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Poet laureate?

At 90, Dorothy Colgan stays busy writing poetry, page 28.

In pastoral, Indiana bishops urge welcoming immigrants

The Criterion staff report

The Indiana Catholic bishops call the faithful “to welcome others as Christ himself” in a pastoral letter on the treatment of immigrants issued on Jan. 12.



Archbishop Daniel M. Buechlein

Titled “*I Was a Stranger and You Welcomed Me: Meeting Christ in New Neighbors*,” the pastoral is the first of its kind issued collectively by the Indiana bishops in recent times.

The joint letter is signed by Indianapolis Archbishop Daniel M. Buechlein, Lafayette Bishop William L. Higi, Fort Wayne-South Bend Bishop John M. D’Arcy, Gary Bishop Dale J. Melczek and Evansville Bishop Gerald A.

Gettelfinger.

Typically, statements from the bishops are done through the Indiana Catholic Conference, the Church’s official public policy voice. However, the pastoral letter is a unique move by the bishops giving the statement a distinctive teaching authority which carries more significance and weight—that of shepherds addressing the faithful.

“We Catholic bishops of Indiana recommit ourselves and our dioceses to welcoming others as Christ himself,” the pastoral says. “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 the letter, the Indiana bishops remind the faithful of Pope Benedict

XVI’s first encyclical, *Deus Caritas* (“God is Love”), saying “there is an intimate and unbreakable connection between love of God and love of neighbor. In loving our neighbor, we meet the person of Christ.”

The pastoral defines a neighbor “not simply as someone who is familiar and close at hand, [nor] someone who shares my ethnic, social or racial characteristics.”

Rather, as the Gospels define neighbor, “Our neighbor is anyone 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,” the bishops say.

In the letter, the bishops recognize and “vigorously support” the “nation’s right

and responsibility to provide secure borders for the protection of our people and to guard against those who would do harm,” but the bishops “reject positions or policies that are anti-immigrant, nativist, ethnocentric or racist. Such narrow and destructive views are profoundly anti-Catholic and anti-American.”

They call for balance between “the right of a sovereign state to control its borders, and “the right of human persons to migrate so that they can realize their God-given rights.” The

pastoral says, “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 2

Read the entire pastoral letter in both English and Spanish, pages 13-16.

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.”

“With 4 million live births 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



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.

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, inspiring retreat masters or effective ministers to youths and young adults.

Through these special talents, they rightfully gain the attention and appreciation of the faithful.

Other priests devote decades of their lives to the ordinary duties of parish ministry, important 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 several years of his childhood: St. Mary Parish in Navilleton.

From Navilleton 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 Reibel, 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 ordination 12 years later.

Although he persevered in his discernment, he acknowledged that there were some difficult times for him, saying that “giving up marriage and family life and children” weighed heavily on his mind for some time.

See VOCATION, page 17

See Religious Vocations Supplement, page 7.

Photo by Sean Gallagher

STEM CELLS

continued from page 1

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," said Atala 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." Doerflinger said it is "especially ironic" that the frozen embryos that some scientists want to destroy for stem cells "may produce 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.

Doerflinger also disputed the results of a recent public opinion poll commissioned by the Civil Society Institute in which 68 percent of all 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," Doerflinger said.

"When told the facts, most Americans [and most Catholics] want their tax dollars



Dr. Anthony Atala is pictured in his lab at Wake Forest University Baptist Medical Center in Winston-Salem, N.C. 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 the latest in a series of studies showing the research value of the byproducts of live birth.

used only for avenues that do not require destroying embryonic life, to determine whether we even need to consider taking the morally controversial course," he

added. "The great majority of Americans favor medical progress, but would greatly prefer that it be pursued without destroying life at any stage." †

PASTORAL

continued from page 1

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 without proper documentation 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 faithful primarily, 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 take during the coming and future sessions of the Indiana General Assembly, including: "driver's permits for

undocumented immigrants who must drive to work 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 2000 census, 3.1 percent of Indiana residents, or more than 186,500, are foreign born. This includes those who are now citizens and those here as non-immigrants, such as refugees, students and workers with visas as well as the undocumented residents. Growth since 2000 is estimated to be approximately 68,000, raising the total to 4 percent of the total population.

The U.S. Department of Labor projects

that by 2010, the U.S. will create 22 million new jobs—9 million more jobs than new workers entering the job market. This gap will increase after 2010 as the "baby boomers" reach retirement age and leave the labor force.

According to the 2006 general summary of the *Official Catholic Directory P.J. Kenedy & Sons*, 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.indianacc.org. †

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We must continue King's work to overcome poverty, oppression

(Editor'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 3,600 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 stories. 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—live in a cruelly unjust society. ...Society is refusing to take [the] means which have been called for, and which are at



hand, to lift the load of poverty."

To help lift the load of the impoverished, I volunteer at the Lord's Pantry, an Indianapolis-based organization that helps feed the poor, and encourage others to do the same. I also have founded a charity, the CF Fighters, partnering with the Cystic Fibrosis Foundation to fight a deadly genetic disease. As I gaze into this closet, I know that I myself was nearly there. Being a victim of a traumatic brain injury nearly spun my life off course. Luckily, thanks to courage, resources, and the strength

of my friends and family, it did not.

While I may be comfortable in my apartment on the second floor, I still see the closet every day. Something needs to be done now. This was the same attitude that led Dr. King to form his "Poor People's Campaign." Now, we need to complete the daunting task that he was unable to finish. We need to help overcome poverty and oppression, for these are true obstacles to our world-house. It is on our watch, America. It is time to clean out the closet. †

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Holy Angels School sixth-grader Marcus Saloane of Indianapolis leads students in reciting the "Student Pledge of Nonviolence" during a Jan. 13, 2006, Mass and program at Holy Angels Church in Indianapolis that honored the life and legacy of Dr. Martin Luther King Jr. This year, Holy Angels students will honor the late civil rights leader on Jan. 12 by marching along the 2800 block of Dr. Martin Luther King Jr. Street at 10 a.m. then participating in Mass at 10:30 a.m. at the church.

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

By Mary Ann Wyand

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 mental illness. Timberlake is 59.

In recent weeks, his attorneys also filed an appeal charging that execution by lethal injection causes unnecessary pain.

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.

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

"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 commuted 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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Editorial



Father William Ernst, pastor of St. Mary Parish in New Albany, blesses children preparing to leave for a children's Liturgy of the Word program at the start of a Dec. 10 Mass at St. Mary Church.

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 they 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 that, 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 sundry of other reasons. We offer spiritual, emotional and material support in any way we can.

More than 130 women have walked away from abortion at these centers since January of 2006.

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 deserve 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.

What I had dreaded became one of the most fulfilling Christmases of my life, and somehow I felt the presence of my mother even more closely than when she was on Earth.

If you are moved to get involved, there are many things you can do. We need prayer for the success of the Gabriel Project and for our mothers and their children. We need more "Angels" (both men and women) to give direct care to our mothers or be good, encouraging listeners on the phone. We need people willing to collect gently used baby items at your parish or from your friends and neighbors. We need your financial support.

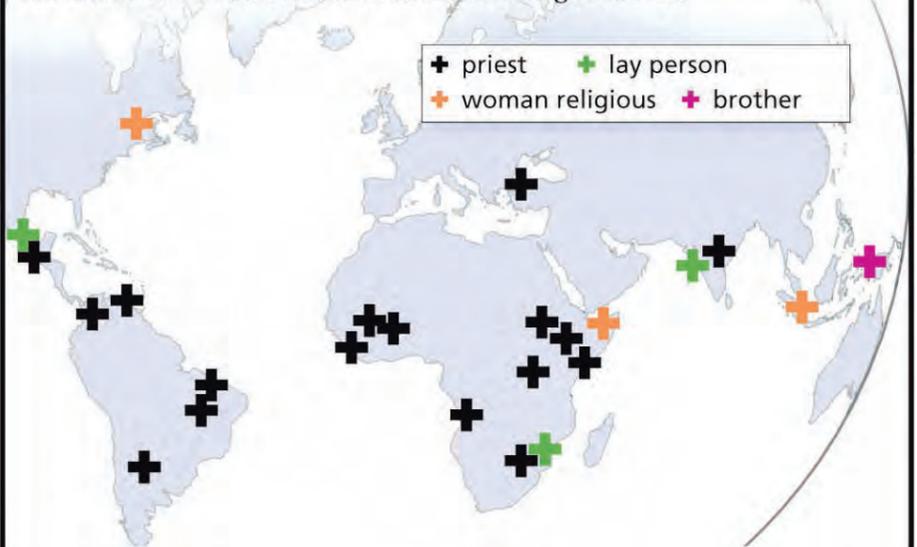
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If you want to help someone and feel fulfilled, please call us and we will welcome you and find a place for you to help in this beautiful ministry.

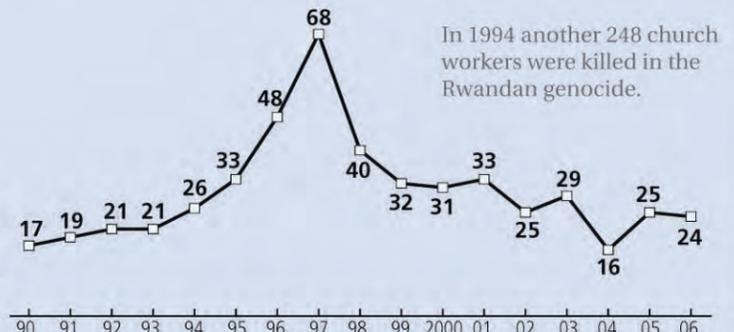
(Anita Moody is a member of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis.) †

Catholic Missionary Deaths

Most of the church workers who died violent deaths in 2006 were victims of crimes. Eleven died while working in Africa.



Number of deaths over the years

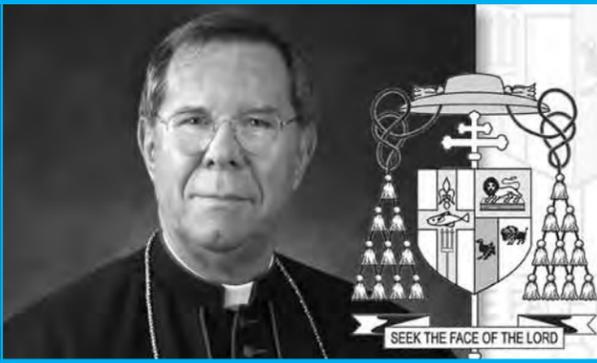


In 1994 another 248 church workers were killed in the Rwandan genocide.

Source: Fides

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Call to holiness is more than a career choice

God willing, 2007 will be the 43rd 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.

Years ago, seeking a lucrative career was not the first priority for most of us. Not that wanting to live a successful life wasn't on our minds; it was. But I didn't have the impression that our parents were as pressured to direct us toward financial success.

