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Stamp to honor Mother Teresa

U.S. Postal Service to honor Blessed Teresa of Calcutta with stamp in 2010, page 19.

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Finding Christ on 'The Way'

Submitted photo



Seminarian Dustin Boehm hikes on April 9, 2009, in southern France on his way to Santiago de Compostela at the western tip of Spain. He walked 850 miles to the shrine to which pilgrims have journeyed for more than 1,000 years.

Seminarian grows in faith on centuries-old pilgrimage

By Sean Gallagher

Last spring, seminarian Dustin Boehm made a pilgrimage.

But this was no ordinary spiritual journey that his fellow seminarians or any other Catholic might take.

Boehm walked 850 miles in the footsteps of countless pilgrims who have taken similar routes for the past 1,000 years to the Spanish shrine of Santiago de Compostela—on the western tip of Europe—that tradition holds is the resting place of St. James.

From his starting point in southern France, Boehm experienced many physical and spiritual crosses along the way.

He was hobbled by an ankle that swelled up to twice its normal size.

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

He walked with many pilgrims who were dismissive of the very notion of believing in God and in becoming a priest.

And he walked over the rugged Pyrenees Mountains in fierce late winter weather.

Such challenges of pilgrimages, along with the many blessings that come with them, have made them an important part of the Christian faith since the earliest days of the Church. The ups and downs of a pilgrimage correspond powerfully to the journey of faith to heaven that all believers make over the course of their lives.

This meaning is so profound that the journey to Santiago de Compostela has

come to be called in Spanish the "Camino" or, as it would be rendered in English, "the Way."

Boehm began his pilgrimage on March 21 and completed it on May 31, Pentecost Sunday.

He did this during a year when he took off from his studies at Saint Meinrad School of Theology in St. Meinrad, where he is currently in the third of his four years of priestly formation.

"I really wanted to do something that was physical, that would really kind of help form my actions into prayer," said Boehm, a member of Our Lady of the Greenwood Parish in Greenwood. "I just wanted the time on the pilgrimage. I wanted to be able to

See BOEHM, page 20

Pope begins new year with call for respect for creation, trust in God

VATICAN CITY (CNS)—Having respect for every human being and for all of creation as God's handiwork, and having trust in God's overwhelming love are the keys to peace and to a better future, Pope Benedict XVI said.

Marking the new year with the celebration on Jan. 1 of the feast of Mary, Mother of God, and of World Peace Day



Pope Benedict XVI

and with Angelus recitations on Jan. 1 and 3, Pope Benedict reminded Christians that God's promises require a response.

"The divine plan is not accomplished automatically because it is a plan of love, and love generates freedom and asks for

freedom," he said during his Angelus address on Jan. 3.

While God's kingdom of peace and justice already is being realized on Earth, he said, "every man and woman is responsible for welcoming it into his or her own life day by day. So 2010 will be better or worse to the extent that people, accepting their own responsibility, learn to collaborate with the grace of God.

"There are problems in the Church and in the world, as well as in the daily lives of families, but thanks to God our hope does not depend on improbable prognostications and even less on economic forecasts. Our hope is in God," he said.

The pope also spoke about personal responsibility on Jan. 1 when he was commenting on the theme he chose for World Peace Day 2010—"If You Want to Cultivate Peace, Protect Creation."

The resources of the Earth must be used with justice and wisdom, he said during his Angelus address on Jan. 1.

"I want to underline the importance that the choices of individuals, families and local administrations have in protecting the environment," he said.

See NEW YEAR, page 2

Households face budget crunch to put food on the table

WASHINGTON (CNS)—Whenever Robert Carlisle leaves his modest apartment on



WASHINGTON LETTER

Cleveland's near west side, he turns off the heat so he can save a little money on his gas bill for a pair of shoes or a bus pass. He does the same at night when he climbs into bed under an extra blanket.

Turning down the heat is an easy step to take, Carlisle said after breakfast on Dec. 30 at the West Side Catholic Center, a few blocks from his home. It is especially important, he said, when he is "budgeting down to every penny."

What little money Carlisle earns from odd jobs is used for necessities, mainly rent and utilities, leaving little for food. So he visits the West Side Catholic Center for meals and even to shower. The money he saves on heating water and on a light breakfast or lunch can

mean the difference between having a roof over his head or living in the streets.

"I come here because it does help offset my income," said Carlisle, 42.

People like Carlisle—those with limited or reduced incomes—turned to places such as the West Side Catholic Center in increasing numbers in 2008, according to the U.S. Department of Agriculture. They are experiencing what the department calls food insecurity.

Barbara Taylor, center supervisor, told Catholic News Service just before the new year that people are seeking assistance not just for a meal, but for clothing as well. She has seen more working people trying to stretch their dollars for rent or mortgage payments. One man who shows up almost every day for lunch is a part-time Regional Transit Authority bus driver, who, for now, is living in his van, she said.

"He said with his divorce and child support and his part-time work, it's the only

way he can make ends meet," Taylor said. "His only request for me was to have a place to iron his uniform a few times a month so he can keep his job and work toward full-time employment."

In a recent report, the USDA said 16.7 million households—14.6 percent of all households—were food-insecure in 2008 as the recession escalated. That means at some point during the year those households lacked the resources to provide enough food for their members. To cope, they turned to emergency kitchens and food pantries.

About one-third of the households were considered to have very low food security, meaning some people ate less or changed their eating patterns.

The overall number of households facing food shortages jumped 11 percent in 2008 to the highest level recorded since such statistics were first compiled in 1995. In 2007, 13 million households were short

See BUDGET, page 19

NEW YEAR

continued from page 1

In educating people to respect creation, the pope said, they must be helped to recognize that the human beings God created in his own image and likeness require special respect and protection.

“If we must take care of the creatures around us, how much more care must we



Three young people from Korschenbroich, Germany, dressed as the Magi, carry the offertory gifts during Mass on the feast of Mary, Mother of God, in St. Peter's Basilica at the Vatican on Jan. 1.

have for people—our brothers and sisters,” he said. “On the first day of the year, I want to appeal to the consciences of those who are part of any kind of armed group. To each and every one, I say: Stop, reflect and abandon the path of violence.”

In his homily during the morning Mass in St. Peter's Basilica on Jan. 1, Pope Benedict said people will respect the environment only to the extent that they respect themselves and others because true respect for creation means seeing all creation as a reflection of God, the Creator.

Teaching people to respect others must begin early in childhood, he said.

“From the time they are small, it is important to educate children to respect others even when they are different from us,” he said.

Children who are part of multiethnic classes have an advantage, he said, because the faces of the children “are a prophecy of the humanity we are called to form: a family of families and peoples.”

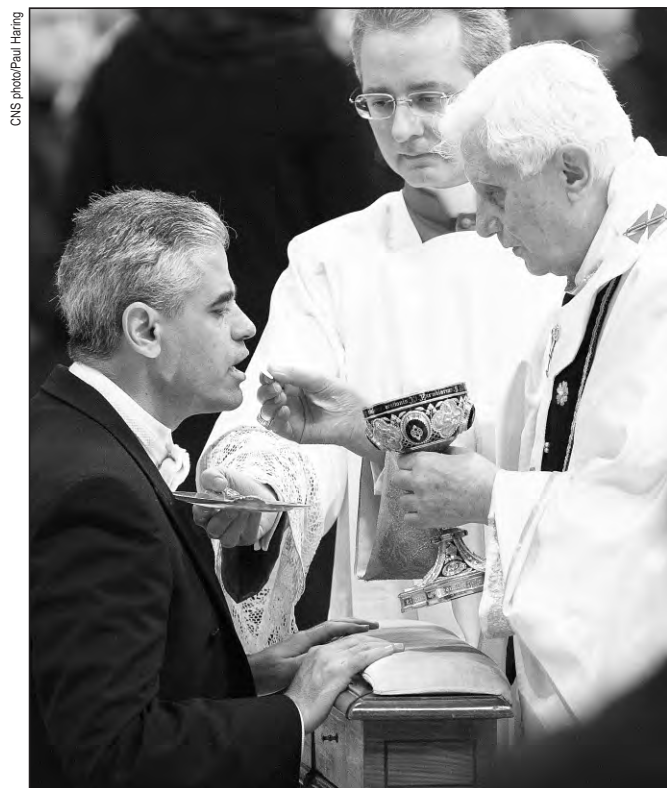
“The smaller these children are, the more they elicit from us tenderness and joy for an innocence and brotherhood that is evident—despite their differences they

cry and laugh in the same way, they have the same needs, they communicate spontaneously and play together,” he said.

However, the pope said, the smiles of too many children are extinguished by suffering and their hearts are poisoned by violence.

In them, one can see “faces lined by hunger and disease, faces disfigured by pain and desperation. The faces of these innocent little ones are a silent appeal to our responsibility,” the pope said.

Recognizing their helplessness, “all the false justifications for war and violence fall away. We simply must convert to projects of peace, lay down weapons of every kind and, all of us together, make a commitment to building a world more worthy of humanity.” †



Pope Benedict XVI gives Communion to Miguel Diaz, the U.S. ambassador to the Vatican, during Mass on the feast of Mary, Mother of God, in St. Peter's Basilica at the Vatican on Jan. 1.

Vatican to decide fate of woman who knocked down pope at Christmas Mass

VATICAN CITY (CNS)—The Vatican will decide how to proceed with the young woman responsible for knocking down Pope Benedict XVI during Christmas Eve Mass only after it reviews medical and Vatican security reports, said Vatican spokesmen.

Critical to the prosecutor's decision will be the doctors' evaluation concerning the woman's mental state and whether or not she was “of sound mind,” Father Ciro Benedettini, vice director of the Vatican press office, told Catholic News Service on Dec. 28. The prosecutor will also take into consideration eyewitness accounts, he said.

When the Vatican prosecutor has all the information, including a medical evaluation, he can recommend acquitting her of any crime, handing her over to Italian or Swiss authorities, or handing down a sentence, Father Benedettini said.

The prosecutor will send his recommendation to the Vatican tribunal, which will then make the final ruling, he said.

Susanna Maiolo, 25, jumped a security barrier at the start of the Dec. 24 liturgy as Pope Benedict processed into St. Peter's Basilica. As Vatican security guards tackled her to the ground, she was able to pull on the pope's vestments, causing him to lose his balance and tumble to the marble floor.

The woman, who has Italian and Swiss citizenship, was taken away by papal guards. She was not armed, but she showed signs of mental instability, according to a Vatican statement on Dec. 25.

Immediately after the incident, the pope was back on his feet and appeared unharmed. The Mass and other papal events took place as scheduled.

Maiolo was transferred on Dec. 25 to a psychiatric hospital in Subiaco, about 45 miles outside of Rome, for what the Vatican called “mandatory clinical treatment.”

Maiolo “remains under compulsory clinical treatment and the case remains under the jurisdiction of the Vatican judiciary,” said Jesuit Father Federico Lombardi, Vatican spokesman, in a written statement on Dec. 26. Because the incident occurred on Vatican territory, it is up to the Vatican's judicial system to determine whether or not to initiate legal proceedings. The Vatican can turn the case over to Italy for prosecution.

The Vatican statement said its prosecuting attorney “will have to take into consideration the reports from doctors and Vatican security personnel and, in light of these, evaluate possible further steps to take.”

While the pope was unharmed by the attack, French Cardinal Roger Etchegaray, 87, suffered a broken hip and spent Christmas in Rome's Gemelli hospital. He underwent surgery and received a total hip replacement on Dec. 27. The operation was successful and the cardinal's condition was good, the Vatican said in a written statement later that day.

Vatican sources confirmed that Maiolo was the same person who attempted to rush the pope at midnight Mass in 2008, but had been tackled by guards before she could reach the pontiff.

When asked what kind of precautions the Vatican was going to take in order to prevent Maiolo from having an opportunity to repeat something similar at future papal events, Father Benedettini told CNS that for security reasons the Vatican would not reveal what strategies it intended to take.

Domenico Giani, director of Vatican security services, told the Italian daily *Il Messaggero* on Dec. 27 that the number of people “that are stopped because they get too close to the Holy Father are many, even if we do not publicize it.” Giani was the guard that tackled Maiolo in 2008 and 2009.

Father Lombardi told reporters on Dec. 27, “The pope cannot be shielded 100 percent unless a wall were created between the pope and the faithful, which is unthinkable.

“Security measures could be intensified, but this will be decided by the appropriate parties. However, it's necessary to dispel the illusion that there is zero risk,” he said.

Because the pope wants to be close to the people, Vatican guards cannot always keep “similar episodes from happening” in the future, Father Lombardi added.

Meanwhile, the pope's personal secretary, Msgr. Georg Ganswein, visited Maiolo at the psychiatric hospital in Subiaco on New Year's Eve.

The papal secretary made the private visit to Maiolo “to show her the Holy Father's interest in her situation,” Father Lombardi said in a written statement on Jan. 3.

While the Vatican did not specify when the visit occurred, the Italian daily *Il Giornale* said Msgr. Ganswein met with Maiolo on Dec. 31.

The newspaper said the monsignor brought her a rosary, and told her that the pope had forgiven her and believed she hadn't meant any harm. It said Maiolo, a dual Italian-Swiss citizen, had previously received extensive psychiatric care in Switzerland. †

Official Appointments

Effective Jan. 1, 2010

Rev. Dennis M. Duvelius, pastor of St. Paul Parish in Tell City and St. Mark Parish in Perry County, appointed to a three-year term as dean of the Tell City Deanery while continuing as pastor of St. Paul Parish in Tell City and St. Mark Parish in Perry County.

Rev. Christopher A. Craig, pastor of St. Joseph Parish in Shelbyville, appointed to a three-year term as dean of the Batesville Deanery while continuing as pastor of St. Joseph Parish in Shelbyville.

Effective Jan. 6, 2010

Rev. Scott E. Nobbe, administrator of St. Ambrose Parish in Seymour and Our Lady of Providence Parish in Brownstown, granted a leave of absence.

Rev. Daniel J. Staublin to administrator pro-tem of St. Ambrose Parish in Seymour and Our Lady of Providence Parish in Brownstown.

Effective Feb. 19, 2010

Rev. Joseph Kern, retired, reappointed to a three-year term as dean of the Terre Haute Deanery.

These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis. †

Report sexual misconduct now

If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator:

Jan Link, Archdiocese of Indianapolis,
P.O. Box 1410, Indianapolis, Indiana 46206-1410
317-236-1548 or 800-382-9836, ext. 1548
jlink@archindy.org

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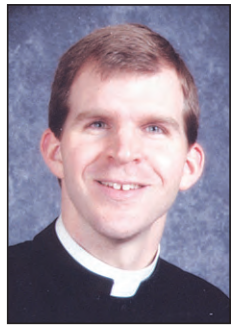
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Sacred vessels badly damaged after break-in at Jennings County church

By Mary Ann Wyand

St. Anne parishioners in Jennings County were shocked and heartbroken last week after thieves broke into their historic brick church and took a 700-pound safe containing valuable, sacred liturgical vessels.



Fr. Jonathan Meyer

Father Jonathan Meyer, the pastor of St. Anne and St. Joseph parishes in Jennings County and St. Mary Parish in North Vernon, said several thieves apparently used a crowbar to force open a steel side door secured with a deadbolt lock sometime after dark on Dec. 27 or in the early morning hours of Dec. 28.

During a phone interview on Jan. 4, he said the wood floor was scarred when the thieves dragged the heavy safe from the sacristy, across the sanctuary, down the main aisle and out the front doors.

He said three damaged antique gold chalices, two monstrances, two ciboriums, two Communion patens and other liturgical items were recovered by the Jennings County Sheriff's Department on Dec. 31, and the broken safe was found in a river.

At press time, arrest warrants were pending for three suspects.

Father Meyer expressed gratitude that the recently restored 143-year-old church was not vandalized during the break-in, and sorrow because the sacred vessels used during liturgies for many years were badly damaged, possibly beyond repair.

"Years ago, parishioners never locked the church and all the vessels were in an open cabinet," he said. "People didn't think anything of it. When Father Ryan McCarty was the pastor [from 2004-06], they obtained a 5-foot, 700-pound safe to store the vessels."

Father Meyer said the thieves sold some of the

damaged vessels to a man for \$14, who sold them to a store owner for \$70. The store owner contacted the sheriff's department. Other vessels were sold as scrap metal for \$17.80.

"Desecrated is the best word to use," he said. "A lot of the vessels had the names of donors [inscribed on them], and [the thieves] took some sort of tool and scratched the names off so the chalices wouldn't be traceable. Everything is disassembled. Everything is in pieces. All the chalices have been broken apart. They took metal cutters to the monstrances and cut open the base of the principal chalice.

"When I was at the sheriff's office and saw them, it was hard to keep from crying," he said. "These are the vessels that my parishioners have received the precious Blood and the precious Body of Our Lord in for more than a hundred years, and there was a total disregard for the sacred and holy."

During a vigil Mass on Dec. 31 for the Solemnity of Mary, Mother of God, Father Meyer encouraged St. Anne parishioners to pray for the people who broke into the church and took the sacred vessels, which were worth thousands of dollars.

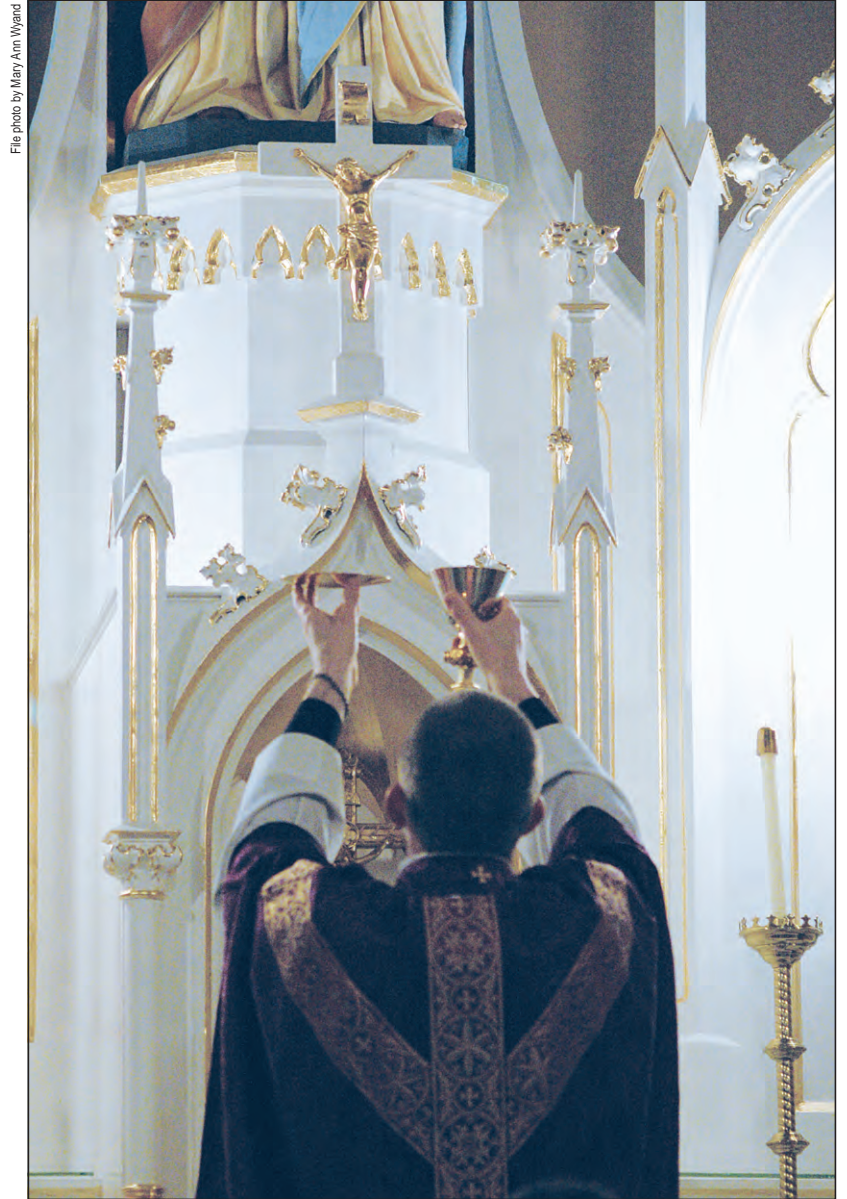
"These are the people who need Christ more than we could ever imagine," he said. "We need to pray for the many people in our world who have no understanding of the sacred or of religion.

