



The

Criterion

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Pope's first encyclical nearing release, say Vatican officials

VATICAN CITY (CNS)—After a number of revisions, Pope Benedict XVI's encyclical on love, charity and Christianity was being prepared for release in mid-January, Vatican officials said.

One source said Jan. 17 that translation work on the encyclical had just been completed that day because of delays caused by changes



Pope Benedict XVI

in the text.

The encyclical, the first by the new pope, is titled "*Deus Caritas Est*" ("God is Love"), words taken from the first letter of St. John.

Vatican sources described the text, about 50 pages in all, as a spiritual reflection on Christian love and erotic love, the Church's work of charity and its mission to announce Christ.

The source who spoke on Jan. 17 said that an earlier version of the encyclical was circulated to Vatican departments and a small number of theologians last fall, resulting in a significant number of suggested changes. Subsequent editing of

the text included wording modifications, new explanatory sections and revision of the conclusion, he said.

According to the Italian news agency ANSA, the encyclical begins with the words of St. John's letter—"God is love, and whoever remains in love remains in God and God in him"—and says they clearly express the centrality of the Christian faith, the Christian image of God, and the vision of man and his path.

The encyclical, according to ANSA, warns that in contemporary society erotic love is losing the connection to the self-sacrificing spiritual love proposed by Christianity, resulting in sexual

degradation.

The complete text of the encyclical was expected to be published as a supplement to Italy's most popular Catholic magazine, *Famiglia Cristiana*, in its Jan. 25 issue.

On Jan. 23, the Pontifical Council Cor Unum, the Vatican agency that coordinates charity activities, was hosting a major Vatican conference that was expected to examine Catholic charity operations in light of the papal encyclical.

German Archbishop Paul Cordes, president of Cor Unum, was said by sources to have had a key role in preparation of the encyclical. †



Mary Ann Gilbert, a resident of a group home for disabled adults in Indianapolis, prepares to receive Communion from deacon candidate Tom Ward, a member of St. Simon the Apostle Parish in Indianapolis. Ward, who makes Communion calls as part of his pastoral formation for the diaconate, said that in the ministry he finds "great joy in bringing Christ" to the Catholic residents of group homes in the parish.

Archbishop: Death penalty fails to bring closure

By Mary Ann Wyand

More than 35 state legislators heard Archbishop Daniel M. Buechlein and two prison chaplains explain why the Catholic Church opposes capital punishment during a Jan. 12 luncheon sponsored by the Indiana Catholic Conference in downtown Indianapolis.

Archbishop Buechlein was joined by Holy Cross Father Thomas McNally, who is in residence at St. Adalbert Parish in South Bend, Ind., and Deacon Malcolm Lunsford of Merrillville, who minister as chaplains at the Indiana State Prison in Michigan City, Ind.

Archbishop Buechlein told the legislators that the Catholic Church cares about convicted murderers incarcerated on death row in state and federal prisons because Jesus—who founded the Church more than 2,000 years ago and served a brief time in prison in Jerusalem—preached the Gospel of reconciliation and mercy.

"That's my starting point for reaching out to those condemned to die at the hands of the government, be that federal or state," the archbishop said. "I have come to know several of the men on death row at the federal penitentiary in Terre Haute. You may or may not recall that I received one of them into the Catholic Church. I gave the sacrament of confirmation to a

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Pastoral ministry assignments help deacon candidates grow

By Sean Gallagher

The archdiocesan deacon formation program is designed to help the 25 deacon candidates come to know the sacramental identity that they will take on if they are ultimately ordained.

According to the Holy See's 1998 *Basic Norms for the Formation of Permanent Deacons*, ordination to the diaconate conforms those ordained "to Christ who made himself the deacon, or servant, of all" (7).

Benedictine Father Bede Cisco, director of the archdiocesan Office of Deacon Formation, oversees the formation program in which the deacon candidates participate and thinks that it will help them gradually take on this identity.

The program has four interrelated components dealing with human, intellectual, spiritual and pastoral formation.

In pastoral formation, the candidates participate in different ministries in

archdiocesan parishes, agencies and other places, such as hospitals or jails.

"It begins to build a knowledge base for them in the practice of ministry," Father Bede said. "They're, by and large, practically oriented men so they want to know how to do different [ministries]. By doing them and having some help from their pastor or supervisor, they get some direction on how to do that."

Deacon candidate Steve Hodges, a member of SS. Francis and Clare Parish in Greenwood, has experienced how his current pastoral ministry assignment at the Johnson County Jail in Franklin is related to his intellectual formation.

"It's helped me take some of the things that we've been taught and apply it in a practical way instead of just repeating things back," he said.

Father Bede also spoke about how the candidates' ministry assignments are connected to their human formation, saying that it helps them to become more "compassionate and attentive ministers to

people in different situations."

Hodges said that his ministry of leading jail Communion services has helped him both appreciate those whom he is serving and grow in his own right.

"Sometimes I'm really humbled when I come out of that prayer service at the faith that these men have," he said. "They're kind of at wits' end, and they're kind of hanging on to the end of the rope. It's amazing how many of these guys have hope, and they're leaning on Christ to get them through it."

Deacon candidate Tom Ward, a member of St. Simon the Apostle Parish in Indianapolis, said his ministry of taking Communion to group homes in the parish where disabled adults live has helped him grow spiritually.

"It enhances my appreciation for the Eucharist," he said. "When I get to visit with [them], and I can see these people who are seriously disadvantaged and see them have even the slightest

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second man on death row, and I have prayed with several others who are there.”

Archbishop Buechlein said he believes “these men and others on death row are and were truly trying to be repentant.”

He said this brings to mind questions in his own heart about what good is being accomplished or can be accomplished by executing people who are repentant or by executing those who are not repentant, thus depriving them of the possibility of remorse.

“The Church does not question in principle the state’s right to impose the death penalty in order to protect its citizens,” the archbishop said, “but the Church does not believe that this right needs to be exercised at this time because the state has at its disposal an alternative way to protect society—that is, life imprisonment without the possibility of parole.”

After meeting some of the men incarcerated on the federal death row at the U.S. Penitentiary in Terre Haute, the archbishop said he believes the death penalty does more harm than good.

“I think the death penalty feeds a frenzy for revenge while giving no demonstrable proof that we are deterring violence,” he said. “Revenge does not liberate the family of victims nor does it ennoble the victims of crime. Only forgiveness liberates.”

Society must never forget the victims of crime and their bereaved loved ones, he said, but “I think a truly honorable memorial to victims of violent crime is to choose life rather than death.”

Deacon Lunsford, a permanent deacon of the Diocese of Gary, said Gary Bishop Dale J. Melczek asked him to minister to offenders at the state prison nearly six years ago.

“I spend a good deal of time on death row and I know every man there,” Deacon Lunsford said. “I’ve known every man that has been executed in the state since mid-2000, and this includes Harley

Roach, who hung himself on [Jan. 10] to avoid the death penalty.”

Deacon Lunsford said he brings Communion to all the Catholic men on death row and also is available to listen to and talk with any inmate regardless of their religion.

“When Gregory Scott Johnson was executed last May, I was with him as was Father McNally,” he said. “It hurt because, as I told his family at the funeral in Anderson, Greg was not the same person that we killed who did the crime some 20 years previously. Killing Greg solved nothing. The victim’s family members are still angry, and they will never have any closure. The only way you can have closure, I am convinced, is through forgiveness.”



Deacon Malcolm Lunsford

Driving legislation for immigrants to be addressed

By Brigid Curtis Ayer

As immigrants pour into Indiana to fill the labor shortfall, the Indiana General Assembly will consider legis-



lation granting the undocumented immigrants driving privileges—legislation the Indiana Catholic Conference has marked as a priority issue this year.

Rep. John Aguilera (D-East Chicago), author of one of the driving privileges proposals, said the purpose of House Bill 1357 is to create a new category of driving privileges in



Rep. John Aguilera

Indiana known as a driver’s certificate.

“It is primarily for those who are undocumented—without a Social Security number—but who live and work in our state. It does not allow them to board a

plane. It does not further their immigration status,” Aguilera said.

“The reality of this issue is we have an immigrant community living, working and paying taxes in our state,” he continued. “This bill simply gives them a valid way to move around the state. We’re really trying to take care of a public safety issue.”

House Bill 1357 is modeled after Utah’s driving privileges law and, if passed, the driving privilege would only be valid in Indiana.

“It became clear when the federal government enacted the Real ID Act that immigrants would not be able to

get a driver’s license without a Social Security number,” said Aguilera, who is a member of St. Stanislaus Parish in East Chicago, Ind., in the Gary Diocese. The Real ID Act set guidelines for undocumented immigrants regarding driving privileges.

When asked about opposition to the legislation, the representative said, “Those who are anti-immigration see this as a step furthering immigration status, but that’s a federal issue, not a state issue. While I support tightening of immigration controls, Indiana’s not a border state.”

“We’re just dealing with reality and trying to tackle a state issue by giving those already living here a valid way to drive,” Aguilera added.



Rep. Mike Murphy

Rep. Mike Murphy, (R-Indianapolis) who has authored a similar driving privileges proposal—House Bill 1310—said his bill attempts to do two things.

“First, to recognize the reality of the many immi-

grants we have here working in our community, but who do not have the legal documentation to obtain a driver’s license to drive to work,” said Murphy, who is a member of St. Jude Parish in Indianapolis.

“Secondly, it is to solve a problem by providing an opportunity to qualify for a driving certificate as long as they first take a written and driving test and have valid insurance.”

Regarding opposition to the driving privileges concept, Murphy said, “You’re always going to have opposition to a group of people who look different or speak a different language. This is a classic example of the ‘Know Nothing’

thinking of the 1850s. There will always be a remnant of this ‘Know Nothing’ mentality. Even though we are a country of immigrants, there will always be a group of people who will do anything to make the immigrants not welcome.”

House Bills 1310 and 1357 have been assigned to the House Committee on Public Safety and Homeland Security. Rep. Bill Ruppel (R-North Manchester) chairs the committee. Murphy said he is hopeful the bill will pass this year.

Benedictine Sister Karen Durliat of the Guadalupe Center in Huntingburg, a ministry of the Evansville Diocese which serves the Hispanic community, said she knows there are a lot of people who can’t obtain a driver’s license because they are not legal immigrants.

“The driver’s certificate program would be a great help to those who need to drive to work, to English as a second language class or to take their children to school,” Sister Karen said.

A February 2005 report to the Indiana Commission on Hispanic/Latino Affairs (ICHLA) submitted by the subcommittee on the driver’s license issue noted, “Problems resulting from not licensing drivers include increased insurance rates, greater risk of accidents, and higher costs of policing roads and highways, negatively impacting all.”

The subcommittee concluded in their report that access to driving privileges “will make Indiana a safer, more attractive state for growth of business, tourism and families.”

For more information about the Indiana Catholic Conference and its legislative updates, log on to www.indianacc.org.

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

To consider the true cost of the death penalty, Deacon Lunsford said, people must also remember the hardship that it places on the offender’s family as well as Department of Corrections employees and other inmates.

“In dollars and cents, it’s much more reasonable and much less expensive to house a person for the rest of his life than it is to execute him,” he said, citing the Access Indiana Web page link to the Department of Corrections.

“Anger is self-fulfilling,” he said. “It feeds on itself and continues to grow.”

The state executed five men last year, Deacon Lunsford said. “I can tell you that on the day of an execution and the days leading up to it, there’s an unnatural sense of quietness [in the prison]. Some corrections officers would come to me and ask me to pray with them to help them through this period. These are good people. They’re just doing their jobs. Many of them do not support the death penalty, but

they’re reluctant to talk about it to anyone other than clergy.”

Deacon Lunsford said the U.S. joins China and Iran on the list of countries that still administer the death penalty.

“Within the United States, only about 30 states still use the death penalty,” he said. “New Jersey just voted a moratorium against it. It’s time for us to take another look at what we do in Indiana. We need to take a serious look at life imprisonment without the possibility of parole as a replacement for the death penalty. There are men in prison living useful lives behind bars, and for those who cannot adjust, ... there are lock-down units where they can be controlled.”

Father McNally, who has ministered as a volunteer chaplain at the state prison for three years, said he celebrates Masses for the inmates and visits offenders who are incarcerated in lock-down units.

“Indeed, they have committed terrible crimes,” Father McNally said. “I have the

utmost sympathy for the families of their victims, but the men on death row are not monsters. They are human beings entitled to our concern and, yes, love because they are the precious children of their Creator.”

Father McNally said he spent time with three death row inmates immediately before their execution and witnessed two executions.

“In all three cases,” he said, “the men have shown not only courage in the face of their impending death, but obvious signs of repentance for what they have done. During their long years on death row, they have more than enough time for conversion of heart, and many experience exactly that.” †

Correction

In the Jan. 13 edition of *The Criterion*, the name of Mary Tietz, a resident of St. Paul Hermitage in Beech Grove, was misspelled in a photo caption on page 13. †



1/20/06

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Students, seminarians and adults to attend March for Life

By Mary Ann Wyand

The Archdiocese of Indianapolis is sending four busloads of high school students, collegians, seminarians and adult chaperones on a three-day pilgrimage to the 33rd annual Rally and March for Life on Jan. 23 in Washington, D.C.