True, once in awhile one would hear that parents wanted their children "to have it better" than they did. For the most part, like my Mom and Dad, parents were ready to support sons and daughters who felt called by God to serve as priests or religious sisters or brothers.

In the environment of today, often that is not the case. Families are smaller, and the desire to have grandchildren can trump having a priest or religious in the family.

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 support, 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 quiet adoration. 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 forgo 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 enviable personal, academic and spiritual development that serves them for a lifetime.

The challenge to find 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 opportunities.

Helping youth and young adults to walk against the mainstream of secular, materialistic and individualistic values of contemporary society requires a multi-faceted 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 parents, family, friends and mentors along the way to priesthood. They demonstrated faith in God and God's grace in a simple, no-nonsense way. I had the blessing of being formed, nurtured, encouraged, challenged and supervised.

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

Archbishop Buechlein's intention for vocations for January

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

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

Con el favor de Dios, el 2007 será el aniversario número 43 de mi ordenación como sacerdote, el número 20 como obispo y el número 15 como arzobispo.

En muchos aspectos parece un desenlace 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 cultural 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 pensáramos 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 fuera mejor" que a ellos. En su mayoría, tal y como mi mamá y mi papá, los padres estaban dispuestos a apoyar a sus hijos e hijas que se sintieran llamados por Dios para servir como sacerdotes o hermanos religiosos.

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

Sin embargo, un número impresionante de jóvenes están buscando una forma de marcar la diferencia en la vida, quizás como religiosos consagrados y sacerdotes. Necesitan apoyo pero tal vez no lo encuentren en sus padres o en muchos de sus compañeros.

Algunos de nuestros jóvenes que preguntan sobre las posibles vocaciones religiosas desean hacerlo de manera confidencial porque no quieren que sus padres lo sepan. Algunos se sienten avergonzados de que sus compañeros se enteren de sus pensamientos sobre la santidad y el discernimiento vocacional.

Muchos de nuestros jóvenes que se sienten llamados a la santidad en la Iglesia—independientemente de si es como personas laicas o sacerdotes, hermanas o hermanos—hallaron su inspiración en el Papa Juan Pablo II. Y continúan admirando a su sucesor, el Papa Benedicto XVI.

En estos días, al igual que en épocas pasadas, muchos jóvenes se sienten inspirados por sacerdotes, religiosas o hermanos. Encuentro admirable que estos jóvenes y jóvenes adultos, si se les da la oportunidad, se sienten a gusto rezando a solas o en compañía de otros.

Si se les da la oportunidad, a muchos les encanta rezar frente al Santo Sacramento y están dispuestos a pasar tiempo en silente adoración. Sospecho que algunos de ellos tal vez se sientan más a gusto rezando que sus propios padres.

Nuestros seminaristas, así como las postulantes y novicias en comunidades religiosas, siguen su discernimiento vocacional a costa de un precio elevado y sacrificio personal. Algunos renuncian a carreras exitosas. Otros venden sus casas y renuncian a la relativa seguridad que habían

comenzado a disfrutar. Únicamente la gracia de Dios hace que esto sea posible, así como el apoyo moral de los padres, amigos y compañeros.

La experiencia del colegio seminario de nuestro Obispo Simon Bruté proporciona ese tipo de ambiente para los jóvenes universitarios. Les brinda la oportunidad de experimentar una cierta formación humana y espiritual mientras conviven con compañeros que comparten su misma orientación dentro de un ambiente universitario. Independientemente de si prosiguen en un seminario teológico o se convierten en sacerdotes, obtienen un desarrollo personal, académico y espiritual envidiables que les sirve para toda la vida.

El reto de hallar vocaciones al sacerdocio y a la vida consagrada en nuestros jóvenes y jóvenes adultos es grande. Primeramente, la movilidad social hace que sea difícil encontrarlos. Segundo, porque el fundamental contacto con sacerdotes y hermanas ya no es tan fácil de hallar debido al número decreciente y por consiguiente debemos ser más creativos para poder brindar estas oportunidades.

Ayudar a los jóvenes y jóvenes adultos a caminar contra la corriente de valores seculares, materialistas e individualistas de la sociedad contemporánea requiere un esfuerzo multifacético de parte de todos los católicos: padres, abuelos, maestros y entrenadores, así como sacerdotes y religiosos.

Todos los días le doy gracias a Dios por el obsequio de mis padres, mi familia, mis amigos y mis tutores en el camino al sacerdocio. Demostraron fe en Dios y en su gracia de manera llana y sencilla. Tuve la bendición de recibir formación, educación, ánimo, desafíos y supervisión.

Ciertamente eso no es menos posible o necesario para los jóvenes adultos de hoy en día. Debemos recordar que compartimos un llamado a la santidad que es más que la elección de una carrera. Por la gracia de Dios, es el camino a la felicidad y a la paz.

Pretendo patrocinar una oportunidad para que los jóvenes me acompañen en una oración y reflexión sobre el llamado al sacerdocio, el viernes y el sábado después del Miércoles de Ceniza. Más adelante daré mayores detalles. †

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

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

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en enero

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

Events Calendar

January 14

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

Cathedral High School, O'Malia Performing Arts Center, 5225 E. 56th St., Indianapolis. **"The Lion, The Witch and The Wardrobe,"** 1 p.m. and 4 p.m., \$5 per person. Ticket line: 317-968-7436.

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

January 14-18

St. Ambrose Parish, 325 S. Chestnut St., Seymour. Parish mission, 7 p.m., child care available, fellowship following

service. Information: 812-522-5304.

January 15

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

January 15-February 19

St. Vincent de Paul Parish, old schoolhouse, 4218 E. Michigan St., Shelbyville. **"Catholics Returning Home,"** 7-8:30 p.m. Information: 317-392-3879.

January 16-February 13

St. Francis Hospice, 438 S. Emerson Ave., Greenwood. **Bereavement support group**, six sessions, session two, 6:30-8 p.m. Advance registration: 317-865-2092.

January 17

St. Nicholas Church, 6461 E.

St. Nicholas Drive, Sunman. **Healing service and rosary for vocations**, 6 p.m., eucharistic adoration, praise and worship, 6:30 p.m., confession available. Information: 812-623-8007.

January 18

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **"Pro-life Prayers and Reflection,"** Richard Doerflinger, deputy director of U.S. Conference of Catholic Bishops' Secretariat for Pro-Life Activities, presenter, 6:30 p.m., free admission. Information: 317-634-4519.

St. Athanasius the Great Byzantine Church, St. Mary Hall, 1117 Blaine Ave., Indianapolis.

Catholic Charismatic Renewal of Central Indiana, praise, worship and healing prayers, 7:15-8:45 p.m. Information: 317-592-1992,

www.inholyspirit.org or e-mail ccrci@inholyspirit.org.

Ursuline Motherhouse Library, 3115 Lexington Road, Louisville, Ky. Ursuline Sisters of Louisville, **women's film festival, It Was A Wonderful Life**, 6 p.m., free admission. Information: 502-212-1750.

January 18-March 20

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

January 19

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, 6:30 a.m., buffet breakfast

and program, \$10 per person. Information: www.catholicbusinessexchange.org.

January 19-21

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Retrouvaille Weekend"** for married couples experiencing problems. Information: 317-236-1586 or 800-382-9836, ext. 1586.

January 20

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

Holy Name of Jesus Parish, 21 N. 17th Ave., Beech Grove.

Health fair and blood drive, "Mind, Body and Spirit Health Fair," 10 a.m.-2 p.m. Information: 317-784-5454, ext. 5.

January 20-24

St. Andrew the Apostle Parish, 4052 E. 38th St., Indianapolis. **Parish mission, "The Experience of Being Church,"** Father Jim Farrell, presenter, Sat. Mass, 5:30 p.m.; Sun. Mass 10 a.m., call to mission; Sun. 4 p.m., dinner, 5 p.m. mission; Mon. 9:30 a.m. and 7 p.m. Mass, Tues. 7 p.m. Information: 317-546-1571.

January 22-March 26

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

Retreats and Programs

January 12-14

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Tobit Weekend" for engaged couples**. Information: 317-545-7681 or e-mail www.archindy.org/fatima.

Oldenburg Franciscan Center, Oldenburg. **"Listening to God in Our Dreams: Experiencing the God With-In,"** Franciscan Sister Olga Wittekind, presenter. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

January 16

Oldenburg Franciscan Center, Oldenburg. **Day of Reflection, "Intimacy with Jesus through Prayer,"** Franciscan Sister Patty Campbell, presenter, 9:30 a.m.-2:30 p.m., \$35 per person includes lunch. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

January 16-18

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. Mid-week retreat, **"A Personal Preparation for the Paschal Mystery,"** Benedictine Father Jeremy King, presenter. Information: 812-357-6611 or e-mail mzoeller@saintmeinrad.edu.

January 18

Oldenburg Franciscan Center, convent, Oldenburg. **Day of Reflection, "In the Spirit, Signs of Life,"** Franciscan Father Carl Hawver, presenter, 10:45 a.m. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

January 20-February 10

Oldenburg Franciscan Center, convent, Oldenburg. **"Watercolor 101 for Adults,"** Deb Ward, instructor, 9 a.m.-noon, \$95 per person. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

January 22-March 26

Oldenburg Franciscan Center, convent, Oldenburg. **"Divorce and Beyond,"** Franciscan Sister Janet Born, presenter, 7-9 p.m. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

January 27

Oldenburg Franciscan Center, convent, Oldenburg. **"Praying with Children,"** Franciscan Sister Kathleen Mulso, presenter, 9 a.m.-noon, \$20 per person. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

January 28

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre-Cana Conference" for engaged couples**, 1:45-6 p.m.

Information: 317-545-7681, 317-236-1596 or 800-382-9836, ext. 1596.

January 29

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Volunteers, Seniors and Friends Monthly Mass and Social,"** 9 a.m., continental breakfast, free-will offering. Information: 317-545-7681 or www.archindy.org/fatima.

February 1

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Morning for Moms: Moms and Prayer,"** Father Jim Farrell, presenter, \$25 per person, 8:30 a.m.-1 p.m., baby-sitting available. Information: 317-545-7681 or www.archindy.org/fatima.

February 2-4

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Tobit Weekend" for engaged couples**. Information: 317-545-7681 or e-mail www.archindy.org/fatima.

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. Couples retreat, **"All You Need Is Love,"** Benedictine Father Noël Mueller, presenter. Information: 812-357-6611 or e-mail mzoeller@saintmeinrad.edu.

February 3

Oldenburg Franciscan Center, convent, Oldenburg. **"Watercolor for Children and Teens,"** Franciscan Sister Ann Vonder Meulen, 9 a.m.-noon for children 7-11, 1-4 p.m. for children 12-16, \$20 per person. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

February 6

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Day of Reflection,"** Father Jonathan Meyer, presenter, 8:30 a.m.-2:30 p.m., \$35 per person. Information: 317-545-7681 or www.archindy.org/fatima.

