

The

Criterion

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'Casting Our Nets'

See our annual Religious Vocations Supplement, pages 13-22.

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The Gift of Faith

Readers share how others' actions have impacted their lives



Editor's note: The Criterion invited readers to share their stories of how the faith of a friend, family member or stranger during a difficult time in their life had a dramatic impact on their own faith. Here are three stories that show that impact. Thank you to everyone who shared their stories.

By John Shaughnessy

Looking back, Jon McKamey marvels at how the grace of two grieving strangers changed his life.

McKamey's story starts when he was a senior in college and tragedy struck the family of a classmate named Jeannine. Her younger sister, Heather, a college freshman, was killed in an accident involving a train and a car. McKamey was part of a group of Jeannine's friends who traveled from Terre Haute to Elkhart, Ind., for Heather's funeral Mass and burial.

"The day of the funeral, my friend's parents invited all of us to come to their beautiful home to get ready for the day," McKamey recalls. "We had food, a shower and a place to change clothes. Sadly, it was also my friend's parents' 25th wedding anniversary. All of the children had done a surprise portrait for their parents before Heather was killed. They presented their parents with the portrait on the day they were burying their daughter and celebrating their anniversary."

Jeannine's parents were touched by the gift, and McKamey was touched by the love they showed toward Jeannine's friends.

"When they were so very sad and suffering, they reached out to a bunch of strangers, took us into their home and offered us all they had,"

he notes. "I was impressed and I considered the fact that they must have such a strong faith to be able to deal with their very personal tragedy while also taking care of us—allowing us to grieve, cry and laugh with them."

"There were hugs and words of encouragement that everything would be all right. Having not been raised as a Catholic, I wondered just what their faith was all about and how they could be so giving when they were suffering such a great loss of their own."

During the next few years, McKamey sometimes thought about the Catholic faith, but he never investigated the Church until he moved to Cincinnati in 1988.

While driving to the grocery store one Saturday, he passed a Catholic church that had a sign that read, "Course on Catholic faith begins Sept. 20." The sign also included a phone number for information.

McKamey called the number and soon began the Rite of Christian Initiation of Adults (RCIA) program.

During that same fall, he also met a young woman, Joan Eckstein. When he was baptized on Easter in 1989, she sent him a card congratulating him. Their relationship began to develop after they sat together one Sunday at Mass.

"She invited me to come with her to a young adult faith-sharing group she was involved with," McKamey says. "We then started seeing more of each other, began to date, and by October of that year had decided to get married. We were married on Nov. 3, 1990, at

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The example of two grieving strangers led Jon McKamey on a journey of faith that helped him to meet his wife, Joan—a union of family that also includes their daughter, Claire.

Submitted photo

Vatican to promote greater caution in opening sainthood causes

VATICAN CITY (CNS)—The Vatican is preparing to issue a set of instructions to promote "greater caution and more



Cardinal Jose Saraiva Martins

accuracy" in the opening of new sainthood causes by local dioceses, a top Vatican official said.

Cardinal Jose Saraiva Martins, head of the Congregation for Saints' Causes, said the instructions were needed to reflect the "new spirit

introduced by Pope Benedict XVI in beatification procedures."

The new instructions should not affect the Cause of Canonization of the Servant of God Simon Bruté since it was opened by the archdiocese in 2005 with the approval of the Holy See.

Cardinal Saraiva Martins said the new document will be addressed to all resident bishops, instructing them on procedures

Artist creates portrait of Bishop Bruté, page 7.

regarding the opening and advancement of sainthood causes. It will underline how

the "theology of the local Church" is manifested in such causes, he said.

The cardinal said the beatification of a local member represents an intense moment of faith and joy for Church communities.

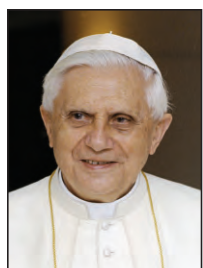
"But precisely because of this new value and this additional fervor implied by such events, it is necessary to proceed with even greater caution and more accuracy," he said.

The congregation intends to bring the new instructions to the attention of the hundreds of postulants who guide sainthood causes, possibly through a day of study, he said.

Asked if the new instructions would help put an end to stories about the Church's "saint factories," Cardinal Saraiva Martins said the term does not even merit a response. The Church does not make saints; it merely follows procedures so that they are recognized, he said. †

Pope warns diplomats that conflicts threaten global stability

VATICAN CITY (CNS)—Addressing diplomats from around the world, Pope Benedict XVI warned that numerous



Pope Benedict XVI

armed conflicts and social disorders have left global stability in a fragile situation.

In Iraq, the pope said on Jan. 7, the latest attack on Christian Churches reflects a continuing climate of terrorism and violence in the country and illustrates the need for

constitutional reform to safeguard the rights of minorities.

On nuclear weapons, he urged the international community to undertake a joint effort to prevent terrorists from gaining access to weapons of mass destruction.

The pope also condemned "continually perpetrated attacks" against human life in areas ranging from the death penalty to biotechnology, and criticized efforts to weaken the traditional family and the institution of marriage.

The world's problems illustrate that real solutions must be "solidly anchored in natural law, given by the Creator," the pope said.

"This is another reason why God can never be excluded from the horizon of man or of history. God's name is a name of justice; it represents an urgent appeal for peace," he said.

The pope delivered the annual talk, sometimes called his "state of the world" address, to representatives of the 176 states that have diplomatic relations with the Vatican.

The papal speech was not merely a litany

of global troubles. It cited positive economic and social developments in Latin America, hailed the dismantling of North Korea's nuclear weapons program, and noted progress in intercultural dialogue and, more particularly, in the Church's own dialogue with Muslims.

However, the pope said a rapid overview of the world shows that "the security and stability of the world are still fragile."

That is clearly the case in Iraq, he said, where reconciliation is urgently needed.

"At present, terrorist attacks, threats and violence continue, especially against the Christian community, and the news which arrived yesterday confirms our concern," he said.

Church officials said on Jan. 6 that bombs had damaged four churches and

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DIPLOMATS

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three convents in Baghdad and Mosul in what appeared to be coordinated attacks. Several people were reported injured.

In Iraq, the pope said, "it is clear that certain difficult political issues remain unresolved. In this context, an appropriate constitutional reform will need to safeguard the rights of minorities."

He said those affected by the Iraq War—including refugees and their host countries—need generous aid from the international community.

Turning to Iran, Pope Benedict expressed his support for "continued and uninterrupted pursuit of the path of diplomacy" in resolving the issue of Iran's nuclear program.

On the Israeli-Palestinian conflict, he praised the results of the recent Annapolis, Md., peace conference, which he said pointed toward the "abandonment of partisan or unilateral solutions." The important thing now is to implement the commitments that were made, he said.

In Lebanon, a country shaken by trials and violence, the people need to be able to freely decide their future, and political leaders should put aside selfish interests and pledge themselves to dialogue, he said.

The pope pointed to several "crisis situations" in Asia, including Pakistan and Afghanistan, two countries torn by violence, and Sri Lanka, where he said there can be no further delay in ending the "immense sufferings" caused by continuing civil strife. He offered a prayer for a "season of dialogue" and respect for human rights in Myanmar.

He did not mention China in his speech. Last year, he wrote a lengthy letter to Chinese Catholics promoting greater Church-state cooperation.



Pope Benedict XVI meets with Vatican-accredited diplomats on Jan. 7 at the Vatican. In his annual address to diplomats, the pope said that security and stability in the world was "fragile" and urged the international community to work to prevent nuclear weapons from getting into the hands of terrorists.

The pope began remarks on Africa by expressing his "deep anguish" at the ongoing cycle of hunger and death in Darfur, a western region of Sudan where hundreds of thousands have perished, and he said he hoped a new aid effort there can bring some relief. He urged an end to military operations in Somalia to allow the delivery of humanitarian supplies, and said he was worried about the abrupt outbreak of ethnic violence in Kenya.

In Europe, he said, a definitive status for Kosovo needs to be determined in a way that respects the rights of all the inhabitants and avoids a return to "the specter of violence" in the Balkans.

Addressing the danger of nuclear

armaments, the pope urged the international community to make "a global commitment on security" that can deal in particular with new threats from terrorism.

"A joint effort on the part of states to implement all the obligations undertaken and to prevent terrorists from gaining access to weapons of mass destruction would undoubtedly strengthen the nuclear nonproliferation regime and make it more effective," he said.

The pope also encouraged the reduction of conventional weapons and cluster bombs, considered a particular threat to civilians.

In a passage that hinted at a potential theme for his planned U.N. visit in April, the pope noted that 60 years ago the

United Nations adopted the Universal Declaration of Human Rights, which enshrined human dignity.

"In every continent, the Catholic Church strives to ensure that human rights are not only proclaimed but put into practice," he said.

"The Church willingly undertakes this service to the true dignity of human persons, created in the image of God. And on the basis of these considerations, I cannot but deplore once again the continual attacks perpetrated on every continent against human life," he said.

In bioethics, new discoveries or technological progress should not require people to choose between science and morality—"rather, they oblige us to a moral use of science," he said.

He said he rejoiced at the recent U.N. support for a moratorium on the death penalty and added: "I earnestly hope that this initiative will lead to public debate on the sacred character of human life."

Echoing a number of speeches to political and other groups over the last two years, the pope defended the traditional family.

"I regret, once again, the disturbing threats to the integrity of the family founded on the marriage of a man and a woman. Political leaders of whatever kind should defend this fundamental institution, the basic cell of society," he said.

He said religious freedom is still not fully respected in many parts of the world.

The pope closed his talk with a reflection on peace, which he said must involve various areas of human development: food, water and energy resources, access to medicine and technology, and even the monitoring of climate change.

In confronting these serious problems, diplomats should build on the positive, he said, telling them, "Diplomacy is, in a certain sense, the art of hope." †

FAITH

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St. Louis Church in Batesville, her home parish."

Seventeen years later, the core of McCamey's life is built around his family and his faith—just as Jeannine's parents built the foundation of their life.

"We are members of St. Michael Parish in Brookville with a seventh-grade daughter at St. Michael School," McCamey says. "I feel like I've been a Catholic all my life, and raising our daughter, Claire, in the faith is great. Even though no one in my family of origin is Catholic, I cannot imagine having a different faith life. I think often about my friend from college and her family."

McCamey recalls another trip he made to northern Indiana.

"When Jeannine was married several years ago, we traveled to South Bend for the wedding and made a visit to the cemetery in Elkhart where Heather is buried. I knew the approximate location of the gravesite, but it stood out to me because there on the grave was a flower arrangement just like the flowers from the wedding.

"It was a sad moment but a thankful one as I offered a prayer for Heather and her wonderful family, who played a big part in bringing me to where I am today."

The song of a mother

For Jim Welter, there's no forgetting the example set by his mom, Lou Ellen Welter.

As a single mother, she guided the lives of her seven children as they lived on a farm in northern Indiana in the 1950s.

"My mother went home to the Lord more than 12 years ago," says Welter, a member of St. Barnabas Parish in Indianapolis. "But I can still hear her humming an old Baptist hymn from her childhood as she worked around the farmhouse:

"Oh, what peace we often forfeit/Oh, what useless pain we bear/All because we do not carry/everything to God in prayer."

"Mom took everything to God in prayer. As a single parent struggling to raise seven kids on a broken-down old farm, without resources and cut off from neighbors by distance and lack of transportation, many times she had nowhere else to turn.

"Mom prayed with expectation. She simply expected God to do what he had said he would do. It was an oft-repeated scene at our house: no money, no food, and no way to get to town to get anything. One day,

when I was about 10 years old, I was crying because I was hungry and afraid there wouldn't be anything for us to eat. I remember Mom putting her arm around me and saying, 'Don't cry, son. Jesus fed 5,000 people and there are only eight of us!'

"I am now in the autumn of my years and I have faced many of life's problems: job loss, sickness, the worry parents have for their children, and the death of loved ones. It's usually after I have exhausted all of my own efforts and have no place else to turn that I think of Mom's faith and I remember the hymn, 'Oh, what peace we often forfeit/Oh, what useless pain we bear/All because we do not carry/everything to God in prayer.' "

A moment of Christian spirit

Thomas Flood is still touched by the incredible example of faith that his nephew showed eight years ago in the midst of a family tragedy.

Flood's nephew, Jimmy Knuerr, was 13 when his older brother died playing a sport he loved.

"Almost eight years ago, his brother, Brian, died of a heart attack in the third period of a high school hockey game in the Chicago suburbs," recalls Flood, a member of St. Simon the Apostle Parish in

Indianapolis. "He was checked by an opponent and dropped immediately to the ice. Later, he was pronounced dead at a local hospital. The check had nothing to do with it. Brian had an undiagnosed heart condition. He was 16 when he died.

"The following day, my sister had a prayer service at her house with our priest. In the midst of this prayer service, Jimmy, who was 13 at the time, announced that they must get in touch with the boy who was on the other hockey team—to make certain he was OK and that he knew it was not his fault.

"To this day, that moment of complete unselfishness and true Christian spirit on the part of a 13-year-old nephew touches my heart every time I see him." †

Official Appointment

Rev. C. Ryan McCarthy, currently completing graduate studies in Rome, to pastor of St. Joseph Parish in St. Leon and St. John the Baptist Parish in Dover, effective Feb. 27, 2008.

This appointment is from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis. †



1/11/08

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Advent faith-sharing program unites cultures at St. Monica Parish

By Mary Ann Wyand

Eighty St. Monica parishioners in Indianapolis are starting the New Year as friends thanks to a bilingual faith-sharing program during Advent.

The 2,880-household, multicultural parish offers six Masses each weekend—including a *Misa en Español*—so many parishioners never meet the Catholics who attend other liturgies.

In December 2006, only 10 Latino and Anglo parishioners participated in St. Monica's first bilingual Advent faith-sharing group organized by the Hispanic ministry committee.

In December 2007, 80 Hispanic, African-American and Anglo parishioners overcame the Spanish and English language barrier by sharing their stories through pictures, creating Advent decorations and—most of all—making new friends with help from translators.

"I feel like these weeks of coming together is a real proof that love is the common language that bonds, that unites, us all together as one, which was clearly manifested in today's gathering,"

Benedictine Sister Anna Marie Megel, pastoral associate for Hispanic ministry, explained after the *Feliz Navidad* celebration and *posada* on Dec. 23 at the Indianapolis West Deanery parish.

St. Monica parishioner Gerardo Dimas of Indianapolis helped translate during faith-sharing conversations and explained the *posada* tradition cherished by Latinos.

"In Mexico, we do this [*posada*] from the 16th to the 24th of December," Dimas told the group. "We do songs and some people are asking for shelter, representing

Mary and Joseph, and other groups are inside the houses. Mary and Joseph [dressed in costumes] keep going to houses ... until they are received.

"While we are waiting for the *posada*, we pray the rosary at the Nativity set and then we share food, the food of the season," he said. "Usually, in Mexico, that is tamales, cookies and hot chocolate. ... It is very beautiful, and also we share the *piñata*. It is to represent the evil so it has to be destroyed. The only ones who might destroy the evil is the children because they are innocent. ... After they destroy the evil, good comes from it. That is represented by the candies in the *piñata*."

Last year, Dimas said, the outdoor *posada* was "a little cold" so they celebrated it inside at the parish this year.

"Maybe our *posada* won't be close to what we do in Mexico," he said, "but we are trying a little bit to live the same way. I hope you can enjoy it and feel the meaning of Christmas as Christians."

Many Hispanic Catholics are not able to return to their homeland for Christmas, Dimas said, so the parish celebration of *Feliz Navidad* is very important to them as they pass these holiday traditions on to their children and grandchildren.

Father Scott Nobbe, associate pastor of St. Monica Parish, said about one-fifth of the parish membership is Hispanic, and he is happy to see members of the Anglo and Hispanic communities become friends.

"To jump ... to 80 people in one year just shows that there is a big desire for parishioners to know one another that don't actually have a lot of interaction

throughout the course of their daily journeys,"

Father Nobbe said. "So especially during Advent, when we focus on preparation for the coming of Christ, it's good for us to come together every Sunday to share friendship, to share faith, to share traditions and to share stories from their families. A lot of people have such diverse backgrounds within this small [faith-sharing] community. It's



Jason Figueroa, left, and Amber Tlaxcala portray Joseph and Mary as part of the *posada* on Dec. 23 at St. Monica Parish in Indianapolis.

amazing how people react to one another now that they know each other. I look forward to this program continuing."

In addition to the *posada* presented by Hispanic children, members of the faith-sharing group exchanged inexpensive gifts at the suggestion of a Latino participant.

Parishioner Pinkie Evans, who is African-American, knitted a prayer shawl for Maria Pimental-Gannon, who is Hispanic, and prayed for unity in diversity.

"We're all on a journey," Evans said. "Everyone has different life stories. There are all these people that go to the same church I do, and I don't know them. My whole purpose in coming was to meet new people, to make new friends, in our big parish."

The Advent faith-sharing program is "all about Jesus and new life and friendship and new ways of being Church," committee member Dede Swinehart said. "It's our parish together."

Committee member Lynne Brennan said Hispanics who cannot go home for Christmas are "happy they can welcome the Christ Child in their own way here."

Parishioner Marcos Payamos, a native of the Dominican Republic who became a U.S. citizen last March, has been a St. Monica parishioner for seven years.



St. Monica parishioners Maria Pimental-Gannon, left, and Pinkie Evans of Indianapolis hug on Dec. 23 after Evans gave Pimental-Gannon a handmade prayer shawl during the bilingual Advent faith-sharing group's gift exchange.

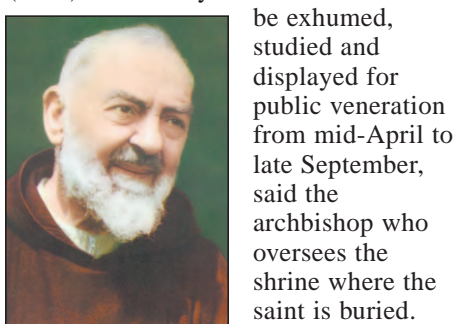
"It's good for us because we are wanting to celebrate Jesus Christ coming ... because that is hope," he said. "When you have God in your heart, you have everything. ... When you have Jesus Christ, you don't have differences. It is the same people, the same blood, the same Jesus Christ, the same God." †



St. Monica parishioners Maria Pimental-Gannon, from left, Jerry Swinehart, Gerardo Dimas and Gloria Olson of Indianapolis enjoy a gift exchange and wish each other "*Feliz Navidad*" on Dec. 23 as part of the bilingual Advent faith-sharing group's celebration of Christmas.

St. Padre Pio's body to be exhumed, briefly displayed for veneration

SAN GIOVANNI ROTONDO, Italy (CNS)—The body of St. Padre Pio will



be exhumed, studied and displayed for public veneration from mid-April to late September, said the archbishop who oversees the shrine where the saint is buried.

Archbishop Domenico D'Ambrosio, papal delegate for the shrine in San Giovanni Rotondo, announced on Jan. 6 that he and the Capuchin friars of Padre Pio's community had decided it was important to verify the condition of the saint's body and find a way to ensure its preservation.

"It is my personal conviction and that of the conferes of St. Pio that we have an obligation to give the generations that will come after us the possibility of venerating and preserving in the best possible way the mortal remains of St. Pio," Archbishop D'Ambrosio said.

"A further motive for rejoicing," he said, stems from the fact that the Capuchins, with Vatican approval, "have authorized the exposition and public veneration of the saint's body for several

months beginning in mid-April."

In addition to marking the 40th anniversary of Padre Pio's death on Sept. 23, 1968, the public veneration of his remains also will coincide with the 90th anniversary of the day on which he was believed to have received the stigmata, bloody wounds recalling the crucifixion wounds of Jesus.

According to the Capuchins, Padre Pio received the stigmata on Sept. 20, 1918.

Immediately after Archbishop D'Ambrosio announced the exhumation of Padre Pio's body, Italian newspapers and television stations began reporting that members of his family were opposed to the move, and were threatening to sue the archbishop and the Capuchins.

But a spokesman for the family denied the rumors and Archbishop D'Ambrosio told *Avvenire*, the Italian Catholic daily newspaper, that he had been in contact with the family and they raised no objections.

Padre Pio was born Francesco Forgione on May 25, 1887, in Pietrelcina, Italy. As a Capuchin, he was a famed confessor and preacher, and had a widespread reputation as one whose prayers were effective in procuring miraculous cures. Pope John Paul II beatified him in 1999 and canonized him in 2002. †

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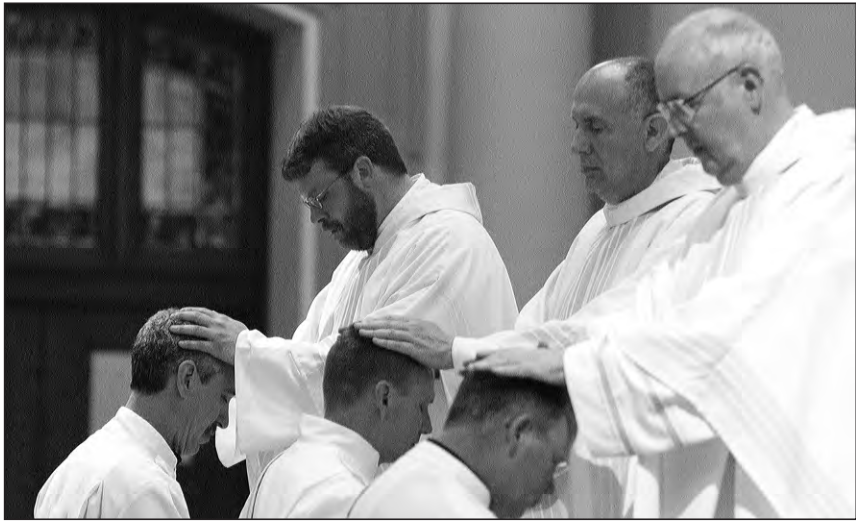


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Editorial



File photo by Mary Ann Wyand

Father Eric Johnson, from left, vocations director; Father Stephen Giannini, vicar of clergy and parish life coordinators, formation and personnel; and Msgr. Joseph F. Schaedel, vicar general, lay their hands on the heads of Fathers Thomas Kovatch, Rick Nagel and Randall Summers at their ordination Mass on June 2, 2007, in SS. Peter and Paul Cathedral.

Our multiple vocations

This first issue of the calendar year traditionally includes our annual "Religious Vocations Supplement." We hope you'll read on pages 13-22 what we believe are stories about some inspirational men and women who have accepted God's call to the religious life.

We decided, though, to use this editorial space to remind you readers that all of us have vocations. We all have calls from God to use the unique gifts and talents he has given us to accomplish his will for us.

Furthermore, we receive more than one call. We receive many calls as we proceed through life, and we must never stop trying to discern what God is calling us to do—*now*. God's call might be different when we are in our 40s, 60s or 80s than when we were in our 20s.

It's true that our primary vocation might not change. The first thing we should discern is whether or not God is calling us to be a priest, brother or religious sister, or to married life, or to the single life in the world. But that's only the first step.

If a man believes that he has a vocation to be a priest, is it as a diocesan priest or as a member of a religious order? If a young woman believes that she has a vocation to be a sister or a nun (one who belongs to a religious order with solemn vows), is it to a contemplative order or an apostolic order?

All religious men and women are also called to specific ministries within their primary vocation, depending upon the talents God has given them. It seems obvious, but some priests are called to be pastors, others teachers, others missionaries, others chaplains, others administrators—all in addition to the priestly duties of celebrating the Mass and the sacraments. Bishops or religious superiors, with the help of personnel committees, help them discern how best to use their talents.

