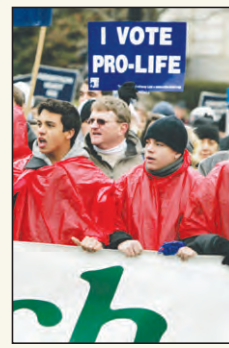




The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Standing up for life

Rallies marking abortion anniversary set for days after inauguration, page 17.

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A family business



Kay and Paul Etienne, center, pose in 2007 with their children, from left, Angela Kellems, Rick Etienne, Father Bernard Etienne, Father Paul Etienne, Benedictine Sister Mary Nicolette Etienne and Father Zachary Etienne as they celebrate their 50th wedding anniversary. Kay and Paul are members of St. Paul Parish in Tell City.

Etienne family nurtured vocations with love

By Sean Gallagher

TELL CITY—A young woman knelt in prayer in the sacred grotto in Lourdes, France.

Her older sister had become a Benedictine sister, and some had suggested that she had a religious vocation as well.

But she was convinced that God was calling her to be a wife and mother.

She told the Lord in prayer that while she didn't want to enter religious life, any children that she might have could be his own as religious or priests.

That young woman, Kay Voges of Tell City, accompanied on the pilgrimage by her brother, the now-deceased Father Bernard Voges, married Paul Etienne a few years later in 1957.

Over the next 12 years, they were blessed with six children.

As the years passed, that prayer that Kay had prayed so long ago in Lourdes started bearing fruit.

Three of her sons would eventually be ordained priests, and one daughter entered religious life.

Benedictine Sister Mary Nicolette Etienne entered Our Lady of Grace Monastery in Beech Grove in 1986.

Father Paul Etienne, pastor of St. John the Evangelist Parish in Indianapolis, was ordained in 1992. Father Bernard Etienne was ordained for the Evansville Diocese a year later, and

Father Zachary Etienne was ordained in 2004 for the same diocese.

The Etienne's two other children, Rick and Angela, eventually married and started families of their own.

"I don't think that there's a day that goes by that we don't say, 'Thank you, God,'" Kay said.

Freewheeling and faith-filled

What was it in the way that Paul and Kay Etienne raised their children that led so many of them to discern calls to the priesthood and religious life?

According to the parents, it wasn't anything special, at least at the time.

They sought to instill in their children good values. Prayer was also commonplace in their Tell City home.

So were priests, seminarians and religious. The children had an uncle who was a priest and an aunt who was a sister.

And when Kay and Paul began teaching religious education at St. Paul Parish in Tell City, where they are still members, seminarians from the nearby Saint Meinrad School of Theology who assisted in the catechetical program frequently came by their home to visit.

"They grew up knowing what the priesthood was all about,"

See ETIENNE, page 2

See our annual Religious Vocations Supplement, pages 9-16.

Pope calls for Gaza peace talks, deplors violence in Congo

VATICAN CITY (CNS)—As fighting continued in the Gaza Strip, Pope Benedict XVI urged Israelis and Palestinians to end the violent, armed clashes and start peace talks.



Pope Benedict XVI

"Hatred and the rejection of dialogue bring nothing but war," he said after praying the Angelus on Jan. 6 with pilgrims gathered in St. Peter's Square.

"Today I would like to encourage the initiatives and efforts of all those who, having a heart of peace, are trying to help Israelis and Palestinians agree to sit down together and talk," he said.

He prayed that God would help sustain the dedicated efforts of these "courageous builders of peace."

The pope also appealed for an end to the "inhumane brutality" unfolding in eastern Congo, where some 20 children were abducted over the Christmas period by armed bandits who launched attacks against villages, leaving many people dead or injured.

Caritas Congo reported on Dec. 29 that the children were abducted as child soldiers for the Lord's Resistance Army—a Ugandan rebel group. Caritas Congo is the local affiliate of the international Catholic umbrella group Caritas Internationalis.

Caritas said violence in the region flared in late December, leaving hundreds of people dead. It said 50 bodies were found in the courtyard of a Catholic church in Doruma on Christmas morning.

The pope urged those responsible for such "inhumane brutality to give the [kidnapped] children back to their families" so that the future of these young people may be safe and fruitful.

The pope made the appeals on the feast of the Epiphany, which is a national holiday in Italy and is largely dedicated to children.

He said he was praying for the world's children, especially those experiencing a troubled childhood.

The violence against children worldwide "appears even more appalling considering that 2009 marks the 20th anniversary of the U.N. Convention on the Rights of the Child," he said.

He called on world leaders to renew their promises to defend, safeguard and foster the

See GAZA, page 18

Brownsburg Catholics celebrate new church

By Mary Ann Wyand

BROWNSBURG—Longtime St. Malachy parishioners Marie Quinn Bersot and Pauline Danda of Brownsburg couldn't contain their joy after the Dec. 16 dedication of the new St. Malachy Church on former farmland that had belonged to the Quinn family for three generations.

"My Grandfather Quinn came over here from Ireland," Bersot explained after the Mass, then bought land to farm in Hendricks County.

When the parish membership outgrew the third St. Malachy Church at 326 N. Green St.—also built on land that had belonged to the Quinn family—Bersot donated 40 acres of farmland at

9833 E. County Road 750 North to the Catholic Church in the Archdiocese of Indianapolis.

"It's wonderful," she said about the beautiful and spacious church, which seats 1,200 people. "I feel pretty good. Tomorrow [Dec. 17] is my birthday. I'm 95 years old. I was born into the parish. It's the best birthday present I could ever have."

Parishioners crowded around Bersot to offer their heartfelt thanks for donating the land for the church as well as enough acreage to move the parish office and school to the rural site north of Brownsburg in the near future. Her late husband, George, farmed the land for 46 years.

"You've done us proud," a parishioner

See ST. MALACHY, page 18



Longtime St. Malachy parishioners Pauline Danda, left, and Marie Quinn Bersot of Brownsburg talk after the Mass of Dedication on Dec. 16 for their parish's fourth church since 1869. Bersot donated 40 acres of farmland for the new parish site north of Brownsburg.

Celebrations offer lasting memories and help build faith

(Editor's note: To help mark the celebration of the 175th anniversary of the Archdiocese of Indianapolis, The Criterion is inviting readers to share stories and memories of how their Catholic faith and the Church in central and southern Indiana have shaped their lives. This week, we feature a story remembering the late Archbishop Edward T. O'Meara. The story is from Ron Massey, business manager of The Criterion and a member of St. Pius X Parish in Indianapolis.)

"One of the greatest memories I have is that of Archbishop Edward T. O'Meara. What a happy and personable man. When I came into the Church during the Easter Vigil, it was Archbishop O'Meara

who confirmed me.

"I was so saddened by his death, but that soon evaporated as his funeral Mass was prepared. On that very cold, snowy and icy day of Jan. 16, 1992, sadness soon turned into a glorious and joyous day.

"The procession of priests, bishops, archbishops, cardinals, dignitaries and the apostolic nuncio was a sight to behold for any new Catholic. The magnificent sounds of the organ, and the choir's and the assembly's voices, were and still are indescribable. I felt as if I was flying as I stood in the choir loft of SS. Peter and Paul Cathedral.

"The days that followed were quiet ones and almost forgotten as time has passed. In September of 1992, we celebrated the

installation of Archbishop Daniel M. Buechlein and, once again, I had the wonderful pleasure of being a part of another magnificent celebration in our Church.

"These are the memories that I will never forget for they helped to build my faith in so many ways, and especially during the difficult times of my life."

(If you have a story or a memory to share, we would appreciate receiving it. Send it to The Criterion, P.O. Box 1717, Indianapolis, IN 46206. Or you can e-mail your story to Criterion@archindy.org. Please include the words "Anniversary Story" on the envelope or in the e-mail heading. We ask that you try to keep your story to 250 words or less.) †



ETIENNE

continued from page 1

Paul said.

But not only did they know what the priesthood was about, they knew priests—as people.

"Our home was a place for wayward priests and religious," said Father Bernie with a laugh. "The priests and religious sisters and seminarians knew that if they just needed a place where they could kick off their shoes and have a meal and just be themselves and unwind, they could do that at our house. You never knew who was going to show up."

As the Etienne children grew, they also had fun and got into trouble the way that a lot of kids do from time to time. And the couple says that is still the case when they come to visit.

"When those kids come home, they are absolutely kids again," said Paul. "There would be nobody in the world that would think that they had any connection with religious life. You'd wonder what in the devil these nuts do."

"They tweak each other," Kay said. "They're constantly tweaking each other just to get each other to look foolish."

"When we all get together, we don't have these little halo things around us," said Father Bernie. "We're a great family. But we can also be a tough family. You have to fight to hold your own in our family."

The power of a marriage

Father Paul thinks the seedbed for his and his siblings' vocations was his parents' strong marriage and their strong love of their children.

"I think it has told me volumes about the importance of healthy, loving family life," he said. "Because it was out of that environment of that home that all of us discovered God's love for us, discovered our parents' love for us, and discovered who we are as a person, and developed a self-esteem and courage to be ourselves and know that we were accepted and loved."

Sister Nicolette agrees.

"I distinctly remember my parents telling me that we were a blessing from God," she said. "We never really doubted that we were children of God entrusted to our parents'

care to be raised and nurtured and cared for and brought up in the Catholic faith."

Out of this deep love for their children, Paul and Kay respected their children's freedom when it came to vocational discernment. As a part of that, they neither closed nor forced open any doors to the priesthood or religious life.

"I always told our kids, 'Hey, whatever you decide to do in this life, I'm going to support you to the full extent as long as it's something legal and above board,'" said Paul. "We never put any pressure on them to go into the religious life or to be an insurance agent like I was. That was their choice."

Rick has been married for 25 years and has three children. From his own experience of married life, his memories of his parents and his time in helping to promote priestly and religious vocations for the Evansville Diocese, he knows the power of a marriage on vocations.

"[Many] healthy priestly vocations come from healthy marriages," he said. "They are the direct result of healthy marriages. The same skills that would be good for the priesthood also make for a good married life: pastoral kindness, love, gentleness."

Discerning and promoting vocations

As Paul and Kay's children entered their adult years in the 1980s, their own vocations started to emerge.

But it was only after her children chose to enter the seminary or religious life that Kay told them about the prayer she made at Lourdes so long ago.

"I never heard about it until the day that I was packing to leave for the seminary," said Father Paul.

He was a college seminarian from 1984-86 and then became a seminarian again in 1988, studying at the Pontifical North American College in Rome.

On the same day that Paul left for Rome, Father Bernie left for Our Lady of the Lake Seminary in Mundelein, Ill., as a seminarian for the Evansville Diocese.

In 1986, Sister Nicolette entered Our Lady of Grace Monastery in Beech Grove, where her aunt, Benedictine Sister Jeanne Voges, was and continues to be a member. Sister Nicolette professed her final vows in 1991.

Father Zach's vocation came a little later. He was ordained for the Evansville Diocese in 2004.

Photo by Sean Gallagher



Paul and Kay Etienne pray the rosary in their Tell City home. Married for 51 years, the Etiennes raised six children. Three sons are now priests and one daughter is a woman religious.

"When I went to the seminary, I was hoping to not become a priest," he said. "I was hoping to get clarification so that I could tell the little ladies that said I'd be a good priest that I had discerned it, but that wasn't the case.

"Instead, over the years at Mundelein, I became more and more open to the possibility."

When Father Zach was considering becoming a seminarian, he put his older brothers, Father Bernie and Father Paul, in an interesting position. Both were vocations directors: the former for the Evansville Diocese, the latter for the Archdiocese of Indianapolis.

"There was a bidding war, and I was far more persuasive than Paul ever was and that's why Zach ended up in Evansville," Father Bernie said with a laugh. "I think that's why the archbishop removed him from the job—because he couldn't recruit his own brother."

Actually, Father Paul continues to be involved in forming future priests as the vice-rector of Bishop Simon Bruté College Seminary in Indianapolis.

But he and Father Bernie weren't the only vocations directors in the family. Sister Nicolette serves in that capacity for her community.

"I always joke about it, and say that I've joined the family business," she said.

Advice for today's parents

The three Etiennes, who have been or are currently vocations directors, offered advice

for parents to help their children be open to a priestly or religious calling.

"Let the family be the priority," said Father Paul. "I think today there are just so many other distractions and activities. And make prayer a part of the practice [of the faith] in the home. Make that regular meal as a family a priority. There is just so much that that says."

"It seems like there are a lot of parents who just don't support it," said Sister Nicolette. "I would tell [them] to just really be open if their children feel like they're being called, and to encourage them to explore it and not be afraid of it."

"If your young child says that they're thinking about being a priest or being a nun, don't discourage that," said Father Bernie. "Ask them to talk about that. Be open to the possibilities. And have them pray about it." †

Correction

Caption information was incorrect for a photograph featuring two angels above the altar at historic St. Patrick Church in Indianapolis. The picture was published on page 18 in the Christmas Supplement as part of the Dec. 19 issue. "IHS" is a monogram for the Holy Name of Jesus. Sometimes the letters transliterate to the Roman letters "IES" or "JES." "IHS" is the main part of the seal of the Society of Jesus. †

The Criterion

1/9/09

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Financial crisis calls for new economic model, pope says

VATICAN CITY (CNS)—The current financial crisis should be seen as a challenge to find new economic models that promote honesty, development and concern for the environment, Pope Benedict XVI said.

“We need to try to establish a ‘virtuous circle’ of living simply and fighting poverty, the pope said on Jan. 1 as he celebrated Mass for the feast of Mary Mother of God and World Peace Day.

During the Mass in St. Peter’s Basilica and reciting the Angelus afterward with people gathered in St. Peter’s Square, Pope Benedict focused on the 2009 World Peace Day theme of “Fighting Poverty to Build Peace.”

But he also called for an end to the “massive violence” in the Gaza Strip and offered special prayers for “the small, but fervent parish in Gaza.”

“We place at the feet of Mary our concerns for the present and our fears for the future, but also our well-founded hope that with the wise and farsighted contributions of everyone it will not be impossible to listen to one another, meet together and give a concrete response to the widespread aspiration to live in peace, security and dignity,” the pope said.

Pope Benedict prayed for peace throughout the Middle East, accepted the offertory gifts from a group of children from Lebanon and listened as a prayer was read in Arabic asking God to inspire people to combat poverty as a contribution to peacemaking.

In his homily, the pope said he imagines Mary often asked herself: “Why did Jesus want to be born of a simple and humble young woman like me? And why did he want to come into the world in a stall and have those Bethlehem shepherds as his first visitors?”

After Jesus’ death, he said, Mary understood that “God became poor for us, to enrich us with his poverty full of love, to exhort us to stop the insatiable greed that

gives rise to fighting and division, to invite us to moderate our mania to possess and, in that way, to make us open to sharing and welcoming one another.”

Poverty chosen as a way of life to demonstrate the primacy of God and of love for others is not the same thing as the kind of poverty experienced by millions of the world’s people, he said.

“There is a kind of poverty, an indigence, that God does not want and that must be fought,” he said, adding that it is “a poverty that impedes people and families from living according to their dignity, a poverty that offends justice and equality and, as such, threatens peaceful coexistence.”

While AIDS and other diseases spread, while children live without basic necessities and millions of families struggle to find food, the pope said, “the unacceptable arms race” continues.

“On one hand, there are celebrations for the Universal Declaration of Human Rights, while on the other hand there is an increase in military spending in violation of the United Nations’ charter, which commits nations to reduce them to a minimum,” he said.

Solidarity, not a weapons system, is the key to protecting human dignity and ensuring peace, the pope said.

Turning to the current global economic crisis, the pope asked: “Are we ready to



Children bring up the eucharistic gifts as Pope Benedict XVI celebrates Mass for the feast of Mary Mother of God and World Peace Day on Jan. 1 in St. Peter’s Basilica at the Vatican.

read it, in all its complexity, as a challenge for the future and not just as an emergency needing short-term responses? Are we ready to conduct together a profound revision of the dominant model of development in order to correct it in a concerted and farsighted way?

“Even more than the immediate financial difficulties, the ecological state of the planet and, especially, the cultural and moral crisis whose symptoms have long been evident in many parts of the world require it,” he said.

The solution, Pope Benedict said, must be based on adopting a moderate lifestyle and making a commitment to living in

solidarity with those whose dignity is threatened by poverty and by war.

Addressing pilgrims in St. Peter’s Square after the Mass and greeting hundreds of people who had participated in a march for peace sponsored by the Rome-based Sant’Egidio Community, the pope said Christians are called to live with hope for the future.

“It is not a matter of trusting in better luck or in modern maneuvers of the market and of finance, but of each one of us making a commitment to being just a bit better and more responsible and to counting on the goodness of the Lord,” he said. †

Survey finds most people support some restrictions on abortion

WASHINGTON (CNS)—A new online survey conducted for the U.S. Conference of Catholic Bishops finds a majority of participants support at least some restrictions on abortion.

The survey conducted online on Dec. 10-12 asked 2,341 people about the circumstances under which they would favor or oppose legal abortion and about what kind of regulations of abortion they would support or oppose.

Among its findings were that 78 percent favor requiring that abortions be performed only by licensed physicians, and that 72 percent favor requiring that women seeking abortions be told of the potential physical and psychological risks and about alternatives such as adoption.

It found 11 percent think abortion should be illegal in all circumstances, and 38 percent said it should be legal only under limited circumstances, such as in cases of rape or incest or to save the life of the mother. Forty-two percent said abortion should be legal for any reason.

Among those who said it should be legal for any reason, 9 percent would place no limits on abortion through all nine months of pregnancy, while 27 percent would allow unrestricted abortion only in the first trimester, and 6 percent through the first six months.

Among possible restrictions or regulations on abortion about which participants were asked:

- 47 percent said they strongly or somewhat strongly favor laws prohibiting the use of taxpayer funds for abortion.
- 58 percent at least somewhat strongly favor laws protecting medical personnel from being required to participate in abortions.
- Of an assortment of laws, such as those requiring parental notification for minors who have abortions or making partial-birth abortion illegal, only 11 percent of the survey participants said they would not support any of the measures. Fifty percent of the participants said they would not oppose any of the six mentioned restrictions.

Between 5 percent and 9 percent of the participants in the survey declined to answer some of the questions. The survey questions on abortion were part of an omnibus questionnaire on a wide range of topics.

Participants could click on “decline to answer” as they chose, said Deirdre McQuade, assistant director for policy and communications at the USCCB’s Office of Pro-Life Activities.

The news release from the USCCB noted that

Harris Interactive, which fielded the study for the USCCB, said the data was weighted using a propensity scoring system to be representative of the total U.S. population on the basis of region, age within gender, education, household income, race/ethnicity and propensity to be on the Internet. Harris said no estimates of sampling error could be calculated, according to the USCCB release.

David Krane, vice president for public affairs and policy for Harris Interactive, told CNS that Harris considers such surveys to be at least as accurate as the traditional phone polling of random samples of the public. He said the database from which the survey participants were chosen includes several million people who have agreed to be part of occasional surveys on a range of topics.

“We know quite a lot about them based on their demographic profiles,” Krane said. He explained that Harris compares the results of their weighted method of choosing survey participants against other sources of information, such as census reports. Election results and exit polls also are used to compare whether Harris’ online participants represent the range of demographic variety and opinions of the overall U.S. population, he said.

“We take the position that it is as accurate as traditional surveys,” he said.

The findings are generally similar to those of other polls conducted recently. The Web site www.pollingreport.com compiles data from major poll releases, where the following results were presented.

A September survey by NBC News and *The Wall Street Journal* found 25 percent said abortion should always be legal and another 24 percent said it should be legal most of the time. In that survey, 10 percent said it should be illegal without exception and 37 percent said it should be illegal

with few exceptions.

A *Time* magazine poll released in August found 46 percent said abortion should be always legal in the first three months of pregnancy.

