



The

# Criterion

Serving the Church in Central and Southern Indiana Since 1960



## It's All Good

Columnist Patti Lamb reflects on enriching our faith during the 'Catholic New Year,' page 16.

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## 'The mystery of love'



Photo by Sean Gallagher

Archbishop Joseph W. Tobin, center, speaks during a Mass on Oct. 18 at Bishop Simon Bruté College Seminary in Indianapolis. Later that day, he was introduced as the sixth archbishop of Indianapolis. Assisting Archbishop Tobin are, left, seminarians Timothy DeCrane, a member of Most Holy Name of Jesus Parish in Beech Grove, and Anthony Stange, a member of St. Lawrence Parish in Lawrenceburg.

## Archbishop Tobin follows God's call on long and winding vocational path

By Sean Gallagher

The path that Archbishop Joseph W. Tobin has followed in his journey to respond to God's call has been long and winding.

It began in his family home in Detroit and later took him to Wisconsin, Missouri, New York, back to his home parish, then far away to Rome and various locales around the world.

It has now brought him to Indianapolis, where he serves as the shepherd of the Church in central and southern Indiana.

At times, the path was level with a beautiful horizon in front of him. At other times, it was a steep climb in a shadowy forest.

But through it all, Archbishop Tobin kept to that path, even when he felt like it was impossible to follow. In those instances, he followed the example of St. Peter, who was able to walk on the stormy Sea of Galilee as long as he focused on Christ.

"That image of keeping your eyes fixed on Jesus allows you to walk where you think you couldn't," Archbishop Tobin said in an interview with *The Criterion* on the day after his Dec. 3 installation Mass at SS. Peter and Paul Cathedral in Indianapolis.

Not only did he think he couldn't walk on the path laid before him, at times he also didn't want to be on that path in the first place.

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

"Fairly early on, I made a connection between these wonderful experiences that God had given me and the vow of obedience—because I never would have chosen those paths," Archbishop Tobin said. "Sometimes I'm just consumed with gratitude as I sit before the Lord."

See GOD'S CALL, page 2

## 40 years after Roe v. Wade, pro-life movement strengthens its resolve

WASHINGTON (CNS)—Forty years after the U.S. Supreme Court legalized abortion, the pro-life movement hasn't stepped back in its resolve to see the decision reversed.



WASHINGTON LETTER

Each year near Jan. 22, the anniversary day of the *Roe v. Wade* and *Doe v. Bolton* decisions on abortion,

tens of thousands of protesters march in Washington and San Francisco and also take part in local events across the country hoping to change abortion laws.

This year will be no exception.

The annual March for Life in Washington will take place on Friday, Jan. 25—instead of Jan. 22—to accommodate participants because the anniversary date is the day after public ceremonies for the presidential inauguration, which would have made it difficult to secure enough hotel rooms for the thousands expected to descend on the nation's capital.

Jeanne Monahan, new president of the March for Life Education and Defense Fund, which organizes and runs the rally and march each year in Washington, told Catholic News Service that hotels reserved for march participants filled a month earlier than usual, serving as just one indication that this year's event will draw record crowds.

She said she expects a bigger turnout this year because of the "huge pro-life loss during the election," and the "somber reality" of the 40-year anniversary of the Supreme Court's decisions.

"People are very passionate about this issue ... and they want to make their voices heard," she said.

Monahan likened the march to a somber but energetic event, focused on the fact that "at least 55 million abortions have been performed" in the past 40 years, but fueled by the overwhelming number of young people in attendance.

"There is a positive energy and even a

See PRO-LIFE, page 3

## Peace is impossible without openness to God, pope tells diplomats in annual address

VATICAN CITY (CNS)—Deploring war, civil conflict and poverty around the world, Pope Benedict XVI told foreign ambassadors



Pope Benedict XVI

assembled at the Vatican that peace-building requires charity, religious liberty, a proper understanding of human rights and openness to divine love. Pope Benedict made his remarks on Jan. 7 in his annual address to members of the Vatican's diplomatic corps, presenting a survey of global troubles including "endless slaughter" in civil war-torn Syria, terrorist attacks on Christians in Nigeria and the impact of Hurricane Sandy on the East Coast

of the United States. He also warned about the international spread of legalized abortion and growing inequality between rich and poor.

"Peace is not simply the fruit of human effort, but a participation in the very love of God," Pope Benedict told the envoys. "Without openness to the transcendent, human beings easily become prey to relativism and find it difficult to act justly and to work for peace."

The pope pointedly distinguished true religion, which he said aims at "reconciling men and women with God" and hence with each other, from a "baneful religious fanaticism which, again in 2012, reaped victims in some countries represented here."

He particularly condemned recent attacks on Christian churches in Nigeria, including the "barbarous" killings of a dozen people by gunmen during services at Christmas.

The pope's speech gave special attention to "that privileged region in God's plan, the Middle East," reiterating earlier calls for a cease-fire and peace talks in Syria, where he said the almost two-year civil war "will know no victors but only vanquish if it continues, leaving behind it nothing but a field of ruins." He urged foreign governments to provide "essential humanitarian aid" in response to the "grave humanitarian situation" in Syria.

Pope Benedict also reiterated the Vatican's support for a two-state solution to the Israeli-Palestinian conflict. Alluding to Egypt's new Islamist constitution, which has drawn opposition from liberals and religious minorities, the pope assured "all Egyptians of my closeness and my prayers at this time when new institutions are being set in place."

See POPE, page 2

# GOD'S CALL

continued from page 1

## The path starts at home

The roots of Archbishop Tobin's positive embrace of God's call in his life began through the marriage of his parents, Joseph and Marie Tobin.

"I wasn't running from anything in responding to this vocation," Archbishop Tobin said. "I knew the beauty of married life. And I knew the wonder of watching my father be a husband and father with great sacrifice."

Growing up in a home with 12 other siblings also prepared him to embrace with joy both the crosses and blessings of religious and priestly life.

"It teaches you that you don't have the final word in the sense that what I want doesn't dictate the course of the family. It can't," said Archbishop Tobin, the oldest of 13 children. "You learn to share. You learn to support each other. You learn to ask forgiveness. You learn to reform your life at times."

He also learned to pray, especially for vocations.

"After Sunday Mass, our most common prayer experience was the family rosary," Archbishop Tobin said. "We always ended with a prayer for vocations. So I think it taught all of us that we were praying for something good. It was also a witness to us kids that this was something that our parents, if God was calling us, would support."

And they supported Archbishop Tobin in his discernment without putting pressure on him one way or another.

"My dad said, 'If you believe it's God's plan for you to be a religious and a priest, you do it. But you don't do it to please me. I'll love you and I'll support you in any way that you think you're doing God's will,'" Archbishop Tobin recalled.

## The call to the Redemptorists

Archbishop Tobin in part discerned a call to life as a member of the Congregation of the Most Holy Redeemer, commonly known as the Redemptorists, because members of that order staffed Most Holy Redeemer Parish, his home parish in Detroit.

Redemptorist Father Joseph Flanagan in particular was a good model of the charisma

of that order while he served as Archbishop Tobin's boyhood pastor.

"He was a real people priest—he could relate [to people]—and he was a scholar," Archbishop Tobin said. "He was a fellow that read five or six languages fluently. He taught me the first declension in Latin when I caddied for him."

Archbishop Tobin entered a Redemptorist high school seminary in Wisconsin, and became a novice in the order after his second year in college.

During that novitiate year, he was faced with the challenge of learning how to enter into contemplative prayer.

"In my younger days, I always thought of myself as a man of action," Archbishop Tobin said. "I always think that the novitiate is one of the most difficult journeys anybody makes because it's a journey within yourself, looking at yourself."

Archbishop Tobin also looks back on his time as a novice and concludes that his conviction that God was truly calling him to the Redemptorists emerged then.

"The work the novice master did with us and the bond that formed among us as novices made it very wonderful to take my first vows [in 1973]," Archbishop Tobin said. "I thought that this was what it is. Then that certainty sort of grew, especially in the pastoral work that I did after profession."

His pastoral work, largely carried out in an African-American parish in the inner city of St. Louis, was part of his preparation for ministry as a priest, which he began after being ordained in 1978.

## Returning to Detroit

During his years of religious and priestly formation, Archbishop Tobin entered more and more into the missionary spirit of his order.

He had novitiate classmates who were assigned to minister in Brazil. And the order was spread across dozens of developing countries—prime mission territory.

But when Archbishop Tobin received his assignment at the time of his ordination, he saw that it was to his home parish, Most Holy Redeemer in Detroit, to minister to its growing Hispanic community.

"I went back to my room and cried because after all of those years—13 years of formation—it was like, 'Go to jail. Do not pass 'Go,' do not collect \$200. Go back to where you started from,'" Archbishop Tobin said. "I had the notion of being a

missionary. In my horizon at that time, being a missionary didn't mean going back to where you started.

"I should have known that Jesus went back to Nazareth and talked to his own."

Looking back nearly 35 years after returning to Holy Redeemer, Archbishop Tobin is able to describe it as "an absolutely fabulous experience of poverty."

The neighborhood around the parish in which he grew up had changed greatly. While he knew Spanish, he did not know the culture of his Hispanic parishioners that makes one truly fluent in the language.

"If I could paint a picture while preaching in English with little nuances and colors, in Spanish I just took a bucket of paint and threw it on the wall," Archbishop Tobin said. "I hoped something would stick. It was humiliating to make so many [linguistic] mistakes."

## Called to Rome ... and to be a bishop

Several years later when Archbishop Tobin was ministering in a largely Hispanic parish in Chicago, he learned that he might be sent to Rome to serve in leadership in his order.

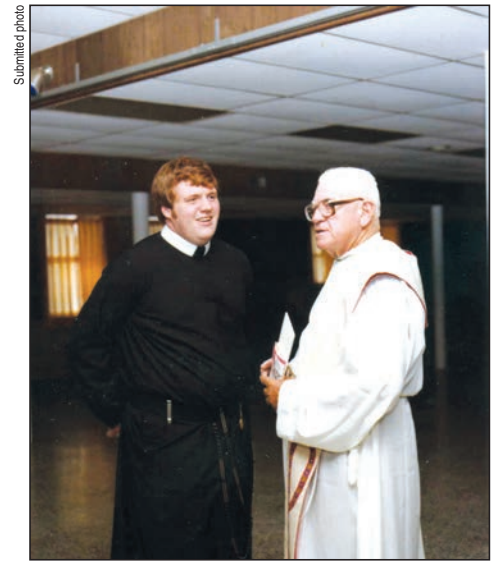
"When they called me, ... I had a hot dog in one hand, a Spanish Bible in the other and I was thinking that I was going to be playing hockey that night," Archbishop Tobin recalled. "So all I said to the provincial was, 'If you can guarantee in Rome that I can play hockey, eat hot dogs and teach Spanish Bible circles, then I'm your guy.' I figured that wasn't possible."

It wasn't possible, but he was sent to Rome anyway.

"I went there in a really bad humor," said Archbishop Tobin of his move to Italy in 1991. "The [superior] general then really helped me. He said that I had to see what we did [in Rome] as missionary. If I was going to think that we were administrators, I was going to go crazy and drive him crazy."

Archbishop Tobin took that advice to heart and, like a missionary, traveled to serve his order and the Church in dozens of countries around the world, including for 12 years as his order's superior general.

That willingness to follow God's call around the world and the pastoral leadership he showed over the years, in part, led to Pope Benedict XVI appointing Archbishop Tobin in 2010 as secretary of



Then-Redemptorist Father Joseph Tobin, left, talks with his longtime pastor, Redemptorist Father Joseph Flanagan, on June 4, 1978, at Annunciation Parish in Stoney Pointe, Ontario, Canada. Newly ordained at the time, Father Tobin celebrated a Mass of Thanksgiving there that day. Father Flanagan was pastor of Most Holy Redeemer Parish in Detroit from 1950 to 1961.

the Vatican's Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, which helps guide the life and ministry of more than 1 million men and women religious in the Church.

That appointment resulted in him being ordained an archbishop on Oct. 9, 2010, in St. Peter's Basilica at the Vatican.

"Probably of all the stages of my vocation story, the one that was the most difficult was the episcopal one," Archbishop Tobin said. "I was a missionary. ... I was absolutely convinced that [religious life] was my vocation."

Then, as he laid prostrate on the floor of St. Peter's Basilica during his episcopal ordination, he was given a broader perspective on this new stage in his vocational journey.

"There was this awareness that, in the litany of the saints, it's the whole Church praying," Archbishop Tobin said. "It's the Church on Earth. It's the Church in heaven. I suppose the really ecclesial dimension of the episcopal vocation came through to me."

"... Even though you're called and you answer as an individual, you live it ecclesially. You're standing on the shoulders of giants. You're enlivened by new generations." †

# POPE

continued from page 1

Speaking more generally, the pope stressed that peacemaking requires the protection of fundamental human rights and dignity, especially through "respect for human life at every stage." He said he felt "dismay" over recent moves to decriminalize abortion in various countries, which he said would upset the "balance between the right to life of the mother and that of the unborn child, a right belonging equally to both."

In Western societies today, the pope said, "rights are often confused with exaggerated manifestations of the autonomy of the individual, who becomes

self-referential ... absorbed only in seeking to satisfy his or her own needs."

The pope also stressed the importance to peace of religious liberty, particularly the "right of conscientious objection," which he said was under threat in unspecified countries.

In the United States, an Obama administration plan to force most Catholic institutions to provide insurance coverage for contraception, sterilizations and abortifacient drugs, which violate the Church's moral teaching, has provoked strenuous opposition from U.S. bishops.

"Outlawing individual and institutional conscientious objection in the name of liberty and pluralism paradoxically opens by contrast the door to intolerance and forced uniformity," the pope said. †

## Official Appointments

### Effective immediately

**Rev. Joseph Pesola**, administrator of St. Thomas the Apostle Parish in Fortville, to residence at St. Lawrence Parish in Indianapolis.

### Effective Jan. 2, 2013

**Rev. C. Ryan McCarthy**, returning from the Pontifical College Josephinum in Columbus, Ohio, appointed temporary administrator of St. Thomas the Apostle Parish in Fortville.

**Rev. Randall R. Summers**, pastor of St. Louis Parish in Batesville, additionally

appointed priest moderator of St. Nicholas Parish in Sunman.

**Very Rev. Stephen W. Giannini, V.E.**, while continuing as vicar for Clergy, Religious and Parish Life Coordinators: Formation and Personnel, vice chancellor, archdiocesan judge for the Metropolitan Tribunal, and priest moderator of Sacred Heart of Jesus Parish in Terre Haute, appointed priest moderator and sacramental minister of St. Mary-of-the-Woods Parish in St. Mary-of-the-Woods and discontinuing as priest moderator of St. Nicholas Parish in Ripley County.

*These appointments are from the office of the Most Rev. Joseph W. Tobin, C.Ss.R., Archbishop of Indianapolis. †*

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*'A lot of people say we wouldn't have the March for Life if not for Nellie [Gray] and that's really true.'*

—Jeanne Monahan

## PRO-LIFE

continued from page 1

joy" at the march because most participants are younger than 25, noted Monahan, a 40-year-old who attends St. Patrick Parish in Washington.

Across the country, the ninth annual Walk for Life West Coast will take place on Jan. 26. Eva Muntean, a walk co-founder and organizer, said the event—which drew 40,000 participants last year—was inspired by Washington's annual march.

It starts with a rally featuring several speakers at a San Francisco plaza and then a two-mile walk through the heart of the city to a large waterfront plaza. This year, participants will be joined by Archbishop Carlo Maria Vigano, apostolic nuncio to the United States.

Muntean told CNS from San Francisco that the large number of young people who participate make the effort of organizing it worthwhile. After recently hearing a group of teenagers talk about how the event inspired them to be more actively pro-life, Muntean said that might be its "biggest fruit"—inspiring and energizing youths.

In Washington, the Archdiocese of Washington will

sponsor two parallel events for young people. A Youth Rally and Mass for Life is set for the morning of Jan. 25 at the Verizon Center for local residents. A second rally and Mass for out-of-town marchers that morning takes place at Comcast Center at the University of Maryland in College Park.

The night before the march, the annual National Prayer Vigil for Life will be held at the Basilica of the National Shrine of the Immaculate Conception. Boston Cardinal Sean P. O'Malley will be the main celebrant at the evening Mass. The vigil will conclude with a Solemn Mass for Life celebrated the next morning by Bishop Kevin J. Farrell of Dallas.

After the rally, marchers will walk the familiar route along Constitution Avenue to the Supreme Court. Participants are encouraged to visit their representatives on Capitol Hill after marching to lobby for pro-life efforts.

Monahan, who was named to her post in November, knows she has big shoes to fill replacing Nellie Gray, the Texas native and World War II veteran who started the annual March for Life in 1974 to protest legalized abortion.

Gray—described as "the Joan of Arc of the Gospel of life" by Cardinal O'Malley—died in August at 86.

In a 2003 interview with Catholic News Service, Gray said the first march in 1974 was "put together in less than three months." She said the word went out, somehow, and 20,000 people came in buses to march around the U.S. Capitol on a sunny 70-degree day.

When the marchers were packing up to leave, she said, many felt that they had not been heard and that political leaders did not seem ready to change abortion laws.

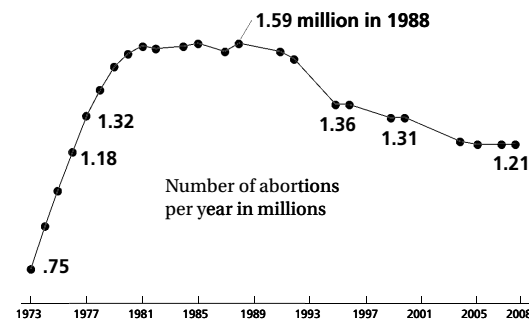
"So we decided to do one more march. And now we're at No. 30," she said 10 years ago.

Monahan, former director of the Center for Human Dignity at the Family Research Council in Washington, said that it is "only by standing on Nellie's shoulders that we can continue to do the work we do now."

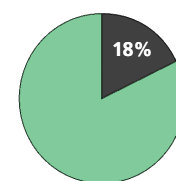
"A lot of people say we wouldn't have the March for

## Abortion in America

The number of abortions performed annually in the U.S. hit a high point in 1988 and has been on a decline since.



Pregnancies ending in abortion in 2008



Source: Guttmacher Institute



At the current rate, three in every 10 women will have an abortion by age 45.

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Life if not for Nellie and that's really true," she said, noting that Gray "lived and breathed the atrociousness of abortion and she wanted to do everything she could with her life to make that come to a speedy end."