The same is true for women religious, of course. There was a time when they were mainly teachers or nurses, but today there are many other opportunities for them to use their talents in service to the Church.

But we lay men and women also

have multiple vocations. God calls us to serve society and the Church by using our unique talents, whatever they might be. When we choose our profession, surely God isn't calling us to pick something only because it will enable us to earn the most money. Our calling is to use God's gifts for the benefit of others.

The early part of our careers usually corresponds to the early years of our marriages and the raising of our families, and our vocation is to do that to the best of our abilities and energy.

As we age, though, surely the opportunities we have for volunteer services should be seen as God's call. Such opportunities seem endless in both society and in our parishes.

We need good men and women to serve in governmental positions, either elected or appointed, and God calls some of us to do that. He calls others to serve in the military or as police or firemen. He calls others to serve the poor by volunteering for work with the St. Vincent de Paul Society or by helping people like Lucious Newsom in his work at the Lord's Pantry in Indianapolis.

God calls volunteers in our parishes to be lectors, extraordinary ministers of holy Communion, ushers, choir members, collection counters, members of school commissions or parish councils, or religious education teachers. Some men are called to be permanent deacons.

Our society has come to accept what we call second vocations, changes in professions during middle age. Many men and women have recognized their vocations to the priesthood or religious life after years spent in secular occupations.

Does that mean that they missed their vocations earlier in life? Probably not. In all likelihood, they were following God's call both times because he continually calls us to serve him and others in different ways.

How can we know what God is calling us to now? The same way as always: by prayerfully and honestly considering our talents and interests, perhaps in consultation with people who know us well.

—John F. Fink

Faith & Precedent/Douglas W. Kmiec

A lesson for the new year from my father's solitary life

He was born in an obscure village. He worked in a carpenter's shop until he was 30.

He then became an itinerant preacher. He never held an office. He never had a family or owned a house. He never went to college. He was only 33 when the public turned against him. He was turned over to his enemies. He was deserted by his friends. He went through the mockery of a trial. He was nailed to a cross between two thieves. While he was dying, his executioners gambled for his clothing. He was laid in a borrowed grave.

Twenty centuries have come and gone, and today he is still the central figure of the human race. All the armies that ever marched, all the navies that ever sailed, all the parliaments that ever sat and all the kings that ever reigned have not affected the life of man on this Earth as much as that one solitary life.

We are now in a new year full of potential. The rereading of the poem "One Solitary Life" summed up above, more than any other holiday tradition in our family, captures the significance of both Christ's birth and our own personal obligation in the year ahead to choose life in the fullest sense of the Gospel.

The message of "One Solitary Life" is anything but one of detachment or distance. To the contrary, we are reminded how a single life impacted the universe.

Three contemporary lives have helped me better understand the meaning behind the poem. Consider, if you will, the lives of Tim Tebow, the young college football sensation who won the Heisman Trophy, the life of August Rush in the movie of the same name, and a brief encounter I will tell you about that I had recently with my aging father.

The common denominator in all three lives and in "One Solitary Life" is this: the power of love.

Tim Tebow was loved by a mother who refused to accept a prenatal medical diagnosis urging that he be aborted.

In the movie *August Rush*, a musical prodigy in an orphanage employs the power of music and the love beneath it to reunite with his parents who—like so many moderns—place career and individual aspiration over family.

There is a sense of "think what we would have missed" if either the young Tebow or Rush had been taken from us.

Until a recent visit with my own elderly father, however, I doubt I grasped the meaning of "One Solitary Life." An afternoon with my father, you see, can be embarrassing. Since my mother's passing a few years ago, his clothing has taken on a very definite tie-dyed look.

His diet is irregular and often part of his wardrobe as well. And perhaps most distressingly, in public places he no longer seems capable of modulating his voice. Unlike his more reticent and private son, my father thinks nothing of strolling loudly through public libraries and offices distributing Christmas greetings in 28 different languages.

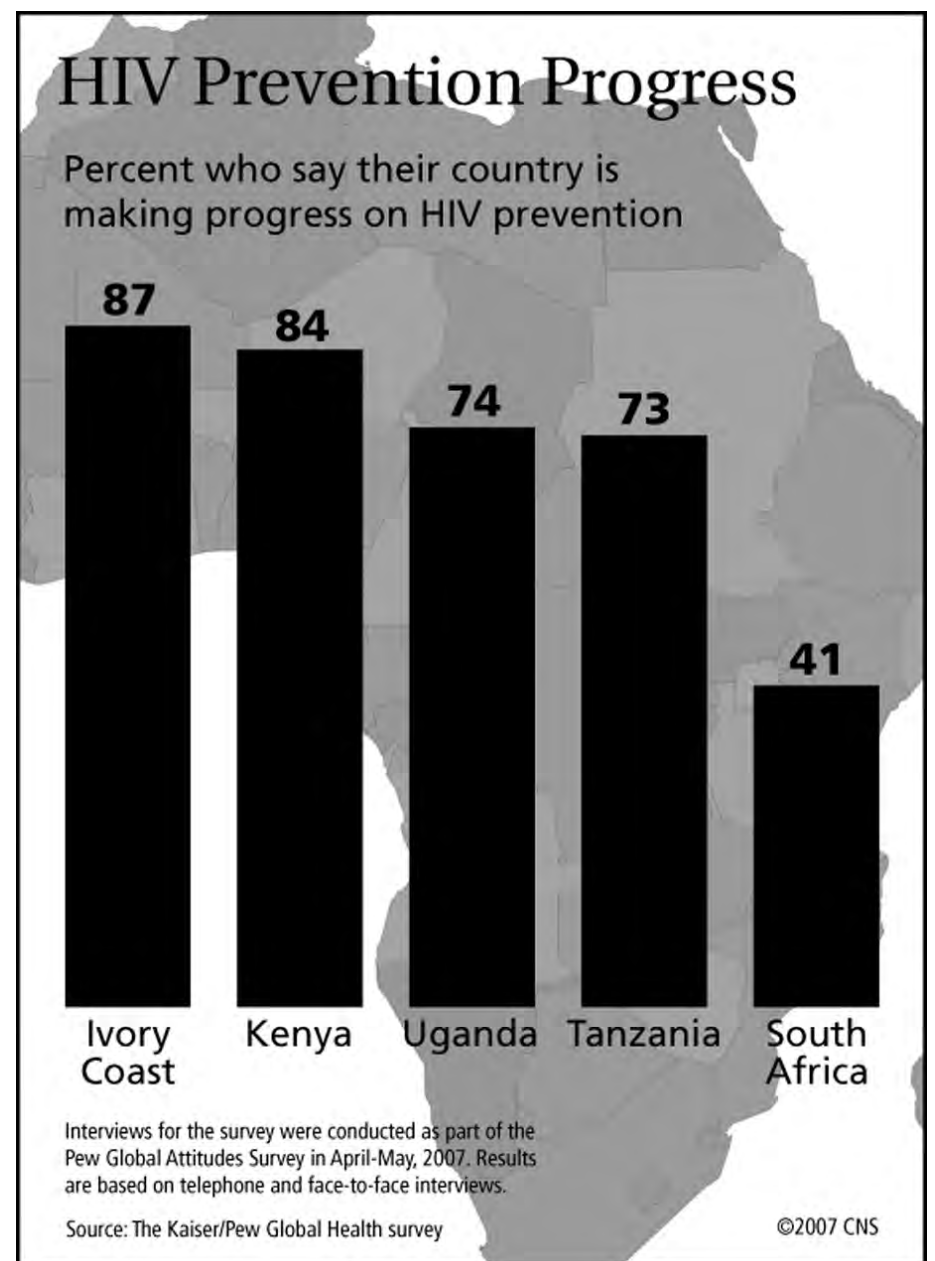
And so it was with sadness more than discomfort that I thought: How does my father's solitary life matter?

After all, unlike Tebow's headlining of the sports pages or movie reviews of *August Rush*, there is little sense that on the day God calls Dad home, his contemporaries will stop to take notice.

But suddenly there it was, the true meaning of this poetic holiday classic: It is not that each solitary life must prove to the world's satisfaction that it has great value—it is simply that it does.

That my father's solitary life, or our own for that matter, may never eclipse the achievements of quarterbacks or admirals or presidents says nothing about the love that it can convey and the difference it can make in the lives of others—yes, sometimes even in 28 different languages.

(Douglas W. Kmiec, a professor at the Pepperdine University School of Law, writes for *Catholic News Service*.) †



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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Consistent prayer is the secret to peace and justice in our world

As I write this column, my mind turns to a new year and what we might expect.

When I became a bishop 21 years ago, I would not have expected that the horror of war would become the stuff of everyday news reports. I wouldn't have thought of war as something our world would have to live with day in and day out.

Conflict and tension in the Mideast had been a specter for years, but the peculiar circumstances which have escalated to perturbing warfare today were not always so evident. Presently, the situation is further complicated because our country has become polarized about how to move toward a reasonable transition out of the war in Iraq—and when to do so.

Terrorism is a reality of our day, and it is a crime against humanity. Our nation has a moral right and even a grave obligation to defend the common good against terrorism and to protect its people.

Bolstering homeland security, denying funding to terrorist organizations and a wide range of non-military measures must be pursued. Military action may be required. It seems clear, nonetheless, that for the good of all concerned it is time to find a resolution to the enduring situation in Iraq.

What can we do as individuals? Our greatest contribution begins with prayer for peace and for those who are responsible as leaders of nations. Needless to say, we

must continue with our prayerful and strong moral support of those who serve in the armed forces, and do so for our safety and at great peril to their own lives.

We had great hopes for peace with the advent of a new Christian millennium, and yet we are in the eighth year of grave instability in our world.

One time in an interview with a religious news reporter, I was asked what would happen to people of faith if, despite all the intensity of their prayer, peace eludes us and war continues unabated anyway.

Would that mean prayer is fruitless? Might it mean that God really does not act on intercessory prayer? The questions are important and they point to a more complicated theology than we can handle in a newspaper or this column.

God's wisdom is infinite, ours is not. And in his wisdom, God has never taken back the gift of free will which he gave us humans when he created us.

Therefore, even critical decisions about war and peace, such as those faced by world leaders today, depend on free human choice.

God does not remove human choice even if a choice might be made for evil in the world, even if the choice seems to come down to the fact that one party in the conflict needs "to save face."

Does the fact that God doesn't take back human freedom, even if a bad choice may

be made, mean that our intercessory prayer is fruitless?

No, even though we can't coerce God to take away free human choice, we need to pray. We need to get on our knees and recognize that there is a power greater than human power.

Prayer is an important way we and everyone in the world remember that there is a God who is greater than any terrorist or peacemaking leader.

Prayer reminds us that we are a human family and it is possible to love and be at peace with one another because there is a God who loves us first and he is the author of human life.

In prayer, we remember that even if some people do not believe in God as we do, his love is for all of us, equally, even when we are enemies.

Consistent prayer, day in and day out, in times of crises and in times of peace, leads more and more of us to live the commandment of love which God gave us. Therein lays the secret to peace and justice in our world.

We also pray that the spirit of God might move world leaders to seek peaceful solutions to human crises. We hope that

sincere prayer moves world leaders to be open to the promptings of the Holy Spirit because we know God won't coerce the acceptance of his free gifts of the Holy Spirit.

God works miracles, but in the end, he doesn't destroy the gift of human freedom.

Even if our prayers for the end of war seem to go unanswered, we won't quit praying. We will keep on praying calmly and with deep faith because prayer is our way of remembering who we are and what life and death is all about.

We pray that freely more of us embrace the mystery of God's love and thus are moved to respect all people. †

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

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

Archbishop Buechlein's intention for vocations for January

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

La oración constante es el secreto para la paz y la justicia en nuestro mundo

Mientras escribo esta columna, mi pensamiento se vuelca en un nuevo año y en aquello que esperamos.

Cuando me convertí en obispo hace 21 años, nunca habría imaginado que el horror de la guerra se transformaría en el tema cotidiano de las noticias. Nunca me habría imaginado que la guerra sería algo con lo cual nuestro mundo debería vivir día tras día.

El conflicto y las tensiones han sido espectros que han rondado el Medio Oriente durante años, pero las circunstancias peculiares que se han agravado hasta llegar a las perturbadoras hostilidades de hoy en día, no siempre fueron tan evidentes. En estos momentos la situación se ha complicado aun más porque nuestro país se ha polarizado respecto a cómo avanzar hacia una transición razonable para salir de la guerra en Irak y cuándo hacerlo.

El terrorismo es una realidad de nuestra época y constituye un crimen contra la humanidad. Nuestro país tiene el derecho moral, e incluso la solemne obligación, de defender el bienestar común contra el terrorismo y de proteger a su pueblo.

Se debe ir en pos del refuerzo de la seguridad territorial, denegar los medios para financiar organizaciones terroristas, así como una amplia gama de medidas no militares. Quizás las acciones militares sean necesarias. Sin embargo, resulta evidente que por el bien de todos los involucrados, ha llegado el momento de encontrar una solución a la situación que persiste en Irak.

¿Qué podemos hacer como particulares? Nuestra mayor contribución comienza con la oración por la paz y por aquellos que son

responsables como líderes de las naciones. Obviamente debemos continuar con nuestro apoyo piadoso y moral para aquellos que sirven en las Fuerzas Armadas y lo hacen por nuestra seguridad, arriesgando enormemente sus propias vidas.

Con la llegada del nuevo milenio cristiano teníamos grandes esperanzas para la paz y sin embargo, nos encontramos en el octavo año de profunda inestabilidad en nuestro mundo.

En cierta ocasión durante una entrevista con un reportero religioso, se me preguntó qué le pasaría a las personas de fe si, a pesar de la intensidad de sus oraciones, la paz nos eludiera y la guerra continuara incesante, de todos modos.

¿Significaría eso que la oración es infructuosa? ¿Acaso significaría que Dios verdaderamente no acude al llamado de las oraciones de intercesión? Estas preguntas son muy importantes y apuntan a una teología mucho más complicada de la que podemos abordar en un periódico o en esta columna.

La sabiduría de Dios es infinita, la nuestra no. Y en su sabiduría, Dios nunca nos ha quitado el don del libre albedrío que nos entregó a los humanos cuando nos creó.

Por lo tanto, incluso las decisiones más cruciales sobre la guerra y la paz, tales como las que enfrentan los líderes mundiales hoy en día, dependen del libre albedrío humano.

Dios no elimina el libre albedrío humano, aunque se tome una decisión en perjuicio del mundo, aunque la decisión parezca reducirse al hecho de que una de las partes del conflicto necesite "salir airoso de una situación."

¿Acaso el hecho de que Dios no elimine el libre albedrío humano, aunque tomemos una mala decisión, significa que nuestras oraciones de intercesión son infructuosas?

No. A pesar de que no podemos obligar a Dios a eliminar el libre albedrío humano, debemos rezar. Debemos arrodillarnos y reconocer que existe un poder superior al poder humano.

La oración es una forma importante para que nosotros y todo el mundo recuerde que existe un Dios y no se trata de terroristas o líderes que buscan la paz.

La oración nos recuerda que somos una familia humana y es posible amar y estar en paz unos con otros porque existe un Dios que nos ama primero que nada y es el autor de la vida humana.

En la oración recordamos que, aunque algunas personas no crean en Dios como nosotros, Él nos ama a todos por igual, aunque seamos enemigos.

La oración constante, día tras día en momentos de crisis y en momentos de paz guía a un número creciente de nosotros a vivir el mandamiento del amor que Dios nos entregó. Es allí donde se esconde el secreto para la paz y la justicia en nuestro mundo.

Asimismo, rezamos para que el espíritu de Dios impulse a los líderes mundiales a buscar soluciones pacíficas a las crisis humanas. Esperamos que la oración sincera impulse a los líderes mundiales a abrirse a

la orientación del Espíritu Santo porque sabemos que Dios no forzará la aceptación de los dones libres del Espíritu Santo.

Dios obra milagros, pero al final, no destruye el don de la libertad humana.

Aunque pareciera que nuestras oraciones para que termine la guerra no son escuchadas, no dejaremos de rezar. Continuaremos rezando con sosiego y profunda fe porque la oración es nuestra forma de recordar quiénes somos y la verdadera razón de la vida y la muerte.

Recemos para que cada vez más de nosotros reciba libremente el misterio del amor de Dios y por consiguiente, nos sintamos movidos a respetar a todas las personas. †

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

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

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

La intención del Arzobispo Buechlein para vocaciones en enero

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

Events Calendar

January 12

St. Roch Parish, Family Center, 3603 S. Meridian St., Indianapolis. **Single Seniors meeting**, 1 p.m., age 50 and over. Information: 317-784-1102.

Roncalli High School, 3300 Prague Road, Indianapolis. **Makeup date for high school placement test for incoming freshmen**, 7:45-11:15 a.m. Information: 317-787-8277, ext. 234.

January 13

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

MKVS and Divine Mercy

Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. **Confession, 1 p.m., followed by holy hour, Mass, 2 p.m.**, groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

January 13-March 2

St. Malachy Parish, 326 N. Green St., Brownsburg. **"Divorce and Beyond" program**, 6-8 p.m. Information: 317-852-3195.

January 19

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants**

Pro-Life Mass, Father Eric Johnson, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

St. Vincent Women's Hospital, 8111 Township Line Road, Indianapolis. **Couple to Couple League of Greater Indianapolis, Natural Family Planning (NFP) class**, 9-11 a.m. Information: 317-228-9276.

January 22

St. Pius X School, 7200 Sarto Drive, Indianapolis. **Open house**, 6:30 p.m. Information: 317-466-3361.

St. Athanasius the Great Byzantine Church, St. Mary Hall, 1117 Blaine Ave., Indianapolis. **Catholic Charismatic Renewal of Central Indiana, prayer meeting**, 7:15 p.m. Information: 317-592-1992, www.inholyspirit.org or ccrci.inholyspirit.org.

January 24

St. Christopher Parish, 5301 W. 16th St., Indianapolis. **Substance Addiction Ministry (SAM), "How Addiction Affects the Family,"** 7-8:30 p.m. Information: 317-241-6314.

January 25

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**,

James T. Morris, former executive director of United Nations World Food Programme, speaker, Mass, 6:30 a.m., buffet breakfast and program, \$12 per person. Information: www.catholicbusinessexchange.org.

SS. Francis and Clare Parish, 5901 Olive Branch Road, Greenwood. **Program for young adults, "Friday Night at the Movies,"** 7 p.m., Father Rick Nagel will host small-group discussions, child care provided. Information: 317-289-8489.

January 26

St. Mark School, 535 E. Edgewood Ave., Indianapolis.

PTG spaghetti dinner, 5-8 p.m., \$7 adults, \$4.50 ages 4-12, under 4 free. Information: 317-319-3061.

Cordiafonte House of Prayer, 3650 E. 46th St., Indianapolis. **Silent prayer day**, 9 a.m.-2:30 p.m., brown bag lunch, free-will offering. Registration: 317-543-0154.

January 27

Indiana War Memorial, 431 N. Meridian St., Indianapolis. **Right to Life of Indianapolis, pro-life prayer service followed by memorial walk to Monument Circle**, 2-3 p.m. Information: 317-585-1526. †

Retreats and Programs

January 12

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **"Fully Alive! Fully Franciscan!"** 9-11:30 a.m., Franciscan Sister Diane Jamison, presenter, \$20 per person. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

January 13

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Liturgy 301,"** Father Rick Ginther, presenter, 7-9 p.m. Information: 317-545-7681 or www.archindy.org/fatima.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Woman Prayer: A Morning of Grace,"** 8:45 a.m.-1 p.m., \$25 per person, reservation deadline Jan. 5. Information: 317-788-7581 or e-mail benedictinn@benedictinn.org.

Oldenburg Franciscan Center, Oldenburg. **"Evensong,"** Scripture, Taizé music, 4-5 p.m.

Information: 812-933-6437 or e-mail center@oldenburgosf.com.

January 14

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"The Spirituality of Aging,"** Dominican Sister Romona Nowak, presenter, 8:30 a.m.-2:30 p.m. Information: 317-545-7681 or www.archindy.org/fatima.

January 26

Oldenburg Franciscan Center, Oldenburg. **Women at the 'Burg, "Disciplines of a Beautiful Woman,"** 9-11:30 a.m. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

January 27

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre-Cana Program"** for engaged couples. Information: 317-236-1596 or 800-382-9836, ext. 1596.

January 28

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Mass**, 9 a.m., continental breakfast, no charge. Information:

317-545-7681 or www.archindy.org/fatima.

February 1-3

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

February 2

St. Christopher Church, 5301 W. 16th St., Indianapolis. Seventh annual **Indianapolis Catholic Men's Conference, "Unity and Diversity in the Catholic Church,"** 8:30 a.m.-3:45 p.m. Information: 317-241-6314, ext. 126, or e-mail djb@saintchristopherparish.org.

February 8-10

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **"Weekend Retreat on John's Gospel,"** Franciscan Sister Barbara Leonhard, presenter. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

February 10

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Reconciliation 101,"** Father Don Schmidlin, presenter, 7-9 p.m. Information: 317-545-7681 or www.archindy.org/fatima.

February 12

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Morning for Moms,"** Father John McCaslin, presenter, 8:30 a.m.-1 p.m. Information: 317-545-7681 or www.archindy.org/fatima.

February 13

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Spring Planting for Spiritual Growth,"** Benedictine Sister Mildred Wannemuehler, Mass, 5:30 p.m., dinner and presentation following Mass, \$30 per person. Information: 317-545-7681 or www.archindy.org/fatima.

February 14

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Lenten Lecture Series, "Bread Blessed,"** Franciscan Sister Olga Wittekind, presenter, 2-3:30 p.m. and 7-8:30 p.m., \$10 per session. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

February 15-17

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Loving and Forgiving,"** Father Jim Farrell, presenter, \$150 per person or \$280 per couple. Information: 317-545-7681 or www.archindy.org/fatima.

February 16

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **"Fully Alive! Fully Franciscan!"** 9-11:30 a.m., Franciscan Sister Diane Jamison, presenter, \$20 per person. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

February 17

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre-Cana Program"** for engaged couples. Information: 317-236-1596 or 800-382-9836, ext. 1596.

February 19-21

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. Midweek retreat, **"A Personal Preparation for the Paschal Mystery,"** Benedictine Father Jeremy King, presenter. Information: 800-581-6905 or e-mail MZoeller@saintmeinrad.edu.

February 21

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Lenten Lecture Series,**

"Bread Blessed," Franciscan Sister Olga Wittekind, presenter, 2-3:30 p.m. and 7-8:30 p.m., \$10 per session. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

February 23

Oldenburg Franciscan Center, Oldenburg. **Women at the 'Burg, "Poems, Prayers and Promises,"** 9-11:30 a.m. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Lectio Divina: A Contemporary Connection to an Ancient Form of Christian Prayer,"** 10 a.m.-6 p.m., registration deadline Jan. 28, \$60 includes lunch. Information: 317-788-7581 or e-mail benedictinn@benedictinn.org.

February 24

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre-Cana Program"** for engaged couples. Information: 317-236-1596 or 800-382-9836, ext. 1596.

February 25

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Mass**, 9 a.m., continental breakfast, no charge. Information: 317-545-7681 or www.archindy.org/fatima.

February 28

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Silent reflection day, "Make Time for the Quiet Moments for God Whispers and the World Is Loud,"** 8 a.m., \$25 per person includes continental breakfast and lunch. Information: 317-545-7681 or www.archindy.org/fatima.