A 2005 survey by CNN/*USA Today*/Gallup found that 69 percent favored laws requiring minors to get consent from their parents before an abortion. A 2006 Gallup poll found 38 percent of Americans favored making abortion laws more strict; 20 percent wanted them to be less strict and 39 percent wanted them to be kept the same. †

Support for Abortion Laws

U.S. adults in a recent online survey who said they support laws...

that require abortion providers to inform women of potential risks to their health and about alternatives to abortion



that require giving parents the chance to be involved in their minor daughter’s abortion decision



that protect doctors and nurses from being forced to perform or refer for abortions against their will



against partial birth abortion



that prevent the use of taxpayer funds for abortions



Between 5 percent and 9 percent of the 2,341 people surveyed declined to answer these questions.

Source: U.S. Conference of Catholic Bishops/Harris Interactive

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Editorial



A priest listens to the confession of a girl during an outdoor Mass in Madrid, Spain, on Dec. 28 promoting the traditional family. Thousands of Spaniards attended the Mass on the feast of the Holy Family.

Priesthood: Not for wimps

The priesthood is not for wimps. Nor is the life of deacons and non-ordained men and women religious.

As you read the stories of the men and women in this week's Religious Vocations Supplement, you have to conclude that their lives are full of challenges. It takes strong and dedicated men and women to face them. Wimps need not apply.

To be honest, that wasn't always true, perhaps 75 to 100 years ago.

At that time, Catholics were almost always among the poorest in the U.S. population. They had hard menial jobs.

In addition, they usually had large families, making it difficult for the fathers to support their families. Of course, the mothers were rarely employed.

In a situation like that, the priesthood or religious life could be appealing for other than religious motives. For a large number of priests and religious, the life was often quite pleasant and comfortable. It meant upward mobility in our society. Wimps, even if they were a minority, could get along quite well. Vocations were plentiful.

Obviously, those days are long gone. Those entering the priesthood or religious life today know full well that they are going to have to put in long hours and meet heavy challenges. It would be hard to prove it, but the result might be that we have a higher percentage of dedicated men and women serving the Church and its members today than ever before.

What are the greatest challenges modern priests have? Steven J. Rolfes recently surveyed a number of priests and asked them that question. In the Nov. 16, 2008, issue of *Our Sunday Visitor*, he wrote about five of those challenges.

Perhaps not surprising, the top challenge is finding enough time to do all that needs to be done. Modern parishes are busy places and priests in those parishes spend a lot of time in administration, leading a large staff of full-time and part-time employees and volunteers. A 2006 study of clergy of various Christian denominations found that priests work the longest hours per week—an average of 56.

It is not just administration that takes

so much time. Priests must also find time to do the work for which they were ordained in the first place—celebrating Mass, administering the sacraments, preparing and delivering good homilies, visiting the sick, preparing couples for marriage, and maintaining a presence among children and teens. While doing all this, they must also find time for their own life of prayer: the Liturgy of the Hours and other prayers, meditation and study.

A second challenge that priests identify is lax church attendance. Priests naturally worry about the large percentage of Catholics who no longer consider it a sin to miss Mass on Sundays and holy days of obligation. How to reach teenagers and young adults is also a concern, as is the low percentage of parishioners who avail themselves of the sacrament of reconciliation.

The Catholic Church's conflict with our modern American society is a definite challenge. The Church's values—the life issues, concern for immigrants, sexual issues—are not those advocated by the pervasive media. How can priests get the Church's message across, especially to young people, when they are bombarded by opposite views?

Personal health can also be a challenge, especially when priests work that average of 56 hours a week. It is not just finding time for exercise, either. They are supposed to have a day off each week, but sometimes that doesn't happen, and planning a real vacation requires much planning. Priests frequently have to cook for themselves and eat on the run so their diets suffer.

Finally, there is the matter of finances. Priests are seldom trained for handling the finances of a parish, but they must do it, and keeping a parish fiscally sound is a constant challenge. Sure, they rely on the advice of members of the laity, but the responsibility is still the priest's.

We desperately need more dedicated men and women willing to accept the challenges of religious life. As the saying goes, it is a hard job, but someone has to do it.

However, it is also true that the rewards are great, both in this world and in eternity.

—John F. Fink

Parish Diary/Fr. Peter Daly

Achieving 'critical mass' with our parish confirmation class

Like most parishes, we have a youth program. It has the usual components of prayer, service, recreation and silliness. But the core of our youth program is the confirmation class.

We didn't plan it that way. It just evolved. Every week, about 110 young people show up for a two-hour confirmation class. This is odd because only 45 of them are actually going to be confirmed. The rest come just because they want to.

Our director of religious education, Jan Pedone, is a genius. She figured out long ago that the thing that moves teens is friendship. If their friends are there, that is where they will want to be.

So she started something called the "advocates" program. Older teens mentor younger teens. They make sure that the confirmation students show up and participate. Some advocates come all through high school, participating in the confirmation program two, three or four times. It doesn't hurt them. Repetition is the mother of learning.

Especially for younger teens, it is cool if older teens are there. At a certain critical mass, it even becomes "cool" to go to confirmation class. We have achieved critical mass.

Like everyone else, teens want to be known personally and have their voices heard. So confirmation class includes a period of small-group discussion after the

presentation. The adult leaders get to know their small group very well.

In addition to class, every teen must come to Mass each week. We take attendance by having confirmation students, advocates and the adult leaders sign in at the entrance of the church.

If they miss Mass at our parish, we expect them to go elsewhere. For required proof, they are supposed to produce a bulletin signed by the priest or deacon from the parish where they went to Mass.

The highlight of our "youth year" is our annual retreat. It has grown into a major production. Every year, we pack up two buses and several pickup trucks for an Advent experience.

The older teens give the witness talks. The adult leaders do the skits and build the sets. There is a chosen theme with a motto. This year it was "Go make a difference."

The retreat is marked by a lot of tears. One of the most moving experiences is when we distribute "palanca" letters (support letters). Often, this is the first time in a long time that our teens have heard from their parents or siblings that they are loved. It gives them hope. Everybody needs to hear that they are loved.

If it had been up to me, the confirmation program would never have become this demanding. I hesitate to ask so much from youth. But our adult leaders know teenagers better than I do. Our director of religious education says that if we set the bar high, they will stretch to reach it.

I think that is maybe what the Holy Spirit wants.

(Father Peter Daly writes for *Catholic News Service*.) †

Reflection/Fr. David Blanchard, O.Carm.

'I want to be a missionary like Beth'

I was sitting in my office, wading through a pile of correspondence and reviewing what bills we could afford to pay recently when a young woman who is a member of our youth social pastoral group knocked on my door and asked to speak with me.

Welcoming the reprieve, I said, "Come on in."

I'll call her Maria, out of respect for her anonymity. Maria is 15, and she is in eighth grade in the local public school here in El Salvador.

She was confirmed this year, and immediately joined the social pastoral youth group. This team spends their time helping others, and it is inspired and advised by Elizabeth Riehle, a Franciscan lay missionary from Sunman, Ind., who is known here as "Beth."

"Father David, I want to talk to you because I have been thinking a lot and I have decided that I want to be a missionary and spend the rest of my life helping others like Beth," Maria said.

This was Maria's problem. I congratulated her, but suggested that she should first graduate from eighth grade, go to high school and then consider her options.

Crestfallen, Maria said, "No, I want to start now."

Maria's problem is a common one. She is in danger, and she needs to escape.

The unique part of Maria's escape plan is that she wants to help others. Last year, she was raped by her uncle, an unsavory character who has a reputation as a murderer, rapist and extortionist.

These are not idle charges. He is probably responsible for most of these crimes but, in El Salvador, justice is a rare partner to the poor.

He warned Maria last year not to speak to the family, to the police, to school officials or others unless she was willing to pay the consequences: Death for her or for members of the family.

"Now, I am scared that he is going to

hurt my sister," Maria said. "She is only 12."

Riehle, a member of St. Nicholas Parish in Ripley County in the Archdiocese of Indianapolis, is a lay Franciscan missionary who has served this parish community for three years. As I mentioned earlier, she hails from Sunman, and apparently did not know many Hispanics there.

By her own admission, speaking Spanish comes hard to Beth. But as I was thinking about Beth last week after Maria's visit, I realized something of the sacramentality of the missionary. Beth is a sign and instrument of God's grace.

In the parish center, we have lunch for the elderly every Friday and Beth is always present. When she walks among the elderly men and women who gather for a bowl of soup and bread, I have noticed how their faces light up just because Beth is present. She gives everyone a hug, and everyone whom she touches feels special. In this way, Beth Riehle is a sign of God's grace.

But she is more. She is also an instrument of God's grace. Young people like Maria could easily become embittered by the indignities that they suffer.

But with her primitive Spanish, her jubilant smile and compassion, Beth inspires these young people to become active in charity and the struggle for justice. Countless numbers of our young men and women have been inspired by Beth to want to do more for others. Her crew of builders is now building their second home, and more are required.

"We'll do more as resources become available," Beth says. And trusting the infinite mercy of God, she lifts up another two by four and begins her descent to the river; a family is waiting.

"I want to spend the rest of my life doing good like Beth," Maria said.

"Me, too," I could have replied.

(Carmelite Father David Blanchard is the pastor of Our Lady of Lourdes Parish in Calle Real, El Salvador.) †

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Only prayer can help us discover what God wants for us

During National Vocations Awareness Week, it is important to reflect on our responsibility to accept our own role in service to God and the people of God. God has a plan for us.

A friend of mine told me a story about Tim, a high school senior track star. His track and field team was in the state finals.

Tim's coaches were confident their team could win. They thought Tim might set a new state record in the quarter mile. He had worked hard as an athlete all his years in high school. Lots of fans were at that meet, including my friend.

Tim's big moment came; the starter's gun sounded and they were off. Tim tripped over his own feet and fell flat on his face. My friend said the fans gasped and their hearts just sank. This guy had worked for years to win this meet and to set a record. Was it the tragic ending to a dream?

Tim jumped up and took off at top speed. My friend said, "I wish I could tell you that he caught up with the pack of runners, passed them and took first place, but I can't. I wish I could tell you Tim caught up with the last runner in the pack and passed him. But I can't. His competitors were too far ahead."

When the first runner broke the finish line tape, there was cheering and applause by his schoolmates, family and friends. All the runners won the applause as they

finished the race. When Tim finished that race dead last, behind the other competitors, the fans gave him a long, standing ovation.

Tim had picked himself up. He finished the race, and he finished in fine form. He was not only a class athlete, he was a class person. He didn't give up or quit in disgust and discouragement. In fact, taking the long view, this may have been the greatest race of Tim's life.

Tim's story is a lesson about character, courage, humility and determination in the face of difficulty—these are the virtues that make a winner. These are virtues required of all of us.

And, taking the long view of life, it is easy to transfer Tim's story to the challenge of our life in Christian faith.

There is a long view, and we run this race only once. Without the long view, we miss the meaning of life.

We are called to seek the kingdom of God because that's our goal—our final home, the end of the race. We may stumble or fall—and we do—but with faith we have the courage to start over and reach our goal.

How we run the race is important. At baptism, every one of us was given the fundamental call to follow Christ. To ignore the reality of this call is to short circuit the path to happiness, joy and peace.

Our vocation is not just some generic

thing. In God's plan, each of us is specifically gifted to follow Christ in a way that makes a difference.

Most are called to holiness as married folks. Some are called to holiness, to make a difference, as dedicated single people.

Some are called to be consecrated religious women and men or deacons, and some of us are called to make a difference in our world as generous priests.

We are called to run the race according to our own vocation, and the grace God gives us is what we need to do so. Our challenge is to discern what God wants from us. We do that in prayer.

During National Vocations Awareness Week, the Church invites us to pray for a generous response to God's call to love and to holiness, especially in priesthood and consecrated life.

Recall what St. Paul wrote to his disciple Timothy: "I have fought the good fight, I have finished the race, I have kept the faith. From now on a merited crown awaits me; on that day, the Lord, just judge that he is, will award it to me—and not only to me but to all who have looked for his appearing with eager longing. But the

Lord stood by my side and gave me strength ..." (2 Tm 4:6-8, 17).

Our faith is the most precious gift we have.

We all have lots of preoccupations and concerns about the future. We must never forget we have Jesus at our side.

Speaking to young adults in New York, Pope Benedict XVI said: "I urge you to deepen your friendship with Christ. Talk to him heart to heart."

No one in the world can guarantee you much about your future. But we can be sure of this: If we pray every day, in our own way, everything will be OK. †

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.

Sólo la oración puede ayudarnos a descubrir qué quiere Dios para nosotros

Durante la Semana Nacional para la Concienciación sobre las Vocaciones resulta importante reflexionar sobre la responsabilidad propia para aceptar nuestro papel en el servicio a Dios y a Su pueblo. Dios tiene un plan para nosotros.

Un amigo me contó una historia sobre un chico llamado Tim, estudiante del último año de secundaria y estrella del atletismo. Su equipo de atletismo se encontraba en las finales estatales.

Los entrenadores de Tim estaban seguros de que su equipo podía ganar. Pensaron que Tim tal vez podría establecer una nueva marca en la carrera de 400 metros. Había trabajado arduamente como atleta durante todos sus años en la secundaria. Muchos entusiastas estaban presentes en la competencia, incluyendo mi amigo.

Finalmente llegó el gran momento de Tim; se oyó la pistola de arranque y todos salieron corriendo. Tim se tropezó con sus propios pies y cayó de bruces. Mi amigo contaba que los hinchas se quedaron boquiabiertos y se les detuvo el corazón. El muchacho se había esforzado durante años para ganar esta competencia y establecer una nueva marca. ¿Acaso fue este el trágico final de un sueño?

Tim se incorporó de un salto y salió corriendo a toda velocidad. Mi amigo comentaba: "Me encantaría poder decirte que alcanzó al grupo de corredores, los pasó y obtuvo el primer lugar, pero no fue así. Me encantaría poder decirte que Tim alcanzó al corredor más rezagado del grupo y lo pasó. Pero no fue así. Sus contendientes iban demasiado adelantados."

Cuando el primer corredor rompió la cinta de la meta se escucharon

aclamaciones y aplausos de sus compañeros de clase, familiares y amigos. Todos los corredores recibieron un aplauso a medida que llegaban a la meta. Cuando Tim llegó a la meta en el último lugar, detrás de los demás competidores, recibió una larga ovación de pie de todos los hinchas.

Tim se había levantado. Terminó la carrera y la terminó muy bien. No solamente era un atleta con clase, sino también una persona con clase. No se rindió ni se dio por vencido ante el disgusto y el desaliento. De hecho, si lo pensamos detenidamente, quizás ésta haya sido la carrera más grande en la vida de Tim.

La historia de Tim es una lección sobre carácter, valentía, humildad y determinación frente a una dificultad. Esas son las características describen a un ganador. Son virtudes que todos necesitamos.

Y viéndolo desde la perspectiva de la vida, es fácil hacer el paralelo entre la historia de Tim y el reto de nuestra vida en la fe cristiana.

La perspectiva es amplia y corremos esta carrera una sola vez. Sin esa perspectiva amplia pasamos por alto el significado de la vida.

Estamos llamados a buscar el reino de Dios porque esa es nuestra meta: nuestra morada final y el final de la carrera. Quizás nos tropecemos o caigamos, todos lo hacemos, pero gracias a la fe tenemos el valor de comenzar nuevamente y alcanzar nuestra meta.

Es importante cómo corremos en la carrera. En el bautismo todos recibimos el llamado fundamental a seguir a Cristo.

Ignorar la realidad de este llamado es hacerle cortocircuito a la vía a la felicidad, la alegría y la paz.

Nuestra vocación no es simplemente algo genérico. En el plan de Dios cada uno de nosotros ha recibido unos dones específicos para seguir a Cristo en un modo tal que marque la diferencia.

La mayoría están llamados a la santidad mediante la vida matrimonial. Algunos son llamados a la santidad para marcar la diferencia como personas solteras y dedicadas.

Algunos son llamados a ser hombres y mujeres religiosos o diáconos y a otros se les llama a marcar la diferencia en nuestro mundo como sacerdotes generosos.

Se nos llama a correr en la carrera de acuerdo a nuestra propia vocación y la gracia de Dios nos da lo que necesitamos para hacerlo. Nuestro desafío es discernir qué quiere Dios de nosotros. Es lo hacemos en la oración.

Durante la Semana Nacional para la Concienciación sobre las Vocaciones la Iglesia nos invita a rezar para obtener una respuesta generosa al llamado de Dios a amar y a la santidad, especialmente mediante el sacerdocio y la vida consagrada.

Recordemos lo que San Pablo escribió a su discípulo Timoteo: "He peleado la buena batalla, he terminado la carrera, me he mantenido en la fe. Por lo demás me espera la corona de justicia que el Señor, el juez justo, me otorgará en aquel día; y no sólo a mí, sino también a todos los que con amor hayan esperado su venida. Pero el Señor

estuvo a mi lado y me dio fuerzas ..." (2 Tm 4:6-8, 17).

Nuestra fe es el obsequio más preciado que tenemos.

Todos tenemos montones de preocupaciones e inquietudes sobre el futuro. No debemos olvidar nunca que tenemos a Jesús a nuestro lado.

Al dirigirse a un grupo de jóvenes adultos en Nueva York, el Papa Benedicto XVI dijo: "Les insto a que profundicen su amistad con Cristo. Hablen con Él de corazón a corazón."

Nadie en el mundo puede darles mayor garantía sobre el futuro. Pero podemos estar seguros de esto: Si rezamos todos los días, a nuestra manera, todo saldrá bien. †

¿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 servir en la iglesia, especialmente como sacerdotes y gente religiosa.

Events Calendar

January 9

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. **Natural Family Planning (NFP) class**, 7-9 p.m. Information: 317-462-2246.

January 17

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

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

January 18-April 5

St. Gabriel Parish, 6000 W.

34th St., Indianapolis. **"English as a Second Language,"** 8:45-10:30 a.m., \$20 for 12-week session. Information: 317-291-7014, ext. 27, or tkeith@stgabrielindy.org.

January 19

Roncalli High School, auditorium, 3300 Prague Road, Indianapolis. **"Teens and Sexuality,"** program for parents,

7-9 p.m. Information: 317-787-8277.

January 20

St. Pius X School, 7200 Sarto Drive, Indianapolis. **Open house**, 6:30-8 p.m. Information: 317-255-4534.

January 23-25

Our Lady of Fatima Retreat House, 5353 E. 56th St.,

Indianapolis. **Retrouvaille weekend for married couples experiencing trouble in their relationship.** Information: 317-236-1595 or 800-383-9836, ext. 1586.

January 24

Oldenburg Franciscan Center, Oldenburg.

"A Church to Believe In," 9-11:30 a.m., free-will offering. Information: 812-933-6437 or center@oldenburgosf.com.

January 25

Our Lady of Lourdes School, 30 S. Downey St., Indianapolis. **Open house**, 1-3 p.m. Information: 317-357-3316. †

Retreats and Programs

January 9-11

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"The Book of Genesis: Stories of Creation and Faith,"** Benedictine Father Eugene Hensell, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

January 11

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Woman's Prayer, "A Morning of Grace,"** Benedictine Sister Carol Falkner, presenter, 8:45 a.m.-1 p.m., \$25 includes lunch. Information: 317-788-7581 or benedictinn@benedictinn.org.

Oldenburg Franciscan Center, Oldenburg. **"Evensong,"** 4-5 p.m. Information: 812-933-6437.

January 12

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Meet Me at The Shack,"** Information: 317-545-7681 or spasotti@archindy.org.

Oldenburg Franciscan Center, Oldenburg. **"Men's Night at the 'Burg,"** men's spirituality, 7-8:30 p.m. Information: 812-933-6437.