Monahan would like to carry on Gray's dedication and persistent resolve. She said she hopes the nonprofit group that "runs the largest pro-life event in the world" will begin to "make an impact on culture every day of the year"—not just on the anniversary of the Supreme Court decisions. †

## Mass, march and presentations are part of local solemn pro-life observance

By Mary Ann Garber

Chastity is the theme for the archdiocese's third annual Local Solemn Observance of the tragic 1973 Supreme Court decision of *Roe v. Wade* that legalized abortion in the United States.

Beginning with Mass at noon on Jan. 25 at SS. Peter and Paul Cathedral in Indianapolis, the solemn pro-life observance will focus on prayers to end the abortion holocaust, which has killed more than 53 million unborn babies.

It will correspond with the National March for Life on Jan. 25 in Washington.

Archbishop Joseph W. Tobin is the scheduled principal celebrant for the local pro-life Mass.

Following the liturgy, pro-life supporters are invited to participate in a brief Respect Life March along North Meridian Street then return to the cathedral for chastity presentations by

Gabrielle Neal, Branden Stanley and Jason Adams, three Catholic young adults who embrace Church teachings.

Neal is program director of the archdiocesan Catholic Charities' Refugee Resettlement Program. She will discuss "Out of Chastity Came Life ... Eternal Life."

"The Holy Family was a model of purity and chastity, and yet gave the world Life—eternal Life," Neal said. "Their example calls each of us to think about how our chastity promotes and defends life."

Stanley is a member of Our Lady of the Most Holy Rosary Parish in Indianapolis, and a junior majoring in video production at Ball State University in Muncie, Ind. He will address "Chastity in Relation to Patience and Innovation."

Several years ago, he founded Starlight Media Productions to promote respect for life and other Christian values.

"The largest danger to our chastity is my generation's lack of patience and insistence on innovation," Stanley said. "... Our lack of

patience has caused us to alter our view of sexuality into a form that is more consistent with our fast-moving, instant gratification lifestyle."

Adams is theology chair at St. Theodore Guérin Catholic High School in Noblesville, Ind., in the Lafayette Diocese. He will address "A Still Beating Heart—Purity and Pro-Life Vitality."

"The pro-life movement will remain alive and strong to the extent that it nurtures its roots," Adams said, "namely, chastity and openness to children in marriage. ... God's design for human sexuality [is based on] the fact that sex is designed to create new life."

Patricia Arthur, administrative assistant for the archdiocesan Office for Pro-Life Ministry, arranged the Mass and program to educate people of all ages about the importance of living a chaste life that honors God and respects life.

"If we're [living] chaste [lives], there won't be unexpected, crisis pregnancies so



Archbishop Joseph W. Tobin



Gabrielle Neal

there won't be any need for abortion," Arthur said. "That won't even be an option."

(For more information about the archdiocese's Local Solemn Observance of *Roe v. Wade*, call the archdiocesan Office for Pro-Life Ministry at 317-236-1521 or 800-382-9836, ext. 1521.) †

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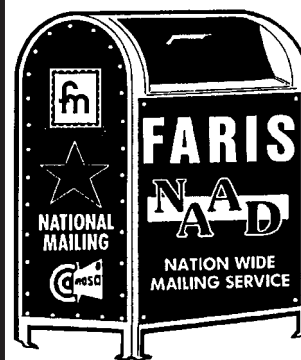


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## Editorial



Sister Scholastica of the Dominican Sisters of St. Cecilia speaks about her vocation to World Youth Day pilgrims from Wisconsin in Madrid on Aug. 16, 2010. She told the young people in her group how she discovered her vocation.

## Helping fund religious vocations

The Catholic Church in the United States will celebrate National Vocation Awareness Week on Jan. 13-19. In preparation for it, we invite you to read our annual Religious Vocations Supplement on pages 7-14.

Having known so many happy priests, deacons and religious brothers and sisters, we think that one of a parents' greatest joys must be to have one or more of their children accept a call to the priesthood or consecrated life. All parents want their children to be happy, and survey after survey shows that most priests and religious are happy indeed.

Today many more men and women are accepting God's call to the religious life at a later age—what used to be called "late vocations." They recognize the call after they have completed their college educations. And that often presents a problem.

Many Catholics don't realize that seminaries and religious orders don't feel that they can accept candidates who have substantial debt, and surveys have shown that the average college loan debt these days is \$26,600. Therefore, numerous young men and women who feel called to the priesthood or religious life cannot enter a seminary or religious community

because of their college debt.

If you who are reading this have this problem, we would encourage you to contact the *Mater Ecclesiae* Fund for Vocations at P.O. Box 7433, Falls Church, VA 22040. It takes over some or all student loan payments for those who have been accepted by a seminary or religious order and pays off the loan by the fifth anniversary of ordination or the taking of final vows.

Thus far, that fund has assisted 80 men and women now in formation. Fifty others tested their vocations but discerned a different call in life, and they were required to pay back their college loans.

However, the *Mater Ecclesiae* fund has limited resources, and is seeking contributions to enable it to continue. It has had to turn down 90 people with potential vocations for lack of funds.

You can learn more about the *Mater Ecclesiae* Fund for Vocations by writing to the address above or by visiting its website at [www.fundforvocations.org](http://www.fundforvocations.org). After reading more about the fund, you can decide if you want to help solve the religious vocations problem with your contribution.

—John F. Fink

## Immigration reform is needed

This week, Jan. 6-12, the Catholic Church observes National Migration Week.

The Church teaches that the right to migrate is rooted in the theological truth that all human beings are made in the image of God. Throughout the Old Testament, God commanded his people to welcome the stranger and the alien.

We hope that, with no national elections this year, both the legislative and executive branches of the national government will get serious about immigration reform.

Even aside from religious teachings, we should be able to see that reform will be good for our country. In particular, we should increase the number of visas available for those who literally take their lives in their hands to come here illegally because they cannot do so legally.

It should be obvious that our country will benefit if visas are increased for foreigners with advanced graduate degrees for science, technology, engineering and mathematics. The House of Representatives recently

passed such a measure.

At the other end of the education spectrum, though, our country also will benefit by making it possible for farmers to bring in workers to do jobs that American citizens refuse to do.

We need to speed up the process of obtaining visas so that families don't have to wait for years to come here legally. We must ensure that families are not torn apart by the deportation of a family member. One of the bishops' priorities is to ensure that "family reunification remains the cornerstone of our nation's immigration policy." We must provide a path to citizenship for foreigners who are here. Otherwise, we are in danger of creating a permanent underclass where certain parts of our population do not have the rights that others do.

This should be the year for immigration reform. President Barack Obama has said that it is one of his priorities, and there are political reasons for Republicans, too, to want to tackle this divisive issue.

—John F. Fink

## Be Our Guest/Sr. Constance Carolyn Veit, L.S.P.

### Friendship with Jesus nurtures vocations

For Catholics, the Christmas season officially wraps up with the celebration of the Baptism of the Lord shortly after Epiphany.

However, each January the Church in the United States sneaks in another celebration beginning with the baptism—National Vocation Awareness Week (NVAW).

NVAW, to be observed on Jan. 13–19 this year, is an opportunity for dioceses, parishes and religious communities to promote vocations through prayer and education.

Vocation awareness might not seem like a topic of great interest to young people today, but a recent study found that more than 600,000 youths and young adults in the United States have seriously considered a religious vocation in the Church—quite a surprising statistic.

How can we help these thousands of young people to take the next step? Along with prayer, a good way to encourage them would be to talk about vocations in terms that are relevant to them.

Pope Benedict XVI does just that.

Our Holy Father seems to understand the pivotal role of friendship in the lives of young people, often telling them that they are uniquely able to reach their peers with the Good News.

The pope encourages young people to be missionaries to their contemporaries by inviting them to an experience of faith and remaining close to them on their life journey. In this way, young believers help their peers to discover the vocation God has planned for them.

But the Holy Father goes much deeper. He knows that the ultimate friendship is with Jesus Christ himself, and he is not afraid to share this conviction with young people.

"There are many people who bring you happiness, but there is also a great friend who is the creator of the joy of all, and with whom our hearts are filled with a joy that

surpasses all other, and which lasts throughout our lives. This friend is Jesus," he told a group of university students in Rome in December. "The more you get to know him and to enter into dialogue with him, the greater the happiness you will feel in your hearts."

These words echo his first homily as pope in 2005, when he encouraged young people to open wide the doors of their hearts to Christ.

"If we let Christ into our lives, we lose nothing, nothing, absolutely nothing of what makes life free, beautiful and great. No! Only in this friendship are the doors of life opened wide," Pope Benedict said. "Only in this friendship is the great potential of human existence truly revealed. Only in this friendship do we experience beauty and liberation. ... Do not be afraid

*'Only in this friendship is the great potential of human existence truly revealed. Only in this friendship do we experience beauty and liberation. ... Do not be afraid of Christ!'*

—Pope Benedict XVI

of Christ! He takes nothing away, and he gives you everything. When we give ourselves to him, we receive a hundredfold in return."

As a young girl, St. Jeanne Jugan, foundress of the Little Sisters of the Poor, sought this friendship with Jesus Christ. It led her from a marriage proposal to the realization that God wanted her for himself, from

membership in a lay ecclesial movement to establishing a religious congregation devoted to the care of the elderly poor. She gave God everything and received a hundredfold in return as she saw her religious community grow beyond all imagining.

During this National Vocation Awareness Week, if you know a young person whom you feel would make a good priest or religious, reach out and tell them so. Share our Holy Father's words about friendship with Jesus Christ with them.

Tell them that if they give themselves to Christ, he will give them a joy that surpasses all others — the joy of being "no longer servants, but friends" (Jn 15:15).

(*Little Sisters of the Poor Sister Constance Carolyn Veit is director of communications for the Little Sisters of the Poor in the United States.*) †

## Letter to the Editor

### Where is the outcry for the slaughter of the unborn?

Where is the outcry?

I have heard the outcry from every national news agency about the mass murder in Connecticut. The atrocity was beyond description.

But it occurred to me that there is a

huge number of equally horrendous atrocities going on all over America in abortion clinics. These babies will not only never celebrate a birthday, they will never feel the warm hug of a mother or the pat on the back of a father.

They will never hear a bird sing, see a flower bloom or a sun rise or a snow fall.

Where is the outcry for these babies?

Paul Frey  
Naples, Fla.

## 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*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to [criterion@archindy.org](mailto:criterion@archindy.org).

# Catholics still largest Congress denomination; 10 percent Jesuit grads

WASHINGTON (CNS)—The 113th Congress includes some slight shifts in religious makeup over the previous session, with a few more Catholics, the first Buddhist in the Senate and the first Hindu to serve in either chamber.

It is a historic high for the number of Catholics in Congress, with 163, although that's just two more seats than the previous high point, when there were 161 Catholics in the 111th Congress of 2009-10.

That's an increase of seven seats over the 156 that Catholics had in the 112th Congress.

Since at least the 1960s, Catholics have been the single largest denomination in Congress. Although when Protestant denominations are counted together, they still constitute the largest number of members, at 56 percent.

Another analysis finds that alumni of Jesuit colleges and universities account for nearly 10 percent of all members of Congress.

According to data compiled by the Pew Forum on Religion and Public Life, Catholics now make up slightly below 31 percent of Congress, while they account for about 22 percent of the U.S. population.

The new Congress, which opened on Jan. 3, includes 136 Catholics in the House of Representatives, 75 of whom are Democrats and 61 of whom are Republicans. The 27 Catholic senators are comprised of 18 Democrats and nine Republicans.

Pew counted 31 freshman members of Congress as Catholics, about 37 percent of

the class.

The next largest denomination in Congress is Baptists, with 9 percent of freshmen and 15 percent of incumbents. Overall, Baptists account for 14 percent of the 113th Congress, with 73 total seats, up from 68 seats in the previous session.

Fifty-eight members of Congress listed their affiliation as "other" or "unspecified," the same number as in the 112th Congress, but only one, newly elected Rep. Kyrsten Sinema, D-Ariz., described herself as "unaffiliated."

The Pew data notes that Catholics, Protestants and Jews are disproportionately represented in Congress in comparison to their percentage of the overall adult population.

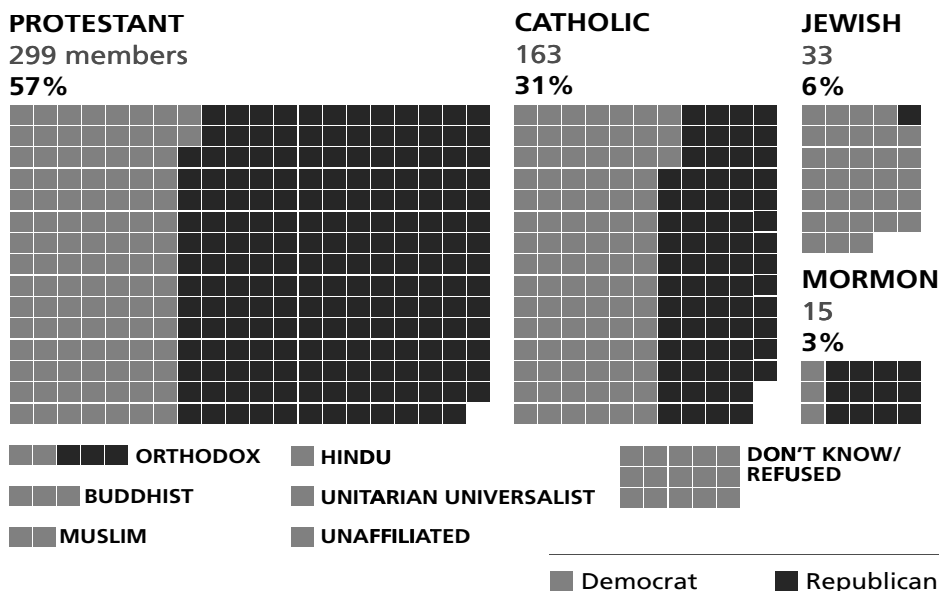
But even with fewer than five members in Congress, Buddhists, Muslims, Hindus and Orthodox are represented in about equal proportion to their number in the country. The same goes for Mormons, who have 15 members in Congress, just under 3 percent, and represent about 2 percent of the U.S. population.

Data compiled by the Association of Jesuit Colleges and Universities counted nearly 10 percent of Congress as having attended Jesuit higher education institutions. That includes 11 senators and 41 members of the House, who collectively attended 14 different Jesuit schools.

Georgetown University has the most alumni in Congress, with 21, followed by Boston College with seven and Fordham University with five, the College of the Holy Cross with four and

## Faith and the 113th Congress

The majority of members adhere to faith groups in the Protestant tradition.



Source: Pew Research Center's Forum on Religion & Public Life

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Creighton University with three, the association reported. Loyola University Chicago, St. Peter's University and University of Detroit Mercy each has two alumni in Congress. Loyola University Maryland, Marquette University, St. Joseph's University, Santa Clara University, Wheeling Jesuit University and

Xavier University each has one.

Nine Jesuit alumni were elected in 2012, including Sen. Mazie Hirono, D-Hawaii, who is the first Buddhist elected to the Senate (she served as a member of the House since 2007); and Rep. Hakeem Jeffries, D-N.Y., a Baptist, who both hold advanced degrees from Georgetown. †

## What was in the news on Jan. 11, 1963? Protestant monks aid cause of church unity, and Detroit interfaith leaders work to eliminate bias in housing

By Brandon A. Evans

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

Here are some of the items found in the Jan. 11, 1963, issue of *The Criterion*:



**Protestant monks in France are aiding the cause of church unity**  
 "TAIZE, France—A cluster of unity-minded Protestant monks, the Brotherhood of Taize, France, is fast being recognized in Catholic and Protestant circles as one of the brightest signs of visible Christian unity on the religious horizon. Their purpose? Reconciliation—between separated Christians, between husbands and wives, between unbelievers and the church, between mankind and the challenges of an industrialized world. Their method? To pray and live together at Taize as a monastic community dedicated to God, and to work 'in the world'

as men having secular occupations, but dedicated to Christian unity."

- **Interfaith leaders in Detroit open drive to eliminate bias in housing**  
 "DETROIT—Participants in this city's first interreligious conference on racial discrimination in housing adopted a statement recommending specific ways in which churches and synagogues can fight bias in housing. Admitting that religious groups have failed to do enough in this area, the statement urged congregations to set up committees on racial equality and recommended the formation of interreligious committees in each legislative district to work for 'appropriate state open-occupancy legislation.'"
- **Netherlands bishop: Refuses to move priest who criticized Curia**
- **Greater generosity to missions urged**
- **Marian lectures to offer a look at Hoosier politics**
- **'Sense of morality' needed, pope says**
- **The apostolate of the metropolis**
- **The Achilles' heel of the lay apostolate**

- **More priests ousted: Anti-Church campaign continuing in Sudan**
- **Use modern language, Mariologists advised**
- **Pontiff makes comment of progress of council**
- **Interfaith meeting set to study Council of Trent**
- **Non-Catholic clergymen, priests meet in retreat**
- **'Catholic Family of the Year' boasts four in religion**
- **Episcopate 'found itself' at council, says Fr. Congar**
- **Lauds 'open end' aspect of religious dialogue**
- **Woods relic collection moved to new location**
- **Mother of two nuns becomes postulant**
- **New school system planned in Canada**
- **Holds school tax aid not unconstitutional**
- **Battle looming: Aid-to-education is seen as major Congress issue**
- **Race bigots seen guilty of moral 'dishonesty'**
- **Dedicated priests: Little anti-clericalism in U.S., historian notes**

(Read all of these stories from our Jan. 11, 1963, issue by logging on to our archives at [www.CriterionOnline.com](http://www.CriterionOnline.com).) †

### Our Lady of Fatima Retreat House

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**Mothers in the Gospels:  
 Our Models & Mentors**

**A Morning for Moms Reflection Day  
 with Sr. Kathy Huber, OSB  
 January 31, 2013  
 9:00 am – 1:00 pm**

Join Sr. Kathy Huber, OSB, as she explores the relationship of Mary and Elizabeth, mothers at different stages of their lives, and what they can teach us through their mutual love & support of each other.

Sr. Kathy is on the Spirituality Ministry team of the Sisters of St. Benedict of Ferdinand, Indiana. She is a spiritual director, retreat facilitator, and is involved globally with women Benedictine communities. She has held many positions in her years of ministry including Prioress, principal, & teacher. \$35 per person includes two meals, Liturgy & the program.