Sister Diane Carollo

The theme for this year's march is "Roe vs. Wade Violates the American Way."

Servants of the Gospel of Life
Sister Diane

Carollo, director of the archdiocesan Office for Pro-Life Ministry, said 216 participants from most of the 11 deaneries and diocesan high schools are traveling on the archdiocesan buses.

The archdiocesan pilgrims will wear black sweatshirts that say "33 years defending life—Archdiocese of Indianapolis."

Sister Diane said Roncalli High School in Indianapolis is sending one bus and Father Gregory Bramlage, pastor of four parishes in the Batesville Deanery, has organized three buses for teenagers from St. Nicholas Parish in Ripley County, St. Maurice Parish in Decatur County, St. John the Evangelist Parish in Enochsburg and St. Anne Parish in Hamburg.

Four diocesan priests will serve as pilgrimage directors on the archdiocesan buses and assist the youth ministry coordinators who will serve as bus captains.

The pilgrimage directors are Father Robert Robeson, archdiocesan director of youth and young adult ministry and director of the Bishop Bruté House of

Formation at Marian College in Indianapolis; Father Jonathan Meyer, assistant director of youth and young adult ministry for the archdiocese and associate pastor of Our Lady of the Greenwood Parish in Greenwood; Father Eric Johnson, archdiocesan vocations director; and Father Shaun Whittington, associate pastor of St. Monica Parish in Indianapolis.

"The priests will set the spiritual tone for the pilgrimage," Sister Diane said. "They will lead the students and chaperones in prayer, reflection and the rosary."

Father Meyer asked Catholics in central and southern Indiana to pray the rosary with the pilgrims during their trip to and from the nation's capital. He said the pilgrimage directors on the archdiocesan buses will lead rosaries at 7:30 p.m. on Jan. 21 and Jan. 23.

"The March for Life is a life-changing pilgrimage," Father Meyer said. "Our hope is to save lives through our prayers, sacrifices and witness. One way we do this is through the intercession of Mary. When we are united in praying the rosary, we implore God with our Mother to hear our prayers. There is real power in this form of prayer."

Sister Diane said Archbishop Daniel M. Buechlein will not be able to participate in this year's march and rally in Washington due to a scheduling conflict.

She said two seminarians from Saint Meinrad School of Theology and 10 seminarians from the Bishop Bruté House of Formation are participating in the pro-life pilgrimage as well as other Marian College students and collegians from Ball State University in Muncie, Ind.

"The participation of the youth from the archdiocese at the Rally and March for Life in Washington, D.C., is most important because it trains them to

assume an active role in ushering in a culture that supports and respects human life from the moment of conception," Sister Diane said. "The pilgrimage experience includes prayer, sacrifice, supplication and celebration of the sacraments during the trip. These spiritual experiences reinforce the idea that the battle against the culture of death and legalized abortion must first be waged on the spiritual plane."

The pro-life pilgrimage begins with Mass at 5 p.m. on Jan. 21 at SS. Peter and Paul Cathedral in Indianapolis. The group then departs at 7 p.m. from the Archbishop O'Meara Catholic Center in Indianapolis.

On Jan. 22, the pilgrims will arrive in Washington at about 8:30 a.m., then tour historic sites and participate in the National Mass for Life at 8 p.m. at the Basilica of the National Shrine of the Immaculate Conception adjacent to The Catholic University of America.

On Jan. 23, they will begin the day at 8 a.m. with Mass at the Franciscan Monastery in Washington, then participate in the noon rally at Seventh Street and the National Mall followed by the 1 p.m. march to Capitol Hill.

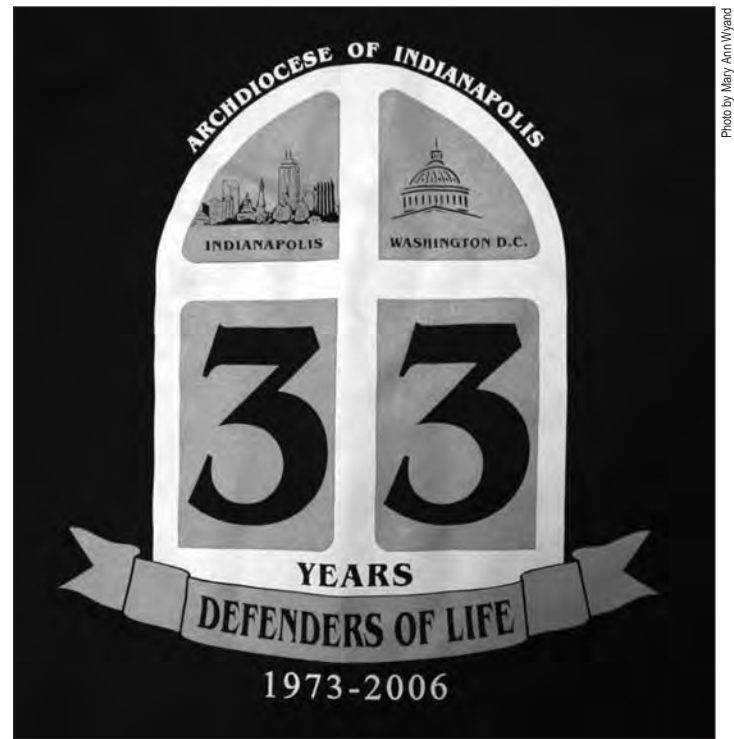


Photo by Mary Ann Wyand

The 216 archdiocesan pilgrims will wear black sweatshirts that say "33 years defending life—Archdiocese of Indianapolis" during the annual March for Life in Washington, D.C.

Again this year, Right to Life of Indianapolis will sponsor an interdenominational Memorial Service and Walk for the Unborn at 2 p.m. on Jan. 29 at the auditorium of the Indiana War Memorial, 431 N. Meridian St., in Indianapolis. The service is free and open to the public.

"We hope to provide an opportunity to commemorate [the lives of] all the unborn who have died since *Roe vs. Wade*," said Holy Rosary parishioner Lauren Senac of Indianapolis, the office manager of Right to Life of Indianapolis, who is coordinating the annual pro-life memorial observance. †

Criterion Web site grows during first year, launches new blog

By Brandon A. Evans

In the year since *The Criterion Online Edition* was launched on Jan. 13, 2005, many new features have been added, and another major component has just been created.

During its first year, the online edition has garnered about 75,000 visitors who have collectively looked at more than a quarter million pages.

The Web site has served as a place for access to more local photos and videos, an option for breaking news stories and as a resource for extended national and world news coverage.

The major events that the online edition provided unique coverage for included the death of Pope John Paul II, the election of Pope Benedict XVI, the archdiocesan pilgrimage to World Youth Day, the untimely death of Father Justin Martin and the archdiocesan Year of the Eucharist celebration.

Now there are two new ventures for the Web site.

First is *The Criterion Online Blog* (www.criteriononline.blogspot.com), which will serve as a single location to not only learn about the latest news locally, nationally and internationally, but also to make comments on various posted stories.

A "blog" is a shortened term for "Web log," which is a regular series of messages posted on a Web site—sort of like an ongoing journal.

In the case of *The Criterion Online Blog*, several staff members will post each day; for instance, a reporter may post a link to a Catholic news story from Ohio, or the online editor may link to a breaking news story from the archdiocese.

Many of the posts will also offer readers the chance to click a button and send the online editor comments to be added to each news story.

The *Criterion* staff members who will

be posting on the blog are Brandon A. Evans, online editor; Mike Krokos, editor; Mary Ann Wyand, senior reporter; Sean Gallagher, reporter; and Greg Otolski, acting director of communications.

The Criterion is also offering, for the first time, a complete digital archive of its 2005 issues on CD.

The disc includes all the local news stories and coverage from last year as well as an abundance of photos, all of Archbishop Daniel M. Buechlein's columns—in text and audio format—and viewable versions of each edition of the newspaper as they appeared in print.

The disc is based on the coverage

provided online, and can be ordered for \$5 by logging on to www.archindy.org/cd or calling 317-236-1577.

The year ahead also promises more improvements to *The Criterion Online Edition*.

It will be part of a massive redesign of the whole archdiocesan Web site (www.archindy.org), which will be happening throughout this year with a launch most likely in the summer.

(To view our online edition, log on to www.CriterionOnline.com. Any questions or comments may be e-mailed to webmaster@archindy.org.) †

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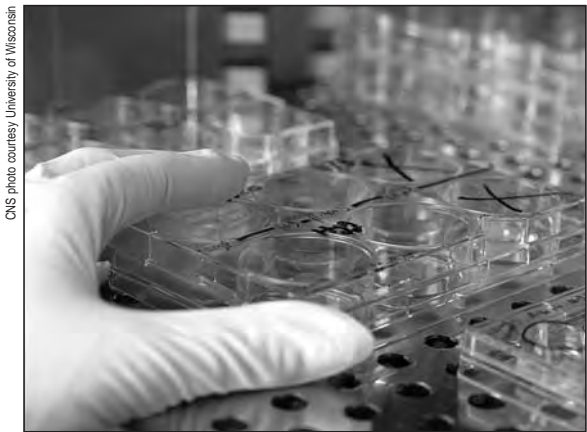




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Editorial



A researcher handles culture trays containing human embryonic stem cells in a lab at the University of Wisconsin-Madison.

Stem cell research

The scientific world, as well as those who have been campaigning for the use of embryos for stem-cell research, was shocked back in December when Dr. Hwang Woo-suk admitted that some of his research had been fabricated.

The South Korean veterinarian had become a national hero when he claimed last March, in *Science* magazine, that he had cultivated stem cells from a cloned human embryo. He followed that up in the June 17 issue of the magazine with the claim that he had created 11 stem-cell lines genetically linked to his patients.

Dr. Hwang has been disgraced, and the whole episode shows how eagerly some people have been for some kind of breakthrough that might result in the use of embryonic stem cells to cure all kinds of diseases, such as Parkinson's and diabetes. The South Korean government had given Hwang a \$25 million grant, and he apparently felt that he had to come up with something after 10 years of research.

There has been a race among scientists to be the first to prove that embryonic stem cells and human cloning can result in those medical breakthroughs that they are convinced are possible. It's the same belief that convinced voters in California to approve what was known as Proposition 71, an amendment to the California constitution and a \$3 billion bond measure to support embryonic stem-cell research.

The fact is that there remains no proof that embryonic stem cells are the panacea that many people think they will be. The Catholic Church opposes

this research because it always results in the death of the embryo. The Church accepts the biological truth that an embryo is human life and it teaches that all human life is sacred.

Meanwhile, there have been numerous advances in research using what are known as adult stem cells, including those taken from bone marrow and umbilical-cord blood. These experiments don't result in the death of an embryo. It would seem natural that this is where efforts should be made.

It was encouraging, therefore, that Congress approved, and President Bush signed, legislation that established a national program to promote the use of stem cells from umbilical-cord blood. The U.S. House of Representatives approved the bill last May by a vote of 431-1 and the Senate approved it by unanimous consent on Dec. 16.

There is also the possibility that another approach might work. Dr. William Hurlbut, a bioethicist at Stanford University, proposed what he called altered nuclear transfer, a process that would use embryo-like stem cells without actually creating or destroying embryos. That led to another proposal, by Dr. Robert George of Princeton and Dr. Markus Grompe of the Oregon Stem Cell Center, for what they called oocyte-assisted reprogramming—a variation of Hurlbut's proposal. Catholic, Protestant and Jewish theologians have promoted their proposal.

We hope that, now that Hwang has been discredited, research in the future will be done without the killing of embryos.

— John F. Fink

Middle East conflict

How quickly things can change in the Middle East.

In our Dec. 23 issue, we expressed "cautious optimism" that some kind of peace might come in the Holy Land. Israeli Prime Minister Ariel Sharon's massive stroke quickly put an end to that optimism.

That throws politics in Israel into a real mess. Perhaps Ehud Olmert will be able to take over Sharon's Kadima Party, win the elections in March and continue Sharon's policies that could result in a Palestinian state. Olmert, a former mayor of Jerusalem, was—like Sharon—originally a hardline hawk, but he too came to realize that peace

requires a Palestinian state.

But it's not just Israeli politics that make us pessimistic. Events among the Palestinians have been even more chaotic. Mahmoud Abbas has been completely unable to control the Palestinian extremists, and there's now every indication that his Fatah Party will lose the Jan. 25 elections. Hamas, which remains determined to destroy Israel, has won the allegiance of many Palestinians by operating social welfare agencies.

It would be a tragedy if Hamas wins a majority of the seats in the Palestinian parliament.

— John F. Fink

Making a Difference/Tony Magliano

Reporting back on Wal-Mart

A few months ago, I wrote about three Bangladeshi garment workers whom I heard speak at St. Joseph's University in Philadelphia. They explained that they were forced to sew garments in hot factories with poor ventilation, 14 to 18 hours a day, six to seven days a week, for approximately 17 cents an hour.



I asked readers to write to the chief executive officer of Wal-Mart, Lee Scott, requesting that he use his considerable influence to help improve the miserable wages and inhumane conditions endured by workers in factories producing goods sold by his corporation.

Specifically, the National Labor Committee asked us to urge Wal-Mart to take steps with these factories to ensure that all garment workers receive one day off a week, three months paid maternity leave, humane working conditions and 20 cents more for each garment they make.

