Pope names 22 new cardinals, including three North Americans

VATICAN CITY (CNS)—Pope Benedict XVI named 22 new cardinals, including two from the United States, and announced a consistory for their formal induction into the College of Cardinals on Feb. 18.

Among those named were: Archbishop Timothy M. Dolan of New York; Archbishop Edwin F. O’Brien, pro-grand master of the Equestrian Order of the Holy Sepulcher of Jerusalem who still is administering the Archdiocese of Baltimore; and Archbishop Thomas C. Collins of Toronto. The pope announced the nominations to the faithful in St. Peter’s Square at noon on Jan. 6 before praying the Angelus.

Cardinal-designate Dolan, who was in St. Peter’s Square when his name was announced, said his priestly life has been “a surprise at every step. I thought being appointed archbishop of Baltimore would be the last surprise, but I was wrong. I’m honored. I don’t think I’ve earned it. I don’t think I’m capable of it.”

Cardinal-designate O’Brien, who was in St. Peter’s Square when his name was announced, said his priestly life has been “a surprise at every step. I thought being appointed archbishop of Baltimore would be the last surprise, but I was wrong. I’m honored. I don’t think I’ve earned it. I don’t think I’m capable of it.”

In separate statements, the North American cardinals were quick to stress the collective rather than the personal nature of the honor.

“This is not about Timothy Dolan,” the New York cardinal-designate said. “This is an honor from the Holy Father to the North American cardinals.”

Right-to-work issue dominating initial stages of 2012 session

By Brigitt Curtis Ayer

What’s the “right-to-work” debate all about?

Is it about freedom for Indiana workers, an opportunity for economic growth and a chance to create jobs? Or is it about reducing the strength of unions and creating the “right-to-work for less” that critics claim?

The answer is not clear. What is clear is that the issue has dominated the initial stages of the 2012 legislative session.

Gov. Mitch Daniels, Speaker of the House Brian Bosma, R-Indianapolis, and Senate President Pro Tem David Long, R-Fort Wayne, have made passing a “right-to-work” bill a priority. Republicans have tied its passage to the economic well-being of the state.

Democrats, with strong labor union sympathies, initially repeated last year’s strategy of not showing up to halt the process, but returned to work on Jan. 9 while keeping open the option of leaving again.

So significant are some of the moral stakes of the bill regarding the right to a just wage, free association and matters of conscience, that the five Indiana Catholic bishops have weighed in by issuing a two-page statement last month on “right-to-work” detailing the Church’s concerns and offering guidance.

The bishops’ statement reiterates the intrinsic value and respect for the human person as the core value of Catholic social teaching. It states, “This dignity [of the human person] grounds certain rights including [but not limited to] the right to a just wage; the right to a working environment that is not harmful to the workers’ physical health or to their moral integrity; and the right to assembly and form associations.

While the Church will remain neutral on the specific “right-to-work” legislation under consideration, Church leaders recognize the important moral issues affecting people on both sides of the “right-to-work” debate. In their statement, the bishops recognize both the importance of workers’ rights to receive a just wage and to form unions.

At the same time, the bishops also support the right of individuals to be free from being forced to pay representation fees to the union, particularly if the union supports organizations or candidates that support abortion or same-sex marriage.

The bishops also address concerns with certain unions’ activities. “Of particular concern are unions that use their resources to support politicians or political parties that clearly deviate the sanctity of human life or...”

See INDIANA, pages 7-14

The secret to happiness

Bob Tully gives his hand to God and his heart to students in five decades of Catholic education

By John Shaughnessy

It wasn’t supposed to be like this for Bob Tully—at the edge of death with someone trying to shock his heart back to life.

When Tully entered the hospital, the longtime teacher-coach-bus driver-and-campus minister at Roncalli High School in Indianapolis was scheduled to have a stent placed in one of his arteries. Yet during the procedure, the artery ruptured.

Tully was rushed into open heart surgery. Shock paddles were pressed to his chest.

People prayed. Father Stephen Banet, the campus minister at Roncalli High School in Indianapolis, followed closely.

“Hours later, Tully pulled through the operation. In the days after he came so close to death, Tully realized just how much his life meant to so many people,” Tully recalls. “I got hundreds of cards, letters, phone calls and flowers from people telling me how much I meant to them and their kids.”

Tully says. “I said, ‘No.’ Then one of my granddaughters asked me if I had felt the heat. I said, ‘No.’”

In his 50th year of Catholic education, Bob Tully still connects with students as the chairperson of campus ministry at Roncalli High School in Indianapolis. Here, Tully visits with Roncalli seniors, John Cato, left, and Sean Dunlap during a lunch period on Jan. 3.

This time, a hint of life.

Tully’s heart still didn’t beat.

They shocked Tully’s heart again.

His heart still didn’t beat.

They shocked Tully’s heart again.

Still, there is one telling part of Tully—his robust sense of humor—that is missing.

“Tully says. “I said, ‘No.’ Neither one of them thought being appointed archbishop of Baltimore would be the last surprise, but I was wrong. I’m honored. I don’t think I’ve earned it. I don’t think I’m capable of it.”

See TULLY, page 2

See INDIANA, pages 7-14

Seeking God above all things

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

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The secret to happiness

While the story of Tully’s near death sheds light on how much he means to so many people, it also serves as a starting point for understanding how those five decades of influencing the lives of high school students have meant to him.

“There have been so many good memories and so many good people who have come into my life,” he says. “God’s generosity amazes me. I tell the kids here, ‘If I could convince you to put your hand in God’s every day, that’s the secret to happiness.’ Does that mean everything goes great? No. I went through open heart surgery. But I received a lot of love and support. Why would I want to change that? Why wouldn’t I want to keep teaching?’

When Tully turned 30 on Jan. 9, it also marked the 50th anniversary of signing his first education contract with the archdiocese.

“I signed it in my birthday in 1962,” he says. “That contract was a whooper. It was $1,800 a year. I thought I was rich. And I ended up being rich.’”

He started work at Bishop Chatard High School in Indianapolis, where he taught religious education, coached boys’ basketball and track. He continued his multi-purpose approach to Catholic education into Roncalli in 1966. Bishop St. John Vianney Memorial High School merged to become Roncalli High School in 1969.

“The first word that comes to mind about Mr. Tully is energy,” says Joseph Hollowell, Roncalli’s president. “He’s relentlessly positive, giving rise to a can-do philosophy that says, ‘We can put our energy and gifts to make things happen.’ I think that’s Bob’s greatest gift to us—the enthusiasm for making our futures possible, God and the power of prayer.

Hollowell says, laughs and adds, “Of course, if you want to know the true story of Bob Tully, you’d have to see him on a football field. He’s extremely animated and very motivational. As much as kids loved him in the classroom, they loved him even more as a coach.”

Roncalli’s principal Chuck Weisenbach won’t forget the first time he heard Tully as a football coach.

“As a child, my first house buttled up to Roncalli,” Weisenbach recalls. “It was in the ‘60s and there was no air conditioning. It would be seven in the morning, and this loud voice would be booming and yelling at football players. It was Bob.”

Still, Tully’s most lasting impact on Weisenbach came later.

“I was a student of his,” Weisenbach says. “I’d say the impact he had on me is the same impact he has today. He has an innate ability for young people feel good about themselves and who God wants them to be. He did that for me. I can still remember his disposition as a teacher—passionate about you as a student, and passionate about you having Christ in your life.”

Living life as a prayer

After the open heart surgery, Tully’s doctor recommended that he continue to run Tully reluctantly did, but he hasn’t stopped pouring his attention and energy into connecting with students during Roncalli’s four lunch periods.

“He’s all over the cafeteria, greeting students, helping them, asking them questions, leaning toward them to hear their answers and then testing those answers to come to a conclusion,” Weisenbach says. “He knows which kids are struggling, which kids are parents are getting divorced, which kids’ dog has died.”

“Bob Weisenbach says. “I’d say the kids clearly keep him going. It’s almost like he has an inravenous bloodline to the kids.”

At 16, Roncalli sophomore Daulton Kramer describes Tully’s impact on him.

“We just make his days,” Daulton says. “I also had him as a bus driver. It’s one of the best classes in the world.”

Tully especially reaches out to students who are often overlooked.

“He has an incredible gift for connecting with the kids who are on the fringe,” Weisenbach says. “Maybe they don’t care about school. Maybe they don’t care about religion. And he has a way of connecting with them. They have a hard look on their face, and after a semester with Bob Tully, they want to run the canned food drive.”

Tully has seen how that kind of caring has made a difference in his own family.

“Our son, Michael, was born in 1974 with a multitude of both defects,” Tully says, who also has a grown daughter, Leigh Ann, with his wife of 46 years, Mary Pat. “We were told he would be a vegetable his whole life. All the priests, the Sisters of St. Joseph, the Sisters of Providence, the Sisters of St. Benedict and the whole soul side community pray for him. Now I have a miracle walking in my home, a miracle who tells me every day that he loves me. He works here at Roncalli. He has a normal life. I attribute that to all the prayers.”

More than a few people regard Tully’s life as a living prayer.

Fifty years, one hope

“He’s one of the most dedicated and dynamic youth leaders I’ve ever met,” says Bill Sahm, the president of Bishop Chatard High School in Indianapolis. “I look at that time of friendship with Tully started in 1977 when Sahm began a 7-year stint of teaching and coaching at Roncalli.

“He has a God-given gift for always looking at the bright side of things and always challenging both students and adults. He challenged students to be their very best, and gave them the tools and the motivation to become that person.”

Tully has no plans to end that connection with students. At 50, with 30 years of experience, he still loves being Roncalli’s character of campus ministry. He beams when he mentions the students’ response to helping people in need on the Saturday before Thanksgiving in 2011: how they donated 150 punts of blood, how they collected more than 85,000 cans of food, and how 300 registered to be potential bone marrow donors.

“I’m in the kids business,” he says. “I love the way they respond. I love looking forward to coming to work. It’s been 50 years of goodness, of great things.”

Fifty years that have always come down to one constant hope for Tully.

“I want a student to believe his life has become better because of knowing me, and my life has become better because of knowing him.”

Archdiocese Directory and Yearbook to go online exclusively

By Brandon A. Evans

After printing an official Directory and Yearbook for more than 50 years, the Archdiocese of Indianapolis has decided to offer the full directory online for free and to cease publishing a print version.

The current directory can now be viewed in separate PDF files at www.archindy.org/directory or as one large file. The files can also be downloaded or printed.