February 8

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Theology of the Body for Parents and Teens,"** Father Jonathan

VIPs

George and Judy (Neimeyer) Gurchiek, members of St. Margaret Mary Parish in Terre Haute, celebrated their 60th wedding anniversary on Dec. 28.

The couple was married on Dec. 28, 1946, at St. Margaret Mary Church in Terre Haute.

They have four children: Loretta Dorman, Annette Murphy, Jeff and William Gurchiek. They have three grandchildren. †

Meyer, presenter, 6:30-9 p.m., no charge. Information: 317-545-7681 or www.archindy.org/fatima.

February 9-11

Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **"Married Couples Retreat."** Information: 812-923-8817. †



Day of Reflection

Oldenburg Franciscan Sister Patty Campbell, parish life coordinator of St. Mary-of-the-Rock Parish in Franklin County, holds an icon of the three angels that visited Abraham. Sister Patty will present a Day of Reflection on "Intimacy with Jesus Through Prayer" on Jan. 16 at the Oldenburg Franciscan Center in Oldenburg. For more information, call 812-933-6437.

What is the Old Testament?

The Archdiocese of Indianapolis and Saint Meinrad School of Theology are offering a ten week course emphasizing the 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 Ecclesial Lay Ministry program (ELM).

All interested persons are invited to participate, subject to class size limitation.

Where: Edward T. O'Meara Catholic Center
1400 N. Meridian St., Indianapolis

When: Thursdays from 1:30-4:30 p.m.
January 18-March 29, 2007

Cost: \$225.00 Subsidy for parish lay ministers may be available through the Archdiocese of Indianapolis.

Contact:

Suzanne Yakimchick,

Director of Lay Ministry Formation
Archdiocese of Indianapolis

1-317-236-7325 or 1-800-382-9836 ext. 7325

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'Leaning on Providence'

By Fr. Eric Johnson

Director of the archdiocesan Office of Priestly and Religious Vocations

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 and ministry.

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 touched by struggle, anxiety, uncertainty, brokenness, loneliness and grief, her counsel invites us to remember that our lives are 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 the mystery of Christ's promise to be with us and to sustain us.

To lean 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—a vocation—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 in 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 touches 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. †

New Providence sisters reflect on St. Theodora

By Dave Cox

Special to *The Criterion*

SAINT 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 is really 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, whereas I am on a path to turn to her as an example of strength to do what



Providence Sister Regina Gallo prepares to receive Communion from Pope Benedict XVI on Oct. 15 during a Mass held at St. Peter's Square in Rome during which the foundress of her religious community, St. Theodora Guérin, was declared a saint.

I need to do to 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. Theodora 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 I 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."

See PROVIDENCE, page 8

Deacon candidate ponders questions through prayer, service

By Sean Gallagher

MADISON—Deacon candidate Mike Gardner stood in the front of a classroom at Pope John XXIII School in Madison, fielding questions about the diaconate posed to him by the school's eager third-graders.

Most of the queries were straightforward, dealing with the duties of a deacon in his ministry.

But one made him pause. He was asked why he wanted to become a deacon.

"That's a hard question," said Gardner, one of 25 men who make up the archdiocese's first deacon formation class.

"And it's a question that I probably will be answering for the rest of my life."

In fact, Gardner has already devoted much prayerful reflection to this fundamental question about the meaning of his life.

In an interview with *The Criterion* after his classroom presentation, Gardner spoke about how he has come to see that his life up to now has prepared him for ordination

as a deacon, which is scheduled to occur in June 2008.

Gardner has spent 32 of his 53 years married to his wife, Cindy. Seven years after their wedding, their life changed forever when they participated in a Marriage Encounter weekend.

"... Going into that weekend [we were] seeing only black and white and gray," he said. "And coming out of that weekend, [it was] 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.

Later, they were active in their parish and its school as their three sons grew and became active in sports.

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 it all begins," he said.

Looking back on it now, Gardner recognizes that this long-held conviction might have a profound impact upon his possible life and ministry as a deacon.

"I think that's part of the way God has formed me and has something in mind there to bring into the diaconate and minister to people that way," he said.

When the possibility of restoring the diaconate in the archdiocese was publicly raised and Archbishop Daniel M. Buechlein began the process to start the current deacon formation program, Father John Meyer, pastor of Prince of Peace Parish in Madison since 1992, quickly knew who among his parishioners would be a good potential deacon.

"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."

Having ministered with Gardner in various parish programs for many years and gotten to know him in informal settings, Father Meyer appreciated his spiritual values.

"Besides his commitment to the Church and to 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 gentle strength 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

See GARDNER, page 10



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

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 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 and diocesan priests.

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 debilitating 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



Father Thomas Schliessmann, left, pastor of St. Rose of Lima Parish in Franklin and Holy Trinity Parish in Edinburg, chats on Oct. 14 with seminarian Sean Danda on the steps of St. Mary Major Basilica in Rome during the archdiocesan pilgrimage to Italy for the canonization of St. Theodora Guérin.

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 trusted 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 deacon and then a priest. He believes that his faith, which grew through the challenges he faced as a young man, will be a blessing to him and those he will serve after ordination.

"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 rely more 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 trials], and I should be. When we stop changing, we die. I hope that I am always growing and turning toward the Lord." †

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PROVIDENCE

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"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 reminders 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 next 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 dependence 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 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 go. 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 in 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



Benedictine Sisters Julie Sewell, left, and Mildred Wannemuehler chat at Our Lady of Grace Monastery, their religious community’s home in Beech Grove.

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.

“I 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 Wannemuehler 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 a priest on Dec. 23 at St. Mary Major Basilica in Rome.

Cardinal Franc Rode, 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 Rode told the new priests in his homily. “Live joyfully! No difficulty, no weakness can ever be a cause to abandon yourselves to sadness or despair.”

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.

He learned how to work hard alongside his father and brothers from the time he was a small boy.

“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 thought about the priesthood.

“The first place I checked out was the Legion, and I felt right at home.”

He entered the novitiate of the Legionaries of Christ in

Cheshire, Conn., in 1993. From there, his preparation for the priesthood has brought him to several parts of the United States and Italy.

“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.” †



Cardinal Franc Rode ordains Legion of Christ Father Daren Weisbrod on Dec. 23 at St. Mary Major Basilica in Rome.

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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 along with him. The Spirit comes and unites us to Christ, who is the leader of our praying band."

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 5:18b-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



Photo by Mary Ann Wyand

Benedictine Brother Christian Raab plays his guitar on Jan. 2 at Saint Meinrad's new guest house. He enjoys community prayers, music, Mass, reading and silence, which he describes as "a matter of times and places" in monastic life.

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 was really 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!" †

GARDNER

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that would stand up and be in the limelight ..."

Shying away from the adulation of the crowd is a good trait for a deacon, according to Mike Gardner, who said a deacon is called to be "a humble servant."

Thus far in his participation in the deacon formation program, Gardner has had the chance to put this principle into action in many ways.

He's done jail ministry at the Jefferson County, Ind., Jail, distributed Communion at King's Daughters' Hospital in Madison and participated in a service trip sponsored by Prince of Peace Parish to St. Clare Parish in Waveland, Miss., which was severely damaged by Hurricane Katrina.

But in order to maintain that attitude of humility in his ministry of service, Gardner has found a wellspring of grace in his life of prayer.

"I think that prayerfulness kind of breaks down ... selfishness," he said. "I know, for me, I'd much rather watch TV than 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."

"I talked 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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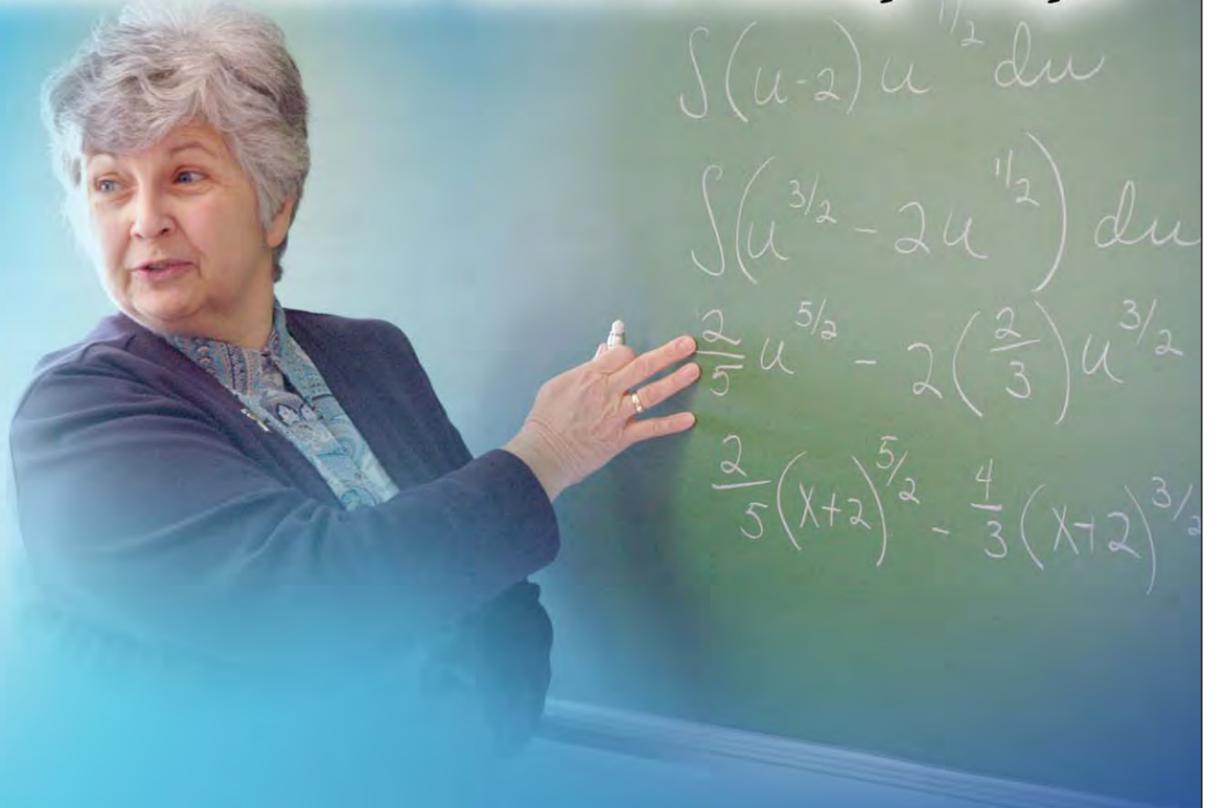
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Oldenburg Franciscans serve God in many ways



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.

Photos by Mary Ann Wyand

Franciscan brother finds peace in service to God

By Mary Ann Wyand

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

In late January of his junior year at Bishop Chatard High School in Indianapolis, he traveled to Washington, D.C., with University of Notre Dame students to participate in the National March for Life and pray for an end to abortion.

