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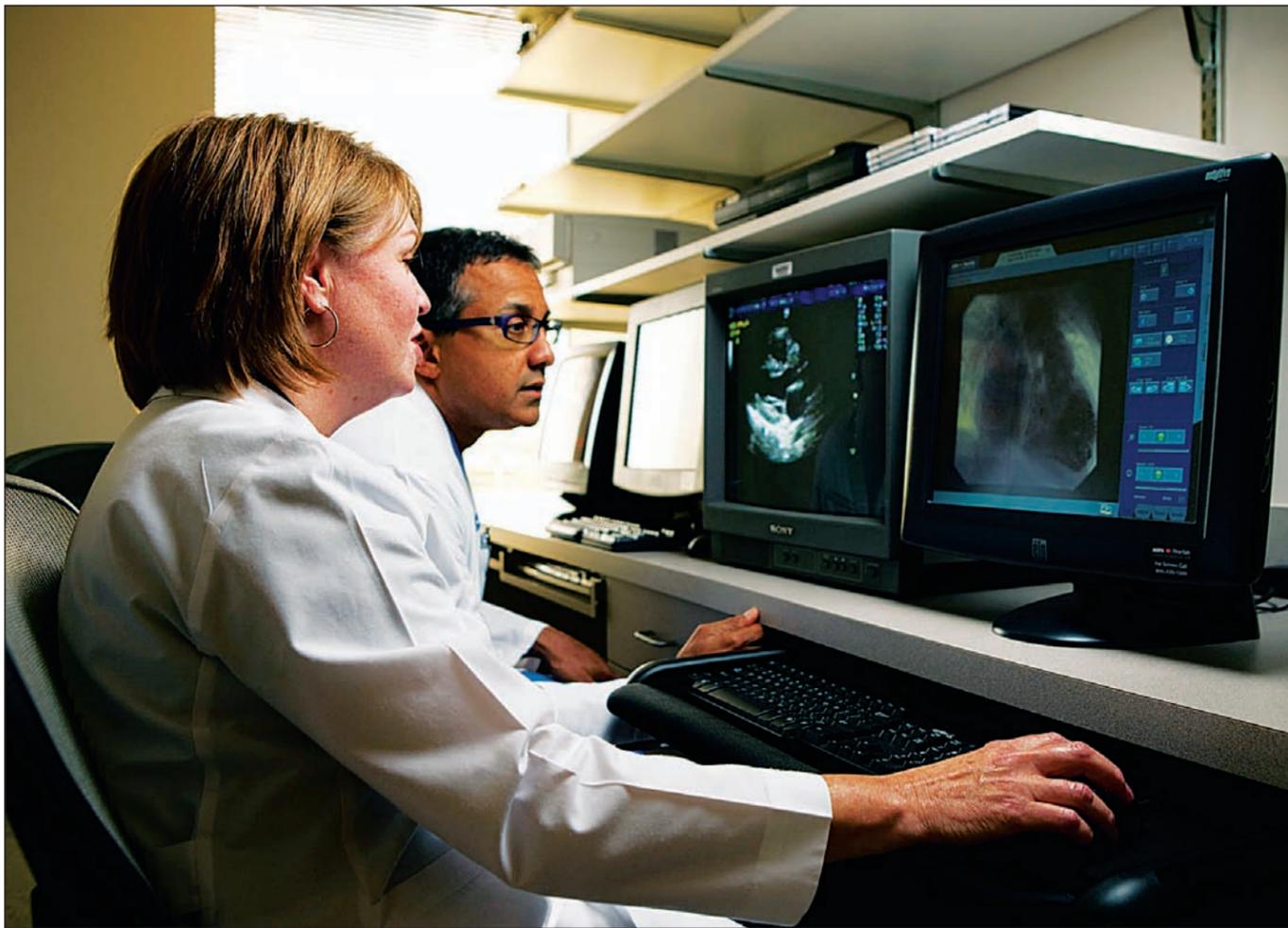
See special pull-out of our annual Religious Vocations Supplement, pages 7-14.

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Changing the life of a child



Sara Bodenmiller, left, and Dr. Simon Abraham examine the echocardiogram of a child to determine if the child is a good candidate for the life-saving heart surgery that is provided to poor pediatric patients from around the world by the Children's Heart Center at Peyton Manning Children's Hospital at St. Vincent Indianapolis Hospital.

Catholic hospital's special program provides life-saving heart surgery for world's children

By John Shaughnessy

Her smile and her story still linger in his thoughts as Dr. Simon Abraham looks at the photographs on the wall inside the medical clinic at the Peyton Manning Children's Hospital at St. Vincent Indianapolis Hospital.

The child from Kosovo had a heart defect when she and her mother were

flown to Indianapolis as part of the hospital's efforts to provide life-saving heart surgery for pediatric patients from poor countries around the world.

"She was 11 months old, but she was the size of a 3-month-old," Abraham recalls. "Usually, we try to help children where we can fix the problem in one operation, but she required two surgeries. Her heart had gotten so

big. We repaired both heart defects, and she was in the hospital for two to three weeks.

"We received a picture of her about two years later. It showed how much she had grown and how good she looked. She probably wouldn't have survived without the operations."

A sense of humility fills Abraham's
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Pope begins new year with call for religious freedom and end to violence

VATICAN CITY (CNS)—Opening 2011 with a strong call for religious liberty,

Pope Benedict XVI condemned deadly attacks against Christians and announced a new interfaith meeting next fall in Assisi, Italy.

At a Mass on Jan. 1 marking the World Day of Peace and a blessing the next day, the pope

voiced his concern about fresh episodes of violence and discrimination against Christian minorities in the Middle East.

In particular, the pope condemned an attack on Jan. 1 against Orthodox Christians in Egypt, calling it a "despicable gesture of death." A bomb that exploded as parishioners were leaving a church in Alexandria, Egypt, left 25 people dead and dozens more injured.

The pope said the attack was part of a "strategy of violence that targets Christians," and which has negative repercussions on the entire population. He offered prayers for the victims and their families.

The pope also denounced the recent practice of "planting bombs close to the homes of Christians in Iraq to force them to leave." At least seven Christian homes in Baghdad were targeted in bombings on Dec. 30, leaving at least 13 people wounded.

The pope said the latest attacks in Egypt and Iraq "offend God and all humanity."

Addressing pilgrims at his noon blessing on Jan. 1, the pope said he planned to invite religious leaders from the world's major faiths to gather in Assisi, the birthplace of St. Francis, in order to "solemnly renew the commitment by believers of every religion to live their religious faith as a service to the cause of peace.

"Whoever is making his way toward God cannot fail to transmit peace, and whoever builds peace cannot fail to draw nearer to God," he said.

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Catholic Conference gears up for 2011 legislative work

By Brigid Curtis Ayer

A new year brings hope and challenges. That message rang crystal clear for those who headed to the state Capitol for the opening of a new legislative session of the Indiana General



Assembly on Jan. 5. This group includes a re-energized Gov. Mitch Daniels, a Republican-controlled House and Senate made up of 150 state lawmakers—24 of them who are newly elected—and the Church's public policy voice, the Indiana Catholic Conference.

What kind of initiatives will Gov. Daniels and a legislature dominated by Republicans pass this year? And how will those issues compare with priorities that the Catholic Church is advocating?

"Only time will tell," said Glenn Tebbe,

executive director of the Indiana Catholic Conference. "A mixed blessing is most likely.

"We expect some potentially positive changes in education for school choice, and some potentially negative consequences affecting those in our immigrant community," Tebbe said. "We are hopeful there will be other positive gains in the area of [opposing] abortion, protecting the institution of traditional marriage and other laws that benefit families.

"Our goal this year, as is [the case] every year, is to promote a consistent life ethic," Tebbe added. "The Indiana Catholic Conference will be working to protect families and children—and all underlying necessities to support families and children."

This pro-life, pro-family agenda has taken many forms in the 40-plus years that the ICC has been actively advocating on behalf of the Indiana bishops. Some of the public policy initiatives include: banning embryonic stem-cell research; encouraging adult stem-cell research in Indiana; reducing

abortion; providing basic needs of the poor, disabled and elderly; limiting and ultimately abolishing the death penalty; improving immigration laws; and protecting the institution of marriage.

"Among our priority issues to assist families and children this year, we will be working with state lawmakers to create legislation to further reduce abortion, improve school choice opportunities for all Hoosier children and pass a same-sex marriage ban," Tebbe said. "There will be many issues on the table, and we will be taking part in the process to ensure that the voice of the Church and the least among us are heard."

Tebbe said that, as in years past, the success of the ICC's legislative agenda this year will also be determined in part by: 1) the willingness of the leadership in the House and Senate to have these bills heard in committee; 2) a willingness of lawmakers

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voice as he recalls the girl and other children who have benefited from the program at the hospital's Children's Heart Center.

"We have done operations for 90 kids since we started," he says. "They have been from all over the place—Kosovo, Haiti, Guatemala, Honduras, Mongolia. The last two were from Uganda. It's a good thing for us to do."

Transforming the life of a child

Started in 2000, the program reflects the continuing commitment by St. Vincent Health to live up to the values that have marked the Daughters of Charity's approach to health care ever since four religious sisters arrived in Indianapolis in 1881.

"From St. Vincent's, especially among the Daughters, it's really walking the talk," Abraham says. "Providing charity care is something they're very serious about. They saw this approach to pediatric heart care as within their mission. They do a lot of charity care locally, and they saw this as a way to extend it to an international level."

Those international life-saving efforts are also part of the Children's Heart Project, a program run by Samaritan's Purse, an international Christian relief organization. The Children's Heart Project works with leading hospitals across the United States to provide surgery for children who live in countries where the required medical expertise and equipment are not

available.

The Peyton Manning Children's Hospital at St. Vincent does more charity care heart surgeries than any other hospital in the Children's Heart Project. The project identifies patients from poor countries who need heart surgeries. Samaritan's Purse also provides plane fare and visas for the patient, a parent and an interpreter.

"The children are usually seen by a visiting cardiologist in a number of countries," Abraham explains. "We're sent a package that comes with a medical history and an echocardiogram of two or three children. We usually accept two children at a time from the

same location. We try to choose patients that we think will get a significant improvement in their life expectancy."

The resulting change in the children is usually dramatic from when they first arrive at the hospital, according to Sara Bodenmiller, the coordinator of the international pediatric heart surgery program.

"Some of these children who come over, their color is blue," says Bodenmiller, a pediatric nurse practitioner. "They can't walk across the room without getting tired. To watch the transformation of that child after surgery or five or six weeks later when they're going home, you wouldn't recognize the child. They're pink, they're smiling and they're playing."

Helping the children is a team effort that flows through the hospital and even into the community. Host families provide a place to stay for the child and the parent.

"The fact that our host families open

'I'm so pleased that St. Vincent has been willing to continue its commitment to this international outreach. There are so many children in need throughout the world. Although we're only able to help a small portion, even to be able to do that is wonderful.'

—Sara Bodenmiller, the coordinator of the international pediatric heart surgery program and a pediatric nurse practitioner



Dr. Simon Abraham, left, and Sara Bodenmiller pose in front of a wall filled with photos of children from around the world whose lives have been saved by a special program at the Peyton Manning Children's Hospital at St. Vincent Indianapolis Hospital.

their homes to these strangers shows how thoughtful people can be to one another," Bodenmiller says.

"I'm so pleased that St. Vincent has been willing to continue its commitment to this international outreach. There are so many children in need throughout the world. Although we're only able to help a small portion, even to be able to do that is wonderful."

So is the response from the parents of the young patients.

Gifts of music, trust and joy

The expressions of gratitude from parents for their children's surgeries have come in different ways. Abraham received a couple of musical instruments after he helped children from Mongolia.

"I also have at home this incredible Mongolian robe that they gave me," he says.

Still, he insists that the best gift that he receives is the trust of the parents who place their children's care in his hands.

"It's usually the mothers who come with their children," Abraham says. "The relationship between a mother and a child is pretty universal. Obviously, they know they're coming here because their child is sick. It's amazing they put so much faith in the hospital, in the operating room team and even me."

"They basically need to trust someone who is going to make things better for their child, and they do. Obviously, there's great anxiety until they see their child after the surgery. Then there's relief. And joy."

In the years that follow, letters arrive at the hospital with photographs of the former patients from across the globe. The pictures fill a scrapbook and the walls of the clinic.

"The walls of our office are lined with these photos," Abraham says. "That's great. Some of these kids are probably teenagers now."

"It does show what a faith organization can do. It's one of the big reasons I'm here." †

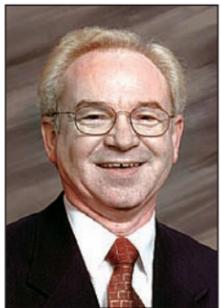
ICC

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to work in unison with the Church's efforts; and 3) a willingness of Catholics in the pew to be engaged in the political process.

To better equip Catholics to participate in the process, the ICC offers an online initiative that provides efficient and effective communication with members of the Indiana General Assembly and the U.S. Congress.

A Legislative Action Center is available on the



Glenn Tebbe

ICC Web page at www.indianacc.org. It allows visitors to participate in the political process in a number of ways.

Visitors to the action center can sign up for the weekly I-CAN Update e-mail newsletter, identify his or her representatives, contact lawmakers and do much more. To use this avenue of political engagement, log on to www.indianacc.org and click on "Legislative Action Center."

Because Republicans now have the majority in the Indiana House, Rep. Brian Bosma (R-Indianapolis) was elected by the Republican caucus to take over as Speaker of the House. He replaces Rep. Patrick Bauer (D-South Bend). Sen. David Long (R-Fort Wayne) was re-elected President Pro Tempore in the Senate.

"These two men wield enormous influence, given their leadership roles, by serving as gatekeepers on legislation," Tebbe said. "We

will be working with leadership to forward the Church's initiatives."

Committee chairs also may decide the fate of any given bill even if it meets with the approval of the House and Senate leaders. Republicans maintain a 60-40 majority in the Indiana House of Representatives. Republicans also hold a 37-13 majority in the Senate.

Following the November election, the Republicans have hinted at reforms in government, abortion law, education, immigration and same-sex marriage. However, the primary mandate for the 150 members of the Indiana General Assembly is to pass a new biennium state budget by the April 29 adjournment deadline.

The budget then must be approved by the governor before July 1 when it goes into effect. Based on census data, the legislature must also draw new maps for U.S. Congressional districts and for the seats

that make up the Indiana House and Senate.

A special session was necessary during the last budget writing year in 2009 and, this year, the job might be even more challenging, state leaders said. Bosma told House members in November that tax collections for this year will be at 2005 levels, which will make the budget-making process that much more difficult.

"Much of the legislative work done by the Indiana Catholic Conference this year will be overshadowed by the budget-making process," Tebbe said. "The Church will be keeping a close eye on different aspects of the budget since its contents can significantly affect the well-being of so many."

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

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A 'routine' year: Pope's 2011 calendar holds full slate of events

VATICAN CITY (CNS)—For Pope Benedict XVI, the 2011 calendar already holds a full slate of meetings, liturgies and foreign trips.

What is not on the calendar—at least so far—is a special “year of” or a “year for.” In 2008-2009, the pope declared a Year of St. Paul. He designated 2009-2010 as the Year for Priests.

Perhaps 2011 will mark the Year of Business as Usual for the German pontiff, who turns 84 in April.

Unlike the past three years, there is no Synod of Bishops on the horizon in 2011. Most people are not expecting a consistory this year, either, and there is no sign that the pope plans to convene the world's cardinals at the Vatican for other reasons.

What many people don't realize is that the papacy is not just about commemorative years and cardinal summits. “Business as usual” for the pope means a steady series of events that began with a New Year's Mass to mark World Peace Day, and ends with a “te deum” prayer service of thanksgiving on Dec. 31.

In between are hundreds of papal encounters with individuals and groups, ranging from heads of state to schoolchildren.

The first half of January is typical. After the New Year's Mass, the pope presided over a liturgy to mark the feast of the Epiphany on Jan. 6. Then he celebrates the feast of the Baptism of the Lord on Jan. 9 in the Sistine Chapel, personally baptizing more than 10 infants.

The next day, the pope shifts gears and delivers his annual “state of the world” address to the diplomatic corps at the Vatican. He is expected to underline his concern about recent acts of violence and discrimination against Christian minorities around the world, which was a main theme of the World Peace Day message this year.

And with that, Pope Benedict will be off and running.

In 2010, the pope presided over more than 50 major liturgies. Similar celebrations are already penned into the 2011 calendar—at home and abroad. They range from one-hour prayer services to three-hour ordination Masses, and normally include at least two liturgies to proclaim new saints, one in the spring and one in the fall. Already on the probable saints list for 2011 is the founder of the Xaverian Missionary Fathers, Blessed Guido Conforti.

Easter arrives very late in 2011—on April 24—and with it comes the heaviest week of liturgies and public appearances by the pope. Ahead of Easter, the Vatican plans to publish Pope Benedict's new volume in his series on the life of Christ. Titled *Jesus of Nazareth: Part Two, Holy Week: From the Entrance Into Jerusalem to the Resurrection*, it picks up where the best-selling first volume left off.

For U.S. bishops, 2011 will bring the start of a series of encounters with the pope and his aides, the weeklong “ad limina” visits that begin in November. Bishops from Region I in the Northeast will be the first group to arrive at the Vatican on Nov. 7, followed by Region II (New York) on Nov. 24 and Region III (New Jersey, Pennsylvania) on Dec. 1. The last time that U.S. bishops came through Rome on “ad limina” visits was 2004, so for many of them it will be their first major meeting with Pope Benedict.

Throughout the year, the pope will hold “ad limina” meetings with bishops from other countries: the Philippines, India, Indonesia, Australia, Angola, New Zealand and the Pacific Ocean area.



Spain's King Juan Carlos kisses the hand of Pope Benedict XVI after a Mass at which the pontiff consecrated the Basilica of the Sagrada Familia in Barcelona, Spain, on Nov. 7. The pope will make four foreign trips in 2011.

The pope will break away from the Vatican on four foreign trips: on June 4-5 in Croatia; on Aug. 18-21 in Madrid for World Youth Day; on Sept. 22-25 in Germany, including the capital of Berlin; and on Nov. 18-20 in the West African country of Benin. He will also make a two-day visit to Venice in May, and three other trips in Italy during the year.

At the Vatican, the pope resumes his weekly audiences every Wednesday, where he has been sketching brief biographies of early Church saints, writers and mystics. He normally makes at least one other public appearance each week, greeting pilgrims from his apartment window at midday on Sundays.