The annual publication contains information about parishes, pastors, parish staff, schools and their staffs, religious education staff, archdiocesan administration, offices and agencies, telephone numbers, Mass times, parish addresses and e-mail addresses. It also includes photographs and biographical information for deacons, priests, parish life coordinators, religious women and men ministering in the archdiocese, Catholic chaplains, hospitals, colleges and other institutions.

“We have been moving toward an online version of the Archdiocesan Directory for quite a while,” said Greg Otoloki, executive director of communications, which oversees Criterion Press, Inc. “For the past several years, we have been increasing the amount of information about the archdiocese on the archdiocesan website and looking for the best and simplest way to give readers the information they want about the archdiocese and its parishes, schools and agencies.”

Past issues of the directory, including the inaugural two-part edition in 1978, can be viewed upon request at the Catholic Center, 1400 N. Meridian Street, Indianapolis.

Questions about the new online version of the directory or any problems accessing the files should be directed to webmaster@archindy.org.
## Events around U.S. mark 39th anniversary of Roe v. Wade

**WASHINGTON (CNS)—**One thing that always stands out in the annual annu- nal rallies in Washington and across the country marking the anniversary of the U.S. Supreme Court’s decision legalizing abortion is the crowd.

People are always surprised by the number of pro-lifers that show up as Washingtonians and in their own state capitals,” said Carol Tobias, president of the National Right to Life Committee.

The crowds are getting bigger and bigger each year and have more young people, which is encouraging for the pro-life movement, said Tobias, who think abortion should remain legal,” she told Catholic News Service on Jan. 4.

As a Church and a nation, she said, “we have to be a union of pro-life groups from Jesuit high schools, colleges universities and parishes.

The popularity of the event prompted the organizers to accommodate a crowd totaling about 28,000. The event includes a concert, confessions, praying the rosary, and Mass, before most of the crowd heads to the annual March for Life.

After the March for Life, the railing-spirit will continue with several pro-life organizations sponsoring the National Pro-Life Youth Rally near the Supreme Court.

March for Life participants make their way up Constitution Avenue to the Supreme Court building in Washington on Jan. 24, 2011. Tens of thousands of people from across the United States are expected to gather in the nation’s capital on Jan. 23 for this year’s March for Life.

Carol Tobias,

Events around U.S. mark 39th anniversary of Roe v. Wade

Lisa Carl’s story is painful yet uplifting. She is a courageous rape survivor who conceived a child during that tragic act of violence then chose life for her unborn baby and placed her newborn son for adoption.

The University of Louisville graduate and Louisville, Ky. resident is the keynote speaker for the archdiocese’s second annual Local Solemn Observation of Roe v. Wade, the 1973 Supreme Court decision that legalized abortion in the United States during all nine months of pregnancy.

The Local Solemn Observation of the 39th anniversary of legalized abortion is “a prayerful demonstration of our faith in the Lord of Life,” explained Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry.

The observance begins with Mass on Jan. 23 at St. Peter and Paul Cathedral in Indianapolis.

Msgr. Joseph Schaedel, pastor of St. Luke the Evangelist Parish in Indianapolis, who also serves as vicar for religious and director of the archdiocesan Ministry Office, will be the principal celebrant.

After the liturgy, pro-life supporters will participate in a peaceful and prayerful Respect Life March south on North Meridian Street to 11th Street then cross the street and walk north to 16th Street before returning to the cathedral for the inspirational rally.

Marchers will carry banners with beautiful photographs of young babies, and pray the rosary and Chaplet of Divine Mercy for an end to abortion.

During the rally Carl will share her inspirational story of hope and healing about giving birth to her son. She speaks at pro-life events in cities and on college campuses throughout the nation as well as in other countries.

In 2010, she addressed the United Nations “Conference on the Status of Women.” As the keynote speaker at the 2011 March for Life in Brussels, Belgium, Carl discussed the need to respect and protect the dignity and sanctity of human life before an audience estimated at 4,000 people.

“It made me feel ashamed,” Carl said about her rape. “It made me feel disgusted. But I think the worst thing for a rape victim is abortion. Every woman is strong enough to love her baby. … It is a travesty that a child must die.”

Sister Diane said she decided to invite Carl to speak at the Local Solemn Observation because “all life is worth living and no one should be exempt from that right to life, including those children who are unfortunately conceived in such a terrible manner.

“Many politicians will say that they oppose abortion except in the cases of rape and incest,” Sister Diane said. “That’s a terribly troubled me because those innocent lives are just as worthy… Even lives conceived in rape or incest should be afforded the full protection of the law.

“As a Church and a nation, she said, “we have to be unconditionally pro-life.”

Rape victim who chose life for unborn child will speak at pro-life rally on Jan 23

March 23-25 at a confidential location, she said, and the sacraments that post-abortive individuals will experience loving to those who have had that terrible experience.

“They are our brothers and sisters, and have made tragic choices and suffered as a result,” Sister Diane said. “It’s only through Christ’s love, God’s grace and the sacraments that post-abortive individuals will experience peace, happiness and holiness.

The next archdiocesan Rachel’s Vineyard Retreat is March 23-25 at a confidential location, she said, and the registration deadline is March 16.

“Women and men that are struggling with the aftermath of abortion should not be afraid to begin the healing process,” Sister Diane said. “The first step takes a lot of courage, but they have nothing to lose and everything to gain from this healing retreat. Jesus is the Divine Healer, and through the retreats he reaches out to those who are in pain.”

(For more information about the archdiocese’s Rachel’s Vineyard Retreat on March 23-25, call Sister Diane Carollo at 317-236-1521 or 800-382-9836, ext. 1521, or post-abortion reconciliation facilitator Bernadette Roy at 317-452-0054. All calls are confidential.)

Liz Carl
A recipe for happiness

W e invite you to read the many stories in our annual Religious Vocations Supplement that begin on page 7. Do you remember just a few years ago when the clerical sex-abuse scandal seemed to be in the news constantly that people were certain it would badly damage seminaries? Why would men accept a vocation to the priesthood when priests were being looked at as potential child abusers?

Well, the opposite has occurred. Enrollment in seminaries has been on the rise. In our archdiocese, both Saint Meinrad Seminary and School of Theology and Bishop Simon Bruté College Seminary are at capacity, with plans for expansion at both places well under way.

According to Benedictine Father Brendan Moss, director of enrollment at St. Meinrad, its increase started five years ago and has continued each year. Those seminaries mirror what is happening in other seminaries, according to a study by the Center for Applied Research in the Apostolate. In the most recent report last April, it said that there were 3,608 post-baccalaureate U.S. seminarians last year, an increase of 4 percent over the previous year and the highest number since the early 1990s.

It’s not just numbers either. In the story we published in our Dec. 2 issue of The Criterion about the increase in seminary enrollment, Father Phillip J. Brown of Theological College in Indianapolis took in 2009 of 2,482 priests from the Study of the Psychological and Spiritual Health of Priests, published by Ave Maria Press.

That book contains data from a survey taken in 2009 of 2,482 priests from 23 dioceses, and a survey in 2008 of 1,242 priests from 16 dioceses. It confirms, among other things, that 92.4 percent of priests are happy overall being a priest, 94.9 percent feel a joy that they consider a grace from God, and 98.9 percent have a good moral.

We haven’t seen data from studies of women religious or brothers—although they might exist—but we would bet that they would have similar results. Some of us who know priests and religious, both men and women, aren’t surprised. Besides, the conclusions are in line with social science research that clearly shows that people with a strong spiritual life and religious faith are usually happy and well adjusted. As Msgr. Rossetti said, “Frankly, the reality is that religion is good for you, psychologically and spiritually.”

Still, we are sure that some people will wonder how priests can be so happy when they’re expected to live a celibate life, and they know that they probably will be overworked. If they don’t know that before they enter the seminary, they will learn it while they are there in formation. Nevertheless, a full 75.1 percent of the priests surveyed said not only that they are happy to be living a celibate life, but that celibacy has been a personal grace. In fact, 82.1 percent said that they would choose to remain celibate if priests were allowed to marry.

As for being overworked, most priests see their ministry as a gift from God and as the opportunity to serve others. It gives them a purpose in life that many people might not have.

Today there are other Church-related ministries besides the priesthood, permanent diaconate and religious life. We are speaking, of course, of lay ecclesial ministers. All of us have vocations, but we are writing in this week’s issue about religious vocations. The number of people serving the Church in lay ministry positions also continues to increase every year.

Why are we witnessing such an upsurge in the number of people who are devoting their lives to the Church, especially now when our society is becoming more secular? Could it be precisely because of that? Could it be that they become disillusioned with those things in their secular lives that society says are supposed to make us happy?

The priesthood, the diaconate and religious life seems to be a recipe for happiness—in this life and in the next.

—John F. Fink

Opinion

Be Our Guest

Natalie Hofer

Implementation of new Roman Missal will help us grow in our lives of faith

This is in response to the letter to the editor published in the Dec. 16 issue of The Criterion about the new English translation of the Roman Missal. In the letter, some questions were posed that I would like to answer: 1) Is the cost of the new Roman Missal translation changes worth it? 2) Is this change really going to make a change in my faith? 3) Should we instead be putting our “treasures” to help the poor?

What are the potential results in learning more about the new translation? A renewed personal interest in Mass, a renewed joy in our Catholic faith, and a desire to live that faith through works of mercy and sharing that faith with others. So this new translation is a long-term investment in helping the poor—both the material and spiritual.

To summarize, while I appreciate the writer’s concern for finances and wanting to help the poor, I propose this: If we take the time to learn why the change begins, there is the increased potential to regain belief in the Real Presence, return to weekly Mass, grow in relationship with God through renewed awe and reverence, and a desire to live out their renewed faith in the world, including serving the poor.

Given this potential, I believe the changes—and the printed material to assist their implementation—are priceless.

A good reading too much into the value and priceless of the new translation? I will let the U.S. Bishops answer that.

The entire Church and its laity has been blessed with this opportunity to deepen its understanding of the sacred liturgy and to appreciate the meaning and importance in our lives. Because the sacred liturgy is the central action of the Church’s mission in the world, the energy and attention given over to the Roman Missal actually serves as the foundation for all of the other charitable and apostolic work in which the Church engages. It is the sacred liturgy which informs, inspires and nourishes the rest of the Church’s life in the world.

