



**The**

# Criterion

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January 10, 2003

Vol. XXXII, No. 13 \$1.00

## As U.S. counts down to war, Vatican turns up volume on cautions

VATICAN CITY (CNS)—As the United States counts down to a possible attack on Iraq this winter, Pope John Paul II and his top aides have turned up the volume on a litany of cautions and caveats.

The pope used his globally broadcast Christmas blessing to proclaim that a new war in the Middle East is entirely avoidable and that this is not the way to fight terrorism.

Throughout December, a string of high-level Vatican experts had voiced increasingly sharp criticism of the U.S. threat to unilaterally depose Iraqi President Saddam Hussein, saying such a war would be unjustified, counterproductive, devastating to civilians and in violation of U.N. rules.

To many, it seemed like the world was lost in a time warp. Wasn't it exactly

12 years ago that President George H.W. Bush was building up for a threatened war against Iraq? And wasn't the pope one of his most vocal skeptics, warning that the war violated international law and would be "an adventure with no return"?

For many at the Vatican, there was a sense of *deja vu* this time around, but there were enough new twists to make the current situation uniquely troubling in their eyes.

For one thing, the 1991 Gulf War was provoked by Iraq's invasion of Kuwait and its refusal to withdraw—an act condemned by almost every state, including the Vatican.

The current plan for armed intervention rests on the supposed threat to world peace posed by Iraq's weapons of mass destruction—weapons Iraq denies pos-

sessing. That is much shakier grounds for launching a full-scale war, and it explains why Vatican officials have said armed intervention should not even be considered until ongoing U.N. weapons inspections are completed.

Another huge difference between 1991 and 2003 is the level of international support for a U.S.-led attack on Iraq. By early 1991, the first President Bush had amassed a multinational force backed by a coalition of 37 countries. Even some Arab states provided bases for military operations.

Today, only Great Britain and a few allies have staunchly supported the United States and President George W. Bush in the drive to oust Hussein by force if necessary. Several European allies have voiced opposition, and Arab states are not cooperating.

See WAR, page 2



U.S. Marine Staff Sgt. Jose Salazar gets a goodbye kiss from his 7-year-old daughter, Brittany, before departing on the USS Tarawa with 4,000 other Marines and Navy personnel from the San Diego Naval Station on Jan. 6.

## Praying and Listening

### Vocations supplement in this issue

We live in a noisy world that blocks out God's "still, small voice" calling out to us. Much of that noise comes from individuals, movements and attitudes found in our postmodern society.

During the last decade as archbishop, I have been urging people, especially members of our Young Church, to pray and to listen. God really does love us and wants to communicate with us. But we have to be willing to spend time listening.

Beginning on page 9 of this week's issue of *The Criterion*, readers will find a special supplement devoted to priestly and religious vocations—that special call from God to enter into an ever-deepening relationship with him in a life of service to his people.

Please take some time to read this supplement, and please take time to ask the Lord to show you his will for your life—and then be sure to listen.

Sincerely yours in Christ,

+Daniel M. Buechlein, A

Most Rev. Daniel M. Buechlein, O.S.B.  
Archbishop of Indianapolis



Submitted photo

Above, Benedictine Sister Kathleen Yeadon places the Wise Men in the Nativity scene on the Feast of Epiphany at Our Lady of Grace Monastery in Beech Grove. Sister Kathleen teaches sophomore religion classes at Bishop Chatard High School in Indianapolis.



Left, Benedictine Brother Jesse Gunter carves a tombstone last fall for a monk's grave at Saint Meinrad. Brother Jesse also ministers to the elderly monks in the monastery infirmary.

## Pope recognizes miracle needed for beatification of Mother Teresa

VATICAN CITY (CNS)—Pope John Paul II and top Vatican officials formally recognized the miracle needed for the beatification of Mother Teresa of Calcutta.

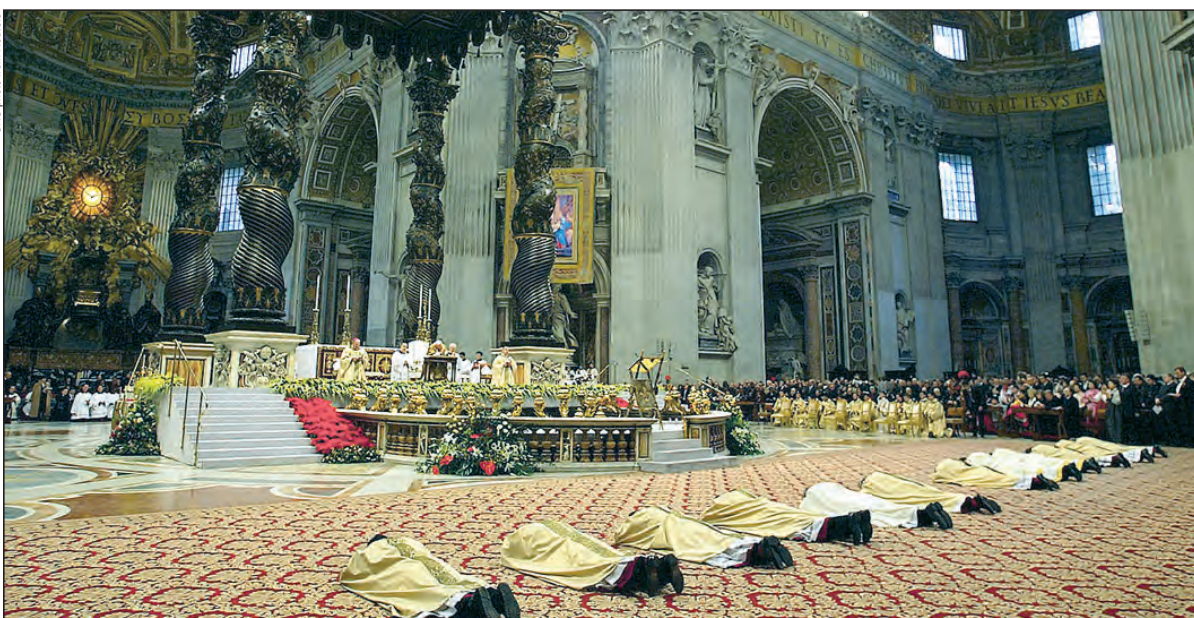
Sister Nirmala Joshi, Mother Teresa's successor as superior of the Missionaries of Charity, and Father Brian Kolodiejchuk, postulator of her cause, said the beatification ceremony would take place at the Vatican on Oct. 19, Mission Sunday, "the closest Sunday to the 25th anniversary of the Holy Father's pontificate and the end of the Year of the Rosary."

The miracle attributed to the intercession of the Macedonia-born founder of the Missionaries of Charity was recognized formally on Dec. 20 during a ceremony attended by Pope John Paul II and members of the Congregation for Saints' Causes.

Cardinal Jose Saraiva Martins, addressing the pope at the beginning of the meeting, said, "In Calcutta, she discovered the face of the suffering Christ in the faces of the most abandoned poor."

"With her example, she gave rise to a vast movement of charitable and social commitment on behalf of the most marginalized," the cardinal said.

See BEATIFY, page 2



Twelve new bishops from around the world lie in front of the altar as Pope John Paul II presides at their ordination ceremony in St. Peter's Basilica in Rome on Jan. 6. He told the bishops the mission entrusted to them is "the proclamation of the saving love of God."



# WAR

continued from page 1

What especially concerns the Vatican is that the United States has promised it will take on Hussein alone if necessary, for the good of the world. In the Vatican's eyes, that kind of reasoning delegitimizes the United Nations and opens the way to the politics of "the jungle," as the Vatican's foreign minister, Archbishop Jean-Louis Tauran, put it in a recent interview.

Supporters of an attack on Iraq would argue that international terrorism has changed the "just-war" equation, and that a pre-emptive strike against those amassing chemical or biological weapons can be considered a legitimate extension of national self-defense.

But so far, at least, the Vatican isn't buying those arguments.

"A preventive war is a war of aggression, there's no doubt. It is not included in the definition of a just war," said Archbishop Renato Martino, president of the Vatican's justice and peace council.

Moreover, the U.N. charter does not foresee a preventive war, said Archbishop Tauran.

Some argue that the Vatican cannot be expected to say otherwise, given its moral aversion to war and violence. Yet it would be inaccurate to paint the Vatican's stance as pacifist.

Indeed, since 1991 there's been an evolution in Vatican thinking on the "duty to disarm the aggressor"—a phrase the pope

used in 1993, when Serb ethnic cleansing prompted a worldwide outcry.

This is not a peace-at-any-price pope. In particular, he has accepted the right of countries to defend themselves from international terrorism, which the Vatican recognizes as a new type of threat. For that reason, when the United States launched military operations against suspected terrorist strongholds in Afghanistan in late 2001, the Vatican gave qualified support.

"Sometimes it is more prudent to act rather than to be passive. In this sense, the pope is not a pacifist, because one must remember that in the name of peace even some horrible injustices can be carried out," Vatican spokesman Joaquin Navarro-Valls said at that time.

But in the Vatican's view, the fight against international terrorism does not give an automatic green light to military action. Iraq is not Afghanistan, and the circumstances must be carefully weighed, Vatican officials say; in the case of Iraq, the balance comes down strongly against war.

The Vatican remains convinced that international terrorism must be neutralized primarily on different grounds: through improved security measures, closer control of the financial network that supports terrorism, and resolution of the social and political injustices that feed terrorism.

In the end, a pre-emptive strike against Iraq fails too many of the Vatican's criteria to be justified. It may fit the spirit of "war on terrorism," but that's a phrase Vatican officials have carefully avoided using. †



Pope John Paul II bows his head in prayer during Mass on Jan. 1 marking World Peace Day and the solemnity of Mary, Mother of God. During the ceremony in St. Peter's Basilica, the pope offered a new plea for peace in the Middle East and for world leaders to find nonviolent solutions to tense situations.



Pax Christi member Jan Bezila holds a pair of children's shoes while protesting possible U.S. military action in Iraq on Dec. 27 at the pastoral center of the Diocese of Rochester, N.Y. In the Vatican's view, the fight against international terrorism does not give an automatic green light to military action in Iraq.

# BEATIFY

continued from page 1

"She enjoys a solid fame of holiness on a worldwide level," he said.

The process leading up to Mother Teresa's beatification was the shortest in modern history.

In fact, the usual formal first step in the process, a "decree of heroic virtues," which recognizes a person lived the Christian virtues in a heroic way, was issued only minutes before the decree recognizing the miracle.

The sari-clad nun, known for her care of the sick and dying, died in September 1997. In early 1999, Pope John Paul waived the normal five-year waiting period and allowed the immediate opening of her canonization cause.

A Dec. 20 statement from the Missionaries of Charity said, "Mother is a

symbol of love and compassion.

"Her life of loving service to the poor has inspired many to follow the same path. Her witness and message are cherished by those of every religion as a sign that 'God still loves the world today,'" the statement said.

The members of her order said that



Mother Teresa smiles in this 1997 file photo taken during a visit to Rome. On Dec. 20, the pope and other Vatican officials formally recognized the miracle needed for Mother Teresa's beatification, which has been scheduled for Mission Sunday on Oct. 19.

since her death, "people have sought her help and have experienced God's love for them through her prayers. Every day, pilgrims from India and around the world come to pray at her tomb, and many more follow her example of humble service of love to the most needy, beginning in their own families."

The healing recognized as a miracle occurred on the first anniversary of Mother Teresa's death. After the beatification ceremony, another miracle will be required for her canonization.

The beatification miracle, accepted on Oct. 1 by the cardinals and bishops who are members of the Congregation for Saints' Causes, was the object of some controversy in mid-October.

Monica Besra had undergone treatment in India for tuberculosis a few months before a tumor began growing in her abdomen.

When the tumor disappeared, Besra was not in the hospital, but at a home run by the Missionaries of Charity in India's West Bengal state.

The woman was in such pain from the pressure of the tumor that she could not sleep. The nuns set a Marian medallion that had been touched to the body of Mother Teresa on Besra's stomach, and she slept. When she awoke, the tumor had disappeared.

Besra, a 34-year-old mother of five, believes her healing was a miracle attributable to prayers for the intercession of Mother Teresa; her husband, as well as the leader of India's Science and Rationalists Association and the director of the hospital where Basra initially was treated, claim the healing was a result of medical care.

In their investigation of the healing, Vatican medical consultants examined the woman's medical records and concluded there was no medical explanation for the disappearance of the tumor.


Sources said the consultants specifically considered whether medication used for treating her tuberculosis could have caused the tumor to disappear, and they concluded it could not. †

## Official Appointment

Effective Jan. 6, 2003

Rev. John McCaslin, appointed part-time chaplain for Roncalli High School, Indianapolis, while continuing as associate pastor of St. Barnabas Parish, Indianapolis.

This appointment is from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.



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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.  
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# Marian College students learn not to separate business and ethics

By Jennifer Lindberg

After becoming a lawyer, Gary Vestermark had to decide if he would take a case to defend an abortionist.

As a Catholic, he was opposed to abortion, but refusing the case could hurt his career with the law firm he worked for.

What was the right thing to do? Vestermark, now a professor at Marian College in Indianapolis, walked away from the case, citing his beliefs. It's one of many cases Vestermark can share with students in his business ethics class at the Catholic college.

"We are taking a system of ethics and how you can apply it to real-world situations," Vestermark said.

Marian College is trying to teach students to stand up for what they believe and to bring it with them into the business world through classes and an annual Ethics Bowl. Four years ago, Marian began sponsoring the regional Ethics Bowl to help students learn how to confront real-world business situations by practicing the ethical decision-making skills learned in class.

About 14 colleges from across the state participate each year as Marian students spar with their peers on finding the best ethical decision.

Across the nation, many Catholic colleges are requiring ethics classes and seminars for students.

For example, Georgetown University in Washington requires their master's in business administration candidates to take a business ethics class, and St. Thomas College of Business in Minneapolis requires all students to take introductory courses in ethics and addresses ethics in every course evaluation.

The recent business scandals involving Enron Corp. and other companies, and allegations of insider trading against Martha Stewart are giving professors a new launching pad to discuss ethics and business.

Business teachers at Marian use different ways to reinforce for students why sound business decisions should not be separated from ethical decisions.

Vestermark uses his real-life experiences as a lawyer in California, but also outlines ethical systems framed by Aristotle, Kant and St. Augustine, to show students how to approach ethical problems they may face in the business world.

"You can talk about abstracts, but I'm trying to bring home what happens when you are really in those situations," Vestermark said.

Robert Schuttler, professor of business economics, said the recent business scandals show students that ethics go beyond making a profit.

Students look at economic issues surrounding health care, Third World countries and other areas to form critical thinking skills, he said.

Nick Arquette, a junior business major, likes the ethics courses.

"Having a strong background in ethics makes us a better leader in the business world," Arquette said.

Students talk about how they can be ethical and how to choose companies with a good reputation.

Brian Scheidler, a senior accounting and finance major, said he isn't only going to focus on a company's profit.

"Being truthful and exposing negative feedback is going to be for the best in the end," Scheidler said. "In the end, it's always best if you tell the truth, and if it means losing your job, so be it."

"You can still stand up for what you believe and bring your own standards with you," he said.

Professors are trying to show students that the long view is the profit margin, but the losses on the profit margin are better than losing good will.

Vestermark said students need to realize that there are chief executive officers wanting to do good and battling it out with their shareholders over profit.

"I know an example where some have reached into their own pockets to keep families on the payroll and fought to keep plants open," he said.

"I always tell students you can't put a price tag on your reputation. The only person who loses integrity is you."

Most students at Marian have a solid



Marian College students Brian Scheidler, from left, and Nick Arquette discuss business ethic situations with professors Robert Schuttler, right, and Gary Vestermark. Marian, like many colleges, requires business majors to take ethics courses.

ethical foundation, but what they still need is help thinking critically about issues that aren't always black and white, said Marie Truesdell, assistant professor of economics.

"It's the gray area that is so important," Truesdell said. "There are some things they may think are borderline ethical decisions and may not be ethical at all."

While it make sense to improve the bottom line in the short run, it may also adversely effect the future reputation of the company, she said.

It's those examples that Truesdell is

trying to get students to think about.

She uses a lot of examples from health care, such as how to best treat a patient who needs medicine versus an insurance company who states it's too expensive.

As students graduate, Truesdell is starting to hear more about how they are choosing potential companies to work for.

More students are researching a company's ethical stances and trying to be discerning in whom they pick, she said.

"Choices and effects are really starting to open up to them," Truesdell said. "You see them starting to change the way they may think about things." †

## Celebrating Epiphany

Young Bulgarians swim to catch a cross in the middle of Lake Sofia on Jan. 6, the feast of the Epiphany. It is traditionally believed that the man who is the first to grab the cross, thrown in the water by an Eastern Orthodox priest, will be healthy throughout the New Year.



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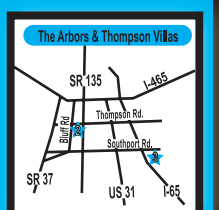
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## Editorial

### Where the vocation crisis is

This is our annual “religious vocations” issue. We hope you’ll read the special supplement that tells the stories of some of the priests and religious in our archdiocese. We hope, of course, that those stories will inspire others to want to emulate them.

We hear it said often that the Catholic Church has a “vocations crisis” because the number of priests and religious is dwindling. That isn’t quite accurate. The universal Catholic Church doesn’t have a religious vocation crisis. It’s only in part of the world. Statistics bear that out.

It takes a while to total up the statistics, but the Vatican’s *Statistical Yearbook of the Church* for the year 2000 shows clearly that the number of people who are answering the call to the priesthood and religious life is increasing where the Church itself is growing—in the Southern Hemisphere. We have editorialized before about the strong growth of Christianity in the Southern Hemisphere.

In Africa, the number of priests grew by 26 percent between 1995 and 2000, the number of graduate-level seminarians grew by 14 percent and the number of female religious grew by 11 percent.

In Central America and the Caribbean, the number of priests was up by 14 percent, the number of seminarians up by 4 percent and the number of nuns up by 8 percent during the same period.

In South America, the number of priests was up by 14 percent, the number of seminarians up by 7 percent and the number of nuns up by 4 percent.