January 17

Oldenburg Franciscan Center, Oldenburg. **"Why Be Catholic?,"** Jeanne Hunt and Franciscan Sister Kathleen Mulso, presenters, 9-11:30 a.m. Information: 812-933-6437.

Monastery Immaculate Conception, Kordes Center, 841 E. 14th St., Ferdinand, Ind. (Evansville Diocese). **"Saturday Morning at the Dome—Grieving Our Losses,"** Benedictine Sister Maria Tasto, presenter, 9:30 a.m.-12:30 p.m., \$35 includes continental breakfast and lunch. Information: 812-367-1411 or spirituality@thedome.org.

January 19

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

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Meet me at The Shack,"** Father Jim Farrell, presenter, 7-9:30 p.m., \$15 per person includes light sandwich dinner. Information: 317-545-7681 or spasotti@archindy.org.

January 24

Oldenburg Franciscan Center, Oldenburg. **"A Church to Believe In,"** Father Norman Langenbrunner and Jeanne Hunt, presenters, 9-11:30 a.m., free-will offering. Information: 812-933-6437.

February 6-7

Oldenburg Franciscan Center, Oldenburg. **"Winter Celebration: Mystery of God's Loving Presence,"** Franciscan Sister Marya Grathwohl, presenter. Information: 812-933-6437.

February 8

Oldenburg Franciscan Center, Oldenburg.

"Evensong," 4-5 p.m. Information: 812-933-6437.

February 9

Oldenburg Franciscan Center, Oldenburg. **"Men's Night at the 'Burg,"** men's spirituality, 7-8:30 p.m. Information: 812-933-6437.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Woman Talk: Life Lessons for Women by Women—Encountering the Legal System,"** Jane Dall, presenter, 6:30-9 p.m., \$35 includes dinner. Information: 317-788-7581 or benedictinn@benedictinn.org.

February 13-15

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. Couples retreat. **"Speaking Love: A Couples Retreat,"** Benedictine Father Noël Mueller, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

Mount St. Francis Retreat Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **"Married Couples Retreat,"** Information: 812-923-8817 or retreats@mountsaintfrancis.org.

February 21

Monastery Immaculate Conception, Kordes Center, 841 E. 14th St., Ferdinand, Ind. (Evansville Diocese). **"Saturday Morning at the Dome—St. Benedict and Lent,"** Benedictine Sister Karen Joseph,

presenter, 9:30 a.m.-12:30 p.m., \$35 includes continental breakfast and lunch. Information: 812-367-1411 or spirituality@thedome.org.

February 21

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Bridges to Contemplative Living: A Thomas Merton Seminar Series—Entering the School of Your Experience,"** four sessions every two-weeks, Benedictine Sister Julie Sewell, presenter, 5-9 p.m., Mass, simple soup and bread supper, seminar, \$50 for four sessions includes dinner and book. Information: 317-788-7581 or benedictinn@benedictinn.org.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **One-day workshop, "Keys to Happiness in Your Wisdom Years,"** Benedictine Sister Mildred Wannemuehler and Benedictine Sister Joan Marie Massura, presenters, 8:45 a.m.-3 p.m., \$35 includes lunch. Information: 317-788-7581 or benedictinn@benedictinn.org.

February 25

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Woman Talk: Life Lessons for Women by Women—Encountering the Legal System,"** Jane Dall, presenter, 6:30-9 p.m., \$35 includes dinner. Information: 317-788-7581 or benedictinn@benedictinn.org. †

Parish reaches out to non-practicing Catholics

St. Malachy Parish in Brownsburg will host an ongoing series called "Catholics Returning Home" at 7 p.m. on six consecutive Wednesdays beginning on Jan. 14.

The sessions are for non-practicing

Catholics who are seeking answers to questions about returning to the Church. There will be informal sharing and presentations about the Catholic faith.

For more details, call 317-650-5751. †

IRL driver supports St. Vincent de Paul

On Dec. 17, Sarah Fisher, a driver in the IndyCar Series and owner of Sarah Fisher Racing, accompanied by her race crew, delivered a truckload of food and a \$1,000 donation to the Pratt-Quigley Food Center, the food pantry of the Indianapolis chapter of the Society of St. Vincent de Paul.

The food pantry currently serves approximately 2,900 families per week, up 1,000 families per week from a year ago.

For more information about the Indianapolis chapter of the Society of St. Vincent de Paul, log on to <http://svdpindy.org>. †

Catholic educator to be featured on Catholic radio



Annette "Mickey" Lentz, executive director of the archdiocesan Secretariat for Catholic Education and Faith Formation, will be featured in January on Catholic Radio Indy 89.1 FM's show "Faith in Action."

Lentz will be interviewed by Brigid Curtis Ayer, the show's host. The interview will be

broadcast at 6 a.m. on Jan. 12 and Jan. 16, 4:30 p.m. on Jan. 13 and Jan. 15, and 10 a.m. on Jan. 17.

For those outside the Indianapolis listening area who would like to listen to "Faith in Action" or other shows on Catholic Radio Indy, log on to www.catholicradioindy.org. †

Serra Club announces vocations essay contest

"Hearing God's Call" is the theme for the 2009 Vocations Essay Contest sponsored by the Serra Club of Indianapolis.

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

Contest materials can also be accessed by logging on to www.archindy.org/occe and clicking on "Items of Interest," which can be found in the "Public Archives" heading.

Students in grades seven through 12 are invited to write an essay that answers the question, "How do priests, deacons, and religious brothers and sisters help us to hear God's call in our lives?"

The deadline for essay contest entries is

Feb. 13.

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

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

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

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



Sibling servers

St. Charles Borromeo parishioners Mary Dedek, left, and her children, Tessa, Tommy, Jenna and Mikey, pose for a photograph on Nov. 30 outside St. Charles Borromeo Church in Bloomington, where all four youth volunteer as altar servers.

Catholics called to action as government resumes business

By Brigid Cutis Ayer

Catholics have citizenship responsibilities beyond the voting booth that they must



exercise, say U.S. Catholic bishops.

And there will be plenty of opportunities

to do just that in the coming months as a new administration takes the helm in Washington, D.C., and as newly elected federal and state lawmakers head to their respective Capitol buildings to resume business.

Every January, 150 state lawmakers—better known as the Indiana General Assembly—descend upon the state Capitol in Indianapolis to conduct some of the state's most important business. Passing a new two-year state budget will be one of those items this year.

And every year, the Indiana Catholic Conference (ICC), the Church's official public policy watchdog and advocate, gears up to bring Catholic principles to the public square by sharing a consistent life ethic that every human being, created in the image and likeness of God, deserves dignity.

But the Indiana bishops and the ICC staff cannot do it alone. Catholics in the pew also have a role and responsibility in the public square as citizens.

These responsibilities are outlined in a November 2007 statement released by the bishops called "Forming Consciences for Faithful Citizenship: A Call to Political Responsibility from the Catholic Bishops of the United States."

It says, in part, "This obligation to participate in political life is rooted in our baptismal commitment to follow Jesus Christ and to bear Christian witness in all we do." The statement is available at www.faithfulcitizenship.org.

How does a Catholic in the pew begin to exercise his or her moral obligation to participate in public life? The ICC has made political engagement—a seemingly daunting task—simple, fast and effective through numerous resources they offer, including a new, electronic Legislative Action Center available on the ICC's Web site.

"When the Indiana General Assembly is in session, getting input from constituents



Glenn Tebbe

in a timely manner on legislation is vital to the process," said Glenn Tebbe, ICC executive director.

"When Catholics contact their representatives in unison with the work of the Catholic Conference, it

allows the Church to be more effective in shaping morally sound public policy. The use of this software by Catholics has the potential to significantly impact the Church's role in the public policy arena," Tebbe said. "It is my hope that our faith community will seize the opportunity to take advantage of this online tool."

Tebbe added, "Catholics that have a particular interest in pro-life, social justice, education, immigration reform, health care or family life issues will be able to stay connected and be counted when important legislative decisions are made on priority issues the Church is following."

Visitors to the ICC Web page (www.indianacc.org) can join the Indiana Catholic Action Network and, through an electronic Legislative Action Center, engage in a variety of grassroots political activities by a few simple keystrokes. One of the key features of the software allows visitors to

quickly identify and contact their elected officials.

In addition to passing a two-year budget, the primary issues expected to be addressed by the Indiana General Assembly this session include: protection for the unborn; school choice tax credits; constitutional protections for the institution of marriage; and improving access to basic needs for the elderly, disabled, lower-income and immigrant families and children living in Indiana.

While the role of the ICC is to serve as the official voice of the Catholic Church in the public policy arena primarily in Indiana, those visiting the ICC Web page will also be notified about important federal legislation that the U.S. Conference of Catholic Bishops is concerned about, and be offered ways to contact members of Congress. Since 1967, the ICC has worked

to bring a consistent life ethic to Hoosier public policy making.

Other resources on the Web page include background information on the ICC, including its mission and purpose, public policy statements which outline the Church's teaching and support for particular moral issues that it is concerned about, legislative updates, and links to other Catholic entities of importance.

The Indiana General Assembly, the state's legislative body made up of 50 state senators and 100 state representatives, began legislative business on Jan. 7.

To explore the ICC's new online public policy tool and to join the ICC network, go to the ICC Web page at www.indianacc.org and click on "Legislative Action Center."

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

An invitation from Indiana's Catholic bishops

The Catechism of the Catholic Church reminds us "it is necessary that all participate, each according to his position and role, in promoting the common good. This obligation is inherent to the dignity of the human person. ... As far as possible, citizens should take an active part in public life" (CCC, #1913-1915).

Indiana's bishops are inviting all Catholics in the state to join the Indiana Catholic Action Network.

The bishops encourage people to do it today at any computer with Internet access. Those who sign up are asked to bring "a servant's heart" to the process.

To R.S.V.P., go to www.indianacc.org and click on "Legislative Action Center."

Free membership benefits include:

- A weekly electronic newsletter titled

Legislative Update.

- Periodic electronic action alerts.
- Electronic access to state and federal government officials.
- Electronic access to statewide newspapers, radio and television stations.

Also, as in years past, Glenn Tebbe, ICC executive director, will provide weekly legislative updates on Indianapolis Catholic radio.

They are broadcast at 11:05 a.m. on Saturday and Sunday mornings on WSPM 89.1 FM following Archbishop Daniel M. Buechlein's weekly radio broadcast.

Indianapolis Catholic Radio also streams on the Internet and can be heard statewide by going to www.catholicradioindy.org and clicking on the "Listen Now" button. †

Who is God?



ARCHDIOCESE OF INDIANAPOLIS
The Church in Central and Southern Indiana

Ecclesial Lay Ministry Academic Course Spring 2009



This course focuses on God as Trinity as the foundation for unity in the worldwide Church and the effect of the Trinity in the life of the Church and the world.

Students will relate basic experiences of God to:

- The baptismal call to ministry and service,
- The nature of the human person as a relational being living in community with others.

Topics include:

- Understanding the existence of God,
- Appreciating the relational mystery of God and the Trinity,
- Considering the role of the Incarnation in Christian life,
- Examining the role of the Holy Spirit in the life of the Church.

To register for this class:

archindy.org/layministry/downloads.html
or e-mail Marcia Hodde at mhodde@saintmeinrad.edu

Class dates:

January 29
February 5, 12, 19, 26
March 5, 12, 19, 26
April 2

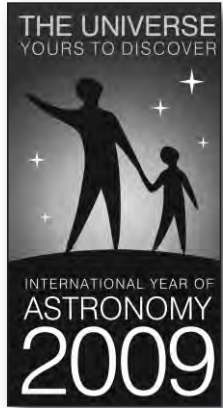
Location

Archbishop Edward T. O'Meara Catholic Center
1400 N. Meridian St., Indianapolis, IN
Time: 2:30 p.m. to 6 p.m.
Cost: \$225.00

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Galileo's jubilee: Vatican takes part in star-studded celebrations

VATICAN CITY (CNS)—As more than 130 countries celebrate the International Year of Astronomy, the Vatican also turned its gaze toward the heavens.



The year, which began on Jan. 1, was established by the United Nations to coincide with the 400th anniversary of Galileo Galilei's first use of the telescope to observe the cosmos.

The Vatican also is celebrating the star-studded jubilee year, as the Vatican Museums, the Vatican Observatory and other Vatican offices participate in several special initiatives.

In late December, Pope Benedict XVI rang in the year of astronomy early by sending his greetings to those participating in the yearlong celebration.

The pope repeatedly has praised Galileo, calling him a man of faith who "saw nature as a book written by God."

The pope also has said the discoveries of science and astronomy can help people better appreciate the wonders of God's creation.

As part of the astronomy year, Vatican astronomer Jesuit Brother Guy Consolmagno is one of more than 50 scientists from around the world who is contributing to a new Cosmic Diary blog [The U.S. Jesuit and other contributors reveal in the blog—www.cosmicdiary.org](http://www.cosmicdiary.org)—what it is like to be an astronomer and explain details of their research.



CNS photo/courtesy of Institute and Museum of the History of Science in Florence, Italy

This image shows Galileo Galilei's original telescope. Between 1608 and early 1610, he developed the first instrument that combined glass lenses for a closer view of the cosmos. The International Year of Astronomy coincides with the 400th anniversary of the first use of the telescope.

The Vatican Observatory also will help organize a week on astrobiology at the Pontifical Academy of Sciences in November.

Astrobiology studies life in the universe and is hot on the hunt for extraterrestrial life and the so-called "Goldilocks planet." Like the porridge this childhood storybook character gobbles up, it is a theoretical planet that is not too hot and not too cold, but just the right distance from the sun to sustain life.

The observatory also is partnering with the Pontifical Commission for Vatican City State to publish a book on the history of astronomy and the Vatican.

In June, a weeklong international symposium will cover the role of astronomy in the 21st century, science education and the dialogue that is needed between science and culture.

A special exhibit will open in October at the Vatican Museums to display historical astronomical instruments. It will showcase antique instruments, spanning time from Galileo to models of the enormous telescopes used in astronomical research today.

Lastly, a large statue of Galileo is supposed to be erected somewhere on the Vatican grounds. Paid for through private donations, the work of art was commissioned by the Pontifical Academy of

Sciences to honor the 17th-century scientist. So far, there has been no word yet on when the statue will move into its new home.

Some Church leaders expressed how the celebrations finally will put to rest the long suspicion that the Church is hostile toward science.

Only 16 years have passed since Pope John Paul II formally acknowledged that the Church erred when it condemned the Italian astronomer for maintaining that the Earth revolved around the sun.

Even though it happened some 400 years ago, "the dramatic clash of some Churchmen with Galileo has left wounds that are still open," wrote Jesuit Father Jose Funes, director of the Vatican Observatory, in the Vatican newspaper *L'Osservatore Romano*.

He said the Galileo case may never be closed in a way that would make everyone happy.

"The Church in some way recognized its mistakes" regarding Galileo, but "perhaps it could have done better: One can always do better," he wrote, adding that he hoped the year would help smooth strained relations between faith and science.

One Vatican official recently proposed that Galileo would make "the ideal patron saint for dialogue between science and faith." Archbishop Gianfranco Ravasi,

president of the Pontifical Council for Culture, told Vatican Radio that Galileo, as a man of science and faith, showed the two were compatible as long as each operated within its specific field.

The good that came from the "dark shadow" of Galileo's condemnation was discovering theology should never, as it had during Galileo's time, use science to prove religious objectives, especially in ways that hinder scientific study, he said.

But, he added, science also must not look down on theology as intellectually inferior—as if it were a kind of depository for a "Paleolithic intellect of the past."

The archbishop made the comments while he was participating in the culture council's congress on "Science 400 Years After Galileo Galilei." Cardinal Tarcisio Bertone, Vatican secretary of state, also participated in the November congress.

Cardinal Bertone said Galileo helped transform the nature of knowledge so that it would no longer be based on the certainties established by tradition, but on the truth derived from scientific experimentation.

However, he added, science must not completely divorce itself from moral traditions and laws which can help ensure that scientific developments remain ethical and at the true service of humanity. †

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Marriage

ANNOUNCEMENTS

Be a part of our Marriage Supplement
February 6, 2009, issue of *The Criterion*

If you are planning your wedding between January 30 and July 1, 2009, we invite you to submit the information for an announcement on the form below.

Pictures

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

E-mailed photos

Photos should be saved in jpg format, be a minimum 200 dpi/resolution and at least 3 inches or 600 pixels wide. Color photos are preferred. Please send your photo as an attachment to the e-mail.

Deadline

All announcements and photos must be received by 10 a.m. on Thursday, Jan. 15, 2009. (No announcements or photos will be accepted after this date.)

Use this form to furnish information

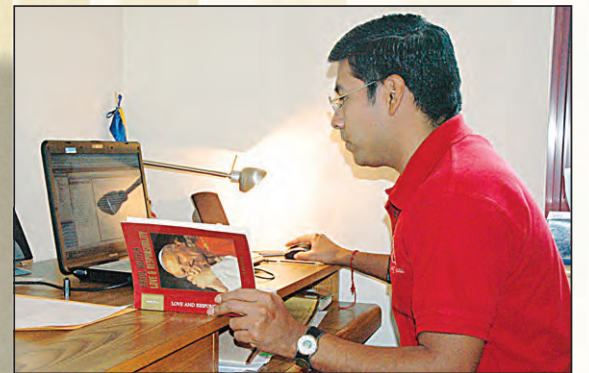
Clip and mail to: BRIDES, *The Criterion*, ATTN: Mary Ann Klein, P.O. Box 1717, Indianapolis, IN 46206
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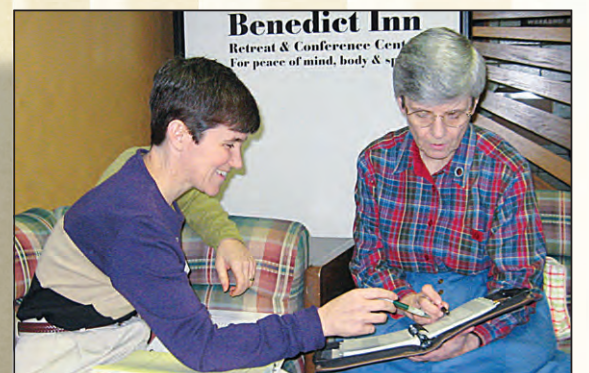
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Mailing Address	City State Zip Code
Name of Bride's Parents (first, last)	
City	State
Name of Bridegroom (first, middle, last)	
Name of Bridegroom's Parents (first, last)	
City	State
Wedding Date	Church City State
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<input type="checkbox"/> No Picture	



Sister of Providence ministers to Hispanic children, page 10.



Seminarian is inspired by Archbishop Oscar Romero, page 11.



Benedictine sister follows angel's lead to vocation, page 12.



A day in the life of a seminarian, page 13.

'Hearing God's Call'

By Fr. Eric Johnson

Director of the archdiocesan Office of Priestly and Religious Vocations

"I have called you by name, you are mine" (Is 43:1). These beautiful words of God to his people speak to the knowledge, intimacy and love that God has for each one of us. They serve as an invitation to trust in his promise, and to follow wherever he leads us.



Fr. Eric Johnson

They are words that summon us to come to know God's will for us, and to see in that will our own life and happiness. God's call is personal, addresses us by name, makes us his unique possession and, through this, leads us in service to other people.

It is from this original call that our own unique vocation is born. Whether married, single, deacon, priest or religious, our vocation is a response to Christ's word of salvation and promise.

It is a call that leads us into a deeper knowledge, love and service of God, and summons us to love and service

of others.

At its heart, our unique vocational call is a reflection of who we are and who God intends us to be. It is a relationship with the one who calls us each by name, and desires our fulfillment and happiness.