"We borrowed some sacred vessels from St. Mary Church because everything we had was in the safe," he said. "The plan is to do whatever we can to restore the objects to the best of our ability before we would look into purchasing new vessels."

Sacristan Kevin Hill said he "just can't believe someone would do this. ... We don't keep money on the premises."

Parish council president Steve Blackburn said the church is always locked except for Masses.

"The sacramental and sentimental value of the vessels made them priceless for us, but we didn't have them documented," Blackburn said. "I would encourage parishes to take pictures and document everything that is valuable." †



Father Jonathan Meyer, the pastor of St. Anne and St. Joseph parishes in Jennings County and St. Mary Parish in North Vernon, elevates the Body and Blood of Christ during a March 29, 2009, Mass at St. Anne Church. Thieves broke into St. Anne Church during the night on Dec. 27 or the early morning hours of Dec. 28 and took a 700-pound safe containing antique gold sacred vessels.



St. Jude School students and sisters Allison Lewis, left, and Caitlyn Lewis of Indianapolis look at an architectural drawing of the new parish youth center during a Dec. 12 open house. Caitlyn is a sixth-grade student and Allison is a fourth-grader.

St. Jude celebrates opening of youth center

By Mary Ann Wyand

Looking to the future, St. Jude parishioners in Indianapolis celebrated the opening of the new parish youth center during a Dec. 12 dedication ceremony.

The blessing of the brick, multipurpose facility was a historic occasion during the parish's 50th anniversary year.

St. Jude's anniversary theme is "Looking Back with Pride and Forward with Hope—1959-2009."

The event also gave Father Stephen Banet, the pastor, an opportunity to visit with parishioners after his recent return from a four-month sabbatical.

While teenagers, children, parents and other parishioners toured the renovated former bus garage and enjoyed holiday



Father Stephen Banet, the pastor of St. Jude Parish in Indianapolis, prepares to bless and dedicate the new parish youth center following Mass on Dec. 12.

cookies in the new full-service kitchen, Father Banet reflected on how the youth center will benefit the Indianapolis South Deanery parish for years—and generations—to come by helping to keep young people active in the Church.

"To have their own space, their own identity, I think will really encourage them to live their faith," he said. "They can come here and know this is a safe place to be, and that they have their own place in the parish community."

The new youth center is located on the west side of Roncalli High School's football field, and includes a concessions stand where parishioners can sell refreshments during games as a fundraiser for youth programs and activities.

The 1,800-square-foot facility also has handicap-accessible restrooms, a large social room and a smaller meeting room that will accommodate parish youth ministry gatherings, religious education programs, Scout troop meetings and some school events.

A landscaped prayer garden on the east side of the youth center features a statue of the Holy Family, which was purchased as a gift for the parish by St. Jude School's 2008-09 eighth-grade class.

Several grants helped pay for the building renovation, which was part of Phase I of the parish's long-range facilities expansion plan. †

Marriage ANNOUNCEMENTS

Be a part of our Marriage Edition
Feb. 5, 2010, issue of *The Criterion*

If you are planning your wedding between Jan. 20 and July 1, 2010, 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 noon on Tuesday, Jan. 19, 2010. (No announcements or photos will be accepted after this date.)

Use this form to furnish information

Clip and mail to: BRIDES, *The Criterion*, ATTN: Mary Ann Klein, P.O. Box 1717, Indianapolis, IN 46206-1410
Deadline with photos: Tuesday, Jan. 19, 2010, at noon.

Please print or type:

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City	State
Name of Bridegroom (first, middle, last)	
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City	State
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<input type="checkbox"/> Photo Enclosed	Signature of person furnishing information Relationship Daytime Phone
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Editorial



Cardinal Francis E. George of Chicago presents his book, *The Difference God Makes: A Catholic Vision of Faith, Communion and Culture*, at the Pontifical Lateran University in Rome on Oct. 7. At right is Robert Royal, president of the Faith and Reason Institute in Washington, who gave introductory remarks at the presentation.

The crisis between faith and culture

Faith and culture are both inside us. Both tell us what to think and do.

In his book, *The Difference God Makes: A Catholic Vision of Faith, Communion and Culture*, Cardinal Francis E. George writes, "Culture is a normative system, and so is faith. If the faith and culture clash or disagree, as they always do to some extent, it is because faith is a gift from God and culture is a human construct. There will be tension in us because the faith and culture are both inside us."

Faith and culture both tell us what to do, what to value and what to believe.

In our modern culture, the highest value is personal freedom—the right to do whatever we choose without the interference of others.

For faith, the primary value is obedience to the will of God. According to Cardinal George, "in a secularized culture, belief in an almighty God, an all-powerful God, seems a threat to human freedom."

Seen with the eyes of faith, God creates us from nothing and saves us from our sins. Properly understood, there is no way that God can be an impediment to human freedom.

"But in a secularized culture," Cardinal George writes, "God is implicitly, in some sense, a rival, a competitor to human beings, a threat."

The most obvious example of the clash between faith and culture in contemporary experience is the fundamental disagreement about human life issues—especially abortion and euthanasia, but also the full range of issues concerning sexuality, contraception, and even the definitions of marriage and family.

Faith tells us that life is sacred, that only God can choose between life and death. Our culture objects to anyone other than the individual person (or his/her surrogate) exercising authority over these personal, private decisions.

Faith tells us that we are called to follow Jesus Christ as disciples who find true freedom in surrendering to the will of the Father. Subtly, but with great influence, modern culture bids us to become disciples of the latest fad or fashion or celebrity even as we claim to be totally independent.

At the heart of these disagreements, Cardinal George says, is a crisis that goes beyond moral choices to the most basic question of human existence: Are we the dependent creatures of an all-powerful God, or are we ourselves gods—free to do whatever we please without regard for the personal or social

consequences?

"I would argue that the primary crisis at this moment, and always," Cardinal George writes, "is a crisis of discipleship, of conversion to Jesus Christ individually and socially within his body, the Church. Next, there is a crisis of marriage for life and for the sake of family."

Discipleship, first and foremost, and then marriage and family: These are the two most important issues facing us as individuals and as a Church.

First, are we free to do as we please—or does true freedom come in surrender to the will of God? And, next, are we free to redefine marriage and family according to the values of our culture—or does faith require us to see things a certain way, God's way, in spite of what we are taught day-in and day-out by the persistent voices of our secular culture?

For people of faith, these are stewardship questions. Faith is the gift we received at baptism. It is the gift we have been called to nourish and sustain and share with others by living as disciples of Jesus Christ.

Prayer and the sacraments and the practice of daily Christian living teach us to surrender to the will of God. Sacred Scripture, preaching at the Sunday Eucharist, and the catechesis we receive through lifelong faith formation are all needed to help us distinguish God's will from our own wants and desires.

As Cardinal George teaches, "the call of Christ himself, in the liturgy, in public devotion, in private prayer, has to be heard by every Catholic as a call to conversion."

We are called to follow Christ, not culture. That means being responsible stewards of the gift of faith. It means finding freedom—and truth—in the Gospels and in the lives of the saints, not in the lifestyles of the rich and famous. It means separating ourselves from what may be politically correct at this moment, and aligning ourselves with what is always good and true.

Faith and culture are both inside us. Both tell us what to think and do. How will we decide between them? As Cardinal George says, that is the primary crisis at this moment, and always.

May the grace of Christ help us to choose wisely and well. May we be good stewards of the gift of faith now and always!

—Daniel Conway

Making a Difference/Tony Magliano

The 'green' pope's message for the World Day of Peace

"Can we remain indifferent before the problems associated with such realities as climate change, desertification, the deterioration and loss of productivity in vast agricultural areas, the pollution of rivers and aquifers, the loss of biodiversity, the increase of natural catastrophes, and the deforestation of equatorial and tropical regions?"

These are not the radical words of a leader of a secular environmental organization. No, these are the radical words of the leader of the Catholic Church!

In his Jan. 1, 2010, World Day of Peace message titled "If You Want to Cultivate Peace, Protect Creation," Pope Benedict XVI answered his own questions with the firm teaching that "it would be irresponsible not to take seriously" the "signs of a growing crisis."

From the planting of the Vatican Climate Forest in Hungary to the placement of solar panels around Vatican City, Pope Benedict is exemplifying his clean-energy response to the growing environmental crisis.

Quoting Pope Paul VI, Pope Benedict said that "by an ill-considered exploitation of nature, [man] risks destroying it and becoming in his turn the victim of this degradation, ... thus creating an environment for tomorrow that may well be intolerable."

This human-induced sickness is not the only serious environmental threat to humanity's well-being and survival. Unjust possession and distribution of the world's natural resources also lead to suffering and death.

"Can we remain impassive in the face of actual and potential conflicts involving access to natural resources?" the pope asked.

The issues of oil in Iraq and water in the Palestinian Territories are examples of the tension and harm caused when the selfish and powerful fail to accept that "the goods of creation belong to humanity as a whole."

Observing the connectedness of all creation, especially of human beings, Pope Benedict wrote, "In a word, concern for the environment calls for a broad global vision of the world; a responsible common effort to move beyond approaches based on selfish nationalistic interests toward a vision constantly open to the needs of all peoples."

Building on this vision, Pope Benedict said, "In this broader context, one can only encourage the efforts of the international community to ensure progressive disarmament and a world free of nuclear weapons, whose presence alone threatens the life of the planet and the ongoing integral development of the present generation and of generations yet to come."

Due to the devastating effects of climate change already being experienced by poor communities around the world, Catholic Relief Services is asking us to e-mail (log on to www.crs.org and click on "Action Alerts") and call our two U.S. senators, urging that climate-change legislation include at least \$3.5 billion in 2012 for international adaptation programs designed to protect the world's poor from the harsh reality of climate change, and that this assistance increase to \$7 billion annually by 2020.

As a further response to Pope Benedict's call to cultivate peace and protect creation, consider taking "The St. Francis Pledge to Care for Creation and the Poor" by logging on to www.catholicsandclimatechange.org.

Thomas of Celano, a contemporary of St. Francis of Assisi, wrote that everything of the natural world that met Francis' eyes made him immensely happy!

Like Francis, the patron saint of ecology, if we cultivate a love for the whole human family and a caring respect for the environment, we too will be immensely happy at the sight of our world—healthy and peaceful as God created it!

(Tony Magliano writes for Catholic News Service.) †

Letter to the Editor

What happened to Christmas?

Once again, Christmas has come and gone with little mention of what it is all about.

Each year, I see more laxity in the religious celebration of Christmas. There are fewer outdoor Nativity scenes, fewer Christmas songs on the radio, TV and in the stores, and fewer Christmas cards mailed.

What we hear more about is parties. These parties should be held after Christmas, not during Advent.

Advent is a time to prepare for the coming of Jesus. This should be accomplished by prayer, and helping the elderly and needy with a visit or phone call. It would help if we heard from the pulpit, at the beginning of Advent, what is required during this holy season.

All through Advent, we should spend more time praying. People say they don't have time to pray. Yes, they do. They spend countless hours watching TV, on their computers, at parties and at sporting events. Why not allocate just a portion of that time to prayer? Our country needs prayer more now than ever before.

And if we got everyone believing in Christmas and celebrating it the right way, we would have a good start in turning this country around.

Al Scheller
Elizabethtown

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717.

Readers with access to e-mail may send letters to criterion@archindy.org.

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Past decade has brought many blessings to archdiocese

It is difficult to believe that we are already into the 10th year of the third Christian millennium. Much has happened in 10 years. Some folks had believed that something catastrophic would happen at the turn of the 20th century. Actually, it happened in 2001. Who can forget Sept. 11?

Wars and violence continue. Terrorism has become a common word in our language. Poverty continues. The recent economic downturn has had its sobering effect as if it is cyclical. The beloved Pope John Paul II has gone on to the Father's House. Pope Benedict XVI continues to pastor the Church in a serene and joyful manner even as he is in his 80s. His encyclical letters are having an impact on our culture of violence and materialism. Recovering a civilization that respects the dignity of human life continues to be a challenge.

The 175th anniversary of our archdiocese concludes in June. As a recurring theme for embracing our pastoral mission, I am stressing Pope Benedict's reminder in his letter, "God is Love," that the Church's nature is essentially expressed in a threefold task: Proclaim the word of God, celebrate the sacraments and carry on the ministry of charity. The Holy Father says these three tasks are inseparable, and we are trying to maintain that vision. It is the way in which we live our mission—Christ our Hope: Compassion in Community.

There are signs that more and more members of our local Church are accepting the task to evangelize and proclaim

God's Word. One of the encouraging signs of hope in our local Church is the growing number of candidates for the priesthood.

One of the blessings of the first decade of the new millennium has been the establishment of our Bishop Simon Bruté College Seminary. We experienced the added good fortune of moving to our own property purchased from the Sisters of the Carmelite Monastery down the street from Marian University in Indianapolis.

We are in the fifth year of operation, and the seminary began this school year at capacity. Recently, we had more rooms constructed within the seminary building. Our 15 college seminarians are joined by seminarians from the dioceses of Evansville, Lexington and the archdioceses of Louisville and Cincinnati.

Almost 100 percent of our graduates of the last four years have gone on to the major seminary, the final four years of preparation for the priesthood. I had thought that 50 percent could be hoped for. God is blessing us. We have 13 seminarians in the major seminary.

The presence of our own college seminary has reawakened a culture of vocation at the high school level. Bishop Bruté Seminary sponsors awareness programs for potential candidates. I encourage folks to keep an eye out for these opportunities. Peers of our seminarians are well aware of their going into the seminary. We know this has nudged others to think about a religious vocation. Two or three years ago, students at Bishop Chatard High School formed a

vocation awareness association titled SERV (Students Encouraging Religious Vocations).

The Called by Name program, which many parishes sponsored last January, surfaced a couple of hundred names of young men and women thought to be potential candidates for religious life. Last spring, we sponsored dinners around the archdiocese for those who had been nominated. There was a good turnout, and we were able to present information and answer questions about religious life and the priesthood.

The majority of the nominees were flattered, if surprised, to be recommended by parishioners.

Another blessing for our archdiocese in recent years is the introduction of the permanent diaconate. Our permanent deacons are specifically authorized by ordination to proclaim the word of God and the teachings of Jesus. They assist at the Eucharist. The particular charism of the diaconate is to actively participate in the Church's ministry of charity.

We welcome our deacons. A new class of deacon candidates is in the process of education, and pastoral and spiritual formation. The newness of this ministry was confusing for some: Deacons are not intended to be substitute priests. Their

ministry of charity is a blessing for our local Church.

The priestly and diaconal ministry does not exhaust the archdiocese's need for the active participation in the ministries of our shared mission. One of the blessings of the last decade has been the inauguration of a program for the education and formation of lay ministers for the archdiocese.

Sometimes folks are concerned that the increase of priesthood and diaconal vocations limits opportunities for lay folks to serve in the Church. That is far from being a possibility.

All of us together need to pray for religious vocations, especially for the priesthood. Without our priests, there would be no Eucharist. Without the Eucharist, there would be no Church. †

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

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

Archbishop Buechlein's intention for vocations for January

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

La década pasada trajo muchas bendiciones a la arquidiócesis

Parece difícil creer que ya estamos en el décimo año del tercer milenio cristiano. En estos 10 años han ocurrido muchas cosas. Algunos creían que ocurriría algo catastrófico en la transición al siglo XX. En realidad sucedió en 2001. ¿Quién puede olvidar el 11 de septiembre?

Las guerras y la violencia continúan. La palabra terrorismo ha pasado a formar parte de nuestro vocabulario. La pobreza persiste. La depresión económica reciente ha tenido un efecto aleccionador, como si fuera algo cíclico. El querido papa Juan Pablo II se marchó a la Casa del Padre. El Papa Benedicto XVI continúa pastoreando la Iglesia de una forma serena y alegre, pese a sus 80 años. Sus encíclicas han ejercido un impacto en nuestra cultura de violencia y materialismo. Seguimos enfrentando el desafío de restablecer una civilización que respete la dignidad de la vida humana.

La celebración del aniversario número 175 de nuestra arquidiócesis culmina en junio. Como el tema recurrente para entregarnos a nuestra misión pastoral, hago énfasis en el recordatorio que ofrece el Papa Benedicto en su carta "Dios es amor," de que la naturaleza de la Iglesia se expresa fundamentalmente en una triple tarea: proclamar la Palabra de Dios, celebrar los Sacramentos y el servicio de la caridad. El Santo Padre dice que estas tres tareas son inseparables y nosotros intentamos preservar dicha postura. Es así como vivimos nuestra misión, "Cristo, nuestra esperanza: compasión en nuestras congregaciones."

Existen señales que nos indican que cada vez más miembros de nuestra Iglesia local están aceptando la tarea de evangelizar y proclamar la Palabra de Dios. Una de las señales de alentadora esperanza en nuestra Iglesia local es el creciente número de

candidatos al sacerdocio.

Una de las bendiciones de la primera década del nuevo milenio ha sido la fundación del seminario universitario Bishop Simon Bruté College Seminary. Además, hemos tenido la buena fortuna de trasladarnos a nuestras propias instalaciones adquiridas de las Hermanas del Monasterio Carmelita, muy cerca de la universidad Marian University en Indianápolis.

Este es nuestro quinto año de funcionamiento y el seminario inició el año lectivo al máximo de su capacidad. Recientemente hemos construido más salas dentro del edificio del seminario. A nuestros 15 seminaristas universitarios se unen seminaristas de las diócesis de Evansville, Lexington y de las arquidiócesis de Louisville y Cincinnati.

Casi el 100 por ciento de nuestros egresados de los últimos cuatro años han proseguido sus estudios en el seminario mayor, que corresponden a los últimos cuatro años de preparación para el sacerdocio. Me contentaba con apenas un 50 por ciento. Dios nos ha bendecido. Tenemos 13 seminaristas en el seminario mayor.

La presencia de nuestro propio seminario universitario ha reavivado la cultura de la vocación a nivel de secundaria. El Seminario del Obispo Bruté patrocina programas de concienciación para posibles candidatos. Los invito a todos a que estén atentos a estas oportunidades. Los compañeros de nuestros seminaristas están muy conscientes de que irán al seminario. Sabemos que esto ha impulsado sutilmente a otros a pensar acerca de las vocaciones religiosas. Hace dos o tres años, algunos estudiantes de la secundaria Bishop Chatard High School formaron una asociación para la concienciación vocacional, llamada SERV (siglas en inglés correspondientes a Estudiantes en Pro de las Vocaciones

Religiosas).

Del programa *Called by Name* (Llamado por su nombre) que muchas parroquias auspiciaron el enero pasado, surgieron unos doscientos nombres de jóvenes hombres y mujeres que se consideraron como posibles candidatos para la vida religiosa. Durante la primavera pasada patrocinamos cenas en toda la arquidiócesis para los nominados. Hubo una buena asistencia y pudimos proporcionar información y responder preguntas en relación a la vida religiosa y al sacerdocio.

La mayoría de los nominados se sentían halagados cuando los sorprendía la recomendación de sus parroquianos.

Otra bendición para nuestra arquidiócesis en años recientes es la introducción del diaconato permanente. Mediante su ordenación, nuestros diáconos permanentes están específicamente autorizados para proclamar la Palabra de Dios, las enseñanzas de Jesús, y para brindar asistencia durante la Eucaristía. El carisma particular del diaconato es la participación activa en el ministerio de la caridad de la Iglesia.

Recibimos con los brazos abiertos a nuestros diáconos. Una nueva clase de candidatos al diaconato se encuentra en proceso de educación y formación espiritual y pastoral. Para algunos, la novedad de este ministerio resultaba confusa: los diáconos no están destinados a ser sacerdotes sustitutos. El ministerio de la caridad es una bendición para nuestra Iglesia local.

