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Saying goodbye

Priest and widower's friendship was a model for loving your neighbor, page 9.

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A conscientious choice

Grandmother's arrest is about taking a stand for the poor, oppressed

By John Shaughnessy

On the day before she was arrested by military police, Val Fillenwarth put on a white T-shirt decorated by the brightly colored handprints of her 17 grandchildren, including the one who had died too soon.

At 64, Fillenwarth thought the shirt was the right one to wear as she joined other women in the group called "1,000 Grandmothers"—one part of the 22,000 protesters who had come to Fort Benning, Ga., to demonstrate peacefully against a United States Army school that they believe trains soldiers from Latin America to torture and kill.

The school has been a concern for Fillenwarth's conscience since 1980 when she heard the news that four Catholic women—three religious sisters and a lay missionary—had been murdered in El Salvador, murders that implicated men who had been trained at the school.

In the years since then, Fillenwarth has protested and given talks about the former School of the Americas that is now known as the Western Hemisphere Institute for Security Cooperation. Yet, on Nov. 19, 2006, the commitment of Fillenwarth—a member of St. Lawrence Parish in Indianapolis—took an even more personal turn.

As the 22,000 protesters marched in a solemn, funeral-like procession near the gates of Fort Benning, Fillenwarth and 15 others broke ranks from the march. While members of the crowd said aloud the names of Latin American people—many of them poor—who have been killed by soldiers, the 16 protesters walked toward a hole in the fence at Fort Benning.

As they took turns climbing through the hole, they knew they were breaking a law against trespassing on government property. They also knew that people who had been arrested for trespassing at Fort Benning in previous years had received prison sentences ranging from three months to six months. Still, Fillenwarth didn't flinch from her act of civil disobedience as military police officers ran to arrest her and the others.

There was no turning back for Fillenwarth. Her turning point had been reached in August of 2005 when her 17-year-old grandson, Ben Fillenwarth, died in a traffic accident in Indianapolis.

"His death was the final conviction to do it," the grandmother recalled, "because I can see how a death like that affects the family. You think of all the thousands and thousands of families who have lost a child in Latin America because of this school. When a family loses a child, it's never the same again."

While she talked, Fillenwarth sat at the kitchen table of her Indianapolis home, where she and her husband, Ed,



Ed and Val Fillenwarth hold a family portrait of their seven children and 17 grandchildren that is displayed in their Indianapolis home.

reared their seven children and opened their hearts to their 17 grandchildren. As the sun streamed into the house on that winter afternoon, Fillenwarth was just days from returning to Georgia for her Jan. 29 trial on the trespassing charges.

"I'm not scared," she said. "We did a lot of talking to the children and the grandchildren to make sure they've understood it. They've been great."

"The one thing I want to stress is that this protest is not against our troops. It's against the training of military personnel from Latin America. I want our grandchildren to see that we can love our country enough to speak out when we know something is wrong; that dissent is patriotic."

"Also, as Christians, as followers of Jesus, we need to do whatever it takes to stick up for the poor. There's this consistent ethic to life—that we need to care for the poor, the oppressed, people who are taken advantage of. To me, that's a very important part of being a Christian. The Catholic Church's teachings call us to work for justice for everyone, that we're all equally precious to God."

The annual November protest and vigil at Fort Benning

has Catholic roots. Maryknoll Missionary Father Roy Bourgeois started it in 1990, a year after six Jesuit priests, their housekeeper and her daughter were killed in El Salvador by soldiers, many of whom had been trained at the then-School of the Americas. The school's graduates also included Manuel Noriega of Panama and Roberto D' Aubeisson of El Salvador, two leaders whose regimes were marked by violence, terror and death.

The name of the school was changed in 2001 to the Western Hemisphere Institute for Security Cooperation. Defenders of the school say its curriculum requires coursework in human rights and democratic values. Supporters also say the school shouldn't be accountable when some of its graduates distort the purpose of the training.

"The government says it's a different school, but it isn't," Fillenwarth said. "New name, same shame."

She hopes the makeup of the newly-elected U.S. Congress will eventually lead to the school being closed. In June 2006, an effort in the U.S. House of Representatives to suspend funding for the school failed by a vote of 218 to 188.

The pastor of Fillenwarth's parish says he takes no sides in the controversy. Still, the support of Father John

See GRANDMOTHER, page 12

'There's this consistent ethic to life—that we need to care for the poor, the oppressed, people who are taken advantage of. To me, that's a very important part of being a Christian.'

— Val Fillenwarth

Bishop Skylstad says Iraqi security, dignity are key to policy

WASHINGTON (CNS)—Every U.S. action or policy in Iraq "ought to be evaluated in light of our nation's moral responsibility to help Iraqis to live with security and dignity in the aftermath of U.S. military action," said Bishop William S. Skylstad of Spokane, Wash., president of the U.S. Conference of Catholic Bishops.

In a statement released on Jan. 12, Bishop Skylstad said the new U.S. policies announced by President George W. Bush on Jan. 10 or any alternatives to them must be viewed

within the framework of "a key moral question that ought to guide our nation's actions in Iraq: How can the U.S. bring about a responsible transition in Iraq?"

He said "benchmarks" for progress toward such a transition include "minimally acceptable levels of security; economic reconstruction to create employment for Iraqis; and political structures and agreements that help overcome divisions, reduce violence, broaden participation and increase respect for religious freedom and basic human rights."

"Any action or failure to act should be measured by whether it moves toward these benchmarks and contributes to a responsible withdrawal at the earliest time," he added.

Bishop Skylstad, who was traveling in

the Holy Land, issued his statement from Jerusalem, but it was released through the USCCB offices in Washington.

He noted that the U.S. bishops and the Vatican had expressed "grave moral concerns about the military intervention in Iraq" and its potential for uncontrollable negative consequences.

"In light of current realities, the Holy

Bush's new plan draws support, criticism, page 19.

See and our conference support broader regional and international engagement to increase security, stability and reconstruction in Iraq," he said.

"Another necessary step is more sustained U.S. leadership to address other

See IRAQ, page 2



Bishop William S. Skylstad

IRAQ

continued from page 1

deadly conflicts in this region, especially the Israeli-Palestinian conflict and the crisis in Lebanon," he added.

He said the bishops' conference has repeatedly called for "substantive, civil and nonpartisan discussion of ways to bring about a responsible transition in Iraq."

"Such civil dialogue is even more essential and urgent at this moment of national discussion and decision," he said.

In his Jan. 10 address on national television, Bush outlined a plan to boost U.S. troop strength in Iraq by about 21,500 and set a series of benchmarks the Iraqi government is expected to meet in coming months to stabilize the country and promote its economic recovery.

Bishop Skylstad did not comment directly on specifics of the Bush plan.

He said the bishops "are deeply concerned for the lives and dignity of the people of Iraq who suffer so much and

for the men and women in the U.S. military who serve bravely, generously and at great risk."

He said, as religious leaders and human rights defenders, the bishops "have expressed particular alarm at the deteriorating situation of Christians and other religious minorities in Iraq."

Their special vulnerability highlights the dangers being faced by all Iraqis, including Sunnis and Shiites, he said.

A day after Bush announced he wants to send more soldiers to Iraq, anti-war activists held protests in a number of U.S. cities, including San Francisco, Boston, Washington and New York. Demonstrators said the buildup planned by the president will cause more bloodshed and give insurgents new American targets.

Organizers of the protests said they were a prelude to a Jan. 27 march in Washington, which will "send a strong, clear message to Congress and the Bush administration" that the American people want Congress to act to end the war in Iraq and "bring the troops home now." †



CNS photo/Mahmoud Raouf Mahmoud, Reuters

U.S. soldiers secure a road in Baghdad, Iraq, in this Nov. 5 photo. In an address to the nation on Jan. 10, President George W. Bush said he wants to send 21,500 additional U.S. troops to Iraq. He admitted that it was a mistake not to have more troops on the ground.

Pope marks migration day, urges policies to benefit families

VATICAN CITY (CNS)—Political policies and humanitarian assistance to help migrant and refugee families stay together or reunite will benefit host societies because they help newcomers integrate, Pope Benedict XVI said.

Marking the World Day for Migrants and Refugees

on Jan. 14, the pope used his Sunday Angelus address to ask the international community and individual nations to adopt policies aimed at safeguarding the family bonds of migrants and refugees.

In the Gospel account of Jesus, Mary and Joseph being forced to flee to Egypt, he said, people can see "the painful situation of many migrants," especially refugees, the displaced and the persecuted.

Forced to leave their homes because of poverty, war or persecution, the families of the migrants can become extremely fragile, the pope said.

Pope Benedict told a crowd gathered at St. Peter's Square that the United Nations estimates there are 200 million migrants in the world who have left their homes for economic reasons, 9 million refugees forced to flee and about 2 million young people who have left their home countries in order to study.

To the official figures, he said, one also must add the millions of people who have been displaced within their own nation and those who have immigrated without

going through official channels.

Each of those people is part of a family or even the head of a family, the pope said.



Pope Benedict XVI

Pope Benedict said nations must develop policies to regulate migration in a way that respects the rights of each person, promotes family unity, safeguards women and children and, at the same time, encourages an orderly and legal movement of peoples.

"The proper integration of [migrant] families into the social, economic and political systems of the countries that welcome them," he said, will be possible only if the human dignity of the migrants is respected and if the migrants recognize the values of the society offering them a home. †

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Official Appointments

Rev. Mathew Joseph Choorapanthiyil, O.C.D., chaplain for the Sisters of Our Lady of Mount Carmel at the Monastery of St. Joseph in Terre Haute, to temporary administrator of Holy Rosary Parish in Seelyville, effective Jan. 10, 2007.

Rev. Scott Nobbe, Hispanic ministry in the Indianapolis West Deanery, liaison for Hispanic ministry in the archdiocese and part-time assistant to Archbishop Daniel M. Buechlein, to associate pastor of St. Monica Parish in Indianapolis and Hispanic sacramental assistance for St. Gabriel the Archangel Parish in Indianapolis while continuing as part-time liaison for Hispanic ministry in the archdiocese, effective Jan. 10, 2007.

Rev. Gerald F. Burkert, pastor of Holy Name of Jesus Parish in Beech Grove, previously granted permission to retire effective Jan. 17, 2007, will remain pastor until July 3, 2007.

Rev. Stanley Pondo, completing graduate studies in Rome, appointed administrator of Holy Name of Jesus

Parish in Beech Grove, effective July 3, 2007.

Rev. Henry Tully, pastor of St. Mark the Evangelist Parish in Indianapolis, granted a medical leave, effective Feb. 7, 2007.

Rev. Patrick Doyle, pastor of Nativity of Our Lord Jesus Christ Parish in Indianapolis, appointed temporary administrator of St. Mark the Evangelist Parish in Indianapolis and continuing as pastor of Nativity of Our Lord Jesus Christ Parish in Indianapolis.

Rev. Robert Robeson, rector of Bishop Simon Bruté College Seminary at Marian College in Indianapolis and providing weekend sacramental ministry at St. Monica Parish in Indianapolis, to weekend sacramental ministry at St. Mark the Evangelist Parish in Indianapolis and continuing as rector of Bishop Simon Bruté College Seminary at Marian College in Indianapolis.

These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis. †

1/19/07

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Catholic Conference bringing pro-family agenda to Statehouse

By Brigid Curtis Ayer

Every January, 150 lawmakers, better known as the Indiana General Assembly, descend upon the state Capitol in Indianapolis to conduct some of the state's most important business.

And every year, the Indiana Catholic Conference (ICC), the Church's official public policy watchdog and advocate, gears up to bring Catholic principles to the public square by sharing a consistent life ethic that every human being, created in the image and likeness of God, deserves dignity.

Bringing this fundamental moral principle to light in the legislative arena has taken many forms in the past 40 years, including efforts to ban embryonic stem-cell research; reduce abortions; provide basic needs for the poor, disabled and elderly; limit and abolish the death penalty; and protect the family and family life in Indiana. The family, defined by the *Catechism of*

the Catholic Church as "the original cell of social life" (#2207) will be the focus of a number of the ICC's legislative initiatives this year.

The Christian family is "a domestic Church [that] is a sign and image of the communion of the Father and the Son in the Holy Spirit" (#2204-2205). "The family must be helped and defended by appropriate social measures" (#2209). "The political community has a duty to honor the family, to assist it, and ensure freedoms, ... protections, ... rights ..." (#2211).

Guided by the five Indiana bishops and five lay board members, ICC Executive Director Glenn Tebbe will support several pro-family legislative initiatives, including efforts to extend parental choice in education in the form of tax credits for families sending their children to Catholic schools, increasing Indiana's minimum wage, working to uphold the sanctity of marriage through a constitutional amendment which defines marriage as a union between one man and one woman, working toward a permanent earned income tax credit for the poor, improving health care for the uninsured, and improving life for immigrant families and children living in Indiana.

The success of the ICC's pro-family legislative agenda this year will also be determined in part by the willingness of the newly-elected leadership in the House and Senate to have these bills heard in committee, which will allow the proposals

to move forward in the process.

Sen. David Long (R-Fort Wayne), the newly elected president pro tempore in the Senate, succeeds the nearly three-decade term of former President Pro Tempore Sen. Bob Garton (R-Columbus), who was defeated in the primary election. In the Senate, the Republicans hold a 33-17 majority.

Rep. Patrick Bauer (D-South Bend) was elected the new Speaker of the House when the Democrats regained a narrow 51-49 majority in the Indiana House of Representatives.

Not only is there new leadership in the House and Senate this year, but there are several new faces elected in 2006 who have become part of the Indiana General Assembly (see story below).

During the next four months, both the ICC and Indiana General Assembly have a full plate. Even though property tax relief, health care reform and education top the list of many legislators this year, state lawmakers are charged by the Indiana Constitution with accomplishing only one duty—passing a new two-year budget package by the April 29 deadline.

"Much of the legislative work done by the Indiana Catholic Conference this year will be overshadowed by the budget-making process," Tebbe said, "but because the budget affects the dignity of people in Indiana, the conference will be paying close attention to its contents."

Each week, the Indiana Catholic

Conference will publish the "I-CAN Update" on its Web page.

"The conference's role is to be the eyes and ears for the Catholic Church, to help those interested stay in touch and to enable people to take part in the process," Tebbe said. "The 'I-CAN Update' will provide a summary of legislative actions and should give people sufficient information to follow up on those issues of personal importance."

In addition to the "I-CAN Update," archived updates, ICC positions and other background information are also at the ICC Web page at www.indianacc.org. Interested parties may also join the I-CAN network by visiting the ICC Web page. More detailed information regarding the bills and detailed information about the legislative process are available on the Web at www.state.in.us/legislative/session/calendars.html.

Indiana Catholic Conference Executive Director Glenn Tebbe's report on the week's legislative activities follows Archbishop Daniel M. Buechlein's weekly radio broadcast at 11:05 a.m. on Saturday and Sunday mornings on Indianapolis Catholic radio station WSPM 89.1 FM.

Indiana Catholic Radio also streams on the Internet and can be heard anywhere in the world by going to www.catholicradioindy.org and clicking on the "Listen Now" button.

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

New members of Indiana General Assembly include several Catholics

There are many new faces that will be voting on legislation in 2007 at the Indiana Statehouse, and the new group of legislators include several Catholics.

The new Catholics in the House of Representatives include:

- Rep. Mara Candelaria Reardon (D-Munster)
- Rep. David Niezgodski (D-South Bend)
- Rep. Nancy Dembowski (D-Knox)
- Rep. Tom Dermody (R-LaPorte)
- Rep. Philip GiaQuinta (D-Fort Wayne)

The sole new Catholic in the Indiana Senate is Sen. Robert Deig (D-Mount Vernon).

Out of the 150 members of the Indiana General Assembly, 33 of them are Roman Catholic.

Ten are state senators, including the Senate Minority Leader, Sen. Richard Young (D-Miltown).

- Other Catholic senators include:
- Sen. Frank Mrvan (D-Hammond)
 - Sen. Sue Landske (R-Cedar Lake)
 - Sen. John Broden (D-South Bend)
 - Sen. Joseph Zakas (R-Granger)
 - Sen. Thomas Wyss (R-Fort Wayne)
 - Sen. David Ford (R-Hartford City)
 - Sen. Jeff Drozda (R-Westfield)
 - Sen. Timothy Skinner (D-Indianapolis)

Twenty-three are members of the Indiana House of Representatives, including Speaker of the House, Rep. Patrick Bauer (D-South Bend).

