In pastoral, Indiana bishops urge welcoming immigrants

Typically, statements from the bishops are done though the Indiana Catholic Conference, the Church’s official public policy voice. However, the pastoral letter is a unique move by the bishops giving the idea. The bishops say.

Archbishop Daniel M. Buechlein and ordained in 1964 in the midst of the Second Vatican Council, Father William Ernst, pastor of St. Mary Parish in New Albany, baptizes Jackson Munk on Dec. 10 at St. Mary Church. Jackson is being held by his father, Jeffrey Munk, and watched by his mother, Elizabeth Munk, both of Carmel, Ind.

See VOCATIONS, page 17

Amniotic-fluid stem cells hailed as another alternative to embryo use

WASHINGTON (CNS)—The recent announcement by scientists at Wake Forest and Harvard universities that the amniotic fluid surrounding a child in the womb can be the source of medically useful stem cells is just the latest in a series of studies showing the research value of the byproducts of live birth, according to the deputy director of the U.S. bishops’ Secretariat for Pro-Life Activities.

Richard M. Doerflinger told Catholic News Service on Jan. 8 that various studies have shown that the placenta, cord blood, the umbilical cord itself and other byproducts of birth “may all contain very versatile stem cells, with many of the advantages of embryonic stem cells without the practical disadvantages or moral problems.”

“No amount of life every year in our country alone, an ample supply of these cells lies readily at hand,” he added.

The study was reported on Jan. 7 in the online edition of the journal Nature Biotechnology and included research by

See STEM CELLS, page 2

Chosen from among the people

New Albany pastor reflects on a life of parish ministry

By Sean Gallagher

NEW ALBANY—Some priests gain a reputation as outstanding homilists, inspir- ing retreat masters or effective ministers to youth and young adults. Through these special talents, they right- fully gain the attention and appreciation of the faithful.

Other priests devote decades of their lives to the ordinary duties of parish min- istry, impor- tant tasks that touch the lives of countless people but that often remain unknown to the broader public.

One such priest is Father William Ernst. A seminary classmate of Archbishop Daniel M. Buechlein and ordained in 1964 in the midst of the Second Vatican Council, Father Ernst has served parishes in eight of the archdiocese’s 11 deaneries over those nearly 43 years.

For the past 17 years, he has been the pastor of St. Mary Parish in New Albany, not far from the parish where he spent sev- eral years of his childhood: St. Mary Parish in Navilloton.

From Navilloton to Saint Meinrad

His priestly vocation emerged much like other priests of his generation, through the careful observations and suggestions of a religious sister, Benedictine Sister Eugenia Reilly, who taught him at St. Mary-of-the-Knobs School in the late 1940s and early 1950s.

When the possibility that God might be calling him to the priesthood was raised to him, Father Ernst said that it hadn’t come as a total surprise. In fact, he kind of liked the idea.

“I was kind of excited when I heard that,” he said. “When I was in school, I was pretty much a daily communicant. Of course, in those days, you couldn’t eat breakfast before Communion so most of the kids didn’t go to Communion at Mass.

“I did almost every day. I’d take my breakfast along, which was usually an egg sandwich.”

After completing the eighth grade, Father Ernst entered Saint Meinrad Seminary in 1952 and continued his priestly formation there until his ordina-

See PASTORAL, page 2

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“With 4 million live births every year in our country alone, an ample supply of these cells lies readily at hand,” he added.

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NEW ALBANY—Some priests gain a reputation as outstanding homilists, inspir-

See Religious Vocations Supplement, page 7
scientists at the Wake Forest Institute for Regenerative Medicine in Winston-Salem, N.C., and Children’s Hospital and Harvard Medical School in Boston.

The U.S. House of Representatives was expected to vote on Jan. 11 on expanded federal funding of stem-cell research involving the destruction of human embryos. President George W. Bush vetoed a similar measure in July, and the 109th Congress failed to override the veto.

In the journal article, Dr. Anthony Atala of the Wake Forest Institute said he and his colleagues had used stem cells derived from amniotic fluid to create muscle, bone, fat, blood, nerve and liver cells in the laboratory.

“It has been known for decades that both the placenta and amniotic fluid contain multiple progenitor cell types from the developing embryo, including fat, bone and muscle,” Atala said in a statement. “We asked the question, ‘Is there a possibility that within this cell population we can capture true stem cells?’ The answer is yes.”

Doerrflinger said it is “especially ironic” that the frozen embryos that some scientists want to destroy for stem-cell research “may provide more beneficial stem cells if allowed to survive and be born.”

“New life, not premature death, may show us the way to a brighter medical future,” he added.

Doerrflinger also disputed the results of a recent public opinion poll commissioned by the Civil Society Institute in which 68 percent of the respondents—and 69 percent of the respondents who described themselves as Catholics—said they wanted Congress to act quickly to expand federal funding of embryonic stem-cell research.

The margin of error for the survey was plus or minus 3 percentage points.

“Studies like this are seriously flawed because they ask about support for ‘stem-cell research’ without acknowledging other sources of beneficial stem cells or making it clear that obtaining stem cells requires destroying the human embryo,” Doerrflinger said.

“It is not a defensible position for a scientist to want to destroy human life at any stage.”

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**PASTORAL**

The pastoral calls Catholics to recognize the fundamental moral principle of the dignity of all persons from conception to natural death. The letter stresses the inherent rights of immigrants and says “the human dignity and human rights of undocumented immigrants should be respected, and be the guiding force for immigration reform.

The letter says, “Immigration reform is evident and should include a broad-based program of earned legalization for undocumented persons; a temporary worker program with appropriate protections for both U.S. and foreign workers; changes to the family-based immigration system to reduce waiting times for family reunification; and restoration of due process for immigrants.”

The letter also says, “Immigrants in this country should be provided a pathway to legalization with access to work permits for those who are in the United States legally and who are not deportable.

“Immunization coverage should be provided opportunities to obtain legalization if they demonstrate good moral character and earned legalization should be achievable and independently verifiable.”

“In their pastoral care for the Church, the bishops are addressing this statement to the Church faithfully, but it is not exclusively an internal document,” said Glenn Tebbe, executive director of the Indiana Catholic Conference. “It is also for the benefit of anyone who is interested. The pastoral statement is a public letter to the Church addressing an issue of importance to the Church for the good of the Church and the civic community.”

In the letter, the bishops address the direction and debate in which public policy in Indiana should be developed during the coming and future sessions of the Indiana General Assembly, including: “driver’s permits for undocumented immigrants who must drive in order to feed and clothe their families; driver’s permits needed for securing automobile license and insurance; a broader process for immigrants to obtain legal documents for ownership of property beyond the Bureau of Motor Vehicles (BMV); access to health care and education for immigrant children; and equal access to protective and emergency services for immigrants.”

According to the 2006 general summary of the Official Catholic Directory, the Archdiocese of Indianapolis has 232,273 Catholics; the Diocese of Lafayette-in-Indiana has 105,196; the Diocese of Evansville has 87,821 Catholics; the Diocese of Fort Wayne/South Bend has 156,509 Catholics; and the Diocese of Gary has 185,550 Catholics, for a total of 767,349 Roman Catholics in the state.

For information regarding state issues and further explanation of conference information, log on to the Indiana Catholic Conference Web page at www.indianacath.org.
We must continue King’s work to overcome poverty, oppression

(Compiler’s note: As our nation celebrates Dr. Martin Luther King Jr. Day on Jan. 15, The Criterion offers this essay from Tim Hickle, a student at Roncalli High School in Indianapolis. Hickle won first place in the 2006 Dr Martin Luther King Jr. Statewide Essay Contest. There were 1,600 entries.)

By Tim Hickle

Thanks to Dr. King, numerous barriers were abolished so that our “world-house” could function peacefully. He led many non-violent rallies to obliterate racism. What many do not realize, however, is that in the last year of his life Dr. King attempted to obliterate poverty and oppression, the barriers that are most prominent in and lethal to our world-house today.

Our world-house consists of three closets. On the bottom rests the luxurious suites of the upper class. After a short elevator ride, one will find the comfortable apartments of the middle class. After a long climb up a steep staircase, however, one will find a closet filled with the impoverished and oppressed of today’s society.

As one enters this dismal closet of the dejected, he sees the faces of thousands of people with nothing but the clothes on their backs. The hardest part, however, is knowing that these people have no exit, just an entrance through which more will enter.

Poverty currently creates the largest division in our world-house and the precise thing that King was trying to fight in his final days. In his last hours, many supporters of Dr. King began to stray. Many people who supported his anti-racism protests discouraged his new “Poor People’s Campaign.” Nothing, however, could sway him from his objective.

Dr. King noticed poverty destroying our world-house and decided to end it. He said, “The dispossessed of this nation—the poor, both white and Negro—are living in a long climb up a steep staircase, however, one will find a closet filled with the impoverished and oppressed of today’s society.

The Catholic Conference supports Death Row plea for life in prison without parole

Indiana Death Row inmate Norman Timberlake told the state Parole Board on Jan. 8 that he did not kill Indiana State Master Trooper Michael Greene during a roadside traffic stop along I-65 in Indianapolis in 1993.

Last week, Timberlake’s attorneys filed a third legal appeal to stop his execution by chemical injection, which is scheduled for Jan. 19 at the Indiana State Prison in Michigan City, Ind.

In December, Timberlake’s attorneys appealed his conviction by a Marion Superior Court jury on the basis of Arthur Baird II to life in prison without parole.

“The Catholic Conference and the bishops have a long-standing position on this that there is no reason to have an execution that execution and that life imprisonment would be sufficient punishment for the crime,” Tebbe said on Jan. 8.

Catholic Conference supports Death Row plea for life in prison without parole

The five-member Parole Board will conduct a clemency hearing for Timberlake on Jan. 16 at the Indiana Government Center in Indianapolis.

Glenn Tebbe, executive director of the Indiana Catholic Conference, the public policy arm of the Church, said he hopes the Parole Board, a U.S. District Court judge or Gov. Mitch Daniels will commute Timberlake’s capital sentence to life in prison without parole.

“This case is further compromised somewhat because of the mental status of Mr. Timberlake,” he said. “We’re hopeful that Gov. Daniels will commute his sentence to life imprisonment and not proceed with an execution if the appeals are not fruitful.”

Tebbe noted that the governor commenced the capital sentence of Arthur Baird II to life in prison without parole in 2005 because of Baird’s mental illness.

“Because of that precedent and because of Mr. Timberlake’s mental state, we think that would be an appropriate resolution to this case,” Tebbe said, speaking on behalf of Indiana’s five bishops.

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By Mary Ann Wyand

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Happy priests

Would any parent disagree that the greatest wish they have for their children is that they be happy? Then parents should hope and pray that their sons have, and accept, a vocation to the priesthood.

Preposterous, you say? Not at all. Despite the supposed drop in prestige of priests because of the sex-abuse scandal, and the heavier workload as a result of the decline in the number of priests, studies show that most priests are extremely happy—more than those who have chosen other professions or vocations.

For example, St. Luke’s Institute in Silver Spring, Md., questioned 1,286 priests in 16 dioceses during their annual convocations between September 2003 and April 2005. They were asked to react to the statement “Overall, I am happy as a priest.” More than 90 percent agreed.

Furthermore, when asked if they would choose the priesthood again, 81 percent said they would. Only 6 percent said they were thinking of leaving the priesthood.

Do you think you’d get such high results from surveys of doctors, lawyers, teachers, journalists or nurses? Or from married men and women?

When quoting that survey in the November 2006 issue of Crisis magazine, Father John Jay Hughes asked, “How is that possible? Why would any man in his right mind want to be a Catholic priest today?”

He replied to his question by quoting Archbishop John R. Quinn, the retired archbishop of San Francisco.

Archbishop Quinn wrote, “I believe ... that this is the best time in the history of the Church to be a priest, because it is a time when there can be only one reason for being a priest or for remaining a priest—that is, to ‘be with’ Christ. It is not for perks or applause or respect or position or money or any other worldly gain or advantage. Those things either no longer exist or are swiftly passing.”

One person who wasn't surprised by the results of that survey by St. Luke’s Institute was the sociologist/novelist Father Andrew Greeley. Back in 2004, in his book Priests: A Calling in Crisis, he wrote, “Priests who like being priests are among the happiest men in the world.” He identified the problem at that time. Priests, though happy themselves, think that other priests are not happy because of the beating they took over the sex-abuse scandal.

Obviously, not all men are called to be priests. As St. Paul made clear in his letters to the Romans, Corinthians and Ephesians, God has given all of us different gifts—some as Apostles, others as prophets, others as evangelists, others as pastors and teachers” (Eph 4:11). But we should rejoice if God has given one of our sons the gifts necessary to be a priest.

This issue of The Criterion profiles Father William Ernst and other religious who are living joyful lives as priests “are signed with a special character and so are configured to the loving joyful lives as minister to the people of God. What is a priest? St. John Vianney, the Curé of Ars, once answered that question by saying, “Only in heaven will we know what a priest is. If we were to know this on earth, we would die, not of grief, but of love.”

The Second Vatican Council’s Decree on the Ministry and Life of Priests is a bit more specific. It says that priests “are signed with a special character and so are configured to Christ the priest in such a way that they are able to act in the person of Christ the head” (#2).

From the earliest days of the Church, priests have had three distinct duties, as outlined in Vatican II’s Dogmatic Constitution on the Church: “to preach the Gospel and shepherd the faithful as well as to celebrate divine worship” (#28).

While most priests will probably agree that the third duty—celebrating divine worship for God’s people—gives them the most joy, preaching and pastoral ministry also give great satisfaction.

Yes, the priesthood has taken a beating in recent years. But Catholics still support and love their priests.Perhaps, in addition to the knowledge that what they do for the Church is important, is why priests are so happy.

