Gallagher

The 25 men who began the archdiocese's first deacon formation program last fall are breaking into new territory not only for the local Church, but for themselves as well.

Deacon John Chlopecki, a member of St. Anthony of Padua Parish in Morris, will be a guide for them in this journey. The leadership he is providing as a mentor to the aspirants is the fruit of the vocational discernment he did about 15 years ago when he and his family lived in the Archdiocese of Chicago.

He was active in his parish, often helping to lead renewal retreats. It was on the occasion of one of these retreats that his discernment was born.

"One of the deacons at one of the weekends that I was giving talks at for the retreat," Deacon Chlopecki said, "came up to me and said, 'You know, with all that you do in the parish, you'd do well to become a deacon.'"

After ignoring that advice for a few years, the same deacon again prompted him. Deacon Chlopecki thought about it and then spoke about it with his wife, Marie, and his pastor.

He eventually applied to be accepted into the Archdiocese of Chicago's deacon formation program, was accepted and was ordained in 1991.

In 1995, Deacon Chlopecki and his wife moved to Morris.

One of the main challenges he identified that he faced in his discernment and formation was coming to understand how one blends two vocations: marriage and ordained ministry.

"You work through that process of becoming a father, a husband and a deacon," Deacon Chlopecki said. "It's a gradual process. You couldn't do it in one year. You couldn't do it in six months."

He said that this was one of the reasons why the deacon formation program currently underway in the archdiocese is four years long.

Deacon Chlopecki noted that the formation he experienced and that the archdiocese's aspirants are beginning helps them to learn how to balance being a husband, father and deacon.

"It's a systemic change, taking your life from one of job and family to one of job, family and formation," he said. "You're cutting out maybe a fifth of your life at that particular point for the formation process, a fifth of your daily routine. It's an hourly, daily type thing. Your prayer life changes."

Sometimes the way in which these vocations are blended is manifested in very practical ways.

Photo by Sean Gallagher



Deacon John Chlopecki, left, offers the Communion cup to Dave Reising, a deacon aspirant and member of St. Vincent de Paul Parish in Bedford, during a Dec. 11 Mass as part of the deacon formation weekend at the Benedict Inn Retreat and Conference Center in Beech Grove. The liturgy was celebrated in the chapel at Our Lady of Grace Monastery.

Deacon Chlopecki's wife collaborates with him in St. Anthony Parish's Rite of Christian Initiation of Adults (RCIA) process. On occasion, she also helps him prepare for homilies and other reflections on the Scriptures that he might be called upon to give.

"I can give him a little bit of a different slant," she said. "That's been beneficial, I think, to him and to me. I have more time than he does to dwell on those things."

Another way that it has been appeared in his life is the special role that Deacon Chlopecki has been able to live in his grandchildren's lives of faith, baptizing them and giving them their first Communion.

"My granddaughter was so proud of her grandfather being up on the altar, first of all, and then secondly, giving her first holy Communion," he said. "That is going to be a very special thing for me and for her for the rest of our lives."

Benedictine Father Bede Cisco, director of the Office of Deacon Formation, values this lived example of what it means to be a deacon that Deacon Chlopecki is able to share with the aspirants.

"I hope that they understand the depth of his commitment to serving others," Father Bede said, "and the way

he embodies that, his attentiveness and care for what he does in assisting at the liturgy, his approachability and openness to them, his regard for his wife and family."

Still, Deacon Chlopecki, who works as a computer consultant, acknowledged nearly 14 years after being ordained that it is still a daily challenge for him to balance all of the demands of his life as a husband, father and deacon.

"You have to be multifaceted in today's age," he said. "You talk about multitasking. A deacon has to totally be multitasking. You have to have seven or eight things on your plate at one time and you have to do each one of them well. You can't say, 'Well, I'll put this off to one side and let it float for a while.'"

Despite these challenges, Deacon Chlopecki takes joy in the grace that he continues to receive in his ordained ministry, grace that enables him to live as a deacon and to do so many things.

"You get so much grace from doing this," he said. "It's amazing. You can't imagine how God blesses me and the good things that I see and the good things that happen in life that the other people don't have a chance to see." †

LITTLE SISTERS

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to live once, and I was desiring to live it according to his plan for me. I talked to my Dad about it, and he suggested that if I wanted to grow in faith to start going to daily Mass and to receive Communion as frequently as I could to strengthen me in the spiritual life. So I did, and that was about the time I met the Little Sisters. By receiving Jesus [in the Eucharist], my desire for God and my awareness of his love grew stronger and stronger."

Sister Mary Grace's first ministry assignment was at the St. Joseph Home for the Aged in Louisville, Ky. Last month, she received her new assignment in Denver.

"Just for myself and my own little vocation so far, I have discovered that a vocation to serve God in the religious life is really a precious gift whose value you can't even put into words," she said. "God does everything for us, and all the glory belongs to him. He gave me the grace [to answer his call], and I just feel a real peace about it."

She encourages young people "to turn to God in prayer, to listen for his voice and to be open to his plan."

Sister Martin Marie, whose family name is Binh Minh Tran, was raised Catholic in Saigon, South Vietnam, and loved attending Mass and receiving the Eucharist.

In 1975, the Vietnam War changed her life forever. Her father, Hung Tran, was "a major military officer" who helped the American efforts to overthrow the communist regime, but he was captured and imprisoned by the communists for 13 years.

When her father was taken to a communist prison, her family had to flee their home and lost all their belongings. Her mother, Kim Vu, took Binh Minh and her three younger brothers to live with their grandparents. While there, they were able to attend Mass at St. Martin de Porres Church in Saigon.

"My family was very poor," she said. "Every day, my Mom tried to sell vegetables from our garden and repair clothes to get enough rice for us to eat. I went to St. Martin Church every day and prayed to him to help my Mom to get some food for us today."

She chose St. Martin de Porres as her patron saint and later as her religious name because of his love for God and the poor.

"When I was a child," she recalled, "I said to God, 'I want to be like St. Martin to help the poor and the sick

and to teach young people about God.' I wanted to become bread for the poor and to care for them. That's how my vocation started [at age 10]. But the communists made it hard for the young people [to learn about the Catholic faith]."

After her father's release from prison in 1988, they were resettled in the United States in Syracuse, N.Y., in 1994 when she was a young adult.

After learning English, she attended college, served her parish as a Communion minister and catechist, and helped several priests serve Vietnamese people living in the area. Through parish involvement, she became more aware of God's love and her desire to respond to his love.


"God protected us and let us come here," she said. "With freedom of religion here, I wanted to become a sister. I was yearning to offer my life for God. I thought after I studied here I would go back to Vietnam to help my people. But now I recognize [that] wherever I go I can help the poor people. I love to serve the elderly people because I feel they need love and they are poor."

She became an American citizen in 2000 then joined the Little Sisters in 2001. Last August, she was assigned to serve the elderly at the St. Augustine Home for the Aged.


"With the Little Sisters, I felt their hospitality," she said. "I watched the way they joyfully serve the elderly ... and they make the spirit of the home like family life. They respect the elderly. Our foundress, [Blessed] Jeanne Jugan—her spirit—is exactly like St. Martin, who took care of the poor and the sick people. What return could I make? Could I ever repay God for his love? [My prayer is] 'Oh God, may I love as you have loved.' I recognize God's spirit in the elderly ... and I feel this is God's will for me. God helps me so much. He never fails to help me." †

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O'MARA

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Church here in the United States.”

Sister Theresa also pointed to parish functions such as festivals and reverse raffles, in which Spanish- and English-speaking members collaborate and have fun together as signs of the growing unity in the parish.

“Everybody knows by now that this is a bilingual parish,” she said. “If you didn’t want to be here, you wouldn’t come here.”

Many are coming, though. Sister Theresa noted that, in the past five years, approximately 70 people have participated in the parish’s Rite of Christian Initiation of Adults.

Two aspects of the Church to which Father O’Mara has sought to welcome the Hispanic community are priestly and religious vocations.

He hosts meetings on a regular basis at the parish for young men and women who are thinking about vocations. And he was instrumental in helping Lupe Ramos and Martin Rodriguez become seminarians for the archdiocese. Both seminarians are

now studying at a seminary in Mexico City.

Over the past two summers, Father O’Mara has also opened his home to seminarians from the Archdiocese of Guadalajara. For several weeks over the summers, the young men ministered among the Hispanic community at several parishes in and around Indianapolis.

But more than simply seeking to deepen the Hispanic community’s participation in the Church in the United States, Father O’Mara finds his work in encouraging vocations enriching for himself as well.

“I find it very life-giving ... to be with men who are younger than me who are considering the priesthood,” he said. “I think that I have something to share with them because of my experiences. And they also have something to share with me because of their experiences.”

As busy as his life is at St. Mary’s, working to build a vibrant and diverse parish community, he is fulfilled by it.

“I give thanks to God that the archbishop stuck to his guns,” Father O’Mara said. “He remained insistent. I can’t imagine what my life would be like now had I not had this experience.” †



Seminarian Aaron Jenkins, a member of St. Mary Parish in Rushville, sits in his room in Sherwood Hall at Saint Meinrad School of Theology beside a stained glass piece that he created. Jenkins said that he is able to “work through those big questions that I have” when he works on his art.

JENKINS

continued from page 9

that I was able to start to think about the Catholic Church.”

This curiosity about the Church, which grew slowly over his first three years at Anderson, reached a turning point when he had an internship with Strobl during the summer before his senior year.

He spent much of the summer working with Strobl in a number of Catholic churches, repairing the stained-glass windows.

The time he spent in the churches and the conversations that he had with Strobl, who is Catholic, convinced him of the need to enroll in the Rite of Christian Initiation of Adults (RCIA) process at St. Ambrose Parish in Anderson Ind., in the Lafayette Diocese, the following fall.

While he enrolled without having yet been convinced that Catholicism was right for him, it only took a few months of participation for him to come to know where God was leading him.

“It was probably by Christmas that I knew that this wasn’t just an inquisitive thing,” Jenkins said. “It was becoming my own faith and [I was] just realizing that... I had been Catholic all of my life and just was learning that these were the things that I knew that I had believed in and this was the Church that held these beliefs.”

After graduating from Anderson, Jenkins took a job teaching art at an elementary school in Washington, D.C. While there, he met several people who led him to consider a call to the priesthood.

The husband of a fellow teacher had been a seminarian and the pastor of his parish had been a vocations director for many years.

While noting that the idea of ordained ministry had crossed his mind while in RCIA, he said that his experience in Washington was a clear sign.

“Everything was just falling in place,” Jenkins said. “It would almost have been criminal if I didn’t pay attention to what was going on.”

His love of art continues to play an important role in his vocational discernment.

“It’s just a form of thinking for me,” Jenkins said. “I find that when I’m over there in the art studio ... I’m able to

express myself in ways that I can’t do on a piece of paper or in other ways.

“When I have experiences with God, it seems like images come to mind. So being able to get those images out and to kind of work with them in front of me with my hands, I kind of work through those big questions that I have.”

Jenkins was not alone in his interest in art. Other seminarians were also interested. But he stepped forward as an advocate for the establishment of the art room, even though he had only been a student at Saint Meinrad for a little over a semester.