Other Catholics in the House include:

- Rep. Ryan Dvorak (D-South Bend)
- Rep. Scott Pelath (D-Michigan City)
- Rep. Duane Cheney (D-Portage)
- Rep. Chester Dobis (D-Merrillville)
- Rep. Donald Lehe (R-Brookston)
- Rep. Robert Kuzman (R-Crown Point)
- Rep. Jeb Bardon (D-Indianapolis)
- Rep. Joe Micon (D-Lafayette)
- Rep. Sheila Klinker (D-Lafayette)
- Rep. Timothy Neese (R-Elkhart)
- Rep. Philip Pflum (D-Milton)
- Rep. Robert Bischoff (D-Greendale)
- Rep. Paul Robertson (D-DePauw)
- Rep. Suzanne Crouch (R-Evansville)

- Rep. Matt Bell (R-Avilla)
- Rep. Michael Murphy (R-Indianapolis)

- Rep. Phil Hinkle (R-Indianapolis)
- Rep. John Day (D-Indianapolis)

The Web site www.in.gov/apps/sos/legislator/search, can help you identify your legislator and provide some easy ways of making contact.

To track legislative action or to contact your state legislators, log on to www.in.gov/legislative or call the

Rep. Mara Candelaria Reardon

Rep. David Niezgodski

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Rep. Tom Dermody

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Editorial



Pope Benedict XVI blesses the faithful during Mass on the feast of the Epiphany in St. Peter's Basilica at the Vatican on Jan. 6. In his homily, the pope said that the age of globalization is challenging political, scientific and religious leaders to shape a new world order based on spiritual values.

Pope Benedict teaches the joy of Christian faith

Remember the anxious hand-wringing that religious pundits around the world engaged in when Cardinal Joseph Ratzinger was elected pope?

Many feared no less than the return of the Inquisition. Many others appeared to welcome the fire and brimstone housecleaning that they were certain the new pope would initiate as soon as he assumed the papal throne.

Apparently, they all believed the cartoon images of "God's rottweiler" and the conservative "Grand Inquisitor" that for many years filled the religious and secular press whenever Cardinal Ratzinger carried out his responsibilities as Prefect for the Congregation for the Doctrine of the Faith.

Obviously, they didn't really know this man. No one who had read his many sensitive and insightful writings, or listened to his homilies, or observed him in his dealings with people ought to have believed the negative, iron-hearted and dogmatic stereotype that was readily assigned to this gentle man.

Yes, he was vigilant in carrying out his official responsibility to clarify Church teaching and to point out practices and points of view that strayed from authentic Catholic faith. Yes, he was outspoken in his personal views on liturgical practices and other aspects of life in the post-Vatican II Church. Certainly you could disagree with him. But call him mean-spirited? Intolerant? Hard-hearted? Never.

Joseph Ratzinger began his ministry as Pope Benedict XVI with a bold, but radically simple, affirmation of Christian faith: "The Church is alive, and young!"

Then, in his first encyclical, *Deus Caritas Est* ("God Is Love"), he reminded us that God is not found in anger or vengeance or indifference. Where love is, God is found.

We are called to be loving, too, and generous and welcoming of all God's people regardless of who they are or where they stand in the midst of life's journey.

Even when he unintentionally caused an uproar in the Muslim world by quoting (without approval) the harsh words of a Byzantine emperor, he did not retreat from his persistent call for interfaith dialogue and a complete abandonment of the idea that human problems can ever be solved by violent means.

This pope is a lover, not a fighter. He is a passionate man of ideas who never

wavers in his conviction that "Jesus Christ is the meaning of my life and of the world."

Pope Benedict has a deep love and reverence for the Eucharist, and he firmly believes that adoration (contemplation) is the necessary prerequisite for Christian charity (social and political action in the world). He does not condone apathy or smug religious observance. He challenges all believers to live their faith and, in so doing, to transform the world.

In a recent address to lay leaders in Italy, the pope described the Resurrection as a historical event to which the Apostles were the witnesses, not the inventors. The Resurrection, he said, was not simply a "return to earthly life, but the greatest 'mutation' that ever occurred, the definitive leap toward a profoundly new dimension of life, the entry into a different order."

This new order, in which love triumphs over sin and death, continually penetrates and transforms our world, he said. The concrete way in which this happens is through the life and witness of the Church.

Christianity, he said, is like a great "yes" to human life, human freedom and human intelligence, and that should be seen in what the Church says and does.

Essentially, he said, the faith should bring joy to the world.

"Christianity, in fact, is open to all that is just, true and pure in cultures and civilizations, to whatever brings cheer, comfort and strength to our existence," the pope said.

Pope Benedict went on to briefly allude to a number of contemporary issues like abortion, gay marriage and state aid to Church schools—perennial topics on Italy's political and social horizon. He asked Italian Catholics to help resist encroaching secularization that tends to exclude God from public life. But he said none of this will happen unless the faithful understand that being a Christian begins with a personal encounter with Christ—not with a social or political program.

Can you take a firm and uncompromising stand on issues such as these and still proclaim Christianity as the most profound source of joy that human beings have ever experienced? This pope believes the answer is an overwhelming and enthusiastic "Yes!"

— Daniel Conway

Be Our Guest/Ron Dierkes

When it comes to praying, semantics shouldn't play a role

We have been hearing lately a lot concerning the "new" Mass response being changed from "Lord, I am not worthy to receive you" to "Lord, I am not worthy that thou should enter under my roof."

This subject has been addressed on the Opinion page in recent issues of *The Criterion*.

I have been listening to the thoughts of others, which also includes a homily by Father Shaun Whittington at a Mass for high school students. In his homily, he was concerned about how long it would take for the phrase "under my roof" to trickle down to all congregations at Roman Catholic Masses.

Over the past 20 years, I have read the Bible through each year. In those years, I have also written over 160 prayers to our Lord Jesus Christ in a manuscript named "Book of Prayers to Our Lord Jesus Christ." And, at the end of every prayer, it does not end in "I pray," but rather, "we pray, Amen."

Whether praying privately or publicly, the words "I pray" sound so proudful for our blessings that we are leaving others around us out of our prayer.

In our prayer, why don't we include all in attendance under our Lord's roof where we are assembled? Take out the "I, me and mine" and put in "we and ours."

"Lord, we are not worthy to receive you under our roof, but only say the word and we shall be healed."

There are at least two miracles in the

Bible where Jesus healed without entering the requesting person's roof: the father whose child was dying, and the centurion's servant. Even Jesus was amazed that they had such faith.

In each case, Christ told them that his child and his slave were healed and lived. The next day, the father, upon returning home, was told that at the seventh hour the fever had left his child. It was at that hour that Jesus said to the father "your child lives."

And it was the same way with the centurion. When he returned home, his servant lived.

When we pray, whether privately and/or publicly, we should be praying with heartfelt humility. We should be praying to the Blessed Trinity first, for others next, then ask our Lord to have mercy upon us last.

Jesus first, others next, yourself last spells "joy."

Semantics should not mean much in our prayers. Jesus wants sincerity and wholeheartedness, whether simply long or short. All prayer is talking to/with God.

He knows what we are going to think or say even before we do. But he wants us to say it to carry on a dialogue with him.

The prayers we say only in this earthly realm will decide our fate when we meet him face to face at the judgment seat of Christ.

(Ron Dierkes is a member of Prince of Peace Parish in Madison.) †

Letters to the Editor

America: A welcoming land and the great hope of the world

I was happy to see the pastoral letter from our Indiana bishops concerning immigrants.

It troubles me to witness the attitude of so many people, Catholics included, concerning the influx of Hispanics that we have witnessed in Indiana and America over the past few years.

We are a nation of immigrants after all, and how many of us truly know if our ancestors came here legally?

What about the English, French, Irish, Scottish, Chinese, Polish, Ukrainians, Germans, Vietnamese, Koreans, etc.? Perhaps we should all consider Jesus's admonishment for those without sin to cast the first stone?

My father's family came to America nearly 400 years ago and, quite honestly, I don't know (or care) if they came here legally, but I do know why they came here. They came to America to escape religious persecution due to being Roman Catholic.

One-hundred fifty years later, they fled across America for the same reason. I'm glad that they made the choices that they did and took the risks involved. Our family is certainly better off because of those choices, and I refer not only to economics.

Many Hispanics patronize our business and for the most part, they seem to be hard-working, family oriented, religious people. They want the same things that past immigrants have wanted—freedom. Freedom to earn a living, freedom to worship, freedom to educate their children and freedom from worry, to name a few.

We welcome them and wish them well. While we hope that they are in America legally, we are not going to condemn them for coming here to feed their families, regardless of their circumstances.

None of us should treat America as some exclusive club (we got ours, you get yours), but instead as a welcoming land of plenty and as the great hope of the world

that it has always been.

Our nation was founded on Christian ideals and generosity. We should all strive to live by those ideals and generous Christian principles today.

Greg Dant, Indianapolis

Sisters of Providence fostered many students in Catholic education

Cynthia Dewes struck a chord with me in her Jan. 12 column in *The Criterion*.

She said, "[Kitty Burns] Florey recalls diagramming and her entire parochial school education with affection, a pleasant change from some of the bitter memoirs we've read recently."

I say to Ms. Dewes, "Amen!"

We did have a good time at Catholic school. And in retrospect, I would like to tell all of the Sisters of Providence that had me to teach, "Thank you!"

I can add, subtract, multiply, divide and diagram sentences faster than almost anyone I know. I was given a love of learning that continues to this day.

These sisters fostered in me a desire to learn and eventually led me to higher education in my chosen field. I like to think I have "done them proud."

There were tough sisters like Sister Mary Patricia, but she developed math skills in my head that I didn't know I had.

There were lovely sisters like Sister Viola Marie, who showed me what it was like to be elegant and graceful and smart.

There were Sister Superiors who loved movies and gave me a love of them that continues to this day. When Sister Eileen Marie was at the former Holy Trinity School in New Albany, we had movies almost every week.

We had holy cards, some edged in crochet with loving care. We had order and discipline and prayer at intervals all day. It was wonderful.

I think a lot of us received wonderful educations that we would not have otherwise had.

Dianne (Young) Schladand, New Albany

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Prayer: A powerful tool for respecting all life, human dignity

I have placed a large number of petitions in my house chapel for which I have been asked to pray. I am pleasantly surprised at the number of requests I have received as a result of my invitation in *The Criterion* to pray for your intentions. It is a privilege to do so!

It shouldn't surprise anyone that many of the requests for prayer concern people who are sick. The requests cover those who are terminally ill, those who are disabled in any way, and youth and children who suffer gravely.

Many of the requests come from grandparents who are deeply concerned for their children and grandchildren. Some come from spouses who suffer alongside a spouse who is ill. And, of course, parents worry about their children.

I am edified by the large number of people who worry about their loved ones; family, friends and acquaintances who seem to be spiritually sick. A large number of parents and grandparents ask for prayers that their loved one(s) might return to the practice of their Catholic faith.

I am sorry for the anguish I sense in many of the prayer requests I receive. I pray for the petitioners as well.

Those who are sick or recently have been so will agree that we tend largely to undervalue good health. Only when we are sick do we begin to realize what a gift healthy life is. Sickness and physical suffering bring with them the keen

consciousness of what a great gift it is to be healthy.

I think the same realization applies to spiritual illness. In the latter case, though, often people don't know what they are missing until they return to favor with a wholesome spiritual life. A truthful conscience is the best promise of spiritual health.

On Monday, Jan. 22, we observe the anniversary of the Supreme Court decision *Roe v. Wade* (1973). The *General Instruction of the Roman Missal* states for the dioceses of the United States that this day shall be observed in all dioceses as a particular day of penance for violations to the dignity of the human person committed through acts of abortion. It is to be a day of prayer for the full restoration of the legal guarantee of the right to life (*GIRM*, #373). It is recommended that the Mass "For Peace and Justice" be celebrated with violet vestments.

The instruction of the *Roman Missal* underscores the gravity of the illness our society suffers because of the loss of respect for human dignity and the right to life. It is only in addition to Ash Wednesday, Good Friday and the Fridays of Lent that the Church urges a particular day of penance and prayer.

The prescription should serve as a wake-up call lest we become complacent about the spiritual and moral illness that affects our society. Because the deprivation

of human life is not particularly visible in everyday life, one can forget about it. The passing of 34 years since the infamous *Roe v. Wade* decision does not lessen its moral gravity.

I agree with the assertion of Blessed Teresa of Calcutta that a society which is willing to kill the innocent unborn is one that will experience unbridled violence. We see the fulfillment of Mother Teresa's prophecy day after day.

I believe people who are terminally ill or at least seriously ill are more likely to size up the gravity of the termination of innocent life, not only in the womb but in other forms as well. Some of the prayer requests in my house chapel ask that I pray for the end to abortion and other violations of the dignity of the human person. This is a part of my prayer as a matter of course, but it is encouraging to hear from other people who sense this need.

Praying for the end of abortion and other violations of the right to life is not only the responsibility of bishops, priests and religious. We all share this responsibility, not only as Catholic people of faith but also as upright citizens of our society in the United States.

Prayer is a powerful way to participate in the cause of the right to life and human dignity. Sometimes we underestimate the value of praying because we tend to discount the worth of our personal prayer. It is good to remember that it is the Holy Spirit who makes something good of our prayer. It is also crucial to remember that with God all things are possible.

Besides prayer and attending to our own moral integrity, we look for opportunities to influence the spiritual and moral consciousness of our legislative and judicial representatives. Progress may be slow in this regard, but we march forward with faith and hope. †

Do you have an intention for Archbishop Buechlein's prayer list? You may mail it to him at:

Archbishop Buechlein's
Prayer List
Archdiocese of Indianapolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

Archbishop Buechlein's intention for vocations for January

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

La oración: Una poderosa herramienta para el respeto por toda la vida y la dignidad humana

He colocado un gran número de peticiones en mi capilla privada por las cuales se me ha pedido que rece. Me siento agradablemente sorprendido del número de peticiones que he recibido como resultado de mi invitación en *The Criterion* para rezar por sus intenciones. ¡Es un privilegio hacerlo!

No debería sorprendernos que muchas de las peticiones de oración tienen que ver con personas enfermas. Estas peticiones van por aquellas personas que padecen enfermedades terminales, aquellos incapacitados de cualquier forma y por los jóvenes y niños que sufren intensamente.

Muchas de estas peticiones vienen de abuelos que se encuentran profundamente preocupados por sus hijos y nietos. Algunas vienen de cónyuges que sufren junto a un cónyuge enfermo. Y por supuesto, padres que se preocupan por sus hijos.

Me siento conmovido por el gran número de personas que se preocupan por sus seres queridos; familiares, amigos y conocidos que parecen padecer espiritualmente. Un gran número de padres y abuelos piden oraciones para que sus seres queridos vuelvan a la práctica de su fe católica.

Lamento la angustia que percibo en muchas de las peticiones de oración que recibo. También rezo por los peticionarios.

Aquellos que se encuentran enfermos o que lo han estado recientemente estarán de acuerdo en que solemos restarle importancia al valor de gozar de buena salud. Solamente cuando estamos enfermos empezamos a darnos cuenta del gran obsequio que es llevar una vida sana. La enfermedad y el sufrimiento físico

despiertan la conciencia viva del gran obsequio que es estar saludable.

Pienso que la misma caída en cuenta sucede en el caso de los padecimientos espirituales. Sin embargo, en este último caso, por lo general la gente no sabe lo que se pierde hasta que vuelve a congraciarse con una vida espiritual plena. Una verdadera conciencia es la mejor promesa de la salud espiritual.

El lunes 22 de enero observamos el aniversario de la decisión de la Corte Suprema de Justicia en el caso *Roe vs. Wade* (1973). La *Instrucción General del Misal Romano* indica que las diócesis de Estados Unidos deberán observar este día como un día particular de penitencia por violaciones a la dignidad de la persona humana cometidas por medio del acto del aborto. Debe ser un día de oración para restituir completamente la garantía legal del derecho a la vida (*GIRM*, #373). Se recomienda que la misa "Por la paz y la justicia" se celebre con vestimentas color violeta.

La instrucción del *Misal Romano* subraya la gravedad del padecimiento de nuestra sociedad debido a la pérdida de respeto por la dignidad humana y el derecho a la vida. Además del Miércoles de Ceniza, el Viernes Santo y los viernes de la Cuaresma, la Iglesia nos exhorta a tener un día particular de penitencia y oración.