In addition to his World Peace Day message, the pope generally furnishes messages or letters to mark a whole slew of other annual events—for migrants and refugees, for the sick, for religious, for priestly vocations, for missionaries, for young people, for the hungry and for communicators.

Although Pope Benedict is widely seen as less prolific than Pope John Paul II, his verbal output each year is impressive: about 300 speeches and talks, more than 50 homilies, and nearly 100 other missives of varying length and importance.

In his recent book-length interview, Pope Benedict said that the day-in, day-out schedule of the papacy was pretty taxing for someone his age. He spoke openly about his diminishing energy, and even left open the possibility of eventual papal retirement—but as his 2011 calendar makes clear, he is not ready for that yet. †



Pope Benedict XVI greets people upon arriving for an audience with some 4,500 young choir members in Paul VI hall at the Vatican on Dec. 30. Choir singers from dozens of countries were taking part in the Dec. 28-Jan. 1 International Congress of Pueri Cantores in Rome.

Solemn Mass, march and pro-life rally begin at noon on Jan. 24 in Indianapolis

By Mary Ann Wyand

A Mass for Life, pro-life march and respect life rally in downtown Indianapolis on Jan. 24 will peacefully and prayerfully protest the 37th anniversary of the U.S. Supreme Court decision legalizing abortion on demand in America, and memorialize the deaths of more than 52 million unborn babies killed in abortions since 1973.

The solemn pro-life observance begins at noon with a Mass for Life at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis.

Msgr. Joseph F. Schaedel, vicar general of the archdiocese, will be the principal celebrant for the liturgy, which coincides with the National March for Life in Washington, D.C., on Jan. 24.

“The Mass will be the most significant event in our local solemn observance to peacefully and prayerfully protest *Roe v. Wade* and *Doe v. Bolton*, the Jan. 22, 1973, Supreme Court decisions that legalized abortion during all nine months of pregnancy,” said Servants of the Gospel of Life Sister

Diane Carollo, the director of the archdiocesan Office for Pro-Life Ministry.

“We will pray in a special way for the unborn victims of legalized abortion,” Sister Diane said, “and for their post-abortive parents.”

Following the one-hour Mass at the cathedral—which is also open to pro-life supporters from other faith traditions—adults, families and students will carry a variety of pro-life signs as they walk to the Veterans Memorial Plaza, 431 N. Meridian St., for a respect life rally.

Keynote speaker Rebecca Kiessling of Rochester Hills, Mich., who was conceived in rape and whose mother was encouraged to abort her twice, will discuss her unique perspective on *Roe v. Wade*.

Kiessling's mother decided to carry her pregnancy to term and place her baby for adoption.

The international pro-life speaker has five children, and has saved countless lives by sharing her story and speaking out for the rights of the unborn.

Her inspirational speech will be followed by several Silent No More

campaign testimonials presented by men and women who have been harmed by the tragedy of abortion.

“Through personal testimonies given by post-abortive men and women, the public will be made aware of the devastation that abortion brings to women, men and their

families,” Sister Diane said. “The goal of those giving testimonies is to make known the emotional and physical pain of abortion, which is shrouded in secrecy and silence. The participants want to expose abortion for what it is so that people may be healed from its trauma.”

(For more information, contact the archdiocesan Office for Pro-Life Ministry at 317-236-1569 or 800-382-9836, ext. 1569.) †



Patricia Arthur, the administrative assistant of the archdiocesan Office for Pro-Life Activities, displays three of the respect life signs that will be carried by people during the Jan. 24 pro-life march from SS. Peter and Paul Cathedral to the Veterans Memorial Plaza in downtown Indianapolis.



Rev. Msgr. Raymond T. Bosler, Founding Editor, 1915 - 1994

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Editorial

Renewing hope, seeking justice

This week is National Migration Week, declared by the U.S. Conference of Catholic Bishops. It began on last Sunday, the feast of Epiphany. The week has been observed now for over a quarter century. The theme this year is "Renewing Hope, Seeking Justice."

Following the lead of Pope Benedict XVI, who is focusing on migrant families for his 2011 World Day of Migrants and

Refugees message, the bishops have decided to focus on the family as a sub-theme this year. A poster distributed by the conference's Migration and Refugee Services shows the Holy Family resting during its immigration into Egypt to escape King Herod's soldiers.

Contrary to what many people believe, the Church does not encourage illegal immigration. It wants our laws to be changed so that people who are suffering tremendous poverty and hardships can immigrate to our country legally.

The bishops' "Justice for Immigrants" campaign reflects five specific immigration reform goals articulated by the bishops' Committee on Migration:

- Bring the undocumented population in this country out of the shadows and give them a chance, over time, to achieve permanent residency and citizenship.
- Preserve family unity by strengthening family-based immigration.
- Create legal avenues for migration so that migrant workers, who labor in many important industries in our nation, are able to enter the country legally, and in a safe and orderly fashion.

- Give immigrants their day in court consistent with American values by restoring due process protections that were removed in 1996 legislation.

- Work with neighboring countries and the international community to address the root causes of migration, such as economic inequalities, so that immigrants and their families can remain in their home countries and support their families in dignity.

The bishops' website says that Catholic social teaching provides the foundation on which the Church addresses issues related to migration.

Reflecting on both Scripture and Church tradition, the bishops developed a set of moral principles to inform the decision-making process of policymakers as they address legislation related to these issues.

The Church recognizes that there has to be a careful balance between the rights of migrants to move due to economic necessity and the rights of sovereign states to govern their



CNS photo/Bob Roller

Bishop Francois Lapierre of Saint-Hyacinthe, Quebec, gestures during a press conference at the U.S. Conference of Catholic Bishops' headquarters in Washington on June 3. Also pictured is Chicago Auxiliary Bishop John R. Manz, left, and retired Bishop Francois Gayot of Cap Haitien, Haiti. The bishops were attending a regional bishops' consultation on migration.

borders. Particularly vulnerable populations, such as unaccompanied children, should be given special attention and care.

In 2003, the bishops of the United States and Mexico issued a pastoral letter to provide points of reflection for all Catholics to use as they consider the issues surrounding illegal immigration, migrants, refugees and other people on the move. The five basic principles articulated in "Strangers No Longer: Together on the Journey of Hope" are:

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

While American companies, especially those in the agricultural field, are clamoring for more workers to do the work that Americans seem to refuse to do, people from Mexico and other Latin American countries are unable to migrate to the United States because the quotas for those people are too low.

The cap today for highly skilled migrants, known as the H1B visa, is 65,000 per year. H1B migrants can stay for a maximum of six years then must leave the United States. For non skilled, non-agricultural workers, the quota is 5,000, making it nearly impossible for a Mexican man, for example, to come in legally.

The United States has always been a country of immigrants, but those immigrants, unfortunately, have always had a difficult time being accepted. As our country ages, we need immigrants as much as any time in our history.

At the same time, we should do what we can to help those countries that are not as wealthy as ours, the fifth bullet point of the bishops' "Justice for Immigrants" reform goals mentioned above, so that people don't have to risk their lives to come to this country. They come in most cases because they are desperate to be able to support their families. We must help them.

—John F. Fink

Be Our Guest/Steve Seitz

God's gift of true peace is within our grasp in our common humanity

Just a few weeks ago, as the aroma of Christmas dinner drifted from the kitchen, memories of Christmases past began flooding my mind.

How quickly, though, I was snapped back to reality by the happy sounds of my family gathered together, a family spanning generations.

From the little child, unaware of this first deposit in her Christmas memory bank, to the eldest adult, who surely recalls my first Christmas years ago.

The sound of wrapping paper being ripped away, the occasional "awesome!" and "Mom, look!" made me realize that, for all the things that set each Christmas apart, in this way they are all the same—gifts given and gifts received.

So it has been about 2,011 years? Imagine it. You are a shepherd on night watch.

Just another night, except there is that peculiar star. "What's up with that?" you wonder.

And then the whole sky lights up as a choir of angels joyfully announce that God has just joined us in history, and is lying in a stable! "Peace on Earth!" they sing! The gift of peace, given to anyone brave enough to truly receive it, was given to them.

Peace—it is not just for Christmas! In just a few words, "If you want peace, work for justice," Pope Paul VI went right to the heart of why we—all of humankind—have never fully received that gift of peace, but instead have spent centuries fighting over our concept of it.

Could it be that the peace that God offers is more than the lack of conflict? Could it be that we are afraid of what the

justice part of the equation means? It could be, but one thing is certain. Until we are brave enough to really work for it, we will never know.

The gift of Christ, the greatest gift of all time, came wrapped in human flesh, and it is in humanity that we find him even now.

This is where we, as disciples of Christ, have our work cut out for us. To take up the challenge of peace, we have no choice but to drop the armor of prejudice and self-righteousness, the false sense of ownership, and instead embrace the stewardship that we have been entrusted with.

C.S. Lewis, in *The Problem of Pain*, wrote, "God whispers to us in our pleasures, speaks in our conscience, but shouts in our pains. It is his megaphone to rouse a deaf world."

Can you hear it? Around the world, and here in own backyard, God is shouting out loud. He has been shouting through the centuries, even within our own hearts, "I am!"

So what has all that got to do with the peace that the angels announced at Jesus' birth?

Having quoted a pope, an author and a group of angels, it seems fitting to quote our Savior: "The kingdom is here among you" (Lk 17:21). Isn't that what Jesus said?

He said that very much in the present tense. "Peace on Earth!"

The peace of the kingdom of God is here, all wrapped up in humanity, where it has been since the angels sang that joyful song.

To quote Jesus again: "Be not afraid!" (Mt 10:31).

The gift of true peace is here, within our grasp, if only we would dare to receive it.

(Steve Seitz is a member of St. Louis de Montfort Parish in Fishers, Ind., in the Lafayette Diocese.) †

The Human Side/Fr. Eugene Hemrick

A peaceful 2011 to you!

"I think we have to blow this place up!" said outgoing Sen. George Voinovich of Ohio.

He continued, "There's a lot of partisanship over there. Then they come over to the Senate and they carry their bad habits with them. Some of them, they still remember battles from 10 years ago. It's

like they're keeping score."

The "place" he spoke of is the U.S. House of Representatives. The "they" that he referred to are representatives who became senators.

Voinovich echoes a universal disgust that Americans harbor over habitual dissension within our government. This lack of unity is not only within government. It is wherever we look—in the Church, the marketplace, our towns and cities, and even in our homes.

Getting along with one another seems to be becoming much more difficult and a thing of the past.

The motto "In unity there is strength" rings throughout the halls of the U.S. Congress, and every day at Mass we pray that we will be "one body, one spirit in Christ."

May you make 2011 a year in which the beatitude "blessed are the peacemakers" (Mt 5:9) is taken to heart.

And where might we start to accomplish this?

We start with our disposition!

It is very easy to harbor resentments that cast us into a bitter, warring mood. Perhaps they are sparked by an unkind remark or

having been painfully hurt, overlooked or domineered by another.

Once resentment enters us, it tends to permeate and grow stronger rather than melt away.

Voinovich touched on this when he said, "They still remember battles from 10 years ago. It's like they're keeping score."

Being a peacemaker starts with making peace within ourselves. This is no easy task because once our heart is punctured, it grows scared. And unless great care is given to avoid this, our heart could also become more hardened, seeking revenge.

I remember reading what Jesuit theologian Karl Rahner said about cultivating a more peaceful mood. In addition to remembering all of the hurts you have endured, he counseled, also remember those you have hurt.

This exercise will increase our humility, soften hardened hearts, and enable us to be more at peace with ourselves and others.

Each New Year encourages us to let life begin anew. The air today is filled with disharmony, much of which we can do nothing about, and much of which tends to keep our wounds open.

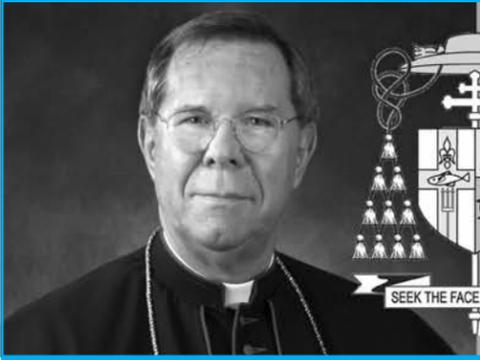
Within ourselves, however, we have the power to achieve harmony. When we are at peace with ourselves, it is much easier to spread peace and unity around us.

More importantly, we tend to see the harmony that already exists around us much better.

May your 2011 be filled with peaceful moments that mirror Christ's peace on Earth!

(Father Eugene Hemrick writes for Catholic News Service.) †

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Future seminarian's speech to peers offers unique public witness

The vocation apostolate, particularly the call to the priesthood, is very close to my heart.

Vocation promotion is part of my responsibility as a bishop. I am pleased that *The Criterion* is including a Religious Vocations Supplement this week. The supplement addresses all particular vocations in the Church except marriage, which will receive its own focus in February.

I want to begin with the vocation story of a seminarian from Evansville, who is enrolled at Bishop Bruté College Seminary in Indianapolis. The story is unusual and already known by some people so I am not revealing secrets.

I tell the story with the permission of Tyler Tenbarger. It was the subject of a speech he gave to 18,000 Future Farmers of America peers during a convention in Indianapolis. It was Tyler's retirement address as he concluded his term as vice president of the FFA eastern region. It was a dramatic speech. I will try to do it justice in abbreviated form.

He began the speech by inviting the audience to listen to an experience he had in third grade. He and his classmates were invited to come to school dressed in the outfit of the career they wanted to undertake when they grew up.

Tyler chose to dress as a priest. Other classmates were dressed as doctors, nurses, farmers, astronauts, etc. When it was his turn to stand and tell his story, he noticed that classmates were giggling and poking fun at

him. He sat down and was too embarrassed to tell his story.

I will abbreviate the speech here by saying that Tyler spent a lot of intervening years trying to convince people that he was *not* becoming a priest. He is a talented public speaker and presented his story convincingly. He ended the story by standing up and declaring that, despite everything, he is becoming a priest.

To his surprise, his declaration was greeted with a standing ovation by 18,000 young adult FFA peers that brought him to tears. He concluded his address urging his peers to make their life decisions by listening to their hearts and not the reactions of other peers or the world.

Tyler Tenbarger declared his vocational intent before 18,000 peers on Oct. 8, 2008. He entered the seminary in January 2009. He plans to become a priest, God willing.

I recount his story because I believe that it tells us something important about the dynamics of a vocational decision. It also tells us that 18,000 young adults applauded his decision to become a priest. He was stunned.

It also reminds us that there are extraordinary young men like Tyler, who have the courage to declare themselves before their peers. Of course, whether Tyler completes his preparation for the priesthood is up to God's intention. He is willing to take that risk.

His admonition to his peers about the dynamics of decision-making, namely that

it is important to listen to one's inner voice, to what one's heart has to say, and not just to peer pressure is on the mark.

I suspect that Tyler's parents, sitting in the audience at that FFA convention, were proud of his courage as well as his competence as a public speaker. They support him in his decision and are pleased to visit him at Bishop Bruté seminary.

That is another important dynamic of discerning a vocation—parental support—which is not always there. However, I see evidence of supportive parents more and more. That will make a telling difference.

Tyler chose to make his decision public as a way to make an important point with his FFA peers. His dramatic story told publicly is unusual. The content of his conviction is not unusual. Talk to any of our seminarians and one finds that Tyler does not stand alone.

There are more and more young men entering the process of priestly formation at the college level. It is apparently a national phenomenon.

A noticeable characteristic of the guys in our Bishop Bruté College Seminary is that they are balanced and happy young men.

Will they all stay the course and become priests? No. But a good number will. And those who do not will have received a

personal and spiritual formation that is invaluable.

I am featuring the vocation of college-age candidates. Our seminarians who are engaged in formation at the graduate level also exhibit a winning balance of personality, and are bright and happy candidates.

I am optimistic about our future. I am convinced that the Holy Spirit is leading more and more young adults to consider the call to priesthood. They will find themselves in company with some great guys.

Please join me in praying for our young adults who are contemplating giving themselves to serve God and our Church with courage and good spirit. †

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

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

Archbishop Buechlein's intention for vocations for January

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

El discurso de un futuro seminarista a sus compañeros brinda un testimonio público excepcional

El apostolado vocacional, especialmente el llamado al sacerdocio, es un tema que me interesa mucho.

El fomento de las vocaciones forma parte de mis responsabilidades como obispo. Me complace que el *The Criterion* incluya un Suplemento vocacional esta semana. Dicho suplemento aborda todas las vocaciones particulares de la Iglesia, salvo el matrimonio, el cual recibirá su propio destaque en febrero.

Deseo comenzar con la historia vocacional de un seminarista de Evansville que está matriculado en el seminario universitario Bishop Bruté College Seminary en Indianapolis. La historia es inusual y ya algunas personas la conocen, de modo que no estoy revelando ningún secreto.

Relato la historia con el permiso de Tyler Tenbarger. Era el tema del discurso que dio frente a 18,000 compañeros de *Future Farmers of America* (Futuros Granjeros de Estados Unidos, FFA por sus siglas en inglés), durante una convención, aquí en Indianápolis. Era el discurso de retirada de Tyler ya que concluía su período como vicepresidente de la región Este de la FFA. Fue un discurso impresionante. Intentaré hacerle mérito en su forma abreviada.

Comenzó el discurso convidando al público a que escuchara una experiencia que tuvo en tercer grado. Se les había invitado a él y a sus compañeros de clase a que asistieran a la escuela vestidos con el traje de la profesión a la cual quisieran dedicarse cuando crecieran.

Tyler eligió vestirse de sacerdote. Otros compañeros de clase se vistieron como médicos, enfermeras, granjeros, astronautas, etc. Cuando llegó su turno de ponerse de

pie y contar su historia observó que sus compañeros de clase le dedicaban risitas y se burlaban de él. Se sentó y se sintió demasiado avergonzado como para contar su relato.

Abreviaré su discurso en esta parte diciendo que Tyler pasó buena parte de los años siguientes tratando de convencer a los demás de que *no* quería ser sacerdote. Es un orador talentoso y presentó su relato de forma convincente. Culminó su narrativa poniéndose de pie y declarando que, pese a todo, iba a convertirse en sacerdote.

Para su sorpresa, su declaración fue recibida con la ovación ferviente de 18,000 jóvenes adultos, compañeros de la FFA, lo cual hizo que le brotaran las lágrimas. Concluyó su discurso exhortando a sus compañeros a que tomaran las decisiones de sus vidas escuchando sus corazones y no las reacciones de los demás compañeros o del mundo.