As the ‘Constitution on the Liturgy’ states, “the liturgy is the summit toward which the activity of the Church is directed; at the same time it is the font from which all her powers flow” (10). I would invite our Education in the Diocese of Covington to invite our readers to read the many stories in our annual Religious Vocations Supplement that begin on page 7.

The changes were requested by Blessed Pope John Paul II during his pontificate after an extensive review of the first round of translations following the Second Vatican Council. At the time, it was just starting to become the old way of translation, and some prayers were skewed.

While no study identifies the results of the 1975 translation, it is hard not to look at some current statistics and wonder if there isn’t a correlation.

A survey by the Center for Applied Research in the Apostolate (CARA) in 2008 showed that only 57 percent of Catholics believed in the real presence of Christ in the Eucharist (http://cara.georgetown.edu/masspdf.pdf).

According to another CARA poll, only 22 percent of Catholics attended Mass weekly in 2011. I’d say those are some pretty big costs.

Is this change really going to make a change in my faith? If Catholics only memorize the words of the new translation, it is likely their faith will not change. But if one takes a little time and effort to learn the “why” behind the changes, there is much potential for growth.

These changes provide the opportunity to learn about the history and development of the Missal, the role of the priest and the laity, and especially to nurture a new awe and reverence for Christ’s presence in the Eucharist and the mystery of the Mass.

There are many resources to help. Three websites to visit include Our Sunday Visitor (www.osv.com), Catholic News Service (http://cns.vaticannews.com) and the U.S. Conference of Catholic Bishops’ website at www.usccb.org.

A very helpful, easy-to-read book, based on the new translation is A Biblical Walk through the Mass: Understanding What We Say and Do In The Liturgy by Edward Sri. Should we not be putting our “treasures” to help the poor?

Letter to the Editor

New translation of Roman Missal helps us honor, praise and glorify Jesus

This is in response to the letter in the Dec. 4 issue of The Criterion, “At what cost—literally—is new translation of Roman Missal?”

I found it hard to understand why the spending of thousands of dollars to change a few words was necessary. But suddenly the Gospel of Matthew 26:6-13 came to mind: “Why this waste?... The money could have been given to take care of the poor?” (Natalie Hofer is a member of St. Monica Parish in Indianapolis.)

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Local day of reflection to focus on national survey

By Mary Ann Garber

Black Catholics in the archdiocese will have an opportunity to discuss a significant new national survey on African-American participation in the Church during a Jan. 28 day of reflection here.

Father Kenneth Taylor, director of the archdiocesan Office of Multicultural Ministry, said the national survey will be the topic of a special meeting from 9 a.m. to 3 p.m. on Jan. 28 at Holy Angels School, 2822 Dr. Martin Luther King Jr. St., in Indianapolis.

The day of reflection, which is free and includes lunch, will be held in the school's gymnasium, he said. No pre-registration is required.

Taylor serves on the board of directors of the National Black Catholic Congress and vice president of the National Black Catholic Clergy Caucus.

He is looking forward to discussing the survey on current opinions and practices of Black Catholics later this month because it will be one of the main focuses of "Faith Engaged: Empower, Equip, Evangelize," the National Black Catholic Congress on July 19-21 in Indianapolis.

The day of reflection is an opportunity to discuss a significant new national survey.

"This will be an opportunity for Indianapolis to have a voice in how the pastoral plan will come out," Father Taylor said. "It was so much that the parish wanted from their Church, what was working and not working. It was really the people who were asking the questions, and it's not just parishes but it is people who are a part of making the world a better place."
January 13
St. Joan of Arc Church, 427 E. Meridian St., Indianapolis. Founder’s Day Celebration Mass, 5:30 p.m., reception following Mass in Doyle Hall. Information: 317-283-1518.

January 14
St. Lawrence Church, Harter Hall, 542 Wulff Memorial, Lawrenceburg. Deaconship and Knights of Columbus, reception dinner, 6 p.m. Information: 513-241-1287.

January 14
St. Roch Parish, Family Life Center, 3665 S. Meridian St., Indianapolis. Parish meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

January 16
St. Mary Parish, 415 E. Eighth St., New Albany. Soup supper, 4:30-8 p.m. Information: 812-944-0417.

January 16
Indiana War Memorial Auditorium, 431 N. Meridian St., Indianapolis. Memorial Service for the Unborn, 3-4 p.m. Information: 317-582-1526 or rilyn@indy.org.

January 16
Richmond Catholic Church, 701 N. A St., Richmond. Charismatic prayer group, 7 p.m. Information: dicksoncon@parallax.ws.

January 17
Our Lady of Peace of the Holy Family, Mass, breakfast and program, 8 a.m.-4 p.m. Information: 812-945-2000 or leah@nadyouth.org.

January 17
St. Theresa Parish, 2300 Court Sprng Road, Indianapolis. Adult programs information meeting, 6 p.m. Information: 317-955-6271 or kwebb@msn.com.

January 18

January 19
Lady of Peace Retreat Center, 1402 Southern Ave., Beech Grove, “Woman Talk: Let’s Talk Money,” session 1 of 5, Allyson Collins, presenter, 6:30-9 p.m., $25 per person, includes dinner. Information: 317-788-7581 or benedictinius@benedictinius.org.

January 20
Our Lady of Fatima Retreat House, 5355 E. 56th St., Indianapolis. “Pre-Cana Conference,” marriage preparation program. Information: 317-545-7681 or marcia.johnson@archindy.org.

January 21
Our Lady of Fatima Retreat House, 5355 E. 56th St., Indianapolis. “Cana Away and Rest Ashile,” silent reflection day, 8 a.m.-4 p.m., $30 per person includes continental breakfast and lunch. Information: 317-545-7681 or marcia.johnson@archindy.org.

February 4
Oldenburg Franciscan Center, Oldenburg. “Be My Valentine Dinner: Two Hearts—One Love,” Jim and Carolyn Meyer, presenters, 4:30-8 p.m., $55 per couple. Information: 812-933-6437 or center@oldenburgcof.org.

February 4-5
Mount St. Francis Retreat Center, 101 St. Anthony Drive, Mount St. Francis. New Albany Deenary Catholic Youth Ministries, “Catholic 101” retreat for grades 9-12, $83 per student, registration deadline Jan. 20. Information: 812-945-2000 or leah@nadyouth.org.

February 22
Our Lady of Fatima Retreat House, 5355 E. 56th St., Indianapolis. “Come Away and Rest Ashile,” silent reflection day, 8 a.m.-4 p.m., $30 per person includes continental breakfast and lunch. Information: 317-545-7681 or marcia.johnson@archindy.org.

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February 24-26
Our Lady of Fatima Retreat House, 5355 E. 56th St., Indianapolis. “Pre-Cana Marriage Preparation Weekend,” 1 p.m.-6:30 p.m., $25 per person includes dinner. Information: 317-545-7681 or marcia.johnson@archindy.org.

February 29
At the conclusion of the sixth chapter of the Gospel of St. Matthew, Jesus speaks about being dependent on God. His words are spoken to a people whose hearts are filled with the cares and anxieties of daily living, and whose attention is fixed on how they are to acquire security, plan for the future, obtain sustenance and shelter themselves. Jesus reminds the people that life is more than food and drink. He tells them that their heavenly Father knows each of them intimately, is aware of their needs and cares deeply for them. He then says, “Seek first the Kingdom of God and his righteousness, and all these things will be given to you besides” (Mt 6:33).

Jesus' teaching seems all the more relevant to us today. Our lives are often so full, so hectic and so weighed down with responsibility. In our daily lives, there are so many demands, obligations and uncertainties that can pull at us, occupy us and fill us with anxiety. It can be easy to become consumed with our immediate concerns and lose sight of the Kingdom. Our hearts and minds can become crowded as we brood over work, strained relationships, difficulties and an uncertain future. It is tempting to give in to focusing all of our thoughts and energy on these things, to let go of prayer and silence, and to fail to appreciate the needs and relationships that surround us.

Part of the difficulty is our tendency to view God's call as one obligation among many, and to see our relationship with him as one of any number of relationships. Such a way of perceiving things, however, places our relationship with God in competition with our other relationships. It fosters within us a tendency to see God's invitation to the Kingdom as something that needs to be balanced against the other demands in our lives. Our relationship with God is not simply one of many, but the relationship that should define all others. Seeking the Kingdom is not simply another obligation, but the pursuing of our ultimate goal of life and salvation. When we place our relationship with God before all else, our other relationships are not diminished, but are deepened, nurtured and become more reflective of God’s love. When we strive to “seek first the Kingdom of God,” it places our other obligations in their proper perspective and helps to alleviate our anxiety.

This annual Religious Vocations Supplement contains the stories of men and women who have responded to God’s call by embracing a vocation to the priesthood, the permanent diaconate or the consecrated life. Their stories reflect the many and varied ways that countless other priests, deacons and religious have generously offered themselves in service to us. I believe it is good for us to remember them in gratitude. For in the ways they have taught us, cared for us, nurtured us and led us, we are reminded of God’s own providential care. Their unique response to God’s call to love and service reminds us of his love for us and our own call to seek God above all things. They encourage us to pursue God with the same energy that we devote to so many other things, and to strive after his righteousness with purpose, passion and conviction. Simply through their presence among us and by embracing their vocations, priests, deacons, and religious brothers and sisters remind us that life is so much more than food and drink, that there is something beyond the cares of this world that is worth embracing and that God’s love will indeed provide for the rest. May their witness encourage our trust in God’s care for us, and inspire us to seek more eagerly the Kingdom of God. May it also lead us to invite others to take up their example of service in the Church as priests, deacons, and religious brothers and sisters.
Benedictine sister enjoys daily rhythm of monastic life

By Mary Ann Garber

BROWNSBURG—Like the rhythm of music, the rhythm of monastic life provides harmony for Benedictine Sister Marie Racine.

Sister Marie is a member of Our Lady of Grace Monastery in Beech Grove, and minister as the music teacher and choir director at St. Malachy School in Brownsburg.

"Christ has a way of capturing your heart," Sister Marie said. "During my discernment, I was falling in love with Christ, and I think that has to happen in order to be able to make a commitment to religious life.

"My former life seems so long ago now," she said. "This is where I feel called to be...to find union with Christ. I wanted a lifestyle that would bring me closest to Christ, closest to my true self, to become the person that I was created to be. For me, that needs to be done in community...Fidelity to the monastic way of life is one of our vows. It's a commitment to ongoing conversion. It's learning how to love more and more like Christ."