La fórmula debería servir como un llamado a fin de que no nos volvamos condescendientes con los padecimientos espirituales y morales que afectan a nuestra sociedad. Debido que la carencia de la vida humana no es particularmente visible en la vida cotidiana, solemos olvidarnos de ella. Los 34 años que han pasado desde la

infame decisión de *Roe vs. Wade* no disminuye su gravedad moral.

Estoy de acuerdo con la afirmación de la Beata Teresa de Calcuta de que una sociedad dispuesta a matar a un inocente nonato experimenta unos niveles de violencia desenfrenados. Vemos cómo día tras día se cumple la profecía de la Madre Teresa.

Creo que la gente que padece de una enfermedad terminal o al menos se encuentra gravemente enferma, es mucho más propensa a sopesar la gravedad de la eliminación de una vida inocente, no solamente dentro del vientre, sino también de otras formas. Algunas de las peticiones de oración que recibo en mi capilla privada son para que rece por que se ponga fin a la práctica del aborto y a otras violaciones de la dignidad de la persona humana. Esta petición forma parte de mi repertorio habitual de oraciones, pero resulta alentador escuchar que otras personas también sienten esta necesidad.

Rezar para poner fin a la práctica del aborto y otras violaciones del derecho a la vida no es únicamente responsabilidad de los obispos, sacerdotes y religiosos. Todos compartimos esta responsabilidad, no solamente como pueblo católico de fe, sino también como ciudadanos correctos de nuestra sociedad en Estados Unidos.

La oración es una forma poderosa de

participar en la causa del derecho a la vida y de la dignidad humana. Muchas veces subestimamos el valor de la oración porque solemos restarle importancia al valor de nuestra oración personal. Es bueno recordar que el Espíritu Santo es quien saca provecho de nuestra oración. También es fundamental recordar que en Dios todo es posible.

Además de la oración y de ocuparnos de nuestra propia integridad moral, buscamos oportunidades para influenciar la conciencia espiritual y moral de nuestros representantes legislativos y judiciales. Tal vez avancemos lentamente en esta área, pero marchamos hacia adelante con fe y esperanza. †

¿Tiene una intención que desee incluir en la lista de oración del Arzobispo Buechlein? Puede enviar su correspondencia a:

Lista de oración del Arzobispo
Buechlein
Arquidiócesis de Indianapolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en enero

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

Events Calendar

January 18-March 20

Archbishop Edward T. O'Meara Catholic Center, Benedictine Room, 1400 N. Meridian St., Indianapolis. **Saint Meinrad School of Theology, ELM classes, "What is the Old Testament?"** 1:30-4:30 p.m. Information: 812-357-6721 or 800-334-6821.

January 19

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange, Mass, 6:30 a.m.,** buffet breakfast and program, \$10 per person. Information: www.catholicbusinessexchange.org.

St. Pius X Church, 7200 Sarto Dr., Indianapolis. **Focolare Movement, "A Celebration of the Week of Prayer for Christian Unity,"** 7 p.m. Information: 317-257-1073.

January 19-21

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indian-

apolis. **Retrouvaille weekend.** Information: 317-236-1586 or 800-382-9836.

January 20

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants Pro-Life Mass, 8:30 a.m.,** followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

Holy Name of Jesus Parish, 21 N. 17th Ave., Beech Grove. **Health Fair and Blood Drive, "Mind, Body and Spirit Health Fair,"** 10 a.m.-2 p.m. Information: 317-784-5454, ext. 5.

January 20-24

St. Andrew the Apostle Parish, 4052 E. 38th St., Indianapolis. **Parish mission, "The Experience of Being Church,"** Father Jim Farrell, presenter, Sat. Mass, 5:30 p.m.; Sun. Mass 10 a.m.,

call to mission, 4 p.m., dinner, 5 p.m. mission; Mon. 9:30 a.m. and 7 p.m. Mass; Tues. 7 p.m. Information: 317-546-1571.

January 21

MKVS and DM Center, Rexville (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). **Mass, 1 p.m.,** with Father Elmer Burwinkel. Information: 812-689-3551.

January 22

St. Bartholomew Parish, 1306 27th St., Columbus. **"Divorce and Beyond"** class, session three, 7-8:30 p.m. Information: 812-379-9353, ext. 333.

January 22-March 26

Holy Cross Parish, 125 N. Oriental St., Indianapolis. **St. Francis Weight Loss Center, weight management and wellness program, 5:30-6:30 p.m.** \$100 per person. Information: 317-637-2620, ext. 406.

Oldenburg Franciscan Center,

Oldenburg. **"Divorce and Beyond,"** 10-week program, Franciscan Sister Janet Born, 7-9 p.m. Information: 812-933-6437.

January 23

St. Pius X School, 7200 N. Sarto Drive, Indianapolis. **Open house, 6:30-8 p.m.** Information: 317-466-3361.

Anderson City Building, auditorium, Eight St. and Main St., Anderson. St. Mary Parish, Social Justice committee, **"Dead Man Walking: The Journey Continues,"** St. Joseph of Carondelet Sister Helen Prejean, presenter, 7 p.m., free-will offering. Information: 765-843-8856 or e-mail momzink96@aol.com.

January 24

St. Pius X School, 7200 N. Sarto Drive, Indianapolis. **Open house, all-school Mass, 8:30 a.m.,** reception following Mass. Information: 317-466-3361.

January 25

St. Joan of Arc Church, 4217 N. Central Ave., Indianapolis. **North Deanery parishes, "The Seven Pillars of Catholic Spirituality,"** Matthew Kelly, presenter, 7:30 p.m., free-will offering. Information: 317-283-5508 or e-mail marivelli@aol.com.

Cathedral High School, 5225 E. 56th St., Indpls. **Theater, "Who Done It And To Whom?"** 4:30 and 7 p.m., \$5 per person. Ticket line: 317-968-7436.

St. Athanasius the Great Byzantine Church, St. Mary Hall, 1117 Blaine Ave., Indianapolis. **Catholic Charismatic Renewal of Central Indiana, praise, worship and healing prayers, 7:15-8:45 p.m.** Information: 317-592-1992, www.inholyspirit.org or e-mail ccrci@inholyspirit.org.

January 27

Kordes Retreat Center, 841 E.

14th St., Ferdinand, Ind. **"Saturday Morning at the Dome,"** Benedictine sisters, presenters, 9:30 a.m.-noon. Information: 812-367-2777, 800-880-2777 or kordes@thedome.org.

January 28

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

St. Christopher Parish, 5301 W. 16th St., Indianapolis. **Euchre party, 1:45 p.m.,** \$3 per person. Information: 317-241-6314, ext. 100.

St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. Men's Club, **Catholic Schools week kickoff, pancake breakfast, 7-11 a.m.** Information: 317-733-0915. †

Regular Events

Weekly events

Sundays

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Tridentine (Latin) Mass, 9:30 a.m.** Information: 317-636-4478.

St. Joseph Church, 1375 S. Mickley Ave., Indianapolis. **Mass in Vietnamese, 1 p.m.** Information: 317-244-9002.

Christ the King Church, 1827 Kessler Blvd., E. Drive, Indianapolis. **Exposition of the Blessed Sacrament, 7:30-9 p.m.,** rosary for world peace, 8 p.m. Information: 317-255-3666.

St. Gabriel the Archangel Church, 6000 W. 34th St., Indianapolis. **Spanish Mass, 5 p.m.** Information: 317-291-7014.

Holy Trinity Parish, 2618 W. St. Clair St., Indianapolis. **Poticas for sale** after 9 a.m. Mass. Information: 317-634-8025.

Mondays

St. Thomas the Apostle Church, 523 S. Merrill St., Fortville. **Rosary, 7:30 p.m.** Information: 317-485-4102.

Our Lady of the Greenwood Church, chapel, 335 S. Meridian St., Greenwood. **Prayer group, 7:30 p.m.** Information: 317-888-2861.

St. Roch Church, 3600 S. Pennsylvania St., Indianapolis. **Holy Hour, 7 p.m.** Information: 317-784-1763.

Marian Center, 3356 W. 30th St., Indianapolis. **Prayer group, prayers for priests and religious, 9 a.m.** Information: 317-253-2964.

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

Tuesdays

Holy Name of Jesus Parish, 89 N. 17th St.,

Beech Grove. **Prayer group, 2:30-3:30 p.m.** Information: 317-784-5454.

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

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

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

St. Joseph Church, 2605 St. Joe Road, Sellersburg, Mass, 7 p.m., **eucharistic adoration** following Mass until 7 p.m. Wed. Information: 812-246-2512.

St. Joseph Church, 125 E. Broadway, Shelbyville. **Rosary and Divine Mercy Chaplet** after 8 a.m. Mass. Information: 317-398-8227.

St. Francis Child and Adolescent Behavioral Health Center, 650 E. Southport Road, Suite C, Indianapolis. **"Awesome Kids," therapeutic program for 5- to 13-year-olds** grieving from the loss of a loved one. Information: 317-783-8383.

St. Francis Child and Adolescent Behavioral Health Center, 650 E. Southport Road, Suite C, Indianapolis. **"Teens Grieving Teens," therapeutic program for high school students** grieving from the loss of one or more teenage friends, 7-8 p.m. Information: 317-783-8383.

Wednesdays

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

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

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

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Young adult Bible study,**

VIPs

Clarence and Clara Oberting, members of Sacred Heart of Jesus Parish in Indianapolis, will celebrate their 70th wedding anniversary on Jan. 23. The couple was married on Jan. 23, 1937. They have two children: Mary McVey and Anthony Oberting. They have six grandchildren, 13 great-grandchildren and one great-great-grandchild. †



6:15-7:15 p.m. Information: 317-632-9349.

St. Thomas Aquinas Church, Chapel, 46th and Illinois streets, Indianapolis. **Prayer service** for peace, 6:30-7:15 p.m. Information: 317-253-1461.

Holy Trinity Parish, 2618 W. St. Clair St., Indianapolis. **Poticas** for sale, noon-2 p.m. Information: 317-634-8025.

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

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. **Rosary and Chaplet of Divine Mercy, 7 p.m.** Information: 317-888-2861.

St. Francis Hospital and Health Center, 438 S. Emerson Ave., Greenwood. Wellness Community, **cancer support group, 6-8 p.m.,** interview required before joining group. Information: 317-257-1505.

St. Denis Church, 12155 N. County Road 600 E., Westport. **Liturgy of the Hours, morning prayer, 7 a.m.** Information: 812-591-2362.

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

Thursdays

Holy Name of Jesus Church, 89 N. 17th Ave., Beech Grove. **Adoration of the Blessed Sacrament, 9 a.m.-5 p.m.,** Benediction, 5 p.m., Mass, 5:30 p.m. Information: 317-784-5454.

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

Our Lady of the Greenwood Church, chapel,

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

St. Lawrence Church, chapel, 6944 E. 46th St., Indianapolis. **Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m.** Mass. Information: 317-546-4065.

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

Christ the King Church, chapel, 1827 Kessler Blvd., E. Drive, Indianapolis. **Marian prayers for priests, 5:30-6:30 a.m.** Information: 317-255-3666.

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

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

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

St. Mary Church, 415 E. Eighth St., New Albany. Shepherds of Christ **prayers for lay and religious vocations, 7 p.m.** Information: 812-944-0417.

St. Joseph Church, 125 E. Broadway, Shelbyville. **Rosary and Divine Mercy Chaplet** after 8 a.m. Mass.

Fridays

St. Charles Borromeo Church, chapel, 2222 E. Third St., Bloomington. **Adoration of the Blessed Sacrament, noon-3 p.m.,** second, third and fourth Fridays. Information: 812-336-6846.

St. Susanna Church, 1210 E. Main St., Plainfield. **Adoration of the Blessed Sacrament, 8 a.m.-7 p.m.** Information: 317-839-3333. †

World Day of Consecrated Life Mass is on Feb. 4

The archdiocese's observance of the World Day of Consecrated Life will occur on Feb. 4.

A Mass in honor of religious sisters, brothers and priests who minister in central and southern Indiana will begin that day at 2 p.m. at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis.

Archbishop Daniel M. Buechlein will be the primary celebrant of the Mass.

Included in the Mass will be a special blessing for all religious who are celebrating jubilees in the coming year.

Catholics throughout the archdiocese are invited to attend this special Mass on Feb. 4. †



Cards for the archbishop

First- and second-grade students from Lumen Christi School in Indianapolis visited the Archbishop O'Meara Catholic Center on Dec. 21. They recently read about St. Ambrose, and one of the suggested activities for them was to make a card for Archbishop Daniel M. Buechlein. They delivered the cards with their teachers, Theresa Pottratz and Darlene Griffiths.

Masses honoring St. Theodora to be celebrated next week

By Sean Gallagher

Last November, a series of Masses in all 11 archdiocesan deaneries celebrating the canonization of St. Theodora Guérin began at St. Joan of Arc Church in the Indianapolis North Deanery.

The liturgies will continue in the coming week in two more deaneries.

The faithful in the Connersville Deanery are invited to attend a 7 p.m. Mass on Jan. 23 at St. Mary Church, 720 N. "A" St., in Richmond to honor Indiana's first saint.

The next morning, Jan. 24, a Mass will be celebrated at 10 a.m. at St. Jude Church, 5353 McFarland Road, in the Indianapolis South Deanery.

Archbishop Daniel M. Buechlein will be the primary celebrant at both Masses.

Catholics throughout the archdiocese, but especially from the deaneries in which the Masses will take place, are invited to attend.

The Jan. 24 Mass at St. Jude Church will honor St. Theodora's foundational work in establishing Catholic schools in the archdiocese.

Students from several schools in the deanery, including nearby Roncalli High School, will take part in the Mass.

Similar Masses will be celebrated in deaneries throughout the archdiocese approximately once a month for much of the rest of year, continuing in central and southern Indiana the celebration of St. Theodora's sainthood that began with her canonization in Rome last Oct. 15.

(For a schedule of future deanery Masses in honor of St. Theodora Guérin, log on to www.archindy.org/guerin.)

Photo by Sean Gallagher



From left, Archbishop Daniel M. Buechlein and Father Gerald Kirkhoff, pastor of St. Pius X Parish in Indianapolis, pray the doxology at the end of the eucharistic prayer during a Mass in honor of St. Theodora Guérin celebrated on Nov. 29, 2006, at St. Joan of Arc Church in the Indianapolis North Deanery.

2006 was a tough year for aid workers in Darfur

WASHINGTON (CNS)—A Church aid worker in Darfur said 2006 was tough for humanitarian workers, but noted that the United States and United Nations have increased their efforts in the western Sudanese region.

Mark Snyder, head of the North Sudan program for Catholic Relief Services, the U.S. bishops' international aid and development agency, said U.N. observers and logistical staff have been deployed to Darfur. The Sudanese government has agreed to set up a "protection force," he said, without providing further details.

The U.S. "is by far the largest donor contributing emergency services," he said in response to journalists' questions during a conference call from CRS headquarters in Baltimore on Jan. 10. Snyder has been based in the Sudanese capital, Khartoum, since 2005.

The conflict in Darfur began nearly four years ago, when rebel forces attacked the government because they thought the government was neglecting the region politically and economically. Humanitarian efforts have been blocked by violent clashes that involve government forces; government-backed Arab militia, or Janjaweed; and rebel groups, some of whom fight among themselves.

The Janjaweed militias are especially notorious for pillaging villages and raping women.

In May 2006, a cease-fire agreement between the government and one rebel faction was reached, but deadlines have been ignored.

The situation has become more complex as violence increases then wanes. Nongovernmental organizations estimate that more than 400,000 people have been killed, and more than 2 million civilians have been displaced—some live in camps in Darfur while others have fled to neighboring Chad.

In areas where the situation is more stable, CRS has been working to train students to work so they can return to their homes. The Khartoum vocational program has successfully trained and facilitated the return of more than 300 displaced students to their homes in southern Darfur, Snyder said.

Sudanese President Omar al-Bashir said on Jan. 10 that U.N. peacekeeping forces are not needed, and the thousands of African Union troops in the region are sufficient to provide security. African Union troops have expressed their willingness to step aside.

Meanwhile, the violence and ground fighting that increased in 2006 kept CRS from reaching some people in need, and many of the programs suffered, Snyder said.

But, he added, the group food distribution program was successful because of CRS' strategy of coordinating local leaders and the U.N. World Food Program. The local leaders distribute the food packages to families, he said.