February 29-March 2

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. Retreat, **"Reflections on the Life and Message of Jeremiah the Prophet,"** Benedictine Father Eugene Hensell, presenter. Information: 800-581-6905 or e-mail MZoeller@saintmeinrad.edu.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Lovers Leap! Twists and Turns of Married Life,"** Father Clem Davis and St. Monica Parish Small Church Community Team presenters, registration deadline Feb. 15, \$280 per couple. Information: 317-788-7581 or e-mail benedictinn@benedictinn.org.

March 8

St. Christopher Church, 5301 W. 16th St., Indianapolis. Sixth annual **Catholic Women's Convocation, "God's Work of Art,"** 8 a.m.-3 p.m., \$40 per person. Information: 317-241-6314, ext. 122, or e-mail nmeyer@saintchristopherparish.org.

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **"Fully Alive! Fully Franciscan!"** 9-11:30 a.m., Franciscan Sister Diane Jamison, presenter, \$20 per person. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

March 13

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Lenten Lecture Series, "Bread Blessed,"** Franciscan Sister Olga Wittekind, presenter, 2-3:30 p.m. and 7-8:30 p.m., \$10 per session. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

March 14-15

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"A Lenten Retreat with Dominican Sister Romona Nowak,"** Information: 317-545-7681 or www.archindy.org/fatima. †



Photos by Carolyn Noone



St. Louis pilgrimage

Above, from left, Franciscan Sister Rita Vukovic, a teacher at Cardinal Ritter Jr./Sr. High School in Indianapolis; Ruth Buening, a member of St. Michael the Archangel Parish in Indianapolis; and Elaine Nolan and Carmen Toerne, both members of St. Ambrose Parish in Seymour, enjoy supper on Dec. 15 at the Bevo Mill restaurant in St. Louis during a Dec. 14-17 Advent pilgrimage sponsored by the archdiocese.

Left, from left, Leo and Patty Gasper, members of St. Anne Parish in Jennings County, and JoDonna and Roger Crandall, members of St. Mary Parish in Mitchell, sit in prayer before Mass on Dec. 17 at the Shrine of Our Lady of the Snows in Belleville, Ill.

Prayer helps artist create portrait of Bishop Bruté

By Mary Ann Wyand

Colorful brush strokes bring the dramatic oil painting of the Servant of God Simon Bruté to life.

Artist Kara Halla prayed to God and Mary as well as to Bishop Simon Guillaume Gabriel Bruté de Rémur—who was named the first bishop of the newly created Diocese of Vincennes in 1834—while she painted the French priest's portrait in December.

With divine help, Halla said, she was able to complete the painting of the bishop—which is 3 feet wide and 4 feet high—in about 18 hours by using a preliminary sketch that she drew in June as a guide.

"I read a little bit about his life and prayed to Bishop Bruté to help me to make him [look] the way he should be," she said. "I had all my holy cards and my crucifix with me, and I prayed the rosary."

In her painting, Bishop Bruté is shown holding a crucifix with the Old Cathedral in Vincennes at the top left. A horse symbolizes his missionary travels during the early years of the diocese. At the time, the diocese included all of Indiana and the eastern portion of Illinois.

The painting was commissioned by Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry, as an anniversary gift for Archbishop Daniel M. Buechlein to commemorate his 15 years as Archbishop of Indianapolis and 20 years as a bishop.

The Missionary Servants of the Gospel of Life, a lay order dedicated to pro-life ministry in the archdiocese, and archdiocesan Birthline volunteers also helped sponsor Halla's artistic endeavor.

Sister Diane gave the painting to Archbishop Buechlein on Dec. 19 at the Archbishop O'Meara Catholic Center. It will be hung in the parlor at the Cathedral Parish rectory.

"In gratitude for his 15 years as our faithful shepherd," Sister Diane explained, "I asked Kara Halla, a very talented local artist, to paint a portrait of Bishop Bruté for Archbishop Buechlein."

"Through Bishop Bruté's life of extraordinary sacrifice, charity and missionary zeal, the Church in Indiana began its historical roots," Sister Diane said. "Bishop Bruté's life of humble and generous service continues to serve as a model for all of us today."

Archbishop Buechlein expressed his appreciation for the unique and historical gift in a "thank

you" note to Sister Diane. "The portrait of Bishop Bruté is splendid," the archbishop wrote, offering his congratulations to the artist.

two priests and served as bishop of the Diocese of Vincennes from 1834 until his death in 1839. In only five years, he earned a reputation as a holy priest

Archbishop Buechlein officially opened the cause of canonization for Bishop Bruté, who is now rightly called a "Servant of God."

Kara (Coleman) Halla grew up in Our Lady of Mt. Carmel Parish in Carmel, Ind., graduated from Carmel High School and attended the Art Institute of Chicago.

Halla lives in Westfield, Ind., with her husband, Jason, and 8-year-old son, Liam, who is a fledgling artist.

They attend the traditional Latin Mass at Our Lady of the Most Holy Rosary Parish in Indianapolis, where Sister Diane serves as director of religious education.

Halla, who also volunteers for the archdiocesan Birthline pro-life telephone ministry, said she enjoys creating religious artwork and



'I read a little bit about his life and prayed to Bishop Bruté to help me to make him [look] the way he should be. I had all my holy cards and my crucifix with me, and I prayed the rosary.'

— Kara Halla

"My warmest thanks to you," he added to Sister Diane. "Please extend the same to the generous donors."

Bishop Bruté was born in Rennes, France, on March 20, 1779. He came to Indiana with only

and hard-working bishop.

The Diocese of Vincennes—now the Archdiocese of Indianapolis—was created by Pope Gregory XVI on May 6, 1834.

In the fall of 2005,



Our Lady of the Most Holy Rosary parishioner Kara Halla of Westfield, Ind., recently painted this portrait of the Servant of God Simon Bruté as a commissioned gift for Archbishop Daniel M. Buechlein. The painting will be hung in the parlor at the Cathedral Parish rectory in Indianapolis.

would like to paint a portrait of St. Theodora Guérin, foundress of the Sisters of Providence of Saint Mary-of-the-Woods. "When we went there

last year on the day before her canonization, we were able to see her relics," Halla said. "To be able to experience that was amazing." †



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Looking ahead: What American Catholics can expect in 2008

WASHINGTON (CNS)—Those who put stock in the expression “an idle brain is the devil’s workshop” can take heart that American Catholics won’t give the devil much to work with in a very busy 2008.

Four archdioceses—Boston, New York, Philadelphia and Louisville, Ky.—will be celebrating their 200th anniversaries with special events slated throughout the year. The archdioceses were erected from the Baltimore Archdiocese in 1808.

New York Catholics will also have major Church events on April 18-20 when Pope Benedict XVI visits their city as part of his six-day visit to the United States.

During the pope’s New York stay, he will address the U.N. General Assembly; participate in an ecumenical event; celebrate a Mass for priests, deacons and religious; meet children with disabilities; and join a youth rally.

He is also scheduled to visit Ground Zero for a ceremony with responders to the 2001 terrorist attack and victims’ family members. The pope will conclude his visit by celebrating Mass at Yankee Stadium.

Prior to the New York visit, the pope will spend two busy days in Washington for a White House reception, a visit with the U.S. bishops, a Mass at Nationals Stadium, a meeting with Catholic educators and an interreligious gathering.

Another foreign trip the pope has scheduled for 2008 is for World Youth Day in Sydney, Australia, on July 15-20. By

mid-December 100,000 pilgrims—including 38,000 from the U.S.—were registered for the event with large contingents attending from the United States, Italy and Germany.

A few weeks after World Youth Day concludes, the Summer Olympics will begin in Beijing, and once that coverage wraps up everyone will be narrowly focused on the 2008 elections—if they weren’t already.

In anticipating, and trying to ward off, Catholic voter confusion, the U.S. bishops wrote a 10,000-word document on political responsibility, “Forming Consciences for Faithful Citizenship,” overwhelmingly approved during the bishops’ fall meeting.

The document is part of a series that has been issued before every presidential election for more than 30 years. “Faithful Citizenship” outlines for voters in 2008 seven key themes: right to life and dignity of the human person; call to family, community and participation; rights and responsibilities; option for the poor and vulnerable; dignity of work and the rights of workers; solidarity; and caring for God’s creation.

The document has received a mixed reaction. Some praised it for its clarity and emphasis on the needs of the poor while others said it was not strong enough in condemning Catholic politicians who take positions contrary to the Church on abortion, embryonic stem-cell research and other life issues.

U.S. Catholics will be taking a close look not only at where candidates stand on those issues, but also at how politicians respond on major issues that intersect with Catholic teaching, such as the ongoing war in Iraq, immigration, marriage and civil unions, and capital punishment.

Opposition to the death penalty made news at the end of 2007, with New Jersey’s abolition of capital punishment signed into



Pedestrians walk in front of St. Patrick’s Cathedral in New York on Dec. 25. The New York Archdiocese marks its 200th anniversary in 2008 and Catholics there are looking ahead to a major Church event when Pope Benedict XVI visits as part of his April 15-20 trip to the United States.

law by Gov. Jon Corzine on Dec. 17 and a vote by the U.N. General Assembly the next day calling for a moratorium on executions.

The topic continued to be on the front burner at the beginning of 2008 as the U.S. Supreme Court heard arguments in a Kentucky death-penalty case on Jan. 7. The ruling on this case will determine the constitutionality of lethal injection and whether the most commonly used combination of drugs for lethal injections constitutes cruel and unusual punishment. Until the court rules, more than a dozen states have stopped executions.

Congress failed to pass immigration reform legislation in 2007 and will likely steer clear of the issue during an election year, but that does not mean Church officials will keep quiet about it.

At year-end, bishops in Oklahoma, Maryland and California called for action on immigration, stressing the human rights of undocumented people and their need for an opportunity to legalize their status. Los Angeles Cardinal Roger M. Mahony wrote letters to all the presidential candidates in December urging them to “show leadership on the issue of immigration” and to replace verbal

attacks on immigrants with a focus on policy solutions.

In November, the need for embryonic stem-cell research was called into question by studies showing that human skin cells can be reprogrammed to work as effectively as embryonic stem cells, whose use has long been opposed by the Church because it involves the destruction of human embryos.

The bishops will also continue to speak out against state legislatures seeking to legalize same-sex civil unions and denounce U.S. involvement in the war in Iraq, which they have already described as “unacceptable and unsustainable.”

Across the country, some dioceses will continue to be impacted by the Church sex abuse scandal as they make payments on multimillion-dollar settlements reached with abuse victims and modify the ministries they provide.

Judge Michael Merz, chairman of the National Review Board, said the Church’s response to the abuse crisis will be ongoing.

“Church efforts for prevention, healing and vigilance will be demanded for the rest of our days,” he said in a December statement coinciding with the group’s five-year report on the abuse crisis. †

Italian cardinal says it’s logical to support moratorium on abortion

ROME (CNS)—Cardinal Camillo Ruini, papal vicar for Rome, said the vast majority of Italians who hailed the U.N. General Assembly’s support for a moratorium on the use of the death penalty should think about extending the moratorium to abortion.

“I think that after the happy result obtained regarding the death penalty, it might be logical to call attention to the theme of abortion,” the cardinal said in a Dec. 31 television interview.

Cardinal Ruini told the Canale 5 news program that the proposal for a moratorium on abortion, launched before Christmas by the Italian newspaper *Il Foglio*, was an opportunity to “stimulate, reawaken the consciences of all to help them recognize that a baby in its mother’s womb really is a human being,” and that abortion is the taking of a human life.

Abortion in Italy is legal, in most cases, until the 24th week of pregnancy. The cardinal said at the very least Italian politicians should consider reducing the time abortion is legal, particularly because medical advances have made it possible for some fetuses delivered at 24 weeks to survive.

“It is truly inadmissible to proceed with an abortion when the fetus is at an age to survive on its own,” he said.

Italy led the campaign to convince the United Nations to support a universal moratorium on using the death penalty. The resolution was passed in early December.

The campaign’s success has led several pro-life Italian politicians to consider ways to demonstrate to the public, which overwhelmingly supports a total ban on capital punishment, that protecting human life includes protecting the unborn. †

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February 8, 2008, issue of *The Criterion*

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All announcements and photos must be received by Thursday, January 17, 2008, 10 a.m. (No announcements or photos will be accepted after this date).

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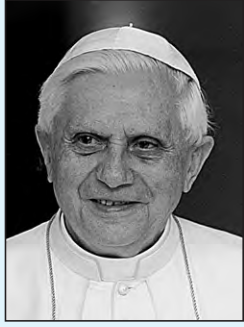
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City		State		
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Wedding Date	Church	City	State	
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Pope's calendar confirms life doesn't slow down after 80

VATICAN CITY (CNS)—As Pope Benedict XVI looks at his 2008 calendar, he's no doubt recognizing that life doesn't slow down after 80.



Pope Benedict XVI

With three foreign trips, a world Synod of Bishops on the Bible, a jubilee year dedicated to St. Paul, an important dialogue with Muslims, and an encyclical and a new book in the

works, 2008 is shaping up as perhaps the busiest year of his pontificate.

The pope will celebrate his 81st birthday in Washington on April 16, the day he is scheduled to meet with President George W. Bush at the White House and with U.S. bishops at the Basilica of the National Shrine of the Immaculate Conception. There's bound to be a birthday cake somewhere along the way.

The April 15-20 trip to the United States and the United Nations will be the pope's first journey outside Italy in 2008. In Washington, the pope also is expected to say Mass in the Nationals' baseball stadium and hold meetings with educators and interreligious leaders.

In New York, in addition to his U.N. visit, the pope's tentative schedule includes a meeting with ecumenical representatives, Mass in St. Patrick's Cathedral, an encounter with seminarians, a visit to Ground Zero and Mass in Yankee Stadium.

In late July, the pope will travel to Australia—by far the longest trip of his pontificate—to preside over World Youth Day celebrations. Sometime during the year, he is expected to visit Lourdes, France, to mark the 150th anniversary of Marian apparitions there.

Meanwhile, the pope also has made plans for several major trips inside Italy, beginning with the Ligurian seaports of Genoa and Savona in mid-May. In Savona, which hasn't hosted a pope since 1815, the announcement of the pope's visit was front-page news.

In mid-June, the pope will visit the southern Italian region of Puglia, and in early September will make a one-day stop on the island of Sardinia.

On June 28, Pope Benedict plans to inaugurate the "year of St. Paul," which will feature liturgies, conferences and

ecumenical encounters in Rome and around the world. The pope wants modern Christians to draw inspiration from the Apostle's missionary energy, and that's a theme he'll be talking about in coming months.

The Synod of Bishops runs Oct. 5-26 on the theme, "The Word of God in the Life and Mission of the Church." The pope chose the topic of Scripture, and he is expected to follow the proceedings closely. The synod's working document is due out earlier in the year.

The pope is himself working on at least one document, a new encyclical that addresses social issues. There's no target date, but officials expect it during the first half of 2008.

And sources said the pope is continuing to work on another project dear to his heart: the second volume on the life of Jesus, following publication of *Jesus of Nazareth* last spring.

Day to day in 2008, much of the pope's time will be taken up by rounds of "ad limina" visits made by heads of dioceses, audiences with world leaders and speeches to ambassadors. He will welcome Mary Ann Glendon as the new ambassador of the United States, as well as new representatives from Israel and Iran.

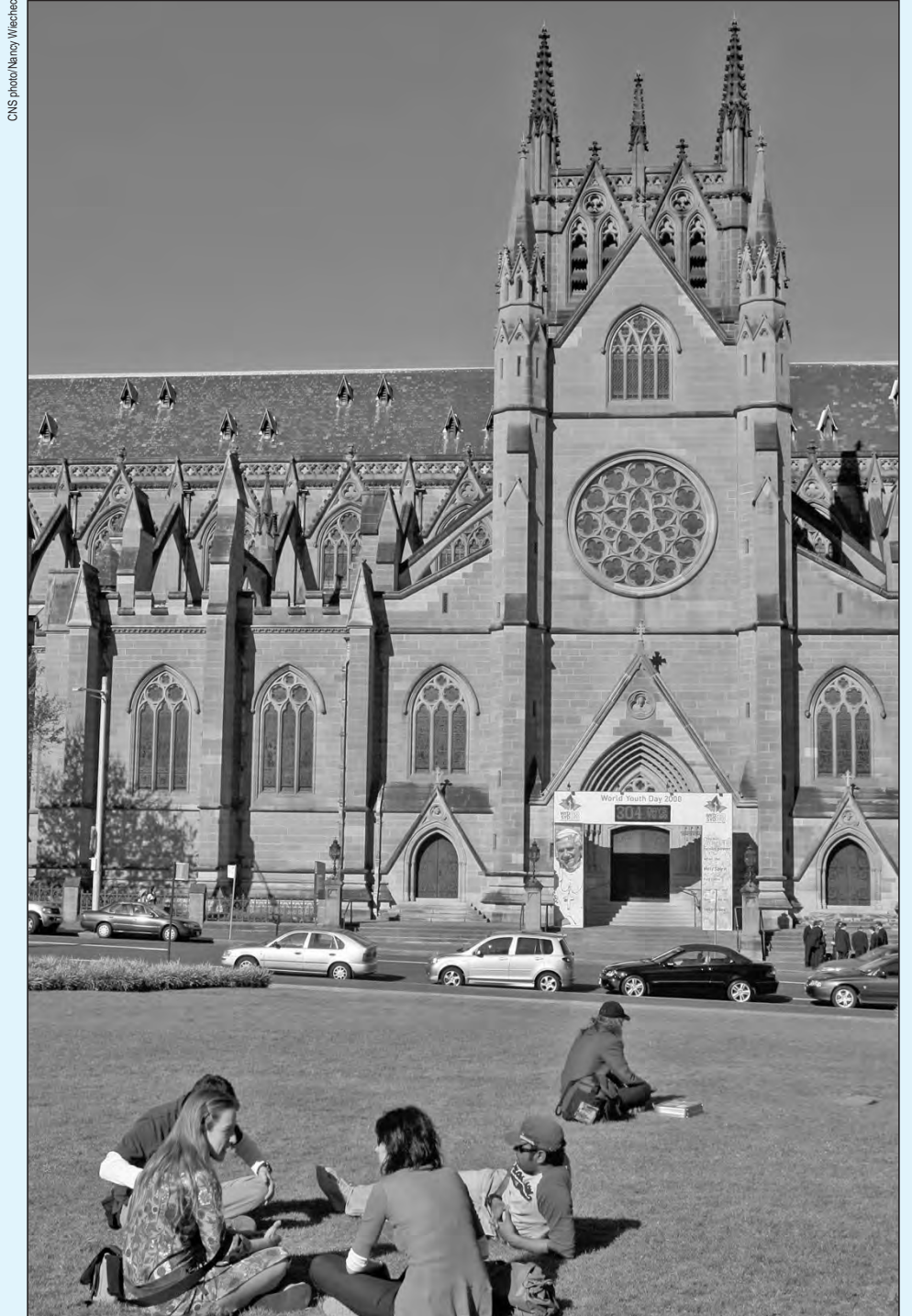
In early January, the Jesuits are gathering to elect a new superior general. The pope will meet with delegates of the order and their new leader in February.

In ecumenical affairs, 2008 marks the 100th anniversary of the Week of Prayer for Christian Unity, and the pope is expected to preside over a prayer service marking the centenary.

Muslim representatives are coming to the Vatican early in 2008 to lay the groundwork for a potentially important dialogue with the Vatican. The pope had invited a group of Muslim scholars to meet with him and with the Pontifical Council for Interreligious Dialogue.

Other Vatican agencies will be hosting important meetings during the year. The Pontifical Council for Justice and Peace has proposed a series of international conferences on social development issues, such as poverty, corruption, disarmament, prisons and the ethics of taxation.

Sometime early in the year, the Pontifical Commission "Ecclesia Dei" plans to issue a document clarifying questions that have arisen regarding the pope's 2007 document relaxing restrictions on use of the traditional Latin Mass. Sources said the pope personally is interested in



Young people sit on the grass in front of St. Mary's Cathedral in Sydney, Australia, in mid-September. In late July, Pope Benedict XVI will travel to Australia, by far the longest trip of his pontificate, to preside over World Youth Day celebrations. It will be one of three foreign trips on his 2008 calendar.

removing ambiguities, and will sign off on the new document.

In April, Pope Benedict's pontificate enters its fourth year. He gradually has replaced top aides, and that's bound to continue. Six Roman Curia heads are already at the normal retirement age of 75 or will reach it in 2008.

They include Nigerian Cardinal Francis

Arinze, head of the Congregation for Divine Worship and the Sacraments; Portuguese Cardinal Jose Saraiva Martins, head of the Congregation for Saints' Causes; and Italian Cardinal Renato Martino, head of the Pontifical Council for Justice and Peace and the Pontifical Council for Migrants and Travelers. †

Pope, marking new year, reiterates support for traditional family

VATICAN CITY (CNS)—Ushering in the new year, Pope Benedict XVI said attempts to weaken the traditional family inevitably undermine social harmony and world peace.

"The natural family, founded on marriage between a man and a woman, is the cradle of life and love and the first and indispensable teacher of peace," the pope said at a Mass on Jan. 1, which the Church marks as the World Day of Peace.

The family thus constitutes the primary agency of peace, and attempts to deny or restrict family rights "threaten the very foundations of peace," he said.

Later, at a noon blessing, the pope returned to the theme of the family and what he called its "strict connection" to social peace. He quoted from his World Peace Day message on the theme "The Human Family, a Community of Peace."

"Whoever, even unknowingly, circumvents the institution of the family undermines peace in the entire community, national and international, since he weakens what is in effect the primary agency of peace," he said.

The pope was not specific about efforts to weaken the family, but in the past he has spoken out against gay marriage and laws that give full legal recognition to cohabiting couples.

Thousands of people filled St. Peter's Basilica for the New Year's liturgy. Among the crowd was a group of children wearing cardboard crowns in memory of the three kings who traveled to Bethlehem.

Prayers for peace were offered in five languages; in Arabic, the prayer asked that the world's populations would "overcome suggestions of violence and war and commit all their energy and resources to building a stable peace."

In his homily, the pope said people should recognize that true peace is not merely the result of human efforts or political agreements. Above all, he said, peace is a divine gift that people need to continually implore.

The pope also noted that Jan. 1 marked the feast of Mary, Mother of God. He said Mary can serve as a guide to modern Christians who have trouble believing that Jesus is both God and man.

"At the 'school' of Mary, we can accept with the heart that which the eyes and the mind cannot perceive by themselves," he said.

The mystery of the Incarnation and Mary's divine maternity should be welcomed in faith "even without understanding everything," he said.



Pope Benedict XVI greets children as he celebrates a Mass to mark the World Day of Peace in St. Peter's Basilica at the Vatican on Jan. 1. Ushering in the new year, Pope Benedict said attempts to weaken the traditional family inevitably undermine social harmony and world peace.

In his talk to pilgrims after the Mass, the pope expressed the hope for a "serene and productive" 2008 and extended New Year's greetings in seven languages.

"May the peace proclaimed by the

angels at Bethlehem take ever deeper root in men's hearts and inspire the whole human family to live in harmony, justice and fraternal solidarity," he said in English. †

Catholic News Around Indiana

- Diocese of Gary
- Diocese of Evansville
- Diocese of Lafayette-in-Indiana
- Diocese of Fort Wayne-South Bend

DIOCESE OF LAFAYETTE

Soccer gifts are a big hit with Haitian children

By Lisa Wilson-Cotillier

The Catholic Moment

CARMEL—After soccer season ends, many parents wonder what to do with the used soccer jerseys and soccer balls.

