



The

Criterion

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January 18, 2002

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Troubled world situation is opportunity for reflection, says pope

VATICAN CITY (CNS)—Reviewing the troubled world situation, Pope John Paul II said Christians contribute to peace by offering—especially to Muslims—the values of forgiveness and humility before God and neighbor.

In an annual “state of the world” address to Vatican-accredited diplomats Jan. 10, the pope also said fresh global tensions at the start of 2002 had “one advantage” of forcing people to re-examine fundamental human and spiritual truths.

“It makes us squarely face our responsibilities. Everyone is forced to ask the real questions: the truth about God and the truth about man,” he said.

Picking up a theme from his message for World Day of Peace 2002, the pope told the diplomats he wanted to emphasize again to the international community that killing in the name of God “is an act of blasphemy and a perversion of religion.

“It is a profanation of religion to declare oneself a terrorist in the name of God, to do violence to others in his name,” he said.

The pope said God is “not at the beck and call” of one individual or people and cannot be “monopolized” by any one group.

“The children of Abraham,” he said, referring to Christians, Jews and Muslims, “know that God cannot be commandeered

by anyone: God is to be received.”

He said humans cannot be true to themselves without recognizing, “in an attitude of poverty,” that they were created by God. That acknowledgment of a higher truth allows believers to “transcend themselves” and forgive and seek forgiveness, he said.

“This truth about God and man is a gift which Christians offer to all people, especially to their brothers and sisters who are followers of authentic Islam, a religion of peace and love of neighbor,” the pope said.

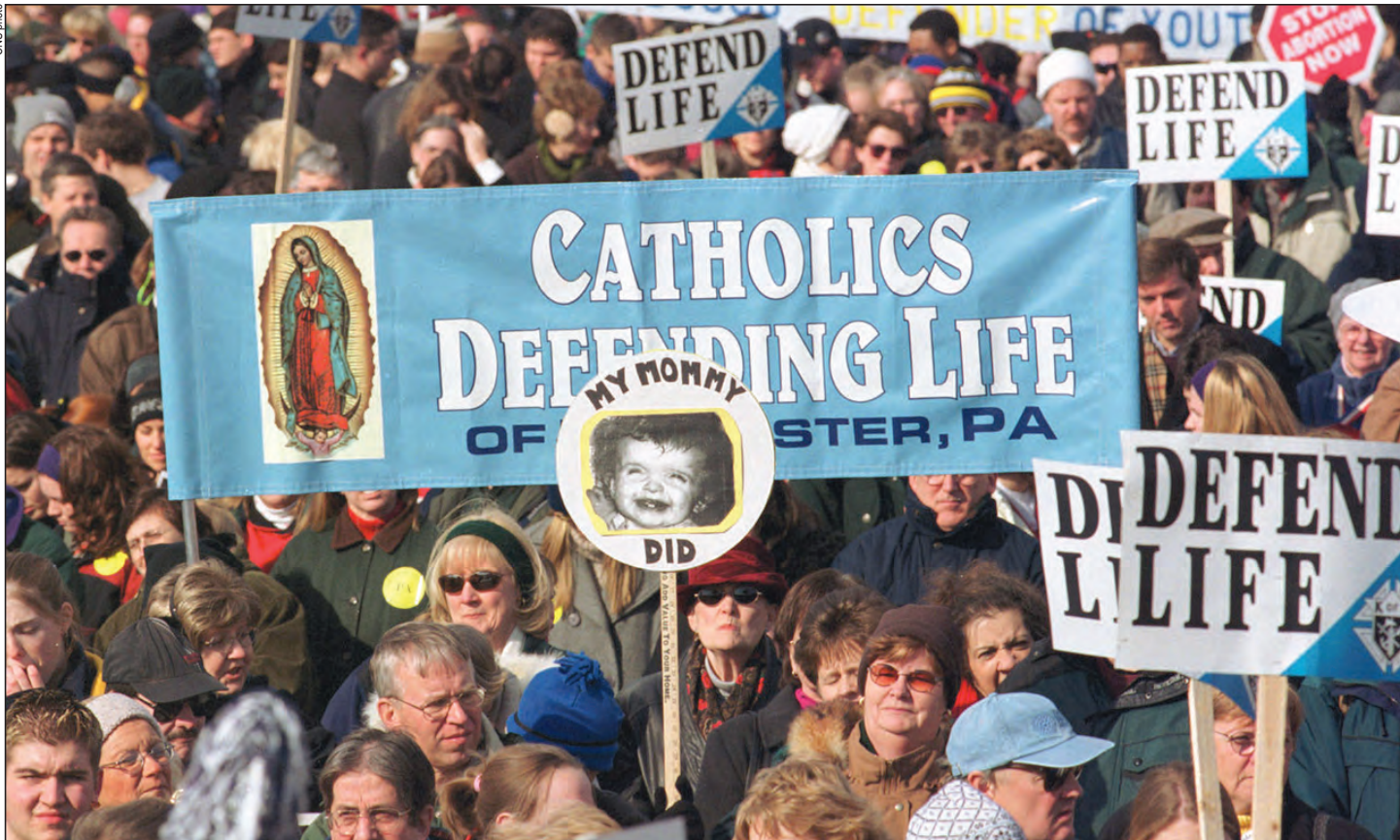
The pope’s survey of humanity’s “set-backs” in the past year focused special

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An Afghan child sits inside a tent near Kabul, Afghanistan, on Jan. 9. Hundreds of thousands have been displaced because of civil conflict, drought and the U.S.-led operations to eradicate terrorists.

March for Life



A crowd that included many Catholics gathered for the March for Life in Washington last year. The annual march solemnly recalls the 1973 *Roe vs. Wade* decision that legalized abortion throughout the United States. Nearly 400 teen-agers will represent the Archdiocese of Indianapolis at this year’s march on Jan. 22.

Terrorist attacks reaffirm need to defend life

By Brandon A. Evans

Nearly 400 teen-agers will represent the Archdiocese of Indianapolis as they travel to the nation’s capital to prayerfully protest the “culture of death.”

The teens, gathered from six deaneries, five Catholic high schools and four colleges, will begin the pilgrimage at 8 p.m. on Jan. 19 with Mass at SS. Peter and Paul Cathedral in Indianapolis.

Following Mass, they will board several buses and drive all night to Washington, D.C., for the 2002 March for Life.

The march, started in 1974—the year after the *Roe vs. Wade* Supreme Court ruling legalized abortion—attracted more than 200,000 people last year, who marched through Washington to the Supreme Court building.

Among the activities planned for the Indiana young people and their adult chaperones is a tour of the Pope John Paul II Cultural Center and the National Mass for Life on the night of Jan. 21 at the Basilica of the National Shrine of the Immaculate Conception.

With the Sept. 11 terrorist attacks still

on many minds, participation in this year’s march is expected to be less than previous years.

The archdiocese is taking seven busloads of students to this year’s march, compared with nine last year.

“The kids want to go, but the parents are reluctant to have their kids go to Washington,” said Tom Pottratz, a volunteer organizer in the archdiocese’s Office of Pro-Life Activities.

Pottratz said several youth ministers had given this as a reason for at least

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Two Indianapolis Catholic schools to go year-round

By Jennifer Del Vecchio

Two Catholic elementary schools in Indianapolis have approved year-round education for their students.

All Saints and Central Catholic school boards approved the new school calendar at their meetings on Jan. 8. They will be the first schools in the Archdiocese of Indianapolis to try year-round schooling.

The new calendar will be implemented this fall.

“I am trying to find whatever I can to help kids,” said Mary Patricia Sharpe, principal of All Saints School.

The move to a year-round schedule should benefit the student populations at All Saints and Central Catholic schools. While both schools have similar goals, they also have different focuses on how they will use year-round education, the principals said.

The calendar is not that different from a traditional school schedule, Sharpe said.

“But trying to convince people it’s not that different is hard,” she said.

Students will still receive 180 instructional days. The change means reorganizing the traditional calendar by distributing the required number of instructional days evenly throughout the year.

For example, a year-round education calendar usually has four quarters of 45 days each. Each quarter is separated by a two- to three-week vacation called an intersession.

The summer vacation for year-round

See SCHOOL, page 12

Parishes can apply for archdiocesan grants

By Brandon A. Evans

Parishes in the archdiocese have one week left to apply for available funds from the St. Francis Xavier Home Mission Fund.

The money to be given away—about \$60,000—is intended for any parish that has a need for it.

Each parish in the archdiocese has a specific goal for the United Catholic Appeal based on the amount of money it receives from Sunday and holy day collections. Whenever a parish goes over its United

Catholic Appeal goal, it can choose to direct some of the money raised to the St. Francis Xavier Home Mission Fund.

The money in the fund is then given to parishes in need. This happens twice each fiscal year.

The first allocation, made last summer, saw \$236,000 given to seven parishes and one school.

While Holy Trinity Parish in Indianapolis received \$12,000 to pay the salary of a new bookkeeper, St. Andrew the Apostle Parish in Indianapolis received \$60,000 that

it needed to support its school and various parish needs.

St. Ann Parish in Terre Haute received \$50,000 to complete renovations on the second floor of St. Ann School so that a free dental clinic can be opened there.

The second allocation is coming up quickly, and the deadline for applications is Jan. 25. Parishes explain their need and how they plan to use the grant money in the application. The application can be either mailed or done by e-mail.

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WORLD

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attention on the Israeli-Palestinian conflict, which he said had made the Holy Land, "through man's fault, a land of fire and blood.

"No one can remain indifferent to the injustice of which the Palestinian people have been victims for more than 50 years. No one can contest the right of the Israeli people to live in security," he said.

"But neither can anyone forget the innocent victims who, on both sides, fall day after day under the blows of violence. Weapons and bloody attacks will never be the right means for making a political statement to the other side. Nor is the logic of the law of retaliation capable any longer of leading to paths of peace," he said.

The pope said the only way to "break the hellish cycle of hatred and vengeance" was Israel's evacuation of occupied Palestinian territories, respect for people "and their legitimate aspirations," application of international law and an interna-

tionally guaranteed status for Jerusalem's holy places.

"One against the other, neither Israelis nor Palestinians can win the war. But together they can win peace," he said.

The pope said the "legitimate fight against terrorism" following the Sept. 11 attacks in New York and Washington also should prompt reflection on "the factors underlying such acts," the most effective means of eradicating terrorism, and "the measures to be taken to bring about a process of 'healing' in order to overcome fear and to avoid evil being added to evil, violence to violence."

The pope also warned the international community not to ignore less-noticed situations of human misery in Africa and Latin America, especially recently bankrupted Argentina.

"In the face of these outbreaks of irrational and unjustifiable violence, the great danger is that other situations will go unnoticed and leave whole peoples abandoned to their sad fate," he said.

He urged Argentines not to resign themselves to the current crisis and to work

together to overcome it by drawing on "the great human and natural resources available.

"If this is to happen, private or partisan interests must be set aside, and the interest of the nation must be promoted by every legitimate means, through a return to moral values, open and frank dialogue, and the renunciation of what is superfluous in order to help those who are in any way in need," he said.

Among positive developments this year, the pope identified the continuing unification of Europe and adoption of a common currency.

But he criticized the "marginalization" of religious representatives from talks on a proposed European constitution as "an injustice and an error of perspective." Religions contributed to Europe's culture and humanism in the past and continue to do so today, he said.

"To recognize an indisputable historical fact in no way means to disregard the modern demand for states to have an appropriate nonconfessional character, and therefore Europe as well," he said.

The pope also identified what he considered priority challenges for humanity in coming years:

- Defense of human life, "especially in relation to the challenges proposed by genetic manipulation."
- Promotion of the family.
- Elimination of poverty through development, reduction of debt and loosening trade barriers.
- Respect for human rights, especially of children, women and refugees.
- Disarmament and the reduction of arms sales to poor countries.
- The fight against major diseases and access to basic health care and medicines for the poor.
- Protection of the environment and prevention of natural disasters.
- "Rigorous" application of international law and conventions.

"If these priorities became the central concerns of political leaders, if people of good will made them part of their daily endeavors, if religious believers included them in their teaching, the world would be a radically different place," the pope said. †

More than 50 religious leaders to join pope in Assisi pilgrimage

VATICAN CITY (CNS)—More than 50 religious leaders, including about two dozen Muslims, will join Pope John Paul II in a pilgrimage to Assisi, Italy, Jan. 24 to pray for peace and condemn violence committed in the name of religion.

At the same time, in dioceses throughout the world, Catholics will be hosting ecumenical prayer services to ask God for the gift of peace and interreligious meetings to make commitments to use faith to foster peace.

The pope is expected to be joined by Ecumenical Orthodox Patriarch Bartholomew of Constantinople, the worldwide spiritual leader of the Orthodox, in leading the pilgrimage of religious representatives to Assisi.

The pilgrimage, a two-hour train journey from the Vatican, also will include other Christian leaders, Jews, Hindus, Buddhists, Sikhs, Jains and followers of traditional African religions, as well as

the Muslims.

The leaders will share reflections on peace during a morning gathering before going to separate places to pray for peace in the rites of their own traditions.

In the Basilica of St. Francis, the pope will pray with Orthodox, Anglican and Protestant representatives and with Catholic bishops from several countries, including Pakistan.

Pope John Paul announced the meeting in mid-November as a religious response to terrorism and the threat of new conflicts in the world.