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## Events Calendar

### January 12

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

St. Bartholomew Church, 1306 27th St., Columbus. **Concert series, "Nuevo Tango,"** The Minut Piano Duo Mirabella and Bogdan Minut, 7 p.m. Information: 812-379-9353, ext. 237, or [bminut\\_stb@yahoo.com](mailto:bminut_stb@yahoo.com).

### January 13-15

St. Matthew the Apostle Parish, 4100 E. 56th St., Indianapolis. **Parish mission, "A Call to Reality Living,"** Mike Patin, presenter, 7 p.m. Information: 317-257-4297, ext. 1004.

### January 16

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Mass**, 2 p.m. Information: 317-784-4439 or [www.catholiccemeteries.cc](http://www.catholiccemeteries.cc).

St. Malachy Parish, 9833 E. County Road 750 N., Brownsburg. **"Catholics Returning Home" program**, six weeks, session two, 7 p.m. Information: 317-650-5751.

### January 17

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

St. Susanna Parish, 1210 E. Main St., Plainfield. **Speaker series, "Pie with a Priest,"**

Father John Hollowell, presenter, 6:30 p.m. Information: 317-838-7722 or [kswanter@saintsusanna.com](mailto:kswanter@saintsusanna.com).

### January 18

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, "Keeping the Faith: Even when life gets in the way," Brooke Olzendam, TV host/sidekick reporter for Pacers' TV broadcasts, presenter, 6:30-8:30 a.m., \$15 members, \$21 non-members. Reservations and information: [www.catholicbusinessexchange.org](http://www.catholicbusinessexchange.org).

Knights of Columbus, 542 Walnut St., Lawrenceburg.

Batesville Deanery Vocation dinner, 6 p.m., freewill offering. Information: 812-290-5096 or [dmeyer@hixson-inc.com](mailto:dmeyer@hixson-inc.com).

### January 19

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, pro-life Mass**, Father Glenn O'Connor, 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 20

Catholic Community of Richmond, 701 N. "A" St., Richmond. **Charismatic**

prayer group, 7 p.m. Information: [dicksoncorp@parallax.ws](mailto:dicksoncorp@parallax.ws).

### January 23

St. Luke the Evangelist Parish, Father Courtney Room, 7575 Holliday Drive, E., Indianapolis. **Catholic Apologetics A-Z**, 7-9 p.m. Information: [dcarollo@stluke.org](mailto:dcarollo@stluke.org).

### January 30

St. Luke the Evangelist Parish, Father Courtney Room, 7575 Holliday Drive, E., Indianapolis. **Catholic Apologetics A-Z**, 7-9 p.m. Information: [dcarollo@stluke.org](mailto:dcarollo@stluke.org).

### January 31

Saint Mary-of-the-Woods, St. Mary-of-the-Woods.

Wabash Valley Right-to-Life banquet, Jill Stanek, keynote speaker, 6 p.m. Information: [www.wvrtl.org](http://www.wvrtl.org).

### February 6

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6:30 p.m. Information: 317-370-1189.

### February 9

Holy Family Parish, 815 W. Main St., Richmond. **6th Annual Chocolate Fest**, 6-9 p.m., \$12 adults, \$5 children 6-12 years old, children 5 and under no charge. Information: 765-969-4919 or [lrouke66@hotmail.com](mailto:lrouke66@hotmail.com). †

## Retreats and Programs

### January 11-13

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Tobit Weekend, marriage preparation retreat**, registration required. Information: [www.archindy.org/Fatima](http://www.archindy.org/Fatima).

Oldenburg Franciscan Center, Oldenburg. **"God at Work in Our Dreams,"** Franciscan Sister Olga Wittekind, presenter. Information: 812-933-6437 or [oldenburgfranciscancenter.org](http://oldenburgfranciscancenter.org).

### January 13

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Archdiocesan Office of Family Ministries, Pre Cana Conference for engaged couples**, 1:15-6 p.m., \$45 per couple. Registration: [www.archindy.org/Fatima](http://www.archindy.org/Fatima).

### January 12-13

Mount Saint Francis, 101 St. Anthony Drive, Mount St. Francis. **Sophomore retreat, "Divin' In,"** \$85 per person, registration deadline Jan. 4. Information: 812-945-2000 or [sandy@nadyouth.org](mailto:sandy@nadyouth.org).

### January 14

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Come Away and Rest Awhile—Silent Self-Guided Day of Reflection,"** 8 a.m.-4 p.m., \$30 per person. Information: 317-545-7681, ext. 14, or [www.archindy.org/Fatima](http://www.archindy.org/Fatima).

Oldenburg Franciscan Center, Oldenburg. **"Men's Night,"** Father Carl Hawver, presenter, 7-8:30 p.m., free will offering. Information: 812-933-6437 or [oldenburgfranciscancenter.org](http://oldenburgfranciscancenter.org).

### January 16

Oldenburg Franciscan Center, Oldenburg. **"Contemplative Prayer,"** Franciscan Sister

Olga Wittekind, presenter, 3-4:30 p.m., \$5 per person. Information: 812-933-6437 or [oldenburgfranciscancenter.org](http://oldenburgfranciscancenter.org).

### January 19

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Ways of Grace—The Experience of Prayer Practices,"** Benedictine Sister Susan Marie Lindstrom, presenter, 9:30-11:30 a.m., \$25 per session. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

Oldenburg Franciscan Center, Oldenburg. **"Self Image,"** Franciscan Sister Doris Holohan, presenter, 9:30 a.m.-2:30 p.m., \$45 per person includes lunch. Information: 812-933-6437 or [oldenburgfranciscancenter.org](http://oldenburgfranciscancenter.org).

### January 20

Oldenburg Franciscan Center, Oldenburg. **"Coffee Talk: Living the Sacraments,"** Franciscan Sister Kathleen Mulso, presenter, 10:45 a.m.-noon, freewill offering. Information: 812-933-6437 or [oldenburgfranciscancenter.org](http://oldenburgfranciscancenter.org).

### January 25-26

Mount Saint Francis Center for Spirituality, 101 St. Anthony Drive, Mt. St. Francis. **"Women of the Scriptures-Revelations of God,"** Franciscan Brother Bob Baxter, presenter. Information: 812-923-8817.

### January 26

Oldenburg Franciscan Center, Oldenburg. **"Understanding the Beatitudes,"** Franciscan Sister Sharonlu Sheridan, presenter, 9:30 a.m.-2:30 p.m., \$45 per person includes lunch. Information: 812-933-6437 or [oldenburgfranciscancenter.org](http://oldenburgfranciscancenter.org).

Oldenburg Franciscan Center, Oldenburg. **"Spiritual Autobiography, Series 1 of 6,"** Angela Roesler and Jennifer Profit, presenters, 9 a.m.-11:30 a.m., \$90 per person for six sessions. Information: 812-933-6437 or [oldenburgfranciscancenter.org](http://oldenburgfranciscancenter.org). †

## Vehicle donation program continues to use proceeds as direct aid to poor

The vehicle donation program at the Society of St. Vincent de Paul, now completing its third year, continues to earn money for the purchase of food and other essential items to aid the poor. Donors receive written confirmation of the sale price which may be used as a tax deduction.

The all-volunteer organization uses little overhead, making it possible to provide nearly 100 percent of the proceeds to directly aid the area's neediest citizens. Proceeds are used for emergency assistance to families in need, including for rent, utilities, transportation, medicines and food.

Vehicles—cars, trucks, motorcycles, and boats—are auctioned, and the proceeds benefit the Society of St. Vincent de Paul Parish conference that is closest to the donor's home. Vehicles do not have to be in running order when donated.

According to Bernie Wietekamp, coordinator of the program for the Indianapolis council of the Society of St. Vincent de Paul, money earned from local vehicle donations totaled more than \$28,000.

To donate or find out more information on the program, log on to [www.svdpusacars.com](http://www.svdpusacars.com) or call 800-322-8284. †

## National Catholic Youth Choir seeking applicants for summer camp and tour

The National Catholic Youth Choir (NCYC), sponsored by Saint John's School of Theology-Seminary in Collegeville, Minn., is seeking Catholic students entering grades 10, 11 or 12 in the fall of 2013 to audition for its 2013 camp and multi-state concert tour. The camp and tour runs from June 17 to July 2, and is headquartered on the grounds of Saint John's Abbey and University in Collegeville. The cost is \$900, which includes meals, lodging and tour expenses. Scholarships are

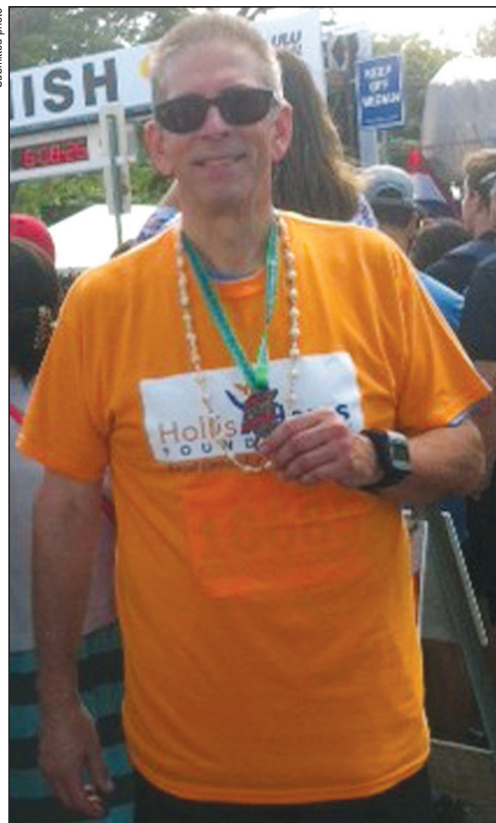
also available.

Applications are due by March 18. In addition to completing an online form, applicants are required to provide two recommendations and a vocal recording.

To apply online or to learn more about the choir, log on to [www.CatholicYouthChoir.org](http://www.CatholicYouthChoir.org). While online applications are preferred, the on-line form may be printed from the site and mailed to Dorothy Kantor, NCYC, P.O. Box 7288, Collegeville, MN 56321. †

## Marathon man— for a worthy cause

St. Pius X parishioner Joe Porter of Indianapolis recently completed a 10-year goal of running a marathon in all 50 states plus the District of Columbia. He completed his 51st marathon in Hawaii. For each marathon, Porter solicited donations for the Hollis Adams Foundation, which provides quality social experiences to adults with intellectual and developmental disabilities. Porter has raised more than \$1,000 for the organization so far. For more information on the Hollis Adams Foundation, call 317-841-1231 or visit [www.hollisadams.org](http://www.hollisadams.org).



## Retirement celebration

In December, Charles Gardner retired after more than 40 years in ministry to the Archdiocese of Indianapolis. He served for many years as archdiocesan executive director for spiritual life and worship and director of liturgical music. Prior to that, he was music director at St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis. He and his wife, Dianne, enjoy a moment at his farewell reception on Dec. 11 at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis.

# Religious Vocations Supplement

January 11, 2013



Monks of different ages seek holiness together, page 9.

Benedictine sister helps others find Christ, page 8.



Franciscan sister leads interfaith retreat center, page 10.



A day in the life of a parish priest, page 11.



## ‘Lord, if it is you...’ —trusting in Christ’s call

By Fr. Eric Johnson

“Lord, if it is you, command me to come to you on the water” (Mt 14:28).

These words of St. Peter are spoken to Jesus in the midst of a storm-tossed sea. The disciples had earlier been dismissed by Jesus while he went off to a deserted place to pray.

Now, they have caught sight of him coming to them across the water. We read initially that the disciples were terrified. Jesus, however, reassures them and tells them to not be afraid. Then Peter responds with his request: “Lord, if it is you ...” (Mt 14:28).

What strikes me about Peter’s statement is that it reveals a real desire for faith, a desire to be with Jesus, a desire to trust in his presence. To be sure, there is a note of uncertainty in his request. He is still aware of the storm and still has doubt, but he wants to trust in that relationship.

Jesus’ response to Peter’s request is simply to say “Come” (Mt 14:29). Peter, in the face of his doubts and fears, chooses to trust in the person of Jesus and steps

out onto the water. For a moment, he walks across the waves, moving towards the One who invited him.

As long as he keeps his eyes on Jesus, Peter weathers the storm that is around him. It is only when he loses sight of Jesus, fixing his eyes on the water beneath his feet, his distance from the safety of the boat and the roaring of the waves, that Peter sinks back into his fears and down into the water.

Like Peter, I think most all of us desire faith. We want to be close to Jesus and to trust in his care for us. We want Jesus to be there and, like St. Paul, we want to walk by faith and not by sight. We want to be able to say with Peter, “Lord, if it is you ...”

Our lives, however, are full. There are so many obligations, demands and things that bring us anxiety. Between work, home and the many other commitments that tug at us, it is easy for us to simply focus on what is immediately in front of us and lose sight of Christ who calls us.

We can also come to see Christ’s invitation to come as just one of a number of voices that compete for our attention. Our world can be filled with noise, with the voices of doubt, fear, expectations and worry. All of this can lead us to take our eyes off of Christ. We let go of silence, prayer and nurturing our relationship with the person that invites us and saves us.

Priests, deacons and those in consecrated life offer

us their simple witness to faith. In the face of their own doubts, questions and fears, they have chosen in faith to trust the invitation of Jesus. They have stepped out to teach us, console us, walk with us, lead us and to embrace a life of service to the Church. Behind their ministry is a striving to live out their faith in Jesus and to share that relationship with others.

This perhaps is one of their greatest gifts to us. In their life and ministry, priests, consecrated men and women and permanent deacons remind us that there is something more than what is immediately in front of us, more than simply what this world has to offer. They stand as a sign—a reminder—of Christ’s invitation to us to trust, to follow, to step out.

This annual Religious Vocations Supplement contains some of their stories. Each is unique, representing a wide range of responses and ministries. They are stories of vocation, generosity, compassion and joy. They are stories of faith.

May we find in them a witness that leads us deeper into the mystery of Christ’s call to each one of us. May they inspire us to a greater courage in keeping our hearts fixed on the person of Christ.

*(Father Eric Johnson is the outgoing archdiocesan vocations director. Later this month, Father Eric Augenstein will succeed him in this ministry.) †*



Fr. Eric Johnson

# ‘Living the mission’

## Adam Ahern goes from White House Situation Room to seminary

By Sean Gallagher

In 2006, Adam Ahern was a sergeant in the U.S. Army, working in communications in the White House Situation Room, the place where the president meets with top advisors and often makes decisions that send members of the military into harm’s way.

Ahern had the highest security clearance. Anything that the president could see, he could see.

He had trained for this kind of work since entering the Army in 1999, days after graduating from Batesville High School in Batesville.

“I was living the mission,” said Ahern, a member of St. Anthony of Padua Parish in Morris. “I was watching and listening to top-secret security briefings in the mornings. It was very fulfilling. It exceeded my expectations of what my job was going to be.”

But during that same year, Ahern realized there was still something missing in his life that this mission couldn’t fill.

“It was trying to fit an octagon peg into a round hole,” Ahern said. “It just didn’t quite fit. It fit pretty good, but it just didn’t quite fill up everything.”

That was when he started considering in prayer that God might be calling him to the priesthood.

Over the next year, Ahern became convinced enough about this possible call that he decided to become a seminarian and not re-enlist in the Army.

He soon went from walking halls that buzzed with political power in the White House to the quiet corridors of Bishop Simon Bruté College Seminary in Indianapolis, a powerhouse of prayer and priestly formation that is housed in a former Carmelite monastery.

### Discernment deferred

Ahern had actually thought about a possible call to the priesthood earlier in life.

While in high school, he was in the beginning stages of applying to enter the Legion of Christ religious order when the community turned him down.

Ahern was disappointed and felt in response that God wasn’t calling him to be



Seminarian Adam Ahern spends time with a young boy on April 25, 2012, at a Boys Club and Girls Club in Evansville, Ind. Ahern, a member of St. Anthony of Padua Parish in Morris, is in his second year of priestly formation at Saint Meinrad Seminary and School of Theology in St. Meinrad.

a priest.

“[It] was like I tried it, and it didn’t work out,” he said. “Obviously, it’s not what God wants me to do. So let’s go someplace else.”

That someplace else was the Army.

The terrorist attacks of Sept. 11, 2001, happened about two years into Ahern’s first stint in the Army. On that day, he was with a unit finishing a training exercise in Argentina.

“When [we learned that] the Pentagon got hit, it was like, ‘Get the weapons back out,’” he said. “For the rest of that week, I was doing armed guard [duty].”

A year later, he was deployed to Afghanistan.

“On New Year’s Eve in 2000, I was in Indiana with my family,” Ahern said. “Then, two years later on New Year’s Eve, I’m on a rooftop in Afghanistan with night vision goggles doing security. It was different.”

While deployed, he learned that the White House was interested in him working in communications in the Situation Room.

A year and a half earlier, he had attended a briefing in which he expressed interest in the job and was able to show basic qualifications for it.

The White House spent the next 18 months doing a security background check that involved Federal Bureau of Investigation agents interviewing relatives

and friends of Ahern in person. As long as the process was, Ahern said it had actually been expedited because of the 9/11 attacks.

He began working for the White House in 2003 as, in his words, a “presidential roadie.” He traveled across the country and around the world setting up communications networks wherever the president planned to visit.

In 2005, he started working at the White House itself.

A year later, Ahern again considered a possible call to the priesthood.

“I was about a year away from re-enlisting,” he said. “As opposed to

See **AHERN**, page 13

## Turning point leads sister to help people find their way to Christ

By John Shaughnessy

BEECH GROVE—She remembers the moment as one of the turning points of her life—a moment that came when she was driving in her car, returning from a visit with college friends.

In her early 20s at the time, she always envisioned that the road ahead of her would lead to marriage.

But as she drove home that day, she thought about all the signs around her that seemed to be steering her in a different

direction—including a question from a friend that filled her mind during the drive.

Noticing her deep involvement in her faith and the gifts she had as a person, the friend had asked her, “Have you ever thought about religious life?”

The question stayed with her because she had experienced a dramatic change in her faith in the midst of some personal challenges in her life.

“I went from a belief in God to an encounter with God,” she recalls. “I experienced the love of God. And when you feel that love, you want to return that love. I felt God inviting me to consider religious life. When I allowed myself to be open to these promptings, I discovered an attraction.”

That’s how Benedictine Sister Anne Frederick recalls the beginning of her faith journey as a religious sister.

For Sister Anne—a former engineer, a longtime high school math teacher, the only sister of seven brothers and the formation director for her community—it’s been a faith journey that has continued to drive her closer to God and to share his love with others.