El ministerio sacerdotal y diaconal no

extingue la necesidad de la arquidiócesis de la participación activa en los ministerios de nuestra misión compartida. Una de las bendiciones de la pasada década ha sido la inauguración de un programa para la educación y formación de ministros laicos para la arquidiócesis. En ocasiones, a los seglares les preocupa que el incremento de las vocaciones sacerdotales y diaconales limiten sus oportunidades para servir a la Iglesia. Nada más lejos de llegar a ser siquiera una posibilidad.

Todos juntos debemos rezar por las vocaciones religiosas, especialmente por el sacerdocio. Sin nuestros sacerdotes no existiría la Eucaristía. Sin la Eucaristía no existiría la Iglesia. †

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

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

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

La intención del Arzobispo Buechlein para vocaciones en enero

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

Events Calendar

Due to technical problems, some Events Calendar notices are not included in this partial listing. The Criterion regrets the inconvenience this may cause our readers.

January 9

St. Roch Parish, Family Center, 3603 S. Meridian St., Indianapolis. **Single Seniors**, meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

January 15

Northside Knights of Columbus Hall, 2100 E.

71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, Father Sid Sidor, pastor of St. Athanasius Byzantine Catholic Church, speaker, 6:30-8:30 a.m., online reservations only by Jan. 13. Reservations and information: www.catholicbusinessexchange.org.

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

January 16

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, pro-life Mass**, Father John McCaslin, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

January 17

Richmond Catholic Community, 701 N. "A" St.,

Richmond. **Charismatic prayer group**, 7 p.m. Information: dicksoncorp@parallax.ws.

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

January 17

St. Susanna Parish, 1210 E. Main St., Plainfield. **"Meet the Author,"** Vincent Braun, author of *Samal*, after Masses. Information: 317-838-7722 or kswaner@saintsusanna.com.

January 19

St. Pius X School, 7200 N. Sarto Drive, Indianapolis. **Open house**, 6:30-8 p.m. Information: 317-466-3361.

January 20

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass**,

2 p.m. Information: 317-784-4439.

St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. **Healing service**, confession, eucharistic procession, praise and worship, laying on of hands, 6 p.m. Information: 812-623-8007.

January 21

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

Retreats and Programs

January 10

Oldenburg Franciscan Center, Oldenburg. **"Coffee Talk—Transforming Power of Prayer,"** Franciscan Sister Rosie Miller, presenter, 10:45 a.m.-noon, free-will donation includes pastry and coffee. Information: 812-933-6437 or center@oldenburgosf.com.

Oldenburg Franciscan Center, chapel, Oldenburg. **Interfaith prayer service, "Evensong—Scripture/Taizé Music/Silence,"** 4-5 p.m. Information: 812-933-6437 or center@oldenburgosf.com.

January 11

Oldenburg Franciscan Center, Oldenburg. **"Men's Night at the 'Burg,"** Franciscan Father Carl Hawver, presenter, 7-8:30 p.m., free-will donation. Information: 812-933-6437 or center@oldenburgosf.com.

January 12

Oldenburg Franciscan Center, Oldenburg. **"Soups and Saints,"** Franciscan Sister Miriam Kawser, instructor, 7-8:30 p.m., \$15 per person or \$25 for you and a friend. Information: 812-933-6437 or center@oldenburgosf.com.

January 13

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Thomas Merton Seminar, "Bridges to Contemplative Living—Discovering the Hidden Ground of Love,"** five-part series, Benedictine Sister Julie Sewell, presenter, Mass, 5:15 p.m., simple soup and bread supper, 6 p.m., session, 6:30-9 p.m., \$65.95 for series. Information: 317-788-7581 or benedictinn@benedictinn.org.

January 15-17

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Reflection on the Book of Exodus,"** Benedictine Father Eugene Hensell, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

January 16

Oldenburg Franciscan Center, Oldenburg. **"Women's Tasks,"** Franciscan Sister Olga Wittekind, presenter, 9-11:30 a.m., \$15 per person. Information: 812-933-6437 or center@oldenburgosf.com.

January 17

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Woman Prayer—Everyday Holiness,"** Benedictine Sister Antoinette Purcell, presenter, 8:45 a.m.-1 p.m., \$25 per person includes

lunch. Information: 317-788-7581 or benedictinn@benedictinn.org.

February 9

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Woman Talk—Life's Transitions,"** session one of five, 6-9 p.m., Dr. Margaret Pike, presenter, \$25 per person includes dinner. Information: 317-788-7581 or benedictinn@benedictinn.org.

February 12-14

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Be My Valentine—A Married Couples Retreat,"** Benedictine Father Noël Mueller, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

February 17

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Thomas Merton Seminar, "Bridges to Contemplative Living—Traveling Your Road to Joy,"** four-part series, Benedictine Sister Julie Sewell, presenter, Mass, 5:15 p.m., simple soup and bread supper, 6 p.m., session 6:30-9 p.m., \$65.95 for series. Information: 317-788-7581 or benedictinn@benedictinn.org.

February 19-21

Our Lady of Grace Monastery,

1402 Southern Ave., Beech Grove. Sisters of St. Benedict, **"Come and See Vocation Retreat,"** women ages 18-42, no cost. Information: 317-787-3287, ext. 3032, or jennifermechtild@benedictine.com.

February 26-28

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Women's Retreat—Women Clothed in Grace,"** Information: 317-788-7581 or benedictinn@benedictinn.org.

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Pray Your Way to Happiness,"** Benedictine Brother Maurus Zoeller, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

March 1

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Our Lady of Fatima and Benedict Inn, **Lenten program, "Drinking from the Well—Renewing Our Desire for Eternal Life with the Women of John's Gospel,"** Benedictine Sister Kathleen Yeadon and Rev. Callie Smith, presenters, Mass, 5:30 p.m., dinner, presentation, \$30 per person. Information: 317-545-7681 or spasotti@archindy.org. †

VIPs



Paul W. and Marilyn Sue (Nolan) Morton, members of St. Jude Parish in Indianapolis, will celebrate their 50th wedding anniversary with a renewal of their marriage vows during Mass at 5 p.m. on Jan. 9.

The couple was married

on Jan. 9, 1960, at St. Peter Church in Montgomery, Ind.

They are the parents of four children: Theresa Ford, Thomas and Timothy Morton and the late Joseph Morton. They have five grandchildren and one great-grandchild. †

Five-part series on women's issues begins in February in Beech Grove

Women's issues will be explored during a five-part series beginning in February at the Benedict Inn Retreat and Conference Center in Beech Grove.

The Tuesday night programs start at 6:30 p.m. and conclude at 9 p.m. The fee of \$25 per session includes dinner.

The program topics and presenters are as follows:

- "Life's Transitions—The Five R's of Our Lives," presented by registered nurse Margie Pike on Feb. 9.
- "Women of Wisdom—Instrument of Inspiration," presented by Patricia Koch, the owner of Holiday World in southern Indiana, on March 9.

- "Style and Color—Updating Your Wardrobe," presented by Jeanne Weber Rush, the owner of The Secret Ingredient, on April 20.

- "Women's Drug Issues—What You Need to Know," presented by pharmacist Denise Rush on May 11.

- "Nutrition 101—Perspectives for Women," presented by nutritionist Jill Frame on June 8.

(For more information or to register for any of these programs, call the Benedict Inn Retreat and Conference Center at 317-788-7581 or log on to www.benedictinn.org.) †



Christmas prayer

Pope Benedict XVI prays at the Nativity scene in St. Peter's Square after leading a vespers service in St. Peter's Basilica at the Vatican on Dec. 31.

Serra Club announces vocations essay contest

"Come and See" is the theme for the 2010 John D. Kelley Vocations Essay Contest sponsored by the Serra Club of Indianapolis.

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

Information about the contest and contest materials are under the "News and Announcements" heading at www.archindy.org/occe.

The annual vocations essay contest has been named after Immaculate Heart of Mary parishioner John Kelley, a longtime member of the Serra Club of Indianapolis, who died on Aug. 12, 2009. Kelley coordinated the essay contest for many years.

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

religious brothers and sisters, by their life and ministry, invite others to come and see Christ and discover their own vocations?"

The deadline for essay contest entries is Feb. 12.

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

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

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

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

File photo by Brandon A. Eaves



About 25,000 Catholics gathered at Lucas Oil Stadium in Indianapolis on May 3, 2009, to celebrate the 175th anniversary of the Archdiocese of Indianapolis. About 2,500 teenagers and 300 adults were confirmed during the jubilee Mass. Also honored at the celebration were children who had recently received their first Communion, couples who had been married 50 years or longer, and men and women religious who were celebrating significant anniversaries of entrance into religious life or profession of vows. This year's Religious Vocations Supplement includes stories that afford us an opportunity to remember with gratitude the priests, deacons, and religious brothers and sisters who have been a part of our own lives of faith, writes Father Eric Johnson, director of the archdiocesan Office of Priestly and Religious Vocations.



Priest yearns to learn from parishioners and God's creation, page 8.



Franciscan sister feels at home as part of Oldenburg community, page 9.



Sisters of St. Benedict seek God and enjoy doing God's work, page 11.



Deacon seeks to glorify God through work and family life, page 12.

'Come and See'

By Fr. Eric Johnson

Director of the archdiocesan Office of Priestly and Religious Vocations

After being invited to spend the day with Jesus, the Gospel of John tells us that Andrew immediately ran to his brother, Simon, and announced: "We have found the Messiah" (Jn 1:41). Andrew then brought his brother to Jesus, who looked upon him and named him Peter (Jn 1:37-42).

Similarly, Philip, who had just encountered Jesus in Galilee, found Nathaniel and told him: "We have found the one about whom Moses wrote in the law, and also the prophets, Jesus, son of Joseph, from Nazareth" (Jn 1:45). When Nathaniel expressed doubt, Philip simply responded, "Come and see" (Jn 1:46). He did, and when he saw he answered: "Rabbi, you are the Son of God; you are the King of Israel" (Jn 1:49).

Both of these encounters mark the beginnings of discipleship. In following Jesus, Peter and Nathaniel will witness his life and ministry, and come to find life through their faith in him. In time, they will be sent, discovering their

own call to sacrificial love and service

What is interesting about these initial encounters, however, is that while they are deeply personal and unique, they are initiated by the action of another disciple. It is Andrew who first brings Peter to Jesus, and it is Philip who invites Nathaniel to "come and see." Through these disciples—through their witness, joy and invitation—Peter and Nathaniel first encounter the person of Christ and are changed.

Our own encounter with Christ is much the same. So much of our experience of faith has been brought to us through the gift of others. Our lives have been filled with people of faith, men and women of the Church, who first spoke to us of Christ, who nurtured our gifts and whose faithful witness awakened within us a deeper longing for God. In their invitation, the Church fulfills her mission to draw others to Christ.

Of course, among those who have brought us this gift are our priests, deacons, and religious brothers and sisters. Through their lives and ministry, in many and varied ways, they remind us of the presence of God and call us to seek his face. In those most significant moments and in the simple routines of our daily lives, their unique presence among us turns us to look toward the person of Christ, who calls us, saves us and heals us.

In pointing to Christ, priests, deacons, and religious brothers and sisters invite us to deeper vocational discernment as well. In their own response to God's call, they witness to the importance of listening. In joyfully and gratefully living a life of sacrificial love, service and ministry, they invite us to "come and see" how we might be called. Their lives can attract us, and can help us to consider our own vocation to love and service.

They, after all, were themselves once invited. They too heard the voice of others that encouraged them to "come and see." Behind the great variety among priests, deacons and religious is the common witness to the person of Christ and the commitment to serve others by pointing to him.

This supplement contains some of their stories. Each is unique and, together, they represent a range of experiences, responses and ministries. They are stories of vocation and of faith, and of generosity and joy. They are stories that afford us an opportunity to remember with gratitude the priests, deacons, and religious brothers and sisters who have been a part of our own lives of faith.

Perhaps in these stories we might also see the beginnings of our own discipleship. Perhaps they might encourage us to consider how God might be calling us to love and service, and how we might encourage others to "come and see." †



Fr. Eric Johnson

© Denis Ryan Kelly, Jr.

Priest yearns to learn from parishioners and God's creation

By Sean Gallagher

EDINBURGH and FRANKLIN— Although he is 49 and has been out of school for 20 years, Father Thomas Schliessmann is still a student at heart.

He always has something to learn from the members of the two parishes where he serves as pastor—Holy Trinity Parish in Edinburgh and St. Rose of Lima Parish in Franklin.

“It’s wonderful to spend time with people who are living out their faith and trying to grow in their relationship with God,” he said.

Ordained in 1989, Father Schliessmann also learns about the glory of God while camping in Indiana and at national parks out west like Yellowstone, the Grand Canyon and Yosemite.

“It’s something glorious,” he said. “You just want to applaud God.”

Through it all, he has learned that he enjoys being a priest. This has led him to share that love of the priesthood with seminarians.

“I’m happy, and I’d like people to share my happiness,” Father Schliessmann said. “I want to share our Catholic faith. And I want people who are excited about Jesus to consider that he might also be calling them to serve in the particular sacramental identity of a priest.”

A vocation nurtured in his youth

Father Schliessmann learned at an early age to love the Church and the priesthood.

Born in South Dakota, his family moved to Indianapolis and became members of St. Luke the Evangelist Parish when he was 11.

“I grew up in a family where being Catholic was simply part of family life,” he said.

Involvement in Scouting as a youth also reinforced his faith.

“It just fed into that whole [perspective] that I was brought up with that God is simply a part of life, faith is a part of life,” Father Schliessmann. “It isn’t an add on. It’s in every thread of existence.”

Because of this, Father Schliessmann said considering the priesthood was a normal part of growing up.

“For me, it was an interest,” he said. “I



Father Thomas Schliessmann prays the eucharistic prayer during a Nov. 18 Mass at St. Rose of Lima Church in Franklin, where he serves as the pastor. He also is the pastor of Holy Trinity Parish in Edinburgh.

was a server. I tried to pray. It seemed like just being an astronaut or being a ranger. It stuck with me.”

That led him to attend the Latin School of Indianapolis, the former archdiocesan high school seminary, for three years until it closed in 1978.

After graduating from Bishop Chatard High School in Indianapolis in 1979, he studied aeronautical engineering for five years at Purdue University in West Lafayette, Ind. During that time, he completed an internship at an Air Force base in Tennessee, where he tested jet engines.

Still, the idea of the priesthood never left him. And so after graduating from Purdue in 1984, he became a seminarian again and enrolled at Saint Meinrad

School of Theology, where he “felt at home.”

The glory of God's creation

Father Schliessmann learned early on from his parents to love the outdoors. As a priest, he has gained a new perspective on life from camping.

“There’s something about the complexity of life and wanting to hang on to things,” he said. “And so [it’s good] to go and say, ‘What do I need just to be out for a day or two?’ and to come back and say, ‘You know? I don’t need that much.’”

“There’s a spirituality of getting back to basics. What’s most important? And not just in terms of survival, but in how I use this gift of time?”

This simple approach to life and the

ability to pare down one’s needs helps him create a good atmosphere for the participants in the Summer Field Study program at Roncalli High School in Indianapolis that he has been a part of for several years.

Each summer, Roncalli president Joseph Hollowell and other staff members guide a group of students for two weeks of hiking and camping at national parks in the western part of the country.

“His naturally positive attitude goes a long way to everyone having a positive experience,” Hollowell said, “regardless of whether you’re in the middle of a rain storm or if you’re lost in the woods overnight or if you’re on the 10th mile of a hike and you have blisters.”

See SCHLIESSMANN, page 14

‘Come and See’ truly stimulates belief at Saint Mary-of-the-Woods

By Dave Cox

Special to The Criterion

ST. MARY-OF-THE-WOODS— Something happens to people who come through the main gate at Saint Mary-of-the-Woods, home of the Sisters of Providence and the shrine of St. Theodora Guérin.

There is nothing special about the physical appearance of the black iron gate or the granite marquees identifying the congregation and Saint Mary-of-the-Woods College.

But as soon as visitors move along The Avenue, they are welcomed by waving pin oak, black walnut, sugar maple, Eastern red cedar, pear, red buckeye, white oak and red oak trees along the main drive, and close to 70 other species of trees around the grounds.

Come and see!

Each season has its own beauty. Pastel colors on budding stems and tree branches brighten springtime. Summer offers a pallet of greens and plenty of shade, often accompanied by a soothing breeze. Autumn brings spectacular colors as the more than 70 species of trees display their best colors in anticipation of the coming winter months and holiday season. And during the winter, a brushing of snow across barren limbs accented by occasional red berries and frosted arms on the tall evergreens

create natural snapshots and panoramic views that could hardly be captured on any artist’s canvas.

Come and see!

But it is more than the nearly 1,300 acres of natural beauty. Visitors who arrive at the front gate often feel a sense of peace and spiritual motivation. There is a force at work: God’s force, St. Theodora’s force, the Sisters of Providence force.

Come and see!

“As soon as I went through those gates, I was mesmerized. I was in awe. I couldn’t have been met with more open arms or open hearts,” said Providence Sister Jan Craven as she remembered her first visit to Saint Mary-of-the-Woods. “I was enamored with the grounds, the place, its beauty.”

Come and see what Sister Jan saw!

First impressions being what they are, postulant Hanna Corbin, who joined the Sisters of Providence in September, had a similar experience when she arrived here.

“It’s not only beautiful with its natural surroundings, it does have a spirit to it. It draws you inward, it draws you outward. The Spirit invites you to be who you are and to love,” she said. “It says to me the spirit of St. Mother Theodore is still here. And all of the other sisters who have followed her have added to the natural beauty God has put here. The grounds are very inviting, very

welcoming and very peaceful.”

Come and see what she has experienced!

Current sisters and future sisters aren’t the only ones who experience something special when they come to “The Woods.” The specialness is felt by various companions to the congregation: Providence Volunteer Ministers, Providence Associates, those who are part of Providence Volunteer Services, those in discernment, those on pilgrimages and tours, and those who just want some quiet time to themselves to feel the ambiance. Visitors from all 50 states and dozens of foreign nations have found that to be true.

Come and see what they have found!

Providence Sister Jenny Howard, vocation director, said the beauty of the grounds is genuine.

“I love to walk through the woods and feel the persuasive presence of St. Mother Theodore. You really can get into a right relationship with

See WOODS, page 14



Postulant Hannah Corbin knocks on the door at Providence Hall to become a member of the Sisters of Providence of Saint Mary-of-the-Woods. Knocking on the door is a tradition for women who join the congregation. Inside, they are welcomed by the Sisters of Providence leadership team and other sisters.

‘Caught up in God’

Franciscan sister feels at home as part of Oldenburg community

By John Shaughnessy

She believes she is home now, right where God wants her to be—sharing life with her Franciscan sisters, working with teenagers and living close to the animals that she loves.

As she travels the twisting, hilly roads in southeastern Indiana that lead to Oldenburg Academy of the Immaculate Conception, Franciscan Sister Clare Teixeira marvels at the remarkable life journey that has brought her to this part of the world.

For 14 years, she was married to the man she loved deeply—“a wonderful life” in Florida that ended in heartbreak, with her wanting to die.

She has also lived in New Mexico, doing mission work for a Catholic parish that ministered to the Navajo Indians.

And now at 56, she is in Oldenburg, living the life she often dreamed of as a child—“caught up in God,” wanting to be a religious sister who makes a difference in the lives of students.

“My whole journey in life is listening to God with my ears, my eyes and my heart,” Sister Clare says. “I believe God speaks to us, speaks to our heart and allows us to know what’s life-giving and what gives us life.”

After three years in the Franciscan order, she professed her first vows in August. She is scheduled to profess her final vows as a Franciscan sister in 2012.

Named Stephanie Kozlowski at birth, she had wanted to become a religious sister after graduating from high school in Miami, hoping to join the Adrian Dominican Sisters, who taught her in grade school. But the order encouraged young women to first get a college degree and work experience. She eventually taught religion and music at an all-girls academy in Florida, a time when she met Richard Teixeira, a teacher at an all-boys high school.