This means that part of our task as Christians is to open our heart to hear God's call in our lives. We need to humbly ask: "Lord, what are you calling me to do?"

This is true as we seek to discover our vocation, but it is also important as we strive to live our vocation. We are called to be people of prayer, seeking to discern God's will in all that we do and to respond faithfully with all that we have.

God calls each of us by name and makes us his own. But while this call is deeply personal, issued to us in the silence of our hearts, I also believe that it often comes to us through the tangible help and invitation of others.

It was Eli who recognized the voice of God in Samuel's experience and instructed him to respond: "Speak Lord, for your servant is listening" (1 Sm 3:10).

In my own life, I am reminded of parents, family and friends who wrestled with how they were being called to live out their own vocation. I think of the example of so many priests and religious who lived

faithful lives of prayer and service, and those who encouraged, supported and nourished my own vocational call to the priesthood.

Part of hearing God's call is opening our hearts to the invitation of others, learning from their example, and allowing them to share in our discernment.

The following pages are filled with stories of men and women who have heard God's call and responded by embracing a vocation to the priesthood, the permanent diaconate or the religious life.

Each of their stories is unique, a reflection of God's personal invitation, shaped by their relationships with others.

These stories are still being written, as these men and women continue to listen, continue to trust and continue to joyfully respond to God's invitation to service.

Such a response is a unique gift to the Church. Through their own lives and ministry, priests, deacons, and men and women religious help us to remember God's call in our own lives.

It is good that we remember them. They teach us to listen, call us to service and witness to the God that calls each of us by name. Their vocation reminds us of the importance of discovering and living out our own. As we read, may we more faithfully strive to hear God's call. †

Priest ministers with joy after 43 years of service

By Sean Gallagher

Father James Wilmoth sat on a bench outside Roncalli High School's small chapel one day in November as the sound of a buzzer marked the end of a class period in the middle of the day.

Soon the students poured into the hallways of the Indianapolis South Deanery high school, which buzzed with the chatter of hundreds of conversations.

A few dozen students made their way through the crowd to the chapel. Some stopped to chat with their school's 69-year-old chaplain. Others went in for a few minutes of quiet prayer before the school's daily Mass.

Father Wilmoth began his second stint as Roncalli's chaplain in 2006, more than 30 years after he started his first period of ministry there.

When he was asked two years ago to minister at Roncalli again, Father Wilmoth was the pastor of St. Roch Parish, a faith community on Indianapolis' south side that has seen a healthy amount of growth since he began his ministry there in 1997.

After serving as a priest for more than 40 years, a natural reaction to the request to add Roncalli's chaplaincy to his ministry portfolio might have been a polite, "No thank you."

But that is not Father Wilmoth's way. "As soon as [the archbishop] asked about it, I said I'd be happy to, that I'd love to do it," Father Wilmoth said. "It's because I'm so committed to Catholic schools."

He also remains committed to St. Roch, where he continues to serve as pastor, and to its school, where he goes early each morning to help students out of their buses and parents' cars.

"He's just very selfless," said Bonnie Schott, a member of St. Roch Parish. "He hardly ever thinks about himself. He's just always thinking about

other people, and how to make their lives happier and better."

Father Wilmoth's selfless ministry begins early each day when he spends time in quiet prayer, offering up many intercessions for those to whom he ministers.

Then it is off to the parish school. He celebrates Mass for St. Roch students three days a week, and at Roncalli every day. His ministry then often extends into the evening when he might meet with parishioners, couples preparing to be married or attend a school sporting event.

Father Wilmoth spoke in Roncalli's chapel about how after four decades of priestly ministry he still gets the energy to give of himself from dawn to well after dusk.

A buzzer sounded again and the school's halls, which had been silent moments earlier, were buzzing again.

"These kids give you energy," Father Wilmoth said. "Just listen. How could you not be energized by all that, by hearing them out there laughing, talking to their buddies, just between classes, by walking down the hallway and they say, 'Hey, Father' or high five you?"

Charles Weisenbach had been one of those students back in the early 1970s when Father Wilmoth was in his first tenure at Roncalli.

He is now in his 14th year as the



Father James Wilmoth, chaplain of Roncalli High School and pastor of St. Roch Parish, both in Indianapolis, gives the sign of peace to Audrey Meyers, a Roncalli sophomore who is a member of Holy Name of Jesus Parish in Beech Grove, during a Nov. 12 Mass at the school. Waiting to give the sign of peace to Father Wilmoth is Roncalli sophomore Meg Naumovich, a member of Our Lady of the Greenwood Parish in Greenwood.

school's principal.

"It doesn't seem as if anything has changed from my recollection from when he was here 30 years ago," Weisenbach said. "He's still very kid-oriented. He still has a high energy level. He's still passionate about the Church [and] his Catholic faith."

One thing that Weisenbach is happy that has changed about Father Wilmoth is that he is no longer helping coach the school's freshman basketball team.

He was a member of that team decades ago when Father Wilmoth walked the sidelines. The team lost far more games

than they won.

"I would say that it was probably to everyone's best benefit that he stayed with the clergy and not continued coaching basketball," Weisenbach said with a laugh. "We struggled, but I believe that it was probably more due to the talent level of the team and not the coaching."

Weisenbach's son, Sam, got to share an experience with his dad when Father Wilmoth was his chaplain during his senior year at Roncalli.

"He's a great guy. I love him," said Sam. "He's a great priest. And he's just

See **PRIEST**, page 14

Sister of Providence senses God's presence in her ministries

By Dave Cox

Special to The Criterion

And to think that Providence Sister Therese Whitsett once thought it was her idea to enter the Sisters of Providence, go to Bolivia and Peru, spend a summer ministering at a migrant farm camp, work at an Indian reservation in North Dakota, become certified as an English as a New Language teacher, and now use her skills as an ENL staff member at an Indianapolis parish school in a high-crime area.

"At one time, I wanted to be a Maryknoll missionary, then I didn't want to be a sister at all. Then I thought I'd like to be a teacher. I knew I would like to serve the Church," said Sister Therese. "In those days, in the 1950s, there weren't many options for women. You were a nurse, you were a mother or you were a nun.

"I originally started out thinking it was my idea to come to the convent to be a sister, but as I grow older, I have realized it is more than that. God had a lot to do with it. As I grow older, my relationship with God deepens, as it should."

She added, "Religious life has a whole different meaning for me now than when I first entered. It's the ministry that shows me God. I think the experiences I have had in community life, and the many good sisters I have lived with over the years, have taught me a lot about that."

Sister Therese, who is 64, grew up in St. Anthony Parish on Indianapolis' west side in a devoted Catholic family with nine children.

"I had Sisters of Providence for teachers all through my elementary school years," said Sister Therese. "I liked watching what the sisters were doing. They seemed like they were a happy group of people. I liked how they taught me.

"My family was very religious. We prayed the rosary every night after supper. It was like I almost had my novitiate started for me in those days. It was easy for me to consider being of service to the Church because my family was very involved in the Church."

The desire to be a missionary appealed to Sister Therese.

"I used to read books about the missionaries. It was something out of the ordinary, giving your life to go far away. I would have been like an adventure to do something heroic," she said.

She entered the Sisters of Providence in 1962. In 1969, she went to Bolivia to learn Spanish and later spent 18 months ministering at a Jesuit elementary school in Peru.

Sister Therese returned to the United States for a transition ministry in an elementary school then spent a summer ministering at a migrant farm camp in southeastern Indiana in Sunman.

"That changed my life forever," she said. "I got acquainted again with the Spanish community."

Providence Sister Peggy Nau called and asked her to join the staff at a Native American reservation in North Dakota.

"Every mission I have been on has changed me. You do not have to leave the United States to be a missionary," Sister Therese noted.

She used her Spanish skills again when she returned to the Chicago area in a parish community heavily populated by Hispanic and Puerto Rican families.

After a sabbatical at the University of Notre Dame and an interim teaching ministry, she joined Providence Sister Marikay Duffy at the Hispanic Education Center in Indianapolis, which has since merged into La Plaza, a centralized service agency for



Marisol Canchola, left, and Lorena Luna, both third graders at St. Philip Neri School in Indianapolis, listen to Providence Sister Therese Whitsett on Dec. 11 at the Mother Theodore Catholic Academy. Sister Therese is an English as a New Language teacher at the Indianapolis East Deanery grade school, where many Hispanic children are enrolled.

Hispanics in Indianapolis.

She learned about an opening for an ENL teacher at St. Philip Neri School in Indianapolis. "[The] Sisters of Providence began teaching at St. Philip's in 1910, so it is a real privilege to serve at this school," she added.

"It's my dream ministry," Sister Therese said. "Every day is a challenge. I have a chance to be with every grade level in the school and help students who are learning English as a new language.

"The children are so welcoming and very loving. The parents are very appreciative. I can also help the teachers with strategies and materials for students who need more help with English."

Working at the migrant camp was the awakening.

"I know that I have heard God's call. When I was invited to come to the migrant camp, it touched me," Sister Therese said. "Life is a wonderful blessing. I would never have had these experiences otherwise. Being with these other cultures has really enriched my life.

"Now I know it was God calling me all the time. I have allowed God to have more credit," she said with a laugh. "I thank God every day for the gift to be a Sister of Providence."

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

Seminarian from El Salvador inspired by Archbishop Romero

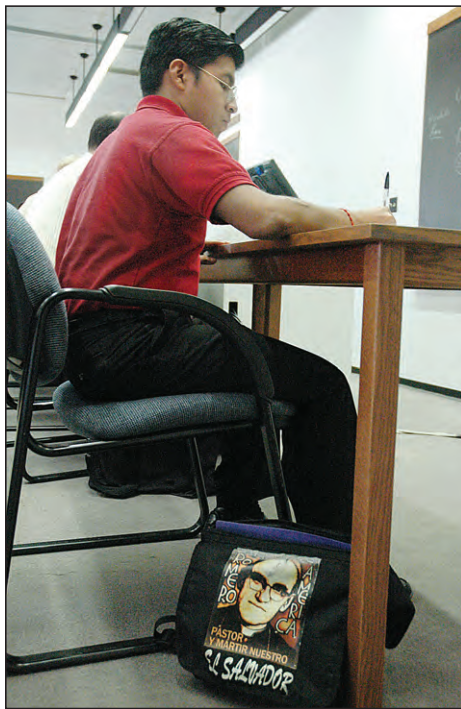
By John Shaughnessy

As he walks the halls of Saint Meinrad School of Theology in St. Meinrad, seminarian Oscar Vasquez carries a book bag that reminds him of the hero who serves as an inspiration for his life—and his desire to become a priest.

The image on the book bag depicts Archbishop Oscar Romero, the bespectacled, balding Church leader in El Salvador whose vocal support of the poor and human rights caused him to be assassinated in 1980 as he celebrated Mass.

“My vocation became stronger when I read about his life and his work,” says the 30-year-old Vasquez, who was a toddler in El Salvador when Archbishop Romero was shot and killed during that country’s civil war.

“He’s not only a model of my faith, but a model of my life in all ways. I also lived during the civil war in El Salvador.



Seminarian Oscar Vasquez takes notes during a class on Dec. 4 at Saint Meinrad School of Theology in St. Meinrad. The book bag at his feet depicts the image of his hero, the late Archbishop Oscar Romero. Vasquez, a first-year theology student at Saint Meinrad, is a member of St. Mary Parish in Indianapolis.

My family had to flee from one city to another city because it was attacked. Archbishop Romero inspired hope, to give yourself for others. He did it with his life. He always was for the poor people.”

In Archbishop Romero, Vasquez sees a man who “gave himself to the Church, who gave himself to God.”

It’s an approach that Vasquez has adopted, an approach that helps to explain the unusual journey that has led him from El Salvador to a seminary in southern Indiana.

“I can see the hand of God in my life,” Vasquez says. “I really can’t explain why I came here. I just really want to serve the Catholic Church. Whether it’s in my country or another country, it doesn’t matter to me. God is moving me where he wants me to be.”

His faith journey began as a teenager when he was part of a youth group at his parish in San Salvador. As the years passed, he led the youth group and also directed several mission trips.

During those years, Vasquez met Father Kenneth Davis, a member of the Conventual Franciscan Province of Our Lady of Consolation based at Mount St. Francis in the New Albany Deanery, who was serving in El Salvador. Father Kenneth asked him if he had thought about becoming a priest, but Vasquez didn’t feel called at that point in his life. Instead, he went to college then worked as a supervisor in a company for more than three years.

“After that, I was talking to Father Ken,” Vasquez recalls. “He was still talking to me about becoming a priest. He said, ‘I will leave you with one idea. Ask God in your prayers if he wants you to be a priest.’”

Vasquez prayed. This time, he heard God’s call.

“I asked if he would consider serving in the United States,” says Father Kenneth, who now teaches at Saint Meinrad School of Theology and resides at Mount St. Francis Friary.

“When he agreed, I began to look for a place where he would be welcome, and found the then-vocation director of the archdiocese—Father Joseph Moriarty—very open and supportive. Oscar went



Seminarian Oscar Vasquez laughs during a class on Dec. 4 at Saint Meinrad School of Theology in St. Meinrad. Vasquez, a first-year theology student at Saint Meinrad, is a member of St. Mary Parish in Indianapolis.

through the same process for acceptance as any other seminarian.”

Vasquez came to the United States in 2005, finding a spiritual home at St. Mary Parish in Indianapolis.

“My parish in El Salvador was the Immaculate Conception,” Vasquez says. “When I came here, I was happy my parish was St. Mary’s. I dedicated myself to the Virgin Mary. St. Mary’s is my home parish. I feel I belong to that place. I see their needs. I see their fruits, too.”

Vasquez has been a blessing for St. Mary Parish, says its pastor, Father Michael O’Mara.

“It’s a good place for him because we’re a bilingual parish,” Father O’Mara says. “He’s done so much ministry for us. He’s been a catechist with children and adults. He’s done vocation programs. He has worked with the poor. On the anniversary of the death of Archbishop Romero, he led us in prayer. You can see the sincerity of his prayer. He has worked hard to learn English, too.”

Father O’Mara pauses and then says, “Both of his parents are deceased. I have a very special bond with him. I feel like he’s a brother or a son to me. Here at St. Mary’s, we are his family.”

Since August, Vasquez has been trying to make a new home at Saint Meinrad School of Theology.

“The beginning was a little hard,” he says. “Now, I feel comfortable. I feel much better. I really like the spiritual life.”

He talks again about his life “being in the hands of God.” Then he adds a twist to that phrase, a twist that gives a hint of the future he sees for himself.

“We are the hands of God,” he says. “If we do something, it has to be for God. I would like to help the poor people. If we are open to serve God, the work will be easy for us.”

(For more information on archdiocesan seminarians, log on to www.hearGodsCall.com.) †

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Doctor deacon brings together physical and spiritual healing

By Sean Gallagher

GREENSBURG—As he works as a physician from day to day in Greensburg, Deacon Arthur Alunday doesn't just attend to his patients' physical ailments.

He also cares for the health of their spirit and the interplay between body and soul.

"[Being a deacon] just seems to be a natural extension of my practice and the healing process," said Deacon Alunday. "I've been addressing the physical ailments. Now I feel more confident to recognize the spiritual component."

Joann Mokanyk is a member of St. Mary Parish in Greensburg, where Deacon Alunday ministers, and has been one of his patients for many years.

He also cares for Mokanyk's son, Darren, who suffers from severe migraine headaches.

Long before Deacon Alunday entered the archdiocesan deacon formation program in 2004, Mokanyk was confident in his attentiveness to the spiritual aspects of physical illnesses.

"When we were trying to find help for Darren and everybody was saying there was no help out there, Doctor Alunday kept saying, 'Keep the faith. Keep praying. Keep going. We'll find it



Deacon Arthur Alunday listens on Nov. 18 as Sue Colee, a nurse for the Decatur County Board of Health, explains a new piece of medical equipment in the board's offices in Greensburg. Deacon Alunday is the Decatur County health officer.

somewhere," Mokanyk said. "... It really helps to know that your doctors are religious men, and they know there is a higher [power] than what they are."

Deacon Alunday is definitely aware of a "higher power" at work in his life.

He believes it was the "hand of God" that led him to practice medicine in Indiana after being born and raised by Filipino parents in southern California, studying medicine and getting married in the Philippines, and doing his residency in Brooklyn, N.Y.

Deacon Alunday first became familiar with the diaconate while living in New York, and started to grow in his life of faith after he and his family moved to Greensburg in 1994.

A little less than a decade later, he was spiritually ready to consider a possible call to the diaconate when the archdiocese announced that it would be starting its first deacon formation program.

"As I look back, God had his plans for me," Deacon Alunday said.

It was a time when God made his plans abundantly known during a patient visit about 10 years ago that started Deacon Alunday considering more consciously the spiritual aspects of his medical practice.

At the time, he was treating a patient with physical problems who was also coping with depression.

"Something [inside] said to me, 'Talk about God,'" Deacon Alunday said. "I went, 'What?' There was this push I felt inside to talk about God. I'm having this conflict [inside], 'I can't do that.' I didn't want to do it. But then it came out."

After that first instance, talking about God with his patients became easier and more natural for him.

Msgr. Harold Knueven, administrator of St. Mary Parish, said Deacon Alunday's work as a doctor prepared him well for his life and



Deacon Arthur Alunday blesses Madelyn Meyer while she is being held by her mother, Mary Meyer, during a Dec. 7 Mass at St. Mary Church in Greensburg. Deacon Alunday ministers at St. Mary Parish, where the Meyers are members.

ministry as a deacon.

"He's more compassionate, more understanding, more helpful because of his being a doctor," Msgr. Knueven said.

Mokanyk certainly agrees. She calls Deacon Alunday her "spiritual guide" and said his bringing together his medical practice with the diaconate is "like the right hand meeting the left hand."

Participating in the deacon formation program also helped Deacon Alunday grow closer to his wife of 25 years, Ana.

"It's been a journey for both of us, not just for me," he said. "In marriages, you always have your ups and downs. But I think, since starting this, we've become closer. Our marriage has become stronger. Things that we may have argued about before we don't now."

Ana Alunday went to nearly all of the deacon formation weekends with her husband, sitting in on the classes and getting to know the other deacon candidates and their wives.

On the day of the ordination last June, she was brimming with joy.

"I was crossing the street to go to the cathedral and I just kept hearing in my

head the song, 'This is the day that the Lord has made,'" she said. "... There were people who were driving by looking at us. And I thought, 'I wonder if they can feel how happy we are.' There was so much happiness in the air."

Deacon Alunday said he is still "on a spiritual high" from his ordination.

He experienced that elation in a special way that brought his ministry and his medical practice together.

An elderly woman who was dying of a blood disorder was admitted last July to Decatur County Memorial Hospital. While Deacon Alunday was caring for her, she mentioned that she wanted to be baptized.

"I came back that afternoon and I baptized her there in the hospital," he said. "The nurse was my witness. I asked her if I could read some prayers for the sick and she said that would be fine. So I read the prayers and I blessed her."

"I thought it was great that I could be there and do that for her."

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

Guardian angel helps sister continue vocation tradition

By John Shaughnessy

BEECH GROVE—Before she heard it from her future sister-in-law, Sheila Marie Fitzpatrick never knew there was a way for people to learn the name of their guardian angel.

Even when she learned the way, Fitzpatrick never imagined it would help her decide whether or not she should pursue a religious vocation.

"In late 1994, after a couple of vocation retreats, I went to visit my brother and his fiancée who were just engaged," she recalls. "She told me I could pray to God for the name of my guardian angel. I did and, incredibly, it came to me."

It was a name she never expected, a name that wasn't exactly among the most popular female names at the time: Gertrude.

Still, the name stuck in her mind. And then she heard it again a short while later as she watched the news on television and saw a woman named Gertrude being interviewed.