### Experiencing the presence of God

“The times that stand out for me are when I was able to help others get in touch with the presence of God or helped them to experience the love of God,” says Sister Anne, now 52, as she relaxes in her office at Our Lady of Grace Monastery in Beech Grove.

“This could happen when I have led prayer or helped on a retreat or had a one-on-one faith discussion with someone. It

has happened as I have hiked with teens through the mountains in Colorado or when I have helped a student struggling with math.”

She has taught at Roncalli High School and Bishop Chatard High School, both in Indianapolis. She is currently the math curriculum coordinator at Roncalli.

“Her work within our mathematics department is exemplary,” says Chuck Weisenbach, Roncalli’s principal. “In addition, Sister Anne is a deeply spiritual person who has a real gift in bringing a sense of God’s peace with her wherever she goes.”

Sister Anne enjoys the opportunity to make a difference for teenagers.

“I love their energy,” she says. “There are many opportunities to listen to them, to encourage and help them when they are struggling, to celebrate achievements with them—both big and small—and to pray with them. All of these opportunities have enhanced my life as a sister.”

So has her role as formation director for her community of Benedictine sisters.

“The *Rule* of St. Benedict instructs that new members should be entrusted to a ‘senior who is skilled in winning souls who will diligently pay attention to them in everything,’” Sister Anne says. “That is quite a charge. It is a privilege and a responsibility to enter into the discernment and faith journey of new members. They come with such a desire to seek God.”

Benedictine Sister Heather Jean Foltz is one of the members of the community who has been guided by Sister Anne in her faith journey the past three years.

“She is first and foremost a woman who is deeply rooted in prayer,” Sister Heather says. “She has taught me the importance of taking everything to God in prayer, which opens us up to the grace we need to respond in love to others.”

“I feel comfortable sharing my monastic journey with her, both the joys and the challenges. Anne is fully present when she is with someone. She is slow to judge, and models ‘beginning again’ when one makes a mistake. Anne interacts with sisters of all ages and temperaments. She reaches out in compassion to those who are sick or in special need. She lives the common life well, and teaches us to do the same.”

### Leading others to Christ

In teaching others, Sister Anne draws upon the lessons that she has learned as a religious sister.

“We hear that life is not about perfection, but about growth,” says Sister Anne, who grew up in St. Bartholomew Parish in Columbus. “I find that this life is filled with challenges and filled with loving support. That is a good environment for growth to happen. I have grown in self-awareness and grown in my knowledge of God. My prayer practices have deepened as I share this environment with a group of women who are all seeking God.”

Sister Anne’s desire to grow, share and help others move closer to God has touched her sisters in community.

“She has a wonderful gift for working with people,” says Benedictine Sister Jennifer Horner, the community’s vocations

See **BENEDICTINE**, page 13



Benedictine Sister Anne Frederick meets with Postulant Gayla Aspromonte in her role as the formation director for the Benedictine sisters at Our Lady of Grace Monastery in Beech Grove.



# Monks of varying ages help each other grow in holiness

By Br. Francis Wagner, O.S.B.

Special to *The Criterion*

“Do not aspire to be called holy before you really are,” advised St. Benedict in his *Rule* for monks that he wrote some 1,500 years ago. “First be holy, that you may more truly be called so.”

Benedict’s wisdom, which seeks holiness in ordinary life, has guided those seeking God as Benedictine monks and nuns throughout the Western world since the sixth century.

“God touches our lives through the very human dynamics of our everyday patterns and relationships,” says Benedictine Archabbot Justin DuVall of Saint Meinrad Archabbey in St. Meinrad, a Benedictine monastery that is home to 90 monks.

Few, if any of them, aspire to be called holy. However, each monk has been called by God from different places, backgrounds and generations to Saint Meinrad to become holy through a common life of prayer and work based on the *Rule* of St. Benedict. Striving for holiness as a monk for them is a lifelong process.

“People have been drawn to Benedictine monasticism over many years because it works,” says Benedictine Father Eugene Hensell, 70. “It enables people to become the persons God has called them to become.”

This is accomplished together day after day, in ordinary circumstances, among a group of men with differing places of birth, personalities, temperaments, interests, education levels and life experiences. They’re also diverse in their ages. The oldest monk is 94, while the youngest is 29.

All monks are called by the Gospel and the *Rule* to love one another as brothers. Each monk, as Benedictine Father Rupert Ostlick, 91, points out, chooses to “live in a religious

community patterned on a family mode of living under an abbot and among brethren who likewise are pursuing union with God.”

As with any family, living together in a monastery presents challenges that are opportunities for growth in holiness.

“The fact that we have all ended up together in this place, and that so many different people have persevered for decades in our house, convinces me that God has called us here,” says Benedictine Father Thomas Gricoski, 32. “Only God could be creative enough and trusting enough to bring us all together. Thus, I believe that each of my brothers has something to teach me, if only I am humble enough to listen and observe with a generous heart.”

In all of their diversity, each Benedictine monk is called to a particular monastery to seek God with the other monks living there. Holiness means being attentive to God and striving for conversion of heart over the course of a lifetime, a process that is inextricably linked with the rest of the community.

Monks from across a broad range of ages said the same thing, albeit in different ways, about seeking sanctity. For them, holiness is honed through the diversity of his confreres, each one of whom is at a different point on the path of conversion.

As former novice master, Benedictine Father Harry Hagan, 65, put it, “There is not just one way to live as a monk, whether young or old. Moreover, everyone must seek to be holy as is appropriate for their time in life. Holiness is not just one thing.”

Benedictine Father Raymond Studzinski, 69, who has researched and written about living in an intergenerational community, concurs.

“Holiness is not an end state so much as a process of gradually letting go and letting God direct

and transform us,” he says.

“Seeking God and pursuing holiness are not things you focus on as individual projects, but really you see them as shared community endeavors to which we all contribute in different ways. My growth and development impacts the community, as the growth and development of confreres impacts me.”

Benedictine Father Adrian Burke, 48, ties the common life of seeking God in prayer and work to growth in acceptance, compassion and service. “Living with others whom we did not choose but ‘found here’ demands more in terms of charity than living alone, or living with the ‘one we’ve chosen,’ and a ready openness to receive those others as they are.”

Committing to such a process can be difficult, but it is also immensely rewarding, says Father Raymond. It is a sentiment echoed by a number of monks. The monastery, they say, offers an advantage rarely found in the contemporary Western world—the opportunity to live under one roof with a larger number of people of a variety of ages.

Such a mode of living “shows us our past, future and present,” says Benedictine Brother Peduru Fonseka, 30. “We challenge each other to grow in holiness. The community is a mirror, and I see myself through this mirror for who I am. Some of what I see, I wouldn’t have noticed if I didn’t choose this life.”

“The benefit of living in an intergenerational community is the wisdom that the older monks can offer the younger monks,” says Benedictine Father Meinrad Brune, 78. “At the same time, the younger monks bring new ideas, energy and openness to the community.”

Benedictine Novice Matthew Sprauer, 29, says, “I have gained new insight and respect into my parents’ and grandparents’ generations. Additionally, I am blessed every day to help the older



Photo courtesy of Saint Meinrad Archabbey

Benedictine Monks of Saint Meinrad Archabbey in St. Meinrad process into their Archabbey Church of Our Lady of Einsiedeln on Aug. 6, 2012, just before praying Evening Prayer.

generations with various tasks throughout the day. This is a blessing I would not have experienced without joining the monastery.”

Benedict in his *Rule* seems to recognize the importance of monks of varying ages living together. He exhorts younger monks to respect the seniors and the elders to love the juniors.

Community rank is determined by date of entry into the community, and not by age. Superiors are to seek counsel not only from the elder monks but also from the younger ones, because “the Lord often reveals what is better to the younger.” In addition, the monks are to reverence Christ by caring for the sick and elderly.

Perhaps most importantly, the monks are to practice obedience “not only to the abbot, but also to one another,” showing respect to one another, “supporting with greatest patience one another’s weaknesses of body or behavior, and earnestly competing in obedience to one another.”

Such a way of life, Archabbot Justin notes, provides “a wonderful reality check” for the monk on the path to holiness.

“The different personalities and stages of monastic conversion help the individual monks to remember the two great truths of life—there is a God, and I am not God,” he says.

Benedictine Brother Matthew Mattingly says the experience of a community of monks of different ages all seeking holiness together offers a special witness to the world.

“Our culture is in denial about the fact of life, of aging and ultimately of dying,” he says. “In most traditional societies, aging is associated with wisdom. The diminishment of physical ability is accompanied by a growth in spiritual ability. In the ancient monastic tradition, those who aspired to be monks always sought out an elder to be their guide.

“From my perspective, it is a great opportunity to live in an ‘aging’ community and be able to learn from the wisdom and experience of those who have gone before, particularly the art of aging and dying with grace instead of resistance.”

(For more information about Saint Meinrad Archabbey in St. Meinrad, log on to [www.saintmeinrad.org](http://www.saintmeinrad.org).) †

## Archdiocesan priest ministered around the world as Navy chaplain

By Mary Ann Garber

Blinking back tears, comedian Bob Hope and actress Ann Margaret greeted the seriously wounded Marine shortly after he was airlifted to a remote field hospital in South Vietnam for emergency surgery.

The comedian and actress were visiting enlisted men and women during their U.S.O. Christmas Tour in 1968 in the midst of the hard-fought Vietnam War.

Standing with them was Father John Wright, a young Navy chaplain from the Archdiocese of Indianapolis stationed with a medical battalion at a field hospital near Da Nang to minister to injured members of the First Marine Division.

Father Wright administered the sacrament of the sick and prayed with the Marine before the soldier was evacuated by helicopter to a military base hospital in an urgent attempt to save his life.

The chaplain never learned what happened to the young soldier, who had been critically wounded by a land mine.

“When you have been in combat, you appreciate what it is to be alive,” Msgr. Wright said during a recent interview about his 50 years of priestly ministry and 30 years of military service, which earned him the rank of captain in the U.S. Navy.

“You feel very necessary as a priest,” he said. “I administered many, many last rites, and it increased my faith. I knew that what I was doing was very important.”

Reflecting on his year as a war chaplain in South Vietnam from October 1968 to October 1969, Msgr. Wright said he will always remember all of the heroes that he

met—many of whom made the ultimate sacrifice—on the front lines of battles in the dense jungles.

Serving God and his country throughout the world has been “a tremendous honor,” Msgr. Wright said. “I’m thankful for 30 years in the military [as a chaplain], and I’m thankful, above all, for the priesthood and 50 years of ministry.”

“It makes you feel more humble because of what you see happening through the sacraments,” he said. “I’ve given the sacrament of the sick—I don’t know how many times—which is a great joy. I’ve helped a number of brave young sailors and Marines as they lay dying. How they faced death [with so much courage] was amazing. The Lord’s presence is very real.”

At military bases throughout the U.S., Msgr. Wright witnessed many exchanges of wedding vows and baptized scores of infants and adults while serving Catholic enlisted men and women and their families.

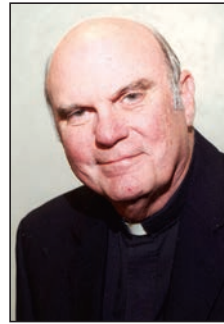
As a child, John Milton Wright never dreamed that he would tour the world.

He was born on Sept. 23, 1936, in Huntington, Ind., and lived on a farm outside South Whitley, Ind., for five years.

In 1941, his parents, Dennis and Mildred Wright, moved their young family to Indianapolis. His father was a teacher at Howe High School, and worked as a house painter during the summer months.

One hot day, Dennis Wright came home from a painting job then unexpectedly died of a heart attack at age 45. John, the youngest of four siblings, was only 9.

In 1948, his mother entered the full communion of the Church, and he did too.



*‘I’m thankful for 30 years in the military [as a chaplain], and I’m thankful, above all, for the priesthood and 50 years of ministry.’*

—Msgr. John Wright

He was baptized at Our Lady of Lourdes Church in 1949.

After two years at Cathedral High School in Indianapolis, John enrolled at the former Saint Meinrad High School in southern Indiana.

“God knows,” Msgr. Wright said with a smile when asked why he decided to begin seminary studies at the former Saint Meinrad College.

“In 1958, the archdiocese selected me as one of two seminarians to go to [The] Catholic University [of America] in Washington, D.C.,” he said. “I studied theology there, and on May 6, 1962, was ordained a priest for this diocese by Archbishop Paul C. Schulte at Saint Meinrad. I eventually got a master’s degree in sociology and religion.”

His first assignments on May 28, 1962, were associate pastor of St. Pius X Parish and religion teacher at Bishop Chatard High School, both in Indianapolis.

On June 2, 1965, he was named associate

pastor of Holy Spirit Parish and religion teacher at Father Thomas Seccina Memorial High School, both in Indianapolis.

Two years later, Father Wright and Father Paul Richart were summoned to the chancery by Archbishop Schulte and told that the Military Archdiocese needed their service as chaplains.

“It was a surprise,” he recalled about his May 23, 1967, appointment. “I had a brother with a military career in the Navy so I said I’d like to go into the Navy.”

During the course of many assignments over three decades, Father Wright traveled all over the world, including overseas service on the U.S.S. Franklin D. Roosevelt, an aircraft carrier deployed in the Mediterranean.

“It was a great duty,” he said. “It was a tremendous experience.”

That assignment took him from Israel to Spain and many points in between.

En route home, the ship got caught in a

See WRIGHT, page 12

## Franciscan sister leads interfaith retreat center in Montana

By Sr. Judith Warner, O.S.F.

Special to The Criterion

“Our God is full of surprises,” said Franciscan Sister Mary Ann Stoffregen as she recounted her vocational journey that eventually led her to the Prayer Lodge in Busby, Mont.

A native Hoosier, Stoffregen was born and raised outside of Charlestown by her parents, Henry and Nora Stoffregen. They had five children, operated a tavern and were members of St. Michael Parish in Charlestown.

“I went to public schools until seventh grade when our parish built a school,” she said. “That is when I first met the Sisters of St. Francis.” Until then, her religious education consisted of Bible stories told by her grandmother and catechism classes on Saturdays.

“During my senior year [in

high school], I felt God was calling me to try religious life,” she said. “My father was not Catholic, and he said ‘no woman could ever be happy unless she married and had children.’ So he would not give his permission for me to enter.”

She was just 17 years old at the time. Sister Mary Ann spent her freshman year at Marian College, now Marian University, in Indianapolis.

“By then, my dad relented,” she recalled. “He had probably figured out I was as stubborn as he was and wanted me to get the crazy idea out of my head. Years later, he told me that he had been wrong. Both my sisters were married, and he thought I might be at least as happy as they were.”

Sister Mary Ann entered the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg in 1958 and professed final

vows in 1964. She taught for 20 years in Catholic schools, mostly high school English and journalism.

“After doing vocation and formation ministry for my community, I felt I needed to expand my world and live and minister with folks of different life experiences,” she said. “I had studied some ... and learned bits about culture and spirituality and was attracted to learning more.”

Sister Mary Ann visited her Oldenburg Franciscan Sisters in Montana, where she “had a feeling of coming home.”

She was hired in 1986 to do pastoral ministry at Blessed Sacrament Parish in Lame Deer, Mont. Five years later, she filled the same role at Christ the King Parish in Busby, Mont.

In the early 1990s, Sister Mary Ann began to plan what came to be known as the Prayer Lodge, a place of

prayer and retreat for women of varying religious backgrounds, including those from Native American tribes and nations.

“Dreaming had begun earlier when both Northern Cheyenne and Crow women expressed a desire to have a safe, peaceful place where they could pray, learn and discern God’s call and find the support of other women,” she noted. “Native [American] women, Catholic ministers on the reservations, and leadership of the Sisters of St. Francis, Oldenburg, had already spent several years in the planning process.”

From 1992 to 2000, she served as director of the Prayer Lodge while continuing to do part-time ministry at Christ the King.

“Early on, we established a board to guide decisions about Prayer Lodge’s direction and practical matters,” she said. “We began a ‘last-Saturday-of-the-month

Women’s Day,’ which happened for almost 20 years.”

The goals of the Prayer Lodge include offering opportunities for learning, growth and support for women.

Wilhelmina Schmidt, a member of the Northern Cheyenne nation, has fulfilled the dream to have a Native American woman as director of the Prayer Lodge.

Stoffregen returned to Indiana in mid-2000 to serve as part of the congregation’s leadership team for six years. She later returned to the Prayer Lodge, and currently serves as the resident sister and spiritual guide.

Sister Mary Ann has been surprised by God in her ministry at the Prayer Lodge by “finding that while we expected to serve local women we’ve attracted folks from all over the country and the world. We have shared



Franciscan Sister Mary Ann Stoffregen poses on the grounds of her community’s motherhouse in Oldenburg on Aug. 21, 2012.

not only Crow and Northern Cheyenne culture, but German, French, Australian, Papa New Guinean, Japanese and Sri Lankan, among others.”

(To learn more about the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg, log on to [www.oldenburgfranciscans.org](http://www.oldenburgfranciscans.org).) †

## Sisters preparing for perpetual vows have broad range of ministries

By Dave Cox

Special to The Criterion

Why not let yourself be lured by God?

The bait was cast. The seed was planted. The structure had been put in place.

Whatever analogy is appropriate often leads to a discerning pathway.

“If you are considering religious life, then God has already planted the seed,” said Providence Sister Deborah Campbell, one of four Providence Sisters who are in the final stages of their Tertian year in preparation for professing perpetual vows.

“Do what you can to nurture that seed by praying and listening to the inner longing within your heart. Let God lead you. Let God be the voice that draws you to be in solidarity with others,” she added.

The goal of tertianship is to prepare for perpetual profession of vows as a Sister of Providence of Saint Mary-of-the-Woods.

The preparation includes opportunities to deepen a sister’s relationship with God, and to further her sense of identity with the congregation’s life and mission.

Sister Deborah, a native of Chicago, has been ministering with Catholic Relief Services for more than a year. She currently is on mission in Kenya where she is a senior auditor, verifying the proper use of donated funds.

Providence Sisters Patricia Wallace, Beth Wright and Laura Parker also are preparing for their perpetual vows.

Sister Patty is a native of Indianapolis and ministers as children’s librarian with the Indianapolis Public Library. Sister Beth, a native of Beech Grove, is assistant

administrator of Wabash Valley Health Clinic (formerly St. Ann Clinic) in Terre Haute, and Sister Laura, a native of Chicago, serves as hospice chaplain for Seasons Hospice and Palliative Care of Illinois in Willowbrook.