In Asia, the number of priests was up 15 percent, the number of seminarians up 8 percent and the number of nuns up 11 percent.

Only in North America, Europe and Oceania (mainly Australia and New Zealand) was there a decline in those accepting religious vocations. We here in North America had a 4 percent decrease in the number of priests, 15 percent decline in the number of seminarians and 13 percent decrease in the number of female religious.

Europe’s numbers are: priests down 4 percent, seminarians down 8 percent and nuns down 10 percent. For Oceania: priests down 2.5 percent, seminarians

down 19 percent and nuns down 9 percent.

All of these statistics would seem to indicate that the problem isn’t within the Catholic Church, but rather that something is wrong with our society.

Further evidence of that is the fact that the clergy shortage for mainline Protestant Churches in the United States is worse than it is for the Catholic Church. That is partly because Catholic parishes are larger than Protestant parishes so more Protestant ministers are needed.

Nevertheless, both Catholic and Protestant Churches in the United States are having similar problems recruiting young men—more evidence that the problem is in our society. A study by the Auburn Center for the Study of Theological Education shows that the average age of those entering a seminary is 39.7 for Catholics, 37.8 for mainline Protestants, 33.3 for evangelical Protestants and 29.8 for Jews.

Most vocations to the priesthood are now coming from older men who are giving up their first careers. This is a complete turnaround from earlier generations when it was unusual to have older men in the seminary.

These statistics would seem to indicate that the Church’s requirement of celibacy for priests and nuns isn’t the problem many people think it is. The Catholics in Africa, Asia, Central and South America have the same requirement, and it seems to be no obstacle there. Protestant denominations do not have the celibacy requirement, yet they continue to have a shortage of clergy.

So what is it about our society? Is it materialism, the emphasis on money and all the things money can buy? Perhaps. Or is it the decline in institutional religion itself with fewer people practicing their religion?

We find it difficult to believe that there aren’t many religious people out there who would be excited by the ideal of service to others that a religious vocation entails. God is calling all of us to service of some kind, and he is calling many to be of service as priests, brothers or sisters.

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

— John F. Fink

## Seeking the Face of the Lord

Archbishop Daniel M. Buechlein, O.S.B.



# Secularism’s impact on our spirit

As we begin 2003, we instinctively turn our minds to new thoughts of hope and blessing for our troubled world. We have expectations that new developments in technology and health care and the life sciences offer almost endless possibilities. Do we realize that our human spirit is in even greater need for new spiritual and moral horizons? I offer a reflection about the secularism of our culture and its impact on our spirit.

We happened to be in Mexico on a national holiday during our fall pilgrimage last November. That day, we celebrated Mass at the Basilica of Our Lady of the Healings (*Nuestra Señora de los Remedios*).

After Mass, we saw five young men in ritual dress in the plaza in front of the Church preparing to perform an ancient ritual that involved what we would call a trapeze fete. The group was trained to be *Voladores de Paplanta* (Fliers of Paplanta) of the *Totonaca* Indian culture of the Mexican state of Vera Cruz. (Some of you may have seen the ritual depicted in a National Geographic TV segment.)

The five fliers climbed something like a May Pole with four lengths of rope attached to a small rotating platform. One flier stood on the small platform, causing it to rotate, while keeping beat with a small drum and playing an eerie tune on a flute-like instrument. With the rotation, the other four, ropes secured around their waist, descended upside-down in an ever-widening circle until they landed on the plaza.

This ritual of the *Totonaca* Indian tradition is ancient. In fact, it predates the birth of Christ. It holds that before life existed only silence and dark shadows reigned. It is the father of the sun, the creator, who brings light to the eyes.

The ceremony of the *Voladores* implores the creator for natural sources for water and a good harvest. The ritual is an expression of the deep sense of the human need for God even for material needs. Of great interest is the fact that a required ritual for seeking divine forgiveness precedes the mounting of the ritual pole and the ceremony. The fliers are required to be without sin.

The ancient *Totonaca* Indian culture exhibits something fundamental about the human spirit, namely that we need God, that we sin and that we need divine forgiveness, and that everything we have comes from God.

Ancient traditions like these illustrate the natural and deep sense of

the human person that there is a God and that God is almighty and, yes, merciful. They also illustrate the innate sense that we humans sin and that we need forgiveness. I can’t help but think that these ancient civilizations have a lot to teach our secularized culture that challenges and wants to reject our Christian culture.

It is true, fundamentally, that secularism rejects the need for God. When a culture sidelines God, something essential is denied about our human spirit. And, of course, moral norms become a matter of choice.

Is there any wonder why basic institutions of society, such as family life, the sanctity of marriage and the culture of life, are jeopardized? Are not even ancient cultures like that of the *Totonaca* tradition of Vera Cruz in some fundamental way more civilized because they are more honest than our increasingly secularized culture? Is it not predictable that, just as happened in Russia and Eastern Europe two decades ago, the honest acknowledgement of the true needs of the human spirit will prevail over deceptive secularism?

The fundamental honesty of our Christian culture will prevail.

From the perspective of the true meaning of life, the indigenous peoples of Mexico had developed a rather civilized culture and many of their traits are discernible in Mexican Christian culture today. For example, generally, by instinct the Mexican people do not distinguish so sharply between the sacred and the profane because they “know” everything comes from God. Indeed, they have a natural instinct for our concept of Christian stewardship.

Over and over, we pilgrims were surprised to find awesome churches of opulent Mexican baroque architecture in the midst of poverty. The Church is assisted by the state in the upkeep of these churches because they are national treasures.

It is apparent that the people consider their churches their second home and they are proud of them. It fits their sense of hospitality toward God here on earth, and they are happy to have a nice home away from home where they can find comfort and healing.

Of course, like ours, the Mexican culture is challenged by the secularism of our era. But still the instinctive, humble sense of God and natural closeness to the Virgin Mary of the Mexicans is a special gift to our Church in this new millennium. †

### 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.

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## Buscando la Cara del Señor

Arzobispo Daniel M. Buechlein, O.S.B.



# El impacto del laicismo en nuestro espíritu

Ahora que comenzamos el 2003, instintivamente concentramos nuestras mentes en nuevos pensamientos de esperanza y bendición para nuestro mundo lleno de tribulaciones. Esperamos que los nuevos adelantos en la tecnología, la medicina y las ciencias ofrezcan a la vida oportunidades casi infinitas. ¿Acaso nos damos cuenta de que nuestro espíritu humano se encuentra aun más necesitado de nuevos horizontes espirituales y morales? Les ofrezco una reflexión sobre el laicismo de nuestra cultura y su impacto en el espíritu.

Casualmente estuvimos en México durante un feriado nacional en nuestra peregrinación de otoño, el pasado noviembre. Ese día celebramos la misa en la Basílica de Nuestra Señora de los Remedios.

Después de la misa vimos a cinco jóvenes en túnicas rituales en la plaza situada frente a la iglesia, preparándose para realizar un ritual antiguo que comprendía lo que nosotros llamaríamos una gala de trapezistas. El grupo estaba entrenado para ser "voladores de Paplanta" de la cultura indígena Totonaca del estado mexicano de Veracruz. (Algunos de ustedes tal vez hayan visto la representación de este ritual en un segmento de National Geographic TV).

Los cinco voladores se subieron a algo similar a un poste con cuatro cuerdas atadas a una pequeña plataforma giratoria. Uno de los voladores se paró en la pequeña plataforma haciendo que ésta girara al tiempo que mantenía el ritmo con un pequeño tambor y tocaba una melodía misteriosa con un instrumento similar a una flauta. Con el movimiento giratorio los otros cuatro, con las cuerdas atadas a su cintura, descendían de cabeza en círculos que se iban ensanchando hasta aterrizar en la plaza.

Este ritual de la tradición indígena Totonaca es antiguo. De hecho, es anterior al nacimiento de Cristo. Sostiene que antes de que la vida existiera sólo reinaba el silencio y las sombras. Fue el padre del sol, el creador, quien iluminó sus ojos.

La ceremonia de los voladores implora recursos naturales al creador, para obtener agua y buenas cosechas. El ritual es una expresión del profundo sentido de la necesidad humana de Dios, aun para las necesidades materiales. Resulta muy interesante el hecho de que antes de subirse al poste y la ceremonia es necesario realizar un ritual para conseguir el perdón divino. Es requisito que los voladores estén libres de pecado.

La antigua cultura indígena Totonaca demuestra algo fundamental sobre el espíritu humano, a saber: que todos necesitamos a Dios, que todos pecamos y necesitamos perdón divino, y que todo lo que tenemos viene de Dios.

Tradiciones antiguas, como esta, ilustran el sentido profundo y natural del ser humano de que hay un Dios y que

Dios es todopoderoso y, sí, misericordioso. También demuestran el sentido innato de que los humanos pecamos y necesitamos perdón. No puedo evitar pensar que estas civilizaciones antiguas tienen mucho que enseñar a nuestra cultura laica que desafía y quiere rechazar a nuestra cultura cristiana.

Es cierto, fundamentalmente, que el laicismo niega la necesidad de Dios. Cuando una cultura hace a un lado a Dios, se le está negando algo esencial a nuestro espíritu humano. Y por supuesto, las normas morales se vuelven opcionales.

¿No nos sorprende por qué las instituciones básicas de la sociedad, tales como la vida familiar, la santidad del matrimonio y el culto a la vida, se encuentran en peligro? ¿No son acaso las culturas antiguas, así como la tradición Totonaca de Veracruz, de un modo fundamental, más civilizadas porque son más honestas que nuestra cultura laica galopante? ¿No resulta predecible que, tal y como sucedió en Rusia y Europa del Este hace dos décadas, el digno reconocimiento de las verdaderas necesidades del espíritu humano prevalecerá frente a un laicismo engañoso?

La honestidad fundamental de nuestra cultura cristiana prevalecerá.

Partiendo de la perspectiva del verdadero sentido de la vida, los pueblos indígenas de México han desarrollado una cultura bastante civilizada y muchas de sus características se distinguen en la cultura cristiana mexicana de hoy en día. Por ejemplo: generalmente, por instinto, el pueblo mexicano no hace una diferenciación tan drástica entre lo sagrado y lo profano, porque "sabe" que todo viene de Dios. De hecho, poseen un instinto natural para nuestro concepto de emisarios cristianos.

Una y otra vez nosotros, como peregrinos, nos sorprendíamos al descubrir iglesias impresionantes de la opulenta arquitectura barroca mexicana, en medio de la pobreza. La Iglesia recibe ayuda del Estado para mantener estas iglesias ya que constituyen tesoros nacionales.

Es evidente que el pueblo considera estas iglesias como su segundo hogar y están orgullosos de ellas. Sirven su sentido de hospitalidad para con Dios en la Tierra y les alegra tener un hermoso hogar lejos del suyo propio, donde pueden encontrar consuelo y alivio.

Por supuesto, al igual que la nuestra, la cultura mexicana enfrenta los desafíos del laicismo de nuestra era. Mas sin embargo, el sentido instintivo y humilde de Dios, y la cercanía natural de los mexicanos con la Virgen María es un regalo especial para nuestra Iglesia en este nuevo milenio. †

Traducido por: Language Training Center, Indianapolis

## Letters to the Editor

### Sexual orientation and the priesthood

In your Dec. 6, 2002, issue, I read the article concerning the ordination of gay men to the priesthood ("Vatican Congregation says gay men should not be ordained.") Apparently some Church leaders feel this is inadvisable. I sure hope and pray that this opinion does not rule the day and is not part of any official document sent to guide local bishops and seminary rectors.

Let me tell you why. I know some gay priests. They have heard my confessions, taught me about my Catholic faith, given me the body and blood of Christ, and served as examples of Christian holiness to me. They have willingly and generously offered themselves in service of Christ and his Church.

Is this the case for all gay priests? Obviously not, but in fairness, it is also not the case for some heterosexual priests. So it seems to me that the issue is not gay or straight, but whether or not a man can live a celibate life as well as a life dedicated to charity, prayer and servant leadership in the Church.

From my personal experience, this is so true as to make the questioning of the ordination of gay men to the priesthood an insult to those priests who faithfully serve and happen to be homosexual. Though I don't think the officials at the Vatican intended to insult anyone, but rather were trying to deal with a difficult crisis in the Church, this isn't the way.

I want to thank all priests, homosexual or heterosexual, who are trying to be faithful to their promises to God and those they serve, and encourage them to continue their efforts. I think the far majority of Catholics feel as I do, and I believe that God does, too.

Mike Haigerty, Indianapolis

### The issue is faithfulness

My heart is very heavy right now with the problems within our Church when it comes to the priests and troubles with child abuse and homosexuality. I feel as if there could be many injustices done to people because of what we think and know about these two subjects. They are two separate issues.

But instead of dwelling on what these issues are, I feel we need to look at the life of Jesus and what he taught us to make good judgments and decisions in the Church today as to how these issues are dealt with.

Mark 12:28-33 says, "One of the scribes, when he came forward and heard

them disputing and saw how well he had answered them, asked him, 'Which is the first of all the commandments?' Jesus replied, 'The first is this: Hear, O Israel! The Lord our God is Lord alone! You shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: You shall love your neighbor as yourself. There is no other commandment greater than these.' The scribe said to him, 'Well said, teacher. You are right in saying, He is One and there is not other than he. And to love him with all your heart, with all your understanding, with all your strength, and to love your neighbor as yourself is worth more than all burnt offerings and sacrifices.' "

We all understand this, but do we follow it every day? We know that men are called to the priesthood by God, and regardless of their sexual orientation, God has called them. Do we judge their faithfulness to their call because they are homosexual and ask them to step down from this call? No, I do not feel that this is the loving thing to do or what Jesus our Lord would look with favor on.

If these priests are faithful to their call, then we as Christians need to be accepting and just as open to them as we are to those people with problems with alcohol and drug abuse, the homeless, the widow or the hungry. What did Jesus teach us?

Jesus said in Mark 3:35, "For whoever does the will of God is my brother and sister and mother." Would we treat our brothers, sisters and mothers with such treatment as we do people who have a different sexual orientation than ourselves?

I believe the Samaritan woman at the well is a very good example of what Jesus showed about the diversity of some. In his day, to speak to a Samaritan was just not the thing to do. However, the woman, after speaking with Jesus, went into her town and spoke with many people about Jesus and many people came to believe in him.

Luke 6:43-45 tells us that a good tree does not bear rotten fruit nor does a rotten tree bear good fruit. A good person, out of the store of goodness in his heart, produces good, but an evil person, out of a store of evil, produces evil; for from the fullness of the heart the mouth speaks.

If our brothers who are priests are doing the work of the Lord and are faithful to their vows, who are we to judge them just because of their sexual orientation? My prayer for all people is that we will learn to love each other as Christ taught us to, regardless of our diversity.

Dorothy A. Fedroff, Lawrenceburg

### Research for the Church/James D. Davidson

## The financial fallout from the sexual abuse scandal

The biggest religious news story of the last year, by far, has been the scandal



related to the sexual practices of some Catholic priests and the way the American bishops have dealt with this issue. Even though less than 1 percent of priests have been charged with the sexual abuse of minors, their behavior

and the response of American bishops have outraged many Catholics.

The scandal has raised a number of important questions. What bothers the laity the most about the scandal? How are laypeople responding in terms of their financial contributions to the Church? How do they feel about financial accountability in the Church?

Some answers are found in an October 2002 survey sponsored by Foundations and Donors Interested in Catholic Activities Inc. (FADICA) and conducted by the Gallup Organization. The data have been analyzed by Villanova University economist Charles Zech and summarized in a report published by FADICA (1350 Connecticut Ave. N.W., Suite 303, Washington, D.C. 20036).

The findings are based on a sample of 656 U.S. Catholics who attend Mass weekly or almost every week and who are familiar with the sexual abuse scandal. Thus, it excludes people who attend Mass on less than a regular basis and people who have little or no knowledge of the scandal. The respondents tend to be white (84 percent), women (70 percent), 45 to 65 years of age (44 percent), college graduates (53 percent), and prosperous

See DAVIDSON, page 23

#### 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 . . .

In January, the new **St. Vincent Children's Hospital** will open, marking another milestone in St. Vincent Hospital's ongoing commitment to expand their services to children and their families. The new children's hospital is located near St. Vincent Hospital at 86th Street and Harcourt Road. There will be a Community Health and Safety Fair for families from noon to 5 p.m. on Jan. 12. For more information, call Kristi Barber at 317-338-3846.

Fatima Retreat House, 5353 E. 56th St., in Indianapolis, will host its ninth annual **"Carnevale in Venezia"** on Feb. 2. The fundraising event features a six-course northern Italian gourmet dinner. A social and the first course will begin at 5:30 p.m., with dinner at 6:30 p.m. The evening is \$100 per person, of which \$75 is tax-deductible. Seating is limited, so respond by Jan. 21. For more information, call the retreat house at 317-545-7681.

Fatima Retreat House is offering a healing retreat titled **"Blessed Grieving: When a Loved One Dies"** on Jan. 17-19. The retreat will help participants share stories of grief and deepen their understanding of the grief process using Scripture. It will be a time for participants to realize that God is with them. The cost of the retreat is \$135 per person or \$255 per married couple. For more information, call the retreat house at 317-545-7681.

There will be an **ecumenical celebration of the Week of Prayer for Christian Unity** at 7 p.m. on Jan. 24 at Northwood Christian Church, 4550 Central Ave., in Indianapolis. There will be fellowship at 8 p.m. Rev. Paul Crow, past president of the Disciples of Christ Council on Christian Unity, will share his experience in the ecumenical movement. The event is sponsored by the Disciples of Christ and the Focolare Movement. For more information, call Julie and John Mundell at 317-844-5918.

A workshop series titled **"The Cantor: Leader of Sung Prayer"** will be presented in February by Charles Gardner, secretary for Spiritual Life and Worship for the archdiocese. The first session, which will address the ministry of cantor and an exploration of repertoire, will be held from 9:30 a.m. to 3 p.m. on Feb. 8 at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. The second session will address the practicum for cantors (each will have an opportunity to lead a Psalm), and will be held from

9:30 a.m. to 3 p.m. on Feb. 15 at St. Mark the Evangelist Parish, 535 E. Edgewood Ave., in Indianapolis. The cost is \$35 for the two sessions and \$10 for the textbook. The registration deadline is Jan. 31. For more information, call the Office of Worship at 317-236-1483 or 800-382-9836, ext. 1483.