That pilgrimage, sponsored by the Knights of Columbus, helped him grow closer to God.

As a high school junior, he heard God calling him to the priesthood while he knelt 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 I call you 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 The Catholic University of America, adjacent to the basilica in Washington.

He has enjoyed the adventures that God has given him since he said yes to religious life nearly three years ago.

"I have experienced so many things," he said, "and had so many unique opportunities in ministry during prayer experiences, being mentored by spiritual directors, traveling all over the U.S. and meeting ... brothers, sisters and priests from many religious communities and dioceses.

"During these last two years, I never would have had a chance to have so many awesome experiences had I not given religious life a try," Brother Zygmunt said. "I actually believe that living as a Franciscan brother is the most adventurous way I could choose to live."

He grew up in a loving environment with six siblings. His family is active in the People of Praise charismatic community, and worships at St. Luke Parish in Indianapolis and St. Louis de Montfort Parish in Fishers, Ind., in the Lafayette Diocese.

"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, Kristin, and visited Rome, St. Francis of Assisi's home and St. Maximilian Kolbe's parish in Warsaw, Poland, where 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 Loretto, 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 Loretto 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.

"That year went 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, I felt 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

"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



Third Order Regular Franciscan Brother Zygmunt Mazanowski felt called to religious life while attending Bishop Chatard High School in Indianapolis. His family attends St. Luke Parish. "The first stage of religious life involves growing in your prayer life," he said, "maturing as a person in countless ways, growing in your experience of the beauty of our Church and the wide variety of celebrations and feast days, ... and having a chance to experience ministry up close and in new ways."

university or seminary.

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."

His sister, Kristin Lobodo, the athletic director at Ave Maria University in Naples, Fla., said discerning religious life has been a wonderful journey for him.

"We accepted Christ into our lives at the same time," she said. "It was really through him and his example that I gave my life to the Lord and started following him and wanted to work for the Church."

By sharing his story, Brother Zygmunt hopes other young people will step aside from the busyness of daily life to listen for God's call.

"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," Brother Zygmunt said.

"Although you don't experience physical intimacy like a married couple would, you have the opportunity to experience spiritual intimacy with Jesus and a wide variety of people.

"If living within God's plan for you includes becoming a brother, sister or priest," he said, "your life will be more than fulfilled in countless and unexpected ways." †

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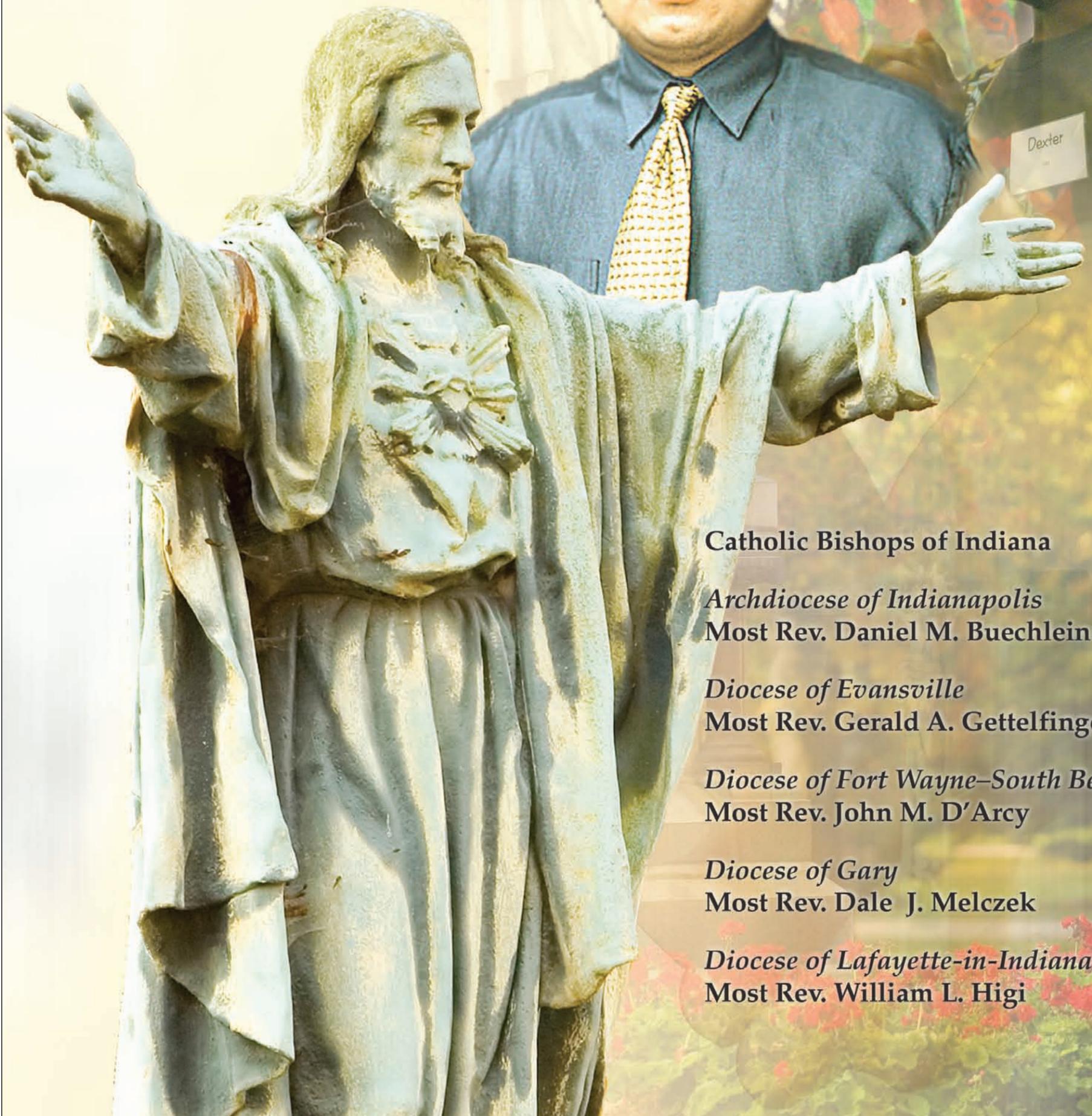
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I Was a Stranger and You Welcomed Me: Meeting Christ in New Neighbors

*A Pastoral Statement by the
Catholic Bishops of Indiana*



Catholic Bishops of Indiana

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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 or 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 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 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 reject positions or policies that are anti-immigrant, nativist, ethnocentric or racist. Such narrow and destructive views are pro-



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foundly 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 new immigrants remind us of our ancestral heritage as children of immigrants and of our baptismal heritage as members of the body of Christ.

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, *Ecclesia in America* ("The Church in America"), the late Holy Father spoke of the diverse gifts and talents of our people, the natural beauty and vast resources of our land, and the many distinctive cultures and traditions that have contributed to the way life is lived in the great metropolitan centers, small towns and rural villages in which we live. As members of one family, Pope John Paul reminded us, we are called to conversion, communion and solidarity as brothers and sisters in Christ.

We believe that preaching and living the Gospel will lead the peoples and nations of the Americas "to a daily vision of the risen Lord, present and active in the world, especially in the poor, in the stranger, and in the migrant and refugee" (*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, do not molest him. 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 19:33-34).

The Church's dedication to caring for migrants was explained by Pope Pius XII when he said "the émigré Holy Family of Nazareth, fleeing into Egypt, is the archetype of every refugee family. Jesus, Mary and Joseph, living in exile in Egypt to escape the fury of an evil king, are, for all times and all places, the models and protectors of every migrant, alien 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 Nazarethana, 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, even in cases of non-legal immigration" (*Ecclesia in America, Apostolic Exhortation, John Paul II, January 1999*).

We call to mind the complementary teachings of the Church regarding the right of a sovereign state to 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 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 tuve hambre, y me disteis de comer; tuve sed, y me disteis de beber; fui forastero, y me acogisteis; estuve desnudo, y me cubristeis; estuve enfermo, y me visitasteis; estuve en la cárcel, y vinisteis a mí."

Entonces los justos le responderán diciendo: Señor, ¿cuándo te vimos hambriento, y te sustentamos, o sediento, y te dimos de beber? ¿Y cuándo te vimos forastero, y te recogimos, o desnudo, y te cubrimos?

¿O cuándo te vimos enfermo, o en la cárcel, y vinimos a ti?

Y respondiendo el Rey, les dirá: De cierto 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 formación social es muy diferente a la nuestra.

Una Iglesia inmigrante

La Iglesia Católica, especialmente en los Estados Unidos, es una Iglesia inmigrante, gente peregrina en un viaje de fe, esperanza y amor, compañeros de viaje en camino a nuestro celestial hogar, el reino de Dios.

Como miembros del cuerpo de Cristo, la Iglesia, somos un excepcional grupo diverso de gente quienes hemos sido llamados a la unidad en Cristo quien reúne a todos los hijos dispersos de Dios en una sola familia de fe (Juan 11:52).

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 que la experiencia migratoria, la cual está muy arraigada a la historia religiosa, social y política de nuestro país, está cambiando.

Estos nuevos inmigrantes tienen diversos orígenes, y también reflejan un amplio rango de aptitudes, experiencias y trayectoria educativa. Muchos dejaron sus tierras natales por miedo a la persecución. Están buscando una nueva vida llena de esperanza, prosperidad y de oportunidades de vida, de trabajo y de mantener a sus familias.

Estas nuevas olas de inmigración han implicado un reto a nuestra sociedad y a



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Photo by Sean Gallagher

nuestra iglesia que nos hace recordar de dónde venimos como descendientes de inmigrantes y hacia dónde vamos como personas al buscar una mejor manera de vida, un mundo más seguro que se caracterice por la unidad, por la paz y la prosperidad para todos.

Como comunidad católica, nosotros apoyamos profundamente el derecho y responsabilidad de nuestra nación de brindar fronteras seguras en protección de nuestra gente y de cuidarnos de aquellos que pudieran causarnos daño. Al mismo tiempo, rechazamos las posiciones y políticas anti-inmigrantes, etnocéntricas o racistas. Estas limitadas y destructivas formas de ver la realidad son completamente anti-católicas y antiamericanas.

Estos puntos de vista son opuestos a los principios de la dignidad humana y a la libertad que son los cimientos de nuestra vida Americana—una manera de vivir que a través de la historia ha sido expandida a todos lo que han cruzado nuestras costas buscando una vida, libertad y buscando alcanzar una felicidad en una sociedad justa y próspera.

Tales posturas divisivas son profundamente anti-católicas porque niegan la dignidad de las personas que están hechas a imagen y semejanza de Dios. De la misma forma son contradictorias a la unidad esencial y al catolicismo al que somos llamados como miembros de la familia de Dios.