The native of New Bedford, Mass., grew up in a musical family with five siblings. As a sixth-grader, she sang in a children's choir. During middle school and high school, she sang in a folk group for Masses at two parishes and entertained patients at local nursing homes.

Folksong was "in style" in the 1970s, and she also learned to play the violin.

Looking back, Sister Marie said, she has been singing for the Lord since childhood.

She first thought about religious life in the fifth grade then considered it again more seriously in high school, but decided to study mathematics, education and computer science at Fitchburg State University in Fitchburg, Mass.

"I went to college to be a teacher," Sister Marie said, "but also got a minor in computer science. Before entering the [Our Lady of Grace] community in 2000, I was a software engineer for 17 years. I never taught at a school."

But God had other plans for her.

She started discerning a call to religious life again as a young adult then discovered the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove online at www.benedictine.com while researching other women's religious communities.

Now she serves God as a woman of prayer and teaches music to 400 Catholic school students in kindergarten through the eighth-grade.

"Our family was encouraged to pray for vocations," Sister Marie recalled. "After my first year in college, I stopped thinking about it. The thought did not come back to me until I was 38 when I was invited by a sister in my parish to think about being a religious sister."

She found herself wanting a lifestyle that would bring her closer to Christ.

"I was looking for a community that was committed to daily prayer and living together in community," she said. "That's what I felt called to—that rhythm of prayer and community life...Liturgy is one of the things I love."

Benedictine focus on music and liturgy in their daily lives, she said, and living in a community dedicated to prayer appealed to her.

"It's a good fit for me," Sister Marie said. "That's part of the rhythm of my life. I want to live that with integrity."

After she joined the Beech Grove Benedictines in 2000 with four other women, she began taking piano and organ lessons from another sister at the monastery.

"It was years later, her community asked her to return to college to study music, music education and organ. "We are really encouraged to use our gifts," Sister Marie said. "I spent one year as a postulant, two years as a novice and was first professed for four years. That's when I went to school at the University of Indianapolis to study music. It was a privilege to have that opportunity. I made my perpetual monastic profession in 2007."

Living in community means "letting go and letting God" shape her future, Sister Marie said. "To be able to continue our musical tradition in our community, we need trained musicians. It was beneficial for my own ministry life and also good to be able to contribute in this way to my community."

After Sister Marie earned her certification to teach music, the principal at St. Malachy School at that time contacted her to come for an interview. "I try to be a role model as a Benedictine sister and teacher," she said. "I talk about my community life in the classroom, and I bring the fourth-graders to the monastery for a visit in the spring every year. I enjoy educating children about music and faith and religious life. They have a lot of questions about my life."

"Her goal is to teach students how to live in community dedicated to prayer and living together in community," Sister Marie said. "But the most important thing is to do it cheerfully...to be joyful together. There are blessings and challenges in living in community. I've always believed that it's a mystery how all these particular people are together in one community. We're all there because of the mystery of God's plan for us."

"People sometimes ask me, 'How did you know?,'" Sister Marie explained with a smile. "When you feel that call in the depths of your heart, then you can make no other choice."

From Sudan to Richmond, priest gives thanks for his vocation

By Sean Gallagher

One day in 1991, Father Todd Riebe was walking with some friends along a dusty street in Juba in southern Sudan.

Their quiet stroll was brought to a sudden halt when artillery shells began exploding all around them. Juba had been a frequent target in a decades-long civil war in Sudan.

"It was right there [where we were]," Father Riebe said. "In fact, the person right next to me was killed."

"I can remember, as this was all happening, laying there and saying, 'This is it,' and thanking God. It had been such a good life. I couldn't have asked for anything more. Then it all ended and you went to see who was alive and who wasn't."

At the time, Father Riebe, who grew up as a member of Sacred Heart of Jesus Parish in Terre Haute, was a member of the Comboni Missionaries religious order and was ministering in Juba as a high school principal.

Two years later, the Sudanese government expelled him and the other members of his order in the country.

He returned home to Terre Haute for a sabbatical and soon began assisting at St. Patrick Parish. In early 1995, he was asked to lead the parishes of Holy Family, St. Andrew and St. Mary in Richmond, and has ministered there ever since. He became a priest of the archdiocese in 2000.

Although a world away in many ways from his pastoral experience in Richmond, Father Riebe said the eight years that he spent in Sudan prepared him well for parish ministry in the archdiocese.

While he saw extreme material poverty in war-torn Juba, he saw a spiritual richness in the people who lived there.

"The Sudanese helped me. They're people of such deep faith," Father Riebe said. "We missionaries would lament that this [poverty and war] were unjust, that this was terrible. And they would witness to us that with faith comes the patience that we don't necessarily have. [They would say,] 'In the end, God will make all things right.'"

On the other hand, after he came home to Terre Haute, Father Riebe gained a new appreciation of the spiritual poverty of so many Americans.

"I realized that while here there is an affluence of material goods, there is a poverty here that is as deep as the [material poverty in Africa]," he said. "And, in one sense, it's harder because it's the poverty of spirit. All these things have made us strangers to ourselves.""

When he arrived in Richmond, Father Riebe saw great spiritual riches in the three parishes there. But their members often kept their heritage to themselves, according to lifelong St. Andrew parishioner and current deacon candidate Frank Roberts.

"In the past, each parish was jealously involved in protecting its identity and its independence from the other parishes," said Roberts, 73. "But [Father Riebe] led and completed the joining of the three into the Richmond Catholic Community."

"That, in and of itself, has been such a blessing to us because we work on many common projects."

The founding of Seton Catholic High School in Richmond, which opened in 2002, has been the largest among these projects, one that both needed the three parishes to come together and nurtured the bonds among them.

One of the main tasks to make the high school a possibility was to renovate an old school building on the St. Andrew Parish campus.

"In an earlier time, that would have been nuts," Father Riebe said. "That would have been St. Andrew's problem, not [the other See RIEBE, page 14]
Marcotte brothers share family bonds and call to priesthood

By Sean Gallagher

Priests often refer to each other as “brother priests” because of the close spiritual bond that brings them together in the priestly life and ministry that they share.

If, God willing, both of them are ordained priests for the Archdiocese of Indianapolis, seminarians Doug and Dave Marcotte will be brother priests to each other in both body and spirit.

They are brothers, age 26 and 24, and grew up in Greenfield, where their parents, Bill and Irene Marcotte, are members of St. Michael Parish.

Doug is in his third year of theological formation at the Pontifical North American College in Rome, and is scheduled to be ordained a transitional deacon on June 23 at SS. Peter and Paul Cathedral in Indianapolis.

Dave is in his second year of theological formation at Saint Meinrad Archabbey Seminary and School of Theology in St. Meinrad.

Doug appreciates having his brother as a fellow seminarian because he knows that the call to the priesthood is something that few other people share or can understand on a personal level.

“It’s nice to have somebody that you can talk to and that you can relate with and that you’re so close to who’s having the same experiences as you,” Doug said.

Doug said that both of them being seminarians has deepened their relationship even though they now live thousands of miles apart and have conversations with each other on the Internet via Skype.

“It’s harder in the sense that I can’t talk to him as often or be able to spend time with him,” Dave said. “But the reality is that, even if we’re both priests in the archdiocese, we may be separated by a fair distance, too.

“It’s tough, but in a lot of ways our friendship and relationship is that much better.”

Doug began discerning a possible call to the priesthood when he was a junior at Indiana University in Bloomington. He completed his degree there then became a seminarian in 2007.

When Doug told his brother and his parents about his discernment, Dave was a freshman at IU. At first, Dave felt no similar call to the priesthood. But over time, he said that his brother’s discernment, combined with his own increased involvement in faith activities at St. Paul Catholic Center in Bloomington, led him to broaden his horizons in considering what God might have for him.

“I found myself being more and more drawn in to my faith, and to the [Catholic] community both in Bloomington and at home,” Dave said. “That got me thinking a lot more, too, about what possibilities there were for me. I think that’s when I first started to really think that much more about the priesthood.”

Dave started the process to become an archdiocesan seminarian after his sophomore year at IU, and has been in priestly formation since 2008.

Both brothers acknowledged that the guidance of their parents as they were growing up planted the seeds of their vocations.

“My parents always made going to Mass on Sunday a non-negotiable,” Doug said. “It’s something important.”

They also helped their sons be open to whatever vocation God might call them to, including the priesthood.

“My parents always made going to Mass on Sunday a non-negotiable,” Doug said. “It’s something important.”

Although the relationships within their family have played a significant role in Doug and Dave’s vocational discernment, the brothers valued highly the example of their longtime pastor, the late Benedictine Father Severin Messick, who died on Sept. 28, 2011.

“When I first really started thinking about the priesthood”—even before I talked to my brother or my parents—he was the first person that I went to talk about it,” Dave said. “He had a lot of advice to give and a lot of helpful insight every step of the way.”

“When I looked at Father Severin, I always saw a man of great joy,” Doug said. “And I thought to myself that he didn’t seem unhappy at all. In fact, he was very joyful. I think that, more than anything, kind of led me to continue to allow the priesthood to be something that I considered.”

People who know Doug and Dave have hopes that they will follow well in Father Severin’s footsteps.

“I think they’ll both be great priests. I really do,” said Deacon Wayne Davis, who ministers at St. Michael Parish and has known the brothers for much of their lives. “I think Doug is more outgoing by nature than David. David is quiet, but not shy.

“I think they’ll each relate well to people. I think their own personal lives, their piety, will be a tremendous blessing to all who know them.”

Msgr. Anthony Volz has had both brothers serve with him during seminarian summer assignments. He thinks having brothers as seminarians can send a message to other Catholic families.

“That catches people’s attention,” said Msgr. Volz, pastor of St. Barnabas Parish in Indianapolis. “It says that in a world where perhaps the spiritual life is de-emphasized, it should be emphasized in family life. It doesn’t mean that everyone’s going to be a priest or a nun. But it means that they’ll be good, faithful Catholics, good, faithful followers of Christ.”

With his ordination to the transitional diaconate only five months away, Doug is already looking forward to the day when he and his brother, Dave, may share an even deeper bond as priests than they have known up to now.

“I certainly look forward to being able to share that experience with my brother, to have that bond with him of not only him being my brother, but really sharing what is most unique about us—the priesthood,” Doug said. “The defining aspects of our lives will be something that we share and that we won’t share with most people.”

(For more information about a vocation to the priesthood in the Archdiocese of Indianapolis, log on to www.HearGodsCall.com.)
A bride of Christ
Desire for Christ leads Bishop Chatard graduate to life as Dominican sister

As a student at Bishop Chatard High School in Indianapolis, Katherine Lee had her mind set on becoming a lawyer, getting married and having a family.