The Indiana Citizens to Abolish Capital Punishment, Amnesty International and other abolitionists invite people to attend the 2003 **"Witness to End the Death Penalty"** rally at the Indiana Statehouse from 11:30 a.m. to 12:30 p.m. on Jan. 16. Participants can bring signs or use signs provided by the organization. For more information, call 317-839-1618.

A **bereavement support group series** will meet on Mondays from Feb. 3 to March 10 at the VistaCare Office, 8325 S. Emerson Avenue, in Indianapolis. There will be two

sessions, one from 3 p.m. to 4:30 p.m. and another from 6:30 p.m. to 8 p.m. They are open to any adult who has experienced the death of a loved one. Registration is required. The series is free. To register for the group, call the VistaCare Office at 317-883-2231 or 800-480-9408.

**"An Evolution of Style,"** a retrospective of the work of John Tuomisto-Bell, will be on display in the Saint Mary-of-the-Woods College Art Gallery, 132 Hulman Hall, northwest of Terre Haute, from Jan. 15-31. An opening reception for the show, which will include sculpture and plans or sketches of sculpture, will be held in the gallery from 5 p.m. to 8 p.m. on Jan. 15. Music will be provided by the Saint Mary-of-the-Woods College Performing and Visual Arts Department from 6 p.m. to 6:45 p.m. The gallery is open from noon to 4 p.m. on Tuesday through Friday each week. For more information, call Sheila Genteman, the art gallery director, at 812-535-5265 or e-mail [sgenteman@smwc.edu](mailto:sgenteman@smwc.edu) †

## VIPs . . .

**John and Eileen Savoldi**, members of Mary, Queen of Peace Parish in Danville, celebrated their 50th wedding anniversary on Nov. 16 with a Mass and reception at their parish. The couple was married on Nov. 15, 1952. They have five children: Carol McIlvaine, Johanna Shirley, Andrew, Ralph and Walter Savoldi. The couple has 12 grandchildren and four great-grandchildren.

**Joseph Cook** of Evansville, Ind., in the Diocese of Evansville, is the new director of alumni relations at Saint Meinrad Archabbey and School of Theology. He replaced Benedictine Father Warren Heitz, who was assigned as director of corporate services for Saint Meinrad. Cook graduated with an a master's degree in Catholic Thought and Life from Saint Meinrad School of Theology in 1992. From 1995-2002, he was director of the Newman Center at the University of Evansville.

**James Divita**, a longtime history professor at Marian College in Indianapolis, was recently elected the general secretary of the Indiana Religious History Association (IRHA). Divita has been a board member of the IRHA from 1989-99 and is the author of several histories of parishes in the Archdiocese of Indianapolis. He will retire from Marian

College in May. Also, Mary Divita, a member of St. Gabriel Parish in Indianapolis, has been elected the treasurer of the IRHA, and Providence Sister Mary Roger Madden from Saint Mary-of-the-Woods is among three new directors. †

## Grants . . .

**Saint Mary-of-the-Woods College** has received a matching grant of \$5,000 from the statewide Indiana INTERNnet initiative, a program designed to increase the quality and quantity of internships and experiential learning programs in Indiana. The grant's program period will be from Jan. 15 through Aug. 15 and will assist the college in enhancing a number of experiential learning programs in the Career Development Center. †

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

**Catch Me If You Can** (DreamWorks)  
Rated **A-III (Adults)** because of light-hearted treatment of crime, implied sexual encounters, abortion reference, occasional profanity and an instance of rough language.  
Rated **PG-13 (Parents are Strongly Cautioned)** by the MPAA.

**Gangs of New York** (Miramax)  
Rated **O (Morally Offensive)** because of excessive graphic violence linked to religious zeal, a sexual encounter, extended bordello nudity, brief drug abuse, racial epithets, intermittent rough language and recurring profanity.  
Rated **R (Restricted)** by the MPAA.

**The Hours** (Paramount)  
Rated **O (Morally Offensive)** because of a sympathetic treatment of suicide, several instances of same-sex kissing, minimal profanity and an instance of rough language.  
Rated **PG-13 (Parents are Strongly Cautioned)** by the MPAA.



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# Honors program in Mexico was life-changing for high school students

By Jennifer Lindberg

After spending seven weeks in Mexico this past summer, Bridget Tucker knows what she wants to do with her life.

"I am a lot stronger than I thought I was," said Bridget, a senior at Father Thomas Scecina Memorial High School in Indianapolis who earned a place in the Indiana University Honors Program.

"I know what I want to do with my life now," she said. "I want to be a nurse, and now I have the advantage of speaking Spanish. After seeing the conditions in Mexico, I just want to help people."

Bridget, along with seniors Kristen Thomas and Lauren Van Benten, were immersed in the Hispanic culture in San Luis Potosi, Mexico, a city northeast of Mexico City.

After completing a stringent application process that included a placement exam to test their Spanish, a 12-page application and recommendations from parents, peers, teachers and the school, the students made the cut.

In the archdiocese, students from Bishop Chatard, Roncalli, Cathedral and Brebeuf Jesuit Preparatory high schools in Indianapolis, along with Oldenburg Academy of the Immaculate Conception in Oldenburg, were chosen for the program.

Jacqueline Danner, director of the honors program, said 542 students applied, but only 43 were chosen from across the state.

As part of the program, the teen-agers agree to speak only Spanish for the seven weeks they were in Mexico, a facet that distinguishes the program from other foreign language studies, Danner said.

The program began in 1961. There are opportunities in France, Spain, Mexico and Germany for student study. Students pay the majority of travel costs, however,

financial aid is available. After the experience, students usually test into at least third-year language courses at a university.

Often while in Mexico, the Scecina students were asked to help people there practice their English skills by speaking English with them, but they obeyed the rules of the honors program and only spoke Spanish.

The students also had to attend school in Mexico, taking all their classes in Spanish, such as grammar, conversation and culture.

Taking grammar in a foreign language was the hardest because they were given no English examples and they had to think of them on their own, they said.

The first two weeks were the hardest because of the adjustment of being away from their families and trying to speak a different language and learn new customs, they said.

"The first two weeks, I knew nothing," said Lauren, a parishioner at Our Lady of Lourdes Parish in Indianapolis. "I'd been taking Spanish for three years, and I know they were speaking slowly to me, but I thought, 'What have I been doing?' There was a culture shock."

The students stayed with host families in Mexico and were given many opportunities to travel to various cities.

Kristen, a member of Holy Spirit Parish, said the experience made her "realize how much I wanted my family and how much I appreciate them."

It also showed them a lot about their Catholic faith.

"I'm more comfortable expressing my faith," said Bridget, a member of Holy Spirit Parish in Indianapolis. "Even the kids [in the program] who weren't Catholic liked how much the Mexican people expressed their [religious] beliefs."

Everywhere there were shrines to Mary



Father Thomas Scecina Memorial High School seniors Lauren Van Benten, from left, Bridget Tucker and Kristen Thomas of Indianapolis discuss the places they were able to visit during their stay in Mexico last summer. They learned the language and the customs through participation in the Indiana University Honors Program.

and crosses. People painted religious symbols on their homes, and there were shrines on the top of mountains and in their public buses.

In Mexico, the students collected goods for the homeless and came to love the culture they experienced.

Kristen uses her Spanish skills at her job to speak with Hispanic customers. They all are frequenting the Mexican stores along Washington Street in Indianapolis to buy the food they came to like during their stay and make Mexican dishes for their families.

Spanish teacher Judy Nichols said she sees an improved ability in the three girls'

Spanish skills.

"They took advantage of this opportunity and made a great sacrifice to spend a summer in Mexico," Nichols said. "They took their Spanish out of the classroom and into real-life situations."

Nichols believes the students will continue to use their skills and already are by volunteering at a local nursing home to answer the phone in Spanish.

The students said the experience was worth all the effort they had to put into it.

"It's worth all the testing and everything to learn more about yourself and to experience another culture," Lauren said. †



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# Many Hispanic Catholics now declaring no religion, says report

WASHINGTON (CNS)—The Catholic Church lost Hispanic members during the 1990s because many are now declaring no religion, according to a report comparing surveys taken in 1990 and 2001.

The 1990 survey reported 66 percent of the Hispanics identifying themselves as Catholic while the 2001 survey listed 57 percent identifying themselves as Catholic. The proportion of non-Catholic Christians remained steady at 25 percent.

The findings go against a common belief that Catholics are leaving the Church to become Protestants, said the report.

This is a "bittersweet message" for the Catholic Church, said Anthony Stevens-Arroyo, director of the Program for the Analysis of Religion Among Latinos which commissioned the report.

The 2001 survey also showed a strong belief among Hispanics in God and in miracles, indicating a firm religiosity that no longer identifies with an institutionalized religion, he said in a telephone interview with Catholic News Service. "They just don't go to church."

Stevens-Arroyo noted that the percentage of Hispanic Catholics is higher in areas such as Texas and California where there is a long history of Hispanic ministry and lower in parts of the country where Latinos are recent arrivals.

This indicates that the Catholic Church is successful where it has well-developed outreach programs, said Stevens-Arroyo, a sociology professor at Brooklyn College, which is part of the City University of New York.

"Not being Catholic may be a temporary situation in areas where there is little Catholic presence," he said.

"If the Church does what it has been doing in the traditional Hispanic areas, it could win back many people," said Stevens-Arroyo.



CNS photo by Martin Lueders

Young women sing a hymn in Spanish during the Sunday noon Mass at the Shrine of the Sacred Heart in Washington. The parish, located in the heart of the nation's capital, sits in an ethnically diverse neighborhood. About 70 percent of the parishioners are Hispanic.

The 1990 and 2001 surveys were conducted by the City University of New York to study religious patterns of the entire U.S. adult population. They were based on tens of thousands of telephone interviews.

The report commissioned by Stevens-Arroyo focused on the responses by 3,000 Hispanic adults and was done by the same group of sociologists who conducted the entire 2001 survey. The margin of error for the Hispanic sampling was plus or minus 3 percent.

The report said that the share of Hispanics who claimed no religion more than doubled from 6 percent in 1990 to 13 percent in 2001. Among those declaring no religion in the 2001 sampling, 85 percent said that God exists and 76 percent expressed belief in miracles.

The 2001 survey finding of 57 percent

of Hispanics identifying as Catholics is well below the results of other surveys made public in 2001-02, which reported that about 70 percent of Latinos said that they were Catholic.

Stevens-Arroyo said that other surveys may be reporting a higher percentage because they concentrated their interviews in parts of the country where there is a heavier concentration of Hispanics and Church ministry to Latinos. He noted that the City University of New York 2001 survey reported significant differences from region to region.

The survey reported that 63 percent of respondents in Texas identified as Catholics while 49 percent said they were Catholic in the South Atlantic states.

Other 2001 survey results included:  
• 62 percent of Hispanic women said they were Catholic and 48 percent of

Hispanic males identified as Catholic.

- 53 percent of Hispanic adults under 30 identified with no religion.
- About 80 percent of Hispanic Catholics in mixed marriages raise their children as Catholics.
- 92 percent of Hispanic Catholics believe that God helps them personally.

The report said that the main findings of the survey were the weakening of ties to institutional religion and the growing proportion of Latinos declaring no religion.

"Young people and new immigrants are particularly 'unchurched,'" it said.

"It has been thought all along that the vast majority of ex-Catholics became Protestants, and in particular Pentecostals," it said.

Instead, "many Hispanics who left the Catholic Church opted for no religion at all," it said. †

# 2003

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# In Love with the Lord: The Joy of Our Lives

By Father Joseph B. Moriarty  
Director of the archdiocesan Office  
of Priestly and Religious Vocations

“You shall love the Lord your God with your whole heart, with your whole soul and with all your mind.



This is the greatest and the first commandment. The second is like it. You shall love your neighbor as yourself” (Mt 22:37-39).

This response from Jesus came at the behest of a man who asked, “Teacher, which commandment of the law is the greatest?”

Perhaps not in the same words or even in the same contexts (recall that the young Pharisee lawyer who asked the question was trying to trip him up), but maybe in the same spirit we have asked Jesus the same question. What is your command for me? What is most important? How can I best serve with my life?

These are pertinent questions for all of the baptized to ask our Lord and to ask ourselves. Those among the baptized who would ask such questions are obviously serious about their personal pursuit of holiness. They have clearly understood this Scripture passage as well as our Holy Father’s call for all of the baptized to be aware of their personal call to holiness. All of the baptized are called to be holy and to consider how this holiness is expressed through their vocation.

“There are many ways to spend a lifetime. Here’s a way to fulfill one.” These words are printed on a brochure encouraging vocations to the priesthood and

religious life.

This brochure includes valuable information about the importance of fostering priestly and religious vocations at all stages in life. It will be made available to you through your parish bulletin during the weekend of Jan. 11-12 or Jan. 18-19 as these weekends come at the beginning and end of National Vocations Awareness Week.

National Vocations Awareness Week is an opportunity for us to evaluate and consider in a focused, reflective and prayerful way our personal and collective response to support of priestly and religious vocations.

The Second Vatican Council was quite explicit in this regard, emphasizing that, “The duty of fostering vocations falls on the whole Christian community” (*Optatam Totius*, 2.). This duty falls on the whole Christian community because it is from this community that religious vocations are raised up. “Every priest is taken from among men. No man takes this honor to himself. He is called by God” (Heb 5:1, 4).

Our theme for this year’s Religious Vocations Supplement is “In Love with the Lord: The Joy of Our Lives.”

It is my hope that the stories included in this supplement will inspire and encourage us in a renewed way to the obligation of fostering religious vocations.

It is also my hope that the stories included in these pages will relay that every religious vocation at its very core is about being in love with the Lord—heart, soul and mind—and experiencing him as the joy of our lives through prayer, work, service and ministry (loving neighbor as self).

Indeed, this has been and continues to be my experience with the seminarians of the Archdiocese of Indianapolis. They are men who have surrendered themselves to God in such a way that, as Archbishop Daniel M. Buechlein is fond of saying, “They are saying ‘yes’ to God,” affording God through discernment and formation a chance to reveal his will for them.

While not every seminarian will become a priest, they will be better men of prayer, holiness, conviction and virtue for saying “yes” to God.

We become our truest self when we open ourselves to God’s will and allow our souls to proclaim his greatness.

For evidence of this, we have only to look at our Blessed Mother. “I am the maidservant of the Lord. Let it be done to me as you say” (Lk 1:38). “My being proclaims the greatness of the Lord, my spirit finds joy in God my savior” (Lk 1:46). Mary said “yes” to God and her spirit found joy in God, her savior.

Recently, at a vocations promotion dinner in the archdiocese, one of the young Benedictine sisters who spoke said that when she joined the Sisters of St. Benedict at Our Lady of Grace Monastery in Beech Grove their slogan was “Experience a Lifetime of Joy.”

Vocations to priesthood and religious life are all about experiencing a lifetime of joy—“In Love with the Lord: The Joy of our Lives.” †

## World Day of Prayer for Vocations—2002

*Holy Father, look upon this humanity of ours, that is taking its first steps along the path of the Third Millennium.*

*Its life is still deeply marked by hatred, violence and oppression, but the thirst for justice, truth and grace still finds a space in the hearts of many people, who are waiting for someone to bring salvation, enacted by You through Your Son Jesus.*

*There is the need for courageous heralds of the Gospel, for generous servants of suffering humanity.*

*Send holy priests to Your Church, we pray, who may sanctify Your people with the tools of Your grace. Send numerous consecrated men and women, that they may show Your holiness in the midst of the world. Send holy laborers into Your vineyard, that they may labor with the fervor of charity and, moved by Your Holy Spirit, may bring the salvation of Christ to the farthest ends of the Earth. Amen.*

By Pope John Paul II

## Suggestions for supporting priestly and religious vocations

- Pray for vocations to the priesthood and religious life every day. (See Pope John Paul II’s “World Day of Prayer for Vocations” prayer on this page.)
- Pray that you will become who God has called you to be.
- Invite men/women in your parish/family whom you believe might have a vocation to consider a religious vocation.
- Encourage/invite your priest to share his vocation story. “Father, why did you become a priest?”
- Consider becoming a member of the Serra Club, an international organization that promotes vocations. For information, call 317-236-1496 or 800-382-9836, ext. 1496.
- Take your children/students on a day trip to a seminary or convent/monastery. †



## Diaconate ordination

Archbishop Daniel M. Buechlein prepares to receive the offertory gifts during a Mass for the diaconate ordination of Deacon Robert Robeson (left) on Dec. 21 at SS. Peter and Paul Cathedral in Indianapolis. Deacons Robeson and Jonathan Meyer (right) will be ordained on June 28 at the cathedral.



# New deacon looks forward to ordination in June

By Jennifer Lindberg

While reading a novel about how people were dedicated to their faith, Deacon Robert Robeson decided that he would start going to daily Mass.

Robeson, who was ordained a deacon on Dec. 21 for the Archdiocese of Indianapolis, had never attended daily Mass before.

The Church was always a part of his life, and his parents had taught him to appreciate the importance of his faith. He always attended Sunday Mass, but didn't connect his faith to the rest of his life.

The book *Pierced by a Sword*, written by Bud MacFarlane Jr., wasn't what Robeson called a great book. He just happened to be reading it.

"The characters in the book had all given their life to Christ and had a life committed to God," Robeson said. "I was a third of the way through the book and thought, 'I think I'll go to Mass tomorrow.'

"It was the middle of the week," he said. "I hadn't done that before."

At the time, he was living in Bloomington and attending Mass at St. John the Apostle Parish while studying for his doctorate in higher education administration at Indiana University.

Robeson enjoyed learning. He loved reading, playing football and hanging out in the social scene.

His career was focused on education. After graduating from Washington University in St. Louis with degrees in

history and finance, he worked as a leadership consultant for a fraternity.

Enjoying his work with college students, he attended the University of South Carolina at Columbia, S.C., to study for a master's degree in education and worked as the residential hall director on campus.