Un llamado a la conversión, comunión y solidaridad

Cada miembro de la comunidad católica en el Estado de Indiana sin importar su lugar de origen, su herencia étnica o cultural, su posición económica o social, o su situación legal debe ser acogido como el mismo Cristo y debe ser motivado a sentir una sensación real de involucramiento y pertenencia en las parroquias de nuestra comunidad y de nuestra diócesis. Los nuevos inmigrantes nos recuerdan nuestra herencia ancestral como hijos de inmigrantes y de nuestra herencia bautismal como miembros del cuerpo de Cristo.

El 22 de enero de 1999, en la Ciudad de México, el Papa Juan Pablo II se postró

frente a la figura de Nuestra Señora de Guadalupe y proclamó un mensaje de esperanza a toda la gente y naciones de América. En su carta apostólica *Ecclesia in America* (*La Iglesia en América*), el Santo Padre habló de los diversos dones y talentos de nuestra gente, la belleza natural y los abundantes recursos de nuestra tierra, y las muchas y variadas culturas y tradiciones que han contribuido al estilo de vida que se vive en las grandes urbes metropolitanas, pequeños poblados y comunidades rurales. Como miembros de una familia, el Papa Juan Pablo II nos recuerda que hemos sido llamados a la conversión, comunión y solidaridad como hermanos y hermanas en Cristo.

Creemos que el predicar y vivir el evangelio llevará a la gente y las naciones de América "a una visión diaria del Señor, que está presente y activo en el mundo, especialmente en el pobre, en el forastero, en el inmigrante y el refugiado" (*Ecclesia in America, Exhortación Apostólica, Juan Pablo II, Enero 1999*).

Las enseñanzas de nuestra fe

Nuestro compromiso con la vida humana y con la dignidad de los inmigrantes está arraigado en las Escrituras y en la doctrina social católica de nuestra iglesia. "Cuando un forastero vive contigo en tu tierra, no lo agredas. Deberás tratar al forastero que vive contigo como a uno de vuestro pueblo y deberás amarlo como a ti mismo; pues forasteros fuisteis vosotros en la tierra de Egipto. Yo, el Señor, soy tu Dios." (Levíticos 19:33-34).

La dedicación de la iglesia por la solidaridad con los emigrantes fue explicada por el Papa Pio XII cuando expresó que "La Sagrada Familia Peregrina de Nazaret huyendo de Egipto, es el prototipo de todas las familias refugiadas.

Jesús, María y José, que viviendo en el exilio en Egipto escaparon de la furia de un malvado rey, son, por a través de todos los tiempos y por todos los lugares, el modelo y protección de todos los inmigrantes, forasteros y refugiados de cualquier clase, que sin importar si fueron obligados por el miedo a la persecución o por decisión propia, son forzados a dejar su tierra natal, a sus amados padres y familiares y a sus amigos cercanos para buscar una tierra extranjera". (*Exsul Familia, Exhortación Apostólica, Papa Pio XII, Agosto 1952*).

La inmigración ha sido una constante característica de la historia de América. De acuerdo con las enseñanzas de la Sagrada Escritura y siendo consistente con la tradición católica, los inmigrantes deben encontrarse con una actitud de acogimiento y de bienvenida. Nosotros estamos de acuerdo con el Papa Juan Pablo II en que "la Iglesia en América debe ser un juez vigilante, defendiendo cualquier restricción injusta al derecho natural de las personas para establecerse libremente dentro de su país y de un país a otro. Se debe prestar atención a los derechos de los inmigrantes y de sus familias y respetar la dignidad humana, hasta en los casos de inmigración ilegal" (*Ecclesia in America, Exhortación Apostólica, Juan Pablo II, Enero 1999*).

Hacemos un llamado para que se le dé la importancia necesaria a las enseñanzas complementarias de la Iglesia: El derecho de un estado soberano para controlar sus fronteras fomentando el bien común; el derecho de las personas de emigrar para que puedan alcanzar los derechos que Dios nos dio. Por lo tanto, el estado puede imponer limitantes razonables respecto a la inmigración, pero el bien común no aplica cuando se violan los derechos humanos básicos de las personas.

DECLARACIÓN

continuado de página 14

Guía de principios de la reforma

Los principios que establecen estas enseñanzas nos llevan por la búsqueda de soluciones a problemas de inmigración:

- Las personas tienen el derecho de buscar oportunidades en su tierra natal.
- Las personas tienen el derecho a emigrar para mantenerse a ellos mismos y a sus familias.
- Las naciones soberanas tienen el derecho a controlar sus fronteras.
- Los refugiados y quienes buscan asilo deben recibir protección.
- La dignidad humana y los derechos humanos de los inmigrantes indocumentados deben ser respetados.

El Papa Juan Pablo II dijo: "...es muy importante que la opinión pública esté bien informada sobre la condición 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 correrían si volvieran. La miseria y la desdicha que les afectan son un motivo más para salir generosamente al encuentro de los inmigrantes (*"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, éstas 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 regocijamos en el pluralismo cultural que es nuestra propia herencia de la iglesia. Nos comprometemos a la conversión, comunión 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.

Política pública de Los Estados Unidos

Estamos profundamente consternados por aquellas personas que se verán afectadas por los cambios propuestos en nuestras leyes de inmigración, los cuales esperamos que se debatan en nuestro Congreso.

La necesidad por realizar una reforma a nuestro sistema migratorio es evidente. Debe contar con los siguientes elementos:

- Un programa amplio de legalización merecida de las personas indocumentadas;
- Un programa temporal de trabajadores con las protecciones apropiadas tanto para trabajadores de E.E.U.U. como para trabajadores extranjeros;
- Cambios al sistema migratorio basado en la familia para reducir los tiempos de espera para la reintegración de la familia; y
- Restauración de los debidos procesos legales para inmigrantes.

A los inmigrantes en este país sin la documentación apropiada se les debe proveer de oportunidades para obtener una legalización si demuestran carácter de buena moral. La legalización merecida debe ser alcanzable y verificable independientemente.

Muchos de los inmigrantes vienen a Los Estados Unidos para cubrir empleos. La experiencia de los E.E.U.U. con programas de trabajadores temporales ha estado llena de abusos. Debe haber un sistema más racional y humano en el que los trabajadores que vienen de otros países puedan entrar al país de manera legal—con permisos de trabajo temporales—para cubrir empleos en la fuerza laboral.

Estamos obligados a levantar un tema problemático. Actualmente los ciudadanos americanos y los residentes permanentes legales deben de soportar muchos años de separación de sus familiares cercanos para poder reunirse con ellos en los Estados Unidos. El retraso en el trámite de visas disponibles para miembros de la familia es de diez, quince o hasta más años de espera antes de que su visa pueda estar disponible. Debería haber una reducción en los trámites pendientes y más visas disponibles para propósitos de reunificación familiar.

Política pública en el Estado de Indiana

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 necesitan ser debatidos en nuestra Asamblea General.

Algunos elementos que requieren de inmediata atención son:

- Permisos de conducir para inmigrantes indocumentados que deben manejar para ir a trabajar y poder alimentar y mantener a sus familias.
- Permisos de conducir necesarios para sacar el seguro de sus automóviles y obtener la documentación necesaria del vehículo.
- Extender el proceso para que los inmigrantes puedan



obtener documentación legal de propiedad fuera del 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 juvenil iglesia, nosotros apoyamos a los inmigrantes y refugiados en el Estado de Indiana porque nosotros compartimos sus experiencias—en nuestra historia y en nuestra espiritualidad—como la gente peregrina de Dios.

¡Hermanos y hermanas, únense a nosotros!

Únense a nosotros en encontrar a Jesús en nuestros nuevos vecinos.

Únense a nosotros en pedirle a nuestra Señora de Guadalupe, la patrona de América, para dar ayuda y sabiduría cuando recibamos a nuestros nuevos vecinos.

¡Únense a nosotros en invitar a nuestros nuevos vecinos a recibirnos, ya no somos extranjeros para ellos... a recibirnos como alegres hermanos y hermanas hechos por nuestro bautismo común en nuestro Señor! †

PASTORAL

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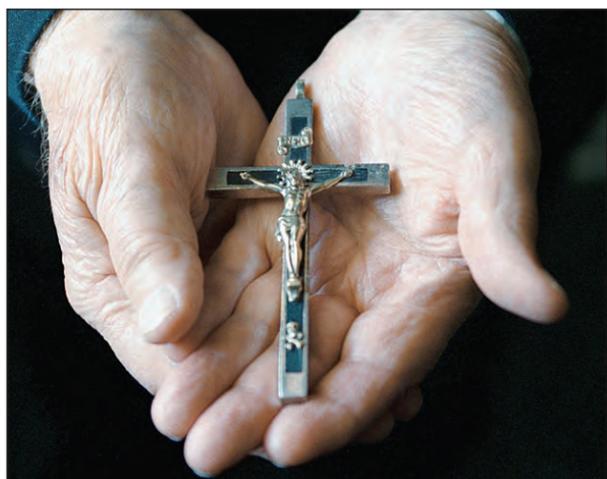
Principles guiding reform

The principles drawn from these teachings guide us in the search for solutions to immigration issues:

- Persons have the right to find opportunities in their homeland.
- Persons have the right to migrate to support themselves and their families.
- Sovereign nations have the right to control their borders.
- Refugees and asylum seekers should be afforded protection.
- The human dignity and human rights of undocumented immigrants should be respected.

Pope John Paul II has said: "... it is very important that public opinion be properly informed about the true situation in the migrants' country of origin, about the tragedies involving them and the possible risks of returning. The poverty and misfortune with which immigrants are stricken are yet another reason for coming generously to their aid." (*"Undocumented Migrants," Message of Pope John Paul II for World Migration Day, 1996*).

As Catholic bishops, we wholeheartedly support efforts to further develop our nation's laws concerning the migration of people to our country.



Current laws and immigration policies are inadequate to protect the rights and dignity of immigrants and their families. They fail to properly maintain our borders or to adequately secure our nation.

Change is urgently needed. We Catholic Bishops of Indiana remain committed to working at the local, state and national levels.

We pledge our support for the clergy, religious and lay leaders who collaborate with community organizations, Church agencies and other religious groups on behalf of the rights of immigrants in the workplace, schools, public services, and legal system.

Advocacy on behalf of our new neighbors is completely consistent with our Church's historic role as a place of sanctuary, hospitality and refuge for all who come to us in need of Christ's love.

We rejoice in the cultural pluralism that is our own Catholic heritage.

We commit ourselves to conversion, communion and solidarity as we welcome our new neighbors and work to ensure that they enjoy the economic, religious, social and political opportunities that belong to them as free people made in the image and likeness of God.

Public policy in the United States

We have deep concern for those who will be affected by proposed changes in our immigration laws, which we hope will be debated in our Congress.

The need for reform of our immigration system is evident. It should include the following elements:

- 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
- Restoration of due process for immigrants.

Immigrants in this country without proper documentation should be provided opportunities to obtain legalization if they demonstrate good moral character. Earned legalization should be achievable and independently verifiable.