“Rick and I married in 1984,” she recalls. “We moved to north Florida in the hope of establishing a retreat center. We didn’t have the money, but we did have a certified organic farm with 52 acres and 90-plus animals—goats, turkeys, chickens, rabbits, horses, dogs and cats. I had always dreamed of being in the country. I love working with animals. I feel I have a special God-given gift in working with animals.”

Even with the demands of the farm, the couple kept their focus on their faith.

“Our main focus as a couple was our walk with God,” she says. “Whatever came our way, we accepted with open hands and continued our walk with God. We had a

wonderful life. We had a prayer life together and we were very involved with our parish.”

Still, there came a time in the fall of 1997 when Rick wondered about the depth of their faith.

“He said because everything was so wonderful and smooth, he wondered whether we would still be faithful if we had a tragedy,” she recalls. “He said he was going to pray so God would test us. In January of ’98, he had a lesion on his tongue that was diagnosed as cancer. The doctor said there were really no options. He handed Rick a death sentence.

“Both of us prayed for God’s will. It was a short journey. Rick died on March 20 of ’98. In that time frame, I truly had the most wonderful and awesome life-giving experience from God. There were so many grace-filled moments. Rick had restless nights with the pain. I stayed up with him. I’d think of how Jesus said to his Apostles, ‘Can you not stay up an hour with me?’ We both focused on Jesus. Rick never complained. He never got angry. We truly were walking it together.”

His death devastated her.

“I wanted to die myself,” she says, almost in a whisper.

She kept going because of a conversation she had with Rick shortly before he died.

“I told him again how I felt called to be a sister in my youth. I asked him what he thought about me pursuing a vocation as a sister. He thought it was a wonderful idea. That’s what gave me the strength to go on.”

At 45, she began contacting several religious orders to express her interest, but she was told she was too old. So she decided to follow where God led her and began to travel, including to the Holy Land and Medjugorje. She then moved from Florida to New Mexico in 2004, hoping to find a volunteer opportunity to work with the Navajo Indians.

She became the mission coordinator at

St. Mary’s Mission in the New Mexico community of Tohatchi. During that time, she became close with two Oldenburg Franciscan sisters who also ministered there. She was happy there, but then her younger sister, Gail, died in 2004 on Aug. 11, the feast day of St. Clare.

“I returned to Florida,” she says. “After I was there for about a month, I realized I missed the sisters in New Mexico. I felt very drawn to them. Sister Millie asked me if I felt called to be a sister. I said I did, but I assumed I would be too old. She told me, ‘No,’ and encouraged me to visit the motherhouse in Oldenburg. I came and found the sisters I met were down-to-earth, real, very prayerful and holy women. I was especially drawn to the fact that each sister was encouraged to be fully the woman God was calling her to be.”

She entered the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg in 2006. She serves as a secretary in the guidance office at

Oldenburg Academy, a private Catholic high school for about 215 students. She appreciates that the Franciscan sisters’ community also includes a farm.

“I’ve always felt called to work with teenagers,” Sister Clare says. “Their energy and passion for life are life-giving. I feel it’s where I’m supposed to be. I love the outdoors, too. I go over to the farm and walk the dog there. There are people in the local community who have horses, dogs and cats, and we’ve found each other.”

She has also found a home, according to Franciscan Sister Diane Jamison, the formation director for the Oldenburg Franciscan sisters.

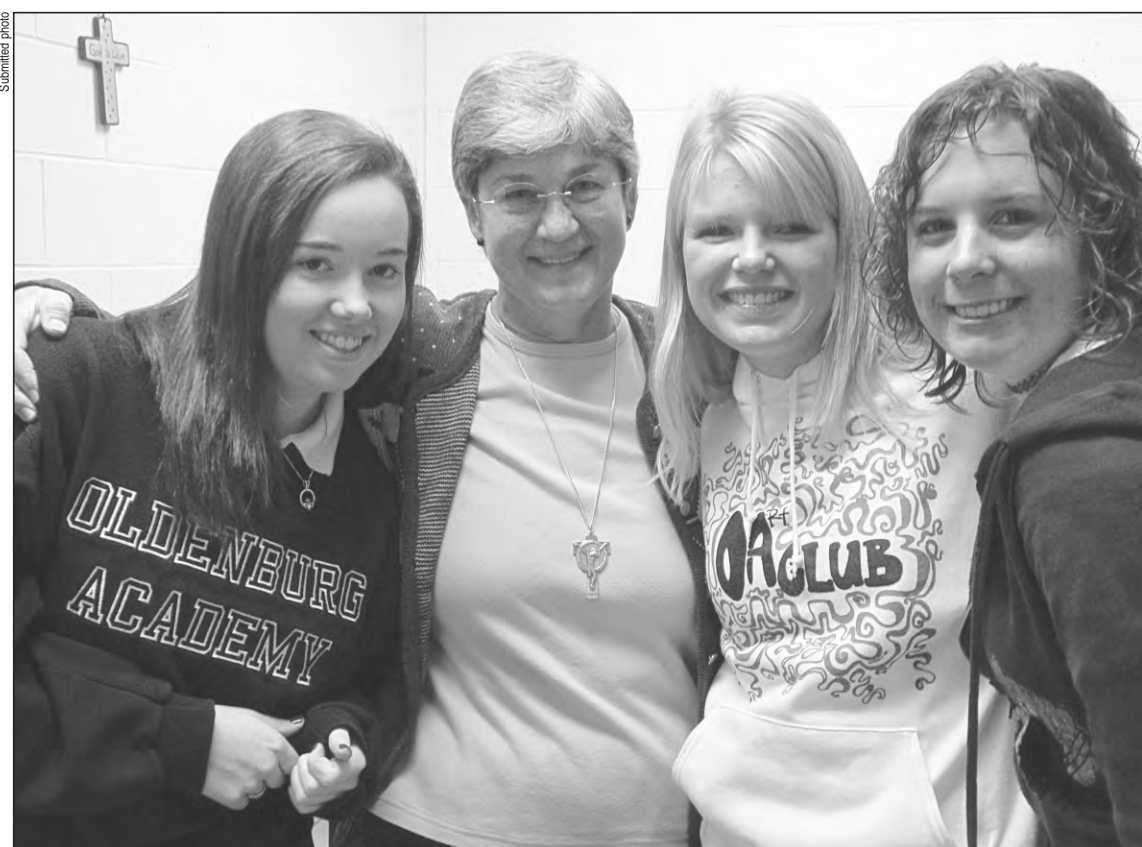
“Clare has come to a congregation where she has found her sisters,” Sister Diane says. “She feels that we are sisters to her. It’s a very familial bond.”

Joy is part of Sister Clare’s life again.

“I have fallen in love all over again,” Sister Clare says. “I’m caught up with the grace and the gift of having sisters, of being in community. We have a saying in the Oldenburg Franciscan community—‘Where one is, we all are.’”

“I have experienced that feeling.”

(For more information about the Oldenburg Franciscans, log on to www.oldenburgfranciscans.org.) †



Franciscan Sister Clare Teixeira is a secretary in the guidance office at Oldenburg Academy, a private Catholic high school for about 215 students. She is pictured with some students.

‘I’m caught up with the grace and the gift of having sisters, of being in community. We have a saying in the Oldenburg Franciscan community—“Where one is, we all are.”’

— Franciscan Sister Clare Teixeira

Benedictine brother finds meaning and happiness at Saint Meinrad Archabbey



Benedictine Brother Matthew Mattingly, right, makes his first profession of vows as a Benedictine monk of Saint Meinrad Archabbey on Aug. 6, 2007. At left is Benedictine Father Harry Hagan, then novice and junior master.

By John Shaughnessy

Looking back now, he can see when the turning point came for him—when his search for meaning and happiness started during one of the most difficult parts of his young life.

“Right after college, I got a job out west in Seattle, Washington,” said Benedictine Brother Matthew Mattingly, a 1997 graduate of Indiana University in Bloomington.

“When I was out there, my parents got divorced. It shook my world. The next five years, I was trying to figure out what to do with my life. I was also in a relationship that fell apart. And I was in a career that I didn’t feel good about. I was working for a large company in sales and marketing. In college, I wanted to make a lot of money. Then I realized that money and success weren’t the true things for me.”

Brother Matthew paused before continuing. “I had a spiritual emptiness in my life. I started to go back to church in fits and starts. Then I went back every week, joined a parish and started to go to daily Mass. I had the sense that this was the truth. And I felt I needed to get deeper and deeper in my knowledge of my faith. I ended up moving back to Evansville in 2004 to be closer to home. That’s when I got serious about discerning my

life. I thought I might have a vocation. It was silly for me not to check it out.”

As he recently discussed his journey of faith, Brother Matthew mentioned that more than four years have passed since he made a retreat at Saint Meinrad Archabbey in St. Meinrad to view the life of a monk firsthand. He had come there in the fall of 2005 at the suggestion of the pastor of St. Benedict Parish in Evansville in the Evansville Diocese. He acknowledged that he had his doubts about becoming a monk.

“I had an idea in my mind what a monk was—and it was negative,” Brother Matthew recalled. “I pictured a place of silence, not a very joyful place. But when I came to Saint Meinrad, I saw men who had a lot of joy for life. It totally overturned my whole idea, and gave me a new perspective of what monastic life is. I could see myself being a monk.”

He entered the monastery in 2006. Now 34, he expects to make his final vows in August.

“Being around all the other young people in formation, I could see they were normal people like me,” he said. “Most of the monks here have a great sense of humor. Monastic life is very serious and prayer is one of the main things here, but we also have time to play. I’ve made some wonderful friendships here. When people

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Carmelite sister in Terre Haute creates intricate religious icons

By Mary Ann Wyand

Countless hours of love, prayer and meticulous work go into the “writing” of an icon.

Carmelite Sister Mary Grace Melcher, a member of the Monastery of St. Joseph in Terre Haute, recently completed a large religious icon of Our Lady of Peace holding the Child Jesus as a gift for the new Carmel in Dongducheon, South Korea.

Sister Mary Grace said the prioress of that Carmelite community asked her to write—actually to paint—a Marian icon that would be a visual prayer for the reunification of North and South Korea.

As part of this ancient tradition, icons are “written” in the Greek Orthodox and Russian Orthodox styles.

The new Carmelite monastery is under construction on a former U.S. Army base just south of the demarcation line between North Korea, a communist country, and South Korea.

“The Carmel community in Seoul, South Korea, is making a foundation to Dongducheon on an old American military base,” Sister Mary Grace said. “When the Army vacated it, the property became available and the sisters bought part of it for their monastery, which is still under construction.”

The two Carmels are located on continents half a world apart, but the sisters have become friends.

A few years ago, the prioress of the Seoul community brought a nun to the Carmel in Terre Haute to learn English.

In 2006, Carmelite Sister Susanna Choi, a native of South Korea, was notified by U.S. immigration officials that there was a problem with her visa so she had to return to her homeland in the midst of her formation.

“The Seoul community took her in for 13 months until she could get that [immigration paperwork] rectified and re-enter our country,” Sister Mary Grace said. “As an act of thanksgiving, our community agreed to write this icon for their foundation in gratitude for their



Carmelite Sister Mary Grace Melcher, a member of the Monastery of St. Joseph in Terre Haute, displays a large religious icon depicting Our Lady of Peace holding the Christ Child, which she created as a gift for the new Carmel in Dongducheon, South Korea.

kindness in taking Sister Susanna into their community. We have done kindnesses for them, and they have done many kindnesses for us. We feel very close to them because we have two Korean sisters here—Sister Susanna and Sister Marianna [So].”

Sister Mary Grace studied iconography with Deacon Charles Rohrbacher, a master iconographer in Juneau, Alaska, by correspondence and during icon institutes at the Benedictine Mount Angel Abbey in St. Benedict, Ore.

“I had 10 weeks of basic drawing at Marygrove College in Detroit many years ago before I joined Carmel,” she said. “That’s my entire art training, but I have a talent that God gave me. I’m very good at rendering something very precisely in pencil or charcoal or whatever medium we need for our printing at the monastery. I’ve been doing artwork over the years for the community and for novenas.”

Sister Mary Grace said she learned to appreciate icons when she came to the Carmel of Terre Haute 28 years ago.

“Sister Mary Joseph [Triska] of our community, who was interested in icons, introduced me to them and I began to see their beauty,” she said. “I began to dabble with them, but I didn’t really know what I was doing. Before the year 2000, I decided that I wanted to write an icon for the millennium of Our Lady and the Christ Child. She is surrounded by Carmelite saints, and they are all saying, ‘Come, Lord Jesus.’”

That icon has been published by Printery House at the Benedictine Conception Abbey in Conception, Mo.

“I felt that if I had become a published iconographer, I needed to get some training,” Sister Mary Grace said. “I went to the institute a few times, and continued to work with Charles Rohrbacher, who has come to the monastery twice to work with me. . . . When we began to work on this icon of Our Lady of Peace, I sent drawings to him and he sent a corrected drawing. I used his work as a reference to make my final drawing. I wouldn’t have been able to do what I did without his help.”

Writing an icon is a painstaking process, she said, because it is very precise and time-consuming work.

“I started working on the drawing a year before I ever started the icon,” Sister Mary Grace said. “My time is limited, and at best I get a day a week that I can actually work on icons. When there are community demands, I don’t even get that much time so progress is really slow. That’s why it was so important to me when Mother [Anne Brackmann, the prioress] said, ‘I’m going to give you a month to do nothing but work on that icon.’ Otherwise, it would have taken years.”

“Icons are not artistic in the ordinary sense of the word where you can just express yourself,” she said. “They’re made of obedience and carefulness because you’re following a tradition, not only in the subject

not just with others but [with] myself. I’m more comfortable with who I am. I’m more comfortable with forgiving my own weaknesses, and I’m more forgiving of others. You can’t hide things when you live in a community. I’ve learned that people are willing to forgive me [for] my shortcomings. And I’m more willing to take risks in revealing myself to other people.”

The change in Brother Matthew has been noticed by others, too.

“Brother Matthew exemplifies balance of work and prayer, and a bit of play as well,” said Benedictine Brother John Mark Falkenhain, the monastery’s vocation director. “He’s a good example of someone who has been to college, who has worked and who has discovered that his faith is more important to him than he thought. He just realized he had a call to the monastic life, which is like all of us in a way.”

“Another thing that I admire about Brother Matthew is his willingness to try new things and step outside his comfort



Carmelite Sister Mary Grace Melcher carefully works on a religious icon of Our Lady of Peace holding the Christ Child. Another icon of Mary and the infant Jesus that she created for the millennium has been published by Printery House at the Benedictine Conception Abbey in Conception, Mo.

matter of the icon, but in the execution of the icon.

“The paint is handled in a certain way, and it takes a long time because there are many transparent layers in the Russian tradition,” Sister Mary Grace said. “The Greek tradition is more opaque in the way it is painted, but I follow the Russian pattern. The whole process is very precise—the gilding, working with gold leaf, the layering techniques and the inscriptions. When you work with an icon, you put down your dark colors first very transparently and then bring out the lights by highlighting. You’re working in reverse and bringing light out of darkness.”

Writing icons is “very contemplative and deep theologically,” she said, “not only in the subject matter and how it’s done according to the tradition, but also in the artistic process. It’s very prayerful, very symbolic. Symbols point to deeper reality so the iconographer is always working in the symbolic world, which is an open door to the world of pure faith.”

Iconographers begin their extremely detailed work with prayers for the grace to render an icon well, she said, as well as prayers for the people who will venerate it.

“I think many icons are made by monks and nuns and other people who live a deep life of prayer because the work of the icon is under-girded by the life of prayer,” Sister Mary Grace said. “It’s only in an atmosphere of prayer that a person can produce an icon. . . . At least in my own experience, I find myself migrating to a very prayerful but wordless level of concentration on this holy work. I approach my icons with fear and trembling and humility. I have a deep need for God. I know that I need God’s help. . . . I always consider each one of my icons to be a real miracle.”

(For more information about the Carmelite sisters of the Monastery of St. Joseph in Terre Haute, log on to their Web site at www.heartsawake.org.) †

MATTINGLY

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come to a monastery, guests often think we’re saints. The truth is that all of us are striving for that. But we’re regular people who are just trying to find God. There’s lots of joy and humor in this place.”

Brother Matthew has found a home in the monastery. He has also found meaning and happiness.

The meaning comes from living a life focused on God.

“The longer I’m here, the deeper the appreciation I have for what the monastic life is,” he said. “It’s so rooted in the history of the Church, the way our liturgy is today, and the whole spirituality of the Church in general. The more that becomes revealed to me, the more I want to go further and deeper and learn about it.”

The happiness comes from discovering the changes in his life.

“I’ve grown during this time,” he said. “The biggest thing is I’m more patient—

zone a little—teaching, working with youth, giving retreats. In general, he’s on the quiet, introverted side, but he’s stretched himself. Not only has the community benefited, but he has as well.”

Brother Matthew gives the credit to God.

“I have a real appreciation for what it means when we talk about God’s Providence,” Brother Matthew said.

“At the time, when I was going through those difficult parts of my life, I thought it was the end of the world. Looking back, all of them had a small part in leading me to where I am now, where I should be and where God wants me to be.

“It just amazes me how God works.



Benedictine Brother Matthew Mattingly, left, and Jacob Niemand, a seminarian from the Diocese of New Ulm, Minn., attend class at Saint Meinrad Seminary and School of Theology.

Even the things that seem awful have a purpose, a meaning. It gives you a sense of hope.”

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

At home in the monastery

Sisters of St. Benedict seek God and enjoy doing God's work

By Mary Ann Wyand

BEECH GROVE—Prayer becomes a way of life for women who answer God's call to join the Sisters of St. Benedict at Our Lady of Grace Monastery in Beech Grove.

"You find yourself thinking about God," said Benedictine postulant Heather Foltz, who entered the monastic community on Sept. 7 after discerning a religious vocation as a member of the sisters' affiliate program.

"The first thing that attracted me to the Benedictine way of life was the prayer, and how the sisters' ministry flowed from their prayer," she said. "I remember the first time I came to prayer at the monastery chapel. I felt at home. I loved the way that the Psalms were sung, the times of silence, the petitions and the community life."

Since entering the monastic community four months ago, she has had many opportunities to grow in her faith with 70 Benedictine sisters.

"When you're working and processing things, you learn to see God in the people that you encounter in day-to-day life," she said. "You grow in your knowledge of yourself, your relationship with God and your relationship with others."

Benedictine Sister Juliann Babcock, the prioress, oversees the needs of the monastic community as well as the sisters' corporate ministries. They sponsor the Benedict Inn Retreat and Conference Center and St. Paul Hermitage, their ministry to the elderly, adjacent to Our Lady of Grace Monastery in Beech Grove.

"In light of our Benedictine vocation, our ministry flows out of our community life," Sister Juliann said. "Benedictines are not founded for a particular ministry like many apostolic communities. We have sisters whose ministries are in the fields of education, health care and social work. Other sisters minister in parishes, serve as administrators and are librarians."

Their motto, "Seek God," is displayed over the monastery door and is the focus of their daily life.

"We have a charism of hospitality—seeing Christ in the guest," Sister Juliann said. "We see our ministries as an extension of our hospitality from the monastery. ... We try to base our life as a community on prayer, work and hospitality. Our day hinges on our prayer life. We pray together in the morning, at noon and in the evening."

Before dinner, a common practice of the community is to have a sister read aloud from the *Rule of St. Benedict* to deepen the saint's message in the hearts of the sisters.

"Liturgy is very important to us," the prioress said, "so we work very hard at the quality of our music and our prayer life."

St. Benedict calls the sisters to live in common, and they share daily tasks and activities.

"As sisters, we are listening to one another and discerning together," said Benedictine Sister Jennifer Mechtild Horner, the community's vocation director. "We are committed to working at our life together."

The sisters invite women between the ages of 18 to 45 to contact the monastery about a time to visit the community and learn more about the Benedictine life.

"In the *Rule*, St. Benedict talks about 'good zeal' and says that we should anticipate the needs of one another," Sister Juliann said. "There is a wonderful spirit of generosity in our sisters. As a community, we have a desire to welcome new members and to be of service to the people of God. We're all about seeking God together. That's what God is calling each of us to do."