After a few years, he traveled east to Lehigh University in Bethlehem, Pa., where he was assistant dean of students and the discipline officer for the university and for Greek life.

Five years later, Robeson wanted to advance his career in education and enrolled at Indiana University.

It was there that he experienced "an intense renewal of my faith," he said. "I was in my early 30s and feeling that something was missing. There was a void in my life. I wasn't as committed to my faith as I could have been. Sure, I went to church and prayed occasionally, but it was while reading that book" that he felt the need to attend daily Mass.

After his first daily Mass experience, Robeson began praying the rosary every day with the parishioners that stayed after Mass.

"Mary had a lot to do with my renewal," he said. "Her influence and guidance in my life led me deeper into the faith and the Eucharist. She led me to a deeper relationship with Jesus."

It took a few months before Robeson felt the barriers that he'd put up against the thought of priesthood begin to fade.



Archbishop Daniel M. Buechlein poses for a picture with Deacon Robert Robeson after the diaconate ordination Mass on Dec. 21 at SS. Peter and Paul Cathedral in Indianapolis. He will be ordained to the priesthood on June 28.

As a child, he'd thought of being a priest and had been an altar server.

"It's common in our culture to resist the call to the priesthood because our culture mitigates against it," he said. "Our culture doesn't value the life commitment we are making to the priesthood. It's countercultural. Our culture has a distorted sense of freedom of doing what you want to do when you want to do it, rather than pursuing the good. True freedom is living the way directed to you by God."

Robeson, one of six children, said his family was supportive. However, some of his relatives did question his decision.

His brother wanted to know why he would give up his career and his degrees for the priesthood.

"It was hard to explain," Robeson said. "But I knew that to be at peace I had to live as God created me to live."

Speaking to Father Daniel Donohoo, the former pastor at St. John the Apostle Parish and now pastor at St. Matthew Parish in Indianapolis, helped Robeson in his discernment process.

"God was calling me through Mary to really give myself to Christ and the Church," Robeson said.

However, the road to the diocesan priesthood wasn't what Robeson chose at first.

Instead, he entered the Third Order Regular Franciscans in Pennsylvania, thinking their dedication to education would be a good fit for him.

He'd also had a devotion to St. Francis of Assisi all his life, starting when he was 12 when he read a book about the saint.

After spending four years in the Franciscan order, Robeson began to feel that community life wasn't for him.

"I felt God was calling me to a life where my primary focus is ministry," he said. "I'm good at bringing people together."

While it's important for diocesan priests to have a sense of community from other priests and their parishes, Robeson said he didn't feel called to a structured community life like the one he was living in a religious order.

Studying for the diocesan priesthood became a reality after he spoke with Father Joseph Moriarty, the vocations director for the archdiocese.

At Saint Meinrad, Robeson said he's continued to learn more about Christ, the importance of a sacramental life and the necessity for a life of prayer for all Christians.

"It's easier to respond to what God is asking of us when we are praying," Robeson said. "I'm always asking God to fill my mind with what he wants me to be focusing on."

He's also learned that it's important to have a good support system of friends who are grounded in Christ.

Robeson wants people to know that the sacraments help Catholics to live the message of Christ. The sacraments also help affirm others and give encouragement in life, he said.

Preparing for the priesthood, Robeson said he feels a sense of gratitude for the calling given to him and a sense of awe for the priesthood, and for the magnitude and incredible work God does through the instrument of the priest.

"Living up to the example of Jesus Christ is impossible to do," he said, "but you do your best and love your best and open yourself up to allow God to work." †



During the diaconate ordination Mass, Deacon Robert Robeson offers the Blood of Christ to Ann Williams, executive assistant for the archdiocesan Vicariate of Clergy and Parish Life Coordinators: Formation and Personnel.



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# Sister's call results from mystery of Providence

By Dave Cox

Providence Sister Regina Gallo has a powerful, loving connection with God, and she embraces God's love for her. "You feel it," she said. "It is like having an eternal best friend. It is amazing. God is absolutely everything to me—mother, father, friend, lover, you name it. For me, the only way to feel that love is to allow that love to come in and to not block it. God's love coming in, [and] my love for God going out is just a continuous circle."

Sister Regina is a canonical novice with the Sisters of Providence of Saint Mary-of-the-Woods. A native of Elmwood Park, Ill., a suburb northwest of Chicago, she entered the congregation on Sept. 13, 2001.

As a teen-ager, she attended Mother Theodore Guerin High School in River Grove, Ill., named for the foundress of the Sisters of Providence.

"I had always been intrigued by religious life," Sister Regina said. "I was almost in this awestruck state when I would be around the sisters. I was enlightened at a very young age by their energy, dedication and commitment, not only for their sisters, but for the people that I had witnessed them serving, as well as a deep groundedness in their love of God, which was their absolute center."

She accepts the mystery of Providence in her calling.

"What gives them that energy, the sisters, the congregation as a whole, both internally and externally?" she asked. "There is something mysterious about that. Now that I am part of it, there is still a mystery about it. But what became clear

is the faith aspect of it." Her faith is unwavering.

"Sometimes it can get pretty frightening to think that an enormous being or presence [like God] completely and totally loves absolutely everything about me, everything good, everything bad, every fault," she said. "There is not one thing that I can do that God does not completely love or completely forgive."

Sister Regina is committed to extending God's love to others through her ministry.

"I was visiting with a sister in health care," Sister Regina said. "She was not even getting out of her wheelchair. I worked with her. She's walking now. She has her bad days, but she's a completely different person. I don't know how that happened. I touched her face. I held her hand. I gave her a hug. I told her I loved her. It doesn't take much, just simple compassion for others, to let them know that no matter what they're going through, no matter what their circumstances, the poorest of the poor or the richest of the rich, there's always a lesson to be learned."

Ministering to others comes naturally for Sister Regina, who believes strongly in the Golden Rule.

"I can't pick and choose who I'm going to love or care about," she said. "God didn't get to choose. God chose everyone. I have to choose everyone. I have to be kind to them, even if they may not be kind to me, and that is not easy. We don't live in a very nice world."

Sister Regina has firsthand experience with an act of violence in a not-so-kind world. Her aunt was murdered in 2001



Providence Sister Regina Gallo (right) visits with Providence Sister Mary Helen Neff at Saint Mary-of-the-Woods.

## Benedictine sisters find joy in loving service to God and others

By Mary Ann Wyand

Reflecting on the Religious Vocations Supplement theme of "In Love with the Lord: The Joy of Our Lives," five Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove offered prose and poetry to express how they "Seek God" in daily life.

Benedictine Sister Mary Margaret Funk, executive director of monastic inter-religious dialogue and the author of several books on spirituality, chose poetic verse to describe a vocation as "much like vacation, always new and ever a surprise."

Sister Mary Margaret said she used to think a vocation was "something either you had or didn't, until I realized that everyone has it at all times, everywhere, the whole of your life, for all of your life."

A vocation, she said, "just burns in the heart!"

Benedictine Sister Kathleen Yeadon, who teaches sophomore religion classes at Bishop Chatard High School in Indianapolis, shared her thoughts about religious vocations in two poems titled "Monastic Instinct" and "The Gift of Vowing."

In the first poem, she wrote, "Seeking workers in a multitude of people, the Lord calls out to us and lifts his voice again. ... Monastic instinct: finding ourselves sought out by God, responding to the voice of God, climbing the mountain of God, running on the narrow paths of obedience, silence and humility; with good habit, delight in virtue and the good zeal of love. Monastic instinct: running into the heart of God because no other place would be worth the search."

Addressing the profound meaning of religious vows, Sister Kathleen wrote, "The gift of vowing my life To God, to this community—to myself To live life focused on God. The gift is from you, God."

Receive it back with My wholehearted response of Here I am, Lord, take me, send me. Continue to breathe your Spirit In all the deep recesses of my heart: Widening the space for obedience, stability and Fidelity to the monastic way of life. Fashion my life to listen, To seek, to respond to you In the voices of my sisters, Scripture and the Holy Rule. The gift of vowing my life Begins today. May it bring us to eternal life."

Benedictine Sister Joan Marie Massura, program director for the Benedict Inn Retreat and Conference Center, noted that, "God is faithful ... and promises to be always with us."

It is important, Sister Joan Marie said, to "celebrate what's good in the world, in your self, in your family and in all of life" as well as to "see the sacred in the ordinary" and "make the ordinary extraordinary with eyes of faith and love."

Benedictine Sister Bernardine Ludwig, whose ministries include teaching, health care and service to the poor, said, "Indeed, the love God showers upon me brings much joy to my life. ... My parents, teachers and friends helped me come to a personal relationship with Jesus. This grew into a desire for prayer, drawing me to those whom I saw as prayerful people. Following this call as a Sister of St. Benedict has brought me closer to Jesus."

Benedictine Sister Catherine Gardner, a hospitality minister at the monastery, said that "as a child, as far back as memory permits, I was very aware of a place in my heart where Jesus always dwelt. ...

"To be in love with the Lord surely brings joy to our lives," she said. "More and more, I realize that only in God do we find everlasting joy and peace. I am very grateful to God for calling me to the Benedictine life, where I can fall in love with my God, who is the joy of my life." †

in Tennessee.

"You go through feelings of hate and anger and revenge," she said. "I worked very hard at reconciling. I wrote a letter to the governor of Tennessee and to the judge pleading that she [the person who committed the crime] not get the death penalty. And she didn't. She was sentenced to life without parole. I wrote her a letter saying, 'I forgive you. That doesn't excuse your behavior, but I forgive you. I will pray for you, and I hope you seek whatever you need to seek for healing.' She is horribly, horribly remorseful for what she has done."

Embracing God's love and sharing it with others is about reaching through bars and taking a hand, she said. "It's about reaching across a table and touching someone, saying, 'We're in this journey together. We may be of different faiths and different backgrounds, but as Martin Luther King, Jr. said, we are all visible in God's eyes.'"

Sister Regina has a background in

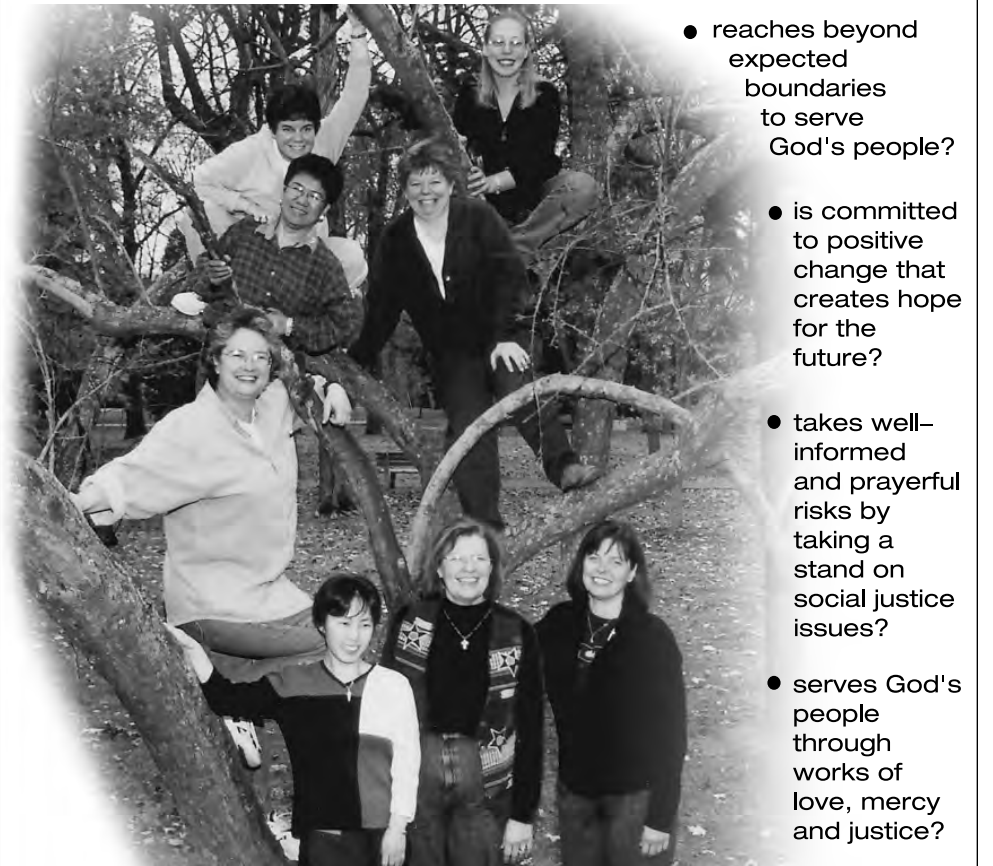
youth ministry, having worked "several nights a week" with youth groups at St. Celestine Parish, her home parish in Elmwood Park, Ill. She enjoys the potential to serve youths again or to become involved in other parish ministries.

Sister Regina said she is in her journey with God, who is central in her life.

"Even when things seem their darkest, there's nothing that God and I can't handle together," she said. "It may get terribly frightening at times. I may want to crawl under a bed or pull covers over my head and say, 'No, I can't do this.' But something always pulls me out, and that is God, and that's my faith. I don't understand what God's plan is. I don't think any of us are meant to understand that. But to the best of my human ability, I trust that because God knows what God is doing."

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

### Do you know someone who ...



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# Benedictine monk enjoys life as a brother

By Brandon A. Evans

**SAINT MEINRAD**—Benedictine Brother Jesse Gunter's prayer life is better than ever these days.

The Saint Meinrad Archabbey junior monk is spending more time in prayer as his final vows approach this August.

Brother Jesse works five days a week in the infirmary of the archabbey, caring for the oldest and frailest of the Benedictine monks. This ministry is working out well for him.

Everything is on "infirmary time" when he is on the job, Brother Jesse said, and he is able to relax more and take his time.

"There's no reason to rush," he said, "especially when you're working with the elderly."

He said that since he has come to the monastery he has definitely "mellowed out."

There are about 10 monks in the infirmary, and three who need special attention.

Brother Jesse's day starts at 6:15 a.m., when he helps the elderly monks get up and eat breakfast. After attending Mass, he helps the monks shower and sometimes passes out medication with the nurses who staff the infirmary.

At 11 a.m., there is an infirmary Mass then the elderly monks take an afternoon nap. Brother Jesse uses this time for personal prayer, reading and another hobby: carving tombstones.

"It takes me about 20 minutes per letter on each stone," he said. Carving a full tombstone can take about two weeks.

Working in the infirmary also means that he has seen seven or eight elderly friends die, and he has carved tombstones for their graves in the monastery cemetery.

"I take care of them, bury them and then carve their tombstone," he said.

This kind of work, which he also does in the evenings or on Saturdays, slows him down in a good way because you can't rush when carving a tombstone.

After his free time in the afternoon, Brother Jesse returns to the infirmary to get the monks up for vespers and dinner. They are usually in bed by a little after 8 p.m.

Benedictine Archabbot Lambert Reilly asked him to work in the infirmary shortly after his father died in 2000. Throughout Brother Jesse's youth, his father had been sick and he helped his mother care for him.

"That was very helpful to mom," he said. Now he has continued that work of mercy in the infirmary, where he has ministered for about two years.

Junior monks like Brother Jesse also have other chores and duties, including a retreat, weekly meetings and taking a class each semester at Saint Meinrad School of Theology.

Brother Jesse is also a member of the volunteer fire department for the archabbey and the town of St. Meinrad.

In preparation for taking his final vows, he is concentrating more on prayer. The prayer life of the monks was a key factor in his vocation. He said that his greater focus on prayer has been the most noticeable change since he arrived at Saint Meinrad.

"Before I came here, I had a good prayer life, but it was always shaky," he said. "It wasn't solid and sturdy."

His intensity in prayer now is "definitely a plus for me in my own personal character."

Brother Jesse is originally from Arkansas and has a fondness for cowboy imagery.

"If you went to my cell, you'd think Clint Eastwood lived there," he said.



Benedictine Brother Jesse Gunter uses a new, state-of-the-art bathtub to care for the elderly monks in the infirmary at Saint Meinrad. He also carves tombstones for the monks' cemetery.

His parents played a key role in his early faith formation.

"I had a lot of influence from my parents," he said. "They were very devout."

He also has a sister who entered Monastery Immaculate Conception in Ferdinand, Ind., in the Diocese of Evansville, in 1992. Her name is Sister Teresa, and she ministers in Evansville.

When Brother Jesse was in high school, he began to think about the priesthood after he got to know his pastor. In time, he went to a diaconate ordination at Saint Meinrad for a man who had worked in his parish.

"While I was up here, I met a whole bunch of monks," he said. "Throughout the years, I kept in touch with them [through] phone calls and letters and occasional visits."

This contact continued through high school, college and eventually a teaching career. Brother Jesse taught French and Spanish for seven years in Jonesboro, Ark.

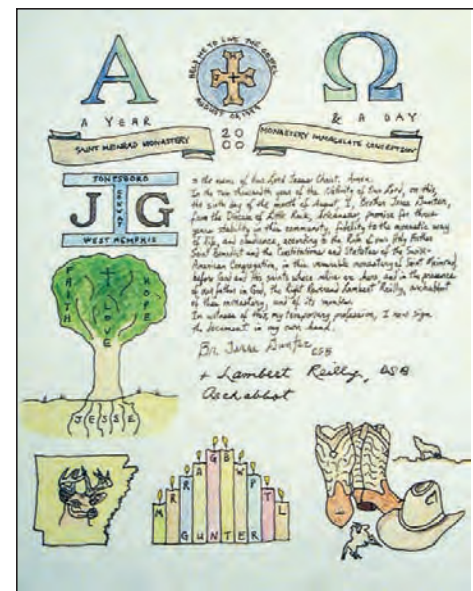
At the beginning of that seventh year, he started the process of becoming a Benedictine monk.

Of that decision, Brother Jesse said, "I can't say there was any one singular event. I think it was just a constant pull."

During his teaching career, while he discerned a vocation to Saint Meinrad, he also discerned that he was not interested in becoming a priest.

Brother Jesse said his family, friends, parishioners and local Knights of Columbus members have been very supportive of his decision.

He professed his first vows in 2000 and, after continuing to discern for three years, will profess solemn vows in August, binding himself to the brotherhood of monks at Saint Meinrad for the rest of his life.