He said one point of the Jan. 24 Assisi gathering would be to bring leaders of religions, "in particular, Christians and Muslims," together to proclaim that faith must never be used to justify violence or hatred.

The daylong Assisi meeting is expected to close with the reading in Arabic, English and Italian of the religious leaders' "common commitment to peace."

Cardinal Francis Arinze, president of the Pontifical Council for Interreligious Dialogue and an organizer of the Assisi event, said the meeting "will say 'no' to religious wars and to all acts of violence and terrorism, especially when they are perpetrated in the name of religion."

Writing in *L'Osservatore Romano*, the Vatican newspaper, he said the pilgrimage by train could be an important part of the meeting's message by showing "the followers of various religions are convinced that it is necessary for them to travel together on the path that leads to peace."

The pope's Assisi meeting was preceded by a Dec. 14 day of fasting and prayers for peace by Catholics around the world.

Pope John Paul had said he was convinced that the world "needs to see gestures of peace and hear words of hope," and that the day of fasting and the interre-

ligious meeting would be a start.

In addition to promoting the day of fasting and charitable giving in December, Catholic bishops around the world also were asked to organize events around Jan. 24: a pilgrimage between Dec. 14 and Jan. 24 "to implore from the Lord the gift of peace and the conversion of hearts," and an ecumenical prayer vigil Jan. 23.

A Vatican official said Jan. 14 that although the list of participants was still provisional, at least 26 Muslim leaders from at least 14 countries had accepted the pope's invitation to travel to Assisi. The Muslim leaders include representatives from Pakistan, Saudi Arabia, Egypt, the Philippines, Algeria and the United States.

Another Vatican official confirmed the news that the Orthodox Church of Greece had declined to participate at any level, but the Russian Orthodox Church was sending a representative; relations between the Vatican and the Russian and Greek Churches have been cool in recent years.

Greek Orthodox Patriarch Ignatius IV of Antioch, whom the pope visited in Syria in May, and Patriarch Mar Dinkha IV, head of the Assyrian Church of the East, have accepted the papal invitation, officials said.

As in 1986, when Pope John Paul hosted a huge interreligious peace meeting in Assisi, the 2002 meeting was publicized with repeated Vatican statements

that members of different religions would be praying for peace at the same time, but not together.

Cardinal Walter Kasper, president of the Pontifical Council for Promoting Christian Unity, said members of the divided Christian communities can and should pray together because they have been baptized into the body of Christ.

But, he said in an article in *L'Osservatore Romano*, Christians and followers of other religions "cannot pray together" because their prayers are expressions of a faith they do not share.

Praying separately, but at the same time, gives witness to the values the different religions do share: "respect for God and the divine and the desire for God or the divine; respect for life; and the desire for peace with God or the divine, for peace among peoples and peace in the cosmos," the cardinal said.

"They can and must collaborate to defend and promote social justice, moral values, peace and freedom for the good of all men and women," the cardinal said.

Also writing in *L'Osservatore Romano*, Bishop Giampaolo Crepaldi, secretary of the Pontifical Council for Justice and Peace, said the papal initiative underscores the fact that the response of believers to war and violence must be one of "concentrating on the essentials, looking ahead, beyond the dark night, to have the courage for something new." †

Official Appointments

Effective Immediately

Rev. John Hall, pastor of St. Ambrose Parish, Seymour, and administrator of Our Lady of Providence Parish, Brownstown, appointed dean pro tem of the Seymour Deanery until Rev. John Meyer, the permanent dean, returns from sabbatical.

Effective Jan. 21, 2002

Rev. Roger Gaudet, pastor of St. Thomas the Apostle Parish, Fortville, granted early retirement.

Rev. William Ehalt, appointed temporary administrator of St. Thomas the Apostle Parish, Fortville, while retaining his appointment as pastor of St. Elizabeth Parish, Cambridge City.

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

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World War I veteran Gustave Streeter was 105

By Mary Ann Wyand

World War I veteran Gustave Albert "Gus" Streeter died on Jan. 12 at the St. Augustine Home for the Aged in Indianapolis. He was 105 on Sept. 29.

Streeter earned belated recognition for his courageous wartime service from the French and U.S. governments in recent years.

The Mass of Christian Burial was celebrated at 11 a.m. on Jan. 16 in the chapel at the St. Augustine Home for the Aged. Burial was in All Saints Cemetery at Des Plaines, Ill.

On Aug. 31, 1999, Streeter received the *Croix de Guerre* Medal and was named a Chevalier of the National Order of the Legion of Honor by the government of France. M. Jean-Rene Gehan, the French consul general in Chicago, presented France's highest national award to Streeter during a military ceremony at the Indiana War Memorial in Indianapolis.

French officials also honored the former U.S. Army private with the *Medaille de Verdun* for wartime valor in 1939.

On Nov. 8, 2001, the U.S. government presented Streeter with a Purple Heart

Medal for injuries he suffered in battle, but were never documented, during a military ceremony at the Indiana War Memorial.

It was the realization of a longtime dream for Streeter when Maj. Gen. George Buskirk Jr. of the Indiana National Guard and Richard J. Santos, national commander of the American Legion, presented him with the Purple Heart.

Officials from the Department of the Army, Veteran's Administration and American Legion National Headquarters worked with U.S. Rep. Dan Burton of Indiana's Sixth Congressional District to promote Streeter's cause.

"I always believed that God helps those who help themselves," Streeter said after receiving the *Croix de Guerre* Medal in 1999. That's why, when he was injured in battle on Oct. 24, 1918, he treated the shrapnel wounds in his legs with medical supplies from his first-aid kit and continued fighting as a cannoner in Battery F of the 340th Field Artillery Regiment of the 89th Infantry Division of the American Expeditionary Forces in France.

"Now I know that America also cares for me," Streeter said on Nov. 8 after

receiving the Purple Heart for injuries suffered when German shells exploded near his artillery position.

In 2001, Lt. Gov. Joseph Kernan, acting on behalf of Gov. Frank O'Bannon, honored Streeter with a Sagamore of the Wabash Award.

Born Gustave Albert Rosenstreeter, he graduated from Loyola University in Chicago and was a pharmacist in Chicago for 60 years. Prior to that, he served as an insurance adjuster.

Streeter was a member of St. Luke Parish in Indianapolis, a fourth-degree member of the Knights of Columbus Bishop Chatard Assembly, a member of the Knights of Columbus St. Pius X Council 3433, and a member of the Robert E. Kennington American Legion Post. He was a life member of the American Legion.

His wife, Catherine Hanley Streeter, and son, Jesuit Father Gerald Streeter, preceded him in death. Surviving are a niece, Mary Amberg, and a nephew, Samuel Leopold.

Memorial contributions may be made to the St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis, IN 46260. †



Gustave A. "Gus" Streeter, a distinguished World War I veteran, died on Jan. 12 at the St. Augustine Home for the Aged in Indianapolis, where he had resided since 1998. He received the Purple Heart Medal last November as a result of a campaign initiated by Our Lady of the Greenwood parishioner Jerry Kiefer of Greenwood.

Death Row inmate's artwork benefits Gibault Inc.

By Mary Ann Wyand

Federal Death Row inmate David Paul Hammer's artwork of the Holy Family and a snowman on Christmas cards benefits Gibault Inc., a not-for-profit residential facility for at-risk youth in Terre Haute.

Hammer created the Nativity and snowman scenes in his cell at the U.S. Penitentiary in Terre Haute last July at the request of Mercy Sister Camille D'Arienzo of Glendale, N.Y., one of his spiritual advisers. Sister Camille wrote verses for the cards then marketed them to raise funds for ministries that help abused children.

On Jan. 6, Sister Camille presented a \$2,000 check to Gibault executive

director James M. Sinclair on Hammer's behalf during a worship service at Gibault's Guardian Angels Chapel.

"The collaboration between David and myself on this Christmas card project has been a surprising grace," Sister Camille said recently. "This enterprise that David and I shared is more evidence that the biggest [prison] walls cannot keep out the grace of God."

Hammer was confirmed on Oct. 27, 2000, as a member of the Catholic Church by Archbishop Daniel M. Buechlein during a eucharistic liturgy on Death Row.

"David cannot bring back the man he killed," she said, "but he can, by his example and the use of his talents and faithfulness, help provide children at risk

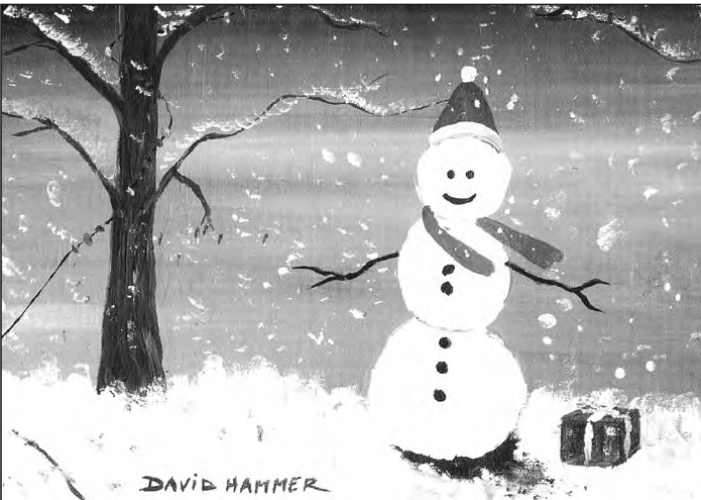
with opportunities to lead fuller lives. When I spoke to the youth at Gibault, I shared David's words with them."

Hammer's statement read, "Having lived on the streets as a teen-ager, I think I would have benefited from safe harbor such as Gibault. You who are here now, make the most of the opportunities that are here, no matter how you got to this place. Don't let yourselves be pulled into

behaviors that will lead you to Death Row."

(The Nativity and snowman cards are sold in sets of 25 for \$17.50, which includes postage and handling. To order cards, send a check addressed to the Sisters of Mercy to Mercy Sister Camille D'Arienzo, Cherish Life Circle, 72-25 68th St., Glendale, NY 11385.) †

Artwork of a snowman and the Holy Family in a Nativity scene decorate two Christmas cards created by federal Death Row inmate David Paul Hammer last July in his cell at the U.S. Penitentiary at Terre Haute. Funds from the sale of the cards benefit Gibault Inc. in Terre Haute and two other ministries to help at-risk children.



Marsha Casey resigns presidency of St. Vincent, Seton Corporation

By Mary Ann Wyand

St. Vincent Hospitals and Health Services and Seton Corporation president Marsha Casey of Indianapolis has accepted a position as executive vice president for Trinity Health's western region.

Casey will provide leadership and direction to 15 member organizations in Indiana, California, Iowa, Idaho and western Michigan for Trinity Health, the third largest Catholic health system in the United States.

Central Indiana Health System president Vincent Caponi of Indianapolis said on Jan. 8 that Casey will leave her position with St. Vincent and Seton Corporation in mid-February.

An Indianapolis native, Casey joined St. Vincent and Seton in February 1999 after serving as chief executive officer at

Vanderbilt University Hospital in Nashville, Tenn.

Caponi said St. Vincent and Seton Corporation experienced outstanding growth and achievement under Casey's leadership, including national recognition by *U.S. News and World Report* as one of the best hospitals for cardiovascular, neurology and neurosurgical services and by Solucient as one of the top 100 hospitals for the care of stroke patients.

"Marsha is an outstanding role model for Catholic health care values, mission and spirit," Caponi said. "While Marsha's decision to leave has been difficult, her new position will afford her an opportunity to affect health policy at a national level, a lifelong career goal."

During the search for new leadership, Caponi will serve as president of St. Vincent in addition to his responsibilities with Central Indiana Health System. †

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Editorial

Right to life vs. right to choose

In the 16th chapter of his Gospel, St. Luke speaks of a steward to whom much has been entrusted by his master.

Much is expected of the one to whom much has been entrusted, but this steward squanders his master's resources instead. Rather than investing wisely, he wastes resources that are not his own to do with as he pleases. He forgets that he is not the owner of these goods, but that he is only their steward.

He is asked unexpectedly for an account of his stewardship. He is given a wake-up call that he will never forget.

In an instant, the frivolous, wasteful steward undergoes a rapid conversion. He becomes very shrewd. He cuts his losses. "To dig I am unable, to beg I am too proud," he says. And so he makes things right in a way that gains the admiration of his master. Instead of dismissing the steward, the master gives him a second chance.

Just as much was entrusted to that steward, so too has much been entrusted to our nation. Our founding fathers had a profound sense of the great blessings and the marvelous opportunities that had been given by God to our nation, a new republic that would flourish under a Constitution guaranteeing the security of the inalienable, God-given rights of life, liberty and the pursuit of happiness.

To this day, we enjoy material prosperity and personal freedom that is the envy of the world. So much has been given to us by God. So much has been entrusted to us to be used wisely and prudently, to be cherished and shared so as to give glory and honor to God.

And Yet, like the steward in the Gospel, we seem to forget that we are *only* stewards.

Next Tuesday, as we observe the 29th anniversary of *Roe vs. Wade* and as thousands of people, including nearly 400 from our own archdiocese, participate in prayer vigils and the March for Life on Jan. 22 in Washington, D.C., we need to recall that the blessings of life and liberty are not ours to do with as we please. They are entrusted to us to be cherished and used wisely, all as part of God's providence and design. We are to accomplish God's purpose with the blessings that have been bestowed upon us. That sentiment should pervade our national consciousness at every hour. Much has been given to us, and much is expected of us in return.