Tyler Tenbarger declaró su intención vocacional frente a 18,000 compañeros el 8 de octubre de 2008. Ingresó al seminario en enero de 2009 y con el favor de Dios planea convertirse en sacerdote.

Repito esta historia porque considero que nos dice algo importante acerca de la dinámica de la decisión vocacional. También nos dice que 18,000 jóvenes adultos aplaudieron su decisión de convertirse en sacerdote. Quédé impactado.

Igualmente nos recuerda que existen jóvenes extraordinarios como Tyler que tienen el valor de declarar su postura ante sus compañeros. Por supuesto, dependerá de la voluntad de Dios si Tyler culminará su preparación para el sacerdocio. Él está dispuesto a asumir el riesgo.

Su admonición para sus compañeros en cuanto a la dinámica del proceso de toma de decisión, es decir, que es importante

escuchar nuestra voz interior, lo que nos dice nuestro corazón y no simplemente la presión de los compañeros, resulta muy acertada.

Me imagino que los padres de Tyler, que se encontraban en el público durante la convención de la FFA, se sintieron orgullosos de su valentía y de su habilidad como orador. Apoyan su decisión y se sienten complacidos de visitarlo en el seminario Bishop Bruté.

Ese es otro factor importante de la dinámica del discernimiento de la vocación: el apoyo de los padres, el cual no siempre está presente. Cada vez más veo evidencia de padres que brindan su apoyo. Eso hará una diferencia significativa.

Tyler eligió tomar su decisión en público como una forma de expresar un mensaje importante frente a sus compañeros de la FFA. Su impactante historia contada en público resulta algo inusual. La alegría de su convicción no es algo inusual. Si uno habla con cualquiera de nuestros seminaristas se da cuenta de que Tyler no está solo.

Cada vez más jóvenes entran en el proceso de la formación sacerdotal a nivel universitario. Aparentemente es un fenómeno nacional.

Una característica notable de los jóvenes en nuestro seminario universitario Bishop Bruté es que tienen una mezcla equilibrada de talentos y son jóvenes alegres.

¿Acaso todos llegarán hasta el final y se convertirán en sacerdotes? No. Pero muchos de ellos lo harán. Y aquellos que no lo hagan habrán recibido una formación personal y

espiritual que no tiene precio.

Resalto aquí la vocación de nuestros candidatos en edad universitaria. Nuestros seminaristas que participan en la formación a nivel de estudios superiores también demuestran personalidades con un balance extraordinario y son candidatos brillantes y felices.

Me siento optimista en relación a nuestro futuro. Estoy convencido de que el Espíritu Santo está guiando a más jóvenes adultos cada vez para que consideren el llamado al sacerdocio. Se encontrarán en compañía de jóvenes extraordinarios.

Acompáñeme a orar por nuestros jóvenes adultos que contemplan la posibilidad de entregarse para servir a Dios y a nuestra Iglesia con valor y con buena disposición. †

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

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

Traducido por: Daniela Guanipa,
Language Training Center, Indianapolis.

La intención del Arzobispo Buechlein para vocaciones en enero

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

Events Calendar

January 7
Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, 6:30 a.m. Mass, breakfast and program in Priori Hall. **"Faith of Our Fathers: Passing on the Faith to Our Children,"** Michael O'Rourke, presenter, \$15 members, \$20 non-members. Information: 317-435-3447 or e-mail macmac961@comcast.net.

January 8
St. Roch Parish, Family Life Center, 3603 S. Meridian St., Indianapolis. **Single Seniors**, meeting, 1 p.m., age 50 and over. Information:

317-784-4207.
January 9
MKVS, Divine Mercy and Glorious Cross Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. **Mass, noon, on third Sunday holy hour and pitch-in**, groups of 10 pray the Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

January 12
St. Malachy Parish, 9833 E. County Road 750 N., Brownsburg. **"Catholics Returning Home,"** session two of six, 7 p.m. Information:

317-650-5751.
January 13
Marian University, Hackelmeier Memorial Library, 3200 Cold Spring Road, Indianapolis. Sen. Richard G. Lugar Franciscan Center for Global Studies, speaker series, **"Haiti—One Year After the Earthquake,"** William Canny, presenter, 7 p.m., free admission. Registration required. Reservations: <http://www.marian.edu/LFCGS/Pages/SpeakerSeries/Registration.aspx>.

Marian University, 3200 Cold Spring Road, Fisher Hall, Indianapolis.

"Haiti Cheri," children's art exhibit, reception, 4:30-6:30 p.m. Information: jpauckner@marian.edu.

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Abba, Father Chapter, Catholics United for the Faith, "Islam and Christianity,"** part two, 6-9 p.m. Information: 317-236-1569.

Our Lady of Mount Carmel Parish, 14598 Oak Ridge Road, Carmel, Ind. (Diocese of Lafayette). **Catholic Professional Breakfast Club**, Mass, breakfast and program,

6:30 a.m., **"My Public and Private Faith Journey,"** Bryan Bedford, presenter. Information: 317-590-0634 or info@cpbc-ld.org.

January 15
St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, pro-life Mass**, Father Eric Johnson, celebrant, 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.

January 16
Richmond Catholic Community, 701 N. "A" St., Richmond. **Charismatic prayer group**, 7 p.m. Information: dicksoncorp@parallax.ws.

January 17-19
St. Elizabeth Ann Seton Parish, 10655 Haverstick Road, Carmel, Ind. (Diocese of Lafayette). **Parish mission, "Listening to God's Call,"** Benedictine Archabbot Lambert Reilly, presenter, 10-11:15 a.m. and 7-8:15 p.m. Information: 317-846-3850 or www.seas-carmel.org. †

Retreats and Programs

January 7-9
Sisters of St. Benedict, Monastery Immaculate Conception, 802 E. 10th St., Ferdinand, Ind. (Evansville Diocese). **"Come and See" retreat**, women between the ages of 18 to 40. Information: 800-734-9999 or vocation@thedome.org.

January 10
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Come Away and Rest Awhile," silent reflection day**, 8 a.m.-4 p.m., \$25 per person includes light breakfast and lunch. Information: 317-545-7681 or spasotti@archindy.org.

January 13
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Spend a Day with God," silent reflection day**, \$25 per person includes continental breakfast and lunch, call to schedule time. Information: 317-788-7581.

January 14-16
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Tobit Weekend," marriage preparation retreat**. Information: 317-545-7681 or spasotti@archindy.org.

January 15
Sisters of St. Benedict, Monastery Immaculate Conception, 802 E. 10th St., Ferdinand, Ind. (Evansville Diocese). **"Saturday Morning at the Dome—Grieving Our Losses,"** Benedictine Sister Kathryn Huber, presenter, 9 a.m.-12:15 p.m., light lunch, \$45 per person. Information: 812-367-1411.

January 26
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"An Evening of**

Reflection," Father Michael McKinney, presenter. Information: 317-545-7681 or spasotti@archindy.org.

January 27
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Day of Reflection,"** Father Michael McKinney, presenter. Information: 317-545-7681 or spasotti@archindy.org.

January 30
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre Cana Conference," marriage preparation program**, 2-6 p.m. Information: 317-545-7681 or spasotti@archindy.org.

February 1
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Morning for Moms,"** Mary Schaffner, presenter, \$30 per person includes continental breakfast, lunch, Mass and program, child care included at no additional charge but space is limited. Information: 317-545-7681 or spasotti@archindy.org.

February 4
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Come Away and Rest Awhile," silent reflection day**, 8 a.m.-4 p.m., \$25 per person includes continental breakfast and lunch. Information: 317-545-7681 or spasotti@archindy.org.

February 8
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Woman Talk: Enhancing,"** session one, Diana Hendricks, presenter, 6:30-9 p.m., \$25 per person includes dinner. Information: 317-788-7581 or benedictinn@benedictinn.org. †

VIPs

St. Michael the Archangel parishioners **James and Maria Scheidler** of Indianapolis were formally inducted into the Order of Malta, American Association, during a Nov. 12 Mass at St. Patrick's Cathedral in New York. Archbishop Timothy M. Dolan of New York is the principal chaplain of the

Order of Malta in the U.S., and was the principal celebrant at the Mass. The order is one of the oldest lay organizations in the Church. Members seek to grow in holiness through defense of the faith, and service to the sick and poor. For information about the Order of Malta, log on to www.maltausa.org. †

Serra Club announces vocations essay contest

"Love One Another" is the theme for the 2011 John D. Kelley Vocations Essay Contest sponsored by the Serra Club of Indianapolis.

Packets with contest rules and procedures were mailed recently to pastors, principals, parish administrators of religious education and Catholic school religion teachers across the archdiocese.

For information about the contest and contest materials, log on to www.archindy.org/occe and click on "public downloads."

The annual vocations essay contest is named after Immaculate Heart of Mary parishioner John Kelley, a longtime member of the Serra Club of Indianapolis, who died in 2009. Kelley coordinated the essay contest for many years.

Students in grades seven through 12 are invited to write an essay that answers the question, "How do priests,

deacons, and religious brothers and sisters, in their life and ministry, live out Christ's call to love and witness to Christ's love for us?"

The deadline for essay contest entries is Feb. 11.

Teachers and catechists may choose one or two essays from each grade for submission to the contest. A Serra Club committee will read and judge the entries.

One winner from each grade will be chosen, receive a cash prize, be invited to read his or her essay at a recognition luncheon and have the essay published in *The Criterion*.

The Serra Club of Indianapolis is a chapter of Serra International, a Catholic organization dedicated to promoting vocations to the priesthood and religious life.

(For more information about the Serra Club of Indianapolis, log on to www.serraindy.org.) †



Vehicle donation

Patrick Jerrell, left, the president of the Indianapolis council of the Society of St. Vincent de Paul, receives the keys to a 1998 Ford Taurus donated to the charitable ministry by Kerri Wellman, center. Joining them is Bernie Weitekamp, right, the coordinator of the vehicle donation program now being offered by the St. Vincent de Paul Society. Jerrell presented Wellman with a small model car with the "SVDp" logo on it as a token of appreciation for being the first donor to the vehicle donation program. All proceeds from the sale of donated vehicles will benefit those served by the all-volunteer St. Vincent de Paul Society. The donation was made in front of the society's food pantry on East 30th Street in Indianapolis.



Ave Maria Guild donation

Benedictine Sister Sharon Bierman, right, the administrator of St. Paul Hermitage in Beech Grove, receives a donation of \$3,000 from Vicki Spicuzza, the president of the Ave Maria Guild, an organization that supports the nursing home and retirement facility operated by the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove. The donation was made during a Dec. 14 guild luncheon at the Hermitage. Guild members also donated several gifts in kind for the Hermitage's chapel.



Greenwood pastor seeks to make a difference in people's lives, page 9.



Sister who made demands of God lives a life of service, page 13.



Academically talented seminarian loves life, serving the Church, page 8.



Woman gives up her computer career to serve the elderly poor, page 10.



Franciscans serve as missionaries, page 8.

Loving as Christ loved

By Fr. Eric Johnson

Director of the archdiocesan Office of Priestly and Religious Vocations



Fr. Eric Johnson

"This is my commandment: love one another as I love you. No one has greater love than this, to lay down one's life for one's friends" (Jn 15:12-13).

These familiar words come from the final discourse that Jesus gave to his disciples at the Last Supper. He had just washed his disciples' feet and commanded them to do the same.

Now, as he faced his own Passion, Jesus issued this final commandment to love. "Love one another" (Jn 13:34) were his parting words.

Although this commandment to love is well known to us, in our language and culture love can mean many things. So often, love can be ambiguous or abstract to us, an ill-defined feeling that is hard to apply to the concrete relationships and circumstances of our daily lives.

Jesus qualifies the commandment to love in clear terms, however. He tells his disciples to love as *he* loves.

In his love, Jesus emptied himself of the glory of his

divinity and humbly embraced our humanity.

In his love, Jesus spoke the truth with charity, proclaimed glad tidings to the poor and set prisoners free.

In his love, Jesus looked with compassion on the crowds, healed the sick, forgave sinners and gave life.

Finally, Christ's love found its ultimate expression when he laid down his life so that you and I might live.

The command of Jesus reminds us that if we love him, then we will love *what* he loved and we will love *how* he loved. This is our call and the essence of all Christian vocations. At its heart, it is a love that involves a decision to will the good of other people. To love as Christ loved means responding concretely, in sacrifice and service, to the needs of others.

This love rejoices in the truth and speaks it with charity. It nourishes the goodness of others, challenges and consoles. It is manifested when we enter into other people's joys, sufferings, hopes, fears and longings.

This annual Religious Vocations Supplement contains the stories of men and women who have responded to God's call by embracing vocations to the priesthood, the permanent diaconate or the consecrated life. As in years past, these stories offer us an opportunity to remember gratefully those who have served among us in these unique ways.

Most of all, I believe that these stories remind us that vocations to the priesthood, the permanent diaconate and the consecrated life, like all vocations, are ways of living out Jesus' call to love as he loved.

Priests, deacons, and religious brothers and sisters live and minister among us in a wide variety of ways. They serve as teachers and catechists, administrators and pastors, counselors and confessors.

In their lives and ministry, they proclaim the Gospel, care for the sick, serve the poor and comfort the dying. They lead us and keep us in prayer, celebrate the sacraments and call us to holiness. They stand with us in the midst of life's challenges, joys and tragedies, and point to the presence of Christ that stands with us as well.

Behind all of this is Christ's commandment to love as he loved, manifested in a lived commitment, and animated by lives of generous sacrifice, service and joy. This witness provides us with a unique image of Christ's own love. It invites us to consider how we are to live out Christ's commandment in our own unique vocational call.

For this, we can be grateful. In our gratitude, may we nurture and support this gift of loving as Christ loved.

May we also encourage those who choose to live out the call to love as priests, deacons, and religious brothers and sisters. †

The power of sharing the Gospel



Photos courtesy of Sisters of St. Francis



Above, in this file photo from the mid-1960s, Franciscan Sister Ruthann Boyle ministers to children in the Southern Highlands of Papua New Guinea.

Left, New Guinea women dressed in grass skirts and tribal head-dresses present a pig to Sister Barbara Piller, second from right, and Sister Maureen Mahon, right, during their visit to Mendi in October to mark the Oldenburg Franciscans' five decades of missionary service in Papua New Guinea.

Franciscans serve as missionaries in Papua New Guinea for 50 years

By Mary Ann Wyand

OLDENBURG—As five Sisters of the Third Order of St. Francis visited in the parlor at their historic motherhouse on Dec. 9, their thoughts were far from southeastern Indiana.

Their conversation centered on the Oldenburg Franciscans' five decades of educational and pastoral ministries in the Southern Highlands of Papua New Guinea, a remote and mountainous South Pacific island nation, from 1960 to 2010.

Now retired, the former missionary sisters enjoyed sharing fond memories about how they and 21 other Oldenburg Franciscans helped the Capuchin Franciscan priests and brothers bring the Catholic faith to the indigenous people.

After their arrival in Papua New Guinea 50 years ago, the Oldenburg Franciscans founded primary and secondary schools in Mendi, Tari and Kagua to educate illiterate women and children as well as a convent for the religious formation of the native Franciscan Sisters of Mary.

They also taught the people about hygiene, basic health care and equality.

Sister Kate Holohan, one of the four founding sisters, served in Papua New Guinea from 1960 to 1982.

Two of her sisters from Streator, Ill., were also Oldenburg Franciscans and missionary sisters. Sister Cecilia Holohan ministered in Papua New Guinea from 1969 until 1985, and Sister Doris Holohan began her missionary service in 1965 and is still serving there 45 years later.

"We went as teachers," Sister Kate recalled. "I began teaching and had experience as a practical nurse so I did a lot of nursing. Then I got involved with the educational system. ... My role was to visit our schools, and keep them in line with the government regulations and rules. After that, I was asked by the bishop to start the native community of sisters."

Her years as a missionary sister "were like a dream come true," she said. "The people were so welcoming. The Capuchin Franciscans had been there for five years. The trust and the confidence

they had acquired with the people were automatically turned over to us.

"As missionaries, we went as guests to the country and were well received," Sister Kate said. "The call [to missionary work] kept increasing and empowering my own gifts. ... To share the Good News of Jesus was so powerful there. I had opportunities to be a part of the birthing of a nation, the birthing of the local Church, the birthing of an education system and the birthing of a community of native sisters there."

Sister Noreen McLaughlin, a native of St. Mary Parish in New Albany, also was a founding missionary sister in Mendi.

She served in primary and secondary education as well as health care ministries from 1960 until 1989.

"We were useful and needed in so many different ways," Sister Noreen said. "We were brought over mainly to help get the women into the schools because up to that time there had hardly been any opportunities for them. ... In 1969, I was

See FRANCISCANS, page 12

'... To share the Good News of Jesus was so powerful there. I had opportunities to be a part of the birthing of a nation, the birthing of the local Church, the birthing of an education system and the birthing of a community of native sisters there.'

—Sr. Kate Holohan, O.S.F.

Academically talented seminarian loves life, serving the Church



Photo courtesy of Saint Meinrad Archabbey

By Sean Gallagher

When Daniel "Danny" Bedel graduated in 2006 from North Decatur High School in Decatur County as the valedictorian of his class, he could have studied at many first-class universities in fields that would be financially lucrative and socially prestigious.

But Bedel instead chose to become a seminarian for the Archdiocese of Indianapolis. If, God willing, he is ordained a priest in a few years, he won't earn a large salary. Nor will he be seen as a mover and shaker in society.

When Bedel shared his decision to enter the seminary with others during his senior year in high school, a friend of his, who also excelled academically but was a self-avowed atheist, was astonished.

"He was like, 'Why? Why are you going to throw that talent away?'" recalled Bedel, 22, a member of St. John the Evangelist Parish in

Enochsburg. "I just told him, 'Well, I believe that I'm going to be doing much more good for people with this than I could with any other profession I could choose.'"

Although many people and events led him to discern a possible call to the priesthood, Bedel came to peace with it while praying in his parish church before school one day during his senior year.

"It just hit me like a ton of bricks," he said. "This is what I want to do with my life."

"What other life could compare with this? That moment of a deep sense of fulfillment has always kind of kept me going, even before I joined the seminary. And that fulfillment really hasn't ever sputtered out."

Bedel is in his first year of graduate theological studies at Saint Meinrad Seminary and School of Theology in St. Meinrad.

He is the oldest child of Tom and

See BEDEL, page 14

Seminarian Danny Bedel, center, sings during a Dec. 9 Mass at the St. Thomas Aquinas Chapel at Saint Meinrad Seminary and School of Theology in St. Meinrad.

