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Speaker says Catholic schools develop faith, God-given abilities



Photo by Rich Clark

1,100 people attend Celebrating Catholic Schools Values dinner

By John Shaughnessy

With her sense of humor, Kate O'Beirne drew smiles and laughs as she recalled some of the funny quirks and moments that linger in the memories of most people who have attended Catholic schools.

"Our uniforms were a great equalizer," O'Beirne said. "We all looked dumpy."

With her sense of perspective, the keynote speaker at the archdiocese's 11th annual celebration of Catholic education drew knowing nods and thoughtful

expressions when she talked about the influence she gained from attending Catholic schools from kindergarten through law school.

"Cliques were discouraged—we learned to be kind to each other," said O'Beirne, the Washington editor of *National Review* magazine. "We learned stories about ordinary people who did extraordinary things for the love of God. Our heroes weren't from Hollywood. They weren't sports superstars. They were the saints whose stories inspired a youthful resolve to emulate them.

"Through those stories, our hearts were won, and as we learned more about the tenets of our faith, our minds followed. We came to respect effort and order. We were taught that life is hard, others had sacrificed on our behalf and that suffering

has meaning. I think we drew strength from the sacrifice of Catholics long ago—who exemplified faith and hope and charity."

The message struck a chord with the more than 1,100 people from across central and southern Indiana who attended the event—Celebrating Catholic School Values: 2006 Scholarship and Career Achievement Awards Dinner.

The Nov. 8 fundraiser at the Indiana Convention Center in Indianapolis—which honored five Catholic school graduates who have had notable careers—added a preliminary estimate of \$395,000 to the \$3.1 million that the annual dinner already had raised to provide tuition assistance for disadvantaged students who want to attend archdiocesan schools.

See **SCHOOLS**, page 2

Kate O'Beirne offers her insights about Catholic education at the annual Celebrating Catholic Schools Values awards dinner.

On first day, bishops OK funds for abuse study, new Iraq statement

BALTIMORE (CNS)—As the U.S. bishops moved into the second day of their Nov. 13-16 fall general meeting in Baltimore, they allocated \$335,000 for the next phases of a national study on the causes and context of clergy sexual abuse of minors and endorsed the issuance of a statement calling for a "substantive, civil and nonpartisan discussion" leading to "a responsible transition in Iraq."

They also elected Bishop Gerald F. Kicanas of Tucson, Ariz., as their new secretary.

The bishops also approved a document calling married couples to understand and live Church teaching on contraception, gave their OK to creating a *Directory for Music and the Liturgy* for use in U.S. dioceses, authorized a revision of the *Lectionary for Mass* for selected days in Advent and passed their 2007 budget.

The bishops also approved their priorities and plans for 2007 on Nov. 14 by a 210-20 vote with three abstentions. They also created a nongeographic episcopal region for Eastern-rite bishops, and extended through 2011 a resolution first adopted in 2000 on diocesan financial reporting.

On the clergy sexual abuse study, Patricia O'Donnell Ewers, chairwoman of the National Review Board overseeing the bishops' compliance with their child protection charter, told the bishops on Nov. 13, "I can't emphasize enough how important this study is for society as a whole" as well as for the Church.

The first study, conducted by the John Jay College of Criminal Justice in New York, was considered a landmark in its field, and the new study is expected to be similarly groundbreaking.

The board commissioned the college to do the follow-up on causes and context, expected to cost around \$3 million, in November 2005, after the bishops the previous June committed \$1 million from their reserve funds to help pay for the study. The \$335,000 expenditure they approved by unanimous voice vote on Nov. 13 comes out of that \$1 million commitment. The college expects to obtain outside funding for the more expensive last three phases of the new



Auxiliary Bishop Emil A. Wcela, left, of Rockville Centre, N.Y., and Auxiliary Bishop Richard J. Sklba of Milwaukee look over papers on Nov. 13 in Baltimore regarding the reorganization of the U.S. bishops' conference. They were attending the U.S. bishops' annual fall meeting.

study.

The contraception document, "Married Love and the Gift of Life," passed 220-11 with one abstention on Nov. 14. It strongly supports Natural Family Planning, saying it "enables couples to cooperate with the body as God designed it," adding that contraception introduces "a false note" that disturbs marital intimacy and contributes to a decline in society's respect for marriage and for life.

The hymn directory, approved 195-21 with five abstentions, is intended to ensure that hymns used at Mass are doctrinally correct and based on Scripture and liturgical texts. The document also includes norms saying that each diocesan bishop is responsible for approving liturgical songs in his diocese. The directory and norms now go to the Vatican for its assent.

"We hope our nation has moved beyond the divisive rhetoric of the recent campaign and the shrill and shallow debate that distorts reality and reduces the options to 'cut and run' versus 'stay the course,'" said the Iraq statement, issued in the name of Bishop William S. Skylstad of Spokane, Wash., president of the U.S. Conference of

See **BISHOPS**, page 8

First deanery celebration honoring St. Theodora set for Nov. 29

By Sean Gallagher

When he canonized her on Oct. 15 at St. Peter's Square in Rome, Pope Benedict XVI gave St. Theodora Guérin to the world as an example of sanctity.



Indiana's first saint

But from the time that she arrived at Saint Mary-of-the-Woods in 1840 to the present day, she has had a special connection to the Church in central and southern

Indiana.

Archbishop Daniel M. Buechlein will initiate a series of Masses honoring Indiana's first saint at 7 p.m. on Nov. 29 at St. Joan of Arc Church in the Indianapolis North Deanery. The archbishop will celebrate 11 Masses, one in each deanery, over the coming year where the faithful of the archdiocese will be invited to rejoice in St. Theodora's holiness.

"There's something very appropriate

See **CELEBRATIONS**, page 8



The U.S. bishops celebrated Mass on Nov. 12 before the start of their annual fall meeting in Baltimore. The service was held at the newly restored Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary.

SCHOOLS

continued from page 1

"Of course, all of this effort to provide scholarships couldn't bear fruit without the work of the many dedicated parents, teachers, administrators, clergy and alums who give so much of themselves every day in caring for our children and making sure that our Catholic schools are providing the best education possible," Archbishop Daniel M. Buechlein told the crowd.

While the archbishop's words showed how many groups are needed to educate a child, the results of that commitment were provided by Annette "Mickey" Lentz, executive director of Catholic education and faith formation for the archdiocese.

"Our students continue to improve on the state ISTEP [Indiana Statewide Testing for Educational Progress tests], outperforming the state average by 16 to 31 percent," Lentz said. "Our Catholic high school graduation rates exceed 98 percent. Ninety-five percent of Catholic high school graduates in the archdiocese attend college. And the likelihood of urban Catholic school students attending college is three to seven times higher than that of their counterparts in other schools."

Lentz also noted that the U.S. Department of Education has "recognized the outstanding job that the Archdiocese of Indianapolis does in educating students by awarding Catholic schools in the archdiocese 30 Blue Ribbon awards since 1985."

Another important dimension of a Catholic education was stressed by the chairperson of the celebration, William S. Sahn.

"Our schools promote Gospel values that run counter to the culture of our time and offer students the support of an entire community to live out these values," noted Sahn, a member of St. Pius X Parish in

Indianapolis. "This occurs in the classrooms, at weekday Masses, on retreats, through service projects, participating in extracurricular activities and even social events."

While the annual event seeks to raise money to help children with their futures, this year's celebration also offered a distinct nod to the past—focusing on the roots of Catholic education in the archdiocese, particularly the example of the woman who recently became Indiana's first saint and just the eighth saint from the United States.

The celebration included a video tribute to St. Theodora Guérin, who came to Indiana in 1840 and founded the Sisters of Providence at Saint Mary-of-the-Woods.

"St. Theodora is truly a gift from God to the universal Church, and that is a special joy for our archdiocese," Archbishop Buechlein said. "When Mother Theodore arrived in the wilderness of Indiana in 1840, she quickly set out to begin opening schools throughout the diocese. It was part of her vision right from the beginning that a Catholic education should be available to anyone who desired it, regardless of their economic status or religious background."

St. Theodora's vision of the difference a Catholic education can make shines through the lives of the five individuals who were honored at this year's event.

Edward J. Fillenwarth Jr. was honored for his emphasis on social justice and his commitment to Catholic values as a lawyer who has represented working people throughout his career. A member of St. Lawrence Parish in Indianapolis, he is currently a board member of Witness for Peace in Washington, D.C.

Father Joseph Kern was cited for his commitment to Catholic education during 50 years as a priest. Retired now, he continues to serve as the dean of the Terre Haute Deanery, calling his years as a priest "a very joyful and rewarding life for me."

Photo by Rich Clark



A celebration of Catholic education honored five individuals whose Catholic values mark their lives. Standing, from left, are honoree Edward J. Fillenwarth Jr., keynote speaker Kate O'Beirne, Archbishop Daniel M. Buechlein and honoree Robert Koetter Jr. Sitting, from left, are honoree Tanya Walton Pratt, honoree Father Joseph Kern and honoree Alecia A. DeCoudreaux.

Robert Koetter Jr. was honored for using his faith and his family-owned business to make a difference in Catholic education. A member of St. Mary-of-the-Knobs Parish in Floyds Knobs, he has helped nearly every parish and Catholic school in the New Albany Deanery, particularly Our Lady of Providence Jr./Sr. High School in Clarksville.

Tanya Walton Pratt was recognized for her contributions to the community, including her work as a Marion County Superior Court judge. A member of St. Joan of Arc Parish in Indianapolis, she tries to balance the demands for justice with the concern for others that she views as one of the hallmarks of her faith.

Alecia A. DeCoudreaux received the

Community Service Award, honoring her commitment to diversity, the underprivileged and the concerns of women and girls. A member of St. Joan of Arc Parish in Indianapolis, she is vice president and general counsel for Lilly USA.

The lives of the award winners exemplified the tribute to Catholic schools that keynote speaker O'Beirne made near the end of her speech.

"We graduates of Catholic schools owe them a large debt because they guided the development of our faith and of our God-given abilities," O'Beirne said. "Their lessons were the essence of moral clarity—that God created and loved us, that he died for our sins, and that we were here to know, love and serve him." †

Cardinal McCarrick to present inaugural Semler Lecture on Leadership on Nov. 21

Staff report

Cardinal Theodore E. McCarrick, archbishop emeritus of Washington, will present the inaugural Semler Lecture on Leadership at 6 p.m. on Nov. 21 at the University Place Conference Center at Indiana University Purdue University in Indianapolis.

Cardinal McCarrick will discuss "Planting Good Trees" during the first annual lecture named for St. Pius X parishioner Jerry D. Semler of Indianapolis. As a member of the U.S. Conference of Catholic Bishops, Cardinal McCarrick has visited many nations as a human rights advocate to survey humanitarian needs, including China, Cuba, Saudi Arabia, Vietnam, the Philippines, South Korea, Rwanda and Eastern Europe.

He is past chair of the U.S. bishops' Committees on Domestic Policy, International Policy, Migration, and Aid to

the Church in Central and Eastern Europe.

Semler is chairman of the board of American United Mutual Insurance Holding Company and The OneAmerica Foundation.

The Semler Lecture on Leadership is coordinated by the Tobias Center at IUPUI. It honors the work and spirit of Semler, who is recognized throughout the Indianapolis community for his civic contributions.

The lecture series was created to encourage the concept of "giving in perpetuity" in all leaders, whether they are seasoned veterans or young emerging leaders.

The speaker series will focus on the interrelated interests of philanthropic and community leadership as well as commitment to stewardship. It is intended to inspire leaders to give their time, talent and treasure, and to perpetuate the ideal of "service in action" exemplified by Semler.

(For information about available seating, call the Tobias Center at Indiana University Purdue University Indianapolis at 317-278-2800.) †



Cardinal Theodore E. McCarrick

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150 years and counting

St. Anthony of Padua Parish celebrates sesquicentennial

By Sean Gallagher

One hundred fifty years ago, Indiana was in the beginning stages of the development that resulted in the modern Hoosier state in which we live today.

Railroads were starting to cross the state's hills and countrysides. Towns, businesses and various industries sprang up alongside them.

In 1856, St. Anthony of Padua Parish in Morris was established in a town that had a railroad go through it that connected Indianapolis and Cincinnati.

On Oct. 22, many current members of the parish gathered with Archbishop Daniel M. Buechlein and its longtime pastor, Msgr. Bernard Schmitz, to celebrate the faith community's sesquicentennial with a solemn eucharistic liturgy.

