



The

Criterion

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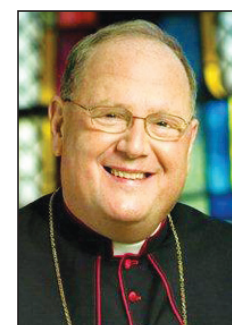
Vol. LII, No. 13 75¢



The secret to happiness

Pope names 22 new cardinals, including three North Americans

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



Cardinal-designate Timothy M. Dolan

Among those named were Archbishop Timothy M. Dolan of New York; Archbishop Edwin F. O'Brien, pro-grand master of the Equestrian Order of the Holy Sepulcher of Jerusalem who still is administering the Archdiocese of Baltimore; and Archbishop Thomas C. Collins of Toronto.



Cardinal-designate Edwin F. O'Brien

The pope announced the nominations to the faithful in St. Peter's Square at noon on Jan. 6 before praying the Angelus.

Cardinal-designate O'Brien, who was in St. Peter's Square when his name was announced, said his priestly life has been "a surprise at every step. I thought being appointed archbishop of Baltimore would be the last surprise, but I was wrong."

He told Catholic News Service that the ministries he had been appointed to, and now his elevation to cardinal, were not things he could "anticipate, navigate or engineer. It's just a matter of being open and in the right place at the right time and good things happen."

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

"This is not about Timothy Dolan," the New York cardinal-designate said. "This is an honor from the Holy Father to the

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

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

By John Shaughnessy

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

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

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

His heart still didn't beat.

They shocked Tully's heart again.

This time, a hint of life.

As the doctors operated on Tully, the news about his sudden change of health raced through the Roncalli community. People prayed. Father Stephen Banet, the pastor of St. Jude Parish in Indianapolis, where Tully is a member, rushed to the hospital. Longtime friend Father Gerald Kirkhoff followed closely.

Hours later, Tully pulled through the operation.

In the days after he came so close to death, Tully realized just how much his life meant to so many people.

"I got hundreds of cards, letters, phone calls and flowers from people telling me how much I meant to them and their kids,"

Tully recalls. "You don't always see what you're accomplishing."

The story of his close call with death on Jan. 18, 2011, reveals the faith, the impact and the spirit of Tully, who recently celebrated his 50 years of service in Catholic education.

Still, there is one telling part of Tully—his robust sense of humor—that is missing from that story, at least until he shares an anecdote about nearly entering the after-life.

"My wife asked me if I saw the light," Tully says. "I said, 'No.' Then one of my granddaughters asked me if I had felt the heat. I said, 'No.' Neither one of them wanted me."

See **TULLY**, page 2

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

By Brigid Curtis Ayer

What's the "right-to-work" debate all about?

Is it about freedom for Indiana workers, an opportunity for economic growth and a

chance to create jobs? Or is it about reducing the strength of unions and creating the "right-to-work for less" that critics claim?

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

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

Democrats, with strong labor union sympathies, initially repeated last year's

strategy of not showing up to halt the process, but returned to work on Jan. 9 while keeping open the option of leaving again.

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

The bishops' statement reiterates the intrinsic value and respect for the human person as the core value of Catholic social teaching.

It states, "This dignity [of the human person] grounds certain rights including [but not limited to] the right to a just wage; the right to a working environment that is not harmful to the workers' physical health or to their moral integrity; and the right to assembly and form associations.

While the Church will remain neutral on the specific "right-to-work" legislation under

consideration, Church leaders recognize the important moral issues affecting people on both sides of the "right-to-work" debate.

In their statement, the bishops recognize both the importance of workers' rights to receive a just wage and to form unions.

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

The bishops state, "Workers must be paid a wage that allows them to live a truly human life and to fulfill their family obligation. The Church supports the right of groups of employees to freely associate and to form unions."

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

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TULLY

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The secret to happiness

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

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

When Tully turned 70 on Jan. 9, it also marked the 50th anniversary of signing his first education contract with the archdiocese.

"I signed it on my birthday in 1962," he says. "That contract was a whopper. It was \$1,800 a year. I thought I was rich. And I ended up being rich."

He started work at Bishop Chartrand High School in Indianapolis, where he taught religion, cleaned toilets, washed floors and coached football, basketball and track. He continued his multi-purpose approach to Catholic education when Bishop Chartrand High School and John F. Kennedy Memorial High School merged to become Roncalli High School in 1969.

"The first word that comes to mind about him is energy," says Joseph Hollowell, Roncalli's president. "He's relentlessly positive, giving rise to a can-do philosophy that says, 'We can put

our energy and gifts to make things happen.' I think that's Bob's greatest gift to us—the enthusiasm for making our futures possible, with God and the power of prayer."

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

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

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

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

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

Living life as a prayer

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

He's all over the cafeteria, greeting students, hugging them, asking them questions, leaning toward them to hear their answers and listen to their concerns.

"He knows which kids are



One of the joys of life for Bob Tully, left, is the time he gets to spend with his son, Michael, while both work at Roncalli High School in Indianapolis.

struggling, which kids' parents are getting divorced, which kids' dog has died," Weisenbach says. "The kids clearly keep him going. It's almost like he has an intravenous bloodline to the kids."

At 16, Roncalli sophomore Daulton Kramer describes Tully's impact succinctly.

"He just makes your day," Daulton says. "I also had him as a sub in my Catholic Worship class, and he was the best."

Tully especially reaches out to students who are often overlooked.

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

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

"Our son, Michael, was born [in 1974] with a multitude of birth defects," says Tully, who also has a

grown daughter, Leigh Ann, with his wife of 46 years, MaryPat.

"We were told he would be a vegetable his whole life. All the priests, the Sisters of St. Joseph, the Sisters of Providence, the Sisters of St. Benedict and the whole south side community prayed for him. Now I have a miracle walking in my home, a miracle who tells me every day that he loves me. He works here at Roncalli. He has a normal life. I attribute that to all the prayers."

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

50 years, one hope

"He's one of the most dedicated and dynamic youth leaders I've ever met," says Bill Sahn, the president of Bishop Chatard High School in Indianapolis whose longtime friendship with Tully started in 1977 when Sahn began a 7-year stint of teaching and coaching at Roncalli.

"He has a God-given gift for always looking at the bright side of things and always challenging both

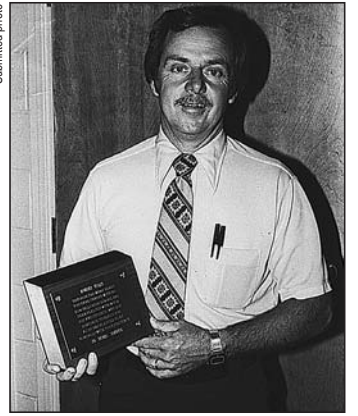
students and adults. He challenged students to be their very best, and gave them the tools and the motivation to become that person."

Tully has no plans to end that connection with students. At 70, with 50 years of experience, he still loves being Roncalli's chairperson of campus ministry. He beams when he mentions the students' response to helping people in need on the Saturday before Thanksgiving in 2011: how they donated 150 pints of blood, how they collected more than 85,000 cans of food, and how 300 registered to be potential bone marrow donors.

"I'm in the kid business," he says. "I love the way they respond. I love looking forward to coming to work. It's been 50 years of goodness, of great things."

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

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



A younger Bob Tully smiles after he received a plaque in recognition of 20 years of service at Roncalli High School in Indianapolis. Tully recently reached 50 years of service to Catholic education on Jan. 9, 2012, which was also his 70th birthday.

Archdiocesan Directory and Yearbook to go online exclusively



By Brandon A. Evans

After printing an official Directory and Yearbook for more than 30 years, the Archdiocese of Indianapolis has decided to offer the full directory online for free and to cease publishing a print version.

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

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

colleges and other institutions.

"We have been moving toward an online version of the Archdiocesan Directory for quite a while," said Greg Otolski, executive director of communications, which oversees Criterion Press, Inc. "For the past several years, we have been increasing the amount of information about the archdiocese on the archdiocesan website."

In previous years, the 300-plus page directory was mailed to every parish and made available for purchase online or at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis.

This year, a "mini-directory" was printed exclusively for parishes, and the entire directory was placed online. It looks on a computer screen exactly as it would look in print. People who would like a printed version of the directory can make copies on their printer at home.

How the directory will look in the future

and in what way it will be available is uncertain, especially because the directory files are only updated once a year, whereas parish listings at www.archindy.org/parishes and priest and staff listings at www.archindy.org/staff are updated regularly.

"We are constantly evaluating the archdiocesan website and looking for the best and simplest way to give readers the information they want about the archdiocese and its parishes, schools and agencies," Otolski said.

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

Questions about the new online version of the directory or any problems accessing the files should be directed to webmaster@archindy.org.

(To browse the 2012 Archdiocesan Directory and Yearbook online, log on to www.archindy.org/directory.) †

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

WASHINGTON (CNS)—One thing that always stands out in the annual marches and rallies in Washington and across the country



Carol Tobias

marking the anniversary of the U.S. Supreme Court's decision legalizing abortion is the crowd.

“People are always surprised by the number of pro-lifers that show up in Washington and in their own state capitals,” said Carol Tobias,

president of the National Right to Life Committee.

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

And based on expected turnouts, this year will be no exception.

Tens of thousands of people from across the United States are expected to gather in the nation's capital on Jan. 23 for this year's March for Life in Washington with the theme: “Unite on the life principles to overturn *Roe v. Wade* and with love protect mothers and preborn children—no exception, no compromise.”

The event falls on a Monday, the day after the 39th anniversary of the *Roe v. Wade* decision, to allow participants to visit their representatives on Capitol Hill after a noon rally on the National Mall and a march along Constitution Avenue to the Supreme Court.

Next year's march and rally in Washington is slated for Friday, Jan. 25, because the Jan. 22 anniversary will fall on a Tuesday, the day after public ceremonies for the presidential inauguration, and organizers said they were not able to secure an adequate number of hotel rooms.

The night before this year's rally, March for Life organizers are planning a mini-rally in Lafayette Park across from the White House. They are also sponsoring a youth rally that night at a Washington hotel.

A capacity crowd of about 20,000 pilgrims is expected to fill the Basilica of the National Shrine of the Immaculate Conception for the annual National Prayer Vigil for Life, which begins



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

with a Jan. 22 vigil Mass. Cardinal Daniel N. DiNardo of Galveston-Houston, chairman of the Committee on Pro-Life Activities for the U.S. Conference of Catholic Bishops, will be the principal celebrant and homilist.

Marchers are invited to stay in the basilica's lower level to sleep overnight and participate in various services, including a rosary, confessions, hourly holy hours, night prayer and morning prayer, concluding with a morning Mass celebrated by New York Archbishop Timothy M. Dolan, USCCB president.

For the 16th year, the Archdiocese of Washington will sponsor its annual pro-life youth Mass and rally the morning of Jan. 23. The popularity of the event prompted the archdiocese to hold this event in two sports venues last year—the Verizon Center and the D.C. Armory—to accommodate a crowd totaling about 28,000.

The event includes a concert, confessions, praying the rosary, and Mass, before most of the crowd heads to the annual March for Life.

After the March for Life, the

rallying-spirit will continue with several pro-life organizations sponsoring the National Pro-Life Youth Rally near the Supreme Court.

Other Washington events related to the *Roe* anniversary include the Cardinal O'Connor Conference on Life at Jesuit-run Georgetown University on Jan. 22 for college and high school students featuring a keynote address by Philadelphia Archbishop Charles J. Chaput; two Rock for Life concerts—on Jan. 21 and 22; speeches at the Supreme Court during the march sponsored by the Silent No More Awareness Campaign; and a Jan. 23 Mass at St. Aloysius Church in Washington sponsored by the Ignatian Pro-Life Network, a union of pro-life groups from Jesuit high schools, colleges universities and parishes.

Although Washington draws the biggest crowd making a stand against legalized abortion, similar events take place on a smaller scale across the country.

For the eighth year, the West Coast Walk for Life expects to draw thousands of pro-life supporters to San Francisco on Jan. 21. Thousands more people around the

country will attend local events sponsored by their dioceses and pro-life organizations.

For the second year, the Midwest March for Life will hold a banquet dinner on Jan. 18 and a march and rally the next day in Jefferson City, Mo., the state capital.

“We feel the Midwest is ripe for a huge event,” said Kathy Forck, coordinator of Columbia (Mo.) 40 Days for Life, a local group that is part of a national campaign to end abortion. Forck hoped this year's turnout would exceed last year's, especially since the March for Life in Washington and the West Coast Walk draw so many participants.

Tobias, who began her term as National Right to Life president last April, said a number of the state rallies this year will likely focus on new legislation passed in five states that prohibits abortions after the 20th week of pregnancy, the stage of development when a fetus is said to feel pain.

Fetal pain legislation passed in Nebraska in 2010 and in Idaho, Kansas, Oklahoma and Alabama last year. †

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

By Mary Ann Garber

Liz Carl's story is painful yet uplifting.

She is a courageous rape survivor who conceived a child during that tragic act of violence then chose life for her unborn baby and placed her newborn son for adoption.

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

nine months of pregnancy.

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

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



Liz Carl

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

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

Marchers will carry banners with beautiful photographs of young babies, and pray the rosary and Chaplet of Divine

Mercy for an end to abortion.

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

In 2010, she addressed the United Nations “Conference on the Status of Women.”

As the keynote speaker at the 2011 March for Life in Brussels, Belgium, Carl discussed the need to respect and protect the dignity and sanctity of human life before an audience estimated at 4,000 people.

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

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

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

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

Abortion doesn't erase the horror of rape from a woman's mind, Sister Diane said. It only intensifies her agony and suffering as she also grieves the death of her baby.

“We must change the laws,” she said. “We must have a culture that promotes and respects human life, and supports it by law.”

Father Glenn O'Connor, pastor of St. Ann and St. Joseph parishes in Indianapolis, and Pauline Kattady, a social worker and member of St. John the Evangelist Parish in

Indianapolis, will also speak during the pro-life rally.

They will discuss their ministries as post-abortion reconciliation facilitators for the archdiocesan Rachel's Vineyard Retreats and other Project Rachel programs.

“There are a tremendous number of women and men that have experienced abortion and are part of our Church,” Sister Diane said. “For them, the anniversary of *Roe v. Wade* is very painful.

“Very often, those who have experienced abortion will say that they feel judged by those around them,” she said. “That has to change. I want them to know that the Church and the pro-life community embrace them and want to help them. We must be unconditionally supportive and loving to those who have had that terrible experience.

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

The next archdiocesan Rachel's Vineyard Retreat is March 23-25 at a confidential location, she said, and the registration deadline is March 7.

