Sainthood Cause of Blessed Mother Theodore Guérin moves forward

By Brandon A. Evans

Only months after passing a crucial phase of the canonization process, the Cause of Blessed Mother Theodore Guérin moved forward again at the end of November.

In June, The Criterion reported that a cure attributed to the intercession of the foundress of the Sisters of Providence of Saint Mary-of-the-Woods was unanimously recognized by a five-person medical commission as a cure unexplainable by medical science.

Providence Sister Marie Kevin Tighe, the congregation’s promoter of the Cause and vice-postulator, said that on Nov. 30 the sisters at Saint Mary-of-the-Woods received word that a seven-person theological commission appointed by the Holy See’s Congregation for the Causes of Saints has approved the Cure.

“It’s feeling very much like we’re coming to the conclusion of this,” Sister Marie Kevin said.

Msgr. Frederick Easton, vicar judicial for the archdiocese, said that the commission, having reviewed not only the miracle but also all the acts of the Cause, “decided there was nothing contrary to faith or morals in the miracle and life of the Blessed.”

The vote of the commission was six in favor with one abstention.

The next step toward canonization, Msgr. Easton said, will likely be a vote taken during a “congresso,” which is “a regular meeting of the voting cardinals and bishops attached to the congregation for the Causes of Saints.”

“From what [the postulator] told me a long time ago, the congregation would

Fact and fiction bring lives of Catholic stoncutters in the archdiocese to life

By Mary Ann Wyand

Have you ever admired historic and ornate limestone buildings gracing the downtown area of a city then wondered who carved the beautiful columns, ornamental arches, lifelike statues, intricate flowers and decorative leaves that define their architecture?

Then perhaps you know that these elegant and timeless structures created during the 1920s and 1930s were carved with blood, sweat, tears and pride by immigrant artisans who labored for many hours to bring beauty from bedrock.

But while their artistry will survive for centuries, most of their life stories have already faded into obscurity, remembered only by loved ones who shared memories of their ancestors with new generations.

Four years ago, author Carol Faenzi of New York embarked on a life-changing journey into her Italian family’s unique heritage and history in Carrara, Italy, and finally in Indianapolis and Bedford. Then she skillfully crafted their memorable experiences into a book with words that flow as smoothly as raindrops down the face of a chiseled stone façade.

The amazing result is The Stonecutter’s Aria, a fictionalized account of “La Famiglia” dating back to 1891 in Carrara, Italy, where her male ancestors quarried and carved the beautiful marble they sang arias from Italian operas.

They worked the same mountains where Michelangelo selected the stones to sculpt “The Pietà” and “David.”

But it was hard and dangerous work

Religious groups, retired general back anti-torture amendment

WASHINGTON (CNS)—Policies that are unclear about the torture of prisoners damage U.S. international interests and credibility, and are an offense against human rights, said panelists who included a retired Army general, a former adviser to the departments of State and Defense, and representatives of Jewish and Catholic organizations.

As the House prepared to take up an amendment to the Defense Department appropriations bill banning “cruel, inhuman or degrading treatment or punishment” of prisoners and spelling out what means, supporters of the McCain amendment on torture and abuse rallied backers from diverse backgrounds.

Steve Colecci, director of the Office of International Justice and Peace of the U.S. Conference of Catholic Bishops, said the bishops support the amendment because the Church teaches respect for fundamental human rights and dignity.

“The many reports of prisoner abuse by members of the U.S. armed forces tarnish the reputation of our country,” Colecci said at a Dec. 7 media briefing sponsored by Human Rights First. But, he said, they also “make it less likely that other countries and people will collaborate with us in the struggle against
treatment extend to all U.S. personnel in the United States and elsewhere. The Bush administration has been criticized around the world recently for how prisoners are treated in the name of combating terrorism. Last year’s reports of abuse of prisoners at Abu Ghraib prison in Iraq have been followed more recently by news stories about secret prisons operated by the United States in Eastern Europe and others alleging mistreatment of prisoners who were being transferred aboard clandestine flights. The amendment introduced by Sen. John McCain, R-Ariz., would make the Army Field Manual on interrogation the standard for questioning anyone in military custody. The manual prohibits techniques such as mock executions, electric shock, abnormal sleep deprivations and any form of beating. The amendment passed by the Senate by a 99-0 vote. The House-passed version of the Defense appropriations bill did not include the McCain amendment. A House vote on the provision was expected before Congress recesses for Christmas. At the Dec. 7 briefing, Rabbi Brian Walt, director of Rabbits for Human Rights, said Jews are particularly sensitive to the issue of state-sponsored torture because of their history of being victims of torture. One of the readings used annually during the high holy days recounts the fate of 10 rabbis who were tortured under Roman authorities, he explained. Rabbi Walt said only an absolute ban on such treatment is acceptable. A letter from more than 500 rabbis to President George W. Bush and members of Congress notes that Jewish tradition calls for humane treatment even of one’s adversaries and that rabbinic texts strongly prohibit acts of humiliation. Retired Brig. Gen. David R. Irvine, who taught interrogation and military law for 18 years at the Army Intelligence School, said the McCain amendment is necessary because, while the Army field manual is clear in what it means by prohibited torture and abuse, “individuals in high positions have very deliberately changed the definition of torture.” Under a recent Defense Department memorandum to define how much pain interrogators can inflict, a questioner could go so far as to break a subject’s fingers one by one without violating the directive, Irvine said. This fuzziness of definitions can only be overcome by a strong statement from Congress that a bright line is there,” to define how prisoners must be treated, he said. William Howard Taft IV, former legal adviser to former Secretary of State Colin Powell and a former deputy Defense secretary, said military personnel themselves have been unclear what the rules are because they regularly receive different advice. Stephen Rickard, director of the Washington office of the Open Society Policy Center and a longtime human rights activist, said Rice’s comments in Kiev “have to be parsed incredibly carefully to see if there’s even a change” from current U.S. policies he said are ambiguous. In light of ambiguous directives from the Defense Department, he said, and the news about Abu Ghraib and secret prisons, Rickard said, “this administration doesn’t have any credibility” when it argues that Congressional action is not necessary. Colechelli said he heard that as House, Senate and White House negotiators try to come up with a version of the amendment that will not support, the possibility has been raised of including exceptions for when torture might be permitted. “Any exception says people are expendable, that some people’s human rights don’t count,” he said. “There is no exception to a fundamental moral principle.”

views on torture

The Army Field Manual on intelligence interrogation states that U.S. policy “prohibits acts of violence or intimidation including, but not limited to…”

- electric shock
- inflicting of pain through chemicals or bondage
- forcing an individual to stand, sit or kneel in abnormal positions for prolonged periods
- food deprivation
- any form of beating
- mock executions
- abnormal sleep deprivation
- chemically induced psychosis
- coercion

Army prohibited techniques

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Providence sisters celebrate jubilees of profession

Nineteen Sisters of Providence at Saint Mary-of-the-Woods are celebrating jubilees of religious profession in December, including one sister who is observing her 80th anniversary as a member of the congregation.

Sister Gertrude Eileen Getrey, the 80-year jubilarian, is oldest of the sisters who were honored during the congregation’s Senior Jubilee Celebration on Dec. 8 at the Church of the Immaculate Conception at the motherhouse at Saint Mary-of-the-Woods.