So when she returned to Our Lady of Grace Monastery in Beech Grove where she had made her vocation retreats, she told the story about her guardian angel's name to two of the Benedictine sisters she had come to know.

"They both got big grins on their faces," she recalls. "They told me, 'Gertrude was a great Benedictine saint and we belong to the Federation of St. Gertrude.'"

She smiles and says, "God speaks to us in all ways."

So that's how Sister Sheila Marie joined the Sisters of St. Benedict in 1995.

Still, it was a decision that surprised a lot of people who knew her earlier in her life, including her parents.

"She had a good job, a house, even a dog," says her mother, Peg Fitzpatrick. "She was dating a nice young man. She seemed settled."

Six years earlier, in 1989, Fitzpatrick had just graduated with a master's degree in information science from the University of Pittsburgh. She was hired by Eli Lilly and Company in Indianapolis to work in information technology. She also started dating a gentleman she knew from the University of Pittsburgh, a friend who also took a job at Lilly.

They were a couple for three years when he asked a question that changed everything, "When do we take the next step?"

Trying to sort out that answer, they both met with separate counselors. In the course of their discussion, she told the counselor that on her mother's side of the family there had been eight consecutive generations of someone choosing a religious vocation.

The counselor asked her, "Do you want to be married the rest of your life, be single or what about religious life?" She said she hadn't consciously considered a religious vocation, but the counselor still suggested she meet with the vocations director at Our Lady of Grace Monastery.

"One of the things that came up in the conversation with the vocations director was that you can work in a



Benedictine Sister Sheila Marie Fitzpatrick, left, a member of Our Lady of Grace Monastery in Beech Grove, talks with Benedictine Sister Carol Falkner, prioress, about scheduling a meeting at the Benedict Inn, a retreat and conference center operated by the monastic community.

number of settings in monastic life," Sister Sheila Marie says. "That helped me quite a bit. That put it in front of me. That was in '92. It would be three years before I entered. I still needed to come to terms that it was the right choice."

Enter the double-play combination of God and Gertrude.

Fourteen years later, Sister Sheila Marie knows she made the right choice.

"I enjoy being in community with the other sisters and sharing this life," she says. "The other aspect I appreciate is

the constant reminder of God in our lives. As I lived as a single person, it was a struggle for me to find time to pray and find the focus to pray. We have the opportunity to pray several times a day here. It's helped me grow closer to God."

That commitment to prayer life includes praying the rosary every weekday as she walks with her close friend, Benedictine Sister Anna Marie Megel.

"We always pray for the special intentions of the day—birthdays, our



Archdiocesan seminarian Doug Marcotte, left, a member of St. Michael Parish in Greenfield and a second-year philosophy student, chats between classes with Ross Parker, a seminarian for the Diocese of Des Moines, Iowa, on Dec. 4 in Saint Meinrad School of Theology's Alumni Commons.



Archdiocesan transitional Deacon John Hollowell, a member of Nativity of Our Lord Jesus Christ Parish in Indianapolis and a fourth-year theology student at Saint Meinrad, enjoys a time of quiet prayer before Mass on Dec. 4 at the seminary's St. Thomas Aquinas Chapel.

A day in the life of a seminarian

By Sean Gallagher

ST. MEINRAD—Dec. 4 was the next-to-last day of classes in the fall semester at Saint Meinrad School of Theology for the 2008-09 academic year.

Seminarians from the archdiocese, and scores of other dioceses and religious communities from across the country and around the world, were scurrying to finish their academic work and prepare for the following week's final exams.

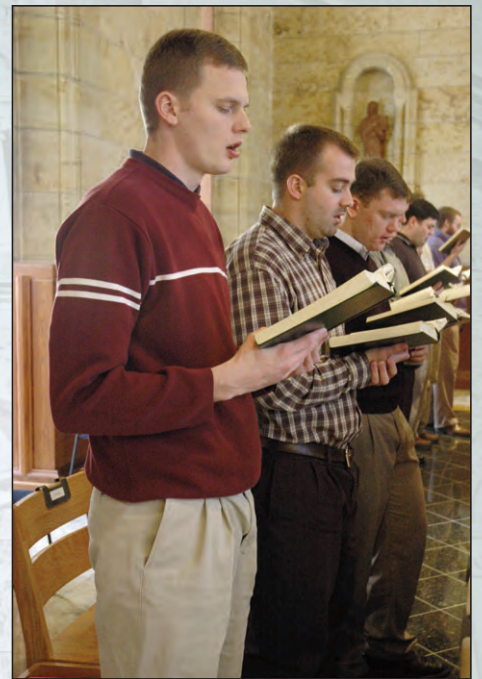
At the same time, the school community was in the midst of a 40-hour eucharistic adoration devotion led by retired Benedictine Archabbot Lambert Reilly. Final preparations were also being made for the seminary's festive St. Nicholas Banquet, which was to be held that night.

In the midst of all this activity, Benedictine Father Denis Robinson, the newly installed rector of the seminary, told students in a class he was teaching that everything that goes on at the seminary ultimately contributes to a seminarian's formation into a future priest, and is ultimately rooted in and flows from the Eucharist.

Saint Meinrad School of Theology is the primary place where the Archdiocese of Indianapolis educates seminarians who have already graduated from college.

Currently, there 12 archdiocesan seminarians enrolled in the southern Indiana seminary.

(For more information on Saint Meinrad School of Theology, log on to www.saintmeinrad.edu. For more information about archdiocesan seminarians, log on to www.heargodscall.com.) †



Above, archdiocesan seminarian David Proctor, left, and Jeff Read, a seminarian for the Evansville Diocese, sing a hymn during Mass on Dec. 4 at the seminary's St. Thomas Aquinas Chapel. Proctor, a member of the Greenwood Parish in Greenwood, is a second-year theology student at Saint Meinrad.

Left, seminarians Andrew Proctor, left, Andrew Syberg and Jerry Byrd chat on Dec. 4 on the steps leading up to the front entrance of the Saint Meinrad Archabbey Church of Our Lady of Einseideln in St. Meinrad. The seminarians are enrolled at Saint Meinrad School of Theology, which is operated by the monks of the southern Indiana Benedictine monastery. Proctor and Byrd are first-year theology students at the seminary. Syberg is a first-year philosophy student. Proctor and Syberg are members of Our Lady of the Greenwood Parish in Greenwood. Byrd is a member of St. Louis Parish in Batesville.



Archdiocesan transitional Deacon Peter Marshall, right, a member of St. Mary Parish in Indianapolis and a fourth-year theology student at the seminary, chats with Aaron Wessman, a member of the Glenmary Home Missioners and a first-year theology student at Saint Meinrad, during lunch on Dec. 4.



Seminarian Aaron Thomas, a member of St. Andrew Parish in Richmond and first-year theology student at Saint Meinrad, prepares hosts for Mass on Dec. 4 in the sacristy of the seminary's St. Thomas Aquinas Chapel.

Adopt-a-Sis program helps students get to know Franciscan sisters

Criterion staff report

Today's high school students wonder about their future, and seek to hear God's call much as young people did in generations past.

Members of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg accompanied young people along that path of discovery for more than a century as faculty and staff members of their Oldenburg Academy of the Immaculate Conception.

In recent decades, their presence in the halls of that private Catholic high school in southeastern Indiana has decreased.

But their influence continues through the academy's Adopt-a-Sis program.

Begun in 2002, the program connects students in the now coeducational school with the Franciscan sisters who live next to the school at their order's motherhouse.

Today, more than 60 percent of the academy's 207 students are paired up with a sister. They share lunch with them a couple of times a month. The sisters will often send cards or notes to their student at happy moments in their life or in more stressful times, such as when final exams roll around each semester.

Senior Julie Martin of Aurora feels particularly close to Franciscan Sister Ruthann Boyle, whom she has been paired with for four years.

But her connection with Sister Ruthann goes back even further. Julie's older sister is also a graduate of the academy and got to know Sister Ruthann through Adopt-a-Sis.

"We have a lot of history together," Julie said. "We have a lot of things in common now since we've been together for a long time."

Knowing each other for a long time has helped Sister Ruthann get to know Julie well.

"Hearing God's call in people and situations appears to be natural to Julie," Sister Ruthann said. "Many qualities of Julie are evidence of the God-centered spirit of her family. She is open-minded, joyful, humble intelligent and particularly helpful to the poor. Her positive personality often moves others to help where there is need."

The Adopt-a-Sis program also helps keep the historic connection between the academy and the Oldenburg Franciscans with the students who now fill its halls.

"Our history is through the sisters, and they sponsor us," said Alicia Tilly, who teaches religion at the academy and is the program's moderator. "We're only here because of them and the work that they've done. It's a way to pay them back, in a sense."

That history is written into the family of Oldenburg Academy senior Cassondra Hebauf of West Harrison. Her great-grandmother, aunt and cousin all attended the academy.

Participating in the Adopt-a-Sis program strengthens those ties for her.

"It kind of gives you an idea of how the academy was when they did have nuns teaching," Cassondra said. "And it helps you get to know the Franciscan ideals, which is what Oldenburg Academy is about."

Cassondra has been paired with Franciscan Sister Lorraine Geis for the past four years.

Sister Lorraine describes Cassondra as "a gentle, interested person, who uses her potential and is determined to reach her goal."

In getting to know Sister Lorraine, Cassondra has also gained an appreciation for her counterpart's vocation to religious life.

"It makes you realize how much hard work she puts into [her vocation] and how



Oldenburg Academy of the Immaculate Conception senior Julie Martin of Aurora, left, listens to Franciscan Sister Ruthann Boyle. They have gotten to know each other over the past four years through the academy's Adopt-a-Sis program.

much she enjoys it, too, and how much she gets out of it," Cassondra said.

Oldenburg Academy sophomore Sarah Lierman, a member of St. Lawrence Parish in Lawrenceburg, appreciates having that connection to the past through her friendship with Franciscan Sister Claver Ehren. But she also gets direction for the present through her, saying that "she's shined a light for me."

"You see things from a different perspective, and you learn more about the past," Sarah said. "Since she's older, she has more experiences and has more to tell you. And you have a new friend."

Over the year and a half that she has gotten to know Sarah, Sister Claver has seen a deeply spiritual side to this young woman.

"God comes into our conversation every time Sarah and I meet," Sister Claver said. "She is looking for God when she comes

to visit the sisters."

Tilly said the Adopt-a-Sis program can help academy students open their eyes to the possibility of a religious vocation by helping them see that religious take part in and enjoy many of the same things they do, but consciously view them all through the eyes of faith.

"It's good that they're able to see that they have relationships and they live in community," Tilly said. "They're just like us [except] that they've dedicated their lives to something different."

(Franciscan Sister Judith Warner contributed to this article. For more information about the Oldenburg Academy of the Immaculate Conception, log on to www.oldenburgacademy.org. For more information about the Oldenburg Franciscans, log on to www.oldenburgfranciscans.org.) †

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Father James Wilmoth, pastor of St. Roch Parish and chaplain of Roncalli High School, both in Indianapolis, greets St. Roch parishioners Amy Jo and Kurt Wessing after a Dec. 7 Mass at the parish.

PRIEST

continued from page 10

been going at it for so long, I have the utmost respect for him. You can just tell that he loves what he does."

Father Wilmoth loves who he is and what he does as a priest, in part because he grew up seeing priests loving their vocation as they ministered in the 1940s at St. Philip Neri Parish on Indianapolis' near-east side.

"They always seemed to be happy in what they were doing," he said. "They seemed to love what they were doing. They were always guys who were compassionate and service-oriented."

Their example led young Jimmy Wilmoth to become a seminarian and receive priestly formation at the former St. Mary Seminary in southern Kentucky and

later at Saint Meinrad Seminary, where he was a classmate of Archbishop Daniel M. Buechlein.

"Father Wilmoth was well-liked and respected by his classmates," the archbishop said. "As is the case now, years later, he had a consistently upbeat and cheerful spirit."

Ordained in 1965, Father Wilmoth has ministered in a wide variety of fields: as a seminary instructor, school chaplain, sheriff and fire department chaplain, Newman Center chaplain and parish priest.

"My life as a priest is my life," Father Wilmoth said. "It's not a career. It's not a job. It's my life. My life right now is the people of St. Roch Parish and Roncalli High School."

"It's an extremely happy life. I've been in it for 43 years. And I've been very happy the whole time."

(To learn more about archdiocesan priests and seminarians, log on to www.hearGodsCall.com.) †

'A happy witness'

Conventual Franciscan brother looks forward to ordination

By Mary Ann Wyand

Conventual Franciscan Brother John Bamman credits St. Clare of Assisi for leading him to his religious vocation and formation for the priesthood.

During a pilgrimage to Italy in 1996, Ann Doherty—who is a friend of his mother, Joanne Rizzardi—told him that St. Clare would “visit him in a special way” and have a profound influence on his life. At the time, he thought she meant that he would marry a woman named Claire.

After a decade of discernment and a life-changing experience on her feast day, he realized that God was calling him to follow the way of St. Francis of Assisi and St. Clare as a Conventual Franciscan.

Looking back on his childhood in Toledo, Ohio, at St. Joseph School, staffed by Franciscan sisters, and his teenage years at St. John’s Jesuit High School, Brother John laughed as he recalled how many times adults and teenage friends told him that he would be an excellent priest.

“I think I first heard God’s call when I was in grade school,” he said. “I had this sense of being called to the priesthood. I got a lot of attention from being the class clown, and spent many days in [Franciscan] Sister Maria Goretti’s principal’s office. We are very good friends today.

“In high school, when I was on senior retreat, all my friends told me they thought I would make a great priest,” he said. “They asked me if I had thought about it, but I was afraid to go down that path.”

He earned a bachelor’s degree in natural resources, parks and recreation management at Ohio State University then moved west to Washington to work as an emergency medical technician for a search and rescue patrol at the Stevens Pass Ski Resort in the Cascade Mountains during the winter months and as a Catholic Youth Organization summer camp counselor, nature director then camp director for the Archdiocese of Seattle.

He also studied theology “for fun” at Seattle University then got his commercial driver’s license and a summer job as a motor coach driver for a tour bus company in the Pacific Northwest and Alaska.

His employment contract stated that a driver who ran out of fuel on a tour bus filled with people could be fired.

One rainy August day, he miscalculated his mileage and ran out of fuel on a busy highway near the end of a 28-day bus tour.

A man driving a pickup truck soon stopped to help. The Good Samaritan was a diesel mechanic, had a 50-gallon drum of diesel fuel in his pickup, and knew how to prime the engine to restart the bus.

Thankful for his amazing luck, he drove to a gas station and asked the tourists from Ohio—his home state—to disembark for refueling. They missed a boat tour of Puget Sound, but didn’t mind because it was raining.

He received a two-month suspension from his job,

Photo by Dave Hiseck/The Catholic Spirit



Conventual Franciscan Brother John Bamman, a native of Toledo, Ohio, poses for a picture in the chapel at St. Joseph Cupertino Friary in Prior Lake, Minn., where he is preparing for his ordination as a transitional deacon in 2009 and his ordination to the priesthood in 2010. He has assisted with youth retreats at Mount St. Francis Retreat Center in southern Indiana.

and decided to go on a mission trip to Lima, Peru, that changed his life. During the trip, his brother, Brian Bamman, told him that he had run out of fuel on Aug. 11, St. Clare’s feast day. Ann Doherty’s prediction had come true, and that inspired him to visit religious communities at age 34.

He was drawn to the Conventual Franciscans, who have retreat ministries at Mount St. Francis Retreat Center in southern Indiana, Prior Lake in Minnesota and Mesilla Park in New Mexico.

The friars also staff the Basilica of the National Shrine of Our Lady of Consolation in Carey, Ohio, where countless people have been cured of illnesses and physical infirmities then left their wheelchairs, braces or crutches.

He had visited the shrine for a Teens Encounter Christ retreat when he was a junior in high school, and again felt drawn to the Franciscans’ spirituality and love for nature as an adult.

“God had clearly led me there,” he said. “I knew it was time to say ‘yes’ to God.”

At the age of 41, he felt his life “coming full circle” on Aug. 8, 2008—the day he refers to as “08-08-08, a day of crazy eights”—when he answered God’s call and professed his solemn vows as a Conventual Franciscan at the basilica.

Conventual Franciscan Father James Kent, provincial vicar who resides at Mount St. Francis Friary, described Brother John as “very dedicated to St. Francis, to a simple

life, to witnessing the Gospel in word and deed.”

Father Jim added that “he is a fine friar and will make a fine priest. He is a happy witness, and brings joy to people. It’s a joy, I think, that is rooted in his faith.”

During his formation, Brother John studied Spanish with friars in Costa Rica and took a sabbatical to spend time with his parents, Bill and Joanne Bamman, when his father was dying. He completed his novitiate at St. Francis Friary in Mishawaka, Ind., and has helped with youth retreats at Mount St. Francis.

He lives at St. Joseph Cupertino Friary in Prior Lake and is finishing his final year of theology studies at St. Paul Seminary at the University of St. Thomas in St. Paul, Minn., in preparation for his ordination as a transitional deacon in 2009 and his ordination to the priesthood in 2010.

“I am discerning working at one of our order’s three retreat centers, which is exciting,” he said. “I never even thought of retreat ministry until the friars saw it within me. ... It’s a humbling call and a little nerve-racking to imagine myself at the altar leading the great sacrament of the Eucharist. ... There is an amazing joy of life expressed in the Franciscan lifestyle. I have been pleasantly surprised by God.”

(To listen to Franciscan Brother John Bamman’s reflection on his vocation, log on to franciscans.org/FrJohnsProf.cfm.) †

ANGEL

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families, what’s going on in our sisters’ lives,” Sister Anna Marie says. “She’s a quiet leader. She really cares about the environment. She’s the one who keeps us up on all the world events. She has a great love for her family, too.”

Her family, who lives in Effingham, Ill., couldn’t be happier for Sister Sheila Marie.

“We’re absolutely delighted,” her mom says. “She’s always been a caring person and a strong person. There couldn’t be a better community than the one she’s part of. We love going there. It’s very satisfying and the job she has there is challenging, which she needs.”

Sister Sheila Marie serves as the director of facilities for the Benedict Inn Retreat and Conference Center in Beech Grove. She oversees the maintenance, the kitchen, the pool and the housekeeping staff. She also schedules the use of the facilities.

“My nieces and nephews love to come here,” she says. “There’s a pool, a gymnasium, a lot of room outside to run around, and there’s good food, too. The last time they were here, we roasted marshmallows. They love coming here.”

She pauses and smiles, “I may be setting the stage for the 10th generation of religious vocations in our family. We’re praying for that.”

She has a message for her nieces and nephews and all young people about a religious vocation:

“I would definitely tell them to be open to God speaking to them in their lives,” she says.

Never overlook the influence of a guardian angel either.

(For more information about Our Lady of Grace Monastery in Beech Grove, log on to www.benedictine.com.) †

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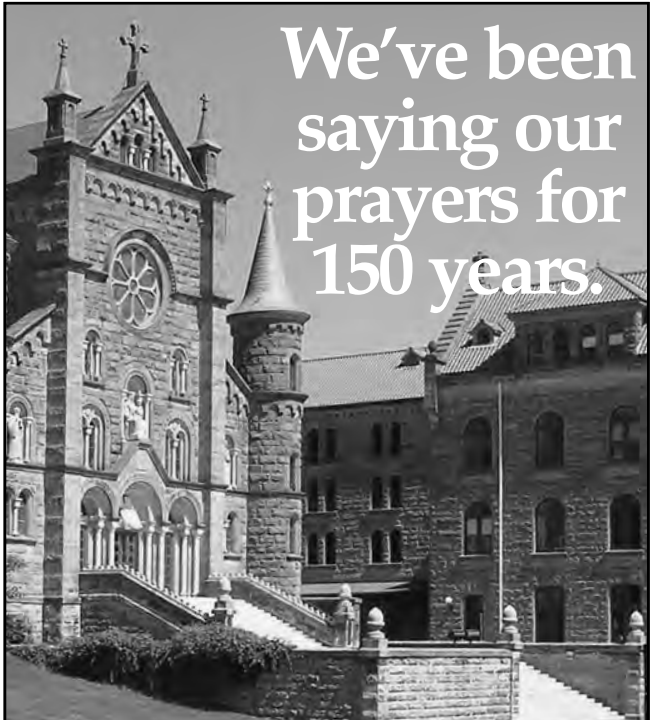
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Total consecration

Franciscans of the Immaculate serve Jesus and Mary

By Mary Ann Wyand

MONROE COUNTY—"Ave Maria." From throughout the United States and many countries around the world, men and women have answered God's call by joining the Franciscans of the Immaculate missionary order, whose members greet people by praising the Blessed Mother.