“This journey has been and continues to be life-changing, life-giving and life-challenging. One of my biggest growth or learning areas has been the ongoing shift of my worldview from ‘my own back yard’ to a global view and now moving into a cosmic view,” Sister Beth said. “Being opened up to intentionally change where I stand in order to see a different view has opened my human [and] spiritual life to possibilities; not my possibilities, rather, the possibilities within the movements of God energy.”

Sister Patty has had a similar experience.

“Don’t wait until you are ‘perfect’ or have your life totally together to consider religious life,” she said. “Start exploring where you can use your unique gifts to meet the needs of the world with a community to support and challenge you.”

All four have different discernment paths. One is a convert who had no experience with women religious, one was shy and lacked self-confidence, one entered the community, then left, but returned a few years later, and one was married, became a mother and raised a son.

“I know I am where I need to be. If you look at me before, you would say I had it all. I just found I needed more to believe in, to work toward. I am truly happy. I have good role models in the



Sr. Deborah Campbell, S.P.



Sr. Laura Parker, S.P.



Sr. Patricia Wallace, S.P.



Sr. Beth Wright, S.P.

sisters I live with and that I minister with,” Sister Laura said.

They also depend on the presence and influence of St. Theodora Guérin, the foundress of the Sisters of Providence, who was canonized by Pope Benedict XVI in 2006.

“When I was in Rome for the canonization, I was in awe of the lives that she had touched and continues to touch in the world. Mother Theodore trusted completely in Providence so I turn to her when I need a reminder of this trust,” Sister Patty said.

“Mother Theodore’s influence is always there for me,” Sister Beth said. “It may be subtle, but it is there. Her life, her spirit, her energy and charism have spoken to me since I began this journey. She and her companions set the tone for this Sisters of Providence community.”

Sister Laura calls upon her own life experiences with health care to relate to her patients. Sister Deborah appreciates the humbling experience of working with people in developing countries who have “practically nothing.”

Sister Beth is passionate about the role of women in society and the sharing of their gifts, wisdom and voices.

And Sister Patty says promoting early childhood literacy connects her gifts to her order’s founding mission of education. She also is attracted by raising voices to assist less-privileged and oppressed citizens in our society.

All were lured by the call of God. They have experienced the journey that seems to be different from popular or common life choices that women make today.

“It is easy to get pulled in by the societal promises of wealth, power and fame,” Sister Deborah said. “It is easy to convince yourself that the better thing to do is go with the flow, go with the majority.”

For women who are in discernment, or think that God may have cast a lure in their direction, Sister Deborah has some advice—“I would pray, pray and pray some more. And, most of all, listen to your heart.”

(For more information on the Sisters of Providence of Saint Mary-of-the-Woods, log on to [www.spsmw.org](http://www.spsmw.org).) †

## Race for Vocations team seeks new members for annual Mini-Marathon

By Sean Gallagher

It’s nearly four months until the 2013 running of the OneAmerica 500 Festival Mini-Marathon and the Finish Line 500 Festival 5K, both scheduled for May 4 in Indianapolis.

But the Race for Vocations team is seeking out members to participate in the events to promote the belief that every person has a calling from God.

Leaders in the Archdiocese of Indianapolis and the other dioceses in Indiana who co-sponsor the team are making the effort to build the team now in part because registration for the Mini-Marathon is expected to close soon.

This is the sixth year for the Race for Vocations team that gathers together hundreds of single people, married couples, religious sisters, seminarians and priests to pray for and promote vocations.

This year’s Mini-Marathon will be the 20th for Father Joseph Moriarty, director of spiritual formation at Saint Meinrad Seminary and School of Theology in St. Meinrad. He has also been a member of the Race for Vocations team since it was formed in 2008.

In recent years, some of the seminarians whose priestly formation he helps oversee have been fellow members with him of the Race for Vocations team.

“It indicates that they take seriously their own call from God and the important work of evangelization that calls others to that work,” Father Moriarty said. “So they are not just saying they believe in the importance of vocations, they are showing it.”

Running and faith “go hand in hand” for Jessica Blackport, a student at Butler University in Indianapolis. She will be a member of the Race for Vocations team for the second time this May.

“Running with faith has enlightened my spiritual life in so many ways and I couldn’t run without it,” said Blackport, a native of Jackson, Mich. “I couldn’t live without it.”

Each of the team members receives a T-shirt that has printed on it, “Everyone has a vocation. What’s yours?” along with a list of various vocations—priesthood, religious life, marriage and sacred single life.

Blackport said she has worn her shirt in a number of running events in addition to the Mini-Marathon and that it sometimes surprises fellow runners who see it.

“I hope it makes them want what I have [in my faith] because I would love to share it with them,” she said. “For others, I hope it’s a pleasant reminder that young adults like me do believe and we are supporting and promoting the sacraments and a life of faith.”

Seeing such conviction in people like Blackport is a gift

to Benedictine Sister Jennifer Horner, vocations director for Our Lady of Grace Monastery in Beech Grove. She is a three-time member of the Race for Vocations team.

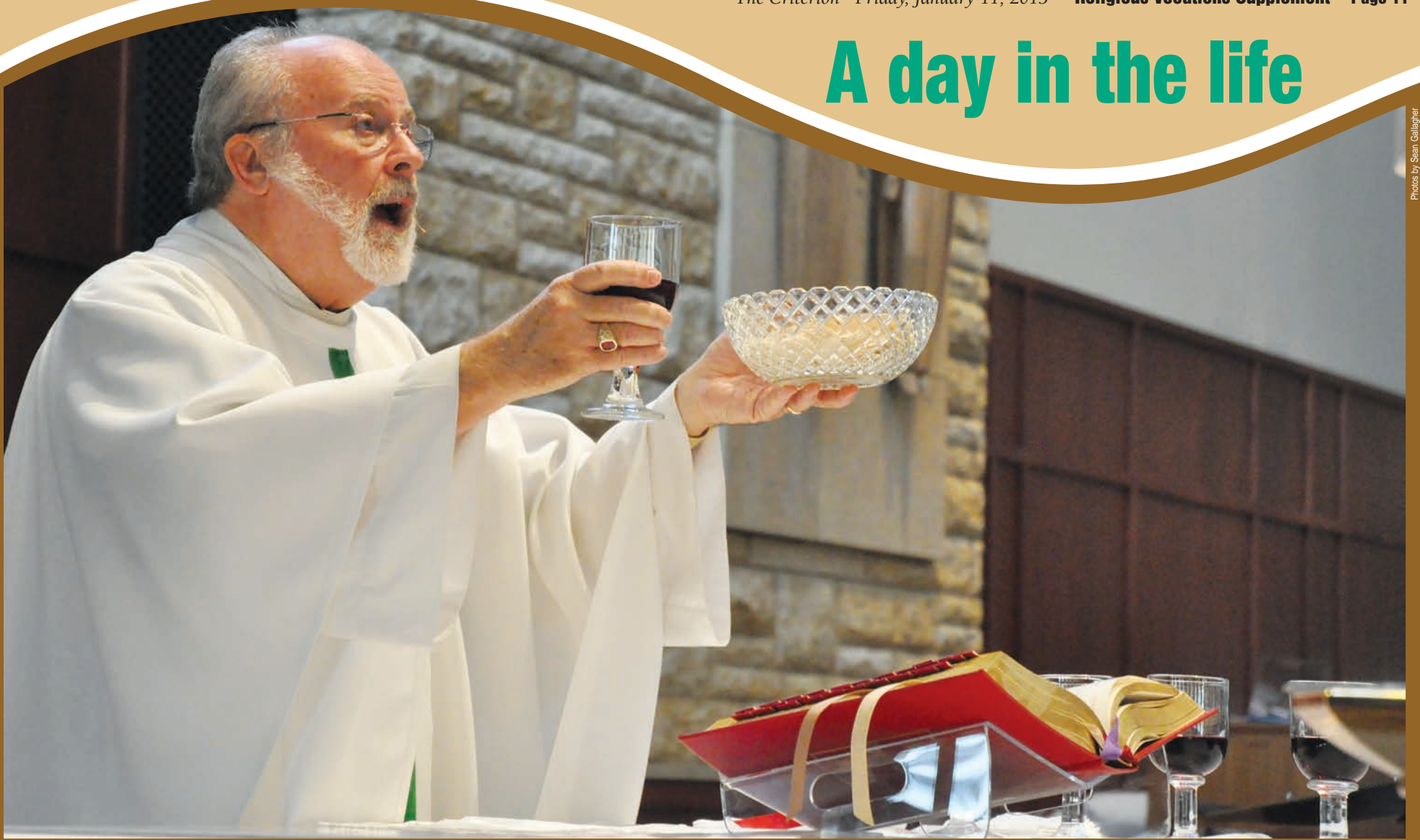
“I think it is great in promoting a culture of vocation that calls each of us to discern how God calls us every day,” she said. “As I prepare for the race and as we actually participate in it, I pray that the call to religious life in all its variety will be something that those discerning will consider as they ponder where God is calling.”

Sister Jennifer especially appreciates gathering together with other Race for Vocations team members the night before the Mini-Marathon and 5K for Mass and a pasta meal at St. John the Evangelist Parish in Indianapolis.

“There is nothing more powerful than receiving the Eucharist together as we ask God to bless the work of the Race for Vocations,” Sister Jennifer said. “After receiving the food of the Eucharist that sustains us spiritually, we gather for a wonderful pasta dinner where we are given food to sustain our bodies.”

(For more information on the Race for Vocations team, log on to [www.archindy.org/heargodsall/race.html](http://www.archindy.org/heargodsall/race.html). For information on the OneAmerica 500 Festival Mini-Marathon or the Finish Line 500 Festival 5K, log on to [www.500festival.com/mini-marathon](http://www.500festival.com/mini-marathon).) †

# A day in the life



Photos by Sean Gallagher

## Parish priest leads people to Christ in many ways

By Sean Gallagher

COLUMBUS and FRANKLIN—Leading a parish of more than 1,600 households means that most of Father Clement Davis' days are busy with various tasks, from early in the morning until late in the evening.

But the pastor of St. Bartholomew Parish in Columbus is usually focused in all of them on leading his parishioners closer to Christ.

That might happen through celebrating Mass, hearing confessions or anointing and giving spiritual comfort to the sick. The priest also does this through his interactions with

the staff members of his parish, and in attending ministry meetings at his Seymour Deanery faith community.

But like most parish priests, his ministry stretches beyond the particular parish to which he is assigned. He supports the ministry of brother priests by assisting at penance services and through building up friendships with them.

They also include quiet moments of prayer when he intercedes for the Church and the world, and seeks in his own soul to draw closer to Christ.

*The Criterion* followed Father Davis through much of a day of ministry in December to show what a day in the

life of a parish priest is like.

The following photo essay shows some of the ways that Father Davis leads many people to Christ in his day-to-day ministry.

*(For more information about a vocation to the priesthood in the Archdiocese of Indianapolis, log on to [www.HearGodsCall.com](http://www.HearGodsCall.com).) †*

**Top photo: Father Clement Davis, pastor of St. Bartholomew Parish in Columbus, elevates the Eucharist during a Dec. 6 Mass in the Seymour Deanery faith community's church.**



Father Clement Davis receives offertory gifts from Mauricio Juarez, second from right, and Ciara Romero during a Dec. 6, 2012, Mass. Mauricio and Ciara are both first-grade students at St. Bartholomew School in Columbus. Father Davis is assisted by altar servers Matt Boldry, left, and Emily Thompson, both seventh-grade students at St. Bartholomew School.



Sitting in a confessional at St. Rose of Lima Church in Franklin, Father Clement Davis prepares to hear the confession of a student at St. Rose of Lima School during an Advent penance service on Dec. 6.



Fathers John Hall, left, Clement Davis and John Beitans share a lunch together on Dec. 6 at a Japanese restaurant in Franklin. Father Hall is pastor of St. Martin of Tours Parish in Martinsville, and administrator of Our Lady of the Springs Parish and Our Lord Jesus Christ the King Parish in Paoli. Father Beitans is pastor of Holy Trinity Parish in Edinburgh and St. Rose of Lima Parish in Franklin.



Father Clement Davis talks with Margaret Janes, secretary at St. Bartholomew Parish in Columbus, where Father Davis ministers as pastor, on Dec. 6.



Father Clement Davis celebrates the sacrament of the anointing of the sick with Frances Schultz at Columbus Regional Hospital in Columbus on Dec. 6. Schultz is a member of St. Bartholomew Parish in Columbus. Father Davis is pastor of the Seymour Deanery faith community.



Father Clement Davis prays the Liturgy of the Hours on Dec. 6 at the rectory of St. Bartholomew Parish in Columbus, where he serves as pastor.

# Deacon seeks to give humble example of faith to parishioners

By Sean Gallagher

Russell Woodard was ordained a permanent deacon on June 23, 2012, with his class of 15 other men.

After his ordination, he continued his ministry as parish life coordinator of St. Anne Parish in New Castle and St. Rose of Lima Parish in Knightstown that he had begun in 2010.

In many respects, the journey that led to the momentous day of his ordination began when Deacon Woodard was a student studying electronics at Ivy Tech Community College in Indianapolis in the early 1980s.

"About halfway through, everybody in the program was talking about how much money they were going to make once they graduated and got out into the field," he said. "I got to thinking about that and I thought, 'Money is not what it's all about.'"

He also realized that he wanted to work with people and not machines the rest of his life.

Recalling a question about a possible priestly vocation put to him by Father James Farrell when he was in high school, Deacon Woodard became a seminarian for the Archdiocese of Indianapolis. He received priestly formation at the former Saint Meinrad College in St. Meinrad, graduating in 1985.

By the end of his time at Saint Meinrad, however, Deacon Woodard had discerned that God was not calling him to the priesthood, but to be a husband and father.

He was married in 1986, and he and his wife had three children together. Their marriage, however, didn't endure. His wife left him, and their divorce was finalized in 2004.

"That kind of threw me for a loop, because, as I've told other people, I expected to be married my entire life," Deacon Woodard said.

His experiences as a husband and father, his divorce, but also his many years working and volunteering in the Church as a youth minister, in facilities management and on various parish committees all contributed to his life and ministry as a deacon.

The sad experience of divorce has led him to assisting in the ministry of the

archdiocese's Metropolitan Tribunal as individuals seek an annulment of a previous marriage, something that Deacon Woodard was granted.

"The good that's come out of [the divorce] is that I've been working with the tribunal as a field associate and volunteer advocate," he said. "I think that's really helped me understand what other people are going through."

But since he did not remarry after being granted an annulment, Deacon Woodard was required at the time of his ordination by the Church to promise to live a life of celibacy.

Any unmarried man who is called to ordination is required at the time of his ordination to make such a promise. Additionally, if a married permanent deacon becomes a widower after ordination, he cannot remarry.

"It's very important to me," Deacon Woodard said of the promise he made during his ordination. "Being celibate frees me to be able to express God's love to anyone with whom I come into contact. I want people to know the joy of being a Christian, of being redeemed."

At the same time, Deacon Woodard is edified by the strong married relationships he sees among his brother deacons.

"I am just so impressed by them," he said. "If my relationship with God could be half of what they have with their spouses, that would be great."

Deacon Woodard said that, in many respects, his relationship with his parishioners hasn't changed since his ordination.

But he can do things in his parish ministry that he was unable to do prior to becoming a deacon. These include celebrating baptisms, witnessing marriages, preaching and giving people blessings.

Bill Hubbard, a member of St. Anne Parish in New Castle, has been impressed by Deacon Woodard's homilies.

"His homilies have caught my attention," Hubbard said. "He ties his homilies to the liturgy. And he has the skills to apply that to everyday life."

Cassandra Bowers, also a St. Anne parishioner, appreciates Deacon Woodard's preaching and the example of living a life dedicated to God that he gives to the members of the Connersville Deanery

faith community.

"It's obvious that he's a very spiritual person," Bowers said. "God is very important in his life. He's a very prayerful person. His homilies are fantastic."

Dr. Neil Shaneyfelt, an optometrist who is a member of St. Rose of Lima in Knightstown, appreciates how Deacon Woodard has gotten his parish involved in the local ministerial association, including having it host an ecumenical Thanksgiving prayer service in November.

"Catholics are definitely a minority in Henry County," Shaneyfelt said. "[Being involved in the ministerial association] opens people's eyes to the fact that we're also part of the Christian family here. It makes us more inclusive in the local community."

In addition to leading his two parishes, Deacon Woodard is also assigned to minister to prisoners at the New Castle Correctional Facility.

"Some of these inmates have experienced a darkness in their lives, and it is a blessing to witness their encounters with Christ, the Light of the World," Deacon Woodard said. "We are all sinners, and these men have broken laws for which they are being punished. But Jesus offers to each of us his forgiveness and peace. He challenges each of us, me included, to live a better life every day. Working with these inmates helps me keep the focus on my own areas in need of improvement."

Deacon Woodard hopes to provide a good example for all the people he leads, but he wants to remain humble.

"I don't want them to look at me as being a super saint," he said. "I'm someone who struggles with the same things that they struggle with on a day-in and day-out basis. Why do people get sick? How does that affect our relationship with God? How do we respond to that?"

An important way that Deacon Woodard responds to life's challenges is in a daily life of prayer.

As a deacon, he prays the Liturgy of the Hours and joins parishioners in New Castle three days a week in praying Morning Prayer.

"It's important that people see that I'm a prayerful person, and to understand that each of us is called to be prayerful and make that a part of our daily



Deacon Russell Woodard, left, reads the general intercessions during the Dec. 3 installation Mass of Archbishop Joseph W. Tobin, right, as the sixth archbishop of Indianapolis in SS. Peter and Paul Cathedral in Indianapolis. Deacon Woodard is parish life coordinator of St. Anne Parish in New Castle and St. Rose of Lima Parish in Knightstown. He also is involved in the ministry of charity at the New Castle Correctional Facility.

## Deacon Russell Woodard

- Age: 50
- Education: Perry Meridian High School in Indianapolis; Ivy Tech Community College in Indianapolis; Saint Meinrad College in St. Meinrad
- Favorite Scripture passage: Mt 25:31-46
- Favorite saint: St. Stephen. "He was a deacon. I'm not necessarily wanting to emulate him, but he was also a martyr," said Deacon Woodard with a laugh. "He was willing to die for his faith. I think that's important."
- Favorite spiritual author: Pope Benedict XVI in the three volumes of his *Jesus of Nazareth*
- Favorite prayer or devotion: The rosary and Divine Mercy chaplet
- Hobbies: Walking and bicycling

lives as much as possible," Deacon Woodard said. "Through homilies or articles in the bulletin, I remind people that we have to be with Christ daily.

"I want to help people to understand that faith isn't something that you just do on

Sunday morning for an hour. It's something that has to be in every part of your life."