A native of Jasper, Ind., Sister Gertrude Eileen ministers in prayer at Saint Mary-of-the-Woods.

She entered the congregation on June 5, 1925, from St. Joan of Arc Parish in Jasonville and professed perpetual vows on Dec. 8, 1932. She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in education.


At Saint Mary-of-the-Woods, Sister Gertrude Eileen ministered as a tutor from 1984-85 and served on the Health Care Services staff from 1984-92.

She also ministered elsewhere in Indiana as well as in Illinois and Massachusetts.

Sisters Ellen Catherine Conroy and Mary Charles Spalding are celebrating their 75th anniversary this year.

A native of Chicago, Sister Ellen Catherine Conroy ministers in prayer at Saint Mary-of-the-Woods.

She entered the congregation on Feb. 11, 1930, from St. Mel Parish in Chicago and professed perpetual vows on Jan. 23, 1937. She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in education.

In Indianapolis, Sister Ellen Catherine taught at St. Philip Neri School from 1948-53 and St. Joaquin School from 1956-58.

She also ministered elsewhere in Indiana as well as in Illinois and North Carolina.

A native of Indianapolis, Sister Mary Charles Spalding ministers in prayer at Saint Mary-of-the-Woods.

She entered the congregation on Dec. 24, 1936, from Holy Cross Parish in Indianapolis and professed perpetual vows on Aug. 15, 1938. She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in education and English then earned a master’s degree in education from Ball State University in Muncie, Ind.


She also ministered elsewhere in Indiana as well as in Illinois, North Carolina, Oklahoma and Washington, D.C.

Sisters Mildred Anne Dudine, Mary Terence Haag, Cecile Morse and Rosemary Powers are celebrating their 70th anniversary in December.

A native of Jasper, Ind., Sister Mildred Anne Dudine ministers in prayer at Saint Mary-of-the-Woods.

She entered the congregation on Jan. 12, 1935, from St. Joseph Parish in Jasper and professed perpetual vows on Aug. 15, 1943. She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in music education.

In the archdiocese, Sister Mildred Anne taught at Sacred Heart School in Terre Haute from 1942-43 and St. Philip Neri School in Indianapolis from 1948-53.

She also ministered elsewhere in Indiana as well as in Illinois, California and Washington, D.C.

A native of Montgomery, Ind., Sister Mary Terence Haag ministers as a parish visitor for St. Monica Parish in Indianapolis.

She entered the congregation on July 14, 1935, from St. Michael Parish in Montgomery and professed perpetual vows on Jan. 23, 1944. She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in education.

In Indianapolis, Sister Mary Terence taught at the former St. Patrick School from 1938-39, the former St. Catherine School from 1939-43, St. Rita School from 1944-46, the former St. Bridget School from 1946-54 and 1970-71, St. Anthony School from 1967-70, the former St. Francis Day Nursery from 1971-73 and the former St. Ann School from 1979-85.

She also ministered as a home visitor, extraordianry minister of holy Communion and provided care for people in need at St. Ann, St. Bridget and St. Monica parishes from 1980-96.

She also ministered elsewhere in Indiana and in Illinois.

A native of Lexington, Ky., Sister Cecile Morse ministers in prayer at Saint Mary-of-the-Woods.

She entered the congregation on Jan. 14, 1935, from St. Colman Parish in Washington, Ohio, and professed perpetual vows on Jan. 23, 1943. She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in English.

In Indianapolis, Sister Cecile Morse served on the maintenance staff and as the convent bookkeeper at the former Ladywood Academy from 1969-70. At the Providence Retirement Home in New Albany, she served as a clerical assistant from 1983-1984 and receptionist from 1984-86.

She also ministered in parish service and as a bookkeeper at Our Lady of the Greenwood Parish in Greenwood.
Editorial

Celebrating a countercultural Christmas would challenge us to mirror the personal lifestyle of Jesus Christ. Christmas reminds us to entrust ourselves to God's provident care. We become poor in spirit, stewards of all God's material and spiritual gifts.

Why not celebrate a countercultural Christmas?

This year, let's celebrate a countercultural Christmas. Instead of observing the winter holidays of overspending, overeating and overdosing, let's find a better way to celebrate the Lord's birth.

What would a countercultural Christmas be like? Certainly it would be more Christ-centered and less commercial. There would be less stress and more joy, less loneliness and more genuine togetherness. Spending would be more reasonable. There would be more warmth and hospitality, and Christmas cheer would be distributed more equitably between the haves and the have-nots. Above all, “peace on earth” would be much more than mere wishful thinking.

In his 1999 apostolic letter, The Church in America, Pope John Paul II offered some insight into “the personal style of Jesus Christ” that could be very helpful to us as we seek to celebrate a countercultural Christmas. Speaking first of all to his brother bishops, the late pope said, “Conversion demands especially of us bishops a genuine identification with the personal style of Jesus Christ, who leads us to simplicity, poverty, responsibility for others, and the renunciation of our own advancement.”

So that like him and not trusting in human strength, we may draw from the strength of the Holy Spirit and of the Word all the power of the Gospel, remaining open above all to those who are farthest away and excluded” (No. 28).

Assuming that a countercultural Christmas would mirror the personal lifestyle of Jesus Christ, I think we can say that it would be a whole lot simpler. Weary travelers find shelter in a stable. A child is born, and his parents are greeted by poor shepherds (outcasts living on the margins of their society) and angels who proclaim “Peace on earth. Good will toward all.” Family, hospitalitv and solidarity with all humankind are the profoundly simple themes that surround the Lord’s birth.

Poverty, not excessive spending, would be characteristic of a countercultural Christmas. We understandably think of poverty as a purely negative thing. No one wants to be poor—to have less than we need to live a full and productive life. And yet, the Lord constantly challenges his disciples to give up everything in order to live a richer and more rewarding life with him. We Christians believe that a freely-chosen poverty (as opposed to the kind of poverty that is imposed on us by forces beyond our control) is liberating. It frees us from stress and anxiety. It helps us to “let go” of our dependence on possessions, status and inappropriate relationships. Like the infant Jesus, we let go absolutely and entrust ourselves to God’s provident care. We become poor in spirit, stewards of all God’s material and spiritual gifts.

A countercultural Christmas would surely focus our attention on the needs of others. We would become more responsible for the well-being of family members, neighbors and all those who are “farthest away and excluded.”

Christmas should not be an occasion for selfishness. It is, first and foremost, a time for thinking about others. Generosity is the spirit of Christmas. Self-giving and solidarity with others are the twin antidotes to depression, loneliness and the soul sickness that affects so many of us at this “jolly” time of year. As Charles Dickens reminds us in the annual retelling of his A Christmas Carol, self-centeredness makes us miser- able; self-giving sets us free.

Christmas would be radically countercultural if we could find a way to bury the calculus of self-interest that we carry with us all year long. “What’s in it for me?” is not a question for Christmas—or for any other time of year. Holiday advertising (which seems to begin earlier each year) encourages us to covet things (material possessions, status symbols, sensual pleasures). The insatiable desire for more is the very opposite of a Christmas virtue.

A countercultural Christmas would focus our attention outward—away from ourselves—toward those who truly need and deserve our attention. Instead of asking “What’s in it for me?” the Christmas question is always “What can I do for you—the Christmas season and throughout the New Year?”