Many migrants come to the United States to fill jobs. The U.S. experience with temporary workers' programs has been fraught with abuses.

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 the labor force.

We are compelled to raise a troubling issue. Currently, U.S. citizens and legal permanent residents must endure many years 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 for undocumented immigrants who must drive to work 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
- 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!

Join us in meeting Jesus in our new neighbors.

Join us in entreating 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.

"To me, it's always struck me 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 just 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.

"Those were just fun days," Rosenfeld said. "We'd take off after the 10 a.m. Mass and go down and float down the river and just have a lot of fun."

"He was a pretty good athlete. He was a pretty good racquetball player."

Besides enjoying companionship with the families of his parishes, Father Ernst acknowledged that these outings served other purposes as well.

One was to let those whom he served know that, although he was a priest, he had ordinary human interests just like they did.

"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."

Letting people lead

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. "It [is] also the role of the laity, too. And it became very real [for me] at the Cursillo. It had a profound impact on me."

Rosenfeld, who was active on St. Joseph Parish's Pastoral Council and board of education when Father Ernst was pastor, saw clearly how the priest valued the leadership



Photo by Sean Gallagher

Father William Ernst proclaims the Gospel during a Dec. 10 Mass at St. Mary Church in New Albany.

qualities in the members of the parish and yet remained a leader himself.

"When you're going to give responsibility to people, you need to let them lead," Rosenfeld said. "But if they get off track, you also have to bring them back to the center."

"He's very good at that. He's the type that lets you do that without telling you what to do. He's a good leader, but a quiet leader."

A man of prayer

Father Ernst's quietness reflects his personality. "I'm not a great talker," 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 "how he presided at liturgies and also 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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Polish archbishop resigns, says contacts with communists hurt Church

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 contacts 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

See RESIGNATION, page 21



Archbishop Stanislaw Wielgus, center, arrives for Mass at the cathedral in Warsaw, Poland, on Jan. 7. Archbishop Wielgus, who was supposed to be installed archbishop of Warsaw during the service, instead resigned from the post. A Church commission had found evidence that he cooperated with Poland's communist-era secret police. Archbishop Stanislaw Dziwisz of Krakow and Cardinal Jozef Glemp are seen at left.

Archbishop's resignation prompts Vatican embarrassment, relief

VATICAN CITY (CNS)—The 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

See ANALYSIS, page 21

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February 9, 2007, issue of *The Criterion*

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

E-mailed 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).

— Use this form to furnish information —

Clip and mail to: BRIDES, *The Criterion*, ATTN: Mary Ann Klein, P.O. Box 1717, Indianapolis, IN 46206
Deadline with photos: Monday, January 22, 2007, 10 a.m.

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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.

Jesuit 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.

Cardinal Renato Martino, president of the Pontifical Council for Justice and Peace, who earlier had expressed hope that the execution would not be carried out, told Vatican Radio on Dec. 30, “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.”

The cardinal said the Catholic Church’s opposition to the death penalty is based on its recognition of every human life as a gift of God that must be defended from conception to natural death.

“That position excludes abortion, experi-

mentation 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 how Saddam’s execution was turned into “a spectacle” as video and photographic images of his hanging 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,”

said an editorial in the Jan. 2-3 edition.

“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 country’s violent past and promote peace and reconciliation, it 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



Men stand in front of the grave of Iraq's former President Saddam Hussein during a funeral in Awja, near Tikrit in northern Iraq, Dec. 31. Saddam was executed by hanging in Iraq on Dec. 30 after being convicted for crimes against humanity. The Vatican spokesman called the execution "tragic news" and said the death penalty will not restore justice in Iraq.

LEGACY FOR OUR MISSION:

For Our Children and the Future

HOLY FAMILY PLANNING TO ENLARGE SANCTUARY, REFURBISH SCHOOL

Holy 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 Wilfred (“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.



“We’re at a crossroads. We have to make these improvements or we can’t accomplish our missions. We must rescue our buildings.”

Carl Wolford, a founding member of the parish, co-chairs the *Legacy for Our Mission* campaign along with his wife, Mary Kay, and another couple in the parish, Dale and Donna Gettelfinger. “There are so many needs in our parish and in the archdiocese,” explained Mary Kay, “we couldn’t raise the funds without the *Legacy for Our Mission* campaign.”

She added that Father Day “set the bar high” for the campaign, still another indication of his devotion to the parish. “Father Sonny is a very warm person. He loves our parish and it shows. He works very hard. Because of him, people like to belong to Holy Family and enjoy all of the activities here.”

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.

ANALYSIS

continued from page 19

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 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

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. †

RESIGNATION

continued from page 19

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 Glomp 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. †



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- Dr. Ronald Reisman
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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 pope greeted hundreds of people who had gathered outside the complex before touring the reception center, the kitchen, the dining room and the Nativity scene set up by the center’s clients and volunteers.

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 the courtyard of the soup kitchen, he spoke to some of the 120 volunteers who regularly staff the center and to several hundred of its regular guests.

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



Pope Benedict XVI greets people outside the Caritas shelter and soup kitchen in Rome on Jan. 4. The pontiff renamed the center after his predecessor, Pope John Paul II. It has served an estimated 9 million meals since opening in 1983.

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 their 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.” †

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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 this knowledge to medicines, treatments and other therapies that do not now exist. His professional ambition is to contribute to a cure for a disease that currently afflicts innocent people. He is helping to co-create a better world.

- Co-creation implies that God wishes to share creative power with us. This is part of what it means to be made in God's image. We are actual sharers in God's creative activity.

Put another way, we are not just recipients of the gift of creation; we are participants in it. The more we participate, the more we are drawn into God's life and the better we understand who God is and what God

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 new and better 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 in order to make room for hope, and love others?

(David Gibson edits Faith Alive!) †



Seeing that this creative output was good, God entrusted it to us, not as a finished product to be preserved unaltered, but as a boundless gift to nurture and develop.

wants.

When I watch music award shows, I always am struck by how many performers, in their acceptance speeches, give thanks and praise to God for their talent and the opportunities to express it. If their musical creativity is undertaken consciously in union with God, they are brought closer to an experience of God as co-creator.

- 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 begins with imagination, the ability to perceive the given world in a different way. This is the impulse behind all human innovation from the arts and science to every other aspect of human life, such as technology, business, education and medicine.

To be creative, however, imagination must be rooted in the novel achievements of those who have gone before us. Otherwise, it becomes fantasy and cannot contribute to the real world. When we learn from the experience of others, we are in a better position to add our own innovation.

My sister is an outstanding painter, but still takes classes to learn new techniques and experiment with new styles and forms. Her artistic creativity draws upon the experience of others as she co-creates a more beautiful world.

Creativity requires freedom, the ability to act upon what one imagines and turn it into reality. Exercising such freedom can involve a long-term struggle, as exemplified in the social world by the effort to replace

tyranny with democracy, slavery with equality, warfare with diplomacy. Just as often, an individual or group may need resources, encouragement and opportunity to translate vision into action.

The Nobel Peace Prize was awarded in 2006 to Muhammad Yunus. Wasn't creativity at work when he pioneered the field of micro-lending, giving cash loans to individuals and groups when no one else would help them? Farmers, artists and small manufacturers around the world form co-ops to produce and market their goods independently of conglomerates or international companies.

The God of creation obviously delights in our exercise of creative imagination and values the ability to carry out our visions freely. The more we do both, the more we grow into the image of God and enter God's own way of being.

This is a humbling realization, but also a cause for recognizing how exalted God has made us, a little less than heavenly beings crowned with glory and honor, as the psalmist proclaims (Ps 8:6).

The beginning of a new year is an appropriate time to renew the desire and intention to live more creatively. Perhaps a resolution for all of us is to claim our role as co-creators with God. It need not be a daunting task. It can be as simple as the quotation from author John Updike which I have taped to my computer monitor:

"Any activity becomes creative when the doer cares about doing it right or doing it better."

(Father Robert L. Kinast is director of the Center for Theological Reflection in Prairie Village, Kan.) †

Discussion Point

Sacrifice is a part of life

This Week's Question

Does sacrifice characterize your life—sacrifice of your time, money or interests? How?

"My husband and I sacrifice money so I can stay home and be the main caregiver for our children, who are 6 and 4. I've been very blessed to be able to share this time with them before they're both in school and I go back to work." (Carrie Furka, Stow, Ohio)

"My biggest sacrifice is being present—giving my time and being available—for people and family who need to be heard. Sometimes it's not even much time, but people need to be listened to. You have to give people time, and it is so rewarding." (Doretha Gurry, Marshfield, Mass.)

"Being a Grand Knight in the Knights of Columbus is a great involvement. We do a lot of different things for the needy, helping people out. It takes time, but I don't think of it as a real sacrifice." (Calvin Kenneth Jones, Anchorage, Alaska)

Lend Us Your Voice

An upcoming edition asks: What does your family do together—during leisure time on weekdays—to "break the routine" of daily life?

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



CNS photo/Karen Calaway, Northwest Indiana Catholic

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 is a good time, but that probably isn't true for young parents busy with getting their children fed and ready for school. Nevertheless, I know 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 will be for you." That might be followed with 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, evening and

night prayers, plus the Office of Readings. Others make it a habit to say their favorite prayers or meditate early in the morning. That's also a good time to consider what tasks, transactions and occasions for serving God you may meet on this day.

Some people find late afternoon, before dinner, a good time for prayer. I generally agree with C. S. Lewis that "no one in his senses, if he has any power of ordering his own day, would reserve his chief prayers for bedtime—obviously the worst possible hour for any action which needs concentration. The trouble is that thousands of unfortunate people can hardly find any other."

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 prayers of 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 prayers and good thoughts come in. I read a book a few years ago in which various people described how they pray. Many of them wrote that they have formed the habit of saying short ejaculations when something occurs during the day. After reading that, I formed 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: "It is possible to offer fervent prayer even while walking in public or strolling alone, or seated 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." †

Twenty Something/

Christina Capecchi

The crucifix in your cubicle

NBC's Emmy-winning comedy series "The Office" portrays work in all its mind-numbing dullness, punctuated by a slow-moving clock, lame insult swapping and a know-it-all co-worker.



Many viewers relate.

And if they're seeking that fresh start in 2007, they just might file their two

weeks.

Work is the pursuit 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.

Hardness of heart happens when a job splinters a person's skills and values, the pieces of a personality that beg to be integrated.

We bring more than a skill set to a job; we bring a belief system, too. "The whole 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."

Faith informs work in various ways. It keeps us from cussing when the computer crashes. It compels us to credit a co-worker for a successful project. It drives us to seek a solution to a hopeless task. It prods us to be honest with the time sheet, to resist office gossip, to practice patience.

A Catholic worker heeds St. Francis of Assisi's exhortation, preaching the Gospel at all times—and using words if necessary.

Ultimately, Pope John Paul II wrote, work allows us to draw close to our Creator, humbly advancing "the discovery of the resources and values contained in the whole of creation." The talents God gave us are our tools to execute his unique design for our lives.