I requested readers to send their letters to me so that I could forward them in bulk to Scott. Realizing that most people—even concerned people—do not write letters to legislators or corporate CEOs, I expected to receive only about 30 letters.

Wow! Was I surprised! More than 700 schoolchildren, elderly folks, priests, sisters, brothers, teachers, doctors, business leaders and homemakers responded. After reading every single heartfelt letter, I mailed them off to Wal-Mart and awaited a response.

Early in the new year, Beth Keck, Wal-Mart's director of international corporate affairs, called me. And now I am reporting back to you as I promised.

Letters to the Editor

Why latest Vatican instruction was needed

This letter is in response to the two letters that were published in the Dec. 9 issue of *The Criterion*. Both letters made a good point: What is the purpose of the Vatican-issued document, "On Priesthood and Those With Homosexual Tendencies," if priests are supposed to be celibate anyway?

My understanding of the document is that it excludes from the priesthood only those who are unable or unwilling to control their homosexual desires. Those who have passing moments of temptation, but do not entertain immoral thoughts, would be considered "in control."

So why is there a need for this document? Perhaps the reason it bears such importance is this: A homosexual priest that acts on his desires not only breaks his vow of celibacy, but also violates the natural order of sexuality. If priests are meant to be our spiritual fathers and, therefore, an example to all biological fathers, ought not their desires be naturally ordered for their ministry to be most successful?

A priest must be able to relate properly to both sexes. As the document outlines, homosexuality, since it is disordered, affects, in some way, this ability to relate to others properly.

One of the letters also stated: "I continue to be confused ... that homosexual acts are sinful because they are 'closed to the transmission of life,' at the same time putting ... approval on sexual acts involving infertile couples."

Abraham's wife, Sarah, and Elizabeth, mother of John the Baptist, were both thought to be barren. However, "nothing will be impossible for God" (Lk 1:37). Even if an act is seemingly sterile, there may still be a possibility, if it is within

Keck said there are 200 auditors working to ensure that factories contracting with Wal-Mart are in compliance with their own national labor laws.

However, Barbara Briggs, senior associate for the National Labor Committee, told me that this auditing has no transparency. "It is completely under the control of Wal-Mart, and it is not published," she said.

By conducting off-site interviews with workers, "we have learned that these factories often have serious human rights violations," said Briggs, explaining that it is quite common for workers to labor 70 hours a week; many work between 80 and 100 hours. Because workers are paid on average 17 cents an hour, they feel compelled to submit to these grueling schedules in order to put food on the table.

When I asked Keck if Wal-Mart would disclose the names and addresses of every factory that produces garments for their stores so that independent investigations could be conducted, she said they are considering it. But she expressed concern over the added administration costs.

Briggs said Wal-Mart has detailed control over its international vendor supply system and that it would be a small cost to reveal who their suppliers are.

Briggs said that it is very important that the public keep up the pressure on Wal-Mart until real change occurs.

To learn how you can continue to help, visit the National Labor Committee at www.nlcnet.org and get on their e-mail list. If you do not have access to the Internet, please call the NLC at 212-242-3002 and ask that information on the Wal-Mart campaign be periodically mailed to you.

Briggs assured me that we have made a difference here. For the sake of these poor workers, let's keep at it!

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

God's will, for a couple to conceive that is a man and a woman.

The sexual act must be open to the "transmission of life," as the letter alludes to. It is obvious that this does not mean that every act must yield a child. An act by a married couple that does not result in a new life despite their fertility is not a sinful act. Therefore, being open to the transmission of life has only partially to do with the fertility of the couple.

What then does it mean to be open to the transmission of life? This does not mean that the couple must be fertile, only that they do nothing to hinder the fertility of the act. A homosexual act, by its very nature, is closed to life because it is not between a man and a woman.

In *Humanae Vitae*, Pope Paul VI wrote, "[Married love] is a love which is total." This means the gift of self that occurs in the sexual act must be complete. An infertile couple still exchanges all that the two have with one another. A homosexual act cannot be a complete gift of self because the gift of fertility cannot be exchanged between the individuals.

George Rahman, Terre Haute

Letters Policy

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

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

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

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

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

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Thanks to all who volunteer their services to the Church

I suspect more Colts paraphernalia was part of last Christmas' gift exchange than in previous years. But I doubt that more than one Colts emblazoned bishop's miter was produced and presented as a Christmas gift! Needless to say, there will never be an appropriate liturgical ceremony where it could be worn. It has taken its proud place in my unusual hat collection. I appreciate the ingenuous spirit behind the gift.

Some weeks before Christmas, I wrote about my mom's pineapple fudge and wondered if anyone had a recipe for it. The son of a mother who never wrote down a recipe, of course, would never think of doing a search on the Internet. But other folks did, and I am grateful.

One woman sent a handwritten recipe that sounds very much like my mom's. I think I figured out why mom no longer made the fudge in later years. The recipe calls for lots of white sugar and brown sugar! The kind woman who sent the recipe to the editor of *The Criterion* also wrote: "Good Paper!"—which I appreciate. I send a special thank you to all of you who took the trouble to come to my assistance. The recipes are now part of my collection.

In recent months, more than usual, I have been at Our Lady of Fatima Retreat

House in Indianapolis for various meetings, prayer days and dinners. In every case, the experience was a pleasant one. The staff could not be more accommodating. I also want to say how many people volunteer to help at meals and also help with housekeeping. I am impressed. Needless to say, these folks are not looking for public praise and recognition, but they deserve it.

I was particularly touched that a dad brought his children—a daughter in high school and two boys of grade school age—to help serve an evening meal. I think parents who do that are not only helping a good spiritual cause, but they are also teaching their family to serve others and they lead by example as well. What a good activity for family to share together! I praise all of you volunteers, young and old and all in between.

If we were able to catalogue all the people who serve our parishes, schools and agencies as volunteers, I know the numbers would be truly amazing. Often, this aspect of Christian stewardship—the giving of time and talent—is unsung.

The service offered may be that of helping in the school cafeteria. It may take the form of cleaning the church or chapel. It may be a service of decorating the church for special occasions, or serving as

greeters or ushers, or taking up the collection. Some folks faithfully count the Sunday collection. Some make sure that the sacristy, altar linens, albs and servers' cassocks and surplices are kept in good order. Some folks show up to shovel snow or rake leaves. Some fix meals for the pastor. Some volunteer for youth ministry.

Giving time in prayer is also a wonderful service to the parish. I think of those who faithfully spend an hour before the Blessed Sacrament in church or in an adoration chapel. Hundreds of people pray for us in the name of all of us. Some do so in the wee hours of the night.

Who can estimate the good that is done by women's and men's clubs in our parishes? How about those who volunteer to help with bingo? Or those who invest countless hours in preparation for the annual social?

The Society of St. Vincent de Paul is notable for its volunteer service all around the archdiocese. Some folks volunteer for direct service to the poor. Some work in the warehouses in the background. All

play a part in serving Christ in the poor.

The various councils of the Knights of Columbus not only give time and talent to promoting the cause for human life, but also participate in various other projects that benefit the poor. They deserve our support as well. Recently, representatives of the Indiana Knights made a contribution to the Bishop Bruté House of Formation at Marian College in Indianapolis. It is only one example of many gestures of service.

The Serra Club gives a lot of time to promote religious and priestly vocations—most notable is the time they give to prayer for vocations.

In naming groups, I risk leaving out some that are just as notable for their generous gifts of time and talent. I am thinking of all of the parish and archdiocesan committees, commissions and task forces.

I pray frequently and gratefully for all of you—those known and unknown—who serve Christ among us in unsung ways. You are truly gifts for God and for our Church! May God bless you a hundred-fold! †

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.

Gracias a todos aquellos que prestan sus servicios voluntarios a la Iglesia

Sospecho que el año pasado, más que en años anteriores, los artículos de los Colts formaron parte de los intercambios de regalos. Pero dudo que se haya producido y regalado más de una mitra de obispo adornada con el emblema de los Colts como obsequio de Navidad. Por supuesto, nunca habrá ninguna ceremonia litúrgica adecuada donde pueda utilizarse. Ha pasado a ocupar orgullosamente su lugar en mi colección de sombreros inusuales. Aprecio el espíritu ingenioso que ideó este regalo.

Algunas semanas antes de Navidad, escribí sobre el fudge de piña de mi madre y preguntaba si alguien tendría la receta. Por supuesto, el hijo de una madre que nunca apuntó una receta jamás habría pensado en realizar una búsqueda en Internet. Pero otros lo hicieron y les estoy agradecido.

Una señora envió una receta escrita a mano que se parece mucho a la de mi madre. Creo que entiendo por qué mi madre ya no hacía el fudge en sus últimos años. ¡La receta requiere grandes cantidades de azúcar refinado y azúcar moreno! La amable señora que envió la receta al editor de *The Criterion* también escribió: "¡Excelente periódico!", lo cual le agradezco. Les envió mis agradecimientos especiales a todos aquellos que se tomaron la molestia de ayudarme. Las recetas forman parte ahora de mi colección.

En estos meses he frecuentado la casa de retiro Nuestra Señora de Fátima en Indianápolis, más de lo común, para asistir a diversas reuniones, jornadas de oración y

cenas. En todas las ocasiones, la experiencia ha sido placentera. El personal no podría ser más amable. Asimismo, quiero mencionar a todas las personas que ayudan como voluntarios durante las comidas y también ayudan con la limpieza. Estoy impresionado. Por supuesto que estas personas no buscan elogios o el reconocimiento público, mas sin embargo, lo merecen.

Me sentí particularmente conmovido de que un padre llevara a sus hijos, una niña adolescente y dos varones en edad escolar, para ayudar a servir la comida de la tarde. Creo que los padres que hacen esto no solamente están fomentando una buena causa espiritual, sino que también enseñan a su familia a servir a otros y además los guían con su ejemplo. ¡Qué actividad tan buena para compartir en familia! Aplaudo a todos los voluntarios, jóvenes y ancianos, al igual que a todos los demás.

Si pudiéramos enumerar a todas las personas que sirven como voluntarios en nuestras parroquias, escuelas y oficinas, sé que las cifras serían verdaderamente sorprendentes. Con frecuencia este aspecto del servicio cristiano, la dedicación de tiempo y talento, pasa desapercibido.

El servicio prestado puede ser ayudar en la cafetería de la escuela. Puede tomar la forma de la limpieza de una iglesia o capilla. Quizás sea el servicio de decorar la iglesia para ocasiones especiales, o servir como anfitriones o acomodadores, o recoger la colecta. Algunos compañeros cuentan lealmente la colecta del domingo. Otros se aseguran de que la sacristía, los

manteles del altar, hábitos, sotanas y sobrepellices se mantengan en perfecto orden. Algunos compañeros van a apaleaer nieve o recoger hojas. Otros preparan comidas para el pastor. Otros más prestan sus servicios voluntarios para el ministerio juvenil.

Dedicar tiempo a la oración es también un servicio maravilloso para la parroquia. Pienso en aquellos que pasan una hora ante el Sagrado Sacramento en la iglesia, o en una capilla de adoración. Cientos de personas rezan en nombre de todos nosotros. Algunos lo hacen a altas horas de la noche.

¿Quién puede medir el beneficio que proporcionan los clubes de hombres y mujeres en nuestras parroquias? ¿Y que hay de aquellos que sirven como voluntarios en el bingo? ¿O aquellos que invierten innumerables horas en los preparativos para el evento social anual?

La sociedad de San Vicente de Paul es notable por su servicio voluntario en toda la Arquidiócesis. Algunos compañeros ofrecen su trabajo voluntario para servir directamente a los pobres. Otros trabajan en los depósitos tras bastidores. Todos tienen su papel en la obra de servir a Cristo a través de los pobres.

Las diversas asambleas de los Caballeros de Colón no solamente aportan tiempo y talento para promover la causa de

la vida humana, sino que también participan en numerosos proyectos que benefician a los pobres. Ellos también merecen nuestro apoyo. Recientemente, representantes de los Caballeros de Indiana realizaron una contribución a la Casa de Formación del Obispo Bruté en el Marian College de Indianápolis. Se trata tan sólo de un ejemplo de sus miles de gestos de servicio.

El Club Serra dedica mucho tiempo a la promoción de las vocaciones religiosas y sacerdotales y lo más resaltante es el tiempo que dedican a la oración por las vocaciones.

En la tarea de nombrar grupos corro el riesgo de olvidar algunos que son igualmente insignes por sus generosas donaciones de tiempo y talento. Me refiero a todos los comités, comisiones y grupos de trabajo arquidiocesanos y parroquiales.

Rezo frecuente y agradecidamente por todos ustedes, los conocidos y los desconocidos, que sirven a Cristo entre nosotros de manera inadvertida. ¡Ustedes son verdaderos obsequios para Dios y para nuestra Iglesia! ¡Que Dios los colme de bendiciones! †

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 20

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. Catholic Business Exchange, **Mass**, 6:30 a.m., buffet breakfast and program. Information: 765-966-0916.

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, Indianapolis. Catholic Charismatic Renewal, **praise, worship, healing prayers**, 7 p.m. Information: 317-797-2460.

January 21

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

Registration: 317-543-0154.