It won’t be easy to celebrate a countercultural Christmas. It goes against the grain of our modern inclinations and experience. And yet, one of the greatest gifts of this holy season is to see things differently— with the eyes of Christ who was simple, poor, responsible for others and unconcerned about his own advantage.

This year [next year], let’s be more Christ-like. Let’s have a joyous, countercultural Christmas and a stress-free New Year.

—Daniel Conway

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

The Human Side/Eugene Hemrick

Re-imagining Christmastime

In conversation with a friend about the coming of Christmas, she blurted out, “It always makes me sad. I can’t wait until it is over!”

Why are some people saddened by Christmas?

Is it because it raises unreasonable expectations that everyone is to be extremely joyful? As much as it is a joyful season, many unfortunately can’t turn off their unhappiness.

Or may there be health problems, troublesome children, aging parents, financial difficulties or family problems? Even though everyone is singing Christmas carols and is in the shopping spirit, these ominous events are dark clouds blocking out the sunshine. The Christmas season tends to heighten this darkness because it emphasizes the difference between joyfulness and joylessness.

Could it be that we have overcommer- cialized Christmas, and some see it as profanity? I can’t count the people I have talked with who were turned off by all the advertisements for Christmas gifts—weeks before Thanksgiving was celebrated. Their main complaint was, “We feel as if Christmas is a time in which we make ourselves or make amends with gifts, rather than focus outward on its real meaning. It cheapens Christmas!”

Could it be that as we get older we no longer have the warm feelings we once had as children during Christmas? As children, more often than not, we lived a beautiful life of fantasy. Our imaginations were filled with awe ever thoughts of Joseph, Mary, the Christ child in the manger, Santa Claus and Rudolph the Red-Nosed Reindeer, toy trains and Christmas tree decorations. As we age, the fantasyland we cherished no longer holds its magic. Christmastime is a time of mixed feelings in which we pine for a past to no longer be ours.

How might the darkness that Christmas is to some be overcome?

Joy comes in many forms. If we are having difficulties with another or are avoiding them and feeling sad about this, one simple telephone call, a letter or personal visit could be our key to a joyful Christmas. christmas isn’t too short for us to begin anew by getting over the differences that shorten it even more!

If, perhaps, our world of fantasy isn’t working any longer then create a new world of fantasy and re-imagine what it must have been like when God so loved us that he sent his only Son. What exactly was happening in heaven at that moment in time?

May you have a very joy-filled Christmas.

(Father Eugene Hemrick is a columnist for Catholic News Service.)

Church Facts

Percentage of household income spent on food

<table>
<thead>
<tr>
<th>Lowest income families</th>
<th>Middle income</th>
<th>Highest income</th>
</tr>
</thead>
<tbody>
<tr>
<td>17.2</td>
<td>14.1</td>
<td>11.1</td>
</tr>
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</table>

Reasons people didn’t remain in food stamp program

<table>
<thead>
<tr>
<th>Ineligible due to income/assets</th>
<th>29%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Process too difficult</td>
<td>67%</td>
</tr>
</tbody>
</table>

Letters Policy

Letters from readers are published in The Criterion at the discretion of the publisher’s editorial committee to “the responsible exchange of freely-held and expressed opinions among the People of God” (Communio et Paschalis, No. 116). Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select and edit letters for publication. Some letters (usually less than 300 words) are more likely to be printed. Letters must be signed, but, for serious reasons, names may be withheld. Send letters to "Letters to the Editor," The Criterion, PO. Box 1717, Indianapolis, IN 46206-1717. Readiers with access to e-mail may send letters to criterion@archindy.com.
The sacraments can help us live a life of authentic fr eedom

Cristianas y sus valores son increíblemente tolerantes a la invasión de la industria Navidad.
probablemente, serán los regalos para los teléfonos y otros dispositivos inalámbricos, todos porque, sin duda alguna, los nuevos de sus niños. La adicción a la pornografía mente de supervisar el adecuado desarrollo de los padres, quienes tratan tan ardua-
lema serio y relativamente nuevo para cada pue
una pornografía indeseable en nuestra concupiscencia ancestral. Lo que pueden bloquear esta invasión; se ofrece estar más alertas y mejor informados sobre como una sanción de Jesús. Él nos proporcionó la orien-
la razón de nuestra jubilosa esper-
hacen así en solidaridad con Jesús y hacemos así en solidaridad con Jesu

Las circunstancias externas que pre-

The Criterion Friday, December 16, 2005

otorgados por quienes tienen la misión de educar en la fe católica a nuestros niños y nuestros jóvenes. Se puede ver si una enseñanza es eficaz o no por su efecto sobre nuestras generaciones futuras. Así, las actividades de formación o de orientación de los jóvenes son una parte esencial de la misión educativa del seminario. En este sentido, es importante que los profesores de religión hagan un trabajo eficaz para transmitir a los jóvenes la fe católica y la importancia de la fe en los tiempos actuales.

La fe católica es una fuerza que nos ayuda a enfrentar los desafíos de la vida cotidiana y a vivir en un mundo secular. Es una guía que nos ayuda a encontrar la verdad y a encontrar el sentido de nuestra vida. En el contexto de la fe católica, la moralidad y la ética son importantes aspectos que deben ser tenidos en cuenta. La fe católica enseña la importancia de la humildad, la generosidad, el amor al prójimo y la aceptación de la autoridad divina. En resumen, la fe católica es una guía que nos ayuda a vivir una vida de dignidad y un mundo mejor.

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Events Calendar

December 16
Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, Indianapolis. Catholic Charis- mati Renewal, praise, worship, healing prayers, 7 p.m. Information: 317-797-3047.

December 17

December 18
MKVS and DM Center, Rex- ville (located on 925 South, 8 mile east of 421 South, 12 miles south of Vincennes). Covenant Sunday, holy hour, 2:30 p.m., Mass, 3:30 p.m., with Father Elmo Busweller. Information: 812-695-3551 or e-mail DGregwig@stvinse.com or log on to Schoolsite website at www.stvinse.com/jehovah.

December 19
St. Margaret Mary Parish, 2405 S. 46th St., Terre Haute. Simbang Gabi Mass, 7 p.m. Information: 812-232-3512.

December 20
St. Gabriel’s Catholic Church, 600 W. 34th St, Indianapolis. Simbang Gabi Mass, 7 p.m. Information: 812-332-5312.

December 21
Matian College, Allison Mon- sion, 3200 Cold Spring Road, Indianapolis. Civilitas Dei, annual Christmas celebration, “The Banana Mass,” Bishop Charrand Memorial Chapel, 5:30 p.m. dinner, Allison Marsson, 6:30 p.m. Information: 317-966-7352.

December 22
St. Rita Church, 1733 Dr. An- drew J. Brown Ave., Indianapolis. Chrism Katrina, 7:30-8 p.m. Information: 317-652-9349.

December 23
St. Rita Church, 1733 Dr. An- drew J. Brown Ave., Indianapolis. Khrisat Katrina, 7:30-8 p.m. Information: 317-652-9349.

December 30
St. Rita Church, 1733 Dr. An- drew J. Brown Ave., Indianapolis. Khrisat Katrina, 7:30-8 p.m. Information: 317-652-9349. 