Snyder said the local leaders make it easier to manage large numbers of people who converge on food drop-off points.

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Three Providence sisters celebrate 75 years of service

The Criterion staff report

Three Sisters of Providence of Saint Mary-of-the-Woods recently celebrated their 75th anniversary of their entrance into their religious community.

They are Providence Sisters Mary Eymard Campeggio, Ann Veronica Wall and Mary Joanita Walsh.

A native of Ladd, Ill., Sister Mary Eymard Campeggio currently ministers in prayer at Saint Mary-of-the-Woods.



Sr. Mary Eymard Campeggio, S.P.

Sister Mary Eymard served on the

She entered the congregation on Aug. 18, 1931, from Our Lady of Sorrows Parish in Chicago and professed perpetual vows on Jan. 23, 1939.

At the motherhouse,

sacristy staff from 1934-45, as a cook from 1961-64 and as a residential services staff member from 2000-02.

In the archdiocese, Sister Mary Eymard ministered as a cook at St. Philip Neri School in Indianapolis from 1948-50 and at the former St. John Academy in Indianapolis from 1950-51. She served as a housekeeper at the former Ladywood Academy in Indianapolis from 1956-58.

Sister Mary Eymard also served at the Providence Retirement Home in New Albany on the food service staff from 1967-78, as a dietitian from 1978-82, as food service director from 1982-84, as sacristan in 1984 and from 1987-99, as a receptionist from 1984-85 and on the community service staff from 1985-87.

She also ministered in California, Illinois, Massachusetts and Washington, D.C.

A native of Malden, Mass., Sister Ann Veronica Wall currently ministers in prayer at Saint Mary-of-the-Woods.

She entered the congregation on Aug. 14, 1931, from Sacred Hearts

Parish in Malden and professed perpetual vows on Aug. 15, 1939.

Sister Ann Veronica graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education.



Sr. Ann Veronica Wall, S.P.

School in Indianapolis from 1952-55.

She also ministered in Illinois, North Carolina, Maryland, Massachusetts and New Hampshire.

A native of Chicago, Sister Mary Joanita Walsh currently ministers in prayer at Saint Mary-of-the-Woods.

She entered the congregation on

Aug. 22, 1931, from St. Rita Parish in Chicago and professed perpetual vows on Aug. 15, 1939.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in English then earned a master's degree in business education at Indiana State University in Terre Haute.



Sr. Mary Joanita Walsh, S.P.

Academy in Indianapolis in 1934 and the former St. John Academy in Indianapolis from 1957-58.

She ministered on the community services staff at Saint Mary-of-the-Woods from 1993-96 and also served in Illinois and Oklahoma. †

Peace is not final aim of dialogue, Vatican officials tell conference

ROME (CNS)—Dialogue between religions is necessary for peace, but that is not the final aim of the Catholic Church's commitment to dialogue, two Vatican officials said.



Cardinal Paul Poupard

of the Evangelization of Peoples, at the

opening of a Jan. 11-12 conference at Rome's Pontifical Urbanian University.

Cardinal Dias told the conference, which focused on dialogue in societies marked by growing religious and cultural diversity, that "otherness, plurality and diversity are a richness, not a threat."

Because it knows that all people are created in the image of God, the Catholic Church engages in its mission to proclaim God's love to all people and sees dialogue as part of that mission, he said.

"Dialogue is not just sharing the Gospel, but also discovering the seeds of truth in the other," learning more about God and highlighting how God is at work

in the world, the cardinal said.

Ignoring religious and cultural differences, he said, will not make them disappear and will not help anyone live life in accordance with enduring religious and cultural values.

"When faith is separated from life, it is not credible, and it is not capable of making a difference in the way we live together," Cardinal Dias said.

French Cardinal Paul Poupard, president of the pontifical councils for Culture and for Interreligious Dialogue, told conference participants, "It is important each day to demonstrate the joy of living together, of a faith that is not

afraid of differences."

As dialogue reinforces social tranquility, he said, it gives each person "greater space for reflection and growth regarding the meaning of life and who God is."

Cardinal Poupard said politics alone will never be able to meet the challenges of tolerance, respect and peaceful coexistence raised by increasing diversity.

"Only on the basis of values, which basically have a common source, can people live together peacefully without giving up their own faith and culture," he said. †

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All announcements and photos must be received by Thursday, January 25, 2007, 10 a.m. (No announcements or photos will be accepted after this date).

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Saying goodbye

Priest, widower's friendship was a model for loving your neighbor

By John Shaughnessy

Father John Mannion still smiles and laughs as he shares stories about his friend, Charlie Ressler. Yet the tears come quickly, too, these days.

The priest acknowledges he has been on a "rollercoaster" of emotions ever since Ressler died at 89 on Jan. 2, ending a remarkable relationship that many people have described as a model of how we should care for one another.

Their relationship began nine years ago when Father Mannion received a page one night, calling him to the hospital room of a dying woman.

Entering the room, the priest realized he had never met the woman or her husband who sat by her side, praying that their 41 years of marriage weren't coming to an end.

Father Mannion administered last rites to Rita Ressler. When she died minutes later, the priest tried to comfort her husband as he whimpered, "I lost my Rita. I lost my Rita. What am I going to do?"

After Charlie Ressler mentioned they had no children, he looked into the eyes of the priest and asked, "Will you help take care of me?"

Father Mannion promised he would. He kept that promise for nine years, spending part of nearly every day taking care of him. In the beginning, after Rita's death, Ressler came to the hospital every night and waited for Father

Mannion to finish work. Then Father Mannion would take him home and talk to him for at least an hour.

A story about Father Mannion and Charlie's special friendship was published in March 2006 in *The Criterion*.

During the past four years, while Ressler resided at St. Paul Hermitage in Beech Grove, Father Mannion visited him twice a day, seven days a week.

"Father John cooked for him, he shared meals with him and he was the last person Charlie saw at night," says Benedictine Sister Sharon Bierman, who is the hermitage's administrator. "And every morning at 7 o'clock, Charlie would call Father and say, 'My eyes are open. I'm still breathing.'"

"Their relationship meant the world to both of them. Father John became the son that Charlie never had. And Charlie became the father that Father John had lost. It was the most beautiful father-son relationship. Everyone here loved to see them. It just made everyone happy to see the love between them."

While the friendship left its mark on workers at the hermitage, it also caused people to marvel at Father Mannion's dedication to Ressler.

Father Mannion is the director of spiritual care services at St. Francis Hospital and Health Centers in Beech Grove. The 65-year-old priest from the Lafayette diocese supervises a staff of 21 people, including 19 full- or part-time chaplains. He chairs the hospital's institutional ethics committee and reviews hardship cases for employees. Yet he still made time for Ressler.

"I think we came at it from two different perspectives, which made the bond so deep, so significant," Father Mannion says as he sits in his office. "Charlie was very lonely, very opinionated and very set in his ways. Why not? He was 80 at the time.

"I have a tendency to be very gentle, soft-spoken, and God gave me a talent to be a good listener. In the course of time, those two approaches melded together. I listened to him reminisce. I listened to him cry. I could hear the pain of his loneliness. Once he trusted me, it was almost like a rosebud that opened up."

A fellow chaplain at St. Francis saw the relationship blossom.

"Having had a mother in an extended care facility, I saw John as a model of how you care for an aging parent or relative," says the Rev. Annette Barnes, a Christian Church-Disciples of Christ

minister. "Even on days he didn't feel well, he was faithful.

"It also shows the need for people in extended care facilities to have someone who loves them regardless of their physical condition. It was a real indicator of the commandment, 'Love your neighbor as you love yourself.' John really loved his neighbor."

Father Mannion insists the connection touched his life just as much.

He laughs as he tells the story of the first day he brought Communion to Ressler, a daily ritual that would mark their nine years as friends.

"The first time I took him Communion, I said all the prayers," he recalls as a sheepish smile marks his face. "After I gave him Communion, he said, 'If you're going to bring Communion again, those prayers have to get much, much shorter.'"

He smiles at the memory of one of the lunches they shared last year at St. Paul Hermitage, a lunch when all the tables were decorated with bud vases filled with daisies. As Ressler grabbed the vase from the table,

'Father John became the son that Charlie never had. And Charlie became the father that Father John had lost. It was the most beautiful father-son relationship. Everyone here loved to see them.'

—Benedictine Sister Sharon Bierman, administrator at St. Paul Hermitage in Beech Grove



Father John Mannion and Charlie Ressler celebrate Father's Day in 2006.

he told Father Mannion that it was the date of his 50th wedding anniversary. He also told the priest he wanted to give his late wife flowers and asked Father Mannion to drive him to the cemetery.

As they walked together to Rita's gravesite later that afternoon, Father Mannion whispered to God, asking for forgiveness for helping a friend who had stolen flowers from the hermitage.

"He kissed a picture of Rita every night," Father Mannion says. "That was his love. For the last two months, he would relentlessly say, 'Rita, come get me. Please come get me.' It wasn't a death wish. He just wanted to go with Rita."

Ressler got his wish at 5:45 a.m. on Jan. 2. On the night before, Father Mannion did what he has done for nearly every day of the past nine years. He made dinner for Charlie, he helped him get ready for bed, he hugged him, and he told him he loved him. Ressler told Father Mannion he loved him, too. When the priest arrived at Charlie's room the next morning to check on him, a nurse told him his friend had just died.

"Love gives life, and energy and purpose," Father Mannion says. "At the same time, it can be painful. The pain for me now is the lack of phone calls and the extra time on my hands. It's left a void. The other chaplains recognize there's a void for me. I miss the confiding in Charlie. I would always share the frustrations of the day with

him. Charlie was a smart man. He would always help bring me back to what's really important."

For the funeral, Father Mannion honored Ressler's request to have the Mass at Sacred Heart of Jesus Church in Indianapolis, where Charlie and Rita had been longtime parishioners. In the casket, he also placed the picture of Rita that Charlie kissed every night in Charlie's hands.

During the funeral Mass on Jan. 5, Father Mannion gave the eulogy, talking about how Ressler had taught him about the beauty and pain of love. He also stressed how his friend had showed him that life is for living, not existing.

He also drew smiles and laughs from his fellow mourners as he recalled stories of how Ressler never tired of their trips to White Castle and Dairy Queen.

"How many people at 89 have a White Castle apron, cap and golf shirt?" he said.

The smiles and laughs continue as he talks about Ressler in his office. The tears come again, too.

"I miss him. I miss him," he says. "I sure miss him. But that's the way it's supposed to be."

(To read the earlier article about Father Mannion and Ressler, log on to <http://www.archindy.org/criterion/local/2006/03-10/mannion.html>.) †

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New year, new Congress, but a familiar agenda awaits

WASHINGTON (CNS)—It's apt that the start of the new congressional term coincides with the time of year when people are optimistically making New Year's resolutions.

Lose weight, get to the gym more often, pass comprehensive immigration reform, raise the minimum wage, make sure the farm bill reauthorization helps protect family farmers ... you know, the usual.

With Democrats controlling both houses of Congress for the first time in 12 years, the dynamics behind what legislation advances will differ from what they have been under the Republican majority, which could be good news for some long-standing wish lists.

Increasing the minimum wage has long been a top priority for advocates in the Catholic Church and for a growing coalition of religiously motivated groups and individuals, such as Call to Renewal, which has an anti-poverty campaign addressing wages, affordable housing and health care.

House Speaker Nancy Pelosi, D-Calif., included raising the minimum wage to \$7.25 an hour, from its current level of \$5.15, among the priorities for the House's first 100 hours of business.

On Jan. 10, the House passed a bill calling for a minimum wage of \$7.25 by 2009; under the measure, it would go to \$5.85 in 60 days, to \$6.55 a year later and then \$7.25 in two years. The Senate could take up the measure as early as Jan. 18.

Before the House vote, Kathleen Curran, interim director of the Office of Domestic Social Development for the U.S. Conference of Catholic Bishops, said it was likely the minimum wage increase would pass the House and was optimistic about its chances in the Senate.

"The question will be whether it passes in a veto-proof way," she said, adding that President George W. Bush has telegraphed some support for an increase.

But as happened with a wage-increase bill on the table near the end of the last congressional session, some members of Congress want to attach provisions that would cut into other members' support. Some in the Senate have indicated they want to add provisions to protect small businesses. After the Jan. 10 vote, the White House indicated it opposed the House measure because it "fails to provide relief to small businesses."

Thomas Shellabarger, who tracks policy on urban issues for the USCCB, noted that advocates have been working on a minimum wage increase since the last increase, which was in 1997.

For five years, Shellabarger also has been trying to get funding for an affordable housing trust fund to help low-income families rent, buy or fix up housing. Democrats in Congress have been supportive of the effort, Shellabarger said, but now that they're the party in power, it's not so clear they're willing to sign off on the estimated \$5 billion a year it would take to fully fund it.

Curran and Shellabarger's colleague, Oblate Father Andrew Small, a policy adviser who focuses on international economic development, said he was concerned about the Democrats' plan to extend the funding of federal operations through a continuing resolution. When the 109th Congress concluded in December, only two of the 12 departmental appropriations bills for the 2007 fiscal year—which began on Oct. 1—had been approved.

Instead, Congress passed a series of short-term continuing resolutions, which mean the agencies are operating as if their 2006 budgets were replicated. Rather than start the 110th Congress by trying to clean up their Republican predecessors' leftover funding bills, Democratic leaders suggested they would concentrate on getting the 2008 budget passed and let the government



Lights glowing in the dome of the U.S. Capitol indicate lawmakers still at work on the evening of Jan. 9 in Washington. Democrats control both houses of Congress for the first time in 12 years.

function under continuing resolutions through the end of this fiscal year.

If that happens, Father Small said, anti-poverty programs funded through foreign aid appropriations will actually get less money this year than they might if Congress passed the budget put forward by the president.

Along with the USCCB, the Catholic Health Association is pushing for improvements to the State Children's Health Insurance Program and for expansion of Medicaid to include impoverished low-income legal immigrants. CHA also includes on its policy agenda legislation that helps protect conscience clauses for health care providers and improvements in palliative care.

After a year of dramatic fits and starts, comprehensive immigration reform is still at the top of the agenda for the USCCB's Migration and Refugee Services. Kevin Appleby, director of migration and refugee policy, said although immigration is not among Pelosi's top priorities in the House, there's a good chance the Senate

will have a bill moving toward approval by spring and that the House will get to it over the summer.

"But we're not taking anything for granted," he cautioned.

A broad coalition of Churches, labor unions, civil rights groups, business owners and farmers united in the last year to support immigration legislation that would establish a guest worker program, dramatically change the current system for family reunification immigration, and make a path for the estimated 12 million illegal immigrants in the United States to legalize their status.

A Senate bill addressing those points could never be reconciled with a House bill that emphasized only enforcement, and both pieces of legislation evaporated at the end of the 109th Congress. A House bill approving 700 miles of fence along the Mexican border passed into law, but no provision was made to fund its construction.

Appleby said he also is pushing for legislation that helps protect minors who are caught up in human trafficking. †

Pro-life official decries passage of 'misguided' stem-cell bill

WASHINGTON (CNS)—A pro-life official of the U.S. Conference of Catholic Bishops criticized House passage on Jan. 11 of a bill that would expand federal funding of stem-cell research that involves the destruction of human embryos, but expressed confidence that an expected presidential veto of the "misguided and unethical legislation" would stand.

Richard Doerflinger, deputy director of the bishops' Secretariat for Pro-Life Activities, said in a statement that the 253-174 vote indicated that there were not enough votes to override the veto that President George W. Bush has promised.

The bill now goes to the Senate for a vote; if it passes there, it will be sent to the White House for action by Bush.

But Doerflinger said both houses of Congress should turn their attention "to stem-cell research that poses no moral

problem—constructive research that is already beginning to help patients with dozens of conditions in clinical trials."

"Unlike embryonic stem-cell research, research using stem cells from adult tissue, umbilical-cord blood, amniotic fluid and other sources is showing enormous promise and is likely to produce new treatments for patients now living," he added.

Noting that most Americans prefer stem-cell research that takes place "without harming or destroying human life at any stage," Doerflinger said, "the truly statesmanlike approach to this issue would be to take up this challenge, supporting medical progress that all Americans can live with."

During the House debate on the legislation, Rep. Chris Smith, R-N.J., decried the abundance of misinformation surrounding the debate on stem-cell research and called for federal resources to go to

effective, ethical stem-cell research.