Greenwood pastor seeks to make a difference in people's lives

By Sean Gallagher

GREENWOOD—"In anything that I do as a priest, my number one goal is to make a positive difference in the life of the people around me."

This is how Father Vincent Lampert summarizes the meaning of his priestly life and ministry.

He has ministered as a priest in the archdiocese for nearly 20 years. For the last eight years, he has served as the pastor of SS. Francis and Clare of Assisi Parish in Greenwood.

The number of people in that Indianapolis South Deanery parish has increased dramatically during his tenure there, growing from some 600 households to approximately 1,300 households.

Father Lampert is a relatively young priest. But not in his parish.

"This is a very young parish. The average age [of parishioners] is 35. I'm 47. That makes me above average," said Father Lampert with a laugh.

Rob Richardson, the president of SS. Francis and Clare School, which is growing as quickly as the parish that sponsors it, gives much of the credit to his pastor.

"It's been because of his spirituality, because of his ability to relate [to people]," Richardson said.

Although Father Lampert wants to make a positive difference in the lives of all his parishioners, he pays special attention to youths.

"You look around and the teenage population, for the most part, is not here," he said. "You wonder, if that generation is not here, are their children going to be here? So how do you reach out [to them]?"

To do that, he has served for the past eight years as the chaplain of the football team at nearby Center Grove High School.

In interacting with the players and other high school students, Father Lampert has seen some of them come to church that hadn't been doing so in the past.

"It's a way to go to where the young people are," he said. "If they're not coming here, how do you go to where



Archbishop Daniel M. Buechlein, left, and Father Vincent Lampert, center, exchange the sign of peace during an Aug. 8, 2010, Mass at SS. Francis and Clare of Assisi Church in Greenwood. Father Lampert is the pastor of the Indianapolis South Deanery parish. Deacon Ronald Reimer, who ministers at SS. Francis and Clare, stands at right.

they're at?"

His interest in people has taken him far beyond a local public high school. One of Father Lampert's favorite pastimes is traveling.

For a man who grew up in the 1960s and 1970s in Holy Trinity Parish on the near west side of Indianapolis—arguably at the time the epitome of an ethnic neighborhood parish—Father Lampert has gone far in his travels, touring countries throughout Europe, the former Soviet Union, the Middle East and North Africa.

He has also crisscrossed the United States, visiting more than half of the approximately 400 parks and memorials operated by the National Park

Service. His favorite is Bryce Canyon National Park in Utah.

"It's about how we see the face of God around us—whether it's in other people or in the beauty of God's creation," said Father Lampert. "That's kind of what I strive to do [in my travels]."

In turn, Father Lampert seeks to bring the face of God to those to whom he ministers, especially those who face trials in life.

"As a priest, you encounter people who are struggling," he said. "How do you take the face of Christ to them to give them a sense of hope in the midst of whatever they're going through?"

Father Lampert does this by reaching out to youths, who often face many

challenges in making the transition to adulthood, as well as to Catholics who seek a declaration of nullity on a previous marriage, and even—in his ministry as the archdiocese's exorcist—to those who believe that their lives may be especially burdened by the influence of the devil.

Earlier in his life, however, it was a pastoral approach taken to him by a teacher and how he faced his own challenges that led him to the priesthood.

When Father Lampert was in the fifth grade at the former Holy Trinity School, he got high marks one day on a religion test. That caught the eye of his teacher, Franciscan Sister Ramona Lunsford, who died in 2007.

See LAMPERT, page 13

Sisters of Providence show love in mercy, justice and service

By Dave Cox

Special to The Criterion

Love flourishes with the Sisters of Providence of Saint Mary-of-the-Woods. It has to. It is part of the congregation which, as is expressed in its mission statement "...devot[es] itself to works of love, mercy and justice in service among God's people."

It flourishes through Providence Sister Regina Gallo, who ministers as a chaplain and spiritual care coordinator at Bethany Terrace Nursing-Rehabilitation Center in Morton Grove, Ill.

"The love comes from one human heart reaching out and touching another. As a chaplain in a nursing home, I walk with people in the final miles of their life's journey," said Sister Regina. "I sit with them in their fear, pain, sorrow and sometimes joy as they prepare to see their God face to face."

"Love comes from sitting in the mystery of God's presence, asking to step out of the way to allow God to do God's work, and being a channel of God's love, hope, healing, mercy and compassion."

It flourishes through Providence Sister Dina Bato, a mission novice.

"When I was at Providence Cristo Rey [High School in Indianapolis], I was awed by the faculty and staff who work with the students," she said. "Some work very long hours toward providing a quality education for the students. Being a part-time theological studies graduate student, love looks like passion exuded by students and faculty working together to grow in knowledge and understanding of spiritual matters—matters that, to me, are missing links to wholeness in our society."

Sister Regina and Sister Dina are among eight women

currently in initial formation or who have professed temporary vows with the Sisters of Providence.



Sr. Dina Bato, S.P.



Sr. Jenny Howard, S.P.

Sister Regina is a temporary professed sister in her tertian year, and Sister Dina is in her canonical mission year.

Love also flourishes through Providence Sister Jenny Howard, the congregation's vocation director.

"In my ministry, love takes on many facets. It flourishes in relationship with God, with others, and with the Earth," she said. "I definitely see it in the women [that] I journey with as they discern God's call. I am able to witness God's tender and unconditional love for each of the women as God lures them to become most fully the person each is called to be."

"In a broken, violent and shattered world, love comes at times when we least expect it," Sister Regina said. "Love will come when complete strangers begin to help each other. Love comes when we respond to each other, not with a glare of anger and frustration, but

with the eyes of compassion. Love comes when we choose to act and respond in a loving way with our words, thoughts and deeds."

Sister Dina emphasized the role of companionship, especially in times of need, to demonstrate how love flourishes.

"In the public around me, love looks like camaraderie one expresses to another in assisting him or her in a time of need," she said. "Love also looks like the number of people willing to journey with others desiring to enter into full communion with the Church."

Sister Jenny, speaking about all of the women in the congregation's formation program, and those who are in discernment or might be considering discernment, reflected on how love reveals itself through a spiritual connection.

"I see in their hearts the longing and desire to come to know God more deeply and, in response to that love, to use each one's own unique gifts as a witness and messenger of God's love, mercy and justice in our world," Sister Jenny said. "These women desire to be part of something greater than themselves, to connect with others who share that same passion and vision for a better world for all of God's people, and for the Earth itself."

Explaining how she lives out Christ's call for unconditional love, Sister Dina said, "I try to follow Jesus' words of love for others by trying to understand and respect where they are coming from while trying to stay true to myself. Every single person has within himself or herself an indomitable spirit destined for holiness, and that spirit cannot exist independently of others. A level of trust and openness must be honored in order to live honestly and lovingly."

Sister Regina agrees.

"It first and foremost begins with my relationship with Jesus. It begins with my asking the questions and praying for the grace to be open to answers. When I focus on my relationship with Jesus, when I look at how he lived his life, in his humanity, I am given glimpses of how I am called and challenged to live my life in order to truly love one another as he has loved me/us. It is not always easy."

To bring to life the commitment of flourishing love within her community, Sister Jenny invoked the spirit of St. Theodora Guérin, the congregation's foundress, who was canonized on Oct. 15, 2006. "She once said to her sisters, 'Love all in God, and for God, and all will be well.' Our life as Sisters of Providence calls us to do just that."

(For more information about the Sisters of Providence of Saint Mary-of-the-Woods, log on to www.spsmw.org.) †

Deacon candidate learns how to serve from life experiences

By Sean Gallagher

As a youth, deacon candidate Brad Anderson faced the challenge of a troubled family life.

But he overcame many obstacles through the loving care offered to him by his grandmother, an older brother who took him into his home and members of the Sisters of Providence of Saint Mary-of-the-Woods, who taught him at a Catholic school in his hometown of Peru, Ind.

He raised a family of three children with his wife, Kathy, and developed a successful small business.

Anderson, 54, a member of St. Bartholomew Parish in Columbus, is on his way to being ordained a deacon and to be of service to others as so many people had served him early on in his life.

Part of this desire to serve others came from his work for more than 20 years in outside sales for the company in which he is a partner, the Indianapolis-based Carbide, Cutting Tools, Abrasives, Inc. In this position, Anderson often drove through neighborhoods in the city marked by a high crime rate.

He saw many youths and young adults standing on street corners who reminded him of his years growing up.

"That was me," Anderson said. "I wanted to learn how to reach out to help those kids."

After he was accepted into the archdiocese's deacon formation program in 2008, he was eventually assigned to minister at Holy Angels Parish in Indianapolis, where he thought he would have a mentor to teach him how to minister in center-city neighborhoods.

"I didn't get a mentor. I got a community," Anderson said. "The people at Holy Angels—they know how to get from point A to point B. Their motto is to be a 'beacon of light.' And they are that. It's an entire community that's several generations deep. And they're highly effective."

"They're my home base. They're my foundation. I went to them as a student. And they've taught me a lot."

They have taught him a lot, in large part, because he felt so welcomed by a faith community that is quite different from his home parish.

Holy Angels is an urban parish comprised

of 250 households and made up mainly of black Catholics.

With 1,695 families, St. Bartholomew Parish is more than six times the size of Holy Angels. It is located in a mid-sized city in south central Indiana, and is largely made up of white Catholics.

"I've never been welcomed like that—in any arena," Anderson said of his ministry at Holy Angels Parish. "They receive visitors in a way that you'd hope that Jesus would receive us some day, you know? I was bowled over. I was humbled."

He and his wife felt so welcomed that Kathy accepted an invitation to join Holy Angels' Gospel choir, and she helped organize a concert by the choir at St. Bartholomew Parish on Oct. 2.

"It was like two families meeting each other and coming together as one," said Kathy, who continues to work as an administrative assistant at St. Bartholomew School.

One member of Holy Angels Parish who traveled with the choir for the concert, Essie Thomas, ministers with Brad in her parish's St. Vincent de Paul Society conference.

"The people were so receptive to the music," Thomas said. "It was just mind-blowing. It really was."

This meeting of two Catholic communities marked by two distinct cultures is something that the Holy Angels pastor, Father Kenneth Taylor, hoped would be a fruit of Anderson's ministry in the parish.

"It's important for the larger Catholic Church to know what's happening within the black Catholic world," said Father Taylor. "It's also important that we stay connected to the wider Church. We're not just an independent Catholic Church all here by ourselves. We're part of the archdiocese, part of the universal Church. And we need to stay connected."

Father Taylor said that Anderson has helped his parish stay connected by showing the members who collaborate with him in various ministries how those programs relate to the wider Church.

Currently, Anderson assists at Holy Angels Parish with its Men's Ministry, St. Vincent de Paul Society, Rite of Christian Initiation of Adults and various liturgical ministries.

But the ministry that really fires



Above, deacon candidate Brad Anderson, center, leads a Rite of Christian Initiation of Adults (RCIA) class on Dec. 9 at Holy Angels Parish in Indianapolis. Listening to Anderson are, from left, RCIA candidates Marie House and Moe Edwards.

Right, deacon candidate Brad Anderson, right, smiles while watching a Rite of Christian Initiation of Adults (RCIA) ritual during a Dec. 5 Mass at Holy Angels Church in Indianapolis. Anderson helps lead an RCIA class at the parish.

Anderson's imagination is reaching out to those who live in the neighborhoods surrounding Holy Angels Church and School, often through the St. Vincent de Paul Society.

"I'm able to move in and out of the apartments, the projects, the neighborhoods," he said. "I've gotten to know these folks, their neighbors [and] some of their family."

"The world within Holy Angels is extremely positive. One hundred paces off that campus, the world changes dramatically. That's something that I'm praying my way through, that I'm thinking my way through."

In reaching out to the people, Anderson has two goals in mind—sharing the word of God with them and helping them learn how to help themselves.

"A lot of the people in that area—and in any economically challenged area where you have multiple generations of poverty—often don't understand their own worth," Anderson said. "Until you get there, they're not going to understand the worth of their neighbor or anyone else."

"It's really what the nuns at St. Charles

[School in Peru] taught me. You are somebody. You are a child of Christ. You're worth something. They relentlessly [taught] that."

After helping people recognize their own dignity, Anderson hopes to put his business skills to work to give them the desire and capability to help pull themselves out of poverty.

Anderson and his 16 classmates in the current permanent deacon formation program have about 18 months before they are ordained.

Until then, Anderson hopes that he continues to learn how to be a better servant.

"From the beginning, as I began on this path, I felt that the diaconate would make me a more effective servant of the Lord," he said. "And, obviously, I hope that happens."

"It better happen. If it doesn't, I don't have any business being a deacon."

(For more information about the archdiocese's deacon formation program, log on to www.archindy.org/deacon.) †

Woman gives up her computer career to serve the elderly poor

By Mary Ann Wyand

Love for God and the elderly led Amy Love to her religious vocation as a Little Sister of the Poor.

"When I was growing up, I had a sense that I had a vocation to religious life," Sister Amy Marie of Jesus explained during a Dec. 8 interview at the St. Augustine Home for the Aged in Indianapolis, her first mission assignment.

On the feast of the Immaculate Conception of the Blessed Virgin Mary, approximately 2,650 Little Sisters of the Poor renewed their profession of vows during Masses at their 199 homes for the elderly poor in 32 countries throughout the world.

The Little Sisters prepare for this feast day liturgy and their annual renewal of vows by spending Dec. 7 in prayer during spiritual retreats at many of their homes.

Sister Amy professed her temporary vows on July 17, 2010, at the congregation's St. Ann Novitiate in



Postulant Amy Love, front left, and several Little Sisters of the Poor pose for a photograph with then-President George W. Bush and then-first lady Laura Bush on Dec. 18, 2007, at the Jeanne Jugan Residence in Washington, D.C. Currently, the Little Sisters of the Poor have nine novices and five postulants in formation in the United States.

Queens Village, N.Y.

She was in formation at the novitiate when St. Jeanne Jugan, the foundress of the international religious order for women, was canonized by Pope Benedict XVI on Oct. 11, 2009, at St. Peter's Basilica in Rome.

"The novices and the community at the novitiate all got up in the middle of the night at about 2:30 a.m. to watch a presentation about her life on EWTN," Sister Amy recalled. "We prayed the Office of Readings together then watched the [canonization] Mass on TV. Some of our novices and sisters got to go to Rome so we were united with them in prayer."

Learning about St. Jeanne Jugan's ministry to the elderly poor in France from 1839 until her death in 1879 confirmed Sister Amy's decision to join the Little Sisters of the Poor.

"St. Jeanne Jugan was older when she discovered what God wanted for her," Sister Amy said. "It took some time. She said, 'God wants me for himself,' and I think that's how I felt about my own call to religious life. I liked the advice that she would always give to the novices. She would say, 'Jesus is waiting for you in the chapel.'"

The fifth of seven children, she grew up in Oklahoma City, attended Catholic schools and thought she would become a teacher.

After earning a bachelor's degree in elementary education, she decided to continue her studies and complete a master's degree program in computing information systems.

"Soon after I graduated," she said, "I got a job working with computers as a server administrator at Boeing."

But her heart continued to feel restless while she worked at the aerospace company's facilities near Oklahoma City for seven years.

"I felt a sense of holy restlessness," she said.

"I was working for Boeing when I found out about the Little Sisters while doing research [about religious vocations] online and read about their vow of hospitality. I was 34 when I entered the congregation."

Sister Amy attributes her religious vocation to St. Thérèse of Lisieux, the Little Flower, as well as Pope John Paul II.

A few months after her paternal grandmother's death, she also mourned the deaths of Pope John Paul on April 2, 2005, and Terri Schindler Schiavo, a 41-year-old woman with profound brain damage who was legally denied nutrition and hydration for several weeks before she died on March 31, 2005, in Florida.

Provisionally, on the first anniversary of the pope's death, she participated in a vocations retreat at the Jeanne Jugan Center, the Little Sisters' home for the elderly poor in Kansas City, Mo., and felt God's call to join the congregation.

"I was so impressed with the home," Sister Amy recalled. "The sisters were happy, the residents were happy and the employees were happy. By the atmosphere and cleanliness at the home, you could see that they take very good care of the residents. After that, I spent some time with the Little Sisters at the St. Joseph Home in Palatine, Ill. While I was there for another retreat over my Christmas vacation in 2006, I asked to enter the congregation."

During her postulancy at the Jeanne Jugan Residence in Washington, D.C., she met then-President George W. Bush and first lady Laura Bush, who visited the Little Sisters and residents on Dec. 18, 2007.

It is a special gift to know what God wants you to do with your life, Sister Amy said, and it is a joy to serve God as a Little Sister by caring for the elderly poor.

"The Little Sisters see Christ in those whom we serve," Sister Amy said. "We see Christ in the poor. We try so hard to provide the best quality of care for them and to give them their dignity because we believe that Christ is present in every person. ... We count on the help of our benefactors and volunteers. We're very grateful for all the good that people do for us and for our residents."

(For more information about the Little Sisters of the Poor, log on to www.littlesistersofthepoor.org. For more information about the Little Sisters' ministry at the St. Augustine Home for the Aged, log on to their new website at www.littlesistersofthepoorindianapolis.org.) †

Pray, play, study and community

A day in the life of Bishop Bruté Seminary

By Sean Gallagher

Archbishop Daniel M. Buechlein established Bishop Simon Bruté College Seminary just six years ago.

But in that relatively short time, it has moved from its first home in St. Francis Hall on the campus of Marian University in Indianapolis to the former Carmelite Monastery of the Resurrection, approximately one mile south of Marian.

It has grown from a handful of college seminarians for the Archdiocese of Indianapolis to an enrollment of some two dozen seminarians from eight dioceses. In the process, it has filled its current home to capacity.

The seminarians take classes in philosophy and theology at Marian University, and receive human, spiritual and pastoral formation at Bishop Bruté.

Father Robert Robeson has served as Bishop Bruté's rector since its founding. He is currently assisted by vice rector Father Patrick Beidelman; director of spiritual formation, Jesuit Father Thomas Widner; and associate director of spiritual formation, Benedictine Father Jonathan Fassero.

The seminarians' busy days often begin with Mass and Morning Prayer. Breakfast usually follows. And then, Monday through Friday, most seminarians are off to Marian for classes.

But life at Bishop Bruté isn't just praying and studying. The seminarians take turns doing kitchen duties. And when they have free time, they will sometimes play a pick-up game of football on the seminary's spacious grounds at 2500 Cold Spring Road.

Although Bishop Bruté has grown steadily over its six-year history, it will need additional housing in future years to allow it to continue to grow.