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

Submissions will not be taken over the phone.

To submit an event, mail to: The Criterion, Events Calendar, P.O. Box 1713, Indianapolis, Ind. 46206.

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

Events may be faxed to 317-236-1593 or e-mail to mkueter@archindy.org.

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

Girl Scout donations
Angie Freeman, children’s program coordinator at Holy Family Shelter in Indianapolis, left, receives donations on Dec. 6 from Abby Pongracz and Brittany Williams, members of Girl Scout Troop #1597 at St. Barnabas Parish in Indianapolis. Abby and Brittany coordinated the collection and delivery of more than 1,000 articles of clothing, toiletry products and other items for the shelter, helping their troop earn the Girl Scout Bronze Award in the process. 

VIPS:
Gerald and Marcia (Fehlinger) Fas- binder, members of St. Louis Parish in Batesville, will cele- brate their 50th wedding anniversary on Dec. 26. The cou- ple was married at St. Louis Church in Batesville.

They have seven children: Patti Beegman, Paula Bohl, Sandra Pruckle, Suzanne Maysing, Dan, Mark and Scott Forabinder. They also have nine grandchildren, four step-grandchildren and one step-great- grandchild. 

Forabinder. They also have nine grandchildren, four step-grandchildren and one step-great-grandchild.
The Serra Club of Indianapolis has announced the theme for its 2006 Vocations Essay Contest.

Inspired by the example of Jesus at the Last Supper washing the feet of his disciples told in John 13:1-15, the participants in the contest are asked to answer in their essays the question, “How do priests, brothers and sisters in their service to others follow Jesus’ call to do as he did when he washed the feet of his disciples?”

The contest is open to students throughout the archdiocese in grades 7 through 12 enrolled in religious education programs or interparochial and private schools. Contest rules and procedures will be sent to all parishes and schools early next year. The deadline for entries is Feb. 15, 2006.

Teachers and catechists for each grade may choose one or two essays from each grade to be submitted to the contest. A committee will read and judge the entries. One winner from each grade throughout the diocese will be chosen and receive a cash prize, be invited to read his or her essay at a recognition luncheon and have the essay published in The Criterion.

The Serra Club of Indianapolis is a chapter of Serra International, a Catholic organization dedicated to promoting vocations to the priesthood and religious life. Immaculate Heart of Mary parishioner John Kelley of Indianapolis, a Serra Club member involved in the contest, said that the theme of next year’s contest emphasizes the connection between service and all vocations.

“I don’t think we’re going to use the words ‘priest’ or ‘religious’ anywhere in it,” Msgr. Kelley said. “I think it’s important with regards to [youth] taking on the importance of praying about and encouraging and supporting those vocations for others,” he said.

According to Kelley, approximately 40 percent of archdiocesan schools participated in the contest last year, which is also open to parish religious education programs. He hopes that participation will increase for next year’s contest.

The Serra Club of Indianapolis recognizes the following: “The theme of next year’s Vocations Essay Contest provides an opportunity for young people to reflect on the universal call to service and particularly how priests, brothers and sisters fulfill that call in their daily life.”

Father Eric Johnson, archdiocesan vocations director, sees the importance of the contest for the individual students who participate in it, saying that it “puts the issue of religious vocations and priestly vocations in front of young people’s eyes” and encourages them to give serious thought to what vocation God might be calling them.

However, Father Johnson also emphasized how the contest can help youth to support vocational discernment in their peers. “I think it’s important with regards to [youth] taking on the importance of praying about and encouraging and supporting those vocations for others,” he said.

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By Mary Ann Wyand

A popular longtime teacher at the Sisters of St. Benedict’s former Our Lady of Grace Academy in Beech Grove is returning to the “classroom” to present three weekend retreats for academy alumnae during 2006. Benedictine Sister Mildred Wannemuehler, who taught at the academy for 13 years, will present “Finding Grace” retreats for alumnae on Jan. 20-22, March 31 to April 2 and June 2-4 at the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove.

“We haven’t seen some of the women for 40 years,” Sister Mildred said. “The all-school reunion last August was well-attended.”

During the retreats, Sister Mildred said, “I’d like to take what they learned back at the academy—the basics of how God works in their life, how God is always present—and take that into their home life now then into their work world and the Church.”

After dwindling enrollment forced the sisters to close the academy in 1978, they prayerfully discerned a new use for the academy buildings and later opened the Benedict Inn to provide educational programs for people of all ages, races and religions.

Sister Carol Falkner, prioress of Our Lady of Grace Monastery and an academy alumna, said the sisters are looking forward to the retreats as opportunities to meet their former students as adults.

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Advent penance services are scheduled at parishes

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

**Batesville Deanery**
Dec. 18, 2 p.m. for St. John the Baptist, Dover, and St. Joseph, St. Leon, at St. Joseph, St. Leon
Dec. 19, 7 p.m. at St. Louis, Batesville
Dec. 20, 7:30 p.m. for St. Paul, New Alscule, and St. Martin, Yorkville, at St. Martin, Yorkville
Dec. 20, 7 p.m. at St. Anthony of Padua, Morris

**Indianapolis South Deanery**
Dec. 17, 9 a.m. at St. Barnabas

**Indianapolis West Deanery**
Dec. 20, 7 p.m. at St. Susanna, Plainfield

**New Albany Deanery**
Dec. 18, 4 p.m. at Holy Family, New Albany
Dec. 21, 7 p.m. at St. Mary, Navillez
Dec. 21, 7 p.m. at St. Anthony of Padua, Clarksville

**Seymour Deanery**
Dec. 20, 7 p.m. at St. Joseph, Jennings County
Dec. 22, 7 p.m. at St. Anne, Jennings County

**Tell City Deanery**
Dec. 21, 7 p.m. for St. Boniface, Fulda; St. Martin of Tours, Siberia; and St. Meinrad, St. Meinrad, at St. Meinrad, St. Meinrad†

Priest’s website urges Christians to ‘stand up for Christmas’

COLD SPRING, N.Y. (CNS)—Father Brian McSweeney wants the world to know “it’s not a ‘Happy Holiday,’ it’s a ‘Merry Christmas.’”

The pastor of Our Lady of Loretto Parish in Cold Spring has launched a website at www.MerryChristmas.ms that sells a wide variety of merchandise bearing the slogan “You can wish me a Merry Christmas!” He has already sold thousands of buttons bearing the message.

Any proceeds from the sale of the items will be used to support youth programs at his parish, he said.

Each year, it seems as if the very word ‘Christmas’ becomes increasingly taboo,” Father McSweeney said, citing as an example the frequent references to “holiday trees” instead of “Christmas trees.”

“We need to stand up for Christmas,” he added.

Among the items available on the website are buttons; bumper stickers; clothing for infants and toddlers, including a creeper, or one-piece garment, and a T-shirt and bib; mugs, hats and tote bags; decorative items, such as a Christmas ornament and throw pillow; clothing for adults and children, including sweatshirts, T-shirts and baseball jerseys; and magnets†.

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Our Lady of Guadalupe feast day celebrations

Top left, Msgr. Paul Koetter, left, pastor of St. Monica Parish in Indianapolis, and Franciscan Father Al Jost, right, bless the parish’s new shrine to Our Lady of Guadalupe during a Dec. 12 feast day Mass.