— John F. Fink

Be Our Guest/*Anita Moody

At Gabriel Project, God works through the goodness of people

As Christmas approached, I could not imagine how the void created by the death of my mother was going to be filled. I was dreading the holiday season.

Although our family always focuses on the spiritual side of Christmas, my mother had always been such an important part of it all. I couldn’t imagine getting through it this year without her.

After the death of my mother in January of 2006, I had more free time on my hands so I volunteered and became the area coordinator for the Gabriel Project.

Volunteers called “Angels” serve women who find themselves in crisis pregnancies either because of financial difficulties, lack of family support or a sordid or other reasons. We offer spiritual, emotional and material support in any way we can.

I have enjoyed my work with the Gabriel Project, but in December things seemed to take on a special significance.

I received a call for help from a young pregnant woman who had packed up her two toddlers with as many personal items as she could load in her car and left her husband, who had become addicted to drugs and had become abusive to her.

She told us that she did not want to leave him and that she is praying that he will find God and get help. She believes in prayer—not divorce, but a drug counselor had encouraged her to move away for the safety of herself and her children.

She ended up in a motel in Indianapolis with very little money. I got so involved in helping her work through her problems that I forgot mine! I saw repeatedly how God works through the goodness of people as more and more people came to her assistance. It was still touch and go as to where we were going to place her when everything fell into place. We now have her and her children in a home for women in crises pregnancies. We will stay in touch with her, continue to give her emotional support and keep her in our prayers.

In addition to the above story, we have had four referrals this month from sidewalk counselors who pray at the four abortion centers in Indianapolis and tell women that they desire love—not abortion, that God loves them and that the Gabriel Project will help them and their families.

It has been so gratifying to see that all the prayer and effort at the abortion centers is producing such abundant fruit. More than 130 women have walked away from abortion at these centers since January of 2006.

One person who wasn't surprised by the results of that survey by St. Luke’s Institute was the sociologist/novelist Father Andrew Greeley. Back in 2004, in his book Priests: A Calling in Crisis, he wrote, “Priests who like being priests are among the happiest men in the world.” He identified the problem at that time. Priests, though happy themselves, think that other priests are not happy because of the beating they took over the sex-abuse scandal.

Obviously, not all men are called to be priests. As St. Paul made clear in his letters to the Romans, Corinthians and Ephesians, God has given all of us different gifts—some as Apostles, others as prophets, others as evangelists, others as pastors and teachers” (Eph 4:11). But we should rejoice if God has given one of our sons the gifts necessary to be a priest.

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— John F. Fink

More than 130 women have walked away from abortion at these centers since January of 2006.
C ood willing, 2007 will be the third year of my priesthood, the 20th as a bishop and the 15th as an archbishop.

In many ways, it seems like an unlikely outcome for a kid from a small rural community in southern Indiana.

In faith, we can believe that God gets us where he wants us. It is only by his grace that any of us can live our call to holiness and make a difference in our world.

No one is born a priest or a religious. Yet God’s grace does such things, and often enough, in unlikely circumstances.

A lot has changed in our world since I entered the seminary many years ago. The cultural environment is dramatically different.

Yet, an amazing number of our youth are searching for a way to make a difference in life, perhaps as consecrated religious and priests. They need our help, but may not find it from their parents or from many of their peers.

Some of our youth who inquire about a possible religious vocation want to do so in a confidential manner because they don’t want their folks to know. Some are embarrassed for peers to know of their thoughts about holiness and vocational discernment.

A lot of our youth who sense that they are called to holiness in the Church—whether as lay persons or priests, sisters or brothers—found their inspiration from Pope John Paul II. And they continue to admire his successor, Pope Benedict XVI.

These days, as in earlier times, many young people are inspired by a priest or nun or brother. I find it admirable that these youth and young adults, if given the opportunity, are comfortable praying alone or with others.

Given the opportunity, many love to pray before the Blessed Sacrament, and they are willing to spend time in private devotion. I suspect that some may be more comfortable in prayer than their parents might be.

Our seminarians and those who are postulants and novices in religious communities pursue their vocational discernment at great personal cost and sacrifice. Some forge successful career starts. Some sell their houses and give up the relative security they had begun to enjoy. Only God’s grace can make that possible—and moral support from parents, friends and peers.

The experience of our Bishop Simon Bruté College Seminary provides that kind of environment for young college fellows. It gives them the opportunity to experience some human and spiritual formation while they live with like-minded peers in a college environment. Whether or not they continue on in a theological seminary or become priests, they gain an excellent personal, academic and spiritual development that serves them for a lifetime.

The challenge for vocations to priesthood and consecrated life among our youth and young adults is large. First of all, societal mobility makes it difficult to find them. Secondly, because the needed contact with priests and sisters is not as easy to find because of declining numbers, we have to be more creative in providing such opportuni ties.

Helping youth and young adults to walk against the mainstream of secular, materialistic and individualistic values of contemporary society requires concerted effort on the part of all of us: Catholics, parents, grandparents, teachers and coaches as well as priests and religious.

I thank God daily for the gift of my family, friends and mentors along the way to priesthood. They demonstrated faith in God and God’s grace in a simple, non-nonsense way. I had the blessing of being formed, nurtured, encouraged, challenged and supported.

Surely that is no less possible or needed by youth and young adults today. We need to keep in mind that we share a call to holiness that is more than a career choice.

By God’s grace, it is the road to happiness and peace.

I plan to sponsor an opportunity for young men to join me in prayer and reflection about the call to priesthood on the Friday and Saturday after Ash Wednesday. Details will follow.

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

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

El llamado a la santidad es más que la elección de una carrera

Con el favor de Dios, el 2007 será el tercer año de mi vocación sacerdotal, el número 20 como obispo y el número 15 como arzobispo.

En muchos aspectos parece un desencadenamiento poco probable para un niño proveniente de una pequeña comunidad rural en el sur de Indiana.

En la fe, creemos que Dios nos lleva hacia donde Él desea. Únicamente por medio de su gracia cualquiera de nosotros puede vivir el llamado a la santidad y marcar la diferencia en nuestro mundo.

Nadie nace sacerdote o religioso. Sin embargo, la gracia de Dios puede tales obras y, por lo general, en circunstancias poco probables.

Varias cosas han cambiado en nuestro mundo desde que entré en el seminario hace muchos años. El ambiente ecuménico es drásticamente distinto.

Hace años buscar una carrera lucrativa no era la primera prioridad para la mayoría de nosotros. Eso no quiere decir que no pensásemos en vivir vidas exitosas; por supuesto. Pero no tenía la impresión de que nuestros padres sintieran la presión de orientarnos hacia el éxito financiero.

Ciertamente, de vez en cuando se escuchaba que los padres querían que a sus hijos les dieran un título que les permitiera un buen ingreso al mercado laboral. Sin embargo, el llamado de Dios para servir como sacerdotes o hermanas religiosas.

El ambiente de hoy en día, por lo general ese no es el caso. Las familias son más pequeñas y el deseo de tener niñas puede pesar más que tener un sacerdote o un religioso en la familia.

La intención del Arzobispo Buechlein para vocaciones en enero

Padre: 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.
**Events Calendar**

### January 14
- **St. Anthony Parish, Parish Center, 179 N. Wain Ave., Indianapolis.** Eucharistic prayer, 1:30 p.m. $3 per person. Cathedral High School O'Malia Performing Arts Center, 522 E. 56th St., Indianapolis. “The Lion, The Witch and The Wardrobe,” 7 p.m. and 4 p.m., $5 per ticket line. Information: 317-968-7436.

**What is the Old Testament?**

The Archdiocese of Indianapolis and Saint Meinrad School of Theology are offering a ten-week course emphasizing historical, prophetic and literary significance of the Old Testament in the context of Christian Faith. This course is one of the required classes for the Ecclesiastical Lay Ministry program (ELM). All interested persons are invited to participate, subject to class size limitation. Where: Edward T. O’Meara Catholic Center in Oldenburg. Contact: Mr. John Merideth, Course Director, 179 N. Wain Ave., Indianapolis. 1:30 – 4:30 p.m. Information: 812-933-6437 or e-mail center@oldenburgosf.com

### January 15
- **St. Bartholomew Parish, 1306 27th St., Columbus, “Divorce and Beyond” class, session two, 7:30 p.m. Information: 812-379-9333, ext. 333.

### January 16-18
- **Oldenburg Franciscan Center, convent, Oldenburg.** “Praying with Children,” Franciscan Sister Patty Campbell, parish life coordinator. Information: phone 866-986-4271.

### January 17
- **St. Nicholas Church, 6461 E. St. Nicholas Drive, Sunbury.** Healing service and rosary for vocation, 6 p.m. With adoration, prayer and worship. 6:30 p.m., confessions available. Information: 728-2100.

### January 18
- **SS. Peter and Paul Cathedral, 7 N. Meridian St., Indianapolis.** “Pro-Life Prayers and Reflection,” Richard Doerflinger, deputy director of USCCB’s Office of Pro-Life Activities, 6:30 p.m., free admission. Information: 317-634-4519.

### January 19
- **St. Athanasius the Great Byzantine Church, St. Mary Hall, 1117 Blaine Ave., Indianapolis.** Catholic Charismatic Renewal of Central Indiana, prayer, worship and healing prayers, 7:15-8:45 p.m. Information: 317-392-1992.
In a letter written during the early years of the Sisters of Providence within the Diocese of Vincennes, St. Theodora Guérin counseled her fellow sisters: “And rest assured, my dear daughters, if you lean with all your weight upon Providence, you will find yourselves well supported.”

At the time, these words of trust and hope were intended as encouragement during a period of real struggle, anxiety and uncertainty. And indeed, in the face of such difficulties, it was St. Theodora’s own lived example of trust in God and his providential care that helped sustain the sisters in their life’s work.

As the Church in central and southern Indiana has just recently celebrated the canonization of its first saint, it seems fitting to have her emphasis on Providence serve as the theme for this year’s Religious Vocations Supplement and to allow St. Theodora’s words to speak to us anew.

St. Theodora’s conviction that those who lean on Providence will be well supported remains relevant to the life and ministry of the Sisters of Providence more than 160 years later, but it also speaks an important truth to all of us. Her words stand as a reminder of God’s great love and concern for us as well as his constant presence and activity in our lives. In a world marked by struggle, anxiety, uncertainty, brokenness, loneliness and grief, her counsel invites us to see that our lives are graciously and generously in God’s hands, that he is with us, sustaining us and calling us to his joy.

As a Christian people, all of us, through our lives and prayer, are called to live in the mystery of God’s love, to recognize the movements of that love in those that surround us and to be an instrument of that love to others. In doing so, we are called to remain in the Lord, to lean with all our heart on the Providence of Christ’s promise to be with us and to sustain us.

“Leaning on Providence” is to trust in this promise. It is to lean on the God who loves us and seeks to journey with us, to bring all that we are and all that we do into our relationship with him and, through that relationship, to be a witness of his providential care for others.

To lean on Providence is to recognize that our lives are not our own, that we have a purpose for which we were created—a purpose to participate in God’s plan of salvation.

The lived example of trust in God and his providence are important gifts offered by priests, deacons and religious brothers and sisters. In embracing a vocation of service to God and for the Church, they bear witness to their trust that God will sustain them. They serve as living signs of the intimate presence of God, who loves us

And in their ministry, Providence teaches us. Whether through teaching, counseling, prayer, preaching, celebrating the sacraments or simply through their presence, priests, deacons and religious bring God’s love to bear on our lives. We lean on these men and women of faith because, through their witness and ministry, we are called more deeply into the life and love that sustains us.

This supplement contains some of their stories. Though each is unique, I believe all of them witness to trust in God’s providential care. In reading these stories, may we be reminded that if we lean with all our weight upon Providence, we will indeed find ourselves well supported. 

Deacon candidate Mike Gardner, a member of Prince of Peace Parish in Madison, discusses the diocesan vocations event on Nov. 16 with third-graders at Pope John XXIII School in Madison.

New Providence sisters reflect on St. Theodora

By Dave Cox

SAIN'T MARY-OF-THE-WOODS—Anita Owens was accepted into the Sisters of Providence postulancy on Sept. 14, 2006. A month later, the congregation’s foundress, St. Theodora Guérin, was canonized in Rome by Pope Benedict XVI.

Talk about the pinnacle of excitement! “I have entered the Sisters of Providence at an extremely special time,” Owens said. “Mother Theodore’s legacy inspired me to live out my ideals in a dynamic way. I have to try to live up to the legacy of Mother Theodore’s sainthood. To those to whom much is given, much is expected. What a wonderful role model we have in our foundress.”

As the world begins to know and understand more about St. Theodora, the interest of women in initial formation with the congregation has intensified.

Providence Sister Regina Gallo, who entered the congregation in 2001, said she felt especially drawn to St. Theodora while attending Mother Theodore Guérin High School in River Grove, Ill. “I developed a deep love for her, a deep bond to her,” Sister Regina said. “Her courage and the way she dealt with adversity in her life, and how she handled those things with such grace is always an inspiration to me.”

Sister Regina believes the canonization is a profound moment for the congregation but, for her personally, it’s only confirmation of her devotion to St. Theodora. “The fact that she was proclaimed a saint really is not a huge factor for me. It’s more about how she lived her life. She’s always been a saint to me,” Sister Regina said. “It’s about the path we take. It so happened she was on a path to become a public saint. She was a path to turn her as an example of strength to do what God asks of us.”

I need to do serve God’s people with love, mercy and justice.”

Having a saintly role model has stimulated deeper faith and spirituality for those who aspire to follow in her footsteps. “It feels to me that we are being called toward boldness in this time as Mother Theodore was a woman of boldness. We are called to be risk-takers as Mother Theodore was a risk-taker,” said recently professed Providence Sister Beth Wright. “Maybe we are being called to walk to the edge and cross over as Mother Theodore did, moving into a new land, into the unknown with the trust of Providence to guide us. Who knows what one will ‘become’ when one lets go and chooses to trust in Providence.”