According to Msgr. Schmitz, the founding members of St. Anthony of Padua Parish were largely from the region around Baden Baden in Germany's Black Forest.

German was a primary language of the parish for more than a half century. It continued to be spoken in the parish school for another 60 years, not ceasing until 1917 during World War I when German-speaking Americans were frequently pressured to give up the language because of the anti-German bias.

Many of the parishioners that recently celebrated the anniversary trace their ancestry to the parish's founders.

One parishioner, Erica Case, said it was her great-great-grandfather, Balthasar Merkel, who donated the land for St. Anthony Parish. Case lives about a mile from the church.

In a recent interview, she talked about how the story of her family's connection to the parish was passed on to her at an early age.

"I think I knew about it since I was pretty little," Case said. "My grandma told us early on about that."

The close ties of many other families to the parish were highlighted during the anniversary through posters that showed how ancestors of current members called St. Anthony their spiritual home in years past.

"It was really neat to see how so many of us were connected in different ways from the past ...," Case said.

Although St. Anthony Parish is now 150 years old, Msgr. Schmitz has been its spiritual leader for nearly a quarter of that time. He is in his 37th year as pastor.

Throughout that time, he said that



Above, Archbishop Daniel M. Buechlein was the principal celebrant at an Oct. 22 Mass celebrating St. Anthony of Padua Parish's sesquicentennial in Morris.

At right, townspeople enjoy a parade in Morris on the day after the parish celebrated its 150th anniversary.



members have been a strong support for him.

"They keep bolstering me up every day," Msgr. Schmitz said. "They've always been there when needed, and they've taken the lead in seeing that our parish remains a spiritual one."

One spiritual aspect of parish life that he highlighted was its quarter-century long dedication to adoration of the Blessed Sacrament on Friday mornings.

Each week, an hour is set aside for eucharistic adoration, ending with solemn Benediction. Msgr. Schmitz said that this happened more than 1,500 times over the past 25 years.

The spiritual support that Msgr. Schmitz gains from the members of St. Anthony Parish is reciprocal, at least for Case.

"He's an amazing guy," said Case, who, at 26, has known no other pastor in her life.

"He has such a deep faith, and he's such a holy man. We can learn so much just by his example, just watching how he lives his life."

Although St. Anthony of Padua Parish's

recent anniversary was a historic milestone, there was a definite spiritual atmosphere to how parish members marked it.

After a weekend of celebrations that centered around the Mass, the parish sponsored a mission the following week.

"I think [the mission] was good to tie it in because it made it more than just the celebration of the building and the facilities," Case said. "It made it more of a celebration of what [the people] stood for, and what they believed in."

"You can imagine the people way back when in their old-time outfits doing the same thing."

While Msgr. Schmitz and many of the families have a historic connection with the parish, others are newcomers.

Although Joanne Schrimpf joined the parish only two years ago, she took a lead role in organizing the anniversary celebrations, which also included a special meal after the anniversary Mass and a parade in the town of Morris on the

following day.

When she agreed to this task, Schrimpf studied the history of the faith community. What impressed her was the continuity at a fundamental level between the original members and those who carry on after them today.

"When we peel it all down, it's all so abundantly clear to me that we are no different in our faith or our fears or our loves," Schrimpf said. "We are [the same] one body that they were 150 years ago."

Having passed this landmark in the history of her parish, Case is now looking forward to its future, a future that she hopes includes her.

"I don't know quite what the future is going to hold," Case said. "But I would love to raise my family, when I have one, at St. Anthony's and just say, 'This is where I went to church when I was little. Your grandma made her first Communion here.'"

"[I want to] help them make all the different connections that I've had." †

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Editorial



Flo Nichols waits to be served during a parish social ministry-sponsored cookout for the poor, unemployed and homeless at St. Patrick Parish in Bay Shore, N.Y., on Sept. 5. Many parishes in the Archdiocese of Indianapolis offer special Thanksgiving and Christmas outreach to the needy in central and southern Indiana. Some parishes also offer opportunities to assist the less fortunate beyond the holidays.

Giving thanks beyond the upcoming holidays

In less than a week, millions of Americans will pile into their cars and minivans, hop on airplanes or opt for other modes of transportation as they visit family and friends to celebrate Thanksgiving.

With that holiday right around the corner—for those keeping track—that means Christmas is slightly more than a month away.

Can it be possible that another year has come and nearly gone so quickly?

For those looking for a unique way to approach Thanksgiving and the upcoming Advent and Christmas season, here's an exercise worth considering: Open up your 2006 personal appointment book—or any calendar that has kept track of your life—peruse it, and reflect for a few moments.

After that thorough examination, one would hope, we each should have a clearer picture of the gifts and blessings that our Creator has bestowed on us and our loved ones during the past year.

Was it a new love, fresh career, a newborn or adopted child, or even a financial windfall?

Did we laugh a lot, shed some tears and smile often as we tried to live each day to its fullest?

Were we Jesus to others? Did we see Jesus in others? Just as important, did we make time each day to offer up a quick prayer thanking God for being with us on this rollercoaster ride known as life? Admit it: There have been challenges, but somehow, you have made it through them. And looking back, you know you were never alone.

Thanks to the pilgrims who arrived in America on the *Mayflower* and the Indians they befriended, Thanksgiving has become a time to reflect with gratitude on God's gifts to each of us.

Yet, while we're a grateful people, it should also be a time to recommit to being people of compassion, understanding and commitment:

- Compassion for those who have less and go without many of life's basic

necessities: food, clothing, medical care and shelter.

- Understanding for those who are lonely, sick, unemployed and poor.
- Commitment to helping the least of our brothers and sisters by sharing our time, talent and treasure whenever those doors are open for us to do so—not just at Thanksgiving and Christmas, but every day.

Many parishes have coordinated efforts with area organizations to offer Thanksgiving and Christmas baskets for the needy. We applaud all who plan on contributing again this year. But why not take it a step further and inquire about how you can assist soup kitchens or other charitable organizations beyond the holidays?

As our late Holy Father, Pope John Paul II, reminded us, we express gratitude at Thanksgiving for the fruits of the earth, but we should remember to share them with the needy.

During this time of year, the most vulnerable in society must not be forgotten, he told us.

But it is also wrong to push them to the back of the line beyond November and December when they lack the basic necessities of life.

As Catholics, we are called to stand with the weak, the poor, the lonely and the infirm.

Our faith teaches us to shoulder the responsibility for people who cannot do it themselves.

Our commitment as Christians has no bounds. We are called to live our faith 24 hours a day, 365 days a year.

It goes beyond Thanksgiving and Christmas and this season for sharing. It never hurts to be reminded of life's basic lesson that all are God's children and should share in God's gifts.

Make it your holiday mission, and beyond, to make a difference.

As Blessed Teresa of Calcutta taught us, "If you can't feed a hundred people, then just feed one."

—Mike Krokos

Faith and Society/Douglas W. Kmiec

The Roberts court faces its first abortion challenge

As the newly configured Roberts court takes up the constitutionality of the federal



Partial Birth Abortion Ban Act, Catholic hope once again is raised that the U.S. Supreme Court justices will accomplish justice.

We have been before. When I served President Ronald Reagan as his legal

counsel, we asked the court five times to overturn *Roe v. Wade* in order to return the issue to the states. The court refused, but said in reaffirming *Roe* in 1992 that the states would retain a "critical and legitimate" role in protecting life from the moment of conception.

In 2000, the state of Nebraska attempted to do just that by banning what all concede to be the most cruel of abortion procedures—beginning delivery in order to

pierce the infant's skull for the purpose of draining out all chance of life. Again, the court dug in its judicial heels. Now it claimed Nebraska's law was vague, might impede other abortion practices and lacked a health

exception. There was nothing vague about Nebraska's law. And it is just plain Orwellian to hold that a "health" exception is needed for something that overwhelming medical evidence indicates is never necessary to save a woman's life and that, itself, presents significant health risks.

Well, Congress is nothing if not resilient. The national legislature tightened up the definition of the banned procedure. A doctor must "deliberately and intentionally" set out to do the "overt act" that he "knows will kill the partially delivered living" child. No doctor can go to jail for accidental behavior or for undertaking other abortion procedures.

And on the issue of a health exception, Congress heard extensive medical testimony in four Congresses, finding the following: "The procedure [itself] poses serious risks to the health of a woman undergoing" it; "there is no credible evidence" that it is "safe or safer" than other procedures; and even the doctor who developed it concedes it "never to be medically necessary."

Of course, Planned Parenthood has

Surely the judicially invented abortion right does not mean Congress is entitled to no deference. Laws, after all, are supposed to be products of legislative deliberation.

doctors who say the opposite.

But total medical consensus is not the legal standard. If it were, the objection of even a single doctor could defeat any state regulation.

The standard created by the court is whether the ban creates "a significant health risk creating a substantial obstacle for women seeking abortion in a large fraction" of cases. No one has produced evidence of that. And even if one wants to credit the pro-abortion claims of risk, these hypotheticals pale against the vital interest of banning a practice bordering on infanticide.

Surely the judicially invented abortion right does not mean Congress is entitled to no deference. Laws, after all, are supposed to be products of legislative deliberation.

There is an even more basic point. When *Roe* was argued in the 1970s, one of the most liberal members of the bench, Thurgood Marshall, made clear that actions taken during the childbirth process could

not be shielded by abortion. By definition, Marshall meant, an abortion "terminates a pregnancy," and every common medical dictionary reveals that pregnancy ends with "the onset of the birth process."

What then is the killing of a child in the birth process—a practice Texas law labeled "parturition"?

Here is the transcript from *Roe*. Let it speak for itself:

"Justice Marshall: What does that [parturition] statute mean?"

"Texas lawyer: Sir?"

"Justice Marshall: What does it mean?"

"Justice [Potter] Stewart: That it is an offense to kill a child in the process of childbirth?"

"Texas lawyer: Yes sir. It would be immediately before childbirth or right in the proximity of the child being born."

"Justice Marshall: Which is not an abortion."

"Texas Lawyer: Which is not—would not be an abortion, yes, sir. You're correct, sir. It would be homicide."

What was a homicide on Oct 11, 1972, when *Roe* was argued is a homicide in 2006.

Let us pray the new court is honest enough to say so.

(Douglas W. Kmiec writes for Catholic News Service.) †

Letters to the Editor

Bringing centering prayer to light

In response to the Perspectives column by John F. Fink in the Nov. 3 issue titled "Prayer: Contemplative prayer is a gift," I would like to expound on the term centering prayer.

If he uses it to mean you are centering or focusing on Jesus—and your mind is consumed in love with a listening heart and mind for what Jesus might say to you—then the prayer can become the gift of contemplation, and it becomes an authentic centering or opening to God's voice to come to the heart.

There is a counterfeit [version] of centering prayer afoot drawn from the Eastern world view of transcendental meditation, which asks the prayer to empty the mind and let everything pass by.

If you seek to void your mind, then how can you welcome God's gentle inspirations in contemplation? This altered state of consciousness can mimic an authentic experience, releasing

endorphins somewhat like the experience one gets after brisk exercise, and leaving one detached from other persons in an unhealthy way.

This format for emptying the mind can place the mind at risk, becoming comparable to hypnosis and making those who try it truly open to diabolical deceptions.

The missing link is found in the depth of love and conversion in the heart a person has toward God. It is deep sacrificial love that connects one's soul to the divine mystical love of God, not techniques.

"Catholic Answers Live" (www.Catholic.com) recently ran a show on Nov. 6 titled "What's wrong with centering prayer?" Through an interview and callers, it truly brought out the problems in applying this form of prayer into light. Access to this show is available on their Web site.

Eva Roll, Bright

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Praising God and giving thanks for the many gifts we receive

As children, we were taught to say “thank you” when someone complimented us, gave us a gift or did us a favor.

In addition to our gratitude for the “big things” in life, it’s also our custom to say “thank you” when a waiter refills a water glass, or when a stranger holds the elevator door, or when we receive a compliment from a friend.

These little gifts of time and attention may not be large in themselves, but our response says a lot about how we see ourselves in relation to the world around us.

The habit of saying “thank you” helps to remind us that everything we have comes to us, originally and ultimately, as a gift. When we freely acknowledge our indebtedness to God and others by saying “thank you,” we recognize the fact that none of us is an island, and that we are all interconnected as sisters and brothers in the one family of God.