(For more information about the Sisters of St. Benedict at Our Lady of Grace Monastery in Beech Grove, call Benedictine Sister Jennifer Mechtild Horner at the monastery at 317-787-3287, ext. 3032, or contact her by e-mail at jennifermechtild@benedictine.com.) †



Benedictine Sisters Marie Therese Racine, left, and Maureen Therese Cooney pray during evening prayer on Dec. 3 at Our Lady of Grace Monastery Chapel in Beech Grove.



Benedictine sisters wait in line to congratulate Sister Juliann Babcock, their new prioress, during her June 7 installation at Our Lady of Grace Monastery Chapel in Beech Grove.



A statue of Our Lady of Grace is featured inside the circular drive leading to Our Lady of Grace Monastery and Chapel in Beech Grove. St. Paul Hermitage, the sisters' ministry to the elderly, and their Benedict Inn Retreat and Conference Center are also located on the monastery grounds.



The Sisters of St. Benedict process from Our Lady of Grace Monastery in Beech Grove to their chapel entrance on June 7 before the installation of their new prioress, Benedictine Sister Juliann Babcock. Sister Mary Gilbert carries the cross while Sister Kathleen Yeadon, left, and Sister Cindy Marie Freese carry candles.



Benedictine Sister Mary Ann Koetter, from left, opens her textbook while Sister Juliann Babcock, the prioress, introduces their discussion topic for postulant Heather Foltz and Sister Julie Sewell.

Deacon seeks to glorify God through work and family life

By Sean Gallagher

GREENWOOD—Almost 20 years ago, David Henn pondered whether God might be calling him to be a priest or a husband and father with a career as a lawyer.

But he was contemplating this question of faith in an unusual setting: the gallery of the House of Representatives prior to the start of a State of the Union address.

At the time, Henn was a student at Indiana University in Bloomington and serving as an intern in Washington, D.C., for then-Representative Andy Jacobs Jr.

As he sat there in the veritable temple of American political power, a priest came and sat next to him. It was Jesuit Father William Byron, then president of The Catholic University of America in Washington, D.C.

"I actually opened up to him and told him exactly what I was going through," Henn said. "I even told him that I had just met this girl, and that I was obviously taken with her."

"And he said, 'A lawyer and a priest are very similar. They are both public people, and they both can do a lot of good in God's name.'"

"It had never occurred to me for a second prior to that moment that being a lawyer didn't necessarily mean not pursuing an active vocation for the glory of God," Henn said. "That just stuck with me. That was probably the moment that I decided that the priesthood was probably not going to be the way for me."

"That was the moment that I probably decided to go to law school. And that was probably the moment that I decided to marry my wife."

Being enlightened about how he could glorify God through work in the secular world eventually led Henn more than a decade later to participate in the first permanent deacon formation program in the history of the archdiocese.

He was ordained a deacon on June 28, 2008, and ministers at Our Lady of the Greenwood Parish in Greenwood.

Faith and the law

Today, Deacon Henn lives out that lesson he learned 20 years ago in his law practice in Greenwood. The formation he received in the deacon formation program helps him.

"There is no complete separation between the deacon and the lawyer in any instance," Deacon Henn said. "I'm very clear with my clients that when they want to use me as their lawyer, they get all of me."

This has led him to bypass divorce work because it "was just not consistent with my view and vision of the diaconate," and he did not want "on Saturday to be celebrating someone's wedding and on Monday being in court working to dissolve a marriage."

He also helps Catholic clients who come to him for estate planning to learn about end-of-life issues. When living

wills are discussed, he will offer them a copy of the U.S. bishops' teaching on the topic.

"That affects people," Deacon Henn said.

Finding something that was missing

In 1994, Deacon Henn married his wife, Mary Ellen, whom he had met shortly before that State of the Union address.

Although happily married with two children, Deacon Henn said he "always knew that something was missing."

He discovered that missing piece when the archdiocese launched its first permanent deacon program in 2003.

Mary Ellen became confident that her husband had a possible call to the diaconate when she easily accepted the program's rigorous formation schedule. The deacon candidates had formation sessions one weekend a month for 11 months each year, had homework to complete and were involved in ministry assignments.

"I always felt the sense that it was right," she said. "I never felt like, 'Are you crazy? We don't have time for that. That won't work.' It was always, 'We can make that work.'"

The years of formation were a blessing to the couple.

"They gave us a lot of opportunities to really talk and share on a deeper level," Mary Ellen said. "It helped bring our faith into the forefront."

Growing up with the diaconate

The Henns' two children, Sydney and Collin, have grown up with the diaconate as a part of their lives. They were 5 and 3 when their father began his involvement with the deacon program.

It is not unusual for Collin, a fourth-grade student at Our Lady of the Greenwood School, to be an altar server at a Mass where his father is also assisting.

"It's fun [when] I'm up there with my dad at the altar," Collin said.

The children often come and go from the parish with their dad. "We were probably in and out of the parish probably a half dozen times on [a recent] Saturday," Deacon Henn said.

The children find that their dad is often busier than their friends' fathers.

"At my friends' houses, their dads aren't always busy," Collin said. "When I go to visit, they're there most of the day. My dad isn't always home, but he's home a lot."

Sydney, a sixth-grade student at Our Lady of the Greenwood School, was worried the first time that her father preached at a school Mass.

"That was weird," Sydney said. "I was afraid of what he was going to say."

But Deacon Henn is adamant about not telling stories about his family during his homilies.

"I leave my wife and kids out of the homilies," he said. "I'll preach about myself. But I leave them out of it."

A role model in the parish

Still, Deacon Henn admitted that



Deacon David Henn and Msgr. Mark Svarczkopf, pastor of Our Lady of the Greenwood Parish in Greenwood, elevate the chalice and paten at the end of the eucharistic prayer during a Nov. 11 Mass at the parish's church.

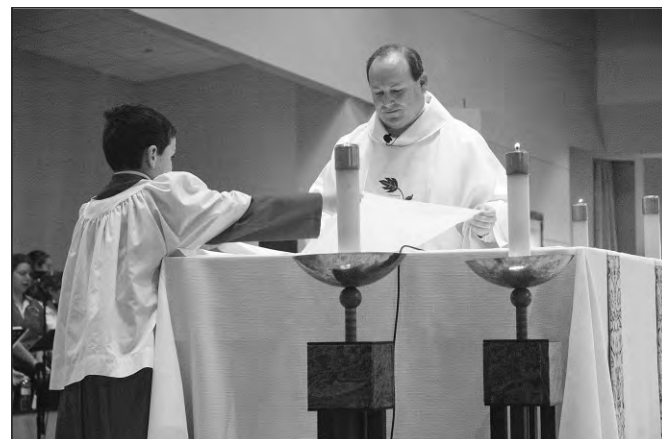
Mary Ellen, whom he called the "spiritual center of our family life," profoundly influences his preaching.

"I pale in comparison to her level of faith," Deacon Henn said. "And by preaching a homily, I am inherently opening not only my own personal spirituality, but I am opening *our* spirituality. I'm giving people a snapshot into our spiritual lives."

Deacon Henn and Mary Ellen know that, through his preaching and their presence in the parish, others see them as role models, a reality they admit is a little scary at times.

"Even the people who are friends of mine see me also as a deacon's wife," Mary Ellen said. "I don't want to say that I act better because of that, but it helps to remind me [to be a good example]."

Deacon Henn hopes that his example will lead his fellow parishioners to delve deeply into their faith.



Deacon David Henn and his son, Collin, prepare the altar during a Nov. 11 Mass at Our Lady of the Greenwood Church in Greenwood. Deacon Henn ministers at the Indianapolis South Deanery parish.

"I'm hoping that somewhere in the recesses of their minds is the thought that it's OK for a husband and a dad to not only have that level of spirituality and ponder these things," he said, "but also to share them openly, to talk to your kids, to your wife, to your friends about these things."

(To learn more about the permanent diaconate in the archdiocese, log on to www.archindy.org/deacon.) †



Deacon David Henn listens to voice mail messages at his law office in Greenwood on Nov. 11. A plaque on the wall next to his desk reads "Be still and know that I am God." Deacon Henn seeks to glorify God in his work as an attorney.



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Sisters of St. Benedict - Our Lady of Grace Monastery

Seminarian's journey is an affirmation of the gift of life

By Sean Gallagher

OSGOOD—In his relatively short 28 years, seminarian Jerry Byrd has had an adventurous journey of faith.

Raised in the Southern Baptist tradition in southeastern Indiana, he recalls telling his fellow grade-school students who were Catholic that they would go to hell because they worshipped Mary.

"I repeated what I heard," he said.

In his high school years, Byrd developed his musical talents and put them to the service of his Baptist congregation.

But before the end of his junior year, he became convinced of the truth of the Catholic faith and was received into the full communion of the Church.

During his college years, he majored in music and was involved in music and youth ministry at two parishes in the Cincinnati archdiocese.

After graduating from Mount St. Joseph College in Cincinnati in 2003, Byrd served as a youth minister for a year at St. John the Baptist Parish in Dover and at St. Louis Parish in Batesville for two years.

For the past three years, he has been an archdiocesan seminarian at Saint Meinrad School of Theology in St. Meinrad while continuing to serve in parishes during the summer and on breaks from his studies.

Now Byrd is looking forward to the day when, God willing, he will be ordained a priest.

Such a journey of faith would have been stopped before it even started, however, if it weren't for a crucial decision that his mother, Rose, made while he was still a baby in her womb.

The gift of life

While pregnant with Jerry, Rose's doctors told her that he had Down syndrome and tried to persuade her to have an abortion.

"I'm dead set against abortion for any reason," Rose said. "They tried to be [forceful]. They had me watch a film and showed me all of this stuff about Down syndrome babies. But it didn't change my mind, and I told them it wouldn't."

As the pregnancy progressed, the doctors told Rose that her child was losing weight and experiencing other physical problems.

After a difficult labor, Jerry was finally delivered by Caesarean section.

"I saw them deliver him," Rose said. "And here's this big, fat, healthy, red, screaming, loud-mouthed baby. And in my mind, I'm hearing all the things the doctors said, that he was sick, that he was going to be a little tiny, sick baby."

"And from that point on, it just reinforced everything that I knew that the Lord had a purpose for him. I just always knew that he would serve the Lord in some way. But I just always felt like it would be in the Baptist Church."

"She chose to say 'yes' to life," Jerry said. "She chose to say 'yes' to whatever God had in store for her and for me. And it was in that moment that her 'yes' enabled me to say 'yes' [to God's call]."

An encounter with Jesus

It would take a while for Byrd to finally discern what he believes is God's vocation for him.

Throughout his childhood and early teenage years, he held the Catholic faith in contempt.

But one night in 1997 as a high school junior, he went to a Mass with a friend who was seeking to become Catholic.

"I had no idea when I was walking into that church that night that my life was going to change," Byrd said.

Up until then, he thought the Mass was just an empty ritual. But that night, something happened.

"When [the priest] elevated the host, I knew that that was Jesus," Byrd said. "I didn't know how. I didn't know why. I couldn't figure that out. There was just something inside me that said, 'Jerry, this is Christ.'"

"And from that moment, I had a strong desire to receive the Eucharist. I wanted to receive Jesus. I wanted to have that encounter with him."

Despite the misgivings of his mother, Byrd entered into the Rite of Christian Initiation of Adults (RCIA) at St. John the Baptist Parish in Harrison, Ohio, in the Cincinnati archdiocese. He was received into the full communion of the Church in 1998.

Hints and affirmations of a vocation

While still in RCIA, Byrd heard his pastor preach a homily in which he challenged the young men in the congregation to consider the priesthood.

"It was like I couldn't shake the thought," Byrd said of the powerful homily. "I couldn't get rid of it."

It took eight more years and a few periods where he felt that God was calling him to marriage before Byrd was ready to discern a possible call to the priesthood in a seminary.

Since he has been at Saint Meinrad School of Theology, Byrd has continued to develop his musical talents,

See JOURNEY, page 14

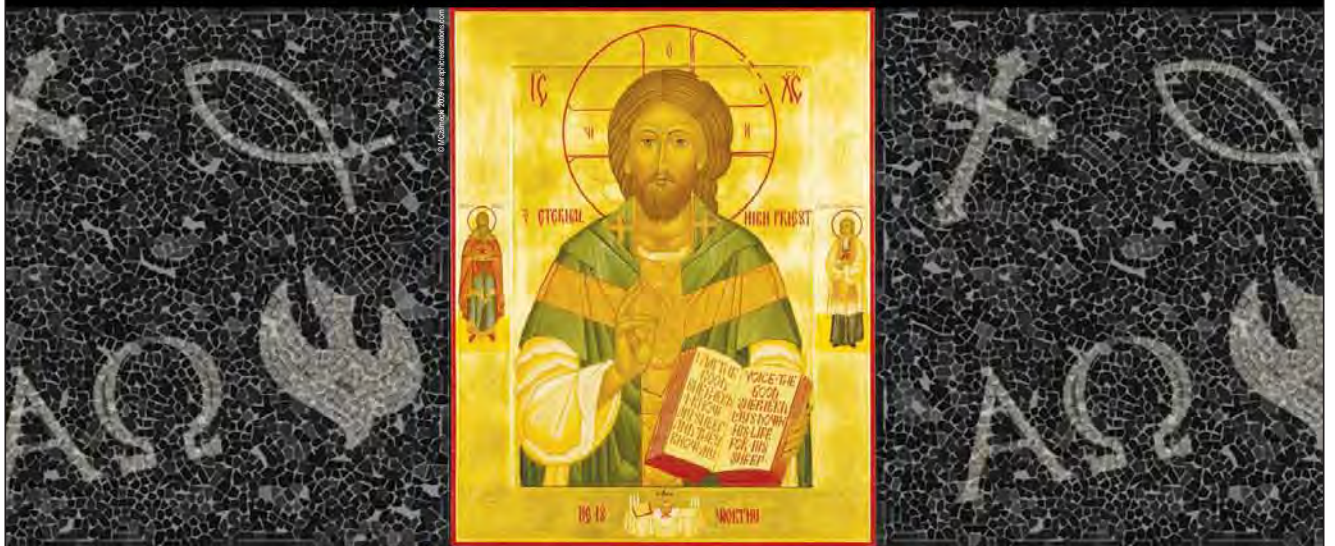


Seminarian Jerry Byrd directs the choir of St. John the Baptist Parish in Osgood during a Nov. 22 Mass at the parish's church.

ARCHDIOCESE OF INDIANAPOLIS SEMINARIANS



CONSIDER A PRIESTLY VOCATION



YEAR FOR PRIESTS



HEARGODSCALL.COM

SCHLISSMANN

continued from page 8

Always learning

Father Schliessmann said his parishioners “always, always” draw him closer to Christ.

This happens for him in a special way when he meets them in a privileged and confidential place: the confessional.

“I’m seeing people at their best there,” Father Schliessmann said. “They’re courageous, humble, vulnerable, being honest and being open.”

“He’s a very thoughtful and careful and attentive confessor,” said Barbara Pierse, a member of Holy Trinity Parish in Edinburg.

Pierse also sees her pastor’s attentiveness when she works with him in the parish’s Hispanic ministry outreach.

“He does not presume that he knows everything,” she said. “And so he wants to hear what other people have to say about issues that are going on.”

“He listens to what you have to say, even if he disagrees with you,” said Jean Martin, a pastoral associate at Holy Trinity Parish in Edinburg and St. Rose of Lima Parish in Franklin. “He’s open to new things. He’s a very thoughtful person.”

This positive impression that Father Schliessmann has made on the people he serves might be rubbing off on the next generation of priests.

Seminarian Michael Kubancsek, a freshman at Bishop Simon Bruté College Seminary and at Marian University, both in Indianapolis, has gotten to know Father Schliessmann because the priest works closely with his father, Gary, who is the co-chair

of the Catholic Scouting Committee in the archdiocese. Father Schliessmann is the committee’s chaplain.

“Father Tom is an excellent priestly example,” Kubancsek said. “He’s a good pastoral role model. He’s one good example of a priest who has a very human side.”

Kubancsek also simply appreciates how Father Schliessmann likes to spend time with him and his fellow seminarians.

“It’s good to know that priests are genuinely concerned about the seminarians and about their formation,” Kubancsek said. “And it comes from the fact that he cares so much about the priesthood itself.”

(For more information on priests and vocations to the priesthood in the archdiocese, log on to www.HearGodsCall.com.) †



Father Thomas Schliessmann prepares to celebrate Mass on June 27 in Breckenridge, Colo., during the Summer Field Study program conducted by Roncalli High School in Indianapolis. Roncalli students and staff members hike and camp at national parks in the western part of the United States.

Photo by Sean Gallagher



Jean Martin, pastoral associate of Holy Trinity Parish in Edinburg and St. Rose of Lima Parish in Franklin, talks on Nov. 18 with Father Thomas Schliessmann, the pastor of both parishes, outside Holy Trinity Church.

JOURNEY

continued from page 13

composing liturgical music that has been sung at St. John the Baptist Church in Osgood. He often stays at the parish rectory when on breaks from his classes.

Rebecca Oelker, a homeschooled eighth grader, is a member of the parish and sings in the choir that Byrd directs from time to time.

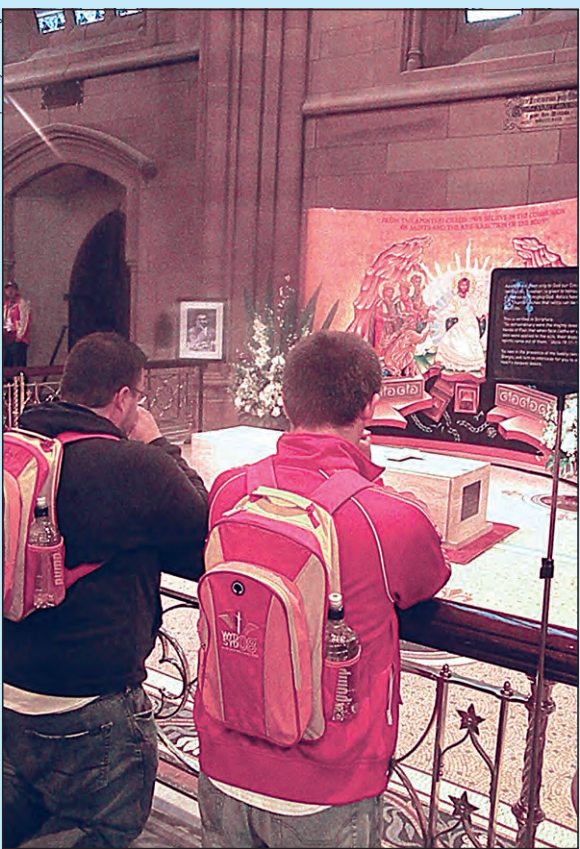
“He’s a lot of fun to be around,” she said. “He brings out the best in our voices somehow. Something about him just makes us want to try our best. And so we always end up sounding good.”

“He’ll be a great priest,” said Jesse Weidner, a member of the parish choir and a freshman at Marian University in Indianapolis. “He loves the Mass. He loves Jesus. He loves God.”

Father Shaun Whittington, the pastor of St. John the Baptist Parish, values Byrd’s musical talents and his love of Catholic culture. But he also sees other attributes in Byrd that will serve him well in priestly ministry.

“He understands what it means to be in relationship with other people and to speak the truth in charity,” Father Whittington said. “I see it from [his] openness and honesty in working with youth to the compassion and concern given to those who have lost loved ones. It’s all across the board.”

File photo by Katie Benger



Seminarians Jerry Byrd, left, and Benjamin Syberg kneel in prayer before the remains of Blessed Pier Giorgio Frassati, a patron saint of young adults, on July 15, 2008, at St. Mary Cathedral in Sydney, Australia, during the World Youth Day pilgrimage.

Although still a young man, Byrd looks back in wonder at the various twists and turns in his vocational journey.