Whether science or art, entrepreneurial or managerial, every career has the capacity to be Catholic when we execute it with earnestness and tap into our God-given gifts. When an architect designs a stunning structure. When a counselor dispels self-doubt. When a teacher enlightens a student. When a nurse tends to the ill.

Work that stems from the brain and connects with the heart bears a fingerprint that is holy. Whether we sit in a corner office or a crowded cubicle, we can each illuminate God's glory.

I'm struck by Pope Benedict's first public words upon his election. Standing on that balcony, facing an overwhelming audience and a daunting task, he leaned on the Lord.

"Dear brothers and sisters, after the great Pope John Paul II, the cardinals have elected me, a simple, humble worker in the vineyard of the Lord. The fact that the Lord knows how to work and to act even with insufficient instruments comforts me ..."

That fact also comforts young adults embarking upon careers, wrestling tangled ambitions, unscathed ideals and unpredictable reality.

There's no how-to manual to follow, just the sense of a blank screen, an empty slate waiting for our signature.

Amid the haze of uncertainty, I can grasp one truth: A career can be steeped in spirituality. The pursuit of a paycheck and success also can be a personal offering to the Lord.

Even if newsmakers like Enron's Jeffrey Skilling separate work and values, we can intertwine them. And we'll feel better—and work better—when we do.

(Christina Capecchi is a graduate student at Northwestern University in Evanston, Ill. E-mail her at christinacap@gmail.com.) †

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?



Actually, no one under the age of 50 has probably even heard of diagramming sentences. Sounds like something out of Victorian literature, some moldy exercise in the English language now 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 described by a reviewer 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, which was first introduced in an 1860 textbook by a school

principal in Homer, N.Y. And although Florey felt it was not useful to her as a writer, she thought it "made language seem friendly" and fun.

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 with 'the' hanging below on a diagonal arm." "That was it, subject, predicate and the little modifying article that civilized the sentence—all of it made into ... a picture 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 orderly 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 his or her thoughts and feelings in order to validate them. Another reader's making sense of them or finding meaning in them might or might not follow. Personally, I agree with Florey that

diagramming was fun, but I 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 young people say "like" every third word in an effort to increase the meaning of what they say? Instead of hearing speech which is meaningful because the speaker's thoughts were organized beforehand, we're apt to listen to a garbled account full of vague and often superfluous words.

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 enjoy 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 the Apostle Parish in Greencastle, 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 move forward with the right spirit and intention each day.



This week, however, I look backward, but only a little—to last month when we celebrated the birth of Jesus with beautiful Masses, holiday food and drink, and good will toward all.

Many of us also sent and received Christmas messages, and did something special for those forgotten, lonely or otherwise needy.

However, in 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 cannot remember not sending cards."

Jack reminisced about how as a child

he sat at the kitchen table while his mother wrote cards and personal messages.

"I couldn't wait until she ... addressed envelopes so I could lick the 3-cent stamp and affix it to the upper right hand corner," he recalled.

"Then there were the lean times right after marriage," Jack wrote, when he and his late wife, Evelyn, counted pennies.

"We managed to send cards ... 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.

"All these years, we were able to send cards with our love ... but this year all I can send is my love."

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.

Jack considers himself 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 debilitating neuromuscular disease with fortitude and humor and hope, passing those qualities on to others.

Jack ended his Advent message in a unique way: "Thank you for being there. Take care and be well. Hoka Hey!"

"Hoka Hey!" is his signing-off trademark, borrowed from Native Americans who, when going into battle, shouted these words, often interpreted as "It's a good day to die."

However, Jack explained, "Indians used 'Hoka Hey' for other reasons. It was a way of saying, 'Do your best and, if you can, it is a good day to die. I am not afraid of anything. ... Look trouble in the eye and tell it to 'get lost.'"

My friend carries Catholic virtues into life all year long, doing his best no matter what confronts him.

"Hoka Hey, Jack!"

"Hoka Hey, dear readers!"

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

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

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 section of Isaiah was written, the Hebrew people had just emerged from a terrible period in their history. Their homeland, divided into 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 four generations until political fortunes changed and the more powerful Persians conquered Babylonia.

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 provided for it. God has promised to protect the people, but they upset the arrangement by sinning. Despite their sinfulness, however, God was constant. He provided for the 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 bring the sweetness of the Gospel into the world. Paul even lists different skills and talents to make his point.

St. John's Gospel supplies the third reading.

Unique to John, the story of the miracle at Cana in Galilee long has been seen as the first of the Lord's miracles. It is the 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.

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 all of us 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 faith column

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

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

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

Daily Readings

Monday, Jan. 15

Hebrews 5:1-10
Psalm 110:1-4
Mark 2:18-22

Tuesday, Jan. 16

Hebrews 6:10-20
Psalm 111:1-2, 4-5, 9, 10c
Mark 2:23-28

Wednesday, Jan. 17

Anthony, abbot
Hebrews 7:1-3, 15-17
Psalm 110:1-4
Mark 3:1-6

Thursday, Jan. 18

Hebrews 7:25-8:6
Psalm 40:7-10, 17
Mark 3:7-12

Friday, Jan. 19

Hebrews 8:6-13
Psalm 85:8, 10-14
Mark 3:13-19

Saturday, Jan. 20

Fabian, pope and martyr
Sebastian, martyr
Hebrews 9:2-3, 11-14
Psalm 47:2-3, 6-9
Mark 3:20-21

Sunday, Jan. 21

Third Sunday in Ordinary Time
Nehemiah 8:2-4a, 5-6, 8-10
Psalm 19:8-10, 15
1 Corinthians 12:12-30
or 1 Corinthians 12:12-14, 27
Luke 1:1-4; 4:14-21

Question Corner/Fr. John Dietzen

Church canonizes saints in honor of their lives of holiness, service

QWe have several questions about canonization that we hope you will answer in your column. When was the first saint canonized? What does "canonization" mean? Is it just an honorary title or is there more? (New York)

ACanonization is the process by which the Catholic Church



proclaims its belief that a member of the faithful is in eternal glory with God and may be publicly venerated by Christians.

The word comes from the fact that the saint's name henceforth could be

included in the canon (Eucharistic Prayer) of the Mass.

The canonization procedure has gone through numerous stages over the past 2,000 years. For centuries, saints were declared by general acclamation of the people or by a variety of processes established by local bishops.

At first, only martyrs who died for their faith were so honored. In the fourth century, "confessors," those who valiantly professed their faith even if they were not killed, began to be added, followed by virgins and eventually people of other walks of life.

Understandably, this rather informal practice began to make regulating the veneration of saints increasingly difficult. Cults of some saints began to spread from region to region. Bishops usually, at least to a degree, favored local persons who left reputations for unusual holiness.

Eventually, popes stepped in and tried to put more uniformity and credibility in how saints were declared, leading to the first attested canonization in the year 993 when Pope John XV canonized Bishop Ulrich of Augsburg, Germany.

Since then, perhaps some 650 persons have been formally canonized (it's impossible to be sure; many records no longer exist), most of them by Pope John Paul II, who, as far as can be determined, presided at more canonizations than all other popes combined.

The Vatican Congregation for the Causes of Saints is in charge of the process today. After studies are complete, the congregation advises the pope, who makes the final decision.

Two interesting developments have

occurred in the last several decades, broadening the base of whom the Church sees as living authentically holy lives deserving consideration for canonization.

One is the recognition of heroic holiness in the lives of ordinary people living ordinary, unspectacular lives.

During the 1930s, Pope Pius XI, speaking of the universal call to holiness, pointed to what he called "*il terribile quotidiano*," the terrible daily round in which, he said, people can live heroically virtuous lives as they faithfully fulfill their personal Christian vocations.

The other development concerns men and women, religious and lay, who are killed not because of their adherence to particular Catholic doctrines, as the early martyrs were, for example, but because they died in retaliation for their love and service of others.

The most pointed example of such a "martyr for charity" is St. Maximilian Kolbe. After an attempted escape at the Auschwitz concentration camp, officials condemned a number of other prisoners to starvation in reprisal. He offered himself as a substitute for a husband and father who was one of the condemned, and Maximilian starved to death.

Research into his death revealed conclusively that the Nazis condemned him to die not for reasons of faith, not even because he was a priest, but solely because he offered himself to substitute for the man originally chosen.

The Congregation for the Causes of Saints recommended against his canonization because he did not fit the traditional criterion for martyrdom.

Pope John Paul II decided otherwise, however, and in November 1982 decreed that Maximilian Kolbe, who had been beatified (declared a blessed, a step before canonization) as a confessor, "shall henceforth be venerated also as a martyr."

The pope's decree referred to the words of Jesus, "There is no greater love than that one should lay down his life for his friends."

As author Kenneth Woodward notes in his scholarly but very readable book *Making Saints*, "By using that text in a solemn declaration of canonization, some saint-makers insist, John Paul II sanctioned the concept of the martyr for charity as a new category of saint—and with it the possibility of bestowing the title of martyr on a wider range of candidates." †

My Journey to God

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 passersby can entertain
An oldster leaning on a cane
And listen to the thrice-told tales
Of youth that was and still prevails;
Where birds can beg a crumb each day
From hands arthritic, veined and gray
Till shadows warn the wary eye
That, for today, best say goodbye
And hope tomorrow holds its share
Of benches, birds and folks who care.

By Dorothy M. Colgan

(Dorothy M. Colgan is a member of St. Meinrad Parish in St. Meinrad.)



File photo by Patricia Happel Cornwell

Rest in peace

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

BENEDICK, Helen Edith, 93, St. Roch, Indianapolis, Dec. 2. Sister of Lucille Wright. Grandmother of two. Great-grandmother of two.

BLIND, Pearl Eva, 94, St. Christopher, Indianapolis, Nov. 1. Sister of Ralph White. Great-aunt of one.

BORNO, Edna Pauline Lemaire, 73, St. Paul, Sellersburg, Dec. 4. Wife of Ray Borno. Mother of Donna Adams, Diane Shaver, Patrick and Randy Borno. Grandmother of eight. Great-grandmother of three.

CAMPBELL, Henry D., 78, St. Joseph, St. Joseph Hill, Dec. 12. Husband of Mary Louise Campbell. Father of Mary Rose Malott, Theresa Wolford, Dennis, Henry and Paul Campbell. Brother of Sis Terrell, Lee Campbell and Billy Jackson. Grandfather of seven. Great-grandfather of six.

CASSIDY, Michael F., 48, St. Vincent de Paul, Bedford,

Dec. 8. Son of William and Mary Cassidy. Brother of Anita Asbery, Theresa Keith and Rita Lane.

COLUSSI, Albert J., 74, Prince of Peace, Madison, Dec. 7. Husband of Lea Colussi. Father of Ann Dee, Ellen Miller, Jane Romick and Joseph Colussi. Brother of Toni Keller, Jacquelyn Young and Donald Colussi. Grandfather of nine.