Atrium Banquet Center, 3143 E. Thompson Road, Indianapolis. St. Francis Medical and Surgical Weight Loss Center, **one-day motivational workshop**, \$30 per person. Information: 317-782-7525.

January 22

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

January 22-26

St. Monica Church, 6131 N. Michigan Road, Indianapolis. **Parish mission**, "Receive, Renew, Rejoice!" 7:15 p.m. Sunday, 7 p.m. Monday through Thursday. Information: 317-253-2193.

January 23

Our Lady of Perpetual Help Parish, 1752 Scheller Lane, New Albany. "**Catholics Returning Home**," six-week series, session 3, 7:30-9 p.m. Information: 812-745-3112.

January 23

Vigo County Public Library, Terre Haute. Saint Mary-of-the-Woods. SpiritPro Workshop and

retreat series, four Mondays, session 2, "**Soul Brothers—Men of the Bible Speak to Men of Today**," 6-8 p.m., facilitator, Congregation of Christian Brother Barry Donaghue, donations accepted. Information: 812-535-4531 or spiritpro@spsmsw.org.

January 25

St. Malacy Parish, 326 N. Green St., Brownsburg. "**Catholics Returning Home**," six-week series, session 4, 7-8:30 p.m. Information: 317-858-8422.

January 28

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. Small Church

Community Commission, **third annual Small Church Community Convocation**, "The Church on the Move: Forward, Deeper, Onward," 8:45 a.m.-closing session, \$30 per person. Information: 317-888-2861.

January 29

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **Evening of reflection**, "Reflections of Haiti," 4-7 p.m., dinner 4 p.m., babysitting available, free-will donation. Registration: 317:781-9630.

January 30-March 6

Archbishop O'Meara Catholic Center, 1400 N. Meridian St.,

Indianapolis. Office for Family Ministries, **Divorce and Beyond Program**, six-week sessions, \$30 per person. Registration: 317-236-1596 or 800-382-9836, ext. 1586, or e-mail mhess@archindy.org.

January 31

St. Joseph University Parish, 113 S. Fifth St., Terre Haute. Saint Mary-of-the-Woods. SpiritPro Workshop and retreat series, four Tuesdays, "**Soul Sisters—Women of Scripture Speak to Women of Today**," 6-8 p.m., facilitator, Carolyn Surr, donations accepted. Information: 812-535-4531 or spiritpro@spsmsw.org. †

Regular Events . . .

Daily events

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Liturgy of the Hours**, Mon.-Fri., morning prayer, 7:30 a.m., evening prayer, 5:15 p.m. Information: 317-635-2021.

Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. **Liturgy of the Hours**, Mon.-Fri., morning prayer, 7:05 a.m., evening prayer 5:30 p.m. Information: 317-638-5551.

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

St. Barnabas Church, 8300 Rahke Road, Indianapolis. Mon.-Fri., **Liturgy of the Hours**, morning prayer, 7:30 a.m., evening prayer, 6:30 p.m. Information: 317-882-0724.

St. Thomas Aquinas Church, Bosler Chapel, 4625 N. Kenwood Ave., Indianapolis. Mon.-Fri., **Liturgy of the Hours**, morning prayer, 7:30 a.m. Information: 317-253-1461.

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

St. Therese of the Infant Jesus (Little Flower) Church, Chapel, 4720 E. 13th St., Indianapolis.

Perpetual adoration. Information: 317-357-3546.

Pope John Paul II Adoration Chapel, 1723 I St., Bedford. **Perpetual adoration**. Information: 812-279-5814.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. **Perpetual adoration**. Information: 317-888-2861.

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

Weekly events

Sundays

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. Dr., Indianapolis. **Exposition of the Blessed Sacrament**, 7:30-9 p.m., rosary for world peace, 8 p.m. Information: 317-255-3666.

St. Gabriel 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: 317-257-2569.

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

Tuesdays

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

Holy Name Parish, 89 N. 17th St., Beech Grove. **Prayer group**, 2:30-3:30 p.m. Information: 317-784-5454.

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

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

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

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

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 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.

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

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

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

VIPs...

Providence Sister Kathleen Bernadette Smith was recently elected to the board of advisers for the National Black Sisters' Conference (NBSC) headquartered in Washington, D.C. The NBSC was founded in 1968 to represent African-American Catholic women religious in the United States. Sister Kathleen Bernadette will serve a three-year term on the board. †



Pearl Harbor diorama

Left, in early December, Maryah Redmond, a sixth-grader at St. Joan of Arc School in Indianapolis, works on model ship for a Pearl Harbor diorama that her class created. The diorama was presented to the school on Dec. 12.

Below, the complete Pearl Harbor diorama created by the sixth-grade class at St. Joan of Arc School in Indianapolis is displayed at the school in early December. The diorama was sold and the proceeds were given to the U.S.S. Arizona Memorial Museum in Honolulu, Hawaii.



Submitted photos

'Mission Day' will help people cope with traumatic loss

By Mary Ann Wyand

Bereavement ministry can be daunting at times because each loss is unique and each person grieves in a different way.

That's why the archdiocesan Catholic Cemeteries Association began offering an annual "Mission Day" four years ago for pastors, parish staff members, funeral directors, cemeteries staff members and lay volunteers who provide grief ministry at archdiocesan parishes.

Steven Tibbetts of Minneapolis, a psychotherapist, educator and funeral director, is the keynote speaker for the association's fourth annual "Mission Day" on Feb. 1 at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis.

Tibbetts, who teaches at the School of Mortuary Science at the University of Minnesota in Minneapolis, will discuss "Understanding and Responding to Traumatic Loss—Understanding the Assumptive World" and "Interventions for Traumatic Loss—How to be Supportive, Do's and Don'ts."

He also is a board member of the National Catholic Ministry to the Bereaved.

The traumatic loss of a loved one is extremely stressful for survivors, Tibbetts said, who are immobilized by shock.

"Everyone has assumptions about the things that they think could possibly happen in their world and the things that they think could possibly never happen," he said. "Then something comes along that is a violation of that assumptive world, and the greater the violation, the greater the trauma" experienced by survivors.

People in shock over the sudden death of a loved one often have limited coping skills, techniques and experience in dealing with that kind of loss, Tibbetts said. It is normal to have a difficult time accepting the fact that a loved one died because of murder, suicide, an accident, sudden infant death syndrome or other unexpected health problems.

"It's so unimaginable," he said. "There's no time for goodbyes, no time for preparing people."

Especially when a loved one is murdered, he said, people feel overwhelmed and don't know where to turn for help in their time of grief.

"It's important for people to understand that denial is very necessary," Tibbetts said. "Denial is a very important part of the grief process, and it's OK when people experience denial ... before accepting the reality of what has happened."

He recommends that people in ministry

help grieving people take enough time saying goodbye to a loved one by spending more time with the person's body during the wake and funeral service.

Tibbetts said research indicates that the more time survivors spend with the deceased person's body, the better they seem to adjust to the bereavement process.

Father Patrick Beidelman, pastor of SS. Peter and Paul Cathedral Parish in Indianapolis and part-time director of liturgy for the archdiocesan Office of Worship, will discuss "The Funeral Rites from a Liturgical Perspective."

The program also includes a small-group discussion on "Applying Our New Skills in Our Respective Workplace" as well as prayer, breakfast and lunch at the archdiocesan retreat house. It concludes at 4 p.m. A free-will offering will be accepted to cover expenses.

Msgr. Joseph F. Schaedel, vicar general and pastor of Holy Rosary Parish in Indianapolis, and Marilyn Hess, associate director of healing family ministries for the archdiocesan Office of Family Ministries, will begin the Mission Day at 9 a.m. with morning prayer followed by an introduction to the program and its purpose.

"It promises to be a day of reflection,

insight and group activities," Msgr. Schaedel said. "The idea to have such a day grew out of the increasing realization on the part of our cemeteries' staff that their work was more than just 'work.' It is really a ministry. It is one of the Church's corporal works of mercy to bury the dead."

"This is true not only for the Church's official ministers, but for everyone involved—from the sales counselors in the office to the groundskeepers," he said. "I was so touched by the stories [that] our maintenance folks shared with me about their encounters with people visiting graves in our Catholic cemeteries. As a staff, we wanted time to reflect on our ministry together. Then came the idea to invite our funeral directors who partner with us in this corporal work of mercy. Many parishes have bereavement committees [and] we have included them as well."

Msgr. Schaedel said "It is a privilege for all of us—clergy and laity—to work with families during their time of grief at the loss of a loved one. Hopefully, through our annual Mission Day, we can support and help one another in this wonderful work for the people of God."

(For more information or to register, call Mary Williams at Our Lady of Peace Cemetery in Indianapolis at 317-574-

Retreat for separated and divorced Catholics focuses on forgiveness

By Mary Ann Wyand

"The Power of Forgiveness," a one-day retreat for separated and divorced Catholics on Feb. 4, is intended to help people continue their lives in new and different ways.

The retreat will help them let go of "negative thoughts and feelings and open their minds to new and fulfilling opportunities and adventures," said Marilyn Hess, associate director of healing family ministries for the archdiocesan Office of Family Ministries.

Hess said the retreat also invites participants to examine the concept of forgiveness as it relates to God and others.

The retreat is sponsored by the archdiocesan Office of Family Ministries and the Family Life Office in the Diocese of Lafayette.

It will be held from 9 a.m. until 3 p.m. on Feb. 4 at Our Lady of Mount Carmel Parish, 1045 W. 146th St., in Carmel,

Ind., in the Lafayette Diocese.

The retreat includes presentations, discussions and exercises that focus on healing.

"The goal is to break the cycle of hatred, resentment and anger," Hess said, "offering relief to the body, mind and spirit."

She said forgiveness is a necessary part of the healing process and the key to living a wholesome life.

Dominican Father Dan Davis, chaplain for the separated and divorced ministry in the Lafayette Diocese, will assist a lay ministry team in presenting the retreat. He is pastor of St. Thomas Aquinas Parish in West Lafayette, Ind.

(The cost of the day is \$7 and includes a continental breakfast and box lunch. For more information or to register, call the archdiocesan Office of Family Ministries at 317-236-1596 or 800-382-9836, ext. 1596.) †



Gift of life

Jim Ancinec of the American Red Cross assists Bishop Dale J. Melczek of Gary, Ind., during a Jan. 15 "Blood of the Martyrs" blood drive at Our Lady of Consolation Parish in Merrillville, Ind. The annual event, sponsored by the diocesan Office of African-American Ministries, Catholic Charities and the American Red Cross, is held at several parishes in the diocese in celebration of the Rev. Martin Luther King Jr.'s birthday.

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Supreme Court rejects federal effort to prohibit physician-assisted suicide

WASHINGTON (CNS)—In a 6-3 ruling, the Supreme Court on Jan. 17 upheld Oregon's physician-assisted suicide law, rejecting the U.S. attorney general's attempt to use federal drug control laws to stop doctors from prescribing lethal doses of medicine to people who are terminally ill.

Writing for the majority, Justice Anthony Kennedy said although the federal government may apply drug laws to states the "authority claimed by the attorney general is both beyond his expertise and incongruous with the statutory purposes and design."

If the attorney general's argument were to stand, the government could apply the same logic to other types of medical judgments, Kennedy wrote.

"He could decide whether any particular drug may be used for any particular purpose, or indeed whether a physician who administers any controversial treatment could be" barred from practice, Kennedy wrote. The attorney general would have such power even though the law limits his authority to the registration and control of drugs "and despite the statutory purposes to combat drug abuse and prevent illicit drug trafficking," he said.

Kennedy was joined in the majority opinion by Justices John Paul Stevens, Sandra Day O'Connor, Stephen Breyer, David Souter and Ruth Bader Ginsberg. Justice Antonin Scalia wrote a dissenting opinion, in which he was joined by Chief Justice John Roberts and Justice Clarence Thomas. Thomas also wrote a separate

dissent.

Oregon became the first state to legalize physician-assisted suicide when voters passed the Death With Dignity Act in 1994. The law exempts doctors from civil or criminal liability if they prescribe lethal doses of drugs in keeping with the procedures spelled out in the statute.

The law took effect after a 1997 voter initiative to repeal the statute failed.

Since the law was enacted, about 200 people have committed suicide by following its provisions. The provisions apply to people in the final stages of terminal illness and require a second doctor to confirm the diagnosis. Doctors do not administer the drugs; they only prescribe them.

In 2001, then-Attorney General John Ashcroft issued a directive saying that prescribing drugs limited by the Controlled Substances Act for the purpose of assisted suicide would violate the federal law. The case reached the Supreme Court just as Ashcroft's resignation was announced in 2004, and current Attorney General Alberto Gonzales continued the case when he took over the office.

The Supreme Court in 1997 upheld the right of states to pass laws prohibiting physician-assisted suicide, but this is the first time it has ruled on Oregon's statute. Oregon remains the only state to permit physician-assisted suicide. †

Intelligent design not science, says Vatican newspaper

VATICAN CITY (CNS)—Intelligent design is not science and should not be taught as a scientific theory in schools alongside Darwinian evolution, an article in the Vatican newspaper said.

The article said that in pushing intelligent design some groups were improperly seeking miraculous explanations in a way that creates confusion between religious and scientific fields.

At the same time, scientists should recognize that evolutionary theory does not exclude an overall purpose in creation—a "superior design" that may be realized through secondary causes like natural selection, it said.