At a recent meeting of the board of directors of the Catholic Community Foundation, vicar general, Msgr. Joseph F. Schaedel, announced that archdiocesan leaders are starting to discuss ways that such an expansion could be funded.

(For more information about Bishop Simon Bruté College Seminary in Indianapolis, including ways to contribute to its growth, log on to www.archindy.org/bsb.) †



Above, with seminarians listening, Father Robert Robeson, the rector of Bishop Simon Bruté College Seminary in Indianapolis, preaches a homily during a Mass in the seminary's chapel on Dec. 1.

Left, Sean Wilson, a seminarian for the Cincinnati Archdiocese, practices juggling in his dormitory room on Dec. 9 at Bishop Simon Bruté College Seminary in Indianapolis. He is a senior at the seminary.

Photos by Sean Gallagher



Above, Tyler Tenbarge, left, a seminarian for the Evansville Diocese, talks with Philip Frederick, a seminarian for the Cincinnati Archdiocese, on Dec. 1 at Bishop Simon Bruté College Seminary in Indianapolis. Tenbarge is a junior at the seminary. Frederick is a sophomore.



Right, Joseph Cole, a seminarian for the Archdiocese of Indianapolis, kneels in prayer during a Mass on Dec. 1 at the chapel of Bishop Simon Bruté College Seminary in Indianapolis. Cole, a member of St. Vincent de Paul Parish in Bedford, is a freshman at Bishop Bruté.



Above, Vincent Jansen, left, Father Robert Robeson and Peter Jansen have a conversation over breakfast on Dec. 1 at Bishop Simon Bruté College Seminary in Indianapolis. The Jansens, who are brothers, are a freshman and junior at the seminary. They are seminarians for the Archdiocese of Indianapolis, and members of Our Lady of the Greenwood Parish in Greenwood. Father Robeson is the rector of the seminary.

Right, Jeremy Goebel, a seminarian for the Evansville Diocese, cleans a stove after breakfast on Dec. 1 in the kitchen at Bishop Simon Bruté College Seminary in Indianapolis. Seminarians take turns doing chores around the seminary. Goebel is a senior at Bishop Bruté.



Left top, Father Robert Robeson, right, rector of Bishop Simon Bruté College Seminary in Indianapolis, teaches a class on Catholic beliefs and practices on Dec. 1 at Marian University in Indianapolis. Most of the students in the class are seminarians. Marian provides the intellectual formation for Bishop Bruté's seminarians. Human, spiritual and pastoral formation for the seminarians takes place at the seminary.



Left bottom, Jeff Stegbauer, left, prepares to punt a football during a Dec. 1 pickup game on a cold, snowy day at Bishop Simon Bruté College Seminary in Indianapolis. Joining him in the game are Sean Wilson, center, and Vincent Jansen, right. Stegbauer and Wilson are seminarians for the Cincinnati Archdiocese. Jansen is a seminarian for the Archdiocese of Indianapolis.

FRANCISCANS

continued from page 8

asked to teach at the first high school in our province. I helped with whatever was needed. ... I had the privilege of being in charge of the health care of the students."

Even as the sisters began ministries, she said, "we were always very much aware that we went there to work ourselves out of our positions and to help the people learn how to help themselves."

She also served in religious education and later in religious vocations.

"We had grade school and high school girls as boarders for years," Sister Noreen said. "We enjoyed their culture. We were very pleased as the Church was formed and the people became active ministers. We were happy when students were baptized and received first Communion. Seeing the faith of the people was humbling. You could see the Lord working there. It was a great delight."

Sister Lorraine Geis, who grew up in St. Gabriel Parish in Connersville, served in Papua New Guinea from 1961 to 2001.

"I loved teaching," she said. "I left Mendi and went to Tari. That was the beginning of the school there with the sisters. The Capuchin priests started it. I was teaching the first grade and my students were ages 6 to 26. ... It was a different language than in Mendi. They were very fast at catching on to English."

Sister Lorraine taught at the grade school in Tari for seven years then went to Kagua high school to teach mathematics and agriculture for three years.

"They didn't know English and we didn't know their language," she said. "But they learned and we learned. ... The women would crawl on their hands and knees into church in their grass skirts because they couldn't be above the men so we began to have the girls come in the classroom before the boys."

"We were with the boarders day and night," Sister Lorraine said. "They were our family and lived with us. When I got to the high school in Kagua, our students came from more than 200 miles away. We had seven languages, but they had learned English in grade school. They were very interested in learning about the world."

Sister Ruthann Boyle, who grew up in Holy Name of Jesus Parish in Beech Grove, served in Papua New Guinea from 1963 until 2001.

"When the sisters went there, they were the first white women that the people in the Southern Highlands had ever seen," Sister Ruthann said. "Life was so different. I enjoyed walking to the villages with the children, ... and learning their customs. ... At the beginning, the girls were not allowed in the classrooms, but we said that we wouldn't accept the boys unless we could accept the girls. We also taught their mothers to read and write."

Sister Ruth Greiwe, who grew up in

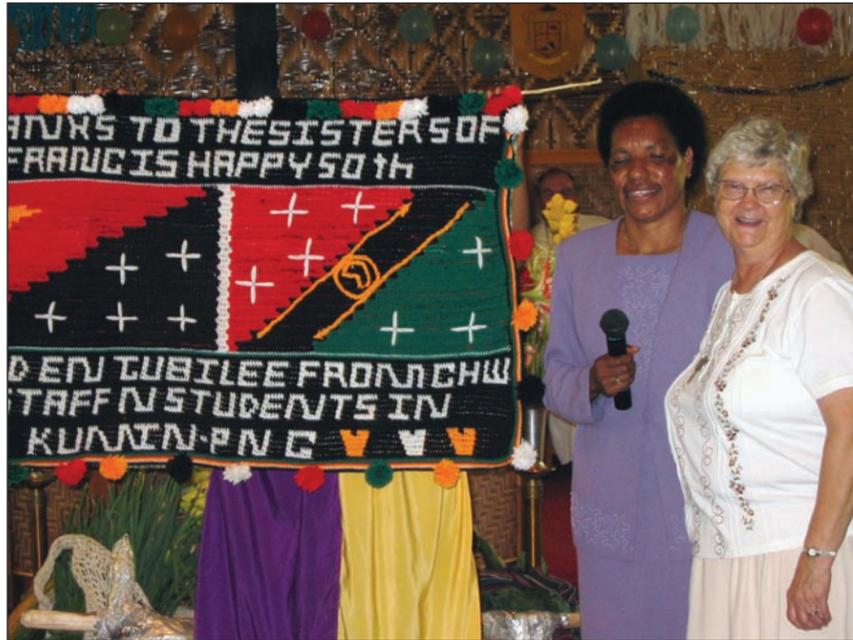
Photos courtesy of Sisters of St. Francis



During the 50th anniversary celebration of the Oldenburg Franciscans' missionary service in Papua New Guinea in October, Sister Barbara Piller, second from left, the congregational minister of the Sisters of St. Francis, and Sister Susanna Helmes, second from right, pose for a photo wearing garlands of flowers given to them as welcome gifts when they arrived in Mendi.



Above, Franciscan Sister Ruthann Boyle, second from left, teaches three Franciscan Sisters of Mary how to use a sewing machine to sew their habits at their convent in Mendi, Papua New Guinea.



Right, Sister Barbara Piller, right, the congregational minister for the Sisters of the Third Order of St. Francis in Oldenburg, accepts a handmade banner from a New Guinea woman during an October celebration in Mendi to mark the 50th anniversary of the Oldenburg Franciscans' missionary service in Papua New Guinea.

St. Mary Parish in Greensburg, served in Papua New Guinea from 1974 to 1994.

"I taught at the high school," Sister Ruth said. "It has been a tremendous blessing to go to a foreign country and meet people from different cultures."

"History was unfolding right before our eyes," she said. "In 1984, Pope John Paul II came to Papua New Guinea for the first time. He came up to the Southern Highlands, and that was a tremendous occasion. I will be

eternally grateful for the fact that we were a part of this ministry. Once you go to a foreign mission, especially to one as primitive and startling as the one we went to, you will never be the same. You will look at everything differently." †

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'Nun Run' participants to visit religious communities on Feb. 18-19



Sister Judith Meredith, a member of the Little Sisters of the Poor, left, speaks with Theresa Mills and Annie Girresch about her religious community on Feb. 27, 2010, at the order's St. Augustine Home for the Aged in Indianapolis. The visit was part of a "nun run" in which Mills, Girresch and three other women visited members of seven religious communities in Beech Grove and Indianapolis. Another "nun run" will take place on Feb. 18-19.

Vocations directors for the Congregation of the Sisters of the Third Order of St. Francis of Oldenburg, the Daughters of Charity, the Little Sisters of the Poor, the Sisters of Providence of Saint Mary-of-the-Woods and the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove have organized a "nun run" that will take place on Feb. 18-19.

During that time, "nun run" participants will visit, pray and share meals with members of these religious communities who minister in Indianapolis and Beech Grove.

Women ages 18-45 who are interested in learning more about these religious communities can participate.

Transportation, meals and overnight accommodations are provided.

For more information or to register for the "nun run," call Daughter of Charity Theresa Sullivan at 812-963-7563 or send her an e-mail at Theresa.Sullivan@doc-ecp.org. †

Sister who made demands of God lives a life of service

By John Shaughnessy

Growing up with four older brothers who often teased her, Cathy Anne Lepore learned not to be intimidated—which may help to explain the four demands she made of God on the day that changed her life.

The day was Dec. 26, 1993, and Lepore was visiting Our Lady of Grace Monastery in Beech Grove, the home of the Sisters of St. Benedict.

Seventeen years later, she jokes about how she was “kidnapped” by a friend and taken to the monastery that day, but in her heart she acknowledges that it was the work of God that brought her there.

After all, she was 34 in 1993, and the journey of her life was already filled with interesting twist and turns.

She grew up in New England, had 141 first cousins, and believed her command of a curve ball and a sinker at 9 years of age meant she was destined to become a professional baseball player.

When reality dashed that dream, she went to college to become an athletic trainer and also taught at a high school before moving to Bloomington to earn a master’s degree at Indiana University.

All during those years, she was involved in youth and music ministry at the parishes where she was a member, including St. Charles Borromeo Parish in Bloomington.

And all during those years, there was the gnawing thought within her and the encouraging belief from others that God was directing her to a vocation as a religious sister—which leads back to her visit with the Benedictine sisters in the monastery and her four demands of God.

“During my visit, I left the sisters, who were older, went to the chapel and put four questions to God,” she recalls. “I told him, ‘First, I want to hear you call me by name. Second, I don’t want to be the only young person here. I need other people my age. Third, I’ve made mistakes. I need to know I’m forgiven. Fourth, I want to know in six months [if this is the life I should live].’”

Moments later, someone walked into the dark chapel and asked, “Cathy, are you here?”

“I was called by name, and it was by [a sister] who was younger than me,” she recalls.

Her third demand was answered later that day when she returned to the chapel just before leaving the monastery. As she walked into the chapel, choir members were practicing and the lyrics were, “The Lord is kind and merciful.”

“It’s the whole psalm of forgiveness,” she recalls. “My whole boat was rocking. Three months later, I knocked on the monastery door in March and said, ‘I would like to investigate living with you for the rest of my life.’”

So there is the essence of the vocation story of Benedictine Sister Cathy Anne Lepore. Seventeen years later, it continues as the story of how her life has changed and how she has changed the lives of others.

Since 1997, she has been a part-time religion teacher at Roncalli High School in Indianapolis.

“I think I have a defective gene. I really like teenagers,” she says with a smile. “Of course, I get to send them home.”

As part of her course, she even teaches the art of manners to her students, including the basics of “please,” “thank you” and “may I?”

“I don’t want them to get thrown out of restaurants. I want them to be able to go on dates, and I want them to help others in need,” she says with a smile.

For her, even good manners are a way of connecting with God.



Since 1997, Benedictine Sister Cathy Anne Lepore has been a religion teacher at Roncalli High School in Indianapolis, where she tries to help students have a positive experience of God.

“If we can be Christ in the little things, it’s easier to be Christ in the big things,” she says. “I want these kids to have a positive experience of God. I want to teach them to be able to be themselves and bring themselves into conversations with God.”

At Roncalli, she also helps as an athletic trainer, offering students and the school community a different view of a religious sister.

“She is a real role model for young women who might consider religious life, but also have aspirations to be involved in other areas of life,” says Chuck Weisenbach, Roncalli’s principal. “She’s also heavily involved in our pro-life issues. She goes to Washington, D.C., every year for the March for Life [with students].”

When her mornings at Roncalli end, Sister Cathy Anne returns to the monastery, where she provides physical therapy services for the sisters.

“Sister Cathy Anne loves the elderly, and it is a delight to see her with them during their time of physical therapy,” says Benedictine Sister Jennifer Mechtild Horner, the vocation director for the Sisters of St. Benedict at Our Lady of Grace Monastery. “She encourages them to keep going, and really takes time to listen to them. Many holy conversations happen during physical therapy time.”

Sister Cathy Anne savors that time. “It’s an amazing experience of having one on one time with the sisters,” she says. “I have a lot of energy, and I’m able to share that with them. When they feel that touch, a lot of healing takes place. We also focus on a lot of prevention [of injuries].”

Sister Cathy Anne enjoys her two roles because they allow her to use her different gifts to witness God’s love for people.

“I get to use my sense of humor, my organization and my love of teenagers,” she says. “I also get to use the healing arts, my sensitivity and my knowledge of the human body. Having both ministries creates a balance



Sports have always been a part of life for Benedictine Sister Cathy Anne Lepore, and she also enjoys the opportunity to share her creative talents through needlework.

in me.”

At 51, she feels a peace that comes from knowing she is following God’s plan for her life.

“It’s definitely a journey,” she says. “It’s learning about facing yourself and facing God. I’ve learned he’s much bigger than I am. Nothing is impossible with God.”

She smiles and adds, “We have an idea of what we should be doing and then God says, ‘Yeah, that’s good, but I want you to look over here. Turn your gaze and look at me.’ When we do that, a door opens. Then the question is, ‘Will I do it?’”

Sister Cathy Anne has learned to say yes to God.

“God is in everything we’re doing—if we just turn and look.”

(To learn more about vocations at Our Lady of Grace Monastery in Beech Grove, log on to www.benedictine.com.) †

LAMPERT

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“She said, ‘You’d make a good priest one day,’” Father Lampert said. “That comment has always stuck with me. I can still hear that echoing.”

It echoed in a special way in his heart when he was a freshman at Indiana University in Bloomington in the early 1980s. At the time, his roommate was a friend that he had known since his childhood. Then his friend was diagnosed with a brain tumor, and died soon thereafter.

“It was my first dose of mortality,” Father Lampert said. “So then you ask the question at 19, ‘What is my life about? What is God asking me to do?’ That’s when I went back and heard the words of Sister Ramona Lunsford echoing again, ‘You would make a good priest.’”

Father Lampert soon became a college seminarian at the former Saint Meinrad College. He finished his priestly formation at the University of St. Mary of the Lake Mundelein Seminary in Mundelein, Ill.

Although he is steeped in the Church’s spiritual patrimony through his seminary training and his constant reading of the ancient Church fathers and the writings of Pope Benedict XVI, Father Lampert also has a firm understanding of how to keep the parish and school on a firm financial footing.

“I’ve often said to him on more than one occasion that

he would have made a great businessman as well,” Richardson said. “He doesn’t just get the spiritual side, but he [also] gets the other side of it.”

And although Father Lampert deals with many serious problems in the lives of his parishioners and other people beyond SS. Francis and Clare, he is a fun person to be around, says his friend, Father Kevin Morris.

“He’s a joy to be ... with,” said Father Morris. “He’s got a great sense of humor. He’s just absolutely hilarious.”

At the same time, the pastor of St. Susanna Parish in Plainfield said that Father Lampert is a good model for priestly life and ministry.

“I think he’s a wonderful example of the kind of priest that you’d like to be like,” Father Morris said. “He’s fairly even-keeled. He knows what he’s talking about. He has a good perception of people and situations.”

With the many demands on his time and the difficult situations that he is confronted with on a regular basis, being that kind of priest is challenging. But Father Lampert is convinced that it is very possible to achieve—with God’s help.

“[If] God calls you to do something, God’s going to give you the wherewithal to do it.”

(To learn about a vocation to the priesthood in the Archdiocese of Indianapolis, log on to www.HearGodsCall.com.) †



Father Vincent Lampert, the pastor of SS. Francis and Clare of Assisi Parish in Greenwood, gives Communion to a young member of his parish during an Aug. 8, 2010, Mass at the parish’s church.

Father Vincent Lampert

- Age: 47
- Parents: Joseph and Sharol Lampert
- Home Parish: Holy Trinity Parish in Indianapolis.
- Favorite Scripture verse: “He must increase. I must decrease” (Jn 3:30). “What I do is not about me,” Father Lampert said.
- Favorite spiritual author: Hans Urs von Balthasar
- Favorite prayer or devotion: “Jesus Christ, Son of God, have mercy on me a sinner,” also known as the “Jesus prayer.” “I probably say that thousands of times a day. It’s always on the tip of my tongue.”

BEDEL

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Mary Bedel, and has four younger brothers and a sister. Faith was at the center of their life in their rural Decatur County home, which is less than a mile from their parish church.

“Our faith was always very important to us,” said Mary Bedel, who teaches at St. Nicholas School in Ripley County. “We prayed the rosary. We’d go to the Stations of the Cross during Lent. When he [Danny] was little, I’d read him stories from the Bible before he’d go to bed.

“Being a good person and being a good Catholic was what mattered the most. Being the smartest person or the greatest athlete or the most popular person isn’t what matters.”

Faith didn’t simply form the habit of prayer in the Bedel family. It also served as the ultimate foundation for a healthy and happy life in their family home.

“They’re my best friends,” Danny said of his parents and siblings. “I just love going home to visit my family. We play basketball together. We play paintball together. We watch movies together. We’re pretty close.”

“He enjoys life,” Tom Bedel said. “When he comes home for the weekend, it’s like a party atmosphere.”

Ben Lutterbach was a high school friend of Bedel and often joined in the fun. They shared similar interests in music, sports and books.