(For more information about the permanent diaconate in the Archdiocese of Indianapolis, log on to [www.archindy.org/deacon](http://www.archindy.org/deacon).) †

## WRIGHT

continued from page 9

hurricane, and 40-foot waves swamped the deck. The huge aircraft carrier sustained \$5 million worth of damage.

"We had to ride out the storm for 18 hours," he said. "A lot of people were praying pretty hard, including myself!"

New orders sent him back to Catholic University for a year of post-graduate studies then to Newport, R.I., to teach chaplaincy classes at a Navy base there.

From there, he was appointed a Catholic chaplain for the Navy base at Pearl Harbor in Hawaii.

Next was a stint as chaplain of the Navy's Sixth Fleet in the Mediterranean.

"While I was there, I started having some heart trouble," Msgr. Wright said. "After about a year there, they sent me to the Navy hospital in Bethesda, Md. I was home on

medical leave in Indianapolis on Jan. 2, 1982, when I had a heart attack in my niece's car. Fortunately, she took me to Community Hospital, but I was dead when I got there. The doctors saved me."

After three weeks in intensive care, the 45-year-old priest was sent back to the Navy hospital at Bethesda for three months of rehabilitation then limited duty at Newport teaching chaplaincy classes.

Later, he assisted the Navy's Chief of Chaplains at the Naval Military Personnel Command adjacent to the Pentagon in Arlington, Va., from 1983 until 1985.

After that assignment, Father Wright was sent to the submarine school at the Naval Training Center in Orlando, Fla.

Then he returned to the Chief of Chaplains office as his executive assistant.

From 1989 until 1992, Father Wright served at the Submarine Force Atlantic in Norfolk, and traveled in a nuclear-powered sub for five days.

"It was absolutely amazing," he said of that underwater experience.

Next, he was transferred to the Naval Training Center in San Diego.

On Aug. 8, 1994, he was named a prelate of honor by Blessed John Paul II and honored during a public conferral liturgy at SS. Peter and Paul Cathedral on Feb. 19, 1995.

After three decades of military service, Msgr. Wright retired from active duty on July 1, 1997. He continues to provide part-time sacramental assistance at parishes in the Diocese of San Diego.

"I died when I was 45," he said, "and I've had 30-plus years of life that I didn't expect to have since then. Now I'm 76."

His devotions to Mary and St. Joseph carried him through many life challenges.

In retirement, Msgr. Wright enjoys reading and studying the Civil War.

"The world is a marvelous place," he said, "and there are marvelous people that

I've met in all of my tours. I've always liked to travel, and being a military priest has given me a great deal of that."

Msgr. Wright encourages young men considering God's call to the priesthood to "give seminary a try, and if you're going to try, give it your all."

Last summer, he returned to Indiana for a seminary reunion at Saint Meinrad and had a chance to see a priest friend, Father David Lawler, associate pastor of St. Christopher Parish in Indianapolis.

"John is very cordial, very outgoing, has a great sense of humor and is very bright," Father Lawler said of his former seminary classmate. "After all these years, he's still the same old guy. He's a real fine priest, a man of integrity, and has marvelous pastoral skills."

(For more information on vocations to the priesthood in the Archdiocese of Indianapolis, log on to [www.HearGodsCall.com](http://www.HearGodsCall.com).) †

# AHERN

continued from page 8

thinking about what I wanted to do, I started thinking about maybe what God wanted me to do.

"I just started praying about that. I asked for the intercession of [Blessed] John Paul II. And it just struck me that I should go into seminary."

## Keeping the faith

Ahern was able to think about the priesthood again because he continued practicing the faith while in the Army.

Early in his Army training, he decided not to go to Mass on a regular basis.

"It just never sat right with me," Ahern said. "I always felt awkward about not having gone to Mass."

"And so, when I got to my first duty station, it just became a part of who I was and who I came known to be. 'That's Adam. He's the Catholic guy. He goes to Mass on Sunday.'"

Army Maj. Harold Eddy saw this faithfulness when Ahern would visit him at Fort Bragg, N.C.

"He'd make a point to go to Mass on Sunday, no matter what we were doing," Eddy said. "He didn't know the area, and so he'd look on the Internet for a church."

Wherever he was stationed, Ahern was nearly always able to participate in Sunday Mass.

"During my entire military career, I think I only missed Mass because of work twice," he said. "Once when I was in Afghanistan, I was out on a forward operating base and had no way of getting to Mass. Then, once when I was in the White House, I was actually on a plane going from Australia back to the states. We were on the plane for about 30 hours."

In 2006, he began praying about the priesthood. Ahern found that it gave him peace.

"Going from Afghanistan with that kind of pressure to working at the White House with the constant need to have everything right all the time—there was a lot of pressure and stress on me," he said. "And in prayer I found this peace and calm that was just completely wonderful."

A Knights of Columbus council in Alexandria, Va., also helped him to put his faith into action.

"They helped me reconnect with my faith on a more active level," Ahern said. "Being part of the council helped me be active in my faith in a different way, which also led into the decision to leave the Army."

## Living a different mission

Ahern was able to maintain his faith while in the Army, in part, because of the good foundation that was laid by his parents.

Going to Sunday Mass as a child and a teenager was non-negotiable in his home.

"It kept me grounded," Ahern said. "It kept me connected with the Church. Then when I did leave home and went into the Army, Sunday wasn't right unless I went to Mass."

When Ahern decided to leave the Army and enroll at Marian College, now Marian University, and Bishop Bruté in 2008, his mother, Marian, was pleased beyond words.

Submitted photo

# Adam Ahern

- **Age:** 32
- **Parents:** Marian and Karl Ahern
- **Education:** Batesville High School; Marian University; Saint Meinrad Seminary and School of Theology
- **Served in the U.S. Army from 1999 to 2008**
- **Favorite Scripture passage:** Lk 7:1-10, the healing of the centurion's servant
- **Favorite saints:** St. Luke, Our Lady of Sorrows
- **Favorite prayer or devotion:** Rosary
- **Favorite spiritual writer:** C.S. Lewis, especially his *Screwtape Letters*. "I'll read that at least once a year usually. There are always new things that you pick up from that book. It's really helped me in my spiritual life."
- **Hobbies:** Running, video games

Photo courtesy of Saint Meinrad Archabbey



Above, seminarian Adam Ahern sits on Nov. 27, 2012, in the St. Thomas Aquinas Chapel at Saint Meinrad Seminary and School of Theology in St. Meinrad.

Left, wearing his Army uniform, Adam Ahern, right, poses in 2008 in the White House with his father, Karl Ahern, left, and President George W. Bush. The photo was taken on the occasion of Adam's leaving the Army. Prior to that, he had worked in communications for the White House for four and a half years.

And she is still happy five years later that her son continues in priestly formation.

"I keep pinching myself that I am so blessed," Marian said. "I can't even talk about it. It's very emotional for me because it's such an awesome thing ..."

After a semester of living at Bishop Bruté, Ahern affiliated as a seminarian with the Archdiocese of Indianapolis. He is now in his second year of formation at Saint Meinrad Seminary and School of Theology in St. Meinrad.

While on break, he often spends time with Father Pascal Nduka, administrator of his home parish in Morris, who says that Ahern's life of prayer gives him encouragement.

"When I see ... Adam observing his quiet moments and saying the divine office in the church," Father Nduka said, "it inspires and challenges me as a priest to give first-place priority to my prayer life."

Ahern spent last summer in pastoral ministry at Holy Spirit Parish in Indianapolis.

"It was kind of like being deployed," Ahern said with a laugh. "I had done quite a bit of training up to that point for parish ministry. And so I got to do some of it. I got to go and live the mission for a little while."

"It really helped confirm the decisions that I had been making and helped keep me in [the] seminary, keep me on the path that

God put me on five years ago."

What attracts him most to the priesthood, Ahern said, is "the idea of showing God's love and bringing Christ to people in the many ways that a priest does it, and in the unique way that a priest does it," especially in the Eucharist and the sacrament of reconciliation.

"That's the mission that I'm training for," Ahern said. "And that's the mission that I hope to do one day. It's to bring Christ's love to people."

(For more information about archdiocesan seminarians and a vocation to the priesthood in the Archdiocese of Indianapolis, log on to [www.HearGodsCall.com](http://www.HearGodsCall.com).) †

# BENEDICTINE

continued from page 8

director. "She truly cares about people, and desires what is best for them. Her goal is always to lead them to Christ."

In seeking that goal, Sister Anne says she tries to follow the example of the people who helped lead her to a deeper relationship with Christ.

She talks about how her mother of eight children kept a small food pantry in the garage of their home to provide food for families in need.

She remembers how her father played a key role in helping start a child care clinic that offered free health care in Columbus.

She mentions a religious sister who influenced her during a service trip to

Appalachia, a sister who showed her how meaningful life could be when a person commits their gifts to serving others.

She refers to the influence of her seven brothers and the blessings she has received from following her vocation as a religious sister.

"One of the greatest blessings is being part of a community," she says. "I have been supported and loved as we pray together, learn together, laugh and enjoy each other's company, and serve the broader Church together. I grew up with seven brothers and always wanted a sister. Now, I have a whole community of sisters."

(To learn more about the Benedictine sisters of Our Lady of Grace Monastery in Beech Grove, log on to [www.benedictine.com](http://www.benedictine.com).) †

# 'Nun Run' for Indianapolis and Beech Grove set for Feb. 8-9

Women ages 18 to 40 who are interested in learning about religious life are invited to participate in a "Nun Run" in Indianapolis and Beech Grove on Feb. 8 and 9.

From 6 p.m. on Feb. 8 through 8:30 p.m. on Feb. 9, participants will visit several women's religious communities who minister in Indianapolis and Beech Grove, including the Daughters of Charity, Little Sisters of the Poor, Sisters of Charity, Sisters of Providence of Saint Mary-of-the-Woods, Sisters of St. Benedict, Sisters of St. Joseph and Sisters of the Third Order of St. Francis.

During the "nun run," participants will meet members of the communities, share meals and pray with them.

Participants will car pool from one community to another.

There is no cost for participants and all transportation, meals and overnight accommodations are provided.

To register or for more information, call Daughters of Charity Sister Theresa Sullivan at 812-963-7563 or send her an e-mail at [SisterTheresa.Sullivan@doc.org](mailto:SisterTheresa.Sullivan@doc.org).

A video about the upcoming "nun run" can be viewed at <http://vimeo.com/55939266>. †

*"Lord, if it is you, command me to come to you on the water." Matthew 14*

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Greenfield



**Rev. Mr. Martin Rodriguez**  
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St. Mary  
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St. John the Evangelist  
Enochsburg



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**Third Theology**  
St. Michael  
Greenfield



**Xavier Raj**  
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Greenwood



**Tim Wyciskalla**  
Saint Meinrad School of Theology  
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St. Barnabas  
Indianapolis



**Adam Ahern**  
Saint Meinrad School of Theology  
**Second Theology**  
St. Anthony of Padua  
Morris



**Doug Hunter**  
Saint Meinrad School of Theology  
**Second Theology**  
St. Joan of Arc  
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**Michael Keucher**  
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**James Brockmeier**  
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St. Mark the Evangelist  
Indianapolis



**Tony Hollowell**  
Pontifical North American College, Rome  
**First Theology**  
Nativity of Our Lord  
Jesus Christ  
Indianapolis



**Peter Jansen**  
Saint Meinrad School of Theology  
**First Theology**  
Our Lady of the Greenwood Parish  
Greenwood



**Jude Meril**  
Saint Meinrad School of Theology  
**First Theology**  
St. Jude  
Indianapolis



**Charles Peñalosa**  
Saint Meinrad School of Theology  
**First Theology**  
St. Joseph  
Indianapolis



**Kyle Rodden**  
Saint Meinrad School of Theology  
**First Theology**  
Sacred Heart  
Jeffersonville



**Matthew Tucci**  
Pontifical North American College, Rome  
**First Theology**  
Holy Family  
New Albany



**Michael Conner**  
Saint Meinrad School of Theology  
**Second Philosophy**  
St. Paul  
Tell City



**Aaron Hollowell**  
Saint Meinrad School of Theology  
**First Philosophy**  
Nativity of Our Lord  
Jesus Christ  
Indianapolis



**Vincent Gillmore**  
Saint Meinrad School of Theology  
**First Philosophy**  
St. Monica  
Indianapolis



**Anthony Stange**  
Bishop Simon Bruté College Seminary, Marian University  
**Fourth Year College**  
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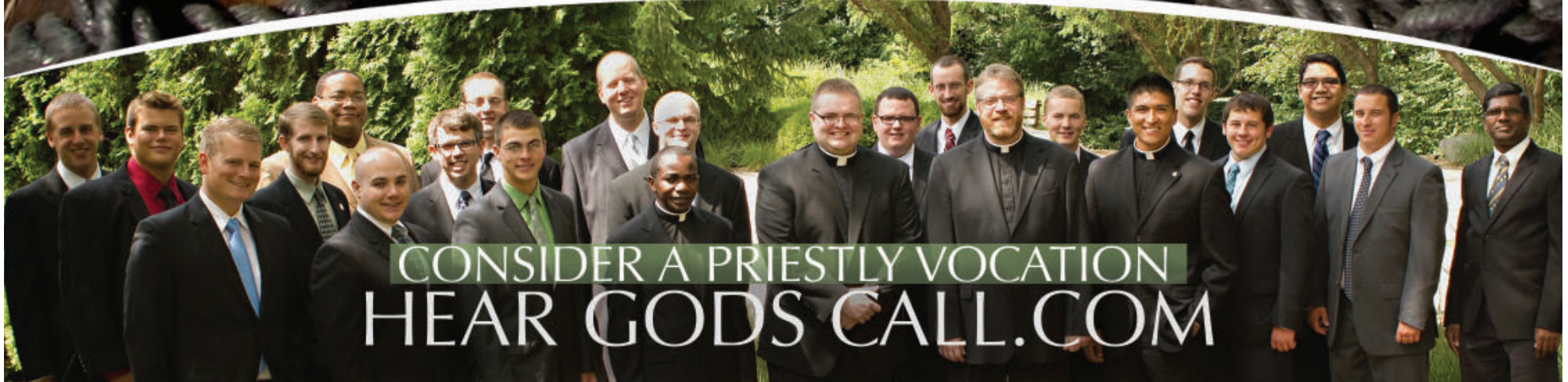
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# Faith *Alive!*

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## Catholics in cyberspace can build bridges for humanity

By David Gibson

If you want to know why so many people enjoy Skype, just ask grandparents who live a long distance from their family's youngest members.

At our house, "skyping" refers to live video chatting online that closes up the distances between us and far-away family members. It means talking with them, but also seeing them on our computer monitor, as if we were in the same room.

One of the strengths of cyberspace communication is its potential for putting people in contact with each other. No wonder the Church today, so intently focused on the demands of the new evangelization, takes cyberspace communication so seriously.

At their best, our new communications media provide ways to converse respectfully with people—listening to them and responding honestly and with care. This is what new evangelizers want to do.

Today, despite the physical distances between them, people of all kinds turn to the high-speed tools of cyberspace—from Twitter to texting, simple e-mail or social media such as Facebook—to convey new information, ask questions and sometimes seek help in resolving problems.

It is noteworthy that these new communications media can even facilitate conversations involving entire groups. I found it fascinating to witness the workings of a distance-university "classroom" with all its shared postings by students.

This suggests that the promise of cyberspace is not only to keep people in touch with each other, but to facilitate dialogue among them and perhaps shore up their human bonds.

So, to be sure, citizens of the 21st century inhabit a decidedly new communications terrain. It is a far cry from the 1960s when the high cost of long-distance telephone service severely limited my calls home from college.

Closely aligned with its promise to keep people in close contact is the cyberspace commitment to sharing the word, so to speak. This, too, aligns quite

clearly with goals of the new evangelization. The Internet is a world of information—ideas, facts, history, insights, research and, naturally, opinion.

Rightly or misguidedly, people take their urgent issues to the Internet where they surf for the information they need. No longer do people place their big questions on hold, awaiting the arrival of an opportune moment to discuss them with just the right person. People seek answers now.

I've indicated that the promise of cyberspace communication is great. Yet, frequently enough it is eclipsed. Not all who employ the new communications media intend to inform people well or enrich human bonds.

Pope Benedict XVI alluded in his 2011 World Communications Day message to some cyberspace missteps.

He invited Christians "to join the network of relationships that the digital era has made possible" and to do so "confidently and with an informed and responsible creativity."

Then, commenting on the Christian mission in cyberspace, he said, "Believers who bear witness to their most profound convictions greatly help prevent the Web from becoming an instrument that depersonalizes people, attempts to manipulate them emotionally or allows those who are powerful to monopolize the opinions of others."

A concern noted by many people is that some Internet messages are designed to exploit people for their money or allegiance. In pursuit of such ends, numerous cyberspace communicators adopt a divisive, fearful or uncivil tone.

Then again, there are highly touted Twitter accounts whose goal is to expand a celebrity's fan base. The tweeting is much less about enriching fans' lives than enriching the famous person in question.

A multitude of Internet sites also convey inaccurate information. Writing remains a mainstay of cyberspace communications, but when it is boring, misleading or untrustworthy, a site's visitors likely will continue their surfing elsewhere.

Still, you can see why the Church



Pope Benedict XVI posts his first tweet using an Apple iPad tablet at the Vatican on Dec. 12.

wants to extend its presence in cyberspace and to communicate more effectively there. First, cyberspace is where so many people, younger people especially, spend large amounts of their time.

That is one reason Archbishop Claudio Celli, president of the Pontifical Council for Social Communications, suggested in a September 2012 speech that the Church must be present in digital space or risk abandoning a great many people.

It was the archbishop's conviction that "the most effective forms of digital discourse are those that engage people individually, that seek to respond to their specific questions and that attempt to dialogue."

I wrote this article just as Pope Benedict tweeted the first message from his brand new and widely anticipated Twitter account in English, @Pontifex. He also debuted Twitter accounts in eight languages, including Spanish, French and Arabic.

"I am pleased to get in touch with you

through Twitter," he said on Dec. 12 to the more than 1 million people already following his Twitter accounts in various languages by 1:30 p.m. Rome time that day.

"Pontifex" is his Twitter handle in English. An ancient Latin term for "pope," it literally means "bridge builder." The other language accounts are an extension of the main handle. For example, the Spanish feed is @Pontifex\_es.

A Vatican spokesperson said the "pontifex" name suggests "reaching out" and fostering unity not just for Catholics but for "all men and women of good will."