Through gratitude, we demonstrate a basic courtesy and respect toward all human beings, but we also free ourselves from the burdens of arrogance, resentment and isolation from the rest of the human family.

The Gospel story of the 10 lepers which we read on Thanksgiving Day can be viewed from several points of view. We can consider the story from the vantage point of the nine who were cured, but who

didn’t return to say thanks. Perhaps they didn’t realize they had been healed. Or maybe they just didn’t want to talk about it or to accept the gift of healing from someone else.

We can also look at this story from Jesus’ perspective. From the point of view of his humanity, it must have hurt to reach out to 10 people, and only one returns to say “thank you.”

I like to think about the one leper who returned to Jesus to say “thank you.” St. Luke tells us that the grateful leper was not a Jew, but a Samaritan. That means, of course, that he was an outcast and a foreigner who had no reason to expect anything from Jesus.

One of the ironies of this story is the fact that nine who were Jews did not return to say thanks, but the one who was a foreigner “turned back, praising God with a loud voice, and fell on his face at Jesus’ feet, giving him thanks.”

After asking, “Where are the other nine? Was no one found to return and give praise to God except this foreigner?” Jesus simply tells the Samaritan, “Rise and go your way; your faith has made you well.”

I like to look at the story from the grateful leper’s perspective because I think it’s clear that this man’s gratitude disposed him to a qualitatively different kind of healing. Ten people were healed of a devastating, incurable physical illness, but (so far as we know) only one received the

additional gift that comes from saying “thanks.”

We can only imagine the fear, anger and loneliness that comes with a horrible disease like leprosy. Such an awful disease must surely be accompanied by feelings of the most severe bitterness and resentment. Caught in the throes of this kind of living nightmare, it would be easy to lose all sense of gratitude for the gift of life or for the blessings of political or religious freedom.

Perhaps we can gain some appreciation for the emotional and spiritual freedom which the one grateful leper must have felt when he got up off the ground and headed back to Samaria.

By praising God and giving thanks, the grateful leper let go of his resentment toward God and his anger toward a society which had shunned him and cursed him.

By saying “thank you,” the outcast re-established his connection to the family of God, and he opened his heart to the kind of healing which can only take place when we free ourselves from the spiritual burdens of pride and angry resentment.

Through gratitude, the leper from

Samaria was healed and set free in a way that the other nine were not.

This is the special gift that the grateful leper received: In addition to his physical cleanness, the one who gave thanks and praise to God could also boast of a clean heart, a joyful spirit and a readiness to let go of the past and begin again as a new man whose faith had made him well. He gained new freedom of spirit.

Healing and wholeness come when our hearts are clean and when we can praise God and give thanks for the many gifts which we receive even in times of trial and adversity. Let Thanksgiving Day be a timely reminder of our loving God. †

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

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

Archbishop Buechlein’s intention for vocations for November

Catholic high schools: that they may be a continued source for promoting the Catholic values of service and giving of one’s life as a gift for others, especially as priests or religious.

Alabando a Dios y agradeciendo los tantos obsequios que recibimos

De niños, se nos enseña a decir “gracias” cuando alguien nos elogia, nos da un regalo o nos hace un favor.

Además de nuestra gratitud por las “grandes cosas” de nuestra vida, también es costumbre decir “gracias” cuando el mesero nos vuelve a llenar un vaso con agua o cuando un extraño mantiene abierta la puerta del ascensor o cuando recibimos un cumplido de un amigo.

Estos pequeños regalos de tiempo y atención puede que no parezcan significativos en sí mismos pero nuestra respuesta a ellos dice mucho de cómo nos vemos en relación con el mundo que nos rodea.

El hábito de decir “gracias” nos ayuda a recordar que todo cuanto tenemos nos es dado, originalmente y básicamente, como un regalo. Cuando libremente reconocemos nuestra gratitud hacia Dios y hacia otros al decir “gracias,” estamos reconociendo el hecho de que ninguno de nosotros es una isla y que estamos todos interconectados como hermanas y hermanos en la familia de Dios.

A través de la gratitud demostramos una cortesía y un respeto básicos hacia todos los seres humanos y al mismo tiempo nos liberamos de las cargas de la arrogancia, el resentimiento y el aislamiento del resto de la familia humana.

La historia del Evangelio de los diez leprosos que leemos el Día de Acción de Gracias puede verse desde diversos puntos de vista. Consideramos la historia desde el punto de vista positivo de los nueve que fueron curados, pero que no regresaron a

dar gracias. Quizás no se dieron cuenta de que habían sido curados. O tal vez simplemente no querían hablar sobre ello o aceptar el obsequio de la curación de parte de alguien más.

También podemos ver la historia desde la perspectiva de Jesús. Desde el punto de vista de su condición humana, debió dolerle el hecho de haber ayudado a 10 personas y que sólo una regresara a agradecerle.

Me agrada pensar sobre el leproso que regresó a decirle “gracias” a Jesús. San Lucas nos cuenta que el leproso agradecido no era judío sino samaritano. Lo cual significa que era un paria y un extranjero que no tenía ninguna razón para esperar nada de Jesús.

Una de las ironías de esta historia es el hecho de que los nueve que eran judíos no volvieron a agradecerle, sino que fue el extranjero quien “se volvió glorificando a Dios en alta voz y postrándose rostro en tierra a los pies de Jesús le daba las gracias.”

Después de preguntarle: “Los otros nueve ¿dónde están?” “¿No ha habido quien volviera a dar gloria a Dios sino este extranjero?”, Jesús simplemente le dice al samaritano “levántate y vete; tu fe te ha salvado.”

Me gusta analizar la historia desde la perspectiva agradecida del leproso porque considero que es claro que la gratitud de ese hombre lo predispuso a un tipo de curación cualitativamente distinta. Diez personas fueron sanadas de una enfermedad física devastadora e incurable, pero (hasta donde sabemos), sólo una recibió el obsequio adicional que proviene

de dar las “gracias.”

Sólo podemos imaginarnos el temor, la ira y la soledad que vienen junto con una enfermedad tan horrible como la lepra. Un padecimiento tan terrible seguramente viene acompañado de los sentimientos más severos de amargura y resentimiento. Atrapados en la angustia de este tipo de pesadilla viva, sería muy fácil perder todo sentido de gratitud por el obsequio de la vida o por las bendiciones de la libertad política o religiosa.

Quizás podamos apreciar la libertad emocional y espiritual que ha de haber sentido el leproso agradecido cuando se levantó del suelo y se encaminó a Samaria.

Al alabar a Dios y dar gracias, el leproso agradecido se liberó de su resentimiento hacia Dios y su ira contra una sociedad que lo rechazaba y lo maldecía.

Al decir “gracias” el paria reestableció su conexión con la familia de Dios y abrió su corazón al tipo de curación que sólo puede ocurrir cuando nos liberamos de las cargas emocionales del orgullo y el resentimiento encarnado.

Por medio de la gratitud el leproso de Samaria fue curado y liberado de una forma que los otros nueve no experimentaron.

Este es el obsequio especial que

recibió el leproso: además de su limpieza física, aquel que le dio gracias y alabó a Dios pudo también jactarse de un corazón limpio, un espíritu alegre y la disposición para dejar atrás el pasado y comenzar otra vez como un hombre nuevo cuya fe lo sanó. Obtuvo la libertad de espíritu.

La curación y la entereza vienen cuando nuestros corazones están limpios y cuando podemos alabar a Dios y darle gracias por los múltiples obsequios que recibimos, aun en tiempos de probación y adversidad. Dejemos que el Día de Acción de Gracias sea un recordatorio oportuno de nuestro amoroso Dios. †

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

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

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en noviembre

Las escuelas secundarias católicas: que ellas sean una fuente continua para promover los valores católicos de servir y dedicar su vida como regalo a los demás, especialmente en el cargo de sacerdotes o religiosos.

Events Calendar

November 17-December 2

Saint Meinrad Archabbey and School of Theology, 200 Hill Drive, St. Meinrad. **Archabbey Library exhibit, "Deacon and Priesthood Ordination,"** free, all times CST, Mon.-Thurs., 8 a.m.-noon, 1-5 p.m., 7-10 p.m.; Fri. 8 a.m.-noon, 1-5 p.m.; Sat. 9-11 a.m., 1-5 p.m., 7-10 p.m.; Sun. 1-5 p.m., 7-10 p.m.; Nov. 22, 1-5 p.m. only, closed Nov. 23-24. Information: 800-682-0988 or www.saintmeinrad.edu.

November 17

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange, Mass, 6:30 a.m.,** buffet breakfast and program, \$10 per person. Information: www.catholicbusinessexchange.org.

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **Divorce and Beyond program, "Coping with Divorce during the Holidays,"** 7-9 p.m., second of six weekly sessions, \$30, advance registration required. Information: 317-236-1586 or 800-382-9836, ext. 1586, or mhess@archindy.org.

Woodstock Club, 1301 W. 38th St., Indianapolis. **19th annual Little Sisters of the Poor Celebration to benefit St. Augustine Home for the Aged,** 7 p.m. dinner, dancing and auction, \$175 per person, black tie optional. Information: 317-580-9707.

November 17-18

Little Sisters of the Poor, St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis. **Christmas bazaar,** Sat. and Sun. 9 a.m.-4 p.m. Information: 317-259-4696.

November 18

St. Francis Hospital-Beech Grove campus, 1600 Albany Ave., Beech Grove. **"Systematic Training in Effective Parenting" workshop,** 9 a.m.-3 p.m., \$80 per person, \$100 per couple. Information: 317-236-1526.

Brebeuf Jesuit Preparatory School, 2801 W. 86th St., Indianapolis. **"Helping Hands,"** fair-trade festival, 9:30 a.m.-4 p.m. Information: 317-879-9090 or e-mail globalgiftsindy@hotmail.com.

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

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **"Sharing Our Blessings,"** praise and worship service, Father Gerald Okeke, presider, 7 p.m., donations of canned goods for St. Vincent de Paul Society's Client Choice Food Pantry in

Indianapolis. Information: 317-546-4065.

Our Lady of Mount Carmel Church, 14598 Oak Ridge Road, Carmel, Ind. (Lafayette Diocese). Frassati Society, **"The Canonization of St. Theodora Guérin,"** Father Dale Ehrman, presenter, **Mass,** 5:30 p.m., dinner 6:30 p.m. Information: www.frassati.org.

St. Mary-of-the-Knobs Parish, 3033 Martin Road, Floyds Knobs. **Night Out Dinner,** 6 p.m., advance sale tickets \$40, buffet meal and music by The Marlins. Information: 812-923-3011.

November 18-19

St. Luke the Evangelist Church, 7575 Holliday Drive, E., Indianapolis. **Christ Renews His Parish, Men's Weekend.** Information: 317-592-1992.

November 19

Holy Name of Jesus Church, Hartman Hall, 89 N. 17th Ave., Beech Grove. **Christmas bazaar and chicken noodle dinner,** 12:30-5 p.m., adults \$5, children \$3, preschool children free, Santa arrives 2:30 p.m. Information: 317-784-5454.

Saint Meinrad Archabbey Church, 100 Hill Drive, St. Meinrad. **Organ concert,** 3 p.m. (CST), Timothy Denton, organist, free. Information: 812-357-6501 or www.saintmeinrad.edu.

Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Bake sale,** 9 a.m.-3 p.m., \$1 to \$6. Information: www.sistersofprovidence.org.

MKVS and DM Center, Rexville (located on 925 South .8 mile east of 421 South, 12 miles south of Versailles). **Covenant Sunday, Mass,** 10:15 a.m. with Father Elmer Burwinkel, holy hour, 11 a.m., pitch-in following holy hour, drinks and dessert provided. Information: 812-689-3551 or log on to Schoenstatt Web site at www.seidata.com/~frburwink.

November 21

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Interfaith Thanksgiving Service,** Archbishop Daniel M. Buechlein, presider, Imam Michael Saahir, Nur-Allah Islamic Center, preacher, 6:30 p.m. prelude music, 7 p.m. prayer service, donations of food and money for Julian Center. Information: 317-634-4519.

Marian College, Stokely Mansion, 3200 Cold Spring Road, Indianapolis. **"Representations of Catholicism in Contemporary American Literature" series,** session 2, Dr. Diane Prenatt, presenter, 7-9 p.m., \$50 per person. Information: www.marian.edu/forms/RepresentationsofCatholicism.pdf.