Before the vote, Philadelphia Cardinal Justin Rigali, chairman of the bishops' Committee on Pro-Life Activities, urged House members to "consider the fundamental moral line" they would cross if they approved H.R. 3, the Stem Cell Research Enhancement Act of 2007.

Cardinal Rigali called it a "sad reality" that other forms of stem-cell research have received inadequate funding and attention while there has been "an exaggerated and almost exclusive focus on destructive embryo research in the political and policy-making arena."

"Even the national cord-blood stem-cell bank that Congress approved a year ago, which could benefit many thousands of Americans immediately, has received minimal funding," he said.

Other forms of stem-cell research made

news on Jan. 7 based on a report from scientists at Wake Forest and Harvard universities that said the amniotic fluid surrounding a child in the womb can be the source of medically useful stem cells. The report was published in an online edition of the journal *Nature Biotechnology*.

In a letter to House members, Cardinal Rigali said they should support "better solutions" than the "most speculative and most divisive type of stem-cell research," which involves the destruction of embryos.

"On a practical level, embryonic stem-cell research has been as disappointing in its results as it has been divisive to our society," he said. "After almost three decades of research in mouse embryonic stem cells and nine years in the human variety, researchers can scarcely point to a safe and effective 'cure' for any condition in mice let alone human beings" using embryonic stem cells. †

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Following the dream

Holy Angels and St. Anthony students honor legacy of Martin Luther King Jr.

By Mary Ann Wyand

Holy Angels sixth-grade student Deon Holder thought about marching in his school's annual tribute to the life and ministry of Dr. Martin Luther King Jr.

Deon had just completed the Jan. 12 march with classmates and St. Anthony School students along Dr. Martin Luther King Jr. Street in Indianapolis, and participated in the memorial Mass at the Church of the Holy Angels.

He looked a little wistful as he discussed the school celebration honoring the late civil rights leader, who was assassinated on April 4, 1968, in Memphis, Tenn.

"This will be my last year here at Holy Angels," Deon said. "I'll be leaving. Next year, I'll be going to a new school."

Deon said the annual tribute to King "means a lot because if he didn't come to the world we'd probably still be slaves or doing things we don't want to do."

It's important to honor King's memory, Deon said, because he taught us "the right way to be."

As a student at Holy Angels School, Deon said he appreciates "the new friends I made and how fair the teachers have been to me. It's been a lot of hard work singing, morning prayer and helping out all the others below me so they can reach the same level I'm at."

Fifth-grader Nia Franklin said the King celebration "meant a lot to me because he's a real role model and I can follow him in any kind of way. He was a minister. He was a civil rights leader. He did a lot."

Nia said she likes going to Holy Angels School.

"I like the teachers and how they try to teach you the most they can," she said. "I want to be a psychiatrist. I want to help people get over their problems and be in tune with Jesus."

Fourth-grader Ralita Searcey said people need to remember King's message of peace and love for every person.

"He let freedom ring," Ralita said. "He was a really great person."

Ralita said she likes helping her friends with their schoolwork, and knows that is one way to share love and make the world a better place.

During the march, Holy Angels and St. Anthony students walked by Lil' Ron's Barber Shop, where barber Darrell Lee opened the door to greet the children.

"I think it's the most wonderful thing that I've ever seen with the young people," Lee said, "because it's the young people that we need to lead and guide us into the future."

Barber shop owner Ron Alexander said he thinks the march gives people hope.

"It's good to see that there is hope out here because with all the violent things going on today ... that's not the way it should be," Alexander said. "For them to get together like this is pretty good."

Father Kenneth Taylor, pastor of Holy Angels Parish, walked with the students and teachers in the annual march.

"It's important that we pass on the legacy of Dr. Martin Luther King for the children so they don't forget about the fight for justice and equality," Father Taylor explained. "We hear so many bad things about today's youth and how apathetic or nonchalant they are, but when we do this it shows that they are keeping the dream alive and they are going to make their own personal commitment to continue [King's work] so that all people might live in justice and equality."

"Nonviolence was a major part of his mission," Father Taylor said. "When the kids study [the life of] Martin Luther King, they learn how much nonviolence can accomplish. Hopefully, that will show them the folly of turning to violence any time anything goes wrong. That's another important reason to keep this dream alive—so that our city can get



Holy Angels sixth-graders Charles Davis, left, and Desmond Huskie carry a banner on Jan. 12 during the school's annual march honoring the life and ministry of Dr. Martin Luther King Jr. Students from St. Anthony School also participated in the march and memorial Mass.



Barbers Ron Alexander, left, and Darrell Lee of Indianapolis greet Holy Angels and St. Anthony students as they walk past the barber shop during the Jan. 12 march.



Holy Angels second-grader Chayla Holder carries a picture of the late civil rights leader during the march along Dr. Martin Luther King Jr. Street in Indianapolis on Jan. 12.



Father Kenneth Taylor, pastor of Holy Angels Parish, elevates the Blood of Christ during a memorial Mass on Jan. 12 that honored the life and ministry of Dr. Martin Luther King Jr. Father Taylor encouraged the children to be servants of God and practice King's dream of justice, equality and nonviolence.

the message that we can accomplish more in a spirit of non-violence than if we turn violent on each other. Our children are giving [people] the message to keep all that Rev. Martin Luther King worked for alive and strong in our society today."

In his homily, Father Taylor reminded the students that the Scripture readings talk about working for justice for all.

"We are all servants of God," he said. "We are all being called by God to help bring about the kind of world that God wants us to have. ... And if we are going to be servants of God then we have to promote God's mission of love and peace in the world."

Jesus was doing God's will, he said, and always stayed true to his mission.

"Today we honor another servant of God who worked to bring justice to the people," Father Taylor said. "Dr. Martin

Luther King was saying, 'God wants us to live in justice. God wants us to be people of hope. God wants us to love one another.' Martin Luther King was trying to get us to be the kind of people that God wants us to be. ... Our celebration is also a reminder to us [to ask], 'How is God calling me to be a servant? What kind of things does God want me to help bring about? Is there a better way that I can live for God and do what God wants?' " †

GRANDMOTHER

continued from page 1

Beitans is deep for Fillenwarth as a person.

"Spiritually, I've been an admirer of her for many years," Father Beitans said. "Val has always been concerned about the safety of people who do good work, because of Christ, in dangerous places. I admire her because she's a wise person and a tough cookie. She didn't do what she did without considering all the consequences."

As her court date approaches, Fillenwarth draws strength from the memory of her Nov. 19 commitment and her family's support of her decision.

Before she climbed through the fence, she marched in the procession with her husband of 42 years, Ed—a retired labor lawyer and a board member of Witness for Peace, an organization that supports the cause of peace, justice and sustainable economies in the Americas. She also walked with two of her children, Diane Schultz and Sheila Mays.

"It was hard saying goodbye, knowing she was going through the fence," Mays recalled. "But she prayed about it, and we knew she wanted to do it so we supported

her. You sometimes have to make a stand when something is wrong, and she is willing to make this stand."

Still, the two sisters needed a touch of comic relief to get them through the moment when they knew their mother was headed toward being arrested. As they watched their father and mother walk toward the fence, Schultz turned to Mays and said, "Do you think Mom and Dad will ever take up golf?"

"My daughter said it the best," said Schultz, also a member of St. Lawrence Parish in Indianapolis. "She said, 'I'm just so proud of her.' My daughter is 9. Her name is Valerie. She's named after Mom."

The fate of one grandchild led her to cross a line. The words of another grandchild show the depth of a family's love and support. The handprints of all 17 grandchildren touch the heart of a woman and her commitment to what she considers her larger family.

"For me, it's the closest I can get to being in solidarity with these people who have been mistreated," she said. "I'm honored and privileged to be able to follow my conscience. I know this sounds presumptuous, but I'm just trying to be as much like the non-violent Jesus as I can be. I'm just doing the best I can." †



Sheila Mays, left, and Diane Schultz, center, help hold a banner in support of their mother, Val Fillenwarth. Judy Bike, right, also lends her support.



Wearing a T-shirt marked by handprints of her 17 grandchildren, Val Fillenwarth, left, poses for a picture with Providence Sister Susan Dinnin during a protest near Fort Benning, Ga.

Indianapolis parish is hosting prayer service for local protesters

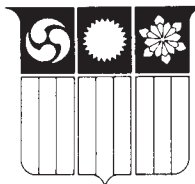
A short prayer service will be held in Indianapolis on Jan. 25 for the 16 protesters who were arrested on trespassing charges at Fort Benning, Ga.

The prayer service will begin at 7 p.m. at Immaculate Heart of Mary Church, 5692 Central Ave.

The 16 people were arrested on Nov. 19 while protesting against the U.S. Army's Western Hemisphere

Institute for Security Cooperation, a school that the protesters believe trains soldiers from Latin America to torture and kill.

Two protesters with Indianapolis ties—Val Fillenwarth, 64, and Whitney Ray, 17—were among the protesters who were arrested. They will go on trial in late January on the misdemeanor charge of trespassing on government property. †



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Develop a moral perspective on your world

By Fr. Kenneth R. Himes, O.F.M.

Every day we face moral issues and make important decisions.

There are the large and obvious ones that appear as headlines in newspapers and stories on television news programs—war, embryonic stem cell research, refugees, homelessness.

There are also the less dramatic but still significant choices that we make about raising our children, being loyal to friends, doing good work, speaking truthfully and similar sorts of daily decisions involving moral values that affect us as well as our family.

We act the way we do more because of character than due to some set of abstract principles to be applied to a situation.

By character, I mean the kind of person one is—the person's inner life of motives, attitudes, virtues and vices.

When we "size one another up" or "take the measure of a person," when we say we want to see "what someone is made of," we are addressing the character issue.

If character is so important, we must be concerned with how we acquire it. Like faith, character is caught as much as it is taught.

Character develops over time and is the gradual formation of habitual ways of seeing, thinking, valuing and acting.

Without question, the most powerful influence on character is example. We become people of good character by being in the presence of other people with good character.

We have all met folks we admire who inspire us in some way, and we look at them and think, "I'd like to be like them."

We find ourselves using such people as role models, and we try to act as we think they would when making decisions.

We live our lives over the long haul, and we struggle to do the right thing in many little moments and occasional major events.

There are opportunities in life—every day actually—in which one chooses to become this kind of person and not that kind of individual. Each day is an exercise in shaping our character through personal choice.

That leads to the second kind of decision making—choosing what to do as well as who to be.

This is the realm of moral decision making that we call discernment. It is the ability to see rightly, understand what is at stake and know which choice best reflects our commitments and values.



Seventeen-year-old Kristian Hilber talks with his sister, Morgan, who is 16, near their lockers at C. Milton Wright High School in Bel Air, Md. Every day, people face moral issues and make important decisions that affect their own lives as well as the lives of their family members and friends. Character develops over time and is the gradual formation of habitual ways of seeing, thinking, valuing and acting. Like faith, character is caught as much as it is taught.

I suggest there are four elements that should play a part in a good discernment process.

- Assess the situation honestly—We must always ask, "What is going on?"

A person must seek to understand the elements of the situation in which he or she is deciding to take action.

What are the values at stake in this decision? Who is affected by it? Why am I going to do what I do? What are my motives? Given my decision, what are the likely consequences? Are there alternatives to the choice I am considering? Why do I prefer this option to others?

Trying our best to answer these questions will lead us to clarify our values, understand our motivations and weigh the best means of achieving the good we seek in life.

- Check the sources of wisdom available—Consult with people we trust.

Do not restrict ourselves to those who usually agree with us. Search out the person who will ask hard questions and not simply tell us what we want to hear. See if

there is clear teaching available from our religious community.

- Bring our decision to prayer—Can we stand before God and be at peace with our choice?

Have we asked God for strength to do the right thing? Have we prayed that we may love only the good and not allow ourselves to develop a passion for some lesser value?

- Seek confirmation of our decision—More often than not, others are affected by what we do.

Switch roles with one of those people then imagine yourself in their position and that person in yours. Would you want them to make the same decision you are about to make? Would you be willing to allow another person to do what you are about to do?

Another exercise is to consider the possibility that you will be asked to defend your decision in public before strangers.

Could you give reasons that would be persuasive to them? Are you comfortable that if your decision were widely

publicized you could face others without regret or embarrassment?

In the moral life, there are useful processes to follow in forming conscience and making moral decisions, but we cannot expect that like some computer program all we need to do is hit the right keys and the correct answer will pop up on the screen.

There is no guarantee that after having tried to inform our conscience the proper answer always will appear to us in clarity.

It may be that a morally responsible decision must be made with the awareness that we are not absolutely sure what to do about the situation.

Nonetheless, we act in good faith knowing that we have done what we could to inform our conscience.

Thus, we can stand before God trusting in his mercy because we have tried to do the right thing in life.

(Franciscan Father Kenneth R. Himes is chairman of the theology department at Boston College in Chestnut Hill, Mass.) †

Discussion Point

Helping the poor is a moral issue

This Week's Question

What current social issue has moral dimensions that you feel are often overlooked?

"People die every day, and so little would be needed to change the lives of the poor. I heard a preacher on the radio asking for donations to combat information in *The Da Vinci Code* that might threaten Christian beliefs. Think [about the cost] of donating for that as opposed to helping children dying of starvation." (Deacon Paul Lippard, Warren, Mich.)

"We have a big Hispanic/Latino population here, and a lot of people only see their [own] view. ... They see [them] and immigration only from their side instead of seeing the other side's perspective." (Kara Hueftle, Lexington, Neb.)

"They say teen pregnancy is going down, and people see that as a good thing, which it is. But I hope it doesn't mean that abortion is going up. It disturbs me that those figures might give us a false sense of security. When I talk with teens, I find they often don't have a good sense of right or wrong. They may be engaging in other inappropriate behavior." (Penny Giunta, Plainfield, Ill.)

Lend Us Your Voice

An upcoming edition asks: What is your parish doing for Lent in terms of liturgies, devotions, seminars and service projects?

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



From the Editor Emeritus/John F. Fink

Does kneeling during prayers really matter?

(Thirteenth in a series)

I consider this column the least important in this series on prayer.



I wouldn't have written it except that posture while praying seems to be important to some people. Whether the congregation should kneel or stand during the Eucharistic Prayer during Mass seems to really bother some

people. Apparently, some people have the idea that kneeling is the "approved" position for praying.

Even C. S. Lewis favored kneeling. In *Letters to Malcolm*, he wrote: "The body ought to pray as well as the soul. Body and soul are both the better for it." Then he went off into a digression before picking up his thought again: "The relevant point is that kneeling does matter, but other things matter even more. A concentrated mind and a sitting body make for better prayer than a

kneeling body and a mind half asleep."

I don't think that kneeling does matter, but I agree that other things matter more and that a concentrated mind is more important. I don't think we should quibble about bodily postures during prayers.

Apparently, some people concentrate better while kneeling. The late Pope John Paul II knelt while praying with tremendous concentration. Many of the mystic saints knelt and were sometimes elevated from the ground while they were praying.

That's great. But I refuse to think that one must kneel in order to pray devoutly. If you're going to concentrate your mind on prayer, I think that you have to be in a comfortable position. When I'm uncomfortable, I think too much about my discomfort, and I get uncomfortable after kneeling for any length of time.

Particularly when I'm meditating, I sit with my eyes closed. Admittedly, that can be carried to extreme if you get so comfortable with your eyes closed that you fall asleep, but normally I can concentrate my mind better when I'm sitting than I can when I'm kneeling.

In his *Introduction to a Devout Life*, St. Francis de Sales told Philothea that it is neither necessary nor expedient to perform all her devotions on her knees. He told her she could do it while walking outside or even in bed.

On a related topic, it's interesting the way the practice of holding hands during the *Our Father* at Mass has become common. With no directives from liturgists, the practice has become widespread. People recognize the practice as a symbol of unity while praying the prayer Jesus taught us. The official Church has never approved or disapproved the practice, but I can't imagine why it would disapprove.

Some of those not holding hands with their neighbors prefer the *orante* position. This is the classical attitude of prayer, standing with one's hands lifted up, with palms facing outward. This posture is meant to convey the idea that, just as the hands are raised, so is the *orante's* mind and heart raised to God. I've adopted that position during the *Our Father* at Mass unless a neighbor offers his or her hand. †

Cornucopia/Cynthia Dewes

Learning from the wisdom of the young(er)

It seems I've reached a stage in life in which I'm learning a lot from my children.