But we've grown lax as a nation. We've made an illicit claim to be able to do as

we please with the blessings of life and liberty, insisting, for example, that we have the right to choose whether an unborn baby lives or dies.

And, if we, the most blessed nation on earth can accept, without flinching, the outright killing of the unborn—the defenseless in the womb—how can we expect those not of our culture to desist from the despicable crime of terrorism, the killing of defenseless noncombatants?

If we value the assertion of choice more than innocent human life, how can we expect those not of our culture to value human life more than the desire to make a political statement through terrorism?

Perhaps the overall good that God is pulling out of the evil of Sept. 11 is a wake-up call for our nation.

Perhaps the events of that terrible day will effect a great conversion within us: a change in our national consciousness about the sanctity of human life.

The heroism of ordinary Americans since Sept. 11 reveals that there is within each of us a deeply rooted conviction about the dignity of every human person. Men and women will place themselves in harm's way to save lives, and they will do it at a moment's notice without counting the cost.

We believe that this is proof that the choice for life is of an infinitely higher order than the so-called right to choose. The first shows what is the very best in our human nature. The second reveals only a corruption of the good within us.

As a nation, we cherish our way of life too dearly to ever let terror win the day. Please God, may our zeal against terrorism be translated into a fervent desire to extend the protection of our Constitution to all innocent human life from the moment of conception until natural death.

Like the steward in Luke's Gospel, may we see in the wake-up call of Sept. 11 an opportunity to get our affairs in order, to realign our priorities and to remember that our Creator has endowed every human person, born and unborn, with certain inalienable rights and that among them is the right to life.

— Father Daniel J. Mahan

(Father Daniel Mahan, pastor of St. Luke Parish in Indianapolis, is a member of the editorial committee of the board of directors of Criterion Press Inc.) †

Seeking the Face of the Lord

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



Let us restore a culture of life

It is that time of year when it is important to focus our attention on the challenge to restore a culture of life in an admittedly rather unfriendly milieu. I have in mind the impending anniversary of the infamous *Roe vs. Wade* anniversary.

Last November, the bishops of the United States unanimously adopted *The Pastoral Plan for Pro-Life Activities: A Campaign in Support of Life*. The purpose of the plan is "to put forth 'a precise and vigorous reaffirmation of the value of human life and its inviolability, and at the same time a pressing appeal addressed to each and every person, in the name of God: respect, protect, love and serve life, every human life'" (*The Gospel of Life*, #5).

It calls all of us to rededicate ourselves to the cause of life. While we have made some positive strides in raising societal awareness on life issues, we know that we have a long way to go.

"As pastors and teachers, we proclaim that human life is a precious gift from God; that each person who receives this gift has responsibilities toward God, self, and others; and that society, through its laws and social institutions, must protect and nurture human life at every stage of its existence. These beliefs flow from ordinary reason and from our faith's constant witness that 'life must be protected with the utmost care from the moment of conception' (*Pastoral Constitution on the Church in the Modern World*, #51)—a teaching that has been a constant part of the Christian message since the apostolic age."

The introductory paragraphs of the new plan address the spectrum of "life issues" in our time. Some people are inclined to misunderstand that while all human life issues are important, not all issues are of equal importance. Our new plan is clear on this point: "Among important issues involving the dignity of human life with which the Church is concerned, abortion necessarily plays a central role. Abortion, the direct killing of an innocent human being, is *always* gravely immoral (cf. *The Gospel of Life*, #57); its victims are the most vulnerable and defenseless members of the human family. It is imperative that those who are called to serve the least among us give urgent attention and priority to this issue of justice.

"This focus and the Church's commitment to a consistent ethic of life complement one another. A

consistent ethic of life, which explains the Church's teaching at the level of moral principle—far from diminishing concern for abortion and euthanasia or equating all issues touching on the dignity of life—recognizes instead the distinctive character of each issue while giving each its proper role within a coherent moral vision. ... Opposing abortion and euthanasia 'does not excuse indifference to those who suffer from poverty, violence and injustice. Any politics of human life must work to resist the violence of war and the scandal of capital punishment. Any politics of human dignity must seriously address issues of racism, poverty, hunger, employment, education, housing and healthcare. ... If we understand the human person as the 'temple of the Holy Spirit'—the living house of God—then these latter issues fall logically into place as the crossbeams and walls of that house. *All direct attacks on innocent life, such as abortion and euthanasia strike at the house's foundation*. These directly and immediately violate the human person's most fundamental right—the right to life" (*Living the Gospel of Life*, #23).

Off and on, I get letters from folks saying that if only the clergy would provide leadership on this issue, the problem would be solved, at least among Catholics.

Definitely, the clergy must provide leadership. But I also maintain that, if the laity does not take up the cause, we will make little progress. In a section of the new pastoral plan, a section on "Public Information and Education," all members of the Catholic community are addressed. Indeed, the very opening quotation from Pope John Paul II is enlightening on this point: "*In our present social context, marked by a dramatic struggle between the 'culture of life' and the 'culture of death,' there is a need to develop a deep critical sense capable of discerning true values and authentic needs. What is urgently called for is a general mobilization of consciences and a united ethical effort to activate a great campaign in support of life. All together, we must build a culture of life*" (*The Gospel of Life*, #95).

All together we *will* build a culture of life. Pastors and teachers teach the message. Laity take to heart the message. Parents hand on the message to children. All of us bear witness to our neighbors even in a sometimes unfriendly milieu. Please God, may it be so. †

Archbishop Buechlein's intention for vocations for January

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



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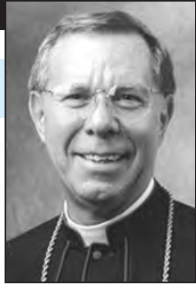
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Buscando la Cara del Señor

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



Renovemos una cultura de vida

Ha llegado esa época del año en la cual es importante que enfoquemos nuestra atención al desafío de renovar una cultura de vida en un ambiente poco acogedor. Estoy pensando en el inminente aniversario del infame fallo de *Roe contra Wade*.

El pasado mes de noviembre, los obispos de los Estados Unidos adoptaron unánimemente *El plan pastoral de las actividades pro vida: una campaña apoyando la vida*. El propósito del plan es “presentar tanto ‘una reiteración precisa y vigorosa del valor de la vida humana y su inviolabilidad, así como a la vez una petición urgente dirigida a cada persona en el nombre de Dios: respetar, proteger, amar y servir a la vida, toda vida humana (*El Evangelio de la Vida*, No. 5)”.

Éste nos pide que volvamos a dedicarnos a la causa de la vida. Si bien hemos hecho algunos grandes progresos en cuanto a elevar la conciencia de la sociedad sobre los asuntos de la vida, sabemos que queda mucho por hacer.

“Como pastores y maestros, nosotros proclamamos que la vida humana es un regalo precioso de Dios; que cada persona que reciba este regalo tiene una responsabilidad con Dios, consigo mismo y con los demás; y que la sociedad, por medio de sus leyes e instituciones sociales, debe proteger y nutrir la vida humana en cada paso de su existencia. Estas creencias fluyen de la razón ordinaria y del testigo constante de la fe que ‘la vida debe protegerse con el mayor cuidado desde el momento de concepción’ (*Constitución Pastoral sobre la Iglesia en el Mundo Moderno*, No. 51)—una enseñanza que ha sido una parte constante del mensaje cristiano desde la época apostólica”.

Los primeros párrafos del nuevo plan se dirigen al espectro de los “asuntos de la vida” en nuestro tiempo. Algunas personas tienden a malentender que mientras los asuntos de la vida son importantes, todos los asuntos no tienen la misma importancia. Nuestro nuevo plan es claro en este punto: “Entre los asuntos importantes que tocan la Iglesia y que involucran la dignidad de la vida humana, necesariamente el aborto juega un papel central.

El aborto, el asesinato directo de un ser humano inocente siempre es seriamente inmoral (cf. *El Evangelio de la Vida*, No. 57); sus víctimas son las más vulnerables y miembros impotentes de la familia humana. Es imperativo que aquellos que sean llamados a servir a los necesitados entre nosotros presten la urgente atención y prioridad a este asunto de la justicia.

Este enfoque y el compromiso de la Iglesia a una ética consistente por la vida se complementan el uno al otro.

Una ética consistente de la vida, la cual explica las enseñanzas de la Iglesia a nivel del principio moral,

lejos de reducir la preocupación por el aborto y la eutanasia o equiparar todos los asuntos que conciernen la dignidad de la vida, en cambio reconoce el carácter distintivo de cada asunto mientras que le da a cada uno su propio papel dentro de una coherente visión moral. ... Nuestra oposición al aborto y a la eutanasia ‘no perdona la indiferencia a aquellos que sufren a causa de la pobreza, la violencia y la injusticia. Cualquier política por la vida humana deberá resistir la violencia de la guerra y el escándalo de la pena de muerte. Cualquier política de la dignidad humana deberá seriamente dirigirse a estos problemas: racismo, pobreza, hambre, empleo, educación, vivienda y cuidados de la salud. ... Si entendemos a la persona humana como el ‘templo del Espíritu Santo’—la casa viviente de Dios—pues estos problemas son lógicamente las vigas transversales y las paredes de dicha casa. Todos los ataques directos contra la vida inocente, tales como el aborto y eutanasia golpean la fundación de la casa. Estos violan directa e inmediatamente el derecho más fundamental del ser humano, es decir el derecho a la vida (*Vivir el Evangelio de la Vida*, No. 23).

De vez en cuando recibo cartas de personas que dicen si el clero proveyera un liderazgo en este asunto, el problema se resolvería, al menos entre los católicos.

El clero definitivamente debe proveer el liderazgo, pero sostengo que si los laicos no apoyan la causa, progresaremos muy poco. En una sección del nuevo plan pastoral en la cual se trata la “Información y educación pública”, se dirige a todos los miembros de la comunidad católica.

De hecho, la citación de apertura del Papa Juan Pablo II en este punto es reveladora: “*En nuestro contexto social actual, marcado por una lucha dramática entre la ‘cultura de la vida’ y ‘la cultura de la muerte’, se debe mantener un fuerte sentido crítico capaz de discernir los valores verdaderos y las necesidades auténticas. Lo que se pide urgentemente es una movilización general de las conciencias y un común esfuerzo ético para activar una gran campaña que apoye la vida. Todos juntos, debemos construir una cultura de vida (*El Evangelio de la Vida*, No. 95).*”

Todos juntos, vamos a construir una cultura de vida. Los pastores y los maestros enseñen el mensaje. Los laicos tomen el mensaje en serio. Los padres lleven el mensaje a sus hijos. Todos nosotros demos testimonio a nuestros vecinos aún en un ambiente a veces poco acogedor. Por favor Dios, que así sea. †

Traducido por: Language Training Center, Indianapolis

Letters to the Editor

Future of the Church is in good hands

Talk about the National Catholic Youth Conference [Dec. 6-9 in Indianapolis] may be old news, but there were some things that occurred which were not mentioned, but were critically important in witnessing to the many blessings that resulted from these young people.

Until this event, even I have been cynical at times when it came to evaluating the youth of today and their commitment to faith and to the Church. We hear about materialism, sex, preoccupation with self-pleasure, obscene rock music, drug use and so on.

All these comments often underestimate young people and their capability to be deeply spiritual people by assuming that there is a lack of commitment and interest in religion, particularly the Catholic Church.

When I became involved with Harry Dudley of the Office of Catholic Education, who asked me to help by involving St. John the Evangelist as spiritual and devotional host because I am on the staff of this wonderful church, I began to see the benefits that could result if kids participated.

As the time neared for the conference, St. John's geared up with over 50 parishioners offering their time as greeters and ushers for the kids and many priests along with other volunteers provided by the archdiocese. Along with Father Tom Murphy, pastor, I became excited as it all came together.

When the doors of the church opened for the first time for the kids, we never looked back and I became changed in many ways. I was filled with hope, joy and enthusiasm for the future of the Catholic Church as I experienced the honesty and simplicity of faith shown by the thousands of kids who came into St. John's to pray in private or public devotions, worship and receive the sacraments of penance and Holy Eucharist.

These observations lead to some of the things that would have been overlooked. Simple things like those related to the homeless totally different from the large public gatherings at the dome. St. John's cares daily for many homeless people who come for food or advice on how to get long-term help.

On Saturday morning of the conference, two homeless men were sleeping on the steps of the center entrance to the church on Capital Street. These two men sleeping on the steps of the church portrayed the image of the Church as a sort of sanctuary and comfort since the police cannot remove them unless the church complains. I peeked out one of the doors and saw many kids stopping to talk with these men and offering them food and drink.

The youth were trying to live the Corporal Works of Mercy and God smiled on all of them that day. There was genuine concern shown by the young people for others less fortunate and it was refreshing to witness.

Other highlights for St. John were the large crowds that continued non-ending for the three days that the church hosted. St. John's went through hundreds of vigil candles that the kids lit and then went off to pray for their intentions. The kids left offerings for the poor and other donations for the church to use in service to others.

Confessions, the living rosary, Masses and other devotions were standing-room-only. These young people were silent, prayerful and respectful in the church, which surprised many of us but shouldn't have. These young people created new energy in all the priests and volunteers who witnessed this powerful event before their eyes, resulting in a desire to do nothing but serve these young visitors who were obviously seeking God and wanting to worship him.