COMELLA, Anna C., 97, Our Lady of the Most Holy Rosary, Indianapolis, Dec. 14. Grandmother of nine. Great-grandmother of seven.

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

DISQUE, Eunice Mary (Hamson), 85, Our Lady of Providence, Brownstown, Dec. 22. Wife of John F. Disque. Mother of Terri French, Jan Lustig, Kathy Marcisz, Donna Schuck, Bill, Jerry, Jim, Joe, John, Steve and Tom Disque. Sister of John Henry Hamson. Grandmother of 45. Great-grandmother of 49.

DOERR, Ruth L., 88, Christ the King, Indianapolis, Dec. 17. Mother of Maryann and Robert Doerr. Grandmother of seven. Great-grandmother of one.

FILCER, Joseph L., 84, Holy Spirit, Indianapolis,

Dec. 5. Father of Amy Hogan, Laurie Meek and Michelle Tansy. Brother of Delores Forbes, Patricia Garrett and Marjorie Stevens. Grandfather of six.

FOSSKUHL, Irma (Engle), 90, St. Mary, New Albany, Dec. 16. Mother of Beverly Frankowski, Brenda Masden and Frances Roberts. Sister of Melvin and Robert Engle. Grandmother of 10. Great-grandmother of 11.

GARDNER, Florence B., 81, St. Matthew, Indianapolis, Dec. 15. Mother of Robert and Thomas Gardner. Grandmother of six.

GEIMAN, Joseph Adam, Jr., 87, SS. Peter and Paul Cathedral, Indianapolis, Dec. 12. Father of James, Joseph III, Richard and Thomas Geiman. Brother of Kenneth Geiman.

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

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

HILBERT, Harry Jr., 94, St. Gabriel, Connerville, Dec. 16. Father of Louanna Booth, Daryl, David and Larry Hilbert. Brother of Arthur and Robert Hilbert. Grandfather of 13. Great-grandfather of eight.

JONES, Antoinette Adaline, 92, Holy Family, New Albany, Dec. 19. Mother of Nancy Russell, Mary Alice, Melba, Terri, Bill, John and Paul Jones. Sister of Evelyn Banet, Carl, Richard and William Schmidt.

Grandmother of 15. Great-grandmother of three.

JUERLING, Walter, 68, St. Andrew, Richmond, Dec. 13. Brother of Ruth Hubbard and Donna Whittaker.

KERTIS, Kathleen, 90, Holy Spirit, Indianapolis, Dec. 11. Aunt of several.

KISSINGER, Debra K., 58, Our Lady of Lourdes, Indianapolis, Dec. 17. Wife of Thomas Kissinger. Mother of Kelly Kissinger and Kristi LeBeau. Daughter of Joyce Garzolini.

KLEIN, Ethel (Deweese), 92, St. Mary, New Albany, Dec. 14. Mother of Carolyn Blunk, Shirley Stiller and Leo Klein. Sister of Harvey Borgman. Grandmother of 15. Great-grandmother of 22. Great-great-grandmother of six.

KNECHT, Margaret R., 86, St. Peter, Franklin County, Dec. 2. Mother of Bertie Bauman, Betty Dunbar, Cindy Ross, Marilyn Weller, Connie Wintz, Butch, Gary and Mark Knecht. Sister of Nettie Bulach. Grandmother of 21. Great-grandmother of 38.

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

NIESSE, Vincent P., 80, Prince of Peace, Madison, Dec. 13. Father of Mary Anderson, Marlene and Dennis Niesse. Brother of Ida Rowlett and Richard Niesse. Grandfather of six. Great-grandfather of one.

PADGETT, Louis J., 58, St. Vincent de Paul, Bedford, Dec. 10. Husband of Ruth Padgett. Father of Elizabeth

Craig, Margaret Jackey and Joseph Padgett. Grandfather of two.

PARSHALL, Norman E., 81, St. Luke, Indianapolis, Dec. 10. Husband of Catherine Parshall. Father of Patricia Eddleman, Margaret Green, Nancy Wehl and Steven Parshall.

PEÑA, Ignacio Rodriguez, 71, St. Anthony, Indianapolis, Dec. 15. Husband of Linda Sue Peña. Father of Irene Bays, Rachel Gamez, Maria Weddle, Venessa, Gabriel and Macario Salazar, Rosie and Guadalupe Trevino, Martha, Topacip, Daniel, Faustino, Fernando,

Ignacio Jr., Jorge and Raymond Peña. Brother of Paula Flores, Santos Perez, Rosa Ruiz, Josephine Salazar, Maria Trevino, Chris and Jose Peña.

PIERCE, Louise Marian, 75, Holy Spirit, Indianapolis, Dec. 4. Wife of Arthur Pierce. Mother of Mary Franklin and David Pearson.

PIERCY, Catherine, 74, Holy Spirit, Indianapolis, Nov. 26. Mother of Kristine Clark, Lisa Hawley, Michelle Thompson, Ralph and R. Mark Piercy. Sister of Eileen Priest, Anna Roberts and Victor Vaughn. Grandmother of 11. †

Providence Sister Claretta Burbine taught grade school for 56 years

Providence Sister Claretta Burbine died on Dec. 4 at Mother 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 grade schools staffed by the Sisters of

Providence in Indiana, Illinois, North Carolina, Maryland, New Hampshire and Massachusetts.

In the archdiocese, Sister Claretta taught at the former St. Benedict School in Terre Haute in 1932 and the former St. Joseph School in Terre Haute from 1936-39.

She also taught at St. Joan of Arc School in Indianapolis from 1939-44 and Holy Cross School in Indianapolis from 1954-56.

At Saint Mary-of-the-Woods, Sister Claretta also served as an infirmarian 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, St. Mary-of-the-Woods, IN 47876. †



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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 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.

During the past two years, 18 of her religious poems were published in the diocesan newspaper, including tributes to Pope John Paul II, Pope Benedict XVI and St. Theodora Guérin.

She also contributed a four-part reflection on the mysteries of the rosary as well as a meditation on the Stations of the Cross published with a photo essay of the ornate stations at historic Sacred Heart of Jesus Church in Indianapolis.

Writing poetry is a devout expression of her faith for the mother of seven children, who still leads a busy life that includes trips to other states to visit her sons and daughters.

As a grandfather clock chimes the hours in her small apartment just down the hill from Saint Meinrad Archabbey, Colgan sits at her dining room table and takes pen in hand to craft poignant expressions of life and faith inspired by Scripture, saints and daily events.

"I write for the person in the pew," she said on Jan. 2. "I get a thought and I've got to chew on it. ... I just keep scratching out and putting in and saving a line. ... It helps me converse with the Lord. Doing what you like to do just makes the road [of life] so interesting to me."

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. ..."

As Pope John Paul II lay dying at the Vatican on April 2, 2005, people stood in prayerful silence at St. Peter's Square.

Colgan offered her thanks to the Holy Father with these words, "Two windows washed / By pilgrim tears / Formed, drop by drop, / Throughout the years / By longing hearts / That time endears."

And when the College of Cardinals elected German Cardinal Joseph Ratzinger as the 265th pope on April 19, 2005, Colgan captured the historic moment in a three-stanza poem titled "Habemus Papam!"

Her papal tribute reads, in part, "Fling wide the doors of centuries, / Let voices hail the chosen son, / The shoes of Peter

filled anew, / As past and present merge as one. / ... O sixteenth Benedict, find strength / From namesakes sleeping now in peace. / With Benediction from your hand / May harmony and love increase."

After 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."

As the Church prepared for 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."

Benedictine Father 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.

"I think the thing I find startling about her writing is that it is simple words and simple concepts that are very profound," Father Prior Tobias explained. "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."

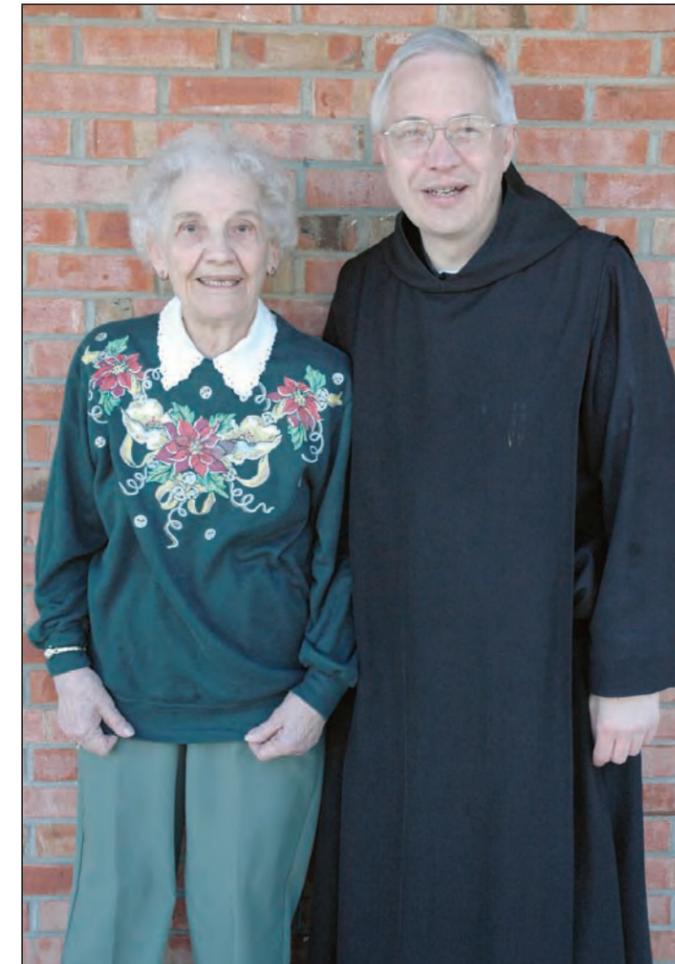
He said his mother "contemplated the blank tableau" for many years while raising seven children with his late father, Thaddeus Colgan, who died in 2001.

Dorothy Gstettenbauer Colgan grew up in Rock Island, Ill., on the east bank of the Mississippi River. Her maternal grandmother's maiden name was "La Plume," which is French for "the pen," and her German father loved to rhyme words. She believes that she inherited their creative talent.

Colgan has always loved to write poetry, and was able to focus more on her gift of imagery during her retirement years in a house built on the hill in St. Meinrad that she named "Mount Rush No More" and now in her apartment.

Much of her 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. I think that's where you can find a lot of poems, just looking beyond the miracles." †



Above, St. Meinrad parishioner Dorothy 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.'"

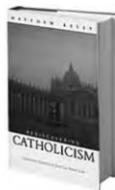
Left, Dorothy Colgan poses for a photograph with one of her sons, Benedictine Father Tobias Colgan, prior of Saint Meinrad Archabbey, on Jan. 2 outside her apartment in St. Meinrad.

See "My Journey to God," page 25, and www.criteriononline.com.



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