Benedictine Father Justin DuVall, who was the provost-vice rector of the seminary at the time, appreciated Jenkins’ initiative. Father Justin, interviewed in early December for this article, was elected Archabbot of Saint Meinrad Archabbey on Dec. 31.

“It was his initiative,” he said. “It wasn’t just for himself. From the very beginning, he proposed to me this room for lots of people to come and use.

“I think that it was a way that he was able to, as it were, rouse the troops and know that there was an interest out there among the other students. He kind of stepped forward as a spokesman for that.”

One of the reasons that Father Justin chose to help Jenkins establish the art room was that he thought giving the seminarians an opportunity to delve into the arts would help them grow as human beings.

“I think it broadens their world, for one thing,” Father Justin said. “There is a lot of emphasis on the intellectual preparation for ministry. And that’s extremely important. But it’s not the only area of formation. Human formation as well is important to us. And that helps to round that out.”

How his love of art will be embodied in his own priestly identity—if God is indeed calling him to that vocation—is a mystery that Jenkins is exploring now and will continue to do in the future.

“I’m just kind of starting to work that out right now,” Jenkins said. “It’s something that is just going to develop my whole life, I think.”

In any case, Jenkins knows that art will always be important to him.

“[Art is] just like eating or sleeping or praying,” he said. “It’s something that has to be done in order for me to be living a healthy life.” †

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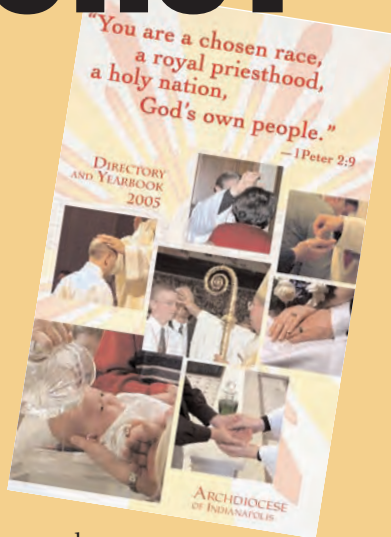
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Archdiocesan seminarian Aaron Jenkins concentrates on creating a pattern for a stained-glass project in the art room at Saint Meinrad School of Theology.



Submitted photo courtesy Little Sisters of the Poor

Little Sister of the Poor Mary Grace Bates, formerly of St. Luke Parish in Indianapolis, prays in the chapel at the St. Augustine Home for the Aged in Indianapolis last year. She serves the elderly poor at the Little Sisters' Sacred Heart Home in Denver.



Photo by Mary Ann Wyand

Sister Demetria Smith, a Missionary Sister of Our Lady of Africa and mission educator for the archdiocese, presents a program about Africa on April 1 at St. Michael School in Brookville.



Photo by Mary Ann Wyand

Above, Father C. Ryan McCarthy, pastor of St. Anne and St. Joseph parishes in Jennings County and chaplain of Father Michael Shawe Memorial Jr./Sr. High School in Madison, speaks during Treasuring Womanhood, the first annual Archdiocesan Women's Conference, on April 24 at the Indiana Convention Center in Indianapolis.



Photo by Mary Ann Wyand

Left, Benedictine Sister Mary Nicolette Etienne of Our Lady of Grace Monastery in Beech Grove shares her vocation story with youth during a religious vocations program last year at St. Luke Parish in Indianapolis.



Photo by Mary Ann Wyand

Right, newly ordained Father Eric Augenstein prays during his first Mass on June 6 at St. Jude Church in Indianapolis. He is associate pastor of Holy Family, St. Andrew and St. Mary parishes in Richmond.

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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

Our Lady of Grace Monastery in Beech Grove celebrates 50 years

By Brandon A. Evans

The Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove have spent five decades turning a plot of swampland into a blessing for others—and in turn they feel blessed.

Thus, the sisters will spend the whole year celebrating the anniversary with various people: prioresses from around the world, alumni of the former Our Lady of Grace Academy, family, friends, oblates, other communities and even the neighborhood. The sisters have made a lot of friends in the past 50 years.

When the first group of 113 sisters came from Monastery Immaculate Conception in Ferdinand, Ind., they did so because the community had grown too large to be one community any longer.

With sisters already ministering in both the Diocese of Evansville and the Archdiocese of Indianapolis, it made sense to place the new community in the urban area of Beech Grove. Ground was broken at the end of 1954. It was a big change for the sisters.

"We were in a rural area with very little contact [in Ferdinand], and we came up to an urban situation where your phone never stopped ringing," said Sister Theresine Will. She is the only living sister who was among the group of seven that came to spend a year preparing the new monastery for its community.

"It was very difficult to leave Ferdinand—it was hard to pull away," Sister Theresine said. But the busy day-to-day work of getting everything ready kept her busy.

Even though the 106 other sisters didn't come until summer 1957, Our Lady of Grace Academy opened its door to freshman the previous year. It also included a kindergarten in which Sister Theresine taught.

St. Paul Hermitage, a retirement home open to retired lay people, regardless of faith, was dedicated in 1960 as another major ministry of the sisters.

Nearly 20 years later, economic hardships caused the closing of the academy, but three years later, in 1981, the Benedict Inn Retreat and Conference Center opened its doors to those who wanted to continue growing spiritually.

Ten years later, the monastery also starting seeing its first lay Benedictine oblates commit to that way of life.

The closing of the academy was in some aspects symbolic of the way that the ministry of the sisters has changed over the years. Whereas most of the sisters were teachers, they now are using their individual talents in a variety of ministries, said Benedictine Sister Carol Falkner, prioress.

The sisters are principals, pastoral associates, nurses, librarians, chaplains and a host of other things. Many sisters have gone from one field to another.

The one thread that is constant, though,



Submitted photo



Submitted photo by Greg Bastin

Above, Archbishop Paul C. Schulte of Indianapolis, far right, stands with some of the Sisters of St. Benedict of Monastery Immaculate Conception in Ferdinand, Ind., as they break ground for the new Our Lady of Grace Monastery in Beech Grove in 1954.

Left, Benedictine Sisters Mary Luke Jones, left, administrator of the Benedict Inn Retreat and Conference Center, and Sharon Kuhn, administrative assistant in the archdiocesan Office of Priestly and Religious Vocations and the Office of Deacon Formation, carry banners celebrating the 50th anniversary of Our Lady of Grace Monastery on Jan. 1 in Beech Grove. The banners now decorate the roadway on the monastery grounds.

and which is the core of their community, is prayer.

"Really we've had uninterrupted prayer since [the sisters] arrived in 1956," Sister Carol said. "We do gather three times a day—it's the focal point of our life."

Sister Norma Gettelfinger, one of the founding sisters, said that the sisters have their own Divine Office and music.

"I consider our ministry here as a little oasis of peace and hope to anybody that wants to come here," Sister Norma said. She is excited about celebrating the 50th anniversary of the monastery.

Sister Catherine Gardner, also a founding sister, described being able to see the fruit of 50 years of communal ministry as "a thrill."

She recalls the first summer she was at the monastery, when there was a lot of work to be done weeding the grounds and planting flowers—all done without the benefit of air conditioning, not even in the chapel.

But now, all the work has paid off.

"It's such a pleasure to walk out in the grove and walk around the community and see the grounds," Sister Catherine said.

Sister Norma also remembers the hard outdoor work, and doing things like taking the packaging off new bathtubs. But the sisters weren't alone in their labors—oftentimes their neighbors in Beech Grove would help them with various tasks.

That is only one way in which the sisters feel as if they have been helped by those outside the monastery walls.

"We feel blessed being here—blessed by the Church of Indianapolis, blessed by the people who have supported us and blessed by the parish of Holy Name in which we rest," Sister Carol said.

Still, it takes a lot to keep Our Lady of Grace Monastery going, and so even the retired sisters have things to do.

Sister Catherine is retired, but serves as the coordinator of guest services for the monastery.

Sister Theresine jokingly said that no one retires at the monastery, they just get recycled. In her career, she has been a teacher, worked in health care at the monastery, then served as the housekeeper for Archbishop Daniel M. Buechlein, a position that she held until recently.

Sister Carol, before becoming prioress, served at different times as a teacher, principal, administrator of the Benedict Inn and in the development office.

With the sisters' ministry having changed so much in the past 50 years, Sister Carol predicts that it will continue to change as is required.

"We will be a monastic presence always," she said. "And flowing from that ... we will continue to serve the Church as the Church needs to be served."

"I think that in 50 years we might still see ourselves in some of these ministries, but they'll look different," she said.

"As the world turns and changes, we will too," Sister Theresine said. †

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Providence sisters work for justice in varied ministries

By Dave Cox
Special to The Criterion

Justice starts somewhere. Providence Sister Ann Sullivan of Saint Mary-of-the-Woods says it starts with all creation.

Our surroundings, our Earth, our environment are the foundation for everything else around us.

Mistreat our resources and we mistreat the balance of everything—that's the message that Sister Ann shares with visitors.

In her role as director of the White Violet Center for Eco-Justice at Saint Mary-of-the-Woods, she is able to live out her call of being a woman religious, living in community and fulfilling her desire to work for "natural" justice, the root of all justice.

"I like being able to live out my deepest commitments to life," Sister Ann said. "It is the most life-giving ministry or job you could have. It is an opportunity to put beliefs into action in a community setting.

"Also, as another sister once said, as a Sister of Providence, we have a megaphone," Sister Ann said. "We have the ability to do what individuals may not be able to do through the voice of community."

The White Violet Center for Eco-Justice, a ministry of the Sisters of Providence at Saint Mary-of-the-Woods, is grounded in an understanding of Providence spirituality as hope and healing, and it offers leadership and education in the preservation, restoration and reverent use of all natural resources.

At the White Violet Center, visitors will find a straw-bale house, a herd of alpacas, nearly 400 acres of state-certified organic farmland, beehives, a large composting site, a berry patch, a Community Supported Agriculture (CSA) program, a reflection garden, a bluebird trail, a classified forest, organic gardens, and orchards full of apple, pear, peach, cherry and plum trees.

The White Violet Center also offers a variety of educational services throughout the year.

"We're not doing it as a good deed," Sister Ann said. "Our way of life depends on it. We can pretend that what we do doesn't matter. As [ecoth theologian and Passionist Father] Thomas Berry said, 'Earth keeps perfect score.' That means whatever we do has an impact on everything else. Everything is interconnected, interdependent. Once we lose that connection to Earth, our foundation, it is deadly to our spirit."

The spirit of justice lives in many ways through the Sisters of Providence. Its roots spread to the congregation's earliest years, encouraged and strengthened by its foundress, Blessed Mother Theodore

Guérin.

"I think back to the time of Mother Theodore and all of the ways she responded to the needs of the people," said Providence Sister Ann Margaret O'Hara, general superior. "She was involved with some real justice issues. Women had been denied education. Orphans had no one caring for them.

"Religious life by its very nature is called to be prophetic, not by telling the future, but in saying what shouldn't be," Sister Ann Margaret said. "We can raise our voices about something that is a systemic injustice. It's our responsibility."

Providence Sister Rita Clare Gerardot is among the many sisters who have raised their voices about justice issues.

Sister Rita Clare has ministered to prisoners on Death Row. She volunteers in a clinic that offers free medical care to those without health insurance.

She participates in the annual non-violent protest vigil at the Western Hemisphere Institute for Security Cooperation at Fort Benning, Ga. She has protested against the war in Iraq.