Haiti Ministry volunteers at Our Lady of Mt. Carmel Parish decided to collect them for soccer-crazy Haitian children who are too poor to afford new equipment. Dozens of donated balls and shirts were collected in December and will be delivered in February.

The venture began humbly, said Haiti Ministry chair and project organizer Laura Moehling.

“Last December [2006], I led a group of nine to Haiti and a volunteer took a small bag of jerseys down to give to children waiting for medical care,” she said. “They were just ecstatic to have them, and very thankful. It was really something that touched all of our hearts.”

The project began with a simple question: What do we

have to give?

Volunteer Kathy Lazzara posed that question to her three sons—all soccer players—before she left on the mission trip. Their old jerseys came to mind.

“It was a way to allow my boys to participate in the mission, even though they wouldn’t be with me,” she said. “It turned out to be a very special thing.”

Later, collection sites were set up for more soccer donations.

“The response that I have received from friends, family and the Church has been wonderful,” Lazzara said. “Everyone has been so willing to be able to give this equipment that they have just laying around, and they are happy to know that it’s going to other children who will cherish it.”

Haiti is the poorest country in the Western Hemisphere. Karen Jung is moving there in February, and will take the donated equipment with her.

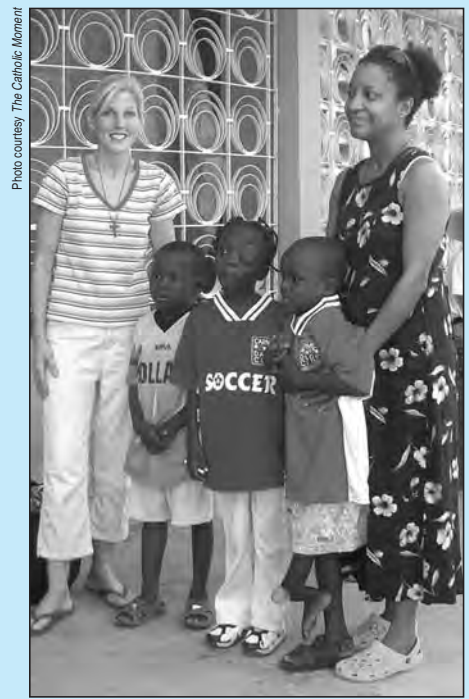
“Things we take for granted here—all of the activities and teams that we have as well as the fact that we have access to clean water and that we have lodging—you gain a greater appreciation for after visiting there,” she said. “Soccer jerseys are a great example.”

The children are happy to receive even the smallest gifts, Jung said, adding that, “They are just so appreciative of anything that we can give them, whether it’s something material or just spending time with them kicking around a soccer ball, and they’re so open with people, so willing to share their culture and invite you into their world.”

“The gift of a soccer ball or a jersey is something so simple, but it’s something the children always remember,” Jung said.

More than 50 soccer balls and at least 12 bags of soccer jerseys have been donated by individuals, groups and athletic teams, including The Carmel Dads Club and St. Theodore Guérin High School in Noblesville.

“The support for this has been overwhelming,” Moehling said. “Soccer is big down there, and we’ve seen kids get old



Haitian children pose for a picture wearing their new soccer shirts donated by children from Our Lady of Mt. Carmel Parish in December 2006.

plastic bags and tie them up to make a ball to play. It’s just a way of connecting with the people down there. We try very hard to connect with them on a more personal level, and this offers an opportunity for us to have a greater connection with them.”

“It’s human nature that you want to have fun,” Jung said. “You want to play, you want to laugh, and you want to make friendships. Whether you can speak in words is irrelevant, when you find a common activity—in this case it’s soccer—you have a friend for life.”

“I think it’s an outstanding way for us to build a connection ... through soccer, a bond was built that could not have been built otherwise.” †

Southern Catholic leaders called helpful in ending segregation

WASHINGTON (CNS)—More than 50 years ago, Catholics were a distinct minority in the South’s religious landscape. Still, there were some Catholic leaders who used their moral authority to help another minority—African-Americans—overcome the burdens of Jim Crow and make desegregation possible.

Speaking on Jan. 4 during a panel presentation at the American Catholic Historical Association’s meeting in Washington, Cecilia Moore pointed to a North Carolina bishop and a convent in Danville, Va., as two leading lights in the fight against segregation.

Moore, a professor at the Marianist-run University of Dayton, in Ohio, identified Bishop Vincent Waters of Raleigh, N.C., and the Society of Christ Our King, which had a convent in Danville, in her presentation, “Living With Jim Crow in Virginia and North Carolina: Black and White Catholic Experiences of Racial Segregation.”

The two-hour panel focused on race, religion and gender issues in the South in the 35 years following World War II.

At the time of Bishop Waters’ episcopal ministry, Moore said, North Carolina had the lowest percentage of Catholics of any state in the nation, hovering at about 1 percent. Yet the bishop of what was then a statewide diocese decreed in 1954 that there would be no more segregation in Catholic high schools. A year later, he ordered that Catholic elementary schools also be opened to African-American students.

Earlier, Bishop Waters—who was in charge of the Raleigh see for nearly 30 years—had decreed that the diocese would no longer build separate churches for black and white Catholics.

With these mandates, Moore said, “equal rights would be in effect in the Church in North Carolina” and “racial prejudice would be a heresy in North Carolina.”

The nuns in Danville took seriously the charge in the 1931 papal encyclical “*Quadragesimo Anno*” to “reconstruct society in the name of Christ,” Moore said. Their efforts, she added, were a combination of high-profile visibility and subterfuge.

When Hazel Carter, a black woman and the only Catholic in her Baptist family, started attending Sacred Heart Parish in Danville—the only Catholic church in a 35-mile radius, Moore estimated—she took on the custom of sitting in the back of the congregation.

The sisters took note of this and, one Sunday, sat where black worshippers tended to sit. Carter sat in the pew in front of the sisters, according to Moore. The following Sunday, the sisters all moved up one pew, prompting Carter to do the same. This continued for several weeks until Carter was in the middle of the congregation on Sundays.

Moore said Carter responded in part by serving as the godmother for eight baptisms in the late 1950s and

early ‘60s—five adult blacks and the first three African-American children to be enrolled at Sacred Heart’s grade school.

Because Catholics were so scarce in southern Virginia, the sisters were immediately recognizable—helped in part by a habit redesign that made the pages of *Time* magazine.

But after they participated en masse in a civil rights demonstration, Moore said, they were told by Bishop John Russell of Richmond that all clergy and religious were forbidden from taking part in public demonstrations. The sisters could help the civil rights movement from their convent, he added.

That they did. At the convent, they hosted teach-ins by the Student Nonviolent Coordinating Committee, one of the many civil rights groups springing up in the civil rights era in the South. Committee members stayed at the convent when participating in a civil rights march in Danville, the last capital of the Confederate States of America. Later, Dorothy Day, co-founder of the Catholic Worker Movement, also gave a teach-in at the convent and spent the night there prior to a march.

Moore said the Rev. Martin Luther King Jr. stopped by the convent late one night to thank the sisters for all their efforts. The story cannot be verified; only the mother superior was awake at the time, “and she didn’t wake any of the sisters” to meet Rev. King, Moore said. †

Churches demand access to help victims in India’s troubled Kandhamal region

BHUBANESWAR, India (CNS)—Churches in India have demanded access to the troubled Kandhamal region to distribute relief and visit the families affected by the recent violence in eastern Orissa state.

“We demand that credible national organizations such as the Catholic Bishops’ Conference of India and [the] National Council of Churches should be permitted to send their team of people to meet with the affected people to express solidarity and provide relief materials for all people, irrespective of caste and creed,” said the Churches in an appeal.

Representatives of various denominations read the appeal at a Jan. 7 news conference at the archbishop’s house in Bhubaneswar, the capital of Orissa state. The Kandhamal district is about 210 miles southwest of Bhubaneswar.

“The hapless [Christian] victims of violence had to take shelter in forests for many days without proper food and sanitation. As of now, few have turned either to relief camps or to their relatives, but the situation is far from satisfactory,” the Churches said in the statement.

They said that “those in [refugee] camps are receiving an inadequate supply of quality food and clothing, and the living conditions are less than hygienic.”

At the press conference, Archbishop Raphael Cheenath of Cuttack-Bhubaneswar said, “I was cautioned [by the government] not to visit my people.”

He said Cardinal Telesphore Toppo of Ranchi, president of the bishops’ conference, traveled to Orissa in early January to meet those hiding in the jungles, but Archbishop Cheenath told Catholic News Service on Jan. 7 that the government advised

him against taking the cardinal to the region.

“I feel sad that I am helpless to reach out to my people in a situation like this,” the archbishop added.

Meanwhile, he said, “Any government in its senses could have anticipated this orgy of violence.”

Archbishop Cheenath pointed out that, weeks before the violence started on Christmas Eve, Hindu groups had been threatening to kill Christians unless they converted. Despite Christians complaining to top government and police officials, nothing was done to prevent the violence, he said.

Catholic officials prepared a paper—distributed at the press conference—detailing the violence, which began with Hindus destroying Christmas decorations at the local market. Church officials have said the attack on Christians was to provoke them.

In retaliation, Christians burned Hindu shops and houses, followed by widespread violence over 600 square miles and four days.

Five Catholic churches, 48 village chapels, two seminaries, half a dozen hostels and four convents were destroyed. Dozens of Hindu homes and hundreds of Christian homes were burned and looted.

“This is diabolic violence,” said Father Babu Joseph, spokesman for the bishops’ conference.

He said the “intensity of violence and the scale of destruction” showed that “it was systematically planned and clinically executed.”

The local tribal people could not have caused such destruction “without the support of outside forces.” They used flammable chemicals to speed up the fires, he said. †

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Kenyan bishop says his appeals for aid have been met quickly

NAIROBI, Kenya (CNS)—A Kenyan bishop said his appeals for humanitarian assistance for the Diocese of Eldoret have been met quickly following the violence sparked by the country's disputed Dec. 27 general elections.

Bishop Cornelius Arap Korir of Eldoret told Catholic News Service things gradually were taking shape as agencies such as the United Nations, the Kenyan government, the Red Cross and other Churches were joining Catholic relief agencies in sending financial and material assistance.

"As I speak to you, the camped people are being fed, those sick [are] being treated and makeshifts [are] being constructed. This for me is very pleasing and hope-giving," he added.

Bishop Korir said on Jan. 7 that "shops have now opened, [and] banks are operative as closed roads are now opened."

Catholic relief agencies were among the first to respond to the humanitarian crisis.

Ken MacLean, country representative for Catholic Relief Services, said his Nairobi-based office had moved three of its emergency response officers to the worst-hit area of Eldoret, about 125 miles northwest of Nairobi, the Kenyan capital. CRS is the U.S. bishops' international development and relief agency.

MacLean told CNS on Jan. 7 that CRS has committed \$10,000 to the crisis through the Diocese of Eldoret and

\$5,000 through the Diocese of Bungoma in western Kenya. The local affiliates of Caritas Internationalis, the international Catholic umbrella aid agency, and the English and Welsh bishops' Catholic Agency for Overseas Development have made similar financial commitments, said MacLean.

He said aid agencies were challenged to quickly make available food, medicine, mosquito nets and tents for the heavy concentration of needy people.

Tens of thousands of people were scattered throughout Eldoret and an estimated 42,000 were outside the city, MacLean said. The people are camped in schools, church compounds and police stations in the heat, he said, adding that Sacred Heart Cathedral is housing an estimated 8,000 people.

Janet Mangera, national executive secretary of Caritas Kenya, told CNS that her office has been mandated to coordinate humanitarian and emergency activities on behalf of the Kenya Episcopal Conference.

"We have already sent out appeals [to] our partners, and we expect positive responses," she said.

Human rights organizations said more than 300 people have died since the Dec. 27 presidential election in which



Bishop Cornelius Arap Korir speaks with displaced people outside Sacred Heart Cathedral in Eldoret, Kenya, on Jan. 4. The cathedral has sheltered some 9,000 people fleeing post-election violence. Human rights organizations said more than 300 people have died since the Dec. 27 presidential election in which President Mwai Kibaki was declared the winner.

President Mwai Kibaki was declared the winner. Among those dead were up to 50 people burned alive in an Assemblies of God church where they had sought refuge in Eldoret.

Thousands of ethnic Kikuyus, who have dominated Kenya's political and economic life since independence from Britain in 1963, have been forced to flee rampaging gangs. Kibaki is a Kikuyu. †

Christians, Muslims pray at memorial services for Benazir Bhutto

LAHORE, Pakistan (CNS)—Christians and Muslims joined in memorial services for former Prime Minister Benazir Bhutto in churches around the country as they called for an independent inquiry into her assassination.

More than 300 people—including nuns, human rights activists and political leaders from Bhutto's Pakistan People's Party—gathered at Sacred Heart Cathedral in Lahore for a special Mass on Jan. 6, reported UCA News, an Asian Church news agency. They placed garlands, bouquets and candles near large portraits of Bhutto in front of the altar and at the entrance of the cathedral.

Banners read: "We salute Benazir Bhutto for struggling for the restoration of minorities' rights and prosperity for the poor;" "She was a hope for minorities" and "We demand immediate arrest of the killers of Bhutto."

The All Pakistan Minority Alliance, a Christian political party, had called for a National Prayer Day on Jan. 6 to honor Bhutto, 54, who was killed in Rawalpindi, near Islamabad, on Dec. 27.

Archbishop Lawrence Saldanha of Lahore, president of the Pakistan Catholic Bishops' Conference, and Father Andrew Nisari, vicar general of the

Lahore Archdiocese, concelebrated the memorial Mass at the cathedral.

Similar gatherings took place in other churches, where Catholic and Protestant leaders as well as political workers—both Christians and Muslims—prayed together.

Father Nisari said the killing of a woman of Bhutto's caliber was the worst example of social illiteracy and ignorance. He urged all present to pray for change in the minds of terrorists.

Jehangir Badar, general secretary of the Pakistan People's Party, said: "We vow, in this holy assembly, to continue the mission of our courageous leader, who respected the Christian community and considered them equal citizens." He reiterated his party's demand for a U.N. commission to investigate the murder.

Pakistan's Interior Ministry first reported that Bhutto died from a bullet or shrapnel wound, but later announced the cause of death was a skull fracture suffered when she hit her head on a sunroof latch inside her vehicle after shots were fired or an explosive device was detonated.

A visiting team of British detectives from Scotland Yard in London is helping Pakistani police with the investigation.

The Associated Press reported on Jan. 8



A supporter of slain opposition leader Benazir Bhutto lights a candle during a memorial service in Bhutto's honor at Sacred Heart Cathedral in Lahore, Pakistan, on Jan. 6. Bhutto, former Pakistani prime minister and leader of the Pakistan People's Party, was assassinated during a political rally on Dec. 27 in Rawalpindi.

that Interior Ministry spokesman Javed Iqbal Cheema said that President Pervez Musharraf had said British detectives "were totally free to conduct their probe, and no one will interfere in their affairs."

At a news conference in Islamabad on Jan. 3, Musharraf expressed his dissatisfaction with the investigation.

"I am not fully satisfied," Musharraf said, acknowledging reports that the crime scene had been hosed down quickly after the killing, possibly destroying evidence.

Bhutto's family and political party have expressed concern over the investigation and insisted she died of gunshot wounds. †

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What are the Sacraments?

The Archdiocese of Indianapolis and Saint Meinrad School of Theology are offering a ten week course presenting an overview of sacramental theology and the development of the sacramental life of the church. This course is one of the required classes for the Ecclesial Lay Ministry program (ELM).

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

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DON PEARSON — GENERAL MANAGER

How well do people in the pews sing? It depends where you sit

WASHINGTON (CNS)—Catholics in the pews sing fairly well, in the judgment of music ministers at U.S. parishes.

The Catholics in the pews themselves, though, hold a less favorable view of their own singing ability.

In an online survey conducted in 2007 by the National Association of Pastoral Musicians, 72 percent of music ministers said that the singing in the assembly was either "very strong" or "somewhat strong."

By contrast, only 39 percent of those not involved in music ministry believed that congregational singing in their parish was strong.

Despite the difference of opinion, both groups participating in the survey said the singing in their own parish is better than the general state of congregational singing in the United States.

Among musicians, 39 percent of music ministers gave a positive rating to U.S. Catholic singing overall, and only 27 percent of nonmusicians did the same. In both categories of respondents, 53 percent rated congregational singing in the U.S. as "somewhat weak."

About 1,400 people took part in the survey, with musicians making up about three-fourths of all respondents, according to J. Michael McMahon, the musicians' association president. The poll was taken in the fall, and results were announced on Dec. 21.

Asked by Catholic News Service in a Jan. 2 telephone interview which side he tends to believe more, McMahon replied, "Both."

An organist and music director—McMahon plays at St. Agnes Parish in the Washington suburb of Arlington, Va.—he said, "When I sit on the [organ] bench sometimes I think, 'Wow, they're singing really well today.'"

But as someone who "sat in the pews most Sundays" for about five years until taking his current organist job, McMahon said, "It takes only a quarter of the people singing so that it sounds like a pretty good choir."

One reason suggested by McMahon was that music ministers can often hear the full sound of the assembly, while congregants can hear only themselves and those closest to them, assuming they're singing.

Another reason that McMahon offered was church acoustics. The use of sound-absorbing materials

File photo by Mike Kocous



Participants sing a hymn during the July 11, 2007, Mass celebrated at the National Association of Pastoral Musicians national convention in Indianapolis. In a recent online survey conducted by NAPM, 72 percent of music ministers said that the singing in the assembly at their parish was either "very strong" or "somewhat strong." By contrast, only 39 percent of those not involved in music ministry believed that congregational singing in their parish was strong.

deadens the sound and prevents people in the pews from sensing the strength of the singing.

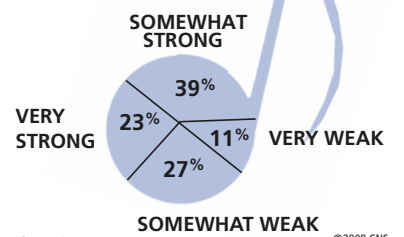
"One of the things I learned" from the survey, McMahon told CNS, "was to pay more attention to what it's like to be in the congregation, ... and I think that's really hard to do."

This was the third online poll conducted by the National Association of Pastoral Musicians in as many years.

While the number of respondents was lower this time than in the first two years, McMahon said, "we've had such a good response to it, it will probably become an annual thing." †

Can Catholics Sing?

Parish members rate their congregations' singing as...



Source: National Association of Pastoral Musicians

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RELIGIOUS VOCATIONS SUPPLEMENT



CNS photo/Reuters

‘Casting Our Nets’

By Fr. Eric Johnson

Director of the archdiocesan Office of Priestly and Religious Vocations

“As Jesus was walking by the Sea of Galilee, he saw two brothers, Simon who is called Peter, and his brother Andrew, casting a net into the sea; they were fishermen. He said to them, ‘Come after me, and I will make you fishers of men.’” (Mt 4:18-19).



At this invitation, the two brothers immediately dropped their nets and followed him.

Thus began a relationship in which these first disciples came to know Jesus. They learned from his teaching, witnessed his miracles, participated in his ministry and came to recognize him as the Messiah, the Son of the living God. This relationship led the disciples through the experience of Christ’s suffering, death and resurrection, and reached its culmination when he commissioned them to go forth and make disciples of all nations.

At the center of this relationship was the promise of

that first invitation. Just as Christ had called the disciples that day on the shore, so they were to call others to Christ. They were to become fishers of a different sort, casting their nets for people, drawing all people to Christ.

The call to fish for people continues to lie at the center of the Church’s mission. It stands behind the Church’s proclamation of the Gospel, gives substance to its prayer, informs its teaching, and shapes its life and ministry.

The following pages are filled with stories of men and women who have embraced the call to priesthood, the permanent diaconate and the religious life. They, too, are stories of a relationship, stories of learning from Christ, witnessing his miracles, participating in his ministry and coming to recognize him as the Messiah, the Son of the Living God. Though each story is different, all are united in the desire and commitment to draw others to the love of Christ.

To some degree, the purpose of this supplement is to celebrate the unique ways in which the vocational call to fish for people is lived out by priests, permanent deacons, and religious brothers and sisters.

But these stories also afford us an opportunity to gratefully acknowledge the gift their response to God’s call is to us as the Church. They provide us with an occasion to remember with gratitude those men and



Submitted photo

Seminarian helps people near and far, page 14.



Photo by Sean Gallagher

Priest builds community, page 17.



Photo by Mary Ann Wyand

Little Sisters serve the elderly, page 18.



File photo by Mary Ann Wyand

Franciscan sister leads parish, page 21.

women who helped us to listen, to see Christ’s miracles, to share our gifts in ministry, to acknowledge God’s presence and to encounter his saving love.

It is important that we do this. Through their celebration of the sacraments, countless prayers, preaching, counseling, teaching, works of charity, ministry, community, presence, and joyful witness to faith and hope, priests, religious brothers and sisters and permanent deacons draw us closer to the love of God offered to us in Christ Jesus. They cast their nets, and we and the Church are richer for it.

Perhaps most of all, priest, deacons and religious remind us of our own call to be fishers of people. In the ways we seek to love others, forgive, nourish, challenge, support and witness to our faith with joy, all of us are called to draw others into a relationship with God.

Such a call begins with an invitation, and I have come to believe that part of this call involves personally inviting men and women to consider embracing a vocation to the priesthood or religious life. We need their witness. Such an invitation nourishes their gifts, and affirms the importance of these gifts to the life of the Church so that all of us can more faithfully cast our nets. †

Community, service mark seminarian's vocation

By Sean Gallagher

Whether they are near or far away, seminarian Chris Wadelton loves to give of himself to help people in need.

His family has known that for a long time through his regular phone calls to check in with them, and the one-on-one time he makes for dozens of nieces and nephews.

The children of Pedro Atala orphanage in Tegucigalpa, Honduras, have also

experienced Wadelton's love firsthand in his mission trips there to improve their living conditions and show them Christ's love.

This heartfelt dedication to family, faith and serving others was instilled in Wadelton in a dramatic way in 1974 when he was only 8.

That was when his father Tom died suddenly at the age of 47 of a heart attack.

"My father's death definitely brought our family together," said Wadelton, a member of Immaculate Heart of Mary Parish in Indianapolis. "Everybody kind of pulled together after that."

He also learned that his parish, which was across the street from his home, was there for him, too.

"Kind of like the family being a very secure place, the Church probably was too," Wadelton said. "It was comfortable to go to school and to church over there. We were well-known in the parish. It was just part of the family."

His mother also helped him learn the connection between faith and service.

Ann Wadelton spent many years serving on the parish's peace and justice committee. For 11 years, she was the communications director for the Indiana Catholic Conference, which serves as an advocate for the Church and Church-related causes in state government.

Volunteering in the Church to build a better community has been important to

Ann Wadelton for a long time.

"Once you see the poverty and the hurting that's going on, it just kind of comes naturally," she said. "I always have been involved in that kind of thing."

It was that love of community that first led Chris Wadelton to consider a call to the priesthood when he was a student at Indiana University Purdue University at Indianapolis (IUPUI) and was active in its close-knit Newman Center community.

Wadelton majored in electrical

engineering technology and graduated in 1990. For the next 12 years, he worked in research and for companies related to the computer industry.

But through it all, faith and service was a constant. As exciting as the computer industry was during its rapid

growth in the 1990s, Ann Wadelton recalled that her son wasn't satisfied.

"Chris had interesting jobs and traveled a lot," Ann Wadelton said. "But he always said, 'It's just a job.'"

This perspective on his career had an impact on Wadelton's prayer life.

"My prayer was generally, 'Give me clarity on what direction you want my life to go in,'" he said.