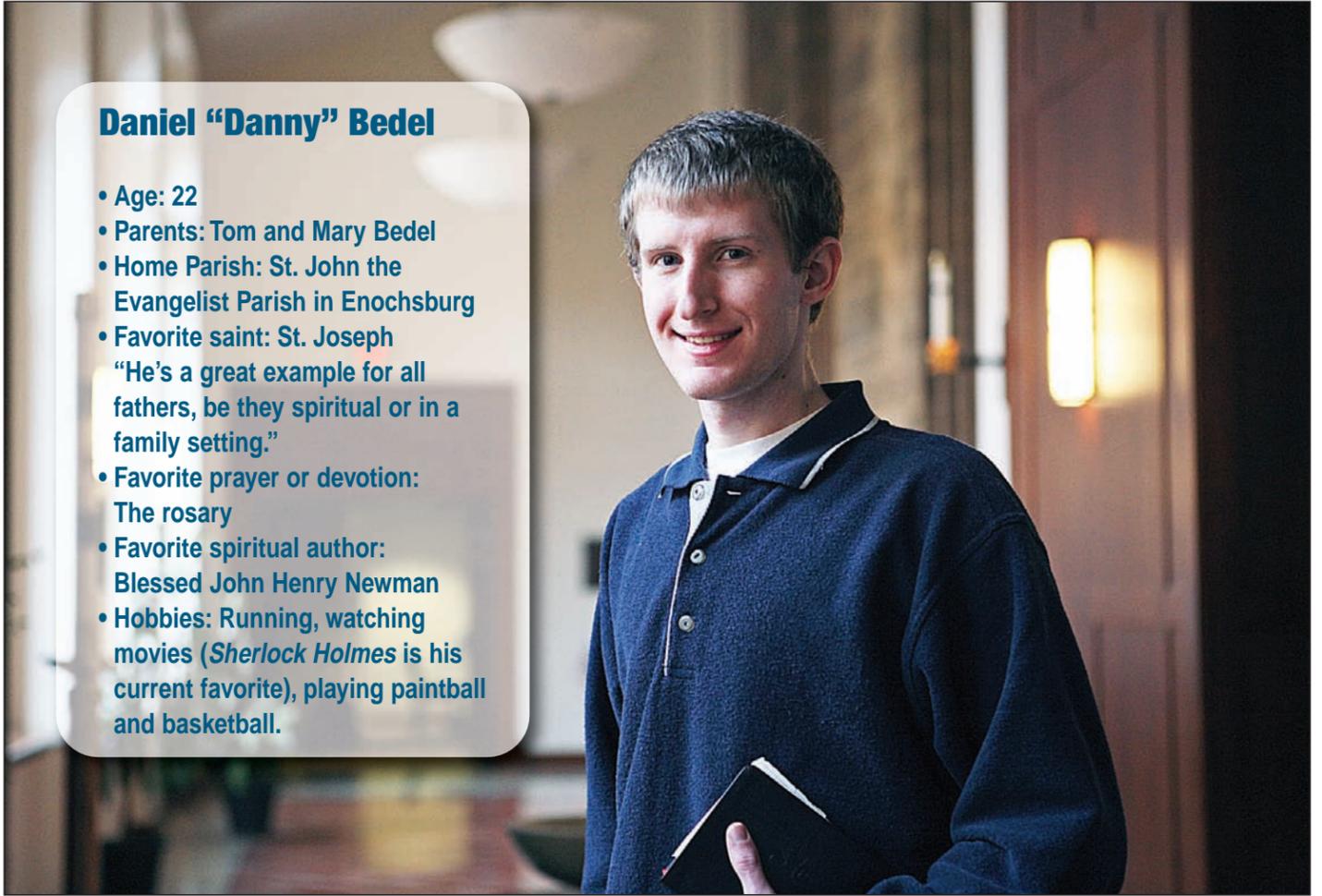
But they differed in matters of faith. In high school, Lutterbach was a Baptist. So they often had friendly debates about their religious beliefs.

“Just for fun, I’d take the devil’s advocate, just for the sake of good fun in having an argument,” he said. “We’d talk about a lot of stuff. And I actually learned a lot [from him], too.”

In part because of his friend’s good example, Lutterbach was received into the full communion of the Church in 2009.

“When Danny talks about Catholicism and the faith, he’s very positive, very happy,” Lutterbach said. “My wife [whom Danny knew while in high school] always put it really well. She says that he makes you want to know what he’s so happy about.”

Photo courtesy of Saint Meinrad Archdiocese



Daniel “Danny” Bedel

- Age: 22
- Parents: Tom and Mary Bedel
- Home Parish: St. John the Evangelist Parish in Enochsburg
- Favorite saint: St. Joseph
- “He’s a great example for all fathers, be they spiritual or in a family setting.”
- Favorite prayer or devotion: The rosary
- Favorite spiritual author: Blessed John Henry Newman
- Hobbies: Running, watching movies (*Sherlock Holmes* is his current favorite), playing paintball and basketball.

Seminarian Danny Bedel stands outside the St. Thomas Aquinas Chapel at Saint Meinrad Seminary and School of Theology in St. Meinrad on Dec. 9. Bedel, a member of St. John the Evangelist Parish in Enochsburg, is in the first year of his graduate theological studies at Saint Meinrad.

Bedel was also formed in his faith by the example of priests who served at his home parish. Father Patrick Commons, who died at age 86 last October, stood out among them.

“In a lot of ways, he was my spiritual grandpa,” Bedel said. “Whenever we would talk or get together, he would have all these stories he would tell of his experiences. They were fun to listen to, and very inspiring in a lot of ways.

“He was just such a happy [priest]. His smile would brighten your day.”

Father Robert Robeson, the rector of Bishop Simon Bruté College Seminary in Indianapolis, directed Bedel’s first four years of priestly formation when he was a student there from 2006-10.

He likes the fact that the former high

school valedictorian is putting his talents to the service of the Church.

“We need the best,” Father Robeson said. “We need the people who are talented as priests.

“Danny is a very, very talented young man. He could do whatever he wanted to do. The fact that he responded to the call to the priesthood is a sign that he’s cooperating with God’s grace in his life.”

While at Bishop Bruté, Bedel taught himself how to play the piano and organ in order to assist with liturgical music at the seminary.

“It was a desire [of his] to contribute to the community,” Father Robeson said. “He was always a good example for the other guys. He was somebody that the

other guys looked at as someone who’s authentically trying to live the life [of a seminarian].”

Bedel looks forward to continuing this life of service as a priest in a few years.

“Even though I feel fulfilled in the sense that I know that this is where I need to be right now, I almost wonder to myself how awesome is it going to be when I say that first Mass,” Bedel said. “How ecstatic is it going to be when I raise that host up and say, ‘This is my body.’ ”

(To learn more about seminarian Daniel Bedel, other seminarians of the Archdiocese of Indianapolis or about how to become a seminarian, log on to www.HearGodsCall.com.) †



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Faith Alive!

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Old communication principles still apply to new media

By David Gibson

A family is a complex affair, and every family is complicated in its own unique ways. After all, the members of a family rely upon each other. They look to each other for emotional support, cooperation, love and companionship, and strength in resolving the practical problems that arise with startling regularity in a household.

Often, this mutual reliance is a source of enormous satisfaction. At other times, the support that family members require of each other feels burdensome.

The fact is that family members at once are pulled together and pushed apart. They are confronted in virtually the same moment by the priorities of the home, the priorities of the workplace and schools, and the priorities of other communities that fulfill vital roles in their lives.

Things easily become complicated—and stressful.

Families are not abstractions. Every family is dynamic, acted upon and influenced in its daily functioning by constantly changing forces inside and outside itself. No wonder the family's unity is always at issue.

To function well and to shore up their unity, family members need to communicate well.

But the high level of communication that family members usually require is not always easily achieved.

Faced with the pressures of real life, family members may communicate in hurried ways, rushing on from personal encounters with each other to whatever their next responsibility might be.

Stressed out by the competing priorities that weigh on them, family members may begin to suffer in their communicating, and short tempers may displace attentive listening and the patient exchanges necessary for true communication about a problem or relationship.

In today's commuter world, family members, including spouses, often find themselves separated for the day, the week or much longer by considerable physical distances. What doesn't diminish for them with the distance is their need to communicate.

No doubt the texting, e-mailing and cell phoning that are so much a part of people's existence nowadays are a great boon to families as they attempt to hold everything together from a distance.

Family members need to keep track of each other, and to be assured of each other's well-being and safety, and of their continued care for one another, all of which is assisted by the new social media that serve as definite aids to family unity.

But our many technologies are inadequate substitutes for genuine physical presence. There is no substitute for laying your eyes on your spouse or child. The glow in another's voice and the light in another's eyes are best experienced when people are together at one time in one place.

Nonetheless, family members in our 21st century must attempt to bridge the distances that divide them. Drawing upon the finest strengths of the new technologies is one way to do this. But our own greatest strengths as persons need to be coupled with the technology.

The basics of effective human communication do not lessen in importance just because the communication is enabled by one or another technological tool.

Family members rely upon each other for respect. That means they need to hear each other out respectfully, whatever the outward form of their communication.

And in strong families, people resolve problems together. Furthermore, in strong families, people find ways to communicate their belief in each other.



Social networking websites like Twitter can assist families in the 21st century to communicate well together only if it is done with respect, and shows a true care and concern for other family members.

A big challenge for families when it comes to communicating from a distance is not to allow themselves to become distant in their actual communication. To the extent that the new technologies foster various forms of anonymity—in other words, to the extent that the “screens” of our technological world begin to serve as excuses for weak communication or walls to stand safely behind—they cannot serve family unity well enough.

In family life as elsewhere, actions tend to speak as loudly or louder than words. Families function at their best when their members act upon their commitment to each other, demonstrating visibly that they place trust and hope in each other, and despite the struggles of ordinary life continue to love each other.

To accomplish noble goals of this

kind, however, family members need to find ways to become really present to each other.

Good communication in a family, whether aided by technology or not, calls for more than the expression of clear thoughts and well-honed words. It requires more than the practice of a set of skills.

When family members communicate well, it becomes clear that they are investing themselves in each other's happiness and well-being, are willing to expend time and energy on each other's behalf, and want and intend to remain a personal and caring presence in each other's lives for the long haul.

But, yes, it is complicated.

(David Gibson served on the Catholic News Service editorial staff for 37 years.)

Family communication can be aided by social media websites

By Scott J. Rutan

That the new forms of what are called “social media” are revolutionizing how people communicate is old news. The debate over whether or not these forms are improving communication is just beginning though.

While these debates will go on for some time, there are many stories of how new technologies are helping families make stronger connections, often creating bonds that otherwise would not exist.

“Our closest family member lives about 750 miles away from us,” pointed out a friend, Laure Barr. “We have a niece in New Mexico whom we haven't seen in years.”

Despite the distance, they have become very close thanks to the very popular social networking site Facebook.



Cristine del Campo works on the Facebook page of World Youth Day at the headquarters of the international youth gathering in Madrid, Spain, on Nov. 12. Families are using the social networking website to foster better communication.

“When she announced that she was expecting her first child, two other nieces, Grandpa and I were all talking together live on Facebook—across three different time zones,” Barr said.

For her family, Facebook is the medium of choice, affording them the opportunity to send out brief greetings, share pictures and videos, and chat online in real time. Because of this, Barr and her niece have become more than “friends”—Facebook's word for those included in a person's network.

“We've become real friends,” Barr said, and talk about everything, especially their latest recipes.

“Elisa will often write, ‘Try this dish, Aunt Laure! It's really good!’”

Such networking sites—some other popular ones are MySpace, Yahoo! Groups and Twitter—are becoming the medium of choice for casual family conversations.

Unlike mail, messages on these sites are sent and received instantly.

Unlike a phone call, a sender doesn't have to wait for the other party to be at home.

On the downside, however, there are real privacy issues regarding who can read a person's postings. Constant care must be taken regarding what one is willing to share.

David and Eva Moore, however, have found a way around this.

Eva's family is from the Philippines, which is 13 time zones away from where she and David live.

“Nineteen years ago, when we were first married, there wasn't even phone service in her hometown,” David pointed out.

Now the village has phone service, which is incredibly expensive, and Internet access.

“We Skype Eva's family all the time,” David said. Skype is another computer tool that uses the Internet, a mic and a microphone so that the computer becomes essentially

a video phone.

“Because of the poverty in the Philippines and our own limited budget, we find the computer much cheaper,” David explained. “I have refurbished donated computers and given them to family members. This lets us have unlimited conversations for the cost of the usual monthly Internet fee.”

“We are able to see Eva's sisters face to face, and check up on how the nieces and nephews are growing.”

When asked how easy this kind of computer hardware and software are to use, David said, “I'm talking to you right now on Skype.”

From the sound, he could have been in the next room. Skyping is not for everyone though.

Burr said that her family will not be getting it in their home any time soon.

“We have a sixth-grade daughter here, and we've heard too many stories about strangers making video calls and doing some rather not-nice things online,” she said.

The new technologies are not perfect, which could probably be said about every form of communication, including face-to-face conversations. Even so, families are finding new and beneficial ways to use them.

“Because of Facebook,” David said, “Eva discovered that she had a first cousin living in Toronto. When we contacted her, she immediately invited us to her baby shower that next week.”

For them, it was a priceless opportunity to connect in a way that wouldn't have been remotely possible even five years ago.

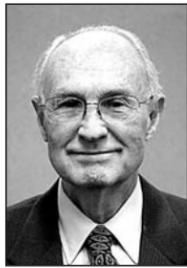
Because of today's different forms of social networking, the miles and time zones seem to be disappearing and families are becoming closer than ever.

(Scott J. Rutan is an adult and family faith formation coordinator in Walworth, N.Y.) †

From the Editor Emeritus/John F. Fink

Wisdom of the saints: St. Elizabeth Ann Seton

St. Elizabeth Ann Seton, whose feast day was on Jan. 4, is featured in two of my books: *Married Saints* and *American Saints*.



I encourage you to read details of her life in one of those books, published by Alba House and available at Catholic bookstores or at www.Amazon.com.

So I can share her wisdom, suffice it to say that she lived from 1774 to 1821, was a wife and mother of five children, converted to Catholicism after her husband's death, began the first parochial school in the country and founded the Daughters of Charity. She was canonized by Pope Paul VI on Sept. 14, 1975, the first American-born citizen to be canonized.

Despite all the heartaches and difficulties that Elizabeth suffered—she called them holocausts—she always saw them as God's will. She was noted for her abandonment to the will of God and a

great love for the Blessed Sacrament.

During one of her conferences for her religious sisters, she told them, "What was the first rule of our dear Savior's life? You know it was to do his Father's will. Well, then, the first end I propose in our daily work is to do the will of God; secondly, to do it in the manner he wills; and thirdly, to do it because it is his will."

How does one know what God's will is? Elizabeth told her sisters that she knew his will by those who directed her; whatever they bid her do was the will of God for her.

"Then do it in the manner he wills it," she said. Don't fret because an oven is too hot or too cold, she said, and neither flying about because you're hurried or "creeping like a snail" because no one is pushing you. Jesus, she said, was never in extremes.

As for doing God's will because he wills it, she advised her sisters to be ready to quit at any moment in order to do anything else to which they might be called.

She also admonished perseverance,

which she called a great grace. "To go on gaining and advancing every day," she said, "we must be resolute, and bear and suffer as our blessed forerunners did."

Which of them, she asked, gained heaven without a struggle.

We all have our trials, she said. For some it might be pride, another causeless discontent, still another restless impatience or peevish fretfulness.

Whatever it might be, God calls each of us to a holy life, she said, and gives us abundant grace. Therefore, although we are weak of ourselves, "this grace is able to carry us through every obstacle and difficulty."

Nevertheless, even with our countless graces, she said, we find ourselves running around in a circle of misery and imperfections, perhaps with even less ardor for penance and mortification than when we began. Just remember, she said, that we are children of eternity and an immortal crown awaits us.

"You may indeed sow here in tears," she said, "but you may be sure there to reap in joy." †

It's All Good/Patti Lamb

We all have something to learn and something to teach

The other day, I asked my 6-year-old son, Henry, what sound the letter "u" makes.



He thought long and hard. His deliberating went on for some time. I could see the wheels in his mind spinning.

But then his inquisitive look took a turn, and he became defensive. All at once,

he snapped, "No fair!"

I looked at him, puzzled.

"No fair," he repeated. "We haven't learned that yet."

Each week, the kindergarten class studies a particular letter in the alphabet. Apparently, they had not yet made it to the letter "u."

Then it struck me that I should be more careful. Too often, I take for granted that I know where others have been and what they know.

I make snap judgments based on how I think people should act, according to my own experiences. If they don't comply with the world as I know it, then I dismiss them.

But sometimes we don't understand if we haven't been there.

One afternoon several weeks ago, I was trying to herd my 3-year-old daughter, Margaret, from the parking lot into my

son's school. That day, my child was in full-tantrum mode. She was uncooperative and defiant in every way. She stomped and howled. I felt my blood pressure rising.

To make matters even more uncomfortable, I spotted another school mom—a mother I greatly admire—walking through the lot to her car.

She witnessed the entire spectacle. Embarrassed, I stared at the ground, avoiding eye contact at all costs and secretly hoping that a giant pothole might swallow both my daughter and I to diffuse the situation.

Instead of acting like she didn't see me, which might have made the situation even more awkward, the mom smiled and said, "I've been there." She couldn't have said anything better. It was just what I needed to hear. And she kept on walking like everything was normal.

Before I had kids, I might have looked at myself in the parking lot and thought, "Woman, get your kid under control!" But sometimes we can't empathize until we have been through it.

This brought me to a New Year's resolution. My hope is to be more compassionate. Inspired by my son's comment, I will attempt to proceed as if people that I consider difficult simply "have not learned that yet."

If someone acts insecure, I will consider that perhaps she has only known

rejection.

If someone doesn't visit or keep in touch, maybe it is because she hasn't yet known what it truly feels like to be lonely.

If someone acts greedy, I will know it might be because he has only encountered loss.

If someone is mean, it might be because that is all he has ever known. Maybe he has never been properly introduced to kindness.

Years ago, I was positive that a certain person on this planet woke up every morning and plotted how he could best sabotage my day. Later, I learned that he had been through some trying and heartbreaking times as a young man. He was hurt and hardened, and the only love he had ever known—at best—was very tough love. He had never learned to be gentle.

We can only know what we have been taught by parents, teachers and life circumstances.

In 2011, I hope to keep in mind that everyone has something to learn, and everyone has something to teach.

I am aware that this concept is simple, but I rediscovered it when my son unknowingly issued a gentle reminder that we all progress at different intervals. I think God might smile on such a childlike approach.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

Faithful Lines/Shirley Vogler Meister

The light and the darkness of our Catholic faith

Since childhood, I have been drawn to contrasts in life. However, when playing with friends, I always wanted to be the peacemaker rather than an antagonist.