Let us celebrate and be thankful for

these youth, who are not only the hope for the future Church, but with hope alive now and today that brings Jesus to the world.

Darcy K. Troville
Director of Religious Education
St. John the Evangelist Church, Indianapolis

The liturgical Christmas season

During the season just past, we read many articles lamenting the fact that the season is no longer about Christmas.

Several articles quoted the cliché about “putting Christ back into Christmas.” We Christians now find ourselves in the same kind of situation that the early Christians experienced. The secular world promotes a celebration occurring from the end of November to Jan. 1.

It is a secular, worldly and in many ways a pagan celebration of “The Holiday Season.” It is not a Christmas celebration and does not pretend to be. The parties are “holiday” parties, the appropriate greeting is “Happy Holidays,” the appropriate cards to send have no mention of the birth of Christ.

The focus is commercial, materialistic, hedonistic. Its secular nature requires strict rejection of any one religious expression. Its peace is not the peace that is given by Christ, but the peace the world gives. That is, you get peace when you have bought just the right bauble for just the right person.

Another completely separate Catholic celebration occurs during this winter festival beginning Christmas Eve, extending through Epiphany and ending with the Baptism of our Lord somewhere close to the middle of January.

This celebration is Christmas. In this celebration, there is no need to put Christ back in. He is the very essence of it.

The sad reality is that too many Christians—especially Catholics who should know better—have adopted the celebration of “The Holiday Season” instead of the seasons of Advent and Christmas.

How many Catholics do just what the secular world dictates during the Advent season. We do not see Christmas decorations in our churches during Advent, but in many Catholic homes the Christmas tree is put up while family members are still nibbling on Thanksgiving leftovers. Advent and Christmas are mishmashed together as the Advent wreath (if one appears at all) and Christmas decorations are displayed simultaneously.

As we neglect Advent and rush to Christmas in response to the secular hype of “The Holiday Season,” we neglect a very rich and necessary preparation for the real celebration of the season which is to come, that is Christmas.

And just as if programmed by some secular computer, most Catholics begin to remove the decorations of the season the day after Christmas. Those who go to Mass may wait until Jan. 1, but very few reminders of Christmas can be seen even in the home of Catholic Church-goers throughout the week after Epiphany to the Baptism of the Lord.

How different it could be if all the Catholics in central and southern Indiana decided to celebrate Advent and Christmas in the years to come with visual and spiritual reminders of each according to the Church's liturgical calendar.

For one thing, it would give us a great opportunity to witness to our non-liturgical Protestant brothers and sisters of the need for a liturgical calendar. If Catholics were using symbols of Advent in preparation for Christmas and waiting until very near Christmas to bring out trees and Nativity sets, we might have an opportunity to explain why we are not “with it” yet.

Our very simple explanation could be a

See LETTERS, page 12

La intención del Arzobispo Buechlein para vocaciones en enero:

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

Check It Out . . .

Non-practicing Catholics who are seeking answers to questions about returning to the Church are invited to the "Welcome Home" series that will be given by Christ the King Parish, 1827 Kessler Blvd., E. Dr., in Indianapolis. These informal listening sessions will include an update on the Catholic faith and will meet at 7 p.m. on Feb. 12 in the school. The series will run for six weeks. For more information, call the parish office at 317-255-3666.

Cardinal Ritter High School, 3360 W. 30th St., in Indianapolis, will host the fifth annual **West Deanery Recognition Dinner** on Jan. 31. The evening starts with a reception at 6:30 p.m. and dinner at 7 p.m. Honorees are William Braier, Robert Bullock, Franciscan Sister Julann Butz, John Childers Sr., Benedictine Father Charles Henry, Alfonso Hernandez Sr., James and Carol Jenks, and Father Richard Zore. Also recognized for 20-plus years of service are Marcia Dowden, Mary Feeney and Beth Lewis. The price is \$40 per person or \$350 for a table of 10. Gifts in tribute to honorees may be made to Cardinal Ritter High School. For more information or to reserve a table or seat, call the high school's development office at 317-927-7825.

There are several upcoming retreats at the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove. There will be a men's retreat from Feb. 1-3 titled "A Tool for Men Combating Life's Stress and Conflict" that will offer renewal of mind, body and spirit as well as exploring spirituality as a tool in handling stress and conflict. There will be a women's retreat from Feb. 8-10 titled "Worlds Apart, One in Heart: Women of Scripture and Today" that will cover the topic of women in the Bible as well as the time periods in which they existed and the different types of literature that were used in the Bible to write about them. There also will be an Ash Wednesday daylong retreat as well as a one-day reflection titled "Introduction to Centering Prayer." For more information, call 317-788-7581.

Father Norman Fischer, from the Diocese of Lexington, Ky., will be the preacher for the **2002 Catholic celebration of Martin Luther King Jr. Day** at 4 p.m. on Sunday, Jan. 20, at SS. Peter and Paul Cathedral, 1400 N. Meridian St., in Indianapolis. Msgr. Joseph F. Schaedel, vicar general, will preside. Father Fischer was ordained in 2001 as the

first black priest for his diocese. The Archdiocesan Gospel Choir will sing. For more information, call Father Kenneth Taylor at the archdiocesan Office of Multicultural Ministry at 317-236-1562 or 800-382-9836, ext. 1562.

A **Pre-Cana II Conference** will be held from 7:30 a.m. to 6:30 p.m. on Feb. 16 at St. Joan of Arc Church, 900 S. Purdum St., in Kokomo, Ind., in the Diocese of Lafayette. The conference, which includes a Mass, will address Church teachings on marriage, values, feelings, dealing with former spouses and in-laws, communication and conflict resolution, Natural Family Planning, faith, tithing and other topics. The cost is \$35 per couple. For more information, call Julie Shanabarger at 765-457-1375 or e-mail jshanabarger@saintjoan.org.

The Ursuline Sisters of Louisville are hosting a **monthly "seekers" gathering for single women** interested in exploring religious life and ministry in the Roman Catholic faith tradition. Meetings are held from 10 a.m. to noon on the fourth Saturday of each month at Brescia Hall Building 3, Ursuline Campus, 3105 Lexington Road, in Louisville, Ky. The next meeting is Jan. 26. For more information, call Ursuline Sister Merry Marcotte at 502-896-3948, or e-mail mmarcotte@ursulineslou.org.

A memorial service for babies who died in abortion titled "**Celebrating the Gift of Life**" will take place from 2 p.m. to 3 p.m. on Jan. 27 on the main floor of the Indiana Statehouse, at the corner of Washington Street and Capital Avenue, in Indianapolis. Author, speaker and columnist Lori Borgman will present the keynote address. The service will commemorate the lives of 38 million babies lost through abortion since January 1973. For more information, call Right to Life of Indianapolis Inc. at 317-582-1526.

A **bereavement support group** will begin a series of six meetings on Jan. 29 at the St. Francis Home Health and Hospice Center, 438 S. Emerson Ave., in Greenwood. The meetings will continue for the next five consecutive Tuesdays with an afternoon session from 3 p.m. to 4:30 p.m. and an evening session from 6:30 p.m. to 8 p.m. The meetings are open to any adult who has experienced the death of a loved one. Advance registration is encouraged. For more information, call 317-865-2092.

"**What is the New Testament?**" will be offered by Saint Meinrad School of Theology's Ecclesial Lay Ministry Program from 6:30 p.m. to 9:30 p.m. each Monday for 10 weeks, starting on Feb. 4. The course will meet at the library of St. Louis School, 17 St. Louis Pl., in Batesville. Franciscan Sister Barbara Leonhard will be the presenter. The course introduces reading and interpreting the New Testament as the primary document of the faith of the Church. The cost is \$150. Qualified participants may be eligible for subsidies. For more information or to register, call the Indianapolis Office of Saint Meinrad School of Theology at 317-955-6451. †



Submitted photo

Donations

Rebecca Salois, a sixth-grade religious education student at St. Anthony Parish in Indianapolis, sits in the middle of more than 70 stuffed animals. It was her idea to collect them from fellow students. They will be used to help comfort the children of the victims of the Sept. 11 terrorist attacks.

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Just war theory prohibits hatred as a motive

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

While growing up, I never thought that discipline by my parents was due to them hating me or wanting to make me suffer.

Rather, the somewhat paradoxical claim that what they did was for my own good was never completely beyond my understanding.

Instinctively, I knew the difference between this and someone's deliberate effort to hurt me for the sake of "getting even."

This rather homey example reflects the common sense teaching of the Catholic Church.

The *Catechism of the Catholic Church* quotes St. Thomas Aquinas: "To desire vengeance in order to do evil to someone who should be punished is illicit."

Notice that Thomas Aquinas does not rule out all punishment, but punishment meant to do evil to another.

As the catechism puts it, "If anger reaches the point of a deliberate desire to kill or seriously wound a neighbor, it is gravely against charity; it is a mortal sin" (#2302).

This raises an important aspect of Catholic teaching regarding the moral life: One's intention is a vital element of right living. This is so much the case that a wrong intention can undermine an action's moral goodness.

On this matter, the poet T. S. Eliot's warning is apt: "The last temptation is the greatest treason: to do the right deed for the wrong reason" ("Murder in the Cathedral," Part 1).

Punishment's purpose should never be vengeance, Pope John Paul II has made clear.

When people exact punishment to reform a person, or to deter future wrongdoing, or to exact retribution for harm caused, they can be acting in accord with justice.

However, if the point is not to secure the common good or promote another's well-being but simply to harm the person punished, then they have gone beyond what constitutes just punishment.

One time-honored element of the just-war tradition is the requirement that war be waged with "right intention."

This means that any just war must be accompanied by scrutiny of the motivation for using force. There is always a risk that the operative motive behind a war is something other than what the participants have said it is.

Despite the announced cause for

going to war, a just war prohibits hatred as a motive or intention. The obligation to love other persons, even one's enemies, is not suspended in time of war.

Killing in a just war must be done with sincere regret for the loss of life.

The requirement of right intention reminds people that a just war is not merely an act of vengeance—a war premised on hatred of the enemy. The aim of just war is to achieve peace.

People must pay attention to the importance of acting with the right intention in the conduct of war.

Absent the right intention, what might otherwise be a just war can lose its moral justification.

Even when there is a just cause to fight, people can undercut the justice of the war effort if it is accompanied by hatred of the enemy and a desire for vengeance because of harm that was done to us and to others.

The force of T. S. Eliot's warning about the final temptation is still true: People must seek justice without vengeance.

(Franciscan Father Kenneth R. Himes is a professor of moral theology at the Washington Theological Union in Washington, D.C.) †



The obligation to love other persons, even one's enemies, is not suspended in time of war. A just war prohibits hatred as a motive or intention. Killing in a just war must be done with sincere regret for the loss of life. This painting was created by the late Norman Rockwell, a noted American artist.

Pray for wisdom to act for justice

By Jean Sweeney

The campaign against terrorism has created an uneasiness among people.

A terrorist attack had occurred—an attack of a sort that people didn't want to see repeated. They wanted to stop it.

Among people in my parish, the feelings and thoughts and attitudes varied considerably after the attacks of Sept. 11 and as the fighting unfolded in Afghanistan.

And there were questions.

Shock, sorrow and fear were common reactions to the attacks. People wondered how their nation should respond.

One of the questions was "Who is the enemy?" Surely that does not include all the people of Afghanistan or of any country.

It seemed that to respond, we would have to fight a mentality, not a people.

But how would that be done? That was another of the questions.

We saw the churches fill up as people prayed during the time after the attacks. In this time of uneasiness, they prayed for those who had died or were hurt and

their families. They prayed for their leaders.

For a while, it seemed they were just bearing the pain of the crucifixion of innocent people.

Was there, perhaps, a strengthening of character for many as they relied on God and on each other? Were they more available for God?

We know by our belief that when we bear hard things with integrity and grace (Jesus on the cross), God brings from it new life.

One woman said after Sept. 11, 2001, that she was surprised she did not want to lash out in return, but instead simply prayed for those who were suffering.

She said she now looked differently upon her Spanish-speaking colleagues who had suffered terrorism and war and oppression in their home countries. There was a sense of solidarity with other families of the world who are affected by war in their homelands.

One parishioner asked, "Do we want to be responsible for the horror and rubble in other nations when we've seen how it affected us?"

The feelings, however, are mixed. One older woman told me that although she was troubled by the bombing of such a poor country, she celebrated to see Afghan women walking their cities in freedom.

Then there was my pastor, who recently spoke about the troubling aspects of new wars. In World War I, eight soldiers were killed for every one civilian. In World War II, one soldier was killed for each civilian. In the smaller wars of the last 50 years, for every soldier killed there are eight civilians killed.

We have learned to protect our soldiers, my pastor indicated, but less so the civilians. He said that we always have to re-evaluate war with a new attitude as our technologies grow. We must also work for human rights and justice in the developing world.

So there are many questions in these uncertain times—times when we pray for the wisdom to act for justice.

(Jean Sweeney is a pastoral counselor at St. Charles Borromeo Parish in Arlington, Va.) †

Discussion Point

Hatred inspires vengeance

This Week's Question

What is wrong with a spirit of vengeance as you see it?

"Vengeance is born out of hatred, and we are taught to love." (Beth Wilson, Council Bluffs, Iowa)

"I don't see the spirit of vengeance as being Christian. Justice is the business of making relationships right. Relationships aren't healed by vengeance." (Paul Amrhein, Durham, N.C.)