Sister Rita Clare also is a member of several groups that work to alleviate hunger, push for prison reform, search for peace and offer support to those in need.

"We're always trying to look at issues," Sister Rita Clare said. "We try to do the right, moral things for whatever the issue might be. If something is wrong, then we try to see what we can do to make it better or right, or to appeal to those who have the power to change the situation, or to join a group to further the issue. It really boils down to being in relationship with people and organizations that promote justice [issues]."

"As an individual, I

don't think I can change systems," she said. "But being part of a group or an organization, I think I can help to change systems. I think that is the big thing in our world today. There has to be systemic change for issues to be resolved for the good of people."

But times have changed for the Sisters of Providence along with society's needs, even though ministering for justice has been part of the congregation's mission since its beginning in 1840.

"When I entered the congregation sixty years ago, we were never involved in the social arena at all," Sister Rita Clare said. "We didn't even get a newspaper. When President [Franklin Delano] Roosevelt died, a notice was put up on the bulletin board. When the war was over, a note was put on the bulletin board. Now we are able to voice our opinions and be active in social issues."

But Sister Rita Clare also is mindful of the congregation's historical commitment to justice.

"From [Blessed] Mother Theodore's time on [as general superior from 1840-56], we have visited prisons," she said. "We have visited people who are poor. We had sisters who went to southern states in the civil rights era to register people to vote."

Sister Ann Margaret has served the congregation for 21 years in an administrative capacity. That ministry has given her a unique perspective on how the sisters work for justice.

"The very nature of Providence spirituality is that we are called to be co-creators with God," Sister Ann Margaret said. "We don't sit around and wait for God to take care of things or wait for something to happen. We respond to the signs of our times and the needs of people. We can't necessarily

keep evil from happening, but we believe it's our responsibility to diminish the effect.

"My sense is that where the sisters are in ministry, if there's something that is not just in their scene, in their parish, in their classroom, in their ministry, they will raise the question," Sister Ann Margaret said. "I don't think the sisters would even say that is what they are doing, but that's what I see. Even the meekest of us will become involved."

As a congregation, the Sisters of Providence have taken a position against capital punishment, addressed the issue of an unjust war, established an anti-racism team and stated a commitment to work for a non-violent world.

(Dave Cox is the media relations manager for the congregation of the Sisters of Providence of Saint Mary-of-the-Woods.) †



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- St. Francis of Assisi

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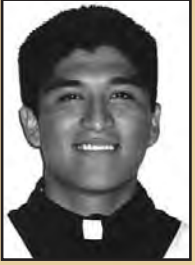
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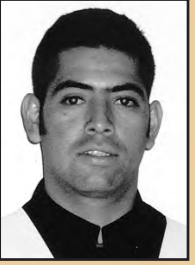
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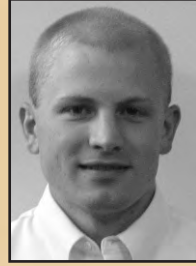
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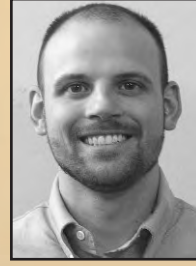
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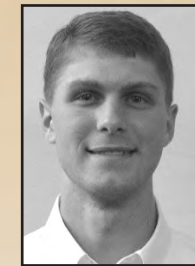
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We place our hope in God's faithfulness to his people

By Mary Jo Pedersen

"My Lord God, I have no idea where I am going. I do not see the road ahead of me. I cannot know for certain where it will end. Nor do I really know myself, and the fact that I think I am following your will does not mean that I am actually doing so.

"But I believe that the desire to please you does in fact please you. And I hope I have that desire in all that I am doing. I hope that I will never do anything apart from that desire. And I know that if I do this, you will lead me by the right road although I may know nothing about it.

"Therefore will I trust you always though I may seem to be lost and in the shadow of death, I will not fear, for you are ever with me, and you will never leave me to face my perils alone."

From *Thoughts in Solitude* by Trappist Father Thomas Merton (New York: Farrar, Straus, 1958)

Whether it is a tearful goodbye to a uniformed loved one departing for service in a war zone or an encouraging farewell to a kindergartner on the first day of school, the unknown future is always before us.

Life is uncertain. And so we wash with antibacterial soap, wear seatbelts and helmets, and buy long-term care insurance.

But, as Trappist Father Thomas Merton so wisely pointed out in his famous prayer, there is no way to see the road ahead.

These days, whenever I listen to the news or enter an airport, government building or tourist attraction, I am reminded that we live in a dangerous world. This is an age of hyper-vigilance.

In such an environment, we want ever more to be assured of Hildegard of Bingen's promise that "all shall be well."

Father Merton, a monk, poet and contemplative, pointed to the only hope we have for peace of mind. His prayer is a prayer for families today. Such a prayer is a practice of the virtue of hope.

We place our hope in a God who has been faithful to his people.

If we lack confidence in an uncertain future, we are in good company.

Recall the biblical stories of the Israelites when they ran into the Red Sea while fleeing the Egyptians or the Apostles leaving Jerusalem on the way to Emmaus after Jesus' crucifixion.

Did they know where they were going?

The Old and New Testaments are filled with stories of those who set out on the road ahead with no clue about what would happen next.

Take the Virgin Mary, whose response to the angel was, "How can this be?"

Remember Jeremiah, who looked ahead with dread because he did "not know how to speak."

Trusting not in their own ability to face an uncertain future but in the certainty of God's Providence, our ancestors showed us that God can be trusted and will be there for us in the unknown.

The first place we learn to trust is in our families. As children, we come to trust that someone will pick us up and feed us when we cry and will explain away the monsters under our bed. We learn to trust that when we get hurt, someone will bandage us and, when we are rejected by our friends, someone at home still thinks we're grand.

Children who do not have this basic level of care find it difficult to trust that anyone, even God, will provide for them in uncertain times.

Parents may not be aware of it, but their steadfast love and care for a child is an essential part of that child's faith formation and of his or her ability to hope and trust in God's Providence.

But even when basic trust in the goodness of others is woven into the fabric of family life, there are still no guarantees about the future. There always will be unknowns that bring us to the awful truth that we indeed "do not see the road ahead."

There are several possible responses to this truth. Denial is one. We can fool ourselves into thinking that some security system or investment will protect us. We can assuage our paranoia and insecurity with money, friends and material things.

Another response is Father Merton's prayer, which reminds us to recognize our vulnerability and place our confidence in God's loving Providence.

We can be reassured by the stories of Scripture and the experiences of friends in the Christian community that Jesus walks with us into the darkness of the next moment, the next job, the next challenge at home or at work.

As a monk, Father Merton's daily life was more planned and predictable than most. Yet he confessed to the truth of the human condition.

Acknowledging his vulnerability opened him to the shelter of God's Providence as revealed in Jeremiah 29:11: "For I know well the plans I have in mind for you, says the Lord, plans for your welfare, not for woe! Plans to give you a future full of hope."

(Mary Jo Pedersen is coordinator of the Leadership in Family Life Training Program for the Archdiocese of Omaha, Neb.) †



In his 1958 book *Thoughts in Solitude*, Trappist Father Thomas Merton wrote, "I do not see the road ahead of me. ... Therefore will I trust you always though I may seem to be lost and in the shadow of death." This portrait of Father Merton was taken at the Abbey of Gethsemani in Trappist, Ky.

Eucharist is our greatest prayer of thanksgiving

By Fr. Lawrence E. Mick

A kindergarten teacher asked a child what she was drawing, and the girl replied, "I'm drawing God." "No one knows what God looks like," the teacher said. "They will in a minute," the child responded.

We cannot know what God really looks like. But each of us carries around some image of God. This image shapes the way we react to God. It may be an image that we formed early in life or one that has been transformed as we grew and came to know God in different ways.

God might be viewed as Lawgiver, Teacher, Creator, Defender of the Weak, Judge, Ruler of the Universe, Divine Lover or Giver of All Good Gifts. However we

see God, our image will shape the way we respond to God.

We respond to a loving God with love in return and to a generous God with gratitude and praise. We strive to do good to others because God has been so good to us. We respond to God primarily with joy and thanksgiving.

The Eucharist is the Church's greatest prayer of thanksgiving, encouraging us to embrace God, who loves us and seeks us out so we might live in the divine presence forever. This is the God that Jesus loved and worshipped, and he invites us to do the same.

(Father Lawrence E. Mick is a priest of the Archdiocese of Cincinnati, Ohio.) †

Discussion Point

Prayer helps us trust God

This Week's Question

Trappist Father Thomas Merton trusted that God would not leave him "to face my perils alone." Do you find it a challenge to trust God so fully?

"Yes. My mind understands. ... But when I'm faced with something that frightens me, like a medical problem, even if I can see how the Lord carried me through before, there's a very human fear I have to struggle through with prayer." (Pat Clark-Varga, Akron, Ohio)

"I don't find it a challenge at all. Whenever I need him, I always turn to him in prayer. It's my faith, the way my parents raised us." (Flo Ryan, Brandon, Fla.)

"Not necessarily. It's God's nature to be there for us.

It's our nature to doubt that he will be there [for us]. It's God's strength and my action that enable me to face my perils." (Mike McNulty, Boston, Mass.)

"No. I trust God—cut and dried. On occasion, that's challenging, but during tough times I don't know what I'd have done without God." (Mary Lou Pahl, Sharon, Pa.)

Lend Us Your Voice

An upcoming edition asks: How are Mass lectors in your parish prepared for their role?

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



CNS photo from Crossiers

From the Editor Emeritus/John F. Fink

We will examine the Jesus in the Gospels

Recently, it seems that there have been many books studying “the historical



Jesus” as a way, apparently, to figure out what Jesus was really like. Many of these are attempts to debunk what Christians believe about Jesus or to deny his divinity.

I decided that it is time for me to write about the Jesus in the Gospels. That’s the Jesus we Catholics believe in, but I’m convinced that many Catholics don’t understand Jesus as the Gospels present him. Even if that doesn’t apply to you, it won’t hurt to use what I write as a meditation on the life of Jesus.

I earnestly hope that I’m wrong about the general lack of knowledge about the Jesus in the Gospels, but here are some quick tests: How many people did Jesus raise from the dead? Name two times when Jesus cried. During the

Transfiguration, when Jesus was talking to Moses and Elias, what were they talking about?

It will be a challenge for me to cover the Jesus in the Gospels in the short 500 words in these columns. I have no idea how long it will take. There’s a lot to cover and I will have to write as concisely as possible. I will usually list Scripture passages at the top of each column, hoping that you will read them so I won’t have to take up space to repeat what they say.

There are four Gospels, each written for different audiences and with different emphases. Despite that, there is really only one Gospel, and that’s the Gospel of and about Jesus Christ. I might point out the differences in the Gospels from time to time, but I’ll treat them as one account of the “Good News” (the meaning of “Gospel”) about who Jesus was.

My columns will not be a biography or a Gospel commentary. The purpose of the columns will be to try to help you know Jesus as one person knows another.

Actually, this project began with my column in the Dec. 24 issue and my article in the Christmas Supplement that was part of that issue. Those covered the birth of Jesus in Bethlehem and our belief in the Incarnation. I ended the column by saying that Jesus is the God-man who emptied himself of his divinity in order to accept our human nature so he could be the sacrificial lamb that takes away our sins.