Providence Sister Patty Wallace, currently serving as a mission novice, said “Mother Theodore calls me to think about what it means to be a Sister of Providence in the world today. She is a wonderful example of living with integrity and living the Gospel. The canonization is a unique opportunity in the history of the congregation to share our lives more globally.”

Celebrations continue in small ways to honor St. Theodore as parishes and diocesan groups pay homage to her life, her devotion to God and her accomplishments. But the celebrations are also a gateway to the future as more and more people offer devotion to the Church’s newest saint. As the future beckons, the sisters, both young and old, are eager to share their foundress with the world.

“The people where we work are mainly non-Catholic, but in a setting of a Catholic school, [and] have responded with a lot of curiosity and enthusiasm,” said Sister Patty. “Many groups and people are claiming connections to Mother Theodore and the congregation and individual sisters and their ministries.”

Deacon candidatepondersthe questions through prayer, service

By Sean Gallagher

MADISON—Deacon candidate Mike Gardner stood in the front of a classroom at Pope John XXIII School during a retreat fielding questions about the diocese’s first deacon formation program. “Mother Theodore calls me to think about what it means to be a Sister of Providence,” said professed Providence Sister Beth Wright.

“… Going into that weekend [we were] seeing only black and white and gray,” he said. “And coming out of that weekend, [we felt] full Technicolor. Life was full.”

“There was just joy and an awesome feeling that God has put us here for a reason…”

Over the next several years, Gardner and his wife helped other couples come to the same joy-filled realization as they helped facilitate Marriage Encounter weekends.

Through it all, Gardner was dedicated to living out his faith consciously within his family life. “We really viewed ourselves as a little Church, a domestic Church, the place where all happens,” he said. Looking back on it now, Gardner recognizes that this long-held conviction made it possible for him to bring into the diaconate and minister to people that way, he said.

“…I got to know him in informal settings, parishes would be a good potential candidate.”

As it was announced, I remembered that Mike had expressed a desire in the past to be involved, possibly as a deacon if that ever became an option for him in the archdiocese,” he said. “It didn’t take a huge search on my part.”

He has worked with Gardner in various parish programs for many years and gotten to know him in informal settings, Father Meyer appreciated his spiritual values. “I think it’s that part of the God who has formed me and has something in mind in helping me to bring into the diaconate and minister to people that way,” he said.

Father Meyer appreciated his spiritual values. “There’s a gentle strength that he has in his love for his family and to his faith, there’s an obvious care and compassion that he has for other people,” he said about Gardner. “There’s a gentleness that’s such that he has in his involvement in the parish and in the community. He has a deeply spiritual side to him that is a key characteristic that I notice [in him].”

One person who has observed Gardner’s commitment and compassion up close is his wife. “He has more of a quiet faith,” Cindy Gardner said. “He’s a hard worker. But he’s not one
From Brownsburg to Rome

Life’s blessings and crosses aid Danda along path to priesthood

By Sean Gallagher

How does an eager young altar server get from Brownsburg to living in the shadow of the Vatican in Rome? The circuitous route that seminarian Sean Danda took to the Eternal City included stops in Indianapolis, where he was a student at Cardinal Ritter Jr./Sr. High School, and at St. John Vianney College Seminary in St. Paul, Minn.

Now a second-year seminarian at the Pontifical North American College in Rome, Danda is a little more than two years away from being ordained a priest.

Along with his path to the priesthood, Danda, who grew up a member of St. Malachy Parish in Brownsburg, has experienced the heartache of his mother’s debilitating illness, but also the blessings found in the care given him by his grandparents and the companionship of teenage friends also discerning a religious vocation.

Through it all, his desire to serve God as a priest has never wavered.

In an e-mail from Rome to The Criterion, Danda said that he thought about being a priest as early as the second grade.

“During that same time, he was forced to confront at a young age many deep questions about life and death as he learned about his mother’s illness, scleroderma, a debilit-ating and potentially fatal disease that causes a hardening of the skin and connective tissues.

“I remember lying in bed one night and asking myself quite vividly, ‘If we are all to die one day, why are we here today?’” he said. “And I heard very clearly an answer that said ‘to love and serve the Lord.’”

“I do not remember this from any classes at St. Malachy at the time, but I asked another question confidently. ‘How can I do that?’ And, I heard, ‘You can be a priest.’”

Throughout his grade school and high school years, Danda’s grandparents, whom he described as “a second set of parents,” did much to raise him because of his mother’s illness and his father’s work schedule.

Pauline Danda witnessed how her grandson’s difficult family circumstances brought him closer to God.

“Being the type of child that he was, he was a very caring person,” she said. “And since his mother was not in good health, I think that brought him closer to [his] faith. I think it inspired him, too.”

Danda’s closeness to his faith led him to be an enthusiastic altar server.

In 1994, he was preparing to serve Holy Thursday Mass at his parish when the associate pastor, then Father Joseph Schaedel, asked which of the servers were going to become a priest.

Danda eagerly responded, “I am.”

In the ensuing years, Msgr. Schaedel took an interest in Danda, who often served Masses for him after he became the pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis in 1999.

Danda said that Msgr. Schaedel and other diocesan priests have been fatherly role models for him.

“Many children find father figures in coaches, teachers [or] a friend’s dad,” he said. “I found father figures in the priests that I knew, and I desired to imitate and take on that same fatherly role.”

However, Msgr. Schaedel said that while he was pleased with Danda’s interest in the priesthood, he also encouraged him as he entered his teenage years to have “a normal high school experience.”

And Danda did that at Ritter, having fun with a steady group of friends throughout his four years there.

One such friend was Jonathan Anderson, a member of St. Malachy Parish and currently a student at the Indiana University School of Law in Indianapolis.

“We did anything any normal high school friends would do,” Anderson said. “It wasn’t like it was different because he was going to be a priest. We didn’t even think about it, honestly.”

Anderson recalled with pleasure the many afternoons that he and his friend whiled away lounging next to the pool at Danda’s house.

Since Danda has been in Rome for the past year and a half, he hasn’t had the chance to relive those lazy high school summer days for a long time. But he’s scheduled to return home this summer, and Anderson is looking forward to spending time with his friend.

“I know he’s definitely going to be busy next summer, but we’ll get together … and we’ll have to sit down and relax for a while,” he said.

But while Danda knows how to relax and enjoy life, he also has benefited from life’s challenges.

From the time that he was in grade school, he has coped with a reading disability. Yet Danda has overcome it to excel in the academic sphere of his priestly formation.

His mother’s continuing illness has been a struggle as well.

Danda has approached these and other crosses with faith.

“I always knew God was there and traveled with that he was,” he said. “The thought did not change, but it affected me differently at different stages in my life.”

The next stage for Danda will be when he is ordained a priest.

“I imagine that this perspective will bring me great peace and grace to persevere, and I hope to bring that to others as well,” he said. “I hope that I will be able to try to fully on Christ and remember that I am only an instrument for his use.”

Although Danda has traveled the world in his priestly formation, he knows that his future life and ministry as a priest will rest on how Christ has worked in his life.

“It is true that the Lord has led me many places, but I am who I am,” he said. “I am different [because of my travels], and I should be. When we stop changing, we die. I hope that I am always growing and turning toward the Lord.”

Danda said that Msgr. Schaedel and other diocesan priests

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PROVIDENCE continued from page 7

“Mother Theodore is in each Sister of Providence. Her spirit is alive as is her dedication to God. She had a willingness and openness to reach out to people, be a voice for the voiceless,” said Sister Regina. “Her daughters keep her spirit alive today. We are doing it in unique ways. We have such vast ministries.

“Some of us are doing it in ecological ways, some are doing it in social justice ways. The commonality is to embrace each person we come in contact with. It may be in the largest of ways, or the smallest of ways; very subtle ways, or the ways more publicly seen.”

Owens remains optimistic about the future and recognizes the challenges ahead.

“Mother Theodore is a woman of enormous spiritual strength, compassion, faith and love,” she said. “We must keep up with the faithful who desire to have holy remains of St. Mother Theodore.

“The Sisters of Providence have always strived to be the very best they can be, and to be of service to others. I believe now we are all conscious of the fact that we are all called to live as saints. We take her sainthood seriously and we want to live up to the responsibility.”

Sister Beth also is focused on her daily ministry and future challenges.

“How do I, as an individual, and we, as a community, stretch ourselves at this time? What risks do we take to challenge the unjust systems in our world? What first steps are we called to help break down the stereotypes that promote prejudice and discrimination,” she asked.

“I try to fulfill my ministry every day with the passion of Mother Theodore Guérin. I’m not trying to do huge, life-

shaking things. I focus on my daily commitment to love mercy and justice. I live out the challenge by starting each day to recommit my life to kindness, compassion and dependency on Providence.”
Haunting questions lead woman to religious life

By John Shaughnessy

BEECH GROVE—The questions challenged and haunted Julie Sewell.

“While I was brushing my teeth one morning, I heard something say to me, ‘What are you really doing with your life?’ Is this what you really should be doing?”—she recalls.

“It wasn’t an audible voice. It came from inside of me. It came from out of nowhere.

Until that moment, she thought she was content. She had a good job in Chicago doing strategic planning for a health-related company. She enjoyed her work, had close friends and never felt that there was anything missing in her world.

Yet those questions started her on what she calls “the long, winding journey” of her life, a seven-year journey that has shaken her foundations, stirred her soul and led her to Our Lady of Grace Monastery in Beech Grove where, at the age of 46, she is following her heart as a Benedictine sister.

In a way, it’s the story of one woman’s journey to find her place in the world—to find her way back to the faith she had set aside, to find her way to the calling she resisted for so long.

“I grew up in the Catholic Church, but I hadn’t been active for 10 years when the questions started,” says Sister Julie as she sits inside the monastery. “I hadn’t gone to church regularly. I appreciated my Catholic upbringing, but with the traveling I did at work I kind of drifted away.

Once the questions surfaced in 1999, she couldn’t ignore them. So she sought the help of a woman in Chicago who helped people discover the most important elements of their lives. As an exercise, the woman took her to the Art Institute of Chicago and asked her to point out the paintings she liked and give her reasons why. The exercise showed that the most important value in her life was spirituality.

She began reading the Bible, and books by Thomas Keating and Thomas Merton. She also visited an aunt in Indianapolis, who took her on a spiritual retreat one weekend.

“I just had a profound experience while I was there that my life needed to go in a different direction,” Sister Julie recalls. “I flew back to Chicago. I still didn’t know what to do with all of this. I tried to work, but the experience wouldn’t let me. So I started to go back to church again. I started to reconnect.

Still, the move toward a religious vocation didn’t come until she had another life-altering moment.

“I came back to Indianapolis to see my aunt,” she recalls. “At her church, I was getting some cups ready for some function. Someone asked me to put lemon slices on the cups. I had 12 cups left and I couldn’t find another lemon. Finally, I found a small one on the floor. I washed it, scraped it and cut it up into small pieces for all the cups.

“When I woke up the next morning, I was brushing my teeth. I heard this thought rise up again. ‘Your life is like that one lemon that you tried to stretch so far. If you would just give up your job and follow me, there would be abundance in your life’.”

She still didn’t give up her job, but she moved to Indianapolis to do it. She viewed the city as a place where she was getting answers to her questions. She began taking theology courses and attending more retreats. Then she enrolled in a spiritual direction internship at Our Lady of Grace Monastery.

“I began to have a lot of exposure to this community,” she says. “The more time I spent here, the more I felt I belonged.”

Finally, on Sept. 7, 2005, she entered the monastery with a desire to become a Benedictine sister.

“Remember the first couple weeks I was here,” she says. “I remember thinking, ‘Have I done the right thing?’ Then, one day, it hit me that no matter what happens, it’s a blessing to be here. I felt at home. Since then, I’ve tried to immerse myself in the experience it’s given me. They really give you the opportunity to study and see what this life is like so when you do make a commitment, you’ve done it from a heartfelt place.”

She is in her second year as a novice. She is scheduled to take her temporary vows in June of 2008. She would make her final vows three to five years later, she says.

She admits that her former co-workers, some of her friends and even some family members didn’t understand the choice she made. Yet she has found strength and support in the influence and inspiration of the sisters at the monastery.

“‘You’re participating in the life and the liturgy and the prayer of the community,’ she says. “You have a great spectrum of people who live here. The older sisters have so much wisdom and you gain from their wisdom. You see how they model the Benedictine life. They embrace and live the life, and they want that to happen for you.”

Benedictine Sister Mildred Wannemacher has served that role for Sister Julie as her Scriptures teacher.

“She’s very mature,” says Sister Mildred, who has been in the order for 59 years. “She’s had a lot of experience. I think we have kindred spirits. I go to help in the [Indiana Women’s Prison] on Tuesday nights, and she’s interested in that.”

Sister Julie previously served as a mentor to juvenile offenders. She hopes her life as a Benedictine sister will let her serve others.

“I want to be involved in ministry, in helping people out. I was working with the homeless and poor in the past. I feel I want to continue in that way.”

She pauses and thinks about “the long, winding journey” she has made, a journey that she believes has taken her to her spiritual home.

“The hard part was all that struggle before I came. I didn’t know for sure if I was making the right decision. I didn’t want to make a mistake, but I knew the only way I would figure it out was if I tried it,” she says. “Since I came, I really have the feeling that I’m in the right place. This is an incredible blessing.”

Former member of St. Nicholas Parish ordained a priest in Rome

The Criterion staff report

Legion of Christ Father Daren Weisbrod, formerly a member of St. Nicholas Parish in Sunman, was ordained to the priesthood on Dec. 23 at St. Mary Major Basilica in Rome.

Cardinal Franc Rodé, prefect of the Holy See’s Institute of Consecrated Life and Societies of Apostolic Life, was the celebrant of the liturgy during which 55 members of the Legion of Christ were ordained to the priesthood.