I preferred good over evil and couldn't understand why other children often got into trouble.

I still believe that good eventually

overcomes evil, but experiences in life since then have honed my sensibilities to better assess the variations of good and evil.

So it was with great interest last month when I read a blog, Peace Garden Mama, by Roxane Salonen, who lives in Fargo, N.D., with her husband and children.

Her blog can be found online at <http://roxanesalonen.blogspot.com>.

I am always edified by her observations and deep thoughts that remind me of myself when my husband,

Paul, and I were raising our three daughters.

However, Salonen is probably much bolder than I am when it comes to defending our Catholic faith. Not long ago, she came across an atheist's blog.

Troubled by the atheist's observations, she respectfully responded to her, sharing her completely opposite point of view.

She shared beautiful thoughts about her Catholic faith, and the other blogger defended her own beliefs.

Salonen believes that "one can be lifted from the darkness by faith."

She wrote, "There is nowhere for me, as one who has experienced the light of faith with every fiber of my being [body and soul] to go with this except back to the Light of Light."

One of Salonen's friends shared something that St. John of the Cross once wrote—something to the effect that, "It is not the ones who boast about sitting next to God who are closest to him, but those who are silent because they realize how impossible it is to

contain God in their words. In the end though, there is nothing I can say to appease those who believe that a life of non-belief is the more honorable, the right path. The lived reality of its fruits are enough."

Words can only go so far in explaining faith. It must be experienced to be grasped.

Most Catholics instinctively realize that Salonen's position is Godly based, and that only God can judge an atheist's position.

My father converted to Catholicism, and I am grateful for my faith. So is my husband, Paul. Despite some doubts and challenges, we are Catholics forever.

I began my 2011 columns with this subject because many people who believe in God have experienced spiritual darkness. So did Jesus in the Garden of Gethsemane before the Crucifixion.

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

Faith, Hope and Charity/

David Siler

A surprising lesson from the animal kingdom

My recent trip to Africa was chock full of many beautiful spiritual lessons, but one in particular came as a surprise.



Our trip was all about experiencing solidarity with people from a culture vastly different than our own, and I did experience this sense of oneness in profound ways over and over again.

What I did not expect was to learn this lesson so profoundly from some African animals.

On our last day in Tanzania, we finally got a "day off" from visiting Catholic Relief Services programs and had the privilege of visiting one of the country's many national parks.

As we drove through the park, we were blessed to see just about every African animal imaginable.

After a couple of hours, I began to notice that nearly every time we saw a herd of zebra, they were drinking or grazing alongside a completely different breed of animal—the gnu—also called a wildebeest.

I asked our tour guide if there was a reason for this phenomenon, and he explained that these two animals work together to survive.

We spend so much time and energy focused on what makes us different than other people—those who don't look like us, think like us, talk like us or live like us—that we miss the absolute blessing that God made us different for a reason.

The zebra has excellent eyesight and the gnu has a keen sense of smell so they each use their best asset as a defense mechanism to stay aware of impending danger—most notably other animals that would like to eat them for dinner. So what the zebra doesn't see, the gnu smells, and what the gnu doesn't smell, the zebra sees.

Our guide explained that, in addition to these survival skills, zebras have teeth on the top and bottom of their gums—just like a horse—making them best suited to graze on taller grass, while gnus have only lower teeth, making them suited to eat the grass low to the ground. It makes them perfect dining partners.

My mind immediately became aware of the lesson here for humans. It is that our diversity—or things which make us different, when brought together—makes us all much better than we are on our own. I need your best gifts and you need mine.

We spend so much time and energy focused on what makes us different than other people—those who don't look like us, think like us, talk like us or live like us—that we miss the absolute blessing that God made us different for a reason.

Not only do we notice our differences, but we sometimes go to war, kill, imprison, shun or hate others because of those differences. Certainly, some differences are worth fighting for, but most are just superficial.

Racism, sexism and all of the other "isms" are still alive and well in our world. They always have been and, sadly, probably always will be.

But we Catholic Christians are called by God to look well beyond our external differences to our internal likeness.

Since every one of us was created in the image and likeness of God, we can conclude that God is pretty diverse.

(David Siler is the executive director of the archdiocesan Secretariat for Catholic Charities and Family Ministries.) †

Feast of the Baptism of the Lord/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Jan. 9, 2011

- Isaiah 42:1-4, 6-7
- Acts of the Apostles 10:34-38
- Matthew 3:13-17

As winter begins each year, the Church celebrates three great feasts to joyfully focus on our salvation in Jesus, and also to teach us the meaning of salvation in Jesus.



Christmas was the first of these feasts. Then came the Epiphany of the Lord. This weekend is the third celebration, the feast of the Baptism of the Lord.

Each of these feasts, through its Liturgy of the Word, introduces us to a vital dimension in the identity of Jesus and an important consideration for Christians as they seek to follow the Lord.

Supplying the first reading for this weekend is the Book of Isaiah.

Isaiah writes about a loyal servant of God, a servant who is steadfast in his faithfulness despite enduring the hostilities of others around him and the unhappy twists of his fortune.

This servant is therefore the most perfect servant. Regardless of the injustices surrounding him, and the temptation to forsake God, the servant never falters.

This reading, with three other readings that are quite similar in Isaiah, are called the "Songs of the Suffering Servant."

They form a major part not only of Scripture, but also of the liturgy as they are used in Holy Week when the faithful concentrate on the sacrifice of Jesus on Calvary.

The second reading, from the Acts of the Apostles, reveals what life was like in the first generation of Christianity. It verifies the structure of the Church even as this structure exists today.

Peter is central to the Scripture passage. He appears before Cornelius, whose name indicates Roman origins. Peter preaches in the name of Christ, discharging his responsibility as an Apostle, a responsibility given to him by the Lord.

The reading is revealing since it shows that Peter offered salvation not just to Jews, whose heritage Peter shared, but

also to pagans, indeed even to the brutal Romans whose military conquest and occupation of the Holy Land had resulted in so much misery, death and despair among Jews.

Peter's preaching leads to one conclusion. Salvation is in Jesus alone. Jesus came as God's representative. In God's love, Jesus went about "doing good works" and healing the sick.

St. Matthew's Gospel offers the last reading, revealing not only the event of the story of the Lord's baptism in the River Jordan by John the Baptist, but also the import of the event for Catholics and for all believers.

Ritual washings, or baptisms, were popular in certain Jewish circles in the first century A.D. so many homes had ceremonial baths.

Archaeologists who excavated the ruins of Masada, the great Jewish fortress high on a mountaintop overlooking the Dead Sea, discovered ceremonial baths in the ruins there.

Being baptized, or bathing in these special pools, symbolizes the yearning of a person to be rid of sin. It was as if sin stained not just the soul, but also the body.

John the Baptist salutes Jesus as God's anointed.

Then, marvelously and miraculously, God appears and identifies Jesus as the Son of God.

God could be seen and heard. To clarify the message even more, God speaks and gestures in ancient Old Testament words and symbols that no Jew would have misunderstood.

Reflection

This feast of the Baptism of the Lord reveals to us the Lord's identity. He is the Son of God, with all the force and mystery contained in this reality.

He is the Savior, rescuing us from eternal death by assuming our sins and by making amends to God for our sinfulness. He is the mediator, uniting us with God.

The Church makes the words of Peter to Cornelius its own, calling us to the Lord as our Savior. The Church also calls us to admit that we are sinners.

We need Jesus to reconcile us with God, our hope and our life. †

Daily Readings

Monday, Jan. 10
Hebrews 1:1-6
Psalm 97:1, 2b, 6, 7c, 9
Mark 1:14-20

Tuesday, Jan. 11
Hebrews 2:5-12
Psalm 8:2ab, 5-9
Mark 1:21-28

Wednesday, Jan. 12
Hebrews 2:14-18
Psalm 105:1-4, 6-9
Mark 1:29-39

Thursday, Jan. 13
Hilary, bishop and doctor of the Church
Hebrews 3:7-14
Psalm 95:6-11
Mark 1:40-45

Friday, Jan. 14
Hebrews 4:1-5, 11
Psalm 78:3, 4bc, 6c-8
Mark 2:1-12

Saturday, Jan. 15
Hebrews 4:12-16
Psalm 19:8-10, 15
Mark 2:13-17

Sunday, Jan. 16
Second Sunday in Ordinary Time
Isaiah 49:3, 5-6
Psalm 40:2, 4, 7-10
1 Corinthians 1:1-3
John 1:29-34

Question Corner/Fr. John Dietzen

Slander and gossip are serious sins that can destroy lives and relationships

QI am the sponsor for one of our parish Rite of Christian Initiation of Adults candidates.

During an RCIA session about the Ten Commandments, the speaker claimed that we can often lie by what we don't say as well as by what we do say.

Someone asked how that could be, but the speaker gave a short answer and didn't seem too sure.

Can we lie by what we don't say? What would be an example? (Virginia)

AThere certainly are such lies by omission. In fact, they can be some of the worst lies.

Deliberately lying, even by telling only half-truths to blacken or destroy another person's reputation, for example, is called the sin of slander.

Obviously, a person commits a seriously sinful falsehood by what he or she purposely doesn't say that can lead to a negative perception about another person.

Far from being outlandish, these kinds of deceit are tragically common today. They may not always be so blatant, but they are nevertheless destructive and morally wrong.

This happens notably in what passes for political discourse, particularly during election campaigns. Misleading accusations, only half true at most, are purposely spread through the media to deceitfully destroy an opponent's good name.

Of course, those whose prejudices are in the same direction eagerly believe these reports and pass them on as truth without the slightest hesitation that maybe the allegations are false, thereby becoming accomplices in the sin.

We tend to believe what we want to believe, with hardly a moment's thought given to what harm is being committed.

It is often noted that this kind of lying is a major cause of the current near-total collapse of civil conversation and dialogue in the United States, and even in the Catholic Church.

But it is a spiritual challenge in more personal associations as well.

Usually, it is called gossip, which sounds trivial but arguably destroys more lives and relationships in our human family than any other sin.

I'm glad that your speaker mentioned

this as part of the commandments. Slander deserves a lot more attention than we usually give it.

QWe would like your comments on going to confession by telephone. Apparently, it's not allowed, but why? (New York)

ASacraments are always actions of Jesus Christ exercising his saving power in the world.

However, Jesus acts through the human ministers of the sacraments involved, and through the words and actions of the sacramental rite.

This has always meant that personal presence is required between the minister of the sacrament and the one receiving it.

Just as a priest is not ordained or a baby is not baptized over the telephone, so one cannot receive the sacrament of penance that way either.

When circumstances make proper reception of the sacrament impossible, of course, one is not spiritually abandoned.

An individual's faith, trust in God, sorrow for his or her sin, and desire for the Eucharist and reconciliation can bring forgiveness of sin and other graces from God that these sacraments are intended to provide.

(A free brochure in English or Spanish answering questions that Catholics ask about baptism practices and sponsors is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail to jjdietzen@aol.com.) †

My Journey to God

Winter's Beauty



In this enchanted place all white and glistening,
You can faintly hear the flutter of fairy wings
If you're still enough and listening.

Trees adorned in diamonds and lace
Glisten in the morning sunlight
Like penitent souls now filled with grace.

As I gaze at this winter wonderland
Where not even deer have trod,
I give thanks for the beauty all around me—
This lovely gift from God.

By Hilda L. Buck

(Hilda L. Buck is a member of St. Lawrence Parish in Lawrenceburg. A woman walks her dog through Highland Park in Rochester, N.Y., in January 2007.)

Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God," The Criterion, P.O. Box 1410, Indianapolis, IN 46206 or e-mail to criterion@archindy.org. †

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.

APPLEGATE, Andrea Faith (Glotzbach), 29, Holy Family, New Albany, Dec. 1. Wife of Jason Applegate. Sister of Alise Juliot and Amanda Oxley. Granddaughter of Betty Frakes.

EMMONS, Frank G., 67, Holy Spirit, Indianapolis, Dec. 6. Husband of Patricia Emmons. Father of Erica Wade and Craig Emmons. Brother of Catherine Peplau. Grandfather of three.

FIELD, Kevin, 51, St. Jude, Indianapolis, Dec. 12. Father of Matthew and Renee Cox, Adam, Benjamin and Grant Field. Son of Charmaine Field. Brother of Maureen Annee, Charmaine Cota, Kathleen Heath, Karen McDowell, Colleen and Arthur Field IV.

FIELD, Melissa Marie, 44, St. Jude, Indianapolis, Dec. 12. Mother of Matthew and Renee Cox, Adam, Benjamin and Grant Field. Daughter of Shirlee Kelly. Stepdaughter of Lynn Kelly. Sister of Marla Goodnight, Heather Malone and Melanie Reynolds.

GARDNER, Helen (Queisser), 66, St. Pius X, Indianapolis, Nov. 30. Mother of Michael Gardner. Sister of Gail Blainey, Carol Cox, Sally Richardson, Harold, Leo and Tom Queisser.

HARRIS, Ingle R., III, 59, Most Holy Name of Jesus, Beech Grove, Dec. 8. Husband of Linda Harris. Father of Julie Stennett and Tracy Harris. Son of Ingle Harris Jr. and Alice Koepke. Brother of Beth Prindle. Grandfather of two.

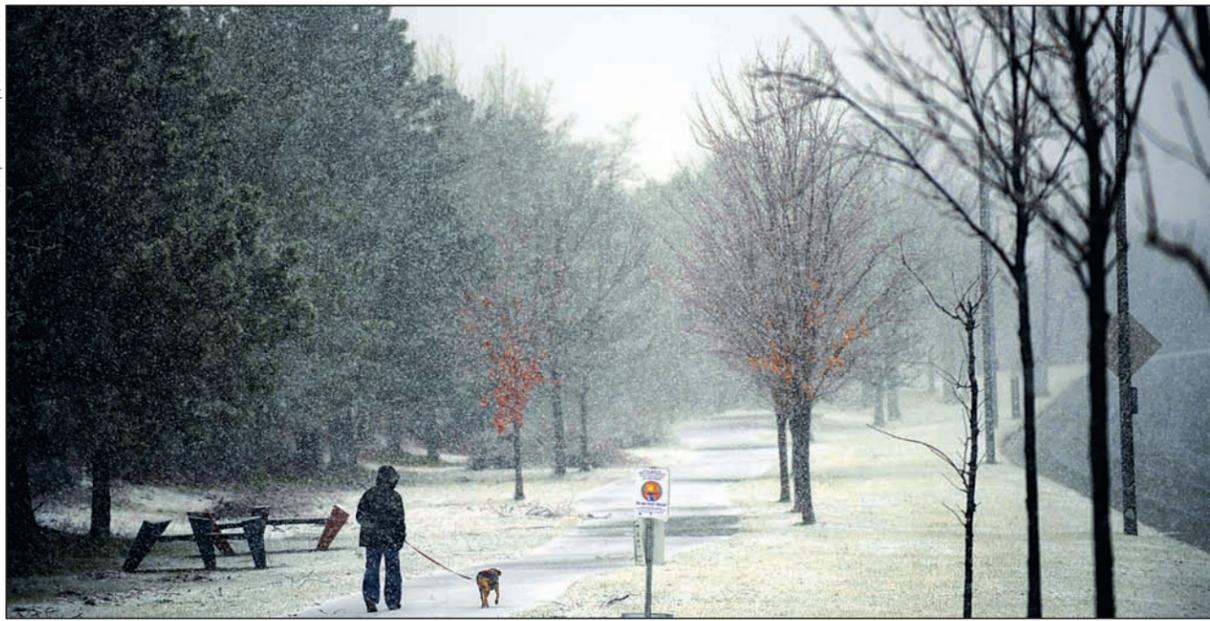
HASSEY de MORENO, Amparo, 76, St. Simon the Apostle, Indianapolis, Nov. 28. Wife of Manuel Hassey de Moreno. Mother of Gabriela, Alfredo, Gustavo and Manuel Hassey de Moreno. Grandmother of 10.

KLAUSMEIER, Mary Rita, 84, St. Charles Borromeo, Bloomington, Nov. 23. Wife of Robert Klausmeier. Mother of Sarah Fritz, Jane, Robert and Stephen Klausmeier. Sister of William Lateulere. Grandmother of 11.

KOETTER, Richard J., 82, St. Mary-of-the-Knobs, Floyds Knobs, Dec. 8. Husband of Susan (Kiper) Koetter. Father of Angela and Jimmy Koetter. Brother of Ruth Book, Carol Calandrino, Betty Sprigler, Patricia Williams, Dottie and Mary Margaret Kruer, and James Koetter. Grandfather of one.

MAZELIN, Rosemary, 95, Our Lady of Lourdes, Indianapolis, Dec. 14. Mother of Patricia Mazelin.

CNS photo/Mike Cugli, Catholic Courier



Winter walk

A man walks his dog near the Genesee River in Rochester, N.Y., on Dec. 1. Heavy rain turned to snow late in the morning, giving area residents their first measurable snowfall of the season.

MEEK, Eugene, 72, St. Lawrence, Indianapolis, Nov. 26. Husband of Mary (Dudas) Meek. Father of Paul and Robert Meek. Brother of Mary Ann Martin. Grandfather of two.

MITCHELL, Thomas E., 60, St. Roch, Indianapolis, Nov. 30. Husband of Ada (Simpson) Mitchell. Father of Kristina Mitchell.

NEGRI, Eunice M., 74, St. Mark the Evangelist, Indianapolis, Nov. 24. Mother of Dana Cole, Vicki, Anthony, Dan, Jeff and Thomas Negri. Sister of Frances Brown. Grandmother of 12. Great-grandmother of two.

QUINN, Margaret N., 60, St. Joan of Arc, Indianapolis,

Dec. 4. Sister of Katherine Kelley, Libby Nahn, Lolly Quagliarello, Mary Williams, Barney, John, Michael, Patrick, Terence and Timothy Quinn. Daughter of Francis Quinn.

RIES, George Patrick, 60, Sacred Heart of Jesus, Indianapolis, Dec. 12. Husband of Marianne (Schafer) Ries. Stepfather of Bonnie Stone, Jacob and Jay Morris. Brother of Sallie Lydick, Barb Stumpf, Rosie Young, David, John and Kevin Ries.

ROSENBERGER, Andrew Joseph, 81, Our Lady of Perpetual Help, New Albany, Dec. 9. Father of Blain and Daniel Rosenberger. Brother of Irvin, Melvin and Nelson

Rosenberger. Grandfather of three.