\$5. Information: 812-933-0661 or e-mail michaelafarm@seidata.com.

December 8-10

Oldenburg Franciscan Center, Oldenburg. **"Advent Retreat-Living Incarnation,"** Franciscan Sister Barbara Leonhard, retreat guide, \$175 includes room and board. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Advent Silent Retreat,"** Benedictine Sister Rachel Best, presenter, \$115 commuter or \$155 overnight accommodations, \$10 deposit due by Nov. 21 or call for openings. Information: 317-788-7581 or e-mail benedictinn@yahoo.com.

December 14

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Christmas Dinner and Concert,"** Tony Avellana, contemporary Catholic musician, dinner 6:30 p.m., concert 8 p.m., \$35 per person. Information: 317-545-7681 or www.archindy.org/fatima.

December 15-17

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Advent Silent Retreat,"** Richard W. Smith, presenter, \$150 per person. Information: 317-545-7681 or www.archindy.org/fatima.

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Light of the World-A Christmas Retreat,"** Benedictine Father Noel Mueller, presenter. Information: 812-357-6611 or e-mail mzoeller@saintmeinrad.edu.

December 21

Oldenburg Franciscan Center, Oldenburg. **"In the Spirit: Signs of Life,"** Franciscan Father Carl Hawver, presenter, 9-10:45 a.m. Information: 812-933-6437 or e-mail center@oldenburgosf.com. †

November 23

St. Athanasius the Great Byzantine Church, St. Mary Hall, 1117 Blaine Ave., Indianapolis. **Catholic Charismatic Renewal of Central Indiana, praise, worship and healing prayers,** 7:15-8:45 p.m. Information: 317-592-1992, www.inholyspirit.org or e-mail ccrci@inholyspirit.org.

Our Lady of Lourdes School, cafeteria, 30 S. Downey Ave., Indianapolis. **Community Thanksgiving Dinner,** \$2 per person, eat in, carry-out or call for delivery. Information: 317-356-7291 or e-mail pbjbsmurphy@aol.com.

November 25

Ursuline Sisters of Louisville, Sacred Heart Academy, gymnasium, 3175 Lexington Road, Louisville, Ky. **Marian Home, card party,** 1-4 p.m., \$5, lunch available for purchase. Information: 502-212-1750.

November 26

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. Faith Formation Team, **"Apologetics from A-Z,"** sessions for adults, **"Spirituality for Children,"** 4 years and older, 11:15 a.m.-11:55 a.m. Information: 317-636-4478.

November 27

St. Athanasius Byzantine Catholic Church, 1117 S. Blaine Ave., Indianapolis. **Catholic Apologetics class,** 7-9 p.m., free. Information: 317-632-4157 or e-mail stathanasius@pngusa.net.

November 28

St. Lawrence School, 6950 E. 46th St., Indianapolis. **Open house and early registration** for 2007-08 school year, 1-7 p.m. Information: 317-543-4923 or e-mail mboyd@saintlawrence.net.

December 1

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei meeting,** Mass, 6:30 a.m., breakfast and program at Priori Hall, \$10 members, \$15 guests. Information: 317-919-5316 or e-mail Lumen_Dei@sbcglobal.net.

December 1-2

SS. Francis and Clare Parish, 5901 Olive Branch Road, Greenwood. **"Why Be Catholic When You Can Be Anything Else?"** Advent seminar, Patrick Madrid, presenter, Fri. 7-9 p.m., Sat. 9 a.m.-4:30 p.m., free-will offering. Information: 317-663-1117 or e-mail francisandclare@sbcglobal.net. †

VIPs

Alfred L. and Marie C. (Ley) Mader, members of Sacred Heart of Jesus Parish in Indianapolis, celebrated their 65th wedding anniversary recently during a Mass and private gathering for family members and friends. The couple was married on Nov. 15, 1941, at St. Anne Church in Jennings County.

They have 12 children, Agnes Anderson, Theresa Dillion, Linda Eads, Mary Lou Jones, Patricia Shepardson, James, John, Kenneth, Kevin, Raymond and Thomas Mader, and the late Richard Mader. They also have 27 grandchildren and 11 great-grandchildren.

Joseph T. and Marcella B. (Matthews) Smith, members of Holy Spirit Parish in Indianapolis, celebrated their 60th wedding anniversary on Nov. 12 during a Mass at Holy Spirit Church and a reception with family members and friends. They were married on Nov. 16, 1946, at St. Martin Church in Whitfield, Ind.

They have eight children, Judy Armentrout, Barbara Farlow, Jane Green, Kathy Kreuzman, Chris, Frank, John and Joseph Smith. They also have 27 grandchildren and 18 great-grandchildren. †



Retreats and Programs

November 24

Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **"12-Step Serenity Retreat."** Information: 812-923-8817.

November 24-26

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Christ and Creativity,"** Benedictine Father Noel Mueller, presenter. Information: 812-357-6611 or e-mail mzoeller@saintmeinrad.edu.

December 1-3

Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **"Christmas Family Retreat."** Information: 812-923-8817.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Catholic Charismatic Renewal of Central Indiana, Mass** 7 p.m., Jesuit Father Matthew Lin, author, and Father Dave Newton of Lafayette Diocese, concelebrants, **"Recovering Bethlehem's Peace-An Advent Healing Retreat,"** \$150 per person, \$275 per married couple, includes program, book, materials and overnight accommodations. Information: 317-545-7681 or www.archindy.org/fatima.

December 3

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Vocations 101: Washing the Feet of Others,"** Father Eric Johnson, presenter, 7-9:15 p.m., \$10 per person, \$25 per family. Information: 317-545-7681 or www.archindy.org/fatima.

Michaela Farm, Oldenburg. **"Eco-Ornaments,"** 10-11:30 a.m.,

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Happy Thanksgiving



Catholic Campaign for Human Development collection is Nov. 18-19

By John Shaughnessy

The change and the hope have come gradually—including getting banks in the neighborhood to provide financial counseling and mortgage assistance to low-income families.

There is also a group in the same neighborhood that cleans up graffiti, and a Guardian Angels squad will soon take to the streets to help report crimes.

The developments are small but significant steps in trying to get residents of that poor neighborhood in the archdiocese to see the difference they can make individually and collectively—which is one of the main goals of the Catholic Campaign for Human Development.

As parishes across the archdiocese prepare to take a second collection on Nov. 18 and 19 to benefit the campaign, John Etling of Catholic Charities Terre Haute knows the difference the campaign has made to the Ryves Neighborhood Association in Terre Haute.

“We’re trying to empower people,” says Etling, the director of Catholic Charities Terre Haute. “They have a voice, and that voice needs to be organized so it has some power behind it. Our focus is, ‘Let’s do something.’ When we don’t participate, when we don’t get involved, we can never affect change.”

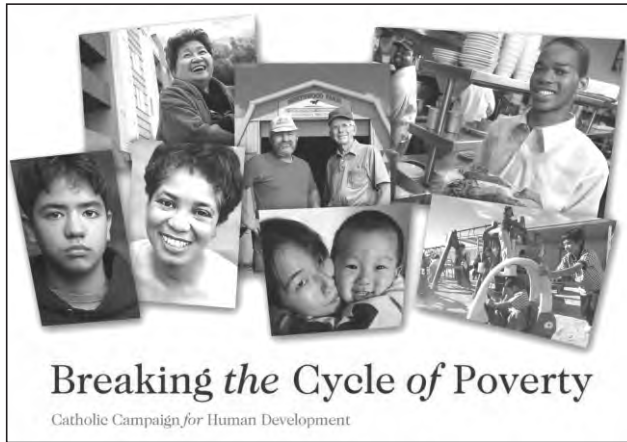
Changing lives has been the goal of the Catholic Campaign for Human Development since it was founded 36 years ago by the U.S. Conference of Catholic Bishops.

The campaign is “committed to supporting groups of low-income individuals as they work to break the cycle of poverty and improve their communities,” notes a fact sheet from the campaign. “By helping the poor to participate in the decisions and actions that affect their lives, CCHD empowers them to move beyond poverty.”

The 2005 collection in the archdiocese netted \$128,000. Seventy-five percent of that money was shared with the national office of the campaign, which distributes grants throughout the country, according to David Siler, executive director of Catholic Charities in the archdiocese. He also notes that 25 percent of the funds stayed with the archdiocese to help local groups.

The 2005 campaign assisted four local efforts to help the poor create change in their neighborhoods.

Local campaign funds helped the Citizens Action



Coalition to do community organizing of low-income Indiana residents who struggle to pay their utility bills, according to Siler.

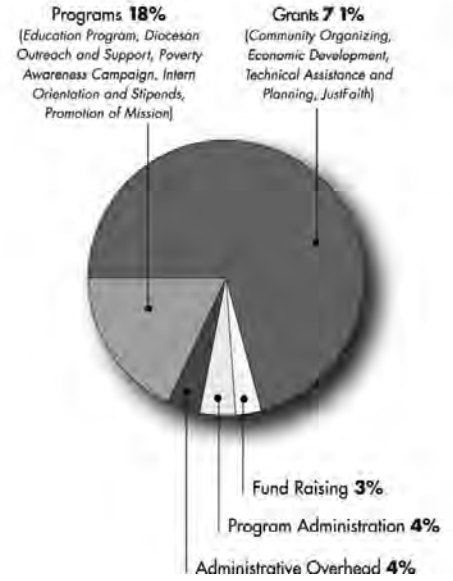
The Church Federation of Greater Indianapolis received local funding for two programs. One is the federation’s Church and Neighborhood Partnership, which tries to create connections between Churches to help individuals see how they can deal with the causes of poverty. Another federation program is the Hispanic Latino Forum, which seeks to organize the efforts of local Churches to assist the area’s growing Hispanic population.

The Organization for a New Eastside in Indianapolis received a national grant to help residents in that area reduce crime, clean up abandoned homes and offer alternatives to gang activities, Siler notes.

“The campaign is a way for the whole Catholic

Expenditure of Funds 2005

\$14,310,931



The Catholic Campaign for Human Development supports programs that help poor and low-income people to help themselves.

community to participate,” Siler says. “The Catholic Church has a responsibility to keep our covenant with the poor. We build a lot of barriers among ourselves sometimes, but God says we’re one human family. We’re all responsible for relieving the suffering of all of our brothers and our sisters.” †

GRAND OPENING

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In Theatres Everywhere December 1

CELEBRATIONS

continued from page 1

about a local saint being celebrated locally, in the different areas of the archdiocese," said Charles Gardner, executive director of the archdiocesan Secretariat for Spiritual Life and Worship.

"She belongs now to the universal Church and, in a special way, to the whole archdiocese."

All are invited to participate in the first Mass, especially members of Indianapolis North Deanery parishes.

Gardner highlighted the fact that the liturgies to celebrate St. Theodora will bring together all elements of the archdiocesan Church: laity, religious, priests and the archbishop.

Father Gerald Kirkhoff, dean of the Indianapolis North Deanery, described the Masses as "an archdiocesan celebration on the road."

But he also noted that many of the Masses, including the first one, will be a time to celebrate the legacy of St. Theodora in the educational ministry of the Sisters of Providence of Saint Mary-of-the-Woods, the order she founded.

"The Sisters of Providence have a tremendous history in the North Deanery," Father Kirkhoff said. "They were pervasive throughout the North Deanery."

According to Father Kirkhoff, the Sisters of Providence at one time taught at five parish schools in the deanery.

They also founded St. Agnes Academy across from SS. Peter and Paul Cathedral and Ladywood Academy on East 56th Street. Those schools became Ladywood-St. Agnes, then merged with Cathedral High School at 5225 E. 56th St. in Indianapolis.

Some of the liturgies in the coming year will focus on St. Theodora's connection to education. They will be celebrated during the day and will include students at



A banner of St. Theodora Guérin hangs from the facade at St. Peter's Basilica on Oct. 15 for the liturgy during which Pope Benedict XVI declared her Indiana's first saint.

archdiocesan Catholic schools.

Father Kirkhoff acknowledged that some deaneries, such as the Batesville or Tell City deaneries, don't have as close of a connection to St. Theodora as others because the Sisters of Providence have little or no history of ministering there.

But he said that those Masses will be a chance to emphasize the archbishop's role as a teacher.