Wadelton eventually worked through exercises common in the business world that help people determine what career would best suit their talents and desires.

"The priesthood was always there on the short list," he said.

In 2002, Wadelton went on a vocations retreat sponsored by the Archdiocese of Portland, Ore., where he lived at the time.

At first, he was anxious because he thought he would soon have to make a decision that would change his life forever. He learned, however, that the choice to enter the seminary wasn't as looming as he had once thought.

"I kept waiting for some huge decision where I would have to make this lifetime commitment," he said, "and what it's

'There are missionary opportunities right here in central and southern Indiana.'

—Seminarian Chris Wadelton



Seminarian Chris Wadelton holds a boy who is a resident of the Pedro Atala orphanage in Tegucigalpa, Honduras, during a mission trip he took in the summer of 2006.

actually been has been a bunch of little bitty decisions here and there, opening little doors.

"Eventually, I was in the seminary. That retreat would have been one of those small doors."

A few years into his priestly formation for the Archdiocese of Indianapolis, Wadelton felt that he was being called to the religious life as a Franciscan.

Wadelton had come to admire many Franciscans, including his uncle, Franciscan Father Jeremy Harrington.

Wadelton entered the novitiate of a Franciscan province based in California that does mission work in Central America and ministers to Hispanic Catholics in the United States, two forms of ministry that attracted him.

But after nearly two years with the

Franciscans, Wadelton knew that God was calling him to serve where he grew up. He also realized that mission work was always right around the corner.

"There are missionary opportunities right here in central and southern Indiana," he said.

Wadelton's ordination as a diocesan priest is about a year and a half away. He said remaining close to his nieces and nephews will continue to be important to him once his priestly ministry begins.

"Hopefully, I will model for people good family relations in that they'll see that my family is very important to me," Wadelton said.

Wadelton is also trying to shape the consciences of his nieces and nephews. At his suggestion, his family put aside their

See WADELTON, page 18

Benedictine sister helps college students find God

By John Shaughnessy

The story of a young woman who overcame hatred, fear and her own doubts before she finally found peace in her life is not one that Benedictine Sister Jennifer Mechtild Horner tells too often.

Still, the story of her own life helps Sister Jennifer when she counsels college students who come to her seeking advice and comfort from their stresses and challenges.

Sister Jennifer knows the necessity of making every day in life count after she was nearly killed in a traffic accident.

She personally knows the difficulty of trying to tell your parents what you really want to do with your life—even when you believe it will cause them deep heartache.

She knows the struggles of searching for a place in the world and wanting to be closer to God—longings that she believes define many young people today.

"The students who come to me are searching for God and they are really longing for community," says Sister Jennifer, a chaplain and the director of the Lantz Center for Christian Vocations and Formation at the University of Indianapolis. "For the most part, I see students who have a desire to change the world and be part of a community that serves God and one another."

That desire has marked her own life ever since she almost died when she was in college.

'I knew it was home for me'

"In the spring of my junior year, I was in a horrible traffic accident and I

was almost killed," she recalls. "I was in the hospital for five weeks. I was in a wheelchair and on crutches for a couple of months so I had a lot of time to think. I realized then we only have today to live. I was 21 at that point, but I realized I needed to live my life today as God is calling me to do."

Before the accident, she was struggling to deepen her relationship with God. She grew up in South Africa, the daughter of a Presbyterian minister who stood and spoke against that country's system of apartheid which discriminated against non-whites. Her father's stance led him to be hated by certain people, which created difficulty for the family. They eventually moved to Idaho when she was 15.

When she entered Boise State University, she started attending different churches, searching for a spiritual home. Her college roommate, a Catholic, invited her to Mass. At first, she declined, but she finally decided to give it a try.

"When I knelt down, I knew it was home for me," she recalls. "It was just a feeling within me of a sense of comfort."

Still, she dreaded the discomfort of telling her parents that she wanted to become a Catholic. She had always admired her parents for standing against apartheid even though that stance resulted in hatred toward them. Besides, she loved them and didn't want to disappoint them.

Yet the accident convinced her to follow her desire to join the Church.

"When I told my parents, it was very hard for them," she says. "They initially tried to talk me out of it, but I knew it



Benedictine Sister Jennifer Mechtild Horner, left, helps sort boxes with University of Indianapolis student Michelle Stephens during a community service project at Gleaners Food Bank in Indianapolis.

was what I needed to do. I joined the Catholic Church on my birthday in 1986—March 29."

Later that year, she attended Christmas services with her parents at a Presbyterian church. Following the service, she told her mother she was going to a Catholic church for midnight Mass. Her mother asked to come with her. The close bond with her parents had endured. It was tested again three years later when she joined a community of

Benedictine sisters in Idaho.

Finding a home for others

"I felt I was definitely called to the Benedictines, that prayer and community and seeking God in every part of my life is what brings me joy and lets me serve others," Sister Jennifer says. "At first, my parents felt they were losing me. Then they joked that they didn't lose a daughter, they gained so

See BENELECTINE, page 21

Carmelite nuns celebrate 60 years at Terre Haute

By Sr. Mary Grace Melcher, O.C.D.

TERRE HAUTE—The first years of our foundation resembled the journey with Jesus up Mount Tabor. The climb was steep as we labored to build our monastery, answering a call to be alone with the Lord in prayer and sacrifice at the heart of his Church.

Yet, at the same time, we were always in his company—for Jesus, who summoned us up the mountain, climbed it at our side as he once climbed with Peter, James and John.

With the marvelous help of his Providence and the loving assistance of many friends whom he inspired to support us, the goal was reached at last.

Peter's dream of erecting three tents on the mountain to honor Jesus and his prophets was realized on the hill of St. Joseph Monastery in Terre Haute on Oct. 7, 1947, the feast of the Holy Rosary.

We rejoiced in all that God had done for us.

A colonial style house served as our temporary monastery while our new monastery was slowly built in those first 25 years of our foundation. The cornerstone laid on Feb. 19, 1970, read, "Carmel of St. Joseph—the Gift of Friends" and "Lord, it is good for us to be here!"

The monastery seems to be frozen at the moment of the Apostles' first passing glimpse into the Lord's glory on Mount Tabor, but behind the walls, as the years marched on, our community has been called forward into other stages of the journey. We have tried to follow the Lord faithfully into the dusty life of the plain, into our unique encounters with the full range of his human experience.

With all our brothers and sisters in the mystery of the Church, we have found one reality to be constant. On the mountain, as in the valley, in light as in the darkness, on Tabor as on Calvary, the reality is a person: Jesus.

Our cloistered life is rooted in silence, solitude, generous work, reliance on God alone, unceasing prayer for the needs of the Church, a spirit of joy, sisterly love and cooperation in community as we continue to build our foundation in love from shared experiences of the passing years together.

(For more information about the Discalced Carmelite nuns of the Monastery of St. Joseph in Terre Haute, log on to www.heartsawake.org.) †

Submitter photos: Carmel of Terre Haute



Above, Discalced Carmelite Sisters Susanna Choi, left, and Mary Joseph Nguyen, who are novices, lead an Advent procession of the nuns at the Monastery of St. Joseph in Terre Haute in December.



Left, the Carmelite Monastery of St. Joseph was founded on Oct. 7, 1947, the feast of the Holy Rosary, at 59 Allendale in Terre Haute. A colonial style house served as the temporary monastery while the "three-tented" monastery was constructed on top of a secluded hill near U.S. 41 in Vigo County. The Carmelite nuns welcomed guests during an open house on Sept. 9 in honor of the 60th anniversary of the Terre Haute Carmel.



Carmelite Sister Susanna Choi arranges flowers for display in the monastery during the Advent and Christmas seasons.



Carmelite Sister Mary Grace Melcher reads in her cell at the Monastery of St. Joseph.

Right, the Carmelite nuns eat dinner as they listen to a sister read Scripture and spiritual books in the refectory at the Monastery of St. Joseph.



Below, Carmelite Sisters Martha Hall, left, and Teresa Griffith bake bread in the monastery kitchen.



The beauty of seeking God

Benedictine brother finds God, draws others to God through art

By Sean Gallagher

ST. MEINRAD—Surrounded by the stillness and beauty that one often finds in the wooded hills of southern Indiana, Benedictine Brother Martin Erspamer works quietly in an art studio just down the hill from Saint Meinrad Archabbey.

He seeks to make beautiful works of art that will lead others closer to God.

Brother Martin has created stained-glass windows for churches across the country, using methods and tools that have largely remained the same as those used in the Middle Ages. He has also sketched thousands of drawings in a largely medieval style that have made their way into missalettes and worship aids used by millions of Catholic Americans.

How he came to join Saint Meinrad

Archabbey is, in a sense, itself a work of art.

Brother Martin joined the Marianist order in 1971 when he was 17. At the time, he was drawn to artistic work and liked the fact that the Marianists had brothers who dedicated themselves to art.

For periods, he studied art in Boston, worked as an artist in St. Louis and helped extend his order into India, where he also took in some of the fine points of traditional Indian art styles.

In the mid-1980s, Brother Martin found himself back in St. Louis. As he was trying to establish himself as an artist for the general public, a studio turned down a group of his works for a showing because the art was “too religious.”

“I got really angry and brought it home and put it all in a dumpster,” he said. “At that point, I decided to start working exclusively for the Church.”

He soon began to work with Emil Frei Associates, the St. Louis-based stained-glass studio that, decades earlier, had created the stained-glass windows in Saint Meinrad’s Archabbey Church.

Brother Martin also continued to create pottery and liturgical furniture.

Renovations

In the mid-1990s, the monks of



Benedictine Brother Martin Erspamer works on a stained-glass window at an art studio near Saint Meinrad Archabbey last October. He joined the monastery after spending 30 years in the Marianist order and many years working as a religious artist.



This detail of a stained-glass window created by Brother Martin for St. Joseph Church in Fayette, Mo., portrays the parable of the sower of the seed.

Saint Meinrad were planning the renovation of their church and Brother Martin, still a member of the Marianists, agreed to create a triptych—or three panels of paintings—about the life of their holy patron.

He came to Saint Meinrad for meetings on a nearly monthly basis in 1995. It was during that time that he started to consider that God might be calling him to live out more fully a contemplative and monastic impulse that had kept re-emerging within him for years.

Although attracted to the life of the monks at the time, it would be 10 more years until he joined the community. If the solemnly professed monks of Saint Meinrad approve, Brother Martin will profess solemn vows in the community in August.

Still, he looks back on that experience of creating the triptych, which stands today at the entryway from the church into the monastery, as a key point in his monastic discernment.

“I worked on the renovation of the church, and the Benedictines worked on the renovation of me,” said Brother Martin, who acknowledged that he is still a work in progress.

The attractive power of beauty

Although Saint Meinrad Archabbey stands in a long Benedictine tradition of promoting beauty in its liturgical music, churches and other monastic buildings, Brother Martin was attracted to the community by seeing beauty there in a much wider scope.

“It was the beauty of this place that attracted me,” he said. “And not just the physical surroundings—in terms of nature—but the beauty of the people, the beauty of the liturgy, the beauty of the music. It just really, really spoke to me.”

Benedictine Father Harry Hagan, Saint Meinrad’s novice and junior master, is Brother Martin’s superior. He also worked with him in 1995 on the renovation.

Father Harry thinks that beauty is an important way that people can be drawn closer to God.

“We ... know God by beauty, by things that are beautiful and that take us really beyond this present moment and give us some sense of that which transcends,” said Father Harry. “Things that are beautiful are extremely important.”

For Brother Martin, the actual process of creating something that is beautiful can draw him close to God.

“When you create something, I think it’s probably as close as a human being can get to being like God in some way,” he said.

Attracting others to God

Brother Martin sees his work as an artist as his apostolate, as his way

of proclaiming the Gospel and attracting others to God.

But he sees himself doing this evangelizing in an indirect way.

“It’s not me going out and preaching the Word,” he said. “It’s the work of my hands that’s doing it, and a lot of times, perhaps, in softer and more subtle ways than in actually using words.”

The work of Brother Martin’s hands may be evangelizing on a broader scale in the months and years to come. A collection of photos of his artwork has recently been published by Oregon Catholic Press.

Titled *The Work of Our Hands: The Art of Martin Erspamer, O.S.B.*, the book includes photos of art that Brother Martin has created for books and other publications, stained-glass windows, liturgical furniture and pottery.

“I hope people enjoy looking at them,” Brother Martin said. “I hope they find them inspiring. I tend to look at my own artwork as once they leave me, they live or die on their own. I wish them well.”

“But I guess my attitude toward art is that the best ones are still yet to come.”

(For more information about *The Work of Our Hands* or to purchase a copy, contact local Catholic bookstores, call Saint Meinrad’s Scholar Shop at 812-357-6571 or log on to www.saintmeinrad.edu/shop.) †



Benedictine Brother Martin Erspamer painted this portrait of St. Meinrad receiving the assistance of a woman as he started his life as a hermit. He created the painting in the mid-1990s while he was still a member of the Marianist order. Brother Martin joined Saint Meinrad Archabbey in 2005. The painting stands in the Archabbey Church next to the entryway from the church into the monastery.

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Building up one body of Christ

Father Todd Goodson works to bring people together

By Sean Gallagher

SEYMOUR—Father Todd Goodson likes spending time with the people he serves.

On a recent Sunday morning in December, he welcomed newcomers to St. Ambrose Parish in Seymour—where he serves as pastor—by presiding over the Rite of Acceptance, a ritual in the Rite of Christian Initiation of Adults.

From there, he celebrated Mass in the packed church.

After Mass, Father Goodson chatted with parishioners as they browsed through Catholic books, videos and gift items that were on sale in the parish life center.

Later, he went to Our Lady of Providence Parish in Brownstown, where he also serves as pastor, to celebrate Mass.

In the afternoon, Father Goodson was back at St. Ambrose to celebrate Mass in Spanish for the parish's Hispanic community.

He said he enjoys "just seeing Christ in the people you serve."

"There are some tremendously powerful ministerial experiences that you have in just being with your folks,"

Father Goodson said.

Just as he values being with his parishioners, Father Goodson is trying to persuade them to spend more time with each other and help them grow in

unity.

Although they are one in the Catholic faith they share, differences in language and culture have kept them apart in the past.

"While there are tremendous challenges with that, it's a real grace-filled journey," Father Goodson said. "I really feel that this is something that God has kind of placed in my care."

The grace-filled journey is one that he wants to make with a growing number of traveling companions.

"He tries to get to know everybody one-on-one," said Wanda Hunt, a member of St. Ambrose Parish.

"He's the same all the time. He is so caring, but so busy. He tries to draw in



Father Todd Goodson, fourth from left in the back row, poses with children wearing traditional costumes after a Dec. 12 Mass in honor of Our Lady of Guadalupe celebrated at St. Ambrose Church in Seymour. Standing to his left is Father Kenneth Taylor, director of the archdiocesan Office of Multicultural Ministry.

more and more of us parishioners to help him with some of the things that he has to do. He wants everybody involved."

One person that Father Goodson has gotten involved is Ana De Gante, who helps coordinate the Spanish-language liturgies at St. Ambrose Parish.

De Gante appreciates how her pastor is working to bring people together in the parish.

"He wants to have just one community,

all together," she said. "He works so hard for that. I think that's one of his biggest dreams."

Father Goodson saw the beginnings of the fulfillment of that dream at a bilingual Mass on Ash Wednesday in 2007.

Laverne Carr, a lifelong member of St. Ambrose Parish who helps plan its liturgies, was in attendance.

"He came to tears on Ash Wednesday," she said. "It was so touching to see him so touched. He brings us all together."

Although he works to bring people together in all sorts of situations, Father Goodson said the unity is expressed the best at Mass.

"This is where you see the power of the Eucharist to unite people who wouldn't, perhaps, ordinarily be united," he said. "You really see the grace of the Eucharist in moving us—pushing us, really—to come together as a community." †

'There are some tremendously powerful ministerial experiences that you have in just being with your folks.'

—Father Todd Goodson

Prayer anchors busy Seymour Deanery priest

By Sean Gallagher

SEYMOUR—Being the pastor of two parishes with members that come from a variety of cultural backgrounds takes a lot of time and effort.

Still, Father Todd Goodson, pastor of St. Ambrose Parish in Seymour and Our Lady of Providence Parish in Brownstown, always makes time for prayer.

"I find it's important to me to anchor myself in some sort of prayerful routine," Father Goodson said. "I don't necessarily have any sort of powerful experiences during that prayer time. But because I'm anchored in that, I see God in day-to-day [events]."

Once, he had a free hour prior to a parish council meeting. Should he get some notes together for the meeting or sit down

and seemingly do nothing in prayer?

Father Goodson chose the latter.

"That parish council meeting was probably the most fruitful and productive parish council meeting we had had in the two years that I had been there," he said.

All of the one-on-one ministry that Father Goodson does to nurture greater unity in his parishes can be challenging.

But it is prayer that gives him the strength to

see his dream through to the end.

"Jesus never said that our way was going to be a piece of cake," Father Goodson said. "In fact, he said just the opposite."

"But, he did say that he would give us the grace to get us through. And that's why this anchoring in prayer, anchoring in the spiritual gifts of your parishioners, is what gets you through." †

'... because I'm anchored in [prayer], I see God in day-to-day [events].'

—Father Todd Goodson

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Little Sister of the Poor enjoys serving God and the elderly

By Mary Ann Wyand

Beatrice Spurgeon's face lit up with joy as she showed family pictures to Sister Margaret Banar on Dec. 22 at the St. Augustine Home for the Aged in Indianapolis.

The 94-year-old resident moved to the St. Augustine Home in 2003 and enjoys visiting with the Little Sisters of the Poor, who are now part of her extended family.

The residents, happy family atmosphere and daily Mass at the home are among the reasons that Sister Margaret loves her ministry as a member of the international women's religious order dedicated to serving the elderly poor.

"Caring for the elderly is a very rewarding ministry," Sister Margaret said on Dec. 22. "We prepare the residents for heaven. We prepare them to meet their Maker, and it's a great grace to do that."

She said the residents, staff members, volunteers, benefactors, friends and relatives of the residents all contribute to the family atmosphere at the home.

"We are extremely grateful to all the people who support our ministry," Sister Margaret said. "Without their support—whether it's financial, volunteer or prayers—we could not fulfill our mission as Little Sisters of the Poor. We're a team and we all need one another. That's how our foundress, Blessed Jeanne Jugan, wanted it to be—a family where the sisters are dedicated to caring for the elderly."

Sister Margaret completed coursework as a licensed practical nurse, earned a bachelor's degree in special studies in

health care, and is licensed as a nursing home administrator in Indiana and several other states. She served as the superior of the Little Sisters home in Pittsburgh for nine years during the 1990s.

In Indianapolis, she helps Sister Judith Meredith, the superior, with a variety of responsibilities at the 40-year-old home located at 2345 W. 86th St. The sisters currently serve 95 elderly residents who live in apartments, assisted living or the infirmary at the immaculately kept home.

Sister Margaret's current ministry title is "begging sister" or "collections sister," which encompasses public relations and development efforts as well as weekday outings in the sisters' "begging van."

She visits Indianapolis-area distribution warehouses, businesses and trucking companies to ask them to support the Little Sisters' ministry by donating food, money and other supplies. She also discusses the sisters' mission during Mass appeals at parishes in the

Archdiocese of Indianapolis and Diocese of Lafayette.

"My job is to keep in touch with people in the business world ... to make our ministry known and make it possible for them to be part of our mission," she said. "As I tell people during church collections, not everybody can be a Little Sister of the Poor, but by their donations or volunteer work they can be a part of the team—God's team—with the Little Sisters."

The congregation was founded by Blessed Jeanne Jugan in 1839 in St. Servan, France. The Little Sisters operate 32 homes in the U.S. and 205 homes in 31 countries throughout the world.

'Caring for the elderly is a very rewarding ministry. We prepare the residents for heaven.'

—Sr. Margaret Banar, L.S.P.



Sister Margaret Banar, a member of the international Little Sisters of the Poor order, looks at photographs with St. Augustine Home for the Aged resident Beatrice Spurgeon of Indianapolis. Sister Margaret said her habit "opens doors" that otherwise would not be accessible in her ministry.

Every few years, each sister receives a new assignment, she said, and she has gotten to know sisters and residents at many homes throughout the U.S.

"That's a grace," she said of each ministry assignment, "because it's abandonment to God's Providence."

When Hurricane Katrina decimated the Gulf Coast in August 2005, the mother provincial in Baltimore asked her and several sisters from other homes to help care for displaced residents of their New Orleans home who were evacuated to safe quarters at a nursing home in Baton Rouge, La., hours before the storm. She served in Louisiana for about three weeks.

The Little Sisters have a great devotion to God, Jesus, Mary and St. Joseph, who is their patron saint and special intercessor for prayer requests. They trust that God will provide for the residents' needs each day, and do not have endowments.

A native of Detroit and the second oldest of five siblings, Sister Margaret felt called to religious life while attending the former Rosary High School and volunteering at the Little Sisters' home there. She enjoyed helping the elderly.

"I think the roots of my vocation came early in my life," Sister Margaret said. "I always kind of thought I felt called to religious life or some other dedicated life of service. I always felt—although I have a great respect for marriage and children—that my heart was larger than to have just a family with several children. I felt that I had a universal love for many people. So that and my love for God were probably the seeds of my vocation."

After graduating from high school, she joined the Little Sisters of the Poor more than 30 years ago and was a postulant then a novice for two years before deciding to discern her future. She worked at a hospital for a year as a licensed practical nurse before rejoining the order.

"I still had that feeling of a calling from God," she recalled, "and I didn't want to spend a lot of time out of the convent if that's where God wanted me to be."

A religious vocation is a calling from God, she said, but it is difficult for people to hear God's call today because of all the noise and distractions of popular culture.

"To hear this call from God, you have to listen," Sister Margaret said. "I think today it's very difficult for young or middle-aged persons to listen to God because of the noise and constant interruptions in our culture and the fear of being in silence. I think many people today turn the radio or TV on the minute they get home—even if it's just for company—so it's very difficult for God to talk to you if you're always listening to other things. I think that might be a deterrent to a person really thinking about, 'Is God calling me to a dedicated life?'"

"I think faith is an atmosphere you have to live in every day," she said. "It's trusting in God. I think one of the most important things about my life as a Little Sister of the Poor, as a religious, is the witness value. My habit is a sign, a symbol, a witness, that I have dedicated my life to serving God and people." †

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WADELTON

continued from page 14

usual gift exchange this past Christmas.

The family's children and teenagers instead bought gifts for the children living at Pedro Atala. Wadelton and five family members then went to Honduras to deliver the gifts and do mission work.

His niece, Kellie Moore, a member of St. Pius X Parish and a senior at North Central High School, both in Indianapolis, traveled to Honduras with him in 2006.

She sees a connection between his love

for her and her family and the love he gives to those in need in Central America.

"With our family, he'll call and go out to dinner with one cousin and then the next cousin. He makes a lot of personal time for every single person," she said. "And then when he's down there, it's the same thing. He's always the first to help. He's just really generous with everything he has, and in reaching out and taking the extra step."

Father Todd Goodson had a chance to observe Wadelton last summer when the seminarian ministered at St. Ambrose Parish in Seymour and Our Lady of

Providence Parish in Brownstown, where Father Goodson serves as pastor.

He thinks Wadelton will be a "tremendous asset" to the archdiocese in large part because of the way that he approaches caring for people, an approach whose roots go back to the early years of his childhood.