When Brother Jesse took his first vows as a monk in 2000, he created this document illustrating his vows. Brother Jesse and Benedictine Archabbot Lambert Reilly signed the document, which contains symbols and words that tell a story about his life. A row of candles represents his parents and siblings.

The brotherhood and friendship of the monks also drew him to religious life, and he enjoys being friends with all the monks, "from the oldest monk down."

In time, he may be allowed to study to become a registered nurse to better help the aged brothers of Saint Meinrad.

When asked about continuing his studies to become a doctor, Brother Jesse promptly dismissed the idea.

"I don't think you could be a doctor and a monk," he said.

Being a monk, it turns out, can be a pretty demanding—and rewarding—life on its own. †



Brother Jesse looks at the freshly fallen snow and the archabbey church. He takes care of elderly monks in the infirmary five days a week.

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# Franciscan friar promotes Hispanic ministry

By Brandon A. Evans

SAINT MEINRAD—Conventual Franciscan Father Kenneth Davis thinks of his vocation in three parts: vocation, avocation and concentration.

"I have a Franciscan vocation," he said, "and as a friar, based on our history and our charism, I have an avocation to do Hispanic ministry, and by choice my concentration is to prepare Hispanics to take their own leadership."

Father Ken is the founding director of the program for formation for Hispanic ministry at Saint Meinrad School of



Fr. Kenneth Davis, O.F.M. Conv.

Theology. It is a program designed to help Hispanic seminarians be prepared to lead their parishes well and help those in their charge to keep their Hispanic-Catholic identity.

The program also has two tracks for non-

Hispanic students: a literacy track to help them read Spanish and work with liturgical guides in their ministry, and a conversant track to help the future priests write and speak Spanish as well as better minister to Spanish-speaking parishioners.

Each semester, the Latino students, with the help of many non-Hispanics, participate in an activity, such as a banquet of Hispanic foods, designing a little altar for All Souls Day or leading a novena to Our Lady of Guadalupe.

"The explicit goal of the activity is to do something to educate the school about Latinos, but the implicit goal is to promote the kind of integration without assimilation, which we want to do," he said.

One purpose of the overall program is to integrate Hispanic students into the seminary, but not assimilate them—meaning that their culture and uniqueness should not be taken away.

Father Ken sees this work as tremendously important and is dismayed about the number of Hispanics that are leaving the Catholic Church in America—a number some estimates indicate is as high as 100,000 Latinos per year.

Worse, Father Ken fears that many Hispanics are losing the unique "Catholic intuition" that he said Americans once had but jettisoned to fit in with popular culture.

That intuition, he said, is a world view that creates a communal identity and is expressed in ritual—much like Thanksgiving dinner for Americans or the celebration of the feast of Our Lady of Guadalupe for Hispanics.

That Catholic imagination can be lost

either when Hispanics leave the Church, he said, or when they stay but are neglected.

That is why skilled Hispanic and non-Hispanic leaders are needed to attend to the large number of Spanish-speaking immigrants that are coming to this country.

Overall, he said, the Hispanic Catholic population is young, and a great many of them are nearing their child-bearing years.

"There's going to be a baby boom of Latino Catholics," Father Ken said.

The Secretariat for Hispanic Affairs of the United States Conference of Catholic Bishops reports that by the second decade of this century "the Church in the United States will very likely be over 50 percent Hispanic."

"So if you want to look at vocations in the United States, you have to look at Latinos," Father Ken said.

Those Hispanics who enter the seminary must be trained to minister to their own people well.

Father Ken shared the story of a young Latino man in seminary who was serving as a eucharistic minister at a Mass when his mother was present. She was from a small village parish that only has Mass once a year, and was confused when offered the Blood of Christ by her son because she had never received it.

He told her that she could take "the chalice" and "receive under both species," but was unable to quickly explain to her in her own terms that she could drink the Blood of Christ.

It is that commonsense communication that is part of what Father Ken wants to see Hispanic priests be successful at in their ministry.

The more times that Hispanics—and their cultural values and linguistic subtleties—do not find a welcome home in some parishes, the more they will leave the Church for smaller Christian congregations that welcome them and nourish their values, albeit through different rituals.

"I think it's a tragedy for the Church, both demographically ... in terms of numbers of youthfulness, but also spirituality in terms of the Catholic intuition," he said. "So it is sinful, in my opinion, as well as ahistorical and strategically stupid not to be welcoming our Latino brothers and sisters."

Still, the thought of Hispanics leaving the Church is not what drives Father Ken in his daily work.

"It grieves me in my daily work," he said. "I'd like to think that what drives me in my daily work is the Holy Spirit."

But before he found his concentration at Saint Meinrad, and before he found his avocation of Hispanic ministry, Father Ken had to find his vocation to the priesthood of Jesus Christ.

A native of Louisville, Ky., Father Ken was born on Sept. 16, Mexican Independence Day. He was raised Catholic and has six siblings.



Conventual Franciscan Father Kenneth Davis, the founding director of the program for formation for Hispanic ministry at Saint Meinrad School of Theology, explains a Franciscan family tree of sorts that takes a look at the many different fields, focuses and charisms of the Franciscan order over time as expressed through its many members.

When he was in high school, he participated in a youth retreat with the Franciscan Friars at Mount St. Francis Retreat Center in Floyd County.

He described the friars as "a very joyful group of men who obviously enjoyed each others' company."

"When you encounter people that are genuinely joyful and care about each other," he said, "it's very attractive and it makes one say, 'Hey, I'd like to be part of that.'"

And being "a part of that" is just what he did. He joined the retreat team and started giving talks. In 1980, he became a novice in the order and from there found his avocation.

"Historically, the ancestors of today's Latinos were evangelized by the Franciscans," he said. "The charism of the Franciscan community is working with the poor, and the poorest Catholics in the United States are Latinos."

He traveled to Central America, learned Spanish and ministered there. In 1986, he moved to Chicago to work under the late Cardinal Joseph Bernardin.

He found that ministry to Hispanics was more complicated in America, given factors like illegal immigration and the multitude of differing Hispanic backgrounds of Spanish-speaking persons.

He went back to school to get a doctoral degree in ministry and soon found the third, and most specific, part of his life's work: his concentration.

"While I believe it is very important to be in parishes and working with Hispanics," he said, it is more important to form Hispanics to be their own leaders.

He went on to work as the founding director of the doctor of ministry program at the Oblate School of Theology in

San Antonio and as an assistant professor at the University of St. Mary of the Lake in Mundelein, Ill.

In 1999, he began teaching at Saint Meinrad School of Theology.

Father Ken said that his work has helped him to get outside of his culture and look back on it from a distance.

He said that being freed from being "captured by my culture" is the first blessing of his work.

"You need perspective to see things clearly," he said. "If you're too close to something, you can't see it."

Another blessing has been to get a better understanding of that Catholic intuition that he believes Spanish-speaking cultures never took leave of.

"The Latinos have held on to this Catholic intuition and celebrate the sacramental imagination much more freely and effusively than we do," he said. "And I have found that to be a terrific rediscovery of my own Catholicism."

He is thankful to Saint Meinrad for offering the program—particularly because there are many seminaries that do not.

"I would say that Saint Meinrad's School of Theology has been exceptionally supportive of the program for formation for Hispanic ministry," Father Ken said, "and certainly in the Midwest if not in the country, has shown great leadership in the field."

"You know, the school here at Saint Meinrad was originally founded for language minority students," he said. "In those days, it was German-speaking [students]. So I think it is a logical consequence that this school now, following that tradition, is helping a different group of immigrants ... and doing it just as well as they did 150 years ago." †

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# Carmelite nun finds spiritual home in Indianapolis

By Sr. Ruth Boyle, O.C.D.

The theme of these religious vocations profiles is "In Love With the Lord: The Joy of My Life."

As I ponder that theme, I think how wonderfully true that is for me as my relationship with the Lord is the most important reality in my life. So, this is the story of a relationship, of the Lord's continuing faithfulness in my life.

I wish I could say I had ecstatic moments on my First Communion day or that I came from a deeply devout Catholic family that happily went to Mass together every Sunday. However, while we had the externals in our house—a crucifix and a few statues—we attended Mass very rarely. Although we were not a practicing family at all, I somehow picked up a devotion to Our Lady.

When it came time for me to prepare for my First Communion, I was a lot more interested in looking at toys in the store than going to religious education instructions. I don't really think I knew what I was doing when I received the Body of Christ for the first time.

But very recently, after I was asked to write my vocation story, I thought back on that day and I realized that though I may not have realized what I was doing, God certainly knew. As Scripture says, "Your eyes foresaw my actions; in your book all are written down; my days were shaped, before one came to be" (Ps 139:16).

The story of my vocation began with a friendship. It was not a friendship with a sister or a priest or even another Catholic, but a friendship with the daughter of a pastor at an Assembly of God Church in rural northern Minnesota. She invited me to attend services at her church, though I must admit the promise of goodies afterward was a great enticement. I went to church with her a few times, but after awhile I felt the Spirit prodding me. I felt this pulling to go back to my own faith tradition, so I did.

I was 13 at the time, and never dreamed that the journey would ultimately lead me where it did. Hoyt Lakes is a tiny village in Minnesota, but the church is situated on the outer edge of the town. Every Sunday, I would walk there alone and walk back home in all kinds of weather.

When I was about 15 or 16 years old, I felt the first stirrings of a call to religious life. I didn't know the word "contemplative" at the time, but I knew it was to a praying community.

I don't remember how I got to know about them, but I found out about a group of Poor Clare nuns in Sauk Rapids, Minn. We started writing back and forth, and they seemed like the ideal community, what I was really looking for.

When I graduated from high school in 1975, I entered that community soon afterward. However, very shortly I realized that it wasn't the right community for me. It didn't resonate with me, and I was just plain not ready. But I do remember hearing "Carmel" in the depths of my heart. So I left Sauk Rapids and came home. I was 18 years old. There was a vocation, but I needed to grow up a bit more. For two years, I worked, matured and still knew the stirrings.

In 1977, I went to the public library, where I found a book on religious communities. I looked up the section on Carmelite monasteries and saw a Carmel listed as the Carmel of the Immaculate Heart of Mary in Columbus, Ohio. I inquired and found out that though they were in

the tradition of Carmel, they were not Carmelite. It was a new community in the Church that was comprised of sisters, laywomen and men, both married and single, deacons and priests. The sisters lived at the center, but everyone was a full member.

They invited me to come for a visit in May 1977. It was a thriving community with very strong leadership that would ultimately be its downfall. However at the time, it looked wonderful. I entered there on Aug. 5, 1977, the feast of Our Lady of the Snows. This time, I persevered through it all—through the joyous, the sorrowful and, yes, the glorious days. I made my first profession in 1981 and my final profession in 1984.

In 1991, on a cold evening in January, an event took place that would change my life forever. It was revealed at a community meeting that there were major problems in the community, problems that would eventually lead to an investigation by the diocese. On June 5, 1991, the bishop came to inform us of his decision to suppress the community. I was devastated.

It was a time of tremendous and painful uncertainty. I remember though remarking to the sister who was placed in charge of our transition that even though the community had died, my vocation had not.

I then came across another book on communities of women religious in the United States, and this time I knew it was to be truly Carmelite. I noticed the entry for the Carmel of Indianapolis and I really liked what I saw, for it spoke of joy and, after the trauma of Columbus, the fact that it was the Carmel of the Resurrection spoke powerfully to me. So, in August of that same year, with a lot of wonderful encouragement, I drove to Indianapolis and visited the Carmel of the Resurrection.

As I recount my first-time experience, I'm sure that I was a little nervous, but the overriding feeling that I had was comfortableness. Not in the sense that I thought this was going to be the end of life's problems, but in the sense of really coming home—coming home to the beauty of the Carmelite spirit envisioned by the great Carmelite saints, especially that of Teresa of Avila and John of the Cross.

It was also a community that I soon discovered was bound to Tradition yet was not bound to tradition. For example, in a community decision to start printing inclusive language prayer books, there was that contemplative knowing that this would be good for so many people. And it is. Our books have truly spanned the globe.

Most recently, we started a Web site called [www.praythenews.com](http://www.praythenews.com) to share with others who we are. I participate by writing a reflection on the news each week and take the responsibility to share the "Light a Candle" petitions with the community. The other responsibilities that I have in community include sacristy work, laundry,



Carmelite Sister Ruth Boyle reads a book at the Monastery of the Resurrection in Indianapolis.

helping with letters, cooking, music, planning liturgies and cleaning.

We have implemented a vocations program called the Carmelite Experience, and invite young single women between the ages of 20-45 to try out our life for a week. We've had some women participate and it has been a mutual joy.

Someone once asked me if I had any regrets in choosing the life that I did, that of a Carmelite nun. I don't remember my exact response, but I know that I said no. There are particulars that I would choose differently, but as St. Paul reminds all of us in his Letter to the Romans, whether we're called to the religious life, the married state, the single state or the priesthood, "We know that all things work for good for those who love God, who are called according to his purpose" (Rom 8:28).

(Carmelite Sister Ruth Boyle is a member of the Carmel of the Resurrection in Indianapolis.) †

## Franciscan sister prays and works for peace

By Mary Ann Wyand

As director of justice, peace and integrity of creation for the congregation of the Sisters of the Third Order of St. Francis at Oldenburg, Franciscan Sister Marge Wissman prays and works on behalf of pro-life and social justice ministries every day.

It is a ministry assignment that she believes truly expresses the Gospel teachings of Jesus and the charisms of St. Francis of Assisi and the Oldenburg Franciscans.

"The Oldenburg Franciscans' mission statement involves following in the footsteps of Jesus and St. Francis and working for the sake of peace," Sister Marge said. "Our congregation's directional statement encompasses peacemaking and justice for the poor in order to give hope for the future."

Her current ministry assignment enables her to promote respect for the sanctity and dignity of life "from womb to tomb," she said, which is really at the heart of all religious vocations and Church ministries.

"I am against abortion," she said. "I am against war. I am against the death penalty. I believe that we do not have the right to take another person's life, even the life of a person who is on Death Row for taking a life."

Sister Marge tries to educate people about how the Christian response to violence must be nonviolence.

"I worry that we teach our children retaliation through war, the death penalty and violence in society," she said. "Most of the time, when people kill other people, it's because of something they're getting back at them for, like the school killings. It's revenge. I think our society teaches children about revenge."

A former Catholic school teacher and principal, Sister Marge said she is encouraged by the positive impact of Catholic education in helping children learn Christian values and conflict resolution skills at an early age to counter the harmful effects of all the violence in popular culture.

A former member of the School Sisters of Notre Dame, Sister Marge left that order in 1973 but still felt called to be a woman religious. Ten years later, after attending weekend retreats at Oldenburg, she realized that

she had found a new religious home with this community of Franciscans. She entered the order in 1983 and professed her final vows five years later.

"I felt real at home with the Franciscan sisters at Oldenburg," she said. "I liked their prayer life. It was more open and spontaneous. We would discuss the Scriptures. I felt closer to God while expressing myself in prayer with the Franciscans."

She enjoyed her years in teaching and administration, which included serving as the principal at St. Joan of Arc School and the former St. Bernadette School in

See PEACE page 15

## Little Sisters of the Poor



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Franciscan Sister Marge Wissman prays outside the Western Hemisphere Institute for Security Cooperation, formerly known as the School of the Americas, at Fort Benning, Ga., last November during a memorial ceremony for the thousands of Central American people killed by graduates of the military school.



# Little Sister of the Poor loves serving the elderly

By Mary Ann Wyand

Devotion to Mary and Jesus as well as a special closeness to her mother and grandmother led Christine Thomas to a religious vocation with the Little Sisters of the Poor.

During her childhood years in Long Island, N.Y., she often felt the Blessed Mother's presence as she prayed the rosary.

"My great-aunt is a Dominican sister," she said. "When I was growing up, she was stationed in the Bronx. My mother and grandmother and I would visit her at the convent, and she always took us to the chapel. There is a Blessed Mother statue in the chapel, and I always felt Mary's presence there."

After graduating from Farmingdale College in New York with a bachelor's degree in business administration, she began working for an insurance company but felt something was missing in her life.

"I had worked at the insurance company for four years when I realized that I was being called by God in some way," she said. "I guess the Lord was calling me to a deeper conversion and relationship with him."

She contacted the vocations director in the Brooklyn Diocese, who suggested that she participate in a Women Exploring discernment process sponsored by the Brooklyn and Rockville Centre dioceses at St. Ann's Novitiate, a Little Sisters of the Poor house of formation in Queens Village, N.Y., on the third Sunday of every month.

"After I went to a couple of the meetings, I was pretty sure that God was calling me to religious life," she said. "I remember going to the convent chapel to pray, and I kept

asking, 'Lord, what is it that you want?' A young novice came over and tapped me on the shoulder. She took me out of the chapel, then she said, 'God wants you to be happy.' She was a novice with the Little Sisters of the Poor."

After spending a discernment weekend with the Little Sisters and learning about their ministry, she felt at home there and knew God had called her to this international women's religious order to serve the elderly poor.

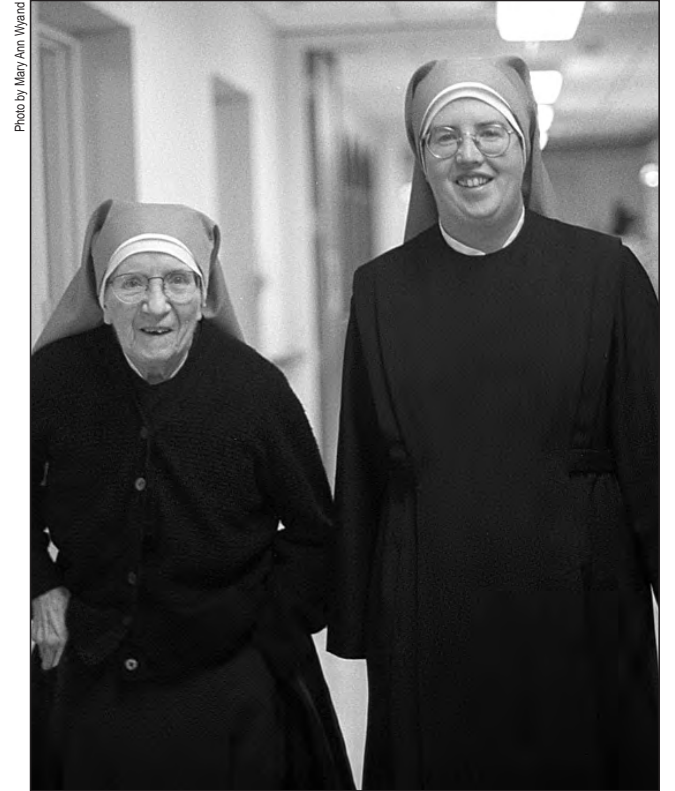
"God's way is better than our ways," she said. "He knows better than we do. I said, 'OK, Lord, I will do whatever you want for me.'"