During the Christmas break of her senior year in 2006, she shadowed a lawyer at a top-notch law firm in Indianapolis to see what a typical day in her future lucrative career might be like.

“At the end of the day, this lawyer said to me, ‘You can have all of this [in reference to his spacious office], any luxury—cars, houses, money. Anything that you could want in the world you could have.’” she said. “Rather than being overjoyed at this, I heard a voice in the back of my heart say, ‘Is that all that there is?’”

Five years later, she found what was missing—and more riches than she could have imagined when standing in that lawyer’s office—when she professed vows of poverty, chastity and obedience as a member of the Nashville, Tenn.-based Dominican Sisters of St. Cecilia. She is now known by her religious name, Sister Imelda Grace Lee.

In a recent e-mail interview with The Criterion, she reflected on her vocation journey.

“It is really beautiful to look back and see how the Lord has been at work through my life, and to see how he has taken those things that I wanted and transformed them into something more wonderful than I could have ever planned or chosen for myself,” Sister Imelda Grace said. “I am truly a bride—the Bride of Christ—and I am truly a mother, a mother to souls.

“Though I am not a lawyer fighting for the truth, I am a Dominican defending the truth, proclaiming the truth and living for the truth.”

As a child, she attended Christ the King School in Indianapolis. However, her parents, one of whom was Catholic, had chosen not to baptize her as an infant.

“A desire for that sacrament grew in her when she and her first-grade classmates were learning about Christ and the Eucharist in their religion class. “My parents initially thought that I was too young to make such an adult decision, knowing that baptism meant a lifelong commitment to God,” Sister Imelda Grace said, “but through my persistence and a strong desire to receive our Lord in the Eucharist, I was granted permission.

“And so, a year and countless formation classes later I was baptized only a few months before receiving my first holy Communion.”

The memories of her baptism as a first grader made a lasting impression on Sister Imelda Grace.

“As much as I would have preferred to have been baptized as an infant, I consider it a tremendous privilege to be able to remember my baptism—my birth into the Church—and to be able to hear the voice of the late, great Msgr. Francis Tuohy recite the baptismal formula, and to see my baptismal candle all aflame,” she said.

“The Lord, in his mercy, granted me the most precious gift of faith as a child, and the ability to persevere in that faith as I grew older—a faith that I cherish to this day.”

After graduating from Bishop Chatard, she enrolled at Indiana University in Bloomington still with the idea of pursuing a career in law.

But her experience in the lawyer’s office months earlier had set her soul looking more and more toward Christ.

“As I began my time at IU, I began to go to daily Mass and pray the [Liturgy of the Hours] daily,” Sister Imelda Grace said. “Through this, my desire for Christ grew and deepened, and I longed for him to be everything for me, my sole treasure. In return, I longed to give myself to him completely and entirely without reserve.”

It was during the first of the two years she spent in Bloomington that she began actively discerning a call to religious life.

Dominican Brother Cassian Sama was ministering at the St. Paul Catholic Center in Bloomington at the time, and led a group of young adults who were discerning God’s call in their lives. He has since been ordained a priest, and has returned to minister there.

“You could see that she really exuded a devotion, especially when she came to daily Mass,” Father Cassian said. “She was always here hanging around St. Paul Catholic Center, even when she had nothing to do, just to pray.

“That kind of caught my curiosity and I got to know her. Our conversations were mostly about God. She was very passionate about her faith, about praying and offering her life to pray for those who don’t know God, and to serve Christ in a selfless way.”

One of the young adults in the discernment group was seminarian Michael Keucher.

“Her discernment was very much of a model for my own at that time,” he said. “Keucher, a member of St. Charles Borromeo Parish in Bloomington, who is in his first year of theology studies at Saint Meinrad Seminary and School of Theology in St. Meinrad.

“Not that I would call myself holy, but it’s interesting how holy people stick together and make each other holier,” he said. “She took her discernment very seriously and prayerfully. I could tell that she lived her faith in a very real way, even on the campus.”

Father Cassian was also impressed by the way that she was able to forgo the temptations of campus life, yet at the same time have a great desire to lead others to Christ.

“The worldly things around her, [even] on this secular campus, didn’t affect her a bit,” he said. “That was something beautiful to see.”

He spoke to her about the Dominican community in Nashville. She made a retreat there in May 2008, discerned a vocation with the sisters over the course of the next academic year and entered as a postulant in 2009.

She was not alone, joining 21 other young adult women who entered the community at the same time.

Fourteen other women professed first vows with her last July.

“Being a member of a community with so many other young women is truly a gift,” said Sister Imelda Grace.

“There is a certain joyful zeal and enthusiasm that the young sisters bring, and this comes from the experience of being one of them.”

At the same time, she has valued getting to know many of the older members of the 151-year-old congregation.

“She sees these older sisters living on the foundation that the sisters long before them had laid, and the younger sisters striving to live and embrace the heritage that has been passed down to them, was more powerful in my discernment than simply looking at the youthfulfulness of the community,” she said.

The Dominican Sisters of St. Cecilia are primarily a community of teaching sisters, and Sister Imelda Grace is studying elementary education at her community’s Aquinas College in Nashville.

After volunteering as a catechist for third- and fourth-grade students in religious education classes at St. Paul Catholic Center in Bloomington, Sister Imelda Grace knows the spiritual depths that can be found in teaching the faith to children.

“As I taught these children the truths of the faith and watched them grow closer to Christ, I realized that the Lord had not only asked me to be a teacher, but to be a mother—of souls,” she said.

And this spiritual motherhood is what I began to long for.

“I realized that in religious life I would still be a mother, and I would still have the joy of being a bride.”

(For more information on the Dominican Sisters of St. Cecilia, log on to www.nashvilledominican.org)
The Benedictine monks of Saint Meinrad Archabbey in St. Meinrad have been witnesses to the Gospel and servants of the Church in southern Indiana for more than 150 years.

But the tradition of prayer and work that they carry on today can be traced back 1,500 years to the Rule that St. Benedict wrote during the sixth century in Italy.

From the way in which they gather for prayer in their church several times a day to their care for infirmed monks and welcoming guests to the monastery, it guides the life of the Saint Meinrad monastic community.

Currently, there are 95 monks of Saint Meinrad, ranging in age from 23 to 94. Many of them are priests. Some are solemnly professed brothers.

Some monks teach or serve in the administration of Saint Meinrad Seminary and School of Theology, the community’s primary apostolate.

Others assist at Abbey Press, which produces and sells religious gift items, booklets, pamphlets and magazines, and at Abbey Caskets.

Parish ministry both within and outside the Archdiocese of Indianapolis has also been a ministry of the monks of Saint Meinrad for most of its history.

The following photo essay shows how the monks pray, work and share life together in community in a tradition deeply rooted in the history of the Church.

(For more information on Saint Meinrad Archabbey, log on to www.saintmeinrad.edu.)

The Benedictine monks of Saint Meinrad Archabbey in St. Meinrad and other monks living there who are studying in the community’s seminary pray the Liturgy of the Hours on Oct. 15, 2011, in the community’s church.

Benedictine Brother Francis Wagner kneels while professing solemn vows as a monk of Saint Meinrad Archabbey in St. Meinrad during a liturgy in the Archabbey Church on Jan. 25, 2011. When men are received as novices in the monastery and when monks profess solemn vows, all of their hair, except for a narrow band around the head called a corona (Latin for “crown”), is cut off as a symbol of their dedication to the service of God and the Church.

Benedictine Brothers Andrew Zimmerman and Maurus Zoeller play chess on May 27, 2011, in the calefactory, or living room, of Saint Meinrad Archabbey in St. Meinrad. The monks, along with Benedictine Brother Mario Ibson, right, have competed in a friendly chess rivalry for more than 30 years.

Benedictine Brother Elijah Luckett walks through one of the courtyards on the grounds of Saint Meinrad Archabbey on Oct. 5, 2011, in St. Meinrad. Visitors are always welcome at Saint Meinrad, and can join the monks any day at prayer or Mass in the Archabbey Church or tour the historic buildings and peaceful campus.

Benedictine Brother John Mark Falkenhain bakes bread on Nov. 29, 2011, in the monastery kitchen. He took up the hobby in 2011. His bread is now served daily at breakfast for the monks. Brother John Mark also serves as his community’s vocations director.

Benedictine Father Cyprian Davis teaches a Church history course at Saint Meinrad Seminary and School of Theology, the primary apostolate of the monks of Saint Meinrad Archabbey. Future priests, permanent deacons and lay ministers are prepared there for ministry in the Church.
Sister of Providence finds ‘God energy’ in ministry at St. Ann Clinic

By Dave Cot
Special to The Courier

TERRE HAUTE—Sister Beth Wright finds “God energy” everywhere around her and within her. She believes it was “God energy” that led her to her vocation as a Franciscan sister, and she feels “God energy” in all elements of her life. She encounters “God energy” in all of the people she serves in her ministry as assistant administrator of St. Ann Clinic in Terre Haute.

St. Ann Clinic offers free medical, dental, psychological, pharmaceutical and counseling services to people who have no medical insurance. Between 150 and 200 patients visit the clinic each week.

It is located on the campus of St. Ann Parish in Terre Haute, which is scheduled to be closed in May. St. Ann Clinic will remain in operation after the parish closes.

Not only was it a life-changing decision to join the Sisters of Providence of Saint Mary-of-the-Woods, but also Sister Beth was not even Catholic when she was first moved by “God energy.”

“I was into my own spiritual journey. I was sitting in my apartment journaling, looking out the screened-in porch at the little lake with a fountain. I was asking the question,” she said. “What is the meaning of all this? What’s my purpose in being here? I was quiet.

“I heard a voice. ‘It’s not always something you would think about. It’s not always something I would think about.”

“It was my heart. I heard, ‘Num.’ That’s it. ‘Num’. Immediately, even without the background. I thought u-n-o, not n-o-n-e.”

“I knew immediately that that was from the Lord. I can’t explain that. I can’t explain what that meant because I started resisting the background. I thought n-u-n, not n-o-n-e.”

“Where do you find her ‘God energy’ at St. Ann Clinic?”

“It’s in the encounters I have with everyone. I find it in the encounters that I have with everyone. I come to the center to bring the love and compassion.”

“I find it in the encounters I have with everyone. I come to the center to bring the love and compassion.”