Several Franciscans of the Immaculate priests and sisters serve Jesus, Mary and God's people in central and southern Indiana through their retreat ministry at Mother of the Redeemer Retreat Center on State Road 48 west of Bloomington.

They begin each day at 6:30 a.m. by praising God at Mass, which is open to the public, and honoring Mary with the rosary at the scenic retreat center built around a large hill in rural Monroe County. Every Thursday, the public may participate in adoration of the Blessed Sacrament from 9 a.m. until the holy hour at 6 p.m.

As the Franciscan friars and sisters climb the steep and winding path every morning, they pray the mysteries of the rosary on their way to the chapel built in the woods on the summit.

It is a holy place, a sacred space, a peaceful respite in the country for people to spend time in prayer and reflection as they offer thanks and petitions to God, grow closer to Jesus and Mary, and find healing in their lives.

Franciscan Father Elias Mary Mills, father guardian of the Marian Friary of Our Lady Coredeptrix at Mother of the Redeemer Retreat Center, said the order's "charism is based on the spiritual ideal that St. Maximilian Kolbe had, which is living the Franciscan vocation in light of the total

consecration to the Immaculate.

"St. Maximilian was inspired by the Marian charism that he saw implicitly in the life of St. Francis of Assisi and by Blessed John Duns Scotus, a Franciscan theologian who was able to explain Our Lady's Immaculate Conception," Father Elias Mary said. "He saw the golden thread, you might say, running throughout the Franciscan charism was this devotion to Our Lady and her Immaculate Conception."

Father Elias Mary said Pope John Paul II reminded people that, "Our Lady is the star of the new evangelization. Just as the star led the wise men to the manger in Bethlehem, we have a new star. We don't have to look for a star in the sky. We have Our Lady, who guides us to Christ."

St. Maximilian Kolbe was a Conventual Franciscan priest in Poland who was martyred by the Nazis at the Auschwitz concentration camp in 1941.

"He dedicated his life to evangelizing people to bring about the reign of the Sacred Heart of Jesus through the Immaculate Heart of Mary," Father Elias Mary said, "so our mission is to follow that same ideal of St. Maximilian to spread total consecration to Our Lady and, first and foremost, to live it out in our own lives, to be her instruments, her missionaries, and to do it in a Marian way, and to use all means possible to evangelize, meaning the mass media."

The Franciscans of the Immaculate operate Catholic radio and television stations



Franciscans of the Immaculate Father Jacinto Mary Chapin, left, vocation director, and Father Elias Mary Mills, father guardian of the Marian Friary of Our Lady Coredeptrix, stand beside a statue of Mary on Nov. 6 at Mother of the Redeemer Retreat Center near Bloomington. Franciscan Father Joachim Mary Mudd and five Franciscan Sisters of the Immaculate also minister at the retreat center. The friar's order was founded in Italy in 1970 and granted pontifical status in 1998. The sisters' order was founded in 1985.

in Italy as well as a Web site and blog at www.AirMaria.com as evangelization tools, he said, and the Marian order will begin a new radio ministry in Bloomington during 2009.

"We've already gotten permission—we have the license—from the Federal Communications Commission," Father Elias Mary said. "We hope to begin [broadcasting in the Bloomington area] sometime next year if everything goes well. We hope to use programming to reach out to the [Indiana University] students and [residents of] the area. It's important to get the Catholic truth out. We'll be using part of the Eternal Word Television Network programming, and hope to have local programming for four hours every day."

Franciscans of the Immaculate friars and sisters came to the archdiocese to staff the Mother of the Redeemer Retreat Center in February of 2005 at the invitation of Archbishop Daniel M. Buechlein.

Since then, the friars and sisters have expanded retreat programming, and opened a Catholic bookstore and gift shop as another tool of evangelization.

Father Elias Mary said he started thinking about a religious vocation during his college years.

"I earned a bachelor's degree in mathematics and computer science at the University of Nebraska at Kearney in 1985," he said. "After college, I helped a priest at a parish in Wyoming as a volunteer. ... I was looking for a religious community. ... He helped me get started at Holy Apostles Seminary in

Cromwell, Conn., and that's where I met the friars."

He finished his priestly formation with the friars at their seminary in New Bedford, Mass., and was ordained to the priesthood by Bishop Fabian Bruskewitz on May 27, 2000, in Lincoln, Neb.

"At that time, the friars were taking care of the sacristy at the Basilica of St. Mary Majors in Rome," Father Elias Mary said. "As a deacon and up until my ordination to the priesthood, I was serving at the sacristy. Then I went from there in July of 2000 to Perth and Toodyay in Australia, where I served for three years."

In November of 2003, he was assigned to minister in Connecticut followed by brief assignments in Italy and again in Connecticut. He arrived in Indiana in June of 2007.

"When our Lord says, 'He who gives up everything to serve him will be rewarded in this life and the next,' it's true," Father Elias Mary said. "I would say to whoever is thinking about a [religious] vocation that they should pursue it because it is really a great gift that God gives us to serve him as a consecrated religious, and as a priest even more so, and to do it in a way that is promoting Our Lady is a very great gift, a blessing, an honor and a privilege."

"... God works through you, and it's obvious that he can take men who are fragile vessels and use them to do wonderful things. It's very humbling to serve God." †

Noella



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**DAUGHTERS
OF CHARITY**

Rallies marking abortion anniversary set for days after inauguration

WASHINGTON (CNS)—Thousands of pro-life marchers are expected to rally in Washington on Jan. 22 to commemorate the 36th anniversary of the U.S. Supreme Court's *Roe v. Wade* decision legalizing abortion, just days after President-elect Barack Obama is inaugurated.

Abortion opponents also will hold multiple events in the nation's capital and throughout the U.S. the day before and on the day of the official 2009 March for Life as well as the following days.

The main event will begin with a noon rally on the National Mall, followed by a march along Constitution Avenue that will end at the U.S. Supreme Court. From there, participants are encouraged to meet with members of Congress to lobby on abortion-related issues.

"The first session of the 111th Congress will convene in January, with all newly elected members of the House and many newly elected members of the Senate," organizers of the march wrote on the official Web site at www.marchforlife.org. "We shall be a large group of Americans to bring our prayers and our important simple pro-life message to this new administration and new Congress."

With millions expected in Washington for inauguration events the week of Jan. 19 and the thousands of participants anticipated for the march and related activities, organizers said it will be a "crazy week" in the nation's capital.

The theme of this year's march is "Remember—The Life Principles Mean 'Equal Care' With No Exceptions," meaning the intentional killing of even one unborn human is never justified or necessary, the Web site said.

Organizers are also stressing that the U.S. must provide equal care for both a pregnant mother and her unborn child.

The National Prayer Vigil for Life will begin an all-night vigil at 7 p.m. on Jan. 21 at the Basilica of the National Shrine of the Immaculate Conception in

Washington, and conclude with a 7:30 a.m. liturgy on Jan. 22. The primary celebrant will be Cardinal Justin Rigali of Philadelphia, who is chairman of the U.S. bishops' Committee on Pro-Life Activities.

For the first time since the all-night vigil has been held, the U.S. Conference of Catholic Bishops will direct people who won't fit into the basilica for the events to similar Masses within walking distance, said Deirdre A. McQuade, assistant director for policy and communications for the USCCB's Office of Pro-Life Activities.

"We estimate that 12,000 people were at the vigil last year," McQuade told Catholic News Service on Jan. 5. "If we have such a crowd this year, we may not be able to accommodate everyone in the basilica. So we're making sure they have a place to worship close by. We want everyone to have an opportunity to participate."

Earlier on Jan. 21, the Sisters of Life will host an afternoon of prayerful remembrance and intercession at the Crypt Church of the basilica from 1 p.m. to 4 p.m. to allow men and women whose lives have been affected by abortion to pray and seek God's healing and forgiveness, McQuade said.

Several other events will take place in Washington and around the country to mark the anniversary of the Supreme Court's 1973 decision.

From 10 a.m. to 4 p.m. on Jan. 21, the Cardinal O'Connor Conference on Life will be held at Georgetown University in Washington. The conference is intended to educate college and high school students.

On the morning of the annual March for Life, the Washington Archdiocese expects more than 20,000 Catholic teens and young adults from



Young people carry the March for Life banner in Washington on Jan. 22, 2008, during the 35th annual demonstration against the legalization of abortion.

all over the U.S. to attend its youth rally at the Verizon Center, Washington's largest indoor sports arena, from 7:30 a.m. to 11:30 a.m., with a 10 a.m. Mass celebrated by Washington Archbishop Donald W. Wuerl.

The Filipino Family Fund and Culture of Life Foundation will host the third annual "Champions for Family" awards reception on Jan. 22 at the Phoenix Park Hotel in Washington. Honorees include U.S. Rep. Joseph R. Pitts, R-Pa.; Dr. Rene Bullecer, who heads Human Life International in the Philippines; and Father Jerome Magat, parochial vicar at Our Lady of Lourdes Parish in Arlington, Va., and founder of the Guadalupe Free Clinic, a free medical clinic for the poor.

On Jan. 23, the American Life League will hold a conference from 7:30 a.m. to 3 p.m. at the Liaison Capitol Hill Hotel in Washington, followed by a 6 p.m. concert sponsored by Students for Life of America, and featuring Barlow Girl and Laura Ingraham.

Speakers at the conference will include Judie Brown, American Life League president; Catholic political commentator and sometime candidate Alan Keyes; and David Bereit, director of the nationwide "40 Days for Life" campaign that combines prayer, fasting, vigils and community outreach in 204 U.S. cities and 49 states, said Marie Hahnenberg, project director for the Jan. 21-23 "training and activism week" sponsored by the American Life League in Washington.

"David Bereit is a hero in the pro-life

movement," Hahnenberg said in a statement. "His dedication to ending abortion through regular, peaceful presence outside of Planned Parenthood facilities and other abortion clinics has sparked a passion in thousands of people for protecting and defending the pre-born."

Events across the U.S. will include the ringing of all Catholic church bells within the Diocese of Wichita, Kan., at 3 p.m. on Jan. 22, said Tama Dutton, director of the diocese's Respect Life and Social Justice Office.

"We hope that as the bells are ringing that the faithful will stop to pray for all the women, fathers and families who have been affected by abortion," Dutton said.

The Walk for Life West Coast will begin at 11 a.m. on Jan. 24 at the Justin Herman Plaza in San Francisco. The 2.5-mile journey will end at the city's Embarcadero's Marina Green.

Founded in 2005, the event drew 25,000 people from across the country last year. The Walk for Life West Coast group was promoting the 2009 walk with a 20-foot-by-60-foot billboard in front of the San Francisco-Oakland Bay Bridge, said Eva Muntean, who co-chairs the event.

"San Francisco is a beautiful city, but there is a lot of sadness beneath the surface," Muntean said. "Until recently, we had more abortions than live births, and a high percentage of our population has experienced abortion. We need to reach those women and men who are hurting, and this seemed like the most effective method." †



Dan Hunter from Hillsboro, N.C., prays the rosary with members of the Cavanagh family from Malvern, Pa., outside the Supreme Court during the March for Life in Washington on Jan. 22. Pictured are Patrick Cavanagh, center, and his children, Sean, 13, and Meaghan, 17.

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ST. MALACHY

continued from page 1

told her. "Thanks a million for what you've done."

Danda, her longtime friend, said she can't wait for her grandson, Deacon Sean Danda, to return from his theology studies in Rome to see the new church.

The Quinn family farmhouse sits near the new church, and is now owned by St. Malachy parishioners Marty and Mary Feeney, who are Bersot's relatives.

When she saw the lofty church interior for the first time, it took her breath away for a moment, Bersot said, and she is grateful to all the parishioners for their part in helping to build the larger worship space.

The contemporary crucifix and statue of a young Mary of the Annunciation were created by Polish sculptor Jerzy Kenar of Chicago. Mary sits on a bench in an alcove looking out at her son hanging on the cross,



Photo by Mary Ann Wyand

St. Malachy parishioner Matt Peterson of Brownsburg holds a lighted altar candle on Dec. 16 during the Mass of Dedication for the new St. Malachy Church. He helped with woodworking for the wood and stone altar and ambo.



Photo by Mary Ann Wyand

This statue of a young Mary of the Annunciation was created by Polish sculptor Jerzy Kenar of Chicago. Mary sits on a bench in an alcove looking at her son hanging on the cross behind the altar. Architect Michael Eagan of Entheos Architects said the church currently seats 1,200 people and pews can be added to accommodate 1,500 people.

which has a circular Celtic knot pattern symbolizing both the crown of thorns and the halo behind the corpus.

A huge stained-glass window behind the altar and adjacent to the Blessed Sacrament Chapel symbolizes the Resurrection.

During his homily for the Mass of Dedication, Archbishop Daniel M. Buechlein thanked St. Malachy Parish's 2,500 households for their part in making the largest church in the archdiocese a reality. He also thanked Father Daniel Staublin, St. Malachy's pastor for 12 years, for his pastoral leadership.

"Heartfelt congratulations for this splendid church," Archbishop Buechlein said. "These walls of brick and mortar represent your coming together in faith. This magnificent church testifies to your vitality and hope. It is important to think of those ancestors of our faith who founded this parish" in 1869.

"Here, in prayer, especially in Eucharist, you are most visibly the local Church under the patronage of St. Malachy in the Archdiocese of Indianapolis," he said. "... The beauty of this sanctuary is truly complete when it is filled with people of faith and love, and if we are truly who we say we are, Christians who genuinely try to love one another."

St. Malachy parishioners "stand on the shoulders of those who have gone before us in Hendricks County," the archbishop said. "... Let's remember that we are the shoulders for future generations. And always, always, remember [that] our foundation is Jesus Christ."

Incense and oil mark this new church as God's house, a holy and sacred place, he said. "We will consecrate this house to God. We will place the Blessed Sacrament in the tabernacle. Truly it is the sacramental presence of Jesus that hallows and consecrates this beautiful church forevermore."

After the Mass, Father Staublin said he felt both happy and relieved to see the completion of the 18-month construction project for the \$8.8 million church.

"It's been so long in coming and we've worked so hard," he said. "It's an early Christmas present, ... a blessing that the Lord has visited his people. Emmanuel, God is with us."

He said Catherine Loudon, St. Malachy's music director, wrote the songs "Growing in Faith, Building in Hope" and "Made In Your Image" for the Mass.

Fundraising for Phase II of the parish relocation project may begin in late 2009 or early 2010, Father Staublin said. That phase will include a daily Mass chapel next to the Blessed Sacrament Chapel as well as moving the parish office and school to the new address.

Providence Sister Barbara Reder, pastoral associate, said after the Mass that the new church is "so warm and so welcoming" even though it is much larger.

"The generosity of the people is

incursion into the Gaza Strip means death for both sides.

"What is happening now is death for Palestinians as well as Israelis," Patriarch Sabbah said at the Mass. "What is happening in Gaza has made us all come to pray and join in a prayer that says stop the massacre. We are calling to God to look at Gaza and see what is happening there and to all of us."

Peace only can come through justice, not war, he said.

"We are looking at ourselves and we are not doing our best. Israel should stop this and will stop, but then after this destruction there will be more destruction," he said.

He called on Palestinians to realize that the only way to regain their freedom and independence is through nonviolent means.

Earlier in the day at St. Catherine Church, adjacent to the Church of the Nativity in Bethlehem, West Bank, Christians attended a special Mass.

Israel launched a ground attack in Gaza on Jan. 3 after several days of airstrikes to stop the Palestinian militant group Hamas from launching rockets into Israel. Since the start of



Photo by Mary Ann Wyand

Longtime St. Malachy parishioner Marie Quinn Bersot of Brownsburg, fourth from left, poses with relatives after the Mass of Dedication on Dec. 16 for the new St. Malachy Church. With her are, from left, Ron Feeney, Mary Feeney, Rosie Feeney, Patty Green and Marty Feeney.



Photo by Mary Ann Wyand

Archbishop Daniel M. Buechlein celebrates the Mass of Dedication for the new St. Malachy Church in Brownsburg on Dec. 16 as Msgr. Joseph F. Schaedel, vicar general, center, and Father Daniel Staublin, pastor, right, assist as concelebrants. Deacon Daniel Collier stands at the left of the altar. Jason Kippenbrock, back left, and Scott Kelley were among the altar servers. Priests with connections to St. Malachy Parish and pastors of other Indianapolis West Deanery parishes also concelebrated the historic Mass.



Submitted photo

The new St. Malachy Church in Brownsburg seats 1,200 people. It is located at 9833 E. County Road 750 North. The parish office, school and mailing address remain at 326 N. Green St. in Brownsburg. Architect Michael Eagan of Entheos Architects designed the church, and Meyer Najem Corporation built Phase I of the parish relocation project over an 18-month period. The church design features a 70-foot-tall cupola above the altar and pews arranged in a semicircular design.

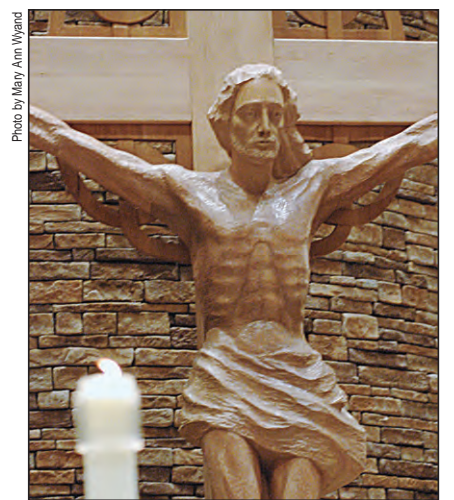


Photo by Mary Ann Wyand

The contemporary crucifix was created by Polish sculptor Jerzy Kenar of Chicago. The corpus hangs on a cross framed by a circular Celtic knot pattern that symbolizes both the crown of thorns and the halo of the resurrected Christ.

overwhelming," she said. "This parish is so much in tune with justice ministries. One of our charisms is 'love, justice and mercy,' and I think our parish does that well."

Sister Barbara said there are now four Masses instead of five liturgies every weekend. Masses are celebrated at 5:30 p.m. on Saturday and at 8 a.m., 10 a.m. and noon on Sunday.

The Mass program included a letter to St. Malachy, which thanked the Irish saint for 140 years as the patron of their faith community. It read, in part, "Since 1869, when the first Irish immigrants formed our

parish, your love of God, your dedication to serving others, and your prayers for us have supported us through many changes and helped us to grow into the thriving parish we are today."

Since the church was dedicated, Father Staublin said on Jan. 4, 30 Catholic families have registered as parishioners and he expects many more registrations during 2009 as new residents continue to move into the Brownsburg area.

(For more photos from the dedication Mass, log on to www.CriterionOnline.com.) †

Gaza priest's message at Mass for peace: 'We cry and nobody hears us'

JERUSALEM (CNS)—The pastor of the Catholic parish in Gaza City described Gaza as "drowning in blood" as hospitals overflowed with patients.