“Every time that I’ve come to a crossroads, it’s just been a constant affirmation that God is calling me to the priesthood,” he said. “This is where I’m supposed to be.”

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

WOODS

continued from page 8

God, with each other, and with creation here. This place has a sense of sacredness about it. There is a true sense of being at home,” she said.

Come and see what Sister Jenny describes!

Sister Jenny said there may be a perception of everything being in the past. Certainly, a strong heritage and legacy create a forceful foundation for those who seek an opportunity to follow God’s call, “but there is a strong energy here now in the way we live out our understanding of being in right relationship with God. There is energy among us to serve God’s people through works of love, mercy and justice. We do that through our many ministries in 19 states, the District of Columbia, Taiwan and China.

“We are grateful for and blessed by the many people who are so generous to support our mission. Our faith calls us to action, and it all ties in with our mission as an apostolic community.”

The Sisters of Providence will host their annual “Come and See” weekend for women who are in discernment about religious life on

Submitted photo



Autumn’s beauty frames the Church of the Immaculate Conception at Saint Mary-of-the-Woods, where St. Theodora Guérin’s remains are entombed at a shrine.

March 26-28 at Saint Mary-of-the-Woods. Discussion will include how the Sisters of Providence live out, promote and bring about Catholic social teaching.

(For more information, contact Sister Jenny Howard at 812-535-2897 or by e-mail at jhoward@spsmw.org. More information can be found on the congregation’s Web site at www.SistersofProvidence.org.) †

Faith Alive!

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Jesus built on Jewish moral tradition by upholding commandments

By Fr. Gerald O'Collins, S.J.

What is it about the Bible that confirms some people in their unbelief, prompts others to pick and choose what they want to hear, and brings some others closer to Christ?

I first seriously faced the question many years ago when I read a book by Sigmund Freud, the father of modern psychology.

Freud quoted what he called “the grandiose commandment” that “you shall love your neighbor as yourself.”

“Why should I do so?” he asked. “How can it be possible? If I am to love someone, he must deserve it in some way. But so many men don’t.”

Freud wrote that if the commandment stated “love your neighbor as your neighbor loves you,” he would not take exception to it. But as the commandment stood, he found it false, unreasonable and impossible to fulfill.

In a discussion with Jesus, a lawyer was ready to accept as a true norm for action the commandment of loving one’s neighbor. But he wanted a precise statement about the people who made up the category of “my neighbor.”

He seemed to have expected Jesus to list certain classes of people and omit others or perhaps to mention certain kinds of events when love should be exercised and to exclude other kinds of events when there would be no call to practice love.

Instead, Jesus told him a story about a traveler who had been robbed and left badly wounded by bandits, and about the way in which three individuals reacted to the traveler’s terrible plight and critical needs.

The Bible is God’s personal letters to us

By Carole Norris Greene

The New American Bible, the translation that is the choice of the U.S. bishops and the achievement of some 50 biblical scholars over a 25-year period, is a collection of 73 books written over the course of many centuries.

Can the Bible be believed? The Church says yes, and in its entirety! It emphasizes the importance of understanding the cultural context of the books.

In 1943, Pope Pius XII wrote in his encyclical “*Divino Afflante Spiritu*” (“Inspired by the Divine Spirit”) that “we ought to explain the original [biblical]

In effect, Jesus said that the identity of “my neighbor” cannot be legislated about or precisely defined in advance.

He or she is anyone at all who, perhaps unexpectedly, meets me on my journey through life and needs—even desperately needs—my time and help (Lk 10:25-37).

The lawyer who heard from Jesus the parable of the Good Samaritan represents all those who accept from the Bible some principle, like loving your neighbor as yourself, but want to limit the way that it applies to their own life.

But Jesus went beyond even this principle and introduced something startlingly new by teaching love for one’s enemies.

Here we reach the really “hard sayings” of Jesus: “love your enemies,” “offer no resistance to one who is evil,” “when someone strikes you on [your] right cheek, turn the other one to him as well” and “do not turn your back on one who wants to borrow” (Mt 5:38-44).

These and other hard sayings are heroic ideals that go beyond any common-sense morality that might be established on reasonable grounds, and that might have appealed to Freud.

text, which was written by the inspired author himself and has more authority and greater weight than any ... translation whether ancient or modern.”

The New American Bible was produced in response to the pope’s mandate.

The encyclical further reiterates that Scripture aims to awaken in readers feelings of gratitude “to the God of all Providence, who from the throne of his majesty has sent these books as so many personal letters to his own children.”

(Carole Norris Greene is the associate editor of Faith Alive!) †



As Catholics, we should follow all of the teachings of Jesus, even the really hard sayings and difficult lessons, such as loving our enemies. Jesus challenges his followers to do just that. In accepting this challenge, Christians experience a special joy and happiness because they find Jesus himself in all those who desperately cry out for their help.

A further dramatic example comes from what Jesus told someone who had invited him to a meal: “When you hold a lunch or a dinner, do not invite your friends or your brothers or your relatives or your wealthy neighbors. ... Rather, when you hold a banquet, invite the poor, the crippled, the lame, the blind” (Lk 14:12-13).

Such a practice obviously goes beyond the call of duty and what can seem plausible to any ordinary “good” person.

Yet there are millions of Catholics and other Christians who neither pick and choose nor place limits on what they are willing to hear from Jesus. They put into practice even his hard sayings because they give him their total allegiance. He is the truth—the total truth—by which they want to live.

Jesus built on the Jewish moral tradition by upholding the Ten Commandments (Mk 10:19) and following the prophets in stigmatizing social injustice, especially the failure to act justly and lovingly toward those like Lazarus who suffer and are in terrible distress (Lk 16:19-31).

But then Jesus went on to claim something that no prophet ever did. He identified himself with the sick, the hungry, prisoners and all others in great need.

That is why Blessed Mother Teresa of

Calcutta, Dorothy Day and millions of other believers have opened their arms to the destitute, cared for those who are physically disabled and spent their lives serving the less fortunate.

Jesus challenges his followers to do just that. In accepting this challenge, they experience a special joy and happiness because they find Jesus himself in all those who desperately cry out for their help. They come to experience the ultimate truth about the human race: The face of every man and every woman is the face of Christ himself.

Believing that God faithfully led and taught his people in view of the coming Messiah, and seeing in the life of Jesus and in his words how we ourselves are to live, some people will wholeheartedly embrace all that the Bible offers, even the hard challenges.

To do anything less is to invite nagging doubt—and that doubt can become a kind of self-appointed hell.

(Jesuit Father Gerald O’Collins has taught theology at the Gregorian University in Rome. His 48 published books include *Jesus Our Redeemer*, published by Oxford University Press, and *Pope John Paul II: A Reader*, published by Paulist Press.) †

Discussion Point

The Bible relates God’s love for us

This Week’s Question

Is there anything in the Bible that you find hard to believe or to accept at face value?

“My biggest problem is that the Bible gets translated—and we’re not 100 percent sure that it’s translated correctly—so words may or may not be true or be interpreted correctly by people in authority. I believe the essence of the Bible, which shows the almighty creative power of God, and the overwhelming love of God, Jesus Christ and the Holy Spirit.” (Judy Dominic, Harrison, Ohio)

“I’m not a literalist. I understand that the Bible is a collection of many stories which may not have happened, but they are true to life and have applications. ... That makes it relevant to all ages ... so nothing is hard to believe.” (Gary Guthrie, Nevada, Iowa)

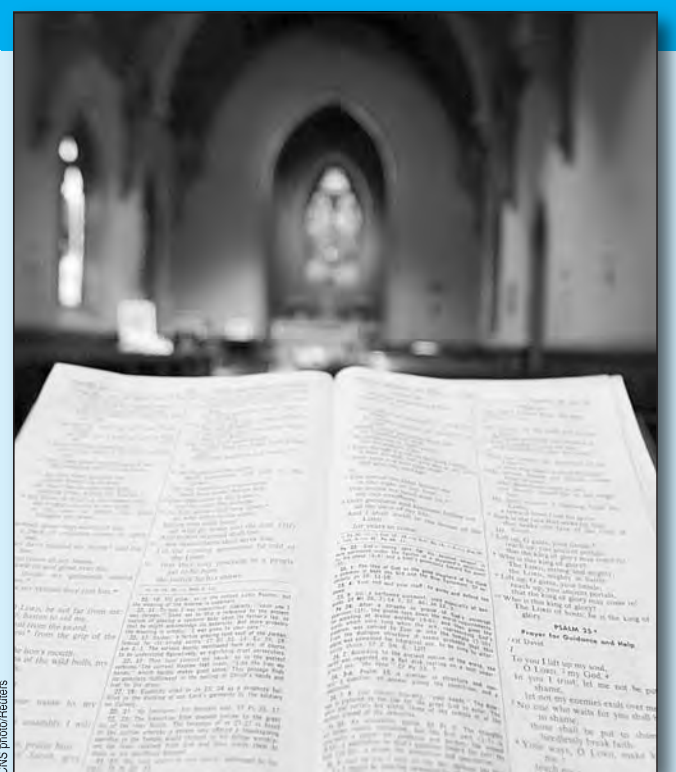
“Things in Revelations and even in Genesis are sometimes hard to accept literally, but with faith you can accept it. The Bible is the Bible, and I believe it is the inspired word of God.” (Mike Cusick, Allen, Texas)

“I don’t find anything hard to believe except [the Scripture passage in] Proverbs (Prv 31:10-31) about the perfect wife. That ideal sounds unreachable [and] impossible to emulate. My conclusion about it is that we should strive to emulate [that ideal], but not worry if we can’t do it all.” (Kim Sutter, Pottsville, Pa.)

Lend Us Your Voice

An upcoming edition asks: What is your favorite passage from the Gospel of Matthew? Why do you like it?

To respond for possible publication, send an e-mail to cgreene@catholicnews.com or write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



From the Editor Emeritus/John F. Fink

'Charity in Truth': Subsidiarity and solidarity

(Fifth in a series of columns)

When Pope Benedict XVI's encyclical "Caritas in Veritate" ("Charity in Truth") was released last July, press coverage emphasized his call for a "true world political authority" that would manage the global economy. This seems to be required, he said, because of the "unrelenting growth of global dependency."

He suggested the reform of the United Nations and international economic and financial institutions so they would have "real teeth." This gave the impression that he was calling for one-world government with authority to force states to do what it decreed.

Lost in news stories was this sentence in the encyclical immediately following his call for a world political authority: "Such an authority would need to be regulated by law, to observe consistently the principles of subsidiarity and solidarity, to seek to establish the common good, and to make a commitment to securing authentic

integral human development inspired by the values of charity in truth."

The pope suggested that "universally recognized" political authority after discussing the globalization that has taken place. He said that, in itself, globalization is neither good nor bad and that blind opposition to it would be a mistake.

Suitably directed, he said, globalization could "open up the unprecedented possibility of large-scale redistribution of wealth on a worldwide scale." However, if it's badly directed, it could lead to an increase in poverty and inequality. That's why it must be directed wisely.

Earlier in his encyclical, before he suggested that world authority, the pope wrote that "the governance of globalization must be marked by subsidiarity." He said that globalization "certainly" requires authority, but that authority "must be organized in a subsidiary and stratified way." Subsidiarity is the principle that tasks or functions that local organizations can perform effectively should be done by them rather than by a dominant central organization.

The pope called this principle "an expression of inalienable human freedom," and said that assistance should be offered only when individuals or groups are unable to accomplish

something on their own. Furthermore, he said, this subsidiarity must also remain closely linked to another principle—solidarity. That means a unity among a group or class that produces, or is based on, community of interests, objectives and standards.

When applied to international development aid, subsidiarity and solidarity mean that aid must be distributed with the involvement not only of governments of receiving countries, but also local economic agents and those concerned with cultures within civil society, including local churches.

Too often in the past, the pope said, aid has created only fringe markets for the products of donor countries. That should not be the purpose of aid. Rather, the principal form of assistance needed by developing countries is that of allowing and encouraging the penetration of their products into international markets. They must be able to participate fully in international economic life.

Thus, he said, aid for poor countries must be a means of creating wealth for all, one reason why economically developed nations should allocate larger portions of their gross domestic product to development aid. †

It's All Good/Patti Lamb

My New Year's resolution? To connect with God each day

As we rang in the New Year, I connected with a dear old friend of mine.

But it wasn't under the circumstances I would have chosen. Instead of donning party hats and holding toasting glasses, we wore black and stood inside a church on a cold January morning at her mom's funeral.

Her mom had been sick for years, but lately her health had taken a turn for the worse.

Because my friend lives out of town and we don't get to talk as much as we would like, she gave me some background.

"... And then, about three weeks ago, the doctors told us that mom probably had a month or so to live," my friend said.

I didn't know what to say. I hate funerals. I never have the right words.

"At least she knew and could prepare," I said, stumbling over the words as they left my mouth.

"Yes," she nodded in agreement. "Mom got a chance to say her goodbyes, and not everybody gets to do that."

Later, I got to thinking about the statement I made at the funeral: "At least she knew and could prepare." That sounded like death sneaks up on the rest of us and takes us by surprise—as if only a minority knows it is coming and the rest of us just sort of happen upon it one day, completely unaware.

But the reality is that we all come to the same end. We return to our Maker, and nothing will separate us from God. He will see us as we really are. Stripped of the letters behind our names, our fancy houses, luxury cars and designer clothes, with not so much as a breath mint between us, we will stand humbly before him.

I have a friend who, at the young age of 45, has encountered far too many sorrows. This friend of mine tells it like it is, and I love that about her. Once, I babysat for her children while she attended a funeral. As she walked out to the car, I somberly expressed my condolences.

I vividly remember her response, made even livelier by her southern drawl. She said, "Honey, we've all got an expiration date. Don't you know that by now? You act like you never thought dying was an option. How else will we get back to

God?"

What a nice way to think of it. I remember a similar comment my father-in-law once made at a funeral. He said, "The day we die is our birthday into heaven. It's just the beginning."

Sometimes I get so caught up in the routine of daily life that I forget to remember my own mortality. The events of the past few days made me do a gut check and re-examine some things. I need to ditch anti-aging creams and get with the program. Although the message doesn't resonate much here on Earth, it's not about what we can "see."

So how do we move forward, keeping our eye on home while plugging through life's daily commitments, not to mention the many shiny objects which distract us? I wish I knew.

What I do know is that as I start this New Year, I'll keep my resolution simple.

That resolution is to connect with God each day, however humbly. I am hopeful that, when the time finally comes to meet him face to face, he will recognize me.

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

Faithful Lines/Shirley Vogler Meister

Family and faith are reinforced through experiences

We are meant to keep the peace of Christ like a beacon in our lives and in our extended relationships.

This is not always easy, but each of us has the power to do this in small or exceptional ways. As we continue living in the New Year, we can surely benefit and be grateful for God's grace, discerning what we

have learned so far and applying our lessons well.

As January approached, I realized that I have learned so much through the years, but I need to be more open to experiences that continue to allow me to grow in my faith.

For instance, even though I have always understood that family and faith go hand in hand, last year this was reinforced in two ways. I found these pivotal times in my life to have proved the importance of both family and faith.

The first experience was an October trip that my husband, Paul, and I made to

South Dakota with my sister, Beverley, and her husband, John Thurman, who live in our hometown of Belleville, Ill.

Through incessant rain, Paul drove nearly 3,000 miles to and from Pierre, S.D., with us stopping en route to sleep overnight only once each direction. Our goal was to be in Gettysburg, S.D., for a surprise 70th birthday celebration for my brother, Stan.

We stayed and attended Mass in Pierre, and with Stan we also had an opportunity to visit the historic and beautiful Catholic church in Hoven, S.D.

We are grateful to Shirley Vargas, a Christ the King Parish friend, for telling us about this church. Hoven is her hometown.

There is much more that I could share about our journey to South Dakota, but something else significantly challenged us after we returned home.

My brother-in-law, John, became seriously ill on the Saturday before Thanksgiving. He was quickly transferred from a Belleville hospital to an intensive care unit at Barnes-Jewish Hospital in St. Louis.

My husband and I left Indianapolis after Mass the next day to be with my extended family during their hospital vigil. Our daughter, Lisa, drove in from Nashville, Tenn., to lend additional support.

Father Nicholas Junker from the Thurmans' Belleville parish came to the hospital to pray and administer last rites. John later rallied and returned home on the day after Thanksgiving!

Paul and I felt blessed to have witnessed the beginning of John's recovery. Then we headed for Nashville, where our daughter, Lisa, was hosting our family's traditional St. Nicholas celebration a little early.

Now I wonder if it was the grace-filled hand of God that brought Father Nicholas to the hospital for John's last rites?

Through the ordinary and extraordinary challenges that we have, we are given opportunities to grow in faith, and to be grateful for both the pleasant and unpleasant lessons we learn in daily life.

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

The Bottom Line/Antoinette Bosco

Juan Melendez's 'miracle' on death row

Juan Melendez has been called "a living testament to the injustice of capital



punishment." Before he was exonerated for a crime he did not commit, he spent nearly 18 years on Florida's death row.

I see this as a miracle story.

I had the good fortune to have this spiritual man visit my

home, thanks to Ben Jones, a young man formerly of Yale Divinity School, who now heads the anti-death penalty organization in my state.

Juan spoke to me about his faith. Then we all left for Western Connecticut State University, where he would tell faculty and students about his mission to end the injustice of capital punishment.

His story is one that I have heard before, how an innocent person is arrested and then convicted of a crime. Juan's life work now is to tell Americans "how mistakes occur that can cause innocent people to die." His goal is to "bring us back to civility."

Juan was young and at work in Florida on May 2, 1984, when police descended upon him, arresting him for murder. He said he had witnesses who could vouch for his innocence, "but I had a problem. I was Hispanic."

I could see the shock on the faces of the students as they heard Juan talk about his years in a 9-foot by 6-foot roach- and rat-infested cell, often chained and handcuffed.

Before the talk, I had the privilege of having dinner with Ben, several of the faculty members and Juan, who sat next to me. He told me that he had thought about killing himself, but then he had a dream of his mother in Puerto Rico, who prayed continuously for him to be freed.

Then one day he got a letter from his mother. She had "found" a statue of Our Lady of Guadalupe and gotten a message. She told him, "Pray for a miracle and you will have it."

That message was repeated to him in a dream about his mother, and "that ended my suicide thoughts," he said. From then on, he read, wrote, learned English, and began to appreciate the importance of "love and understanding."

"I served 17 years and eight months for a crime [that] I didn't commit," Juan said, "but in that time I learned there is something more powerful than the system: God!"

"I had to go back to my Catholic roots, which taught me love, compassion and forgiveness. I was saved in spite of the system—by the grace of God."

Even how the story surfaced proving his innocence has a remarkable side to it. The real murderer, killed by police two years after Juan was convicted, had left a taped confession. Had it not been found 16 years after Juan's imprisonment, this innocent man would no doubt have been executed.

Now Juan and many others are calling themselves Voices United for Justice. They are providing educational services nationwide, addressing the controversial and divisive issue of the death penalty. Their mission is to abolish the death penalty in the United States, where 35 states still allow executions. Tax-deductible donations may be sent to the project at 4205 Rancho Grande Place, N.W., Albuquerque, NM 87120. You can find out more about the group and contact Juan at www.voicesunited4justice.com.

"How many people know that 137 people on death row have been released because of evidence of their innocence?" Juan asked me, fingering his religious medal.

Being with Juan Melendez, I clearly saw that his mother had gotten more than her one "miracle" for her son is not only free, but is inspiring and energizing others, in his words, "to work for life!"

(Antoinette Bosco writes for Catholic News Service.) †

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

The Sunday Readings

Sunday, Jan. 10, 2010

- Isaiah 42:1-4, 6-7
- Acts of the Apostles 10:34-38
- Luke 3:15-16, 21-22

The feast of the Baptism of the Lord is very important to the Church's process of bringing us to Christ.



It reveals both the identity of the Lord and begins the Gospel revelation of the Lord's work of salvation.

Jesus was baptized in the Jordan River by John the Baptist. The three Synoptic

Gospels—Matthew, Mark and Luke—report this event.