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

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



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Editorial



Father Dusi Boehm smiles while receiving a sign of peace from another priest during his June 4, 2011, ordination that occurred at SS. Peter and Paul Cathedral in Indianapolis.

A recipe for happiness

We invite you to read the many stories in our annual Religious Vocations Supplement that begin on page 7.

Do you remember just a few years ago when the clerical sex-abuse scandal seemed to be in the news constantly that people were certain it would badly damage seminaries? Why would men accept a vocation to the priesthood when priests were being looked at as potential child abusers?

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

According to Benedictine Father Brendan Moss, director of enrollment at St. Meinrad, its increase started five years ago and has continued each year.

Those seminaries mirror what is happening in other seminaries, according to a study by the Center for Applied Research in the Apostolate. In the most recent report last April, it said that there were 3,608 post-baccalaureate U.S. seminarians last year, an increase of 4 percent over the previous year and the highest number since the early 1990s.

It's not just numbers either. In the story we published in our Dec. 2 issue of *The Criterion* about the increase in seminary enrollment, Father Phillip J. Brown of Theological College in Washington emphasized, "I'm tremendously impressed with the quality of the candidates, their zeal. We're seeing a real renewal of the priesthood."

The priests in charge of Saint Meinrad and Bishop Bruté have expressed similar sentiments.

It's doubtful that many of those seminarians are there because they read Msgr. Stephen J. Rossetti's new book, but it would certainly be an encouragement. The book is *Why Priests Are Happy: A Study of the Psychological and Spiritual Health of Priests*, published by Ave Maria Press.

That book contains data from a survey taken in 2009 of 2,482 priests from 23 dioceses, and a survey in 2004 of 1,242 priests from 16 dioceses. It confirms, among other things, that 92.4 percent of priests are happy overall being a priest, 94.9 percent feel a joy that

they consider a grace from God, and 88.9 percent have a good morale.

We haven't seen data from studies of women religious or brothers—although they might exist—but we would bet that they would have similar results.

Those of us who know priests and religious, both men and women, aren't surprised. Besides, the conclusions are in line with social science research that clearly shows that people with a strong spiritual life and religious faith are usually happy and well adjusted. As Msgr. Rossetti said, "Frankly, the reality is that religion is good for you, psychologically and spiritually."

Still, we are sure that some people will wonder how priests can be so happy when they're expected to live a celibate life, and they know that they probably will be overworked. If they don't know that before they enter the seminary, they will learn it while they are there in formation.

Nevertheless, a full 75.1 percent of the priests surveyed said not only that they are happy to be living a celibate life, but that celibacy has been a personal grace. In fact, 82.1 percent said that they would choose to remain celibate if priests were allowed to marry.

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

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

Why are we witnessing such an upsurge in the number of people who are devoting their lives to the Church, especially now when our society is becoming more secular? Could it be precisely because of that?

Could it be that they become disillusioned with those things in their secular lives that society says are supposed to make us happy?

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

—John F. Fink

Be Our Guest/Natalie Hoefler

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

This is in response to the letter to the editor published in the Dec. 16 issue of *The Criterion* about the new English translation of the *Roman Missal*.

In the letter, some questions were posed that I would like to answer: 1) Is the cost of the new *Roman Missal* translation changes worth it? 2) Is this change really going to make a change in my faith? 3) Should we instead be putting our "treasures" to help the poor?

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

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

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

According to another CARA poll, only 22 percent of Catholics attended Mass weekly in 2011.

I'd say those are some pretty big costs.

Is this change really going to make a change in my faith?

If Catholics only memorize the words of the new translation, it is likely their faith will not change. But if one takes a little time and effort to learn the "why" behind the changes, there is much potential for growth.

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

There are many resources to help. Three websites to visit include Our Sunday Visitor (www.osv.com), www.catholic.com and the U.S. Conference of Catholic Bishops' website at www.usccb.org.

A very helpful, easy-to-read book, based

on the new translation is *A Biblical Walk through the Mass: Understanding What We Say and Do In The Liturgy* by Edward Sri.

Should we not be putting our "treasures" to help the poor?

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

To summarize, while I appreciate the writer's concern for finances and wanting to help the poor, I propose this: If we take the time to learn the why behind the changes,

there is the increased potential to regain belief in the Real Presence, return to weekly Mass, grow in relationship with God through renewed awe and reverence, and a desire to live out their renewed faith in the world, including serving the poor.

Given this potential,

I believe the changes—and the printed material to assist their implementation—are priceless.

Am I reading too much into the value and pricelessness of the new translation? I will let the U.S. bishops answer that:

"The entire Church in the United States has been blessed with this opportunity to deepen its understanding of the sacred liturgy, and to appreciate its meaning and importance in our lives. Because the sacred liturgy is the central action of the Church's mission in the world, the energy and attention given over to the *Roman Missal* actually serves as the foundation for all of the other charitable and apostolic work in which the Church engages. It is the sacred liturgy which informs, inspires and nourishes the rest of the Church's work in the world. As the 'Constitution on the Liturgy' states, 'the liturgy is the summit toward which the activity of the Church is directed; at the same time it is the font from which all her power flows' "(# 10) (<http://old.usccb.org/romanmissal/>).

(Natalie Hoefler is a member of St. Monica Parish in Indianapolis.) †

Letter to the Editor

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

This is in response to the letter in the Dec. 16 issue of *The Criterion*, "At what cost—literally—is new translation of *Roman Missal*?"

I, too, find it hard to understand why "the spending of thousands of dollars to change a few words" was necessary.

But suddenly the Gospel of Matthew 26:6-13 came to mind: "Why this waste? ... The money could have been given to the poor." Indeed, there are so many needs "out there." It only seems "just and right."

But then read on. "The poor you have always with you, but you will not always have me."

What is the cost to honor Jesus, to praise and glorify him? What is the mission of the Church? Is it to spread the Good News or take care of the poor?

Seems like the Scriptures are always new and, yes, "Good News." I think Jesus is worth it!

Norbert Schott
Roachdale

Let us pray for the right to life and for every baby who needs our protection

After watching yet another plea for the care of abandoned animals, I felt compelled to put in a word for our abandoned babies—namely, the tiny victims of abortion in our culture.

I love animals too, and believe they should be treated kindly.

However, when we are besieged by advertisements for animal care while there are abortion clinics everywhere, it shows the horrendously skewed values of our people.

We need the same type and amount of commercials for the right to life.

I wonder if any celebrity would have the courage to speak out in that fashion?

Christmas is the celebration of the birth of a baby. Let us all pray for Jesus our Savior, and for every baby who needs our protection.

Rebecca Barnes
Indianapolis

Black Catholics' survey finds strong ties, strong engagement in the Church

WASHINGTON (CNS)—African-American Catholics are much more engaged in the Church on a variety of levels than are white Catholics, concludes the first National Black Catholic Survey.

Whether in a majority black parish, a mixed or mostly white parish, the survey found that African-American Catholics feel satisfied and fulfilled in their parishes, explained retired Bishop John H. Ricard of Pensacola-Tallahassee, Fla., president of the National Black Catholic Congress.

By "engaged," Bishop Ricard explained, the authors of the report mean that African-Americans are involved in their parishes well beyond simply attending Mass somewhat regularly.

That includes having strong networks of friends and family in their parishes, participating in multiple parish activities, and saying their spiritual, emotional and social needs are met there.

Bishop Ricard, now rector of the Washington seminary of his religious order, the Josephites, said the results of the survey surprised and pleased him and the leaders of the National Black Catholic Congress who commissioned it, along with the University of Notre Dame's Institute for Church Life and the office of the school's president.

The survey will be used as the basis of a pastoral plan for evangelization that will be presented during the National Black Catholic Congress on July 19-21 in Indianapolis.

"This is a bright spot for the Church," said Bishop Ricard in an interview at St. Joseph's Seminary.

Whatever their parish situation, a majority of African-American participants in the attitudinal survey conducted by Knowledge Networks "feel affirmed and have decided they are going to stay Catholic," he said. "It's a very optimistic message."

Among the conclusions of the survey were that black Catholics feel more committed to their parishes emotionally, spiritually and socially than do white Catholics.

In those respects, as in many other aspects of the survey, black Catholics were shown to be much more like black Protestants in their approach to church than they are like white Catholics.

"Compared with other religious and racial groups, African-American Catholics behave and look like African-American Protestants," said the executive summary written by study authors Darren W. Davis, a professor of political science and associate vice president for research at Notre Dame, and Donald B. Pope-Davis, professor of psychology and vice president and associate provost at Notre Dame.

Still, "African-American Protestants are clearly more highly involved by every measure of engagement," they said. Therefore, the pattern "is taken as suggestive of a cultural effect, as opposed to a Catholic effect, whereby the historical and cultural norms of the African-American community weigh just as heavily on African-American Catholics as on African-American Protestants."

The survey was conducted last summer in phone calls to 3,215 people, including 2,104 African-Americans, proportionally representing Catholics and Protestants according to their ratio in the U.S. population. Seventy-six percent of those surveyed said their parish is not predominantly African-American. No margin of error was given.

In one set of comparisons asking "how well does your parish meet your needs," black Catholics, and both black and white Protestants, were more likely than their white Catholic counterparts to agree. For instance, when the question asked about spiritual needs, 78 percent of black Catholics and 86 percent of black Protestants said "well" or "very well," while 67 percent of white Catholics and 81 percent of white Protestants said the same.

The difference was sharper when the question asked about parishes meeting social needs, with 62 percent of black Catholics, 76 percent of black Protestants and

63 percent of white Protestants saying "well" or "very well," while just 41 percent of white Catholics said so.

Bishop Ricard said the finding that black Catholics are almost as at-ease in mixed or mostly white parishes as they are in majority black parishes shows that efforts have been successful in helping African-Americans to feel a part of the Catholic Church and make it their own.

That model could hold lessons for dioceses and parishes that are struggling to help immigrants from Latin America and Asia feel like they belong, he said.

Like African-Americans, Latino and Asian immigrants have a strong cultural sense of community, Bishop Ricard said. "There is less emphasis on the individual and more on the communitarian aspects of a church."

For instance, black Catholics in the survey were much more likely to say it's important that their friends attend their church. Just about 7 percent of white Catholics agreed with that statement. But 27 percent of black Catholics said so. Phrased another way, 48 percent of black Catholics said being with others in church is an important reason to go, compared with 26 percent of white Catholics, 58 percent of black Protestants and 52 percent of white Protestants.

There also are lessons for all types of parishes that are interested in having their members become more deeply engaged.

Bishop Ricard related the experience of a large Florida parish that made the effort to have the pastor or a member of the parish staff personally visit every one of the 2,000 registered families. Completed over the course of a



The Brooks family—Joe, Desiree, Gabrielle and Alyssa—pray after arriving for Sunday Mass at St. Joseph's Church in Alexandria, Va., on Nov. 27. According to the first study of its kind, Black Catholics in the U.S. are highly engaged with their religion and parish life, more so than white Catholics.

year, these visits featured conversations about what people wanted from their Church, what was working and not working, and what their everyday concerns were, he said.

"It had a significant effect on increasing people's involvement," he said. It wasn't so much that the parish would be able to adapt to all those concerns, but a matter of "making people feel personally involved," he said.

(For more information on the National Black Catholic Survey, log on to www.nbccongress.org/special-report/2011-black-catholic-survey.asp.) †

Local day of reflection to focus on national survey

By Mary Ann Garber

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

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

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

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

He is looking forward to discussing the survey on current opinions and practices of African-American Catholics later this month because it will be one of the main focuses of "Faith Engaged: Empower, Equip, Evangelize," the National Black Catholic Congress, which will bring more than 2,000 participants to Indianapolis in July.

"This is the first scientifically done study of black Catholics in the United States," Father Taylor said. "... The congress will use the findings of the survey plus the discussions before and during the congress to develop a new pastoral plan for black Catholics in the United States.

"One of the things that sparked the survey being done in the first place was a sense across the nation that the black Catholic community in the United States is really struggling," he said. "We need to do something to address

the health and well-being of the black Catholic community."

Black Catholics need to "make their voices be heard as a number of the other ethnic and cultural groups in the Church have," Father Taylor said. "Even in areas of a high black Catholic population, there is a lot of concern that ministry to black Catholics is suffering. One of the things that are constantly being pointed to are the closing of black parishes and schools around the country, and that comes down to a numbers issue."

He said other factors that concern black Catholics as well as the Church in general include the disaffection of youth, lack of vocations and cultural challenges.

"Those are Church-wide issues," Father Taylor said, "but because our numbers are so small to begin with it's more dramatic and we feel it more."

He said key points from the national survey that will be discussed during the day of reflection and congress include more positive results than expected before the interviews.

"There is an underlying strength within the black Catholic community," Father Taylor said, as well as strong participation at Mass and in many Church activities by African-American adults.

"Only 24 percent of black Catholics belong to a predominantly African-American parish," he said. "Seventy-six percent do not. ... It shows that we are very spread out."

He said the National Black Catholic Congress has asked each diocese to sponsor a day of reflection to prepare for the survey discussions at the congress which will help form the pastoral plan.

"This will be an opportunity for Indianapolis to have a voice in how the pastoral plan will come out," Father Taylor said. "This is a historic effort on the part of the Church in the United States."

(For more information about the day of reflection on Jan. 28 or the national congress on July 19-21, call the archdiocesan Office of Multicultural Ministry at 317-236-1562 or 800-382-9836, ext. 1562.) †



Fr. Kenneth Taylor

Marian University in Indianapolis begins yearlong 75th anniversary celebration

Special to The Criterion

Marking its 75th anniversary in 2012, Marian University in Indianapolis fittingly began a yearlong celebration of its tradition of Catholic education with a Mass at the school on Jan. 12.

"At Marian University, students encounter Jesus Christ and the truth in the classroom, and learn how to take Christ with them into the world," said Bishop Christopher J. Coyne, apostolic administrator of the archdiocese. "A strong Catholic university in the heart of Indianapolis can only make our community a better place to live."

Bishop Coyne's tribute is one of many that leaders in religion, education and government have offered recently about the college that was founded by Franciscan Mother Clarissa Dilhoff and began classes on Sept. 15, 1937.

"When Mother Clarissa moved Marian College to Indianapolis, she called it 'a preposterous venture,'" noted Daniel J. Elsener, president of Marian University. "Moving an enterprise from the wilderness of southern Indiana to an unfamiliar city during the height of the Great Depression was one of many courageous decisions that Marian

University has made in its history."

That courage continues as Marian University builds the first Catholic osteopathic medical school in the United States, Elsener said.

