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Woven into the heart

Woman's love and parish's help create a home for four children

By John Shaughnessy

As she drove from Indianapolis to Chicago in the ice and the snow, Janice Knox believed in her heart that she had been called by God to save the lives of the four young boys.

Hours earlier, Knox had received a phone call from her niece, begging her to come to Chicago because she needed someone to give a home to her four sons who then ranged in age from 8 years to 18 months. It will just be for a while, the niece insisted, just long enough so she could find a job and another place to live.

Knox had heard the story before and this time she was convinced that her niece wouldn't change, that she would have to be the one to shape the lives and the futures of the four children.

As she drove to Chicago, Knox thought about how she was single, 50 years old and still suffering from three herniated disks in her neck—from an accident in the U.S. Army that eventually led to her medical discharge. She also thought about how her disability check wasn't enough to take care of four growing boys, too.

Yet as the doubts crept into her mind, she also remembered the advice she had been given by her favorite

aunt, a woman who repeatedly had told her through the years, "When God asks you to do something, just do it and he'll see you through it."

So as she neared Chicago, Knox told God, "I don't have any idea what I'm doing. I need you to open every door possible."

Six years have passed since Knox made that prayer. Since that trip to Chicago, she and the four boys have

'What's been put on her plate has been tremendous, but she's doing a wonderful job. With her military background, she really knows how to handle the boys. The good Lord knew who to put them with so they would be raised correctly.'

—Dee Morley



When Janice Knox adopted her niece's four sons in 2004, the boys asked to have their picture taken with the commissioner who approved the adoption. From left, Elijah, Tuskany, Janice, Israel and Jonathan share their celebration with Mark Battise, a commissioner for the Marion County Superior Court 8 Probate Division.

been on a journey that she believes shows the power of God's love.

It's also a journey that shows the difference that the love of one person and a supporting community can make.

'Work a miracle like you always do'

Knox likes to talk about the "miracles" that started to happen after she brought Elijah, Jonathan, Tuskany and Israel to Indianapolis in 2001.

At the time, Knox had volunteered at the Cathedral

Kitchen, a ministry of SS. Peter and Paul Cathedral in Indianapolis, helping cook and serve food to the poor and the homeless. When she explained to staff members why she couldn't volunteer any longer, their response overwhelmed her.

"They rounded up a lot of people to help me," recalls Knox, a member of SS. Peter and Paul Cathedral Parish in Indianapolis. "They brought food, high chairs and toys for the boys. They came out of the

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People person: Vatican's No. 2 man keeps high public profile

VATICAN CITY (CNS)—Listening to an early morning talk show on the radio one recent morning, Cardinal Tarcisio Bertone grew annoyed as callers complained about the Vatican's "silence" on soccer violence.

So the Vatican's secretary of state picked up the phone and soon found himself on the air, giving listeners an earful.

Cardinal Bertone pointed out that Pope Benedict XVI, the Vatican newspaper and the cardinal himself had all condemned the recent killing of a policeman at a soccer match—and said if people didn't know that, they weren't paying attention.

He added that it was a huge mistake to suggest, as some listeners had done, that the pope was somehow detached from the concerns of average people.

"This is just typical boorish ignorance," he said.

Historically, a Vatican secretary of state communicates in discreet, closed-door conversations and not via talk radio. But five months into his new job, Cardinal Bertone already has signaled that he's going to be different.

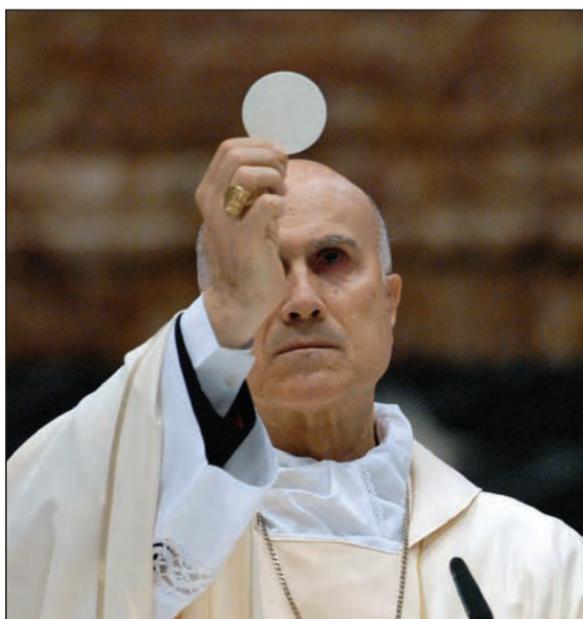
Instead of spending all day behind the scenes, dealing with foreign affairs and the administrative problems of the universal Church, Cardinal Bertone frequently goes outside the Vatican walls to give speeches, celebrate Mass or join in a debate.

That's a contrast with his diplomatically trained predecessor, Cardinal Angelo Sodano.

"I think we're seeing a different style. Cardinal Sodano was an office person, at his desk from 7 in the morning until midnight, and he'd get his energy from that," said one Vatican source.

"Cardinal Bertone is more of a people person, an extrovert, and he needs the energy that comes from being in circulation," the Vatican source said.

The media has warmed to the cardinal's personality and given him ample ink



Italian Cardinal Tarcisio Bertone, Vatican secretary of state, celebrates Mass for military bishops at St. Peter's Basilica at the Vatican last October.

and airtime. As a result, the 72-year-old Salesian is building a reputation as a kind of populist pastor willing to speak his

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LOVE

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woodwork with books and school supplies.”

Then there was the first Christmas for the boys in her home.

“I had nothing left after I paid all the bills,” she says. “I had given my tree away five years earlier to someone. I just asked God, ‘Work a miracle like you always do.’ Two days before Christmas, I had two trees and ornaments. Come Christmas morning, these guys had more clothes, toys, shoes and gifts than you can imagine.”

Yet amid the “miracles” came the struggle.

The boys’ mother still hadn’t turned around her life, Knox says. Even worse, her visits to see the boys and her quick departures took an emotional toll on them. After a while, the mother’s visits became less frequent. As the children’s guardian, Knox initially tried to protect them. Then she sought to adopt them, starting in 2002.

Knox asked Father Rick Ginther to be a character witness for her at the adoption hearings.

“She’s a remarkable woman,” says Father Ginther, who was the pastor of SS. Peter and Paul Cathedral Parish at the time of the adoption hearings. “I met her a year after I arrived at the cathedral in 1993. Single, with a military background, she had an intense faith in the Lord, and she wanted

to revive her Catholicism. She had a very strong relationship with God.”

Still, Father Ginther wasn’t sure what would happen when Knox told him she was taking temporary care of the four boys in 2001.

“I didn’t know how it was going to work out. The youngest boy was in diapers,” says Father Ginther, who is now the pastor of St. Patrick and St. Margaret Mary parishes in Terre Haute. “But she brought that intensity and that sense of mission—and she did it.

“It wasn’t her intention to adopt them. She just wanted to take care of them while their mother got her situation together. But the mother didn’t. Those kids just wanted some sense of love and structure in their lives. That’s what she gave them. I said we’d help however we can. The whole parish just adopted the whole situation. I’m very proud of the people of that parish.”

The adoptions became official in the summer of 2004.

“All of them also got their names changed so they all have the last name of Knox,” says Knox, who served in the



Shortly after Janice Knox brought them to her Indianapolis home in 2001, Elijah, left, Jonathan, Tuskany and Israel were all smiles as they celebrated Tuskany’s birthday.

U.S. Army from 1977 to 1992 and spent five more years in the Army Reserves.

She has given her adopted children more than a name, say those who have watched her make a home for the boys.

Woven into their hearts

“What’s been put on her plate has been tremendous, but she’s doing a wonderful job,” says Dee Morley, a Cathedral Kitchen volunteer who is one of several people who give birthday and Christmas presents to the boys. “With her military background, she really knows how to handle the boys. The good Lord knew who to put them with so they would be raised correctly.”

Mary Rita Babbitt shakes her head in wonder at the life Knox has given the boys.

“To think she’s a single girl and all she’s done,” says Babbitt, a member of SS. Peter and Paul Cathedral Parish. “She keeps them busy, and she’s a real role model. She got them baptized. She got them confirmed. She does all the right things.”

No one knows that better than the four boys: Elijah, now 14, Jonathan, 11, Tuskany, 8, and Israel, 7.

“She’s a great person,” Elijah says. “She brought us into her home, and she adopted us. She helps us with our homework when we need help. She provides a

lot for us, and she protects us. If it wasn’t for her, we wouldn’t have a home.”

Knox deeply appreciates such comments, but she prefers to put the focus on people who have made opportunities available for her children, including a friend who provided music lessons for the boys and a couple who gave the boys dance lessons.

She also talks about the people who fixed the roof of her small house and the people who mail her letters with money to help pay some bills.

“It’s all the miracles that have happened for us,” she says. “I know it’s called divine intervention. I thank God every day for it.”

She makes her contributions, too.

“I’ve always heard that God helps those who help themselves,” she says. “About five years ago, I got an embroidery machine, and I’d put designs and the names of the boys on their shirts. It’s evolved into a little business for me. The name of my company is Four Sons Embroidery.”

Their names are woven into her business. Her love is woven into their lives.

“People think I’m an awfully brave person, but I don’t look at it that way,” Knox says. “I just feel I’m one of God’s servants doing what he asks me to do. And I do it fearlessly.” †

Lenten disciplines include fasting, almsgiving, prayer

Abstinence from meat is to be observed by all Catholics 14 years and older on Ash Wednesday and on all Fridays of Lent. Ash Wednesday is Feb. 21.

Fasting is to be observed on Ash Wednesday by all Catholics who are 18 years of age but not yet 59. Those who are bound by this may take only one full meal. Two smaller meals are permitted if necessary to maintain strength according

to one’s needs, but eating solid foods between meals is not permitted.

The special Paschal fast and abstinence are prescribed for Good Friday and encouraged for Holy Saturday.

By the threefold discipline of fasting, almsgiving and prayer, the Church keeps Lent from Ash Wednesday until the evening of Holy Thursday, which is April 5. †

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Official Appointments

Rev. John P. McCaslin, administrator of St. Anthony Parish in Indianapolis, appointed pastor of St. Anthony Parish while continuing as administrator of Holy Trinity Parish in Indianapolis, effective immediately.

Rev. Joseph R. Kern reappointed dean of the Terre Haute Deanery for a three-year term, effective Feb. 18, 2007.

Rev. Oscar Humberto Anguiano Mendoza from the Archdiocese of

Guadalajara, Mexico, to Hispanic Ministry at Holy Spirit Parish in Indianapolis and St. Lawrence Parish in Indianapolis, with residence at Holy Spirit Parish, late announcement effective Oct. 19, 2006.

Rev. Juan José Valdéz Gomez from the Archdiocese of Guadalajara, Mexico, to associate pastor of St. Mary Parish in Indianapolis, late announcement effective Oct. 19, 2006.

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

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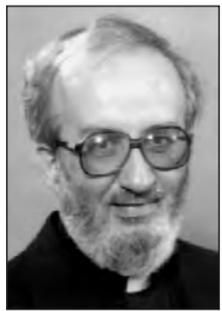
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Father John O'Brien loved Mass, making wooden crosses

By Mary Ann Wyand

Father John P. O'Brien, who retired as pastor of St. Bridget of Ireland Parish in



Fr. John P. O'Brien

Liberty last November due to ill health, died on Feb. 6 at his residence in Connersville. He was 69.

The Mass of Christian Burial was celebrated by Archbishop Daniel M. Buechlein on Feb. 10 at St. Gabriel

Church in Connersville. Burial followed at Dale Cemetery in Connersville.

Father Gerald Kirkhoff, archdiocesan vicar for Advocacy for Priests, pastor of St. Pius X Parish in Indianapolis and dean of the Indianapolis North Deanery, was the homilist.

Msgr. Joseph F. Schaedel, vicar general, remembered Father O'Brien as "welcoming and friendly," and "proud of the fact that he, too, had attended Saint Meinrad Seminary and was a classmate of our archbishop."

Father J. Joseph McNally, a retired diocesan priest and longtime friend, remembered Father O'Brien as a dedicated priest who loved celebrating Mass, always helped his younger brother, Timothy, and enjoyed making wooden crosses.

"I've known John since 1953 when he went to the seminary out of the eighth grade," Father McNally said. "His dad died when he was in about the sixth grade ... and he lived at St. Vincent Orphanage in Vincennes, Ind., for two years. ... He knew when he was 12 years old that he wanted to

be a priest, and he kept that dedication all these years."

Father O'Brien was very intelligent, Father McNally said, and was an avid reader.

"One of his favorite things [to reflect on] was 'What would Jesus do?'" Father McNally said. "He was an excellent confessor, very compassionate and empathetic. It would always be 'What would Jesus do?' I really do believe that he lived that. He was a good priest. ... He prepared homilies very well."

Father O'Brien was "way ahead of his time in some ways," Father McNally said. "Twenty-five years ago, he was on the first committee to study the ... diaconate ... and he did a whole lot of research. He had documents from all over the United States."

After undergoing eye surgery last February, Father O'Brien fell and sustained serious head injuries that required surgery about six months ago.

"Since last February, he hadn't really been the same," Father McNally said. "His speech was impaired. His vision was impaired. ... He was granted early retirement for health reasons after being at Liberty for about 11 years."

Father O'Brien never complained throughout his illness, Father McNally said, even though "he had some really rough ... times."

His father came from Ireland and he was proud of his Irish heritage, Father McNally said. He was such a devoted fan of University of Notre Dame sports that he collected about 20 "Fighting Irish" caps.

"Father O'Brien enjoyed making crosses," Father McNally said. "That was his hobby. He loved woodworking. [After his death], I must have found 100 wooden crosses. He usually designed them

himself."