Of course, we always learn from our kids, but I'm speaking about wisdom, a quality we usually discover in the older folks in our lives.

Perhaps it's because he's had a lot of time to mull things over while serving on

lengthy U.S. Navy deployments in the Pacific Ocean, but our oldest son, Will, constantly surprises me with this very wisdom. He's given to mouthing maxims, observations and pithy sayings that sum up reality or instruct his listeners.

Now, his dad and I are also given to pontification, so it's no wonder Will's inherited the trait. But in him, as with his dad, I find his philosophizing endearing, probably because I usually agree with him. I'm not sure that his wife and kids would think so, since a prophet is not always appreciated in his native land, but maybe they think it's cute. Let's hope.

One maxim my son dropped was the fact that he knew early on that, "In this

family, you all get along." Or else. Of course, he is correct. He learned that our idea of raising a family was to promote tactful honesty without guile or ulterior motives in dealing with each other, or indeed with anyone.

This does not mean that everyone in the family is/was forever cheerful, upbeat, obedient to all rules and generally perfect. This would be hypocrisy, another familial no-no. But it did mean that we go/went through sometimes painful confrontations in order to get past the hard things in a constructive way. In this solitary case, the end justified the means.

Will loves to proclaim, "Nobody promised that life would be fair," a sentiment his children hate to hear. I wonder where he got that idea, wink, wink.

Adding to the maturing experience of his own kids, plus the hundreds of young people he's mentored in the Navy, he offers this bit of wisdom truthfully because he knows that, "Whining will get you nowhere, so get over it."

The corollary to this idea is another of Will's and our favorites: "Nor did anyone promise that life would be easy." People used to learn this early on, when Mom and Dad routinely thwarted some of their

demands. But nowadays, it seems necessary to teach the idea to those who expect success without preparation.

My favorite among Will's nuggets of wisdom is the one that says, "Women show their love by feeding people." This may not be true for younger feminists, but it certainly describes me and my friends accurately. After all, stereotypical Jewish mothers are not the only ones who urge a second helping, another choice piece of chicken or an extra dollop of whipped cream on the plates of members of their family, or whoever else is at the table.

This is not to say that men don't show love, they just don't do it with food as often as the ladies, except for a romantic dinner for two here and there. This may be a different kind of love, but it's still valid.

Will's sharing of wisdom is a form of love as well. It follows the natural urge to help others by telling them what's worked well for us.

Much of it is common sense proven successful over time, as in "the wisdom of the ages." Surely it comes from God.

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

Faithful Lines/Shirley Vogler Meister

Healthy advice from a hospital calendar

With 2007 so young, I hereby share words of wisdom from a calendar that my sister, Beverley



Thurman, gave me when visiting our Belleville, Ill., hometown during the holidays.

The calendar comes from Belleville's Memorial Hospital, which holds a special place in my heart.

Nearly 20 years ago, Memorial's doctors and staff saved my life. My sister, an Intensive Care Unit secretary, and her daughter, JoAnne Sehr, an R.N. in Nursing Education, were my special support.

The calendar features beautiful photographs captured by hospital staff members plus appropriate quotations.

An excerpt for January is: "The best day of your life is the one on which you decide your life is your own. No apologies or excuses. ... The gift of life is yours; it is an amazing journey. ... " (Dan Zadra)

February: "Exercise alone provides psychological and physical benefits. ... If you also adopt a strategy that engages your

mind while you exercise, you can get a whole host of psychological benefits fairly quickly." (Dr. James Rippe)

March: "Time and health are two precious assets we don't recognize and appreciate until they have been depleted." (Denis Waitley)

April: "A wise man should consider that health is the greatest of human blessings and learn how by his own thought to derive benefit from his illnesses." (Hippocrates)

May: "True friendship is like sound health; the value of it is seldom known until it is lost." (Charles Caleb Colton)

June: "A man too busy to take care of his health is like a mechanic too busy to take care of his tools." (Spanish Proverb)

July: "Walking is the best possible exercise. Habituate yourself to walk very far." (Thomas Jefferson)

August: "When health is absent, wisdom cannot reveal itself, art cannot manifest, strength cannot fight, wealth becomes useless, and intelligence cannot be applied." (Herophilus)

September: "Our mental and emotional diets determine our overall energy levels, health and well-being more than we realize. Every thought and feeling, no

matter how big or small, impacts our inner energy reserves." (Doc Childre)

October: "For a community to be whole and healthy, it must be based on people's love and concern for each other." (Millard Fuller, founder of Habitat for Humanity)

November: "It is unwise to be too sure of one's own wisdom. It is healthy to be reminded that the strongest might weaken and wisest might err." (Mahatma Gandhi)

December: "Nothing's better than the wind to your back, the sun in front of you, and your friends behind you." (Aaron Douglas Trimble)

More spiritually pertinent are words from my parish's Madonna Memo Calendar from Feeney-Hornak Mortuaries: "In each day expect great things from God. Attempt great things from God. Let silence surround you and you will hear the guiding whisper of God."

Healthcare professionals especially need such guidance.

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

Go and Make Disciples/

John Valenti

Memorials celebrate vision of reconciliation

The Herron-Morton Historic District, formerly known as "Camp Morton," is an area that was used as a prisoner of war camp for Confederate soldiers during the Civil War.

Most of the captured and wounded Confederate soldiers were from Mississippi, and fought in the Battles of Shiloh and Vicksburg.

Not far from this site is the Kennedy-King Memorial Park. It was April 4, 1968, and news of the assassination of Martin Luther King Jr. in Memphis had not yet reached the public.

Presidential hopeful Sen. Robert F. Kennedy was scheduled to deliver a campaign speech in this neglected neighborhood of the black community. Kennedy's advisers urged him to cancel his speech because everyone was afraid of how people would react to the news of King's assassination.

Climbing up onto the back of a flatbed truck, Kennedy delivered a powerful and heartfelt impromptu speech to the inner-city crowd gathered that evening. He spoke about healing the hearts and souls of a nation, and called for reconciliation between races.

Meanwhile, in other parts of the country, fires and riots broke out and thousands of people were injured. Indianapolis, however, remained quiet that night, in part due to Kennedy's compassionate plea for peace and understanding. Later that year, Kennedy would fall victim to an assassin's bullet.

One hundred years earlier, in the same neighborhood, Camp Morton commandant Col. Richard Owen showed a similar compassion toward captured Confederate soldiers. He spoke "of the sick prisoners at the military prison, many under 18 years of age. All receive the best medical treatment possible, but the best of attention cannot save some from the grasp of death." Those who did survive went home to tell the story of how well they were treated.

In 1911, Sumner Archibald Cunningham, the editor of *Confederate Veteran Magazine*, received permission to place a bronze memorial tablet in honor of the very well-liked Camp Morton commandant.

Contributions were so great that a bronze bust of Colonel Owen was substituted for the tablet and placed in the Indiana State House. The bust was dedicated in 1913 in the presence of many veterans from both the North and South.

There is also a monument on that spot where Kennedy shared the spirit and message of Martin Luther King. Artist Daniel Edwards created a statue from metal that came from handguns that were gathered at a police buy-back program and melted down to create material for this sculpture. The life-size figure of Martin Luther King seems to emerge from one wall and is reaching out. On the opposite wall is the figure of Robert Kennedy. He, too, is reaching out.

Both historic landmarks are powerful monuments that symbolize "love of enemy" and a vision of reconciliation; a vision that hopefully can spread in every neighborhood and change the heart of our country and the world.

Robert Kennedy said, "We can make an effort, as Martin Luther King did, to understand and to comprehend, and to replace that violence, that stain of bloodshed that has spread across our land, with an effort to understand with compassion and love."

(John Valenti is the associate director of Evangelization and Faith Formation for the Archdiocese of Indianapolis.) †

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

The Sunday Readings

Sunday, Jan. 21, 2007

- *Nehemiah 8:2-4a, 5-6, 8-10*
- *1 Corinthians 12:12-30*
- *Luke 1:1-14, 4:14-21*

The Book of Nehemiah furnishes the first reading for this weekend.



At one time, in Hebrew editions of the Bible, this book and the Book of Ezra formed one volume. In time, they were separated, and today in English versions they remain separated.

As is the case in all the Old Testament books, this book has as its chief concern the reinforcement of the people's fidelity to God.

In this reading, Ezra, who was a priest, called together men, women and children old enough to comprehend. He admonished this gathering to listen carefully to the Scriptures.

After hearing the reading of the Scriptures, the people in this audience affirmed their faith. Ezra continued by interpreting what he had read.

Finally, Ezra and Nehemiah called the people to rejoice. God had spoken to them. God was guiding them.

St. Paul's First Epistle to the Corinthians provides the next reading.

Always, in reading the epistles to the Corinthians, it is important to consider the atmosphere in which the Christians of Corinth lived. Corinth was an important commercial center and meeting point, and as a result was a very large city.

Even in the empire, in which vice and greed reigned supreme, the inhabitants of Corinth had a reputation for being exceedingly licentious. This was the atmosphere. In many respects, the evils in this atmosphere were contagious, drawing many Christians to sin. Paul mentions this fact in these two epistles.

Paul constantly had to call the Corinthian Christians away from the temptations that the pagan environment surrounding them pressed upon them.

He also had to contend with the competitiveness among the Christians.

They vied with each other, even in the

Church. They quarreled with each other. They schemed against each other. They gossiped about each other.

In this reading, Paul insists that all the baptized are in the Body of Christ. However, the Body of Christ has many members. Each has a vocation. There is no place for competition.

St. Luke's Gospel supplies the last reading.

Midway in this reading, the Gospel directly addresses Theophilus using the honorary title "Your Excellency." Luke's Gospel seemingly was written for one person and to one person.

Scholars debate whether this person was named Theophilus or if it was the title of the Gospel since "Theophilus" in Greek means "friend of God." In any case, the person apparently enjoyed some prestige, hence the use of the words "Your Excellency."

In this reading, Jesus appears in the synagogue of Nazareth to explain the mission of salvation.

Salvation, unfolding in Jesus, was the gift of God's love, the final chapter in the long record of the merciful deeds of God among God's people.

Reflection

The Church has celebrated Christmas, the feast of the birth of Jesus, as well as the feasts of the Epiphany of the Lord and the Baptism of the Lord.

In the lessons of these great liturgical events, the Church has introduced us to Jesus. It has identified Jesus. He is the son of Mary, so Jesus was a human. He was the Son of God. He was the Redeemer.

Now the Church begins to tell us about salvation. It tells us how we personally should respond to salvation.

First Corinthians sets the stage. If we have accepted Christ into our hearts, we belong to God. Each of us has a personal vocation, although we may consider this term too lofty or too suggestive of a religious life. Rather, each person has a vocation to follow Christ.

God provides for us in this effort. As in centuries long past, God speaks to us through the Scriptures. God speaks to us through the Apostles, just as God spoke to the Corinthians through Paul.

We find God in Jesus. He is the mirror of God in our lives. †

Daily Readings

Monday, Jan. 22
Vincent, deacon and martyr
Hebrews 9:15, 24-28
Psalms 98:1-6
Mark 3:22-30

Tuesday, Jan. 23
Hebrews 10:1-10
Psalms 40:2, 4, 7-8, 10-11
Mark 3:31-35

Wednesday, Jan. 24
Francis de Sales, bishop and doctor of the Church
Hebrews 10:11-18
Psalms 110:1-4
Mark 4:1-20

Thursday, Jan. 25
The Conversion of Paul, Apostle
Acts 22:3-16
or Acts 9:1-22
Psalms 117:1-2
Mark 16:15-18

Friday, Jan. 26
Timothy, bishop
Titus, bishop
2 Timothy 1:1-8
or Titus 1:1-5
Psalms 96:1-3, 7-8a, 10
Mark 4:26-34

Saturday, Jan. 27
Angela Merici, virgin
Hebrews 11:1-2, 8-19
(Response) Luke 1:69-75
Mark 4:35-41

Sunday, Jan. 28
Fourth Sunday in Ordinary Time
Jeremiah 1:4-5, 17-19
Psalms 71:1-6, 15-17
1 Corinthians 12:31-13:13
or 1 Corinthians 13:4-13
Luke 4:21-30

Question Corner/Fr. John Dietzen

Isaiah and Paul wrote about seven gifts of the Holy Spirit

Someone recently asked me about the gifts of the Holy Spirit. In my 15 years as a Catholic, I don't remember hearing of them.



What are they, and where could one find information about them? Are they in the Bible? (Alberta, Canada)

In Catholic spiritual tradition, the gifts of the Holy Spirit—usually numbered as seven—are given by God to help sustain and increase the holiness of our lives and our relationship with the heavenly Father. We receive these gifts radically at baptism, but their influence increases with prayer and other good habits of Christian spirituality, symbolized especially in the sacrament of confirmation.

The prayers and hymns of our liturgy refer often to these gifts as powerful forces in Christian life.

St. Thomas Aquinas identifies them as permanent characteristics disposing us to follow eagerly the invitations and movements of the Holy Spirit in our lives.

The Scriptures actually contain two dissimilar groupings or lists of gifts of the Holy Spirit.

The one most commonly referred to in tradition is found in the book of the prophet Isaiah. The writer foretells one who will come later from the tribe of Jesse, one who will bring justice and peace, the one whom Christians later will understand as referring to Jesus Christ.

The spirit of the Lord will come upon this man, writes Isaiah, a spirit of wisdom and understanding, of counsel and strength, knowledge and piety (faithful, loving obedience to God, parents and others), and fear, or reverence, of the Lord (Is 11:2-3).

It can be a bit confusing because these gifts are not worded the same in all Bibles and ancient manuscripts. But the seven names I give here are those commonly used in Christian spirituality.

The source of this listing is the *Septuagint*, the Hebrew Bible translated by a group of Palestinian Jewish scholars in the third century before Christ, and the *Latin Vulgate*, translated by St. Jerome.

We find the other listing of gifts in several places in the letters of St. Paul.

In his letter to the Romans, Paul repeats one of his favorite themes: "We, though many, are one body in Christ, and individually parts of one another."

Paul then identifies gifts we are to exercise for one another, which here also happen to number seven: prophecy, ministering or serving, teaching, encouraging, contributing to others' needs, leadership and showing mercy (Rom 12:5-8).

Paul repeats this theme at length and in more detail in the famous "body of Christ" section of First Corinthians in Chapter 12, where he describes how the faithful exercise of each of our individual roles in the Church is essential for the health of the whole body (1 Cor 12:12-31).

The foot, Paul writes, cannot say to the hand, "I do not need you," nor can the ear say to the eye, "I do not need you." If they were all one part, where would the body be? God has placed each of these gifts, these parts, in the body as he intended.

Obviously, the significant difference between the gifts in Isaiah and Paul is their overall orientation. The first emphasize more our individual relationship with God—our personal spirituality.

The gifts Paul describes, however, speak more directly and emphatically about how the body of Christ on earth, the community of Christian believers, must live together in supportive harmony.

In both instances, the underlying message is the same. The wind, or Spirit, of God which hovered over the initial chaos of creation (Gn 1:2, 8:1) still hovers over the world to help it become what the Creator and our Savior intended it to be.

If you wish further information, a Google search of "gifts of the holy spirit" will tell you more than you want to know.

(A free brochure in English or Spanish answering questions that Catholics ask about baptism practices and sponsors is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

Messenger of God

Oh gracious day!
Oh joyful day!
The promise of life
Makes a new way!

Messenger of God,
Springing forth from the womb,
Shoves aside with a nod
Our trudge to the tomb.

Such innocent life!
Bright sparkling eyes!
Sweet, full lips
Mouthing "Goo goo, gaw gaw!"

Whenever we doubt
Our Maker's saving grace,
We have but to gaze
At a babe's smiling face.

By Anthony Lorenz

(Anthony Lorenz is a member of St. Luke Parish in Indianapolis. He wrote this poem in celebration of grandchildren. Vatican Radio artist Irio Ottavio Fantini created this illustration of the Christ child being held in the arms of Mary for the 2001 Vatican Radio Christmas card. "The baby is alert," Fantini explained. "He sees everything, even all that will happen in the future.")



CNS photo courtesy Irio Ottavio Fantini

Catholic Charities aims to cut poverty in half by 2020

WASHINGTON (CNS)—Catholic Charities USA on Jan. 10 launched an ambitious campaign to cut poverty in America in half by 2020.