It is not recorded in John, although John's Gospel eludes to John the Baptist's baptisms in the Jordan. In John's Gospel, John the Baptist gives Jesus the title "Lamb of God."

The first reading is one of the four Suffering Servant Songs of Isaiah.

These very poetic passages are prominent in the liturgies of Lent, and indeed of Good Friday. There is an ominous overtone.

Who was this Suffering Servant? Was it the future Messiah? Was it one of the prophets? Was it the author? Was it a collective reference to the people of Israel? No one knows with certainty.

Regardless, the Christian liturgies over the centuries have seen Jesus in the Suffering Servant Songs. Certainly, this is the message for this feast.

In this Scripture, God reveals that a faithful and pure servant will come. This loyal servant will endure an outrageous fortune. Many people will turn against him, yet he will be steadfast.

Supplying the second reading is the Acts of the Apostles.

After Easter, almost every liturgy contains a reading from the Acts of the Apostles. But this source rarely furnishes readings at Mass in any other time of the liturgical year so the appearance of Acts on this weekend is unusual.

The reading is important. Peter speaks on behalf of all the Apostles. He speaks to Cornelius, a Roman officer, foreigner and pagan. Peter proclaims Jesus, declaring that the saving ministry of Jesus began with the Lord's baptism.

Peter's own identity is revealed. He is chief among the Apostles. His message is the continuation of the Lord's message.

St. Luke's Gospel provides the last reading.

Luke's report of the baptism, as does

Mark's, highlights the Lord's divine identity and mission of salvation. In Luke, as in Mark, God announces that Jesus is the Son of God. Jesus is serving the plan of God.

Certain images are important. There is a distant echo of Creation. Life comes from the water. Noah survived the flood. Jesus emerges from the water to begin the mission of redemption. Looking ahead, it prefigures Christian baptism.

Another image is that of the sky. God speaks from the sky. This is an ancient image of divinity in the Old Testament.

Reflection

The Church joyfully has led us to Christmas, the anniversary of the Lord's birth. In Advent, it called us to renew ourselves in holiness and grace.

If we responded, then Christmas was much more than a commemoration. It was a personal event in which Christ was admitted into faithful hearts and souls to restore, to heal and to eliminate dying.

In the great revelation of the Epiphany, celebrated last week, the Church continued to tell us about Jesus. As the son of Mary, the Lord was human and also divine. The Magi recognized this fact.

Now, on this feast, the Church instructs us further about Jesus. He is the instrument of God's love for us.

Doomed by our sins, we find another chance in Jesus. He is our Savior.

It was, and is, God's will that we be one with God. We achieve this union with God in and through Jesus. We must be inseparably bonded to Christ. He is God. God is love. God forgives us and restores us to eternal life.

Furthermore, he comes to us through Peter and the Apostles, the Lord's disciples, commissioned by Jesus to further the divine plan of salvation. †

Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to criterion@archindy.org. †

Daily Readings

Monday, Jan. 11

1 Samuel 1:1-8
Psalm 116:12-19
Mark 1:14-20

Tuesday, Jan. 12

1 Samuel 1:9-20
(Response) 1 Samuel 2:1, 4-8
Mark 1:21-28

Wednesday, Jan. 13

Hilary, bishop and doctor of the Church
1 Samuel 3:1-10, 19-20
Psalm 40:2, 5, 7-10
Mark 1:29-39

Thursday, Jan. 14

1 Samuel 4:1-11
Psalm 44:10-11, 14-15, 24-25
Mark 1:40-45

Friday, Jan. 15

1 Samuel 8:4-7, 10-22a
Psalm 89:16-19
Mark 2:1-12

Saturday, Jan. 16

1 Samuel 9:1-4, 17-19; 10:1
Psalm 21:2-7
Mark 2:13-17

Sunday, Jan. 17

Second Sunday in Ordinary Time
Isaiah 62:1-5
Psalm 96:1-3, 7-10
John 2:1-11

Question Corner/Fr. John Dietzen

We are formed by our loving relationships, which make us what we will be in eternity

Q Is there a Catholic teaching that says if a married couple remains faithful to each other during life, and also after the death of one of the spouses, that God has a special place for them in heaven?



My father died when I was 12 years old. My mother told me that she read this in your column many

years ago, referring to comments by Pope Paul VI.

My husband died on our 51st wedding anniversary after a 51-year love affair.

Was what my mother said just wishful thinking? (Illinois)

A You were unusually blessed in your marriage, and can be extremely grateful.

I believe your mother was referring to a column in which I quoted a remark of Pope Paul VI to newlyweds, stating that while marriage does not continue into heaven, married love does. This is most relevant to your question.

In eternity, we will be what we were formed to be, with God's grace, by our relationships here on Earth.

All genuine relationships we live with here in this life make us what we will be in eternity. Every friend and family member shapes us to some degree into what we are as human beings and children of God.

If this is true of everyone, it is true in a particular way of good husbands and wives. The intimacy, trust and life-giving they share with each other, which grows through the years, forms and marks their personalities in a profound way, even into eternity. It defines significantly who they are as human beings and Christians.

If Tom marries Jane and they live together, sharing life's deepest mysteries for many years, he will be a profoundly different person than he would have been if he had married Susie. A different spouse that he could have married might have been wonderful, but his life would not be the same. I'm sure this is what your mother was referring to years ago.

The theory that fidelity to one's deceased spouse is demonstrated by refusing to remarry is another, very delicate matter.

However beautiful and loving a marriage might be, the fact is that the bond uniting them as a married couple ceases at death and the surviving partner is free to marry again. That has never been in doubt.

Surely one may feel that his or her first marriage was so fulfilling that another union would be unnecessary and unthinkable.

On the other hand, the blessings and happy memories of a previous marriage that has ended by death may leave the surviving spouse so much missing marital intimacy and companionship that he or she is drawn to remarry, even though a new marriage relationship would be different.

All men and women have the right, and should be allowed, to decide how to deal with the loss of a loved one, including in this intensely personal focus of their lives.

Q I recently lost my wife of 37 years.

If there is no marriage in heaven, it wouldn't seem that she is preparing a place for me. And if she can see me, she must know that I am not happy without her. (Illinois)

A The sadness and pain that you feel over the loss of your wife's presence is shared by millions of others who have experienced the death of a spouse.

From the limited vision we enjoy in this earthly life, some realities always appear to be incompatible. Intense suffering and happiness are two of them.

The answer is that things will look infinitely different when we eventually view them from God's perspective with the eyes of eternity.

Suffering, whether physical, emotional or spiritual, does fit in God's plan of creation and salvation. If there were no other proof, we have Jesus Christ's life, death and resurrection to assure us.

Perhaps it all comes down to being humble enough to acknowledge that some realities of human existence lie beyond our comprehension in this life. Your wife is with you in the communion of saints, and is supporting you.

It is true that there is no married life in heaven, certainly not in the reproductive dimension that we experience here.

Pope Pius XII had some enlightening and consoling words to say about that. Speaking to married couples, he noted that while marriage itself may not endure in heaven, married love with continue.

Part of heaven will be our conscious intimacy and communion with those who were dear to us here on Earth. Beyond that is the fact that our personalities, our ways of loving and being which we will carry into eternity, are molded largely by the people with whom we shared earthly life.

You are a significantly different person than you would have been had you not married, and a different person than if you had married someone other than the woman you did. In other words, your love for her and her love for you have intimate effects in both of you that, in all their goodness, will never end. †

My Journey to God

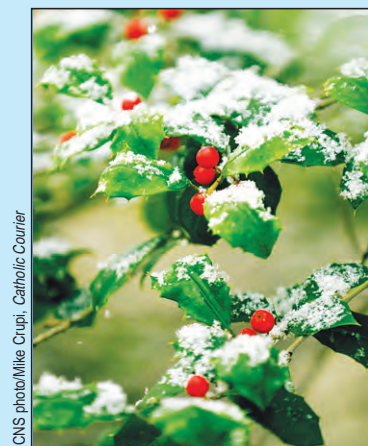
Sign of Hope

In the dead of winter,
I strolled amongst the trees
And came upon a holly bush,
Whose branches spoke to me
As a sign of hope
That God's love will bring forth life.

Hope comes from faith,
Belief in things unseen,
Life amidst the dead of winter,
Reminding me once more
That patient waiting
Will bring forth the buds of spring.

By Sandy Bierly

(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. Snow blankets the leaves of a holly tree at Highland Park in Rochester, N.Y., on Nov. 20, 2008.)



CNS photo/Mike Crupi, Catholic Courier

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.

BAKER, Nora (Lytle), 95, St. Mary, New Albany, Dec. 15. Mother of Angela Dailey. Sister of Ernest Lytle. Grandmother of three. Great-grandmother of three.

BENEDICT, Catherine Antoinette, 80, St. Rose of Lima, Franklin, Dec. 7. Mother of Shirley Carrol, Judy Speaks, Guy and Tracy Benedict. Grandmother of three. Great-grandmother of two.

BURKE, Elizabeth Anne, 74, Our Lady of Perpetual Help, New Albany, Dec. 6. Wife of Patrick Burke. Mother of Barbara Fondren, Kathleen, Brian, Craig and Kevin Burke. Grandmother of 10.

CAMPBELL, Therese, 84, Holy Spirit, Indianapolis, Nov. 29. Wife of Ralph Campbell. Mother of Mark Campbell. Foster mother of David Kilty. Sister of Rita Gibson.

COLLINS, Kaitlyn Renee, 6, Holy Family, Oldenburg, Dec. 16. Daughter of Roger and Angela (Dwenger) Collins Jr. Sister of Abigail and Brianna Collins. Granddaughter of Joan Dwenger, Roger and Mary Collins Sr.

CONSIDINE, Timothy, 54, Immaculate Heart of Mary, Indianapolis, Dec. 8. Son of Donald Considerine. Brother of Mary Beth Harlow, Ellen Simpson, Susie Smith, Bob, Matt, Steve and Terry Considerine.

CURTIS, Simeon, 49, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Dec. 10. Son of Verna Curtis. Brother of Cheryl Kinser, Lana McCormick, Victoria Petito, Angela and Kellie Tucher, Carla Turner, Karen, Mark and Michael Curtis.

DIEBOLT, David A., 79, St. Bartholomew, Columbus, Dec. 18. Father of Maribeth, Dan and Steve Diebolt. Grandfather of four. Great-grandfather of one.

DOLL, Michael J., 54, Holy Family, Oldenburg, Dec. 17. Husband of Terry Doll. Father of Michelle Huber and Rachel Doll. Son of Floyd and Alberta Doll. Brother of Mary Huntington, Kathy Schuman, Millie Shane, Janet Ward, Marcie Wurtz, Greg, Jim, Nick, Tom and Tony Doll. Grandfather of two.

DOWNEY, Dorris, 95, St. Christopher, Indianapolis, Dec. 8. Mother of Dee Spivery and William Mendell III. Grandmother of five. Great-grandmother of five.

FARRELL, Loretta Helene, 72, St. Pius X, Indianapolis, Dec. 30. Wife of Charlie Farrell. Mother of Shannon Fox, Molly Tuttle, Kelly, Charlie, Mike and Stephen Farrell. Grandmother of 15.

GEIS, Mary Ann, 87, St. Michael, Brookville, Dec. 14. Wife of Harold Geis. Mother of Greg Geis.

GRIBBINS, Barry Thomas, 61, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Nov. 26. Father of Becky Berry, April Roth and Trina Tasman. Brother of Patricia Coakley, Lisa Cox, Gregory, Mike and Terry Gribbins. Grandfather of six.

HENNESSEY, Rita Katherine, 86, St. Anthony of Padua, Clarksville, Dec. 9. Mother of Lisa Merchant, Dale, Keith and Stephen Hennessey. Grandmother of eight. Great-grandmother of one.

HERTEL, James L., 81, St. Michael, Brookville, Nov. 11. Husband of Mary Lou Hertel. Father of Cindy Brock, Julie Brown, Beth Moore, Linda Wolfe and James Hertel. Grandfather of 10. Great-grandfather of 10.

HESS, Vivian L., 89, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Dec. 13.

HOEGEMAN, Edward B., Jr., 60, St. Louis, Batesville, Dec. 27. Husband of Nancy Hoegeman. Father of Jason and Tony Hoegeman. Brother of Betty Clark, Beatrice Hicks, Diana Robinson, Mary and Richard Hoegeman. Grandfather of two.

HORNUNG, Robert E., Sr., 85, St. Mary, New Albany, Dec. 15. Father of Rose Betz, Karen Wrenn, Bob Jr., Kevin and Scott Hornung. Grandfather of 13. Great-grandfather of one.

HUBERT, Lisa, 47, St. Isidore, Bristow, Dec. 7. Wife of Daniel Hubert. Mother of Misty Denny, Dillon, Jesse and Kegan Hubert. Daughter of Roman Heichelbech and Charlotte Sturdevant. Sister of Helen Dupont, Tina Gill,

Julie Heichelbech, Lynn Kluesner, Nickie Trinidad, Clint and Wade Rothrock. Stepsister of four. Grandmother of three.

KELLIHER, Betty Jean, 79, St. Pius X, Indianapolis, Dec. 6. Mother of Sharon Williams and Mike Kelliher. Grandmother of five.

KELSHAW, Elizabeth Ann, 51, Holy Spirit, Indianapolis, Dec. 13. Wife of Randy Kelshaw. Mother of Aaron, Anthony and Dylan Kelshaw. Daughter of James and Patricia (Lee) Tunny. Sister of Teri Limbach, Chris and Patrick Tunny.

KORTMAN, Marvin H., 79, Prince of Peace, Madison, Dec. 8. Husband of Madeline (Kuznicki) Kortman. Father of Debra Haviland, Paula Limerick, Daniel and Dennis Kortman. Brother of Ilene Felix. Grandfather of nine. Great-grandfather of three.

LINVILLE, William M., 87, St. Louis, Batesville, Dec. 5. Husband of Quitia Linville. Father of Brenda Henretty, Donna Speckman, Kenneth, Robert and William Linville. Grandfather of nine. Great-grandfather of five.

MAHONEY, William Waller, 80, St. Bartholomew, Columbus, Dec. 16. Husband of Carolyn (Carpenter) Mahoney. Father of Sean and William Mahoney. Brother of Jane Durbin and John Mahoney. Grandfather of four.

McCAIN, Jim, 37, St. John the Baptist, Osgood, Dec. 2. Son of Thomas and Linda McCain. Brother of Jennifer Boggs, Deborah Isaacs, Kathleen Stouffer, Michael, Thomas and William McCain.

MENNEMEYER, Junior Arnold, 75, St. Mary, New Albany, Dec. 12. Husband of Marilyn (Goewert) Menmeyer. Father of Lisa Brown, Beverly Parsons, Sandy Winstead, Gary and Steve Menmeyer. Brother of Verena Fann, Lorene Walker, David, Jerry, Lifard, Marvin and Ronnie Menmeyer. Grandfather of 15. Great-grandfather of three.

MITAS, Charles A., 87, Most Holy Name of Jesus, Beech Grove, Nov. 29. Father of Carol Canida, Elaine Shively and Daniel Mitas. Grandfather of two.

MOORE, Marie Theresa (O'Conner), 84, St. Lawrence, Indianapolis, Dec. 4. Mother of Jeanne Colson, Joyce Early, Mary, David, John and Mike Moore. Sister of Patty Lawrence. Grandmother of 16. Great-grandmother of 31.

MOOTZ, Sheila Ann, 66, St. Luke the Evangelist, Indianapolis, Dec. 11. Sister of Mary McKeon and Francis Mootz Jr.

MORRISEY, Joseph V., Jr., 86, St. Barnabas, Indianapolis, Dec. 2. Father of Ann Forey, Paula Staley, Daniel, John, Joseph, Michael and Patrick Morrissey. Grandfather of 20. Great-grandfather of 18.

MOXLEY, Paul E., 88, Sacred Heart of Jesus, Indianapolis, Dec. 12. Father of Paula Bittelmeyer, Maxine Hickerson, Gregory and Michael Moxley. Grandfather of nine. Great-grandfather of 13.

PEAY, Charles E., 68, St. Mary-of-the-Knobs, Floyds Knobs, Dec. 5. Brother of Eleanor Rosenberger, Mary Patricia and John Peay.

POPP, John Edward, 69, St. Joseph, Sellersburg, Dec. 7. Husband of Pauline (Schubnell) Popp. Father of Alicia Bender, and Michelle Cissell. Brother of Nancy Barnett, Emma Haas and Donald Popp. Grandfather of six.

REINERT, Alice J., 75, St. Bernadette, Indianapolis, Dec. 3. Sister of Carol Barth, Barbara Edwards, Jacqueline Flanagan, Mary Sue Lenahan and Elizabeth McPherson.

RIEMAN, Jean, 85, St. Rose of Lima, Franklin, Nov. 3. Wife of Edward Rieman. Mother of Joan Frith, Barbara Sherrow and Stephen Rieman. Sister of Ruth Campbell. Grandmother of seven. Great-grandmother of 10.

ROGERS, Charles A., 79, St. Lawrence, Indianapolis, Dec. 10. Husband of Nancy Rogers. Father of Kathy Tilotson, Brenda Waltz, Charles and Gary Rogers. Brother of Joyce Ege, Carol Flohr and Elden Rogers. Grandfather of 10. Great-grandfather of two.

RUSSELL, Mary (Tighe), 94, St. Mary, New Albany, Dec. 3. Mother of Timothy Russell. Sister of Providence Sister Marie Kevin Tighe.

SALATIN, Eileen A., 92, St. Anthony of Padua, Morris, Dec. 22. Mother of Dennis, Gilbert, Glenn, Gregory and Roy Salatin. Sister of Viola Mae Grossman, Phyllis Moeller, Daniel, Herschel and Mark Ertel. Grandmother of 13. Great-grandmother of seven.

SCHROEDER, Ruth Marie, 70, St. Mary, North Vernon,

Dec. 2. Mother of Jenny Broome, Brian, Doug, Greg, Jeff and John Schroeder. Sister of Butch and John Stille, Gary and Mike Webb. Half-sister of Bill Stille. Stepsister of Judith Yoder and Rick Richardson. Grandmother of 21. Great-grandmother of three.

SCHULER, Mary Pearl, 75, St. Augustine, Jeffersonville, Dec. 12. Wife of Jerome Schuler. Mother of Stephanie Rauck and Melanie Wilkinson. Sister of Judith Brown. Grandmother of six.

SIEFERT, Robert A., 69, St. Louis, Batesville, Dec. 17. Husband of Linda (Nobbe) Siefert. Father of Pamela Brelage, Elizabeth Obermeyer, Melinda Wright, Jennifer, Laura, Brian and Robert Siefert. Brother of Cathy Sparks and Louis Siefert. Grandfather of 10.

SOYACK, Helen, 95, St. Joseph, Universal, Dec. 18. Mother of Jolee Green and Martha Soyack. Grandmother of six. Great-grandmother of 15.

SPALDING, Marjorie C., 91, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Nov. 23. Mother of Sue Ann Masters, Rebecca Sandlin, John and Michael Spalding. Sister of Mary Louise Lentz. Grandmother of nine. Great-grandmother of 12.

STOEBICK, Mary E. (Weber), 89, St. Michael the Archangel, Indianapolis, Dec. 12. Mother of Daniel, James, Gregory and Thomas Stoebick. Grandmother of 11. Great-grandmother of 10.

STURM, Margaret (Pennington), 88, Most Holy Name of Jesus, Beech Grove, Dec. 25. Mother of Patricia Harvey and Stephen Pennington. Stepmother of David Shaw, James, Mark, Paul, Peter, Phillip and Thomas Sturm. Grandmother of six. Great-grandmother of four.

SULLIVAN, Paul G., 85, St. Pius X, Indianapolis, Dec. 11. Husband of Margaret Sullivan. Father of Nancy Morrow, Colleen Sullivan and Joanie Tibbetts. Grandfather of three.

SWEENEY, Geraldine, 85, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Dec. 12. Mother of Kathleen

Bewsey, Brigid Gedig, Mary, Daniel, Dennis, Michael, Patrick and Timothy Sweeney. Grandmother of eight. Great-grandmother of four.