"As their expansion into health care administration proves, Marian continues to grow, adapt and innovate," said Gov. Mitch Daniels. "The university's history and sterling academic record is a point of pride for all Hoosiers, and the next few years promise to be the best yet."

The year 2012 also marks the 35th anniversary of the founding of Marion's school of nursing—a school that educates nearly 1,000 students today, including a significant number who are enrolled in the online, accelerated bachelor of science in nursing program.

"Throughout the history of the school of nursing and now, with the addition of the college of osteopathic medicine, Marian has and will provide communities across the state with highly trained nurses and doctors, helping the state to address a critical need in health care delivery," said Kristin Jones, president and chief executive officer of the Indiana Health Industry Forum.

The year 2012 will also mark the conclusion of the

university's ambitious five-year fundraising campaign. Begun in 2007 with a goal of \$68.2 million, the campaign has already raised \$140 million as it heads toward its completion in October.

At the same time, school leaders note, Marian University remains steadfast in embracing its Franciscan roots and its faith-filled mission as it continues to provide a liberal arts education to students in the 21st century.

That continued emphasis on Franciscan values is a source of pride for the Franciscan sisters who today continue the tradition of the religious women who founded Marian University.

"We are so proud of Marian University's courage to venture throughout these last 75 years," said Franciscan Sister Barbara Pillar, the congregational minister of the Sisters of St. Francis in Oldenburg. "We are very grateful to the many people who have kept Marian vital to the city of Indianapolis, the state of Indiana and our nation. The Marian University family is a treasure to the Sisters of St. Francis. We hold you in prayer as you continue to build on our legacy and make history." †

Events Calendar

January 13

St. Joan of Arc Church, 4217 Central Ave., Indianapolis. **Founder's Day Celebration Mass**, 5:30 p.m., reception following Mass in Doyle Hall. Information: 317-283-1518.

St. Lawrence Church, Hartzler Hall, 542 Walnut St., Lawrenceburg. Batesville Deanery and Knights of Columbus, **vocations dinner**, 6 p.m. Information: 513-241-1287.

January 14

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

317-784-4207.

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

January 15

Indiana War Memorial Auditorium, 431 N. Meridian St., Indianapolis. **Right to Life of Indianapolis, Memorial Service for the Unborn**, 3-4 p.m. Information: 317-582-1526 or rtlindy.org.

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

January 16

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Knights of Peter Claver and Ladies Auxiliary Council and Court #191, Celebrating the Life of Dr. Martin Luther King Jr.**, Mass, noon, reception following Mass. Information: 317-636-8194.

January 17

Marian University, Ruth Lilly Student Center, 3200 Cold Spring Road, Indianapolis. **Adult programs information meeting**, 6 p.m. Information: 317-955-6271 or kwebb@marian.edu.

January 18

Calvary Cemetery, Mausoleum Chapel, 435 W.

Troy Ave., Indianapolis. **Mass**, 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

January 19

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

LaRosita's Restaurant, 336 Pearl St., New Albany. **New Albany Deanery Catholic Youth Ministries, Theology on Tap**, 6 p.m. Information: 812-945-2000 or marlene@nadyouth.org.

January 20

Northside Knights of Columbus Hall, 2100 E.

71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, "The Greening of the Catholic Church: New Fad or Core Belief?" Goeff Glanders, president of August Mack Environmental Inc., presenter, 6:30-8:30 a.m., \$14 members, \$20 non-members. Reservations and information: www.catholicbusinessexchange.org.

January 23

St. Charles Borromeo Church, 2222 E. Third St., Bloomington. **39th anniversary of Roe v. Wade, Mass**, 8:30 a.m. Following Mass, **Bloomington March for Life** while praying rosary to 421 S. College Ave. Information: 812-330-1535 or

monica.siefker@sbcglobal.net.

January 27

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Charismatic Mass**, praise and worship, 7 p.m., Mass, 7:30 p.m. Information: 317-846-0705.

January 28

Saint Vincent Hospital, Education Building, 8220 Naab Road, Indianapolis. **Office of Family Ministries and St. Vincent Hospital, CPR and AED training for ushers and liturgical ministers**, 8:30 a.m., 12:30 p.m., \$10 per person, registration deadline Jan. 20. Information: 317-236-1475 or jlebeau@archindy.org. †

Retreats and Programs

January 14

Mount St. Francis Retreat Center, 101 St. Anthony Drive, Mount St. Francis. **New Albany Deanery Catholic Youth Ministries, "Catholic 101" retreat for grades 9-12**, \$85 per student, registration deadline Jan. 20. Information: 812-945-2000 or Leah@nadyouth.org.

January 14-15

Mount St. Francis Retreat Center, 101 St. Anthony Drive, Mount St. Francis. **"On the Journey," New Albany Deanery Catholic Youth Ministries retreat for high school juniors and seniors**, 9:30 a.m., \$85 per person. Information: 812-945-2000 or Leah@nadyouth.org.

January 22

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre-Cana Conference," marriage preparation program**. Information: 317-545-7681 or marcia.johnson@archindy.org.

January 23

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Come Away and Rest Awhile," silent reflection day**, 8 a.m.-4 p.m., \$30 per person includes continental breakfast and lunch. Information: 317-545-7681 or marcia.johnson@archindy.org.

February 4

Oldenburg Franciscan Center, Oldenburg. **"Be My Valentine Dinner: Two Hearts-One Love,"** Jim and Carolyn Meyer, presenters, 4-8 p.m., \$50 per couple. Information: 812-933-6437 or center@oldenburgosf.com.

February 4-5

Mount St. Francis Retreat Center, 101 St. Anthony Drive, Mount St. Francis. **New Albany Deanery Catholic Youth Ministries, "Catholic 101" retreat for grades 9-12**, \$85 per student, registration deadline Jan. 20. Information: 812-945-2000 or Leah@nadyouth.org.

February 5

Oldenburg Franciscan Center, Oldenburg. **"Coffee Talk: Noticing Our Guardian Angel,"** Franciscan Sister Patty Campbell, presenter, 10:45 a.m.-noon, free-will offering. Information: 812-933-6437 or center@oldenburgosf.com.

February 10-12

Saint Meinrad Archabbey, 200 Hill Dr., St. Meinrad. **Couples retreat, "Together for Life: A Romantic Covenant,"** Benedictine Father Jeremy King. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

February 11

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Marriage retreat: Celebrate the Sacrament,"** St. Monica Small Church Community Team, presenters, 9 a.m.-4 p.m., \$99 per couple. Information: 317-788-7581 or benedictinn@benedictinn.org.

February 13

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Mornings for Moms,"** Father Jim Farrell, presenter, 8 a.m.-4 p.m., \$31 per person includes continental breakfast and lunch. Information: 317-545-7681, ext. 15 or cmcsweeney@archindy.org.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Woman Talk: Let's Talk Money,"** session 1 of 5, Allyson Collins, presenter, 6:30-9 p.m., \$25 per person, includes dinner. Information: 317-788-7581 or benedictinn@benedictinn.org.

February 16-20

Mount St. Francis Retreat Center, 101 St. Anthony Drive, Mount St. Francis. **New Albany Deanery Catholic Youth Ministries, senior retreat**, \$225 per student, registration deadline Feb. 3. Information: 812-945-2000 or Leah@nadyouth.org.

February 17-19

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Tobit Marriage Preparation Weekend retreat**. Information: 317-545-7681 or marcia.johnson@archindy.org.

February 18

Oldenburg Franciscan Center, Oldenburg. **"Hope in Diversity-Looking at Our Relationships,"** Franciscan Sister Olga Wittekind, presenter, 9:30 a.m.-2:30 p.m., \$45 includes lunch and assessment tools. Information: 812-933-6437 or center@oldenburgosf.com.

February 19

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre-Cana Marriage Preparation Program,"** 1:30-6 p.m. Information: 317-545-7681 or marcia.johnson@archindy.org.

February 20

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Day of reflection"** \$38 per person includes continental breakfast and lunch. Information: 317-545-7681 or marcia.johnson@archindy.org.

February 22

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Come Away and Rest Awhile," silent reflection day**, 8 a.m.-4 p.m., \$30 per person includes continental breakfast and lunch. Information: 317-545-7681 or marcia.johnson@archindy.org.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Lenten Journey: Ways of Forgiveness," session 1 of 4**, Benedictine Sister Angela Jarboe, 6:30-9 p.m., \$25 per person includes dinner. Information: 317-788-7581 or benedictinn@benedictinn.org.

February 24-26

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Retrouvaille Weekend: A Lifeline for Marriages."** Information: 317-849-6811 or Retrouvaille_Indy.

Saint Meinrad Archabbey, 200 Hill Dr., St. Meinrad. **Retreat, "Reading the Book of Hosea,"** Benedictine Father Eugene Hensell. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

February 29

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Lenten Journey: Ways of Forgiveness," session 2 of 4**, Benedictine Sister Angela Jarboe, 6:30-9 p.m., \$25 per person includes dinner. Information: 317-788-7581 or benedictinn@benedictinn.org. †

Pro-Life Ministry office to sponsor seminar on conscience

The archdiocesan Office for Pro-Life Ministry is sponsoring a seminar titled "A Cup of Coffee with a Dose of Conscience" from 2-4 p.m. on Jan. 28 at Our Lady of the Greenwood Parish,

335 S. Meridian St. in Greenwood.

Kevin Schemenauer, a theology professor at Marian University in Indianapolis, and archdiocesan seminarian Joshua Cole will lead the seminar that will explore the relationship between the Catholic faith, how we vote and laws that we can support.

In guiding the discussion, Schemenauer and Cole will use the U.S. bishops' document "Forming Consciences for Faithful Citizenship."

The seminar is free. Coffee, tea and dessert will be provided.

To learn more about "A Cup of Coffee with a Dose of Conscience," log on to its Facebook event page or send an e-mail to rsvpforcoffee@gmail.com. †



Kevin Schemenauer



Joshua Cole

Bishop Coyne posts new podcasts about use of new Mass translation

Bishop Christopher J. Coyne, apostolic administrator, has posted three new podcasts that are available on the Internet for listening or downloading.



They are recordings of three conversations that he had with Father Patrick Beidelman, archdiocesan director of liturgy, about the recent implementation of the new translation of the Mass.

In their conversations, Bishop Coyne

and Father Beidelman discuss the challenges and blessings experienced thus far in the use of the new edition of the *Roman Missal*, its reception in parishes, what is going well in the use of the new translation and work that still needs to be done.

Links to this podcast as well as Bishop Coyne's previous podcasts can be found at www.archindy.org/auxiliary. The podcasts can also be downloaded through iTunes. †



Giant turnip

David Illyes, assistant garden manager at the White Violet Center for Eco-Justice, a ministry of the Sisters of Providence of Saint Mary-of-the-Woods, holds a turnip he picked from the organic fields at the center on Nov. 29. It weighs 13 pounds, and is 24 inches in diameter. He said it was about 8 inches in diameter when he first noticed it, and decided to leave it in the garden to see how big it would get. The turnip seeds were planted in August.



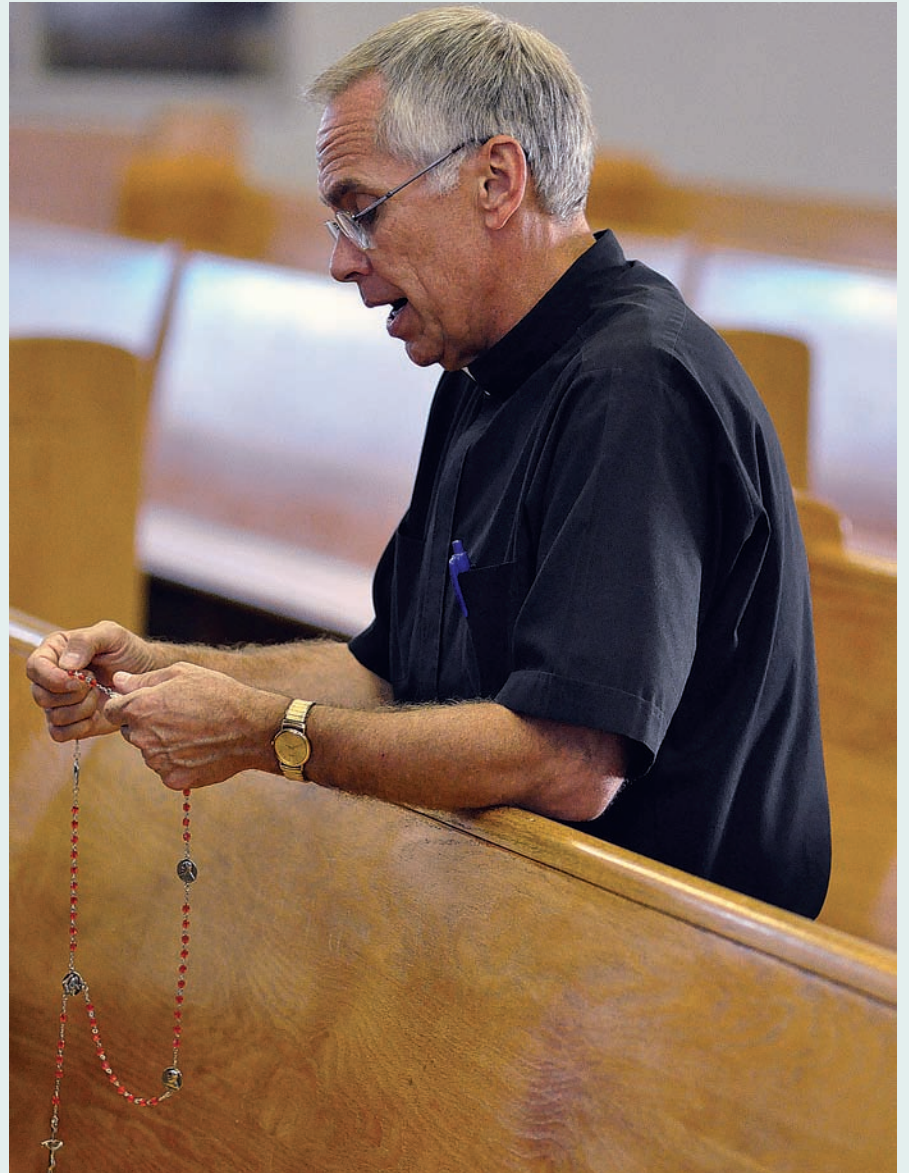
Saint Meinrad monks pray and work, page 11.



Benedictine sister enjoys rhythms of monastic life, page 8.



Providence sister enjoys serving those in need, page 12.