"It's an opportunity for him to do what bishops are

St. Theodora Thanksgiving Masses set in several deaneries

Following is a partial list of St. Theodora Thanksgiving Deanery Masses to be held around the archdiocese. Every deanery will be hosting a Mass. More details will be announced later.

- Indianapolis North Deanery—7 p.m. Nov. 29, St. Joan of Arc Church in Indianapolis.
- Connersville Deanery—7 p.m. Jan. 23 St. Mary Church in Richmond.
- Indianapolis South Deanery—10 a.m. Jan. 24, St. Jude Church in Indianapolis.
- Batesville Deanery—7 p.m. Feb. 26, St. Louis Church in Batesville.
- Indianapolis West Deanery—10 a.m. March 12, St. Anthony Church in Indianapolis.
- Bloomington Deanery—7 p.m. April 30, St. Charles Borromeo Church in Bloomington.

here for, that is, to teach, to teach all of us about the faith and to take this ... saint and concretize [the faith]," Father Kirkhoff said.

Gardner said he hoped that those who will attend the Masses will gain "a greater appreciation for what saints in the Catholic tradition mean, especially when there is one that we're so closely associated with, that is not remote.

"I would hope that there would be a greater sense of identity with [her] story, of being reminded of the story of her life," he said. "This is a saint with special meaning for us." †

BISHOPS

continued from page 1

Catholic Bishops.

The four-page document was prepared by the USCCB Committee on International Policy in collaboration with the U.S. Archdiocese for the Military Services and the USCCB Administrative Committee, which approved its addition to the agenda of the bishops' meeting on Nov. 11.

"The [Bush] administration and the new Congress need to engage in a collaborative dialogue that honestly assesses the situation in Iraq, acknowledges past difficulties and miscalculations, recognizes and builds on positive advances [e.g., broad participation in elections], and reaches agreement on concrete steps to address the serious challenges that lie ahead," Bishop Skylstad said.

Beside Bishop Kicanas' election as secretary, the bishops also chose 10 chairmen-elect for their committees.

Bishop Kicanas had to return to Tucson when he learned that his predecessor, retired Bishop Manuel D. Moreno, 75, had been hospitalized on Nov. 12. Bishop Moreno underwent successful surgery on Nov. 13 in Phoenix to relieve pressure on his brain brought on by bleeding. The source of the bleeding, according to a posting on the Tucson Diocese's Web site, had not been determined.

The bishops approved by a unanimous voice vote the creation of a new episcopal region for the Eastern-rite bishops. They approved the creation of Region XV. The United States is divided into 14 regions for the nation's Latin-rite bishops.

By adding a nongeographic 15th region composed of bishops of the Eastern Churches, those bishops would gain a regional representative on the Administrative Committee to replace the committee representative lost with the expected dissolution of their Latin liaison committee as part of a USCCB reorganization process.

The bishops also reauthorized a number of ad hoc committees on Nov. 14 by a vote of 213-8 with five abstentions. Also on Nov. 14, the 2007 budget was approved 216-9 with six abstentions.

The resolution on diocesan financial reporting commits the head of each diocese in the United States to give an

annual report to the archbishop of his ecclesiastical province.

In an address to his fellow bishops on Nov. 13, Bishop Skylstad criticized the growing "coarseness" in U.S. society, which he said has had its impact on the Catholic Church.

While the nation has had a long history of vigorous, free exchange of ideas, "there is a difference between spirited debate and debasing personal attacks," Bishop Skylstad said.

"Today vulgarity is common, hardly noticed. Even the name of God is disrespected in everyday speech." He added, "I would suggest to you that the phenomenon is symptomatic of a growing failure in our society: the lack of respect for one another, to see each other as being made in the image and likeness of God."

Other agenda items still awaiting final action by the bishops included:

- A series of guidelines for the pastoral care of homosexual Catholics.
- A document outlining the preparations for the worthy reception of Communion.
- A four-year strategic plan for the years 2008-2011 and the reorganization of the USCCB and its committees.

The day before the meeting began, the nation's bishops worshipped at the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary, the subject of a two-year, \$32 million restoration in keeping with the original vision of Benjamin Henry Latrobe, the 19th-century architect who also designed the U.S. Capitol.

It was the first time the U.S. bishops had worshipped together there since 1989, when the bishops met in Baltimore to celebrate the bicentennial of the U.S. Catholic hierarchy. †

'Today vulgarity is common, hardly noticed. Even the name of God is disrespected in everyday speech.'

— Bishop William S. Skylstad, president of the U.S. Conference of Catholic Bishops

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Youth Supplement



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Why does your faith matter?
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Looking to get more involved with your faith?
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Photo by John Shaughnessy

Earlier this year, Cathedral High School students Patrick McNulty and Mac Banks helped chisel and carve a Celtic cross in honor of Stephen McNulty, Patrick's brother, who died in March from heart problems. The cross, which was recently completed and dedicated at the private Catholic high school in Indianapolis, now stands as a tribute to Stephen on the Cathedral campus.

Council seeks to inspire youths to grow in faith

By Andrew Zabel
Special to *The Criterion*

Once a year, the Archdiocesan Youth Council provides a Youth Supplement to *The Criterion* to inform the readers about what we, the youth, have been doing. We try to tell you about events such as the Consumed retreat, the Archdiocesan Youth Rally, National Catholic Youth Conference, World Youth Day and mission trips, such as the one to Biloxi, Miss.

We also try to talk about faith and love for the Church from a teen's perspective. If we can show the radical love that the youth of the archdiocese have for the faith, maybe we will inspire others, too.

Our ultimate goal as a council is to share our faith through evangelization, and if we can influence just one person's growth in faith we have done our job.

The Youth Council is made up of representatives from deaneries in the archdiocese. These youth feel as if Christ has called them to develop their leadership gifts, to share these gifts with the Church and to evangelize by encouraging other youth to become more active in their faith.

The council helps organize and sometimes even present archdiocesan events, especially the youth rally. Each and every person on the council, through the application process, has expressed an interest to serve and grow in their Catholic faith.

The supplement is packed with articles on topics such as apologetics, faith outside of Mass, the canonization of St. Theodora Guérin—which is awesome—mission trips and vocations. The articles are great, the pictures are grand and, as always, Jesus Christ is the reason for it all. Make sure you read the rest of the supplement!

If you or someone you know would like to apply to serve on the Archdiocesan Youth Council, assuming you are a high school student, you may do so by contacting the Office for Youth and Young Adult Ministries at 317-236-1477 or 800-382-9836, ext. 1477, or simply ask the youth minister at your parish for the required materials.

(Andrew Zabel is a member of SS. Francis and Clare Parish in Greenwood.) †

Youths and faith

Getting in shape will build a stronger faith

By Chrissie White
Special to *The Criterion*

As young Catholics, we often seek a deeper understanding of our faith.

Some of us attend Sunday Mass regularly, but continue to feel lost or confused when it comes to Catholicism.

Sometimes our faith feels stagnant, as if we are not growing toward a deeper relationship with God.

The problem is that we do nothing to change the intensity of our faith. Faith is like fitness. If any coach or physical education instructor were asked how someone can get in shape, the answer would be something like this: We should start out at a level of physical activity that is comfortable and make it our routine. We should cut back on unhealthy food. Then we should gradually increase the number of laps we run, the amount of weight we lift and the number of calories we burn.

The athlete who only runs one mile a day for his entire season will see very little improvement in his performance. Similarly, if we do nothing more than

attend Mass on Sunday, our faith will not grow to its full potential.

First, we need to decide on a comfortable level of faith practice, such as going to Mass on weekends and attending CCD class every week, and make the commitment to do it consistently.

Next, we need to cut back on the thing that distracts us most from our faith—sin. We should be aware of our everyday sins, try our best to avoid them and seek reconciliation with God.

When the time is right, we can add more faith activity to our routine. If our parish has a weekly Bible study group, we might decide to join. We can take advantage of the days of service our parish provides by serving food and drinks for a dinner, cleaning up around our church or visiting the homebound.

Many parishes in the archdiocese have adoration of the Blessed Sacrament. Adoration is a great opportunity to develop a deeper relationship with God on a very personal level. Adoration allows us to sit quietly and spend time in prayer with Jesus. It is a way to have a one-on-one

conversation as he is present right in front of us.

Sometimes we are looking for a way to incorporate our friends into our faith life. Youth ministers are the perfect people to ask if we want to find out about upcoming events for the youth of our parish, deanery and archdiocese. There are many trips, retreats and rallies throughout the year, and participants are able to gain more knowledge of their faith while doing something enjoyable with friends.

When you increase the intensity of your faith, you will find that many of your burning questions are answered, and your relationship with God is much stronger. Mass on Sunday gradually becomes more meaningful and more powerful than ever before.

Just like a plan to get into shape, a plan to intensify your faith takes hard work and dedication. And don't forget the buddy system. Sometimes the support and participation of a willing friend makes all the difference.

(Chrissie White is a member of St. Gabriel Parish in Connersville.) †

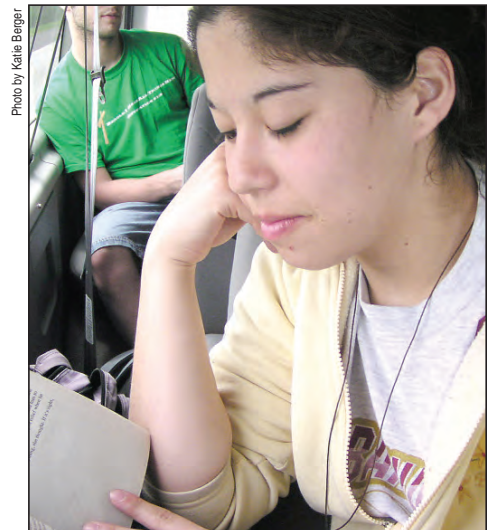


Photo by Katie Berger

Veronica Knowlton of St. Barnabas Parish in Indianapolis takes time to read during a mission trip to Biloxi, Miss., where she and other youths helped people whose lives were devastated by hurricanes in 2005.

Want to save a life and make your life stand for something?

By Sarah Pottratz

Special to *The Criterion*

This past fall, I started a club with my friend at our school. That's not exactly a controversial statement, right? Well, it just so happens that this wasn't exactly an ordinary club.

This wasn't like Spanish Club or Chess Club. This was a club that deals with important issues and faces adversity on a daily basis. This was a club that deals with something so important it amazes me that it wasn't started sooner. This club is a pro-life club. LIFE, which stands for "Living Is For Everyone," deals with just that—life.

We believe that all human life is precious no matter if that life is handicapped, in a coma, unborn or a convicted murderer. We work to raise awareness of this fact to everyone in our school and the outlying community.

The question is, "Why is this such a controversial issue? Shouldn't 'Living Is For Everyone' just be one of those 'duh' type statements?"

Well, you may think so, and I may think so, but to many people this is not the case.

Many people take human life for granted and think that everyone should have the right to decide whether or not a person should be allowed to continue life on this earth.

OK, you think that sounds awful, but what exactly has that got to do with us? Well, it's our job to fix this problem that has spread throughout our country. We need to raise awareness of this issue and convince others to defend human life, especially the life of the unborn.

There are three ways in which we can do this. One, stop being so afraid to offend another person with our opinion. Two, let people know the facts about how terrible abortion is. And three, be willing to participate or even start pro-life organizations in your own schools and communities.

Many people say that the reason they will not join a pro-life organization is because they think that everyone should be able to decide for themselves what they think is right or wrong. That they may be personally against abortion, but they don't want to hurt anybody else's feelings by telling them that they are wrong and are actually murdering unborn children.

Well, that seems pretty silly, doesn't it? Everyone has the right to decide what they think is right and what they think is wrong. Does that mean that we just shouldn't have any laws at all?

Does that mean that we should just turn and walk the other way when we see someone being harassed or picked on by a bully? After all, if that person is harassing another person then they must have just decided that that was the "right" thing for them to do, and who are we to stand in their way, right?

Wrong! That's ridiculous! We wouldn't just stand by and watch someone hurting another person. We would call the police or get a teacher or even go right in there ourselves and try to defend the victim. So why wouldn't we do the same thing for the victim of abortion?

We can't be so afraid to take on a controversial issue that

we end up allowing things to happen that could destroy the potential happiness of another person. We need to quit being so politically correct and take a stand.

Adults are always telling their children to be who they are and to not care what other people might think, yet we are constantly afraid of what others will say about us if we stand up for what we believe in and they don't agree with us.