“Be convinced that you are priests the world needs because the world needs God, because without him life has no meaning, because God is the only antidote to sadness and despair, because he is the only remedy to death,” Cardinal Rodé told the new priests in his homily. “Live joyfully! No difficulty, no weakness can ever be a cause to abandon you!”

Born in Cincinnati in 1974, Father Daren later was a student at St. Nicholas School, where he was taught by the Sisters of St. Francis based in Oldenburg.

“I am extremely grateful,” Father Daren said, “for the care they always showed for our religious formation, and above all for the example of generous fidelity to their religious lives. I think that I owe my religious vocation to their example, sacrifice and prayer.”

Life at home was centered on the family and the education of Father Daren and his three older brothers to become men fully prepared for all that life would ask of them.

“I can sum up my youth in these words: hard work, family fun and living life to the full,” said Father Daren. “Work was sacred and tough, and looking back leaves me with some of the best memories of my childhood.”

Father Daren said: “As Sunday is the Lord’s Day, in a similar way Saturday belonged to my Dad.”

Being pushed for excellence in every field, Father Daren qualified for the National Honor Society at Milan High School in Milan with a 3.74 grade point average. In his high school years, he played various sports, took up acting and even won a state championship medal for singing.

Although he had initially planned on attending music school for college, his father invited him to enroll at the Franciscan University in Steubenville, Ohio. There, in the fall of 1992, he began studies for a double major in television and radio broadcasting and business management.

After one year of college, feeling inspired to give more to Christ and live the Catholic faith to the full in an active way, he entered the novitiate of the Legionaries of Christ in Beech Grove, Indianapolis, who took her on a spiritual retreat one weekend.

“In a way, it’s the story of one woman’s journey to find her place in the world—to find her way back to the faith she had set aside, to find her way to the calling she resisted for so long.”

“Generosity is the primary gift that God gave me when it came time to saying yes to my vocation,” said Father Daren. “Having the world mapped out before me, and having a new reality proposed instead was at first difficult to accept, but at the very end of the candidacy I realized that God was asking more than I was giving.”

“And in the end, I said, ‘Lord, if you want me, I’m yours.’ And I’ve never looked back. God blesses you when you’re generous.”

Saint Mary-of-the-Woods College announces...
Benedictine brother answers call to monastic life

By Mary Ann Wyand

ST. MEINRAD—“Listen,” the first word in The Rule of St. Benedict, reminds Benedictine Brother Christian Raab that God is always present.

“Our prayer really begins with not what we have to say but with what God is saying to us,” Brother Christian explained during a break from his seminary studies on Jan. 2 at Saint Meinrad School of Theology in southern Indiana.

“Recognizing what God is saying, recognizing God’s presence, is an act of faith, an act of belief,” he said. “There are countless moments when I have felt confirmed about where I am in my life, and affirmed that God is with me and guiding me, that he has brought me here to know him in a particular way.”

Brother Christian describes himself as a “seeker” and believes God’s Providence led him to monastic life with the Benedictine monks of Saint Meinrad Archabbey in October 2003.

“It is in praying the Divine Office—praying the psalms with my monastic brothers—that I feel most in touch with my vocation and closest to God,” he said. “The prayer we pray is actually the prayer of Christ. When we pray, we are praying the psalms with my monastic brothers.”

His favorite Scripture passage is from Chapter 5 of St. Paul’s Letter to the Ephesians, which reads in part, “… Be filled with the Spirit, addressing one another [in] psalms and hymns and spiritual songs, singing and playing to the Lord in your hearts, giving thanks always and for everything in the name of our Lord Jesus Christ to God the Father” (Eph 5:18-20).

He believes that it summarizes the goal of his life journey, an ongoing pilgrimage that has included trips to many countries. A native of Michigan City, Ind., where his family attends Notre Dame Parish, Daniel Christian Raab started thinking about becoming a priest when he was 11. He was intrigued by his older brother Joe’s temporary interest in the priesthood and inspired by a young priest serving at his parish.

After graduating from Marquette High School in Michigan City in 1993, he earned a bachelor’s degree in history, religious studies and education at Indiana University in Bloomington in May 1997.

While at IU, he worshiped at St. Paul Catholic Center. During a retreat at Saint Meinrad Archabbey with several college friends, he realized that he felt called to monastic life there but wasn’t ready to pursue a religious vocation.

“Being at Saint Meinrad, I felt this amazing sense of peace and freedom inside,” he said. “I felt like I had come home, like I was in the place where I could become the person God had made me to be. But I was unable to really receive the call at this time because I was afraid of choosing a life of celibacy, and a life of doing something so different, and—like so many college students—because my moral life had some kinks that needed to be worked out.”

After graduation, he taught religion classes at St. Benedict High School in Chicago for five years and was a member of several folk rock bands.

While teaching, he earned a master’s degree in theology at Loyola University in Chicago and discerned religious life by going to daily Mass, meeting with a Benedictine monk for spiritual direction and visiting a number of religious communities, which he describes as his “period of cultivating good soil” as he contemplated his future.

“I was very much a seeker, and I had some very extraordinary opportunities during my life,” he said. “I’ve traveled all over the world. I’ve been to Europe a number of times, the South Pacific, India, Latin America, Canada and much of the U.S. I was on a physical search and an intellectual search, which I pursued through my studies at IU. And I was on an emotional search like so many people are, trying to find love, purpose and meaning in my life. What I have come to discover was that I really was on a search for God.”

He visited Saint Meinrad a second time in September 2003, and again felt God calling him to monastic life there. He met with the vocations director and enrolled in the novitiate program a month later.

“Everything that I had felt here during my college years returned again,” he said. “Christ is a fisher of men, and I was caught.”

He made his simple monastic profession as a Benedictine monk on Feb. 2, 2005, at the age of 30, and enjoys seeking God and serving the Church.

Brother Christian said he sees life as “a big journey, which is ironic because monks take vows of stability, but I think that in coming to the monastery there was a sense of coming home, finding God, finding truth, and finding beauty and goodness.

“It has its challenges, but it’s all very rewarding and wonderful,” he said. “It’s incredibly consoling to know that I am loved and have a place in this world. At the same time, the pilgrimage continues. It’s never ending.”

Brother Christian hopes to make his solemn monastic profession in February 2008 and is preparing for his ordination to the priesthood during the summer of 2009.

As he continues his studies for the priesthood, Brother Christian said he is “thankful to God that he never stopped sowing seed on my path. … The insatiable spiritual hunger God planted in me simply wouldn’t relent until I found him. God kept calling!”

“I think that prayerfulness kind of breaks down … selfishness,” he said. “I know, for me, I’d much rather watch TV and go out into the world and do God’s [work].

“So that prayer keeps us in touch that God doesn’t have that in mind for us. [And] in your service, you find out that there’s a lot more out there to pray for than just yourself. It pulls you out of yourself.”

Looking back on the time he shared with the third-graders at Pope John XXIII School, Gardner suggested a deeper answer to the question of his vocation, an answer that he wanted to instill in his young audience.

“We’re within the kingdom of God!” Gardner said. “And that reality has flowed in on me since formation [for the diaconate] began. That’s what we’re about. … Itrad to the kids over there about this. It’s not about a nice car and a nice house and a good job. We’re here because we were created to be with God for eternity.”

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Oldenburg Franciscans serve God in many ways

Oldenburg Franciscan Sister Monica Zore teaches calculus classes at Marian College in Indianapolis, which was founded by the Congregation of the Sisters of the Third Order of St. Francis in 1936 in Oldenburg and relocated to Indianapolis in 1937.

Franciscan Sisters Ann Marie Quinn, left, and Joan Miller examine the body of a hawk preserved for education programs at the congregation’s Michaela Farm in Oldenburg on Nov. 15. Sister Ann Marie is the director of programming and public relations at the farm and Sister Joan is the vocations director for the community.

Franciscan Sister Marie Nett pets a beefalo, which is part steer and part buffalo, on Nov. 15 at Michaela Farm in Oldenburg. Sister Marie is responsible for the gardens and animals at the sisters’ organic farm.

Carrying the Eucharist, Franciscan Sister Evelyn Forthofer prepares to bring Communion to sisters living at St. Clare Hall, the health care facility at the motherhouse in Oldenburg, on Nov. 15.

Franciscan Sister Jannette Pruitt arranges an icon of St. Martin de Porres in front of the altar at St. Monica Church in Indianapolis before a feast day Mass there on Nov. 3. She ministers as director of religious education at St. Rita Parish in Indianapolis.

As president of Oldenburg Academy of the Immaculate Conception, Franciscan Sister Therese Gillman also finds time to teach a class on Nov. 15 about how to start a not-for-profit business.
Franciscan brother finds peace in service to God

By Mary Ann Wyand

A pro-life pilgrimage to the nation’s capital changed Brother Zygmunt Mazanowski’s life in unexpected ways.

In January of his senior year, he heard God calling him to the priesthood while he knelted on the marble floor of the Basilica of the National Shrine of the Immaculate Conception during the Mass for Life concelebrated by cardinals, bishops and priests from throughout the United States.

“I was 17,” he recalled. “Part of the trip was going to the Mass at the national shrine. It was very crowded and there were no seats [in the pews] so we had to sit on the floor. I decided that I was going to stand when everyone stood and kneel when people were kneeling or sitting, mainly as a way to sacrifice for the unborn and the mothers of unborn children.”

He quickly discovered that kneeling on the hard marble floor hurt his knees. “As the Mass went on, that became pretty challenging, to say the least,” he explained. “It was painful. After I went up to receive Communion and came back and knelt down again, I had this experience that I still remember of supernatural joy.

“That’s what I call it,” he said. “I felt God speaking to me in my heart saying, ‘If you call to be a priest, you will be happy.’ Right then I knew that the joy was coupled with the suffering I had to experience throughout the Mass from kneeling, and that if I embraced this call suffering was going to be a part of it.”

That spiritual message prompted him to begin praying about what to do after graduating from high school. In January of his senior year, he returned to the nation’s capital with hundreds of teenagers as part of a youth pilgrimage organized by the archdiocesan Office for Pro-Life Ministry with financial assistance from the Knights of Columbus.

Twelve years later, Third Order Regular Franciscan Brother Zygmunt Mazanowski is studying for the priesthood at Ave Maria University in Naples, Fla., said discerning religious life involves growing in prayer, faith, charity and character.

“I couldn’t be prouder that he is following a path that will allow him to serve the Lord and eventually be a priest,” the elder Mazanowski said. “I’m really happy that his father, Zygmunt Mazanowski III, is proud of his oldest son.

“I couldn’t be prouder that he is following a path that will allow him to serve the Lord and eventually be a priest,” the elder Mazanowski said. “I’m really happy that he’s happy. I’ve always had confidence that Zyg would discern God’s will and follow it.”

Third Order Regular Franciscan Brother Zygmunt Mazanowski

A pro-life pilgrimage to the nation’s capital changed Brother Zygmunt Mazanowski’s life in unexpected ways. His family attends St. Luke Parish in Indianapolis. His father, Zygmunt Mazanowski III, is proud of his oldest son.

If you are called by the Holy Spirit to religious life, which may take a little while to figure out, it has been my experience that it is a joyful, peaceful, character-building, sacrificial, exciting and sometimes unimaginable in a good sense—way to live.

— Third Order Regular Franciscan Brother Zygmunt Mazanowski

“Through thinking and praying and visiting religious communities, I came to the conclusion that I should look at the Brotherhood of the People of Praise,” he said. “I spent a year right after high school with this small community in Portland, Oregon.

“But I wasn’t ready [for religious life] at that point,” he said. “I was 19 years old, and ended up coming back home and working for a little while then going to Ball State University. The desire was there, but it just wasn’t the right time.”

While studying philosophy at Ball State, he lived with a family that is active in the People of Praise community in his hometown of Muncie, Ind.

After earning a bachelor’s degree in philosophy, he decided to study theology at Saint Meinrad School of Theology on weekends and during the summer while living with another family in the People of Praise community in Fishers, Ind.

“Growing up in a lay community family environment was an important part of my life,” Brother Zygmunt said. “I was in the community as an adult for seven years, and that experience laid a really good foundation for religious life.”

He graduated from Saint Meinrad’s lay master’s program in the summer of 2004 and—through a lot of prayer and discernment—realized that God was calling him to religious life.

As part of his discernment process, he considered enrolling at Franciscan University in Steubenville, Ohio, operated by the Third Order Regular Franciscans.

While continuing his discernment, he traveled to Europe with his sister, who was living in Rome. St. Francis of Assisi’s home and St. Maximilian Kolbe’s parish in Warsaw, Poland, were the Conventual Franciscan friar served before dying in the Nazi concentration camp in Auschwitz, Poland.

“That [trip] left a big impression on me,” he said. “I came to the conclusion that the next step for me was to move from Indianapolis to Steubenville for a semester, and I accepted an invitation to pray Morning Prayer from the Liturgy of the Hours with the friars.”

He also visited their friary at Loreto, Pa., where the order operates St. Francis University.

“I started going to spiritual direction with a Franciscan priest in Steubenville,” he said. “I experienced a lot of peace as I moved forward with this … and decided to apply to their postulancy program. I was accepted and in August 2004 moved to Loreto to begin postulancy, a nine-month experience of living in the community—being a part of the order and praying with them—and taking classes at the university.

He decided to continue formation as a novice in May 2005, which involves a year of prayer and study as a Franciscan brother.

“This year was really well and I was impressed with their community life,” Brother Zygmunt said. “I was able to do a lot of ministry at the university. As the year went on, Brother God calling me to continue. I had a lot of peace about it.”

He professed simple vows as a Third Order Regular Franciscan brother on May 26, 2006.

Now 29, Brother Zygmunt is studying for the priesthood at Catholic University and pursuing a sacred theology baccalaureate degree. He also hopes to earn a sacred theology licentiate that will enable him to teach at a university or seminary.