“I find it in the love and compassion.”

“Sister Beth learned to trust her spirituality. She has a positive attitude about the presentation of God’s call in the people’s lives.”

“When she was a little girl, she never thought about God. She was just a kid. When she was a kid, a little girl, she didn’t see it as an equal part of her life.”

“She’s very dedicated to the Franciscan tradition of serving the poor and the underserved.”

“She’s very dedicated to the Franciscan tradition of serving the poor and the underserved.”

“Sister Jackie smiles and adds, “My sisters say, ‘Join the texting revolution.’”

“Sister Jackie smiles and adds, “My sisters say, ‘Join the texting revolution.’”

“The joy dances in her eyes as she recalls the defining moments from her childhood.

She can see herself walking through the neighborhoods of Holy Trinity Parish on the near west side of Indianapolis in the 1950s—growing up in a family where her mother and grandmother kept secrets in the Slovenian language, growing up in the Catholic school where the Franciscan Sisters in their habit welcomed her, growing up in the parish church where she sang in the choir on summer mornings at the 5:30 a.m. Mass and brought baskets of hard-boiled eggs to be blessed by a parish priest on Holy Saturday.”

Like the savory smell of the Slovenian walnut bread—potica—that she still makes, it all comes back to Franciscan Sister Jackie—imparting her in the warmth of her childhood blessings.

“It’s a huge part of who I am, who I’ve become.”

That same smile and that same sense of joy return later when Sister Jackie adds the details of the woman she has become at age 66—an advocate who has worked to help victims of domestic violence, a teacher who has led high school students to deepen their faith through service, a program coordinator who offers college students in internships that help them discover God’s call in their lives.

For Sister Jackie, it’s all part of her incredible journey of becoming the woman that God envisioned her to be—a life journey that she considers still full of possibilities.

“The transformation is still taking place,” she notes.

“I see my transformation as occurring in partnership with the Divine. When I was a kid, I didn’t see it as an equal partnership. You hear the term ‘co-creator’—I see myself as a co-creator in my life with God.”

While Sister Jackie says that the child she was wouldn’t recognize the religious sister she has become, the ties that connect them are still evident.

As a student at the former Holy Trinity School and the former St. Mary’s Academy in Indianapolis, she was fascinated by and felt close to the Franciscan sisters who taught her.

“They were always very friendly, very open, great teachers, great role models,” she says.

She has the same positive feelings about being in community with her fellow religious sisters in the Third Order of St. Francis in Oldenburg.

“I’ve become a part of these women, and we’re part of something bigger, making an impact on people’s lives—teaching and ministering,” Sister Jackie says.

“I’ve been involved in so many ministries that I have a compassion for people from all walks of life.”

She taught religious and English at Cardinal Ritter Jr./Sr. High School in Indianapolis in the 1970s. She has served as the communications director for her order. For 14 years, she had various roles as an advocate for victims of domestic abuse, from being there for women during court proceedings to training judges and lawyers about the issue of domestic violence.

She was also the executive director of Indiana Campus Compact, part of a national organization that promoted service learning opportunities for college students, faculty members and presidents. She worked at Cathedral High School in Indianapolis from 2008 to 2010, helping teachers imbue the concept of service into their classes.

She now serves as a program associate for the Indiana Network of Catholic Ministries in Indiana, helping college students explore faith-based career possibilities.

Looking back on her life as a religious sister, she once wrote, “I’m not sure that any other lifestyle would have allowed me the flexibility and encouragement to pursue the ministries and settings I’ve been engaged in during my lifetime. I’ve grown as a person, become courageous, taken risks and become transformed as a result of the people in my life.”

All those qualities and experiences show the heart that Sister Jackie has for others, according to Franciscan Sister Barbara Pillar, congregational minister of the Sisters of the Third Order of St. Francis in Oldenburg.

“She’s very dedicated to the Franciscan tradition of justice to the poor and the underserved,” Sister Barbara says. “Her special passion is for women and children. She’s always working to make a situation better. She works for peace through justice. And she’s true to herself. At the same time, she’s very aware of the needs and goals of the community—from her Franciscan community to the global community.”

Sister Jackie’s emphasis on community and compassion is evident in one of her favorite quotes from American anthropologist Margaret Mead. “Never doubt that a small group of thoughtful, committed citizens can change the world. Indeed, it is the only thing that ever has.”

Sister Jackie recommends her choice of vocation to women who want to dedicate their lives to God and make a difference to others as part of a community of women who support each other.

“For any young woman, this way of life offers a broadening of perspective, an opportunity to grow in a multitude of ways, and the opportunity to see yourself as a rich, vibrant participant in the human race and the human quest we all have,” she says.

Sister Jackie smiles and adds, “My sisters say, ‘Join the convent and see the world.’”

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Proudly serving: Monroe County and beyond

By John Shawghnessy
Deacon candidate leaves corporate world to teach high school religion

By Sean Gallagher

A few years ago, deacon candidate Tom Horn flew around the country while working as a vice president of manufacturing for Navistar, a commercial truck and diesel engine company that brings in nearly $10 billion in revenue annually.

Today, he drives a school bus to take students to work on service projects as a religion teacher at Roncalli High School in Indianapolis.

For Horn, being behind the steering wheel of a bus is far more significant than being a jet-setting corporate executive.

“I feel like what I’m doing now is really important, whereas what I did before was more about stock prices and earnings per share and the board of directors,” said Horn, a member of St. Mark the Evangelist Parish in Indianapolis. “Trying to call [students] to God and trying to get them to question God in their life is a lot more important in my mind.”

Being active in the Church has always been important for Horn, 50, who grew up near Dayton, Ohio, and served in the Marine Corps after graduating from the Naval Academy.

After participating in a Christ Renews His Parish retreat in 2004 at St. Mark Parish, his life of faith started to deepen when he committed himself to looking at each day’s Mass readings.

“It was a habit that I wanted to get into to give a little time to God,” Horn said. “The more I read the Scriptures, the more time that I spent with them, [the more] I just started to question my priorities in life and where I was headed.

“It was apparent that I could and probably should be doing more for the Church. The next thing I knew, I was inquiring about the diaconate.”

In the midst of this discernment process, Horn accepted a promotion at Navistar that made him a vice president of the company in 2005. It was a job based in Chicago that he would hold for the next four years.

Even though the job required a lot of travel and time away from his wife, Virginia, and their sons, Bill and Brian, he thought taking the promotion was the natural thing to do.

“I thought that was why you worked,” Horn said. “I thought the reason you went to work was to do as well as you could and, if people offered you promotions and more money, you were supposed to take them . . . .”

As his discernment of a possible vocation to the diaconate deepened then led him to enter the archdiocese’s deacon formation program, his job and that calling seemed to be more in conflict.

This isn’t the case with most deacon candidates who are still in the work force, according to Deacon Kerry Blandford, director of the archdiocese’s deacon formation program. But most of them, unlike Horn at the time, live and work near their homes and parishes.

Horn often found himself thousands of miles away from the place where he would need to do supervised ministry in the formation program.

“In late 2008, after praying about the matter and speaking with his family, Horn decided to resign from Navistar and begin studies to become a math teacher.

The drastic change in salary that he would experience was fine with him, but was it acceptable to his family? I was concerned that I was being selfish,” Horn said. “It was something that I wanted to do. It was a priority in my life. It was something that I was called to do. And yet I’m dragging the three of them along. Because of their love and support, they’re nodding their heads. But what’s really in their hearts?”

Although Virginia was willing to accept the change, it didn’t come without challenges.

“I felt like it was jumping off a cliff with just faith,” she said. “It was a test [of faith], for sure. A big test. You jump off a cliff, and you just know that God is going to catch you. You just feel that strongly about it.”

Although he studied at Marian University in Indianapolis to qualify for a teacher’s license to teach math, Horn was given the chance to teach religion at Roncalli in the summer of 2009.

He started his job there a few weeks later, and loves it. But he knows that it is very different from working for Navistar, where the success or failure of every project could be clearly measured.

“It’s a whole different chase [at Roncalli], if you will,” Horn said. “It really isn’t measurable. We’re not just trying to educate them. We’re trying to change their hearts as well. That’s not always apparent.”

But the warm interactions that he has with his students, their parents, and faculty and staff at Roncalli have made a big difference, Virginia said.

“He’s been blessed by the affirmations he’s getting from the teachers, from the students, from the parents,” she said. “You don’t get feedback that way [in the corporate world].”

Deacon candidate Tom Horn teaching a class on the sacraments on Nov. 16, 2011, at Roncalli High School in Indianapolis.

Chuck Weisenbach, Roncalli’s principal, thinks Horn’s presence in the school has been a plus to everyone in the community.

“I feel like God certainly blessed us with the wealth of life experiences and knowledge that he brings with him from a career spent in corporate America and his Marine Corps experience,” Weisenbach said. “And then certainly the preparation that they obviously received in their diaconate program is unbelievable preparation.”

Conner Barch, a sophomore at Roncalli and member of St. Barnabas Parish in Indianapolis, was a student in Horn’s class on the sacraments last semester.

“It’s probably been my favorite religion [class] since I’ve been in Catholic schools,” Conner said. “He likes to involve everybody in the class and use real life examples.”

Transitioning from life in the corporate world to teaching at a Catholic high school didn’t simply have an effect on Horn’s work life. It, and being in the deacon formation program, has blessed his marriage.

“We’re together again,” Horn said. “We’re not geographically separated. We’re not on different ships going in different directions. We are unified.”

Virginia feels the service that her husband has given as a deacon candidate has changed him.

“He’s not the same man that I married, but in a very good way,” she said. “There’s a lot more to him than I ever knew, and now it’s being allowed to come to the surface.”

Horn is looking forward to being ordained with his 15 classmates in a liturgy scheduled for June 23 at SS. Peter and Paul Cathedral in Indianapolis.

“I’ll be glad to not be reading any books and writing any papers for a while,” Horn joked. “Ultimately, it will free up more time to serve, to do those things that we really should be doing. And I get excited about that.”

(To learn more about the archdiocese’s deacon formation program, log on to www.archindy.org/deacon.)
Richmond Catholic Community.

He is probably the most saintly man I've ever known,” Roberts said. “He is just absolutely tireless in his dedication to the Church, in living the word that he preaches. He’s one of those people who can walk into a room and, with his smile, light up the whole room. His enthusiasm is unending.”

Father Riebe’s dedication to his priestly life and ministry have also nurtured vocations in other people.