John Patrick O'Brien was born on Sept. 2, 1937, in Indianapolis to Timothy John and Margaret (Doherty) O'Brien. He grew up in St. Joseph Parish, formerly located on the near east side of the city, and attended Holy Cross School then completed his grade school education at St. Vincent Orphanage.

He attended the former Saint Meinrad High School, the former Saint Meinrad College—where he earned a Bachelor of Science degree in Biology—and Saint Meinrad School of Theology.

He was ordained to the priesthood by the late Archbishop Paul C. Schulte on May 3, 1964, at Saint Meinrad Archabbey Church.

Father O'Brien celebrated his first Mass at Holy Cross Church in Indianapolis on May 10, 1964. He began his first assignment as associate pastor pro-tem of the former Assumption Parish in Indianapolis on May 20, 1964.

He was named associate pastor of St. Mary Parish in Greensburg on Aug. 25, 1964. On Nov. 11, 1965, he was appointed associate pastor of Sacred Heart Parish in Clinton and also served as an instructor at the former Schulte High School in Terre Haute.

On May 16, 1966, Father O'Brien was named associate pastor of St. Mary Parish in New Albany. He served there until June 1, 1968, when he was appointed associate pastor of St. Patrick Parish in Terre Haute. He also served as director of the Catholic Youth Organization in the Terre Haute Deanery.

On July 5, 1973, Father O'Brien was named pastor of the former Assumption Parish in Indianapolis.

Four years later, on Nov. 30, 1977, he was appointed pastor of St. Bernadette

Parish in Indianapolis.

His next assignment, on July 6, 1983, was as administrator of St. Joseph Parish in St. Leon and St. Martin Parish in Yorkville, with residence in Yorkville. On April 1, 1984, he was named pastor of St. Leon and St. Martin parishes.

On July 2, 1986, he was granted an approved leave of absence while residing at St. Mark the Evangelist Parish in Indianapolis.

Father O'Brien was named senior priest in service at St. Matthew Parish in Indianapolis on July 8, 1987.

Two years later, he was appointed pastor of St. Rose of Lima Parish in Franklin on July 5, 1989. On Nov. 19, 1991, he resigned his pastorate at St. Rose of Lima Parish and resided at St. Matthew Parish in Indianapolis.

On Nov. 6, 1992, he was granted permission to serve as the Catholic chaplain for St. John's Health Care Corporation in Anderson, Ind., for a year.

In 1994, Father O'Brien resided at St. Agnes Parish in Nashville.

On Nov. 11, 1994, he was named associate pastor of St. Gabriel Parish in Connersville then was appointed administrator of the parish from July 5, 1994, until Aug. 10, 1995.

Father O'Brien was named administrator of St. Bridget of Ireland Parish in Liberty on Jan. 1, 1996, and pastor on June 17, 1997, then reappointed pastor on Jan. 1, 2002.

He was granted permission for early retirement for health reasons on Nov. 29, 2006.

He was preceded in death by his parents and a brother, Timothy O'Brien.

Memorial gifts may be made to the Knights of Columbus Scholarship Fund. †

Vatican statistics confirm growth of Church in Asia, Africa

VATICAN CITY (CNS)—The latest Vatican statistics confirm that the Church's population and ministerial workforce are continuing to shift to developing countries, especially those in Africa and Asia.

Figures released on Feb. 12 showed that the overall number of Catholics increased to nearly 1.12 billion at the end of 2005, an increase of 1.5 percent from the previous year.

The Catholic growth rate was slightly higher than the rate of overall population increase, which was 1.2 percent. Catholics now represent 17.2 percent of the global population, the Vatican said.

The statistics were released in connection with the presentation of the 2007 edition of the Vatican yearbook, known as the *Annuario Pontificio*, which catalogs the Church's presence in each diocese.

The Church's population grew fastest in Africa, where the number of Catholics increased 3.1 percent in 2005, about half a percentage point higher than the overall

population growth rate on the continent.

In Asia, the number of Catholics was up 2.7 percent, and in the Americas was up 1.2 percent. In Europe, there was a very slight increase in the number of Catholics, the Vatican said.

Similar geographical differences were reflected in the number of priests and seminarians.

The number of Catholic priests around the world was 406,411 at the end of 2005. That was an increase of 520, or about 0.1 percent, over the previous year.

Broken down by continent, the increase was 3.8 percent in Asia and 3.6 percent in Africa. Europe and the Americas showed a decrease of about half a percentage point in the number of priests, while the number dropped 1.8 percent in Oceania.

The global distribution of priests continued to swing slowly toward Africa and Asia, which at the end of 2005 had 20.3 percent of the world's priests; in 1985, that number was about 11 percent.

Europe continued to lose priests and was home to 48.8 percent of the world total; in 1985, Europe had 58 percent of the world's priests.

The distribution numbers were relatively unchanged for the Americas, which has about 30 percent of the total number of priests, and for Oceania, which has about 1 percent of the total.

Regarding seminarians, the Vatican said that globally the number increased 1.2 percent in 2005, from 113,044 to 114,439. Africa led the way with an increase of 3.46 percent, followed by Asia with 2.9 percent.

The Americas had an increase in seminarians of 0.6 percent, while Oceania remained virtually unchanged. In Europe, the number of seminarians dropped 1.9 percent.

For every 100 seminarians in the world at the end of 2005, 32 were from the Americas, 26 were Asian, 21 African, 20 European and one from Oceania, the Vatican said. †



A Kenyan man prays after receiving Communion. Vatican-released statistics show the Church in Africa grew by 3.1 percent in 2005.

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Editorial



Pope Benedict XVI blesses young pilgrims at the end of Mass on St. Peter's Basilica on Jan. 1. The pontiff marked World Peace Day by quoting from his peace day message in his homily. He said every Christian has a special duty as a peacemaker.

Peace is a gift we must work for

In his 2007 World Day of Peace message, Pope Benedict XVI clearly follows the peace-making path established by his predecessors (including Benedict XV, who sought to end the First World War).

Citing support from sources as diverse as St. Augustine, St. Francis of Assisi, the Second Vatican Council, Pope John Paul II and Mahatma Gandhi, the Holy Father makes the case that peace is a gift we must work for.

"If it is true that peace between individuals and peoples—the ability to live together and to build relationships of justice and solidarity—calls for unflinching commitment on our part, it is also true, and indeed more so, that peace is a gift from God," the Holy Father said.

Peace is a gift from God, the pope teaches, because it is rooted in the wonder of creation and the gift of life itself. Peace springs from the sacredness and dignity of human life. It is one of the inalienable rights given to us by God. It is also one of the sacred duties given by the Creator to the human persons he has named as stewards of all his gifts—material and spiritual.

Pope Benedict says that peace is "a task demanding of everyone a personal response consistent with God's plan."

The rulers of individual nations and leaders in the international community are entrusted with special responsibilities for safeguarding and defending peace on Earth.

But every human person has an important role to play in the search for peace. According to the Holy Father, "all peoples—within their respective cultures—can draw near to the greatest mystery, which is the mystery of God."

All who wish to be peacemakers must, first of all, work to achieve "a dialogue between the followers of different religions and between believers and nonbelievers," which the pope says is the "great point of convergence" and the "fundamental

presupposition for authentic peace."

Pope Benedict insists: *War is never the answer. War in God's name is never acceptable!* Peace is a gift from God that we must accept gratefully, nourish responsibly and share generously.

We are called to be stewards of peace and builders of a humane and just international community. This is the vision of God's kingdom that we are challenged in a profound way to spread among all the peoples, nations and cultures of the Earth. It is the "great point of convergence" that the Holy Father says draws together all people of good will.

The challenge that is posed by Benedict XVI in his 2007 World Day of Peace message embraces everyone—individuals and nations, believers and nonbelievers alike.

"War always represents a failure for the international community and a grave loss for humanity," the pope says. "When despite every effort, war does break out, at least the essential principles of humanity and the basic values of all civil coexistence must be safeguarded; norms of conduct must be established that limit the damage as far as possible and help to alleviate the suffering of civilians and of all the victims of conflicts."

Quoting St. Augustine, the Holy Father says, "God created us without our aid; but he did not choose to save us without our aid."

We are all responsible for taking care of and sharing the gift of peace. Let's pray for peace—in our homes, our local communities, our nation and all regions of our world.

Let us work for justice and solidarity everywhere and for everyone. Let us thank God for the gift of his peace.

And let us never forget that this is a gift we must work for tirelessly as stewards of all God's creation.

— Dan Conway

Be Our Guest/Bob Zyskowski

Let's give up something different this Lent



So, you're looking for something to "give up" for Lent again, are you? Here are a few ideas to take us beyond giving up candy or desserts. Ash Wednesday this year is Feb. 21.

- Let's give up looking for a pat on the back. This Lent, let's do at least one thing each day for someone who will never be able to repay us. When we get good at that, we can try doing something each day for someone who will never even be able to thank us.

- Let's give up trying to be comfortable all the time. Instead of seeking comfort, let's find something to be enthusiastic about and put God's gifts—our brains, our talents, our resources—to work on behalf of that activity, organization or program.

- Let's give up trying to one-up others. There's a Hindu proverb that goes like this: "There is nothing noble in being superior to some other person. True nobility comes from being superior to your previous self." Let's find something we can improve about us.

- Let's give up taking care of No. 1. Instead of thinking about how everything and anything impacts us, let's worry first about how others are going to be affected—by proposed new laws, by policies, by trends, by economic shifts—by our own actions and behavior.

- Let's give up being practical. Instead, let's be kind. Blessed Teresa of Calcutta once said, "Kind words can be short, but their echoes are endless."

- Let's give up being in a hurry. Let's

show patience—start in a store checkout lane and extend it to every situation within our families and workplaces. Waiting in line, waiting on hold on the phone, waiting at a traffic light are all good times to say some extra prayers, to start a conversation with God, to listen to what the Lord has to say to us.

- Let's not curse. We can vent in our minds if that'll help get over a bit of anger, but keep it internal. Let's not give voice to our anger, but instead give ourselves time to think of something constructive to say.

- Let's not pile on. When someone is being taken to task, rather than joining in hitting an easy target let's think about how we might help solve the problem we face.

- Let's not talk about people we have issues with. Let's talk with them. Beats stewing and conjuring up questionable reasons for whatever it is that is troubling us.

- Let's not argue over small things. Let's save our passion and our energy for things that really matter. And let's argue about those things until others understand why we are so passionate.

- Let's not be bitter. Rather than holding onto hurts, let's decide to have a forgiving spirit. Think of being bitter like taking poison and expecting someone else to die. When we're bitter, we only hurt ourselves.

- Let's not be crabby. Let's be able to remember Lent 2007 as the time when people started noticing what a great, upbeat, pleasant attitude we seem to have every day of our lives.

(Bob Zyskowski is associate publisher of *The Catholic Spirit*, newspaper of the Archdiocese of St. Paul and Minneapolis.) †

Letters to the Editor

We must follow Christ's example where poverty is concerned

I'm confused as to why *The Criterion* would publish such an embittered letter to the editor in the Feb. 9 issue that completely misrepresents the state of poverty in our country, implies that the poor are their own worst enemies and, as a result, apparently exempts those who are not poor from embracing the preferential love for the poor that Church doctrine requires.

The letter writer is certainly uninformed of the brutal, grinding poverty that existed in this country—that utterly degraded the value of the poor's life here—prior to the implementation of the Great Society programs he criticizes as being failures. These programs are far from perfect and are probably outdated, but there's no denying that poverty is now qualitatively and quantitatively much different in our country because of them.

The letter writer might also want to consider that, according to the U.S. Census Bureau, fewer than one-third of the poor in this country are unemployed adults. More than 40 percent of these shiftless masses—who, according to the letter writer, are actually children under the age of 18 or adults over the age of 65, those who are either unable to work or find that, after a lifetime of work, their pensions and Social Security checks are unable to afford them the minimum means for a dignified and secure life.

Perhaps the greatest insult is left for the 9.3 million working adults who also find themselves in conditions of poverty despite their best efforts.

The letter writer also seems to have forgotten that Christ himself was born into a poor family, among those who, by the letter writer's definition, are unable to practice the virtues of chastity, temperance and diligence. That's quite an unfamiliar image of the Holy Family.

The letter writer seems to have further

forgotten that Christ spent a large part of his life ministering to the poor and, through his Beatitudes, gave us an eloquent and undeniable charge to continue that ministry.

The Church cares about poverty not so much because of their material want, but because it recognizes that those material wants can act as obstacles to hearing and accepting Christ's message of salvation.

According to Church teaching on social justice, when we attend to the needs of those in want, we're actually giving them what is theirs, not ours, so that, more than performing works of mercy, we are really paying a debt of justice.

Christ's poverty, his ministry to the poor, the Beatitudes, the history of the Church's service to the poor and its teachings on social justice, the corporal acts of mercy and preferential love for the poor all compel us to do more than simply blame the poor for their own situation.

The doctrine of personal responsibility that underlies the letter writer's views is at best a half-truth and is, therefore, a false doctrine.

As much as Church teaching admonishes the poor to take responsibility for their own lives, and as much as public policy should encourage that sense of responsibility, the mandate that Christ gave us to support the poor is not conditional on whether they actually do.

Frank Z. Riely, Jr., New Albany

Reader is happy to see bishops do not support illegal immigration

After reading the Feb. 2 issue of *The Criterion*, I decided to comment regarding the letter to the editor that addressed immigration.

I appreciated the editor's note regarding illegal immigration. It is very comforting to know that Indiana's bishops do not support illegal immigration.

This is the most sensible statement in the article.

Dorothy Sisson, Brownsburg

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Grace of Lenten practices can lead us to surrender to God

It is hard to believe that Ash Wednesday and Lent are at our doorstep.

It is time to start thinking about how we might open our hearts for the special graces of those 40 days.

We might begin with a meditation on the meaning of Ash Wednesday. I am always edified by the numbers of folks who are instinctively drawn to that rather austere day in the calendar year.