Top right, from left, David Rodriguez, Yolanda Diaz, Jesus Diaz, Ashley Marquez, Jose Marquez, Adan Diaz, Judith Rodriguez and an unnamed child pose for a photograph in front of a shrine of Our Lady of Guadalupe on Dec. 11 at St. Michael Church in Charlestown.

Right, Julio Roman, left, portrays St. Juan Diego and Irma Patilla is dressed as Our Lady of Guadalupe during a vigil procession on Dec. 11 around Monument Circle in downtown Indianapolis. The celebration was sponsored by St. Mary Parish in Indianapolis.

Got Questions?


The new directory contains up-to-date information about parishes, pastors, parish staff, schools, school staff, religious education staff, archdiocesan administration, offices and agencies, telephone numbers, Mass times, addresses, e-mail addresses, photos of and biographical information about pastors, parish life coordinators, religious women and men ministering in the archdiocese, Catholic chaplaincies, hospitals, colleges and other institutions.

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Saturday, December 17, 2005 7:30 p.m. | Kirk Trevor, conductor

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God’s faithful love is merciful

By Fr. Lawrence E. Mick

“Lord, have mercy. Christ, have mercy. Love, have mercy.”

The word “mercy” in English is used in most English Bibles to translate the Greek eleos, which translates the Hebrew chesed. When we hear the word “mercy,” we think of forgiveness. We hope for God’s mercy because we are sinners. We also recognize mercy as a virtue that we are called to offer others who offend us. But the Hebrew word chesed is broader, suggesting God’s faithfulness and love as well as God’s will to save us, to draw us into covenant.

Father John McKenzie, in his classic Dictionary of the Bible, concluded that “chesed” "indicates a broad and embracing benevolence, a will to do good to another rather than evil. It is not precisely love or kindness but the goodness of the heart from which love and kindness arise.”

When we ask God for mercy during the Eucharist, we are asking for forgiveness and for God to continue to love us with steadfast covenant love and pour out divine goodness upon us. In the fourth century in the Eastern Church, "Lord, have mercy" was used as the response to a litany of general intercessions. At the end of the fifth century, Pope Gelasius put the litany into the Roman Mass. A century later, Pope Gregory the Great allowed intercessions to be omitted on some days, with only the responses being sung. This led to singing “Lord, have mercy. Christ, have mercy.”

A 1968 document from the U.S. bishops’ liturgy committee, “Music in Catholic Worship,” reminded us of the broader meaning. It stated that Christ “has been raised and made ‘Lord,’ and we often pray for mercy through intercession from family members or neighbors who need forgiveness and compas-

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By Fr. Herbert Weber

A man sent me an e-mail asking for help with a major decision that he needed to make about a court hearing regarding the person who had killed his daughter.

Less than a year before, this man’s bright and beautiful daughter was dating a young man she really cared for. They were coming home from a party, and both had been drinking. The boyfriend had consumed an excessive amount of alcohol at the party. There was an accident and the young woman was killed. The friend, who was the driver, walked away from the accident with minor injuries.

As the father wrote to me, he felt angry toward his daughter’s friend, who had been so careless with her life. He wondered whether he should demand severe punishment at the hearing that would change the young man with vehemence. At the same time, he knew that his daughter truly cared for the guy. Would she instead want her dad to ask for God’s mercy for her friend?

The man’s dilemma was certainly something that could not be resolved in an e-mail response. It dealt with the very meaning of mercy.

Many times when someone contemplates mercy, it appears that that person is making light of some pain or struggle, almost as if the true harm done is being overlooked or ignored. But that is not true.

In fact, mercy is neither an easy way out for the other person nor is it a passive response to a hurt.

Simply put, to offer mercy is a choice to seek healing. It is the decision to go beyond fairness or the justified response to some harm that was done.

Mercy is big and overflowing. It attempts to express concern for the well-being of the other person and hope that the recipient will have a better future.

In the process, the one who shows mercy finds some peace.

In the Beatitudes, Jesus says that the merciful are blessed. The blessings of mercy are many.

Most obviously, the merciful are blessed because by showing mercy they imitate God, who shows mercy. They find a bridge into God’s own realm of behavior.

The merciful start to think as God thinks, with an emphasis on the other person.

In the many years I worked with prisoners, I had opportunities to give talks to community groups about the prison system and rehabilitation. I found that I discovered in the audience an assumption that all criminals “play the system” or will repeat their crimes if they are shown compassion.

Sadly, there are repeat offenders. At the same time, mercy that is corrective and restorative can allow someone a fresh beginning. Any person—not just prisoners—who needs forgiveness and compasson from family members or neighbors can discover that mercy is a strong force for change.

The merciful person rises above any desire for vindictiveness. That does not mean that in choosing mercy one does nothing. Often, mercy—in seeking something good for the offender—desires what will reform or convert that person.

A woman injured by a teenager chose mercy by asking the court to arrange that the teen be given the finest treatment to help overcome his anger.

Shakespeare had it right in the Merchant of Venice when Portia argues for mercy with the famous “Quality of Mercy” soliloquy. As the bard wrote, the quality of mercy is twice blist, bringing blessing to both the one who gives mercy and the one who receives it.

Furthermore, both the giver and the receiver of mercy are newly bonded together in a connection that can serve as strength in a community and foster renewal for everyone.

That same bond exists between God and humans when people realize God’s willingness and desire to show mercy. In praying for mercy, people ask God to look beyond their human offenses and to provide them with a new beginning.

In addition to asking for God’s mercy because of human sinfulness, the Church often prays for mercy through intercessions for those who are victims of natural disasters or those who have had family losses. Frequently, the petition includes phrases like, “May they know God’s mercy.”

In these cases, mercy is not being asked for those who have sinned or failed, but rather for those who are suffering in particular ways.

Such prayers are comforting and borrow from God’s generous capacity to help those unable to cope on their own. That, too, is a form of mercy. It does not evalu-

ate blessings to be received based on what someone merits or deserves but on what is freely given by God.

The gateway into understanding mercy is always remembering that people are not perfect and need both opportunities and support in starting over.

Experiencing God’s compassion, people can behave the same way by showing mercy to one another. That is a lesson provided in the parable of the unforgiving servant, whose king forgave his debt even though he in turn would not forgive what was owed him by another (Mt 18:21-35).

The fact is that extending mercy and receiving mercy can help both the giver and the receiver to catch a glimpse of God’s mercy.

(Father Herbert Weber is the founding pastor of Blessed John XXIII Parish in Ferndale, Ohio.)

*Content continues...*
Recently, members of the Indian House of Representatives, who are inspired by the knuckles for praying to Christ and singing a devotional song in the public places of Jesus, have adopted the Christmas carol hymn during the opening ceremonies of their assembly. The carol is sung by the Jewish members, especially, were offended so they called for the help of the Indian Civil Liberties Union to protest these events.

Now, it’s my impression that the ICLU is often on the alert to squash public Christian expression in any form or place. I’m not accusing the group of being religious, but neglecting to find fault with the overt prac- tice of other beliefs. Sometimes they seem to go too far in protecting us from the interference of our religion, which I always thought was one of our basic rights. Silly me.

On the other hand, there is another way how we Christians would feel if the invocation insisted on the primacy of a single God, not tolerance as we call it, but Islam as the sole agent of salvation or Buddha as the source of all wisdom. Maybe some of us should wake up.