Priest thanks God for vocation, page 8.

Seeking God above all things

By Fr. Eric Johnson

Director of the archdiocesan Office of Priestly and Religious Vocations

At the conclusion of the sixth chapter of the Gospel of St. Matthew, Jesus speaks about being dependent on God. His words are spoken to a people whose hearts are filled with the cares and anxieties of daily living, and whose attention is fixed on how they are to acquire security, plan for the future, obtain sustenance and shelter themselves.

Jesus reminds the people that life is more than food and drink. He tells them that their heavenly Father knows each of them intimately, is aware of their needs and cares deeply for them. He then says, "Seek first the Kingdom of God and his righteousness, and all these things will be given to you besides" (Mt 6:33).

In doing so, Jesus calls those listening to him not to allow the experience of worry and anxiety to crowd out the place of God in their minds, hearts and actions.

Jesus' teaching seems all the more relevant to us today. Our lives are often so full, so hectic and so weighed down with responsibility. In our daily lives, there are so many demands, obligations and uncertainties that can pull at us, occupy us and fill us with anxiety.

It can be easy to become consumed with our immediate concerns and lose sight of the Kingdom. Our hearts and minds can become crowded as we brood over work, strained relationships, difficulties and an uncertain future. It is tempting to give in to focusing all of our thoughts and energy on these things, to let go of prayer and silence, and to fail to appreciate the needs and relationships that surround us.

Part of the difficulty is our tendency to view God's call as one obligation among many, and to see our relationship with him as one of any number of relationships. Such a way of perceiving things, however, places our relationship with God in competition with our other relationships. It fosters within us a tendency to see God's invitation to the Kingdom as something that needs to be balanced against the other demands in our lives.

Christ's command to seek first the Kingdom of God reminds us that this is not so. It echoes his words to Martha: "You are anxious and worried about many things. There is need of only one thing" (Lk 10:41-42).

Our relationship with God is not simply one of many, but *the* relationship that should define all others. Seeking the Kingdom is not simply another obligation, but the pursuing of our ultimate goal of life and salvation.

When we place our relationship with God before all else, our other relationships are not diminished, but are deepened, nurtured and become more reflective of God's love. When we strive to "seek first the Kingdom of God,"

it places our other obligations in their proper perspective and helps to alleviate our anxiety.

This annual Religious Vocations Supplement contains the stories of men and women who have responded to God's call by embracing a vocation to the priesthood, the permanent diaconate or the consecrated life. Their stories reflect the many and varied ways that countless other priests, deacons and religious have generously offered themselves in service to us.

I believe it is good for us to remember them in gratitude. For in the ways they have taught us, cared for us, nurtured us and led us, we are reminded of God's own providential care. Their unique response to God's call to love and service reminds us of his love for us and our own call to seek God above all things. They encourage us to pursue God with the same energy that we devote to so many other things, and to strive after his righteousness with purpose, passion and conviction.

Simply through their presence among us and by embracing their vocations, priests, deacons, and religious brothers and sisters remind us that life is so much more than food and drink, that there is something beyond the cares of this world that is worth embracing and that God's love will indeed provide for the rest.

May their witness encourage our trust in God's care for us, and inspire us to seek more eagerly the Kingdom of God. May it also lead us to invite others to take up their example of service in the Church as priests, deacons, and religious brothers and sisters. †



Fr. Eric Johnson

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Benedictine sister enjoys daily rhythm of monastic life

By Mary Ann Garber

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

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

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

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

The native of New Bedford, Mass., grew up in a musical family with five siblings.

As a sixth-grader, she sang in a children’s choir. During middle school and high school, she sang in a folk group for Masses at two parishes and entertained patients at local nursing homes.

Folk music was “in style” in the 1970s, and she also learned to play the violin.

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

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

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

But God had other plans for her.

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

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

“Our family was encouraged to pray for



Benedictine Sister Marie Racine, the music teacher and choir director at St. Malachy School in Brownsburg, works with fourth-graders, from left, Joey Wynne, Sydney Arnes and Ben Zimmerman as they play recorders and a xylophone. Sister Marie is a member of the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove.

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

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

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

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

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

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

A few years later, her community asked her to return to college to study music, music education and organ.

“We are really encouraged to use our

gifts,” Sister Marie said. “I spent one year as a postulant, two years as a novice and was first professed for four years. That’s when I went to school at the University of Indianapolis to study music. It was a privilege to have that opportunity. I made my perpetual monastic profession in 2007.”

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

After Sister Marie earned her certification to teach music, the principal at St. Malachy School at that time contacted her to come for an interview.

“I try to be a role model as a Benedictine sister and teacher,” she said. “I talk about my community life in the classroom, and I bring the fourth-graders to the monastery for a visit in the spring every year. I enjoy educating children about music and faith and religious life. They have a lot of questions about my life.”

Her goal is to teach students how to

experience the joy of music.

“I know that I have done my job if I see joy in their eyes,” Sister Marie said. “I am often surprised by how much they can learn to do.”

She reminds her choir students that they are using the gift of their voices to give glory and praise to God.

The process of surrendering your life to God results in many joyful surprises in community life and daily life experiences, she said, as well as a deep sense of peace.

“There are many ways to serve in community,” Sister Marie said, “but the most important thing is to do it cheerfully, to be joyful together. There are blessings and challenges in living in community. I’ve always believed that it’s a mystery how all these particular people are together in one community. We’re all there because of the mystery of God’s plan for us.

“People sometimes ask me, ‘How did you know?’” Sister Marie said about answering God’s call to religious life.

“I always say, ‘When it happens, you know,’” she explained with a smile. “When you feel that call in the depths of your heart, then you can make no other choice.” †

From Sudan to Richmond, priest gives thanks for his vocation

By Sean Gallagher

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

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

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

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

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

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

He returned home to Terre Haute for a sabbatical and soon began assisting at

St. Patrick Parish. In early 1995, he was asked to lead the parishes of Holy Family, St. Andrew and St. Mary in Richmond, and has ministered there ever since. He became a priest of the archdiocese in 2000.

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

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

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

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

“I realized that while here there is an affluence of material goods, there is a poverty here that is as deep as the [material] poverty in Africa,” he said. “And, in one sense, it’s harder because it’s the

poverty of spirit. All these things have made us strangers to ourselves.”

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

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

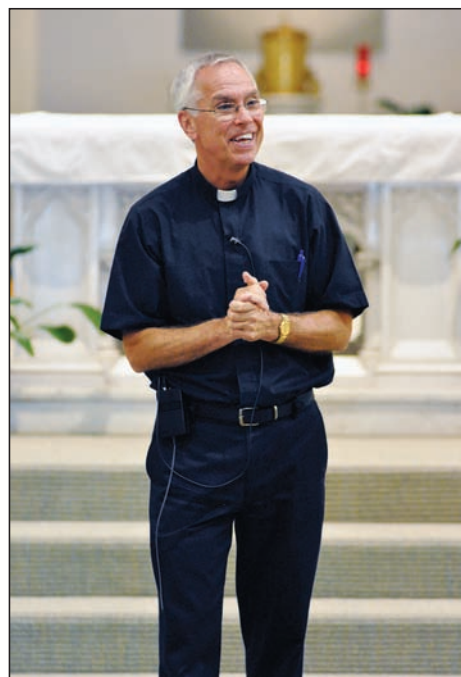
“That, in and of itself, has been such a blessing to us because we work on many common projects.”

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

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

“In an earlier time, that would have been nuts,” Father Riebe said. “That would have been St. Andrew’s problem, not [the other

See RIEBE, page 14



Father Todd Riebe speaks on Aug. 17, 2011, at St. Andrew Church in Richmond to archdiocesan seminarians who were on a pilgrimage to the three parishes in the eastern Indiana city. Father Riebe is the pastor of the Richmond Catholic Community made up of the parishes of Holy Family, St. Andrew and St. Mary.

Marcotte brothers share family bonds and call to priesthood



Above, seminarian Dave Marcotte, right, assists Bishop Christopher J. Coyne during the annual archdiocesan chrism Mass celebrated on April 19, 2011, at SS. Peter and Paul Cathedral in Indianapolis.

Left, seminarian Dave Marcotte, left, Benedictine Father Severin Messick, seminarian Doug Marcotte and the two seminarians' parents, Bill and Irene Marcotte, pose on July 19, 2009, at St. Michael Church in Greenfield. In a Mass on that day, Father Severin, at the time the pastor of the parish, blessed Doug as he prepared to leave the U.S. to enroll at the Pontifical North American College in Rome for his theological formation. Father Severin died on Sept. 28, 2011.

By Sean Gallagher

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

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

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

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

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

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

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

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

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

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

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

When Doug told his brother and his parents about his discernment, Dave was

a freshman at IU.

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

“I found myself being more and more drawn in to my faith, and to the [Catholic] community both in Bloomington and at home,” Dave said. “That got me thinking a lot more, too, about what possibilities

priesthood, with the possibility of thus not having any grandchildren, was challenging.

“It was difficult at first, but now I see how wonderful it is for the both of them to be studying to become priests,” she said. “They just have a peace and happiness about them. And so since they are that way, then I have said to God, ‘I’m very happy. My sons are giving their lives to you. If this is what you want, then this is what I’m going to do. I’m not going to fight it.’”

Bill said other parents should



‘I think they’ll both be great priests. I really do. ... I think they’ll each relate well to people. I think their own personal lives, their piety, will be a tremendous blessing to all who know them.’

—Deacon Wayne Davis on seminarians Dave and Doug Marcotte

there were for me. I think that’s when I first started to really think that much more about the priesthood.”

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

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

“My parents always made going to Mass on Sunday a non-negotiable,” Doug said. “So I grew up knowing that it was something important.”

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

“I always encouraged and talked to them about the priesthood whenever they asked questions,” Irene said. “I think that’s really important because I think sometimes parents kind of downplay that. I think it’s important to answer their questions about [vocations].”

At the same time, Irene acknowledged that having her two children consider the

encourage their children to consider a priestly or religious vocation, but within limits.

“You can encourage them,” he said. “You can lead a horse to water, but you can’t make them drink it. They’re going to have to decide on their own. You can offer them all kinds of assistance or help or guidance. But it’s going to be their ultimate decision.”

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

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

“When I looked at Father Severin, I always saw a man of great joy,” Doug

said. “And I thought to myself that he didn’t seem unhappy at all. In fact, he was very joyful. I think that, more than anything, kind of led me to continue to allow the priesthood to be something that I considered.”

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

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

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

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

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

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

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

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

A bride of Christ

Desire for Christ leads Bishop Chatard graduate to life as Dominican sister



Above, during a visit to the kindergarten class at St. Henry School in Nashville, Tenn., Dominican Sister Imelda Grace Lee reads to the class with the help of kindergarten student Grace Sizemore. As part of her teacher education program at Aquinas College, Sister Imelda Grace observed and helped in the classroom during the fall of 2011.

Left, holding her right hand on a copy of her religious community's constitutions, Dominican Sister Imelda Grace Lee, right, professes her first vows as a member of the Nashville, Tenn.-based Dominican Sisters of St. Cecilia on July 28, 2011. Holding her hand is Mother Ann Marie Karlovic, superior of the community. The liturgy in which Sister Imelda Grace professed her vows took place in the Cathedral of the Incarnation in Nashville. Sister Imelda Grace is a former member of Christ the King Parish and a graduate of Bishop Chatard High School, both in Indianapolis.

By Sean Gallagher

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

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

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

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

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

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

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

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

A desire for that sacrament grew in her when she and her first-grade classmates were learning about Christ and the Eucharist in their religion class.

"My parents initially thought that I

was too young to make such an adult decision, knowing that baptism meant a lifelong commitment to God," Sister Imelda Grace said, "but through my persistence and a strong desire to receive our Lord in the Eucharist, I was granted permission.

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

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

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

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

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

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

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

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

Dominican Brother Cassian Sama was ministering at the St. Paul Catholic Center

in Bloomington at the time, and led a group of young adults who were discerning God's call in their lives. He has since been ordained a priest, and has returned to minister there.

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

"That kind of caught my curiosity and I got to know her. Our conversations were mostly about God. She was so passionate about her faith, about praying and offering her life to pray for those

who don't know God, and to serve Christ in a selfless way."

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

"Her discernment was very much of a model for my own at that time," said Keucher, a member of St. Charles Borromeo Parish in

Bloomington, who is in his first year of theology studies at Saint Meinrad Seminary and School of Theology in St. Meinrad.

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

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

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

He spoke to her about the Dominican community in Nashville. She made a retreat there in May 2008, discerned a

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

—Dominican Sister Imelda Grace

vocation with the sisters over the course of the next academic year and entered as a postulant in 2009.

She was not alone, joining 21 other young adult women who entered the community at the same time. Fourteen other women professed first vows with her last July.

"Being a member of a community with so many other young women is truly a gift," said Sister Imelda Grace. "There is a certain joyful zeal and enthusiasm that the young sisters bring, and I know this from the experience of being one of them."

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

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

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

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

"As I taught these children the truths of the faith and watched them grow closer to Christ, I realized that the Lord had not only asked me to be a teacher, but to be a mother—of souls," Sister Imelda Grace said. "And this spiritual motherhood is what I began to long for.

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

(For more information on the Dominican Sisters of St. Cecilia, log on to www.nashvilledominican.org.) †

Prayer and work

Monks of Saint Meinrad continue ancient traditions in the present

By Sean Gallagher

The Benedictine monks of Saint Meinrad Archabbey in St. Meinrad have been witnesses to the Gospel and servants of the Church in southern Indiana for more than 150 years.

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

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

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

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

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

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

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

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



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



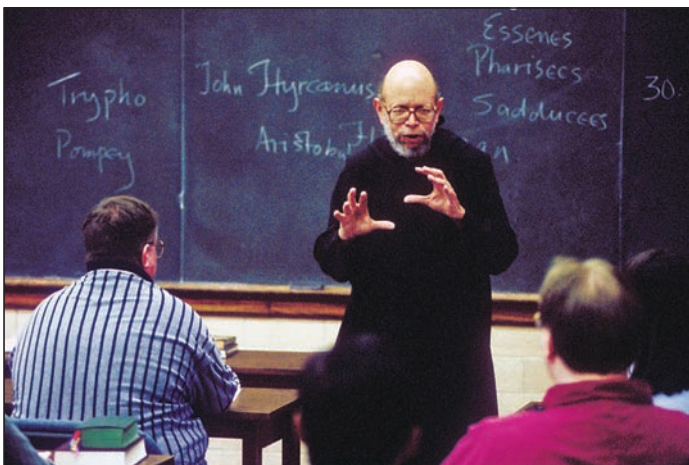
Benedictine Brother Francis Wagner kneels while professing solemn vows as a monk of Saint Meinrad Archabbey in St. Meinrad during a liturgy in the Archabbey Church on Jan. 25, 2011. When men are received as novices in the monastery and when monks profess solemn vows, all of their hair, except for a narrow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



With the hoods of their habits drawn up, Benedictine monks of Saint Meinrad carry lit candles as they walk in a procession to their community's cemetery on All Souls Day, Nov. 2, 2011.