"The spirit of vengeance doesn't lend itself to life. It is totally contrary to the Gospel of Jesus." (Barbara Faneuf, Mountain Home, Idaho)

"Vengeance goes against the Christian ethic of 'Love thy neighbor.' Ultimately it is an act of hatred. Judgment should be left in the hands of God." (Father Thomas Heinzel, Kula, Hawaii)

Lend Us Your Voice

An upcoming edition asks: What is your advice—for yourself or for another person—on how to handle a true fear?

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



From the Editor Emeritus/John F. Fink

The five pillars, or rituals, of Islam

Second in a series of columns

For this series of columns about Islam, I reviewed my notes from the course in



Islam I took in 1997 at the Tantur Ecumenical Institute of Theological Studies in Jerusalem. It was taught by Nafez Nazzal and his wife, Laila, Palestinian Muslims. Nafez earned his doctorate in

Middle East history at Georgetown University and Laila received her doctorate in sociology from the University of Pennsylvania.

Nafez explained to our class that Islam has five "pillars" or rituals:

Shahadah is the declaration of the Muslim belief that "there is no god but God [Allah] and Muhammed is his prophet." This is the most fundamental of the five pillars.

Salat is the worship of God in prayer. Muslims believe that in 619 Muhammed was carried by horse to Jerusalem. From

there he ascended to heaven, where he was given the command to pray five times a day. He then returned to Mecca.

Muslims, therefore, pray five times a day—dawn, noon, mid-afternoon, sunset and night. In cities, they are called to prayer from minarets. The call begins with readings from the Quran followed by, "God is great. God is great. Come to prayer, come to salvation. I declare that there is no god but God and Muhammed is his prophet. God is great. God is great."

Those praying must be in a state of purity; they must cleanse themselves with ablutions. They then face Mecca and say prescribed prayers. They kneel and pray, "Glory be to God the greatest" three times, followed by, "Please, God, accept my prayers." Then three times they put their foreheads to the ground while saying, "Glory to God the highest," and standing they repeat, "Please, God, accept my prayer."

Saum is the fast during the month of Ramadan. Muslims must fast from food, drink and sexual activity from sunrise to sunset. Nourishment is supposed to be taken in moderation at night. Sick people,

pregnant or nursing mothers and women having their menstrual period are excused. Those who don't fast are supposed to give an extra contribution to the poor.

Ramadan is based on the lunar cycle so it moves through the seasons.

Zakat is almsgiving. Muslims are supposed to give 2½ percent of their net worth (not income) to the poor. If practiced by all Muslims, there would be far fewer poor people. The exact amount is widely ignored, but charity remains a serious obligation.

Hajj is the pilgrimage to the Kaaba, the ancient shrine attributed to Abraham in Mecca. It is required at least once of all Muslims if they are in a position physically and financially to do it. Because of the number of pilgrims, Saudi Arabia has to restrict the number of people from each country.

Once in Mecca, pilgrims put on identical garments to indicate that all are equal before God. They walk around the Kaaba shoulder to shoulder, venerate the black stone set in one of its walls and perform various other rituals over a period of days. †

The Human Side/Fr. Eugene Hemrick

Natural 'medicine' helps during anxious times

"Another Miller Lite for the lady, and that brings the bar tab to \$80." This was the attention-getting opening line of an early-December *Washington Post* newspaper column that went on to say that alcohol intake has increased substantially at airports due to the pressures—and the waiting—created



by extra security measures.

It all raises a question for me about how to keep our balance when we're under pressure.

When stress mounts, most of us long to restore our equilibrium. We may revert to alcohol that momentarily shuts out anxieties, rely on tranquilizers to calm us, attend movies that distract us or censor out the news that does not bode well.

Our animal instincts are exceptionally acute when it comes to avoiding anything that might darken our mood. The remedy we choose, however, is sometimes disadvantageous in important ways. One pitfall of alcohol and tranquilizers, for example, is that they are

addictive, creating a dependency that ultimately takes control of us.

G.K. Chesterton once said that if we get caught up solely in our own world, we are on the path to lunacy. Refusing to hear unwelcome news, then, wouldn't appear to bode well for us; we'd run the risk of finding ourselves out of touch with reality.

No doubt some people cannot tolerate extreme stress for medical reasons. They benefit from new medicines that help them overcome anxiety or acute depression.

Allowing for exceptions such as these, however, how can we fight the tensions of our times through natural means?

First, we need to espouse the principle that psychological health needs as much care as physical health. We need to be nourished by healthy thoughts, sounds and images, and most important, the restorative powers of stillness.

If we choose entertainment as a means of overcoming tensions, we need consciously to choose movies or other events that promise to raise our spirits and leave us feeling refreshed.

What other choices can we make? We can read—turning to literature that elevates the mind and the spirit. The

result may well be that we are much more ready to cope with the daily, mundane news reports that are often so disturbing.

Of course, we can choose to associate more with people who are positive and constructive. We can seek out lectures and seminars that generate valuable new perspectives for us, and we can carefully select the right types of music to bolster our spirit.

Most important of all, we need moments of stillness if we are to achieve inner peace. This means putting distractions aside and listening to our inner self.

It is helpful to find a favorite place that fosters stillness and to sanctify it through inner conversations with God and with oneself. We need to keep working at this process until we feel its restorative powers.

Terror brings destructive powers to bear on our human psyche. Ironically, the best antidote we have to terror is that same psyche—provided we maintain it by employing the best natural "medicine" at our disposal.

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

Faithful Lines/Shirley Vogler Meister

Make life better by helping someone learn to read

In the mid-1980s, I trained to be a tutor with the Greater Indianapolis Literacy



League (GILL). Because of elder care-giving responsibilities until the late '90s, I never officially put my lessons to use. When a relative of a daughter's friend called to see if I'd tutor him, I couldn't even commit to that;

but I did guide him to GILL.

Although I felt I let him down, I knew he'd be in good hands. Then late last summer, I was in the Indianapolis-Marion County Public Library Services Center to view a video with a Catholic Bloomington couple and former Indiana University violin students from Uruguay.

While waiting for them, I noticed a literacy program office, then learn that GILL had grown into a more comprehensive service called INDY READS.

Think of what we'd be missing, if we couldn't read. Imagine the frustration

generated trying to thrive in a literate world. Just as there's help for the vision-impaired, there's also help for the reading-impaired, whether born to the English language or coming from a non-English culture.

Most non-reading adults are intelligent and hard-working, and they hide their lack of literacy in clever ways. If the opportunity presents itself, most would learn to read like the rest of us.

However, they need the rest of us to help. Although I never officially used my GILL skills, for a while I did informally tutor children in reading and writing.

A few years ago, I received a note from one of the mothers who moved to Florida. Her son was in college, and she credited my help to his success. That brought me satisfaction and pride in that young man's perseverance.

Perhaps I'll be able to do this again some day through INDY READS, which trains volunteers in basic literacy tutors for students, English as a Second Language (ESL) tutors, Adult Basic Education (ABE) tutors with individuals in classrooms, small-group tutors for fourth- to sixth-

grade levels, tutors for small adult groups, and conversation partners for higher level English and ESL students.

There are also opportunities as computer consultants, student interviewers and other support positions, such as office, public relations and graphic design.

For more information about INDY READS, phone 317-269-1755 or write to P.O. Box 211, Indianapolis, 46206-0211, or check www.imcpl.org/gill.htm.

In Indiana, about 700,000 adults can't read, leading to the poor economic status of workers and lost revenue. Are businesses themselves implementing literacy programs?

According to statistics, 90 percent of adults with reading problems are not being helped, despite the combined efforts of all U.S. literacy programs. If you are reading this, think of all those who can't. How can we as Catholics help?

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

The Bottom Line/Antoinette Bosco

A pope who lived for world peace

Jan. 22 is the 80th anniversary of the death of a great man, Pope Benedict XV, who spent the eight years of his papacy working and praying for the one thing his world most needed: peace.



Until September 1914, he still was known as Cardinal Jacopo della Chiesa,

archbishop of Bologna. But that month the 60-year-old priest, son of a marquis, known as a diplomatic administrator, was elected pope, taking the name Benedict XV.

Chaos in Europe had erupted a month earlier when World War I was declared, and the new leader of the Church found himself in a most difficult position. He was the leader of Catholics in all countries at a time when many called others the enemy. Above all, he believed the pope could not take sides.

His answer to those who wanted him to call their opponents enemies was clear: "The Roman pontiff must embrace all the combatants in one sentiment of charity; and as the father of all Catholics he has among the belligerents large numbers of children for whose salvation he must be equally and without distinction solicitous. It is necessary, therefore, that in them he must consider not the special interests that divide them, but the common bond of faith that makes them brothers."

I have been a student of World War I, swept into this study about 12 years ago when my late son, Peter, was writing a book on this war. It was a devastating war that involved the major European countries. The war was expected to be brief. Wrong! It went on for four years, becoming a war of attrition, where the winnings were counted daily.

The winner of the day was the side that had killed the most men. In the end, the casualties could only be estimated, in the

'Remember, nations do not die. In humiliation and revenge, they pass from generation to generation the sorrowful heritage of hatred and retaliation.'

range of some 30 million soldiers and civilians, many of them children who had died of starvation.

Pope Benedict XV never let up for a minute his hope that he could "hasten the end of this calamity." But as the destruction went forward on such an appalling scale, the pleas from the Vatican were ignored.

Three years into the war and his papacy, Benedict tried again to reach the leaders of the warring countries in a peace note he dispatched to them, saying, "We must again raise our voice against this war, which appears to us the suicide of civilized Europe." He was again ignored.

When the war ended with the Allies demanding that the Germans sign a punishing, vindictive treaty, the pope said:

"Remember, nations do not die. In humiliation and revenge, they pass from generation to generation the sorrowful heritage of hatred and retaliation."

A World War I German soldier named Adolph Hitler proved his prophesy correct less than 20 years later!

Eighty years ago, as Pope Benedict lay dying, his last words were: "We offer our life to God on behalf of the peace of the world."

I suggest we remember this great man now in our time of a new war, asking him to help us and the present great Pope John Paul II as we cry out once more for peace in our world.

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

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

The Sunday Readings

Sunday, Jan. 20, 2002

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

Supplying the first reading for this weekend is the second part of the Book of Isaiah. This section of Isaiah was composed when God's people were trying to regroup. They had experienced great hardship. First of all, their land had been overrun. Many had died. The survivors lived terrible lives, filled with misery and want. While this unhappy turn of events endured for a long time, dawn finally came.

The prophet in these verses reassures the people that peace and justice indeed will come. They will not come accidentally, however. They will come to be because God will bring them. Their arrival will evidence God's continuing faithfulness. He will be true to the Covenant. If the people show themselves to be true to God, to be "God's people," then God will be true to the promise to be their protector and guide.

Charting the path to this life of peace and justice will be God's earthly servant.

This weekend's reference to the servant is not the only time the Book of Isaiah mentions such a figure. Other references are very eloquent in describing the servant. Despite outrageous abuse, the servant remains true to God. As a result, God's will prevails. Peace and justice reign.

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

During his ministry, Paul faced many challenges. One of these challenges was the reluctance with which many Christians embraced the Gospel. It is understandable. The Christians obviously were humans. In many cases, the Gospel called them to set aside their human instincts.

Certainly the culture in which they lived not only encouraged submission to these instincts, but also elevated the instincts lit-

erally to the level of the divine. It divinized lust, gluttony, drunkenness and so on.

Throughout the Pauline epistles, the great Apostle called the early Christians to be faithful to their newly embraced beliefs.

Paul also had to assert his own right to speak as an apostle of Jesus. He had rivals. They were frauds. In this reading, Paul identifies himself as an "apostle of Christ Jesus," and reminds the Christian Corinthians that they have been consecrated by their own acceptance of Jesus as Lord.

St. John's Gospel furnishes the last reading. Early Christianity found John the Baptist intriguing. Surely the author of the Fourth Gospel found John the Baptist intriguing. This story must have appealed to many in the first decades of the Church.

John the Baptist was intriguing because he was a figure of absolute credibility. He was a prophet, not because of personal choice but because God had chosen him. Indeed, God selected John for the task of prophecy when John was conceived.

John fulfilled his great calling superbly. In the end, as had been the plight of other prophets, he was killed by the personification of evil. In every respect, John earned the position of being God's spokesman on earth. God spoke through him.

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

Jesus is the "Lamb of God." He is the sacrificial victim, given to humanity by God. In the sacrifice of Jesus, later culminated on Calvary, humankind finally and perfectly will proclaim the supremacy and perfection of God. John also presents Jesus as singular and unique. The Lord is not just another in the long line of prophets and leaders sent by God.

Finally, the very elements that testify to the identity of Jesus again employ treasured Old Testament symbols. The dove, a symbol of peace and therefore of the divine, descends from the sky, the world above the earth, to rest upon Jesus. God is in Jesus.



erally to the level of the divine. It divinized lust, gluttony, drunkenness and so on.

Daily Readings

Monday, Jan. 21
Agnes, virgin and martyr
1 Samuel 15:16-23
Psalm 50:8-9, 16-17, 21, 23
Mark 2:18-22

Tuesday, Jan. 22
Vincent, deacon and martyr
1 Samuel 16:1-13
Psalm 89:20-22, 27-28
Mark 2:23-28

Wednesday, Jan. 23
1 Samuel 17:32-33, 37, 40-51
Psalm 144:1-2, 9-10
Mark 3:1-6

Thursday, Jan. 24
Francis de Sales, bishop and doctor of the Church
1 Samuel 18:6-9; 19:1-7
Psalm 56:2-3, 9-14
Mark 3:7-12

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

Saturday, Jan. 26
Timothy and Titus, bishops
2 Timothy 1:1-8
or Titus 1:1-5
Psalm 96:1-3, 7-8a, 10
Mark 3:20-21

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

Finally, John states that Jesus will baptize, not just symbolically but in the Holy Spirit.