If so, there are enough reasons, that’s OK. With me if they want to pray that way. It doesn’t affect my faith. But then, Christians are still a majority of the people in a country—indeed, in India, and it’s much less threatening to be part of the majority.

Perhaps, according to the practice, public places, such as the state Legislature, we are required to invoce spiritual attention in more general terms. Appeal to God will gain the same power for wisdom, acknowledging that human abilities are limited, is not only a safe practice but also a comforting one to almost anybody but a militant atheist. And, unlike the number of unbelievers, I’m not sure there are many of them in India.

Still, we should be proud of our Catholic Christian faith and protective of it when it’s really threatened. We bring us to the current celebrations of Christmas.

Because the good as the proverbial dirt, I can remember when Christmas was celebrated in public school grades with the singing of Christmas carols and pagrants featuring the entire Christian cast of characters. No one seemed to mind, probably because the composition was composed mainly of Christians.

Later, a Jewish friend told me of her family’s participation in a festival in Milwaukee public schools in the 1930s. Being the smallest class in, he was chosen to be the baby Jesus in the school’s Christmas setting, especially as he proudly told his mom about his assign- ment, she said, “That’s nice, son. But when they celebrate Easter, don’t you speak teel for that part.” It had never occurred to me that my school’s Christmas customs might offend anyone—least of all Christians.

But when I thought about what my friend said, I realized that our country was created not only to respect diversity in race, religion, sexual identity, ethnic origin or whatever. So, ideally, we should be able to compromise on public religious expressions.

No matter what they call it now, the upcoming holiday (holi-day) began in recorded history (his-story) as after a Christian feast. Christian Americans are entitled to make this fact part of the day’s public celebration, which others should respect.

On the other hand, if non-Americans want to celebrate “a Christmas holy” sea- son of good will and generosity at this time of the year, the less it, the better. And God bless them.

Happy holidays and God bless us, everyone!

Happy holidays and God bless us, everyone!
The Sunday Readings

Sunday, Dec. 18, 2005

• 2 Samuel 7:1-5, 8b-12, 14a, 16
• Romans 16:25-27
• Luke 1:26-38

The First Book of Samuel is the source of this fourth Advent weekend’s readings. As the name of the book indicates, this Scripture somewhat centers around Samuel, an ancient prophet. However, other prophets are included, such as Nathan, who is mentioned in this reading.

Not only prophets appear in these books of Samuel. The principal figure in this weekend’s reading is David, the king of Israel. David is much more than a political figure in the history of Israel. Not only was he the monarch, but also more importantly for the religious lives of God’s Chosen People, King David was specially selected by God to guide the people in their religious faithfulness.

In this reading, God communicates with David through Nathan, the prophet. The message is clear. God promised to sustain David—and David’s dynasty—forever. But the purpose was religious. In and through David, and David’s successors, God would fulfill the Covenant, and the people would fulfill the Covenant.

For the second reading, the Church offers us a passage from St. Paul’s Epistle to the Romans. In the first century A.D., Rome was the undisputed center of the Mediterranean. It was the largest city, the empire’s commercial heart and the capitol. All these factors made living in Rome attractive to Jews. The same factors probably drew St. Paul to Rome. Once in Rome, he preached the Gospel to the Roman Jews. However, Paul found an additional audience, the huge gentile community. Attention to gentiles led Paul to stress the point made in this reading. Salvation also is for the gentiles, not just for the Jews. St. Luke’s Gospel furnishes the last reading. It is the story known to Catholics as the revelation of the Annunciation. Insofar as detail is concerned, the story appears nowhere in the New Testament. Indeed, only Matthew’s Gospel also mentions the Lord’s birth and early childhood. Several features of the story are key factors in understanding it. The first feature is that the Archangel Gabriel conveyed God’s message to Mary. In several Old Testament scenes, angels took God’s messages to humans. The conclusion of this part of the story is that Mary’s conception was divine. Another feature is that Mary was a virgin. She had not had children. The child born following this conception would be unique.

Still another feature is the absolute dedication of Mary to God. She confirmed herself to the divine will. Joseph also confirmed himself to God’s will. The conception could not have been explained then in natural terms. It cannot be explained now in natural terms. Yet Mary and Joseph accepted what was happening as God’s holy will and an expression of God’s power.

Reflection

This weekend, the Church teaches us and it calls us to see the reality of the human relationship with God through these biblical readings, set as they are in the liturgical context of Advent. The overall message is that God is not distant from people, nor indifferent to their needs. For instance, without David, the Chosen People would have been without leadership and vulnerable. It would have been difficult for them to fulfill the Covenant, to be faithful to God. But God provided for them precisely in the divine commissioning of David as king. God’s gift of leadership is one element of the message.

We are to celebrate the Eucharist together as Christ intended it to be celebrated. A sign of peace has deep roots as a fitting expression of the Catholic Christian meaning of the Mass and holy Communion, the sacrament we still refer to as “the sign of unity and the bond of love.”

The sign of peace is an ancient tradition that goes back to the early church. It is a sign of unity and peace among Christians. Traditionally, this involves joining hands in the middle of Mass (it is unnecessary and superfluous. (Illinois))

Q

Who started this new ritual of shaking hands in the middle of Mass? I’ve had my arthritis fingers crushed. I’ve had parishioners blow their nose then offer their hand to me. I often sit in front to see and hear the Mass, but I’m tempted to isolate myself in back. I think this entire scenario is unnecessary and superfluous. (Illinois)

Let’s start with your first question. The rite of the sign of peace is not new. It is one of the oldest rituals connected with the Sacrifice of the Mass. At least five times, the New Testament speaks of Christians greeting each other with a “holy kiss” or a “kiss of love.”

We know that at least by around the year 190, this “kiss” was already a regular part of the eucharistic liturgy as an expression of unity and peace among the faithful.

For centuries, the Pax (peace), as it was called, was exchanged by everyone at Mass. Beginning in the late Middle Ages, the practice was observed only by attending clergy and other signs, such as an embrace: usually substituted for an actual kiss.

This continued until our present time when the kiss, or sign of peace, is again prescribed in some manner for all the faithful.

Instructions for Mass prescribe that a sign of peace be made before the blessing of the bread each person offers a sign of peace to those nearby. The Church in this way asks for peace and unity for herself and for the whole human family, and the faithful offer a sign of their communion with the Church and of their love for each other before receiving Communion together (General Instruction of the Roman Missal, #82).

Despite your misgivings, therefore, the sign of peace has deep roots as a fitting expression of the Catholic Christian meaning of the Mass and holy Communion, the sacrament we still refer to as “the sign of unity and the bond of love.”

A touch such as a handshake, an embrace or a kiss may not be the perfect possible sign of peace. But it can still carry a message we need to understand if we are to celebrate the Eucharist together as Christ intended it to be celebrated.

Many Catholics share your arthritis problem. But don’t isolate yourself. Your difficulty can be handled in a charitable manner. Just look at the persons next to you then smile and say “Peace be with you.” No one will be offended, and you will be sharing a moment of the Mass that can be most prayerful and precious.

Hold On, I’m Coming

The world is in chaos. Destruction by nature, desolation of war. Anarchy, bigotry and hate seems to isolate myself in a river of trouble, about to drown, Hold on, I’m coming. Hold on, I’m coming.