The article, published in the Jan. 17 edition of *L'Osservatore Romano*, was written by Fiorenzo Facchini, a professor of evolutionary biology at the University of Bologna in Italy.

The article noted that the debate over intelligent design—the idea that certain features of life and the universe are best explained by an intelligent designer rather than adaptive evolution—has spread from the United States to Europe.

The problem with intelligent design is that it turns to a "superior cause"—understood though not necessarily named as God—to explain supposed shortcomings of evolutionary science. But that's not how science should work, the article said. †

DEACONS

continued from page 1

appreciation for what I'm doing, I reap great benefits and great joy in bringing Christ to them."

Hodges has been struck by how his jail ministry has helped him grow spiritually, noting that Jesus identified himself with prisoners and praised those who visited them in Matthew 25.

"It does draw me closer to Christ," he

said. "It makes me feel I'm responding to what he's asking us to do."

But when the deacon candidates face their various commitments to their families, jobs, formation classes and ministry assignments, finding a proper balance among them can be a challenge.

Hodges said he struggled with this during the program's first year, but has since become convinced that if God led him to become a deacon candidate, he will give him the grace to be faithful in all the dimensions of his life.

Hodges has also come to wonder if his role in the business world, owning a marketing company, is intimately linked to his call to the diaconate.

"Perhaps the reason I was chosen for the deacon program was because of my business," Hodges said. "Maybe God wants me out there because I do travel throughout the state and meet a lot of people.

"Maybe he wants a traveling deacon," he said jokingly.

Ward, who retired shortly before the start of the deacon formation program,

recently began working again part time in investment planning.

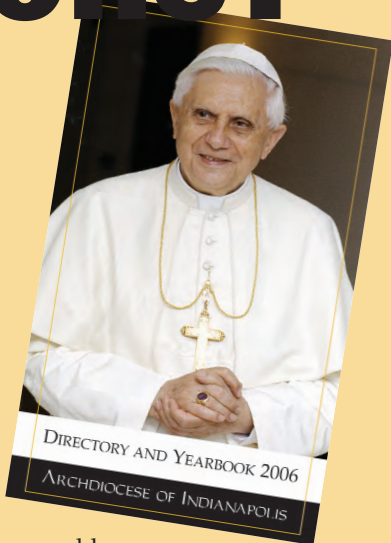
Despite his multiple commitments, he has found his involvement in his deacon formation ministry assignments a source of great happiness.

"It starts out as a service ministry," Ward said. "But before long, it's a joyous ministry and it is a great joy to do it.

"I think maybe that's the joy of the deacon candidacy. It doesn't take long in virtually anything that I do to find out what a thrill it is to be involved in it." †

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Tanya Walton Pratt

*Cathedral High School
 Class of 1977*

*Bachelor of Arts
 Spelman College, 1981*

*Juris Doctorate
 Howard University, 1984*

*Judge
 Marion County Superior Court*

Cathedral High School deserves full credit for giving me the educational foundation and confidence that I needed to build a career of public service in the legal profession. You felt that the teachers and administration cared about you. After leaving Cathedral, I was able to compete academically with students from all over the country when I entered Spelman College in Atlanta, Georgia, and, later, Howard University School of Law in Washington, D.C. Cathedral prepared me for a profession that involves thinking critically, analytically and creatively.

It was important to me and my parents that I receive a faith-based education within a diverse student body, and Cathedral filled the bill. Developing friendships and being a part of the "Cathedral Family" remain some of the greatest professional and personal values of a Cathedral High School education. I am forever grateful for the mentoring, advice and instruction I received as a student at Cathedral High School. I am blessed for the opportunity to provide a Cathedral education for my daughter, who is now in the class of 2009.



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Ecclesial lay ministry was started 25 years ago

By Sr. Amy Hoey, R.S.M.

At their November 2005 meeting, the U.S. bishops approved a statement titled “Co-Workers in the Vineyard of the Lord: A Resource for Guiding the Development of Lay Ecclesial Ministry.”

It was 25 years ago that the U.S. bishops first identified a relatively new phenomenon in the Church in the United States. In a document titled “Called and Gifted: The American Catholic Laity,” they said, “Ecclesial ministers, i.e. laypersons who have prepared for professional ministry in the Church, represent a new development. ... We welcome this as a gift to the Church.”

In the intervening 25 years, that gift has grown and developed. In 1990, for example, a study by the National Pastoral Life Center indicated there were 21,569 lay parish ministers. By 2005, that number had increased to 30,632.

“Co-Workers in the Vineyard of the Lord” is intended to ensure that “the development of lay ecclesial ministry continues in ways that are faithful to the Church’s theological and doctrinal tradition, and that respond to contemporary pastoral needs and situations.”

Lay ecclesial ministry is characterized by “authorization by the hierarchy to serve publicly in the local Church, leadership in a particular area of ministry, close mutual collaboration with the pastoral ministry of bishops, priests and deacons,

God calls Catholics to be lay ministers

By David Gibson

“We are grateful that laypersons have responded to the call to ecclesial ministry in such great numbers,” the U.S. bishops state in their November 2005 resource document on lay ecclesial ministers titled “Co-Workers in the Vineyard of the Lord.”

Lay ministry is based on the sacraments of initiation, not the sacrament of ordination, the bishops note. It is “ecclesial” because it has a place within the community of the Church, whose communion and mission it serves, under the authorization and supervision of the hierarchy. It is “ministry” because it is “participation in the threefold ministry of Christ, who is priest, prophet and king.”

(David Gibson edits Faith Alive!) †

and preparation and formation appropriate to the level of assigned responsibilities.”

The term can be applied to a variety of specific roles, such as those of pastoral associates or directors of religious education, youth ministry, liturgy, pastoral music and campus ministry. The term also can apply to school principals and hospital or prison ministers, in which today’s Catholics routinely expect to meet a layperson.

The document states that “it is the responsibility of the bishop to identify those roles that most clearly exemplify lay ecclesial ministry [and] application of the term may vary from diocese to diocese.”

“Co-Workers” begins with the theological basis for lay ecclesial ministry, noting that just as the one true God is “fundamentally relational,” so “ministry is diverse and at the same time profoundly relational.”

The text emphasizes that “the ordained ministry is uniquely constitutive of the Church in a given place and that all other ministries function in relation to it,” and that most of the laity work for the world’s transformation through their lives in the secular sphere.

Before addressing the formation of lay ecclesial ministers, “Co-Workers” has a brief chapter on “Pathways to Lay Ecclesial Ministry,” commenting on an individual’s desire for such ministry—which can develop at any point in life—the discernment of a call to lay ecclesial ministry and the determination of one’s suitability.

The Church has a centuries-old tradition of establishing standards for the preparation of priests and deacons. “Co-Workers” gives some guidelines for the preparation of lay ecclesial ministers. It uses the same categories of formation that are used for priests and deacons: human, spiritual, intellectual and pastoral formation.

Because lay ecclesial ministers serve the Church precisely as laity, the document notes that their formation should “recognize the different life circumstances of those who are married, single or non-ordained members of a religious community” and that “their particular life commitments significantly shape and form them as persons and influence them as ministers.”

The document notes that there is no single answer to what level of preparation and formation should be expected, suggesting that lay ecclesial ministers, their



Men and women wait to receive certificates from the bishop during a service marking their completion of the lay ministry program in the Diocese of Gary, Ind. The term lay ecclesial ministry can be applied to a variety of specific roles, such as those of pastoral associates or directors of religious education, youth ministry, liturgy, pastoral music and campus ministry.

supervisors and diocesan bishops are best positioned to discern local needs and to set standards accordingly, seeking always to provide what best will serve a given pastoral setting.

It explains that “usually a master’s degree or at least a bachelor’s degree in an appropriate field is preferable.”

Where do prospective lay ecclesial ministers receive such formation? The 2005 *Catholic Ministry Formation Directory* published by the Center for Applied Research in the Apostolate lists 289 programs in 143 dioceses and 46 states. These programs are sponsored by dioceses, Catholic colleges and universities, seminaries and schools of theology. Some are co-sponsored by dioceses and academic institutions, many are offered at multiple sites, and some are offered online.

Depending on where they are based, programs offer certificates, associate, baccalaureate and graduate degrees. Wherever located, most programs offer some opportunities for specialization, for example, in religious education, youth ministry

and pastoral counseling.

The document’s chapter on formation is followed by a chapter on the authorization process, which includes the recommendation that “prayer and ritual can be significant for the lay ecclesial minister and for the community, highlighting the new relationships that the person is beginning in the life of the community.”

“Co-Workers” concludes with a chapter on the ministerial workplace, noting that “lay ecclesial ministers—and indeed all Church employees and volunteers—function in a workplace that shares both the characteristics of a faith community of co-workers as described by St. Paul and the characteristics of a modern organization.”

The document’s concluding paragraph begins: “We are blessed indeed to have such gifted and generous co-workers in the vineyard of the Lord to which we have all been called.”

(Mercy Sister Amy Hoey serves on the staff of the U.S. Bishops’ Secretariat for Family, Laity, Women and Youth.) †

Discussion Point

Dioceses help train lay ministers

This Week’s Question

As a lay ecclesial minister, what do you do in your Church ministry? How did you prepare for this role?

“Having been the director of religious education for 10 years and the pastoral associate for 13 years, I am a stabilizing influence as priests come and go in the parish. I make sure things are running smoothly and I dabble in everything. My preparation was taking diocesan courses given through Gonzaga University.” (Frances A. Schaffer, Ontario, Ore.)

“The ministry of music is not just about preparing music. I work with 95 children and adults, and inside the ministry are interpersonal relationships. ... I have to attend to my prayer life or I can’t be effective. I majored in communication and marketing, not music

or ministry, but my ministry is to communicate the word of God through music.” (Lauren Hymel, Long Beach, Miss.)

“I was trained in a three-year diocesan study program covering theology, ministry and teaching, and I do continuing monthly education.” (Marlene Reisenauer, Dickinson, N.D.)

Lend Us Your Voice

An upcoming edition asks: Describe in specific terms how you pray—your approach to praying at home, during the day, alone or with others.

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

Jesus in the Gospels: The final judgment

See Matthew 25:31-46



Only Matthew's Gospel tells us about the final judgment, when the Son of Man will come in glory to judge the nations. We should notice that Jesus says that all the nations will be assembled before him, indicating that Jesus expected his message to be carried to the Gentiles as well as to the Jews.

We might also notice that this isn't the first time that Matthew mentioned that Jesus will judge us. In Mt 16:27, he quotes Jesus as saying, "The Son of Man will come with his angels in his Father's glory, and then he will repay everyone according to his conduct."

Now Jesus is more specific. We will be judged, he said, on the deeds of mercy we have performed for the least of Jesus' brothers—on whether or not we fed the

hungry, gave drink to the thirsty, welcomed the stranger, clothed the naked, cared for the ill and visited prisoners.

Jesus identifies himself with those in need. He says that those who do such things for others do them for him and thus will inherit the kingdom, while those who do not do them will go off to eternal punishment.

In his meditations on the Way of the Cross, the late Pope John Paul II, when writing about Veronica wiping the face of Jesus, reminds us, "The Savior leaves his imprint on every single act of charity, as on Veronica's handkerchief."

Throughout his public life, Jesus taught us to love our enemies and pray for those who persecute us, to forgive those who have injured us, and to do to others whatever we would have them do to us. He said that the second greatest commandment, after love of God, is to love our neighbor as ourselves. It should come as no surprise, then, that he is now telling us, at the end of his public life, that we will be judged on how well we

treat others.

Does that mean that anyone who hasn't worked in a soup kitchen, welcomed an immigrant or visited a prisoner will be condemned to eternal punishment? Let's hope not or a lot of us are in serious trouble. Let's hope that Jesus was exaggerating a bit in order to make a point. Nevertheless, he does expect us to see him in the needy and to treat them as we would treat him.

In this passage, Jesus says that the accursed will depart "into the eternal fire prepared for the devil and his angels." This is the passage that has given us the picture of hell with devils tending the flames with pitchforks. Jesus doesn't, though, specifically say anything about hell. His reference here is to the First Book of Enoch, a Jewish writing but not one that made it into the Old Testament. In that book, it is said of the evil angels and their leader, Semyaza, "In those days they will lead them into the bottom of the fire—and in torment—in the prison [where] they will be locked up forever." †

Cornucopia/Cynthia Dewes

It's a terrible thing to be childless

One of these generations, we'll get it right. That's what makes children,



"grands" and "greats" the wonders that they are: They give us more chances to be good parents. We even have the paradigm of the Holy Family as our example. Of course, they got it right the first time.

Frankly, I feel sorry for those who choose to be childless because I believe their life options are limited. Sure, they get the nice house, the sexy cars, the boat and the condo in Cancun. But, what do they do for a challenge? I mean, a bad hair day and a tendon strained by jogging just don't cut it.

Some of these folks justify their childlessness by pretending they're the parents their nephews and nieces never had. They buy them expensive electronic games and doodads, take them on exotic vacations and pretend to listen to hip-hop as rapturously as the kids do. But, after all, that's the easy part.

Are they there when everyone's down with chicken pox or even bad colds? No. Do they suffer with these children

through new fads in learning math, rejection of their adolescent crushes by the crushees, zits erupting on the day of the cheerleading competition? Heck, no.