Reflection

The Church began a process in Advent of presenting to us the person of Jesus of Nazareth, the Son of God, and the Savior.

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

Weary and hopeful, representing the Chosen People, the shepherds hurried to adore Jesus. God revealed to them that in Jesus a Redeemer had come. God further specified that Jesus was the Redeemer.

In the event commemorated by the Epiphany, strangers—but very wise and honorable strangers—searched for God. Again, God did not leave them to their own

devices. He led them to the newborn Savior by a light shining in God's realm, the sky, not in the wise men's world of the earth. In Jesus, held in the arms of Mary, the Magi found God.

Jesus is God. He is God's gift to all humanity. In the baptism of Jesus in the Jordan, liturgically commemorated last week, the Lord becomes the agent of all humankind.

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

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

My Journey to God

One of the Eight Was Our Own

To the contemplative monastic setting of Saint Meinrad Archabbey, Of diverse backgrounds came eight young men seeking a vocation. Called by God to bring His word of good news to others, What can be more compelling than the voice of the Lord calling them?

One of the eight was our own.

The bells pealed, the organ resounded, the air vibrated and the church trembled,

The procession of the monks and clerical moved with stately dignity and grace.

Majestic ordination rendered spiritual credibility by the archbishop, Covering the young men with a holy mantle of Christ's blessing.

One of the eight was our own.

Our own given up to God by his mother as Mary gave Jesus, A mother's love radiating with the brilliance of the sun.

What greater gift to God than to give a son to Him,

Surrounded by a supporting cast of family and friends.

One of the eight was our own.

Lying prostrated and still on the Archabbey Church floor, Submitting to the quest of God's love and to the call of service.

Rising to walk forward for the archbishop's blessing and prayer, Accepting fully the duties and challenges of the diaconate.

One of the eight was our own.

Caressed by the light passing through the stained glass windows, The saints themselves were blessing the young men below.

The power of the prayers was like being immersed in the warmth of the sun, Each of the men making a personal commitment to God and charged with Divine grace.

One of the eight was our own.

By Tom Rillo

(Tom Rillo is a member of St. Charles Borromeo Parish in Bloomington. This poem was inspired by the ordination of eight seminarians—five from the Archdiocese of Indianapolis—to the diaconate on Oct. 27, 2001, at Saint Meinrad Archabbey.)

Q You answered a question recently about the Sept. 11 terrorists, and what happened to them after they died. You implied that God might save them.



I would rather believe, like most of the rest of Americans, that they have done a terrible deed and should be brought to justice and punished

for what they did. We cannot just forget their horrible actions can we? And just forgive? (Florida)

A In that column, I responded to the claim, being made by many Christians, that all the terrorists who died and others involved who are still alive will be in hell.

I said it is not for us to tell God which of the people he created out of love that he should eternally reject or to tell Jesus which of those people he died for should be condemned.

God's grace can do marvelous things, and we simply don't know what went on in these peoples' consciences and souls before they died.

This in no way denies, however, that those responsible should be brought to justice and made accountable for their actions. Forgiveness does not mean forgetting what they have done.

Jan. 1 is observed around the world each year as a day of prayer for peace. For 2002,

as every year, Pope John Paul II issued a message for the observance, focusing explicitly on the terrorist attacks, through which, he said, "the power of evil seems once again to have taken the upper hand."

How can we restore the moral and social order wounded by this violence?

The only way it can happen, he declared, is by a response that combines justice with forgiveness.

According to the pope, justice and forgiveness are not contradictory. Forgiveness is not the opposite of justice, but of resentment and revenge.

"Forgiveness is in no way opposed to justice," he wrote, "as if to forgive meant to overlook the need to right the wrong done."

An authentic human and Christian response to such evil, therefore, includes every effort to identify and make accountable those who have perpetrated the evil. These efforts must be accompanied, said the pope, by a "decision of the heart to go against the natural instinct to repay evil with evil."

Without that, our striving for "justice" will result in "a real and permanent loss" for the whole human family.

It is worth reflecting that these thoughts about forgiveness and justice after evil has been afflicted apply not only to cataclysms like Sept. 11, but in a particular way to our personal lives and relationships when hurtful or cruel things are done to us.

Revenge may give us a good feeling of sorts for the moment, but it only makes matters worse in the long run. †

MARCH

continued from page 1

some of the drop-off in attendance.

Yet the terrorist attacks of last fall have also given added meaning to the march.

"In light of the terrorist attacks on Sept. 11, our presence and participation in the March for Life is even more critical," said Servants of the Gospel of Life Sister Diane Carollo, director of the Office of Pro-Life Activities for the archdiocese.

"Abortion, infanticide and terrorism have something in common: a lie," she said. "That lie is that life is negotiable and/or expendable depending on one's personal value system, even if that system stands in opposition to God's truth about the sanctity and dignity of human life."

Many people are impressed by the

maturity and faith of the young people that attend each year.

Pottratz, along with several youth leaders, said the teens that go are serious about the purpose of the trip.

"The support of our youth for the pro-life cause indicates that the power of God's Holy Spirit is something to be reckoned with today," Sister Diane said. "These young people defend life because they love God and his creation."

Charlene Witka, campus minister at Cathedral High School in Indianapolis, said that the kids are enthusiastic and that seats for the trip were easy to fill.

Lauren Sylvester, a senior at Cathedral High School, said that she and her classmates are excited about the trip. Her local involvement in events such as the Life Chain have motivated her to try to be part of a more powerful voice.

Lauren, one of many students who is pay-

ing to go on this trip, is also sacrificing time and even more so, energy—as the buses drive all night to arrive back in Indianapolis on the early morning of Jan. 23.

Some of the strength to make this pilgrimage and to stand up to abortion is given to her by being surrounded by others who share her beliefs, she said.

"It makes you want to say more," she said of the support. "You're not the oddball—it makes you feel more confident."

Her campus minister agrees. "I think it's another way of giving our young people a way to experience the universal Church," Witka said.

Gerard Striby, a religion teacher at Roncalli High School in Indianapolis, said that after a trip to the March for Life several years ago the students started a pro-life group on their own.

Now, 35 members of that group, along with 15 adults, are going on their own bus

to the march. The students have even, in the past, initiated praying the rosary while on the bus.

"Their behavior is edifying," Sister Diane said of all the participants. "The March for Life is a pilgrimage of faith more than a protest by our youth."

Pottratz said he believes that it is only by fervent prayer that abortion will be defeated. "The more you're involved in pro-life activities, the more you realize that God changes hearts," he said. "No matter how discouraged you may be at times, you have to always remember that God has already won the victory over sin and death."

Sister Diane agrees. "Our faith teaches us that God hears all our prayers and responds," she said. "If we believe this, then we can have no doubt that prayers and sacrifices will help restore a culture of life in our society." †

Richmond Catholics to hold pro-life programs Jan. 25-27

By Mary Ann Wyand

Richmond Catholics will mourn the killing of unborn babies on Jan. 25-27 by erecting 4,000 crosses at Holy Family Parish to symbolize the number of abortions performed each day in the United States.

More than 38 million unborn babies have died in surgical abortions in the U.S. since the Supreme Court legalized unrestricted abortion on Jan. 22, 1973. No statistics are available for chemical abortions.

Augustinian Father Walter J. Quinn, a member of Priests for Life and a nation-

ally known speaker from Villanova, Pa., will present several pro-life programs during the weekend.

He will encourage people to serve, protect and defend life from conception until natural death during presentations at 8:30 p.m. on Jan. 25 at St. Andrew Church, 235 S. 5th St., and at 7 p.m. on Jan. 27 at Holy Family Church, 815 W. Main St. in Richmond.

Father Quinn has been active in the pro-life movement since the late 1960s, before the Supreme Court's *Roe vs. Wade* and *Doe vs. Bolton* rulings in 1973

legalized abortion.

He led parish groups to the annual March for Life in Washington, D.C., for many years and founded Main Line Life Line in suburban Philadelphia, Pa., in the 1970s and Atlantic Life Line in Atlantic City, N.J., in the late 1980s. Both parish-based pro-life groups are still active.

"I am convinced that the main focus of the Gospel of Life reaches people in and through the Church at the parish level," Father Quinn said.

He joined the Priests for Life staff in 1999 and preaches on abortion and

euthanasia to laity and clergy throughout the country.

Other Richmond Catholic Community pro-life vigil activities on Jan. 25-27 include a candlelight walk, adoration of the Blessed Sacrament, living rosary and presentations on stem-cell research, chastity, Natural Family Planning, euthanasia and capital punishment.

(For more information about these events, call the Richmond Catholic Community office at 765-962-3902 or 765-962-3691.) †

Pro-lifers launch national campaign to send baby rattles to senators

WASHINGTON (CNS)—A group of pro-life organizations has launched a nationwide campaign to mail baby rattles to members of the Senate and to begin rallying for Supreme Court nominees who will oppose abortion.

At a Washington press conference Jan. 14, representatives of a variety of organizations voiced their support for the "Shake the Nation Back to Life" campaign, which includes television commercials featuring what it calls "former heroes" of groups

supporting legal abortion.

Speaking in one of the commercials are Dr. Bernard Nathanson, a co-founder of the National Abortion Rights Action League, who now says the movement was based on lies; Norma McCorvey, whose lawsuit became the *Roe vs. Wade* case that legalized abortion nationwide; and Sandra Cano, whose divorce and child custody lawsuit became the *Doe vs. Bolton* case that served as a legal companion to *Roe*.

The *Roe* decision threw out most state

restrictions on abortion, while the *Doe* decision permitted abortions through all nine months of pregnancy.

The commercials are scheduled to begin airing in late January on cable networks, including CNN, Fox News and MSNBC.

The campaign began Sept. 4 as a regional effort focused on New York. After the terrorism events of Sept. 11, the advertisements were pulled and the effort became national in scope.

In addition to the television commer-

cials, the campaign is encouraging people to send plastic baby rattles to members of the Senate with letters urging them to do what they can to stop abortion and to "approve for confirmation to the U.S. Supreme Court only those nominees who recognize that children in the womb deserve the same legal protection the rest of us enjoy."

No member of the Supreme Court has announced plans to retire. Three members of the court are over age 70. †

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of the Blessed Virgin Mary
(Medjugorje, Bosnia-Herzegovina)



*"Dear children!
In this time of grace, I call you anew to prayer. Little children, pray and prepare your hearts for the coming of the King of Peace, that with His blessing He may give peace to the whole world. Peacelessness has begun to reign in hearts and hatred reigns in the world. That is why, you who live my messages be the light and extended hands to this faithless world that all may come to know the God of Love. Do not forget, little children, I am with you and bless you all. Thank you for having responded to my call."*

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SCHOOL

continued from page 1

education is about five weeks in length, compared to the traditional summer vacation of about two and a half months.

At All Saints, Sharpe is looking at using the last week of the intersession as an opportunity for continued instruction in a variety of formats.

Parents can choose not to have their child participate in the intersession and can take the three weeks as a break, Sharpe said.

Central Catholic is considering using the full three-weeks as an intersession.

Principal Kathleen Tichenor said she is looking at using those three weeks to help students who need tutoring in certain areas or to offer classes such as art, music or sewing.

The benefit of year-round education is being able to assess the students' progress every nine weeks and then focus on the areas where they are struggling, she said.

Also, the intersession tutoring classes could use innovative or different learning experiences that aren't possible in a more formal classroom setting.

For those students who don't need additional tutoring, there could be weeklong classes in a variety of subject areas. One possibility is doing an entire week on international music, Tichenor said.

However, all these plans are in the early stages as the schools implement the schedule and search for grants to help pay for the intersession classes.

The principals said the change is needed.

"I definitely feel this is a model for inner-city schools, but I think there is real value other than inner-city also," Tichenor said.

While Central Catholic is considered a center-city school,

it still has a different population than All Saints School, which means the focus on the calendar and intercessions could be different.

At Central Catholic, 40 percent of the students receive free and reduced price lunches, but at All Saints the number of students is 74 percent.

One goal is to help students learn consistently.

Both principals said that their students come back from summer break and have to spend too much time learning again many of the skills that they have forgotten over the summer.

Parents have told Tichenor that they like the idea of being home with some of their younger children and spending one-on-one time with them that might not have been possible with all the kids on the same schedule.

Another parent told her that it would help her child who suffers from Attention Deficit Disorder by giving him breaks and time to regroup, she said.

At All Saints School, parents are keeping an open mind about the switch, said Pete Binhack, who has three children enrolled there.

He thinks the breaks will help children learn more.

FUND

continued from page 1

The allocations committee, headed by Msgr. Joseph F. Schaedel, vicar general, then reviews the applications.

The amount of money available from the St. Francis Xavier Home Mission Fund in this second allocation is significantly less than the first allocation by design.

Jeffrey Stumpf, the chief financial officer of the archdiocese, said that the first allocation was intended to help parishes pay for larger projects and needs that would

"Inner-city competition is different than suburban schools," he said. "We know throwing money at problems isn't the answer and changing the schedule is a good way to look at it."