One could say that everything about the liturgy of Ash Wednesday comes into focus around one theme: Remember who you are.

And that admonition suggests some questions. Where did I come from? Where do I want to go? Who am I living for? What am I living for? Is God in the picture? Does some other idol, some other god preoccupy and drive my heart?

Perhaps to keep us honest, the Church confronts us with gritty ashes to help us remember that in the end, our bodies, and much of what we spend ourselves for, will come to that—ashes. Especially when we are younger, we may be a bit incredulous, a bit unimpressed by this reminder, yet we can't dismiss the truth of ashes. The liturgy reminds us that we are dust and unto dust we shall return.

There is another meaning we can ascribe to the use of ashes. It begins with their origin: The ashes used to sign us are created by burning the leftover palms from

last Palm Sunday. Those palms symbolize the empty glory given to our Lord Jesus Christ upon his entry into Jerusalem when just days later he would be crucified outside the city.

But we don't stop there. The symbolic signing with ashes is a timely reminder that there is much more to this life and the next than meets the eye. It is only if we are living only for self, for "me first," that everything turns to ashes.

Someone once said self-preoccupation is an animal instinct. The fullness of our humanity is developed in the adventure of self-surrender, not self-preoccupation. Jesus challenges us to live, that is, to give our life for others.

Over and over again, Christ's teachings in the Gospels remind us that there is so much more we can be and do. Pursuit of self turns to ashes. Christ's life of love leads to freedom and peace both now and in that kingdom where every tear shall be wiped away.

But who doesn't sin? Who doesn't fail in the challenge to move beyond self-will and self-preoccupation? And so, in the holy season of Lent, we are called to repent for our sins, to do penance and be reconciled. We are called once more to a conversion of heart and to return to the Gospel.

Based on wisdom of the ages, the Church calls us to do something special to help us turn away from sin and return to the Gospel way of life. Prayer, fasting and

almsgiving are the ways of purification.

I encourage all of us to pray a little more, to do some voluntary fasting and to do some extra good deeds. I encourage us to offer our Lenten good works for vocations for the priesthood and consecrated religious life in our archdiocese.

I also recommend another special practice. I find it meaningful to offer the daily prayer, fasting and good works as an unspoken gift for a particular person on that day. It seems to me that it makes something even more creative of the practices of Lent.

Patient time spent in prayer, the ache of fasting and the trouble of doing extra good works might also help us become more compassionate with the poor, the oppressed and those who suffer great pain without choice. The penance of Lent can lead us to stand with our suffering sisters and brothers.

More importantly, prayer and fasting can lead us to hunger for the Bread of Life. These 40 days provide an opportunity to attend Mass more frequently. I guarantee that an occasional quiet half-hour or hour

before the Blessed Sacrament will bring fruitful blessings.

Most especially, I encourage us to pray with a simple and central question: Do I take God seriously in my life? Do I really believe God makes a difference in my life? Does it show in the way I live?

Ashes are not magic. They are a reminder of what counts in life and in death. In that sense, they can help lead us to God. The grace of Lenten practices can lead us to surrender to God: the key to interior peace and freedom.

Let's pray for that grace. By our prayer, fasting and good deeds, let's open our hearts to receive the grace of surrender. †

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 February

Young Adults: That they may realize the importance of their presence in our parishes and have the generosity and courage to consider service in the Church, especially as priests and religious.

La gracia de las prácticas de la Cuaresma nos puede llevar a entregarnos a Dios

Resulta difícil creer que el Miércoles de Ceniza y la Cuaresma estén ya tocando a nuestra puerta.

Es momento de comenzar a pensar sobre cómo podríamos abrir nuestros corazones a las gracias especiales durante esos 40 días.

Quizás debamos comenzar con una meditación sobre el significado del Miércoles de Ceniza. Siempre me motiva la cantidad de personas que se sienten instintivamente atraídas a ese día bastante austero del calendario.

Podríamos decir que toda la liturgia del Miércoles de Ceniza se centra en un solo tema: Recordar quiénes somos.

Y esa admonición sugiere algunas preguntas. ¿De dónde vengo? ¿Hacia dónde quiero ir? ¿Para quién vivo? ¿Para qué vivo? ¿Está Dios en mis planes? ¿Acaso algún otro ídolo, algún otro dios ocupa y guía mi corazón?

Quizás en aras de la sinceridad, la Iglesia nos confronta con las ásperas cenizas para ayudarnos a recordar que, al final, nuestros cuerpos y mucho de lo que hacemos en vida se tornará en eso: cenizas. Especialmente de jóvenes somos un poco más incrédulos, poco impresionables por este recordatorio y sin embargo no podemos obviar la verdad de las cenizas. La liturgia nos recuerda que somos polvo y en polvo nos convertiremos.

Hay otro significado que le podemos atribuir al uso de las cenizas. Comienza con su origen: Las cenizas que se utilizan para marcarnos se forman a partir de la quema de las palmas que quedaron del último Domingo de Ramos. Esas palmas simbolizan la gloria vana otorgada a nuestro Señor Jesucristo a su entrada a

Jerusalén, cuando tan solo unos días después se le crucificaría en las afueras de la ciudad.

Pero no nos detengamos allí. La marca simbólica de las cenizas es un recordatorio oportuno de que existe mucho más que esta vida y la próxima de lo que podemos imaginar. Únicamente si estamos viviendo para nosotros mismos, para el "yo primero" es que todo se vuelve cenizas.

Alguien dijo una vez que la concentración en sí mismo es un instinto animal. La integridad de nuestra humanidad se desarrolla en la aventura de la propia entrega, no en la concentración en el ser. Jesús nos reta a vivir, es decir, a entregarnos a otros.

Una y otra vez las enseñanzas de Cristo en el Evangelio nos recuerdan que hay mucho más que podemos ser y hacer. La búsqueda del propio ser se convierte en cenizas. La vida de amor de Cristo nos conduce a la libertad y a la paz, tanto ahora como en el reino en el que toda lágrima será enjugada.

Pero ¿quién no peca? ¿Quién no fracasa ante el reto de ver más allá de la voluntad propia y la preocupación en el propio ser? Por ello, en la época sagrada de la Cuaresma se nos llama a arrepentirnos de nuestros pecados, a hacer penitencia y reconciliarnos. Se nos llama una vez más a la conversión de corazón y el retorno al Evangelio.

Basándose en la sabiduría antigua, la Iglesia nos llama a hacer algo especial para ayudar a alejarnos del pecado y volver a la vida según el Evangelio. La oración, el ayuno y la limosna son la vía para la purificación.

Los invito a todos a que recemos un poco más, a hacer un poco de ayuno voluntario y a hacer algunas buenas obras adicionales. Los invito a que ofrezcamos nuestras buenas acciones de la Cuaresma por las vocaciones al sacerdocio y la vida consagrada en nuestra arquidiócesis.

También les recomiendo otra práctica especial. Para mí tiene mucho significado ofrecer la oración diaria, el ayuno y las buenas obras como un obsequio tácito a una persona en particular en ese día. Me da la impresión que es una forma creativa de practicar la Cuaresma.

La paciencia del tiempo dedicado a la oración, el padecimiento del ayuno y la complicación de realizar buenas obras adicionales también podrían ayudarnos a volvernos más compasivos con los pobres, los oprimidos y aquellos que sufren un gran dolor sin tener opción. La penitencia de la Cuaresma nos puede llevar a acompañar en el sufrimiento a nuestros hermanos y hermanas.

Y lo que es más importante: la oración y el ayuno pueden llevarnos a sentir hambre por el Pan de la Vida. Estos 40 días nos brindan una oportunidad para asistir a misa con mayor frecuencia. Les garantizo que una media hora o una hora completa de vez en cuando delante del Santo Sacramento traerá provechosas bendiciones.

Muy especialmente los invito a que

recemos con una pregunta central y simple: ¿Acaso tomo seriamente a Dios en mi vida? ¿Verdaderamente creo que Dios marca una diferencia en mi vida? ¿Es esto evidente en mi vida?

Las cenizas no son mágicas. Son un recordatorio de lo que cuenta en la vida y en la muerte. En ese sentido pueden ayudar a conducirnos a Dios. La gracia de las prácticas de la Cuaresma nos puede llevar a entregarnos a Dios: la clave para la paz interior y la libertad.

Recemos por esa gracia. Por medio de nuestra oración, del ayuno y de las buenas obras, abramos nuestros corazones para recibir la gracia de la entrega. †

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

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

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en febrero

Adultos jóvenes: que se den cuenta de la importancia de su presencia en nuestras parroquias y tengan la generosidad y el valor de considerar el ser vicio en la iglesia, especialmente como sacerdotes y religiosos.

Events Calendar

February 16

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m., breakfast and program at Priori Hall, \$10 members, \$15 guests. Information: 317-919-5316 or e-mail Lumen_Dei@sbcglobal.net.

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. **Seminar for cancer patients and their families, "Tired of Thinking or Too Tired to Think: Managing Fatigue and Chemo Brain,"** noon-2 p.m., lunch served, no charge. Information: 317-257-1505.

February 17

St. Christopher Church, 5301 W. 16th St., Indianapolis. **Sixth annual Indianapolis Catholic Men's Conference, "How and To Whom Do I Pray?"** Father Keith Hosey, keynote speaker, 8 a.m.-3:45 p.m., \$35 per person includes lunch. Information: 317-241-6314, ext. 126, or e-mail djb@saintchristopherparish.org.

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.

February 18

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Black History month, Mass**, 10 a.m. Information: 317-632-9349.

Mary, Queen of Peace Parish, 1005 W. Main St., Danville. **Choirs and Cantors Concert**, 6 p.m., free-will offering. Information: 317-271-0775.

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

February 18-20

Holy Family Church, 129 W. Daisy Lane, New Albany.

Parish Mission, "Renewed in the Spirit," Father James Farrell, presenter, 7-8:30 p.m. Information: 812-948-2262.

February 19-March 2

Marian College, Fisher Hall, Art Gallery, 3200 Cold Spring Road, Indianapolis. **Franciscan Center for Global Studies speaker series, "Portraits—Life Unstaged—Photographs by Bill Foley."** Information: 317-955-6213.

February 20

St. Francis Hospital, Inn, 8111 S. Emerson Ave., Indianapolis. **"Heart Matters: What Every Woman Should Know about Heart Disease,"** 6:30 p.m. Registration: 317-782-4422.

February 21

St. Christopher Church, 5301 W. 16th St., Indianapolis. **"Another Look," series for Catholics that have been away or feel alienated from the Church**, 7 p.m. Information: 317-241-6314, ext. 114.

February 22

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.

February 22-24

Marian College, Peine Theatre, 3200 Cold Spring Road, Indianapolis. **Franciscan Center for Global Studies speaker series, "Do Black Patent Leather Shoes Really Reflect Up?"** 8 p.m., \$10 adults, \$5 alumni, students, children and senior citizens. Information: 317-955-6213.

February 23

St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., Indianapolis. **Lenten fish fry**, 4:30-7:30 p.m., \$6.50 adults, \$5.75 seniors, \$3.50 children under 10. Information: 317-357-8352.

St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. **Lenten fish fry**, 5-7:30 p.m., carryout available. Information: 317-291-7014.

St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. Marian College, Department of Theology, **Lenten Scripture series, "St. Paul,"** 7:45-9:15 p.m. Information: 317-291-7014.

February 24

St. Michael the Archangel Parish, Parish Life Center, 3354 W. 30th St., Indianapolis. **Cardinal Ritter High School, Booster Club, social and dinner**, 6:30 p.m., \$20 per person. Information: 317-924-4333, ext. 131, or jroach@cardinalritter.org.

The Atrium, 3143 E. Thompson Road, Indianapolis. **Roncalli High School, Athletic Boosters Club, annual fundraiser**, 7-11 p.m. Information: 317-787-8277, ext. 239.

Easley Winery, 205 N. College Ave., Indianapolis. **Theology on Tap, fourth annual Winter Gala**, 7-10 p.m., \$20 per person. Information: www.indytheologyontap.com.

Dearborn Country Club, State

Road 148, Aurora. **Knights of Columbus Council #2111, ballroom dance, "Dance Like the Stars,"** 7:30-11:30 p.m., \$20 per person. Information: 812-926-4537.

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. **"Saturday Morning at the Dome,"** Sisters of St. Benedict, presenters, 9:30 a.m.-noon. Information: 812-367-2777, 800-880-2777 or kordes@thedome.org.

February 25

Knights of Columbus Hall, 4233 N. German Church Road, Indianapolis. St. Joseph's Knight of Columbus #5290, Ladies' Auxiliary, **baby shower to benefit St. Elizabeth/Coleman Pregnancy and Adoption Services**, 1:30-3:30 p.m. If you cannot attend but wish to contribute, send donations to P.O. Box 26544, Indianapolis, IN 46226.

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

Retreats and Programs

February 16-March 9

Oldenburg Franciscan Center, convent, Oldenburg. **"Pottery and Beyond,"** four sessions, Franciscan Sister Ann Vonder Meulen, presenter, \$140 registration includes materials. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

February 17

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Lectio Divina: Seeking Intimate Communion with God,"** Gwen Goss, presenter, 8 a.m.-4 p.m., \$35 per person. Information: 317-545-7681 or www.archindy.org/fatima.

Oldenburg Franciscan Center, convent, Oldenburg. **"Helping Children through the Grieving Process: For Teachers, Catechists and Parents,"** 10 a.m.-3 p.m., \$25 per person. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

February 17-March 31

Ursuline Campus, 3105 Lexington Road, Louisville, Ky. Ursuline Sisters of Louisville, **"Moment by Moment: An At-Home Retreat,"** every other Saturday. Information: 502-896-3945.

February 18

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.