A friend, a fellow traveler who has been there before is saying, “Hold on, I’m coming.”

Trudy Bledsoe is a member of St. Christopher Parish in Indianapolis and the Secular Order of Discalced Carmelites at the Monastery of the Resurrection in Indianapolis.

The song she heard on the radio was “Hold On, I’m Coming” by Isaac Hayes and David Porter. Snow rests on a statue of Mary and the Christ Child on the grounds of the criterion.

In a river of trouble, about to drown, Hold on, I’m coming. Hold on, I’m coming.

A song of romantic blues that was on that day. An answer to prayer.

By Trudy Bledsoe

In this instant this instance was not limited to David and David’s time. It was to be continued, through David’s descendants, of whom Jesus was one.

The passage from Romans assures us that no one is outside God’s plan or beyond God’s mercy. If sin has made any of us a gentle, God’s mercy awaits us.

Finally, the greatest gift from God. God’s very presence on earth, was in Jesus, the real person, human but also divine. He came to us at Christmas. Advent is our opportunity to decide personally to come to Jesus.”

Question Corner/By John Dietzen

The Criterion Friday, December 16, 2005

Sign of peace is old ritual connected with the Mass

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. Sunday reflections also are appreciated. Please include name, address, parish and telephone number with submission.

Send material for consideration to “My Journey to God,” The Criterion, P.O. Box 6117, Indianapolis, IN 46206 or e-mail to criterion@archindy.net.
WASHINGTON (CNS) — Sheed & Ward has published a new book offering an inside look at the papal transition from Pope John Paul II to Pope Benedict XVI.

From Pope John Paul II to Benedict XVI: An Inside Look at the End of an Era, the Beginning of a New One and the Future of the Church, available in bookstores and online, is made up of news stories and graphics produced by the Washington-based Catholic News Service and photos by Nancy Wiechec.

The 212-page volume, published in 2003 by Sheed & Ward to mark the 25th anniversary of the papacy of John Paul II: A Light for the World, published in 1982 by Sheed & Ward, is among the color photos by Nancy Wiechec of Catholic News Service that appear in the new book. This image of cardinals and bishops celebrating the last of nine memorial Masses for Pope John Paul II is among the color photos by Nancy Wiechec of Catholic News Service that appear in the new book.

The book nimbly transitions through highlights from the life of John Paul II, details regarding his funeral and the world’s celebration of his death, but sad reaction to his death,” the review said.

“After segments on the papal conclave and the intricate process of electing a new pope, the text turns to Benedict. The essay on his primary challenges is compelling.” The book also includes commentary on the papal conclave experience from seven of the 115 electors who participated and graphics that put the election in perspective.

“This experience of last April was a momentous one for the entire Church, indeed, the entire world,” said Sister Mary Ann. “Catholic News Service did a spectacular job covering the events. The book brings last April again as people look back on the great and historic moments of 2005.” Sister Mary Ann also is editor of Pope John Paul II: A Light for the World, published in 2005 by Sheed & Ward to mark the 25th anniversary of the papacy of John Paul II.

New book offers inside look at April 2005 papal transition

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WASHINGTON (CNS)—In the decade since Congress rewrote telecommunication law, cable television prices paid by consumers have far outstripped the inflation rate.

This is due in part to consolidation, which reduces the number of alternatives available if a municipality sues on its cable TV franchise, but is also the result of demand for more channels—from viewers and programmers alike—as America careers toward the mythic “500 channel universe.”

But what if, instead of viewers wanting more channels, they wanted fewer? Earlier in the decade, the concept of “a la carte” pricing arose to cut the consumer’s cost of cable TV. It made little sense, the argument went, to pay for channels one didn’t want to watch.

Now, a la carte pricing is being touted as a cure for indecency on cable TV. New Federal Communications Commission Chairman Kevin Martin said as much during a Dec. 2 Senate hearing on televised indecency.

“A la carte is not beneficial to the consumer without resorting to laws that take price increases to pay for channels one didn’t want to watch,” he said.

But what if, instead of viewers wanting more channels, they wanted fewer?

“Issues concerning broadband pricing are being proposed, as well as the concept of ‘a la carte’ pricing,” Martin said.

“A la carte pricing has been proposed as a potential cure for indecency on cable TV. New Federal Communications Commission Chairman Kevin Martin opposes the concept, saying it would increase the cost of cable TV to consumers.”

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The Senate Commerce Committee—that deal with indecency on TV.

• HR 310, the Broadcast Decency Enforcement Act of 2005, is sponsored by Rep. Fred Upton, R-Mich. It has already passed the House. The bill would set fines as high as $500,000 for any broadcast licensee determined by the FCC to have broadcast obscene, indecent or profane material. The current maximum fine is $32,500 per violation. The bill does not cover cable TV.

• S 193, the Broadcast Decency Enforcement Act of 2005, is sponsored by Sen. Sam Brownback, R-Kan. It is similar to Upton’s House bill, but the fine structure is different. Brownback’s bill would increase fines for broadcast licensees to $325,000 per day per indecency violation. Fines could reach up to $3 million for each specific incident.

• S 616, the Indecent and Gratuitous and Excessively Violent Programming Control Act of 2005, is sponsored by Sen. John Rockefeller, D-W.Va. It would direct the FCC to study whether current TV ratings and blocking systems, like the V-chip, are adequate safeguards for parents—and, if they’re not, bar stations from airing such programming during children’s viewing hours or require them to come up with new protections.

• S 946, the Kid-Friendly TV Programming Act of 2005, is sponsored by Sen. Ron Wyden, D-Ore. It would require cable and satellite operators to offer a child-friendly programming tier of at least 15 channels, as well as include channel-blocking instructions as part of the monthly bill mailed to subscribers.

Another indecency hearing was scheduled for Dec. 12, and in January Senate Commerce Committee Chairman Ted Stevens, R-Alaska, an indecency critic, plans another hearing at which the committee will start marking up legislation.

The National Cable and Telecommunications Association doesn’t like the a la carte proposal, contending it would violate the First Amendment guarantee of free speech.

Wall Street Journal columnist Holman Jenkins derided the idea. “Don’t listen to any nutty who tells you that, because you’re entitled to buy ketchup without buying mayonnaise, you should be entitled to buy ESPN without buying CNN.”

Yet if one supermarket were to force a shopper to buy both ketchup and mayonnaise, the shopper could easily go to hundreds of other stores. With cable, most locales have just one supplier—and the satellite dish companies structure their programming tiers the same way. For the record, EchoStar, one of the direct-broadcast satellite firms, endorses a la carte, as does AT&T, which offers videos through its telecommunication lines.

Cable operators have warned of higher costs if customers were allowed to pick and choose what channels they wanted. Studies have shown that most viewers watch a maximum of 17 channels, a fraction of what typical cable-TV programming tiers offer.

Some religious cablecasters don’t like the idea of a la carte, because they fear customers won’t choose their channels. Eternal Word Television Network’s vice president for marketing, Chris Wegemer said the Catholic cable channel opposed a la carte in an FCC filing in July.

“A la carte is not beneficial to the consumer or the industry,” he said. “As far as the details are concerned ... diversity would suffer under a la carte. Bundling [channels]...with gifts from
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allows viewers to sample smaller networks’ such as EWTN, which estimates its carriage at 104 million homes in 114 countries.