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



Benedictine Father Cypryan Davis teaches a Church history course at Saint Meinrad Seminary and School of Theology, the primary apostolate of the monks of Saint Meinrad Archabbey. Future priests, permanent deacons and lay ministers are prepared there for ministry in the Church.



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



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

Sister of Providence finds 'God energy' in ministry at St. Ann Clinic

By Dave Cox
Special to The Criterion

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

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

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

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

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

“In my head, I heard, ‘Nun.’ That’s it! ‘Nun.’ Immediately, even without the background, I thought n-u-n, not n-o-n-e.”

“I knew immediately what [that word] meant because I started resisting the possibilities right away,” Sister Beth said. “In that experience, and in looking back over my life, it seems like where the Spirit is moving me is not usually rational.

“It’s not always something I would think of. But, in my journey, that seems to be where I usually find the movement of God, not in human reason. I find the movement of God when I open myself to possibilities or what may be considered as impossibilities.”

As assistant administrator, Sister Beth interviews potential new volunteers, answers the phone when necessary, oversees the processing of donations, fills in and assists wherever needed, and associates with donors, who are plentiful and generous with their time, services and money.

Providing services to patients is at the heart of her ministry.

“I see human beings who should be able to have health care,” Sister Beth said. “In my opinion, health care is not a privilege. It should be a right. Several of our patients have said if it were not for our clinic, they would be dead. We range from [treating people with] colds and breathing issues to those who have been diagnosed with cancer. The clinic has good community support.”

Sister Beth, a native of Beech Grove, is still in initial formation. She is in her Tertian year, the final year of preparation before she professes perpetual vows.

Recently, she was involved in a group discussion about a book titled *A Presence That Disturbs*. Part of that discussion centered on a quotation from the psychologist Victor Frankel that said, “To live, you must choose; to love, you must encounter; to grow, you must suffer.”

Where does she find her “God energy” at St. Ann Clinic?

“I find it in the encounters I have every day. What I find in my life is all of that. What I find in my ministry is the encounter, which, to me, brings to the center the love and compassion.”

Sister Beth believes her spirituality has grown since she entered the Sisters of Providence eight years ago.

“Prayer for me is very broad. It is the energy. Prayer is where you touch the ‘God energy.’ The way I define prayer is it is like breathing. Both are necessary for life. My spirituality has grown to the point that I know that we are all in God and of God, and we need to treat



Providence Sister Beth Wright works on Dec. 13 at the St. Ann Clinic in Terre Haute, a ministry that provides free medical, dental, psychological, pharmaceutical and counseling services to people without medical insurance.

one another that way,” she said.

Sister Beth learned to trust her “God energy” as she answered her call. In several discernment gatherings, she has heard other women ask, “How did you know? One hundred percent, how did you know?”

“My response would be if you want a guarantee, I didn’t have that. There is no guarantee, just like exploring marriage. I felt called to focus on where I could be supported in ministry, where I could make a difference. It comes down to, for me, how am I going to channel my passion, my life energy? What’s attracting me? For

me, it was religious life, community life, living a life in common.

“The call is something I could not ignore,” Sister Beth said. “It’s a leap of faith—at least it was for me. But I cannot imagine not being where I am now. I would not be able to do what I am doing at St. Ann Clinic on my own. It’s a gift to be there and work with people from 13 counties who don’t have health insurance.”

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

Courage and compassion mark Franciscan sister’s journey of faith

By John Shaughnessy

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

She can see herself walking through the neighborhoods of Holy Trinity Parish on the near west side of Indianapolis



Sr. Jackie McCracken, O.S.F. Holy Saturday.

in the 1950s—growing up in a family where her mother and grandmother shared secrets in the Slovenian language, growing up in the Catholic school where the Franciscan sisters in their habits welcomed her warmly, growing up in the parish church where she sang in the choir on summer mornings at the 5:30 a.m. Mass and brought baskets of hard-boiled eggs to be blessed by a parish priest on

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

“It’s a huge part of who I am, who I’ve become,” she says with a satisfied smile.

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

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

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

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

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

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

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

“I’ve become a part of these women, and we’re part of something bigger, making an impact on people’s lives—teaching and ministering,” Sister Jackie says. “I’ve been involved in so many ministries that I have a compassion for people from all walks of life.”

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

She was also the executive director of Indiana Campus Compact, part of a national organization that promoted

service learning opportunities for college students, faculty members and presidents. She worked at Cathedral High School in Indianapolis from 2008 to 2010, helping teachers imbue the concept of service into their classes.

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

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

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

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

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

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

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

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

(For more information about the Sisters of the Third Order of St. Francis in Oldenburg, log on to www.oldenburgfranciscans.org.) †

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Deacon candidate leaves corporate world to teach high school religion

By Sean Gallagher

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

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

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

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

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

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

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

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

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

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

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

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

This isn't the case with most deacon candidates who are still in the work force, according to Deacon Kerry Blandford, director of the archdiocese's deacon formation program. But most of them, unlike Horn at the time, live and work near their homes and parishes. Horn often found himself thousands of miles away from the place where he would need to do supervised ministry in the formation program.

"As it become more and more difficult, I knew I was going to be forced into making a decision," Horn said. "I couldn't be in Chicago, and give the time and dedication that I needed to give to the archdiocese."

In late 2008, after praying about the matter and speaking with his family, Horn decided to resign from Navistar and begin

'I feel like what I'm doing now is really important, whereas what I did before was more about stock prices and earnings per share and the board of directors.'

—Deacon candidate Tom Horn on moving from the corporate world to teaching religion at Roncalli High School in Indianapolis



Deacon candidate Tom Horn, a religion teacher at Roncalli High School in Indianapolis, talks with sophomore Luke Jahnke, a member of St. Jude Parish in Indianapolis, on Nov. 16, 2011.

studies to become a math teacher.

The drastic change in salary that he would experience was fine with him, but was it acceptable to his family?

"I was concerned that I was being selfish," Horn said. "It was something that I wanted to do. It was a priority in my life. It was something that I was called to do. And yet I'm dragging the three of them along. Because of their love and support, they're nodding their heads. But what's really in their hearts?"

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

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

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

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

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

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

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



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

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

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

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

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



Virginia Horn

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

"We're together again," Horn said. "We're not geographically separated. We're not on different ships going in different directions. We are unified."

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

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

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

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

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

RIEBE

continued from page 8

parishes'] problem.”

But with his help and that of many Catholics in Richmond, it succeeded.

“We were investing in the Richmond Catholic Community,” he said. “We were investing in the future. And to have a mission and be hoping for the future was exactly what we needed to become stronger and to grow together.”

While Father Riebe is quick to spread the credit around to many other people for bringing the parishes together and in the founding of the high school, Roberts said his pastor’s holiness has had a real and lasting effect on the Richmond Catholic Community.

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

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

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

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

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

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

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

Submitted photo



Father Todd Riebe interacts with children in southern Sudan, where he ministered as a high school principal from 1985-93 as a member of the Comboni Missionaries religious order.

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

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

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

Such dedication to his vocation influenced her own calling.

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

And the way that her longtime pastor helped lead

three parishes into one community of faith led her to understand the give and take of life in a religious community.

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

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

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

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

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

Vocations directors for the Oldenburg-based Congregation of the Sisters of the Third Order of St. Francis, the Daughters of Charity, the Little Sisters of the Poor, the Sisters of Providence of Saint Mary-of-the-Woods and the

Benedictine Sisters of Our Lady of Grace Monastery in Beech Grove have organized a “nun run” that will take place on Feb. 24-25.

During that time, “nun run” participants will visit, pray and share meals with members of these religious communities

who minister in Indianapolis and Beech Grove.

Women ages 18-40 who are interested in learning more about these religious communities are invited to participate.

Transportation, meals and overnight

accommodations are provided.

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



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Holy Spirit, Indianapolis

Apologies require regret, responsibility and restitution

By Mitch Finley

In a scene in *The Fantasticks*, reputedly “the world’s longest running musical,” Bellomy tells his teenage daughter, Luisa, that she owes him an apology.

Her voice dripping with impatience and sarcasm, Luisa replies, “Sor-ree!”

Clearly, this is not the apology Bellomy wanted because it’s no apology at all. Rather, Luisa’s tone of voice makes it clear that she is insincere.

Perhaps, by the end of the play, Luisa has learned the lesson that a sincere apology is one fine way to heal a relationship and get it off to a new start.

This is true in all kinds of human interactions, from a casual encounter between strangers to close friendships, and there is no way for a marriage to be healthy and fulfilling without countless sincere apologies.

A real apology, as authors

Gary Chapman and Jennifer Thomas explain in *The Five Languages of Apology*, has three parts: expressing regret, accepting responsibility and making restitution. The alternative is that the other person is likely to be left feeling taken for granted, and no one likes that.

Unless an apology includes all three of these actions, it is incomplete at best.

When Charles accidentally stepped on his wife Gloria’s toes as they passed each other in the narrow hallway of their home, she said, “Ouch!”

He immediately stopped and expressed his regret for having

stepped on her toes.

To express genuine regret, say the authors, you need to understand that you acted inappropriately and in a way that was hurtful, whether it was meant to be or not.

If you don’t see this, listen to the other person and ask questions in order to gain clarification, especially if it was your words that were hurtful rather than a physical accident, such as stepping on someone’s toes.

Admit to yourself that your relationship with the other person is more important than being right.

It would not have been a good idea for Charles to have told Gloria, “You should have moved out of my way,” thus transferring all blame to her.

Once you truly understand your own responsibility and can genuinely express regret, you are ready to offer an authentic apology.

Accepting responsibility can be tough. You need to accept the fact that you are responsible for your actions, not the person you hurt, not your parents for raising you wrong, and not the fact that your boss reprimanded you at work today, and not someone else’s irritating behavior 10 minutes ago.

A genuine apology requires you to be honest enough to accept that you are responsible for your behavior even when it’s an honest mistake.

Once you accept responsibility, you are well on your way to offering a complete, sincere apology that will put your relationship with the other person back on solid ground.

Making restitution is also part of

a good apology that people often forget about.

It’s fine to say that you are sorry. It is commendable to accept responsibility for being thoughtless or clumsy or for letting your temper get the better of you.

But in order for an apology to be all that it needs to be, you must do something to compensate for the hurt caused to another person. This act of restitution may be possible immediately or it may need to be delayed, but, either way, it needs to happen.

Concerning Charles and Gloria, perhaps he gently led her to a comfortable chair where they could examine her foot. The gesture alone would be appreciated.

A hurried apology also needs to be followed up with a phone call or perhaps an invitation to lunch or some other act of restitution. All will depend on the extent of the injury or offense.

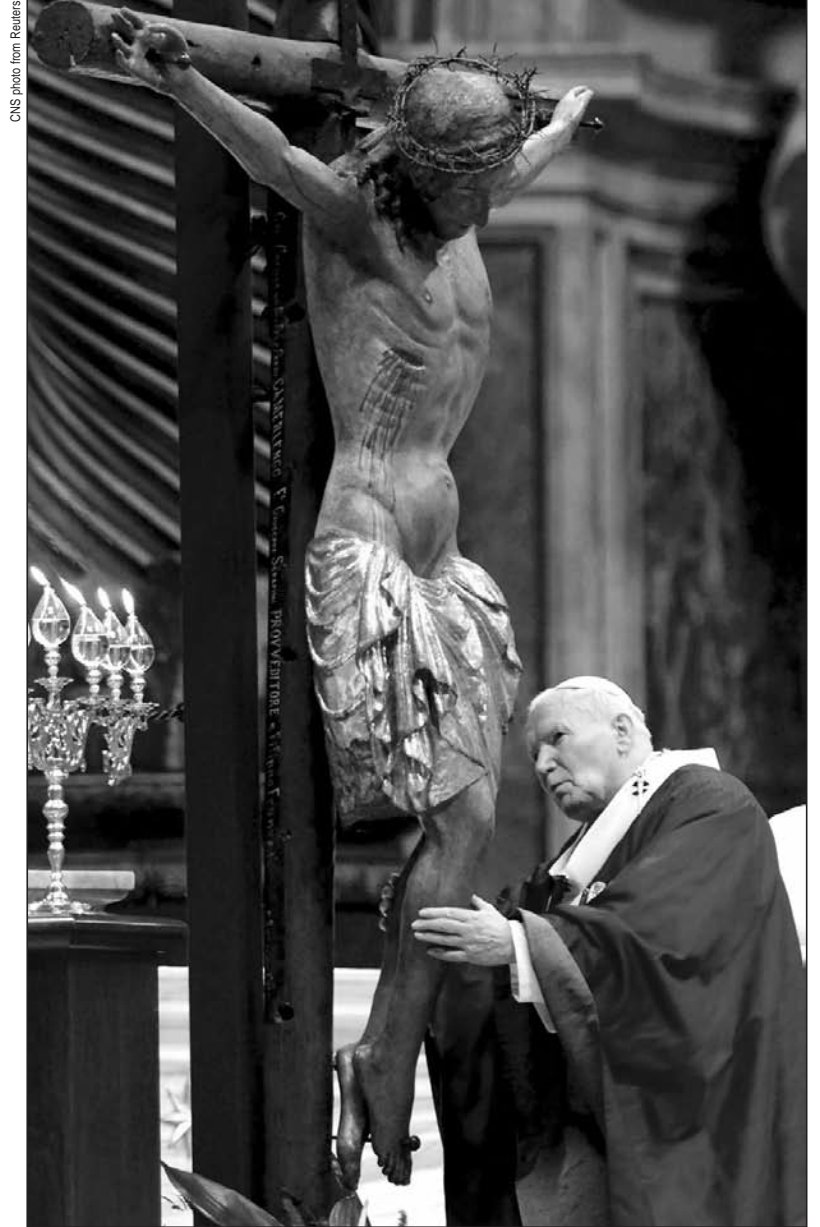
Next comes repentance—it is what the authors say is the convincing factor in an apology because it begins in the heart—and the request for forgiveness.