"Chris wants to minister to people, and the more the better," Father Goodson said. "It's a part of who he is. Chris likes to bring the Gospel to people. He likes to be the presence of Christ to people." †



Seminarian Chris Wadelton collects used computer parts on Oct. 20 in a parking lot at Immaculate Heart of Mary Parish in Indianapolis, where he is a member. Wadelton helped organize the collection of the parts, which were to be transported to Honduras and used in a vocational school.

Sisters of Providence use biomass energy to care for the Earth

By Dave Cox
Special to The Criterion

SAINT MARY-OF-THE-WOODS— St. Theodora Guérin, foundress of the Sisters of Providence of Saint Mary-of-the-Woods, came from France to a dense forest in western Indiana in 1840 to sow the seeds of hope: hope that a new congregation of women religious could flourish, hope that the word of God could be spread among pioneers, hope that children could be educated.

In 1854, in a letter to another Sister of Providence, she wrote, "Well, my daughter, ours is a preparation for the generation that will succeed us, and eminent good will be done this way by us. You may not live to see it, but you will have sown the seed, and your Sisters will come to reap what will have been sown."

Many generations of St. Theodora's daughters have continued to sow the seeds of hope through a variety of ministries in devotion to works of love, mercy and justice in service among God's people.

Indeed, one of the congregation's most prominent ministries today grew from roots literally planted by St. Theodora.

She and other founding sisters worked hard to maintain their version of organic gardens, which provided food for the sisters. Mother Theodore, often in frail health, would work in the gardens

by planting seeds, pulling out weeds and harvesting crops.

Today, those roots of organic gardening and crop control thrive in the congregation through the White Violet Center for Eco-Justice and ministries that maintain a commitment to being creative re-users of natural resources and protectors of the Earth's gifts.

Sister Dana Augustin, previously a member of St. Mary Parish in Richmond, is involved in a complementary ministry that, in some ways, brings full circle the practice of reusing materials for new benefit.

She serves as supervisor of Biomass Processing at Saint Mary-of-the-Woods.

Just as Mother Theodore and her sisters had to rely on fallen trees, limbs and other materials to burn for heat, so will today's sisters when the biomass energy process is soon fully operational.

Biomass energy uses all plant and plant-derived materials, such as wood and other forest residues, grasses, husks and straw from crops, and some construction debris. The emission standards are the same as for natural gas. The system will provide heat and electrical energy at significant, long-term cost savings.

Perhaps St. Theodora never envisioned this opportunity for the sisters of this generation, but for Sister Dana, it is a natural progression from her lifestyle



Providence Sister Dana Augustin stands next to natural materials that will soon be re-used in a biomass energy process to provide heat for her congregation's motherhouse at Saint Mary-of-the-Woods.

before she joined the congregation.

"Recycling is something we had always done in my family. I have always had some consciousness of doing things in an eco-friendly way," she said.

Her awareness increased as she progressed through her initial formation with the Sisters of Providence.

"The eco-justice piece comes up a lot during formation. It's part of the postulancy training. It is part of our study of spirituality during our canonical novitiate," she said.

Here are examples of how the Sisters of Providence biomass project is reusing materials:

- Pallets, crates and other materials from manufacturing companies are being gathered to use for fuel.
- Charred wood from a grocery store fire is being sawed. Larger pieces are being planed and used for lumber. Smaller pieces are being used for cabinetry and trim at two new hermitage houses being built with mostly recycled materials.
- Mineral oil is being accepted from manufacturers, cleaned and resold to them to reduce dumping the oil into the ground.
- Cooking oil is being collected and transformed into biodiesel fuel where it can be used without any kind of alteration to a standard diesel engine.

"Our recycling program is growing a lot. I see this entire campus as a shrine to Mother Theodore, but also as a model of sustainability where we try to use all of our materials by recycling as much as we can," Sister Dana said.

"As far as moving in a direction for a sustainable Earth, we have to work with industry. We have to say, 'There are different ways you can operate that are more beneficial for you and for our

environment. Here are some things you might want to look at.' I would hope the Sisters of Providence could be a model for that kind of work," she added.

And Sister Dana believes opportunities abound for women in all eco-justice endeavors.

"There are many needs to be met. What the Sisters of

Providence have done for me through the years is open my eyes to opportunities in all kinds of places to work for justice. I think we're going through a change right now in our world and I want to be part of that change," Sister Dana said.

Thus, the seeds and renewable energy sowed by St. Theodora through her leadership and in her gardens during the congregation's foundation years continue to harvest fruit for today's Sisters of Providence who are sowing their own seeds for the future. †

'I see this entire campus as a shrine to Mother Theodore, but also as a model of sustainability where we try to use all of our materials by recycling as much as we can.'

—Sr. Dana Augustin, S.P.



In this drawing by Providence Sister Ruth Johnson, St. Theodora Guérin stands next to a garden. The foundress of the Sisters of Providence of Saint Mary-of-the-Woods often worked in her congregation's garden. The Sisters of Providence are continuing to carry on her tradition of caring for the Earth by re-using natural materials in biomass energy.

What the catechism says about vocations

By Sean Gallagher

Priests, deacons, and men and women religious have been an integral part of the Church throughout its history and continue to be so today.

The *Catechism of the Catholic Church* teaches that these vocations are ultimately rooted in Christ and are an expression of his continuing life in the Church.

Deacons

"Deacons share in Christ's mission and grace in a special way. The sacrament of Holy Orders marks them with an *imprint* (character) which cannot be removed and which configures them to Christ, who made himself the 'deacon' or servant of all.

"Among other tasks, it is the task of deacons to assist the bishop and

priests in the celebration of the divine mysteries, above all the Eucharist, in the distribution of Holy Communion, in assisting at and blessing marriages, in the proclamation of the Gospel and preaching, in presiding over funerals, and in dedicating themselves to the various ministries of charity" (#1570).

Priests

"[The] priesthood is ministerial. 'That office ... which the Lord committed to the pastors of his people, is in the strict sense of the term a *service*.' It is entirely related to Christ and to men. It depends entirely on Christ and on his unique priesthood; it has been instituted for the good of men and the communion of the Church.

"The sacrament of Holy Orders communicates a 'sacred power' which

is none other than that of Christ. The exercise of this authority must therefore be measured against the model of Christ, who by love made himself the least and the servant of all. 'The Lord said clearly that concern for his flock was proof of love for him' (#1551, quoting *Lumen Gentium* and St. John Chrysostom).

Religious Life

"Religious life derives from the mystery of the Church. It is a gift she has received from her Lord, a gift she offers as a stable way of life to the faithful ... Thus, the Church can both show forth Christ and acknowledge herself to be the Savior's bride. Religious life in its various forms is called to signify the very charity of God in the language of our time" (#926). †

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Deacon candidate travels long road to ordination

By Sean Gallagher

In his native Puerto Rico, deacon candidate Emilio Ferrer-Soto grew up worshipping at a church named after St. Patrick that had been built by his grandfather.

After entering the U.S. Army in 1971, he went far away from his Caribbean home, serving for periods in Europe, Central America and South America.

After retiring from the military, Emilio's travels eventually brought him to New York in 1999 where he began working for the Social Security Administration.

Near the end of that year, he was asked to work in Indianapolis as a bilingual claims representative.

Emilio had never set foot in the city before, and didn't know where to go for Mass celebrated in Spanish, his native language.

"I called a taxi and told the taxi driver to take me to a Spanish-speaking church," he said.

Where did he end up? At a church named after St. Patrick, a reminder of the one he worshipped at as a boy back in Puerto Rico.

When he got there, he asked the taxi driver to wait for him.

Franciscan Father Tom Fox celebrated the Mass and, at the end of the liturgy, asked if there were any newcomers.

Emilio introduced himself and, afterward, chatted with some of

St. Patrick's parishioners.

"I remember going back to the taxi and the bill was \$84," Emilio said with a laugh.

It wasn't long before he got involved at his new parish.

"I remember telling Father Tom, 'I want a job,'" Emilio said.

He eventually became a member of the parish council and served as a lector.

A few years later, Emilio told his wife, Maria Torres-Gonzalez, that, if he were back in Puerto Rico, he would seek to become a permanent deacon.

Just a few weeks later, Father Tom approached Emilio and told him that the archdiocese was going to begin its first deacon formation program and that he would be a good candidate for it.

"I couldn't speak," Emilio said. "And Maria was looking at me. I told him that I needed to speak to Maria. Maria told him, 'Father, two weeks ago, he told me that he wanted to be a deacon.'"

The rest, as they say, is history. Ferrer-Soto applied to the deacon formation program and was accepted.

If all goes according to plan, he and 24 other men will be ordained to the diaconate on June 28 at SS. Peter and Paul Cathedral in Indianapolis. They will be the first group of men ordained as permanent deacons in the history of the Archdiocese of Indianapolis.

Emilio's journey to that historic day began under the patronage of St. Patrick long ago and far away in Puerto Rico. It has continued under that same saint's care in Indianapolis.

"I saw that connection as [a sign of] my calling," Ferrer-Soto said.

Another confirmation of his calling to the diaconate has come over the four years of his formation in his ability to successfully balance a growing number of commitments.

Emilio and Maria are involved in the St. Vincent de Paul Society and assist in marriage preparation at St. Patrick Parish. He has ministered in the parish's Rite of Christian Initiation of Adults, made hospital visits and Communion calls, and helped lead people through the Church annulment process.



Deacon candidate Emilio Ferrer-Soto, who works for the Social Security Administration, gives a presentation about Social Security to a group of people who will soon become U.S. citizens during a naturalization ceremony held on Dec. 6 at the U.S. Federal Courthouse in Indianapolis. Ferrer-Soto has found opportunities in his work to direct Hispanic Catholics in the Indianapolis area to St. Patrick Parish—where he is a member—and the services it can offer them.

The deacon formation program requires several hours a week. But, in addition to that, Emilio is also pursuing an online master's degree in religious education through Felician College in New Jersey.

He and his wife are also involved in the Third Order Franciscans.

To top it off, Ferrer-Soto is striving to be a good husband, father and Social Security employee.

Franciscan Father Arturo Ocampo, pastor of St. Patrick Parish, is amazed by Emilio's balancing act.

"Emilio is really disciplined and dedicated," Father Arturo said. "He has a great love for ministry and for the Church."

Emilio credited Maria's presence in his life as making a big difference through the years of his formation.

"She's been with me along every step of the path," said Emilio. "I don't know if I would have been able to do it without Maria. She is the power behind me."

Maria, however, looks even deeper for the strength that has helped her and Emilio along the path to ordination.

"I think that the balance of all my involvement in Emilio's formation is centered in Jesus as the center of our lives," she said, "and that has helped us

balance all these activities in a way that he can remain a good husband and father."

Once he is ordained, Emilio hopes to have a positive impact on Hispanic Catholics in the archdiocese. He is already doing that through work when Hispanics come to the Social Security office for assistance.

"I'm always asking them if they go to church," he said. "I try to guide them to St. Patrick, and there I offer the services of the St. Vincent de Paul Society. A lot of these people are in need."

As men who work in the marketplace and who are, in a sense, embedded among the laity, permanent deacons are in a unique position. By virtue of their ordination, they are a special sign of Christ

and can have a positive influence in ways that aren't ordinarily available to priests and bishops.

For Emilio, that opportunity is a call to show Christ to others through humility.

"You have to humble yourself every day. You have to pick up your cross and carry it every day," he said. "That's the way that I see portraying Jesus."

"It's going to be in your job, in your family, through the parishioners. You have to humble yourself." †

'You have to humble yourself every day. You have to pick up your cross and carry it every day. That's the way that I see portraying Jesus.'

—Deacon candidate Emilio Ferrer-Soto



Deacon candidate Emilio Ferrer-Soto speaks with Ana Maria Magana, a native of Guadalajara, Mexico, on Dec. 6 in the U.S. Federal Courthouse in Indianapolis just prior to a naturalization ceremony at which Magana became a U.S. citizen. Ferrer-Soto was in attendance to answer questions about the Social Security Administration, for which he works.

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Franciscan sisters find fulfillment in leading parishes

By John Shaughnessy

She raised the question on "Family Night" at the parish, hoping to get the parents and the children to share their answers about "What are you grateful for?"

Franciscan Sister Patty Campbell smiled as she listened to one child say "love," another mention "our health," and a third child proclaim "each other."

Considering the question herself, Sister Patty mentioned the special relationship she has with the members of St. Mary-of-the-Rock Parish in Franklin County, where she serves as the parish life coordinator.

"They're like a second family to me," says Sister Patty, who is 81. "They're very accepting. They accept me like I am."

While the role of a parish life coordinator is basically to help parishes stay open, become more active and grow in the faith—during a time of a limited number of priests—the bond that forms between coordinators and their parishes often becomes a deep one.

Just ask Sister Patty and three other Franciscan sisters in the archdiocese who serve as parish life coordinators.

All of them are members of the Congregation of the Sisters of the Third Order of St. Francis, which is based in Oldenburg.

"Part of what I enjoy about it is you touch every aspect of people's lives—baptism, first Communion, confirmation, graduation, the new life of a married couple," says Sister Christine Ernstes, the parish life coordinator of Immaculate Conception Parish in Millhousen and

St. Denis Parish in Jennings County.

"You're also with them in sickness and death. One Sunday morning, I got a call at a quarter to seven. Someone was dying in Community Hospital East in Indianapolis. I never got dressed so fast. I was there when they made the decision to take her off the life support. Just to be there with them was important to them."

While the presence of a parish life coordinator makes a difference to the faithful, parish life coordinators also rely heavily on the lay members of the parish.

"In today's Church, the laity takes a lot more responsibility to get things done," says Sister Margie Niemer, the parish life coordinator at St. Peter Parish in Franklin County. "It's not all up to me to coordinate or lead. The lay people step right up and volunteer for committees. The challenge of this particular job is learning to be organized enough so you divide your time wisely. In the smaller parishes, you have to be careful you don't call on the same people all the time."

Sister Margie pauses and adds, "This is the ministry I waited for all my life. I was a teacher for 25 years and that was nice. This is where I want to be. I'm glad the archdiocese has a position like this. Not every diocese does."

Sister Shirley Gerth has fulfilled that key role at parishes in the archdiocese since 1991.

Sister Shirley served as the parish life coordinator for St. Anne Parish in Hamburg, St. John the Evangelist Parish in Enochsburg and St. Maurice Parish in St. Maurice from 1991-95.

"The Church is blessed with the gifts that both men and women can bring," says



Four members of the Sisters of the Third Order of St. Francis who are parish life coordinators in the archdiocese pose for a photo at their congregation's motherhouse in Oldenburg. Sister Margie Niemer, front row, left, leads St. Peter Parish in Franklin County. Sister Shirley Gerth, front row, right, leads St. Anne Parish in New Castle and St. Rose Parish in Knightstown. Sister Christine Ernstes, back row, left, leads Immaculate Conception Parish in Millhousen and St. Denis Parish in Jennings County. Sister Patty Campbell, back row, right, leads St. Mary-of-the-Rock Parish in Franklin County.

Sister Shirley, who is now the parish life coordinator of St. Anne Parish in New Castle and St. Rose Parish in Knightstown. "This lets me be involved in the lives of parishioners in a more personal way than I ever had before. People reflect many different qualities of God to me. I see the love of God, the compassion of God, the gentleness of God."

She's also seen the pain a parish sometimes has to face together. In April, an arson fire destroyed St. Anne Church.

"As a parish, we're learning we're more than a building," Sister Shirley says. "We are the body of Christ."

Sister Margie shares that belief. She believes people should also have that approach toward becoming parish life coordinators.

"This is not a ministry just for women

or just for men or just for those in religious life," she says. "This is a ministry of leadership and service that is open to all Catholics who have the desire to do what is necessary to develop the qualifications that are desired."

There's one qualification that these four sisters consider essential.

"I feel the purpose of my entire ministry is to call others to Christ," says Sister Margie. "As I organize spiritual, educational and social events, I constantly ask myself: To what segment of the parish will this appeal? Will people appreciate themselves, their neighbors and their God more after participating in this?"

For Sister Patty, all the questions from her 81 years of life lead her to one answer: "Calling others to Christ is the mission of every Christian." †

BENEDICTINE

continued from page 14

many more because of all the sisters. I made my final vows in 1995."

She felt called again by God when a position opened in 1998 as the director of spirituality for the Benedict Inn Retreat and Conference Center in Beech Grove. During the next two years, she lived at Our Lady of Grace Monastery and fell in love with the community of religious sisters there. She asked to transfer her vows to Our Lady of Grace Monastery. She also served as the parish life coordinator at St. Paul the Apostle Parish in Greencastle before joining the staff at the University of Indianapolis in 2003.

She's found her home in helping college students find their place in the world.

"College is such an important time in their lives," Sister Jennifer says. "They're

figuring out who they are and their relationship with God. It's not just, 'What is their major?'

It becomes larger: How am I going to live my life? What values are important to me? What does it mean to be a Christian in today's world? Those are tough questions. I feel called to be part of that journey with them."

She is a great traveling partner in that journey with young people, says her boss, Michael Cartwright, the dean of ecumenical and interfaith programs at the University of Indianapolis.

In working with students from different faith backgrounds, Sister Jennifer offers an approach that combines down-to-earth advice with a gracious respect for people, Cartwright says.

"It's one thing to say you'll accept someone 'just the way they are, right where they are,'"

'One of the gifts I can give to students as a Benedictine sister is a sense of commitment.'

—Sr. Jennifer Mechtild Horner, O.S.B.

Cartwright notes. "It's another thing to really do it. Jennifer does it with a listening heart. She points them back to the Gospel witness of Jesus, the disciples and Mary."

The daughter who learned to live a life of faith from watching her

parents now provides her own example.

"One of the gifts I can give to students as a Benedictine sister is a sense of commitment," Sister Jennifer says. "A lot of people haven't seen commitment lived out fully. To realize one can live out their life in God and live that visibly is

important for young people to see."

Sometimes, the college students even ask her about the choice she has made for her life, and whether she's happy about it.

"I tell them about the joy I have in the community here," Sister Jennifer says. "That's an important part of living out our Christian vocation—that we have an inner joy. For me, that joy is living in community with other sisters who are seeking God in the same way I am. We can support each other on the journey."

"Because I made the commitment I have, it allows me to serve God's Church. That's the call of every Christian—to learn how to serve." †

Superior sees bright future for religious vocations

TOLEDO, Ohio (CNS)—The superior general of one of the largest congregations of vowed women



Sr. Mary Sujita Kallapurakkathu, S.N.D.

religious in the world believes religious life is changing, but says she has "absolutely no fear" that it will die out.

"The vocations will continue to come, that I believe—because it's God's work. People are always there to respond to that, all through history," said Notre Dame Sister Mary Sujita Kallapurakkathu, a native of Kerala, India, who has led the nearly 2,400 Sisters of Notre Dame in 15 countries since 1998.

"But we have to change our pattern of thinking," she added. "God is making something new."

Sister Mary Sujita cited smaller

families, increased opportunities for women and a more empowered laity as factors that have contributed to the decline in religious vocations around the world.

Shrinking membership has forced the sisters to shift from thinking in terms of big institutions to consider new ways to be present in the Church.

"It's not only a matter of [the] number of sisters, it's not a matter of doing something we always did, but it is a matter of giving our energy where we are needed the most," said Sister Mary Sujita.

"God doesn't need huge numbers," she added. "God needs people with the hearts to respond."

Across the international congregation, the superior general has observed a growing desire to reach out to the poor, especially women, in the fields of education, health care and social services.

The congregation has applied for nongovernmental organization status at the United Nations so the sisters

can advocate for women and children in need throughout the world.

Sister Mary Sujita said the sisters continually challenge themselves to see what more God is asking.

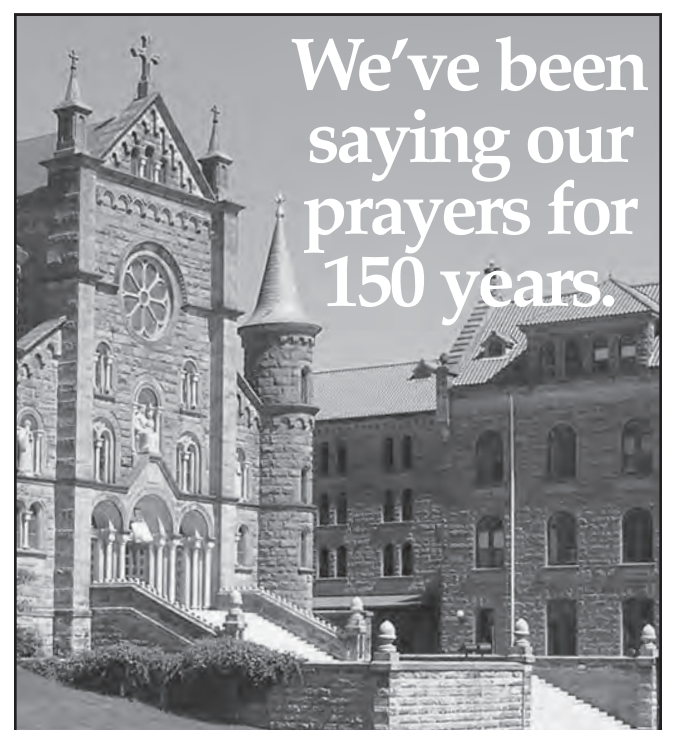
"I like that search and quest for more," she said. "I always call it the holy restlessness inside."

The Sisters of Notre Dame serve under a variety of conditions in different countries, but Sister Mary Sujita says their mission remains the same: to be Christ to the world today.

"The heart of the mission is to see the individual and the society through the eyes of Jesus, and to give a response that is fitting," she said.

Sisters in the United States have made concrete steps to be with those people living on the margins of society, she said.

"We cannot change the world, but there is something beautiful that we can contribute to that transformation," she added. †



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and I will
make you
fishers
of men.'*

—Mt. 4:19



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Traditional Latin Mass enriches faith and culture

By Fr. Robert L. Kinast

On July 7, 2007, Pope Benedict XVI issued an apostolic letter giving permission directly to priests to celebrate Mass according to the *Roman Missal* published by Blessed Pope John XXIII in 1962.

This Mass is often referred to as the traditional Latin Mass because it is celebrated according to the missal promulgated by Pope Pius V after the Council of Trent, which served as the base for the 1962 missal.

While Pope Benedict's action was not unexpected, it nonetheless raised questions about why he took this step. Based on a reading of his letter, three reasons stand out.

First of all, for some time there had been a significant number of requests and "insistent prayers" from groups of the faithful for greater use of the 1962 missal.

Pope John Paul II had given serious consideration to these requests. Pope Benedict writes that "no small numbers of faithful adhered and continue to adhere with great love and affection to the earlier liturgical forms."

Pope John Paul II had already given permission for this form of celebration, and Pope Benedict extended it by allowing priests who are qualified to offer the traditional Latin Mass to respond to requests for it without first getting the approval of their bishop.

But why is permission needed since the missal of 1962 was never withdrawn or abrogated and is still a valid form of the Mass?

The answer lies in the pope's distinction between the ordinary and

extraordinary forms of the Mass.

The ordinary form is the missal of 1970, promulgated by Pope Paul VI after the Second Vatican Council.

This is the form of Mass that most Catholics are familiar with. It is the norm for celebrating Mass everywhere in the world.

It is not to be replaced on a regular or permanent basis by the missal of 1962, and even when the latter is used there should be specific pastoral reasons for doing so.

When these conditions are met, the 1962 missal may be used as an extraordinary expression of the Church's liturgy.

The term "extraordinary" should be taken literally. The 1962 form of the Mass is extra-ordinary in the sense that it is outside of or different from the ordinary way that Mass is celebrated. It is an exception, a special instance. It is not extraordinary in the sense that it is superior, more highly valued or more beneficial than the ordinary form.