Do they furnish the taxi service for all the daily practices leading up to the thrilling big games on Friday nights? No. For that matter, do they cart the kids around for all the sales trips promoted by the school, the band, the scout troop, the parish youth group? No, they just buy a Girl Scout cookie here or a package of gift-wrap there and congratulate themselves on their generosity. They may even count it in their tithe. Big deal.

And what of their spiritual contributions to the young? Are they good examples of Christian behavior, stability and God-centeredness? Maybe, maybe not. Check out the haste with which they turn off the TV or computer when kids appear. And, if they wear clothing that embarrasses even their adult peers, well ...

Now, lest we knock childless people unfairly, we should remember that some parents and grandparents may be equally remiss in how they handle kids. In fact, those who've actually gone through the physical or adoptive traumas of (be-)getting children, may be just as

indifferent to their own offspring as the determinedly childless are to kids in general.

Sometimes, in mean moments, I wonder why certain folks decide to have kids at all, because they seem to spend so little time or attention on them. They seem to forget how short a time children even want our time or attention! Which brings us to the generational thing, the opportunity to try, try again to accomplish real parenting.

The New Year is always a great time for analyzing our lives, itemizing "what we have done and what we have failed to do." It's a time for considering our situations, our options, our privileges and responsibilities according to the paths we've taken, the decisions we've made.

The thing is, when you're lucky enough (or maybe stubborn enough) to be a parent (all versions), you have more chances to succeed than you do being a plumber or an accountant. Praise God, if we don't get it quite right this time around, we just wait for the next generation!

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

Faithful Lines/Shirley Vogler Meister

Notre Dame project helps redefine feminism

How can the dignity and the vocations of women be fulfilled and lived out in the modern world?



An opportunity to better understand this question and its answers will be available at The Edith Stein Project: Redefining Feminism on Feb. 10-11 at the University of Notre Dame in

South Bend, Ind.

Through presentations and discussions, this intercollegiate conference will look at how the dignity of women is under attack in our culture. It will address the issues of eating disorders, violence against women, contraception, abortion and other pertinent topics, and it will approach how women can better live their vocations in the 21st century.

The Edith Stein Project, organized by a group of Notre Dame undergraduates, faces today's issues from a Catholic perspective, but also provides an opportunity to be involved with a student group called

"The Identity Project." This promotes "the dignity of both men and women," and it receives support from Notre Dame's Right to Life Club and the Center for Ethics and Culture.

As many readers know, Edith Stein (1891-1942) was a respected educator and philosopher who was beatified as a martyr in 1987 and canonized as St. Teresa Benedicta of the Cross in 1998. She was born a German Jew but converted to Catholicism, becoming a leading voice in the Catholic Women's Movement in Germany. Deeply affected by the autobiography of St. Teresa of Avila (the Carmelite founder), she became a Carmelite herself. She died in an Auschwitz concentration camp during the Holocaust.

A biography can be found at www.edithsteinproject.com. At this site are links to full information about the project, including registration, lodging and costs. Also listed are names of student and professional speakers. Among the professionals are Patricia Falvey, Alasdair MacIntyre, Laura Garcia, Pia di Solenni, Order of St. Francis Sister Marie Morgan, Diocese of Fort Wayne-South Bend Bishop John M.

D'Arcy, Alex Jech, Mica Cayton, Michael Scaperlanda and Erica Bova. Their biographies prove the richness and quality of their backgrounds, and many of their topics are given on the Web site.

Additional information can be obtained by contacting one of the following Edith Stein Project organizers: Anamaria Scaperlanda Ruiz (ascaperl@nd.edu), Madeleine Ryland (mryland@nd.edu) and Caitlin Shaughnessy (cshaughn@nd.edu).

Last year's conference—the first of its kind—was named The Maria Goretti Project in honor of the 12-year-old Italian girl who died from stab wounds inflicted by a neighbor making sexual advances. Before dying, she forgave him. Later, he converted to Catholicism and attended Maria's canonization in 1950 in Rome.

Let us pray for the success of The Edith Stein Project. Recognizing the sanctity and the struggles of both men and women in our challenging world paves the way for a better future.

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

Research for the Church/

James D. Davidson

Laity addressing parish challenges

Parishes are the cornerstone of the Church as far as most Catholics are concerned. It is in local parishes where most Catholics go to Mass, receive Communion, get married and have their children baptized.

If parishes are so central to Catholics' experience of the Church, it is important to keep track of conditions in them. The National Pastoral Life Center (NPLC) in New York is doing just that.

In recent years, NPLC has published three studies of lay ecclesial ministers and the parishes where they work. The most recent one was done in 2005, and the findings are contained in *Lay Parish Ministers*, written by David DeLambo.

NPLC's findings point to a number of challenges.

- More Catholics, but fewer priests and fewer parishes—In 1990, the *Official Catholic Directory (OCD)* reported that there were 55 million Catholics, 52,535 priests and 19,620 parishes. Now there are more than 64 million Catholics, but only 42,528 priests and 19,206 parishes.

- Same number of registered parishioners per parish—In 1990, there was an average of 2,351 registered parishioners per parish. That average has not changed much; it is now 2,323. DeLambo attributes this to the increasing number of Hispanics ("who are not as likely to register as Anglo Catholics") and the fact that young adults also are not as likely to join a parish.

- Fewer, larger Masses—With the declining number of priests, there has been a reduction in the number of Masses offered each weekend and an increase in the average attendance of Masses. In 1990, the average weekend Mass attendance rate per parish was 1,099. Now it is 1,326.

But NPLC's data also indicate that parishioners are responding to these challenges. They are stepping into leadership roles and making improvements in their parishes.

- Increased number of lay ecclesial ministers—In 1990, just over half of parishes employed lay people who worked at least half-time in parish ministry. Now, two-thirds do. The number of lay ecclesial ministers also has risen, from 21,569 in 1990 to 29,146 in 1997 and 30,632 in 2005. As the percentage of lay ministers who are sisters has declined (from 41 percent in 1990 to just 16 percent in 2005), the percentage who are lay women has increased (from 44 to 64 percent), as has the percentage of lay men (from 14 to 20 percent).

- Increased planning—Over time, parishes seem to be doing more planning. One indication of this is that the percentage of parishes with a parish council has reached an all-time high of 92 percent. Another sign of increased planning is the growth of mission statements. In 1990, only 29 percent of parishes had mission statements. By 1997, half did. In 2005, 78 percent did.

- More use of computers—With all of these changes and the availability of new technology, parishes are increasingly turning to computers for help. In 1990, only 6 percent of parishes had an Internet home page. Now, 55 percent do. In 1997, 78 percent of parishes used computers to manage their revenues and personnel information. Now, 88 percent do.

In short, parishes are experiencing many stresses and strains as they cope with the increasing number of Catholics and decreasing number of priests. But lay men and women are addressing these challenges and using modern technology as they plan for the future.

(James D. Davidson is professor of sociology at Purdue University in West Lafayette, Ind.) †

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

The Sunday Readings

Sunday, Jan. 22, 2006

- *Jonah 3:1-5, 10*
- *1 Corinthians 7:29-31*
- *Mark 1:14-20*

The first reading for this weekend is from the Book of Jonah, an Old Testament writing seldom presented in the liturgy.



Jonah is the central figure in this book. He was not the author, who is unknown. Scholars believe that the Book of Jonah was written sometime after the Babylonian Exile

of the Jews.

The reading speaks of Jonah's visit to Nineveh, the capital of the Assyrian Empire, located roughly in the region of modern Syria. He went there at God's command to preach conversion.

Preaching conversion in Nineveh was a tall order, and the Jews who first heard this reading knew exactly how difficult the assignment was there. No city on earth had the image of evil and vice that surrounded Nineveh, the capital of Assyria.

Over the centuries, many neighboring powers invaded and overwhelmed the Holy Land. However, none of the invaders matched the Assyrians for bloodthirstiness and brutality. Yet the climax of the story is the conversion of the city.

For its second reading this weekend, the Church offers us a passage from the First Epistle to the Corinthians.

Paul had a challenge in leading the Corinthian Christians to a fully devout Christian life. The city was in reality what Nineveh was symbolically to the ancient Jews. Corinth was known around the Roman imperial world as a center of vice and licentiousness. It was a noteworthy distinction, since vice and lewdness prevailed throughout the empire.

The Apostle calls upon the Christians of Corinth to remember that time passes quickly and that life is short. They have before them two options.

The first option is life in Jesus, a life that is everlasting, but it requires fidelity

to the Gospel and the Gospel's values. The other option is eternal death, awaiting those who spurn the Gospel.

St. Paul urges the Corinthians to live holy lives.

The Gospel of Mark provides the last reading.

It is the story of the Lord's calling of Andrew, Simon Peter, James and John to be Apostles. This story has a parallel in Matthew.

All the early Christians found stories of the Twelve especially important. It was from the Apostles that the Gospel of Jesus was spread far and wide. The Apostles were the links with Jesus. Therefore, it was vital to assure and present their credentials to people. They were called by Christ, had heard the message of Christ and had remained loyal to Christ.

The condition of the call is interesting. The Apostles mentioned in this reading were unprepared. The call was sudden. Yet it touched them so deeply that they instantly and fervently responded in the affirmative.

Reflection

During Advent, the Church called us to celebrate the birth of Christ. Two weeks later, it led us to the celebration of the feast of the Epiphany of the Lord. A day later, it offered us the feast of the Lord's baptism by John in the Jordan River.

All these celebrations, among the greatest of the Church's year of worship, teach critical lessons about Jesus. He is human, the son of Mary. He is the Son of God. He is the Savior, assuming our sins even though Jesus was without sin.

Now, the Church moves into the process of asking us to respond. It tells us that Jesus called certain persons for particular roles. He calls us. Whatever the role, the keystone must be faithfulness to the Gospel.

No one is too sinful to be beyond redemption if they sincerely choose to be redeemed. To an extent, we all live in Nineveh. Yet the Lord reaches out to us in mercy and love.

It is to our advantage to respond affirmatively. Death is the other option. The choice belongs to us. †

My Journey to God

Epiphany

You can begin anew.
The old regrets, the misplaced hope,
Can be as if they never were.
I promise you.

You bear a weight of misery,
Of squandered time and chances lost,
Of failure and of worthlessness.
It need not be.

I do not see you so.
My eyes behold a precious thing:
My child, beloved, called into being.
Why hold yourself so low?

Your heavy heart a prison makes.
I would not have it so.
You fall and flail, but I would help
Throw off those binding weights.

You see yourself solitarily,
A lone pretense. But you forget
It is not you
But We.

"Behold, I make all things new."
Listen to me now:

(Linda Abner is a member of Our Lady of Lourdes Parish in Indianapolis. An iconic painting by Belgian Oblate Father Wilfried Joye shows a woman with outstretched hands.)



The past is gone. I see it not.
Nor must you.

My grace is yours, my dearest one.
No more despondent be.
You are reborn! Walk in my love
And carry on.

By Linda Abner

Daily Readings

Monday, Jan. 23
2 Samuel 5:1-7, 10
Psalm 89:20-22, 25-26
Mark 3:22-30

Tuesday, Jan. 24
Francis de Sales, bishop and
doctor of the Church
2 Samuel 6:12b-15, 17-19
Psalm 24:7-10
Mark 3:31-35

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

Thursday, Jan. 26
Timothy, bishop
Titus, bishop
2 Timothy 1:1-8
or Titus 1:1-5

Psalm 96:1-3, 7-8a, 10
Mark 4:21-25

Friday, Jan. 27
Angela Merici, virgin
2 Samuel 11:1-4a, 5-10a, 13-17
Psalm 51:3-7, 10-11
Mark 4:26-34

Saturday, Jan. 28
Thomas Aquinas, priest and
doctor of the Church
2 Samuel 12:1-7a, 10-17
Psalm 51:12-17
Mark 4:35-41

Sunday, Jan. 29
Fourth Sunday in Ordinary
Time
Deuteronomy 18:15-20
Psalm 95:1-2, 6-9
1 Corinthians 7:32-35
Mark 1:21-28

Question Corner/Fr. John Dietzen

Prelate's coat of arms indicates episcopal status

Q Why do bishops still need a coat of arms? Is it a holdover from the days when bishops had temporal, civil power? (Wisconsin)



A Episcopal coats of arms are, at least in part, a vestige of a custom that began in a militaristic, political context.

Insignia on military dress and equipment became customary in the 12th century. When warriors of all sides wore pretty much the same armor, the king's or leader's emblem served to distinguish one combatant from another.

Soon the blazon design appeared also on seals, for example, as evidence of authenticity of documents.

As you note, Catholic prelates, who often held political and religious as well as military authority, adopted the use of coats of arms and related seals, but not only for their value in battle.

Prelatical coats of arms served to indicate episcopal status and ecclesiastical approval for such things as books, vestments and church buildings. Gradually, they also served as designs in architecture and other art forms.

The number and color of tassels on the "shields" denote the prelate's rank as bishop, archbishop or cardinal.

Coats of arms, whether for Catholic or secular use, have a complex history, going through numerous evolutions. As the *New Catholic Encyclopedia* notes, however, after nine centuries of existence ecclesiastical heraldry is alive and will continue flourishing.