Father Jeremy Gries, administrator of St. Mary Parish in Rushville, spent the summer of 2006 ministering in the Richmond Catholic Community as a seminarian. At the time, he was unsure if the priesthood and parish ministry were really where God was calling him in his life.

“I came back after that summer largely thinking that, ‘Yeah, God’s calling me to this,’ ” Father Gries said. “And I think Father Todd played a big role in that, helping me to see that parish life is not only a good and joyous life, but it’s a life that God had called me to. It was an important summer for me.”

Franciscan Sister Maria Kolbe Elstro recalls Father Riebe’s first day ministring in the Richmond Catholic Community.

On that day in 1995, she was a fourth-grade student in a religious education program there. She and her class were doing jumping jacks because they had not memorized the beatitudes. Father Riebe stopped in the classroom to see what all the noise was about.

“He just sat down and taught us the beatitudes in a way that the children would understand,” Sister Maria Kolbe said. “He’s always been a person who’s gone the extra mile.”

She experienced this in a special way in 2009 shortly before she entered the Sisters of St. Francis of Perpetual Adoration in Mishawaka, Ind., as a postulant.

Her sister had just given birth to a baby boy that was ill and had to be rushed to Riley Hospital for Children in Indianapolis.

“Father Todd came out all the way from Richmond at midnight to baptize him,” said Sister Maria Kolbe, who is now a novice in her community. “He stayed until 2 a.m. on a Sunday morning and then drove back and said five Masses.”

Such dedication to his vocation influenced her own calling.

“The way he gives [of himself] has taught me that we need to fully give of ourselves as priests or as religious,” she said.

And the way that her longtime pastor helped lead three parishes into one community of faith led her to understand the give and take of life in a religious community.

“For me, the Richmond Catholic Community is like a big family,” Sister Maria Kolbe said. “And so if I were to come home, it’s just like a big family reunion Father Todd is basically the father figure.”

Gratitude and awe are at the heart of Father Riebe’s thoughts about his life as a priest—whether it is in Richmond or far away in Sudan.

“It is a wonderful life. It is an amazing life. I love being a priest,” Father Riebe said. “Even there, if it had ended that day, that was my thought—thank you, God.”

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

**‘Nun Run’ participants invited to visit religious communities on Feb. 24-25**

Vocations directors for the Ossendahm-based Congregation of the Sisters of the Third Order of St. Francis, the Daughters of Charity, the Little Sisters of the Poor, the Sisters of Providence of Saint Mary-of-the-Woods and the Benedictine Sisters of Our Lady of Grace Monastery in Beech Grove have organized a “nun run” that will take place on Feb. 24-25. 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 18-80 who are interested in learning more about these religious communities are invited to participate. Transportation, meals and overnight accommodations are provided.

For more information or to register for the “nun run,” call Daughter of Charity Sister Theresa Sullivan at 812-963-7563 or send an e-mail to her at Theresa.Sullivan@doc-ecp.org.
Apologies require regret, responsibility and restitution

By Mitch Finley

In a scene in The Fantasticks, repeatedly “the world’s longest running musical,” Bellomy tells his teenage daughter, Luisa, that she should learn an apology. Her voice dripping with impatience and sarcasm, Luisa replies, “Soo-ee!” Clearly, this is not the apology Bellomy wanted because it’s no apology at all. It’s merely a tone of voice makes it clear that she is insincere. Perhaps, by the end of the play, Luisa has learned the lesson that a sincere apology is one way to heal a relationship and get it off to a new start.

This is true in all kinds of human interactions, from a casual encounter between strangers to close friendships, and there is no way for a marriage to be healthy and fulfilling without countless sincere apologies. A real apology, as Gary Chapman and Jennifer Thomas explain in The Five Languages of Apology, has three parts: expressing regret, accepting responsibility and making restitution. The alternative is that the other person is likely to be left feeling taken for granted, and no one likes that. Unless an apology includes all three of these actions, it is inadequate at best.

When Charles accidentally stepped on his wife Gloria’s toes as they passed each other in the narrow hallway of their home, she said, “Ouch!” He immediately stopped and expressed his regret for having stepped on her toes. To express genuine regret, say the authors, you need to understand that you acted inappropriately and in a way that was hurtful, whether it was meant to be or not. If you don’t see this, listen to the other person and ask questions in order to gain clarification, especially if it was your words that were hurtful rather than a physical accident, such as stepping on someone’s toes.

Admit to yourself that your relationship with the other person is more important than being right. It would not have been a good idea for Charles to have told Gloria, “I should have moved out of your way,” thus transferring all blame to her. Once you truly understand your own responsibility and can genuinely express regret, you are ready to offer an authentic apology. Accepting responsibility can be tough. You need to accept the fact that you are responsible for your actions, not the person you hurt, not your parents for raising you wrong, and not the fact that your boss reprimanded you at work today, and not someone else’s irritating behavior 10 minutes ago. A genuine apology requires you to be honest enough to accept that you are responsible for your behavior even when it’s an honest mistake.

Once you accept responsibility, you are well on your way to offering a complete, sincere apology that will put your relationship with the other person back on solid ground. Making restitution is also part of a good apology that people often forget about. It’s fine to say that you are sorry. It is commendable to accept responsibility for being thoughtless or clumsy or for hurting someone’s temper get the better of you. But in order for an apology to be all that it needs to be, you must do something to compensate for the hurt caused to another person. This act of restitution may be possible immediately or it may need to be delayed, but, either way, it needs to happen.

Concerning Charles and Gloria, perhaps he gently led her to a comfortable chair where they could examine her foot. The gesture alone would be appreciated. A hurried apology also needs to be followed up with a phone call or perhaps an invitation to lunch or some other act of restitution. All will depend on the extent of the injury or offense.

Next comes repentance—it is what the authors say is the convincing factor in an apology because it begins in the heart—and the request for forgiveness. The apology is indeed one of the most important but least understood foundations of human relationships. People differ in what they believe constitutes a genuine apology, and they usually do not rely on reparation or failure in the event that their apology and request for forgiveness are rejected.

Furthermore, anyone who receives an apology that limits apology language, according to Chapman and Thomas, may not be able to accept an apology, even if it is genuinely offered. As such, techniques of expressing regret, accepting responsibility, making restitution, genuinely repenting and asking for forgiveness are essential for offering and receiving apologies that will help relationships to thrive.


Jesu’s forgiveness of us should lead us to forgive others

By Fr. Dale Launderville, O.S.B.

Conflict is inevitable in a Christian community. If we should approach God’s altar with an offering and remember that we are at odds with another, Jesus exhorts us to leave the gift at the altar and first seek reconciliation and then return to offer the gift (Mt 5:24).

Jesus wants us to live at peace with one another. When St. Peter asked Jesus how many times he must forgive his brother, Jesus responds that he must do so 77 times (Mt 18:22). Jesus expects that his disciples will favor forgiveness over strict, measurable justice as might be encouraged by the standard of an “eye for eye [and] tooth for tooth” (Ex 21:24).

Even though this law was not interpreted literally in ancient Israel so that offenders were maimed as a punishment, it did create an expectation within the community that punishment would almost inevitably follow from a misdemeanor, whether inadvertent or deliberate by a person.

However, Jesus teaches that right relationship within a community is grounded in the readiness of each member to forgive another for a wrong suffered. A foreshadowing of this emphasis on the power of forgiveness occurs in the prophecy of Ezekiel about how God restores the Israelite exiles. As a result, they become more fully ashamed of the sins of their neighbors (Ez 36:31).

We tend to be more honest about our misdemeanes when we know that we will be accepted and forgiven. Jesus sets the standard for the practice of forgiving and seeking forgiveness: “Forgive us our debts, as we forgive our debtors” (Mt 6:12).

In the parable of the unforgiving servant (Mt 18:21-35), Jesus emphasizes that the one who refuses to forgive another is not only callous and self-centered, but also ungrateful.

This lack of awareness of how much one has been forgiven is a lesson that most decent Christians must learn over and over again. The first most important step is to recognize that we have been forgiven a debt that God no mere human can repay.

Because we are always in debt to Jesus, we should always be ready to immediately forgive others. If this practice of forgiveness exists within a community, someone who injures another would be ready to acknowledge this wrong and seek pardon from the one offended.

If we know that we will be forgiven—even if not immediately—then we will be more likely to own up to our misdeeds and seek reconciliation with others. Jesus recognizes the power of forgiveness to promote honesty in our relationships with one another.

Even when someone is forgiven by another, much work remains to be done in order for healing to occur.

An important step toward healing, therefore, is honest acknowledgement of the wrong that has been done.

The sooner that a person takes the step of apologizing, the better.

(Benedictine Father Dale Launderville is a Scripture scholar at St. John’s University in Collegeville, Minn.)
For the Journey/Effie Caldara
Why does family history matter?

Why does family history matter? When a family tree is traced back that far, you begin to understand who you are, where you came from, and how you are related to other people. It’s a way of connecting with the past and understanding what makes you who you are today. It’s a way of honoring the ancestors who came before you. It’s a way of understanding where you fit into the larger picture of human history. It’s a way of understanding the stories and lessons of the past, and how they can inform the present and future.

Effie Caldara writes for Catholic News Service.
The Sunday Readings

Sunday, Jan. 15, 2012

1 Samuel 3:38-10, 19
1 Corinthians 6:13c-15a, 17-20
John 1:35-42

The First Book of Samuel is the source of the first reading for this weekend. Originally, First and Second Samuel were one volume. At some point in history, an editor divided them into the two volumes, and two versions appear in Bible translations today. As the title of these books implies, the central figure is Samuel, a prophet who was active centuries before Christ. Prophets were highly revered throughout the history of the Chosen People. They were seen as God’s special representatives, but also personally very holy and devoted to God. At times, prophets resisted their calling until they then later came to accept it. Such was the case of the great prophets Isaiah, Ezekiel and Jeremiah. They accommodated themselves to God's will and accepted the Lord's call to be prophets. These figures were admired because the call to be a prophet was seen as a call from God. In this weekend's reading, God calls Samuel. This occurs according to God's plan. Samuel is open to hearing God, and God's plan is realized. On Christmas, the Church revealed to us that Jesus was the son of Mary, therefore a human, as she was only human despite her unique holiness and singular place in the divine plan of redemption. Two weeks later, a celebration for the feast of the Epiphany, revealing then to us the fact that Jesus, born in Bethlehem, was divine, the Son of God, and that redemption is God's gift for all people. These past several weeks have been times in which the Church, with the greatest joy and hope, has told us about the Lord. He is the Savor of the world! Now, the Church asks us in the readings this weekend to consider how personally we shall respond to these marvelous facts. By the mere fact that we are of the Church, or at least interested in God, we are being touched by God's grace. God calls us. He offers us eternal life in Christ. How should we respond? St. Paul gives very concrete advice. Samuel, Peter and Andrew are examples. We must follow Christ. There is no other way to achieve true life and peace.