Cyberspace communications indeed have the potential to serve as bridge builders among members of the human community. The new evangelization intends to develop that potential as fully as possible.

(David Gibson served on Catholic News Service's editorial staff for 37 years.) †

## Church leaders call Catholics to proclaim the Gospel on the Internet

By Rhina Guidos

In May of 2009, Pope Benedict XVI referred to cyberspace as the "digital continent" in a World Day of Communications reflection.

On Dec. 12, 2012, on the feast of Our Lady of Guadalupe, he became its most famous citizen with the debut of the English language account @Pontifex on Twitter and variations of it in eight languages.



Catholic blogger Rocco Palmo of Philadelphia, left, speaks from notes on an iPad on June 22, 2012, in Indianapolis during the Catholic Press Association of the United States and Canada's annual Catholic Media Convocation. Joining Palmo on a panel discussion about the Church and Internet social media was Catholic blogger Elizabeth Scalia of New York, right.

The effort, said Msgr. Paul Tighe, secretary of the Pontifical Council for Social Communications, is "to encourage all the other Catholics who are present and active online."

Church officials see the move to the Internet as a natural progression and one that's been made before.

"Just as the Church learned how to use the book and film to proclaim the Good News to the ends of the Earth, so today we must teach ourselves to learn these new tools to help people find the faith in their ordinary days and in their times of need," said Salt Lake City Bishop John C. Wester in addressing the U.S. Conference of Catholic Bishops spring meeting in June 2012.

One aspect of what we're being asked to do in the Year of Faith is to take up "the new evangelization with a renewed focus on resources that offer advice and encouragement for Catholics living their vocations in secular environments," said Bishop Wester, chair of the U.S. bishops' Committee on Communications.

Those secular environments now include Twitter, Facebook, Pinterest, Instagram and Foursquare where you can tell your friends—and strangers—where you are, who you're with, what you're doing or reading, or show them what you're doing via photo, video or in real time using live stream.

Pope Benedict has asked Catholics to embrace these tools to "promote human understanding and solidarity," especially when it comes to using them for the benefit of serving "those who are most disadvantaged and vulnerable."

He also urges young people to use new technologies to

foster true friendship, a sense of community and "to bring the witness of their faith to the digital world."

It's not that hard to see how some have answered this call.

Catholic Relief Services answered the call as they narrated, photographed and sent images of the plight of those affected by the destruction of Typhoon Bopha, which struck the Philippines on Dec. 4, 2012. In messages of 140 characters or less on Twitter, CRS told of a woman "whose brother was swept away during [the typhoon] and later picked up 45 miles downstream."

"Roamin' Catholic" used Pinterest to illustrate Luke 5:23 with an image of the healing of a paralyzed man as his friends took him on a stretcher to place him in the Lord's presence.

With a few clicks on the website for Chicago's National Shrine of St. Jude ([shrineofstjude.claretians.org](http://shrineofstjude.claretians.org)), you can request a Mass intention, send a prayer petition, "light" a vigil candle online or simply donate to the shrine.

Just as the Apostles and their disciples "brought the Good News of Jesus to the Greek and Roman world," Pope Benedict said modern-day disciples can use these tools toward a fruitful evangelization.

"I ask you to introduce into the culture of this new environment of communications and information technology the values on which you have built your lives," he said.

(Rhina Guidos is an editor at Catholic News Service.) †

From the Editor Emeritus/John F. Fink

## Year of Faith: Jesus claimed to be God

I often encounter people who will acknowledge that Jesus was a great man and a great moral teacher, but deny that he was God. They try to put him on a level with other great moral teachers.

But it is not sufficient for Catholics to follow Christ just because he was a great man. He claimed to be God. He said that he had always existed. He told Nicodemus that God sent him into the world “that the world might be saved through him” (Jn 3:17). If Jesus wasn’t God, as he claimed, he was crazy to say such things.

Some, though, say that Jesus never really said such things, that the Gospel writers wrote those things decades after Jesus died. Sometimes one even hears that Jesus never claimed to be God.

Usually, though, these people acknowledge that Jesus claimed to forgive sins. He did this frequently.

It’s All Good/Patti Lamb

## Living and enriching our faith during the ‘Catholic New Year’

Each year, my husband measures our children on their birthdays and marks their new heights on the laundry room wall. Then they step back, and we all marvel at how much they’ve grown right before our eyes. They whirl around like little tops, excited at their progress.

One night last week, I was folding clothes in the laundry room when our 5-year-old daughter, Margaret, suddenly darted in. She immediately took her place against the wall near the “Margaret: 5 Years” line to see if she had grown.

Startled, I questioned her mad dash. It turns out that she had finally finished the serving of green beans she was given earlier that evening at dinner. In my quest to get Margaret to eat her vegetables despite her distaste for them, I might have stretched the truth a bit regarding their magical powers to help her grow instantaneously.

Now she makes regular trips to the laundry room to see if her vegetables are working their magic. Unfortunately, she hasn’t once remembered to bring her dirty clothes with her. While she doesn’t need

to check back nearly so often, at least she has the right idea about making sure that she’s on track to achieving her goal.

It occurred to me that every New Year provides a similar opportunity for adults to measure their progress, so to speak.

The first of January invites us to look back at where we’ve been—and gauge where we are—on this journey. And most importantly, it’s an opportunity to make sure we’re headed in the right direction.

To this end, we make New Year’s resolutions, many of which involve losing weight or bad habits.

Early January also reminds us that tax season is just around the corner so most of us make a concerted effort to assess our finances and review our retirement portfolios.

Every New Year pressures us to examine our finances and our waist lines, but rarely does it call us to conduct a rigorous review of our own souls.

In his apostolic letter “*Porta Fidei*” (“Door of Faith”), Pope Benedict XVI declared a “Year of Faith” from Oct. 11, 2012, through Nov. 24, 2013. The pope issued this in part because we have a faith crisis on our hands. And given the state of our world today, we need to work to increase and spread the faith. The pope is asking us to be ambassadors for Christ

and live so that our examples make others better understand the love of God and want to know more about him.

We are asked to be witnesses for Christ—personally and collectively.

I suppose we could view this Year of Faith like a “Catholic New Year”—a time to reflect on whether we’re living our faith, and a chance to discover new ways to enrich it.

In essence, it’s like the leader of our Church is asking us to get back to the basics and step back against the laundry room wall to make sure we’re growing in the right direction, which is toward God.

He is reminding us that the simplest acts of kindness and love are the building blocks to restore Christ’s light in our world. If we often find ourselves complaining about the state of affairs in today’s world, Pope Benedict reminds us that simply embracing—and thoughtfully living out—the faith with which we were baptized is the best way to respond.

The healing ointment for this world is our faith in God and our works to put his love in action.

As a man, I can forgive you for injuring me, but I have no right to forgive you for injuring someone else. If you sin by breaking God’s laws, only God can forgive that. And Jesus claimed to have the authority to do that.

As is frequently the case, C. S. Lewis wrote as clearly as anyone else about Jesus’ claim to be divine. In the chapter titled “The Shocking Alternative” in his book *Mere Christianity*, he wrote: “I am trying to prevent anyone saying the really foolish thing that people often say about [Jesus]: ‘I’m ready to accept Jesus as a great moral teacher, but I don’t accept his claim to be God.’ That is the one thing we must not say.

“A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic—on a level with the man who says he is a poached egg—or else he would be the Devil of Hell. You must make your choice. Either this man was, and is, the Son of God, or else a madman or something worse.” †

Twenty Something/

Christina Capecchi

## Say yes to new risks and new graces in 2013

Barbara Benson Keith’s wake-up call came while chatting with a fellow kindergarten teacher at the end of a school day.



Her colleague said, “I hope in 10 years I’m right here in this classroom doing the same thing,” Barbara recalled. “And inside I was like, ‘Ack! No!’ That didn’t appeal to me at all.”

In the spring of 2000, after 12 years of teaching, Barbara took a leave. She was ready to end the persistent stream of sickness that teaching had triggered and embark on her next adventure. “I thought, ‘You can be safe or you can take risks and live your life.’”

Barbara traveled to Pompeii, Italy, taking in colossal mosaics that left her slack-jawed. Back home, she immediately set to creating a mosaic, digging out leftover chunks from a community education stained-glass class she had taken nearly a decade ago. She worked on a card table wedged beside the basement furnace, playing the “Wicked” soundtrack on repeat as she pieced together a 51-inch by 51-inch rendering of Queen Gertrude, Hamlet’s mother.

The mosaic took four months and 4,800 pieces of hand-cut glass and won second place in the Minnesota State Fair, landing Barbara the first of dozens of public art commissions that have kept pouring in, providing full-time work since 2007.

She and her husband, Pete, moved to the country and built a home, starting with a large work table for her mosaics. Now, the self-taught artist has her own studio with a mirror on the ceiling and a rescue dog at her feet. She tends to chickens, taps maples for syrup and studies roving shadows.

With her black hair, youthful face and bright smile, the petite 46-year-old looks stress free. “When I was teaching, there was always noise,” Barbara told me. “Now it’s quiet, and I’m healthy, and I don’t have to set my alarm in the morning. You finish a piece and you say, ‘Wow, I made that!’”

Barbara’s journey from the classroom to the country inspires me, especially as we unroll a promising new year. It is a chance to more fully become the people that God designed, to discover and perform the work he set out for us, drawing on the unique set of skills and talents no one else possesses. That may call for a career change, an address change or an attitude change.

Maybe the key will be to start praying or to resume praying, to pray earlier or later, alone or in communion, with your own words, with ancient words or with no words at all.

It could be time to take a long, hard look at the thing keeping you from pursuing God’s will. Will you bend to it again or are you ready to press forward? Are you willing to cut and glue as many tiny pieces as Barbara made on the card table in her basement? Can you trust that all the labor may produce a masterpiece?

Perhaps the difference between you and your better self is a matter of being less rushed in 2013—more awake, more aware, more attuned.

I’m anticipating the new year like never before. I can almost see the flood of love and purpose it will bring, shoving all the less important stuff out of view and demanding my best—someone wiser, gentler and stronger.

My answer will be simple, the same word that turned a peasant into the Mother of God, the one that opens every door and invites every grace—yes.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn. She can be reached at [www.ReadChristina.com](http://www.ReadChristina.com).) †

Cornucopia/Cynthia Dewes

## Missing out on the amazing grace of new beginnings

Don’t get me started on how ridiculous I believe the phrase “new beginning” is. I think it’s redundant and unnecessary since both those words mean almost the same thing. Beginnings are always new, aren’t they? And newness always implies the start of something, doesn’t it?

Whatever. Still, as much as I dislike the phrase, this is indeed a time of new beginning. The New Year brings both a nostalgic look back, and a resolve to do something different, hopefully better, in the coming year.

This brings me in a convoluted fashion to a book discussion I heard on NPR. It was about a book by a man who had researched the attitudes of families, which included what might be called problem children.

He talked about physically or mentally disabled children. Or those with behavioral issues or even criminal tendencies. He mentioned the difficulty experienced by heterosexual parents of a homosexual child. He studied parents’ feelings about what they gave up or what

they gained by having such children.

He asked parents how their lives would have been different if their child had been “normal.” Would they have changed anything if they could? Would they have aborted the child if they knew of the problem before birth? He asked how the children themselves felt about their situation.

It disturbed me that the author appeared to sympathize with women who had aborted in such cases, seeming to condone their actions as an indisputable right. But then, his research went on to deny the validity of that choice, as has my own experience and that of many others I have known.

As he had asked his subjects to do, I reflected on what would have been different if our two sons with disabilities had never been born.

If Andy had never existed, we wouldn’t have needed a baby sitter for an adult child. I could have worked full time. The other kids wouldn’t have been asked to stay home with him now and then or to miss out on things which conflicted with his needs. We wouldn’t have worried about who would care for him when we were gone.

On the other hand, we would have

missed the funny things, like his determined mixing up of the price tags under grocery shelves. Or his startling the neighbor lady when this boy she didn’t know dropped in uninvited and sat down with her kids to watch TV. We would never hear about neighbor children protecting him from bullying on the school bus.

If Peter had never been born, we would have missed out on innumerable hospital crises, but also on 28 years of laughing at his Gitarzan rendition, his spontaneous breaking into song or his making his nurses laugh in the somber intensive care unit. We’d miss his conviction that every new day was a potential party.

Indeed, our lives and the lives of many others would have been different if Andy and Peter hadn’t lived. We all made sacrifices but, in the end, we all think they were worth it. And when they had taught us many lessons of unselfishness, hope and courage, God took them home.

How sad that the women who chose to abort such children will miss out on the amazing grace of new beginnings.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †





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

# The Sunday Readings

Sunday, Jan. 13, 2013

- 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 alludes to John the Baptist's baptisms in the Jordan and, 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 passage, God reveals that a faithful and pure servant will come.

This loyal servant will endure an outrageous fortune. Many 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, 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, a 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 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, with distant echoes of creation, salvation and redemption. 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, an ancient image of divinity in the Old Testament.

## Reflection

In Advent, the Church in its liturgies called us to renew ourselves in holiness and grace.

If we responded, then Christmas was much more than a commemoration of the Lord's birth.

It was a personal event in which Christ was admitted into faithful hearts and souls, to restore, to heal, and to eliminate dying. With unbounded joy, the Church announced that the Lord has come!

Last week, in its great revelation of the Epiphany, the Church told us more about Jesus. The son of Mary and therefore human, the Lord also is God. 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 bond, completely, with Christ. He is God. God is love. God forgives us and restores us to eternal life.

The Lord now comes to us through Peter and the Apostles, the Lord's students, commissioned by Jesus to further God's plan of salvation. †

## Daily Readings

Monday, Jan. 14  
Hebrews 1:1-6  
Psalm 97:1, 2b, 6, 7c, 9  
Mark 1:14-20

Tuesday, Jan. 15  
Hebrews 2:5-12  
Psalm 8:2a, 5-9  
Mark 1:21b-28

Wednesday, Jan. 16  
Hebrews 2:14-18  
Psalm 105:1-4, 6-9  
Mark 1:29-39

Thursday, Jan. 17  
St. Anthony, abbot  
Hebrews 3:7-14  
Psalm 95:6-11  
Mark 1:40-45

Friday, Jan. 18  
Hebrews 4:1-5, 11  
Psalm 78:3, 4bc, 6c-8  
Mark 2:1-12

Saturday, Jan. 19  
Hebrews 4:12-16  
Psalm 19:8-10, 16  
Mark 2:13-17

Sunday, Jan. 20  
Second Sunday in Ordinary  
Time  
Isaiah 62:1-5  
Psalm 96:1-3, 7-10  
1 Corinthians 12:4-11  
John 2:1-11

## Question Corner/Fr. Kenneth Doyle

### Confusion exists over what feast days are holy days of obligation

There was considerable confusion among my friends over the recent feast of the Immaculate Conception (on Saturday, Dec. 8). My own parish announced it as a holy day of obligation, but the church in the next town over simply called it a "holy day." Both parishes had only one Mass on that Saturday morning, whereas in times past, churches used to have two or three morning Masses on a holy day of obligation and perhaps another one in the evening. But this time on Saturday evening, churches had only the vigil Mass for Sunday, and some people thought that by attending that they were covering both obligations. I thought that any holy day pertaining to the Blessed Mother was never done away with. Can you clear this up for us? (Somerset, N.J.)



As often as it is explained to them, Catholics in our country are still uncertain as to the holy days of obligation, but let's lay it out once more. In the U.S., there are six holy days of obligation, i.e., feast days on which Catholics must attend Mass.

They are: the Mary Mother of God, on Jan. 1; Ascension of the Lord, 40 days after Easter; Assumption of the Blessed Virgin Mary, on Aug. 15; All Saints Day, on Nov. 1; Immaculate Conception of the Blessed Virgin Mary, on Dec. 8; and Christmas, on Dec. 25.

Now comes the confusing part. In most areas of the country, the celebration of the Ascension has been transferred to the following Sunday, so there is no obligation in those dioceses to attend Mass on the previous Thursday.

On three of the feasts—Jan. 1, Aug. 15 and Nov. 1—when the feast day occurs on a Saturday or a Monday, you get "two for one." That is, the obligation to attend the feast day Mass is lifted and attendance at a weekend Mass covers you both for the feast and for Sunday.

But, and this seems the hardest part for people to grasp, during two feasts, Catholics are still obliged to go to Mass no matter what day they occur. Those feasts are Christmas—because of its centrality as the birthday of Christ—and the Immaculate Conception, in part, at least, because it is the patronal feast of the United States.

For those two feasts, you can't get "double credit" by attending one Mass as some people thought in the question you posed. Since I've now reviewed the rules in

the simplest and shortest way I can and it's still taken more than 200 words, confusion should come as no surprise.

As for the scheduling of parish Masses on Saturday, Dec. 8, 2012: Since most parishes in the United States now have only one priest, I can understand why you would have only one Mass on that Saturday morning, especially since the same priest had to celebrate the Sunday vigil Mass later that day—maybe even two vigil Masses.

Some parishes wisely scheduled a vigil Mass for the feast that Friday evening to make it easier for people to fulfill their obligation for the Marian holy day.

Must confession—the sacrament of reconciliation—be done in collaboration with a priest? I see very small lines these days for the confessional, but it seems that 90 percent of those attending Mass receive Communion. So my question is this: Are we allowed to "self-confess" without the assistance of a priest, and thus be eligible to receive Communion? (Toms River, N.J.)

The sacrament of reconciliation requires the presence of a priest. Only God, of course, can forgive sins, but Jesus has shared the power of absolution with his Apostles and their successors, thankfully, because it is always more comforting to hear another human being proclaim that we are forgiven.

Some sins—perhaps the great majority—can be forgiven without the sacrament, by appealing directly to the mercy of the Lord. Technically, the only sins that require confession to a priest are mortal sins—i.e., grave violations of God's law done with full knowledge and complete consent.

Lesser sins—traditionally called "venial" and described in the *Catechism of the Catholic Church* in #1458 as "everyday faults"—can be forgiven by such practices as prayers of repentance or works of charity.

Participation in the Eucharist, since it strengthens us in living Christ's way of love, has the effect of wiping away venial sins, says #1394 in the catechism, and the penitential rite at the beginning of Mass reminds us of our need for forgiveness and invites us to ask for God's mercy.

It should quickly be noted that, though not strictly necessary, regular confession to a priest, even of venial sins, is "strongly recommended" since this practice helps one to monitor behavior more closely and to make steady progress on the long road to holiness.