But it isn’t enough to know Jesus only through the beginning and end of his life. We must also know what he did as he lived among us, especially during the two years of his public life. So, next week, I’ll pick up the story with the beginning of his public ministry.

When the Apostles were choosing someone to replace Judas, Peter specified that it must be someone “who accompanied us the whole time the Lord Jesus came and went among us, from the baptism of John until the day on which he was taken up from us” (Acts 1:21-22). That is what I intend to explore. †

Cornucopia/Cynthia Dewes

Too late for resolutions, but not for truth

Is it too late to reform? Is the middle of January past the time limit for New Year’s resolutions? Well, durn.



Actually, I must confess that annual resolutions to improve haven’t been on my agenda for some years. That’s certainly not because I’ve achieved perfection, but because such

promises never seem to survive January. Not to worry. I’ve reached an age where certain life truths have emerged, so I just stick with them.

For example, I know for a fact that the Virgin Mary will not appear to me in a 10-year-old grilled-cheese sandwich from which one bite is missing. Nor will she ever appear to me on eBay in any form, at any price. I also know that some people lie on purpose for meanness or greed and others lie out of simple ignorance, poor things.

I know that not everything I read or hear is true, but I also know that I must read and listen to everything I can in order to find truth. I know that it’s not easy to be absolutely truthful, either to myself or to others.

I know I should never be sarcastic when speaking to children, or to anyone

else if I can help it. Sarcasm withers the hearts of both giver and receiver.

I know that if something seems too good to be true, it probably is. For this reason, I know that fad diets won’t make me thin, pills won’t make me happy and plastic surgery won’t make me young. Only God can make such things happen, and then only if we welcome God’s grace and the possibility of miracles.

At the same time, I know that God’s love for us is constant, free and without strings attached. Perfect human love should be the same, and we need a lot of practice in loving, because the “free and without strings” part doesn’t seem to come as naturally to us as it does to God.

I know that children and adults who are constantly stimulated, entertained, assaulted by noise, instructed and otherwise managed during every single waking moment will have no time for reflection. And the result of no time for reflection is a lack of real learning or the experience of joy, not to mention the inability to hear God’s voice.

I know that “recreational” sex outside of marriage marks the death of romance

and respect for the divine uniqueness in others. Eventually, it will destroy real love and its wonderful possibilities.

I know that most meetings are unnecessary. That’s because a fresh idea, which worked 20 years ago, went out of use and is now back in a modern version, is only new to people who haven’t attended meetings for the past 20 years. Still, it just might work. Times have changed. You never know. (We depend on disclaimers like that.)

Recently, I heard of a new book of humor called, *From Here to Maternity*. My first thought was, “Hey, I read that book years ago!” and my second was, “Whatever happened to copyright laws?” Then, a third chilling thought occurred to me: “It’s been so long since I read it, its copyright probably ran out!” Come to think of it, maybe being long past the desire to make New Year’s resolutions is actually the culmination of them. Maybe, just maybe, the truth we’ve been seeing “through a glass darkly” is finally looming into view.

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

‘The result of no time for reflection is a lack of real learning or the experience of joy, not to mention the inability to hear God’s voice.’

Faithful Lines/Shirley Vogler Meister

Fragility of life: Focusing on what’s important

Certainly, it must be a cliché to start this column with “This is the first day of the rest of your life.”



So, paraphrasing that with “This is the first month of the rest of 2005” must be a cliché, too. Yet, that’s my focus: How do we begin the day, the week, the month from now on?

My husband, Paul, and I prefaced the new year with a short holiday message predominantly going to relatives and friends who knew nothing about the medical problems with which we dealt last year. They began the end of July when Paul was diagnosed with prostate cancer. After consultations with experts, he decided to undergo a prostatectomy. However, pre-op tests showed he needed open-heart surgery first. (A warning to readers: He was asymptomatic for both conditions, so keep close tabs on one’s health via regular medical

checkups.)

Heart surgery was performed on Sept. 21 cancer surgery on Dec. 7. Both were successful, and Paul’s recovery is progressing well.

So, our holiday message began and ended with *Deo gratias*—“Thanks be to God.” We pray this daily, grateful that Paul has entered 2005 in better shape. As I often stress, God must have some special plan for him. Perhaps it is to be supportive of others facing similar circumstances. Perhaps it is to be more aware of God’s expectations. However, if there’s one strong lesson learned, it is this: Each day, each week, each month we have left in life, we should determine what we can do to make it better, not only for ourselves but for everyone with whom we come in contact. Life is too fragile to do otherwise.

At an early Mass on Sunday, Paul and I heard Father Tony Volz, the pastor of Christ the King Parish in Indianapolis, stress how important it is for each of us to reflect Jesus Christ to the best of our

ability in everything we do. As Christians, that is our mandate. It is easier to accomplish if we consciously dedicate each day to that purpose, praying for God’s help and remembering “This is the first day of the rest of my life.”

Not one of us knows exactly when our days will cease. Consider sudden recent disasters—from the catastrophic (i.e., tsunami deaths) to the premeditated (i.e., kidnappings or murders) to the sudden (i.e., auto accidents, war casualties, or medical conditions causing quick or lingering deaths).

Consider them carefully, offer as much help as practically, physically and emotionally possible—and pray. However, don’t dwell on them so much that extreme challenges or tragedies prevent us from mirroring Christ with faith, hope and love through our thoughts, words and deeds.

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

The Bottom Line/Antoinette Bosco

How can a war be religious?

We have just celebrated another “season of peace” with our Christmas celebrations, but I look ahead with a kind of dread wondering what the new year will bring when we hear daily about abominable conflict—not just war, but “religious war.”



As I write this column, events in the

Persian Gulf are building up to a heated state where more and more there is talk of *jihad*, translated “holy war.” And in the United States, many speak openly of “religious values” that convince them we must “stay the course of war.”

I have lived through many decades where we fought wars, but none ever had me as frightened as the one we are fighting today. That’s because the language I hear from both sides has, I believe, a subtle and dangerous agenda designed to divide the world according to religious beliefs.

How would my readers respond, I wonder, to the dialogue I had with a man challenging my beliefs when I was on a radio station not long ago? I had been asked to talk about my book *One Day He Beckoned*, explaining how and why Jesus has shaped my life. A listener called to “convert” me, I think, to his beliefs. He said the “infidels” soon were to be defeated and the Holy Land taken away from all the non-Christians—that this is the “promise” of the Book of Revelation.

I didn’t want to get into a war of words over that complex book of the Bible, but he did. He told me firmly that this was the time of “the second coming of Christ”—that we now would see the “warrior Christ” coming down to kill and defeat those who do not believe in him.

I tried to tell him how strongly I disagreed with that distorted concept of Christ, but he shot back, “Aren’t you waiting for the second coming of Christ?”

I told him firmly, “No, I’m still working on his first coming,” trying to explain the tragedy of the last 2,000 years, when we had the life and teachings of our Lord Jesus laid before us, with his pleas to love and serve one another, forgive trespasses and seek peace—and all too sadly ignored.

I felt that this man, who said there were millions like him, was, in effect, proclaiming a *jihad*, a holy war that would be won by the “warrior Christ.”

So many of us remember the late 1970s when Iran’s Ayatollah Khomeini blamed every upheaval that shook the Muslim world on the United States, yet said: “This is not a struggle between us and America. It is between Islam and the infidel.” He called it, thus, a “holy, a religious war.” I believed then as I do now that if ever there were an intrinsic contradiction, the ultimate one would have to be in that terminology: “religious war.”

Religion basically means adhering to the truths and values that give life meaning and set into motion how this life should be lived—acknowledging that these come from the Creator. That’s what Jesus came to tell us. Disobedience to the benevolent divine regulations, as too often chosen by humans, introduces conditions the Creator despises, such as a world of conflict.

Never can the word “religious” be an adjective describing conflict, disorder, war. To call a war “religious” is a mockery of God himself.

I pray we find peace in our hearts and in the world in 2005!

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

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

The Sunday Readings

Sunday, Jan. 16, 2005

- Isaiah 49:3, 5-6
- 1 Corinthians 1:1-3
- John 1:29-34

The first reading for this weekend is from the second part of the Book of Isaiah, written when God's People were trying to recover from the hardship of having been militarily overcome, and then being exiled in Babylon. Relief at last seemed to be on the way.

The prophet reassures the people that peace and justice indeed will come, but not accidentally. They will come to be because God will bring them. He will be true to the Covenant. If the people show themselves to be true to God, to be "God's people," then God will be true to the promise to be their protector and guide.

God's people will be on earth God's servant. St. Paul's First Epistle to the Corinthians is the source of the second reading.

As a missionary Apostle, Paul faced many challenges, one of which was the half-heartedness of some Christians in truly embracing the Gospel.

Certainly the culture in which the Christians lived not only encouraged submission to human instincts, but also elevated the instincts literally to the level of the divine. It indeed "divinized" lust, gluttony, drunkenness and so on.

The great Apostle called the early Christians to be faithful to their newly embraced beliefs.

Paul also had to assert his own right to speak as an Apostle of Jesus. He had rivals. There were imposters. Paul identifies himself as an "Apostle of Christ Jesus," and he also reminds the Christian Corinthians that they have been consecrated by their own acceptance of Jesus as Lord.

St. John's Gospel furnishes the last reading.

Among other early Christians, the author of the fourth Gospel found John

the Baptist intriguing. John the Baptist was intriguing because he was a figure of absolute credibility. He was a prophet because God had chosen him.

John fulfilled his calling superbly. John was true to his position of being God's spokesman on earth.

In this reading, John acknowledges Jesus, whom he sees in the distance. John not only recognizes Jesus, but also describes the Lord's role. He uses titles and images rich in Old Testament symbolism, symbols clearly understood by Jews. John acclaims Jesus as the "Lamb of God."

Finally, treasured Old Testament symbols testify to the identity of Jesus. The dove descends from the sky, from heaven, to rest upon Jesus. God is in Jesus.

Reflection

In Advent, the Church began to introduce us to Jesus of Nazareth, the Son of God and the Savior.

At Christmas, the marvel of the Incarnation was presented. Mary, who had conceived miraculously, gave birth to Jesus, her son, and the Son of God. Representing the Chosen People, the shepherds hurried to adore Jesus.

At the Epiphany, wise and honorable strangers searched for God, and God did not leave them to their own devices. He led them to the newborn Savior by a light shining in God's realm, the sky, not in the wise men's world of the Earth. In Jesus, held in the arms of Mary, the Magi found God.

Jesus is God. He is God's gift to all humanity. He is a human. He is Mary's son. He represents us before God.

In the baptism of Jesus in the Jordan, liturgically commemorated last week, the Lord was seen as the agent of all humankind, given by God to win life for a doomed human race.

Now, the process of introduction continues. The prophet, John the Baptist, whose word cannot be doubted, proclaims Jesus. Jesus is the Lamb of God, the Son of God and the Savior.