February 22-March 22

Oldenburg Franciscan Center, convent, Oldenburg. **"Lenten Lecture Series,"** four sessions, Franciscan Sister Barbara Leonhard, presenter,

2-3:30 p.m., \$40 series, \$10 per session. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

February 23

Oldenburg Franciscan Center, convent, Oldenburg. **"Marriage is Messy,"** 10 a.m.-3 p.m., \$25 per person. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

February 23-25

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"What Is God's Dream for You?"** Matthew Kelly, presenter, \$300 per person. Information: 317-545-7681 or www.archindy.org/fatima.

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

VIPs

James McElroy and Elizabeth (Holzer) McElroy, members of Holy



Name of Jesus Parish in Beech Grove, will celebrate their 50th wedding anniversary on Feb. 23.

The couple was married on Feb. 23, 1957, at Sacred Heart of Jesus Church in Indianapolis.

They have four children: Linda Roach, Sharon, Richard and Thomas McElroy. They have six grandchildren. †

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. **"Praying with Scripture: Lectio Divina,"** Benedictine Sister Maria Tasto, presenter. Information: 812-367-2777, 800-880-2777 or kordes@thedome.org.

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Benedictine Peace: Not As the World Gives,"** Benedictine Father Vincent Tobin, presenter. Information: 812-357-6611 or e-mail mzoeller@saintmeinrad.edu.

Ursuline Campus, 3105 Lexington Road, Louisville, Ky. Ursuline Sisters of Louisville, **"Come and See," weekend retreat for Catholic women 18-40 years old.** Information: 502-896-3945.

February 24

Oldenburg Franciscan Center, convent,

Parish to host conference on the Holy Spirit

St. Nicholas Parish in Ripley County will host a conference on the Holy Spirit titled "Let the Fire Fall" at 8 a.m. on March 10 at the Batesville High School auditorium, 1 Bulldog Blvd., in Batesville.

Scheduled presenters include Aggie Neck and Peter Herbeck, leaders in the National Catholic Renewal Ministries.

The registration fee, which includes lunch and dinner, is due by March 1 and costs \$50 per person.

For more information, call 812-623-8007 or e-mail St.NicholasCatholicChurch@yahoo.com. †

Oldenburg. **"You Gotta Have Heart,"** 9:30 a.m.-3 p.m., \$65 per couple includes lunch. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. **"Praying through Lent,"** Benedictine Sister Michelle Mohr, presenter. Information: 812-367-2777, 800-880-2777 or kordes@thedome.org.

February 27-March 1

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. Mid-week retreat, **"Peace, the Benedictine Way,"** Benedictine Father Eric Lies, presenter. Information: 812-357-6611 or e-mail mzoeller@saintmeinrad.edu. †

St. Elizabeth/Coleman to host speaker

St. Elizabeth/Coleman Pregnancy and Adoption Services will host Paula Parker-Sawyer, executive director of the State of Indiana's Office of Faith-based and Community Initiatives, on March 14 at the Allison Mansion on the campus of Marian College, 3200 Cold Spring Road, in Indianapolis.

The event starts with a wine and cheese reception at 6:30 p.m. It is part of St. Elizabeth/Coleman's Women's Forum 2007.

Tickets are \$35 per person. Proceeds benefit St. Elizabeth/Coleman, a Catholic Charities agency.

To reserve tickets or for more information, call 317-787-3412 or e-mail cmcatee@stelizabeths.org. †

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Indianapolis parish to sponsor annual Lenten speaker series

By Sean Gallagher

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., in Indianapolis, will host its seventh annual Lenten speaker series, titled "Spaghetti and Spirituality," on Feb. 28 and March 7, 14, 21 and 28.

Prior to dinner and each week's presentation, eucharistic adoration will start following the conclusion of the noon Mass in Latin. Another Mass, celebrated in English, will be held at 5:45 p.m. A light, meatless pasta dinner begins at 6:30 p.m. at Msgr. Priori Hall. Each presentation will begin at approximately 7:15 p.m.

Although series organizer and Holy Rosary parishioner Bruce Konicek appreciates listening to the variety of nationally known speakers that the series has attracted over the years, he said that entire evening's schedule, including

adoration, available confession and Mass, is what makes it so beneficial.

"The talks get them there. The spaghetti gets them there," he said. "[But] the entire evening really encompasses and reflects some of the real beauties and treasures of the Church."

Konicek also expressed his hope that those who attend the series might take some of the knowledge they gain from it and share it with friends and loved ones who might be estranged from the Church.

"It's really an invitation for people to express their charity and evangelize

others that they deeply care about," he said.

On Feb. 28, author and speaker Patrick Madrid will offer his presentation on "Search and Rescue: How to Bring Your Family and Friends Into—or Back Into—the Catholic Church."

Father Eric Albertson, a military chaplain and priest of the Diocese of Arlington, Va., will speak on March 7 about his experience serving in Iraq in his presentation titled "Dear Brave Soldier: A Pictorial Account of a Chaplain's Experience in Iraq."

Those who come to Holy Rosary on March 14 will hear nationally known author and speaker Marcellino

D'Ambrosio discuss the question "Who Needs Confession?"

Author and speaker Kenneth J. Howell will delve into some controversial issues in Church history on March 21 in his presentation, "Breaking Through the Myths of History: Galileo and Early Christianity."

March 28 will be the final day in a 40 hours devotion/parish mission for Holy Rosary. Father of Mercy William Casey will be preaching on the topic of "Mission for Truth."

Those interested in attending any session of Holy Rosary Parish's "Spaghetti and Spirituality" series should notify the parish no later than 5 p.m. on the Monday prior to a specific program.

While the dinners and the presentations are free, donations will be accepted.

(For more information or to make reservations, call Our Lady of the Most Holy Rosary Parish at 317-636-4478.) †



Pope says lay movements can help bishops care for their own souls

VATICAN CITY (CNS)—A bishop can turn to Catholic lay movements not only



Pope Benedict XVI

when he needs an organized group to implement his pastoral plans, but also when he needs to care for his own soul, Pope Benedict XVI said.

When a movement gathers its "bishop-friends" together, it helps

them experience "a more intense communion of hearts, a stronger mutual support and a greater shared commitment to showing that the Church is a place of prayer and charity, a house of mercy and peace,"

the pope said.

Pope Benedict spoke on Feb. 8 at a joint audience for 80 bishops participating in a conference sponsored by the Focolare movement and 110 bishops attending a meeting organized by the Community of Sant'Egidio.

Lay movements that have emerged over the past century that are active in the Archdiocese of Indianapolis include Focolare, Communion and Liberation, Regnum Christi and the Schoenstatt movement.

The pope said that from his days as a professor in Germany, he has been convinced that "really, the movements are a gift of the Holy Spirit to the Church." The fact that the movements have reached out to bishops who draw strength from their

spirituality and activities proves that "the diversity and unity of gifts and ministries are inseparable in the life of the Church," he said.

Pope Benedict said the variety of lay movements responds to the variety of needs and blessings found among the world's peoples.

"In the rich Western world where, even though a culture of relativism exists, at the same time

there is a widespread desire for spirituality, and your movements witness to the joy of the faith and the beauty of being Christian," he said.

In the world's poorest countries, he

said, "they communicate the message of solidarity and make themselves the neighbors of the poor and the weak" with love that is both human and divine.

The pope said "communion between bishops and the movements" could be the spark needed for "a renewed commitment by the Church to proclaiming and witnessing the Gospel of hope and love in every corner of the world."

He prayed that in forming solid friendships, the bishops and the movements would help each other in the work of evangelization, service to the poor and peacemaking. †

'... the movements are a gift of the Holy Spirit to the Church.'

— Pope Benedict XVI



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Failed romance leads to new life, says youth rally speaker

By John Shaughnessy

After his girlfriend ended their relationship, Matt Smith wondered if his life was worth living.

Instead, the break-up led to a moment that changed his life in ways he never expected. "I was 20," recalls Smith, who will be the keynote speaker at the annual Archdiocesan High School Youth Rally on March 3-4. "She dumped me. She dropped me like a rock. That first break-up does turn your life upside down."

So did attending a Mass shortly after the break-up. The Mass was part of an event for Life Teen, an Arizona-based, international Catholic movement whose goal is to move teenagers closer to Christ.

"I stepped into this church feeling my life was ending," Smith says. "When I was there, I saw young people who were serious about their faith. I could see it brought them joy and the clarity of their faith. Four months later, I was volunteering for that group. Six months later, I moved to New Orleans for that reality show."

While the break-up led Smith closer to God, MTV's hit reality show, *The Real World New Orleans*, brought Smith's dedication to his faith up close and personal



Matt Smith

to a national television audience in 2000. During the show, he talked about how much his faith meant to him. He showed empathy for a roommate that everyone else rejected. He shared that he was a virgin and saving himself for marriage.

"The response I received was very good," Smith notes. "You don't get a lot of religious sitcoms, religious movies or religious themes on television. Television is filled with promiscuous people, unrealistic ideals of beauty and unrealistic expectations in general. When people saw someone like me who is a real Christian, a real Catholic, something resonated with them."

Father Jonathan Meyer has no doubt that Smith will connect with young people when he speaks at the Archdiocesan High School Youth Rally at Our Lady of Providence Jr./Sr. High School in Clarksville.

"He covers the challenging topic of our faith and reveals that it is possible to be Catholic in our world," says Father Meyer, archdiocesan director of Youth and Young Adult Ministry. "Many young people relate to his 'cool' approach to Catholicism."

Father Meyer hopes the high school youths will also relate to the workshops at the rally, which has the theme "The Fantastic Four and Countless Other Supernatural Heroes." The Fantastic Four are the Gospel writers, Matthew, Mark, Luke and John. Their lives can be an inspiration to today's youth, says Father Meyer.

"Our young Church is bombarded with a culture that demands of them to be different, unique, eccentric and bold," says Father Meyer, who is also the associate pastor of St. Luke Parish in Indianapolis. "However, they are challenged to do this in ways that are contrary to our faith and involve sin. The saints were men and women who were different, unique, eccentric and bold, but they lived out these qualities for the love of Christ and his Church."

The purpose of the rally is to gather high school students from across the archdiocese to celebrate their faith, Father Meyer says.

"It is a time for prayer, meeting new people, learning more about our faith and having a lot of fun," he says. "My hope is that the young people who attend return to their families, parishes and schools with a new desire to live bold lives of faith, service and love."

Smith grew up in a family that emphasized those qualities.

"Faith and family and life were one and the same," recalls Smith, who is now a national spokesperson for Life Teen. "People asked me how I kept true to my Catholic morals, how I didn't drink or mess around. That was not the way I was raised. I know there are temptations in life, but I was raised to know what temptations are and how to deal with them."

At 28, he shares his faith with young people who often aren't familiar with his appearance on a reality show.

"I'm on this journey, too," he says. "I

don't have this whole sainthood thing figured out. I just know I need God like nothing else. That's what I share—what God has done for me. Throughout my day, I take comfort in his faithfulness. My priorities are clarified through prayer. I feel I walk through life with a different set of eyes and a different set of ears. That's what happens when you walk with Christ."

Even Smith's romantic life has changed for the better. He's met a special woman after being introduced to her in an unusual matchmaking move concocted by his best friend and a woman that his best friend knew from church.

In the plan, Smith and his best friend were invited to have dinner one day by the woman, believing Smith and the woman's daughter would make a connection. Smith and his best friend were invited for another dinner a week later. When Smith arrived for dinner the third week, his best friend wasn't there. It was just him sitting across from the daughter.

They are scheduled to be married in April.

"I'm excited," Smith says.

(For more information, or to register for the High School Youth Rally, contact your parish's youth minister or campus minister. You can also contact the Archdiocesan Youth and Young Adult Ministry office by calling Kay Scoville at 317-236-1477 or 800-382-9836, ext. 1477, or send an e-mail to her at kscoville@archindy.org.) †

VATICAN

continued from page 1

mind on a wide spectrum of topics—from the importance of religious art to medical ethics.

Over the last few months, Cardinal Bertone has popped up almost everywhere—talking about the Holocaust at a book presentation, preaching about ethics to Italy's finance police, blessing a garbage collectors' Christmas crèche, celebrating Mass for typography workers, sampling truffles from Italy's Piedmont region, viewing an exhibit on Russian Orthodox spirituality and cheering at a Church-run soccer tournament.

Pope Benedict is apparently used to seeing his secretary of state come and go. In December, on the feast of the Immaculate Conception, the pope asked him where he was headed, and the cardinal said he was off to the outskirts of Rome to lead a procession.

"Another one?" the pope quipped.

More than anything else, soccer has made Cardinal Bertone a household name in Italy. The cardinal is a longtime fan, and as archbishop of Genoa he once did radio play-by-play for a local soccer match.

Last fall, he declared—jokingly, he later insisted—that the Vatican should field its own national soccer team for the World Cup. More recently, he said it would be beautiful if the Vatican could send an athletic team to the 2008 Olympics in Beijing and hear the Vatican anthem played in a Chinese stadium.

His high public profile has left some people wondering whether the new secretary of state has any energy left over for diplomacy or Church administration. Some say it's not easy for ambassadors to get a meeting with Cardinal Bertone, but others report that the cardinal has prioritized well and has done his homework on the most pressing international issues.

After chairing a closed-door Vatican

summit on China in January, Cardinal Bertone drew praise for his knowledge of the various aspects of the situation and his ability to direct the discussions to conclusion.

"It was extremely well organized, and Cardinal Bertone came well prepared. By bringing together the Vatican's diplomats, evangelization officials and the bishops from the Chinese Church, the cardinal was implementing the pope's idea that Vatican diplomacy should not be detached from pastoral reality," said one informed source.

Alberto Melloni, an Italian Church historian, said Cardinal Bertone helped design a "diplomatic masterpiece" during the pope's visit to Turkey last fall, when the Vatican made clear that it did not oppose Turkish entry into the European Union despite the pope's previous statements as a cardinal.

In effect, Melloni said, Cardinal Bertone led the pope to "rethink" the Turkish question, but without making it appear as a reversal of position or a tactical political move.