As the pope makes clear, these are two usages of the one Roman rite.

The conditions for using the 1962 form lead to the second factor motivating the pope's decision.

People whose spiritual life was nurtured by the previous rite may not experience the same effect from the current rite. Perhaps they have not been adequately instructed about the ordinary form of Mass or perhaps their culture makes it difficult for them to participate in certain ways that the 1970 missal calls for during Mass.

Whatever the reasons, the pope's permission to use the 1962 missal is intended for "a stable group of faithful

who adhere to the earlier liturgical tradition."

Such groups may request the extraordinary form and pastors should respond for the sake of their spiritual welfare.

Celebrating Mass in the extraordinary form is not intended, therefore, to satisfy the curiosity of a new generation, and it certainly should not be a rallying point for competing preferences or opposing attitudes among members of the same parish or diocese.

In fact, the pope makes clear that the use of the traditional Latin Mass must harmonize with the general pastoral care of the parish. It should not be a cause of division, but a source of diversity, recognizing the special needs of certain people and responding to them.

A third factor influencing the pope's letter is the pope himself.

As a scholar and traditionalist, he values the role which the extraordinary form of Mass played from the time of the Protestant Reformation to the modern, pre-Vatican II era. It is an important and irreplaceable part of Catholic history, especially in Europe—one of the pope's chief concerns.

His appreciation for this part of Catholic history and his decision to make it more available to the faithful who desire it reminds everyone that the Catholic Church has a long tradition. The pope doesn't want this form of Mass with its particular qualities and emphases to be forgotten, but rather given "due honor for its venerable and ancient usage."

The pope's decision also affirms that



Father Anthony Brankin, the pastor, center, prays with two other priests during a traditional Latin Mass celebrated at St. Odilo Church in Berwyn, Ill. Pope Benedict XVI's permission to use the 1962 *Roman Missal* is intended for "a stable group of faithful who adhere to the earlier liturgical tradition."

Worship begins with hospitality

By Carole Norris Greene

Whether you prefer the Mass in Latin or in your own vernacular language, it is good to remember that ritual must never take the place of relationship.

The Church gives us rituals to foster our relationship with Christ, but they must not become so paramount that they distract from continually strengthening an intimate relationship with our Savior.

Catholic tradition speaks of four presences of Christ during Mass that are not distinct but which build on each other.

The Church's *General Instruction of the Roman Missal* puts it this way: "At

Mass or the Lord's Supper ... Christ is really present to [and in] the assembly gathered in his name; he is present in the person of the minister, in his own Word, and indeed substantially and permanently under the eucharistic elements."

Each of these four ways in which Christ reveals his presence demands a response of reverence from us, one that prompts us to welcome our Lord into our community and into our lives.

"This is the true hospitality needed," a liturgist said, "whenever the Church gathers for worship."

(Carole Norris Greene is associate editor of Faith Alive!) †

Church unity does not require uniformity. There is more than one way to celebrate our common faith. Different usages reflect the multifaceted quality of the faith.

Finally, by encouraging groups of lay faithful to request the extraordinary form of Mass, this document implicitly acknowledges the right of the laity to make their spiritual needs known and to take the initiative with regard to them as Vatican II affirmed in the *Constitution on the Church* ("*Lumen Gentium*"), #37.

The pope intends his action to have the same effect as earlier liturgical reforms, namely to enrich both the faith and culture of many people and be a spur to their spiritual life.

(Father Robert L. Kinast is a pastoral theologian in Prairie Village, Kan.) †

Discussion Point

God is love and light in our lives

This Week's Question

How would you respond if someone asked you what God is like?

"Pretty wonderful, powerful, awesome. Nothing can explain [exactly] what God is like because we're looking at him like [we would look at] a human being." (Joe Collins, Lebanon, Tenn.)

"To me, God is love and light. I think of him as being a loving father who loves us unconditionally, like a good parent would do." (Mary Beth Rauser, Shelton, Conn.)

"He's like the sun, moon, stars, beautiful weather and all the good things in life all together, all the time.

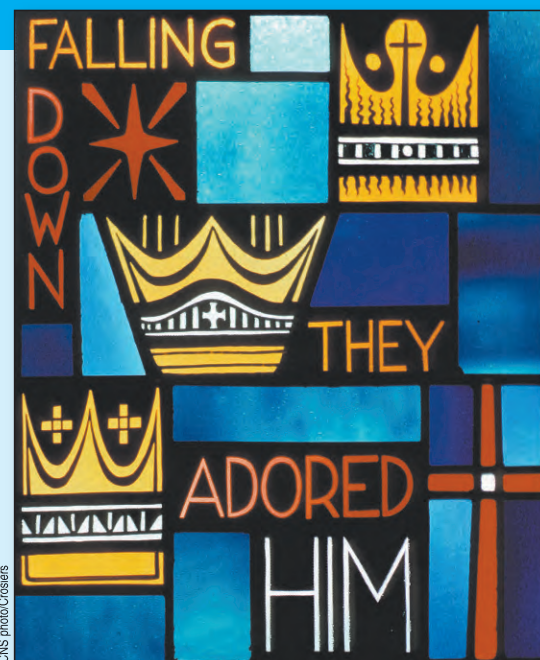
He's everything and everywhere. We can't know, but hope, [that] we'll find out some day." (Loraine Collins, Pottstown, Pa.)

"He's my best friend in good times and in bad. He's someone to rely on. Without him, I wouldn't be who I am." (Anne Loewen, Kenosha, Wis.)

Lend Us Your Voice

An upcoming edition asks: What is your favorite psalm? What does it express for you?

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

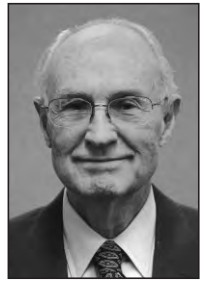


From the Editor Emeritus/John F. Fink

Biblical women: Jezebel, Ahab's wicked wife

(Twenty-second in a series)

Jezebel was evil. (Her story is told from 1 Kgs 16:31 through 2 Kgs 9:37.)



The daughter of the king of Sidon, modern Lebanon, she was the wife of Ahab, king of the northern kingdom of Israel, which included Samaria and Galilee. She brought the worship of Baal and Asherah to Israel, and enticed Ahab to build a temple to

Baal. She murdered Israel's prophets. Ahab's vizier, Obadiah, managed to save 100 of them by hiding them in two caves.

Elijah was Jezebel's mortal enemy. He confronted Ahab and told him to bring the 450 prophets of Baal and the 400 prophets of Asherah to Mount Carmel. He told them to place a bull on an altar and call upon Baal to send down fire to burn it.

The prophets prayed, danced and cut themselves while Elijah taunted them. Then

Elijah put his bull on an altar and had them pour water over it until water lapped around the altar. He called on God, and the Lord's fire came down and consumed the holocaust, wood, stones and water. Then Elijah had the crowd seize the 450 prophets of Baal and he slit their throats.

After Ahab reported to Jezebel what had happened, she sent a messenger to Elijah telling him that she would kill him. Elijah fled to the kingdom of Judah.

Sometime later, while Ahab and Jezebel were in their palace at Jezreel, Ahab tried to buy the vineyard of his neighbor, Naboth. Naboth refused to sell it. Jezebel wrote letters to the elders and nobles in Jezreel telling them to get two scoundrels to accuse Naboth of having cursed God and king. They obeyed, led Naboth out of the city and stoned him to death.

When Jezebel learned that Naboth was dead, she told Ahab to go take possession of the vineyard. However, he met Elijah while he was on his way. Elijah told Ahab that God would punish him by having dogs lick up his blood where they licked up the blood

of Naboth. Furthermore, he predicted, dogs would devour Jezebel. Later, the prophet Elisha, who succeeded Elijah, repeated the prediction.

Three years later, King Ahab of Israel and King Jehoshaphat of Judah went to war against Aram, modern Syria. A lucky arrow struck Ahab between the joints of his breastplate, and he died, his blood flowing to the bottom of his chariot. After they returned to Samaria and the chariot was washed, dogs licked up his blood.

Ahaziah, Ahab's and Jezebel's son, succeeded Ahab, but he ruled Israel for only two years. He was succeeded by his brother, Joram, who reigned for 12 years. He was murdered by Jehu, chosen by God to return Israel to worship of the true God. Jehu rode into Jezreel, where Jezebel put on makeup and fixed her hair. When Jehu saw Jezebel at an upstairs window, he sent eunuchs to throw her down. They did, and her blood spurted against the wall and against the horses.

Hours later, when Jehu sent orders to have Jezebel buried, the attendants discovered that dogs had devoured her. †

Cornucopia/Cynthia Dewes

Onward and upward through trying times

With apologies to patriotic sentiment, the following quote seems appropriate to consider at this time of year as well: "These are the times that try men's souls."



Women's, too. Or, for that matter, bodies of either sex.

That's because this is the time of year—a new year—when we take stock and try to reform, lose weight, get fit, work harder, be nicer or whatever. Somehow, Jan. 1 of any year impels most of us to plan strategies for dealing with our accumulated guilt.

People use different means to achieve their goals. Some join gyms or go on diets. Some attack the cleaning of closets, drawers or garages. Some even mount self-improvement agendas to read the classics, learn a second language or, when really desperate, consult a plastic surgeon.

Some folks wind up feeling better about themselves. Others only make themselves more miserable while upsetting everyone around them. As in, if Mama ain't happy, ain't nobody happy.

So, a couple of months into the new year, many people seem to tire of all this

stress and lose their enthusiasm for the tasks they have set for themselves. They skip a workout or sneak a few cookies, shove the remaining clutter into a storage room or put *War and Peace* on a higher shelf. This is where the "trying times" part comes in.

It's human nature to lose heart when we are attempting something outside of our usual comfortable routine or something we think is hard or distasteful. So it's easy for us to rationalize our way out of the New Year's resolutions, even if that adds a bit to our total guilt tally.

We figure we'll finish this next month, we'll wait until better weather or we'll get through Grandma's birthday and next week's houseguests before continuing the plan. And soon, sometimes sooner than later, we're back in the groove of snapping at people or snarfing down Big Macs every day. We are spending too much time on the computer and too little time listening to Junior when he gets home from school. As usual.

Well, maybe we should remember Christmas, that wonderful holy day we just celebrated. Not that we should remember the time of gifts and eggnog and partying, but rather the Christmas of Christ entering our world as a redemptive gift from our loving God. After all, The Twelve Days are

still in recent memory.

Christmas beats human resolutions every time as the answer to all that accumulated guilt. It's The Way we can actually improve ourselves and our lives, namely by trusting in the grace of God as we try to do God's will. Christ's coming brings not only the hope of redemption, but also the authority to do what we know is good and right.

Unfortunately, we live in a material world managed by humans who are prone to human error. We are forced to suffer war, disease, cruelty and many other sorrows caused mainly by mistaken human choices. Even when we "play by the rules," we may experience grief or pain or desperation. If some hardship doesn't enter our lives, we are probably not really living.

But, if we remember God's promises in Christ, we know that we can trust the impulses for justice and goodness which we all have. These may conflict with selfish "needs" and desires, some fostered by false cultural values, but when they do we will have the strength of Christmas to deny them. Happy New Year, indeed.

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

Faithful Lines/Shirley Vogler Meister

How does faith play a role in our lives?

Shortly after freelance writer Beth Dotson Brown, a native of Lawrenceburg, received an artist-in-residence grant from the Kentucky Foundation for Women so she



could write a fiction book, she received an e-mail from a Saint Mary's Press editor.

The message surprisingly suggested that she agree to write a nonfiction book. This good news, however, was followed by an unpleasant surprise when she was diagnosed with breast cancer and needed surgery, chemotherapy and radiation therapy.

Ten days after her surgery, with approval from her doctor, she packed her notes and laptop computer and spent a week at Hopscotch House in Kentucky. She dealt with oncologists and further tests upon her return.

At Hopscotch House, she thought about the Saint Mary's Press (www.smp.org) offer to write a book for teenagers about why people choose to be Catholic.

Not only had she always wanted to write

for teens, she thought, "What could be more affirming and uplifting while going through chemotherapy than to hear stories people had to tell about their faith?"

She finished intensive chemotherapy two years ago this month then moved into radiation therapy while finishing the last of 39 interviews she did for *Yes! I Am Catholic: How Faith Plays a Role in My Life*.

By that June, her chemotherapy was easier to handle and the draft of the book was finished.

What a book it is! Both teenagers and adults appreciate it because of the wide variety of reasons that the people she interviewed shared with her. Some are celebrities whom we all recognize, each with a unique story to tell, and some are priests (one a recording star), a bishop, mothers and fathers, a trucking manager, a housekeeper, nurses, retired businessmen, political figures, a sculptor/painter, students, teachers/professors, inspirational speakers, a deacon/principal, social workers, volunteers and more.

The backgrounds and the work of each of the 39 people are so varied that I now wonder about all the Catholics that I know.

Many, of course, are born into the faith. Some leave and return, sometimes because of life-changing experiences. Some are converts. Each has a story.

Dotson Brown is not only a freelancer, but an editor. Her work appears in many Catholic publications and she has earned distinguished awards for her writing.

Yes, I Am Catholic: How Faith Plays a Role in My Life is her first nonfiction book. She lives in Lancaster, Ky., but grew up in the Archdiocese of Indianapolis and was co-president of the Catholic Youth Organization at St. Lawrence Parish in Lawrenceburg.

The CYO newspaper even won archdiocesan awards. In fact, after attending a CYO convention in Kansas City, she wrote a short piece about it that a *Criterion* columnist used.

This was "my first foray into the Catholic press," Dotson Brown says. For more on her story and her work, log on to her Web site (www.bethdotsonbrown.net).

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

Twenty Something/

Christina Capecchi

Keep your year wide open to God

Somewhere along the line, optimism got a bad rap. It was linked to Pollyanna, and it



never escaped the association. Over time, it morphed into a synonym for naiveté and ignorance.

Meanwhile, cynicism was married to the Simpsons and hence, it became cool. To be cynical is to be savvy

and witty, a wisecracking pessimist, nobody's fool.

American public life, with its steady string of scandals, molds this cynical disposition. We, the onlookers, learn to expect the worst. If a politician is peaking in the polls, we wait for the other shoe to drop. "He'll butcher the debate," we predict. "A skeleton will come out of her closet."

We're equally cynical of actors and athletes. "She'll be back in rehab," we say. "I wonder how the Vikings will blow this lead."

And we apply this thinking to our personal lives, making cynical remarks to provoke chuckles and to prepare ourselves: low expectations make for minimal disappointment.

When we fall into this mode of thinking, we don't fret; cynicism seems to be a choice like any other. Are you a Coke or a Pepsi person? A glass half-empty or a glass half-full?

But that cliché strips outlook of its spiritual essence. Optimism is not a casual preference; it is a belief in an infinitely generous Lord who repeatedly fills the cup until it overflows.

This idea was a cornerstone of the preaching and writing of St. Francis de Sales, a 17th-century French bishop. He identified it as a virtue and gave it a wonderful name: joyful optimism.

St. Francis didn't lead a charmed life. He knew suffering and injustice. But he also knew the greater power of God's redeeming love and the greater possibility of God's inspiring hope. And he worked to help others know it.

When his friend, St. Jane de Chantal, was recovering from illness, he wrote her an encouraging letter: "Keep your heart, my dear Daughter, wide open before God; always go joyously in his presence. He loves us, he cherishes us, he is all ours, this sweet Jesus."

Francis and Jane founded a school called the Institute of the Visitation of the Blessed Virgin. Across the ocean and centuries later, Visitation students still learn about joyful optimism. It blossoms in various ways.

Take Mary Engelbreit, who attended Visitation Academy in St. Louis. If you don't recognize her name, you've seen her greeting cards with their signature checks and cherries. Joyful optimism is infused in her illustrations.

Engelbreit's art has been given a label that makes her bristle: cute. The half-compliment seems to insinuate, "What an idealistic little world you draw."

Her response: "What's wrong with that? Don't you wish you lived there, too? ... What I draw is taken from my life. I honestly had a wonderful childhood."

Despite the sorrow Engelbreit has known, she chooses to focus on the joy and to share it with others.

We are all called to practice this virtue, and the New Year offers a perfect chance. We must tackle that blank calendar with joyful optimism, keeping our hearts wide open before God.

Yes, 2008 will bring changes and challenges—in public and private spheres.

But the year also holds surprising blessings from a creative, generous God. So move toward them!

Joyful optimism begins simply: Rise each morning, inhale deeply and whisper, "Here we go, God!"

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn. E-mail her at christinacap@gmail.com.) †

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

The Sunday Readings

Sunday, Jan. 13, 2008

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

This weekend, the Church celebrates the third of its great feasts introducing us to the reality of salvation in Christ Jesus.



This weekend, we celebrate the feast of the Baptism of the Lord. The other two of these great feasts were Christmas and the feast of the Epiphany of the Lord.

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

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

Isaiah writes about a loyal servant of God, a servant who is steadfast in his faithfulness despite enduring the hostilities of others around him and the unhappy twists of his fortune. This servant is therefore the most perfect servant. Regardless of the injustices surrounding him and the temptation to forsake God, the servant never falters.

This reading—and three others that are quite similar in Isaiah—are called the “Songs of the Suffering Servant.” They form a major part not only of Scripture, but also of the liturgy because they are used in Holy Week when the faithful concentrate on the sacrifice of Jesus on Calvary.

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

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

The reading is revealing since it shows

that Peter offered salvation, not just to Jews—whose heritage Peter shared—but also to pagans, indeed even to the brutal Romans whose military conquest and occupation of the Holy Land had resulted in so much misery, death and despair.

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

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

Ritual washings, or baptisms, were popular in certain Jewish circles in the first century A.D. so homes had ceremonial bathtubs. Archeologists who excavated the ruins of Masada, the great Jewish fortress high on a mountaintop overlooking the Dead Sea, discovered such baths there.

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

John the Baptist salutes Jesus as God’s anointed. Then, marvelously and miraculously, God appears and identifies Jesus as the Son of God.

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

Reflection

This feast of the Baptism of the Lord reveals to us the Lord’s identity. He is the Son of God. He is the Savior, rescuing us from eternal death by assuming our sins and by making amends to God for our sinfulness. He unites us with God. He is the mediator.

The Church makes the words of Peter to Cornelius its own words. It calls us to recognize the Lord as our Savior.

The Church also calls us to admit that we are sinners. We need Jesus as Jesus reconciles us with God. He is our hope. He is life. He is God’s love. †

My Journey to God

The Holy Man’s Words

Some day,
Right after one of your homilies,
I’d like to distribute a pen and piece of
paper
To each and every parishioner.

I would ask them to take a few
moments
To note a word or phrase,
Maybe something more,
Relate a personal story
Of how the Holy Man’s words they just
heard
Spoke to them, touched them,
In some way.

Perhaps it was a solace,
A greater sense of peace,
A burden lifted,
A new way of seeing.
Faith strengthened,
Hope renewed,
An action to be taken,
Gratitude,
A forgiveness realized,
Love experienced more deeply,

A sense of belonging,
Family,
Courage to go on,
Inexplicable joy,
A Presence felt,
A belief in something more.

I would gather all these pages up.
They could not be contained in a single
book.
And proof to you, the Holy Man,
That what you say truly matters.
The power of your words revealed,
Blessed with the Holy Spirit’s seal.

A famous poet once wrote that,
“A word is dead when it is said, some
say—
I say it just begins to live that day.”

Words are life,
The Word Is Life,
And this the Holy Man knows
And understands.

By Cathy Dearing

(Cathy Dearing is a member of St. Barnabas Parish in Indianapolis. She wrote this poem “after listening to a beautiful homily by Father Jim Farrell on the feast of the Holy Family.” She said her poem about her pastor also “expresses an appreciation and gratitude to all our priests, who preach to us each and every weekend and whose words inspire, heal and tell us about the love of God.”)

Daily Readings

Monday, Jan. 14
1 Samuel 1:1-8
Psalm 116:12-19
Mark 1:14-20

Tuesday, Jan. 15
1 Samuel 1:9-20
(Response) 1 Samuel 2:1, 4-8
Mark 1:21-28

Wednesday, Jan. 16
1 Samuel 3:1-10, 19-20
Psalm 40:2, 5, 7-10
Mark 1:29-39

Thursday, Jan. 17
Anthony, abbot
1 Samuel 4:1-11
Psalm 44:10-11, 14-15, 24-25
Mark 1:40-45

Friday, Jan. 18
1 Samuel 8:4-7, 10-22a
Psalm 89:16-19
Mark 2:1-12

Saturday, Jan. 19
1 Samuel 9:1-4, 17-19; 10:1a
Psalm 21:2-7
Mark 2:13-17

Sunday, Jan. 20
Second Sunday in Ordinary
Time
Isaiah 49:3, 5-6
Psalm 40:2, 4, 7-10
1 Corinthians 1:1-3
John 1:29-34

Question Corner/Fr. John Dietzen

Couple’s marital status confuses their children as well as friends

Q My friend had her first marriage annulled after meeting a widowed man who became her second husband.



The second marriage was at Mass. Both were practicing Catholics. She soon found it impossible to live with her new husband’s children and a civil divorce followed.

Although they are keeping separate households, she claims that they plan to remarry when their children are grown.

In the meantime, they spend a night or weekend together in her home whenever they feel the need. This upsets her teenage daughter, who has started to be a behavior problem.

My friend says it is OK to sleep with her ex-husband since they are still married in the eyes of the Church.

What is the Church’s view of this situation? (Illinois)

A She is correct. According to Church law, they are still married. And I assume they still believe they are married in the eyes of God.

They still apparently have a sexual, emotional and intimate sharing of their lives except that they don’t live together, which—under the circumstances—seems to be the only way that they can continue their relationship.

I wonder, first of all, why they got divorced. If their present situation and future plans are as you describe them, there was no need for civil action. They could have lived separately without that, and possibly avoided all the problems they’re encountering now.

So maybe there is something more involved that she hasn’t told you or perhaps that she herself does not know.

Perhaps her daughter has a strained relationship with her new stepfather, and her acting out is her way of expressing her unhappiness with her mother for continuing that involvement.

Or maybe she is, as you indicate, unaware that her mother and the new husband are still in a sacramental marriage and, from that aspect at least, are acting in a morally permissible manner.

Whatever the reason, the problem that your friend faces is a human problem, not an explicitly religious one, and she needs to find out why her daughter is reacting the way she is and then deal with that. The daughter may need some counseling,

maybe along with her mother, to help her deal with her feelings about her stepfather.

It’s also possible that she needs to understand more clearly the reasons why what her mother is doing is not morally wrong. Depending on where she is in the teenage years, she may not be able to assimilate the gray areas present here.

You’re either married or you’re not, and if you’re not then you shouldn’t have this kind of intimacy. Period. In this case, she may be more ready to accept an explanation if it comes from someone other than her mother, like an adult friend or a priest whom she trusts.

Your friend surely realizes that she and her “ex-husband” are in a most unusual relationship arrangement. They need to deal patiently with anyone who is puzzled by it.

Q I have opportunities to join bus tours where the schedule does not coincide with Sunday Mass times along the way.

Is it permissible to go on these tours when that is the case? (North Carolina)

A Participation in Sunday Mass is an essential part of Catholic life—as it has been throughout Christian history.

If one otherwise faithfully participates in Sunday Mass, however, Church law does not prohibit Catholics from occasionally missing Mass in the situation that you describe here.