The apology is indeed one of the most important but least understood foundations of human relationships. People differ in what they believe constitutes a genuine apology, and they usually do not relish rejection or failure in the event that their apology and request for forgiveness are rejected.

Furthermore, anyone who receives an apology that omits apology language, according to Chapman and Thomas, may not be able to accept an apology, even if it is genuinely offered.

As such, techniques of expressing regret, accepting responsibility, making restitution, genuinely repenting and asking for forgiveness are essential for offering and receiving apologies

‘Once you truly understand your own responsibility and can genuinely express regret, you are ready to offer an authentic apology.’



The late Pope John Paul II, now Blessed John Paul II, embraces a crucifix during a liturgy on March 13, 2000, at St. Peter’s Basilica in Rome in which he asked forgiveness for past and present sins of Christians. The unprecedented jubilee “request for pardon” included apologies for sins against Christian unity, the use of violence in serving the truth, hostility toward Jews and members of other religions, the marginalization of women and sins against society’s weakest members. Authors Gary Chapman and Jennifer Thomas write that any true apology must involve expressing regret, taking responsibility and giving restitution.

that will help relationships to thrive.

(Mitch Finley is the author of *The Rosary Handbook: A Guide*

for Newcomers, Old-Timers and Those In Between, published by *The Word Among Us Press*. His website is www.mitchandkathyfinley.com.) †

Jesus’ forgiveness of us should lead us to forgive others

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

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



Latin Catholic Patriarch Michel Sabbah of Jerusalem, right, shakes hands with Rabbi Alon Goshen-Gottstein before an April 26, 2002, prayer service in the courtyard of St. Anne Church in Jerusalem. The service, sponsored by men and women religious, was held to show solidarity with all people in the Holy Land, and to pray for justice, peace and forgiveness.

and then return to offer the gift (Mt 5:24).

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

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

However, Jesus teaches that right relationship within a community is grounded in the readiness of each member to forgive another for a wrong suffered.

A foreshadowing of this emphasis on the power of forgiveness occurs in the prophecy of Ezekiel about how God restores the Israelite exiles. As a result, they become more fully aware of the evil character of their misdeeds (Ez 36:31).

We tend to be more honest about our misdeeds when we know that we will be accepted and forgiven.

Jesus sets the standard for the practice of forgiving and seeking forgiveness: “Forgive us our debts, as we forgive our debtors” (Mt 6:12).

In the parable of the unforgiving servant (Mt 18:21-35),

Jesus emphasizes that the one who refuses to forgive another is not only callous and self-centered, but also ungrateful.

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

Because we are always in debt to Jesus, we should always be ready to immediately forgive others.

If this practice of forgiveness exists within a community, someone who injures another would be ready to acknowledge this wrong and seek pardon from the one offended.

If we know that we will be forgiven—even if not immediately—then we will be more likely to own up to our misdeeds and seek reconciliation with others.

Jesus recognizes the power of forgiveness to promote honesty in our relationships with one another.

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

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

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

(Benedictine Father Dale Launderville is a Scripture scholar at St. John’s University in Collegeville, Minn.) †

From the Editor Emeritus/John F. Fink

Biblical readings: The Book of Deuteronomy

The Book of Deuteronomy is read as part of the Office of Readings both next



week, which is the Second Week in Ordinary Time, and the following week. Next week, the readings are taken from the first 16 chapters.

Deuteronomy—the word means “second law”—is the last of the five books in the Pentateuch, the first five books in the Bible. It is considered extremely important by observant Jews today, and it inspired the evangelists and teachers in the early Church.

“Hear, O Israel, the Lord is our God, the Lord alone!” (Dt 6:4) is the *Shema*—the Hebrew word for “hear”—that observant Jews pray at the beginning and end of each day. The next sentence, “Therefore, you shall love the Lord, your God, with all your heart, and with all your soul, and with all your strength,” (Dt 6:5) is what Jesus called the greatest commandment (Mt 22:37-38).

We also recognize the Book of

Deuteronomy in the Gospel passages about Jesus’ temptation in the desert after his baptism by John in the Jordan River. For each of Satan’s three temptations, Jesus responds with a quotation from Moses’ reflections on the Israelites’ wilderness experience in The Book of Deuteronomy.

Deuteronomy is written as a series of eloquent discourses by Moses, sort of his last testament, as the Israelites were preparing to cross the Jordan River into the Promised Land.

However, it was likely written centuries later, probably in the northern kingdom of Israel shortly before that kingdom was destroyed by the Assyrians in 721 B.C. It is surmised that Levite refugees from the north took it to the southern kingdom of Judah. Then it was apparently hidden in the Temple.

Chapter 22 of the Second Book of Kings tells us that, in the 18th year of the reign of King Josiah, the high priest Hilkiah found the book and gave it to the scribe Shaphan.

Shaphan, in turn, read it to King Josiah, who immediately ordered a sweeping religious and cultural reform

following the instructions in the book. That would have been in 622 B.C., almost 100 years after it was hidden. Chapter 23 of the Second Book of Kings details those reforms.

It helped, of course, that the book was not only written in the form of a covenant between God and the people, but also as speeches by Moses. In them, Moses reminds the people that God chose Israel as his cherished people, and he did so only because of his love for them and because of his fidelity to their ancestors.

God showed this love by redeeming his people from slavery in Egypt and by giving them the land of Canaan, land that was far superior to that of Egypt. It is particularly special because God will dwell there in the Temple.

In return for that, the people must observe the covenant. They must observe his statutes, decrees and commandments. If they do so, God will bless them and make them prosper. But if they do not, God’s wrath will flare up and he will curse them.

This column will continue this explanation next week. †

It’s All Good/Patti Lamb

Wipe away the past and start the New Year fresh with God

January is not my favorite month. It’s cold and often dreary.

Christmas spirit has given way to the winter doldrums. And then there is that pile of bills from December’s holiday shopping to contend with.



Usually, I catch a whale of a cold in January.

I mentioned these thoughts to my husband, David, and he asked if I could possibly be any more pessimistic.

So I brainstormed until I came up with something good about January.

I do like the idea of the fresh start that the New Year brings. I suppose one redeeming thing about January is the hope of better days to come. To that end, we make lofty resolutions.

We vow to trim our waistlines, save money, spend more quality time with our families and be kinder. We make promises to do better. January, as gray as it is in Indiana, is ripe with hope. The year is new, and the slate is clean.

Speaking of clean slates, the second-graders at my parish, St. Susanna in Plainfield, soon begin preparing to receive their first reconciliation. They are

excited, but they may not yet fully grasp the significance of it.

When you are 8, you’re sorry for hitting your sister and sneaking Junior Mints from the candy jar at home. Down the road, however, life gets more complicated.

Suddenly, we find ourselves full of regret and even shame. Some of the choices we made could have been better. That is when we rediscover how truly wonderful the sacrament is.

One of the most beautiful aspects of our Catholic faith is that if we tell God we are sorry for our sins, then we are forgiven. We don’t have to carry them around with us anymore. It turns out that with God, there are do-overs.

Years ago, I heard a sweet story about a little boy who claimed to converse with God. News of the boy spread, and piqued the interest of Church authorities. A high-ranking bishop asked the boy a question, to which only God would know the answer.

The bishop instructed the little boy to ask God what the worst sin that the bishop had ever committed was. If the boy came back with the answer that the bishop was thinking of, then he would know that this child did, truly, speak to God. Some time later, the boy returned

to the bishop, who asked him for God’s answer to the question.

“I asked God what your worst sin was,” said the little boy. “Well, God thought and thought, and he couldn’t remember.”

I forget where I heard it, but I have always loved that story. It reminds me that God’s love and mercy are infinite.

Sometimes I mistakenly perceive that God is keeping track of my missteps and failures.

Instead, I think it’s more accurate to consider him as a parent cheering for his sons and daughters from the sidelines.

So I guess January isn’t so bad after all. It is a blank slate, a clean canvas. In addition to making resolutions, a great way to start the New Year is by going to confession. We can wipe away the past and start fresh with God. If a formal confession is not possible, perhaps we can just go to God from our hearts.

Here’s to a year of all that we hope for—the hope of being all that God has called us to be with nothing standing between us and God.

Happy fresh-start to you!

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

Faithful Lines/Shirley Vogler Meister

Looking backward—and forward—in the New Year

Each January, for as long as I can remember, I have probed my brain to figure out what I can do better in the New Year, and how I will implement my resolutions. This usually takes the entire month because I repeatedly vacillate.



I usually only share these pledges with God the Father,

the Son, the Holy Spirit, Blessed Mother Mary and some special saints.

Some of my favorite saints are St. Joseph, the Blessed Virgin’s spouse; St. Cecilia, patroness of music; St. Francis of Assisi, who loved animals; and a Jewish woman, Edith Stein, who converted to Catholicism, became a Carmelite nun and took the religious name St. Teresa Benedicta of the Cross. She died in Auschwitz, Germany, in 1938 when I was 3 years old.

As for making promises for the New Year, I have learned to be careful

not to overdo my resolutions because I don’t want to fail. The best approach for me now is to try to improve on something each week.

Looking back to the previous weeks and acknowledging my faults is much easier for me than dealing with resolutions for an entire year. Each day this month, I will remember 2011 then slowly and prayerfully assess my goal for the rest of January.

Yes, I become aggravated when I don’t fulfill all that I hoped I would. But I now accept that better than in previous years.

However, I am also pleased knowing that I have reached some of my goals.

With my husband, Paul, I was able to attend a 90th birthday party for a dear friend, Joe Puppini. He and his wife, Alvina, are members of Holy Spirit Parish in Indianapolis.

What surprised me at the party was how many of their guests recognized me because of my “Faithful Lines” column and photo. Such affirmation is good for the soul. I always appreciate positive

feedback, but also graciously accept questions about my columns.

Conversely, another event in December was very sad—the death of a friend, Rudy Brinker, whose funeral was held at St. Barnabas Church on the south side of Indianapolis.

Paul and I went to the Mass of Resurrection with two Lutheran friends, Jane and John Willenbrock.

John once worked with Rudy, and sang with him and my husband in the Indianapolis Maennerchor. John shared a beautiful eulogy at the Mass. Happily, before Mass, Paul and I were able to speak briefly with Msgr. Tony Volz, our former pastor at Christ the King Parish in Indianapolis.

I am eagerly looking forward to new experiences during 2012, and am praying that God will bless all of *The Criterion’s* readers.

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

For the Journey/Effie Caldarola

Why does family history matter?

Why does family history matter? I asked myself that question as I put together some albums of ancestry for my kids for Christmas.



Is there anyone among us who hasn’t lamented at some point, “Gee, I wish I would have asked Grandma—or Grandpa or Dad or Uncle Joe—more questions about the family while they were still alive?”

The other side of that coin is that often we do remember special evenings spent reminiscing around the dining room table with older relatives, but nobody wrote it down—or better yet, turned on a recorder. Now the storylines blur and the memories grow foggier. And the silence that separates us from the dead seems quite intense.

And then there is that box of photos in the attic. Who the heck could this young man be?

I peruse the old, sepia-toned picture of someone, probably Grandma’s brother or Grandpa’s cousin, his name lost to posterity, but his face preserved.

When I visit an antique shop and see those framed photos, it stabs at my heart to think that someone gave those old portraits away. But then I hope, perhaps over-optimistically, that maybe their descendants made smaller, more functional copies to keep. Or maybe they just didn’t know who those folks were, staring out at them with the sober expressions favored in late 19th-century photography.

My Christmas project aimed to give my kids a sense of their direct lineage. I’m not the genealogist to compile page after page of cousins three times removed. I was not born with the scrapbooking gene either so my little enterprise is not “cute” nor is it even done with a very straight ruler.

What I do like are stories and anecdotes about the past. Relating ancestral stories is something that the Hebrew people did well. And when Jesus came along, the Gospel writers were quick to want to establish his lineage and tell a little about his family. Who you came from was very important to the Scripture writers in telling who you were.

My husband’s grandparents emigrated from Italy. It was exciting to receive an e-mailed photo of my husband’s great-grandmother, who lived in Rionero, Italy, in the 19th century. It was sent to us by an Italian cousin. It was also fun to listen to my mother-in-law reminisce about her grandfather, whose photo adorns his gravestone in Rhode Island.

But for me, my Celtic roots have very special meaning, especially as it relates to Celtic spirituality with its deep relationship to the land and the environment. Two of my great-grandfathers came to this country because of the mid-19th-century Irish famine. One of them came as an orphaned young man from County Galway.

In his book *Eternal Echoes*, the great Irish writer and philosopher John O’Donohue wrote exquisitely about growing up in his homeland in Connemara in County Galway.

He wrote that in Connemara, “when someone asks a child who he is, the child is not simply asked for his name. The question is ‘*Ce leis thu?*’ i.e., ‘To whom do you belong?’ There is a recognition in the language that your identity is not merely your own personal marker. You are both an expression and extension of an already acknowledged family line.”

The Gospel writers knew that. They knew that the God who chose to be born into our world chose to be born into a family line, and that those lines matter.

Jesus was both an expression and an extension of his family tree, and so are all of us.

Maybe that’s why family history matters.

(Effie Caldarola writes for Catholic News Service.) †

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

The Sunday Readings

Sunday, Jan. 15, 2012

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

The First Book of Samuel is the source of the first reading for this weekend.

Originally, First and Second Samuel were one volume. At some point in history, an editor divided them into the two volumes, and two volumes appear in Bible translations today.



As the title of these books implies, the central figure is Samuel, a prophet who was active centuries before Christ.

Prophets were highly revered throughout the history of the Chosen People. They were seen as God's special representatives, but also personally very holy and devoted to God.

At times, prophets resisted their calling then later came to accept it. Such was the case of the great prophets Isaiah, Ezekiel and Jeremiah. They accommodated themselves to God's will and accepted the Lord's call to be prophets.

These figures were admired because the call to be a prophet was seen as a call from God.

In this weekend's reading, God calls Samuel. This occurs according to God's plan. Samuel is open to hearing God, and indeed is ready to hear God, but Samuel cannot hurry the divine plan.

St. Paul's First Epistle to the Corinthians supplies the second reading for this weekend.

Many of the Pauline writings have their luster in their clear revelation of the bond between true believers and Jesus.

Jesus was the Son of God, but also human, in a mystery that we call the Incarnation.

Truly committed Christians, in faith and baptism, are inseparably bound to Jesus, both in a shared human nature, but also in the divine life given to believers by Christ.

This supernatural bond, the very

keystone of personal salvation, requires Christians to practice spiritual and bodily faithfulness. They must not allow themselves to fall into carnal sin.