THOMAS, Dorothy, 85, St. Paul, Sellersburg, Dec. 10. Sister of Barbara Freeman, Marjorie Warner and M. James Hauswald.

THOMPSON, Diana June, 67, Most Sorrowful Mother of God, Vevay, Dec. 18. Wife of James Thompson. Mother of Jamie Chase, Kim and Lisa Dedreu. Sister of Lillian Kingman and Barbara Porta. Grandmother of seven. Great-grandmother of four.

VARDA, Mollie, 89, Sacred Heart, Clinton, Dec. 4. Mother of Beverly Alabaugh and Catherine Pearman. Sister of Antoinette Roshel. Grandmother of four. Great-grandmother of four.

WALTER, Elsie Kathryn (McCutchen), 82, Holy Family, New Albany, Dec. 7. Wife of Anthony Walter. Mother of Julia Absher, Michelle Plummer, Bunnie, John and Terry McCutchen. Stepmother of Margaret Grace and Linda Jennings. Sister of Shelby and Floyd Byerley. Grandmother of 12. Great-grandmother of 14.

WEBBER, Mary Frances (Ellenbrand), 77, Holy Family, New Albany, Dec. 2. Mother of Pamela Ross, Kurt and Ronald Webber Jr. Sister of Millie Harding and Thelma Stumler. Grandmother of seven. Great-grandmother of two.

WELLING, Doloris Rose, 85, St. Barnabas, Indianapolis, Dec. 6. Mother of Dr. Michael Welling.

WILHELM, Carl R., III, 46, St. Gabriel, Connorsville, Nov. 23. Husband of Sherry (Lakes) Wilhelm. Father of Amanda and Carl Wilhelm IV. Brother of Susan Moore. †

Travel with Fr. Miro and other Catholics April 29, 2010!

HAWAII

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BUDGET

continued from page 1

of food. The highest need for food was in rural areas and large cities, while suburban households fared better, the USDA reported. Pantries and food programs across the country have seen significant increases in people showing up for help. At Catholic Charities of Southern Nevada in Las Vegas, the number of people seeking emergency food assistance has doubled to nearly 100 families a day, five days a week. "People come to keep the house," said Sharon Mann, community relations director at the agency. "Our clientele has changed. It used to be people who would come on foot or by bus, truly the working poor, those just getting by or not working. We've completely changed now. Because Las Vegas was so hard hit by foreclosures and people who've lost their jobs, we're seeing husbands and wives coming. Some of our donors have become clients. "It's helping them keep under a roof," she continued. "We are now seeing people who have never, never had to ask us for help." Across the country at Catholic Charities of Brooklyn and Queens in New York,

Nina Valmonte said her program topped the 1 million meal mark for the first time during the fiscal year ending in June. A normal year finds the program serving 600,000 to 700,000 meals. "Now we see more men on the pantry lines," Valmonte told CNS. "Again, they have been traditionally the major providers. Now the major provider has lost a job or has reduced hours. "It becomes a choice between paying the mortgage or paying the rent or getting food," she said. Seeing a growing need, Valmonte's program initiated a grant program in 2008 to help parishes improve their emergency outreach. "Guess what? Most of them said they would use the money to start or expand a food pantry," she said. Similar increases in food requests have been reported in places such as Dayton, Ohio; Austin, Texas; and Lake Charles, La., according to the most recent Catholic Charities USA quarterly survey of its agencies. Overall, the survey found 76 percent of Catholic Charities agencies reporting an increased demand for food. Efforts are under way to reduce hunger in the U.S. Among the most ambitious is the No Childhood Hunger in America by 2015 campaign by the National Anti-Hunger Organizations. Among its supporters is the

Alliance to End Hunger, to which the U.S. Conference of Catholic Bishops belongs. Citing President Barack Obama's campaign pledge to reduce childhood hunger by the middle of the next decade, the effort has outlined what it describes as a roadmap to end childhood hunger, a major step to reducing hunger overall in the U.S. The plan offers nine steps that cover a wide array of economic and tax policies, health care, education, family supports, nutrition programs and leadership from the White House to achieve the goal in five years. The hope among major anti-hunger organizations is that by ending childhood hunger the momentum will build to eliminate all hunger in the U.S. soon thereafter.



Robert Carlisle, 42, visits the West Side Catholic Center in Cleveland on Dec. 30. Formerly homeless, Carlisle now has his own apartment, but his income prevents him from being able to afford rent, utilities and food. The meals he gets at the center allow him to stay off the streets.

(Editor's note: More information about the No Childhood Hunger in America by 2015 campaign can be found online at www.alliancetoendhunger.org/documents/NAHORoadmaptoEndChildhoodHungerlo-res.pdf.) †

Synod, saints, shroud all on papal calendar for 2010

VATICAN CITY (CNS)—As Pope Benedict XVI said goodbye to 2009, his 2010 calendar was already being filled. On the horizon for the next 12 months are four papal trips; a Middle East Synod of Bishops; the expected publication of a document on the Bible and the second volume of *Jesus of Nazareth*; a major gathering of the world's priests; a pilgrimage to the Shroud of Turin; a probable consistory; and several likely canonizations and beatifications—including that of Pope John Paul II. In April, Pope Benedict marks five years in office, and the event will no doubt be marked by modest festivities, and lots of analysis on the accomplishments and priorities of the German pontiff, who turns 83 in the same month. Several of his endeavors are works in progress, like the ongoing negotiations with the traditionalist Society of St. Pius X and the effort to bring its leaders back into full communion. No breakthrough is guaranteed in 2010, but Vatican officials say that, at the very least, the picture should be much clearer as twice-a-month meetings proceed. January brings traditional papal liturgies and meetings, including an encounter on Jan. 11 with the diplomatic corps accredited to the Vatican. Six days later, Pope Benedict will visit Rome's synagogue

for the first time, an event that has added drama since the pope's recent decision to advance Pope Pius XII's sainthood cause. The new year also means a new slate of "ad limina" visits by groups of bishops around the world. Although the visits traditionally are made every five years, the interval has grown longer recently, and it now appears that U.S. bishops, who last came in 2004, will not be making their "ad limina" visits until 2011—or even later. The pope's second volume on the life of Jesus is expected to be released in the spring, although translations may take a little longer. It is expected to cover Christ's childhood, Passion, death and resurrection. Pope Benedict will make at least four foreign trips in 2010: to Malta in April, to the Marian shrine at Fatima in Portugal in May, to Cyprus in early June and to England in mid-September. The fact that all four will take place in Europe or the Mediterranean gave rise to a rumor that the pope has decided not to make any more long-distance trips—a rumor that informed Vatican sources said was completely untrue. During his visit to the Mediterranean island of Cyprus, the pope will present the working document for the Synod of Bishops on the Middle East, which will take place on Oct. 10-24 at the Vatican. Joining him on Cyprus will be Church leaders from places like northern Africa, the

Holy Land and Iraq. The pope is still putting the finishing touches on a document from a previous synod, the 2008 assembly on the Bible. That text is expected in the first half of the year. Pope Benedict is scheduled to make four trips in Italy in 2010, including a visit in early May to see the Shroud of Turin, which many believe is the burial cloth of Christ. In early October, he makes a one-day visit to Palermo, Sicily, to address a meeting of families and youths. Beatifications and canonizations will loom large on the papal calendar in 2010. Romans are already planning for the possible beatification of Pope John Paul II in October—presuming that a miracle will be attributed to his intercession sometime during the next several months. On his September trip to England, the pope is expected to preside over the beatification of Cardinal John Henry Newman, the influential 19th-century theologian and former Anglican. Among those due to be canonized by the pope sometime in 2010 is Blessed Mary MacKillop, the Australian founder of the Sisters of St. Joseph of the Sacred Heart. Pope Benedict will close the Year for Priests in June, presiding over a worldwide congress of priests in Rome on June 9-11

on the theme "Fidelity of Christ, Fidelity of the Priest." The program includes an evening gathering with the pope and the priests in St. Peter's Square. Consistories to create new cardinals are always tough to predict, but most insiders expect Pope Benedict to hand out red hats sometime in 2010. Given the limit of 120 cardinals under age 80 and eligible to vote in a conclave, the pope would have at least 12 vacancies to fill by the middle of the year, and 19 if he waits until mid-November. There is already a lot of speculation about which U.S. prelates, if any, would be named a cardinal. While most point to the archbishops of New York and Washington as likely candidates, it should be remembered that both archdioceses still have cardinals under the age of 80. Both Washington Cardinal Theodore E. McCarrick and New York Cardinal Edward M. Egan are retired from their posts as archbishops. In addition, the number of U.S. voting-age cardinals is at a record high 13, which will dip to 11 by the end of 2010. Among those most certain to be on the next list of new cardinals is U.S. Archbishop Raymond L. Burke, head of the Vatican's highest tribunal, whose job title foresees that he be named a cardinal. †

U.S. Postal Service to honor Mother Teresa with stamp in 2010



This stamp with an image of Blessed Teresa of Calcutta will be among the subjects depicted on U.S. stamps debuting in 2010, the U.S. Postal Service announced on Dec. 30. The portrait of Mother Teresa was painted by artist Thomas Blackshear II of Colorado Springs, Colo., and will go on sale on what would have been her 100th birthday, on Aug. 26.

WASHINGTON (CNS)—Blessed Teresa of Calcutta will be among the subjects depicted on U.S. stamps debuting in 2010, the U.S. Postal Service announced on Dec. 30. The 44-cent stamp, bearing a portrait of Mother Teresa painted by artist Thomas Blackshear II of Colorado Springs, Colo., will go on sale on what would have been her 100th birthday on Aug. 26. "Her humility and compassion, as well as her respect for the innate worth and dignity of humankind, inspired people of all ages and backgrounds to work on behalf of the world's poorest populations," said the Postal Service news release on its 2010 commemorative stamp program. The release also noted that Mother Teresa received honorary U.S. citizenship in 1996 from the U.S. Congress and President Bill Clinton. Only five other people have been made honorary U.S. citizens—Winston Churchill, Raoul Wallenberg, William Penn and Hannah Callowhill Penn, and the Marquis de Lafayette—and all but Hannah Callowhill Penn also have appeared on U.S. postage stamps. Mother Teresa also received the Congressional Gold Medal in 1997 for her "outstanding and enduring contributions through humanitarian and charitable activities," the release said. Born on Aug. 26, 1910, in what is now the Republic of Macedonia, Mother Teresa went to India at the age of 18 and founded the Missionaries of Charity there. She died in Calcutta on Sept. 5, 1997, and was beatified by Pope John Paul II in 2003. Other stamps to be issued during the next year will honor actress Katharine Hepburn; "distinguished sailors" William S. Sims, Arleigh A. Burke, John McCloy and Doris Miller; cartoonist Bill Mauldin; 10 abstract expressionist artists; "cowboys of the silver screen" William S. Hart, Tom Mix, Gene Autry and Roy Rogers; entertainer Kate Smith;

and filmmaker Oscar Micheaux. U.S. postage stamps in 2010 also will depict the Winter Olympic Games in Vancouver, the Chinese lunar new year, the Mackinac Bridge in Michigan, the Bixby Creek Bridge in California, the Negro Baseball League, and characters from the "Sunday funnies"—Archie, Beetle Bailey, Dennis the Menace, Garfield, and Calvin and Hobbes. In 2010, the Postal Service will issue the first stamp designed especially for oversized or odd-sized greeting cards. The 64-cent stamp will depict a monarch butterfly, and an illustration of a generic butterfly will appear on cards or envelopes requiring the additional postage. †

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BOEHM

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enter into the spirit of the pilgrimage, the spirit of conversion. And I had the time to do that.”

History’s examples, today’s crosses

While walking, Boehm gained an appreciation for the historic nature of his pilgrimage.

“It really hit me about one week into it that I was treading the same ground that so many Christians [had walked],” he said. “[They] really were our ancestors who had sought conversion to conform themselves in a greater way to the crucified Christ in the pilgrimage.”

Boehm did this by carrying many difficult crosses during his long trek. Some were forced upon him, such as when he had to trudge over the rugged Pyrenees Mountains in harsh late-winter weather.

“It was horrible,” he said. “It was the first day that they had just opened up the route [over the mountains]. It was right at the end of winter. So the snow was still up there. It was cold. And it kept switching between snow and rain. I couldn’t see more than 50 feet in front of me.”

Other crosses encountered were his own fault, such as his choice to forgo physical training before the pilgrimage and to not break in his hiking boots. This decision resulted in one of his ankles swelling to twice its normal size two weeks into the pilgrimage.

“I was an idiot,” Boehm said.

He took a few days off from walking to let his ankle heal, but also to reflect and pray.

“The pains really showed how sin really slows us down on that journey toward heaven,” Boehm said.



Submitted photo

The Cathedral of St. James in Santiago de Compostela, Spain, is where seminarian Dustin Boehm’s pilgrimage ended. Beginning in southern France, he followed a 1,000-mile route that pilgrims have taken for centuries to arrive in Santiago to venerate the relics of St. James.

Other crosses were more spiritual than physical in nature, such as when Boehm met several pilgrims who were effectively atheists and showed contempt for his choice to be a seminarian.

“Out of that reality came some of the most frustrating times on the pilgrimage,” he said. “Like the psalmist says, ‘All day long, I hear, “Where is your God?”’ [Ps 42:4]. In a very real way, I felt that for very prolonged amounts of time.”

Helping carry another person’s cross

At a later point in his pilgrimage, Boehm went from carrying his own cross to being like Simon of Cyrene.

But the person whose cross he helped carry was no other ordinary pilgrim. It was his mother, Kelli Boehm, 50, also a member of Our Lady of the Greenwood Parish in Greenwood.

She met her son in Leon, Spain, and planned to walk the last 200 miles of the pilgrimage with him over two weeks.

But on their second day of walking, she fell and fractured a shoulder.

They left the trail and, with the help of other pilgrims, eventually made their way to Madrid, where she concluded that she needed to return home.

Before she left, Kelli gained a new perspective on her son’s love for her.

“It was probably the most humbling experience of my life because, actually, my son was the one who ended up taking care of me,” she said. “That’s a humbling experience for any parent. I was totally reliant on him [even] to do my hair and help me through those four or five days before I went back to the states.”

Dustin even offered to give up his goal of reaching Santiago de Compostela in order to accompany his mother back to Indiana, but she adamantly refused.

“To get that close to his destination, and actually give up his goal just to accompany me home on a plane just about made me cry,” she said.

Reaching his destination

Early on, Andrew Hart, a seminarian for the Diocese of Little Rock, Ark., who is a friend of Boehm and is studying at the Pontifical North American College in Rome, joined him for a few days in southern France.

The physical, mental and spiritual challenges of the pilgrimage were overwhelming to Boehm at the time.

“On the last night with Andrew, we were at dinner and I looked at him and I said, ‘Man, I don’t know if I can do this.’” Boehm said. “He just looked at me and said, ‘One day at a time. Just put one foot in front of another, and you’ll do it. Through the grace of God, you’ll get this done.’”

As he took one step at a time, Boehm kept walking west toward the setting sun, which was a daily reminder that life itself is a pilgrimage whose destination is heaven itself, something that helped him “realize in a new way that joy that comes



Seminarian Dustin Boehm stands on June 1, 2009, in Santiago de Compostela, Spain, while holding a document certifying that he had completed a pilgrimage to the shrine in that city which, according to tradition, holds the relics of St. James. Boehm completed a 1,000-mile journey, made largely on foot, the previous day.

with the suffering of death into new life.”

Boehm eventually walked into Santiago de Compostela on Pentecost. He went to a Mass in the cathedral there that is dedicated each day to the arriving pilgrims. At the cathedral, an announcement is made of the location from which each pilgrim began their journey.

Boehm stayed in Santiago de Compostela for a few days before traveling to the Jesuit-run Creighton University in Omaha, Neb., for a 30-day silent Ignatian retreat.

The physical and spiritual enormity of his pilgrimage and its profound meaning finally washed over him.

“On my last evening in Santiago, ... I walked into the cathedral probably about an hour before it closed and I just sat there,” Boehm said. “After about 30 minutes of sitting there, trying to let soak in this fact that I was done and that I was going home the next day, I just heard in the depths of my heart those words that Christ spoke on the cross, ‘It is finished.’”

“I just broke down and cried. It was a very beautiful moment with the Lord and resting with him.”

Live in the moment, hope in the future
Now back at Saint Meinrad School of

Theology, Boehm spoke with *The Criterion* about his pilgrimage several months after he completed his journey.

He was confident that his experience on the *Camino* will have a positive influence on his priestly formation.

“It has given me leaps and bounds greater confidence that I can depend on my Lord to provide whatever I need,” Boehm said. “Despite all of the trials that I will no doubt go through in the future, I can look to him and be wholly confident that what I need will be given.”

“It might not be what I want, but it will be what I need.”

At the same time, his experience of the day-to-day blessings and crosses of his pilgrimage to Santiago de Compostela taught Boehm to not worry about the future but, instead, to live in the present.

“With this pilgrimage, instead of looking so much to the future, I was really able to live in that present moment with the pain and suffering of each day, the joys and the peace of each day that came,” Boehm said. “I tried to look for the grace in the moment, even in the pain.”

(For more photos from Boehm’s pilgrimage, log on to www.CriterionOnline.com.) †

Mother and daughter make pilgrimage on foot from Paris to Chartres

By Sean Gallagher

Seminarian Dustin Boehm ended his 10-week pilgrimage, made largely on foot, from southern France to Santiago de Compostela, Spain, on Pentecost Sunday—May 31, 2009.

On that same day, mother and daughter Jane and Theresa Latz completed a three-day, 75-mile pilgrimage on foot from the Cathedral of Notre Dame in Paris to the famous Gothic cathedral of the same name in Chartres, France.

But unlike Boehm, who often walked by himself in his journey of faith, the Latzes, members of Our Lady of the Most Holy Rosary Parish in Indianapolis, made their way to Chartres with approximately 10,000 other Catholics from several countries.

The pilgrimage, which has occurred annually for 27 years, is coordinated by the French organization *Notre Dame de Chretiente*, and is made mostly by Catholics attached to the traditional Latin Mass.

Both the pilgrimage to Santiago de Compostela and the one to Chartres are steeped in Church history. Pilgrims have walked along those paths for several centuries dating back to the Middle Ages. In fact, the way from Paris to Chartres was the first leg in one of the routes to Santiago de Compostela.

Theresa, a 17-year-old homeschooled high school senior, loves history—“I’ll read history books practically all day long just like a book”—but the physical demands of the pilgrimage took over when she was actually on it.

“Once we actually got on [the pilgrimage], I focused more on the present,” she said. “You’ve got to go, and there are immediate needs.”

Some of those needs related to her mother, Jane, who had just recovered from a series of health problems.

Seeing how her daughter cared for her during their trek was a gift to Jane.

“We’d get to camp and she’d say, ‘Mom, just sit down and take your boots off. I’ll get everything set up [for the night]. I’ll go get you some soup and bread,’” Jane said. “It was truly charity and faith in action, both toward me, as her mother, and toward [other] people that were on the trip.”

Looking back on the pilgrimage, Jane said that it was “a walk of just absolute joyful thanksgiving for the incredible gifts that God gave me [in restoring my health].”

In worshipping on the pilgrimage with people from so many cultures who spoke so many languages, Theresa gained a new appreciation for the traditional Latin Mass.

“Overall, the greatest thing was probably [gaining] a greater appreciation for the [Church as the] mystical body [of Christ] as far as different countries and nationalities all



Theresa Latz, left, Jane Latz and Julie Brown pose on May 29, 2009, in front of the Cathedral of Notre Dame de Paris in Paris prior to the start of their three-day pilgrimage on foot to the Cathedral of Notre Dame de Chartres, 75 miles away, a famous medieval pilgrimage site. They are members of Our Lady of the Most Holy Rosary Parish in Indianapolis, and went on the pilgrimage together.

being together,” Theresa said. “To know that we had French, German, American, English, Irish, Swiss, Spanish and most everything else you could name all going to one Mass was great.” †