Melloni said Cardinal Bertone has shown that he's not interested in revolutionizing Vatican foreign policy, but is happy to work with the diplomatic machine he's inherited.

"He's not undertaking an anti-Sodano operation. He didn't arrive with a vacuum cleaner, with the idea of sweeping out the people chosen by his predecessor," Melloni said.

As for his penchant for keeping in the public eye, Melloni said the cardinal has always liked to socialize and communicate.

"He's a true Salesian, he wants to be with people," the historian said.

Some think Cardinal Bertone's time is being taken up by too many strictly Italian events, like liturgies for Italian youth groups or visits to Italian hospitals.

But popes and Vatican officials have often spoken to the universal Church through the pastoral environment that surrounds them, and quite logically it's the Italians who are inundating the secretary of state with invitations.

Italy, to be sure, is enjoying Cardinal Bertone's ascendancy. The fact that the German pope chose an Italian cardinal as his right-hand man was extremely important to a country where many consider the papacy on temporary loan to foreigners.

And though everyone agrees it's too early to talk about papal elections, Cardinal Bertone's popularity already has led some observers to place him at the top of the list of Italian "papabili" in the event of a future conclave. †

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Catholic lawmakers author immigrant-friendly legislation

By Brigid Curtis Ayer

Heeding the call of Indiana's Catholic bishops' recently released pastoral letter, "I Was a Stranger and You Welcomed Me: Meeting Christ in New Neighbors," four Catholic lawmakers are taking the shepherds' words to heart by authoring legislation to help immigrants—legislation "that goes beyond superficial slogans" to extend authentic Christianity to new neighbors.

Sen. John Broden (D-South Bend), Sen. Tom Wyss (R-Fort. Wayne), Sen. Joe Zakas (R-Granger) and Rep. Mike Murphy (R-Indianapolis) are authoring bills to protect immigrants against fraud and ease some aspects of their life in Indiana.

A change in culture, climate, language and government adds up to a daunting obstacle course for new immigrants to overcome. It is not surprising that immigrants often seek legal advice to help them navigate the American legal system to gain citizenship. However, a combined need of legal service to gain citizenship and a language barrier has opened the door for new immigrants to fall prey to a new kind of fraud—legal services fraud.

Senators Broden and Zakas, who are both practicing Catholics and attorneys,

would like to put an end to this type of fraud through legislation they are co-authoring.

Senate Bill 445, the Broden-Zakas bill which was heard in the Senate Judiciary Committee on Feb. 7, would punish a person who knowingly or intentionally implies they are an attorney using the word "notario."

An individual who is a notary public can advertise in Spanish as a "notario publico," which in Spanish refers to a highly trained attorney. Under the proposed bill, the penalty for such actions could be a maximum fine of \$5,000 or up to one year in jail.

Glenn Tebbe, Indiana Catholic Conference executive director, who testified before the Senate Judiciary panel in support of the bill which would outlaw this practice, said, "These individuals charge large sums but give poor

advice, often ending in harm to the immigrant and the family. Senate Bill 445 will provide consumer protection and prohibit this fraud.

"When a comprehensive immigration reform package is enacted on the federal level, legal assistance will be needed," said Tebbe, who serves as



spokesperson for Indiana's Catholic bishops. "We must protect individuals from being taken advantage of by people who cannot help them."

Congregation of Holy Cross Father Chris Cox, pastor of St. Adalbert and St. Casimir parishes in South Bend, Ind., in the Fort Wayne/South Bend Diocese, said, "Immigration law is very complicated. When people not properly trained by the Bureau of Immigration Affairs enter into immigration law, they may cause irreparable harm to families.

"Easily, families may be separated for 10 years," he said. "Families from St. Adalbert have suffered because of this. At this time, Indiana statutes have no teeth. It is crucial that we offer protections to consumers."

Immigration law is very complicated. When people not properly trained by the Bureau of Immigration Affairs enter into immigration law, they may cause irreparable harm to families.

... At this time, Indiana statutes have no teeth. It is crucial that we offer protections to consumers.'

— Congregation of Holy Cross Father Chris Cox

Benedictine Sister Karen Durliat of the Guadalupe Center in Huntingburg, Ind., a ministry in the Evansville Diocese which serves the area's Hispanic community, said she is familiar with legal services fraud.

"It's more common among immigrants when they first arrive," she said.

Sister Karen knows of one situation where an immigrant couple was a victim of legal services fraud. They are now facing deportation because they submitted fraudulent papers.

Sister Karen said she is seeing an increase in depression and anxiety among the immigrant community. She said that the government really needs to "find a path for citizenship for those who have lived and worked here for some time now."

The Senate Judiciary Committee did not vote on Senate Bill 445 due to a few technical amendments, which needed to be drafted. However, a vote by the Senate panel could be taken this week.



Sen. Tom Wyss

While gaining citizenship has been the most notable problem among immigrants, some who have temporary visas who are in the United States legally find getting a driver's license equally difficult.

The Real ID Act of 2005, a federal law aimed at providing better national security, requires anyone obtaining a driver's license to provide a Social Security number. However, immigrants who

are in the United States legally with temporary visas for employment are not issued Social Security numbers, and therefore cannot be issued a driver's license.

To remedy this problem, Sen. Wyss has co-authored

a Senate Bill which would allow Indiana's Bureau of Motor Vehicles (BMV) to issue a one-year driver's license to a legal immigrant who does not have a Social Security number. Before an Indiana driver's license would be granted, the applicant would have to verify ineligibility for a Social Security number and verify the applicant's lawful status in the United States.



Rep. Mike Murphy

Senate Bill 463 was scheduled for a hearing on Feb. 13 in the Senate Committee on Homeland Security, Transportation and Veterans Affairs, a panel which Sen. Wyss chairs. Sen. Wyss is a parishioner at St. Vincent Parish in Fort. Wayne, Ind., in the Fort Wayne/South Bend Diocese. Sen. Victor Heinrold (R-Kouts) is a co-author of the bill.

Rep. Murphy has authored a similar bill, House Bill 1523. The measure allows Indiana's Bureau of Motor Vehicles (BMV) to issue a one-year driver's license to immigrants with temporary visas. Rep. Murphy is a member of St. Jude Parish in Indianapolis.

To view the Indiana bishops' statement on welcoming immigrants, go to the Indiana Catholic Conference's Web page at www.indianacc.org. Click on "Resources" and scroll down to "Immigration."

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

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Sen. John Broden



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Jubiliarians are 'a special treasure,' archbishop says

By Sean Gallagher

Archbishop Daniel M. Buechlein gathered with more than 100 men and women religious from across the archdiocese on Feb. 4 during the World Day of Consecrated Life Mass celebrated at SS. Peter and Paul Cathedral in Indianapolis.

Singling out the many religious present celebrating jubilees of entrance into religious life or profession of vows, the archbishop described them as "a special treasure of our local Church."

"This afternoon, we thank you for giving witness to fidelity and the power of prayer," Archbishop Buechlein said during his homily. "Thank you for the many ways you have served these many years in your communities and in our Church."



Franciscan Sister Joan Elise Smith receives Communion from Archbishop Daniel M. Buechlein during the World Day for Consecrated Life Mass on Feb. 4.

The men and women religious present at the Mass came to serve the Church in central and southern Indiana from near and far.

Providence Sister Jane Bodine grew up in the town of St. Mary-of-the-Woods in the shadow of the motherhouse of the community she joined 70 years ago.

She was taught in grade school by members of the Sisters of Providence, and one sister in particular helped plant the seeds of her vocation when Sister Jane was still very young.

"Even in the first grade, I was so impressed with [Sister Clara's] kindness that I said to my mother that I was going to be just like [her]," Sister Jane said. "I've never quite made it. She really impressed me from the very first day of school."

Sister Jane went on to teach at Catholic schools in Illinois and Indiana, including Our Lady of Providence High School in Clarksville and the former Ladywood Academy in Indianapolis.

Beginning in 1981, Sister Jane helped her congregation establish a development office that raises funds to support its life and ministries. With the support of Lilly Endowment Inc., she went on to help numerous religious communities across the United States do the same.

Unlike Sister Jane, Providence Sister Noreen Wu grew up in Taiwan, far away from her congregation's motherhouse.

Raised a Buddhist, she was introduced to Catholicism as a student at Providence University in Taiwan, a school founded by the Sisters of Providence of Saint Mary-of-the-Woods.

"The first thing I learned in college was that God is love," said Sister Noreen, who joined the Sisters of Providence 25 years ago. "I just felt that [Catholicism] was a religion that could help me to deepen my faith, to deepen my relationship with God, with myself and with others."



Providence Sister Jane Bodine, who entered religious life in 1937, receives a certificate of appreciation from Archbishop Daniel M. Buechlein during the World Day for Consecrated Life Mass at SS. Peter and Paul Cathedral in Indianapolis.

Sister Noreen is currently a doctoral student in counseling psychology at Indiana State University.

Benedictine Sister Amelia Banet grew up at St. Mary-of-the-Knobs. A founding member of Our Lady of Grace Monastery in Beech Grove, she taught and was involved in parish ministry in Perry County in the Tell City Deanery for more than 50 years.

Now residing at her community's monastery in Beech Grove, Sister Amelia currently works in the business office of the sisters' St. Paul Hermitage adjacent to the monastery.

"I'm very happy in my life," said Sister Amelia. "I find great fulfillment in my religious vocation. I like to be of service to others, and I still can do a lot of that here at the Hermitage."

Franciscan Sister Joan Elise Smith was

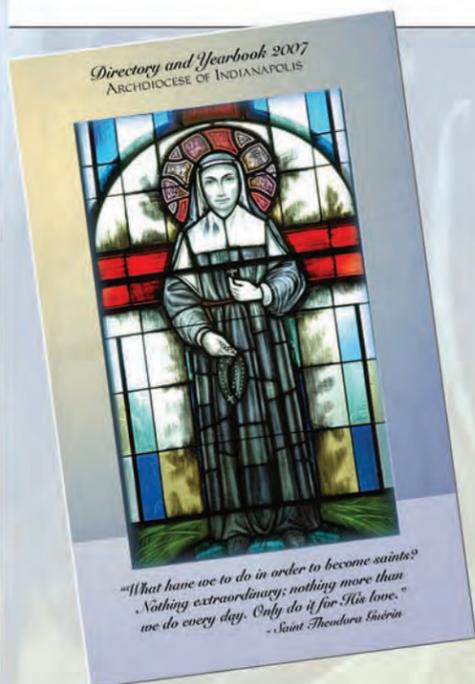
raised in Dayton, Ohio, and joined her Oldenburg-based religious community in 1946.

During many decades of teaching, Sister Joan Elise served at Catholic schools in Ohio and Indiana, including St. Therese of the Infant Jesus (Little Flower) School and the former Holy Trinity School, both in Indianapolis, and the Oldenburg Academy of the Immaculate Conception in Oldenburg.

She has participated in the annual World Day of Consecrated Life Mass several times and appreciates worshipping together with members of several religious communities living and ministering in the archdiocese.

"I think it brings out the many facets of God," said Sister Joan Elise. "He's very creative. We're not all alike, [but] we're all following him." †

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Scouts from across archdiocese gather for annual honors

By Brandon A. Evans

More than 300 Girl and Boy Scouts were honored during a special ceremony on Feb. 11 at SS. Peter and Paul Cathedral in Indianapolis.

The annual event is a chance for Archbishop Daniel M. Buechlein, a former Boy Scout, to help the youths keep religion as an important part of the Scouting experience.

Saying that his own vocation to the priesthood was "nurtured and nourished" by Scouting, the archbishop added that he might not be where he is today without his time spent as a Boy Scout.

We all need God, he said, and he encouraged all those present to take their faith seriously.

A myriad of awards are presented each year to various members of troops across central and southern Indiana. Boy Scouts can earn the *Ad Altare Dei* Award or the difficult Pope Pius XII Award. Girl Scouts can earn the Marian Award and the



Members of Girl Scout Troop 1602, from left, Kaela Clemens, Kathleen Coyle, Lauren Lucas and Julianna Knight, pose with Mary Lynn Cavanaugh, right, the director of religious education at St. Mark the Evangelist Parish in Indianapolis, Archbishop Daniel M. Buechlein and Father Jonathan Meyer after the Feb. 11 Scout awards ceremony. The troop received the Spirit Alive Award.

I Live My Faith Award. Cub Scouts can receive the *Parvuli Dei* Award and the Light of Christ Award, and Brownies can receive the Family of God Award.

Additionally, several adults were honored with the Bronze Pelican Award for their dedication to Catholic Scouting.

This year, there was another award tucked away in the middle of the honors: the Girl Scouts' Spirit Alive Award.

Only one girl in the archdiocese has previously earned this award, and on Sunday a troop of girls became the first group to earn it.

Roncalli High School juniors Julianna Knight, Lauren Lucas and Kaela Clemens, along with sophomore Kathleen Coyle, make up Troop 1602 at St. Mark the Evangelist Parish in Indianapolis.

Together, they have more than 40 years of time spent in Scouting. They decided about a year ago to pursue the difficult Spirit Alive Award—and part of earning it meant planning and presenting a retreat.

Julianna said that the idea to pursue the award was presented to the troop, which took a vote on the idea before proceeding.

"They did research on their faith and on the saints and then hosted a retreat for junior high girls called 'Women of God' last fall," said Theresa Lucas, one of the troop's co-leaders.

Julie Knight, another troop co-leader, said that she was "absolutely" proud of the girls for their achievement—something she said took nearly a year of planning and work to pull off.

"I wouldn't say it was intimidating for me," Lauren said. Having been to several retreats before, she knew what was expected and what needed to be done.

"I thought no one would show up—that was my biggest fear," she said.

It was a fear that proved unfounded as about 25 girls participated and prompted the idea that it could become an annual event.

"There is another troop from

St. Barnabas that's hoping to continue our retreat after we're done," she said, noting that three members of her troop only have one more year of Scouting left before they graduate from high school.