The Church reinforces, and expands, its message about Jesus this weekend. After clearly identifying Jesus for us, the Church will proceed in the weeks ahead to call us to salvation. †



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Daily Readings

Monday, Jan. 17

Anthony, abbot
Hebrews 5:1-10
Psalm 110:1-4
Mark 2:18-22

Tuesday, Jan. 18

Hebrews 6:10-20
Psalm 111:1-2, 4-5, 9, 10c
Mark 2:23-28

Wednesday, Jan. 19

Hebrews 7:1-3, 15-17
Psalm 110:1-4
Mark 3:1-6

Thursday, Jan. 20

Fabian, pope and martyr
Sebastian, martyr
Hebrews 7:25-8:6
Psalm 40:7-10, 17
Mark 3:7-12

Friday, Jan. 21

Agnes, virgin and martyr
Hebrews 8:6-13
Psalm 85:8, 10-14
Mark 3:13-19

Saturday, Jan. 22

Vincent, deacon and martyr
Hebrews 9:2-3, 11-14
Psalm 47:2-3, 6-9
Mark 3:20-21

Sunday, Jan. 23

Third Sunday in Ordinary Time
Isaiah 8:23-9:3
Psalm 27:1, 4, 13-14
1 Corinthians 1:10-13, 17
Matthew 4:12-23
or Matthew 4:12-17

Question Corner/Fr. John Dietzen

Baptism ceremonies were recorded in ancient history

Q We know that some Jews practiced baptism in the time of Jesus, and after Christmas we have the feast of his baptism, which was on Jan. 9 in 2005.



Was baptism a common religious practice before Christ or did John the Baptist start the idea? (Mississippi)

A Ceremonies something like baptism (from the Greek verb "baptein," which means "to wash or dip") go back to ancient human history.

A notable example is that the waters of at least three rivers, the Ganges in India, the Euphrates in Babylonia (now Iraq) and the Nile in Egypt were considered sacred and bathing in them was believed to be a sacred act.

Greek and other cultures had their own mystery cults, which nearly always involved a ritual bathing.

However, none of these baptisms (usually in water, sometimes in a sprinkling of blood) had a meaning similar to Christian baptism. People generally believed these washings had two effects: a cleansing from ritual impurities—defects, for example, which made them unsuited for worship or prayer—and an increase of life strength, even immortality.

During one period, ancient Egyptians considered any person who drowned in the Nile River to have become a god.

The Hebrew Scriptures (our Old Testament) prescribed numerous rites of cleansing with water after being cured of leprosy, for example, or after touching a corpse.

In later Judaism, baptism was one of three rituals required for gentile converts or proselytes. Only after being circumcised, baptized and offering sacrifice did they share in God's covenant with the people of Abraham.

These also, however, were believed to be ritual purifications. They had no direct moral purpose or consequences.

The rituals of John the Baptist are particularly interesting. Though many movements and cults practiced baptism rituals along the Jordan River around the time of Christ, none of them reflected the moral and messianic message of John the Baptist.

While his baptism was not, of course, the Christian sacrament of initiation into the community of believers in Christ, the

Gospels tell us it symbolized a confession and conversion from sin. John connected it with his proclamation of the coming kingdom of God, and he offered this baptism to Jews and gentiles alike.

This is the ritual washing that Jesus accepted at the Jordan River when he became a disciple of John the Baptist. He received it not as a sinner who needed conversion, but to establish his solidarity with the sinful humanity he came to redeem.

The symbolic presence of the Father and Holy Spirit with Jesus at his baptism (Mt 3:16-17) is reflected in the typical Christian baptism in the name of the Father, Son and Holy Spirit. This is the sacrament that immediately after our Lord's ascension assumed its new Christian meaning and became the first step of initiation into the Church.

Q What is the difference between an Ordinary Mass and a 30-day Gregorian Mass for the dead? (Pennsylvania)

A The practice of celebrating Mass for a deceased person for 30 consecutive days began, according to tradition, with Pope St. Gregory the Great (pope from 440-461), thus the name.

There is no way to identify or define the relative spiritual benefits of such a series of Masses.

One hears little about them any more, perhaps because few parishes or other institutions can commit themselves to such a series of eucharistic celebrations for a particular intention.

I believe some monasteries and other Catholic foundations still accept such requests, but I'm not sure who they might be. †

Readers may submit prose or poetry for faith column

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

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

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

My Journey to God

Crimson Tide

A cry heard in the land
A wail and weeping
Across the face of the earth.

A pall upon the whole world at the
Loss of thousands.
A cry in our town for the loss of
Many and one.

Ashes of grief fall from the corpse
Fed fires of the unknown
Mourning and weeping mixed with
Miracles and hope
As a 20-day-old baby is
Saved from the onslaught.

Helpless to give aid,
The privileged send money and
Say prayers for the living and
The dead.

By Trudy Bledsoe

(Trudy Bledsoe is a member of Christ the King Parish in Indianapolis and the Order of Secular Discalced Carmelites. She wrote this poem as her spiritual offering for the more than 155,000 people killed by the Dec. 26 tsunami. The poem was inspired by Matthew 2:18: "A voice was heard in Ramah, sobbing and loud lamentation; Rachel weeping for her children, and she would not be consoled since they were no more.")



CNS photo from Reuters

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 5 p.m. Thursday one week in advance 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 14

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Lumen Dei meeting, Mass, 6:30 a.m., breakfast in Priori Hall, pro-life program, Father Denis Wild, presenter, \$10 per person. Information: 317-919-5316.

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal, prayer meeting, 7-8:30 p.m. Information: 317-927-6565.

St. Elizabeth Ann Seton Parish, 10655 Haverstick Road, **Carmel, Ind.**, Diocese of Lafayette. Couple to Couple League, wine and cheese social, 6:30-9 p.m., suggested donation, \$10 per couple. Information: 317-848-4486.

January 14-15

Our Lady of Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. "A Creative Path of God" retreat, Franciscan Sister Ann VonderMeulen, presenter. Information: 317-545-7681.

January 14-16

Our Lady of Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Retrouvaille weekend. Information: 317-545-7681.

January 14-20

Saint Mary-of-the Woods

College, Art Gallery, Room 132, Hulman Hall, **St. Mary-of-the-Woods**. Faculty art display, Tues.-Fri., noon-4 p.m. Information: 812-535-5265.

January 15

Saint Mary-of-the-Woods College, **St. Mary-of-the-Woods**. Teacher Licensure Institute, 10 a.m.-noon. Information: 812-535-5104 or www.smwc.edu.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Silent prayer day, 9 a.m.-2:30 p.m., brown bag lunch, free-will offering. Information: 317-543-1054.

St. Bartholomew Church, 1306 27th St., **Columbus**. Celebrate Life Night, Mass, 5 p.m., chili supper, 6 p.m., pro-life piano concert, 7 p.m. Information: 812-342-9550.

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

St. Gabriel Parish, loft, 5505 Bardstown Road, **Louisville, Ky.**, Archdiocese of Louisville. Catholic Single Adults Club, party, 8 p.m. Information: 812-284-4349.

January 16

St. Elizabeth's and Coleman Pregnancy and Adoption Services, 2500 Churchman Ave., **Indianapolis**. "Coming Home," open house, 1-4 p.m. Information: 317-787-3412.

Cathedral High School, O'Malia Performing Arts Center, 5225 E. 56th St., **Indianapolis**. "Alice In Wonderland," 1 p.m. and 4 p.m., \$5 per person. Ticket line: 317-968-7436.

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

January 16-21

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "Tools Matter," prayer retreat, Benedictine Sister Mary Margaret Funk and Daughter of Charity Sharon Richardt, presenters. Information: 317-788-7581.

January 18

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Catholics Returning Home series, 7 p.m. Information: 317-257-7435.

January 19

Holy Family Church, 815 W. Main St., **Richmond**. Richmond Catholic Community and The John and Gertrude Hubbard Foundation, "Who You Become Is Infinitely More Important Than What You Do or What You Have," author and speaker Matthew Kelly, presenter, 7 p.m.,

no charge. Information: 765-966-0916.

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization meeting, 7 p.m. Information: 317-236-1586 or 800-382-9836, ext. 1586.

January 20

St. Pius X Church, 7200 Sarto Dr., **Indianapolis**. North Deanery parishes, adult education series, "Centering Prayer," 7 p.m. Information: 317-257-2266.

Mother of the Redeemer Farm, 8220 W. State Road 48, **Bloomington**. Archdiocesan Office of Family Ministries, bereavement ministry, "Ministering to Those Who Grieve," 9:30 a.m.-3 p.m., \$20 per person. Information: 317-236-1596 or e-mail mhess@archindy.org.

Oldenburg Franciscan Center, 22143 Main St., **Oldenburg**. "The Goodness of Christ in the Eucharist," retreat, Franciscan Father Carl Hawver, presenter, 9 a.m.-1 p.m., \$15 per person includes lunch. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

Terre Haute Deanery Pastoral Center, 2931 Ohio Blvd., **Terre Haute**. Divorce and Beyond series, "The Mourning State of Divorce," 6:30-8:30 p.m., \$20, includes book. Information: 812-232-8400 or e-mail sue@thdeanery.org.

January 21

Knights of Columbus, 2100 E. 71st St., **Indianapolis**. Catholic Business Exchange, Mass,

6:30 a.m., buffet breakfast, \$10 per person. Information: 317-469-1244.

January 21-23

Our Lady of Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. "Blessed Grieving: When a Loved One Dies—A Healing Retreat," Dr. Margaret Pike and Msgr. Paul Koetter, presenters. Information: 317-545-7681.

Mount Saint Francis Retreat Center, **Floyd County**. "Integral Journaling Retreat," Joe Zarantonello, presenter, \$135 per person. Information: 812-987-6470.

January 22

Brebeuf Jesuit Preparatory School, 2801 W. 86th St., **Indianapolis**. Entrance exam, eight-grade students. Information: 317-872-7050.

Our Lady of the Greenwood Church, Adoration Chapel, 335 S. Meridian St., **Greenwood**. Night of silent prayer for an end to abortion and for victims of Roe vs. Wade Supreme Court decision legalizing abortion, 8 p.m.-midnight.

January 23

St. Elizabeth's and Coleman Pregnancy and Adoption Services, 2500 Churchman Ave., **Indianapolis**. "Coming Home," open house, 1-4 p.m. Information: 317-787-3412.

January 28

St. Charles Borromeo Church, 2222 E. Third St., **Bloomington**. Charismatic Mass, Benedictine Father Noel Mueller, celebrant, music, 6:45 p.m., Mass, 7 p.m.

January 28-30

Our Lady of Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Tobit marriage preparation weekend retreat. Information: 317-545-7681.

Saint Meinrad Archabbey, 100 Hill Dr., **St. Meinrad**. Weekend retreat, "The Vatican Council," Benedictine Brother Gabriel Hodges, presenter. Information: www.saintmeinrad.edu or mzoeller@saintmeinrad.edu.

January 30

Indiana War Memorial, auditorium, 1 Monument Circle, **Indianapolis**. Right to Life of Indianapolis, annual Memorial Service for the Unborn, 2-3 p.m. Information: 317-582-1526.

Christ the King Parish, 1827 Kessler Blvd., East Dr., **Indianapolis**. Life Teen concert, 7-9 p.m. Information: 317-255-3666.

Monthly

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.

Saint Mary-of-the-Woods, Church of the Immaculate Conception, **St. Mary-of-the-Woods**. Mass, 11 a.m., sign-interpreted.