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I Was a Stranger and You Welcomed Me: Meeting Christ in New Neighbors

A Pastoral Statement by the Catholic Bishops of Indiana

Catholic Bishops of Indiana
Archdiocese of Indianapolis
Most Rev. Daniel M. Buechlein

Diocese of Evansville
Most Rev. Gerald A. Gettelfinger

Diocese of Fort Wayne–South Bend
Most Rev. John M. D'Arcy

Diocese of Gary
Most Rev. Dale J. Melczek

Diocese of Lafayette-in-Indiana
Most Rev. William L. Higi
I Was a Stranger and You Welcomed Me: Meeting Christ in New Neighbors

A Pastoral Statement by the Catholic Bishops of Indiana

Then the king will say to those on his right, “Come, you who are blessed by my Father. Inherit the kingdom prepared for you from the foundation of the world.

For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me.”

Then the righteous will answer him and say, “Lord, when did we see you hungry and feed you, or thirsty and give you drink? When did we see you a stranger and welcome you, or naked and clothe you? When did we see you ill in prison, and visit you?”

And the king will say to them in reply, “Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me” (Mt 25:34-40).

We Catholic bishops of Indiana recommit ourselves and our dioceses to welcoming others as Christ himself. Together with all our sisters and brothers throughout the state of Indiana, we embrace an authentic and enduring form of Hoosier hospitality that goes beyond superficial slogans to the heart of what it means to be a community of faith that welcomes all who wish to share our way of life.

In his first encyclical, Deus Caritas Est (“God Is Love”), Pope Benedict XVI reminds us that there is an intimate and unbreakable connection between love of God and love of neighbor. Because God has first loved us—completely and unconditionally—we are compelled to love one another. And in loving our neighbor, we meet the person of Christ.

Who is my neighbor? Not simply someone—one who is familiar and close at hand. Not simply someone who shares my ethnic, social or racial characteristics. In the Gospels, we learn that our neighbor is anyone—one who is in need—including those who are homeless, hungry, sick or in prison. A neighbor may well be a complete stranger whose background, experience or social standing is very different from ours.

An immigrant Church

The Catholic Church, especially in the United States, is an immigrant Church, a pilgrim people on a journey of faith, hope and love. We are fellow travelers on the way to our heavenly home, the kingdom of God. As members of Christ’s body, the Church, we are an exceptionally diverse group of people who are called to unity in Christ who gathers all of the dispersed children of God into one family of faith (Jn 11:52).

Unity in diversity is our vision. Looking at the history of Catholicism in our country, we call attention to the waves of immigrants that shaped the character of our nation and of our local churches. We also note that the immigrant experience, which is deeply rooted in U.S. religious, social and political history, is changing.

These new immigrants are diverse in their origins, but they also reflect a wide range of skills, experiences and educational backgrounds. Many left their homelands because of fear of persecution. They are seeking a new life filled with hope, prosperity and the ability to live, work and raise their families.

These new waves of immigration have challenged our society and our Church to remember where we come from as the descendants of immigrants and where we are headed as people who are on the way to a better life, a more secure world characterized by unity, peace and prosperity for all.

As a Catholic community, we vigorously support our nation’s right and responsibility to provide secure borders for the protection of our people and to guard against those who would do us harm. At the same time, we reaffirm our commitment to welcome all immigrant, native, ethnically diverse or racist. Such narrow and destructive views are profoundly anti-Catholic and anti-American.

They oppose the principles of human dignity and freedom that are the foundation for our American way of life—a way of life that has historically been extended to all who have come to our shores seeking life, liberty and the pursuit of happiness in a just and prosperous society. Such divisive and exclusionary attitudes are also profoundly anti-Catholic because they deny the dignity of human persons who are made in God’s image. They also contradict the essential unity and catholicity to which we are called as members of the one family of God.

A call to conversion, communion and solidarity

Every member of the Catholic community in Indiana—regardless of his or her place of origin, ethnic or cultural heritage, economic or social position, or legal status—should be welcomed as Christ himself. Everyone should be encouraged to feel a genuine sense of membership and belonging in our parish communities and dioceses. The immigrants remind us of our ancestral heritage as children of immigrants and of our baptismal heritage as children of the Church.

On January 22, 1999, in Mexico City, Pope John Paul II stood beneath the figure of Our Lady of Guadalupe and proclaimed a message of hope to all the peoples and nations of the Americas. In his apostolic letter, Exsul Familiae (homeless family) (Ecclesia in America, Apostolic Exhortation, John Paul II, January 1999),

The teachings of our faith

Our commitment to human life and the dignity of immigrants is rooted in Scripture and the social teachings of our Church. “When an alien resides with you in your land, you shall treat the alien who resides with you no differently than the natives born among you. Have the same love for him as for yourself: for you too were once aliens in the land of Egypt. I, the LORD, am your God” (Lv 19:34).

The Church’s dedication to caring for migrants was explained by Pope Pius XII when he said “the emigrant Holy Family of Nazareth, fleeing into Egypt, is the archetypal figure of every refugee family. Jesus, Mary and Joseph, leaving their country and home to escape the fury of an evil king, are, for all times and all places, the models and protectors of every immigrant and refugee of whatever kind who, whether compelled by fear of persecution or by want, is forced to leave his native land, his beloved parents and relatives, his close friends, and to seek a foreign soil” (Exsul Familia, Apostolic Exhortation, Pius XII, August 1952).

Immigration has been a constant feature of America’s history. In accord with the teachings of Sacred Scripture and consistent with Catholic tradition, immigrants should be met with a welcoming attitude. We affirm with Pope John Paul II that “the Church in America must be a vigilant advocate, defending against any unjust restriction of the natural right of individual persons to move freely within their own nation and from one nation to another. Attention must be called to the rights of migrants and their families and to respect for their human dignity in cases of non-legal immigation” (Ecclesia in America, Apostolic Exhortation, John Paul II, January 1999).

We call to mind the complementary teachings of the Church regarding the right to a home and the control its borders in furtherance of the common good, along with the right of human persons to migrate so that they can realize their God-given human rights. Therefore, the state may impose reasonable limits on immigration. But the common good is not served when the basic human rights of the individual are violated. See PASTORAL, page 16.
Yo Fui Forastero y Tú Me Acogiste: Encontrando a Cristo en los nuevos vecinos

Declaración Pastoral de los Obispos Católicos de Indiana

Entonces el Rey dirá a los de su derecha: “Venid, benditos de mi Padre, heredad el reino preparado para vosotros desde la fundación del mundo. Porque tuviste hambre, y me diste de comer; tus necesitados me visteis; y tuviste sed, y me diste de beber; tú fuiste forastero, y me acogiste; estuviste desnudo, y me cubriste; estuviste enfermo, y me visitaste; estuviste en la cárcel, y visitaste a mí.”

Entonces los justos les responderán diciendo: “En verdad os digo que en cuanto lo hicisteis a uno de estos mis hermanos más pequeños, a mí lo hicisteis.” (Mt. 25:34-40).

Los Obispos Católicos de Indiana junto con nuestra diócesis nos hemos comprometido a acoger al prójimo como si fuera Cristo. Junto con todos nuestros hermanos y hermanas a lo largo del estado de Indiana hemos adoptado una auténtica y perdurable hospitalidad de la gente local que va más allá de frases superficiales al corazón de lo que significa ser una comunidad de fe que recibe a todo aquel que desea compartir nuestra forma de vida. En su primera encíclica, Deus Caritas Est (Dios es amor), El Papa Benedicto XVI nos recuerda que hay una conexión muy íntima e inquebrantable entre el amor de Dios y el amor a nuestro prójimo. Porque Dios primero nos ha amado a nosotros—completa e incondicionalmente—estamos obligados a amar al prójimo. Y con el amor a nuestro prójimo, encontraremos a Cristo en persona. ¿Quién es mi prójimo o mi vecino? No es simplemente alguien que nos es familiar o cercano a nosotros, no es simplemente alguien que comparte nuestras mismas características étnicas, sociales o raciales. En los evangelios, aprendemos que nuestro prójimo es alguien que está en necesidad—como lo son aquellos que viven en la calle, los que tienen hambre, los que están enfermos o en la cárcel. El prójimo puede ser completamente extraño, cuyos antecedentes, experiencia o forma social es muy diferente a la nuestra.

Nuestra visión es la unidad en la diversidad. Al repasar la historia del catolicismo en nuestro país, prestamos atención a las olas de inmigración que dieron forma al carácter de nuestra nación y al de nuestras iglesias locales. También nos hemos dado cuenta de que la experiencia migratoria, la cual está muy arraigada a la historia religiosa, social y política de nuestra nación, está cambiando. En su primera encíclica, Deus Caritas Est (Dios es amor), El Papa Benedicto XVI nos recuerda que hay una conexión muy íntima e inquebrantable entre el amor de Dios y el amor a nuestro prójimo. Porque Dios primero nos ha amado a nosotros—completa e incondicionalmente—estamos obligados a amar al prójimo. Y con el amor a nuestro prójimo, encontraremos a Cristo en persona. ¿Quién es mi prójimo o mi vecino? No es simplemente alguien que nos es familiar o cercano a nosotros, no es simplemente alguien que comparte nuestras mismas características étnicas, sociales o raciales. En los evangelios, aprendemos que nuestro prójimo es alguien que está en necesidad—como lo son aquellos que viven en la calle, los que tienen hambre, los que están enfermos o en la cárcel. El prójimo puede ser completamente extraño, cuyos antecedentes, experiencia o forma social es muy diferente a la nuestra.

La inmigración ha sido una constante característica de la historia de América. De acuerdo con las enseñanzas de la Sagrada Escritura y siendo consciente con la tradición católica, los inmigrantes debemos encontrarnos con una actitud de hermanos y a sus amigos cercanos para que nos enteren de la importancia necesaria a las personas al buscar una mejor manera de vida, Dios de la misma forma son contradictorias a la unidad de las personas que están hechas a imagen y semejanza de Dios. De la misma forma son contradictorias a la unidad de las personas que están hechas a imagen y semejanza de Dios. De la misma forma son contradictorias a la unidad de las personas que están hechas a imagen y semejanza de Dios. De la misma forma son contradictorias a la unidad de las personas que están hechas a imagen y semejanza de Dios. De la misma forma son contradictorias a la unidad de las personas que están hechas a imagen y semejanza de Dios. De la misma forma son contradictorias a la unidad de las personas que están hechas a imagen y semejanza de Dios. De la misma forma son contradictorias a la unidad de las personas que están hechas a imagen y semejanza de Dios. De la misma forma son contradictorias a la unidad de las personas que están hechas a imagen y semejanza de Dios. De la misma forma son contradictorias a la unidad de las personas que están hechas a imagen y semejanza de Dios. De la misma forma son contradictorias a la unidad de las personas que están hechas a imagen y semejanza de Dios.
Guía de principios de la reforma

Los principios que establecen estas enseñanzas nos llevan por la búsqueda de soluciones a problemas de inmigración real en que se encuentra el país de origen de los inmigrantes, acerca de las tragedias en los que se ven involucrados y los posibles riesgos que corren si vuelven. La miseria y la desdicha que les afectan son un motivo más para salir generosamente al encuentro de los inmigrantes indocumentados. “Migrantes Indocumentados,” mensaje de El Papa Juan Pablo II en la Jornada Mundial del Inmigrante, 1996.

Como obispos católicos, nos entusiasma de todo corazón apoyar los esfuerzos para desarrollar futuras leyes de nuestra nación referentes a la migración de gente a nuestro país. Las leyes actuales y las políticas de inmigración no son adecuadas para proteger los derechos y la dignidad de los inmigrantes y sus familias. De la misma forma que no logran mantener apropiadamente nuestras fronteras ni tampoco ofrecen una seguridad adecuada a nuestra nación. Se requiere un cambio urgente, los obispos católicos del estado de Indiana nos mantenemos comprometidos a trabajar a nivel local, estatal y nacional.

Pedimos apoyo para el clero, religiosos y líderes laicos que colaboran con organizaciones comunitarias, agencias de la iglesia y otros grupos religiosos a favor de los derechos de los inmigrantes en sus lugares de trabajo, escuelas, servicios públicos y sistemas legales. La defensa a favor de los nuevos vecinos es completamente consistente con el papel que a través de los años hemos desempeñado en nuestra iglesia como un lugar de asilo, hospitalidad y refugio para todos los que vienen a nosotros en búsqueda del amor de Cristo.

Nos comprometemos a la conversión, comunidad y solidaridad mientras acogemos a nuestros nuevos vecinos y trabajaremos para asegurar que ellos también disfruten de las oportunidades económicas, religiosas, sociales y políticas que les pertenecen como gente libre hecha a imagen y semejanza de Dios.

De igual manera, los obispos de Indiana tenemos un profundo interés en los temas que afectan a los nuevos inmigrantes que vienen a nuestro estado y en los temas que resultan de nuevas en nuestras Asamblea General. Algunos elementos que requieren de inmediata atención son:

- Extender el proceso para que los inmigrantes puedan obtener documentación legal de propiedad fuera del campo. El control de la Oficina de Transporte (BMV, Bureau of Motor Vehicles) por sus siglas en inglés)
- Acceso a servicios de salud y educación para hijos de inmigrantes.
- Acceso equitativo a los servicios de protección y de emergencias para inmigrantes.

Una Iglesia peregrina

Con toda la energía y el entusiasmo de nuestra juventud, nosotros apoyamos a los inmigrantes y refugiados en el estado de Indiana porque compartimos sus experiencias—en nuestra historia y en nuestra espiritualidad—como la peregrina de Dios.

¡Hermanos y hermanas, ánimo a nosotros! Unanase a nosotros en encontrar a Jesús en nuestros nuevos vecinos.