"I joined the Little Sisters and I fell in love with the elderly," Sister Christine said. "I think the years that I spent with my grandmother helped prepare me to care for the elderly residents of our homes."

Sister Christine entered the order in 1996 and professed her first temporary vows in 1999. She served at the order's homes for the elderly poor in Baltimore and Mobile, Ala., where she received training as a nurse's assistant, then came to St. Augustine Home for the Aged in Indianapolis.

In December, Sister Christine left Indianapolis to continue her religious formation and prepare for her final vows by studying at the motherhouse in France.

Since joining the Little Sisters of the Poor, Sister Christine said, "I've always felt this assurance that this is where God wants me to be. I love caring for the elderly. They are wonderful people who are very close to God and have a special joy. We show our love for God in how we treat the elderly." †



Sister Christine Thomas (right) helps Sister Mary James de Ste. Hélène walk to the chapel for Mass at the St. Augustine Home for the Aged in Indianapolis. Blessed Jeanne Jugan founded the Little Sisters of the Poor in 1839 in France.

## PEACE

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Indianapolis as well as ministering at a parish in the Appalachian Mountains in eastern Kentucky.

"My years in education were great years," she said. "They were very rewarding years, and I have a lot of fond memories. I enjoyed my educational ministries in poor areas. I was concerned about the children's welfare and their spiritual growth. Many of the children came from great families, but there were often struggles associated with poverty. I enjoyed helping the children see that there is a better path in life, and helping them improve their lives in a gentle and loving way."

Sister Marge also liked her previous ministry assignment as vocation director for the Oldenburg Franciscans.

"As the vocation director, I had the opportunity to meet women who were discerning a religious vocation and talk with them about their faith life," she said. "It was a marvelous experience for me to share their journey and talk with them about how God is working in their lives. I enjoyed watching them grow in their spiritual life and their personal life and being able to see the joy in that. Even though some women did not pursue religious life, I think we helped them make positive changes in their lives and reconcile with people."

In her current ministry, Sister Marge has traveled to Cuba and Mexico to promote justice for the poor.

"I've always been drawn to serve the poor," she said. "I believe in doing what Jesus and Francis asked us to do. The Gospel of Jesus Christ is based on love, peace and forgiveness. The real test in life is trying to live all of those." †



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may Christ teach you  
to do yours."**

- St. Francis of Assisi

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# Diocesan priest finds happiness in ministry

By Mary Ann Wyand

Father Thomas Schliessmann describes himself as “a happy priest.”

The pastor of American Martyrs Parish in Scottsburg and St. Patrick Parish in Salem was especially happy to be invited to concelebrate a eucharistic liturgy with Pope John Paul II and eight other priests on Nov. 21 in the Holy Father’s private chapel at the Vatican.

“It was very wonderful,” Father Schliessmann said of that “awesome experience” during a trip to Rome with his younger brother, James, as part of a tour group last November.

“It’s still sinking in,” he said. “We had asked our bishops to request a papal audience. When James and I got back to our hotel after a day of sightseeing in Rome, there was a message saying that we were to be at the bronze doors of St. Peter’s Basilica at 7:15 the next morning and I was to bring my alb and stole.”

The pope’s private chapel is “very simple and beautiful,” Father Schliessmann said. “When we came into the chapel, he was finishing his morning devotions, and there was a realization that we had been invited into a very, very intimate area of his life. The Mass and readings were in Spanish and the eucharistic prayer was in Italian. After the liturgy, we got to meet him and kiss his ring. He gave each of us a rosary, and that was wonderful.”

They also were able to attend the pope’s weekly general audience with other members of the tour group.

The first time Father Schliessmann saw the Holy Father in person was during the archdiocesan pilgrimage to World Youth Day at Denver, Colo., in August 1993, but he wasn’t able to meet the pope in the crowd of more than 500,000 young pilgrims there.

“God has very, very much blessed me,” Father Schliessmann said of his 13 years in the priesthood.

“I’m not an extraordinary person,” he said. “I’ve always considered myself to be an ordinary guy called to an extraordinary life. I find daily prayer to be what sustains me in my life and also challenges me in my life. Loving the Lord also means being faithful, and that’s a daily joy and a daily challenge, too.”

Thomas Schliessmann and his identical twin brother, Richard, were born on Dec. 15, 1960, in Pierre, N.D., to

Jack and Mary Schliessmann. The twins were baptized on Jan. 1, 1961, at SS. Peter and Paul Church in Pierre.

The Schliessmann family, which also includes his older sister, Lucia, and two younger brothers, James and Marty, moved to Indianapolis in 1971 and settled in St. Luke Parish.

After attending St. Luke School, he studied at the Latin School of Indianapolis until it was closed at the end of his junior year then completed his senior year at Bishop Chatard High School in Indianapolis.

“I was raised by parents who had always gone to Mass,” he said. “I felt very much at home at church and I’d been thinking about the priesthood, even in grade school. That’s why I enrolled at the Latin School. After graduating from Chatard, I was still wondering about the priesthood. But I was interested in the sciences, and I wanted to have a coeducational experience in college and do some dating.”

He enrolled at Purdue University in West Lafayette, Ind., and got involved in the Newman Center ministry at St. Thomas Aquinas Parish there while pursuing a Bachelor of Science degree in Aeronautical and Astronautical Engineering.

“Engineering is a very exciting field, but I was still wondering about the priesthood,” he said. “During that time, I had kept in touch with the archdiocese. The vocations director was Father Bob Sims and then Father Paul Koetter. I decided to enter Saint Meinrad Seminary right after I graduated from college. As soon as I got there, I felt at home. I enjoyed learning more about the Catholic faith and the sacramental aspects of the priesthood, gaining a greater understanding of God and Scripture, and deepening my prayer life.”

Following his ordination to the priesthood by Archbishop Edward T. O’Meara on June 3, 1989, at SS. Peter and Paul Cathedral in Indianapolis, Father Schliessmann served as associate pastor of Holy Spirit Parish in Indianapolis. Two years later, he was named associate pastor of St. Pius X Parish in Indianapolis.

Archbishop Daniel M. Buechlein appointed Father Schliessmann to his first pastorate at American Martyrs Parish in Scottsburg and St. Patrick Parish in Salem in 1993 then designated him as the archdiocesan chaplain of Scouts in 1996.



Father Thomas Schliessmann, pastor of American Martyrs Parish in Scottsburg and St. Patrick Parish in Salem, wears a cross he received at the Clergy Appreciation Dinner on Aug. 19 at St. Mary Parish in North Vernon. The dinner was sponsored by the Knights of Columbus to honor priests in the Seymour Deanery.

“I was a Boy Scout, and I’m very pleased to be associated with Scouting,” Father Schliessmann said. “I’m very impressed with Scouting and with the character of people who have gone through Scouting.”

“As a pastor, I enjoy helping people find reconciliation in their lives,” he said. “The daily task of a pastor can be summed up by the task of the Christian life—to live in gratitude and to live in reconciliation, forgiving and asking for forgiveness. I enjoy all aspects of the priesthood—liturgy, prayer, teaching, visiting the sick, counseling, sacramental preparation and helping people in crisis. It is all very life-giving.” †

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shepherds after  
my own heart.

Jer. 3:15

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## Greed can be a subtle influence in modern society

By Fr. David K. O'Rourke, O.P.

"Greed" sounds like such an old-fashioned word. I suspect that when we hear it, it conjures up images of Scrooge-like misers sitting in cold rooms and counting their gold coins one by one.

But greed is also a modern reality. We see it in the world around us, and we live with it close to home. But the poor can make us feel uncomfortable, so we often look the other way.

Now and then we see blatant stories from different parts of the world where fabulously rich people with millions of dollars they can never spend live side by side with people who are going hungry.

But greed can be subtle. In its subtle forms, we can find it closer to home.

In our neighborhoods and households, greed probably shows up more in attitudes than in great wealth. For greed is, in part, an attitude. It looks at possessions as more than the means to some human comfort and financial security.

Greed can also be seen as the unreasonable accumulation of money and possessions as signs of our moral and personal superiority.

Most of us have learned to be careful about money. Everyone needs a certain amount for safety and security. This is reasonable. What turns being careful about money into greed is when the desire to possess goes beyond reason. Greed is an unreasonable amassing of possessions.

Seen this way, greed becomes a kind of superstition. Superstition is the belief that certain things have magical powers, such as the power to protect us from harm. Greed can be superstitious because it says that my money will protect me from harm and keep me safe.

Another form of greed is more subtle. It takes comfort in simply having things—not having things we need or will use, but just having them. Not only

do we have them, we are attached to them. The greed here, I suspect, is not in the having. It is in the attachment.

A few years ago, I was having dinner with a diplomat, the consul general of a foreign country. We were talking about the differences in how people live in her country and in the United States.

She was describing how her countrymen and women needed less to live on than Americans. They buy only what they need, she said, because "they are not collectors."

I guess I must have looked puzzled, so she explained, "I go into an American's house, and so many of you have collections."

"Collections of what?" I asked.

"Well, plates and china and fancy glasses, and things like that," she said. "And as best I can tell, they don't seem to use them. They just collect them and look at them."

Having just cleaned our china cabinet and washed a couple of dozen "fancy glasses," I realized what she meant. They were covered with dust inside and out from years of nonuse. Later, I wondered why we keep them. We don't really like them. Since they can't go in the dishwasher and have to be washed by hand, we never use them.

So why do we keep them? Probably because there are two dozen of them—a collection. So they just sit there. But we are also reluctant to let them go. That reluctance may be a particular form of greed.

Many of us have more than we need or will ever use, things others might benefit from. Yet we hang onto them.

Why?

Figure out the answer to that question and you might have a 21st-century definition for that old-fashioned word "greed."

(Dominican Father David K. O'Rourke is a senior fellow at Santa Fe Institute, Berkeley, Calif.) †



While many people greedily hoard things they do not necessarily need, other people don't even have shelter or enough food to live on each day. We see greed in the world around us, and we live with it close to home. But the poor can make us feel uncomfortable, so we often look the other way.

## Greedy people seek artificial happiness rather than God

By Fr. W. Thomas Faucher

I used to think greed was about money.

An old wise priest, Msgr. Patrick Ahern, told me that greed is the chameleon of the seven deadly sins. Its symptoms change from person to person, and even within a person can change from year to year or even month to month.

Greed is the conviction that if a person could obtain and possess a specific thing,

then finally he or she could be happy.

The usual symptom comes in the form of material possessions, especially money, but the same motivation could come out in hundreds of ways. One of the most insidious is parental greed, the desire to possess one's children. There also is influence greed, fame greed and even spiritual greed.

Many types of greed are rarely identified as greed, and sometimes even praised as virtue.

In these economic days when the monetary greed of the business world has made headlines with figures of millions of dollars thrown around like confetti, it is easy to think that the goal of these people was money. But their actions were based on what money could do for them.

Greed is the overwhelming desire to acquire and possess something. Greed also is a manifestation of insecurity gone to extremes. It can be a psychological condition, but it is also a sin.

The hollowness, the emptiness, is the absence of God, and the greedy person chooses to try to fill that void with something other than God.

Good religion is good mental health.

Greed, the overwhelming desire to have something, the all-consuming need to possess something, is neither good mental health nor good religion.

(Father W. Thomas Faucher is pastor of St. Mary Parish in Boise, Idaho.) †

### Discussion Point

## Greed is based on selfishness

### This Week's Question

How do you define the term "greed"?

"I think greed is selfishness. It's putting yourself in front of everybody else." (Jean O'Keefe, Biddeford, Maine)

"What's in it for me?" (Bob Kessler, Wichita, Kan.)

"I would define greed as being self-centered and not thinking of others." (Debbie Colby, Sioux Falls, S.D.)

"I spent 17 years in a monastery, and the term "greed" isn't really part of my vocabulary. I probably could

acquire it if I wanted, but I don't have an inkling to do so." (Jerry Davis, Astoria, Ore.)

### Lend Us Your Voice

An upcoming edition asks: What do you consider the most harmful form of pressure on today's family as an institution? Why?

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





From the Editor Emeritus/John F. Fink

## Important events: First Council of Nicaea

Eleventh in a series

The First Council of Nicaea in 325 is definitely one of the 50 most important events in Catholic history. The first of the Church's 21 ecumenical councils, it condemned Arianism and for the first time accepted an official creed. As modified by later councils, this became the Nicene Creed that Catholics



recite at Masses on Sundays.

Emperor Constantine called the council because Arianism was causing a great division within the Roman Empire. Although he wasn't the pope (Sylvester I was), or a bishop, or even a baptized Christian at the time, he convened the council because he considered himself divinely commissioned to secure the Church's unity.

Arianism was named after Arius of Alexandria—a priest. In trying to decide just who Jesus was, he taught that the Word (Jesus) was created by God the Father. This,

of course, denied that the Word was eternal and equal to the Father.

About 300 bishops attended the council in Nicaea, in what is now northwest Turkey. Constantine invited Pope Sylvester to attend along with the other bishops, but he declined and sent two priests to represent him.

Many of the bishops agreed with Arius, so there was much argumentation before the creed was accepted. Finally, though, under threat of exile by Constantine, only Arius and two of his followers refused to sign the creed. They were excommunicated and sent into exile.

The council anathematized "those who say, 'There was a time when the Son of God was not, and before he was begotten he was not, and that he came into being from things that are not, or that he is of a different hypostasis or substance, or that he is mutable or alterable.'" Jesus was declared to be equal to God the Father in every way, eternal and of one substance with the Father.

The council accomplished a few other things: It decreed that Easter should be celebrated on the Sunday following the first full

moon after the spring equinox. It decided that bishops should be appointed by the other bishops of a particular province and approved by the metropolitan bishop. It decreed that celibate clergy (not all were celibate) should live only with women who were relatives or "beyond suspicion." And, it decided that people were to stand during the Eucharist rather than kneel.

Constantine confirmed the council's decrees and proclaimed them the laws of the Roman Empire.

That was hardly the end of the battle against Arianism. It continued to spread widely and even Constantine himself was baptized by an Arian bishop. Arians and Semi-Arians established their own hierarchies and Churches, and caused trouble for several centuries. Emperors who followed Constantine favored Arianism. Athanasius and other leaders of Nicene orthodoxy were deposed, Athanasius a total of five times.

Eventually, it became necessary to call another ecumenical council, this one in Constantinople in 381. It again condemned Arianism and the heresy eventually faded. Still today, though, some Christians continue to deny the divinity of Christ. †

Cornucopia/Cynthia Dewes

## A New Year, time to practice what we preach

By now, we've all been reminded many times that we're beginning a new year. You can tell by all the ads for fitness equipment, diet potions and start-the-New-Year-right sales, just in case you missed the pre-holiday, last-chance and after-Christmas sales. So, what else is new?



Not much. We continue to have an uncertain economy and political sniping on every side. People are still driving cars after lifting a few drinks, celebrities persist in presenting bad examples for kids and many states are rapidly coming to depend upon legalized gambling for necessary income.

Technology is bringing success to those in charge of the bottom line. Their latest advance is automated grocery checkout lines which eliminate employees' jobs, customer service and, indeed, human contact. At the same time, they earn brownie points for retailing innovation.

But, we shouldn't be too hard on the bottom-liners. They must turn to technology because lack of appropriate or effective education is rapidly depleting a work force

capable of running a functional society.

Child laborers worldwide are producing the low-cost goods sold by discount stores. These stores, in turn, are putting traditional stores out of business, while eventually providing fewer choices of merchandise, poorer quality of products and no customer service. But, the markdowns are terrific while we morph into a global economy.

Health care, education and other aspects of life, which we used to take for granted as superior for everyone in our country, now seem to be declining in quality. The health problems include national obesity and strange new disorders brought on by ignorance of basic nutrition, hygiene and moral discipline. Meanwhile, we deify youth, fitness and therapy.

Selfishness and greed are epidemic. Speed, noise, the need for instant gratification and a belief that we are all victims of something or other are seemingly patterned into modern DNA. Good parenting is becoming a lost art, and relationships are more complicated than ever. We know all about these things from talk shows and other entertainment as provided by TV.

And now, horror of horrors, we are on the brink of war. Many countries, including our own, are talking past each other, rattling

swords and acting in general like men behaving badly (sorry, guys, it's true).

It appears that our civilization hasn't progressed much beyond the Dark Ages. Depressing, huh? You may ask, why celebrate the beginning of a new year when all it brings is the same ol', same ol', or worse.

Well, let's remember what we learned at Christmas. Remember faith, hope and charity? The New Year presents us with the opportunity to put them into action. If we really believe that Christ has come into the world to save us from ourselves, why are we worried? How can we go wrong?

We need to stand up for Christian virtues, and practice them. We need to be Christ for others and honest with ourselves, even in the smallest things. We need to create a really happy New Year.

St. Therese of the Child Jesus wrote, "When we do not give up praying, confidence works miracles. ... Close to the heart of Jesus, we learn courage and especially confidence. The hail of bullets, the noise of the cannon, what is all that when we are carried by the General?"

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

Faithful Lines/Shirley Vogler Meister

## More guidance for conscientious parents

Somewhere I noted this line: "Give kids the world." For months, the words stayed with me in meditation and in my daily life. However, first I mentally changed the term "kids" to "children" because, as my brother-in-law said years ago, "Children aren't young goats." Children are gifts from God and the future of the world. They should be cherished, encouraged and instructed in ways that lead them to cherish, encourage and instruct the children in their adult lives.