Well, all I have to say is that we need to get over ourselves. People are always going to disagree with you about something, so why not stand up for what you believe in?

We should be willing to sacrifice our vanity and pride in order to save lives. If Jesus was willing to suffer and die for us lowly sinners, totally unworthy of any mercy or sacrifice, then I think we should be willing to sacrifice our "good image" for the sake of innocent unborn children.

Another reason many people do not join the pro-life movement is because they don't even realize they need to. Sure, they've heard about abortion and what not, but they don't really seem to realize that nearly every third baby conceived in America is killed by an abortion.

That's about 1.8 million innocents killed annually. That means that in just four years there will be more victims of abortion than in the Holocaust. That's crazy! We all look back on the Holocaust with remorse and regret, and often think, "Why didn't we just do something sooner?"

We can't help but wonder, if we had stepped in sooner and stood up to Hitler and his Nazi followers before they gained so much power, would so many Jews have been killed?

The thing is, however, we are allowing history to repeat itself. We are letting an entire generation of people die just because a mother decides she doesn't want to go through the burden of having an unwanted child.

Isn't that the same reasoning that Hitler used when he thought up his Final Solution? That society would be better off without these people that were "unwanted" and supposedly inferior?

We can't let this happen again. The problem with the Holocaust was that most Americans and even many Europeans didn't even realize to what extent people were being killed. They didn't even realize there was a problem.

It is therefore our responsibility to make sure that everyone knows what a terrible crime abortion is, and that we need to stand up together to stop this killing from being a legal practice in our country. Never again should we allow the cry of genocide to go unheard.

The best way to do this is to start or join a pro-life organization in our own communities. I know this is not always the easiest thing to do, but if we want to raise awareness and stop abortion, it is what needs to be done.

Another important thing to remember when trying to start your club is that you are not alone. There are people who are willing to help you. Although your organization may start out small, and many times you will get frustrated and want to give up, just remember everything that Jesus suffered for you and keep going. People will always be there to support you and offer you guidance, and you will make a difference

Photo by Mary Ann Wiyand



Brebeuf Jesuit Preparatory School senior Sarah Pottratz of Indianapolis presents her award-winning pro-life speech during the "Celebrate Life" dinner on Sept. 14 at the Indiana Convention Center in Indianapolis. She received a standing ovation from 950 people attending the 24th annual Right to Life of Indianapolis fundraiser. Her speech won first place in the organization's annual oratory contest for high school students. Sarah is a member of Our Lady of the Most Holy Rosary Parish in Indianapolis.

in the life of someone, even if you don't realize it at the time.

We've looked at the fears, facts and our responsibility regarding the protection of human life. Although it is not necessary to start a club like my friend and I did in order to make a difference, we do all have to work together to change the way that the world views the gift of life.

Life is something that should not have to be defended. Life should be something that is a given, not something we have to say we are "pro" for.

However, in our current society, we do have to stand up for life. We have to work for the protection of so many innocent children and raise awareness for those who might otherwise be ignorant of this problem. But we will continue to do so until we no longer have to distinguish between pro-life and pro-choice. After all, Living Is For Everyone.

(Sarah Pottratz is a member of Our Lady of the Most Holy Rosary Parish in Indianapolis and is a senior at Brebeuf Jesuit Preparatory School in Indianapolis. Her speech earned the first-place award in the 2006 Right to Life of Indianapolis Student Oratory Contest.) †

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Has anyone ever asked you, 'Why does your faith matter?'

By Meredith Riley
Special to *The Criterion*

Has anyone ever asked you, "Have you been saved?" or "Why do Catholics worship Mary?" or "Our church services are new and exciting. Why is yours the same every time?"

If so, then you've probably had to defend your faith or explain the significance of the Church's teachings.

Whether you know it or not, you've already begun to engage in apologetics, which is defending your faith. Apologetics helps us get a better understanding of what it means to be Catholic, and why we do what we do. It is easy to get started in apologetics, but it takes time, patience and perseverance to continue to learn what you need to know.

Reading the Bible is necessary to develop a good understanding of apologetics. Start with the Gospels and learn about the life Jesus lived, his teachings and how he is calling each of us to live.

The *Catechism of the Catholic Church* is also very important in understanding what the Church teaches. There are many books available that address issues of faith and how we are to defend those matters. Reading about the lives of the saints can be inspiring on your journey and can help you understand our own call to sainthood.

Apologetics is not always easy. There will be people who do not understand why you would go against what society is

telling you and defend the faith. There might be a time when you do not know what to do or say.

In Luke 12:11-12, Jesus tells us, "When they bring you before the synagogues, the rulers and the authorities, do not worry about how you are to defend yourselves or what you are to say; for the Holy Spirit will teach you at that very hour what you ought to say."

Trusting in the Holy Spirit to guide you is essential, and there could be no apologetics without it. No one can be successful in apologetics without prayer. Pray for the Spirit's guidance and the intercession of the saints, especially St. Michael, St. Anthony and the Blessed Virgin Mother.

There are many people who do not understand the Church and its teachings—many of them Catholics. This is why it is so important to stand up for the Truth. Jesus said in Luke 12:8, "And I tell you, everyone who acknowledges me before others, the Son of Man will also acknowledge before the angels of God; but whoever denies me before others will be denied before the angels of God."

Apologetics is helpful whether you're at home, work or school. We must always be ready and willing to stand up for our faith. The early Christians, some of the saints and even others throughout history were killed because they defended what they believed. We should follow their example of fortitude when we stick up for our beliefs.

In the words of our late Holy Father, Pope John Paul II,



Outgoing Archdiocesan Youth Council members Abby Coffenberry, left, a member of St. Benedict Parish in Terre Haute, and Jennifer Wulf, a member of Sacred Heart of Jesus Parish in Terre Haute, help lead praise and worship music during the Archdiocesan Youth Rally on March 5 at Cathedral High School in Indianapolis. Abby is a now a freshman at Indiana University and Jennifer is a freshman at the University of Notre Dame.

"Be not afraid!" Go out and spread the message of Christ's love to all the world!

(Meredith Riley is a member of St. Rose of Lima Parish in Franklin.) †

Looking to get more involved in your faith? Try these tips

By Megan B. Gehrich
Special to *The Criterion*

We have all heard the question, "How are you involved in your parish?"

For a lot of us, we aren't involved. Therefore, when we hear that question we find ourselves in a sea of guilt.

Thoughts like "I should be doing more" and "I could have done that" begin pressing on us with guilt.

However, what if the reason we aren't involved is because we don't know how to get involved?

Everyone asks us how are we involved, but no one shows us how to get involved. Well, that is all going to change right now. I am going to tell you how to become active in your parish.

The first thing you should do is talk to your priest. Your priest will help you understand why God wants us to be involved.

When talking with your priest, make sure you ask many questions about different organizations at church and the resources to use to get involved in those organizations. Also

ask how this helps your relationship with God.

Your priest will have answers to a lot of the questions you ask, which will be good in your search to get involved.

The next person to go to, who will have loads of information and opportunities for you to get involved in your parish and archdiocese, is your youth minister. Youth ministers know a lot about what is going on at your parish and in the archdiocese because they tend to keep themselves up-to-date with information.

So, check with your youth minister frequently for information pertaining to something you could do at your

parish. Also make sure to ask your youth minister if any retreats, rallies or programs are coming up in the archdiocese.

Retreats and rallies are great ways to increase your faith and help you grow spiritually. Ask your youth minister many questions whenever you talk to him or her.

Next, check with your director of religious education (DRE) or parish life coordinator (PLC) to see if there is anything coming up that they would like some help with. They may ask you to be a catechist, a teen leader, a member

See **INVOLVED**, page 19

Indiana youth celebrate the saint they call their own

By Meredith Riley
Special to *The Criterion*

While many pilgrims from all around the world journeyed to Rome to celebrate the canonization of St. Theodora Guérin, many youth from Indiana made pilgrimages of their own.

On Oct. 15, more than 300 youth and their families gathered at Saint Mary of the Woods west of Terre Haute, the place where St. Theodora started her mission and is buried. Some traveled from as far as New Albany to celebrate the canonization of the first saint from Indiana.

On the long journey, many listened to CDs that were given out that had praise and worship songs, a rosary and told about the life of St. Theodora. You could feel the excitement among the youth as we all prepared to celebrate the life of a woman from our own "neck of the woods."

We were invited to go on tours of the grounds to help get a better understanding of everything that St. Theodora did. After the tours, Mass was celebrated.

The opening procession included 11 banners that represented our 11 deaneries. Every parish from those deaneries was represented on the banners. The Archdiocesan

See **SAINT**, page 19



Hispanic teenagers wearing traditional costumes dance at Monument Circle in Indianapolis during an outdoor vigil procession on Dec. 11, 2005, celebrating the feast of Our Lady of Guadalupe on Dec. 12. A large group of Hispanic Catholics of all ages marched to St. Mary Church for a vigil Mass.

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When God calls, are you listening to his plans for you?

By Kristen Casey

Special to *The Criterion*

A vocation is defined as “a summons or strong inclination to a particular state or course of action” by the *Merriam-Webster Dictionary*. The word “vocation” comes from the Latin word “*vocare*,” which means “to call.”

It is appropriate to realize this because when Holy Mother Church talks about vocations, she means precisely that. It is a calling; a call from God to a particular way and state of life. It is God calling us to live our lives according to His will so that we may attain holiness and salvation.

When most people think about vocations today, they think of the priesthood or consecrated religious life. This is true—both of those states of life are vocations—but we must not forget that marriage itself is also a vocation.

Each person has a specific calling, or vocation, from God for his or her life. However, the *Catechism of the Catholic Church* portrays vocations in two ways: being very specific to each person and also being general for all of humanity.

The vocation of humanity is to show forth the image of God and to be transformed into the image of the Father’s only Son. This vocation takes a personal form since each of us is called to enter into the divine beatitude; it also concerns the human community as a whole.

We are all called to image God, revealed in the Most Holy Trinity, to the rest of humanity. There are, however, different ways that we are each called to do this. Personally, I believe that my call—my vocation—is to the ordained priesthood of Jesus Christ; thus, I am in seminary.

I did not always think about being a priest. Some guys have thought about it and wanted to become a priest since they were

very young. To me, that is amazing, but it’s not my story. I never even thought about being a priest until my last couple of years in high school. Even when I began to think about it, or hear the call, I tried to run from it.

Eventually, through many conversations with priests and friends, I knew that if I wanted to be happy in life and glorify God, I would have to give the priesthood some serious thought. I was advised to spend time with our Lord in the Blessed Sacrament, begging him to help me discern my vocation. Through much prayer and contemplation, I finally made the decision to enter the seminary.

I am now beginning my second year at the Bishop Simon Bruté College Seminary at Marian College in Indianapolis and am still trying to be formed in a way that will bring the most glory to God. Including this year, I have seven more years of formation and discernment before Holy Mother Church would ordain me a priest. This clearly shows that the vocation of priesthood requires serious discernment.

However, every vocation requires a long period of prayerful discernment. That includes marriage. Marriage is by no means a “default” lifestyle for people who aren’t called to the priesthood or religious life. It is a holy and unique vocation in and of itself. Thus, marriage requires an extended period of prayer and discernment so that the people entering into that great sacrament can strive to live holy lives devoted to the service of our Lord by being images of God to other people.

The most important point I believe that we can realize is that whatever lifestyle we are being called to, we must undertake that life—that call, that vocation—with great humility and prayer.

This allows us to follow the great example of John the Baptist when he said,



“He must increase, but I must decrease” (Jn 3:30). A vocation is a way of increasing the presence of God amongst us while recognizing that the world and everything in it is not ours. Only then can we “show forth the image of God and be transformed into

the image of the Father’s only son” (*Catechism of the Catholic Church*, #1877).

(Kristen Casey is a seminarian for the archdiocese and a member of St. Barnabas Parish in Indianapolis.) †

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Relics of saints direct us toward devotion to God

By Jem Sullivan

Without reliable road signs, people would wander hopelessly from one spot to another. A good sign points us in the right direction.

Relics are “signs” that direct us toward God, Pope Benedict XVI said during the 2005 World Youth Day in Cologne, Germany. He called upon thousands of young pilgrims gathered there, following a pilgrimage practice in Cologne’s cathedral dating to medieval times, to venerate relics of the holy Magi.