Kaela said that their troop started out much larger when they were younger, and now consists of just the four girls whose friendship has led to their desire to keep the troop together.

"I think it's nice for younger kids to see that it doesn't stop at grade school," Lauren said, adding that she would "encourage girls to stick with it," even when things get difficult.

Father Thomas Schliessmann, pastor of St. Rose of Lima Parish in Franklin and Holy Trinity Parish in Edinburgh and archdiocesan chaplain of Scouts, read from a poem during his homily, driving home the importance of Scouts living a Christian life.

"May our awards and our medals of religion and faith shine forth here," he said, "and point us and others forward." †



Archbishop Daniel M. Buechlein congratulates a Cub Scout during the Religious Emblems Presentation for Scouts on Feb. 11 at SS. Peter and Paul Cathedral in Indianapolis.

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Bishop: Protect poor, common good in acting on global warming

WASHINGTON (CNS)—Congress should heed the warnings of a recent report on global warming, with priority given to how climate change will affect the poor, the chairman of the U.S. bishops' Committee on International Policy urged.



Bishop Thomas G. Wenski

In a Feb. 7 letter to congressional leaders, Bishop Thomas G. Wenski of Orlando, Fla., said the recently released report of the Intergovernmental Panel on Climate Change has clearly and compellingly outlined the case for urgent action to address the potential consequences of climate change.

The letter urged the U.S. government to base responses to global warming on the common good "rather than the

demands of narrow interests," and to place priority on the poor, "who will bear the greatest burdens and pay the greatest price for the consequences and costs of climate change."

In a June 2001 statement, "Global Climate Change: A Plea for Dialogue, Prudence and the Common Good," Bishop Wenski noted, the bishops said climate change "is not about economic theory or political platforms, nor about partisan advantage or interest-group pressures. It is about the future of God's creation and the one human family."

On Feb. 2, the intergovernmental panel, an international working group established by two U.N. agencies, approved a summary report for policymakers, "Climate Change 2007: The Physical Science Basis," which

"assesses current scientific knowledge of the natural and human drivers of climate change, observed changes in climate, the ability of science to attribute changes to different causes and projections for future climate change."

Among its details, the report said, "Warming of the climate system is unequivocal, as is now evident from observations of increases in global average air and ocean temperatures, widespread melting of snow and ice, and rising global average sea level."

Bishop Wenski noted that the report makes clear that

See CLIMATE, page 14

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Black Catholic priest-historian retraces his own history

WASHINGTON (CNS)—Benedictine Father Cyprian Davis, one of the leading historians of the black Catholic experience in the United States, came to the Catholic Church thanks in part to history. But it wasn't the kind of history that's reflected in his own books.

"Ever since I was a kid, I devoured books on history," said Father Cyprian, now 76 years old. "It's part of the reason I became a Catholic."

"I converted when I was kid—I was in my teens. ... One of the books I remember reading was unbelievable: H.G. Wells' *The Outline of History*—and H.G. Wells was not a great Christian man," he said, laughing.

"I wasn't worried about that. I was into all the descriptions of what was going on,

what the popes did. I thought it was great. So it was not an intellectual understanding that led me into Catholicism. This was a typical, I guess, sort of adolescent interest."

Later on, Father Cyprian said, "I began to read other things. I would never describe my odyssey as being an intellectual journey. It was more or less a falling in love with history. It made me fall in love with one of the things history talks about, and that would be the Catholic Church."

It is a love that has served both Father Cyprian and his chosen Church well. On Feb. 1, he received the Marianist Award from the University of Dayton in Ohio. The award honors a Catholic whose work has made a major contribution to intellectual life.

Father Cyprian, a Church history professor at Saint Meinrad School of Theology in Indiana, is perhaps best known for his book about *The History of Black Catholics in the United States*.

He is also the author of *Christ's Image in Black: The Black Catholic Community Before the Civil War; To Prefer Nothing To Christ; The Church: A Living Heritage* and *Henriette Delille, Servant of Slaves, Witness*

to the Poor.

He is co-author of *Taking Down Our Harps: Black Catholics in the United States* with Georgetown University theology professor Diana Hayes, and *Stamped With the Image of God: African Americans as God's Image in Black* with Dominican Sister Jamie T. Phelps.

The odd thing is that Father Cyprian hadn't originally intended to write about black Catholics.

"That really began to grow within me when I almost finished my career as a student at the University of Louvain" in Belgium, Father Cyprian told Catholic News Service in a Feb. 7 telephone interview from St. Meinrad.

"I was getting a degree in history, and I had specialized in a sense when I wrote my dissertation. It was dealing with monastic history," he said. "When I went away to study history, I had no desire to study American history, particularly because I was not interested in reading about slavery, and to read about the problems of race and so forth. That was a painful subject, and I didn't want to spend my time doing that."

Father Cyprian returned to the United States in 1963. And what a time it was.

"All those times were in ferment, especially in regard to civil rights, and that's when I began to realize its importance. People began to come and ask me about being black and Catholic: 'What is my place in the Church?'" he recalled. "That's when I began to realize that this is important. ... That's when I began to do my own research."

The research hasn't ended, either. "I'm interested, really, right now in bringing up to date the book I wrote on the history of black Catholics," Father Cyprian told CNS. "I'm especially interested right now in the position of black Catholics during the civil rights crisis because that has not been studied a lot."

While the headlines of the era were made overwhelmingly by the Rev. Martin Luther King Jr. and other black Protestant clergy, Father Cyprian has researched the contributions Catholic blacks had made to the civil rights cause. He hopes to complete his manuscript before the school year ends at Saint Meinrad, with hopes of seeing the new edition out in print early in 2008. †

CLIMATE

continued from page 13

"continued greenhouse gas emissions at or above current rates would cause further warming and induce many changes in the global climate system during the 21st century that would very likely be larger than those observed during the 20th century."

The report predicted that at the current rate of change, the following will occur:

- Snow cover and sea ice will contract, with increased thawing in the permafrost and arctic summer sea ice almost

disappearing by late in the 21st century.

- Heat waves and heavy precipitation will become more frequent.

- Typhoons and hurricanes will become more intense, more frequent and more common farther north and south than has been normal.

- Precipitation will likely increase in high latitudes and decrease in subtropical regions, leading to more flooding in some regions and droughts elsewhere.

Bishop Wenski said, "The traditional virtue of prudence suggests that we do not have to know with absolute certainty everything that is happening with climate change to know that something seriously

harmful is occurring. Therefore, it is better to act now than wait until the problem gets worse and the remedies more costly.

"This precautionary principle leads us to act now to avoid the worst consequences of waiting," he continued. "Prudence sometimes keeps us from acting precipitously. In this case, it requires us to act with urgency and seriousness."

Bishop Wenski offered the help of the U.S. Conference of Catholic Bishops in working to address global climate change on the basis of making the poor a priority, pursuing the common good and practicing prudence.

"While no one has easy answers," he

said, "we ask you to help define and refine what prudence and the pursuit of the common good require. We seek your help in lifting up and focusing on how climate change will affect the 'least among us'—the poor, the vulnerable and the voiceless in our country and around the world."

The USCCB wants to offer its voice to the national debate on climate change, Bishop Wenski said.

"We participate not as climate experts or as scientists, but rather as pastors and teachers who fear that the moral and human dimensions of these decisions will be overwhelmed by political, economic or ideological pressures," he wrote. †

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God is present in family routines and rituals

By Mary Jo Pedersen

A month after his death, Bob's wife shared with a friend that one of the things she missed most was the warm towel her husband brought to the bathroom each morning for her to use after her shower.

When he went down the hallway to make coffee, he took her bath towel and warmed it in the dryer.

After 46 years of marriage, unremarkable little routines were what held the memory of a loved one.

At a recent family gathering, our young-adult children recounted with exquisite detail the bedtime routines of their childhood: the songs, prayers, nightlights and excuses for bringing Mom or Dad back into the room.

These routines—and others such as simple grace at meals, a goodbye hug or a loving word—seem to become etched indelibly in the memories of children.

Bedtime, mealtime, birthdays, holidays, and arriving and leaving home are significant moments in family life that may seem ordinary, even boring. Yet, looking back, such moments often are remembered in amazing detail.

To this day, the smell of garlic cooking in olive oil brings me close to the memory of my grandmother, whose Italian cooking filled her home or ours every Sunday. That smell was like the paint on our walls, not noticed or

named by us. But today I realize that the smell and routine of Sunday pasta dinners was an essential part of my identity and my sense of belonging to a clan who did things a certain way.

An extensive study reported in the *APA Journal of Family Psychology*—"A Review of 50 Years of Research on Naturally Occurring Family Routines: Cause for Celebration?" by Barbara H. Fiese—reveals that family routines and rituals are part of every family's experience, even if a family isn't aware of them. Even simple routines like after-school snacks, weekly chores or visits to extended family members contribute to family health and well-being.

Studies consistently show that such rituals and routines contribute to higher marital satisfaction, a sense of personal identity for adolescents, academic achievement and good health in young children, and stronger family relationships.

Of course, the predictable, ordinary routines of family living often look much better in hindsight. I remember the complaints around bedtime from our children and the boredom we sometimes experienced as parents dragging ourselves through the daily responsibilities of chores, nightly homework checks and the bedtime drill.

How can families make the routines of family living more interesting and less frustrating?

I would suggest two strategies.

- Put on the lens of faith. Look at the

Family life is graced by God

By David Gibson

Family life is a wonderful and very demanding vocation. Its demands make themselves known in many forms, among them the routines of daily living.

Sometimes parents and/or children feel frustrated as they carry out seemingly endless routines at home.

They know that family life is graced by God, but during some periods the stress and fatigue that usually accompany the responsibilities of daily life only serve to complicate this picture.

Routines are a reality in every vocation. Perhaps that's the first thing to remember.

What happens is that family members can begin to feel submerged as human

beings in the midst of so much routine and work. It helps to be able to talk calmly about this at home.

One requirement of a healthy family life is that no one is overlooked or feels that way.

Another requirement is learning how to recognize and appreciate the extraordinary in the ordinary. Think about what is good in every situation.

Yet another requirement is the need for refreshment.

Families need ways to break up their routines to do something special that makes them feel renewed.

Family life needs attention from its members and requires care every day.

(David Gibson edits Faith Alive!) †



The Carnevale-Bigcraft family enjoys breakfast in their Portland, Ore., home. Family life is a vocation, a call to holiness. That doesn't mean it has to be boring. Even simple routines like after-school snacks, weekly chores or visits to extended family members contribute to family health and well-being.

mundane routines of daily life from the perspective of the Gospel.

Most of the drudgery in family life revolves around feeding, clothing, homemaking and caring for the health and well-being of family members. These household tasks aren't valued or acknowledged as important.

Yet in the Last Judgment scene in Matthew's Gospel, we see that the final criteria for gaining eternal life are the corporal works of mercy done for even the "least" of one's brothers. Those who fed the hungry, clothed the naked, sheltered the homeless and cared for the sick were given "the kingdom prepared for you" (Mt 25:34).

Viewed from this perspective, daily chores of cooking, clothing and sheltering, even cleaning up after a sick child, can be valued as an essential part of being a follower of Jesus.

In the domestic Church of the home, this is the call to holiness in the context of what seems ordinary.

• Create traditions and rituals around the mundane routines of everyday life as a way of injecting life into daily routines.

Meg Cox, in *The Book of New Family Traditions* published by

Running Press in 2003, offers hundreds of ideas for spicing up the ordinary routines of family living by creating rituals and traditions that bond family members together while also getting things done.

Cox suggests, for example, a family group hug before going off to school or to work in the morning. This ritual helps family members get out the door with a smile.

One day a week, choose a pizza or grilled-cheese sandwich for the evening meal, she said. Repetition can turn a routine meal into a tradition.

And a special handshake or a blessing on the forehead can make departure or arrival times less stressful.

Cox has suggestions for dealing with mealtime stress and keeping children calm in the grocery cart, happy in their car seats and helpful in the laundry room as practical ways to spice up family routines.

We believe that family life is a vocation, a call to holiness. That doesn't mean it has to be boring.

(Mary Jo Pedersen is coordinator of the Leadership in Family Life Training Program for the Archdiocese of Omaha, Neb.) †

Discussion Point

Families need leisure time

This Week's Question

What does your family do together—during leisure time on week days—to "break the routine" of daily life?

"Generally, we all try to make it to whatever activity the kids are involved in—basketball, dancing. ... We keep our kids as involved as possible. There's not too much idle time. My wife and I both work so it's tough, but we try to eat dinner together." (Marc Gargano, Hermitage, Pa.)

"We have two daughters. One lives out of town and one is a senior in college so it's mostly my wife and I at home. We just share about our day. We talk about the challenges of living our faith and dealing with day-to-day choices. ... Mostly, we just spend informal evenings together." (Tim McFadden, Skowhegan, Maine)

"Our three kids are grown, but despite our jobs my husband and I get together to visit two or three times a week with the two who live locally. ... We meet our son, daughter and family at church on weekends. The more we can do with our grandchildren, especially going to church, is a good touchstone that eventually shows them that as a family we think church and our faith are very important." (Cheryl Theigs, Salem, Wis.)

Lend Us Your Voice

An upcoming edition asks: Invent a virtue. What attitude or behavior would you like to label a virtue because you think our world truly needs it?

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



From the Editor Emeritus/John F. Fink

Here are some traditional Marian prayers

(Seventeenth in a series)

It's a shame that so many Catholics today are unaware of some of the



Church's prayers to Mary. Here are some of them:

First, there's the *Salve Regina*, which originated in the 11th century: "Hail, Holy Queen, mother of mercy, our life, our sweetness and our hope! To you do we cry, poor banished children of Eve. To you do we send up our sighs, mourning and weeping in this valley of tears. Turn then, most gracious advocate, your eyes of mercy toward us, and after this our exile show unto us the blessed fruit of your womb, Jesus. O clement, O loving, O sweet Virgin Mary!"