Third Mondays

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

Third Tuesdays

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

Third Wednesdays

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

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

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

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

Calvary Mausoleum Chapel, 435 Troy Ave., **Indianapolis**. Mass, 2 p.m.

Third Thursdays

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

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

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

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Prayers for vocations, rosary, eucharistic adoration, Benediction, 6 p.m. Information: 317-831-4142.

Third Fridays

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

Third Saturdays

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

Fourth Tuesdays

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

Fourth Wednesdays

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

First Sundays

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

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

First Mondays

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

First Tuesdays

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

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

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TSUNAMI

continued from page 1

president of the Southern Baptist Theological Seminary, the Rev. Albert Mohler, described Archbishop Williams' column as "how not to give a Christian answer."

Rev. Mohler wrote that he agreed with remarks made by the Anglican dean of Sydney, Australia, the Rev. Phillip Jensen, who described the natural disaster as a warning of the coming of God's judgment.

On Jan. 3, LifeSite News posted a news story culled from various international sources that quoted Bishop Aleixo das Neves Dias of Port Blair, India, as saying, "I believe that the tsunami is a warning, a warning from God to reflect deeply on the way we lead our lives."

Montreal Cardinal Jean-Claude Turcotte told the French-language newspaper *Le Devoir* that he categorically rejected any notion of a vengeful God and pointed out that it is normal and sane to ask questions in the face of a catastrophe.

In a Jan. 5 article, Cardinal Turcotte said that people always have been in revolt against the Creator and that God is not a puppeteer controlling events. He said people should not pray for a magical healing or for a supernatural intervention, but for the strength and courage to pass through a trial or ordeal in the way that Jesus did.

The director of the theology secretariat at the Canadian Conference of Catholic Bishops, Father Richard Cote, said he has been following the debate with great interest.

In a Jan. 5 interview, Father Cote, said, "There is a deep connivance between the good news and bad news" and that Jesus would not have come if it were not for the

bad news of fallen humanity.

In an e-mail interview on Jan. 6, Bishop Frederick Henry of Calgary, Alberta, echoed this thought.

"The crib and the cross are part of the one mystery of the Incarnation, and there really isn't much distance between Bethlehem and Calvary," Bishop Henry said. "Reading this more in the light of the various pre-Christmas idyllic prophecies of Isaiah and about all the nations coming together, I am filled with a spirit of wonder and awe at how all peoples are coming together to respond to the needs of Christ suffering in his people.

"As to why did this happen? I have been responding by saying 'Ask the scientists,'" he added.

Father Cote, too, said that the earthquake was a "purely seismic natural phenomenon."

He said that God made a material world, with laws of gravity, and that he is not an interventionist.

"God suffers when we suffer," he said. "He does not force his love on us like a tidal wave.

"The Christian God is a God of vulnerability," he said. "The biggest risk God takes is to love us unconditionally. God is forever taking risks.

"He's in our shoes. God has stepped into our shoes in solidarity with us in all things," Father Cote said. "He shared in our humanity to show that he did not make a mistake when he created you and me."

Father Cote said that questioning, doubting and ambiguity are "not contrary to faith properly understood."

He said he thinks it is good to question, that it "takes us out of our complacency" as people struggle to interpret the answer to the question that Jesus poses to every age: "Who do people say I am?" †



Residents clear debris from their tsunami-battered houses at a fishing hamlet in Tharangapadi, in the southern Indian state of Tamil Nadu, on Jan. 9. At least 150,000 people were killed in Asia and East Africa by the Dec. 26 earthquake and subsequent tsunamis. More than 100,000 are still missing from the most widespread natural disaster in decades.

How to help tsunami victims

Most parishes in the archdiocese have taken up special collections for the victims of the Asian tsunami disaster, and many parishes have given those proceeds to Catholic Relief Services (CRS).

Catholics of the archdiocese have pledged nearly \$35,000 so far to CRS through their parish or individually.

CRS is the official international humanitarian organization of the

U.S. Catholic community.

Anyone in the archdiocese who would like to make a contribution to Catholic Relief Services may do so by sending a check to the Archdiocese of Indianapolis, Mission Office, P.O. Box 1410, Indianapolis, IN 46206-1410.

Checks should be made payable to the Mission Office with a note on the memo line that the gift is for tsunami relief. †

Even before tsunamis, Asia was home to millions of displaced people

WASHINGTON (CNS)—Before the Dec. 26 earthquake and tsunamis, Thailand, Indonesia, Sri Lanka and India already had several million people living as refugees.

With the world's attention now focused on aiding survivors of one of the most widespread natural disasters in recent history, refugee assistance organizations are concerned about protecting vulnerable populations of people, including millions who had been displaced from their homes since long before December, and groups such as orphaned children.

The U.N. High Commissioner for Refugees, which serves as a sort of global clearinghouse for the protection and resettlement of refugees, has taken the unprecedented step of jumping into disaster relief after the tsunamis.

The organization's mandate is to aid refugees, defined as people who have fled their home countries due to war or persecution. The UNHCR has never before handled a major relief operation in response to a natural disaster.

"The enormity of this crisis requires all of us to contribute our expertise and resources," said a statement from Janet Lim, director of the agency's Bureau for Asia and the Pacific. "UNHCR has long experience in Somalia, Indonesia and Sri Lanka, so it is logical for us to use our knowledge, means and expertise to help."

But while the U.N. agency said it would not divert resources from its primary refugee activities, Anastasia Brown, director of refugee programs for Migration and Refugee Services (MRS) of the U.S. Conference of Catholic Bishops,

said "the main concern of everybody on the ground there is disaster relief. Our main concern is to maintain protection for people who were not in the disaster.

"We're thrilled there's been such a terrific response to the tsunami," said Brown. But she noted that the countries hardest hit by the tsunamis were providing refuge already to hundreds of thousands of refugees.

According to the most recent report of the U.S. Committee for Refugees and Immigrants, many people living in "temporary" refugee or displacement camps had been there for more than five years. The organization is sponsoring a major campaign to find permanent homes for the estimated 7.5 million refugees worldwide who have been living in camps for 10 years or more.

As of the end of 2003, the most recent year for which figures were available, Thailand was hosting more than 400,000 refugees, most from neighboring Laos and Myanmar, formerly known as Burma. India had more than 300,000 refugees from Sri Lanka, China, Myanmar, Afghanistan and other countries.

Within Sri Lanka, India, Indonesia and Myanmar, another 2 million to 4 million people were considered "internally displaced"—still living in their own countries but forced by violence or persecution to live away from their homes, often in tent camps.

The Committee for Refugees and Immigrants said the tsunamis once again displaced some of those refugees, including a group of 1,000 Sri Lankans living in

See **DISPLACED**, page 24

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Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

ARNOLD, John J., III, 54, St. Peter, Harrison County, Dec. 24. Husband of Patty (Norrington) Arnold. Father of Johna Bott and John Arnold IV. Son of John J. Arnold Jr. Brother of Cynthia Donat, Stephanie Faith, Melissa Steele and Pam Wall.

BELOW, Daniel F., 68, St. Barnabas, Indianapolis, Dec. 10. Husband of Anna Marie Below. Father of Anthony and Michael Below. Brother of Mary Ann Wright. Grandfather of three.

BROCKMAN, Louis V., 76, St. Gabriel, Connersville, Dec. 23. Father of Linda Chiles, Cheryl Fielden and Vickie Long. Brother of Eileen Wooley, Vera and Fred Brockman. Grandfather of six. Great-grandfather of three.

CAMPBELL, Terry E., 61, St. Gabriel, Connersville, Dec. 23. Husband of Alicia Campbell. Father of Nicole, Richard and Terrance Campbell. Son of Betty Campbell. Grandfather of five.

CARPENTER, James L., 77, Holy Family, New Albany, Dec. 15. Husband of Mary Irene (Strahl) Carpenter. Father of Mary Briscoe, Barbara Hamilton, Terri Hoffman, Chuck, Mark and Mike Carpenter. Grandfather of 10. Great-grandfather of three.

CASTER, Thena (Flatt), 65, Our Lady of Lourdes, Indianapolis, Dec. 14. Mother of Ann Bentley, Catherine Coop, Carin Pfenning and Carl Caster. Sister of Gary and Jimmy Flatt. Grandmother of nine. Great-grandmother of two.

CONRAD, Burdetta, 86, St. Mary, Aurora, Dec. 26. Mother of Douglas and Kevin Conrad. Sister of Veronica Ward and John Calvert. Grandmother of five.

DIVINCENZO, Anthony, 85, Sacred Heart of Jesus, Terre Haute, Dec. 29. Husband of Gwen (McFarland) DiVincenzo. Father of John DiVincenzo and

DeWayne Harper. Grandfather of seven. Great-grandfather of nine.

FARMER, Jeff, 47, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Dec. 14. Father of Jack Farmer. Brother of Suzanne Carlson, Maryanne Hayes and Gregg Farmer.

FERRY, Carolyn A., 74, St. Mary, Aurora, Dec. 24. Mother of Jeanne Barrows, Kathy Hodge, Terri Fancher, Rita McAllister, David, Nick, Patrick, Rick and Vincent Ferry.

GAUS, William H., 84, St. Christopher, Indianapolis, Dec. 25. Father of Agnes Feltner and Anna Robinson. Brother of Charles, James and Joseph Gaus. Grandfather of two. Great-grandfather of five.

GENTRY, Margaret Rose (Slinger), 78, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Dec. 26. Mother of Mary Lou Curzon and Janet McDaniel. Sister of Dorothy Hagner, Art and Charles Slinger. Grandmother of four.

GILL, Robert C., 82, Sacred Heart, Indianapolis, Dec. 20. Husband of Betty Gill. Father of Ronald Gill. Grandfather of two. Great-grandfather of three.

GILLENWATER, Roger E., 69, Sacred Heart, Indianapolis, Dec. 23. Husband of Patsy Gillenwater. Father of Debra Dickey, Cindy York, Laura, Edwin and R.D. Gillenwater. Grandfather of 14. Great-grandfather of 13.

GIROLAMI, Ida (Deguisti), 84, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Dec. 25. Mother of Fernanda and Richard Girolami. Sister of Rina Calligaro. Grandmother of three.

GLOTZBACH, Bernard A., 85, Holy Family, New Albany, Dec. 18. Husband of Pauline (Sauer) Glotzbach. Father of Rosalee Flanigan, Judy Grant, Cathy Kruer, Carolyn Olds, Mary Wright, Janet Zoeller, Bernard, David, Larry, Rick, Steve and Tom Glotzbach. Stepfather of Joan, Nick and Tom Sauer. Grandfather of 27. Step-grandfather of two. Great-grandfather of 30.

GRAHAM, Dorothy E. (Trevor), 88, St. Lawrence, Indianapolis, Dec. 20. Mother of Peggy Skowronek, Dennis and Patrick Graham. Grandmother of 10.

GUERRIERI, Mary, 76, Sacred Heart, Indianapolis,

Dec. 25. Mother of Esther Turner, Angelo, Howard, Joseph, Sadie, Salvatore and Thomas Guerrieri. Grandmother of 10. Great-grandmother of three.

HAWKINS, Norman W., 74, St. Philip Neri, Indianapolis, Dec. 24. Husband of Rita Hawkins. Father of Marajo Castor and Connie Miller. Stepfather of Jodi Barrick, Colleen Dishman and Rhonda Knowles. Grandfather of four. Step-grandfather of 13. Great-grandfather of 15.