SIMMERMEYER, Arthur O., 76, St. Peter, Franklin County, Dec. 9. Father of Diane Werner and Don Simmermeyer. Brother of Zola Ernestes, Kate Fichtner, Agatha Glaub, Ruthie Randolph, Carl, Dennis and Raymond Simmermeyer. Grandfather of three. Step-grandfather of two. Step-great-grandfather of two.

SNIDER, Ambor M., 77, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Dec. 3. Wife of Arthur Snider. Mother of Mary Davidson, Patty Surenkamp, David, John, Rusty and Steve Snider. Grandmother of 11. Great-grandmother of five.

TROXELL, Judy, 62, St. Roch, Indianapolis, Nov. 30. Mother of Aaron Troxel. Daughter of Dorothy Uncles. Sister of Joyce Hardey. Grandmother of four.

WARNER, Margie, 71, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Dec. 3. Mother of Marla Helping, Curtis, Kevin and Phillip Warner. Grandfather of 16. Great-grandfather of five.

WITTE, William L., 83, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Dec. 4. Husband of Betty Witte. Father of Anna Schliesman. Brother of Peggy Norris and Robert Witte. Grandfather of four. Great-grandfather of four. †

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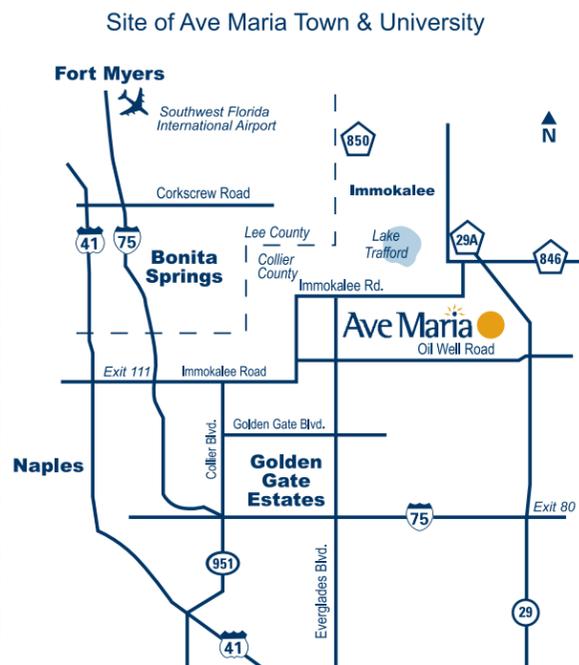
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Repairs after rockslides partially close grotto at Lourdes shrine

OXFORD, England (CNS)—The Shrine of Our Lady of Lourdes, one of Europe's best-known pilgrimage sites, has been partially closed for repairs amid reports that falling rocks in its fabled grotto could signal a major landslide.

Work to secure the massive rock face above the grotto started on Jan. 3, and was expected to continue through February, said the Diocese of Tarbes and Lourdes.

Despite the work, the grotto would remain "open and welcoming" during construction, the diocese said.

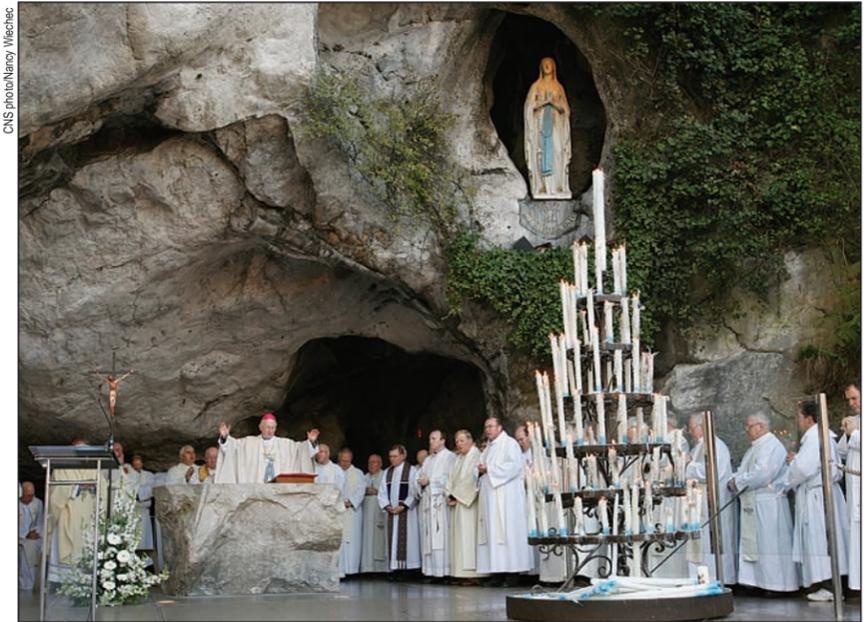
Bishop Jacques Perrier of Tarbes and Lourdes detailed some of the work to be completed during a December news conference. He said that the celebration of Mass would be canceled, but that the daily rosary service at 3 p.m. would continue until repairs are completed.

"The rope inspection revealed that the rock on the northwest side has been affected during bad weather by very high humidity, which has led to the development of vegetation," Bishop Perrier explained.

"These conditions have contributed to erosions in the rock, principally horizontal, which have caused water to stagnate in the stone and split it when frozen. Year by year, the rock is shifting," he said.

The project will find workers affixing loose chunks of rock, some weighing up to 15 tons, to the existing rock face. Safety nets also will be installed to catch any rocks that may fall in the future.

Lourdes, near the Pyrenees mountains in southern France, attracts about 6 million visitors annually and has been a place of pilgrimage since 1858, when St. Bernardette Soubirous experienced there the first of 18 visions of Mary. †



Mass is celebrated in the grotto at the Shrine of Our Lady of Lourdes in France in this 2008 file photo. Repair work to prevent falling rocks began at the grotto on Jan. 3, and was expected to continue through February.

Report in newspaper says Pope John Paul miracle nears final recognition

VATICAN CITY (CNS)—A presumed miracle needed for the beatification of the late Pope John Paul II reportedly has reached the final stages of approval.

The miracle—involving a French nun said to have been cured of Parkinson's disease—has been approved by a Vatican medical board and a group of theologians, and is now awaiting judgment from the members of the Congregation for Saints' Causes, according to Italian journalist Andrea Tornielli.

If the congregation accepts the healing of Sister Marie-Simon-Pierre as a miracle attributable to

the late pope's intercession, then Pope Benedict XVI still would have to sign a decree formally recognizing it before a beatification liturgy can be scheduled.

Tornielli, who covers the Vatican for the newspaper *Il Giornale*, wrote on Jan. 4 that the process is so far advanced that Pope John Paul could be beatified sometime in 2011.

Jesuit Father Federico Lombardi, the Vatican spokesman, told Catholic News Service on Jan. 4 that the final step before beatification requires the pope's approval, and that the pope is free to make his own decision on

the matter.

According to Tornielli, at the end of 2010, the presumed miracle passed the first three stages in a five-step process that involves medical experts, a medical board, theological consultants, the members of the congregation and, finally, Pope Benedict.

In 2005, Pope Benedict set Pope John Paul on the fast track to beatification by waiving the normal five-year waiting period for the introduction of his sainthood cause.

The initial diocesan phase of the cause was completed in April 2007. After a team of theological consultants to the Congregation for Saints' Causes studied the 2,000-page "positio," the document that makes the case for beatification, Pope Benedict formally decreed in December 2009 that Pope John Paul had heroically lived the Christian virtues and was thus declared venerable. †



Pope John Paul II



Sr. Marie-Simon-Pierre

Three former Anglican bishops are received into Catholic Church in London

LONDON (CNS)—Three former Anglican bishops were received into the Catholic Church just hours after they officially gave up their ministries in the Church of England.

Bishops Andrew Burnham of Ebbsfleet, John Broadhurst of Fulham and Keith Newton of Richborough will be ordained soon as priests for a special Anglican ordinariate that will be set up in England later in January.

Their resignations took effect at midnight on Dec. 31, and they were received into the Catholic Church on the afternoon of Jan. 1 during a Mass at London's Westminster Cathedral.

They will be ordained as Catholic transitional deacons at Allen Hall seminary in London on Jan. 13, then as priests during a liturgy at the cathedral on Jan. 15. They will be incardinated into the English ordinariate, which is expected to be formed by papal decree in

the second week of January when Pope Benedict XVI is also expected to appoint an ordinary.

The ordinariate will be the first to be created since the pope issued the apostolic constitution "Anglicanorum coetibus" on Nov. 4, 2009, to allow the group reception of disaffected Anglo-Catholics into the Catholic Church.

Similar in structure to a non-territorial military diocese, it permits former Anglicans to retain much of the patrimony and liturgical practices, such as married priests.

Also received into the Church at the Jan. 1 Mass were Judi Broadhurst, the wife of the former bishop of Fulham, and Gill Newton, the wife of the former bishop of Richborough.

Three former Anglican nuns—Sister Carolyne Joseph, Sister Wendy Renate and Sister Jane Louise—who had left the Sisters of St. Margaret to join the ordinariate, were also received into the

Church during the Mass, along with an unspecified number of former lay Anglicans.

The Mass was celebrated by Auxiliary Bishop Alan Hopes of Westminster, the most senior former Anglican priest in the Catholic Church in England and Wales.

The liturgy was not publicized by the Catholic authorities, and was described by witnesses as "low-key."

One of them, Father Sean Finnegan, a Catholic priest from Shoreham by Sea in southern England, wrote on his blog later that the former bishops wore suits and ties.

After they were received into the faith they were given the sacrament of confirmation and "returned to their places to gentle applause," Father Finnegan wrote.

"One of the sisters, descending the steps, grinned at the congregation and gave two thumbs up," he said.

The three former bishops were among

five who, in November, declared their intention to join the forthcoming ordinariate. The other two had already retired, but will be ordained Catholic priests by Lent.

The ordinariate is initially expected to include about 50 former Anglican bishops and clergy, and hundreds of lay worshippers divided into about 30 groups.

Most will be received into the Catholic Church during Holy Week in April after undergoing an intensive period of instruction.

Anglican pastors who wish to become Catholic will be ordained and incardinated into the ordinariate by Pentecost on June 12.

Most former Anglican groups will be encouraged to share Church buildings with their local Catholic parishes.

Discussions to form possible personal ordinariates in the United States, Canada and Australia are also in progress. †

What was in the news on Jan. 6, 1961? Latin America, the pope and much more

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of *The Criterion*, which is celebrating its 50th anniversary.

Here are some of the items found in the Jan. 6, 1961, issue of *The Criterion*:

• **Bare Red plot to subvert Church in Latin America**
"RIO DE JANEIRO, Brazil—Communists are carrying out an eight-point program designed to subvert the Church in Latin America, the Cardinal-Archbishop of Rio de Janeiro warned in a radio address.

Cardinal Jaime de Barros Camara said the campaign stems from a secret directive given by the Chinese Communist party on February 1, 1960. The plan calls for communists to infiltrate the Church while imploring 'God's help in their propaganda,' the Cardinal stated."

- **Epiphany parties set in Richmond, Troy**
- **Marian gets Lilly grant of \$12,500**
- **'Operation Squeeze': How one parish eased its financial problems**
- **Pontiff to commemorate famed Labor encyclical**

"VATICAN CITY—His Holiness Pope John XXIII has announced he will issue a document to commemorate the 70th anniversary of the publication of Pope Leo XIII's encyclical on labor, 'Rerum Novarum.' Pope John made his announcement at an audience for diplomats at the Holy See who had come to extend New Year's greetings. ... "We shall therefore promulgate—to celebrate worthily the great encyclical of Pope Leo XIII—a document which will confirm, by adding Our voice to those of Our great predecessors, the constant concern the Church has now not only toward one part or another of the social orders, but toward all together, according to the needs of the time in which we live."

- **Five children die while parents are at Midnight Mass**
- **'St. Michael's Plan': Collections more than doubled**

in Greenfield 'tithing' experiment

By Paul G. Fox: "GREENFIELD, Ind.—"Give God His Share" is the slogan of the 165 families in St. Michael's parish here. Father Daniel Nolan, pastor of the 100-year-old parish, says he is 'pleased but not complacent' since he introduced the tithing program here nearly two years ago. During the past 20 months, the Sunday collection increased from an average of \$250 to nearly \$600. The parish debt was reduced over \$35,000 during the same period. ... Core of the 'St. Michael's plan' is a six-man parish finance

committee which meets every two weeks to record the individual contributions, analyze the collection and devise means to increase the Sunday collections."

- **Family Clinic: The morality of kissing prompts a question**
- **Social Reform: Is Church in America entering a new era?**
- **Holy Trinity captures holiday tourney**
- **Catholic overseas relief tops all other agencies**
- **Says Orthodox won't unite with Rome**
- **Pope John renews appeal for lay participation**
- **Four religions to participate in inauguration**

(Read all of these stories from our Jan. 6, 1961, issue by logging on to our archives at www.CriterionOnline.com.) †

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PEACE

continued from page 1

The pope said the gathering, planned for October, is meant to recall “the historic gesture” made by the late Pope John Paul II when he convoked the first World Day of Prayer for Peace in Assisi in 1986.

In his homily during the morning Mass at St. Peter’s Basilica on Jan. 1, the pope spoke about the theme he chose for World Peace Day 2011—“Religious Freedom, the Path to Peace.”

He said that religious freedom was challenged today by two extremes at work in the world—secularism that banishes religion to the private sphere, and fundamentalism that seeks to forcefully impose religion on everyone.

He said that religious freedom is the best path for building peace because wherever religious freedom is guaranteed, human dignity is also respected.

Pope Benedict called on political leaders and all people of goodwill to not give up when faced with “the negative force of egoism and violence,” and to not become jaded into thinking that conflict, which puts

lives and the future at risk, is inevitable.

War, he said, reflects “the most horrendous and violent face of history.” He called on everyone to promote and build peace, reminding people that “words aren’t enough for this difficult task.”

He said that “a concrete and constant commitment is needed by heads of nations, but above all what’s needed is that every person be inspired by an authentic spirit of peace,” which is fostered by prayer and lived out in one’s day-to-day activities.

Peace does not come because of “weapons, nor economic, political, cultural and media power,” he said. Peace is both a gift from God and the result of a change in the human conscience, which becomes open to truth and love, he said.

The pope presided over an evening prayer liturgy with eucharistic adoration and the singing of a special hymn of thanksgiving to God on Dec. 31 at St. Peter’s Basilica.

After the liturgy, the pope went by popemobile into St. Peter’s Square, where he visited the Vatican’s Nativity scene. While choristers sang, the pope entered the grotto housing the larger-than-life-size figures of the Holy Family and knelt in prayer. †

CNS photo/Sheema Wieguth, Reuters



A Coptic Orthodox woman cries during a Jan. 3 prayer service for her relatives who were victims of a New Year’s Day bombing outside an Orthodox church in Alexandria, Egypt. Pope Benedict XVI condemned the deadly attack which left 25 people dead and dozens more injured.

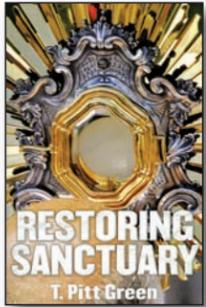
Sex abuse survivor says her love of Eucharist helped restore her faith

ARLINGTON, Va. (CNS)—Teresa Pitt Green sat in her car in the church parking lot. She watched parishioners walk up the steps to attend Mass. It was so easy for them, she thought.

Unable to follow in their footsteps, she sat in the car and longed for the Eucharist. Men who consecrate the bread had betrayed her.

Authorities in the Church, who had entrusted the sacrament to the men, had failed her. From age 7 to 19, Green was sexually abused by multiple priests in her Northeast diocese. Her abusers worked at her school and visited her family in the evenings.

In an interview with *The Arlington Catholic Herald*, diocesan newspaper,



Green recently recounted how, though she “left the Catholic Church forever many times,” her love of the Eucharist endured and, with the support of Arlington diocesan priests, Office of Victim Assistance programs and Arlington Bishop Paul S. Loverde, she was able, eventually, to enter a church without fear and receive the body of Christ.

Earlier this year, Green published *Restoring Sanctuary* (Dog Ear Publishing), a book that’s part memoir, part spiritual reflection and part impetus for healing.

The book immerses the reader in the Church’s painful wound through the eyes of a victim, yet Green does not give explicit details of abuse. But she is explicit when she defines the nature of the crime: “Sexual abuse of children is violence by sexual means by predators who seek to dominate another person by destroying their spirit.”

For “predator priests,” there is “a meticulous grooming of the mind to

prepare it to be broken,” she said. “They make themselves a false idol, the dominant power. As a sapling, it cuts to your core.”

The physiological, spiritual and physical costs of Green’s sexual abuse were great. In her book, she recounts her many health problems and an abusive relationship—all, she believes, with roots in the abuse.

Yet, Green does not linger on the costs. In the chapter “Story,” she writes that she reached a point where “suffering was about to be redemptive.”

After years of therapy, self-help books, support groups—often either rejecting the healing potential of Catholicism or highly suspicious of it—and struggles with faith, Green recognized there was an “imprint of Catholic on me, an imprint of Christ on me that went deeper than any wound.”

Even though she understood the imprint, and therapy had led her toward healing, she had yet to integrate her “wounded faith into the process.”

“Everything seemed different” when she first spoke with Pat Mudd, the coordinator of the Office of Victim Assistance in the Diocese of Arlington, and Oblate Father Mark Mealey, vicar general. Both offered two things: They recognized evil and they heard her pain, not with pity but with charity.

Father Mealey encouraged Green to share her story on paper. “I think he was imagining a two-page article maybe, and he got a full book,” she said.

As she began to weave fragments of her life into a cohesive whole, she became involved in diocesan victim assistance programs, which helped her farther along a path that would restore her wounded faith.

“Despite my age, I was carrying memories jumbled still by the pain they carried, and I babbled like a child,” said Green, as she recalled talking with Bishop Loverde for the first time. “That is when my memories became a story, and the story revealed to me my own undying faith.”

It was a powerful healing moment to have a bishop “just sit and listen,” she said.

Green is quick to express her sympathy for the priests and bishops who were betrayed by the sins of their brother priests—and who often are chastised for those sins.

Priests and bishops have been “betrayed by those they trusted as well,” she said. “They need to be cared for, too.”

In *Restoring Sanctuary*, she refutes arguments that to curb clergy sexual abuse, the Church should prohibit gay priests or allow priests to marry. She also said it’s “not a liberal or conservative thing.” It’s a matter of evil, she said.

Her book—along with the diocesan outreach that Green embraces gratefully—is a testament to Christ’s love present in the sacrament that kept calling her back to the faith.

“The world is full of conflict,” she said. “The Eucharist has something beyond the conflict of the world.” †

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