Another prayer is the *Memorare*, attributed to St. Bernard (although it's doubtful that he was the real author): "Remember, O most gracious Virgin Mary, that never was it known that anyone

who fled to your protection, implored your help or sought your intercession was left unaided. Inspired by this confidence, I fly to you, O Virgin of virgins, my mother! To you I come, before you I stand, sinful and sorrowful. O mother of the Word Incarnate, despise not my petitions, but in your mercy hear and answer me. Amen."

The Church considers *The Magnificat* so important that it includes it in vespers (or evening prayer) every day. It's the prayer that Mary herself recited during the Visitation: Unfortunately, I don't have room to quote it in this column.

Another prayer is this one: "Loving mother of the Redeemer, gate of heaven, star of the sea, assist your people who have fallen yet strive to rise again. To the wonderment of nature you bore your Creator, yet remained a virgin after as before. You who received Gabriel's joyful greeting, have pity on us poor sinners."

The *Angelus* is considered a Marian prayer (although it really is a declaration of faith in the Incarnation). Church bells ring three times a day to remind us to pray

it. It goes like this: "The angel of the Lord declared to Mary, and she conceived of the Holy Spirit. (Hail Mary.) Behold the handmaid of the Lord. Let it be done to me according to your will. (Hail Mary.) The Word was made flesh, and dwelt among us. (Hail Mary.) Pray for us, O holy mother of God, that we may be made worthy of the promises of Christ.

"Let us pray: Pour forth, we beseech you, O Lord, your grace into our hearts, that we, to whom the Incarnation of Christ your Son was made known by the message of an angel, may by his Passion and cross be brought to the glory of his resurrection. Through Christ our Lord. Amen."

During the Easter season, the Church recommends the *Regina Coeli*: "Queen of heaven, rejoice, alleluia. The Son whom you merited to bear, alleluia, has risen as he said, alleluia. Rejoice and be glad, O Virgin Mary, alleluia! For the Lord has truly risen, alleluia!"

These are traditional Marian prayers. Others can be found in Catholic prayer books. †

Cornucopia/Cynthia Dewes

Conspiracy theories, paranoia and the Jesuits

We're all familiar with the Scripture passage which says that in the end, three things remain: faith, hope and love, but the greatest of these is love. That's the Christian faith in a nutshell.



Well, maybe not for all Christians. At least that's the impression we get from hearing and reading about what

is done in the name of Christian faith. Often, it's not very hopeful, and it sure isn't loving.

This came to my attention recently when I picked up a couple of little pamphlets "given in love" by a local religious group seeking to save sinners and gain converts. The irony of this statement didn't strike me until later when I realized that love is probably the last thing accompanying this gift.

The pamphlets are tracts with cartoon stories illustrating their messages. "The Outcast" concerns a woman who is a prostitute, abused from childhood and finally beaten up and left for dead. When she turns to her Christian friends for help, they tell her the story of Rahab, an Old Testament prostitute with the proverbial heart of gold who led others to the true

God. The moral is, even prostitutes can be saved. OK.

The other tract I picked up was "The Empty Tomb," which tells us that belief in Christ's miracles, Passion and death point to salvation for all of us. The pictures and descriptions are a bit gory and dramatic, but they make a valid point.

While not exactly my favorite style of evangelization, these pamphlets seemed to be acceptable. That is, until my daughter-in-law told me about others in the series, which are called "Chick Tracts" and published by someone named Jack T. Chick. All I can say is, this man has entirely too much time on his hands.

She also guided me to a "Catholic Answers" site on the Web. There, they described "The Nightmare World of Jack T. Chick." And it surely is a nightmare, according to documentation taken from Chick's actual writings.

Chick believes that Catholics are to blame for just about every bad thing that's ever happened in the world, with the Jesuits leading the effort. "Answers" references one such claim: "The Jesuits instigated the American Civil War, supporting the Confederate cause and seeking to undermine the Union. When they failed, they arranged the assassination of Abraham Lincoln. Later, they formed the

Ku Klux Klan."

Not only that, this nefarious Catholic plot has been going on far longer than this, as "Answers" relates in another of Chick's claims: "In the sixth century . . . Catholic leaders manipulated the Arabian tribesman Mohammed into creating the religion of Islam to use as a weapon against the Jews and to conquer Jerusalem for the pope." Who knew?

Well, this nonsense goes on and on, with the pope a Communist, the Jesuits founding the Mormon religion and a big computer in the Vatican recording every Protestant on Earth for future persecution. But in the end, Chick's message is that we must accept Jesus Christ as our personal Savior, turn away from sin and let Jesus become the example for our lives.

That sounds OK, but if Chick really means what he advocates in his tracts, he is anything but Christian. That's because faith, hope and love simply cannot result from hate.

Christ came to show us how to love as God loves, even as we must love Jack T. Chick and even as Jack T. Chick must love Catholics.

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

Faithful Lines/Shirley Vogler Meister

Libraries are influential in bettering people's lives

Although the word "love" is often trivialized, I can say with all my heart that "I love books."



The printed word has always played a big part in my life, with the major influence being libraries.

Recently, I have been pained by controversies surrounding the Indianapolis/Marion

County Public Library system. So I was pleased when Louis J. Mahern, president of the IMCPL board of trustees, responded to e-mails that I sent him.

Incidentally, his mother, Elsy Mahern, wrote a column called "Family Growing Pains" from 1950-59 for *The Indiana Catholic and Record*, the predecessor of *The Criterion*.

Some of her columns were collected in a book titled *Save Us a Seat, Timmy*, published by Grail Press at St. Meinrad. Timmy was Mahern's brother, who died at age 6 in 1949.

I feel a kinship with Elsy. Perhaps she had youthful experiences that paved the way toward a love for reading, writing and specifically books, just as I did.

During early grade school years, mine included walking more than a dozen blocks to a St. Louis library, sometimes staying longer than I should have then losing my way in the dark but eventually getting home safely. Twelve years of Catholic education also strongly encouraged reading.

How appropriate that Elsy's son, Louis Mahern, is now in a key position to help keep libraries available to everyone.

"The library plays an ever more important role in our lives," Mahern wrote in response to my e-mails. "As the Information Age progresses, the sort of information to which the library provides access is even more vital.

"At least 300,000 Marion County residents do not have broad-band access to the Internet in their homes," he wrote. "... The public library . . . provides [this] for these folks. . . . The library helps patrons prepare resumes and apply online for employment.

"Last year, more than 5.6 million physical visits were recorded at our branches and our interim Central Library," he wrote. "We had greater attendance than the [Indianapolis] Symphony [Orchestra], the IRT [Indiana Repertory Theater], the [Indiana] State Museum, the Children's Museum, the Eiteljorg [Museum of American Indians and Western Art], the [Indiana] State Fair, the Indianapolis Indians, the [Indianapolis] Colts, the [Indiana] Pacers, the [Indianapolis] 500, the Brickyard [400] and the Formula One races combined.

"When we recently polled our patrons," he noted, "we received more than 5,000 responses, giving us an overall rating of 8.5 on a 10 point scale."

That's impressive. However, I suspect that even libraries in small towns have similar ratios.

May God keep libraries alive and well for future generations.

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

Go and Make Disciples/

John Valenti

Compas points toward home

Glennonville is a postage stamp-sized village in the "boot heel" of Missouri, and Sandy Compas is buried there.



The town is not actually in the "boot heel," but in a somewhat undefined northeast part of the southeastern corner of the state. Sandy may have been as undefined as Glennonville until we take a closer look.

Sandy had a passion for teaching religion to children and adults. Born in the Gold Rush area of California and raised in Springfield, Mo., she considered Glennonville her home.

"She is buried in Glennonville because she did mission work there and taught at St. Teresa Catholic School three different times in her life," according to her sister, Lynn.

We all have to determine our direction in life, and Sandy "loved it there and said that's where she wanted to be," her sister added.

Her untimely death occurred while driving back to Little Rock, Ark., after attending the ordination of Deacon Joe Weidenbenner, which took place in Glennonville. Sandy was very close to her "second family," the Weidenbenners, who adopted her when she was a teacher there.

"There is such a hunger for religious education on the part of the people, especially the catechists and adults," Sandy once said in the *Arkansas Catholic* newspaper. "My heart has always been in the rural parishes. I feel that's where my strengths are."

Itinerant by vocation, Glennonville was where Sandy's heart and strength were, and it is where she centered her prayer life.

The town was named for Archbishop John Joseph Glennon of St. Louis (1903-46), who believed that the agrarian life was especially conducive to sturdy family life and Christian virtue.

In 1905, he started a program called the Colonization Movement, which led to what would become the National Catholic Rural Life Conference.

Hand-picked German Catholics were invited to come to the new colony to buy farmland in a remote settlement far from the banks of the Mississippi River and major highways. Twelve thousand acres were purchased by the Church for the purpose of this new evangelization.

Like the town, Sandy was small in stature, unassuming, but was pure Catholic from conception, and beneath the alluvial soil, had a faith as timeless and powerful as the earthquake-prone area of the New Madrid Fault.

Former Glennonville resident Margaret Oakley, author of *Growing Up in Glennonville*, writes, "Glennonville, home of my childhood—where have you gone?"

"The white New England style church has been torn down. The lovely stained-glass windows depicting the Stations of the Cross are gone. The beautiful little Christmas crèche so lovingly carried from Germany is gone.

"The little church with the wheezing pump organ has been replaced by a characterless modern '60s style building. The heater works and the parishioners don't shiver in the cold winter mornings, but the coziness and comforting familiarity is gone."

Yet, Sandy Compas is there, and she is pointing our way toward home.

She attained her reward as an itinerant missionary. A Catholic pioneer, quiet school teacher and passionate catechist, Sandy achieved much in her rural ministry.

It is best to say simply, "She was my friend."

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

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

The Sunday Readings

Sunday, Feb. 18, 2007

- 1 Samuel 26:2,7-9, 12-13, 22-23
- 1 Corinthians 15:45-49
- Luke 6:27-38

The First Book of Samuel provides the first reading for this weekend. Originally one volume, Samuel was divided into two books.



This book and this reading reach far back into the history of God's people. The people completed their long, exhausting migration across the Sinai Peninsula to the land

that God promised them.

They settled in the land and organized themselves into a state with Saul as their king. Rising among them, as spokesman for God, are judges and prophets.

While many people judged Saul and subsequent kings on the basis of their efficiency as rulers, the prophets inevitably judged the kings by considering whether or not a given monarch led the people to a closer and more fervent relationship with God.

In retrospect, by the standards of the prophets, all the kings failed, at least to a degree. Some were better than others.

During the period covered by First Samuel, the neighboring Philistines presented a threat to Israel. The Philistines, who were a Mediterranean people, were pagans. If they militarily overtook Israel, the religion centered on the one God of Jacob would be at risk.

Saul himself lost credibility because he tried to assume for himself religious roles to which God had not chosen him.

Efforts to dethrone Saul developed. David was a part of these efforts. However, David decided not to assassinate the king if given the chance, but to trust that God would right the wrongs.

St. Paul's First Letter to the Corinthians is the source of the second reading.

If not formally schooled in Greek philosophy and cosmology, Paul certainly

was a learned, sophisticated man in a culture very much attuned to Greek philosophy. Unlike classic Hebrew theologians, he saw two realities in human nature, the physical or earthly and the spiritual.

Paul drew upon this Greek understanding to say that spirits are uplifted and spared from death by a believer's true turning to God in Christ.

For its third lesson, the Church this weekend presents a passage from St. Luke's Gospel.

In any time, the Lord's words quoted in this reading would be a challenge. People can be hurt by the unkindness and even the viciousness of others. They can be deceived and thwarted, even in legitimate and honest undertakings. The conniving of others can frighten them.

Therefore, to call people to love their enemies was, as it still is, a tall order. Nevertheless, this was the call spoken by Jesus. This passage not only calls upon disciples to love enemies, but also sets the barriers for this love, which should be lavish, unlimited and, in the minds of humans, even ridiculous.

Loving others, Christians should not judge them. They should not condemn. An undercurrent here is that avoiding being a harsh judge of others is only logical for any human, who inevitably succumbs to sin, at least to some degree.

Reflection

The Church has put before us, beginning with Christmas, the feast of the Epiphany and the feast of the Baptism of the Lord, the beautiful image of Jesus. He is a human as are we. He is the Son of God. He frees us from sin.

Proceeding through January and early February, the Church has invited us to follow Jesus. On Wednesday of this week, the Church will call us to the practice of prayer and penance in Lent.

What goal do we seek in Lent? What does discipleship mean?

The first and third readings are clear. We must love God and we must love others, even enemies. We must trust God. We cannot rely on human, or earthly, judgments. We are a spiritual people, citizens of the higher world that is heaven, if we wish to be. †

My Journey to God

Jesus Wept

She sits, tear-filled eyes
Shaded with her hand,
Waiting.

There He is!
The long familiar stride
Raising dust into
The hot dry air.

"Why weren't you here?
Did you not know?
My brother, your friend has died!"
If only.

She kneels at His feet,
Heartbroken.
He extends His hand,
Lifting her out of the dust,
Searching her face,
Startled by her pain.

Instantly He understands
Her loss, her suffering.
He can hold the pain no longer.
Tears fill His eyes.

In this human state,
Overcome by empathy,



CNS photo/Crosiers

He weeps for her pain.
Jesus wept.

When we are crushed and heartbroken,
Wondering where He is.
Doesn't he know?
If only.

He comes wrapping us in love.
Knowing our pain,
He weeps for us.
For our pain,
Jesus weeps.

By Trudy Bledsoe

(Trudy Bledsoe is a member of St. Christopher Parish in Indianapolis and the Secular Order of Discalced Carmelites at the Monastery of the Resurrection in Indianapolis. She wrote this poem based on the Scripture story in the Gospel of John [Jn 11:1-44] about the raising of Lazarus.)