I ended 2002 with a Christmas column blessing women who choose to follow through with pregnancies, wanted or unwanted. My other December columns were "Beginning with the children" and "Nudging parents in the right direction." I now continue by sharing the work of James B. Stenson—a man with 20 years of experience as a teacher, headmaster, co-founder of two secondary schools and now an educational consultant.

Stenson is a 40-year-member of Opus Dei—"a personal Prelature of the Catholic Church that helps ordinary lay people seek holiness in and through their everyday activities, especially through work," according to [www.opusdei.org](http://www.opusdei.org).

Specializing in family life and family-school relationships, for the past 10 years, Stenson has written books for parents. He also has given conferences throughout the world.

"Everywhere, I have found conscientious parents sharing the same concerns for their children's futures," he says. Stenson does this "so young parents won't have to say a couple decades from now, 'I sure wish I had known all this 25 years ago!'"

Stenson helps parents in tangible ways so efforts aren't pointless or amateurish. He does this by establishing a mission (long-term goal of service for the betterment of others); by setting up a responsible chain of command (developing responsible leaders); and by setting performance standards (clear directional rules by which those in charge show others what's expected).

He stresses that successful parents set

up rules that begin with "we" and not "you" and then live by the same rules they impose on their children: "To take responsibility, manage their own affairs, work conscientiously, discern right from wrong, respect their parents' authority and consider the rights of others."

Stenson notes: "An old maxim says, 'As the day goes, so goes one's life.' Whatever the children practice every day—for good or for ill—will be the way they live later."

Readers can easily learn his rules of behavior—and other information—by tapping into his Web site at [www.parentleadership.com](http://www.parentleadership.com). He can also be reached by writing James B. Stenson, 481 Hammond St., Chestnut Hill, MA 02467, calling 617-738-1225) or e-mailing [jbstenson@earthlink.net](mailto:jbstenson@earthlink.net).

We can't give children the world without responsible care and guidance. Perhaps we can make 2003 the year to try harder and more wisely.

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

Making a Difference/Tony Magliano

## A New Year's resolution worth keeping

Some people dislike New Year's resolutions. Changing for the better is difficult.



And we often break our good intentions. But the new year presents a wonderful opportunity to make a new start, to let go of old self-centered habits and embrace new, fresh ways of loving God and one another.

The gift of this new year is a powerful sign of God's patient and generous care for us. He knows we are capable of living lives of tremendous love, and he invites us to accept the challenge. This challenge is nothing short of striving to become saints.

Professor Nikolaus Lobkowicz, former president of the University of Munich, once was asked what kind of changes the world needs most to encourage belief in God and the attainment of peace. His response was prompt: "Radiant saints! ... They recognize the signs of the times. Without saints nothing really new and authentic will happen. True saints are people whom God has seized and graced; but usually saints arise only where the awareness prevails that striving for holiness is an integral element of being Christian."

Discovering and maintaining a sense of God's personal invitation to holiness takes practice. It requires living not in the past and not in the future, but in the present moment.

My ninth-grade Franciscan religion teacher impressed upon my mind the Latin proverb *age quod agis*, which basically means "pay attention to what you are doing."

Jesuit Father Walter Burghardt, a theologian, says that being intensely aware of each moment prevents staleness in one's life. "One of the most difficult lessons for a man or woman to learn is the supreme importance of the present moment. Live this day as if it were your first day, as if it were your last day, as if it were your only day."

Living in the present moment also means maintaining openness to what God may send us at any given second. Sometimes we get so immersed in what we are doing that we fail to respond to the needs of others. A crucial element of holiness is availability.

Fully living in the present moment cannot happen without daily prayer. If we let it, modern life will pull us in 100 directions. And when that happens we become too tired to pray. Without regular prayer, the voice of God becomes faint, and we steadily lose sight of what it is we should be doing at any given moment.

Genuine prayer leads to action. "It is not anyone who says to me, 'Lord, Lord,' who will enter the kingdom of heaven, but the person who does the will of my Father" (Mt 7:21).

And there is much to do. War is breaking out all over the planet. Half the world's population is hungry and living in squalor. More than 16 percent of our nation's children are poor. And 1.3 million American unborn babies are brutally aborted each year. Oh yes, the world desperately needs "radiant saints."

"Contemplatives in action" is what St. Ignatius of Loyola counseled his followers to be. Not just prayer, not just action, but "prayer in action" was his method for holiness.

Mother Teresa counseled, "Pray as though everything depends on God, and work as though it all depends on you."

Let's strive to become "radiant saints" in 2003. That's a New Year's resolution worth keeping!

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



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

# The Sunday Readings

Sunday, Jan. 12, 2003

- Isaiah 42:1-4, 6-7
- Acts of the Apostles 10:34-38
- Mark 1:7-11

This weekend, the Church invites us to celebrate the great Feast of the Baptism of the Lord.



It is a great feast because it commemorates a very important event in the life of Jesus and in the unfolding of salvation, but also because it draws our attention to marvelous and fundamental aspects of our

salvation.

Jesus, the Son of God, the Redeemer, very much is the centerpiece of all three readings, although, of course, the Book of Isaiah, from which comes the first reading, only prefigures Jesus. The Lord obviously was not yet born as a human when this first reading was written.

Isaiah does supply the first reading. No one is mentioned by name. However, the reading clearly, and admiringly, describes a faithful servant of God who will suffer unjustly, but who will be steadfast in faithfulness to God and thereby reveal God to the people.

Over the centuries, this section of Isaiah, along with three others quite similar in literary construction and in reference to the figure that Christians have called the "Suffering Servant," have become very popular among the pious. Poetic in style, these four similar sections are cited as the "Songs of the Suffering Servant."

Each has a message in itself, and the message is clear. God will send upon earth a representative who will suffer much unjustly, but who will not relent.

These "songs" also provide readings for Holy Week, precisely for Good Friday.

In the second reading, from the Acts of the Apostles, Peter stands as the principal figure.

Peter appears before Cornelius, whose name indicates Roman origins. In itself, this encounter with Cornelius is greatly revealing. Peter did not limit his interest to

Jews, whose heritage he shared.

Rather, Peter preached the Gospel to pagans, and indeed to the despised Romans. The Romans, of course, were responsible for the military conquest and occupation of the Holy Land, a circumstance detested by the Jews.

The message spoken by Peter on this occasion is crisp but profound. Salvation is in Jesus. The Holy Spirit anointed Jesus as the Savior. God was with Jesus as the Lord went about "doing good works" and healing the sick.

St. Mark's Gospel furnishes the last reading. It is the story of the Lord's baptism in the River Jordan by John the Baptist.

Ritual washings, or baptisms, had come to be popular in certain Jewish circles in the first century A.D. Homes were even built with ceremonial baths. For instance, when archaeologists excavated the ruins of Masada, the great Jewish fortress high on a mountaintop overlooking the Dead Sea, such baths were found.

The idea was that a person could visibly state the desire to be rid of sin, as if sin literally soiled the body.

John fully identifies Jesus as the Redeemer. John is not the Savior. Even despite John's great holiness, John confesses his own unworthiness. He is "not worthy to loosen" the sandal-straps of the Savior.

Jesus is the perfect, innocent and absolutely sinless Lord. Yet Jesus assumes the sinfulness of humankind. Furthermore, God identifies Jesus as the Savior, and moreover as the Son of God. To make this declaration clear, God speaks, and gestures, in ancient Old Testament words and symbols that no Jew would have misunderstood.

## Reflection

This feast is great in the Church's calendar because it reveals to us the Lord's identity. He is the Son of God. Not even a prophet of John's holiness and tenacious faith was the Lord's equal.

Secondly, Jesus assumes the sinfulness of us all. In this sense, as stated elsewhere in the Scriptures by St. Paul, Jesus is a new Adam, a new and perfect

## Daily Readings

Saturday, Jan. 11

1 John 5:14-21  
Psalm 149:1-6a, 9b  
John 3:22-30

Sunday, Jan. 12

The Baptism of the Lord  
Isaiah 42:1-4, 6-7  
Psalm 29:1a, 2, 3ac-4, 3b, 9b 10  
Acts 10:34-38

Monday, Jan. 13

Hilary, bishop and doctor of the Church  
Hebrews 1:1-6  
Psalm 97:1, 2b, 6, 7c, 9  
Mark 1:14-20

Tuesday, Jan. 14

Hebrews 2:5-12  
Psalm 8:2a, 5-9  
Mark 1:21-28

Wednesday, Jan. 15

Hebrews 2:14-18

Psalm 105:1-4, 6-9  
Mark 1:29-39

Thursday, Jan. 16

Hebrews 3:7-14  
Psalm 95:6-11  
Mark 1:40-45

Friday, Jan. 17

Anthony, abbot  
Hebrews 4:1-5, 11  
Psalm 78:3, 4bc, 6c-8  
Mark 2:1-12

Saturday, Jan. 18

Hebrews 4:12-16  
Psalm 19:8-10, 15  
Mark 2:13-17

Sunday, Jan. 19

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

representative of the human race. But Jesus is a representative in union with God, rather than a sign and cause of estrangement from God, as was Adam.

Using as its own the words of Peter, who spoke for the other Apostles, for the Christian community and, most impor-

tantly, for Jesus, the Church calls us to the Lord as our Savior.

We are sinners. However, Jesus has assumed our sins. For us, Jesus reconciles with God. Therefore, the reconciliation is perfect, unbroken and absolute. In this reconciliation is our eternal life. †

## Question Corner/Fr. John Dietzen

# Gift of tongues is a special manifestation of Holy Spirit

Q During charismatic prayer services I've attended, the celebrant starts "talking in tongues." My question is, What benefit is this to the congregation? Do some understand it? Is it the same from one locale to another? Can it be explained? It's very confusing to me. (Texas)



A The gift of tongues is one of the special manifestations of the presence of the Holy Spirit in an individual or group gathered in prayer and reflection.

One person, or perhaps everyone present, speaks or sings in a "language" no one present normally would understand without another person's corresponding gift for translation or interpretation of the tongues.

This gift was not uncommon even in the earliest years of the Christian Church. St. Paul treats the subject at some length in his first letter to the Corinthians in Chapters 13 and 14. It would be helpful to read those chapters carefully.

There is some difference of opinion about the gift of tongues. Is it a miraculous ability to speak in a foreign language, as seems to have happened on the first Pentecost (see Acts, Chapter 2)? Or is it an ecstatic expression of syllables totally meaningless to anyone except another person similarly inspired to interpret the tongues?

Maybe it is a combination of both or even two separate gifts entirely.

There is no question that speaking in tongues can be a unique grace by which the presence and power of the Holy Spirit are revealed.

One concern, of course, is the one you mention and which St. Paul points out. The gift, if it is genuine, should

bring some spiritual benefit to the community of believers.

As St. Paul hints also, self-deception in such matters of paranormal or supernatural activity is always possible. Individuals may sincerely believe they are speaking in tongues when their cryptic vocal expressions result rather from an aberrational psychological or hyper-emotional state.

The test of genuineness, according to St. Paul, is whether the experiences increase faith, serve a constructive spiritual purpose and bring peace rather than confusion to the group.

Participation in charismatic (sometimes called Pentecostal, though they are not exactly equivalent) prayer activities has helped many people toward a better life of faith and closeness to God.

Apparently the gift of tongues has been experienced in many charismatic gatherings, but it is not essential to them nor is it exclusive to specifically charismatic prayer events. I have attended charismatic prayer meetings where it seems some had this gift and others where they did not.

In short, speaking and interpreting in tongues is an authentic Christian spiritual phenomenon. But one cannot measure one's relationship to God or one's spiritual influence on others by whether or not he or she has experienced this form of devotion.

As St. Paul says, he would rather speak five plain words that really instruct people than 10,000 words in a tongue that may not build up their faith.

(A free brochure answering questions that Catholics ask about cremation and other funeral customs is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions may be sent to Father Dietzen at the same address or by e-mail in care of [jjdietzen@aol.com](mailto:jjdietzen@aol.com).) †

## My Journey to God

# Life Everlasting

things important need doing  
reports to complete  
new rules to be studied  
leaves and snow to clean up  
no time for  
just talking and listening

her quiet voice said, "ready?"

i almost missed a star-smile

a room full to standing  
some known  
some remembered ... vaguely  
from close or distant place and time

i resented the intrusion  
of handshake and smile

i almost missed earth angel singing

a new baby cried  
in the arms of the eldest  
whose gray-headed laugh  
then sprinkled us all

turning, we breathed in  
our voices one chorus



CNS photo by Michael Alexander, Georgia Bulletin

remembering  
it's seeing and sharing  
who we are

is life everlasting

what we need  
everywhere

By Andy Weidekamp

(St. Thomas Aquinas parishioner Andy Weidekamp of Indianapolis wrote this poem on Christmas.) †



## The Active List

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

### January 9

Terre Haute Deanery Pastoral Center, 2931 Ohio Blvd., Terre Haute. Grief support program, eight-week program, 7-9 p.m., no charge. Information: 812-232-8400 or [thdeanery@aol.com](mailto:thdeanery@aol.com)

### January 10

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, Indianapolis. Catholic Charismatic Renewal, prayer meeting, 7-8:30 p.m. Information: 317-927-6900.

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. Fish dinner, 4-7 p.m. Information: 317-632-9349.

### January 10-12

Saint Meinrad Archabbey and School of Theology, 200 Hill Dr., St. Meinrad. "In Your Hometown: Ministry in One's Own Parish," Benedictine Father John Thomas, presenter. Information: [www.saintmeinrad.edu](http://www.saintmeinrad.edu)

### January 11

St. Malachy School, Noll Hall, 326 N. Green St., Brownsburg. Community rummage sale, benefits eighth-grade class, 9 a.m.-

5 p.m. Information: 317-858-0475.

### January 12

Mary's King's Village Schoenstatt, Rexville (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles. "Schoenstatt Spirituality," 2:30 p.m., Mass, 3:30 p.m. with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail [eburwink@seidata.com](mailto:eburwink@seidata.com) or log on to Schoenstatt Web site at [www.seidata.com/~eburwink](http://www.seidata.com/~eburwink)

St. Anthony Parish, Parish Life Center, 379 N. Warman Ave., Indianapolis. Euchre party, 1:30 p.m., \$3 per person.

### January 16

Indiana Statehouse, east entrance steps, 200 W. Washington St., Indianapolis. Indiana Citizens to Abolish Capital Punishment and Amnesty International, Witness to End the Death Penalty, 11:30 a.m.-12:30 p.m. Information: 317-839-1618.

### January 17

SS. Peter and Paul Cathedral, Blessed Sacrament Chapel,

1347 N. Meridian St., Indianapolis. Civitas Dei, Mass, 6:30 a.m.; breakfast, Indianapolis Athletic Club, 350 N. Meridian St., \$20, first-time guest \$10. Information: 317-767-2775 or e-mail [civitasdei\\_indy@CatholicExchange.com](mailto:civitasdei_indy@CatholicExchange.com)

### January 17-19

Fatima Retreat House, 5353 E. 56th St., Indianapolis. Healing Retreat, "Blessed Grieving: When a Loved One Dies," Father Paul Koetter and Dr. Margie Pike, presenters, \$135/individual, \$255/married couple. Information: 317-545-7681 or e-mail [fatima@archindy.org](mailto:fatima@archindy.org)

### January 18

Our Lady of Perpetual Help School, cafeteria, 1752 Scheller Lane, New Albany. Madonna Circle, spaghetti supper, 4:30-7 p.m., tickets available at the door. Information: 812-948-9126.

St. Gabriel Parish, loft, 5505 Bardstown Road, Louisville, Ky. Catholic Single Adults Club, party, 8-10:30 p.m. Information: 812-284-4349.

### January 20

St. Matthew Parish, 4100 E. 56th St., Indianapolis. Young Widowed Group meeting, Lawless Room, 7:30 p.m., The Hope Group, Providence Room, 8 p.m.

### January 24-26

Saint Meinrad Archabbey and School of Theology, 200 Hill Dr., St. Meinrad. "Lectio Divina: Praying with Scripture,"

Benedictine Father Brendan Moss, presenter. Information: [www.saintmeinrad.edu](http://www.saintmeinrad.edu)

Mount St. Francis Retreat Center, 101 St. Anthony Dr., Mount St. Francis. Retreat for men and women, "Journeying with Jesus Christ," \$95 per person. Information: 812-923-8817 or e-mail [mtstfran@cris.com](mailto:mtstfran@cris.com)

Fatima Retreat House, 5353 E. 56th St., Indianapolis. Retrouvaille weekend for couples with troubled marriages. Information: 317-545-7681 or e-mail [fatima@archindy.org](mailto:fatima@archindy.org)

### January 25

St. Bartholomew Parish, 845 Eighth St., Columbus. "Developing and Nurturing Leaders," 9 a.m.-4:30 p.m., \$20 per person, includes lunch. Information: 317-236-1586 or 800-382-9836, ext. 1586.

### January 27

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. "Divorce and Beyond" program, six weeks, 7-9 p.m., \$30. Information: 317-236-1586 or 800-382-9836, ext. 1586.

### Daily

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

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

St. Joan of Arc Parish, 4217

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

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

St. Thomas More Church, 1200 N. Indiana St., Mooresville. Perpetual adoration.

### Weekly

#### Sundays

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

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

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

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

#### Mondays

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

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

St. Roch Church, 3600 S.

Pennsylvania St., Indianapolis. Holy hour, 7 p.m.

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

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

### Tuesdays

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

Our Lady of the Greenwood Parish, Madonna Hall, 335 S. Meridian St., Greenwood. Video series of Father Corapi, 7 p.m. Information: 317-535-2360.

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

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. Bible sharing, 7 p.m. Information: 317-283-5508.