(A free brochure on ecumenism, including questions on intercommunion and other ways of sharing worship, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail to jjdietzen@aol.com.) †

Readers may submit prose or poetry for faith column

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

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

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

Rest in peace

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

AKERS, Mildred E., 86, St. Anne, New Castle, Dec. 14. Mother of Mary Jo Baker, Kathy Burge, Betty Hards, Susan Kirby, Donna Maddox, Carolyn, Donald, Larry and Samuel Akers. Grandmother of 20. Great-grandmother of 17. Great-great-grandmother of one.

ATCHER, Mary, 55, Sacred Heart, Jeffersonville, Nov. 25. Wife of Stephen Atcher. Mother of Melissa and Jeff Atcher. Sister of Raymond and Thomas Branch. Grandmother of two.

BIRD, Martha L., 87, St. Joseph, Shelbyville, Dec. 25. Mother of Daniel, David and Steven Bird. Grandmother of five. Great-grandmother of four. Great-great-grandmother of one.

BIRKENHEUER, Mary Ann, 66, St. Michael, Brookville, Dec. 17. Wife of William Birkenheuer. Mother of Teresa Dickens, Angie Race, David and Michael Birkenheuer. Sister of Joanne Sottong, Jerry and Paul Harnishfeger. Grandmother of four.

BISCHOFF, Viola, 89, St. Joseph, St. Leon, Dec. 10.

BOEHM, William Frank, 82, Our Lady of Perpetual Help, New Albany, Dec. 1. Husband of Rita (Youchem) Boehm.

BOOTH, John, 76, St. Michael, Bradford, Nov. 30. Husband of Julia Booth. Father of Dawn Crawford, Christopher and John Booth. Brother of Loretta, Margaret, Roberta, Wilma, Eugene and Vincent Booth.

BORNSTEIN, Florence E., 83, Prince of Peace, Madison, Dec. 24. Mother of Mary Grubbs, John and Phillip Bornstein. Grandmother of 13. Great-grandmother of 10.

BRINDLEY, Mary V., 85, St. Barnabas, Indianapolis, Dec. 14. Mother of Barbara Vitt, Joyce Wassel, Alisa and Christine Brindley. Grandmother of six.

BRINKSNEADER, Benjamin, 71, St. Paul, Tell City, Nov. 22.

Husband of Alvina Brinksneider. Father of Yvonne Adams, Kevin and Randy Brinksneider. Brother of Shirley Garrett, Marilyn Lawson and Virginia Ramsey.

CARRICO, Marie K., 81, St. Mary, North Vernon, Dec. 9. Mother of Pamela and Thomas Carrico. Sister of Paul Silliman. Grandmother of three.

CHAPMAN, Mary A. (McEvelly), 96, St. Mark the Evangelist, Indianapolis, Dec. 16. Mother of Judith Proctor, James, John and Joseph Chapman. Grandmother of 10. Great-grandmother of six.

CORD, Helen C., 85, St. Vincent de Paul, Shelby County, Dec. 12. Mother of Rosie Swain, Marilyn Tempel, Dan, Jim and Tony Cord. Sister of Trudy Arians, Teresa Rafial, Catherine Roell, Rita Teal, Bernard and Bill Beyer. Grandmother of 12. Great-grandmother of 14.

DIEKHOFF, Richard E., 77, St. Jude, Indianapolis, Dec. 22. Husband of Barbara (Starkey) Diekhoff. Stepfather of Lynelle Lindle, Donna Shipley, Sandra Stone and Robert Kennard. Brother of Barbara Laudick and Edward Diekhoff Jr. Grandfather of seven. Great-grandfather of five.

DIERCKMAN, Melanie A., 45, St. Louis, Batesville, Dec. 27. Daughter of Elmer Dierckman. Sister of Ellen Eckstein, Lola Fisher, Barb Kruthaupt, Linda, Lisa, Bill, Bob, Dennis, Roger and Steve Dierckman.

DONNENHOFFER, George P., 86, Sacred Heart of Jesus, Terre Haute, Dec. 19. Husband of Margaret Donnenhoffer. Father of Connie Dawson, Carol Taiclet, Clarence and Dan Egan.

DOYLE, William C., 83, St. Joseph, Indianapolis, Dec. 14. Husband of June Doyle. Father of Patty, Terry and William Doyle. Brother of Catherine Wildman.

DUNBAR, Elizabeth L., 78, Holy Spirit, Indianapolis, Nov. 26. Mother of Suzanne McLaughlin, Kerry and Ted Dunbar. Sister of Lorna Booth and Virginia Endsly. Grandmother of five.

DUNLEVY, Jerry J., Sr., 86, St. Gabriel the Archangel, Indianapolis, Dec. 11. Husband of Antoinette (Coon) Dunlevy. Father of Joan Cimyotte, Gail Clute, Mary Huffman, Kathleen

Lawrence, Carol and Jerry Dunlevy Jr. Brother of Janet Lewis. Grandfather of 16. Great-grandfather of 14.

ELMER, Marie F., 92, Our Lady of Perpetual Help, New Albany, Dec. 10. Mother of Paula Britt, Mary Jane, Jerome and Paul Elmer. Sister of Carl Ott. Grandmother of seven. Great-grandmother of six.

FANGMAN, Paul A., 74, Holy Spirit, Indianapolis, Dec. 7. Husband of Carol Fangman. Father of Kathleen Carrel, Phyllis Jenkins, Ann Reeves, Lee Carole Roseman, Kris Short, John and Scott Fangman. Grandfather of 27. Great-grandfather of 15.

GESWEIN, George C., 88, St. Michael, Bradford, Dec. 13. Husband of Garnetta Geswein. Father of Gary, Glenn, Gordon and Greg Geswein. Brother of Pat Huth, Louise Stilger, Francis and Joe Geswein. Grandfather of six. Great-grandfather of seven.

GIN, Gan Fee, 77, St. Barnabas, Indianapolis, Dec. 13. Husband of Mary Anne Gin. Father of Catherine Barnes, Virginia Maher, Florence McCloskey, Theresa Stevason, Dianna, Benjamin, Gan, Lawrence and Michael Gin. Brother of four. Grandfather of 19. Great-grandfather of four.

GLOWNER, Robin, 45, Good Shepherd, Indianapolis, Dec. 24. Father of Annie, Crystal, Kristen and Jacob Glowner.

GRAVES, Elizabeth J., 83, St. Luke the Evangelist, Indianapolis, Dec. 6. Mother of Anne Crosser, Jane Noel, Mary Anne and Robert Graves.

GRINKMEYER, Charles H., 86, St. Gabriel the Archangel, Indianapolis, Dec. 13. Husband of Dolores Grinkmeyer. Father of Chuck, Jerry, Kerry and Steven Grinkmeyer. Brother of Ruth Gregg and Delores Paolello. Grandfather of six. Great-grandfather of six.

GRUNER, Kenneth E., 92, St. Barnabas, Indianapolis, Dec. 7. Father of Patricia Pittman. Grandfather of seven. Great-grandfather of 10. Great-great-grandfather of three.

GUSS, Marlyn M., Sr., 85, St. Mary of the Immaculate Conception, Aurora, Dec. 8. Husband of Mary C. Guss. Father of Tracy Bowling, Tina Cheek, G. Jay Facemire, Glenna Schultz, Michelle Snyder, Marlyn Jr. and T. Richard Guss. Grandfather of 15. Great-grandfather of 10. Great-great-grandfather of two.

HARLOW, Harold E., 77, Holy Spirit, Indianapolis, Dec. 9. Husband of Betty Harlow. Father of Aileen

Higgins, Carol Bennett, Gail Jones, Cathy McMahon, Jim, John, Pat and Steve Harlow. Brother of Blanche Sevier and Vada Vaughn. Grandfather of 19. Great-grandfather of one.

HARTRICH, Margaret Elizabeth (O'Connor), 99, St. Roch, Indianapolis, Dec. 8. Mother of Lois Kattau and Franciscan Father Kurt Hartrich. Grandmother of three. Great-grandmother of six.

HENDRIX, Harold William, 72, Holy Name of Jesus, Beech Grove, Dec. 9. Husband of Patricia (Lovell) Hendrix. Father of Julie Craig, Cindy Haisten, Kathleen Maddox, Patty McIntosh, Barbara Turk and Harold Hendrix. Grandfather of 18. Great-grandfather of 12.

HUCK, Thomas Ray, 58, St. Barnabas, Indianapolis, Dec. 22. Husband of Kathleen (Ponder) Huck. Father of Erin Keller. Son of Dorothy May Huck. Brother of Diana Huck. Grandfather of two.

KALB, Joseph F., 61, St. Mary, New Albany, Dec. 12. Husband of Barbara Kalb. Father of Randy Kalb. Brother of Suzanne Duncan and Kathleen Kalb. Grandfather of two.

KAZAKEVICH, Joe, 91, Sacred Heart, Clinton, Dec. 15. Husband of Esther (Cox) Kazakevich. Father of Larry and Ronald Kazakevich. Stepfather of Terry Ferguson. Grandfather of three. Great-grandfather of two.

KING, James P., 86, Most Sacred Heart of Jesus, Jeffersonville, Nov. 30. Father of Christine Miller, Benedictine Father Jeremy King and Michael King. Grandfather of four.

KLAVE, Marie, 90, St. Jude, Indianapolis, Dec. 18. Mother of Cheryl Blevins, Donna Kirschbaum, Jacqueline Young and Frank Klave II. Grandmother of seven. Great-grandmother of 15.

KLEEMAN, Martin, 93, St. Paul, Tell City, Nov. 13. Father of Brenda Connor and Janet Preece. Grandfather of five. Great-grandfather of four.

LANTIS, Norman, 37, Sacred Heart of Jesus, Indianapolis, Dec. 12. Son of Lucille Lantis. Brother of Kathryn and Patricia Lantis and Frank Figley.

LATHROP, Patricia J., 62, Holy Spirit, Indianapolis, Dec. 5. Wife of Jim Lathrop. Mother of Jennifer Brunt, Christina Lathrop and Julie Rowland. Daughter of Ruth Clifford-Kunkel. Sister of Ann, John and Tom Clifford. Grandmother of three.

LOZAR, John P., 77, St. Bartholomew, Columbus, Dec. 10. Husband of Mary L. (Plummer) Acton Lozar. Father of Teresa Baker, Angela Szalkowsky, Cathy Wiggins, Dwight and William Acton, Michael and John Lozar. Brother of George and Joe Lozar. Grandfather of 10. Great-grandfather of 11.

LYNCH, Joseph C., 71, St. Anthony, Indianapolis, Dec. 7. Husband of Phyllis Lynch. Brother of Angie Bauman, Pat Baxter and Tom Lynch.

MASCARI, Mary Rose, 94, Good Shepherd, Indianapolis, Dec. 22. Aunt of several.

MCCARTHY, Joseph Charles, 69, St. Barnabas, Indianapolis, Dec. 16. Father of Colleen Winkler. Brother of Margaret Ann McCarthy and Mary Ellen Wills. Grandfather of three.

McFARLAND, Robert H., 94, St. Mary, Greensburg, Dec. 23. Husband of Rosemary McFarland. Father of Natalie Armstrong, Karen Hardesty, Anita Kendall, Kathleen Whitmore, Prudence, Donald,

Patrick, Philip and Timothy McFarland. Brother of David and John McFarland. Grandfather of 15. Great-grandfather of three.

McKINSEY, Elizabeth, 96, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Dec. 9. Mother of Larry and Phillip McKinsey.

MIDDENDORF, Agnes L., 86, St. Mary, Greensburg, Dec. 18. Wife of Raymond Middendorf. Mother of James and Jerry Middendorf. Sister of Mary Ann Bruzzio and James Krieger. Grandmother of two. Great-grandmother of one.

MURPHY, Daniel T., 52, St. Malachy, Brownsburg, Dec. 19. Husband of Lucinda Murphy. Brother of eight. Grandfather of one.

MURPHY, M. Joann (Teipen), 75, Good Shepherd, Indianapolis, Dec. 27. Mother of Kathleen McBride, M. Kay, Kevin and Michael Murphy. Sister of Mary Lou Dunlop, Dolores and Providence Sister Mary Maxine Teipen. Grandmother of one.

MURRAY, Rosemary Margaret, 89, St. Roch, Indianapolis, Dec. 28. Mother of Helen Alexander, Kathleen, Frank and John Murray. Grandmother of three. Great-grandmother of five.

NORRIS, Kenneth William, 70, St. Joseph, Indianapolis, Dec. 8. Husband of Cheryl Norris. Father of Debbie Crowe, Lisa Newkirk, Christopher and Shawn Norris. Brother of Shirley Fellers, Carl and Gary Norris. Grandfather of eight. Great-grandfather of one.

OBERTING, Clarence, 93, Sacred Heart of Jesus, Indianapolis, Nov. 30. Husband of Clara Oberting. Father of Mary Jane McVey and Anthony Oberting. Grandfather of six. Great-grandfather of 12. Great-great-grandfather of four.

O'DONNELL, Lorayne, 90, Holy Spirit, Indianapolis, Dec. 12. Mother of Kathy, David, Dennis and Jack O'Donnell. Grandmother of 11. Great-grandmother of eight.

O'NEILL, Emily T., 88, St. Pius X, Indianapolis, Dec. 14. Mother of Kathleen (Kloka) Skwieria.

PAULL, Mary Louise, 93, St. Anthony of Padua, Clarksville, Nov. 20. Mother of Betty Ann Hutt and John Paull. Sister of Joseph Karthman. Grandmother of eight. Great-grandmother of 16.

PIERSON, Delores, 83, Holy Name of Jesus, Beech Grove, Dec. 8. Wife of Ted Pierson. Mother of Darlene Pierson-Ford and Gary Pierson. Sister of Mary Wiltsee and Daniel Keller. Grandmother of three. Great-grandmother of one.

POLSTON, Pauline, 85, St. Paul, Tell City, Nov. 25. Mother of Betty Bopst, Marie Schneider and Charles Polston. Sister of Vestina Rudolph. Grandmother of nine. Great-grandmother of 16.

PRAIRIE, Joseph A., 53, St. Malachy, Brownsburg, Dec. 17. Father of Katy and David Prairie. Son of Marian Updike. Brother of Rebecca, James and Thomas Prairie.

RANDALL, Florence, 94, St. Jude, Indianapolis, Dec. 27. Mother of Gloria Tanner and Sally Young. Grandmother of 15. Great-grandmother of 26. Great-great-grandmother of nine.

RECEVEUR, Pauline E. (Gettelfinger), 72, Holy Family, New Albany, Dec. 12. Mother of Darell, Gary and Dr. Ronald Receveur. Sister of Ann Knable, Mary Ellen Sprigler, Marcella Stumler, Delores Striegel, Hilda Thieneman, David, Harland and John Gettelfinger. Grandmother of six.

SCHAUST, Donald, 84, Christ the King, Indianapolis, Dec. 16. Husband of Shirley Schaust. Father of Kathy Marsh, John and Tom Schaust. Grandfather of 18. Great-grandfather of three.

SCHUTTE, William L., 74, St. Malachy, Brownsburg, Dec. 11. Husband of Norma Schutte. Father of Lisa Bunch, Cathy Johnson, Sherry Roosa, Daniel, James, Jeff and Jerry Schutte. Brother of Robert Schutte. Grandfather of 22. Great-grandfather of three.

TRAGESER, Pauline, 87, Sacred Heart of Jesus, Indianapolis, Dec. 2. Mother of Marianne Arnold and Jennifer Hackett. Sister of Helen Bufkin and Nicholas Petrakis. Grandmother of two.

WITCHGER, Kathleen A. (Deasy), 60, St. Pius X, Indianapolis, Dec. 18. Wife of William J. Witchger. Mother of Theresa Canderer, Colleen Furey, Kathryn Mayer, Mary, David and William Witchger II. Sister of Elizabeth Larkin, Margaret Markes, David, John Jr. and Thomas Deasy. Grandmother of two. †

Daughter of Charity Marillac Clarke served in six states

Daughter of Charity Marillac Clarke died at Seton Residence in Evansville, Ind., on Dec. 14. She was 101.

The Mass of Christian Burial was celebrated at Seton Chapel in Evansville on Dec. 18. Burial followed at St. Joseph Cemetery in Evansville.

Mary Elizabeth Clarke was born on Oct. 30, 1906, in Indianapolis. She completed her secondary education and entered the Daughters of Charity on Feb. 15, 1934, in St. Louis.

Her first mission in 1935 was at St. Mary's Hospital in Milwaukee, where she worked in the accounting department. In 1941, she went to St. Thomas Hospital in Nashville, Tenn., as the business manager.

Sister Marillac also worked in accounting at O'Connor Hospital in San Jose, Calif., from 1950-56, St. Anne's Home in St. Louis from 1956-65, Allen Memorial Home in Mobile, Ala., from 1965-70, St. Vincent Hospital in Indianapolis from 1970-72 and

again at Allen Memorial Home from 1972-76.

She became administrator and local superior in 1976 when she went to St. Vincent Day Care Center in Evansville.

In September 1978, Sister Marillac took a spiritual renewal program in St. Louis at Marillac College. In August 1979, she was sent to Montgomery, Ala., to serve as administrator and develop a program for seniors at Seton Haven. She administered that program until 1993 when she became assistant administrator.

She came to Seton Residence in Evansville and became active in the ministry of prayer in October 1997.

Sister Marillac is survived by two brothers, Paul Clarke of Indianapolis and Francis Clarke of Carmel, Ind.; two sisters, Sister Mary Joseph Clarke of Evansville and Patricia DeVault of Indianapolis; and many nieces and nephews.

Memorial gifts may be sent to the Daughters of Charity Foundation, 9400 New Harmony Road, Evansville, IN 47720. †



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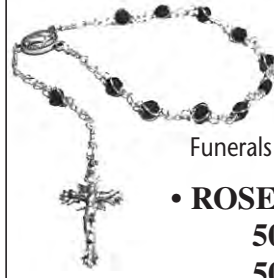
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St. Michael's Catholic Church Business Manager

St. Michael's Parish in Greenfield, IN is seeking a full-time Business manager to serve as a steward to the physical, financial, and personnel resources of the parish and enable other ministries to function more effectively. Area of involvement include, but are not limited to facilities management, construction and repair, purchasing, budgeting, cash management, personnel policy administration, and collaboration with staff and various parish commissions. The position requires a college degree in related discipline and /or supervisory experience, and organization skills are essential. Please send résumé and salary history, in confidence by January 25, 2008 to:

Mark Drewes
St. Michael's Catholic Church
519 Jefferson Blvd.
Greenfield, IN 46140
Or via email at:
Mark.drewes@insightbb.com

Director of Worship

Saint Alphonsus Liguori Parish in northwest Indianapolis is seeking a full-time Director of Worship and Music. The growing Parish of 1000 families has a new church and is eager for development and like growth in the sacred music program. Catholic liturgy experience and a solid background in Church Music are required. The position is responsible for directing choirs, liturgy and music preparation, and training and scheduling ministers. A commitment to work with a professional Parish Staff building a community is necessary. Please send a cover letter, résumé, references, and salary requirements to:

Director of Worship Search Committee
Saint Alphonsus Liguori Parish
1870 West Oak Street
Zionsville, IN 46077

Electronic mail to: sjderocher@indy.rr.com

Résumés will be accepted through Jan. 20, 2008

BISHOP CHATARD HIGH SCHOOL

Bishop Chatard High School, the North Deanery High School of the Archdiocese of Indianapolis, has immediate openings in its custodial department. The school seeks energetic individuals who are enthusiastic about working as part of a staff dedicated to maintaining the integrity of Bishop Chatard.

Custodial Services

Full- and part-time custodial personnel sought for the evening shift. Some experience and the desire to work as part of a top-notch team preferred.

Interested applicants contact:

Elberta Caito
Assistant to the President
Bishop Chatard High School
ecaито@BishopChatard.org

Parish Administrator

Holy Spirit Catholic Church is seeking a professional to focus on the business affairs of the parish, including the supervision of parish staff and school principal, and the appropriation of physical, financial and human resources functions. This committed, practicing Catholic must possess a four-year degree or equivalent—MBA and or religious studies a plus—and be willing to work towards Archdiocesan certification to become a parish administrator. Ability to exercise judgment and diplomacy in a wide variety of parish situations, reliable in meeting deadlines, well organized, consensus builder, skilled communicator, and possess strong knowledge of computers and business applications. The candidate must maintain confidentiality of any information s/he encounters.

For a detailed job description please visit www.hspirit.org

Please submit your résumé and salary requirements to:

Parish Administrator Search Committee
Holy Spirit Catholic Church
3345 Lexington Rd
Louisville, KY 40206

We Conduct Background Checks



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BISHOP CHATARD H.S. – '84

COLIN TRAUB
ST. PIUS X – 2010
BISHOP CHATARD H.S. – 2014

KARA (TEKULVE) TRAUB
ST. PIUS X – '80
BISHOP CHATARD H.S. – '84
ST. MARY'S, N.D. – '88

KAITLIN TRAUB
ST. PIUS X – 2012
BISHOP CHATARD H.S. – 2016

LINDSEY TRAUB
ST. PIUS X – 2014
BISHOP CHATARD H.S. – 2018

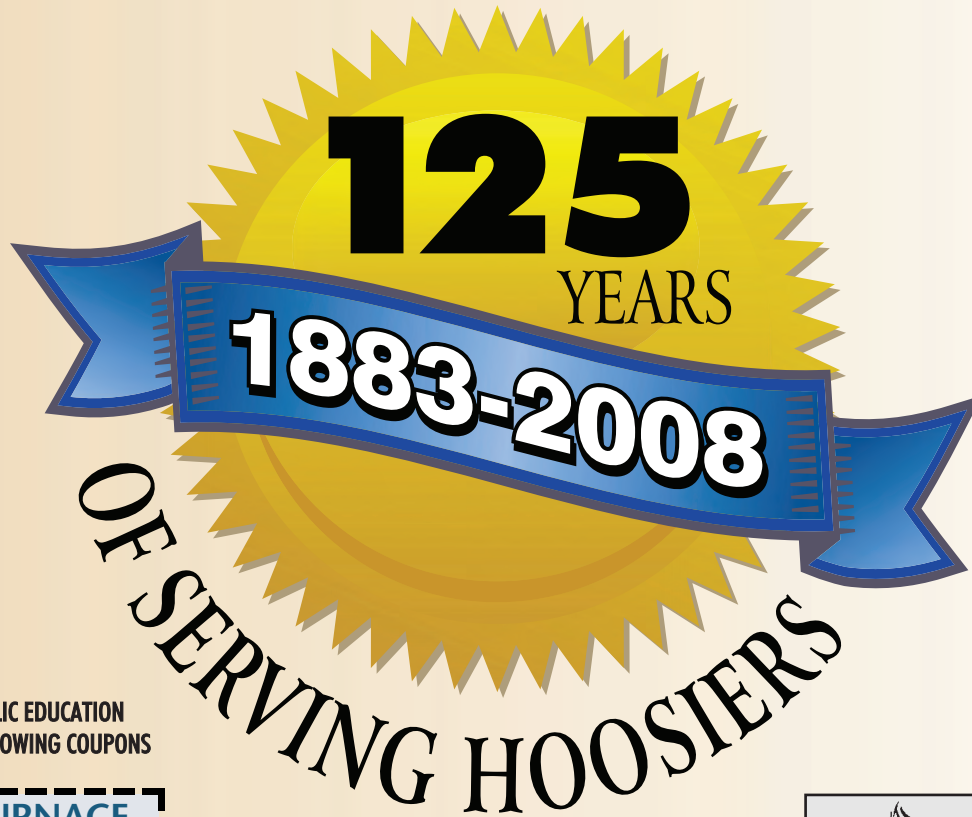
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