"The poor do belong to us. ... They are our brothers and sisters," Father Larry Snyder, Catholic Charities USA president, told an overflow crowd at a Capitol Hill briefing announcing the Campaign to Reduce Poverty in America.

Noting that 37 million Americans—12.6 percent of the population—currently live below the poverty line, he said Catholic Charities USA and its affiliates, working in partnership with government, the private sector and other nonprofits, will launch "a concentrated, systematic effort to cut poverty in half by 2020."

The briefing introducing the campaign was attended by media, legislators, legislative aides and leaders of other Catholic organizations engaged in social service and advocacy for the poor.

Participants received the newly released Catholic Charities USA policy paper, "Poverty in America: A Threat to the Common Good." It sets the moral and analytic framework for the campaign and spells out specific policy proposals for a sustained drive to reverse the growth of poverty in the United States.

The briefing was held as the U.S. House was debating a bill to change the minimum wage from the current \$5.15 an hour—a rate unchanged since 1997—to \$7.25 an hour by 2009.

Maureen Murphy, an associate division manager of Catholic Charities of Chicago, said that with housing prices in Lake County, Ill., someone has to earn \$17 an hour at a full-time job to afford a two-bedroom apartment. For someone earning the current minimum wage, that means working 133 hours a week, she said.

Saying that a society is judged by how it treats its poor, Father Snyder described the current situation in America as a "moral crisis."

He said the number of people seeking assistance from Catholic Charities agencies across the country is rising faster than the amount of resources available to assist them.

Since 2002, the number of people seeking emergency assistance has increased 14 percent, he said, and the total number served by Catholic Charities nationwide has risen to nearly 8 million a year.

"As a society, we cannot continue to abandon" those who are poor and in need of assistance, he said.

Citing the importance of a higher minimum wage, he said, "Today too many Americans are working hard without being able to make ends meet."

Ron Jackson, executive director of the

District of Columbia Catholic Conference and a veteran lobbyist, attested to the role of government in combating poverty.

He said one-third of the children in the District of Columbia live in poverty, and last year alone the city lost about 12,000 units of affordable housing. If the nation is going to commit itself to reversing poverty, "it would be a good idea to start right in the nation's capital," he said.

Janet Valente Pape, chairwoman of the Catholic Charities USA board and executive director of Catholic Charities of the Diocese of Wichita, Kan., said the new campaign is meant to challenge not just the Church and the government, but everyone.

"We absolutely need to reverse the trend of the increasing number of poor in this country," she said.

She called for a combination of "moral outrage and political will" to create a turning point and bring the nation "to engage in a long-overdue debate about the plight of the poor."

In the Wichita Diocese, where Catholic Charities served "well over 20,000" clients last year, she said, "78 percent of our clients live below the federal poverty guidelines."

"More than 50 percent of those served in our shelters are children," she added.

She said a Catholic Charities clinic in Wichita that serves people without health insurance used to find that most of the uninsured were elderly or unemployed.

Today, "60 percent are employed and it's going up," she said.

Catholic social teaching does not call for complete equality of income, but it does condemn "extreme inequalities of income and consumption," she said.

Stephanie Baldwin, a single mother who received help from Catholic Charities of Trenton, N.J., and now has a secretarial job with that agency, described how Catholic Charities helped her when she and her young son were homeless, providing transitional housing and other assistance to help her get out of a cycle of welfare and get part-time work.

"I love my work at Catholic Charities," she said. She added that the salary she is paid is fair for a secretary in a nonprofit organization, but after insurance, taxes and other deductions, her net pay of \$1,320 a month makes it a struggle every month to meet the bills for rent, food, health care and day care for her son.

When a new landlord came in last year and raised the \$900 monthly rent for her two-bedroom apartment, she said, she and her son were forced to move to a one-bedroom apartment in a more dangerous neighborhood.

"The cost of living is out of reach for more and more people like me," she said. †



Stephanie Baldwin, a 23-year-old single mother, speaks Jan. 10 at a Catholic Charities USA press conference on Capitol Hill in Washington, where the agency unveiled its plan to cut poverty in America in half by 2020. Father Larry Snyder, president of Catholic Charities USA, watches Baldwin speak.



Christina M. Phillips

*Cathedral High School
Class of 1993*

*Ball State University
Class of 1997*

*Cardiovascular Risk Specialist
Bristol-Myers Squibb Company*

Imagine, it's the RCA Dome, the year is 1992 the Cathedral Irish just won the State Football Championship, after being defeated the previous year. Through the tears of a Senior Varsity Cheerleader, this was one of only handfuls of memorable high school experiences that she will cherish the rest of her life. The scene would not be complete without the repetition of the school song in the background and friends in the forefront celebrating the victory!

"Dear Old Cathedral, here's to you, here's to your colors, Gold and Blue".....If I sang the school song once, I sang it in my sleep! Who would have thought that I could quote the entire song over 13 years later? However, it is not the school song that inspires me, but what the song truly means and how "Dear, Old Cathedral" is to me and has been in my life. I was not your typical Cathedral freshman. I came from another local grade school that had a feeder high school, but had decided not to attend. The irony was I did not come from a Catholic grade school, moreover, I was NOT Catholic, but now attending a Catholic High School. I came to Cathedral in the need of change from where I had been with the same friends from Pre-Kindergarten to the 8th grade. I was the only student from my middle school to go to Cathedral in my Freshman Class.

Through my years at Cathedral, you might have thought I came from any of the typical Catholic schools. I made friendships with everyone from all the different grade schools. The involvement that I participated in at Cathedral varied from Fellowship of Christian Athletes, Cheerleading, National Honor Society, Gospel Choir, etc.... The desire Cathedral instills in you to be as diverse and involved in the community will stay with me forever. The most beneficial assets gained from my Cathedral experience are the lifelong friendships.

I was accepted for what I thought were my differences. Cathedral taught me the willingness to be an involved individual, a team player and a true giver! I was so nervous walking in the first day, but I was even more nervous leaving my comfort zone and walking out 4 years later. Cathedral had prepared me and I had grown, both academically and spiritually and Cathedral will always be HOME.



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Rest in peace

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

ANNEE, Carl, 98, St. Mark the Evangelist, Indianapolis, Dec. 22. Father of Emilie Dillingham, Virginia Orr, Phyllis Wecker, Carl, John and Mark Annee. Brother of Louis Annee Sr. Grandfather of 11. Great-grandfather of five.

ANTE, Martha L., 82, St. Roch, Indianapolis, Dec. 18. Wife of Louis E. Ante. Mother of Carol Ann Hagerty, Mary Johnson, Joseph and Louis Ante. Sister of Richard Thompson. Grandmother of five. Great-grandmother of four.

ARMBRUSTER, Celia, 77, St. Lawrence, Lawrenceburg, Dec. 17. Wife of Melvin Armbruster. Sister of Betty Mulroy. Grandmother of two.

BRAWNER, Mildred, 92, Prince of Peace, Madison, Dec. 30. Mother of Carolyn and Larry Brawner. Sister of Norma Sommer. Grandmother of six. Great-grandmother of eight.

BRIDGEWATER, Genoveva, 72, St. Barnabas, Indianapolis, Dec. 25. Mother of Linda Winzenread, Michael and Steven Bridgewater. Grandmother of eight.

CAREY, Mary Patricia, 81, St. Luke, Indianapolis, Jan. 5. Mother of Mary Carey. Sister of Rosemarie DaPuzzo, John and Michael Haney.

CLEMENTS, Jenette, 76, St. Anthony of Padua, Clarksville, Dec. 27. Mother of Maria Matthews and James Totten II.

CONNOR, Norma Jean, 73, Holy Spirit, Indianapolis, Jan. 2. Wife of Robert Connor. Mother of Cheryl Connor-Shelton, Daniel, Gary, Richard, Robert, Thomas and Timothy Connor. Sister of Ann Deever. Grandmother of 23. Great-grandmother of 10.

COSTANTINO, David M., 66, Our Lady of the Greenwood, Greenwood, Dec. 31. Father of Angela Costantino-Hardrick and Tony Costantino. Son of Margherita (Pizzo) Costantino. Brother of Angela Keith. Grandfather of two.

COYLE, George, 86, St. Paul, Tell City, Dec. 27. Father of Patricia Ann Vaal, Bob and David Coyle. Grandfather of eight. Great-grandfather of 10.

DEERY, Paul C., 86, Our Lady of Lourdes, Indianapolis, Jan. 2. Father of Janet Wolfe, Joanne, Jerome and Terry Deery. Grandfather of 10. Great-grandfather of one.

DeLAURO, Mary, 88, St. Mary, Richmond, Dec. 27. Mother of Sue Bockhofer and Jerry DeLauro. Sister of Erma Butler, Elise Duke and Jerry DeLauro. Grandmother of eight. Great-grandmother of six.

DIERKES, Carmen, 67, Prince of Peace, Madison, Dec. 11. Wife of Larry Dierkes. Mother of Francisco Ongkiko. Stepmother of Paula Powell and Todd Dierkes. Sister of Florence Abad and Francisco

Ongkiko Sr. Grandmother of three. Step-grandmother of one.

EXMEYER, Marjorie, 86, St. Christopher, Indianapolis, Dec. 17. Wife of Leland Exmeyer Jr. Mother of Susan Kormann and R. Clark Exmeyer. Grandmother of two.

FRY, Wayne E., 57, Immaculate Conception, Millhouses, Jan. 4. Husband of Mary Ann Fry. Father of Jenny Ruble, Darin and Daryl Fry. Son of Velma Fry. Brother of Donald and Kenneth Fry.

FROGGE, Mary A., 94, St. Vincent de Paul, Shelby County, Jan. 2. Mother of Mary Cline, Kathy Shaw, John, Maurice and Sam Frogge. Grandmother of eight. Great-grandmother of 12. Great-great-grandmother of two.

GALLAGHER, James Daniel, 67, St. Matthew, Indianapolis, Dec. 24. Husband of Karen Gallagher. Father of Julie Hatfield, Jean Havlin, Susan Tyler, Katie, Sara, Joe and Steve Gallagher. Brother of Irene Woolen, Dick and Joe Gallagher. Grandfather of 11.

GOLDMAN, Charlotte (Nagy), 81, Sacred Heart, Clinton, Dec. 30. Wife of Norm Goldman. Mother of Denise Casper, Rosemary Iacoli, Peggy May, Susan Pugh, Liz Robinson, Janice Thompson, Jim Goldman and Martin Nagy. Grandmother of 16. Great-grandmother of 12.

HAMMETT, Juanita, 87, Our Lady of Perpetual Help, New Albany, Nov. 4. Mother of Patricia Mader. Grandmother of three. Great-grandmother of three.

HAPAK, Dr. Francis M., 81, St. Luke, Indianapolis, Jan. 4. Husband of Charlotte Hapak. Father of Holly Betz, Madeline Osborne, Tracy Schick, Charlotte Shaut, Susan, Haydon and Mark Hapak. Brother of Violet Pykosz.

HAYDEN, Mattie C., 93, St. Joseph, Corydon, Nov. 16. Mother of Delbert, James and Larry Hayden. Grandmother of nine. Great-grandmother of 14.

HOLMAN, David C., 63, St. Mary, Greensburg, Jan. 4. Husband of Donnalene Holman. Father of Sheila Allen, Kristina Bowling, Michelle Doll, Cher Meehan, Rhonda and John Holman. Brother of Patricia Ann Fife. Grandfather of nine.

HOOD, Robert E., 57, St. Mark the Evangelist, Indianapolis, Dec. 23. Stepson of Chuck and Olive Crawford. Half-brother of Mary Houston and Linda Ragan.

HUBBS, Martina M., 49, St. Paul, Tell City, Dec. 24. Sister of Linda Anderson, Meg Boswell, Kitty Farquhar, Annie Fowler, Sue Masterson, Jane Meek, Vicky Smith, Bea Ann Spahn, Emily Weddle, Bill, Charlie and Mark Hubbs.

HUNTEMAN, Martha E., 87, St. Louis, Batesville, Dec. 30. Mother of Jo Ann Toepter and Robert Huntman. Grandmother of five. Great-grandmother of three.

JONES, Cecilia R., 82, St. Joseph, Corydon, Dec. 2. Wife of Kenneth Jones. Mother of Martha Blaney, Joyce Korte, Doris, Daniel, Gregory and Timothy Jones. Sister of Barbara Beard and Clara Pruitt. Grandmother of 11. Great-grandmother of one.

KAHN, Sharon (O'Neill), 69, Prince of Peace, Madison,

Dec. 21. Mother of Mauara, Maureen, Sharon and Philip Kahn Jr. Sister of Lou Costello, Kay Isleib, Margaret Reese, Eileen, Ed and Kevin O'Neill. Grandmother of four.

LANG, Seivren Anthony, 28, Our Lady of Perpetual Help, New Albany, Nov. 23. Son of Leland and Jeanine Lang. Brother of Tyler Lang.

LEMING, Louise (O'Brien), 88, St. Christopher, Indianapolis, Dec. 15. Mother of John, Richard and Tom Leming. Sister of Richard O'Brien. Grandmother of two. Great-grandmother of three.

LORBER, Dr. James M., 67, St. Joseph, Shelbyville, Dec. 12. Husband of Jerry Marie Lorber. Father of Paula Chapla, Diann, Jon, Michael and Patrick Lorber. Brother of John Lorber. Grandfather of four.

MALANDER, David M., 47, Our Lady of Lourdes, Indianapolis, Jan. 2. Husband of Lori Ann (Hofmeister) Malander. Father of Annie, Katie and Michael Malander. Son of Rosemary and Terry Malander. Brother of Kimberly and Steven Malander.

MARTEL, Camilla A., 90, Holy Family, New Albany, Dec. 29. Mother of Linda Swibold and J. Richard Martel. Grandmother of two. Great-grandmother of one.

MARTIN, Maryellen (Gartland), 89, St. Luke, Indianapolis, Dec. 20. Mother of Margo Bodansky, Mary Ellen Inglis, Mary Nye, Maureen, M. Peter, Michael and Richard Martin. Sister of Kathryn Finneran and Elizabeth Grimes.

MATTINGLY, Harold J., 89, Holy Spirit, Indianapolis, Dec. 12. Father of Danny, James and John Mattingly. Brother of Pauline Mershon, Veronica Zervas, Kenneth and Ralph Mattingly. Grandfather of several. Great-grandfather of several.

McLAUGHLIN, Vincent J., 87, Holy Spirit, Indianapolis, Dec. 12. Father of Helen Hinshaw, James, Robert, Thomas, Vincent and William McLaughlin. Grandfather of 16.

MILEATO, Anna Marie, 84, St. Simon the Apostle, Indianapolis, Dec. 20. Mother of Rosanne Merz. Grandmother of one.

MILLER, Ruby G., 71, St. Luke, Indianapolis, Dec. 20. Mother of Beverly Farra and Sylvia Miller.

MUÑOZ, Eric Isaias Vargas Valero, 27, Christ the King, Indianapolis, Jan. 1. Father of Antonio Muñoz. Stepfather of A'Sean Street. Son of Kim Maria Vargas. Brother of Amanda MacDonald and Daniel Melton. Grandson of Shirley Vargas.

PAPPIN, Phillip J., 82, Holy Family, Richmond, Dec. 2. Father of Lisa Johnhting and Vincent Pappin. Brother of Helen Smarrelli. Grandfather of five.

PIOTROWSKI, John, 25, Our Lady of Perpetual Help, New Albany, Dec. 26. Son of John Piotrowski and Rachel Carlock. Brother of Cassie Piotrowski. Grandson of Jack and Joan Carlock, Charles Piotrowski and Casimer Rompala.

PROCTOR, Dorothy C., 91, Our Lady of Perpetual Help, New Albany, Dec. 18. Mother of Walter Proctor Jr. Grandmother of two. Great-grandmother of two.

REEVES, Ronald D., 58, St. Malachy, Brownsburg, Oct. 25. Father of Andrea

Vaught. Son of Margaret Morgan. Brother of Rita Burger, Richard and Roger Reeves. Grandfather of three.

RESSLER, Charles F., 89, Sacred Heart of Jesus, Indianapolis, Jan. 2. Brother of Dorothy Ingels and Betty Kulczak.

RIDER, Daniel Lee, 65, St. Mary of the Immaculate Conception, Aurora, Dec. 13. Husband of Eileen (Etter) Rider. Stepfather of Suzie Blair, Beth, David and Rick Cameron. Brother of Mona McAdams, David and Leo Rider. Grandfather of three.