HAWKINS, William G., 79, St. Bartholomew, Columbus, Dec. 25. Husband of Rose Ann Hawkins. Father of Ellen DeGruise, Sharon Dunfee, Bill and Mike Hawkins. Brother of Naomi Lollar, Clara Steen, Miriam White, Curtis and Orlando Hawkins. Grandfather of four.

HENNING, Julietta, 88, St. Paul, Tell City, Dec. 20. Aunt of several.

HILGEMAN, Elmer, Jr., 82, St. Mary, Mitchell, Dec. 10. Husband of Virginia (Byrum) Hilgeman. Father of Judith Yarbrough and Dennis Hilgeman. Brother of Kathleen Roggenkamp and Melba Taylor. Grandfather of three. Great-grandfather of three.

HOUSE, Nancy Delores (Schmoll), 66, St. Roch, Indianapolis, Dec. 24. Wife of Jess House. Mother of Linda Beardsley, Dawn Gentry and Sherry Taylor. Sister of Betty Mappes, Susie Pinna, Jack and Ron Schmoll.

KENNEDY, Thelma (Crisp), 97, Our Lady of Lourdes, Indianapolis, Dec. 21. Mother of Barbara York, Ronald and Wayne Kennedy. Grandmother of 19. Great-grandmother of 15.

KENNEDY, William F., Sr., 75, St. Barnabas, Indianapolis, Dec. 12. Husband of Agnes C. Kennedy. Father of Kelly Hegwood, Aliceann Maloof, Timothy and William Kennedy Jr. Grandfather of 10.

KERN, Vitus F., 82, St. Jude, Indianapolis, Dec. 30. Husband of Marie (Huser) Kern. Father of Donna Ball, Susan Jansen, Bernadette Stamper, Loretta Wright, Rose Marie and Karl Kern. Brother of Dr. Stanley Kern. Grandfather of 16.

KOTARSKI, Mary E., 77, Holy Spirit, Indianapolis, Dec. 25. Wife of Vincent Kotarski. Mother of Maryanne Hostetter, Vincent Jr. and William Kotarski. Sister of Catherine Bowe, Elizabeth Brandt, Frances Desilets, Theresa Gregory and Cecilia Moore.

LICH, Marjorie Therese, 79, St. Pius X, Indianapolis,

Dec. 26. Wife of John C. Lich. Mother of Barbara Fox, John Jr. and Stephen Lich. Sister of Rosemary Howard and Andrew Davey. Grandmother of three.

LINK, Carl A., 86, St. Joseph, Corydon, Dec. 22. Father of Dale, David and Larry Link. Brother of Ethel Hartlage and Mary Ruth Link. Grandfather of five. Great-grandfather of four.

MAHER, Thomas, 83, Sacred Heart, Indianapolis, Dec. 15. Father of Theresa Harris, Patricia Sprague, Nancy, Daniel, James and Thomas Maher. Brother of Bud Maher.

MAY, John Phillip, 61, St. Malachy, Brownsburg, Dec. 14. Husband of Margaret (McCart) May. Father of Leanna Collisi, Yvonne Grego, Dorea, Jonathan and Todd May. Grandfather of three.

McFARREN, Mary Rita, 86, Christ the King, Indianapolis, Dec. 17. Mother of Juanita Baladi, Peg Race, Cathy Tower, Dan, Dave and Rick McFarren. Grandmother of 12. Great-grandmother of one.

McCORMICK, Joseph, 87, St. Margaret Mary, Terre Haute, Jan. 2. Husband of Peggy McCormick. Father of Janet Furnas, Sandy Scamihorn, Dianne, James, Jerry and Robert McCormick. Brother of Helen Mancuso, Elizabeth Ury and Dave McCormick. Grandfather of three. Great-grandfather of one.

MILLER, Richard L., 81, St. Maurice, Napoleon, Jan. 1. Husband of Marjorie (Souder) Miller. Father of Mary Kohlman, Ann, Carl, David, Frank, Jim, John, Joe, Kenny, Louie, Marvin, Robert and Steven Miller. Brother of John and George Miller. Grandfather of 13. Great-grandfather of four.

MOORE, Carl F., Jr., 82, Our Lady of Perpetual Help, New Albany, Dec. 26. Husband of Frances Moore. Uncle of several.

MORTON, Harry, Sr., 65, St. Joseph, Corydon, Dec. 10. Husband of Nancy (Fehl) Morton. Father of Rebecca Allen, Dr. Andrew, David, Harry Jr. and Jeffrey Morton. Brother of Patricia Kiley and Dennis Morton. Grandfather of six.

MOSHER, Lloyd, 89, Sacred Heart, Indianapolis, Dec. 18. Father of Anne Mosher and Mary Helen Shinkle. Grandfather of three. Great-grandfather of four.

O'HARA, Brenda Rains, 52, St. Pius X, Indianapolis, Dec. 29. Wife of Timothy J. O'Hara. Mother of Brigid, Brendan and John O'Hara.

Daughter of Beverly Rains. Sister of Crista Stouffer and Richard Rains. Grandmother of one.

OWENS, Louis C., 79, St. Mary, Rushville, Dec. 18. Husband of Frances (Stirn) Owens. Father of Lisa Barnes, Mindy Houchins, Steve and Terry Owens. Brother of Jayne Means and Joe Owens. Grandfather of eight. Great-grandfather of two.

OPENSHAW, Leona M., 85, Holy Spirit, Indianapolis, Dec. 19. Mother of Damon and David Openshaw. Grandmother of two.

PITSTICK, Billie K., 63, St. Gabriel, Connersville, Jan. 2. Sister of Pat Tucker.

REJKO, Irma M. (Kass), 95, St. Christopher, Indianapolis, Dec. 13. Mother of Irene Smith. Sister of Anne McCain and Steve Kass. Grandmother of four. Great-grandmother of six. Great-great-grandmother of one.

RETZNER, Eliza, 89, St. Nicholas, Ripley County, Dec. 20. Wife of Alvin Retzner. Mother of Mildred Lewis. Sister of Yvonne Collins, Ruby Hammonds, Pebble Knopf, Goldie Moore, Clayton, Clifton and Hoover Collins. Grandmother of three. Great-grandmother of eight. Great-great-grandmother of two.

RIEHLE, Albertine A., 90, St. Louis, Batesville, Jan. 3. Mother of Susan Hornbach, James, Norbert and Thomas Riehle. Grandmother of 11. Great-grandmother of seven.

SAMPLES, Juanita Jane, 68, St. Paul, Sellersburg, Dec. 15. Mother of Alan, Dale, Perry and Robin Samples. Sister of Becky Hernandez, Clyde, Jack and Ray Stewart. Grandmother of three.

SCHMIDT, Anthony C., 85, St. Gabriel, Connersville, Dec. 25. Uncle of several.

SCHOENTRUP, Richard L., 76, St. Vincent de Paul, Shelby County, Dec. 23. Husband of Janet (Rosenbeld) Schoentrup. Father of Stephanie Woods. Brother of Catherine Wertz, Al and John Schoentrup. Grandfather of eight. Great-grandfather of one.

SCHULTZ, Francis, 78, St. Pius X, Indianapolis, Dec. 22. Husband of Sally (McGraw) Schultz. Father of Denise Allen, Jill Huntine and Christopher Schulte. Brother of Marjorie Eversole. Grandfather of six.

SCHROEDER, Geraldine (Shanahan), 82, St. Roch, Indianapolis, Jan. 1. Mother of Marion Adams, Ann Caskey, Amy Gallagher, Jan Miller,

Fran Shreve, Ed, Jim, Joe, John, Mike and Pete Schroeder. Sister of Carol Gruber, St. Joseph Sister Katie Shanahan, Dan and Pat Shanahan. Grandmother of 29. Great-grandmother of 11.

SMOTHERMAN, Suzanne (Decker), 68, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Dec. 8. Wife of Melvin Smotherman. Mother of Amy Williams, Jay and Steven Knapp. Stepmother of Mary Louise Mortyn and Melvin Smotherman Jr. Grandmother of eight. Great-grandmother of nine.

STAGGE, Ambrose J., 93, St. Vincent de Paul, Shelby County, Dec. 29. Father of Mary Ann, Donald, Paul, Robert and William Stagge. Grandfather of several. Great-grandfather of several.

STIPHER, Marcella P., 92, Immaculate Heart of Mary, Indianapolis, Dec. 19. Mother of Gretchen Cain, Nancy Foley, Mary Lynn Hoffmann and Michael Stipher. Sister of Madonna Crowder, Dolores Drew and Paul Topmiller. Grandmother of 10. Great-grandmother of two.

TRATTNER, Marvin H., 57, St. Simon the Apostle, Indianapolis, Dec. 28. Father of Samantha Pennington, Jessica Rigney and Lucas Trattner. Brother of Patricia Quinn, David and Victor Trattner. Grandfather of seven.

WHITE, Eileen, 88, St. Matthew, Indianapolis, Dec. 15.

WISKER, Elizabeth Justine, 84, St. Joseph, Shelbyville, Dec. 18. Wife of Herbert Wisker. Mother of Elizabeth Fallis and Anita Kacena. Grandmother of four. Great-grandmother of three.

WOLTERS, Mary Virginia, 77, St. Louis, Batesville, Jan. 5. Mother of Jim and John Ward Bob, George, Harry and Rod Wolters. Sister of Loraine Siefert and Arthur Farley. Grandmother of 14. Great-grandmother of 12.

WORTHINGTON, Mary M., 84, Good Shepherd, Indianapolis, Nov. 14. Mother of Mary Anne Grady, Carol Riddle, Daniel, Donald, Gary, Robert and Thomas Worthington. Sister of Theresa Bergman, Annie Glasgow, Rose Laker, Dominic and Joseph Zappia.

ZEIHER, Aaron Michael, 25, St. Rose of Lima, Franklin, Dec. 27. Son of Richard and Amy Zeiher. Brother of Rachael and Nathan Zeiher. Grandson of Margaret Zeiher, Dale and Jeannine Brown. †

Divine Word Missionary Father Thomas Commons was native of Indianapolis

Divine Word Missionary Father Thomas Commons died on Dec. 30 at the Divine Word Residence in Techny, Ill., following a long illness. He was 84.

A Mass of Christian Burial was celebrated on Jan. 4 in Techny. Burial followed at St. Mary's Cemetery there.

Father Commons had been a Divine Word Missionary for 62 years and a priest for 57 years.

He was born in Indianapolis, where he attended the former St. Anthony School.

In 1940, he entered the Society of the Divine Word at Techny, where he studied for the priesthood. He was ordained in 1947.

In 1948, Father Commons began an assignment in Papua New Guinea, where he worked as a pastor and youth minister for 28 years.

He returned to the United

States in 1976. From 1976-79, Father Commons served as rector at Divine Word Seminary in Perrysburg, Ohio.

From 1976-89, he worked as an assistant pastor at parishes in Indianapolis, Los Angeles and Chicago.

From 1980-89, he served at St. Agnes Parish, now Our Lady of Fatima Parish, in Chicago. He also traveled around the Midwest doing mission appeals for Divine Word missionaries.

He retired to the Divine Word Residence at Techny in 1989.