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

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

Cordiafonte House of Prayer,


—See ACTIVE LIST, page 21

**DECEMBER 25, 2002**  
MESSAGE TO THE WORLD  
of the Blessed Virgin Mary  
(Medjugorje, Bosnia-Herzegovina)



*"Dear children!  
This is a time of great graces,  
but also a time of great trials for  
all who desire to follow the way  
of peace. Because of that, little  
children, again I call you to pray,  
pray, pray, not with words but  
with the heart. Live my messages  
and be converted. Be conscious  
of this gift that God has permitted  
me to be with you, especially  
today when in my arms I have  
little Jesus—the King of Peace. I  
desire to give you peace, and  
that you carry it in your hearts  
and give it to others until God's  
peace begins to rule the world.  
Thank you for having  
responded to my call."*

*For additional information, please contact:*  
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**The Active List, continued from page 20**

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

**Wednesdays**

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

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

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

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

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Adoration of the Blessed Sacrament, 7 a.m.-9 p.m., rosary and Divine Mercy Chaplet, 11 a.m. Information: 317-859-HOPE.

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

**Thursdays**

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

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

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

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

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

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

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

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

**Fridays**

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

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

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

**Saturdays**

Clinic for Women (abortion clinic), 3606 W. 16th St., **Indianapolis**. Pro-life rosary, 9:30 a.m.

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

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

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

**Monthly**

**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.

Holy Cross Church, 125 N. Oriental St., **Indianapolis**. Mass for Catholics in recovery, 5 p.m. Information: 317-637-2620.

**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, 7:30 p.m.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. Holy hour for religious vocations, Benediction and exposition of the Blessed Sacrament after 7 p.m. Mass.

**First Fridays**

St. Vincent de Paul Church, 1723

"I" St., **Bedford**. Exposition of the Blessed Sacrament after 8:30 a.m. Mass-9 p.m., reconciliation, 4-6 p.m.

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Mass, 8:15 a.m., devotions following Mass until 5 p.m. Benediction. Information: 317-784-5454.

St. Peter Church, 1207 East Road, **Brookville**. Exposition of the Blessed Sacrament after 8 a.m. Communion service-1 p.m.

Holy Guardian Angels Church, 405 U.S. 52, **Cedar Grove**. Eucharistic adoration after 8 a.m. Mass-5 p.m. †



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# Rest in peace

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

**ADKINS, Daniel L.**, 54, Holy Spirit, Indianapolis, Nov. 27. Son of David L. Adkins and Betty (Coons) Adkins. Brother of Denise Adkins Miller and Dennis Adkins.

**ARKENBERG, Frank**, 109, Holy Family, Richmond, Dec. 22. Grandfather of one. Great-grandfather of four.

**BARNETT, John C.**, 49, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Dec. 20. Husband of Elaine (Allen) Barnett. Father of Emily, Aaron, Andi and Scott Barnett. Son of Charles Barnett. Brother of James and Steven Barnett.

**BARON, Arthur George**, 78, Holy Spirit, Indianapolis, Nov. 27. Husband of Marisa (D'Aura) Baron. Father of Ann Vukas and Gary Baron. Grandfather of three.

**BEAURLEY, Eva**, 93, St. Magdalene, New Marion, Nov. 17. Mother of Dorris Korte, Charles, George, Raymond and Robert Beurley. Sister of Eileen Kieffer and Rosemary Owens. Grandmother of 11. Great-grandmother of five.

**BEYER, Jeanetta C. (Lauth)**, 84, St. Jude, Indianapolis, Dec. 16. Wife of Glenn C. Beyer. Mother of Kathryn Ann Dixon and Lorraine Weimer. Sister of Dorothy Corya, Ella Marie Fish, Florence Gonnoud, Francis and Merl Robert Lauth. Grandmother of two.

**BIRCH, Ruth (Farmer)**, 89, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Dec. 10. Mother of Kathleen

Willis. Grandmother of three. Great-grandmother of one.

**BYRD, Marguerite H.**, 85, St. Anthony, Indianapolis, Dec. 12. Mother of Glenna Losh and William Byrd. Sister of Catherine Laue. Grandmother of seven. Great-grandmother of eight.

**COLLISI, Robert John**, 40, St. Malachy, Brownsburg, Dec. 23. Husband of Starla (Miller) Collisi. Father of Nicole, Sarah, Eric and Patrick Collisi. Son of Clarence and Phyllis (Wood) Collisi. Brother of David, Michael and Steven Collisi. Grandson of Dorothy Collisi and Edna Wood. Grandfather of one.

**COREY, Dr. Nicolas G.**, 50, St. Lawrence, Indianapolis, Nov. 23. Husband of Lisa Ann (Garrett) Corey. Brother of Theresa Cordell, Mary Daly and Jacqueline Treacy.

**COYLE, William G.**, 81, St. Augustine, Jeffersonville, Dec. 14. Husband of Virginia Coyle. Father of Kathy Cox, Sharon Wilson, Patricia and William Coyle. Grandfather of 11. Great-grandfather of six.

**DALGLEISH, Margaret R.**, "Peggy," 79, Prince of Peace, Madison, Dec. 29. Mother of Roseann Seidl, Jack, Mike "Chester" and Rick Dalglish. Sister of Rose Duncheskie and Anna Richards. Grandmother of five. Great-grandmother of one.

**DEANEY, Alma B.**, 101, St. Luke, Indianapolis, Dec. 23. Sister of Harold Martin. Grandmother of four. Great-grandmother of six.

**DEARING, Rita Anne**, 69, St. Mary, New Albany, Oct. 31. Sister of Helen Elkin.

**DUGAN, Frances C. (Leonard)**, 96, St. Philip Neri, Indianapolis, Dec. 10. Mother of Kathleen "Patsy" Okerson. Grandmother of eight. Great-grandmother of 18. Great-great-grandmother of one.

**DUGGINS, Catherine M.**

(Ritz), 80, St. Mary, New Albany, Dec. 4. Mother of Becky Brown, Sue Riely and David Duggins. Sister of Ruth Kahl, Jane Roehm and Vincent Ritz. Grandmother of six. Great-grandmother of three.

**FIFE, Ruth (Zinkan)**, 96, St. Luke, Indianapolis, Dec. 17. Mother of Bill and Jack Fife. Grandmother of six. Great-grandmother of eight.

**FIRLICK, Estelle**, 93, St. Lawrence, Indianapolis, Nov. 25. Mother of Bernadette Heneghan. Grandmother of two. Great-grandmother of three.

**FISHER, Thomas**, 61, Holy Family, Richmond, Dec. 22. Husband of Mary Fisher. Father of Becky Pfile, Keith, Kenneth and Dr. Mike Fisher. Son of Kay Fisher. Brother of Jack, Jim and Bob Fisher. Grandfather of nine. Step-grandfather of two.

**FLICK, Theresa A. (Hendron)**, 91, Our Lady of the Greenwood, Greenwood, Dec. 26. Wife of Eugene Flick. Mother of Kathleen Crosson. Grandmother of two. Great-grandmother of one.

**FREIJE, Elizabeth V. (Maled)**, 84, St. Matthew, Indianapolis, Dec. 5. Mother of Charlene Albers, Toni Baker, Beverly Olsen and Edward Freije. Grandmother of nine. Great-grandmother of nine.

**GEDLING, Ernest G.**, 82, St. Augustine, Jeffersonville, Dec. 13. Father of Nancy Johnson, Patty Pappas and Ernest G. Gedling Jr. Brother of Helen Sorg and Ralph Gedling. Grandfather of five. Great-grandfather of four.

**GERTH, Viola**, 92, St. Mary, North Vernon, Dec. 12. Mother of Carolyn Henderson, Delores Walters, Maxine Welch, Glenn, Larry, Martin and Omer Gerth. Grandmother of 16. Great-grandmother of 16. Great-great-grandmother of four.

**HALL, Ashley M.**, 20, St. Philip Neri, Indianapolis, Dec. 24. Daughter of James and Peggy (Smith) Hall. Sister of Rylan Hall.

**HELLMER, Mary Agnes (Kirkhoff)**, 88, St. Barnabas, Indianapolis, Dec. 31. Wife of

Victor Hellmer. Mother of JoEllen Crotzer, Mary and Michael Hellmer. Grandmother of four.

**HOFFMAN, Robert**, 73, Nativity, Indianapolis, Dec. 11. Father of Janice Baele, Pamela Goff, Melissa Hathaway, Cynthia McDaniel and Jeffrey Hoffman. Brother of Joyce Jacobs, Lois Riggs, Margaret Ann Schmitt and John Hoffman. Grandfather of 12. Great-grandfather of four. Step-grandfather of three.

**HORN, Florence "Jolly,"** 88, St. Augustine, Jeffersonville, Dec. 21. Wife of Thomas E. Horn. Grandmother of three. Great-grandmother of 10. Aunt of one.

**HUGHES, Monna (Blankenship)**, 76, St. Philip Neri, Indianapolis, Dec. 26. Mother of Pamela Gibson, Lisa Hite and Madonna Stonebraker. Sister of Rita Jo Dunlap. Grandmother of three.

**JOHNSON, John Paul**, infant, Our Lady of Perpetual Help, New Albany, Nov. 23. Son of John and Amy Johnson. Brother of Hannah, Rebecca, David, Mark and Noah Johnson. Grandson of Sally Johnson. Grandson of James and Janelle Lewis and William and Betty Robertson. Great-great-grandson of Loretta Padgett.

**KELLEY, Patrick Stephen**, 56, St. Anthony, Indianapolis, Dec. 23. Husband of Barbara (Morgan) Kelley. Son of Robert and Katherine Kelley.

**KREISLE, Mary E.**, 82, St. Paul, Tell City, Dec. 3. Brother of Grace Brumfield, Alice Hinton, Minnie Reynolds, Fred, Paul and Robert Kreisle.

**KRISTOFF, Margaret Louise**, 68, St. Anthony of Padua, Clarksville, Dec. 6. Mother of Mary Beth, Michael and Paul Kristoff. Sister of Rita Vernia, James and John Frederick.

**LAMPING, Richard F.**, 67, Holy Name, Beech Grove, Dec. 15. Husband of Patricia (Werner) Lamping. Father of Janet Bohall, Christie McNeely, Nancy Smith, Brian,

David, John and Kevin Lamping. Brother of James, Joe and Larry Lamping. Grandfather of 20. Great-grandfather of one.

**LANGFERMAN, Clara M.**, 84, St. Louis, Batesville, Dec. 21. Mother of Cecile Walsh, Marilyn Williamson, Ben, Dale, Marvin and Neil Langferman. Brother of Alma Singer, Elsie Stenger, Carl and Ralph Gillman. Grandmother of 19.

**LEE, Kathryn Schifferdecker**, 85, St. Lawrence, Indianapolis, Nov. 13. Mother of Vicki Buchanan, Dan, Norman and Stephen Lee. Sister of Virginia Minton. Grandmother of 14. Great-grandmother of 26. Great-great-grandmother of six.

**LOYAL, Margaret Mary (Simon)**, 94, Holy Spirit, Indianapolis, Nov. 28. Mother of Sue Ann Miller, Eileen Redmier and Charles Loyal. Grandmother of 13. Great-grandmother of 31. Great-great-grandmother of two.

**MacDONALD, John Lee, Jr.**, 89, St. Michael, Indianapolis, Dec. 9. Uncle of one.

**MacDONALD, Opha Mae (Boyd)**, 94, St. Jude, Indianapolis, Dec. 12. Mother of Mary Moore. Sister of Connie Ferguson and Christine Huston. Grandmother of 10. Great-grandmother of 13. Great-great-grandmother of several.

**MAHAFFEY, Frances**, 87, St. Vincent de Paul, Shelby County, Dec. 20. Mother of Maureen Avakians. Grandmother of one.

**MAHAN, Barbara L.**, 75, St. Mary, Mitchell, Dec. 18. Wife of John Mahan. Mother of Melanie Chandler, Melissa, Mantle and Taylor Losson. Grandmother of three.

**MARTIN, Ronald B.**, 57, St. Malachy, Brownsburg, Dec. 23. Husband of Jan (Kell) Martin. Father of Christina Eddleman, Cheryl Janis, David and Timothy Martin. Brother of Margie Adler and Betty Hirsch. Grandfather of seven.

**MAST, Sandra I. (Shields)**, 64, St. Lawrence, Indianapolis, Dec. 2. Wife of Leroy J. Mast. Mother of Annette Looney and Michael J. Mast Sr. Sister of Audrey Hancock and Karen Richey. Grandmother of three.

**McCREARY, Margaret "Peggy" (Yates)**, St. Simon the Apostle, Indianapolis, Dec. 12. Wife of Marion Bennett. Mother of Kathleen Knapp and Colleen McCreary-Warnick. Grandmother of 10.

**MEADLO, Leatha M. (Casassa)**, 86, St. Joseph, Universal, Dec. 18. Mother of Donald Meadlo. Sister of Tressia and John Casassa.

Grandmother of two. Great-grandmother of three.

**MOORE, David James**, 45, St. Bartholomew, Columbus, Dec. 17. Husband of Nancy (Schafer) Moore. Father of Kathleen, David II and John Moore. Son of James and Billie (Minnear) Moore. Brother of Brian, Steve and Theodore Moore. Grandson of Kathleen Moore.

**MUELLER, Phyllis (Myers)**, 66, Christ the King, Indianapolis, Dec. 23. Wife of Dale Mueller. Mother of Lynn Krause, Kent, Marc and Scott Mueller. Sister of Joe E. Myers. Grandmother of 11.

**PROX, Frank A.**, 85, St. Benedict, Terre Haute, Dec. 8. Husband of Jane (Hefty) Prox. Father of Joan Conard, Mary Oldham and Jan Zwerner. Grandfather of eight. Great-grandfather of one.

**RICHTER, Glenda**, 48, St. Charles, Milan, Dec. 11. Wife of Ray Rodgers. Daughter of Irene Daniels. Sister of William Daniels.

**RILEY, Lucille**, 81, St. Paul, Tell City, Nov. 26. Mother of Diane Quigley. Sister of Ilene Krupsky and John Trudeau. Grandmother of three.

**RILEY, Norman A.**, 88, St. Luke, Indianapolis, Dec. 23. Husband of Rosemary Riley. Father of William Riley. Grandfather of one.

**ROBISON, James W.**, 77, St. Luke, Indianapolis, Dec. 12. Father of Diane Blood and Sally Leonard. Grandfather of four. Great-grandfather of three.

**SCHAEFER, Pearl M.**, 77, St. Paul, Tell City, Dec. 5. Mother of Judy Ashby, June Brittan, Jayne Smith, David and Neil Schaefer. Sister of Cletus Voges. Grandmother of 11. Great-grandmother of four. †

## Marion Godecker, father of priest, died on Dec. 19

Marion Godecker, a member of Our Lady of Perpetual Help Parish in New Albany and the father of Father Jeffrey Godecker, died on Dec. 19. He was 81.

A vigil prayer service was held on Dec. 23 at Immaculate Heart of Mary Parish in Indianapolis, where Father Godecker is the pastor. A private funeral for family members was held in New Albany in late December.

Also surviving are his wife, Lillian Godecker; two other sons, Timothy and William Godecker; a sister, Mildred Freiberger; and two grandchildren. †

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# DAVIDSON

continued from page 5

(54 percent have incomes of \$50,000 or more). These laypeople are concerned about both the conduct of priests and the reactions of bishops. Seventy-four percent say they are troubled by the fact that "some priests have broken their vow of chastity and engaged in improper sexual activities."

Sixty-six percent are worried about "revelations concerning the lack of accountability on the part of diocesan leadership." Sixty-three percent are concerned that "the moral leadership of our bishops might be compromised, resulting in their reluctance to speak out publicly on the moral issues of the day."

Fifty-eight percent say the "handling of the situation by the U.S. bishops" bothers them. Sixty-four percent of laypeople say bishops have done a "bad job" in "dealing with the problem of sexual abuse of young people by Catholic priests." Only 36 percent say bishops have done a "good job."

Given these concerns and disappointments, it is reassuring to find that a majority of the laypeople interviewed have not changed their giving patterns in the last year.

However, 19 percent have cut back on or redirected funds they otherwise would have given to diocesan collections, 18 percent "do not want to support" national collections authorized by U.S. bishops this year, and 11 percent have reduced or reallocated contributions they would have made to their parishes. Moreover, one-fourth of the laypeople who have not changed their giving say they will do so if they learn that "the funds will be used to pay lawsuits."

Most respondents (65 percent) believe "the Church should be made more accountable on issues such as Church finances." In what way do they think the Church should be accountable? Seventy-nine percent believe "each diocesan bishop should give a full accounting of the financial costs and settlements arising from the sexual abuse by priests."

Two-thirds believe "there should be an annual independent audit of Church finances at every level, with the results to be released publicly." Fifty-six percent say "parishioners should have input into determining [the parish] budget, with the priest having final say," and another 22 percent believe that "parishioners should have the final say over all aspects of parish finances."

Fifty-nine percent believe "parishioners should have input into [diocesan finances], with the bishop having final say," and another 15 percent think the laity should have the final say in these matters.

(James D. Davidson is a professor of sociology at Purdue University in West Lafayette, Ind. His latest book is American Catholics: Gender, Generation, and Commitment published by Alta Mira Books in 2001.) †

# News briefs

## U.S.

### In clergy sex abuse scandal, eyes turn to California in 2003

WASHINGTON (CNS)—As the Church continued to confront the clergy sexual abuse problem in the new year, California quickly became a focus of national attention. The reason was a new law that took effect on Jan. 1, giving alleged clergy abuse victims a one-year window to sue Church institutions, regardless of how long ago the alleged abuse occurred. The first lawsuits under the new California law were filed on Jan. 2 against the San Francisco Archdiocese, the Oakland and San Jose dioceses and the Order of Friar Servants of Mary, better known as the Servites. The next day Costa Mesa lawyer John Manly, who represented a client in a \$5.2 million settlement last year with the Los Angeles Archdiocese and Orange Diocese, filed a petition with the California Supreme Court to have a single judge hear all or nearly all lawsuits filed statewide under the new law. Stockton attorney David Drivon, whose firm is representing about 250 alleged victims, has predicted that 500 such lawsuits will be filed in California during the one-year suspension of the statute of limitations.

### Arizona State University forms center for study of religion, conflict

TEMPE, Ariz. (CNS)—Violent global conflicts and opposing views on stem-cell research and school prayer are among the topics to be examined at the new Center for the Study of Religion and Conflict at Arizona State University. The center, which claims to be among the first of its kind in the United States, aims to enhance research and education on the role of religion in public controversies and to explore the complex roles of diverse religious traditions in contemporary conflicts. †



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