Why does the Church continue to invite veneration of the mortal remains of martyrs and saints?

Is it a thing of the past to show respect to earthly remains of saints or does this ancient Catholic practice flow from a sacramental worldview?

Is such veneration mere superstition or is this form of popular piety a concrete expression of the religious sense of the faithful?

Relics are physical remains and personal belongings of saints and martyrs of the Church. Relics are venerated inasmuch as they are tangible reminders of the lasting witness of countless holy men and women.

Through various Church councils, such as Nicea and Trent, Catholic tradition has affirmed that veneration of relics is not idolatry. It is reverence shown to the witness of holiness and Christian charity reflected in the lives of saints and martyrs.

Catholics venerate relics of saints so that we might be moved to imitate their example.

The Second Vatican Council offered an important distinction that helps to explain why Catholics venerate relics. The Catholic tradition, the council stated, distinguishes between worship due to God alone, and veneration and honor given to saints and their relics.

For Christians, adoration and worship are rightly given only to God, revealed in Jesus Christ through the power of the Holy Spirit.

Honor and reverence, on the other hand, are directed precisely to those extraordinary Christian men and women whose love, faith and martyrdom are models to imitate in daily life.

The memory of the saints reminds Catholics of our own baptismal call to holiness. And relics of saints are intended to encourage us to recall our God-given capacity to become living

images of God’s love in the world.

When Pope Benedict XVI invited youths to venerate relics of the Magi, he noted that those ancient Gospel figures left everything to follow the star that guided them to the world’s Savior.

Each year on the feast of Epiphany, the Church remembers the Magi and their ancient pilgrimage of faith in search of the one who is the way, the truth and the life.

Venerating the Magi is a way to recall that we are all on a pilgrimage of faith.

Pope Benedict also observed that “by inviting us to venerate the mortal remains of the martyrs and saints, the Church does not forget that in the end these are indeed just human bones, but they are bones that belonged to individuals touched by the transcendent power of God.”

A road sign is not an end in itself. It points us to our intended destination. In the same way, relics of Christian saints and martyrs are not meant to be ends in themselves. Rather, they point us to the power and beauty of God’s grace at work in the lives of innumerable Christian saints and martyrs.

Relics are concrete reminders that our own lives can be graced by the same divine power of God’s mercy, hope and love.

(Jem Sullivan teaches at the Pontifical Faculty of the Dominican House of Studies in Washington, D.C. She is a writer, lecturer and catechetical consultant.) †



CNS photo/James Baca, Denver Catholic Register

The relics of six Mexican priests who were martyred for the faith during the religious persecution in Mexico in the 1920s were displayed at the Cathedral of the Immaculate Conception in Denver on May 7 as part of a tour promoted by the Knights of Columbus. Relics are venerated as tangible reminders of the lasting witness of holy men and women whose lives were graced by God’s mercy, hope and love.

Saints’ lives exemplify gifts of Holy Spirit

By Fr. John W. Crossin, O.S.F.S.

Almost every month of my 30-plus years of priesthood, I have had a saint, devotion, spiritual book, pilgrimage or prayer recommended to me by friends, acquaintances or parishioners.

I try to be supportive of the spiritual lives of all the people I meet, but if I practiced all that they recommend to me I would be busy 24/7. I have to make choices.

In particular, I choose devotion to the patrons of my religious order, St. Francis de Sales (1567-1622) and St. Jane de Chantal (1572-1641). I am trying to follow Christ in accordance with their spiritual teaching.

In my office, I have small relics of these two patrons. A metal cross holds the relics, given to me by a Josephite priest.

This reliquary is a reminder to me of

the virtues of patience, humility and gentleness that these saints embodied as they sought to follow Christ, who is “meek and humble of heart.”

St. Francis, St. Jane and their contemporary faithful followers bring the challenge of Christian living home to me in the present day.

My Protestant colleagues, whom I work with every day, would be more cautious about relics of the saints—as would some Catholics.

Their reluctance is due to the fact that in the past there were abuses when relics were bought or sold and deceptive promises of grace were made about them.

Today, we must admit that there is still the potential for abuse with relics. Our devotion to the saints is often highly emotional.

A beloved family member may have

given us the relic of a saint. Or a saint may be the particular patron of our native country or our ethnic group.

I’ve noticed that people often speak at great length and with considerable emotion about their special saints. In some cases, it appears that they are more devoted to their favorite saints than they are to Christ.

Relics can easily go from being reminders of the saints—and thus of Christ—to being objects of devotion themselves. Rather than recalling the great deeds that God did for us, relics can be seen as powerful in themselves.

The real power for living is in Christ. He gives us the Holy Spirit, and the saints exemplify the Spirit’s gifts.

(Oblate Father John W. Crossin is executive director of the Washington Theological Consortium in Washington, D.C.) †

Discussion Point

Saints devoted their lives to God

This Week’s Question

Which saint do you regard as courageous? How was he or she courageous?

“St. Ignatius [of Loyola] dared to be a leader, and what I consider a promoter of what he believed in. He was willing to sacrifice to accomplish his mission.” (Julie Condon, Albuquerque, N.M.)

“I like St. Martin de Porres. He overcame a lot of limitations of background and the social structure of the time, and did a lot of great work.” (Kathleen Knaak, Summerville, S.C.)

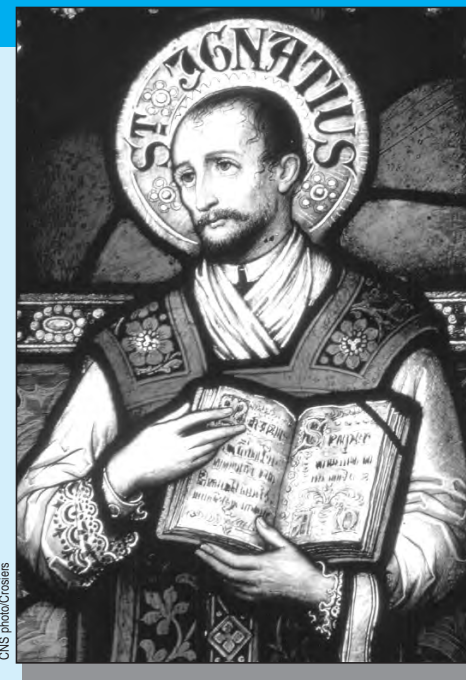
“I have a close connection with the Northern American martyrs, and I think of Kateri Tekakwitha.

She’s not a saint yet, but I’m sure she will be. She showed humility and true faith. She had a very scarred face, had much against her, but she lived for Jesus. Her life was short, but she did a lot.” (Joanne Davey, Amsterdam, N.Y.)

Lend Us Your Voice

An upcoming edition asks: Describe a unique, continuing family Christmas tradition in your home.

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



CNS photo/Creiers

From the Editor Emeritus/John F. Fink

Prayer: Thoughts about Holy Communion

(Sixth in a series)

Last week, I wrote about the Mass as part of liturgical prayer. Before I continue on the subject of liturgical prayer, I wanted to say a bit more about Holy Communion, which is part of the Mass.



It wasn't until Pope Pius X, early in the 20th century, encouraged frequent Communion that people began to receive Communion as frequently as they do today.

In his *Introduction to the Devout Life*, St. Francis de Sales wrote, "It would be imprudent to advise everyone indiscriminately to receive Communion frequently, but it would also be imprudent to blame anyone for doing so."

He also wrote that a "prudent director" might advise someone not to go to Communion so often if others are "disturbed or bothered at seeing you communicate so frequently."

Today, nobody would be disturbed or

bothered by such a thing. Frequent Communion is the norm rather than the exception in the Catholic Church today. People usually go to Communion every time they go to Mass. Indeed, the *Catechism of the Catholic Church* encourages that: "The Church warmly recommends that the faithful receive Holy Communion each time they participate in the celebration of the Eucharist" (#1417).

The problem today is that people go to Communion so often that it has become routine for some of them. When I serve as extraordinary minister of Holy Communion, I see how careless and nonchalant people often are at receiving the Eucharist, not thinking about the fact that they are holding and receiving the very Body of Christ.

I believe, too, that it's a disgrace that everybody in the congregation automatically goes up to receive Communion whether or not they might have committed serious sin, such as deliberately missing Mass on Sunday.

St. Francis de Sales touched on another issue that no one in this day and age would even think about. He wrote that, "It is improper, although not a grave sin, to solicit payment of the marriage debt on Communion

days, but it is not improper but meritorious to pay it. Hence no one ought to be kept from Communion for paying this debt, if otherwise their devotion incites them to seek Communion."

Fortunately, the Church has come a long way in its theology of conjugal sanctity and the place of marital sex since St. Francis wrote that. He obviously thought there was something at least a bit shady about sexual activity between husband and wife, enough to say that it is improper for one or the other to ask for sexual intercourse before going to Communion.

Fortunately, that attitude no longer exists in the official teachings of the Church. The *catechism* says plainly, "In marriage, the physical intimacy of the spouses becomes a sign and pledge of spiritual communion" (#2360).

We believe today that marital sex is a positive good, not just something reluctantly permitted. Asking a spouse for sex certainly should not be considered improper on Communion days.

Next week, I'll get back to liturgical prayer, this time focusing on the Liturgy of the Hours. †

Go and Make Disciples/

John Valenti

Meeting the needs of adult Catholics

There are the conventional parish programs: marriage preparation, the Rite of Christian Initiation of Adults (RCIA), Children's Liturgy of the Word and Vacation Bible School.

There are the unconventional programs: "Apologetics 101," Lighthouse Media and "The Bible Challenge Quiz."

Then there are the creative programs: M.O.M.S. (Ministry of Mothers Sharing), inter-religious neighborhood groups, the Catholic Adult Lending Library and special outreach classes for Spanish-speaking Catholics.

These programs are offered in a variety of parishes to respond to our call for lifelong, adult faith formation. More specifically, they respond to the real faith and spiritual needs of our Catholic people.

According to Jonathan Chamblee, coordinator of religious education at Holy Name of Jesus Parish in Beech Grove, "Many of our Catholics feel they need comprehensible answers to some of life's difficult questions, especially when it comes to explaining our Catholic faith to non-Catholics."

"Apologetics 101" is taught by Matt Anglemeyer, a parishioner who offers a fast-paced adventure on defending the faith.

Another response is provided at Our Lady of Perpetual Help Parish in New Albany. Using the resources from St. Joseph Communications, the parish Faith Formation Commission began offering free Lighthouse Media CDs on the Catholic faith in the church lobby. The program contains nine CDs and three brochures on various topics.

Many people say Catholics don't know or read much Scripture. The remedy? St. Louis Parish in Batesville came up with "The Bible Challenge," which tests knowledge of Scripture right on the parish's Web site. Visit it at www.stlouis-batesville.org.

St. Mary Parish in Indianapolis offers adult religious formation (*formación religiosa para los adultos*) for Spanish-speaking Catholics. Many bilingual opportunities are offered for adults, including the yearly tri-parish mission with neighboring Holy Cross and SS. Peter and Paul Cathedral parishes.

St. Philip Neri Parish in Indianapolis reaches out to the neighborhood during the Lenten season with its Neighborhood Cross Ministry. Each year, 40 volunteers, both Catholic and non-Catholic, erect large wooden crosses, made by parishioners, in their yards.

Lorianne Meek and Maria Southwood, members of SS. Francis and Clare Parish in Greenwood, helped create a responsive ministry for moms in the parish. The purpose of M.O.M.S. is to create an awareness of the inner sacred self in women, while at the same time teaching them new ways to inspire, encourage and affirm each other and their ministry as a mother.

St. Simon the Apostle Parish in Indianapolis provides a Catholic Adult Lending Library, a resource of Catholic and Christian materials for parishioners, lay leaders and clergy.

Our Catholic identity is maturing toward a lifelong process of ongoing faith formation. Along with our systematic and age-appropriate offerings, programs supporting outreach and evangelization, intergenerational and family catechesis, and small Church communities are helping to develop a new generation of faithful Catholics.

(John Valenti is associate director of evangelization and faith formation for the Archdiocese of Indianapolis. E-mail him at jvalenti@archindy.org.) †

Cornucopia/Cynthia Dewes

Saying cheese to relive a truly moving picture

Phrases such as "Say cheese" or "Don't take my picture like this!" have become so common, they're clichés.