Instructing the Christian Corinthians in this fact seems for some to be excessive for Paul. However, it should be remembered that Corinth was known near and far as a virtual capital of lewd behavior and vices.

St. John's Gospel furnishes the last reading.

It is a story about the decision to follow Jesus by Simon, later known as Peter, and Simon's brother, Andrew.

In the story, Jesus intrigues Andrew and Simon. They follow Jesus, and the Lord invites them to be Apostles.

They recognize Jesus as the Messiah. Jesus calls Peter to a new life, even giving him a new name, Cephas, which is often translated as Peter.

Reflection

The Church, in the majesty and glory of its liturgy, in a profound gaze into the reality of Jesus, born in Bethlehem, given by the Gospels, called us all to celebrate the birth of Christ at Christmas.

On Christmas, the Church revealed to us that Jesus was the son of Mary, therefore a human, as she was only human despite her unique holiness and singular place in the divine plan of redemption.

Two weeks later, it celebrated for us the feast of the Epiphany, revealing then to us the fact that Jesus, born in Bethlehem, was divine, the Son of God, and that redemption is God's gift for all people.

These past several weeks have been times in which the Church, with the greatest joy and hope, has told us about the Lord. He is the Savior of the world!

Now, the Church asks us in the readings this weekend to consider how personally we shall respond to these marvelous facts.

By the mere fact that we are of the Church, or at least interested in God, we are being touched by God's grace. God calls us. He offers us eternal life in Christ.

How should we respond? St. Paul gives very concrete advice. Samuel, Peter and Andrew are examples. We must follow Christ. There is no other way to achieve true life and peace. †

Daily Readings

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

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

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

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

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

Saturday, Jan. 21
St. Agnes, virgin and martyr
2 Samuel 1:1-4, 11-12, 19, 23-27
Psalm 80:2-3, 5-7
Mark 3:20-21

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

Go Ask Your Father/Fr. Francis Hoffman

Church norms establish five requirements for Catholics to gain plenary indulgence

How long do the effects of a plenary indulgence last?

Can we ever have fulfilled all the requirements for gaining a plenary indulgence?



A plenary indulgence remits the whole of the temporal punishment incurred by a person's sin up to the point when it is granted—as opposed to a partial

indulgence, which remits punishments only in part.

But it doesn't remit the punishment of sins committed later.

Consequently, when the person who benefited from the indulgence goes on to commit other sins, he or she no longer has a "plenary" or full remission of temporal punishment. He now has other sins with temporal punishments.

The holy souls in purgatory, on the other hand, can no longer commit sins.

So if someone gains a plenary indulgence and applies it to a soul in purgatory, then that soul will be released from purgatory and rise up to heaven to enjoy the Beatific Vision for eternity.

Only God knows for sure the state of a person's soul. I don't think anyone can be absolutely certain that he has gained a plenary indulgence. But he or she could be morally certain.

Moral certainty is certainty beyond a reasonable doubt, sufficient as a guide to action.

There are five requirements for gaining a plenary indulgence, and these are specified in the norms of the *Indulgentiarum Doctrina* (1967, #7):

"To acquire a plenary indulgence it is necessary to perform the work to which the indulgence is attached and to fulfill three conditions: sacramental confession, Eucharistic Communion and prayer for the intentions of the Supreme Pontiff.

"It is further required that all attachment to sin, even to venial sin, be absent. If this disposition is in any way less than complete, or if the prescribed three conditions are not fulfilled, the indulgence will be only partial."

The five requirements are: 1) perform the work; 2) go to confession; 3) receive Communion; 4) pray for the pope; 5) be detached from all sin.

Traditionally, it is understood that you must go to confession, receive Communion and pray for the pope within one week—before or after—of performing the indulgenced work.

How can we know whether we are completely detached from sin?

Some people would suggest that it's

practically impossible to be detached from all desire to sin.

Others, more hopeful in God's mercy, would recognize such sentiments of detachment as a free gift from God that will not be lacking if you ask for it.

My small group of Cursillo sisters meets weekly. One of the women had hip surgery and is housebound for three more weeks. We are to meet at her house this week, and one of the other women said that she would bring Communion for all of us.

It is my understanding that the only people allowed to receive Communion at a person's home would be the person who is housebound and any caregiver—only on Sunday—who is unable to attend Mass.

Is that true or are we all allowed to receive the Eucharist at her home?

You have described the requirements just about right.

The sick, shut-ins and those who care for them are eligible to receive holy Communion whenever the minister of holy Communion visits them, whether it is on a Sunday or weekday.

The others, who are able to attend Mass, should go to Mass and receive at a church.

I suppose you could make a case that the others are "caregivers" to some degree or another. Or you could call this event a "Communion service" and justify their reception of Communion that way.

But I think either approach—caregiver/Communion service—is a forced adaptation of the law and not in keeping with the spirit.

It would be best, I think, if your Cursillo group attends Mass together and then visits your friend with a duly deputed minister of holy Communion—a priest, deacon or extraordinary minister of holy Communion.

The extra care that we give to the Eucharist only strengthens our faith and deepens our love for Our Lord. †

My Journey to God

Vigil

1. n keeps the flame alive all night long
2. n keeps the flame alive all night long

By Nettie Farris

(Nettie Farris is a member of St. Mary-of-the-Knobs Parish in Floyds Knobs. A young woman holds a candle in front of a crucifix during a penance service for young people led by Pope Benedict XVI at St. Peter's Basilica at the Vatican on March 29, 2007.)

CNS photo/Giampiero Spasito, Reuters



Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God," The Criterion, Indianapolis, IN 46202-2367 or by e-mail to critterion@archindy.org. †

Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

BALDERSON, Margaret A., 58, St. Patrick, Terre Haute, Dec. 17. Mother of Erin Balderson. Daughter of Helen Barnes. Sister of Lisa Guess, Tina Sims and James Barnes.

BECKMAN, William Joseph, 56, Our Lady of Perpetual Help, New Albany, Dec. 27. Son of Marie Beckman. Brother of Beverly Leonhardt, Pamela Stephens, Cynthia Stephenson, Lynn Timmons, Gary, James, Richard and Stephen Beckman.

BOEHM, Adam M., 24, Our Lady of the Greenwood, Greenwood, Dec. 5. Husband of Maria (Danis) Boehm. Father of Isabella, Killian and Victoria Boehm. Son of Kenneth and Kelli (McGovern) Boehm. Brother of Father Dustin Boehm.

Grandson of Catherine Boehm and Sandra McGovern.

BRANSON, William G., 88, Holy Spirit, Indianapolis, Nov. 28. Husband of Mary Agnes (O'Gara) Branson. Father of Peggy Beltrame, Rita Parsons, Ann Ruhmkorff, Thomas and William Branson. Grandfather of 14. Great-grandfather of one.

CLERY, Esther L., 71, St. Benedict, Terre Haute, June 6. Mother of Peggy Clery. Sister of Becky Clery, Flossy and Therese Orman, and Henrietta Whalen.

DeFABIS, Philip Francis, 91, St. Roch, Indianapolis, Dec. 11. Father of Phil and Vincent DeFabis. Brother of Mike DeFabis. Grandfather of one.

EDSON, Laurette, 97, Holy Spirit, Indianapolis, Dec. 4. Mother of Vicki Arbuckle and Dale Edson. Grandmother of six. Great-grandmother of seven.

EDWARDS, Betty, 70, St. Mary, Richmond, Dec. 13. Mother of Carol Morris, Donna Murray, Brenda Turner and Marjorie Edwards. Sister of Ruth Hargett, Charles, Don and Ralph Pierce. Grandmother of seven. Great-grandmother of two.

FLETCHER, Virginia, 55, St. Anne, New Castle, Dec. 8. Sister of Tom Fletcher.

GEHLBACH, Dolores (Waiz), 97, St. Paul, Sellersburg, Dec. 12. Mother of Linda Boyd, Janet, Larry and Paul Gehlbach. Sister of Bill, Bob and Joe Waiz. Grandmother of 13. Great-grandmother of 18. Great-great-grandmother of one.

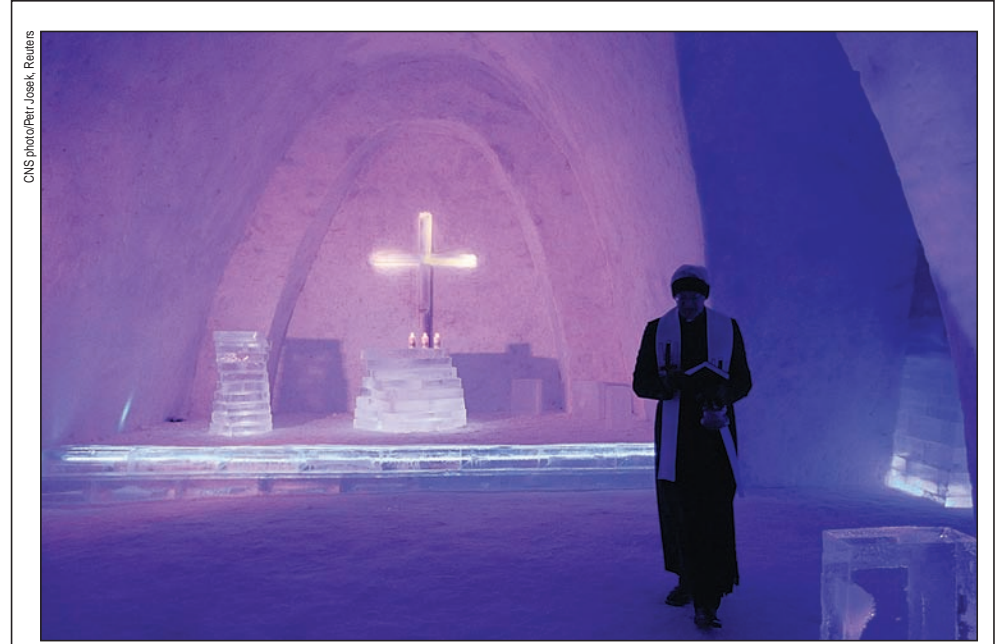
HEIM, Heidi, 90, St. Bartholomew, Columbus, Dec. 21. Mother of Jennie Franz, Nancy and Thomas Heim. Sister of Bob Simbach. Grandmother of four. Great-grandmother of four.

KIESER, Ronald, Sr., 73, St. Paul, Tell City, Dec. 14. Father of Debra Lamar, Marie Sommer, Roxanne Sutura, Denis, Ronald Jr. and William Kieser. Brother of Anna Parker and Ed Kieser. Grandfather of nine. Step-grandfather of six. Great-grandfather of 12.

KOCHER, Bernard, 93, St. Jude, Indianapolis, Dec. 14. Father of Mary Haley, Chris, Gerry, Leo, Marvin and Michael Kocher. Brother of George Kocher. Grandfather of 13. Great-grandfather of four.

LEIDOLF, Evelyn N. (Smith), 95, St. Mary-of-the-Knobs, Floyds Knobs, Dec. 16. Mother of Mary Ann Lanum. Sister of Harold Smith. Grandmother of three. Great-grandmother of six. Great-great-grandmother of one.

LOWE, Robert T., 44, St. Bernadette, Indianapolis, Dec. 4. Son of Thomas and Mary



Snow church

A Catholic priest walks inside a church made of snow on Dec. 28 in the Bavarian village of Mitterfirmiansreut near the German-Czech border. The snow church is likely to attract tourists until the beginning of spring.

Jo (Davey) Lowe. Brother of Ann Alford and Theresa Lowe.

McCARTHY, Michael E., 79, Holy Spirit, Indianapolis, Dec. 16. Husband of Barbara (Springman) McCarthy. Father of Bridget Duckett, Danny, Mike III and Tim McCarthy. Brother of Mary Ann Fuerer and David McCarthy. Grandfather of 12.

McPHILLIPS, Pat E., 58, St. Anne, New Castle, Dec. 10. Mother of Matthew McPhillips. Daughter of Michael and Dorothy (Kwilinski) McPhillips. Sister of Maureen Blocker, Colleen Malenfant, Mary, Dennis, Jerome, Joe, John and Michael McPhillips.

MEISBERGER, Gertrude T., 90, St. Mary Magdalen, New Marion, Dec. 5. Mother of Mary Hilton, Dolores Souder, Arthur, Charles, David, Donald, Dwight, John, Mark, Melvin and Phillip Meisberger. Sister of Opal Day and Mildred Webster. Grandmother of 22. Great-grandmother of 35. Great-great-grandmother of one.

MILES, Carlisle Leonard, 75, St. Barnabas, Indianapolis, Dec. 14. Father of Laura Lapehn, Teresa Sanford, Paula Spears, Johanna Welton and Matthew Miles. Brother of Marilyn Benge, Lana Wigal and Sheryl Miles. Grandfather of 27.

MOORMAN, Leona M., 99, St. Anthony of Padua, Morris, Dec. 27. Mother of Janet Blair, Rita Fledderman, Helen Lattire, Ruth Werner, Mary Wolters, Joan Wuestefeld, Thomas and Virgil Moorman. Grandmother of several. Great-grandmother of several. Great-great-grandmother of several.

MORRISON, Victor P., 69, SS. Francis and Clare, Greenwood, Dec. 7. Husband of Suzanne Morrison. Father of Dolores Gualtieri, David and Dennis Morrison. Grandfather of seven. Great-grandfather of two.

PRICE, John M., 60, Good Shepherd, Indianapolis, Dec. 24. Husband of Bernadette (Bewsey) Price. Son of Barbara Finch. Brother of Julia Arney, Beth Bates, Tammy Price-Terry, Alan Finch, Genni and William Price.

RIPPERGER, Carroll, 78, St. Andrew, Richmond, Dec. 14. Husband of Daphne Ripperger. Father of Teresa Ripperger-Radtke, James, Michael and Stephen Ripperger. Brother of Helen Lawler, Mary O'Donnell, Ed, Father Bill, Father Harold, Lou and Robert Ripperger. Grandfather of 10. Great-grandfather of one.

RUDLOFF, Steven, 44, St. Anne, New Castle, Dec. 10. Father of Katrina Larry, Alexis,

Robert and Sgt. Steven Rudloff Jr. Brother of Teresa Holmes, William Denney, Lewis Goff, Julia and Mike Rudloff.

SCHMIDT, Donald Joseph, 57, St. Agnes, Nashville, Dec. 2. Husband of Nancy Schmidt. Father of Annie Luidhardt, Christy Schmidt, Carl and Chris Taylor. Brother of Ann Bastin, Cate, Bill and Jim Schmidt. Grandfather of 17. Great-grandfather of one.