Unanase a nosotros en pedirle a la Señora de Guadalupe, la patrona de América, para dar ayuda y sabiduría cuando recibamos a nuestros nuevos vecinos. ¡Unanase a nosotros en invitar a nuestros nuevos vecinos a recibirla, ya no somos extraños para ellos... a recibirla como alegres hermanos y hermanas hechos por nuestro bautismo común en nuestro Señor!

There should be a more rational and humane system by which laborers from other countries can enter the country legally—including temporary work permits—to fill jobs in labor shortages.

We are compelled to raise a troubling issue. Currently, U.S. citizens and legal permanent residents must endure a delay of separation from close family members whom they want to join them in the United States.

The backlog of available visas for family members results in 10, 15 or more years of waiting before a visa becomes available. There should be a reduction of the pending backlog and more visas available for family reunification purposes.

Public policy in the State of Indiana

Similarly, we bishops of Indiana, have deep interest in issues affecting new immigrants to our state and issues that need to be debated in our General Assembly.

Some elements of immediate concern include:

- Driver’s permits needed for securing automobile license and insurance
- Broad-based process for immigrants to obtain legal documentation of ownership of property beyond the Bureau of Motor Vehicles (BMV)
- Access to health care and education for immigrant children
- Equal access to protective and emergency services for immigrants.

A pilgrim Church

With all the vibrancy and enthusiasm of our youthful Church, we stand with migrants and refugees here in Indiana because we share their experience—in our history and in our spirituality—as the pilgrim people of God.

Brothers and sisters, join us in entering our Lady of Guadalupe, the patroness of the Americas, for help and wisdom as we embrace our new neighbors.

Join us in inviting our new neighbors to embrace us, no longer strangers to them, but as joyful brothers and sisters made so by our common baptism in the Lord!
VOCATION
continued from page 1

“I really didn’t decide for sure that I wanted to continue on to ordination until I was a sophomore in college,” Father Ernst said. “I was really torn.”

But through the aid of his spiritual director and his own life of prayer, he went on to ordination, freely forgoing the family life that had stood before him as a real option.

One of the family

Since then, he has filled many decades ministering to families and helping them grow in faith.

As all parish priests are expected to do, this occurred through the sacraments and in pastoral care during times of sickness and loss in the lives of families.

“One of the things that I’m part of their life at the really important times,” Father Ernst said. “I come into a parish, and I don’t know anybody. A mother is dying and they want me there. I walk in like I’m one of the family almost.”

This happened a few years ago in the life of Jan Daly who, at the time that she met Father Ernst, was not Catholic.

She was the widowed mother of three children that she and her late husband had adopted years earlier.

Coming to grips with her husband’s death and the challenges of single motherhood was, in her words, “a spiritual journey.”

“My spiritual path took a long time until I really followed my heart,” she said. “Father Bill has been part of that journey. He’s a very easy person to talk to, a very good listener. He didn’t tell me what to do. He just listened.”

She eventually came into the full communion of the Church through St. Mary Parish’s Rite of Christian Initiation of Adults program. Since then, her life of faith and the ministry of Father Ernst have been a source of comfort and strength.

“I actually believe that God worked through him to make all of this happen for me,” she said. “He put Father Bill in my path.”

Ministering From a Canoe

Father Ernst has also ministered to families in more informal ways—by sharing meals, a night at the theater or even on canoe trips.

Thomas Rosenfeld, currently a member of St. Vincent de Paul Parish in Shelby County, was active at St. Joseph Parish in Shelbyville 25 years ago when Father Ernst was its pastor.

On more than one occasion, he and other members of the parish spent Sunday afternoons canoeing with their pastor.

“One of the things that Father Ernst did was to let those whom he served know that, although he was a priest, he had ordinary human interests just like they did,” Rosenfeld said. “Even though [a priest] is ordained by God, still he’s somewhat chosen from among the people,” Father Ernst said. “To me, that was very important, that I, as a priest, was chosen from among the people. I didn’t pop out of heaven or anything like that.”

Leadership in Spirituality

By spending time with the laity, he also helped them come to know their own spiritual gifts and ability for leadership in the parish.

Something that Father Ernst came to value in the laity through his participation in a Cursillo weekend in 1968.

“Leadership in spirituality [is] not just the role of the priest, the nuns and the brothers,” he said. “But it also might reflect his prayerfulness, a quality in him that stood out strongly for Dan Schipp, a member of St. Paul Parish in Tell City when Father Ernst was pastor there from 1985-89.

Schipp, who described him as a “man of prayer,” said that his former pastor’s value of prayer was apparent in the way he presided at liturgies and in his preaching, talking about the importance of prayer in his own life and his trying to be faithful to that, and how that’s not always easy, even for a priest.

Although it may not be easy at times for him, Father Ernst said that prayer—especially the Eucharist—is an indispensable part of his life. It’s a value he traces all the way back to his days as a young student at St. Mary-of-the-Knobs School.

“I couldn’t imagine not celebrating the Eucharist, to be perfectly frank,” he said. “It’s the one thing that as a priest I couldn’t imagine being without.”

Ultimately, through his prayer and ministry in the many parish communities in which he has served, Father Ernst has been drawn closer to Christ.

Interestingly enough, he came to this realization in 1977 when he went on a pilgrimage far away to the Holy Land.

“I came to realize that I experience Christ’s presence much more in the parish community than I did in the Holy Land,” Father Ernst said.

It is no wonder then that he has been so at home ministering quietly for so long in so many parish communities.

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WARSAW (CNS)—Polish Archbishop Stanislaw Wielgus of Warsaw resigned just two days after formally taking office after admitting that he acted as an informer for Poland's former communist secret police and that his cooperation harmed the Church.

The archbishop made the announcement on Jan. 7 at the start of what was to have been his installation Mass in Warsaw’s St. John Cathedral.

Many Poles outside the cathedral showed their support for Archbishop Wielgus by shouting anti-media slogans. Archbishop Wielgus, formerly bishop of Plock, was named on Dec. 6 to succeed Cardinal Jozef Glemp, but was accused in a Dec. 20 report by the Gazeta Polska weekly of having been a “trusted collaborator” for 22 years of Poland’s secret police.

Initially, Archbishop Wielgus denied the allegations and, just hours before he formally assumed office on Jan. 5, issued a statement denying that he had informed on fellow clergy and Poles living abroad.

Later on Jan. 5, Archbishop Wielgus said he had presented the pope and relevant Vatican agencies with “that part of my life which was entangled in contact with secret intelligence, acting in the conditions of a totalitarian state, hostile to the Church.”

“Today, I state with full conviction that I didn’t inform on or try to harm anyone. But through the fact of this entanglement, I harmed the Church,” he said.

“I harmed it again when, in recent days, facing a heated media campaign, I denied the fact of my cooperation. This weakened the credibility of statements by people of the Church, including those bishops who were in solidarity with me,” he said.

“To the Holy Father, I declare that I submit to his every decision,” the statement said.

In a Jan. 4 statement, the Polish government’s commissioner for civil rights, Janusz Kochanowski, said his commission had concluded after examining secret police documents that there was “no doubt” about Archbishop Wielgus “deliberate secret cooperation.”

The following day, a separate five-member Church commission appointed by the Polish bishops’ conference reported that it had also seen “numerous important documents” confirming then-Father Wielgus “readiness for deliberate, secret collaboration with the security organs of communist Poland” and indicating that “collaboration took place.”

Father Tadeusz Isakowicz-Zaleski, a Polish priest who has been investigating the secret police archives, said in an interview with CNS the evidence indicated Archbishop Wielgus was not an “innocent” collaborator, but an “important agent” who was employed for spying outside the country.

He said it was clear that the archbishop had agreed to collaborate as a young priest and that he remained registered as an informant for more than 20 years. The fact that he acted as an informant outside Poland indicated he was well trusted by the secret police, Father Isakowicz-Zaleski said.

The priest acknowledged that the secret police documentation is not always trustworthy and cannot be read “like the Bible,” but he said there was enough to indicate Archbishop Wielgus was unusually important to the communist regime.

Poland’s Gazeta Wyborcza reported on Jan. 8 that the government had sent a resignation of Polish Archbishop Stanislaw Wielgus of Warsaw has prompted embarrassment and disappointment in the Vatican along with a sense of relief that Pope Benedict XVI did not allow the awkward drama to continue a single day longer.

In an official statement, the Vatican praised the “humility” of Archbishop Wielgus, who resigned on Jan. 7, two days after admitting he had once cooperated with the secret police of Poland’s former communist regime.

Privately, however, several Vatican officials expressed irritation that the archbishop had apparently not been fully frank about his past from the beginning. They also questioned how the Vatican’s normally exhaustive vetting process broke down in one of Eastern Europe’s

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MARRIAGE SUPPLEMENT

Marriage Announcements

Be a part of our Marriage Supplement

February 9, 2007, issue of The Criterion

If you are planning your wedding between January 30 and July 1, 2007, we invite you to submit the information for an announcement on the form below.

Pictures
You may send us a picture of the bride-to-be or a picture of the couple. Please do not cut photographs. The picture must be wallet-size and will be used as space permits. Please put name(s) on the back of the photo. Photos will be returned if a stamped, self-addressed envelope is enclosed.

E-mail photos
Photos should be saved in jpg format, be a minimum 200 dpi resolution and at least 3 inches or 600 pixels wide. Please send your photo as an attachment to the e-mail.

Deadline
All announcements and photos must be received by Monday, January 22, 2007, 10 a.m. (No announcements or photos will be accepted after this date.)
After Saddam hangs, Vatican says execution not way to justice

VATICAN CITY (CNS)—Executing someone guilty of a crime “is not the way to restore justice and reconcile society,” the Vatican spokesman said after Saddam Hussein was hanged on Dec. 30.

Jesus Father Federico Lombardi said, “A capital execution is always tragic news, a motive for sadness, even when it involves a person found guilty of serious crimes.”

In a formal statement issued shortly after Saddam’s death was announced, Father Lombardi said, “The position of the Catholic Church against the death penalty has been reaffirmed many times.”

The death penalty not only will not restore justice in Iraq, but also can “increase the spirit of vengeance and sow new violence,” he said.

“In this dark time in the life of the Iraqi people one can only hope that all leaders will make every effort so that in such a dramatic situation spaces will open for reconciliation and peace,” he said.


“To have held up to public scorn a person condemned to die, for however guilty he may have been” and “to have made a spectacle” of his death seem to be expressions “of political hubris,” the newspaper said.

This arrogance is even more deplorable since Iraq is already “disfigured by every kind of violence” and could use not “arrogant gestures,” but “courageous choices” that break away from the conception to natural death.

“That position excludes abortion, experimentation on embryos, euthanasia and the death penalty, which are denials of the transcendent dignity of the human person created in the image of God,” he said.

Latin-rite Archbishop Jean Sleiman of Baghdad told Vatican Radio justice was not served by hanging Saddam. Although he hoped it would not worsen the situation in the country, he said “it could.”

“We already are in a situation that is more than tragic on the level of security, relations among populations and also the economy of the country,” he said.

Meanwhile, the Vatican newspaper, L’Osservatore Romano, denounced Saddam’s execution was turned into “a spectacle” as video and photographic images of his hanged were circulated worldwide on television, in newspapers and on the Internet.

Saddam’s execution and the media blitz surrounding it marked “another example of the violation of the most basic human rights,” he said.

“I hope and pray that this act will not contribute to aggravating the already critical situation in Iraq, a country already so harshly tried by divisions and fratricidal struggles.”

— Cardinal Renato Martino, president of the Pontifical Council for Justice and Peace

Holy Family Planning to Enlarge Sanctuary, Refurbish School

H oly Family is the only parish in the New Albany Deanery still occupying a structure originally designed 50 years ago for temporary worship space and eventual use as a gymnasium. Its school building has never been renovated. Fortunately, help is on the way for both facilities with proceeds from the Legacy for Our Mission campaign.

Holy Family Church and School, built on a 6.5 acre site, have seen additions of new structures over the years but have not undergone refurbishing since their dedication in 1954. “We’re at a crossroads. We have to make these improvements or we can’t accomplish our missions. We must rescue our buildings,” said Father Wilford (“Sonny”) Day, pastor.

While Holy Family Church will remain in its current facility, improvements are in the works. The church’s flat floor provides only limited visibility of the sanctuary from the back of the facility. Proceeds from the parish Legacy for Our Mission campaign, which began in the fall of 2006, will allow the sanctuary space to be elevated and enlarged. The parish has 1,134 households and the church has a seating capacity of 450.

Campaign proceeds also will be used for major infrastructure improvements to the school to update plumbing, heating, cooling and electrical systems.

Holy Family School, which has 335 students enrolled in pre-school through eighth grade, has achieved Blue Ribbon recognition for its academic excellence. In addition, there are plans to make the facilities and their restrooms accessible to all.

Legacy for Our Mission:
For Our Children and the Future

Holy Family is located in southeastern Indiana’s Floyd County, part of a fast-growing and heavily Catholic metropolitan region just across the Ohio River from Louisville.

Father Day was born in the area and, following studies at Saint Meinrad Seminary in southern Indiana and subsequent ordination in 1967, returned to spend most of his life in the region. He has served at Our Lady of Providence High School in Clarksville and several parishes in the area, and he is the former dean of the New Albany Deanery. Father Day was named pastor of Holy Family in 1996.

What does the future hold for Holy Family? Father Day said that the parish leadership will continue to pursue the much-needed addition and improvements to the church sanctuary and refurbishment of the school for current and future generations of students.

Legacy for Our Mission, the archdiocesan capital campaign, is guided by the principles of Christian stewardship and is designed to address the unique needs of your local parish. By contributing to the Legacy for Our Mission campaign, you are helping your parish address its most urgent capital, operating and ministry needs as well as the shared ministries and home missions needs of the archdiocesan community.