(Questions to Father Doyle may be sent to him at [askfatherdoyle@gmail.com](mailto:askfatherdoyle@gmail.com) or 40 Hopewell St., Albany, NY 12208.) †

## My Journey to God



## Invitation

By Mary Jean Wethington

"Lean into Me,  
I'm Lord of the Dance.  
Be My life's partner  
In fidelity's stance."

You take the lead,  
I'll follow You, Lord,  
Hearing the whisper  
Of Your eternal Word.

"Come closer to Me,  
I'm perpetually here,  
Waiting patiently  
For you to draw near."

You open the door,  
In silence You call,  
Entering the Dance  
I'll give You my all!

(Mary Jean Wethington is a member of St. Teresa Benedicta of the Cross Parish in Bright. Members of a pro-life group dance after attending a eucharistic procession during the 50th International Eucharistic Congress in Dublin on June 13, 2012.)

# 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.

**ANDRES, Geneva E.**, 87, St. Mary-of-the-Knobs, Floyds Knobs, Dec. 17. Mother of Phyllis, Denny and Jerry Andres. Sister of Alfred, Anthony and Cletus Baumann. Grandmother of four. Great-grandmother of three.

**BUCCIERI, Robert**, 76, St. Jude, Indianapolis, Dec. 17. Husband of Anna Buccieri. Father of Lisa Beretta,

Lynn Wilson, Michael and Robert Buccieri, Jr. Brother of Rosemarie Machuga. Grandfather of eight.

**CLAISE, Clara**, 86, St. Paul, Tell City, Dec. 7. Wife of Delmar Claise. Mother of Jayne Glenn, Karen Oost, Jaci and Harry Claise. Grandmother of 12. Great-grandmother of 14.

**DEVINE, Rosemary**, 85, St. Mary, Richmond, Dec. 7. Mother of Diana Smith, Cynthia, Sally, Tim and Tom Devine. Grandmother of two. Great-grandmother of five.

**GAMBINO, Anna M., (Miller)**, 82, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Nov. 16. Mother of Maryann Grable, Joann Phelps, Antoinette and Tony Miller. Grandmother of 10.

**GARRISON, Mary**, 84, St. Paul the Apostle, Greencastle, Dec. 7. Mother of Lisa Duncan, Sandra Huffman and Anita Garrison.

Grandmother of six. Great-grandmother of eight. Great-great-grandmother of one.

**GARRISON, Dr. Thomas G.**, 82, St. Malachy, Brownsburg, Dec. 5. Husband of Mary Catherine Garrison. Father of Cathy Brinkerhoff, Martha Dean, Mary Beth Mullen, Joanie Stader, Rebecca, Gregory and Michael Garrison. Grandfather of 11. Step-grandfather of two. Great-grandfather of eight.

**HAHN, Edward Jack, Jr.**, 84, Sacred Heart of Jesus, Jeffersonville, Nov. 22.

**HARDIN, Edna L.**, 90, Sacred Heart of Jesus, Jeffersonville, Nov. 30. Mother of Charles, Christopher and Roger Hardin. Sister of Martha Middleton.

**HOWARD, Delores**, 71, St. Vincent de Paul, Bedford, Dec. 7. Mother of Kim Kovacs, Christy Waldon and Scott Howard. Sister of Nancy Barnes, Janie Corn, Gracie Goodman, Sharon Jackson, Peg Nikirk, Francie Wade, Bob, Roger and Sonny Evans. Grandmother of seven. †



## Meeting the magi

Pope Benedict XVI accepts offertory gifts from children dressed as the magi who came to Bethlehem to adore the Christ child during Mass on the feast of Mary, Mother of God, in St. Peter's Basilica at the Vatican on Jan. 1.

## Maryknoll Father J. David Sullivan was a missionary priest in the Philippines

Maryknoll Father J. David Sullivan died on Dec. 22, 2012, at Phelps Memorial Hospital in Sleepy Hollow, N.Y. He was 79.

The Mass of Christian Burial was celebrated on Dec. 27 at the Queen of Apostles Chapel at Maryknoll Center in Maryknoll, N.Y. Burial followed in the order's cemetery.

Father David was born on March 24, 1933, and grew up as a member of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis.

After graduating from Little Flower School in 1947, he entered the Catholic Foreign Mission Society of America, known more commonly as Maryknoll in September of that year. He was ordained a priest in 1960.

For the next 13 years, Father David ministered

throughout the United States.

In 1973, he began parish ministry in the Philippines. In 1998, Father David began service in leadership in the Maryknoll order in the Philippines and continued ministering there until 2005.

At that time, Father David was assigned to be a chaplain at Maryknoll's St. Teresa's Residence, where members of the order live in retirement.

A memorial Mass will be celebrated at 5 p.m. on Jan. 19 at Little Flower Church, 4720 E. 13th St., in Indianapolis. Visitation will begin at 4 p.m. at the church.

Surviving are his sister, Mary Jo Campbell of Indianapolis, and his brother, Hugh Sullivan of Carmel, Ind. †

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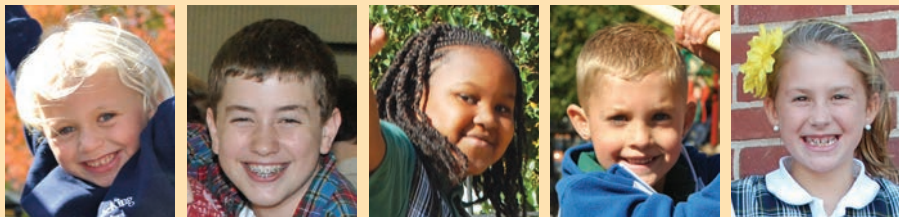
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# Indianapolis deacon serves Christmas Eve Mass with pope

By Sean Gallagher

Transitional Deacon Martin Rodriguez received a special Christmas gift a few weeks before the celebration of Christ's birth when he was invited to assist Pope Benedict XVI during a Christmas Eve night Mass at St. Peter's Basilica at the Vatican.

Six deacons assisted at the Mass. Deacon Rodriguez, a member of St. Mary Parish in Indianapolis, was one of two to remain at the pope's side during the entire liturgy.

"The only interaction that I had with the pope was at the end of the Mass," said Deacon Rodriguez, who is completing four years of priestly formation at the Pontifical North American College in Rome this spring and being ordained to the priesthood on May 18. "I said, 'Good to see you Holy Father.' Then he said in Italian: 'Where are you from?' I said, 'I am from Indianapolis, but I am originally from Mexico.' Then he looked at me in the eye and said, 'Oh, Indianapolis. ... Feliz Navidad.'

"I was ecstatic that he spoke Spanish to me. It was a great blessing to be one of the deacons for the successor of Peter. He made it even more special by [wishing me a merry Christmas] in my mother tongue."

Deacon Rodriguez emigrated to the United States with his family when he was a child.

In an e-mail interview with *The Criterion*, he said that he never could have imagined when he became a seminarian eight years ago that he would eventually assist at a Christmas Eve Mass with the pope.

"It has certainly been an adventure, but that is what happens when we say 'yes' to the Lord," Deacon Rodriguez said. "When we say 'yes,' we don't know where he is going to take us, but that is where faith



Pope Benedict XVI uses incense as he celebrates Christmas Eve Mass in St. Peter's Basilica at the Vatican on Dec. 24. Pontifical North American College seminarian Martin Rodriguez of Indianapolis, center, served during the liturgy.

comes in."

Although Deacon Rodriguez has been in formation in Rome for four years, this was the first time that he actually spent Christmas there.

Serving alongside the pope made it special for him. So did a trip his brother, Victor, made to spend the holiday with him in the Eternal City.

"The fact that I served with the

Holy Father, and knowing my brother was there as well, made it really special," Deacon Rodriguez said. "My brother was there and for me, he was a representative of my entire family. I knew he was going to be looking at his big brother serve with the pope, but he also reminded me of all the people that would be watching the Mass on TV."

Among those who watched the Mass

were his family in Indianapolis and fellow St. Mary parishioners.

"My family told me that many people were stopping them at church congratulating them for my 'appearance' with the Holy Father," Deacon Rodriguez said. "They also felt overwhelmed and proud for so many good comments. Their happiness also brought me happiness, of course." †

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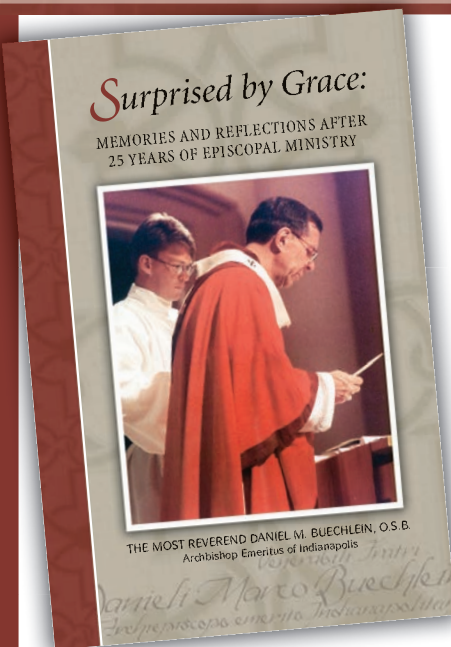
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# Dead Sea Scrolls exhibit is awe-inspiring for archdiocesan pilgrims

By Mary Ann Garber

CINCINNATI—Gazing at priceless fragments of the Dead Sea Scrolls on display at the Cincinnati Museum Center, Auxiliary Bishop Christopher J. Coyne marveled at the miraculous survival of the more than 2,000-year-old leather and papyrus parchments that predate the birth of Christ.

The awe-inspiring exhibit of scrolls written in Hebrew, Aramaic and Greek includes a computerized, interactive display featuring the translated texts of the Ten Commandments.

Billed as a “blockbuster exhibition” and “once-in-a-lifetime” experience, the “Dead Sea Scrolls: Life and Faith in Ancient Times” traveling exhibit is the largest collection of ancient Holy Land artifacts ever to go on tour outside Israel.

More than 600 artifacts represent the Biblical to Byzantine periods in Israel that “shaped Western culture,” the exhibit’s educational information explains, and “gave rise to Judaism, Christianity and, eventually, Islam.”

In addition to fragments of the scrolls, the interactive exhibit showcases religious articles, pottery, weapons, stone carvings, textiles, mosaics and jewelry.

There is even a 3-ton stone from a section of the Western Wall of the Temple in Jerusalem. Museum visitors may write prayers on small papers then put them on top of this stone. Later, these confidential petitions are sent to the Holy Land and placed inside cracks in the revered wall.

Dr. Risa Levitt Kohn is a co-curator of this historic religious exhibition on tour at several museums in the United States with the permission of the Israel Antiquities Authority.

She is a professor and chair of the religious studies department as well as the classics and humanities department at San Diego State University in California, and directs the Jewish studies program there.

In an e-mail interview, Levitt Kohn noted that “it is really a great honor and a huge privilege to have worked with the Israel Antiquities Authority in preparing and designing this exhibition.

“It is always a thrill to see the objects in the show up close and personal,” she wrote, echoing the comments of archdiocesan Catholics who enjoyed traveling with Bishop Coyne on a one-day pilgrimage to Cincinnati and northern Kentucky on Dec. 12, the feast of Our Lady of Guadalupe, to view fragments of the world-famous Dead Sea Scrolls.

She said scholars have determined that the parchments miraculously survived for more than two millennia because they were stored in dry caves that provided the perfect environmental conditions for their preservation.

“The scrolls survived largely because of their geographic location,” Levitt Kohn noted, “tucked away in dark caves in an area where both the humidity and climate were perfectly suited for [storing] organic materials. This particular combination of conditions is very unusual and unlike any other part of Israel.”

The Dead Sea Scrolls date from the third century before Christ to the first century, the exhibit literature explains, and contain some of the oldest known copies of biblical books, hymns, prayers and other valuable religious documents.

These ancient manuscripts were hidden in 11 remote caves near Khirbet Qumran on the desolate northern shores of the Dead Sea in Israel then discovered in the 20th century by Bedoin goat herders and archaeologists between 1947 and 1956.

Archaeologists carefully pieced together at least 100,000 parchment fragments into more than 900 documents that have become international treasures.

A museum narrator told the pilgrims that the scrolls represent “our closest written connection to Abraham, Moses and Jesus,” and the priceless Hebrew manuscripts “bring this long lost world to life.”

This era was “the golden age of ancient Israel,” the narrator explained, “when the Bible was being written to the days of the legendary first temple that King David’s son, Solomon, built to house the Ark of the Covenant almost 3,000 years ago.”

It also was a time of conquest by the Babylonians and later the Romans. These invaders overwhelmed the land, and in turn destroyed the first and second temples, the narrator noted, so jars like those containing the scrolls were carried to safety and hidden in caves some 20 miles from the temple in Jerusalem.

Amazingly, the remote caves are located nearly 1,400 feet below sea level, the lowest elevation on Earth, and surrounded by a treacherous desert.

The Dead Sea Scrolls are recognized as “among the greatest archaeological treasures” ever discovered, the exhibit literature explains, and are “the oldest known copies of ... the Old Testament.”

Copies of the biblical Book of Psalms comprise the greatest number of scrolls found in the caves, the narrator explained.

One fragment on display is part of Psalm 119, the longest of the psalms.

About 30 manuscripts from the Book of Genesis also were uncovered in the desolate Judean desert.

St. Susanna parishioners Leroy and Elizabeth Bateman of Plainfield said the Dead Sea Scrolls exhibit was “fantastic.”

They had journeyed to the Holy Land on a pilgrimage with Archbishop Emeritus Daniel M. Buechlein in 2008.

“The condition that the scrolls are in is unbelievable,” Elizabeth Bateman said. “It is really amazing. I thought the exhibit was fabulous. ... It makes you stop and think about what you are reading in Scripture.”

Leroy Bateman said he enjoyed experiencing “more of the history that comes from that area.”

Their favorite memories of the Holy Land pilgrimage were time spent on a boat on the Sea of Galilee and the opportunity to wade in the Dead Sea.

“We saw where the Dead Sea Scrolls were actually found,” he said, “and that made this [exhibit] even more meaningful.”

Lori Trimble, a member of SS. Philomena and Cecilia Parish in Oak Forest, said the opportunity to view the scroll fragments up close “helps solidify your faith when you can actually see proof of God’s word.”

Before they visited the museum, Bishop Coyne celebrated Mass with the pilgrims at the historic and ornate St. Mary’s Cathedral Basilica of the Assumption, in Covington, Ky.

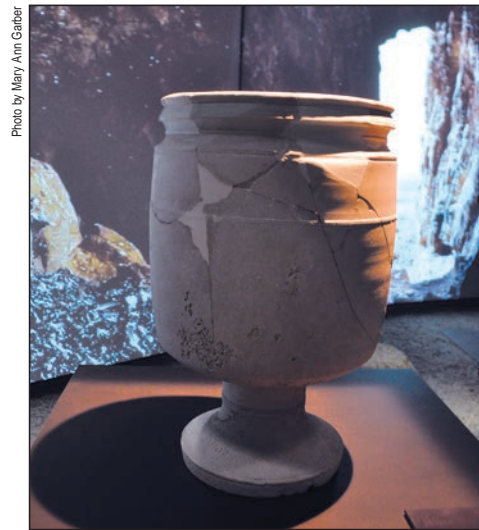
The Gothic cathedral’s façade resembles Notre Dame in Paris. Ornate woodwork and one of the largest stained-glass windows in the world grace the interior of the lofty, arched basilica.

“We are so blessed to be given the faith that we share,” Bishop Coyne said in his homily, “and to be able to offer our prayers in union with the greatest of witnesses, the greatest of disciples, and our intercessor, the Blessed Virgin Mary, on this feast of Our Lady of Guadalupe.”

*(For more information about the Dead Sea Scrolls traveling exhibit, log on to the Cincinnati Museum Center’s website at [www.cincymuseum.org](http://www.cincymuseum.org).) †*



These pottery jars contained ancient religious documents for more than 2,000 years before they were discovered in 11 remote caves near Khirbet Qumran on the desolate northern shores of the Dead Sea in Israel. They were found by Bedoin goat herders and archaeologists between 1947 and 1956. Archdiocesan pilgrims traveled to the Cincinnati Museum Center on Dec. 12 to view fragments of the Dead Sea Scrolls displayed in a “once-in-a-lifetime” traveling exhibit on loan from the Israel Antiquities Authority.



Archaeologists carefully pieced together the clay fragments of this ancient urn after it was discovered in a remote cave near the Dead Sea in Israel by Bedoin goat herders and archaeologists between 1947 and 1956.



This copper scroll is the only Dead Sea Scroll written on copper. It is among 972 scrolls discovered in 11 caves along the northwestern shores of the Dead Sea in Israel.



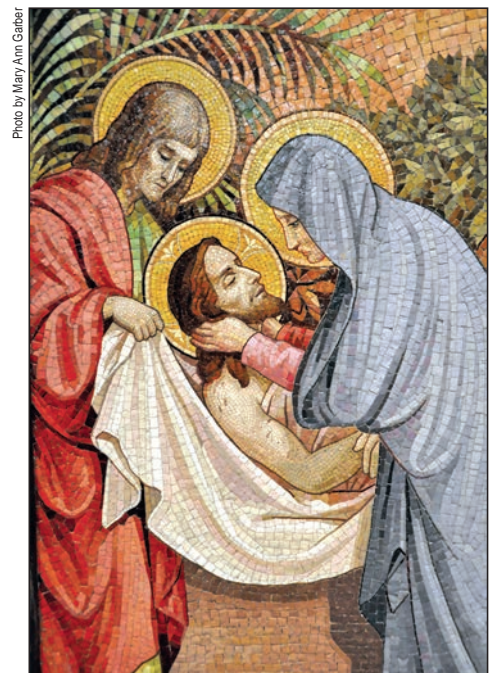
St. Luke the Evangelist parishioners Jean Trebnik, from left, Shirley Creamer and Jim Creamer of Indianapolis pray during a Dec. 12 Mass at St. Mary’s Cathedral Basilica of the Assumption in Covington, Ky.



Auxiliary Bishop Christopher J. Coyne preaches a homily during Mass with archdiocesan pilgrims on Dec. 12, the feast of Our Lady of Guadalupe, at St. Mary’s Cathedral Basilica of the Assumption in Covington, Ky.



Archdiocesan pilgrims admire a side altar at St. Mary’s Cathedral Basilica of the Assumption in Covington, Ky., before Auxiliary Bishop Christopher J. Coyne celebrated Mass in the church on Dec. 12.



An ornate tile mosaic Station of the Cross depicts Jesus being taken down from the Cross inside the historic St. Mary’s Cathedral Basilica of the Assumption in Covington, Ky.