Whatever its origins, apart from the decorative attractiveness, its function today is primarily juridical, relating to law and its administration.

Q Our family would like to know why a white cloth is placed on top of the casket at a funeral Mass.

I told them that when our Lord was taken from the cross and laid in the grave, his body was wrapped with a white cloth.

Is this the reason? (Maryland)

A That may be one interpretation, but the primary reason has to do with baptism. When the deceased Catholic was baptized as an infant or adult, water was poured, of course, and a white cloth or dress was placed on him or her.

The ritual with the cloth is inspired by the words of St. Paul, "For all you who were baptized into Christ have clothed yourselves with Christ" (Gal 3:27).

Ceremonies at the beginning of the funeral liturgy are intended to recall that event, which begins our Christian life, to thank God for his goodness and to remind everyone present of our own baptism commitments as we continue our life journey.

The words suggested to accompany these rites focus on this meaning. As the water is sprinkled on the casket, the priest says, "In the waters of baptism [this man or woman] died with Christ and rose with him to new life. May he/she now share with him eternal glory."

As the pall is placed over the body, the ritual has suggested words like this: "On the day of baptism, he/she put on Christ. In the day of Christ's coming, may he/she be clothed with glory."

(A free brochure describing basic Catholic prayers, beliefs and moral precepts is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 5515, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

Readers may submit prose or poetry for faith column

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

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

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

Bishop Gumbleton says priest abused him when he was a teenager

WASHINGTON (CNS)—At a legislative hearing and a press conference on Jan. 11 in Columbus, Ohio, Auxiliary Bishop Thomas J. Gumbleton of Detroit said he was sexually abused by a priest when he was a teenage seminarian.

He called for passage of pending legislation in Ohio that would open a one-year window for civil lawsuits against the Church for clergy sexual abuse of minors that occurred many years ago.

The bishops of Ohio oppose the one-year window although they support other parts of the bill, including a longer statute of limitations for lawsuits based on claims of childhood sexual abuse.

Bishop Gumbleton, 75, did not name the now-deceased priest who molested him some 60 years ago when he was a freshman or sophomore at Detroit's Sacred Heart Seminary High School. He called the abuse "very inappropriate" behavior by the priest but said it was "minor" compared with the kind of abuse many other victims have suffered.

He said that on two or three occasions the priest, a faculty member at the seminary, took him and another seminarian to a cabin and would start wrestling matches with them. When he and the priest wrestled, "he would put his hand in my pants," he told the *Detroit Free Press* shortly before he flew to Columbus to testify in favor of the Ohio legislation.

Bishop Gumbleton said he did not feel traumatized or psychologically damaged by the priest's actions.

"Mainly, I didn't realize what was happening. I was very naive at the time," he told the *Free Press*.

The bishop, who is noted for his peace activism and extensive involvement in social justice issues, is believed to be the first bishop to state publicly that he had been abused as a minor by a priest.

In his prepared testimony before the House Judiciary Committee of the Ohio General Assembly, he urged passage of a bill, previously approved by the Senate, that would amend Ohio law on abuse and neglect of minors in several ways.

It would include clerics as mandatory reporters of known or reasonably suspected abuse of a minor. It

would extend the statute of limitations for suing over damages caused by childhood sexual abuse, currently two years past the age of 18, to 20 years past the age of 18.

In addition, for one year from its effective date, the new legislation would open a window for lawsuits over past abuse going back as far as 35 years. Claimants would be able to introduce new suits for which no claim was previously made or reintroduce suits previously filed that had been dismissed because of the current statute of limitations.

In testimony on behalf of the Ohio Catholic Conference last December, Bishop Frederick F. Campbell of Columbus said the bishops supported an earlier version of the bill that did not have the one-year "look-back" window, but they oppose the window provision.

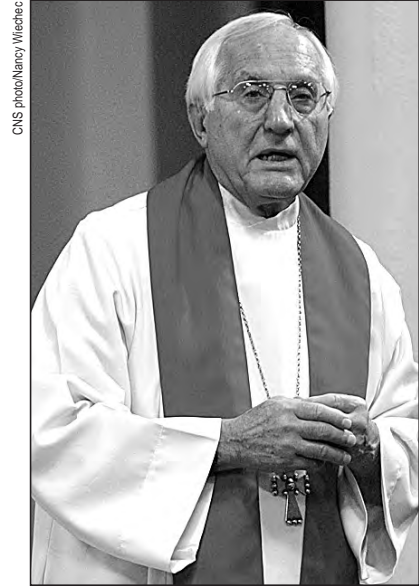
"It undermines the fundamental right to a fair and just defense, it is bad public policy that undermines the stability of law and it does not protect children," he said. The conference represents all the state's bishops.

In his Jan. 11 testimony, a copy of which he provided to Catholic News Service, Bishop Gumbleton told the committee he spoke not in any official capacity but only as a man with 50 years of pastoral and administrative experience as a priest, including 38 years as a bishop.

"I also speak from my experience of listening and attempting to be responsive to the tragic stories of victims of sexual abuse," he said. "Finally, I speak out of my own experience of being exploited as a teenager through inappropriate touching by a priest."

He told the committee that he believes that "some perpetrators have not yet been brought to account. That is why I support the one-year civil window. I do believe that the abusers need to be exposed. I also believe that this can only be assured if the possibility exists to bring these matters into a civil court of law."

He also argued that "by bringing these cases to full exposure and full accountability, we have a better possibility of restoring credibility in Church leaders as moral teachers and guides." He quoted a statement from the 1971 world Synod of Bishops on justice: "Anyone who ventures to speak to people about justice must first be just in their eyes."



Detroit Auxiliary Bishop Thomas J. Gumbleton celebrates a Mass for peace in the basement chapel of St. Aloysius Church in Washington on Nov. 16, 2004. Bishop Gumbleton recently revealed that he had been sexually abused by a priest when he was a teenager.

He acknowledged that bringing old cases to court "may cause pain, embarrassment and sacrifice for our Church" but suggested that settling all such cases is "the only way to protect children and to heal the brokenness within the Church."

In a statement responding to Bishop Gumbleton's testimony, the Catholic Conference of Ohio said, "Ohio's bishops continue to staunchly support all provisions of Senate Bill 17 with the exception of the look-back provision, which they believe is retroactive legislation specifically prohibited by the Ohio Constitution.

"Healing is not achieved by lawsuits but by working with those who have suffered abuse, ministering to them pastorally and helping to meet their individual needs," the statement added. "This is what Ohio's dioceses and its bishops are doing and will continue to do."

In Detroit, Cardinal Adam J. Maida said he was especially saddened to learn that Bishop Gumbleton was apparently an abuse victim many years ago. "The Detroit Archdiocese was never made aware of this," he said.

Msgr. Ricardo Bass, Cardinal Maida's delegate for clergy matters, took the occasion to urge any victim of clergy abuse in the Detroit Archdiocese to contact the archdiocesan victim assistance coordinator. †

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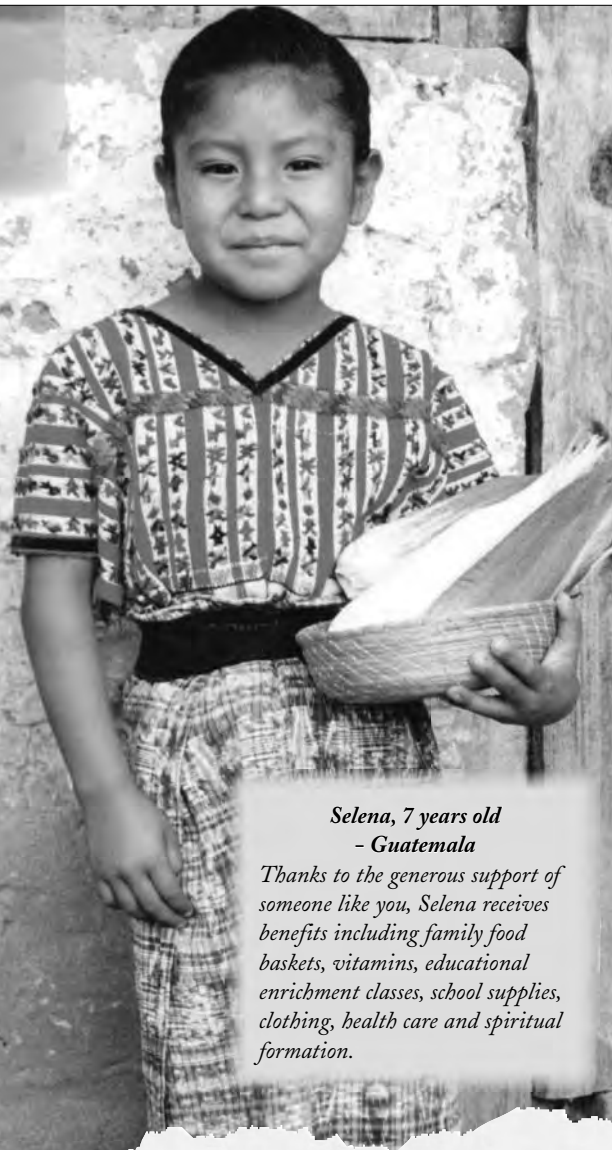
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Pope condemns efforts to offer abortion pill, urges family protection

VATICAN CITY (CNS)—In a talk that touched on controversial election-year issues in Italy, Pope Benedict XVI condemned efforts to introduce the RU-486 abortion pill and urged steps to protect the traditional family based on marriage.

The pope made the remarks in a speech to civil officials of the Rome region. His comments prompted an immediate flurry of reactions across the political spectrum in Italy, where general elections will take place in April.

The pope began by thanking the officials and the population of Rome for the strong religious sentiments they showed during the death and funeral of Pope John Paul II last year. That kind of spiritual intensity, he said, should bear fruit in the civil arena, especially on family issues.

In particular, he said, young couples and their families need support—for example, in paying for housing, nursery schools and kindergartens.

Such assistance for the traditional family should not be seen as a concession to Catholic morality, but as respect for “elementary truths regarding our common humanity,” he said.

“It is a grave error to obscure the value and functions of the legitimate family founded on marriage, attributing to other forms of union an improper legal recognition for which, in reality, there is no real social need,” he said.

Romano Prodi, head of Italy’s center-left coalition, recently came out in support of legal rights for long-term unwed couples, provoking a storm of objections by the Vatican and Italian Church leaders. Italy has resisted legal recognition of homosexual marriage, which has been adopted in some European countries.

Prodi, who will oppose Prime Minister Silvio Berlusconi’s ruling center-right coalition in the April elections, said the issue was not gay marriage as such, but the more than 500,000 Italian couples who have lived together for years without social benefits.

New Jersey passes death penalty moratorium measure

TRENTON, N.J. (CNS)—Archbishop John J. Myers of Newark praised the New Jersey Legislature for passing a death penalty moratorium bill, calling it “a giant step” toward finding another way to punish criminals and protect its citizens.

“The state of New Jersey took a giant step in affirming what the bishops have long stated: that a developed and civil society should examine alternative processes for protecting its citizens and punishing effectively those who have committed grave wrongs,” he said.

The archbishop, who is also president of the state’s Catholic conference, issued his statement after the bill passed the state Assembly on Jan. 9 by a vote of 55-21. The bill had passed the state Senate by a vote of 30-6 in December.

New Jersey Gov. Richard Codey signed the bill Jan. 12.

The bill suspends executions while a task force studies how the death penalty has been applied in the state. New Jersey would become the third state to enact such a moratorium.

Under executive orders, Illinois and Maryland previously suspended executions while similar studies were conducted.

Although there are 10 prisoners on New Jersey’s death row, the last state execution took place in 1963.

A task force now has until November to study whether the state’s capital punishment law serves a legitimate public purpose, how its costs compare to other sentences and whether it is imposed fairly. They also could make recommendations about whether alternatives would protect public safety and address “social and penological interests,” such as the interests of victims’ families. †

In his address to the political leaders, the pope called for protection of the unborn. He said it was especially important for the state to provide concrete forms of assistance to pregnant women who face financial and other difficulties.

Furthermore, he said, the state should avoid introducing “drugs that hide in some way the serious nature of abortion” as a “choice against life.” The pope was referring to attempts in Italy to introduce RU-486 on an experimental basis, which has also surfaced as an election issue.

The pope’s comments brought praise from Italian Health Minister Francesco Storace, who last year blocked some regions from experimenting with the RU-486 drug and who wants pro-life groups to be allowed to counsel women seeking abortions.

Leaders of Italy’s Communist Refoundation Party said the pope was interfering in political questions.

“No one wants to question the value of the family. Instead, the legal recognition of civil unions aims to respect the family in all its forms,” said Ivano Peduzzi, a leading official of the party in Rome. †



Pope Benedict XVI looks on during a meeting with political leaders of the Rome region at the Vatican on Jan. 12. The pope spoke out against abortion and urged steps to protect the traditional family based on marriage.

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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.

ADAMS, Nancy B. (Pierson), 62, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Dec. 23.

BOEHLE, Anthony T., 87, St. Jude, Indianapolis, Dec. 28. Husband of Dorothy (Lewis) Boehle. Father of Darlene Calvert, Leslie Flaherty, Judy Salts and Antoinette Susemichel. Grandfather of nine.