Please visit the new online home of the Legacy for Our Mission campaign. Our new campaign Web site is http://www.archindy.org/legacy. It can also be accessed at www.LegacyforOurMission.org.
most important episcopal appointments.

“‘When Msgr. Wielgus was nominated, we knew nothing about his collaboration with the secret police,’” Cardinal Giovanni Battista Re, head of the Vatican’s Congregation for Clergy, bluntly told the Italian newspaper Corriere della Sera.

This failure was all the more surprising because the nuncio to Poland, the man who coordinated the search process, is a Pole himself—Archbishop Jozef Kowalczyk—who has been on the job since 1989 and presumably would have spotted a problem before it became a disaster.

And “disaster” is how it’s viewed inside the Vatican for several reasons:

- Archbishop Wielgus became the highest-ranking Church leader in Poland to admit that he agreed to spy for an East European communist regime, raising suspicions about the rest of the hierarchy in the eyes of much of the faithful. To many, the archbishop’s qualifier that he “never inflicted any harm on anyone” seemed disingenuous.

- The debacle was played out in public, crowned by the painfully embarrassing “installation” Mass on Jan. 7 that turned into a resignation Mass. It was the first time anyone could remember that an archbishop was sent home on the day of his scheduled installation, an “emeritus” after only two days in office.

- Pope Benedict was drawn directly into the controversy. A Vatican statement on Dec. 21 expressed the pope’s “full trust” in Archbishop Wielgus and “full awareness” of his past. But sources now say it appears the archbishop had not told the pope everything—that he had admitted contacts with the secret police, but not that he had agreed to collaborate in a spying effort.

By Vatican standards, the statement by its spokesman, Jesuit Father Federico Lombardi, was unusually direct: “The Church in Poland needs to look humbly and to accept the truthfully at its past, present and future,” said one Vatican source. The discussion about accepting the behavior of (Archbishop) Wielgus during the years of the communist regime in Poland seriously compromised his authority, even with the faithful.”

That’s what the pope and his aides ultimately weighed, said one source. The discussion about accepting the resignation focused on the archbishop’s authority and was not regarded as “punishment” for not telling the truth, he said.

Father Lombardi also signaled the Vatican’s serious fears that this scandal may be followed by other accusations against priests and bishops in Poland, based on spurious information and motivated more by antagonism toward the Church than by a search for historical truth.

The Vatican believes the documentation about “collaborationist” priests and bishops is highly suspect because it was put together by a communist regime that specialized in blackmail, but Church experts presume there’s more to come.

“I think there’s probably a lot more out there, and for this reason it’s important to have all the facts,” said one Vatican source. He said it was hoped that the Polish Catholic Church Historical Commission, launched late last year by the Polish bishops’ conference, can examine the information and present it in a balanced way.

It was the same historical commission that helped seal Archbishop Wielgus’ fate when it disclosed on Jan. 5 that substantial documents confirmed his willingness to secretly cooperate with communist security forces.

Vatican insiders acknowledged embarrassment over the affair, but said it will not necessarily reflect badly on Pope Benedict. The pope made the right decisions based on what he knew at the time, they said, and by removing the archbishop he was seen as trying to restore credibility to the Church in Poland.

In choosing a replacement for Archbishop Wielgus, the sources said, the pope could go two ways: turn to another of the three candidates who were considered months ago and make a quick appointment, or take a longer pause to put a mechanism in place to ensure this doesn’t happen again.

In either case, the sources said, it is certain that the candidate will be asked to be completely forthright about any covert cooperation with Poland’s former communist government. †

the Vatican a translation and analysis of the 88-page file on Archbishop Wielgus. The newspaper said a presidential spokesman had disclosed that “several discreet talks” took place between the office of President Lech Kaczynski and the Vatican; it reported that before Archbishop Wielgus’ resignation, Kaczynski had spoken directly with Pope Benedict, whom the paper said was “extremely angry” about developments in Poland.

A Dec. 21 Vatican press office statement said Pope Benedict had shown “full confidence” in Archbishop Wielgus, after Vatican officials took “account of all his life circumstances, including those connected with his past.”

Preaching at the cathedral Mass on Jan. 7, Cardinal Glemp said the secret police had “infiltrated every sphere of society,” especially Poland’s Catholic clergy. He said secret police archives housed in the country’s National Remembrance Institute were too “dirty and superficial” to be relied on.

In a Jan. 7 statement, the Polish bishops’ conference executive council appealed to the media to respect Archbishop Wielgus’ decision to resign, without “overinterpreting the event in disregard for the truth.”

“The Church in Poland needs to look humbly and truthfully at its past, present and future,” said the statement. “We urge all [the] faithful to try to accept this difficult experience in a spirit of faith and to offer prayers for the Church in Poland.”

The day following Archbishop Wielgus’ resignation, Father Janusz Bielanski resigned as rector of Krakow’s Wawel Cathedral, the burial place of Poland’s kings and queens and a landmark of Church history. Father Bielanski also had been accused of cooperation with communist-era secret police. †
Serve the poor to better know God, pope says at soup kitchen

ROME (CNS)—Visiting a shelter and soup kitchen operated by the Rome diocesan Caritas organization, Pope Benedict XVI said offering loving service to others is a way to better know God.

“Here one can experience the fact that when we love our neighbor we know God better. In the grotto of Bethlehem, he revealed himself to us in the poverty of a newborn needing everything,” the pope said on Jan. 4.

When the pope arrived at the Caritas complex, it was named for the neighborhood, Colle Oppio, where it is located. But before he left, he had officially renamed it in memory of Pope John Paul II.

The Nativity scene, he said, speaks of the love of God. “In its simplicity, the creche tells us that love and poverty go together,” he said. “Jesus, ‘the bread come down from heaven’ and ‘the bread of life,’ makes himself visible in a way every day in this soup kitchen, where people not only are fed, but are served without distinction of race, religion or culture,” he said.

“From the grotto of Bethlehem, from every Nativity scene, there spreads a proclamation that is for everyone: Jesus loves us and teaches us how to love,” he said.

In serving others, he said, the volunteers “experience the beauty of this love; they can feel the depths of the joy that derives from it, a joy that certainly is different from that illusory joy claimed in advertising.”

Caritas officials gave Pope Benedict a laminated pass to the soup kitchen and an apron, while residents of the center’s shelter for mothers and children gave him an album of drawings they made themselves.

In return, the pope gave the shelter 10,000 blankets and 2,000 winter coats and wished everyone “a good day and a good lunch.”

In his speech to the group, the pope offered his best wishes to the center’s clients and to all of his friends who, “coming from almost all the countries of the world,” are present in Rome.

The Diocese of Rome reported that the center had served more than 9 million meals since it opened in 1983 and that foreigners have made up the majority of its clients from the beginning, but their percentage is growing.

Foreigners now represent more than 70 percent of the more than 4,500 people who eat at the center each year, the diocese said, and they come from 98 countries.

The vast majority of Italians relying on the center for a hot midday meal are senior citizens, it said.

In the formal program at the complex, which included a brief prayer service, Roberto Festuccia was invited to speak on behalf of his fellow diners.

“Years ago, I lost my parents and was left alone,” he said. “I felt the agony of solitude and indifference. But from the time I started coming to the soup kitchen, I discovered a new family, with many brothers and sisters with whom I can share joys and sorrows,” Festuccia said.

He thanked the pope for his visit, saying “your presence makes us feel like you are on our side.”
God invites people to be co-creators with him

By Fr. Robert L. Kinast

The first attribute that the Book of Genesis ascribes to God is creativity. In the beginning, there was only a formless wasteland covered by darkness. Then God created light, separated the waters, brought forth vegetation, made all kinds of living creatures and finally fashioned human beings in God’s own image. Seeing that this creative output was indeed good, God entrusted it to us, not as a finished product to be preserved unaltered, but as a boundless gift to nurture and develop.

Today we recognize this fact as an invitation to be co-creators with God. An examination of the phrase reveals three major implications: one about creation, one about God and one about us.

- Co-creation implies that God’s creation isn’t finished. It is a continuing process with more to be discovered, learned, developed and produced. For all we have learned about creation, there is so much more we don’t know, both in terms of the creation that already exists and the potential for new developments we cannot yet imagine. Viewed in this way, creation demands our respect even as it invites us to explore its reality and possibilities.

- My nephew, a chemical engineer, lives this reality every day. As he studies the complex makeup of organic and inorganic substances, he searches for applications of new insights that can contribute to a cure for a disease that currently afflicts innocent people. He is helping to co-create a better world.

- Co-creation with God serves as a mirror that helps us see ourselves more clearly. In this respect, two aspects of being human stand out: imagination and freedom.

      Creativity brightens life

By David Gibson

The creative person, like God, brings light where there is darkness. There are lots of ways to do this.

- What can any of us do to bring light into the darkness of daily life?
- If someone angers you, but you wait until you can respond calmly and constructively enter a conversation with the person, is that creative? This sort of ordinary but self-possessed action rearranges the elements of a situation so that something that could be negative can emerge from it.

Another way to be creative is exhibiting respect for someone who lacks self-respect. How many other ways are there to act as an agent of healing, help move sadness aside and in some way—during leisure time on weekdays—to do together what your family needs to do?

**Perspectives**

From the Editor Emeritus/John F. Fink

Prayer: Each of us must decide when to pray.

(Twelfth in a series)

It’s probably obvious that each individual must decide for himself or herself when the best time of the day is for prayer.

Perhaps early morning suits just me, but that probably isn’t true for young parents with small children who are wakeful long before dawn. Maybe it’s good for some parents who get up early enough in the mornings to pray before the children get up.

Nobody is too busy to start the day, even before getting out of bed, with a simple, “Good morning, Jesus. Everything I do today I promise to do for your glory.” Then they can follow the more formal Morning Offering, offering Jesus all your prayers, works, joys and sufferings of the day.

Those who pray the Liturgy of the Hours will say morning, daytime and evening prayers, plus the Office of Readings. Others make it a habit to say their favorite prayer, even while they are in the middle of a task. That’s also a good time to consider what time of the day is best for you. That might be before the children get up.

Prayer before bedtime, though, is important, and good parents have always used bedtime to help their children learn to pray. The Church encourages us to make an examination of conscience at bedtime followed by an Act of Contrition. And just as parents teach their children, it’s a good time to pray for intercession for relatives and friends. We then beg Our Lady, our guardian angel and the saints to watch over us.

But, of course, we can pray at any other time of the day. That’s where aspirations, ejaculatory prayer and prayer on the go come in. I read a book a few years ago in which various people described how they pray. Some had the habit of saying short ejaculations when something occurs during the day. Others, such as the author, had the habit of breathing a quick “Come, Holy Spirit” before answering the telephone, asking the Holy Spirit to help me with whatever the caller is calling about.

All of this goes along with what St. John Chrysostom wrote in the 4th century: “Others make it a habit to say their fervent prayer even while walking in public or strolling or alone, or sitting in your shop, while buying or selling, or even while cooking.”

In the end, of course, it gets back to St. Paul’s admonition to pray always.” As Origen wrote: “He prays without ceasing” who unites prayer to works and good works to prayer. Only in this way can we consider as realizable the principle of praying without ceasing.

**Cornucopia/Cynthia Dewes**

Using a tool to increase possibility

This may not seem like an important subject but believe me, it is: diagramming sentences. Who knew? And apparently not under the age of 50 has ever heard of diagramming sentences. Sounds like something out of Velma, but actually, some moldy exercise in the English language class.

It is a way of seeing the language, out of date and totally irrelevant to modern people.

Well, think again. It turns out that the diagramming of sentences is not only a subject for current discourse, but also the subject of a recent book! Forgive me for getting so excited, but I am (literally) an old English major.

Sister Bernadette’s Barking Dog, written by Kitty Burns Florey, is reviewed by her as her “homage to the lost, but not quite forgotten, art of diagramming sentences.” Florey recalls diagramming and her entire parochial school education with affection, a pleasant change from some of the bitter memoirs we’ve read recently.

She outlines the history and influence of diagramming sentences. Briefly, to use Florey’s childhood example, this is how to diagram the sentence: "The dog barked." The words ‘dog’ and ‘barked’ sat on a horizontal line, with a short, vertical slash between them and the word ‘at’ below it on a diagonal arm. “That was it, subject, predicate and the little modifying article that civilized the sentence—all as it made into ... a pattern of language. (If you are under the age of 50, ask an older person to explain this.)

During the 1960s, along with many other accepted disciplines, the diagramming of sentences was replaced by what’s been called by its critics “grammatical illiteracy.” Obedience to ordinary language rules was replaced by encouragement of a student’s self-expression and, ostensibly, his or her self-esteem.

Students learned parts of speech, such as nouns, verbs and prepositions, but were on their own when it came to their arrangement on paper. The idea was for the child to put down whatever crossed their mind and feelings in order to validate them. Another reader’s making sense of them or finding meaning in their helpfully reading the flow. Personally, I agree with Florey that diagramming was fun, but also believe it was extremely useful. The logic and organization of it taught me much, not only about language construction, but also how to think and speak with articulation.

How many times these days do we hear our children say their thoughts? The child who can’t find the right word in an effort to increase the meaning of what they say? Instead of hearing speech which is immediate because it is below on a diagonal arm,” that was it, subject, predicate and the little modifying article that civilized the sentence—all as it made into ... a pattern of language.

In the end, I think that language is a tool, not only of feeling but also of possibility. We’ve abandoned real self-expression in favor of selfishness. It seems that people no longer are willing to use such tools to earn their desired goals. They try to skip education or years of experience to become the boss, or ignore legal permissions such as marriage to form family life and parenthood. And when they fail, they seem surprised.

Well, maybe I should lighten up. Diagramming sentences will not cure the world’s social ills. Then again, it just might help. That’s what tools are for.

(Cynthia Dewes, a member of St. Paul’s Apostle Parish in Indianapol, is a regular columnist for The Criterion.)