Daily Readings

Monday, Feb. 19
Sirach 1:1-10
Psalm 93:1-2, 5
Mark 9:14-29

Tuesday, Feb. 20
Sirach 2:1-11
Psalm 37:3-4, 18-19, 27-28,
39-40
Mark 9:30-37

Wednesday, Feb. 21
Ash Wednesday
Joel 2:12-18
Psalm 51:3-6a, 12-14, 17
2 Corinthians 5:20-6:2
Matthew 6:1-6, 16-18

Thursday, Feb. 22
The Chair of Peter, Apostle
1 Peter 5:1-4

Psalm 23:1-6
Matthew 16:13-19

Friday, Feb. 23
Polycarp, bishop and martyr
Isaiah 58:1-9a
Psalm 51:3-6a, 18-19
Matthew 9:14-15

Saturday, Feb. 24
Isaiah 58:9b-14
Psalm 86:1-6
Luke 5:27-32

Sunday, Feb. 25
First Sunday of Lent
Deuteronomy 26:4-10
Psalm 91:1-2, 10-15
Romans 10:8-13
Luke 4:1-13

Question Corner/Fr. John Dietzen

Canonization requires miracles and evidence of life of holiness

Q One of the miracles attributed to the new American saint, St. Theodora Guérin, was the healing of a man's blindness.



I am a retired ophthalmologist and would like to know what it was—perhaps an optic nerve atrophy that suddenly recovered or retinal detachment that healed itself or maybe a corneal scar that

disappeared on its own. Or was it a case of hysterical blindness?

Why aren't we told more about such miracles? Letting the public in on them would be a great way of evangelizing. (Florida)

A The steps toward canonization in the Catholic Church are detailed and complex. Normally, two authenticated miracles are required—one before beatification and another before canonization, the final official declaration that the individual is one who is with God in heaven, whose life is a model of Christian holiness and whose intercession with God on our behalf may be sought in the public prayer of the Church.

Mother Theodore Guérin, the foundress of the Sisters of Providence, whose motherhouse is Saint Mary-of-the-Woods west of Terre Haute, Ind., was canonized by Pope Benedict XVI on Oct. 15, 2006.

Philip McCord, an employee of Saint Mary-of-the-Woods College, who is not Catholic, had poor eyesight since childhood. During the year 2000, he was diagnosed with advanced cataracts in both eyes. Separate surgeries were scheduled to remove them.

The first surgery seemed successful, but the second operation was followed by severe swelling of the cornea on his right eye and specialists recommended a corneal transplant. Knowing it could endanger his sight, he was afraid to undergo the surgery.

Days later, he went into the motherhouse church where Mother Theodore is buried and recalled there was something in the Catholic faith called intercession.

He prayed to her very simply, "If you have the power to intercede, I would appreciate anything you can do for me."

He left feeling confident that he could proceed with the surgery.

By the next morning, the heaviness and soreness around his right eye was gone.

The specialist, a surgeon, examined him and asked what he had done. The eye was healed. A simple laser treatment removed some tissue buildup, and he could see nearly perfectly.

Thorough investigation of this cure followed in the Archdiocese of Indianapolis involving 10 witnesses testifying under oath. Three were medical doctors.

Later, a similar investigation was conducted by a commission of theologians and medical experts appointed by the Congregation for Saints' Causes in Rome. All reached the conclusion that no natural causes could explain what had happened.

It is important to note that the most critical element in the process of canonization is not the miracles. By far, the majority of time and attention is devoted to detailed examinations of the person's life.

Did she reflect in her life a continuous and faithful love of God and neighbor? What specific practices and virtues give evidence of that love?

At one final step in the process, Pope John Paul II said of Mother Theodore, "Her life was a perfect blend of humanness and holiness."

Providence Sister Marie Kevin Tighe was vice-postulator and promoter of Mother Theodore's cause for sainthood.

The most important aspect of the whole procedure, Sister Marie Kevin reminds us, what is really significant, is how Mother Theodore lived her Christian religious life, a life characterized by a profound faith and trust in God's loving Providence.

"God did not create just some persons to be saints," Sister Marie Kevin said. "The formal declaration of saints by the Church is a holy reminder to all of us that we too can be that 'perfect blend of humanness and holiness' in our own way."

Highlights of the above information have been rather widely distributed on television, including CNN, and the print media. Sister Marie Kevin has been perhaps closest to the process. Her e-mail address is MTighe@spsmw.org.

(Catholic Q & A: Answers to the Most Common Questions About Catholicism, is a 530-page collection of columns by Father John Dietzen published by Crossroad Publishing Company in New York. It is available at bookstores for \$17.95. Questions may be sent to Father Dietzen at Box 5515, Peoria, IL 61612 or by e-mail at jjdietzen@aol.com.) †

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.

BLOEMER, Raymond A., 85, St. Louis, Batesville, Jan. 30. Father of Mary Kay Hacker, Raymond Bloemer, Gary and Gordon Giesting. Brother of Georgeann Flory and Alma Miller. Grandfather of eight. Great-grandfather of nine.

BRADY, Isabel (Spillman), 86, St. Joan of Arc, Indianapolis, Jan. 29. Wife of James Brady. Mother of Julie Dornfeld, Lisa, Mary Beth, Mark and William Brady. Grandmother of five.

BUSALD, Raymond A., 83, St. Mary, Rushville, Jan. 26. Husband of Mary (Schmitter) Busald. Father of Betty Green, Marilyn Kozlowski, Esther Sibrel, Helen, Carl, Jim and Paul Busald. Brother of Richard Busald. Grandfather of 13. Great-grandfather of nine.

CANTRELL, Maupin A., 89, St. Michael, Bradford, Feb. 1. Father of Jennifer Miller, Julie Smith, Gregory and Stephen Cantrell. Grandfather of seven. Great-grandfather of two.

ETIENNE, Earl, 94, St. Paul,

Tell City, Jan. 29. Father of Mary Cardinal, Joan Hess, Charles, Duane, Jerry and Ron Etienne. Brother of Catherine Etienne and Vivian Little. Grandfather of 16. Great-grandfather of 24.

GOFFINET, Joyce May (Hudson), 81, St. Paul, Tell City, Jan. 29. Wife of Preston Goffinet. Mother of Robin Brennan, Sherron Pampalone, Julie Thompson, Susan, Brent, Mark and Neil Goffinet. Sister of Geraldine Hudson. Grandmother of 17. Great-grandmother of six.

HUBER, Emma H. (Fuchs), 85, St. Gabriel, Connersville, Jan. 26. Mother of Sharon Quyle and James Huber Sr. Sister of Frank, Jim, Paul and Stanley Fuchs. Grandmother of seven. Great-grandmother of 22.

KENNIE, Robert L., Sr., 77, St. Thomas Aquinas, Indianapolis, Jan. 27. Husband of Doris Kennie. Father of Rhonda Archey, Angela Milby, Brian, David, John and Robert Kennie Jr.

LaGROTTE, Leo Michael, 72, St. Roch, Indianapolis, Jan. 25. Husband of Sondralee LaGrotte. Father of Gina, Tina and Leo LaGrotte. Grandfather of two.

LUNSFORD, Joe, 65, St. Mary-of-the-Rock, Franklin County, Dec. 31. Husband of Lois (Wuestefeld) Lunsford. Father of Carl and Mark Lunsford. Brother of Elaine Amberger, Charlene Bravard, Rita Gramman, Emilie Market, Alice Springman, Franciscan

Sister Ramona Lunsford, Arnold, Ralph, Richard, Steve and William Lunsford. Grandfather of three.

MAXWELL, William J., Sr., 66, St. Anthony, Indianapolis, Jan. 27. Father of Linda Adams, Monica Maxwell-Grant, Rhonda Merritt, Sharon Walker, Nicole and William Maxwell Jr. Brother of Larry Maxwell. Grandfather of 14. Great-grandfather of six.

MILLER, David E., 59, St. Luke, Indianapolis, Jan. 14. Brother of Thomas Miller.

MOORE, George, 84, Holy Family, Richmond, Jan. 25. Husband of Joda Moore. Father of Sharon Orton, Amy Shepard, Laurie Smith, Steve Shackelford, Mary, Pat, Bill, Mike and Tom Moore. Brother of Mary Deckard. Grandfather of several. Great-grandfather of several.

MORENO, Christine R., 41, St. Malacy, Brownsburg, Jan. 26. Wife of Ray Moreno. Mother of Dane and Seth Moreno, Andrew, Emily, Hillery and Sam Stafford. Daughter of James and Sherry (Uthe) Weir. Sister of Lisa Etchison, Dann and Jeremy Weir.

MURRAY, Cecilia Marie, 51, St. Roch, Indianapolis, Feb. 6. Daughter of Rosemary Murray. Sister of Helen Alexander, Kathleen, Frank and John Murray.

PANNETT, William, 67, St. Paul, Tell City, Jan. 28. Brother of Mary Balogh, Lynda Woodward, Terence, Charles and Myron Pannette.

STEINMETZ, Mary Joan, 76, St. Luke, Indianapolis, Jan. 9. Sister of Anne O'Connor and Dr. Joseph Steinmetz. †

Divine Word Father Otto Shellenberger was missionary

Divine Word Father Otto Shellenberger, who served as a missionary in Papua New Guinea for many years, died on Jan. 9 at the Society of the Divine Word's Chicago Province headquarters in Techny, Ill. He was 92.

The Mass of Christian Burial was celebrated on Jan. 13 at Techny. Burial followed at the order's cemetery there.

Otto George Schellenberger was born on Sept. 2, 1914, in Georgetown.

He went to the Divine Word order's headquarters in Techny in 1932, and completed high school and two years of college.

He professed his first vows on Aug. 6, 1937, and perpetual

vows in 1941. He was ordained a priest on Aug. 15, 1942.

In 1944, Father Shellenberger was one of 20 Divine Word priests assigned to serve as missionaries in Papua New Guinea to help counter Japanese influence during World War II. He traveled there with 7,000 American soldiers.

He later earned a Bachelor of Science degree at Purdue University in West Lafayette, Ind., and Master of Science degree in Education at Loyola University in Chicago.

In Papua New Guinea, Father Shellenberger taught agriculture at Fatima College before being sent to Maramuni Valley to establish a church there.

Also in Papua New Guinea, he helped build and manage a large dairy farm at Kellyville that earned honors.

Father Shellenberger also served as dean of seminarians in Epping, interim director of the House of Prayer in Goroka and spiritual director of national seminarians in Port Moresby.

He returned to Techny in May 2002.

He is survived by a brother, Herb Schellenberger of Lanesville. His late brother, Father Leo Schellenberger, a diocesan priest, died in 1987.

Memorial gifts may be sent to the Society of the Divine Word, P.O. Box 6038, Techny, IL 60082. †



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We are seeking a faith-filled practicing Catholic with excellent interpersonal, organizational, and computer skills to fill the position of Parish Secretary. This person should be prepared to work in a dynamic and spiritually rich work environment in communication with members of the pastoral staff. Some of the duties of this full-time position include: answering and directing telephone calls, responding to guests and parishioners in the parish offices, data input, Sacramental record-keeping, bulletin design, etc. We are currently accepting résumés and three references for this position. Please submit to Mr. Pat Millea, St. Alphonsus Liguori Catholic Church, 1870 W. Oak St., Zionsville, IN, 46077. For more information you may contact Pat Millea at stalphonsusyouth@gmail.com.

Sacred Music Leader
The individual applying for this part-time interim position - with the opportunity for a permanent position - should possess strong organizational skills, have great communication skills, and have a good musical background with a strong desire to share their love of sacred music with our music ministers and our parish. Some responsibilities of this position would include: responsibility for sacred music at all of the liturgical functions in the parish church, supervise the various choirs and musical groups, energize and grow the music ministry program, and maintain an orderly inventory of Church owned music and instruments. Now accepting résumés with three references. Please mail to Sonya Derocher, Saint Alphonsus Liguori Catholic Church, 1870 W. Oak Street, Zionsville, IN 46077. For more information you may contact Sonya Derocher at sjderocher@indy.rr.com. We look forward to hearing from you.

Positions Available

Our Lady of Mt Carmel Parish is seeking an individual to head up our Hispanic Apostolate who possesses a passion to help our Hispanic brothers and sisters. The responsibilities for this full time position include organizing liturgies and paraliturgical events, ESL classes, children and adult catechetical and sacramental preparation classes, preparing monthly newsletter and assisting Hispanic families adjusting to life in the United States and who may be having special difficulties. Qualifications include bilingual proficiency in English and Spanish, being a practicing Catholic committed to the teachings and values of the Church and strong interpersonal communication skills. Previous ministry experience is preferred. Submit résumé to:

Our Lady of Mt Carmel
Attn: Msgr. John Duncan
14598 Oakridge Rd.
Carmel, IN 46032
or duncanj@olmc1.org.

Enrollment Management Assistant

A full-time 12 month administrative assistant position is available in the Enrollment Management Office at Cathedral High School, Indianapolis.

Responsibilities: Communicate information to prospective families about admission/financial aid; assist with admission/diversity activities (open houses, testing, interviews, meetings, luncheons, etc.); produce mailings; coordinate 8th grade student visitation program; serve as initial contact for prospective families via phone, email and walk-in contact; maintain office records for admissions, financial aid and diversity.

Qualifications: Advanced computer skills (Microsoft Word, Excel, Access, Outlook); Blackbaud experience desired; ability/willingness to manage and manipulate advanced database applications; strong communications skills; excellent organizational skills and attention to detail; ability to multi-task; commitment to teamwork and professionalism; flexibility to work additional hours during specific events and during peak times; ability and willingness to maintain complete confidentiality.

Interested individuals may fax, mail, or email résumés to Vice President for Enrollment Management, Cathedral High School, 5225 E. 56th St., Indianapolis, IN, 46226, fax (317) 543-5050, email dszymanski@cathedral-irish.org.

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