Reflection

The Church, in the majesty and glory of its liturgy, in a profound gaze into the reality of Jesus, born in Bethlehem, given by the Gospels, called us all to celebrate the birth of Christ at Christmas. On Christmas, the Church revealed to us that Jesus was the son of Mary, therefore a human, as she was only human despite her unique holiness and singular place in the divine plan of redemption. Two weeks later, a celebration for the feast of the Epiphany, revealing then to us the fact that Jesus, born in Bethlehem, was divine, the Son of God, and that redemption is God's gift for all people. These past several weeks have been times in which the Church, with the greatest joy and hope, has told us about the Lord. He is the Savor of the world! Now, the Church asks us in the readings this weekend to consider how personally we shall respond to these marvelous facts. By the mere fact that we are of the Church, or at least interested in God, we are being touched by God's grace. God calls us. He offers us eternal life in Christ. How should we respond? St. Paul gives very concrete advice. Samuel, Peter and Andrew are examples. We must follow Christ. There is no other way to achieve true life and peace.

Church norms establish five requirements for Catholics to gain plenary indulgence

Q How long do the effects of a plenary indulgence last?
A Plenary indulgence remits the whole of the temporal punishment incurred by a person’s sin up to the point when it is granted—as opposed to a partial indulgence, which remits punishments only in part. But it doesn’t remit the punishment of sins committed later. Consequently, when the person who benefited from the indulgence goes on to commit other sins, he or she no longer has a “plenary” or full remission of temporal punishment. He now has other sins with temporal punishments.

Vigil

My Journey to God

By Nettie Farris

1. n lights a candle
2. the flame alive
   in all night long

The Criterion Friday, January 13, 2011

Daily Readings

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

Tuesday, Jan. 17
St. Anthony, abbot
1 Samuel 16:1-13
Psalm 89:20-22, 27-28
Mark 2:23-28

Wednesday, Jan. 18
1 Samuel 17:32-33, 37, 40-51
Psalm 144:1-2, 9-10
Mark 3:1-6

Thursday, Jan. 19
1 Samuel 18:6-9, 19:1-7
Psalm 56:2-3, 9-14
Mark 3:7-12

Friday, Jan. 20
St. Fabian, pope and martyr
St. Sebastian, martyr
1 Samuel 24:3-21
Psalm 57:2-4, 6, 11
Mark 3:13-19

Saturday, Jan. 21
St. Agnes, virgin and martyr
2 Samuel 1:1-4, 13-12, 19, 23-27
Psalm 80:2-3, 5-7
Mark 3:20-21

Sunday, Jan. 22
Third Sunday in Ordinary Time
Jonah 3:1-5, 10
Psalm 25:4-9
1 Corinthians 7:29-31
Mark 1:14-20

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The five requirements are: 1) perform the work to which the indulgence is attached; 2) have the intention to do the work for the whole point in time when the indulgence is granted; 3) be detached from all sin; 4) pray for the pope; 5) be morally certain that he has gained a plenary indulgence:

Q Can we ever have fulfilled all the requirements without gaining a plenary indulgence?

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Vatican issues recommendations for celebrating Year of Faith

VATICAN CITY (CNS)—In an effort to help Catholics have a better and correct understanding of their faith and become authentic witnesses to Christ, the Vatican issued a list of pastoral recommendations for celebrating the upcoming Year of Faith.

The Congregation for the Doctrine of the Faith released a “note” on Jan. 7 outlining the aims of the special year and ways bishops, dioceses, parishes and catechists can promote “the truth of the faith,” the congregation said.

It also announced that within the Pontifical Council for Promoting New Evangelization, a secretariat would be set up to suggest and coordinate different initiatives.

The new department was established “to contribute to the rediscovery of faith, to open and correct understanding of Church teaching, and especially to help Catholics have a firm and correct understanding of the faith and being a credible witness is capable of leading those many among all Christians, including the baptized, to the rediscovery of faith, so that the year’s start, on Oct. 11, coincides with the anniversaries of the opening of the Second Vatican Council in 1962 and the promulgation of the Catechism of the Catholic Church in 1992, it would be an auspicious occasion to make the work of the council and the catechesis “more widely and deeply known,” it said.

The department, called the “Catechesis, Religious Education and Youth Office,” was established “to have worked decisively for a correct understanding of the council, rejecting as erroneous the so-called ‘hermeneutics of discontinuity and rupture,’ and promoting what he himself has termed the ‘hermeneutics of reform,’ of renewal in continuity” by embracing the old and traditional while expressing it “in a new way, in order to respond to the questions of our times,” it said.

The note offers pastoral recommendations aimed at aiding “both the encounter with Christ through authentic witnesses to faith, and the ever-greater understanding of its contents,” it said.

Among the initiatives will be various ecumenical events at the Vatican aimed at restoring unity among all Christians, including a solemn ecumenical celebration in which all of the baptized will reaffirm their faith in Christ, it said. There will be special Masses at the Vatican to mark the opening and closing of the Year of Faith, it added.

Some recommendations for bishops, dioceses and parishes include ensuring there be better and correct understanding of the catechism “is an integral part of that ‘renewal in continuity’” by embracing the old and traditional while expressing it “in a new way, in order to respond to the questions of our times,” it said. The note also called for Vatican II documents, the catechism and its Compendium to be republished in more affordable editions and to distribute the texts digitally and via other “modern technologies.”

The congregation said it wanted to promote the recommendations because the office’s “specific functions include not only safeguarding sound doctrine and correcting errors but also, foremost, promoting the truth of the faith.”
CARDINALS
Continued from page 1
Archdiocese of New York. . . . It’s as if Pope Benedict is putting the red hat on top of the Empire State Building, or the Statue of Liberty, or on home plate at Yankee Stadium.”
Cardinal-designate O’Brien said his nomination reflected the “zealous faith” of Catholics in Baltimore, and Cardinal-designate Collins attributed his elevation to the pope’s “esteem for the role of Canada.”

Pope Benedict will have named more than 200 cardinals, including two from the United States. Among the new cardinals named Jan. 6 are:

Italian Archbishop Giuseppe Versaldi, president of the Pontifical Council for Interpreting Legislation, 65.

Italian Archbishop Giuseppe Betori of Firenze, 64.


Romanian Archbishop Lucian Muresan of Pafagata and Alba Julia, major archbishop of the Romanian Catholic Church, 80.

Czech Archbishop Dominik Duka of Prague, 68.

Collins of Toronto, who will turn 65 on Jan. 16.

Czech Archbishop Dominik Duka of Prague, 68.


German Archbishop Rainer Maria Woelki of Berlin, 55.

Chinese Bishop John Tong Hon of Hong Kong, 72.

Romanian Archbishop Lucian Muresan of Pafagata and Alba Julia, major archbishop of the Roman Catholic Church, 80.

Belgian Father Julien Kie, expert on history of religions, 91.

Maltese Augustinian Father Prosper Grech, biblical scholar, 86.

German Jesuit Father Karl Josef Becker, retired professor of dogmatic theology, 83.

Pope Benedict XVI celebrates Mass marking the feast of the Epiphany in St. Peter’s Basilica at the Vatican on Jan. 6. During the Mass, the pope ordained seven new cardinals, including two from the United States. The pope paid tribute to Shahbaz Bhatti, a Catholic and government minister in Pakistan, who was assassinated last March. His strongest words on Jan. 9 were reserved for the topic of religious freedom and religiously motivated violence.

“Sadly, we are not speaking of an isolated case,” the pope told the diplomats gathered in a formal, frescoed hall of the Apostolic Palace.

“In many countries, Christians are deprived of the protection of law, and are marginalized and sidelined from public life. In other countries, they endure violent attacks against their churches and homes,” he said, mentioning particularly the Christmas Day attacks against churches in Nigeria.

“In a word, we talk of freedom,” he said, “we see policies aimed at marginalizing the role of religion in the life of society, as if it were a threat to the stability of the world.”

“Let me say, pursuing the Arab Spring movements that toppled oppressive governments in North Africa and spread to the Middle East, it is not about to make a definitive assessment of the recent events, but ‘initial optimism has yielded to an acknowledgement of the moment of transition and change.’”

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the institution of marriage. The protection of human life, and the integrity of any marriage as the union of one man and one woman, are foundational elements to the common good.”

The bishops strongly defend the rights of individuals to follow their moral conscience and make moral decisions, they said. “In keeping with this, any form of coercion on the part of ownership, management or a union is to be condemned.”

Currently, under Indiana law, employees who choose to work for an employer that has a union, while not required to be union members, are required to pay a representation fee to the union since they receive union representation. The “right-to-work” proposal would ban companies or unions from negotiating contracts that require nonmembers to pay representation fees.

Supporters pushing to pass the “right to work” legislation like Bosma say the issue is a simple matter of freedom for the employee who should not have to pay the union anything if not a member. “Right to work isn’t about unions,” Bosma said. “It is about freedom and economic opportunity. It is about giving all Hoosiers the freedom to choose a job, decide how their hard earned money is spent and bring more employment opportunities to Indiana.”

The U.S. Bureau of Labor Statistics estimates that 11 percent of Indiana workers are unionized. Currently, 22 states have “right-to-work” laws. Federal law requires unions to represent all employees, even non-union employees, regardless if they pay a representation fee.

Industries affected by the law include workers in the building trades, industrial sector, some secretarial and administrative personnel, hotel workers, bakers, firefighters and home health care workers.

Indiana Economic Development Corporation recently issued a report that ranked Indiana 10th nationally as a good place for business.

A joint committee meeting of the House and Senate labor committees was held on Jan. 30 to review House Bill 1001, Senate Bill 269, identical right-to-work proposals. Senate Bill 269 passed the Senate committee by a 9-0 vote. Jan. 30, House Bill 1001 passed the House committee by a 8-5 vote.

(Brigid Cuts Ajor is a correspondent for The Criterion. To read the Indiana bishops’ complete statement on labor issues and more information on the Indiana Catholic Conference, log on to its website at www.indiamcc.org )