BOWMAN, Eva A., 73, Holy Family, New Albany, Dec. 24. Mother of Gregory Bowman. Sister of Helen Morris, Martha Woodward, Charles and Raymond Emery. Grandmother of two.

COX, James R., 78, St. Michael, Brookville, Dec. 25. Father of Dennis, Donald and Marvin Cox. Brother of Rose Marie Dula, Margaret Feller, Alta Jean Meier, Mary Alice Wilhelm, Donald, John, Louis, Richard and William Cox. Grandfather of 10. Great-grandfather of four.

CHRISMAN, Jerome E., 69, St. Mary, Aurora, Dec. 29.

Husband of Betty Chrisman. Father of June Navaro, Janelle, James, John and Joseph Chrisman. Brother of Dellene Arnold, Joyce Cook and Jean Swenger. Grandfather of two.

FLOCK, Marilyn A., 70, St. Joseph, Corydon, Nov. 12.

GARCIA, Alexis Daniel, infant, Holy Spirit, Indianapolis, Dec. 21. Son of Jose and Maria Garcia. Grandson of Hector Garcia.

GERSTUNG, Mary M., 92, St. Pius X, Indianapolis, Dec. 25. Mother of Virginia Biagi, Kathryn Todd and Robin Gerstung. Grandmother of three.

GIBSON, Theresa (Winch), 98, St. Christopher, Indianapolis, Dec. 26. Aunt of one.

GOUGH, Francis W., 84, St. Gabriel, Connersville, Jan. 6. Husband of Patty (Lewis) Gough. Father of Deborah Showalter and Sandy Lewis. Stepfather of Victoria Croumie. Brother of Betty Campbell and Barbara Sallee. Grandfather of four. Great-grandfather of seven.

HOGG, J. Bill, 77, St. Mary, Greensburg, Jan. 5. Husband of Sarah (Wallpe) Hogg. Father of Debra, Sherri, John and Terry Hogg. Stepfather of Larry Wolfe, Jason and Jeffrey Patterson. Grandfather of six. Great-grandfather of 10.

HUBERT, Leslie, 93, St. Paul, Tell City, Jan. 2. Mother of Nila, Lorna, Dale, Gary and Wayne Hubert. Grandmother of nine. Great-grandmother of 15.

KING, Helen Florence, 81,

St. Bernadette, Indianapolis, Jan. 4. Wife of Kenneth King. Mother of Yvonne Grismore, Robyn Slye, Teresa Sullivan and Wanda Thompson. Grandmother of five. Great-grandmother of two.

KOCH, Stephen D., 44, Holy Spirit, Indianapolis, Jan. 1. Father of Joshua and Stephen Koch Jr. Son of Patricia Koch. Brother of Barbara Eaton, Patricia McCracken, Theresa, Paul and Robert Koch Jr.

METZGER, Matt F., 81, Sacred Heart, Jeffersonville, Dec. 13. Husband of Mary Metzger. Father of Jennifer Smith, Helen Pashich, David, Phillip and Richard Metzger. Grandfather of five.

MIDDLETON, Angela T., 85, St. Peter, Buena Vista, Dec. 12. Wife of William Middleton. Sister of Camilla Ansert and Joan Chandler.

MONTGOMERY, John N., 73, St. Michael the Archangel, Indianapolis, Dec. 29. Father of George Pierson. Brother of Carolyn Guidry, Norma Birdwell, Ronald and Stanley Montgomery.

NAVILLE, Teresa M., 78, Our Lady of Perpetual Help, New Albany, Dec. 30. Mother of Lois Endris, Marilyn Glotzbach, Carole Paris, Teresa Snyder and Joseph Naville Jr. Sister of Carole Bates, Katherine Fackler, Bernadine Wampler, Forrest and Jo Quinn. Grandmother of 14. Great-grandmother of 17.

NEWHART, Nicole Elizabeth, 23, Holy Spirit, Indianapolis, Dec. 20. Daughter of Diana Sims. Stepdaughter of Ron Sims. Sister of Ryan Newhart. Granddaughter of George Jr. and Sandra Newhart. Great-granddaughter of George and

Ellen Newhart.

ORTMAN, Eugene, 81, St. Lawrence, Lawrenceburg, Jan. 4. Father of Debra Dicarolo and Eric Ortman.

PIKE, Daniel J., 55, Annunciation, Brazil, Dec. 20. Husband of Cindy (Kopacz) Pike. Father of Becky Glines, Stephanie Joy, Andy and Danny Pike. Son of Robert Pike. Brother of Janet Weir and David Pike. Grandfather of six.

PUTNAM, John Thomas, Sr., 67, St. Jude, Indianapolis, Jan. 5. Husband of Betty (Gardner) Putnam. Father of Michelle Huff, Sharen Klasing, Theresa Pritchard, Michel and Steven Putnam. Foster father of Kathy Miller, Danny and John Harbar. Brother of Sandra Althoff, Rita Kopernak and James Putnam. Grandfather of 16.

REECE, Barbara A., 74, Annunciation, Brazil, Dec. 19. Wife of Jack Reece. Mother of Catherine Kiefer and Monte Reece. Sister of Dolores Beaman, Anita Cary and William Murphy. Grandmother of five.

RINGO, David Joseph, 59, Annunciation, Brazil, Dec. 16. Husband of Mary Diann Ringo. Father of Jena and David Ringo. Brother of Kathryn Crosby and Dan Ringo. Grandfather of two.

ROBBINS, Steven M., 58, St. Gabriel, Indianapolis, Dec. 10. Husband of Barbara Robbins. Father of Susan Goodard, Bill Hergel, Stephanie Robbins, Gail and Kevin Lindsey. Brother of Becky Lloyd, Debbie, Kevin and Mark Robbins. Grandfather of five.

RUTHERFORD, Robert L., 75, St. Michael, Cannelton, Dec. 26. Husband of Mary Rutherford. Father of Susan Smith, Ann Sullivan and Jeff Rutherford. Brother of Helen Rutherford. Grandfather of five.

SAHM, Marie Dorothy (Armbruster), 83, Our Lady of the Greenwood, Greenwood, Dec. 27. Mother of Joanne Botkin, Mary Jo Perkins, Charles, Christopher, Lawrence, Michael, Paul and Victor Sahn. Sister of Virginia Toner, Joseph and Benedictine Father Julius Armbruster. Grandmother of 29. Great-grandmother of 16.

SANDERS, Anna Pearl, 75, Holy Angels, Indianapolis, Dec. 19. Mother of Patricia Ann Brown, Kim Reedus, Curtina Jo Sanders and William David Pippens II. Grandmother of six. Great-grandmother of three.

SCHEPERS, Judy K., 58, Our Lady of Perpetual Help, New Albany, Dec. 18. Wife of David Christopher Schepers. Mother of Mark Kleier and Matthew Schepers. Daughter of Nancy Franklin. Sister of Charles Franklin.

SHOEMAKER, Wilma Irene West, 84, Holy Name, Beech Grove, Dec. 10. Mother of Claudia Bruce, Paula Clark, Stacie Mays, Terese Miller, Constance Parsons, Anthony and Vincent Shoemaker. Sister of Theresa Cartright, Marjorie Morris, Francis, Morris and Richard West. Grandmother of 17. Great-grandmother of 23.

SINGER, Wilbur, 83, St. Joseph, St. Leon, Dec. 9. Husband of Alma Singer. Father of Linda Coyne, Melissa Reed, Diane Weber, David, Dennis and Ronald Singer. Brother of Leona Stenger and Ben Singer. Grandfather of 14. Great-grandfather of six.

STEELE, Anna M., 93, St. Augustine, Jeffersonville, Dec. 21. Mother of Robert and William Steele. Grandmother of three. Great-grandmother of three.

STONEBERGER, Ruby E., 78, St. Mark, Indianapolis, Dec. 14. Wife of Harold

Stoneberger.

STRANGE, Mary A., 85, St. Lawrence, Indianapolis, Dec. 15. Mother of Linda Clark, Karen Lindsay and Mark Strange. Sister of Frances Mahin. Grandmother of nine. Great-grandmother of three.

TEKULVE, James C., 50, St. Louis, Batesville, Jan. 7. Husband of Susan (Raab) Tekulve. Father of Becky, Eric and Nick Tekulve. Brother of Bev Wehr, Steve Spencer, Bill, Bob and Jon Tekulve.

THORNTON, Maria E., 93, Our Lady of the Greenwood, Greenwood, Dec. 25. Mother of Maria and William Thornton. Grandmother of two. Great-grandmother of three.

URIBE, Gustavo A., 86, St. Mary, North Vernon, Jan. 5. Husband of Carmen (Saenz) Uribe. Father of Melly Apsley, Maria DeLordes Garrity and Sarah Loudermelk. Brother of Homer and Horacio Uribe. Grandfather of five. Great-grandfather of three.

WAZ, Eugene R., 82, St. Augustine, Jeffersonville, Dec. 24. Husband of Doris Waz. Father of Randy, Richard, Ron and Todd Waz. Brother of Dolores Gelbach, Bill, Charles, Herbert, Joseph Jr. and Robert Waz. Grandfather of five. Great-grandfather of two.

WESSELER, Cecilia M., 92, St. Mary, Greensburg, Dec. 23. Mother of Elvera Muckerheide,

Barbara Retzner, Bernard, Cletus, Donald and Francis Wesseler. Sister of Antoinette Enneking, Alfreda Peters, Coletta Prickel, Delores Weisenbach, Alberta and Ferdinand Bedel. Grandmother of 21. Great-grandmother of 37. Great-great-grandmother of one.

WIESSLER, Margaret E., 81, St. Barnabas, Indianapolis, Dec. 25. Wife of John Wiessler. Mother of Shelley Anderson, Karen Finch-Taylor, Margaret Givens, Sandra Smith, Linda Wiessler-Hughes and J. Jeffrey Wiessler. Sister of Dorothy Gutekunst and Lee Spade. Grandmother of 13. Great-grandmother of five.

WHITE, Kitti E., 50, St. Malachy, Brownsburg, Dec. 17. Wife of Mark White. Mother of Nathan, Nicholas and Noah White. Daughter of Jane (Roach) Garner. Sister of Kelly Garner.

WIDOLFF, Rita, 84, St. Martin, Yorkville, Dec. 15. Mother of Joyce Herget, Jean Weber, Dale, Mark and Pat Widolff. Sister of Frank Ennis. Grandmother of seven.

YOUNTS, Suzanne M. (Nowaczyk), 59, St. Anne, New Castle, Dec. 6. Mother of Dawn Frazier and Lori McDonald. Sister of Carol Ann Garza, Mary Ann Relish, Joe and Mark Nowaczyk. Grandmother of six. †

Providence Sister Louise Leary served as a teacher for 39 years

Providence Sister Lois Leary, also known as Sister Jerome, died on Jan. 2 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 86.

The Mass of Christian Burial was celebrated on Jan. 6 at the Church of the Immaculate Conception at the motherhouse. Burial followed in the sisters' cemetery.

The former Louise Agnes Leary was born on Dec. 14, 1919, in Somerville, Mass.

She entered the congregation of the Sisters of Providence of Saint Mary-of-the-Woods on July 20, 1939, professed first vows on Jan. 23, 1942, and professed final vows on Jan. 23, 1948.

During 66 years as a Sister of Providence, Sister Louise taught at schools staffed by the Sisters of Providence in Indiana, Illinois, North

Carolina, Massachusetts, Maryland and New Hampshire for 39 years.

In the archdiocese, Sister Louise taught at the former St. Joseph School in Terre Haute from 1948-49 and Our Lady of the Greenwood School in Greenwood from 1957-60.

From 1981-83 and 1984-92, Sister Louise ministered as a homemaker in Malden, Mass.

In 2003, she returned to the motherhouse and participated in the sisters' prayer ministry.

Surviving are two sisters, Winifred Nugent of Malden, Mass., and Mary Kwiatkowski of Chelsea, Mass., as well as one brother, Joseph Leary, of Melrose, Mass.

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

Benedictine Sister Francesca Brogan was a teacher from Indianapolis

Benedictine Sister Francesca Brogan, a longtime teacher and native of Indianapolis, died on Dec. 14 at Monastery Immaculate Conception in Ferdinand, Ind. She was 78.

The Mass of Christian Burial was celebrated on Dec. 17 at the monastery church in Ferdinand. Burial followed in the sisters' cemetery.

She was born on Feb. 6, 1927, and grew up in Our Lady of Lourdes Parish in Indianapolis.

She entered the Sisters of St. Benedict in Ferdinand in 1953, made her first profession of vows in 1955 and made her final profession of vows in 1958.

Sister Francesca celebrated the 50th anniversary of her monastic profession last August.

She taught at Mater Dei High School in Evansville, Ind.; the former St. Benedict College in Ferdinand; the former St. Ferdinand High School in Ferdinand; the former Academy Immaculate Conception/Marian Heights Academy in Ferdinand; and the Jasper Center at Vincennes University in Vincennes, Ind.

Sister Francesca also worked as an artist and ministered in support services at the monastery.

Surviving are two brothers, Robert Brogan of Marietta, Ga., and Thomas Brogan of Fishers, Ind., as well as several nephews.

Memorial gifts may be sent to the Sisters of St. Benedict, Monastery Immaculate Conception, 802 E. Tenth St., Ferdinand, IN 47532. †



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