In a message to participants in a special Mass for peace at St. Stephen Church in Jerusalem on Jan. 4, Msgr. Manuel Musallam, pastor of Holy Family Parish in Gaza City, wrote: "What you see on television cannot be compared to what is happening. The word love is choking in my throat. ... We are living like animals in Gaza. We cry and nobody hears us. I am asking God for mercy and pray that the light of Christianity continues to shine in Gaza."

Church leaders from the Holy Land attended the Mass at St. Stephen's while local and international Christians gathered elsewhere in Israel and the West Bank to pray for a halt to the violence in Gaza. When Israel began its military operation in Gaza in late December, the heads of Christian Churches in the Holy Land called for Jan. 4 to be a day of prayer for peace.

At St. Stephen's, retired Latin Patriarch Michel Sabbah of Jerusalem said the Israeli

the airstrikes on Dec. 27, at least four Israelis and more than 500 Palestinians, including 100 civilians, have been killed.

Israel says that during the past year Iranian-backed terrorist groups in Gaza have fired more than 3,000 rockets, missiles and mortars at civilian targets in the southern Negev region of Israel.

In a center pew of St. Catherine's, Victor Zoughbi knelt in prayer.

He said after Mass he was praying "not just for the people in Gaza but also for those in Tel Aviv. Every [Israeli] soldier going into Gaza now has a mother who is sitting glued to the television with her heart in her throat. He who truly has God in his heart loves everybody."

Zoughbi said he did not understand the purpose of Hamas' rockets, given their inaccuracy, and he emphasized the fact that there is only one Palestinian government headed by Palestinian Prime Minister Mahmoud Abbas. In June 2007, Hamas split with Abbas' Fatah movement and took control of the Gaza Strip. Abbas' government still controls the West Bank.

"What are we fighting over—for a piece of land? Take the land. In the end, the land will swallow us all," he said, noting that, given the situation, he was not able to speak so freely with many of his friends and acquaintances lest his loyalty be called into question.

After the Mass in Bethlehem, more than 50 worshippers processed around Manger Square reciting Psalm 50, traditionally said at funerals. †

GAZA

continued from page 1

development of the world's children.

Pope Benedict noted that the Epiphany was dedicated to the Holy Childhood Association, a children-supported missionary organization that works in more than 100 countries. He thanked young people for their support of works that are designed to aid the world's needy. †

Have faith in Providence during hard economic times

By Fr. Robert Kinast

My grandfather had a saying when it seemed there wasn't enough food or money or clothes to get through a tough time: "There's lots more in the kitchen."

According to family legend, he first used that expression when he brought home a half-dozen co-workers for dinner—unannounced.

My grandmother had barely enough food for her family of nine, but as the story goes, everyone ate to their satisfaction. And from then on, that's how the adults in my family responded when faced with a shortage of anything that threatened the security and well-being of their lives.

My grandfather's homey expression was not couched in theological language, but it was faith-inspired. As a devout Catholic, he trusted in the abiding love and presence of God to get him through any difficulty.

I've been reminded of this recently as the economy in the U.S. and throughout the world has nosedived and threatened millions of people with the loss of their home, their job, their savings and their retirement.

The memory of my grandfather's confidence recalls two important lessons which give me hope during this current economic crisis.

The first is to put financial concerns in a faith perspective. All the times I heard my grandfather announce that there was lots more in the kitchen, I never had the impression that he was indulging in false hope or a denial of reality. Rather, he was treating the present situation, whatever it was, with an assurance that there was more than I was aware of.

His confidence was grounded in the conviction that God has a stake in our happiness and this world's development, and that God always sees more, offers more and accomplishes more than we can grasp, especially in the midst of a crisis.

This conviction can rightly be called hope, a trust in the something more from God that we cannot see now.

The U.S. bishops accent the same conviction in their pastoral letter of 1986 titled "Economic Justice for All." In laying out biblical perspectives and ethical norms for economic life (Chapter 2), they affirm that Christian hope "rests on the knowledge that God

is at work in the world."

This conviction gives Christians the hope they need to "face the economic struggles of the world today" (#125). In addition, it binds Christians together as a community, responding collectively and creatively to the financial challenges of the time.

In a Christian perspective, no one hopes alone.

The second lesson I derive from my grandfather's memory is to keep my priorities clear. For all its stress and turmoil, the current economic crisis is an opportunity to reassess the relative importance of wealth.

Obviously, in our economic system, people need money (or monetary value like credit) to function. But function in what way, with what lifestyle, with how much debt, for what purpose?

These are priority questions. They arise when:

- You move to a smaller house or apartment and have to downsize.
- Costs increase and you have to budget more carefully, eliminating some things you want or used to be able to afford.

- You have to postpone purchases or vacations or other optional items.

But priorities are not just about what you do without or make do with. They are also about what is most important in your life.

I don't know whether my grandfather intended this or not, but in many families' experience there is a lot more in the kitchen than food.

The kitchen is a center of activity



Many hands work to prepare a meal in a family kitchen and for social gatherings. Father Robert Kinast writes that a kitchen "in times of scarcity is a reminder that human relationships have an even higher priority as a source of hope and love."

... God has a stake in our happiness and this world's development, ... God always sees more, offers more and accomplishes more than we can grasp, especially in the midst of a crisis.

where family and guests come together, bringing and preparing food, cleaning dishes, sharing conversation and kidding with one another.

The kitchen refrigerator is often a scrapbook of a family's life and activities. The kitchen table is a place for sharing news, making decisions, and affirming personal and intimate feelings.

The kitchen cabinet holds memories of wedding china, anniversary gifts and even missing pieces.

The kitchen is a museum of life, and in times of scarcity it is a reminder that human

relationships have an even higher priority as a source of hope and love.

In their letter on economic justice, the bishops make clear from the outset that

"the dignity of the human person, realized in community with others, is the criterion against which all aspects of economic life must be measured" (#28). Substitute the word "priority" for "criterion" and the meaning is just as true.

Moreover, recognizing and affirming human dignity in this context forms Christians into a community of hope (#53) who not only support one another, but "together with all people of good will are summoned to shape history in the image of God's creative design."

In stressful economic times when the temptation is to give more importance to wealth and financial security than we should, the advice of St. Paul to Timothy is worth remembering too: "Tell the rich in the present age not to be proud and not to rely on so uncertain a thing as wealth but rather on God, who richly provides us with all things for our enjoyment" (1 Tm 6:17).

(Father Robert Kinast is a pastoral theologian in Prairie Village, Kan.) †

Discussion Point

God gives us strength to endure

This Week's Question

How does the state of the economy affect your faith life, or how does your faith life affect your outlook on the economy?

"Having faith makes you look at it differently because your faith is in God, not the economy. No matter what the economy does, with faith you have your own goals ... and the economy would not shake that." (Ben Moll, Lejune, N.C.)

"Money is important to everyone, but I've always been a family man, and when times are tough, I feel that God will see me through. [Hard times] make me appreciate my wife and the things I have." (Clark Yannotti, Glenshaw, Pa.)

"I don't worry about it. That may sound shallow, but

God is there to provide for me. I've never wanted or needed a lot. I do what I have to do and know he'll be there to make it all right in the end." (Faye LaMarca, Biloxi, Miss.)

"I really believe that God gives me the strength to go through whatever I have to go through. Faith is the key to getting through any downturn in my life." (Lynnette Nelson, Rockton, Ill.)

Lend Us Your Voice

An upcoming edition asks: How do you interact with those who are "elderly" in your life, or do you prefer to refer to them in another term?

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

Possible U.S. saints: Father Walter Ciszek

(Thirty-first in a series of columns)

When Walter Ciszek, born in 1904, was growing up in Shenandoah, Pa., he seemed an unlikely candidate for the priesthood. He later wrote that he was "tough, stubborn, a bully, the leader of a gang, a street fighter." So his father was amazed when Walter announced, after he completed eighth grade, that he wanted to be a priest.

He entered SS. Cyril and Methodius Seminary at Orchard Lake, Mich. He kept in top physical condition by running five miles a day and swimming in a cold lake. He said that he always wanted to do "the hardest thing" so when a priest talked about the toughness of the Jesuit St. Stanislaus Kostka, Walter decided he wanted to be a Jesuit, too. He studied at Jesuit seminaries in this country before finishing his education at Gregorian University and the Russian College in



Rome, and was ordained on June 24, 1937.

Well before his ordination, he hoped to be able to answer the pope's invitation to Jesuits to minister to the persecuted Church in the Soviet Union. His Jesuit superior, therefore, assigned him to a parish in Poland, where he waited for a chance to minister in Russia.

When Germany and the Soviet Union invaded Poland in 1939, Father Ciszek hopped a railroad boxcar to the Ural Mountains in Russia. Using the alias Vladimir Lypinski, he got a job hauling logs from a river and piling them on shore. He celebrated Mass on a tree stump. Gradually, believers learned of the priest's presence, and Father Ciszek ministered to them at night.

In 1941, the Soviet Union's KGB arrested him. He was surprised to learn that the KGB knew his real name, national origin, and the fact that he was a priest.

However, they thought he was a German spy. They sent him to the infamous Lubjanka Prison in Moscow. For four years, he was confined to a cell measuring six feet by 10 feet, and allowed out 20 minutes

daily for exercise. He spent his time praying the Mass prayers, the Angelus, several rosaries and other prayers.

He also underwent "relentless questioning." Eventually, after being given drug-laced tea, he confessed to being a Vatican spy. When presented with an agreement to work as a spy for the Soviet Union, he refused and was beaten.

He was then sent to Siberia, where he spent 15 years at two slave-labor camps at hard labor—coal miner, log-retriever, construction worker. In those camps, too, he worked as a priest among his fellow prisoners.

In 1955, after 15 years, he was released, but told to remain in Norilsk, Siberia. There he celebrated Mass, performed baptisms and weddings, and visited the sick. Later, he was sent to two other cities, where he continued his ministry.

In 1963, he and another American were exchanged for a Russian couple who had been convicted of spying in the United States. He returned to the United States, where he taught at Fordham University until his death in 1984 at age 80. †

For the Journey/Effie Caldarola

A welcoming church

One criticism often aimed at Catholic parishes is that they don't feel welcoming.



Many of my friends who occasionally attend Protestant churches with a spouse or friend report back that our Protestant sisters and brothers do a much better job of creating a welcoming environment.

There is probably a laundry list of reasons why this is so. But it is a shame, and the question is, "How can we change that?"

Our parish recently hosted our first welcome reception for new parish-ioners. We went back through the list of recent registrants and sent colorful invitations to a dessert social for all families or individuals who had joined in the last few months. And we publicized it in our bulletin as well so that anyone attending who hadn't registered yet would feel welcome to come.

Our welcoming committee and our wonderful pastor personally called each new member and repeated the invitation.

Then we started baking cookies, buying cheesecake and brewing some good, strong, quality coffee. Someone brought a delicious Alaskan salmon spread and someone else donated the door prizes. We decorated the place, got out the name tags—and voila!—people came. And they stayed and visited for quite a while.

I met a lady with a prominent federal job who had just moved to Alaska from Washington. I met a family from Valdez, the city that is the terminus for the Alaska pipeline, the place where all the tankers dock to pick up our oil.

The man of the family had already volunteered to take holy Communion to the homebound here. He said he knew all about the isolated and the homebound because Valdez gets so many feet of snow in the winter that many of the elderly never get out of the house.

I met people moving to our parish from Colorado, Wyoming and some from just across town. I met some homesick people and some people who felt happy because they were coming home.

I met the most delightful woman who is studying to become a Catholic through the Rite of Christian Initiation of Adults. To my surprise, she told me she was converting from the Unitarian faith.

I wasn't quite sure what Unitarians believed so I went home and looked it up online. Unitarians don't believe in a Trinitarian God, but in the unity of personality of God. And members have no set doctrines but a great deal of individual religious freedom. Seems like a long leap into Catholicism.

But the woman said she was drawn to Catholicism because when people are in need, Catholics are there to respond. She pointed to our own Catholic Social Services in town, probably the largest social services agency in the area, and to the years she spent in South America, where she saw Catholics leading the charge in medical care and education.

She thought Catholics did best what Jesus was all about—serving and loving the poor. So she wants to be one of us.

When the reception was over, it was clear that the old adage "I felt I got more than I gave" applied to the members of our welcoming committee. We had actually made some wonderful new friends and felt a deeper sense of community while we were making the effort to greet new members.

Christianity is a communal religion, and if someone attends Mass and feels unnoticed and unwelcomed, something is very wrong.

This week, we are putting into the calendar the dates for our next welcome receptions. It is just one way to make church a effie and stronger community.

(Effie Caldarola writes for Catholic News Service.) †

It's All Good/Patti Lamb

Addressing the care of our souls in the New Year

The week between Christmas and New Year's is traditionally the time when we see a slew of self-improvement ads, whether advertisers peddle gym memberships, teeth whitening strips or serums to prevent hair loss.



Within a week, the message the world promotes changes dramatically. One week it is, "Peace on earth; goodwill to men." The next week becomes less heartwarming and more brutal: "What really matters in the New Year is how you look."

It is important to take care of our bodies. I don't think God wants us to neglect them. But when we consider New Year's resolutions, I think our human tendency is to focus on the body, on our physical selves. We think it is about what everyone can see.

What if this year we started from the inside out? Instead of resolutions that put the body first, we could make ones that put our souls (and the souls of others) first. I imagine that it would make for a better year to come.

There are innumerable ways to do this. Here are just a few suggestions for some soul care.

- Say night prayers together as a family, if only once a week. In addition to gathering as a family with petitions and praise, night prayers can also be a way to keep the family in the loop on things that are happening. "Please bless Rachel as she takes her chemistry test tomorrow. And we ask you to help Uncle Joe, who is having surgery on Thursday."

- Give blessings to your family in the morning. Commit each child to God's care that day. It doesn't have to be anything formal. Maybe a kiss on the forehead and a simple "God be with you today." That is something I think our children keep in their minds when going about the day's activities. It sticks with them during that big test or the important ball game after school.

- Acknowledge God. Give credit where it is due. If you are at a restaurant, bow your heads and give thanks to God as a family before a meal. I think you will make more of an impact than you know on those around you.

Another suggestion is to place a crucifix in your home as a reminder of the sacrifice that Jesus made for us.

And catch yourself giving credit to God

at the end of a sentence in which you are relaying good news: "My friend's prognosis has improved. God is good." Recognize that we don't do everything on our own. God provides.

- At least once a year, write or call a friend or family member with whom you have fallen out of touch. I recall recently seeing many of the friends with whom I used to work. "I wish we were meeting under happier circumstances," I told my friends at the funeral. They agreed. Everyone is busy. But I think it is good for the soul to reconnect with kindred spirits, even if it is not as often as we would like.

I wish we could address the care of our souls with the same level of effort that we address the care of our bodies, especially in the New Year.

If we were more in tune with our Creator, then maybe the maladies of our bodies wouldn't seem as drastic.

Perhaps we would find that our aches, pains and physical imperfections pale in comparison with matters of the wellness and nourishment of our souls.

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

Faithful Lines/Shirley Vogler Meister

Contemplating what might be ahead in 2009

For my husband, Paul, and me, last year ended with good experiences.



However, it also ended with health issues and other negative concerns that we carry over into the New Year.

In fact, our entire nation suffers in many ways that need no explanations with everyone hoping that 2009 will bring better times. As I write this before the year's end, I can foresee specific obstacles that could make life more difficult for everyone this year.

With all that in mind, I also think of ways to soften the blows that might come our way through no fault of our own.

My first idea comes from the parish bulletin for the fourth Sunday of Advent at Christ the King Parish in Indianapolis, my home parish. It is a message by Father Gregory Fruehwirth, a monk of the Anglican Order of Julian of Norwich, in Waukesha, Wis., and the author of *Words for Silence: A Year of Contemplative Meditations* (with a

preface by Archbishop Desmond Tutu).

The bulletin quotation is: "... find an empty church to sneak into on one of these cold and dark days of early winter. Sit in a pew. Let go of the burden of your life, the anxious rattling of your thoughts, if only for a moment. Listen to the sleet tapping away at the windows. What a miraculous sound! Sit before an icon or picture of Christ or the Trinity and offer your life to God. Then sit there, watching your breath as you breathe in and breathe out. Let the prayers come and go as they may. Discover how you actually do feel and tell God about that. God is interested. God cares."

Since I was a girl at St. Bernard School in St. Louis, which was later razed to accommodate a highway, I have loved going into an empty or near-empty church—if for nothing else than to sit quietly just as Father Gregory suggests for meditation.

During those years, girls and women kept handkerchiefs handy to wear on their heads during such visits to show respect for the Eucharist.

I continued the custom into adulthood

until, unfortunately, church doors had to be locked because of vandalism.

Although some parishes provide coded alarm systems for entry into the church, I have not done that yet. Instead, I pray at home, where I have assorted icons to keep me focused.

During the end-of-year holidays, many experts and organizations gave advice on how to deal with the hard times, such as making donations to charitable organizations instead of giving gifts, lending one's skills—cooking, shoveling snow, running errands, etc.—for a neighbor or shut-in, volunteering at a local charity or promoting inexpensive family friendly activities. Such suggestions carry over well into 2009.

What do my readers suggest? To share ideas, write to me in care of *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206 or send an e-mail to me at paulmeister@att.net.

May 2009 still bring blessings!

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

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

The Sunday Readings

Sunday, Jan. 11, 2008

- Isaiah 42:1-4, 6-7
- Acts of the Apostles 10:34-38
- Mark 1:7-11

This weekend, the Church invites us to celebrate the great feast of the Baptism of the Lord, great because it commemorates a very important event in the life of Jesus and in the unfolding of salvation.



It draws our attention to marvelous and fundamental aspects of our salvation.

Jesus, the Son of God, the Redeemer,

very much is the centerpiece of all three readings although, of course, the Book of Isaiah, from which comes the first reading, only prefigures Jesus. The Lord obviously was not yet born as a human when this first reading was written.

Isaiah mentions no one by name. However, the reading describes a faithful servant of God who will suffer unjustly, but who will be steadfastly faithful to God.

Over the centuries, this section of Isaiah, along with three others quite similar in literary construction and in reference to the figure that Christians have called the "Suffering Servant," has been very popular among the pious. Poetic in style, these four similar sections are cited as the "Songs of the Suffering Servant." These "songs" also provide readings for Holy Week, precisely for Good Friday of the Easter Triduum.

In the second reading, from the Acts of the Apostles, Peter stands as the principal figure. Peter appears before Cornelius, whose name indicates Roman origins. In itself, this encounter with Cornelius is greatly revealing. Peter did not limit his interest to Jews, whose heritage Peter shared.

Rather, Peter preached the Gospel to pagans, and indeed to the despised Romans, who were responsible for the military conquest and occupation of the Holy Land, a circumstance detested by the Jews.

Peter's message is crisp, but profound.

Salvation is in Jesus. The Holy Spirit anointed Jesus as the Savior. God was with Jesus as the Lord went about "doing good works" and healing the sick.

St. Mark's Gospel furnishes the last reading.

It is the story of the Lord's baptism in the River Jordan by John the Baptist.

Ritual washings, or baptisms, had become popular in certain Jewish circles in the first century A.D. Homes were even built with ceremonial baths. The idea was that a person could visibly state the desire to be rid of sin, as if sin literally soiled the body, by washing in water.

John the Baptist acknowledges Jesus as the Redeemer. John insists that he is not the Savior. John confesses his own unworthiness, stating that he is "not worthy to loosen" the sandal-straps of the Savior.

The Gospel is clear. Jesus is the perfect, innocent and absolutely sinless Lord. Yet, Jesus assumes the sinfulness of humankind. Furthermore, God identifies Jesus as the Savior, and moreover as the Son of God. To make this declaration clear, God speaks and gestures in ancient Old Testament words and symbols that no Jew would have misunderstood.