Binhack also asked his children what they thought about not having the same amount of time for summer vacations.

"They said after one month in the summer they were bored," he said.

There are concerns with the schedule change.

Both schools have teachers who are also parents and their own children attend schools that would not be on a year-round schedule, which could cause scheduling conflicts.

Some parents also are concerned about childcare during the breaks.

Both principals said they believe that the positive aspects of year-round education outweigh the negatives and that it benefits teachers.

Often, teachers at an urban school are performing the role of teacher, counselor or parent.

Year-round education would provide teachers with frequent breaks throughout the school year from a stressful job, Sharpe said. †

typically be built into the annual budget.

This second allocation is more for unplanned needs, such as loss of income from an unexpected decline in enrollment at a parish school. Stumpf said that if few applications are received, then the awards will be large, but only given to a few parishes. If many applications are received, there is no limit to how many parishes may receive money.

(Parishes wanting more information on making an application for money from the St. Francis Xavier Home Mission Fund should call Bonnie Vollmer at 800-382-9836, ext. 1410 or e-mail bvollmer@archindy.org.) †

LETTERS

continued from page 5

powerful witness to the fact that we need almost four weeks of preparation before Christmas begins. This could be a great teaching for our children too, who are so very bombarded with the materialistic side of Christmas.

If Catholic families were to place a simple Nativity scene outdoors on Christmas Eve and then wait until Epiphany to add the three kings, what kind of witness might that be to neighbors and others passing by? And then if those signs of Christmas and Epiphany remained up until the Baptism of the Lord, how many times would we have an opportunity to answer the question, "Don't you know that Christmas is over?"

This Lent many of our parishes are beginning "Disciples in Mission," an evangelization process which hopes to spread the message of the Church in our diocese.

What a great evangelization message we could send at the end of this year if we prepared for next Christmas by keeping Advent and celebrated Christmas in keeping with the liturgical calendar of our Church.

Then we could quit worrying about the other celebrations of "The Holiday Season," not including Jesus—which they never did and do not now intend to do. If we want Christ in Christmas, let us reject the secular schedule and celebrate the liturgical seasons with rich, bold visual reminders of each.

We will then find that it is impossible to exclude Jesus. We may even find it possible to evangelize others to differentiate between "Merry Christmas" and "Happy Holidays."

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The Active List

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

January 18

SS. Peter and Paul Cathedral, Blessed Sacrament Chapel, 1347 N. Meridian St., **Indianapolis**. Civitas Dei, Mass 6:30 a.m.; breakfast, Indianapolis Athletic Club, 350 N. Meridian St., guest speaker, Chuck Vogt, \$20, \$10 for first-time guest. Information: 317-596-0600, ext. 138.

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

January 18-20

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. "Blessed Grieving" retreat, Father Paul Koetter and Dr. Margie Pike, check-in 7 p.m. EST (Louisville time), suggested offering \$95. Information: 812-923-8817.

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Retrouvaille Weekend, program for couples suffering pain and disillusionment in their marriage. Information: 317-236-1596 or 800-382-9836, ext. 1596.

January 19

Our Lady of Perpetual Help School, cafeteria, 1752 Scheller Lane, **New Albany**. Madonna Circle, annual pasta dinner, 4:30-7:30 p.m. \$6 large dinner, \$4 small dinner. Information: 812-948-0041.

January 19-20

St. Thomas the Apostle Parish, 523 S. Merrill St., **Fortville**. Retirement reception, Father Roger Gaudet, Sat. following 5:30 p.m. Mass, Sun. following 8 a.m. and 10:30 a.m. Masses.

January 20

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Martin Luther King Jr. Day celebration, 4 p.m. Information: 317-236-1562.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). The Schoenstatt Spirituality Express: Covenant Sunday, 2:30 p.m., Mass, 3:30 p.m. with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com.

St. Luke Church, 7575 Holliday Dr., **Indianapolis**. Couple to Couple League, Natural Family Planning (NFP) class, 5:30 p.m. Information: 317-259-4373.

Cathedral High School, O'Malia Performing Arts Center, 5225 E. 56th St., **Indianapolis**. "The Phantom Tollbooth," children's play, 1 p.m. and 4 p.m., admission \$4. Ticket line: 317-543-4942, ext. 380.

January 26

St. Mary Monastery, 2200 88th Ave. W., **Rock Island, Ill.** "Seeking God the Benedictine Way," learn about Benedictine monastic life, 9 a.m.-noon, no fee, registration deadline Jan. 24. Information: 309-283-2300 or 800-650-1257.

January 27

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Catholic Widowed Organization, Mass, 10:30 a.m. Information: 317-784-4207.

Terre Haute Deanery Pastoral Center, 2931 Ohio Blvd., **Terre Haute**. "Let Hearts Rejoice that Seek the Lord," afternoon reflection, 1-5 p.m., dinner following, \$5 materials and dinner. Information and registrations: 812-232-8400.

Indiana Statehouse, main floor, enter through north doors, 200 W. Washington St., **Indianapolis**. "Celebrating the Gift of Life," memorial service for babies killed in abortion, speaker, Lori Borgman, 2-3 p.m.

St. Thomas Aquinas Parish, 46th and Illinois streets, **Indianapolis**. Open house and tours, noon, dedication of church and school additions, 1 p.m. Information: 317-253-1461.

Holy Family Parish, 815 W. Main St., **Richmond**. Pro-life presentation, Augustinian Father Walter J. Quinn, Priests for Life staff member, 7 p.m. Information: 765-962-3691 or 765-962-3902.

Oldenburg Academy, 1 Twister Circle, **Oldenburg**. Registration for "Class of 2006," 3:30-5 p.m. Information: 812-934-4440, ext 231.

St. Christopher Parish, Activity Center, 5301 W. 16th St., **Indianapolis**. Euchre party, 1:45 p.m., \$3. Information: 317-852-8244.

January 29

St. Thomas Aquinas School, 4600 N. Illinois St., **Indianapolis**. Open house, 8:30-11:30 a.m., 12:30-2:30 p.m. Information: 317-255-6244.

January 30

Terre Haute Deanery Pastoral Center, 2931 Ohio Blvd., **Terre Haute**. Divorce and Beyond program, six-week program, 7-9 p.m., fee \$20. Information and reservations: 812-232-8400.

Recurring

Daily

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

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:30 p.m. Information: 317-636-4478.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Prayer line: 317-767-9479.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Perpetual adoration.

Our Lady of Lourdes, 5333 E. Washington St., **Indianapolis**. Rosary, 6:45 p.m. Information: 317-356-7291.

Weekly

Sundays

Holy Rosary Church, 520

Stevens St., **Indianapolis**. Tridentine Mass, 10 a.m.

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

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

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

Mondays

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

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

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

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.

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.

Wednesdays

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

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

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Adult Survivors of Childhood Sexual Abuse,

Catholic Social Services program, 6-8 p.m. Information: 317-236-1538.

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Marian Movement of Priests prayer cenacle, 1 p.m. Information: 317-257-2266.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament, between Masses, noon-5:30 p.m. Information: 317-636-4478.

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

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

Thursdays

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

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

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

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

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

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

Fridays

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

St. Lawrence Chapel, 6944 E. 46th St., **Indianapolis**.

Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Benediction and Mass.

Affiliated Women's Services, Inc. (abortion clinic), 2215 Distributors Dr., **Indianapolis**. Pro-life rosary, 10 a.m.

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

Saturdays

Clinic for Women (abortion clinic), E. 38th St. and Parker Ave., **Indianapolis**. Pro-life rosary, 9:30 a.m.

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

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

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

Monthly

Third Sundays

Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 2 p.m.-7 a.m. (Monday); rosary, 8 p.m. Open until midnight.

Third Mondays

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group (by archdiocesan Office for Youth and Family Ministries), 7:30 p.m. Child care available. Information:

317-236-1586.

Third Wednesdays

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

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

Holy Family Parish, Main St., **Oldenburg**. Support group for the widowed, 7 p.m. Information: 812-934-2524.

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

Third Thursdays

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

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

Third Fridays

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

Third Saturdays

St. Andrew Church, 4052 E. 38th St., **Indianapolis**. Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m.; walk to Clinic for Women (abortion clinic), 2951 E. 38th St., rosary; return to church for Benediction. †

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Providence Sister Margaret O'Boyle died on Dec. 25

Providence Sister Margaret Celine O'Boyle died on Dec. 25 in Karcher Hall at Saint Mary-of-the-Woods. She was 85.

The Mass of Christian burial was celebrated on Dec. 28 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed in the sisters' cemetery.

The former Cecilia O'Boyle was born on March 2, 1916, in Forest Park, Ill.

She entered the Congregation of the Sisters of Providence on Jan. 12, 1935, professed first vows on Aug. 15, 1937, and professed final vows on Aug. 15, 1942.

Sister Margaret Celine taught

at schools staffed by the Sisters of Providence in Indiana, Illinois, Massachusetts and California. In Indiana, she taught at Holy Trinity School in Evansville.

Surviving are a brother, Raymond O'Boyle of Dalton, Ga., and several nieces and nephews. †

Providence Sister Catherine de Sales Fitzgerald was 98

Providence Sister Catherine de Sales Fitzgerald, 98, died on Dec. 20 in Karcher Hall at Saint Mary-of-the-Woods.

The Mass of Christian Burial was celebrated on Dec. 22 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed in the sisters' cemetery.

The former Helen Josephine Fitzgerald was born on Jan. 27, 1903, in Cambridge, Mass. She entered the Congregation of the Sisters of Providence on Sept. 28, 1920, professed first vows on Aug. 15, 1923, and professed final vows on Aug. 15, 1928.

She taught at schools staffed by the Sisters of Providence in

Indiana, Illinois, Massachusetts and Maryland. In the archdiocese, she taught at St. Philip Neri School in Indianapolis from 1927-28, St. Charles Borromeo School in Bloomington from 1936-37, St. Patrick School in Terre Haute from 1937-38, and St. Paul School in Sellersburg from 1949-50. †

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Rest in peace

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

ANDERSON, Myrtle M. (Leppert), 88, St. Simon the Apostle, Indianapolis, Dec. 20. Mother of Jeannine "Andy" Murphy and Richard Anderson. Grandmother of six. Great-grandmother of nine. Great-great-grandmother of one.

ANDREWS, Donald F., 59, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Dec. 17. Husband of Mary M. (Davis) Andrews. Stepfather of Stephen Kriech. Son of Margaret M. (Crisp) Andrews. Brother of Connie Challand. Grandfather of six.

BATLINER, Debbie, 49, St. Mary-of-the-Knobs, Floyds Knobs, Dec. 20. Wife of Marvin Batliner. Mother of Stephanie Swift and Branson Batliner. Daughter of Virginia and Clarence VanWinkle. Sister of Glenda Dirck, Larry Lynch, Elaine Talbot, Patricia Wade, Lisa, Gary and Steven VanWinkle. Granddaughter of Gertie Small. Grandmother of two.

BOYLE, Barbara L., 59, St. Michael, Greenfield, Nov. 10. Wife of Edward Boyle. Mother of Regina Bennett, Darla Deaton, Shelly Koch, Bryan and Todd Freund. Sister of Sondra Lewis. Grandmother of 11. Great-grandmother of three.

BRICKLER, Dorothy E., 78, St. Mary, New Albany, Jan. 5. Sister of Magdalene Foltz and Viola Wegesser.

BROTHERS, Dovie A. (Clark), 92, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Jan. 5. Mother of Virginia Bannon, Betty Gritt, Georgian Herberts, Darlene Kunster, Barbara Prieshoff and Ralph Brothers. Grandmother of 20. Great-grandmother of 42. Great-great-grandmother of eight.

BURKE, Thomas M., 50, St. Michael, Greenfield, Nov. 26. Husband of Jill Burke. Father of Andy, Shane and T.J. Burke. Son of Nina Jane (Davis) Burke. Brother of Alex and Fred Burke.

CILLIAN, Margie N., 76, St. Augustine, Jeffersonville, Jan. 4. Wife of Leonard J. Cillian. Mother of Terri Alford, Theresa Lee and L. Joseph Cillian. Sister of Carlton and Clifford DeSchamp. Grandmother of six. Great-

grandmother of one.

CLARK, Michael Allen, 46, St. Monica, Indianapolis, Jan. 6. Husband of Carol (Mass) Clark. Father of Caitlyn, Noelle and Christopher Clark. Stepfather of Kristi Feinzig, Aliza and Marley Winer. Son of Norman Clark. Brother of Lisa Brown, Daniel and John Clark.

CLERKIN, John W., 82, St. Mary, North Vernon, Dec. 31. Father of Maureen, Dennis and Jerry Clerkin. Grandfather of one.

COOLEY, Pearl Olivia, 90, St. Gabriel, Connerville, Dec. 16. Mother of Charles Gerald "Jerry" Cooley. Grandmother of two. Great-grandmother of two.

DAVIS, Gary F., Sr., 84, St. Bartholomew, Columbus, Dec. 14. Husband of Edna M. (Hunter) Davis. Father of Danny, Gary Jr. and Rev. Thomas J. Davis. Brother of Anne Russell, Benedictine Sister Mary Wilma Davis, and Trappist Father Thomas X. Davis. Grandfather of four.