RISSELMAN, Hazel A., 92, St. Gabriel, Connerville, Dec. 17. Sister of Mary Mabel Jones, Charles and Kenneth Risselman.

ROBINSON, Margaret A., 96, St. Paul, Tell City, Dec. 19.

RODGERS, Rita J., 71, Prince of Peace, Madison, Dec. 10. Mother of Bernice Craig, Winifred Inskip, Mary Pike and Deborah Rodgers. Sister of Beatrice Smith, Patricia Thomason, Carl and Rudy Forman. Grandmother of nine. Great-grandmother of 12.

ROEDER, Cecelia, 100, Sacred Heart of Jesus, Indianapolis, Dec. 29. Mother of Charles, Donald and Norbert Roeder. Grandmother of 10. Great-grandmother of 14. Great-great-grandmother of one.

SCHNELL, Ollie V., Jr., 74, St. Paul, Sellersburg, Nov. 27. Husband of Sue Schnell. Father of Dianna Moore and Donna Schnell. Son of Barbara Schnell. Brother of Monica Morris, Mary Jo Sheely, Gerald and Robert Schnell. Grandfather of one.

SCHUTZ, Mary Ursula, 88, Our Lady of Perpetual Help, New Albany, Dec. 19. Wife of John Schutz Jr. Mother of Jeanne Brashear, Ivar Zzyznium, Sara and David Schutz.

SEDAM, Ernest, 76, St. Christopher, Indianapolis, Dec. 17. Husband of Clara Sedam. Father of Lori Riley, Renita Seldowitz, Marjorie, Daniel and Thomas Sedam. Brother of Ralph Sedam. Grandfather of six.

SEIFRIED, William H., 92, Sacred Heart, Jeffersonville, Dec. 28. Husband of Catherine Seifried. Father of Cathy O'Bryan and Bill Seifried. Grandfather of nine. Great-grandfather of eight.

SELLMER, Winthrop C., 88, St. Christopher, Indianapolis, Dec. 8. Father of Jeanne Johns, Jim and Joe Sellmer. Grandfather of four.

SHIRLEY, Eleanore A., 79, St. Luke, Indianapolis, Dec. 20. Mother of Karen Shirley. Sister of Ronald Nemece.

SLATTERY, John R., 87, St. Christopher, Indianapolis, Dec. 3. Husband of Elizabeth Slattery. Father of Linda Hagen and Jackie Hokanson. Brother of Donald Slattery. Grandfather of four. Great-grandfather of four.

SLEVIN, John F., 72, St. Roch, Indianapolis, Dec. 3. Father of Debbie Armbruster, Kay Inman, John and Patty Slevin. Brother of Catherine Drown. Grandfather of 10.

SNEDIGAR, William, 79, St. Anne, New Castle, Dec. 25. Husband of Mary H. Snedigar. Father of Melanie, David and Michael Snedigar. Brother of Clara Dean Neal. Grandfather of five.

SPRIGLER, Viola C., 88, Holy Family, New Albany, Dec. 20. Mother of Sherry Geary, Melvin and Richard Sprigler. Grandmother of eight.

Great-grandmother of 11.

STEMLE, Donald Gene, 50, Our Lady of Perpetual Help, New Albany, Dec. 25. Son of Otto and Betty Stemle Sr. Brother of Otto Jr. and Rick Stemle.

STILL, Winifred V., 47, Nativity of Our Lord Jesus Christ, Indianapolis, Dec. 19. Wife of Robert Still. Mother of Jason and Mitch Still. Sister of Thelma Marsh, Carrie, Donald and John McClarnan. Grandmother of one.

SUDING, Leona C., 91, St. Louis, Batesville, Dec. 18. Mother of Virginia Mellene-Steward. Grandmother of four. Great-grandmother of seven.

TEPE, Carol, 69, St. Pius X, Indianapolis, Jan. 4. Mother of Janice Williams. Grandmother of four.

THOMPSON, Karen, 50, Sacred Heart, Jeffersonville, Dec. 19. Wife of Robert Thompson. Mother of Eric and Jason Thompson. Daughter of Mary Weyer. Sister of Cheryl Herrington and Kathy Smith.

THRASH, Gary, 55, St. Christopher, Indianapolis, Nov. 15. Son of Helen Thrash. Brother of Debbie Poole and Judy Yast.

TOSCHLOG, Charles, 79, St. Andrew, Richmond, Dec. 9. Father of Connie Lee Keith and Charles Toschlog. Stepfather of Connie Voiles and Cindy Tucker. Brother of Betty Hart. Grandfather of several. Great-grandfather of several.

TRAGESSER, Marian L., 88, St. Joseph, Shelbyville, Dec. 14. Mother of Bill, Don and Jim Tragesser. Sister of

Providence Sister Dorothy Souigny ministered in U.S. and Taiwan

Providence Sister Dorothy Souigny, also known as Sister Marie Christopher, died on Dec. 12 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 72.

The Mass of Christian Burial was celebrated on Dec. 15 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

The former Dorothy May Souigny was born on Feb. 23, 1934, in Hammond, Ind.

She entered the congregation of the Sisters of Providence on July 22, 1956, professed first vows on Jan. 23, 1959, and professed final vows on Aug. 15, 1964.

During 50 years as a Sister of Providence, she ministered as a teacher and college professor in five dioceses in Indiana, Illinois and abroad in Taiwan.

In the archdiocese, Sister Dorothy taught at Sacred Heart School in Terre Haute from 1959-60 and the former Ladywood Academy in

Holy Cross Brother Keric Dever served in the U.S. and Brazil

Holy Cross Brother Keric Dever, a native of Indianapolis, died on Nov. 23 in Austin, Texas. He was 82 and had been a member of the Congregation of Holy Cross for 62 years.

The Mass of Christian Burial was celebrated on Nov. 26 at the chapel at St. Joseph Hall at St. Edward's University in Austin. Burial followed at Assumption Cemetery on the university grounds.

The former Jerome Patrick Dever was born on Nov. 4, 1924, in Indianapolis. He graduated from Cathedral High School in 1942.

On Jan. 15, 1943, he entered the congregation's St. Joseph Novitiate at Rolling Prairie, Ind.

Leroy Ends. Grandmother of two. Great-grandmother of two.

VERPLANK, Gerald, 73, St. Pius X, Indianapolis, Dec. 14. Husband of Linnea (Hoover) Verplank. Father of Theresa Begert, Catherine Campbell, James and Robert Hoover. Grandfather of eight.

WASHINGTON, William Ray, 55, Holy Angels, Indianapolis, Nov. 25. Husband of Marita Washington. Father of William Washington. Brother of Maria Adams, Cecelia and Randy Washington.

WEATHERS, Melissa Lynn, 38, Our Lady of Perpetual Help, New Albany, Nov. 20. Wife of Thomas Weathers. Mother of Abby and Drew Weathers. Daughter of Cletus Day and Nancy Foster.

WEINTRAUT, Elvin, 93, St. Vincent de Paul, Shelby County, Dec. 17.

WETHERALD-GISLER, Trina S., 45, Holy Spirit, Indianapolis, Dec. 18. Wife of Matthew Gisler Jr. Mother of Sierra Wetherald. Daughter of Dorothy (Monroe) Muffley. Sister of Linda Smith. Grandmother of one.

WICKER, Byron A., 92, Nativity of Our Lord Jesus Christ, Indianapolis, Dec. 18. Husband of Frances Wicker. Father of Carol Deckard and Jeanne Robinson. Brother of Kathryn Sebastian and James Wicker. Grandfather of six. Great-grandfather of 17.

WOHLHIETER, James Michael, 40, Sacred Heart of Jesus, Indianapolis, Dec. 10. Son of James and Pamela Wohlhieter. Brother of Anne Branham. †

Indianapolis from 1965-69.

She also ministered at Providence Self-Sufficiency Ministry in New Albany from 1996-2001 and at the motherhouse from 2001-04.

From 1970-77 and 1984-88, Sister Dorothy taught at Providence College in Taiwan. She served as the congregation's regional superior there from 1979-83.

Also in Taiwan, she ministered at the Maryknoll Clinic from 1983-84 and St. Theresa Opportunity Center from 1989-94.

Sister Dorothy began her prayer ministry with the senior sisters at the motherhouse in 2004.

Surviving are a brother, Donald Souigny of Meridian, Miss., and several nieces and nephews.

Memorial gifts may be sent to the Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

He made his first profession of vows on Feb. 2, 1944, and his final profession of vows on Aug. 16, 1947.

For 33 years, Brother Keric served as an educator or administrator at seven schools operated by the Congregation of Holy Cross.

Brother Keric also volunteered for the foreign missions, and served in Brazil from 1974-85. From 1983-85, he was district superior of the Holy Cross brothers in Brazil.

From 1988-94, he was assistant provincial and steward of the congregation's Southwest Province. †

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Oldenburg Academy of the Immaculate Conception invites applications for the position of Director of Institutional Advancement. This Position is responsible for supervision and implementation of resource development, alumni relations, advertising, and public relations for the school. This position collaborates closely with members of the Administrative Team on all matters of planning, organizing, staff and development of Oldenburg Academy's institutional advancement and reports directly to the President.

Qualifications for this position include: a bachelor's degree, strong interpersonal and communications skills, ability to solicit major gifts directly, excellent organizational, analytical and planning skills as well as excellent writing, editing, and public speaking skills. Ability to motivate others to work together toward a common goal and ability to build consensus among diverse groups for the overall success of the school. Candidate must have a good understanding or some experience with development as related to a non-profit organization. Salary commensurate with experience. Letters of application with salary requirements, resumé and names, addresses, and telephone numbers of three professional references, should be submitted to: Sr. Therese Gillman, OSF, President of Oldenburg Academy, PO Box 200, Oldenburg, Indiana 47036 or E-mail information to tgillman@oldenburgacademy.org no later than January 30, 2007.

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Kim Pryzbylski, Ph.D.
Superintendent of Schools
Diocese of Gary
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Bush's new plan for Iraq draws support, criticism

WASHINGTON (CNS)—A Catholic Army chaplain who was stationed in Iraq and a Christian Iraqi-American military adviser said they stand behind U.S. President George W. Bush's most recent plan to send more troops to Iraq.

But three international policy experts contacted by Catholic News Service sharply criticized the plan and questioned whether it can succeed.

"If this is what the leaders are asking for, then that's what they need," said Father Brian Kane, who served as an Army chaplain for the 67th Area Support Group at Al Asad Airfield, in the Iraqi Al Anbar region.

Father Kane said the White House's goals for the Iraqi government to ease sectarian violence and stabilize the country are "a positive step" and a "healthy direction."

The Iraqi government "needs to show the world that they are capable of taking care of their own country," he said.

Using such goals, about which Bush did not elaborate, will enable Americans to evaluate the Iraqi government's progress, and they also act as "a reassurance to the U.S. people that we are preparing to turn things over to the Iraqis," he told CNS in telephone and e-mail interviews on Jan. 10 and 11 from Wahoo, Neb., where he has been a teacher at St. John Neumann High School since he returned from Iraq in September.

Father Kane said he believes "when a nation is at war it should not be divided in its resolve to support the troops who are in harm's way."

In his address to the nation on Jan. 10, Bush made no specific mention of penalties for Iraqi Prime Minister Nouri al-Maliki for promises not kept. Bush said he plans to send 21,500 extra troops to Iraq, but he set no time limit for the deployment or for when he plans to totally withdraw troops.

Pauline Jasim, a military bilingual and bicultural adviser in Baghdad, Iraq, said it was "about time Washington realized the [number of] troops were never enough, and more troops are needed in Baghdad."

The Iraqis, particularly in Baghdad, "were ecstatic when more troops were transferred to Baghdad last August; they had hoped Baghdad would be cleaned up," she told CNS in an e-mail on Jan. 10.

However, Jasim said Iraq has "lost all hope in its government, coalition forces and the world."

"The secular and the educated population has fled. ... They have become the most hopeless people in the world, stranded in the neighboring countries," she said.

Jesuit Father Drew Christiansen, editor of the national Catholic magazine *America* and director of the U.S. bishops' Office of International Justice and Peace from 1991-98, said the plan "seems to me too light on the troops" to achieve the goal of sufficient security for a transition to Iraqi control.

More importantly, "it ignores the diplomatic elements altogether," he said.

He said in Bosnia-Herzegovina the allied forces sent in one soldier for every 50 civilians to establish security. Increasing U.S. forces in Iraq from about 130,000 to 150,000 does not come close to the ratio needed, he said, noting some have estimated it would take about 350,000 to 400,000 for an effective occupying force.

The expansion will come by extending current troops' stays and sending others back into Iraq early, he said, and "the military is being stretched extraordinarily thin."

He said the Bush plan ignores the Iraq Study Group's call to look at the situation in Iraq as a regional problem, and the administration continues to try to isolate Iran and Syria, two major actors in the region, instead of drawing them into



President George W. Bush shakes hands with a U.S. soldier before departing from Fort Benning, Ga., on Jan. 11. Bush's visit came one day after he announced that the U.S. would put an additional 21,500 troops in Iraq.

diplomatic negotiations.

Maryann Cusimano Love, a professor of politics at The Catholic University of America in Washington, and an expert on terrorism, said on Jan. 11, "This is primarily a political battle about winning hearts and minds. And the military measures that he presented last night don't do anything to address the underlying problems in Iraq and, I'm afraid, are unlikely to succeed."

She called it a belated response to the problem that not enough troops were committed in 2003.

"It's four years too late," she said. "I think he recognizes now that there should have been more troops at the get-go, but that doesn't mean that more troops are the answer now."

She said Bush's claim that an additional 21,500 troops will provide enough force to hold neighborhoods once they are cleared "is simply factually incorrect. When you look at the size of the Iraqi population and the size of the insurgency versus the size of U.S. troops, this just doesn't add up. We had a much more intensive commitment in Kosovo, and that was a long, hard row."

Gerard F. Powers, director of policy studies at the University of Notre Dame's Kroc Institute for Peace and head of the bishops' Office of International Justice and Peace from 1998 to 2004, said there "are some positive proposals" in the Bush plan and "the stated goal is the right

one—a united, stable, nonsectarian government."

But he said the "modest increase in troops" announced by Bush is another case of "willing the ends but not the means."

"We're in a real hole" because the United States does not have the troops needed to establish security for civilians in Iraq, he said.

"It would only be feasible if the United States were able to convince other nations, get the international community involved in a serious way. And it's probably too late for that," he said.

Powers said the United States incurred "serious obligations to the Iraqi people" when it invaded and occupied their country, and he does not see that issue given sufficient emphasis in the current U.S. debate over the course of American action.

The discussion should focus on "what is our obligation to the Iraqi people, not just what is our security interest," he said.

Jasim told CNS: "The havoc we see is partly the result of the mistake upon mistake that has been done since the days of the CPA [Coalition Provisional Authority, or the transitional government in Iraq]. The tragedy is that Iraqi-Americans were here [in Iraq] to advise the coalition, but their advice was not heeded."

"Even now, the Iraqi-Americans struggle to make their voices heard by the decision-makers," she said. †

'I think [Bush] recognizes now that there should have been more troops at the get-go, but that doesn't mean that more troops are the answer now.'

— **Maryann Cusimano Love, professor of politics at The Catholic University of America**

Classified Directory, continued from page 18

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**Ed Isakson
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Archdiocese of Indianapolis
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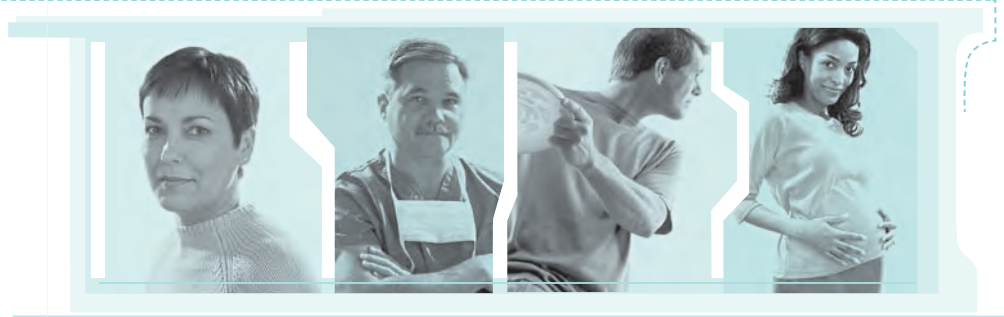
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