**Faithful Lines/Shirley Vogler Meister**

Carrying Christ into 2007 with ‘Hoka Hey!’

Often, I have suggested in my column that we must must forward with the right spirit and intention each day. This week, however, I look backward, but only a little way—the month when we celebrated the birth of Jesus with Masses, holiday food and drink, and good wishes all around.

Many of us also sent and received Christmas messages, and did something special for those whom we love. Which means, of course, that we did something otherwise needy.

However, about the second week of December, Jack, a friend living in Florida, shared this message with me by e-mail.

Christmas means so much to me; that is what makes this so hard to write. 2006 has not been kind so I will not be able to send cards this year. I can remember not sending cards.”

Jack reminisced about how as a child he sat at the kitchen table while his mother wrapped and posted personal messages. “I couldn’t wait until she … addressed each envelope so I could lick the 3-cent stamp and affix it to the upper right hand corner,” he recalled. “I pranced there with the mailman right after marriage.” Jack wrote, who with his late wife, Evelyn, counted pennies, taped each card, and as each child entered our life we added a name and more love,” he explained. “After our first child, we had the card printed with ‘Unto us a child is given,’ and inserted a picture of her. From these years we were able to send cards with our love … but this year all I can afford are my tears.”

He did not ask for sympathy or anything else. Instead, he encouraged us to do what many of us forget—to carry Christ’s love all through the New Year, sharing the Christmas season virtues and blessings with everyone, following Christ as a simple person, rich with love and friendship, but he’s also an inspiration to everyone he knows or meets. Daily, he deals with a debating neuroticism packed with fortitude and humor and hope, passing those qualities on to others.

Just as his Advent message is a unique way: “Thank you for being there. Take care and be well. Hoka Hey!” He added, “Unsung ‘Hoka Hey’ for other reasons. It was a way of saying, ‘Do your best and if you can, it is a good day to be. I am not afraid of anything. ‘Look trouble in the eye and tell it to get lost.’” My friend carries Catholic virtue into the new year, learning to live no matter what confronts him. “Hoka Hey, Jack, dear readers!”

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

**Twenty Something Christina Cappecchi**

The crucifix in your cubicle

NBC’s Emmy-winning comedy series “The Office” portrayings work in all its mind-numbing mundanity punctuated by a slowdown moving, lamace and coffee break, and a know-it-all co-worker. Many viewers relate.

And if they’re seeing that fresh start in 2007, they might file their two weeks’ notice. The work that defines us, informing an introduction with a handful of assumptions and an invariable follow-up question. Work is the place we spend the majority of our waking hours. And when The “9 to 5” that Dolly Parton lamented begins well before 9 a.m. and extends to 6 p.m. or 7 p.m., work can be the source of “hardness of heart,” Pope Benedict XVI warned.

Hardiness of heart when a job splinters a person’s skills and values, the purpose of a personality that beg to be integrated.

We bring more than a skill set to a job; we bring a whole self, too. "Each person, body and spirit, participates in [work], whether it is manual or intellectual!" Pope John Paul II wrote in his 1981 encyclical “On Human Work.”

Fuit informs work in various ways. It keeps us from consuming rather than creating. It compels us to credit a co-worker for a successful project. It drives us to seek a solution to a hopeless task. It needs to be honest with the time sheet, resist office gossip, practice patience.

Pope Benedict encouraged the work of St. Francis of Assisi’s exhortation, preaching the Gospel at all times—and using words if necessary. Ultimately, Paul Pinto’s Plain Talk, work allows us to draw close to our Creator, humbly advancing “the discovery of our abilities, including the shortcomings in the whole of creation.” The talents God gave us are our tools to execute his unique design for us.

Whether science or art, entrepreneurial or managerial, every career has the capacity to Catholicize, to infuse the years of work with worn and dust, to create a sense of identity, to add to one’s life’s meaning, to cultivate a sense of identity, to fill one’s life’s meaning, to cultivate a commitment to prayer. Only in this way can we consider as realizable the principle of praying without ceasing.

(Christina Cappecchi is a graduate student at Northwestern University in Evanston, Ill. E-mail her at christina.cappecchi@gmail.com)
The Sunday Readings

Sunday, Jan. 14, 2007

• Isaiah 62:1-5
• 1 Corinthians 12:4-11
• John 2:1-11

The Book of Isaiah furnishes this weekend’s first reading.

When the third century B.C. king for Isaiah was written, the Hebrew people had just emerged from a terrible period in their history. Their homeland, the two kingdoms after the death of King Solomon, had been overrun by the mighty Babylonian Empire, centered in today’s Iraq. Many people were killed in the conquest. Others were taken to Babylon, the imperial capital. There, these exiles, and then their descendants, languished for generations until political fortunes changed and the more powerful Persians conquered Babylon.

As a result, the exiles were allowed to return to their homeland. The prophets did not see the sequence of events leading to this happy release as merely coincidental or the result of human political maneuvers. Rather, God promised that God’s people would be protected, but they would upset the arrangement by sinning. Despite their sinfulness, however, God promised to provide for people. For its second reading this weekend, the Church presents a passage from St. Paul’s First Epistle to the Corinthians. Leading the Corinthian Christians to genuine fidelity was a considerable challenge for Paul.

In reaction to rivalries and arguing in Corinth, the Apostle wrote what has become a blueprint for Christian living. He reminded the Corinthians to whom he wrote that each of them has special gifts and opportunities.

Such diversity was welcome since it meant that there were so many occasions for individual believers to make their faith and opportunities individual for believers to make their faith and opportunities unique to John, the story of the miracle in Cana in Galilee long has been seen as the first of the Lord’s miracles, recorded beginning of the Lord’s public ministry. The emphasis usually lies upon the marvel of the changing of the water into wine. This indeed was remarkable. But the story has other powerful lessons. A great lesson is about Mary. John’s Gospel never names her. It always simply refers to Mary as “the mother” of Jesus. This is not an oversight. It stresses her unique role as the Lord’s earthly parent. The response of Jesus to the obvious embarrassment of the host in not having enough wine for the guests can be puzzling. Was the Lord indifferent to the host’s distress? His reply stressed that the messianic mission was not to provide for human partying and festivity, but to draw all people to God in much more important ways.

Nevertheless, Mary enters the picture. First, Jesus hears her and acts upon her concern. Secondly, her faith is unqualified and frank. She trusts the Lord, telling the servers to do whatever the Lord orders them to do. So, this reading reveals the power and mission of Jesus as well as the perfect response to the Lord, namely that of Mary. (New York)

Reflection
The Church has celebrated the Feast of the Nativity at Christmas. The Lord has been born. The Son of God has become flesh.

Last weekend, in observing the Feast of the Epiphany, the Church joyfully proclaimed to us that the Lord came to show us all the unlimited love of God for us.

This weekend, in the words of Isaiah, the Church tells us that earthly life would be beautiful if we all loved God in return.

How do we love God? The story of Cana tells us. Jesus teaches us that no human situation should distract us from the fact that being with God is our destiny and therefore our priority. Mary instructs us that we can go to Jesus with any worry. But, she tells us, as she told the servants, we must follow the Lord and trust the Lord. †

Readers may submit prose or poetry for consideration
The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the “My Journey to God” column. Seasonal reflections are also appreciated. Please include name, address, parish and telephone number with submission.

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

Daily Bread
I often pass a small town square And notice benches waiting there For those whose days are now too long. Who’ve done their thing and sung their song; Who dare not venture from the known— The well-worn path from bench to home— Where wandering pens are lain.

An older leaning on a cane And listen to the thrice-told tales Of youth that was and still prevails; Of hands arthritic, veined and gray Where passersby can entertain Their homeland, the Hebrew people had just written, the Hebrew

My Journey to God
Till shadows warn the wary eye From hands arthritic, veined and gray Of youth that was and still prevails; And listen to the thrice-told tales An oldster leaning on a cane Where passersby can entertain The well-worn path from bench to home— Who’ve done their thing and sung their song; I often pass a small town square And notice benches waiting there For those whose days are now too long. Who’ve done their thing and sung their song; Who dare not venture from the known— The well-worn path from bench to home— Where wandering pens are lain.

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Adams, Diane Shaver, Patrick Sister of Lucille Wright. 93, on this page.

natives of the archdiocese or sisters and brothers are Order priests and religious elsewhere in The Criterion. Our archdiocesan priests serving Please submit in writing to our archdiocese are listed The Criterion   Friday, January 12, 2007. 317-844-3966 317-846-2091

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If you are a native of the archdiocese or have other connections to it; these are separate obituaries on this page.

BENEDICK, Helen Edith, 93, St. Roch, Indianapolis, Dec. 2. Sister of Lucile Wright. Great-aunt of one.


DATITO, Sarah E., 90, Prince of Peace, Madison, Dec. 10. Mother of Catherine Courtney, Elizabeth Jackson, Susan Reed and Peter Datito Jr. Grandmother of eight.


GODA, Robert T., 80, Sacred Heart, Terre Haute, Dec. 7. Brother of Jerie Fox, Betty Jones and Joe Goda.


Providence Sister Clareta Burbin taught grade school for 54 years

Providence Sister Clareta Burbin died on Dec. 4 at Theodore Hall at Saint Mary-of-the-Woods. She was 96.

The Mass of Christian Burial was celebrated on Dec. 9 at the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed at the sisters’ cemetery at the motherhouse.

The former Celine Burbine was born on July 31, 1910, in Yarmouth County in Nova Scotia.

She entered the congregation of the Sisters of Providence of Saint Mary-of-the-Woods on July 18, 1928, professed first vows on Feb. 24, 1931, and professed final vows on Aug. 15, 1936. During 78 years as a Sister of Providence, she ministered as an educator for 56 years. Sister Claretta taught at schools staffed by the Sisters of Providence in Indiana, Illinois, North Carolina, Maryland, New Hampshire and Massachusetts.

In the archdiocese, Sister Burbin taught at the former St Benedict School in Terre Haute in 1912 and the former St Joseph School in Terre Haute from 1938-39. She also taught at St. Joan Arc School in Indianapolis from 1939-44 and Edna Crot School in Indianapolis from 1954-56.

At Saint Mary-of-the-Woods, Sister Claretta also served as an infirmary from 1931-32.

In 1988, she returned to the motherhouse and ministered in health care and residential services. In 2000, she began her prayer ministry with the senior sisters.

Memorial gifts may be sent to the Sisters of Providence, Saint Mary-of-the-Woods, 6001 Providence Rd., Saint Mary-of-the-Woods, IN 47876.

Providence Sister Clareta Burbin taught grade school for 54 years
For information about rates for classified advertising, call (317) 236-1572.

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Family & Young Adult Minister

A Catholic parish in Montgomery, Ohio (a suburb of Cincinnati) is searching for a full-time Youth and Young Adult Minister. We are seeking a creative and innovative person who would be responsible for maintaining and expanding the junior high and high school youth ministry programs, and for working with the young adult program. The person should possess an understanding of the educational and formational needs of youth and young adults, and a desire to incorporate them more actively into all aspects of parish life. A minimum of a Bachelor’s Degree in Theology or Education or equivalent experience is required. Please send resume and cover letter to:

Good Shepherd Church
Attention: Search Committee
8815 East Kemper Road
Cincinnati, OH 45249

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At 90, Dorothy Colgan stays busy writing poetry

By Mary Ann Wyand

ST. MEINRAD—Ninety-year-old Dorothy Colgan could be the poet laureate of the Archdiocese of Indianapolis if there were such an honorary title.

The longtime St. Meinrad parishioner who has had more poems published in the “My Journey to God” column of The Criterion than any other Catholic poet in central and southern Indiana.

Colgan has always loved to write poetry, and was able to focus more on her gift of the “pen,” and her German father loved “La Plume,” which is French for “pen.”

Colgan's grandmother's maiden name was Gstettenbauer, and was able to focus more on her gift of the “pen,” and her German father loved “La Plume,” which is French for “pen.”

Colgan shared a reflection titled “Habemus Papam!” Her papal tribute reads, in part, “Fling the chosen son, / The shoes of Peter.

This is simple words and simple concepts that find startling about her writing is that it is very profound,” Father Prior Tobias Colgan, prior of Saint Meinrad Archabbey, said he is amazed by his mother’s gift for conveying so much meaning in so few words.

The way she can turn a little phrase or the way she’s looking at a particular scene that is so familiar to us gives us a chance to look at it a little differently.”

In a tribute to St. Joseph published in the poetry column, she wrote, in part, “St. Joseph, not by words but deeds, / You showed the strength that patience needs. / Anxiety, when quelled by trust, / Can fashion sanctity from dust. …”

Colgan’s inspiration for poetry comes from Gospel accounts of the miracles performed by Jesus. “I think about the people who witnessed the miracles,” Colgan said. “Their lives must have been embellished by what they saw happen. Any of those miracles deserve more looking into.”

Colgan’s four-part photo essay of the canonization of St. Theodora, Colgan preserved the joy and excitement about Indiana’s first saint in a poem that begins, “No shoreline too far, / No ocean too vast, / When God plants the seed / He unfurls the mast.”

When Hurricane Katrina decimated the Gulf Coast in late August of 2005, Colgan shared a reflection titled “Requiem,” that explains, “Death is the blossom, / life the stem— / One breath will touch the two of them. / Forevermore the bloom will live / Reflecting what the stem could give. / O ageless flower, withered stem, / How sweet the scent of requiem.”

Colgan discusses the inspiration for her poetry, which is frequently published in the “My Journey to God” column in The Criterion. She said writing poetry helps her converse with God. “I say, ‘Oh Lord, show me how to finish this poem. I want to make it right.’”

Left, Dorothy Colgan poses for a photograph with one of her sons, Benedictine Father Tobias Colgan, prior of Saint Meinrad Archabbey, on Jan. 2 outside her apartment in St. Meinrad.