SPRINGER, Mary C., 85, St. Mark the Evangelist, Indianapolis, Dec. 22. Mother of John and Tom Springer. Sister of Patricia Gates. Grandmother of two. Great-grandmother of two.

STRASSELL, Walter J., 84, St. Pius, Ripley County, Dec. 10. Husband of Doloras Strassel. Father of Mary Browning, Lisa Davis, Diane Schilling, Pam Shannon, Lois Smith, Donna Van Cleave, James, John, Mark, Paul and Robert Strassel. Grandfather of 31. Great-grandfather of 23.

TANDYK, John William, 84, Nativity of Our Lord Jesus Christ, Indianapolis, Dec. 11. Husband of Eileen (Sylvester) Tandyk. Father of Janice Glassford, Mary Layly and Carol Tandyk. Brother of Mary Anne Murphy and Carol Tandyk. Grandfather of three. (correction) †

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Vatican issues recommendations for celebrating Year of Faith

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

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

It also announced that within the Pontifical Council for Promoting New Evangelization, a secretariat would be set up to suggest and coordinate different initiatives. The new department will be responsible for launching a special website for sharing useful information on the Year of Faith.

Pope Benedict XVI wanted the Year of Faith, which runs from Oct. 11, 2012, to Nov. 24, 2013, to help the Church focus its attention on “Jesus Christ and the beauty of having faith in him,” it said.

“The Church is well aware of the problems facing the faith,” and recognizes that without a revitalization of faith rooted in a

personal encounter with Jesus, “then all other reforms will remain ineffective,” it said citing the pope’s Dec. 22 address to the Roman Curia.

The year is meant to “contribute to a renewed conversion to the Lord Jesus and to the rediscovery of faith, so that the members of the Church will be credible and joy-filled witnesses to the risen Lord, capable of leading those many people who are seeking it to the door of faith,” the note said.

Critical to renewing one’s faith and being a credible witness is having a firm and correct understanding of Church teaching, it said.

Because the year’s start, on Oct. 11, coincides with the anniversaries of the opening of the Second Vatican Council in 1962 and the promulgation of the *Catechism of the Catholic Church* in 1992, it would be an auspicious occasion to make the work of the council and the catechism “more widely and deeply known,” it said.

The congregation said the pope “has worked decisively for a correct understanding of the council, rejecting as erroneous the so-called ‘hermeneutics of discontinuity and rupture,’ and

promoting what he himself has termed the ‘hermeneutic of reform,’ of renewal in continuity” with the Church and tradition.

The catechism “is an integral part of that ‘renewal in continuity’ ” by embracing the old and traditional while expressing it “in a new way, in order to respond to the questions of our times,” it said. The note offers pastoral recommendations aimed at aiding “both the encounter with Christ through authentic witnesses to faith, and the ever-greater understanding of its contents,” it said.

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

Some recommendations for bishops, dioceses and parishes include ensuring there be better quality catechetical materials that conform to Church teaching; promoting Catholic principles and the significance of Vatican II in the mass media; hosting events that bring artists, academics and



Children attend a religion class at St. Blase Parish in Summit Argo, Ill., in this 2011 photo. In an effort to help Catholics have a better and correct understanding of their faith, the Vatican issued a list of pastoral recommendations for celebrating the upcoming Year of Faith. One suggestion is for dioceses and parishes to ensure better quality catechetical materials that conform to Church teaching.

others together to renew dialogue between faith and reason; offering penitential celebrations; and putting a focus on liturgy, especially the Eucharist, it said.

It also called for Vatican II documents, the catechism and its Compendium to be republished in more affordable editions and to distribute the texts digitally

and via other “modern technologies.”

The congregation said it wanted to promote the recommendations because the office’s “specific functions include not only safeguarding sound doctrine and correcting errors but also, and foremost, promoting the truth of the faith.” †

What was in the news on Jan. 12, 1962? ‘Lay senate’ proposed for Church operation, *Criterion* opens branch office and religious film rated an abysmal failure

By Brandon A. Evans

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

Here are some of the items found in the Jan. 12, 1962, issue of *The Criterion*:

• ‘Lay senate’ proposed for Church operation

“ROME—A leading Italian priest has called on the forthcoming ecumenical council to make sweeping changes in the Church’s administrative staff, including the establishment of a ‘world senate’ of Catholic laymen. Father Riccardo Lombardi, S.J., founder of the *Movement for a Better World*, made his recommendations in a new book, *The Council*. He said there is a need for a ‘reform of the Church’ by the Second Vatican Council to offset a decline in morality, the growth of secularism and the efforts of an atheistic communism. The noted Jesuit preacher urged that it be made possible for non-cardinals

to be elected to the papacy, and that the Vatican administrative staff—the Roman curia—be thoroughly internationalized.”

• Unity seen ‘by-product’ of Council • St. Edward’s Hospital [in New Albany] to close January 15

- The scourge of unemployment
- Lawyers’ group schedules Red Mass on January 16
- Variety of topics slated on ‘Family Day’ agenda
- *Criterion* opens branch office
- Race and Racism
- Tax aid for church-related agencies upheld in three important Supreme Court decisions
- Rome warns about use of horoscopes
- Unity Octave observance slated January 18-25
- High Court backs smut convictions
- Religious travesty: ‘King of Kings’ rated as an abysmal failure

“The film [‘King of Kings’] has been pulverized, of

course, by many Catholic critics [notably America’s Moira Walsh, who termed it a fraud, anti-religious and disedifying], and classified separately by the Legion of Decency as ‘theologically, historically, and scripturally inaccurate,’ which is about as chastened as one film can get. Any Catholic who would see this movie out of anything but cinematic curiosity deserves to be schlunked by a 10-foot spear.”

- Don’t coddle students, Jesuit speaker urges
- Cites theological aspect of ecumenical movement
- Excommunication of Castro clarified by Vatican aide
- Kentucky body votes to continue bus rides
- Catholic students’ group hits extremists’ stand
- Two laymen are included on new unity commission

(Read all of these stories from our Jan. 12, 1962, issue by logging on to our archives at www.CriterionOnline.com.) †

Classified Directory

For information about rates for classified advertising, call (317) 236-1454.

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Employment

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CARDINALS

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Archdiocese of New York. ... It's as if Pope Benedict is putting the red hat on top of the Empire State Building, or the Statue of Liberty, or on home plate at Yankee Stadium."

Cardinal-designate O'Brien said his nomination reflected the "zealous faith" of Catholics in Baltimore, and Cardinal-designate Collins attributed his elevation to the pope's "esteem for the role of Canada and of the Archdiocese of Toronto in the universal Church."

The latest additions will bring the United States and Canada's share of the College of Cardinals to 22. The U.S., which is home to about 5.5 percent of the world's Catholics, will provide almost 10 percent of the 125 cardinals under the age of 80, who are the only cardinals eligible to vote in a conclave for a future pope.

By contrast, only one of those named, Cardinal-designate Joao Braz de Aviz, comes from the country with the most Catholics, Brazil. When the cardinals are inducted in February, only seven of the 22 cardinal electors from Latin America will have been appointed by Pope Benedict.

With his latest appointments, Pope Benedict will have named more than 50 percent of the current cardinal electors, with the rest having been named by Blessed John Paul II.

The pope's latest nominations included 16 Europeans, continuing a trend in his cardinal appointments since his election in 2005.

Seven of the new appointments are Italians, which will bring that nation's total of cardinal electors to 30—or 24 percent—more than any other country.

None of the new cardinals are from Africa, the region where the Church is experiencing its fastest growth, or Oceania.

Ten of the new cardinals are officials of the Roman Curia, whose offices by tradition often entail membership in the college. Pope Benedict, when he was known as Cardinal Joseph Ratzinger, spent more than 23 years in the curia as prefect of the Congregation for the Doctrine of the Faith, though he had been named a cardinal in his

previous role as archbishop of Munich-Freising, Germany.

Four of the new cardinals are already over the age of 80 and, therefore, ineligible to vote in a conclave. The pope uses such nominations to honor Churchmen for their scholarship or other service to the Church. Among the new so-called honorary cardinals is Cardinal-designate Karl Becker, a Jesuit and former theology professor at Rome's Pontifical Gregorian University.

The Jesuits remain the religious order with the highest representation in the college, with eight cardinals, followed by the Salesians with six, including the Vatican secretary of state, Cardinal Tarcisio Bertone. There are seven Franciscan cardinals, divided between the Order of Friars Minor and the Capuchins, with the latter represented by Cardinal Sean P. O'Malley of Boston.

Here is the list of the new cardinals:

- Italian Archbishop Fernando Filoni, prefect of the Congregation for the Evangelization of Peoples, 65.
- Portuguese Archbishop Manuel Monteiro de Castro, major penitentiary of the Apostolic Penitentiary, 73.
- Spanish Archbishop Santos Abril Castello, archpriest of Basilica of St. Mary Major, 76.
- Italian Archbishop Antonio Maria Veglio, president Pontifical Council for Migrants and Travelers, who turns 74 on Feb. 3.
- Italian Archbishop Giuseppe Bertello, president of the commission governing Vatican City State, 69.
- Italian Archbishop Francesco Coccopalmerio, president of the Pontifical Council for Interpreting Legislative Texts, 73.
- Brazilian Archbishop Joao Braz de Aviz, prefect of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, 64.
- U.S. Archbishop Edwin F. O'Brien, pro-grand master of the Equestrian Order of the Holy Sepulcher of Jerusalem, 72.
- Italian Archbishop Domenico Calcagno, president of the Administration of the Patrimony of the Holy See, who turns 69 on Feb. 3.
- Italian Archbishop Giuseppe Versaldi, president of Prefecture of the Economic Affairs of the Holy See, 68.
- Indian Archbishop George Alencherry of



Pope Benedict XVI celebrates Mass marking the feast of the Epiphany in St. Peter's Basilica on Jan. 6. During the Mass, the pope ordained U.S. Archbishop Charles J. Brown, the new apostolic nuncio to Ireland. During his Angelus address following the Mass, the pope named 22 new cardinals, including two from the United States.

Ernakulam-Angamaly, major archbishop of the Syro-Malabar Catholic Church, 66.

- Canadian Archbishop Thomas C. Collins of Toronto, who will turn 65 on Jan. 16.
- Czech Archbishop Dominik Duka of Prague, 68.
- Dutch Archbishop Willem J. Eijk of Utrecht, 58.
- Italian Archbishop Giuseppe Betori of Florence, 64.
- U.S. Archbishop Timothy M. Dolan of New York, who will turn 62 on Feb. 6.
- German Archbishop Rainer Maria Woelki of Berlin, 55.
- Chinese Bishop John Tong Hon of Hong Kong, 72.
- Romanian Archbishop Lucian Muresan of Fagaras and Alba Iulia, major archbishop of the Romanian Catholic Church, 80.
- Belgian Father Julien Ries, expert on history of religions, 91.
- Maltese Augustinian Father Prosper Grech, biblical scholar, 86.
- German Jesuit Father Karl Josef Becker, retired professor of dogmatic theology, 83. †

In speech to diplomats, pope condemns religious terrorism

VATICAN CITY (CNS)—Pope Benedict XVI condemned "religiously motivated terrorism" and restrictions on religious freedom during his annual address to diplomats accredited to the Vatican.

Looking both at signs of promise and areas of concern around the globe, the pope said human dignity, truth and justice demand governments safeguard all human life and recognize the importance of the traditional family based on the marriage of a man and a woman.

But his strongest words on Jan. 9 were reserved for the topic of religious freedom and religiously motivated violence.

The pope paid tribute to Shahbaz Bhatti, a Catholic and government minister for minorities in Pakistan, "whose untiring battle for the rights of minorities ended in his tragic death" when he was murdered last March.

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

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

"In other parts of the world," he said, "we see policies aimed at marginalizing the role of religion in the life of society, as if it were a cause of intolerance rather than a valued contribution to education in respect for human dignity, justice and peace."

Discussing the Arab Spring movements that toppled repressive governments in North Africa and spread to the Middle East, Pope Benedict said, "it is hard to make a definitive assessment" of the recent events, but "initial optimism has yielded to an acknowledgment of the difficulties of this moment of transition and change." †

Marriage ANNOUNCEMENTS

Be a part of our Spring Marriage Edition
Feb. 3, 2012, issue of *The Criterion*

If you are planning your wedding between Jan. 30 and July 1, 2012, we invite you to submit the information for an announcement on the form below.

Pictures

You may send 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. 26, 2012. (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, 1400 N. Meridian Street, Indianapolis, IN 46202-2367
Deadline with photos: Thursday, Jan. 26, 2012, at 10 a.m.
Please print or type:

Name of Bride (first, middle, last)	Daytime Phone		
Mailing Address	City	State	Zip Code
Name of Bride's Parents (first, last)	City		
	State		
Name of Bridegroom (first, middle, last)	City		
Name of Bridegroom's Parents (first, last)	City		
	State		
Wedding Date	Church	City	State
<input type="checkbox"/> Photo Enclosed	Signature of person furnishing information	Relationship	Daytime Phone
<input type="checkbox"/> No Picture			

INDIANA

continued from page 1

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



Gov. Mitch Daniels



Rep. Brian Bosma

The bishops strongly defend the rights of individuals to follow their moral conscience and condemn practices which may require individuals to support causes in which they are morally opposed.

"The Church has a sacred reverence for the dignity of conscience and for the right to act in freedom to make moral decisions," they said. "In keeping with this, any form of coercion on the part of ownership, management or a union is to be condemned."

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

Supporters pushing to pass the "right to work" legislation like Bosma say the issue is

a simple matter of freedom for the employee who should not have to pay the union anything if not a member.

"Right to work isn't about unions," Bosma said. "It is about freedom and economic opportunity. It is about giving all Hoosiers the freedom to choose a job, decide how their hard earned money is spent and bring more employment opportunities to Indiana."

Critics of the bill, including Nancy Guyott, president of the Indiana state AFL-CIO, said, "If passed, this will have a wide ranging and overwhelmingly negative impact on workers' wages, safety conditions and rights."

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

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

The Indiana Economic Development Corporation recently issued a report that ranked Indiana sixth nationally as a good place for new businesses.

A joint committee meeting of the House and Senate labor committees was held on Jan. 6 to review House Bill 1001 and Senate Bill 269, identical right-to-work proposals. Senate Bill 269 passed the Senate committee by a 6-4 vote. On Jan. 10, House Bill 1001 passed the House committee by a 8-5 vote.

(Brigid Curtis Ayer is a correspondent for *The Criterion*. To read the Indiana bishops' complete statement on labor issues and for more information on the Indiana Catholic Conference, log on to its website at www.indianacc.org.) †