DiSALVO, Dorothy A., 65, Our Lady of Perpetual Help, New Albany, Dec. 31. Wife of Daniel DiSalvo. Mother of Deborah Heaverin, Donna Hopkins, Denise Meyer, Daniel, Darin and David DiSalvo. Stepdaughter of Evelyn Bender. Sister of Patricia Dunn, Elaine Schweitzer and Edward Bender.

DUVALL, George L., 88, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Dec. 16. Father of George, James, Robert, Ronald and Thomas Duvall. Brother of Lorraine Greathouse and Irene Gue. Grandfather of 13. Great-grandfather of three.

FOXEN, Katherine T. (Wolsfeld), 81, Our Lady of Lourdes, Indianapolis, Dec. 8. Wife of Henry J. Foxen. Mother of Mary Arvin, Christine Collier, Jeanne Cook, Carol Ley, Kathleen Mensel and Ric Foxen. Sister of Robert Wolsfeld. Grandmother of 15. Great-grandmother of six.

FULMER, Edward R., 77, St. Mary-of-the-Woods, St. Mary-of-the-Woods, Dec. 29. Husband of Lorena (Kunkler) Fulmer. Father of Anna Cochran and Edward Fulmer. Brother of Gladys Hargis. Grandfather of six. Great-grandfather of four.

GEIER, Joseph E., 66, Holy Family, Oldenburg, Jan. 6. Husband of Marty (Doyle) Geier. Father of Kim Gesell, Lynn Hortemiller, Lisa Lakes and Jody Geier. Son of Nettie Goldschmidt. Brother of Susan Roberts. Grandfather of 10.

HAMMERLE, Louise A., 77, St. Louis, Batesville, Jan. 3.

Mother of Connie Burkhart, Cathy Enneking, Robert, Steven and William Hammerle. Sister of Jean Duvelius and Darlene Meyer. Grandmother of 11. Great-grandmother of two.

HARTMAN, Belinda (Kaiser), 45, St. John the Baptist, Dover, Dec. 14. Wife of Jim Hartman. Mother of Jonathan Hartman. Daughter of Irma and Luke Kaiser. Sister of Bev Schultz, Mark, Mike and Steven Kaiser.

HELTZEL, Michael, 47, St. Mary-of-the-Knobs, Floyds Knobs, Dec. 13. Husband of Shirley Zumstein. Father of Gordon Heltzel. Son of Jeanette and Gordon Heltzel. Brother of Kelly Krijcirk.

HERTEL, Helen S., 54, St. Michael, Brookville, Jan. 4. Wife of Donald Lee Hertel. Mother of Bradley and Craig Hertel. Daughter of Martha Pelsor. Sister of Linda Ballman, Mary Grimes, Brenda Metcalf, Cathy, Connie, David and James Pelsor.

JOYCE, William J., 79, Annunciation, Brazil, Dec. 25. Husband of Fonda Jo (Stewart) Joyce. Father of Karen Zink, John, Joseph and Stephen Joyce. Brother of Mary Burnside and Tom Joyce. Grandfather of five. Great-grandfather of one.

KENNEDY, Kenneth A., 89, Christ the King, Indianapolis, Dec. 28. Husband of Norma (Winter) Kennedy. Father of Nancy Bina, Vicki Tiburzi and Michael Kennedy. Brother of Mary Louise Connor, Libby Kinder and Joseph Kennedy. Grandfather of 13. Great-grandfather of 14.

KONSTANZER, Mary Barbara (Sarter), 94, St. Luke, Indianapolis, Dec. 3. Mother of Alice Doody, Mary Ann Green, Dorothy Gormley and Robert Love. Grandmother of 11. Great-grandmother of 10.

KRACHENFELS, Eugene N., 88, Christ the King, Indianapolis, Dec. 26. Husband of Margaret (Ellerkamp) Krachenfels. Father of Kristie Gill and Paula Mello. Brother of Richard Krachenfels. Grandfather of four.

KUNEMAN, Robert L. "Bud," 82, St. Malachy, Brownsburg, Dec. 14. Brother of Helen Loikovich and Mary Morton.

LEISING, Bernard Paul, 64, St. Gabriel, Connerville, Dec. 13. Husband of Carolyn (Pollitt) Leising. Father of Michelle Henry, Jane Ann Sparks, Charlene and Dale Leising. Son of Marcella (Bedel) Leising. Brother of Norma Miller, Arnold, Harold, Mark, Marvin, Paul and Raymond Leising. Grandfather

of seven.

LOGAN, Ruby F., 80, Holy Trinity, Indianapolis, Jan. 3. Mother of Shirley Ragatz. Daughter of Roxie Werden. Sister of Jewell Krausse, Myrtle Ratliff, Elva and Willie Blythe. Grandmother of two. Great-grandmother of four.

LOGAN, Viola E., 83, St. Augustine, Jeffersonville, Dec. 13. Mother of Bobbi Grantz. Grandmother of nine. Great-grandmother of 11. Great-great-grandmother of three.

LYONS, Marian, 77, St. Michael, Greenfield, Dec. 1. Mother of Janice Marie, Kathleen McDonald, Bill Lyons, Chris and Margaret Moore. Sister of Charles and David Malsch. Grandmother of nine. Great-grandmother of seven.

MAPPES, Norbert Leo, 72, Holy Name, Beech Grove, Jan. 4. Husband of Therese (Rolfsen) Mappes. Father of Mary Sue Craft, Connie Shelburn, Andrew, Bill, Donald, John, Kenny and Terrence Michael Mappes. Brother of Katherine Bickers, Dolores Hussong, Carolyn Underwood, Bernard, Joe and Tom Mappes. Grandfather of 24. Great-grandfather of one.

MAY, Peggy L., 73, St. Bartholomew, Columbus, Dec. 13. Wife of Robert May. Mother of Pamela and Patricia May.

McCOY, Rosalie Anna (Fries), 83, St. Benedict, Terre Haute, Dec. 31. Aunt of several.

McCRAY, Freda H. (Gering), 93, Sacred Heart of Jesus, Terre Haute, Dec. 18. Mother of Mary Lou Morgan. Grandmother of four. Great-grandmother of three.

MEDJESKY, Naomi "Jeanne," 83, Holy Trinity, Indianapolis, Dec. 28. Mother of Anthony Medjesky. Grandmother of four. Great-grandmother of seven.

MEYER, Patricia J., 71, St. Augustine, Jeffersonville, Dec. 27. Wife of George G. Meyer Jr. Mother of Dorene Bruckert, Cynthia Meyer-England and Paul Meyer. Daughter of Harriet Mollo. Sister of Marilyn McGovern, Janet Mueller and James Mollo. Grandmother of four.

MOBLEY, Lester E., Jr., 67, St. John the Apostle, Bloomington, Dec. 12. Husband of Vera Mobley. Father of Marie Allgood, Karen Fishel, Ellen Harris, Marilyn Hopkins, Melissa Pope, Edward, James, Jess, John, Joseph and Lester Mobley III. Son of Lester Mobley. Brother of Donna Hansen, Larry and Thomas Mobley. Grandfather of 39.

MORAN, Anthony D., 48,

St. Philip Neri, Indianapolis, Jan. 3. Son of Mary (Gatti) Moran.

MORRIS, Catherine L., 92, St. Augustine, Jeffersonville, Jan. 3. Mother of M. Ellen Trott, K. Ann, Jack and James Morris. Grandmother of 12. Great-grandmother of 22.

MORRISON, Mary Frances, 77, St. Rose of Lima, Franklin, Jan. 1. Mother of Mary Ballard, James, Patrick, Robert and Thomas Morrison. Sister of William Kleinhaus. Grandmother of six.

MOUNTJOY, Robert, 74, Holy Trinity, Indianapolis, Dec. 14.

MROZ, Patricia Ruth (Shiner), 79, Our Lady of Lourdes, Indianapolis, Dec. 31. Mother of Catherine, Terri and Phil Mroz. Grandmother of five.

MURPHY, Mary Kathryn, 66, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Dec. 22. Daughter of Marie (Rivers) Murphy. Sister of Sharyn and Charles Murphy Jr. Aunt of several.

NICHOLSON, Helen, 80, St. Mary, Richmond, Dec. 12. Mother of David, Darrell, Donald, Richard and Ronald Nicholson. Sister of Marian Jack. Grandmother of 10. Great-grandmother of six.

NOLAN, Shirley A., 76, St. Bartholomew, Columbus, Dec. 24. Mother of Dolores Syrocki, Irene Wagner and Joseph Fitzgerald. Grandmother of two.

NOLOT, Cecil J. "Jack," 96, St. Bernard, Frenchtown, Jan. 4. Husband of Mae (Smith) Nolot. Father of Ann Kellum, Rita Whittaker, James, Mervin and Thomas Nolot. Brother of Lora Hosier, Mae Parker, Raymond Nolot. Grandfather of 22. Great-grandfather of 25.

NOTTER, Michael A., 59, St. Pius X, Indianapolis, Dec. 17. Husband of Florence Notter. Father of Michelle Banasiak, Greg and Mark Notter. Brother of Donna Geise, Mary Walker and David Notter. Grandfather of one.

OKEY, Anthony F., 66, St. Anthony, Indianapolis, Dec. 19. Father of Laura Valentine. Brother of Cecilia Biehl, Bill, Bob, Joe and Paul Okey.

PAYNE, Mary Louise, 84, St. Augustine, Jeffersonville, Jan. 1. Mother of John S. Payne. Grandmother of two.

PEDDICORD, Carolyn Ann, 77, St. Bartholomew, Columbus, Dec. 29. Mother of Carolyn Gordon, Haskell and Thomas Peddicord. Grandmother of seven.

PETERSON, Margaret

"**Mackie**" **E.**, 76, St. Paul, Sellersburg, Dec. 20. Wife of John F. Peterson Sr. Mother of Maxine Mittel, Charles and John Peterson Jr. Sister of Anna Cecil, Dr. Anthony and Clement Kiesler. Grandmother of six.

PITSTICK, William F. "Pit," 69, St. Gabriel, Connerville, Dec. 21. Husband of Leona C. (Krepp) Pitstick. Father of Melissa Miller, Beth Ann White, Bart and Michael Pitstick. Brother of Lois Harmeyer, Mary Ellen Huffman, Elaine Sargent, David and James Pitstick. Grandfather of 12. Great-grandfather of one.

POLLITT, Keith, 62, St. Bridget, Liberty, Dec. 17. Husband of Susan (Bullard) Pollitt. Brother of Sheila Jackson.

QUICK, Robert R., 66, St. Therese of the Infant Jesus (Little Flower), Dec. 20. Husband of Virginia (Teves) Quick. Father of Lisa Clouse, Tami Leer, Bill and Tim Quick. Brother of Loren and Russell Quick. Grandfather of nine.

REILLY, Richard Allen, 63, Nativity of Our Lord Jesus Christ, Indianapolis, Dec. 14. Husband of Kathleen Reilly. Father of Sherry Houck, Philip and Richard Reilly. Stepfather of Chad and Todd Wilson. Brother of Carol Bruner and James F. Reilly III.

RING, Eugene, 73, Christ the King, Indianapolis, Dec. 13. Husband of Marilyn (Crouch) Ring. Father of Cheryl Corey, Susan, J. Steve and Robert Ring. Brother of Adeline Hack and James Ring. Grandfather of two.

RISK, Joseph, 87, St. Andrew, Richmond, Dec. 10. Father of Diana Houser, Mary Whited, Daniel, Dennis and Patrick Risk. Brother of Catherine Behr and Mary Frances Krutel. Grandfather of five. Step-grandfather of two.

ROBINSON, Santo P., infant, Holy Spirit, Indianapolis, Dec. 13. Son of Lori Landers and Corey Robinson. Brother of Karee Landers and Corey Robinson Jr. Grandson of Annette Robinson, Shari and Blane Landers.

ROURKE, Joseph, 75, Holy Family, Richmond, Dec. 15. Father of Teresa Grumbley, Mary Lou Moore, Pat Younts, Christine, Darlene and Linda Rourke. Brother of Bernard and Paul Rourke. Grandfather of seven. Great-grandfather of four.

ROUSE, Lucille, 85, St. Mary-of-the-Woods, Floyds Knobs, Dec. 30. Mother of Carol Milligan, George, Joe Vann, Steven and William Rouse. Sister of Bill and H.J. Givens. Grandmother of 16. Great-grandmother of 21. †

Providence Sister Margaret Mary Verdeyen was native of Terre Haute

Providence Sister Margaret Mary Verdeyen, also known as Sister Margaret Maureen, died on Dec. 17 in Karcher Hall at Saint Mary-of-the-Woods. She was 85.

The Mass of Christian Burial was celebrated on Dec. 19 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed in the sisters' cemetery.

The former Margaret Mary Verdeyen was born on April 22, 1916, in Terre Haute.

She entered the Congregation of the Sisters of Providence on July 22, 1937, professed first vows on Jan. 23, 1940, and professed final vows

on Aug. 15, 1945.

Sister Margaret Mary taught at schools staffed by the Sisters of Providence in Indiana, Illinois and California.

In the archdiocese, she taught at Holy Cross Central School in Indianapolis from 1940-45 and served as principal and a teacher at St. Leonard School in West Terre Haute from 1961-63. She also assisted with the Aspirancy program at Saint Mary-of-the-Woods as principal and a teacher from 1963-66.

Surviving are a brother, Joseph T. Verdeyen of Savoy, Ill., and a sister, Helen C. Verdeyen of Kailua, Hawaii. †



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