He is survived by one brother, Father Patrick Commons, a retired diocesan priest living in Greensburg.

Memorial gifts for the support of retired Divine Word missionaries may be sent to Divine Word Residence, P.O. Box 6000, Techny, IL 60082. †

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Principal Search Committee
P.O. Box 548
Bardstown, KY 40004
principalsearch@stjochurch.com
fax: 502-349-0941

For more information about Bethlehem High School, visit our web site at www.bethlehemhigh.org.

Which is more important: Making money, or making a difference? If you said "money," read another ad. If you want to make a difference in the lives of young people, and you're a faithful Catholic who loves Jesus and working with high school youth, then you need to send us your résumé.

St. John Bosco Catholic Youth Ministries, the cooperative youth ministry program for the Catholic parishes of Jasper and Ireland, is searching for a vibrant individual to become our Youth Ministry Coordinator. This full time position is responsible for coordinating all aspects of youth ministry, including the supervision of both volunteers and paid Middle School Ministers. If you are an enthusiastic Catholic, have a love of young people and/or knowledge of adolescent development, please send résumé with a cover letter to:

St. John Bosco Catholic Youth Ministries
Y.M.C. Search Committee
214 W. 13th St.
Jasper, IN 47546

Please, NO faxed or in-person résumés will be accepted; however, you may apply by e-mail to: bosco_youth_ministry@evansville-diocese.org

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Positions Available

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Our Lady of Mt. Carmel Church in Carmel, Indiana is seeking an individual to coordinate all aspects of Christian Stewardship in the Parish. Job responsibilities will include promoting and coordinating volunteerism and coordinating all aspects of parish fund raising. The successful candidate must possess very good communication, interpersonal and organizational skills. Two to three years of experience as well as a bachelor's degree in public relations/communications or related field is required. Please submit résumé to:

Glen Ritchey, Business Manager
Our Lady of Mt. Carmel Church
14598 Oakridge Rd.
Carmel, IN 46032

Activity Program Assistant (CNA)

Catholic Social Services is seeking a full-time Activity Program Assistant to assist in planning and implementing activity programming for the Adult Day Care Program. Other duties include maintaining monthly documentation on each participant and assisting participants with activities of daily living. Certification as a CNA or an Adult Day Service Program Assistant is required. Please send cover letter, résumé, and list of references to:

Ed Isakson, Director, Human Resources
Archdiocese of Indianapolis
P.O. Box 1410
Indianapolis, IN 46206
E-mail: edisakson@archindy.org
Fax: (317) 261-3389

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Director, Stewardship and Development

The Roman Catholic Archdiocese of Indianapolis is seeking a Director of Stewardship and Development to provide leadership in strategy development and implementation of parish capital and endowment campaigns and the annual Called to Serve stewardship appeal. This position will report to the Executive Director of Stewardship and Development and oversee the following functions for parish campaigns and the annual appeal: plan and timeline development; case for support preparation; parish-level preparation, cultivation, and commitment phases; and the annual appeal major gifts phase.

Other responsibilities include supporting a portfolio of parishes in their annual stewardship appeals, overseeing the development of parish stewardship education resources, and overseeing annual appeal and capital campaign communications.

To apply, send cover letter, résumé, list of references and salary expectations, in confidence, to:

Ed Isakson, Director, Human Resources
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Communication Coordinator/ Administrative Assistant

The Roman Catholic Archdiocese of Indianapolis is seeking a full-time Communications Coordinator/Administrative Assistant for the Office of Stewardship and Development. This person in this position will work in partnership with the Director of Stewardship to maintain and implement a detailed year-round stewardship plan. Duties include the development of a wide variety of communication and marketing materials, including brochures, videos, letters, and training documents. An additional responsibility is providing administrative and clerical support for stewardship activities.

The position requires a college degree or equivalent experience in communications and marketing. At least three years of experience as an administrative professional or executive assistant is preferred. Editing and proofreading skills, attention to detail, and organizational ability are essential.

Please send cover letter, résumé, and list of references, in confidence, to:

Ed Isakson, Director, Human Resources
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Please contact:

Janetta McKenzie, MS, LSW
Director of Residential Services
2500 Churchman Avenue
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No phone calls please



CNS photo from Reuters

DISPLACED

continued from page 21

a Christian missionary hostel in India's Tamil Nadu state, who were safely evacuated.

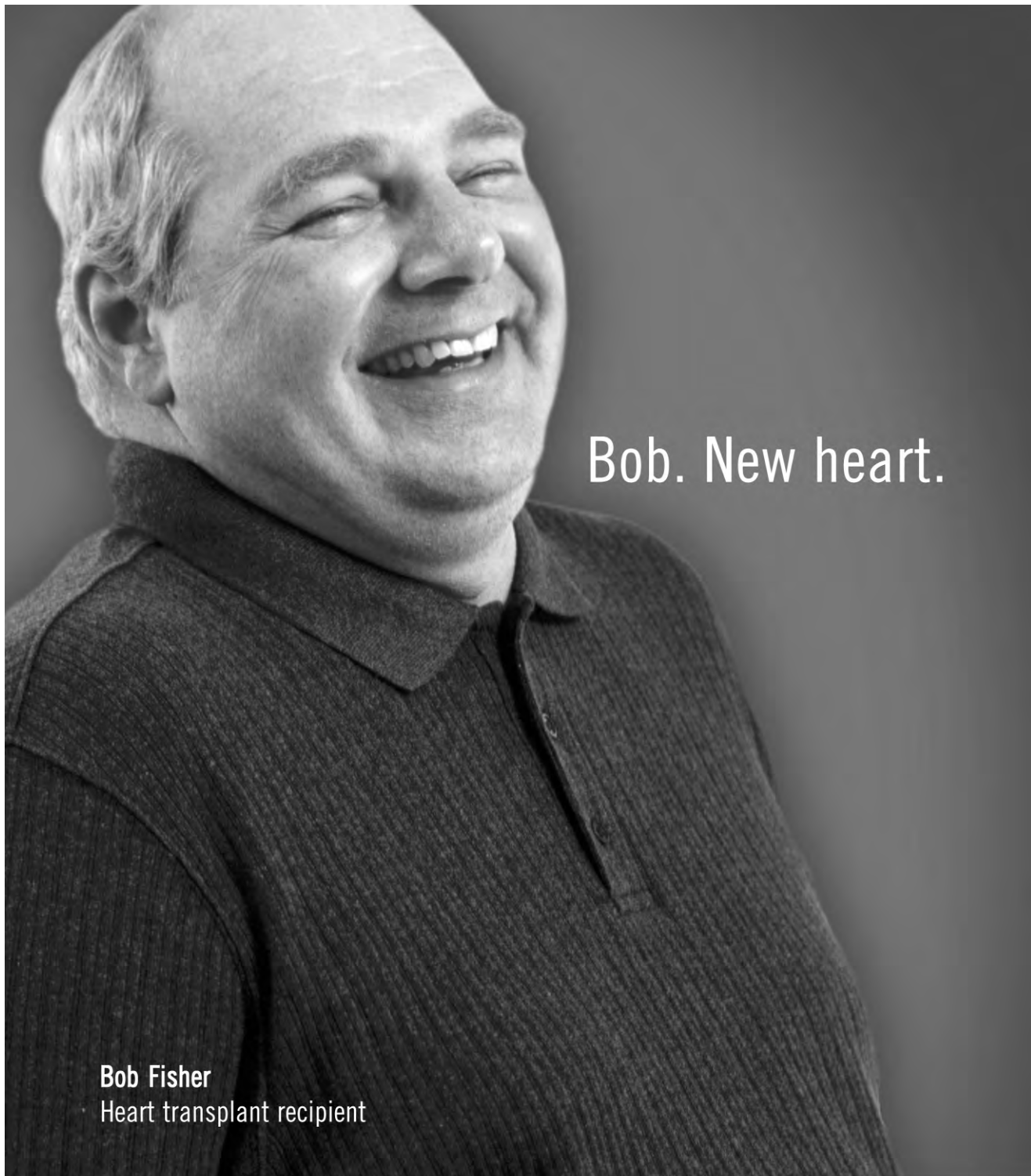
Besides causing the deaths of at least 150,000 people in 11 countries, the earthquake and tsunamis obliterated the homes of hundreds of thousands more, and destroyed the sources of employment for many.

Estimates of the number of people displaced by the disaster ran into the millions.

The International Catholic Migration Commission, which represents 172 Church-run organizations in 65 countries, is focusing its post-tsunami efforts on what it calls "extremely vulnerable individuals," including those with physical or mental illnesses, unaccompanied elderly people or minors, and extremely poor elderly and children.

In early January, amid reports of a surge in trafficking in children for slavery, governments in the tsunami-affected countries said they were taking steps to prevent the kidnapping of children who were orphaned or separated from their families.

A child who survived the Dec. 26 tsunami eats candy at a military hospital in the Indonesian city of Banda Aceh on Dec. 28. Pope John Paul II has appealed for all believers and people of good will to contribute to the relief efforts in Asia and Africa.



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Brown said the Catholic Migration Commission staff in Indonesia was focusing on how to protect children who are vulnerable to traffickers.

Meanwhile, as news coverage stirred people around the world to offer to adopt orphans, several countries in the disaster zone emphasized that they have strict laws against foreign adoptions and that they were hoping to place orphans with relatives in their home countries.

The number of new orphans after the tsunamis "pales in comparison" to the number of children with no known relatives who are living in the world's refugee camps, said Mark Franken, director of MRS for the U.S. bishops. He told of visiting refugee camps in Thailand last year that house 6,000 children from Myanmar who are classified as "unaccompanied minors."

"These kids are becoming adults, they've been there so long," Franken said. Prior to the tsunamis, MRS had already begun working with the U.S. government in a major effort to provide permanent solutions for unaccompanied minors, he said.

The distance between the United States and the tsunami-affected areas makes it unlikely that survivors of the disaster will either attempt or be able to seek permanent refuge in the United States any time soon, migration experts said.

The Department of Homeland Security could choose to offer what is known as temporary protected status to people from the affected region and allow them to remain in the United States because of hardships in their home countries, explained Brown. For example, temporary protected status recently was extended through September 2006 for Salvadorans in light of devastating earthquakes there in 2001.

Franken thinks a much more immediate way of helping would be for the United States to do whatever it can to help get some of those long-term refugees—especially in the most vulnerable groups—out of tsunami-stricken countries and resettled in this country.

Without even making any new provisions, he said, Catholic agencies affiliated with MRS are equipped to accept up to 500 unaccompanied minor refugees. In all of 2004, they only received about 20. †



CNS photo from Reuters

Indian tsunami survivors, who lost their parents in the Dec. 26 tsunamis, look out of a window of a newly opened orphanage on the outskirts of Nagapattinam on Jan. 5. Orphans are among the groups of vulnerable people in tsunami-stricken regions whose future remains uncertain. Aid organizations are also trying to watch out for the hundreds of thousands of war refugees who were living in Thailand, Malaysia and India before the disaster.



CNS photo by Paul Jeffrey

Women left homeless by the Dec. 26 tsunamis leave a relief camp near Palattadichchenai, Sri Lanka on Jan. 6. Residents of this camp, located inside territory controlled by the Tamil Tigers separatist group, are being encouraged to return to their villages to rebuild their shattered homes and lives.