Reflection

This feast is great in the Church's calendar because it reveals to us the Lord's identity. He is the Son of God. Not even a prophet of John's holiness and tenacious faith was the Lord's equal.

Secondly, Jesus assumes the sinfulness of us all. In this sense, as stated elsewhere in the Scriptures by St. Paul, Jesus is a new Adam, a new and perfect representative of the human race. But Jesus is a representative, and Creator, of union with God, rather than a sign and cause of estrangement from God, as was Adam.

Using as its own the words of Peter, who spoke for the other Apostles, for the Christian community, and most importantly for Jesus, the Church calls us to the Lord our Savior.

We are sinners. However, Jesus, the Son of God, has assumed our sins, reconciling us with God. Reconciliation through Jesus is perfect, unbroken and absolute. This reconciliation brings eternal life. †

My Journey to God

Life's Rhythm

Standing on the sand
Watching the waves
Coming in, going out,
The ebb and flow of life,
On-going, this rhythm,
Not missing a beat.

The roar of the waves
Breaking on the sand
As far as the eye can see,
This scene not made by man,
Takes me beyond the now
To a deeper realm within.

For a moment in time,
Breathing in, then out,
Brings me into communion
With my Lord and my God,
Who fashioned me from nothing,
His plan for all eternity.

The mountains of my arrogance
Being made low again
As I watch the waves of my life,

(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. She wrote this poem during time spent in adoration of the Blessed Sacrament at Our Lady of Perpetual Help Church. In this Catholic News Service file photo, Bethany Kontur of San Francisco joins thousands of pro-life activists in the fourth annual Walk for Life West Coast on Jan. 19, 2007, in San Francisco. The pro-life demonstration marked 35 years since the U.S. Supreme Court decisions that legalized abortion across the country during all nine months of pregnancy.)



While the valleys are being filled in,
To become a verdant plain
Where love grows within.

Receiving and giving,
The cycle of life repeats,
Breathing in, breathing out,
Absorbing the present moment,
As I let go of my old self,
And welcome the new.

By Sandy Bierly

Daily Readings

Saturday, Jan. 10
1 John 5:14-21
Psalm 149:1-6a, 9b
John 3:22-30

Sunday, Jan. 11
The Baptism of the Lord
Isaiah 42:1-4, 6-7
Psalm 29:1a, 2, 3ac-4, 3b, 9b-10
Acts 10:34-38
Mark 1:7-11

Monday, Jan. 12
Hebrews 1:1-6
Psalm 97:1, 2b, 6, 7c, 9
Mark 1:14-20

Tuesday, Jan. 13
Hilary, bishop and doctor of the Church
Hebrews 2:5-12
Psalm 8:2a, 5-9
Mark 1:21-28

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

Thursday, Jan. 15
Hebrews 3:7-14
Psalm 95:6-11
Mark 1:40-45

Friday, Jan. 16
Hebrews 4:1-5, 11
Psalm 78:3, 4bc, 6c-8
Mark 2:1-12

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

Sunday, Jan. 18
Second Sunday in Ordinary Time
1 Samuel 3:3b-10, 19
Psalm 40:2, 4, 7-10
1 Corinthians 6:13c-15a, 17-20
John 1:35-42

Question Corner/Fr. John Dietzen

Biblical genealogies are symbolic way to place Jesus in human history

My question concerns the lineage of Jesus. The accounts of his ancestors in Luke and Matthew do not agree. Which one is correct?



I heard one interpretation that the man designated as Joseph's father was probably his father-in-law, thus tracing Mary's ancestors.

Since Jesus did not carry any of Joseph's genes, why do the evangelists bother to trace Joseph's lineage instead of Mary's?

Joseph should not be called the father of Jesus. He was merely the stepfather, and the writers were well aware of this. (North Carolina)

Genealogies in ancient times normally differed considerably, in nature and purpose, from the family trees that we know today.

Most obviously, for ordinary people—like Joseph, for example—records going back even a few generations became extremely tangled.

Thus, among the Jews, except for the priestly families, almost no one could trace family histories back very far, let alone 2,000 years or more. Some rabbis held that all this confusion would be resolved only when the prophet Elijah returned.

Also, genealogies often were constructed for symbolic, instructive purposes, emphasizing the prowess or special significance of an individual, with no particular concern for historical accuracy.

These realities, among others, are relevant to the many differences between the ancestry of Jesus given by Matthew (Mt 1:2-17) and Luke (Lk 3:23-38). Obviously, each of these evangelists had partially different sources as well. For example, Luke's list contains 36 names not found in Matthew or in the Old Testament.

This brief background can help us approach these interesting if puzzling genealogies a little more thoughtfully.

Matthew's listing, from Abraham to Christ, is focused on David, in whom God's promise to Abraham seemed to be fulfilled. But that covenant was broken by David and the people, leading to exile and decline, until the true "son of David," the Messiah, arrived

in the person of Jesus.

Luke's much longer list starts with Jesus and Joseph—whose father is different, by the way, in the two accounts—and extends back to "Adam, the son of God," which suggests perhaps the major interest of Luke in presenting his list.

Immediately before his genealogy, he reports the voice from heaven identifying Jesus as "my beloved Son." Immediately after it, the tempter in the desert calls him the Son of God.

The genealogy therefore places Jesus and his ministry in the context of human history, emphasizing his dignity and role as coming from, and acting as, God's son.

In Hebrew culture, the number seven was the "perfect" and therefore somewhat sacred number. Both genealogies play on that symbolism. Matthew himself observes (v. 17) that he has arranged his list in three sets of 14 (2 x 7) generations each though, in fact, the list does not total exactly 42.

In Luke, we find 11 sequences of seven "fathers," the final one God himself, who is listed as No. 77, super-perfect as it were. Thus, Jesus begins the 12th—another number of special significance for the Jewish people—and final age of history.

Again, these numbers serve to emphasize the pre-eminence of the person being introduced through the genealogies.

The more accurate title for Joseph is the foster father of Jesus. A stepfather is the husband of one's mother by a subsequent marriage, which was not true, of course, in this case.

Mary herself, incidentally, calls Joseph the father of Jesus (Lk 2:48) so it can't be too bad as long as what we mean is clear.

The Gospel says the Magi brought gifts of gold, frankincense and myrrh to the Christ Child.

I can understand the reason for the gift of gold. But why give frankincense and myrrh? (Texas)

Both myrrh and frankincense are aromatic gum resins used as incense or as ingredients for incense. Myrrh was also used for perfumes and embalming.

Both were produced particularly in Africa, and were highly prized and very costly. They would have been gifts at least as precious as gold. †

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.

ABBOTT, Edna M., 88, St. Michael, Brookville, Dec. 9. Mother of Rose Jenkins, Bonnie Zirkle, Alan, Keith and Mark Abbott. Grandmother of eight. Great-grandmother of three.

BOERSTE, Donora L., 75, St. Paul, Tell City, Dec. 6. Wife of Ralph Boerste. Mother of Dean Boerste. Sister of Deanna Freeman.

BRILL, Theodore F., 82, St. Lawrence, Indianapolis, Dec. 2. Father of Marguerite Dyben, Katherine Morris, Patricia Northrup, John and Theodore Brill. Grandfather of seven. Great-grandfather of eight.

BROCHIN, Edna E. (Hedges), 100, St. Christopher, Indianapolis, Dec. 2. Grandmother of 11. Great-grandmother of 23. Great-great-grandmother of 10.

DELANEY, Patricia C., 82, St. Barnabas, Indianapolis, Dec. 15. Wife of Bernard Delaney. Mother of Kathy Benson, Carol Burkhart, Mary Ann McGuire, Dennis, Jim, Marty, Michael and Pat Delaney. Sister of Theresa Basso. Grandmother of 15. Great-grandmother of nine.

DUERSTOCK, Vincent W., 75, St. Joseph, Shelbyville, Dec. 12. Husband of Ann Duerstock. Father of Sue Aguilar, Donna Holder, Wanda Stako, James and Richard Duerstock. Brother of Helen Tebbe, Cyril, Kenneth, Marvin and Urban Duerstock. Grandfather of nine. Great-grandfather of one.

EBERLE, Bernadine Elizabeth (Toby), 90, St. John the Baptist, Starlight, Dec. 14. Mother of Donna Hoying, Marie Kaufman, Diane Owens, Marilyn Shumate, Benedictine Sister Anita Eberle, Patricia, Jim, Larry, Paul and

Tom Eberle. Grandmother of 19. Great-grandmother of three.

ECKSTEIN, Daniel L., 56, St. Jude, Indianapolis, Dec. 10. Husband of Ruth (Reed) Eckstein. Father of Daniel Eckstein III. Brother of Dianne Boatner and Judith Lehmkuhler.

GAHAGEN, David L., 55, St. Anthony of Padua, Clarksville, Dec. 14. Husband of Cathy Gahagen. Father of Sarah Leach and Chris Gahagen. Brother of Patti Lahay, Kevin and Richard Gahagen. Grandfather of two.

GREULICH, Lorine B., 86, St. Paul, Tell City, Nov. 13. Wife of Carl Greulich. Mother of Dianne Brown, Sandra Faella and Patricia Luekens. Grandmother of two.

GRIESHOP, Timothy W., 55, Our Lady of the Greenwood, Greenwood, Dec. 13. Husband of Janice (Struewing) Grieshop. Father of Kelly Stephon. Son of Rita Giesting. Stepson of Joseph Giesting. Brother of Jeffrey Grieshop.

HAMMER, Elvin, 81, St. Mary-of-the-Knobs, Floyds Knobs, Dec. 5. Husband of Irene Hammer. Father of Joan Conrad, Cheryl Elder, Beverly Tucker and E. Wayne Hammer. Brother of Mary Hublar. Grandfather of eight. Great-grandfather of one.

HASSE, Marian (Gallagher), 89, St. Roch, Indianapolis, Nov. 19. Mother of Beth Bruce, Ann Miller, Susan Reed, Gregory and Thomas Hasse. Grandmother of 18. Great-grandmother of 14.

HENNINGER, Lillian June, 85, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Nov. 4. Mother of Father George Henninger and M. Jeff Henninger. Sister of Georgia Smith. Grandmother of five. Great-grandmother of five.

HEYDON, James R., 72, St. Lawrence, Indianapolis, Dec. 6. Father of Deneen Carlson, Debbi Munn, Dean and Larry Heydon. Grandfather of six. Great-grandfather of two.

HOLPP, Patricia A., 70, St. Paul, Tell City, Nov. 22. Mother of Susan Dixon and Monica Dufont Tunks. Sister of Yvonne Lindauer, Herberta Seibert, Cletus and Gordon Taylor. Grandmother of seven.

JACSO, Lucy M., 75, Sacred Heart, Clinton, Dec. 15. Wife of Paul Jacso. Mother of Lucinda Grove, Laurinda Johnson, James and Jeffrey Jacso. Grandmother of nine. Great-grandmother of one.

KRUER, Arthur G., 93, St. Mary, New Albany, Dec. 5. Uncle of several.

LAKER, Rose M., 85, St. Mark the Evangelist, Indianapolis, Nov. 23. Mother of Susan Cline, Annette Conlon, Michele and Rick Laker. Sister of Theresa Bergman, Annie Glasgow and Joseph Zappia. Grandmother of eight. Great-grandmother of nine.

LANCASTER, Jane, 91, St. Rose of Lima, Franklin, Dec. 9. Mother of Anne Pratt, Ronald and Van Lancaster. Grandmother of three.

LANDMAN, Robert John, 62, St. Joan of Arc, Indianapolis, Dec. 6. Husband of Jody (Walther) Landman. Father of Molly Nehrling, Joseph, Dr. Louis and Michael Landman. Brother of Kathie Church and Susan Yaggi. Grandfather of two.

LASLIE, Bernard L., Sr., 71, St. Michael, Cannelton, Sept. 7. Husband of Sarah Laslie. Father of Charles Laslie. Brother of Dorothy Banks, Louise Bradley and Gertie Kincaid. Grandfather of five.

LUTGRING, Rosalie E., 87, St. Paul, Tell City, Dec. 8. Wife of Paul Lutgring. Mother of Mary Jo Hubert, Rachel Isabell, Gayle Sisley, Pat Solbrig, Daniel, Jeff, Phillip and Steve Lutgring. Sister of Mary Atkinson. Grandmother of 21. Great-grandmother of seven.

McKAY, Zita M., 75, Our Lady of the Greenwood, Greenwood, Dec. 10. Wife of Robert McKay. Mother of Elaine Hobbie, Michael and Peter McKay. Grandmother of 11. Great-grandmother of five.

MINTO, Thomas, 81, St. Paul, Tell City, Oct. 21. Father of Pamela Minto. Brother of Chris Minto.

O'CONNOR, Mary Lou, 76, Sacred Heart of Jesus, Indianapolis, Dec. 13. Wife of Edgar O'Connor. Mother of Eileen Ellis, Carol Simpson, Sharon Van Tilburg, Kathleen and Marie Clare O'Connor. Sister of Joan Feeney. Grandmother of five. Great-grandmother of two.

O'NEIL, David C., 87, St. Augustine, New Albany, Dec. 6. Brother of Mary Catherine Mitchell and James O'Neil Jr.

PIERCE, Arthur L., 80, Holy Spirit, Indianapolis, Nov. 25. Father of Cindi Flom and Sheri Harris. Stepfather of Mary Henderson and David Pearson. Brother of Phyllis

Johnson and Lowell Pierce. Grandfather of 10. Great-grandfather of eight.

RATZ, Arthur Karl, 93, Holy Rosary, Indianapolis, Dec. 15. Father of Mary, James, John, Richard, Thomas and William Ratz. Brother of Cecelia Minor and Lawrence Ratz. Grandfather of 11. Great-grandfather of one.

ROBISON, Michael, 75, Our Lady of Lourdes, Indianapolis, Nov. 30. Father of Cheri Steiber, Patricia Thomas, Chris and Kevin Robison. Grandfather of five.

SCHINDLER, Mary Dolores, 92, St. Anthony of Padua, Clarksville, Nov. 30. Mother of Jeanne Denny, Joyce Schmitt, Bud and John Schindler. Grandmother of 18. Great-grandmother of 23.

SCHNEIDER, Lawrence L., 72, St. Mary, Greensburg, Dec. 4. Husband of Betty (Nieman) Schneider. Father of Michelle Laudick, Company of Mary Sister Kathy Schneider, Jennifer, David, Robert and Ronald Schneider. Brother of Mary Ann Ramer. Grandfather of 16. Great-grandfather of one.

SCHNIEDERS, Patricia (Stark), 88, St. Luke the Evangelist, Indianapolis, Dec. 6. Mother of Kitty Gerdes, Bobbi Gumino, Helen Hughes, Susie Peebles and Steve Schnieders. Grandmother of 15. Great-grandmother of 15.

SCHOCH, Edna (Bryant) Schmaltz, 91, St. Mark the Evangelist, Indianapolis, Nov. 12. Mother of Beverly Marston and Donald Schmaltz. Grandmother of 16. Great-grandmother of 24. Great-great-grandmother of five.

SCOTT, Noeline Ann, 62, St. Mark the Evangelist, Indianapolis, Dec. 14. Wife of Junior Curtis Scott. Mother of Jennifer O'Neill and Bill Scott. Sister of Ann Cecil, Mary Ott and Josie Shaw. Grandmother of two.

SEUFERT, David L., 44, St. Michael, Brookville, Dec. 5. Son of Shirley Seufert.

SPUGNARDI, Joseph E., 80, Annunciation, Brazil, Dec. 2. Father of Angela Clark, Allan and Tony Spugnardi. Brother of Joan Brown. Grandfather of six.

TRENKAMP, Mary Ann, 82, St. John, Enochsburg, Dec. 4. Mother of Liz Horstman, Rita Jackson, Jean Krieger, Lanie Siefert, Del, George, Hank, Jerome, Mike, Pete, Steve and Tim Trenkamp. Sister of Cecile Eckstein, Martha Larkcom, Dorothy White, Kathleen and Charles Kremer. Grandmother of 37. Great-grandmother of 13.

VOGELSANG, Mary E., 82, St. Louis, Batesville, Dec. 12. Mother of Debbie Amberger,



Angelic

An ornate angel statue holds an elaborate candelabra beside the restored high altar at Our Lady of the Most Holy Rosary Church in Indianapolis. Restoration work was completed in the church in time for the Dec. 14 Masses. Holy Rosary Parish was founded in 1909 by Franciscan Father Marino Priori, who came to the U.S. from Italy. Parishioners will celebrate the 100th anniversary of the Italian parish this year.

David, Gary, John, Ron and Tom Vogelsang. Sister of Rosemarie Hausman and Eugene Walke. Grandmother of 14. Great-grandmother of three.

WALKER, Catherine Elizabeth, 91, SS. Peter and Paul Cathedral, Indianapolis, Dec. 20. Aunt of Ed Greene.

WATSON, David, 28, Sacred Heart of Jesus, Terre Haute, Nov. 24. Son of Joseph and Lisa Watson. Brother of Melissa Smith, Elizabeth and Matthew Watson. Grandson of Gayle Robertson, Wayne and Mary Watson.

WEBER, Janet S., 43, St. Nicholas, Sunman, Dec. 12. Wife of Ron Weber. Mother of Samantha and Jon Weber. Daughter of Wilbur and Norma Schebler. Sister of Barb Carpenter, Deb Kohrman, Beth

Preston and Tom Schebler. Grandmother of one.

WEISENBACH, Bertha C., 87, St. Louis, Batesville, Dec. 14. Aunt of several.

WITHEM, Mary F. (Holtsclaw), 45, Holy Cross, Indianapolis, Nov. 22. Wife of William Withem. Stepmother of Michael Strandburg. Foster mother of Ashley and Francis Rose. Sister of Phyllis Breedlove, Sheryl Flannigan, Gordon, Mark, Rick and William Holtsclaw.

WYSONG, Ethel M., 100, Holy Spirit, Indianapolis, Dec. 8. Mother of Jeri Spaulding.

ZEIHER, Dorothy L., St. Matthew, Indianapolis, Nov. 25. Mother of Pam Cook, Cordel and Kendall Zeiher. Grandmother of eight. Great-grandmother of one. †

Providence Sister Serena Ziolkowski was a teacher and principal

Providence Sister Serena Ziolkowski died on Dec. 13, 2008, at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 90.

The Mass of Christian Burial was celebrated on Dec. 18, 2008, at the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed at the sisters' cemetery at the motherhouse.

The former Jennie Cecilia Ziolkowski was born on April 13, 1918, in Saskatchewan, Canada.

She entered the congregation of the Sisters of Providence on July 16, 1936, professed first vows on Jan. 23, 1939, and professed final vows on Jan. 23, 1945.

Sister Serena earned a bachelor's degree in education at Immaculate Heart College in Los Angeles and a master's degree in education at Xavier University in Cincinnati.

During 72 years as a Sister of Providence, she ministered in education as a teacher for 42 years and as a principal for six years at Catholic grade schools in Indiana, Illinois,

California and New Hampshire.

In the archdiocese, Sister Serena taught at St. Anthony School in Indianapolis from 1940-44, the former St. Margaret Mary School in Terre Haute from 1951-56, St. Paul School in Sellersburg from 1957-63, the former St. Catherine School in Indianapolis from 1967-70 and St. Joan of Arc School in Indianapolis from 1970-73.

She also served as a principal at the former St. Leonard School in West Terre Haute from 1963-65 and the former St. Catherine School in Indianapolis from 1968-70.

In 1987, Sister Serena returned to the motherhouse, where she ministered in a variety of capacities. In recent months, she served full-time in the ministry of prayer.

She is survived by a sister, Helen Ziolkowski of Glendale, Ariz.

Memorial gifts may be sent to the Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

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