“EWTN’s mission is to be a source of hope, inspiration and guidance to people not just of the Catholic faith, but to people of all faiths or none. EWTN can realize this mission only by reaching as wide an audience as possible.”
their beloved home in search of prosperity.

Her compelling family narrative is a story of the faith, hope and love that millions of others, to sell most of their belongings and book passage to the new world.

Aristide takes his family to begin a new life in the heat and humidity of Montgomery, Ala., but racial and ethnic hostility is immediately apparent. The Ku Klux Klan in the Old South causes them to live in constant fear.

When Aristide is finally reunited with his family at the New York harbor after their perilous ocean crossing, his joy is so great he embraces his family with tears of happiness. It was a joy when he finds work with the Indiana limestone company at a stone quarry in Bedford, and moves his family to Indianapolis in 1924.

In the process, she discovered anew that art and music bring beauty to life and help people smile in the midst of their struggles. "Aria" means "air" in Italian, Faenzi said. "There are two opera houses in Carrara, and the love of opera was as important to them as their marble. Aristide was always singing. I thought about what his life was like in America for 10 years without his family. His music saved him.

"Aria" means "air" in Italian, Faenzi said. "There are two opera houses in Carrara, and the love of opera was as important to them as their marble. Aristide was always singing. I thought about what his life was like in America for 10 years without his family. His music saved him.

For Aristotle Giovannoni and his son, Giorgio, called upon to use his Gothic architectural skills when he and his son, Giorgio, went to work on the chapel at Duke University, the Cathedral of Learning at Pittsburgh and the National Archives Buildings B and C in Washington, D.C., among others.

Archidossican Catholics in particular will delight in reading Faenzi's descriptions of their happy life as they make a home for their growing family in the Italian neighborhood of historic Holy Rosary Parish.

"My joy was so great I embraced my family with tears of happiness. It was a joy when he finds work with the Indiana limestone company at a stone quarry in Bedford, and moves his family to Indianapolis in 1924."

St. Susanna expands, builds community with help of campaign

Joie Godd, a retired air traffic controller, was St. Susanna's handmender. "He fixed things regar she wore," Father Kevin Morais, the pastor at the Plainfield parish, said. After Godd passed away, Wally Carr began filling in as handmender but didn't have as much free time, so he asked for some extra help.

"You can just that one example of people seeing a need and stepping up. Whatever needs to be done, they do it," Father Morris said. "And that's just one example of about every family here.

"That's just one example of people seeing a need and stepping up.

St. Susanna School recently built an addition to its building in order to accommodate its growing student body. Now, St. Susanna is focusing on expanding its worship space as well.

"We're growing, but we're still small enough to have that family feeling," Father Morris said.

Now St. Susanna is working with Legacy for Our Mission on starting a building fund in order to expand its worship space and fix the limited seating at Mass.

"Right now, we have about 1,000 families at our four Masses. But the greatest shortage is here, and one of these days, I'm not going to have four Masses (St. Susanna)," Father Morris said. "But 1,000 families at three Masses is a lot more than enough, no problems.

"By expanding the worship space, the Church can prepare for our future growth, and its community can continue to grow stronger.

"(The best part of my job) is being with wonderful people. There are so many volunteers around here and so many things going on," Father Morris said. "I'm proud to be here, and I feel very blessed.

Legacy for Our Mission, the archdiocese's ongoing capital campaign, is guided by the principles of Christian stewardship and addresses the need of archdiocesan ministries. Contributions to Legacy for Our Mission will directly benefit every parish in the archdiocese through gifts that the parish will receive for its capital, endowment or debt ministry priorities.
Kentucky bishops urge commitment to health care

LOUISVILLE, Ky. (CNS)—Saying all people have “a moral right” to basic health care, the Catholic bishops of Kentucky have called for “a new commitment” to provide access to affordable care.

“If it is not acceptable that millions of people in our country and hundreds of thousands in Kentucky do not have access to affordable health care,” the bishops of the state’s four Catholic dioceses said on Dec. 6.

In addressing one of the major national issues, they said access to health care is “a fundamental human right” that is “necessary for the development and maintenance of life and of the ability of human beings to realize the fullness of their dignity.”


Cemetery offers special Mass

A Catholic cemetery will offer a special Mass this month for families who have lost loved ones during the past year.

Calvary Cemetery, 435 W. Troy Ave, in Indianapolis will offer a Mass at 2 p.m. on Dec. 21.

For further information, call 317-784-4439.

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The St. Francis Cardiac & Vascular Care Center has received 5 stars from HealthGrades for its work with heart attacks for 5 years in a row. They also ranked St. Francis in the Top 10 in Indiana for Cardiac Surgery and Cardiac Intervention.

Solucient has named St. Francis one of the Top 100 hospitals in the country.

St. Francis is the only area hospital to earn 2004 awards from both HealthGrades and Solucient, or to receive both the 2004 and 2005 HealthGrades Distinguished Hospital Awards for Clinical Excellence.

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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.


Cost, Mary J., 97, St. Andrew, Richmond, Nov. 30. Mother of Jack and Mary Eubanks. Sister of Jacqueline Hunsberger.


Dowdle, Lucille Marie, 85, St. Paul, Sellersburg, Nov. 27. Mother of Joseph, Patrick and Dennis Dowdle.

Dowdle, Lucille Marie, 85, St. Paul, Sellersburg, Nov. 27. Mother of Joseph, Patrick and Dennis Dowdle.


Benjamin Father Alban Berling died on Dec. 10.

Benjamin Father Alban Berling was a monk and priest of Saint Meinrad Archabbey in Saint Meinrad, died on Dec. 10 in the monastery infirmary. He was 85 and was a jubilarian of profession and priesthood.

The Mass of Christian Burial was celebrated on Dec. 13 at the Archabbey Church. Burial followed at the Archabbey Cemetery.

The former Robert Cletus Berling was born on Dec. 13, 1919, in Bluffton, Ind. After completing his elementary education at Bluffton Public School in Bluffton, Ind., and St. Joan of Arc School in Indianapolis, he enrolled at Saint Meinrad Seminary in 1933.

He was invested as a novice in 1939 and professed his simple vows on Aug. 6, 1940. He was ordained to the priesthood on Feb. 2, 1945.

In the archdiocese, Father Alban was assigned as pastor of St. Boniface Parish in Pulda. Father Alban was assigned as pastor of St. Mary Parish in Huntingburg, Ind., and St. Benedict Parish (now Cathedral) in Evansville, Ind., and pastor of St. Francis Xavier Parish in Poseyville, Ind., in the Evansville Diocese.

His final pastoral assignment was as senior priest in residence at St. Ann Parish in Morganfield, Ky. Father Alban also served as chaplain for the Benedictine sisters of Our Lady of Grace Convent in Berrick Grove and Monastery Immaculate Conception in Ferdinand, Ind.

He was also chaplain at the Poor Clare Convent in Evansville, St. Mary’s Medical Center in Evansville and St. Bernard’s Regional Medical Center in Jeffersonville, Ind.

Surviving is a sister, Betty Compton, of Tipton, Ind. Memorial gifts may be sent to Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad, IN 47577.
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