Taking photographs has been part of the popular culture for a long time, and we're all familiar with the details of posing, composing a scene, snapping a picture and trying to figure out the mechanics of a new camera.

The Brownie Reflex camera of long-past youth has been replaced over and over again with new equipment. Easy-to-use may still apply, but the technology behind the newest "easy" is beyond my comprehension. Of course, setting the camera for focus, distance, light, etc. was always beyond my comprehension. Mea culpa.

If the way we take pictures has evolved, so too has the way in which we view them after they're developed. My father-in-law used to present "slide shows" in his basement. We'd all sit in the dark admiring his slide photos of an airplane flight in 1938, my husband and siblings as babies, and grinning relatives that my husband

didn't recognize. Meanwhile, our kids squirmed and rolled their eyes.

The problem with slides was that they required more expensive film and processing than the usual photographs did, plus the projectors and screens and other paraphernalia for viewing them drove the cost even higher. And often, the color and focus of slides faded with time.

Later, we embraced Polaroid cameras, which produced pictures instantly. This way, you could keep reliving ridiculous antics at a party through Polaroids, even before it ended, or take a second picture of the dog if he turned his head on the first one. But, as with slides, the color and quality of the photographs soon faded. Back to the old drawing board.

Of course, all through the years, serious amateur and professional photographers used expensive cameras to produce really great pictures. But most of us were just trying to capture current reality for our own amusement as cheaply as we could. And most of us were probably not thinking of posterity when we snapped our photos. In fact, it's my belief that photos are important only to two or possibly three generations of viewers.

For example, the slides that my

father-in-law treasured are now largely unusable, not to mention that by now their content is more historical than personal. We have no clue who these people are, but we keep their pictures anyway out of sentimental attachment. Ditto for my dad's old photos, also fading. He was enchanted with Florida, and he recorded every flamingo, hibiscus and palm tree he could find there. The few people he photographed are now strangers.

Today, we've graduated to digital cameras, which take more pictures than anyone can possibly view, or want to view, while hovering over a computer. And we have cell phones that take photographs, surely one of the greatest intrusions into privacy of all time. Their gift is the fleeting image, the instant sight and possible recording of someone or something.

Well, maybe they're on to something. Life itself is fleeting, and it's better to live in the joyous, sad or meaningful moment rather than wait to experience it later through pictures. *Carpe diem*, and all that.

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

Faithful Lines/Shirley Vogler Meister

Viewing Catholic and evangelical landscapes

A New York public relations specialist, Meryl Zegarek, sent me information about a book that caused me to raise my eyebrows in a quizzical manner when I heard about it a few weeks ago.



How could I not wonder about something titled *Holy Land USA: A Catholic Ride through America's Evangelical*

Landscape? How could a five-time winner of Catholic Press Awards—author Peter Feuerherd—tackle such a touchy topic?

Through the years, my husband and I have had our faith challenged by evangelicals. The strangest situation was when someone sent handprinted notes and religious tracts to Paul, insisting that he get on his knees and accept Jesus Christ as his Savior because only in this way could he be "saved."

Did this anonymous person not realize that Paul and I regularly acknowledge our Christian beliefs on our knees every time we attend Mass? Did this person not realize

that Catholics are Christians from the moment of baptism? No! Nor did we ever learn the source of those evangelistic missives, nor were we upset by them. We are confident in our faith.

I read aloud most of Feuerherd's book to my husband as he drove north so we could celebrate a daughter's birthday. We were engrossed in this *Catholic Ride through America's Evangelical Landscape*, often taking time for comments or discussion.

The author took us to previously unknown places and situations. Twice, he writes about Orlando, Fla., where we get a revealing view of Holy Land USA, basically an evangelical theme park that in many ways spoke to Feuerherd, who is a "cradle Catholic."

Surprisingly, this "replica" of Christ's "stomping grounds" was developed by Marv Rosenthal, a native of Philadelphia who was born a Jew but is now an ordained minister and "a proud Hebrew Christian." Nearly a quarter of a million believers visit Holy Land USA annually.

The press release for the book posed some challenging questions: "Why do some Catholics choose evangelical

Churches, and why have some evangelicals made the leap to Rome? Why, transforming centuries of bitter divides, are Catholics becoming more evangelical and evangelicals more Catholic?"

I'm not going to answer those questions because the reasons are comprehensively and wonderfully explained by Feuerherd, who is a former reporter for *The Criterion*. He and his family now live in New York. His work has been published in many Catholic markets, and he is now editor of *American Catholic*. He also serves as the communications consultant for the New York province of the Jesuits.

While reading *Holy Land USA*, published by Crossroad Publishing Company, I marked pages with countless Post-it® Notes to remind me to share more than this with readers, but space limitations prevent that. The book can be ordered at www.amazon.com.

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

Thirty-third Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Nov. 19, 2006

- Daniel 12:1-3
- Hebrews 10:11-14, 18
- Mark 13:24-32

The Book of Daniel, rarely appearing in the readings at Mass, is the source of this weekend's first biblical lesson.



Daniel is a fascinating book. Judging from the book's original language and literary construction, it dates from a period not too long before Christ.

However, it is a compilation of much earlier material about Daniel, a faithful follower of God, and of the Law of Moses, who lived during the Hebrews' exile in Babylon.

As is the case with so many of the Old Testament Scriptures, the setting was a time of hardship for God's people. This is not surprising. God's people had so few times of peace and prosperity, much less glory, of which they could boast.

Turmoil and danger surround the people described in this weekend's reading. God sends a champion to protect them. He is Michael the Archangel, the guardian of the people.

Ultimately, the message is not about Michael, and it is important to stress this point since so many people these days are fascinated by angels.

Rather, two points are important. The first is that God will intervene to secure eternal life for the faithful. The second is that good will prevail in life.

For its second reading this weekend, the Church gives us a section from the Epistle to the Hebrews.

This passage is consistent with the other parts of Hebrews. It is heavy in its Jewish symbolism, and it is plentiful in its references to Jewish history. Jews in the first century A.D. would instantly have understood this epistle.

The Jewish priests are mentioned. Judaism today, in none of its expressions, contains priesthood. This is because most of the priests perished who were living at the time of the Romans' brutal suppression of the Jewish revolt. But at the time of Jesus, and at the time Hebrews was written, many priests served at the temple in Jerusalem.

This reading states that Jesus is the great high priest. His was the perfect and complete sacrifice.

St. Mark's Gospel provides the last

reading.

Some people likely would see this reading as dark and ominous. It is, in fact, very realistic.

The most universal experience among humans, other than conception, is death. Yet we all recoil from talking about death. Not only do we prefer not to discuss death, we also are not at all eager to think about change—and certainly sudden change—in our lives. We love the sense of security that routine allows us in life.

The Gospel reminds us quite simply but very clearly that nothing on earth is permanent. Only God is eternal. When we live in God, through Jesus, we share this eternity.

Life changes and we change. At times, we must experience abrupt changes. Much of the change is not of our choice or our timing.

Reflection

The Church is nearing the end of its year of liturgical celebration and teaching. Only two weeks await us before we enter a new year with the observance of the first Sunday of Advent.

The weekend liturgies are opportunities for the Church to teach us about the Lord, and to assist us in learning the path to holiness from the Lord.

This weekend's reading constitutes the final word before the joyful, excited close of the year in the Church's triumphant proclamation of Christ the King next week.

These readings situate us. We are mortal. Like it or not, we are not in control. Nor are we at the mercy of fate, circumstances or other people.

But if we turn to the Lord, the power of God is with us. Our protector is more than the angels. It is the victorious Lord, risen at Easter. He will never die again. No power is greater than the power of God. †

Pope appoints Msgr. Owen Campion to Vatican communications council

Pope Benedict XVI has appointed Msgr. Owen F. Campion, associate publisher of *Our Sunday Visitor*, the Catholic publishing firm in Huntington, Ind., to a five-year term on the Pontifical Council for Social Communications.

Msgr. Campion also writes "The Sunday Readings" column, which is published in *The Criterion*. †

Daily Readings

Monday, Nov. 20
Revelation 1:1-4; 2:1-5
Psalm 1:1-4, 6
Luke 18:35-43

Tuesday, Nov. 21
The Presentation of the Blessed Virgin Mary
Revelation 3:1-6, 14-22
Psalm 15:2-5
Luke 9:1-10

Wednesday, Nov. 22
Cecilia, virgin and martyr
Revelation 4:1-11
Psalm 150:1-6
Luke 19:11-28

Thursday, Nov. 23
Clement I, pope and martyr
Columban, abbot
Miguel Agustín Pro, priest and martyr
Revelation 4:1-10
Psalm 149:1-6, 9
Luke 10:41-44

Thanksgiving Day
Sirach 50:22-24
Psalm 138:1-5
1 Corinthians 1:3-9
Luke 17:11-19

Friday, Nov. 24
Andrew Dung-Lac, priest and martyr
and his companions, martyrs
Revelation 10:8-11
Psalm 119:14, 24, 72, 103, 111, 131
Luke 19:45-48

Saturday, Nov. 25
Catherine of Alexandria, virgin and martyr
Revelation 11:4-12
Psalm 144:1-2, 9-10
Luke 20:27-40

Sunday, Nov. 26
Christ the King
Daniel 7:13-14
Psalm 93:1-2, 5
Revelation 1:5-8
John 18:33b-37

Question Corner/Fr. John Dietzen

Christ is substantially present in the Eucharist

Q An article in a national Catholic magazine recently stated that Christ is substantially present in the Eucharist, but



not physically present. But can't he be present physically in a mysterious way?

The article referred to the presence of Jesus

"as soon as people begin to pour into the pews 15 or 20 minutes before Mass."

I remember some years ago when the pope said that Christ's presence in the Eucharist is "radically different" than his presence in the Scriptures, for example.

Isn't this true? (Pennsylvania)

A Catholic tradition generally has avoided the word "physically" when speaking of the eucharistic presence of Jesus because it still is misunderstood by people not of our faith and by many Catholics as well.

Catholic terminology usually follows the Council of Trent in teaching that our Lord is "truly, really and substantially" present under the species—the appearance—of bread and wine.

Though these words may not be perfectly clear and precise, we cannot, the Council of Trent explained, express such a mystery in words. But we know that with God all things are possible (Session 13, Chapter 1).

According to Catholic belief, Jesus Christ is present to us in several ways, three in particular. He is present in his word, the Scriptures; in the Eucharist; and in his body, especially as the Church gathers in his name to worship the Father in prayer and song.

Christ always associates himself with his bride, the Church, in its foremost work of glorifying the Father through him (Vatican Council II, "Constitution on the Sacred Liturgy," 7; quoted in the *Catechism of the Catholic Church*, #1088).

Obviously, the eucharistic presence of our Lord is radically different from the others, but all of them are "real" presences. They all are in some way sacramental realities manifesting the presence and power of Christ in us who believe.

All of them are signs or symbols, pointing to a reality of God that is not accessible to our sight or touch or other physical senses.

We would expect this since the Eucharist, similar to the other sacraments and sacramental actions in different ways, is by its very nature a symbol.

As St. Thomas Aquinas puts in his hymn "Adoro Te Devote," by faith we believe the true God is hidden ("latens Deitas") under the external signs ("figures") of bread and wine.

As we pray after Communion on the feast of Corpus Christi, Jesus gives his eucharistic body and blood "as a sign that even now we share your [the Father's] life."

It is interesting that, of all these presences I mentioned, only the presence of Jesus in his body, the Church, will continue in heaven, singing the "new hymn before the throne" (Rv 14).

St. Thomas, in his hymn "O Sacrum Convivium," calls the Eucharist a pledge of future glory. But this pledge and promise no longer will be necessary in eternity. The words of Scripture, which reveal much but which veil the full reality of God, no longer will be needed.

The "pledge" will be fulfilled in what will be fully and finally ours in the presence of the risen Lord. That is what the Eucharist is pointing us to and leading us to.

(A free brochure on ecumenism, including questions on intercommunion and other ways of sharing worship, is available by sending a self-addressed envelope to Father John Dietzen, Box 3315, Peoria IL 61612. Questions for this column should be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

In Memoriam

I stroll through autumn's aftermath,
Beneath the trees I sense a pall,
For now I cut a single path—
Your steps won't stir the leaves this fall.

To us this was a happy place,
Our laughter echoed through the trees.
Today there's not the slightest trace
Of merriment upon the breeze.

I never realized before
(Though many other hearts have known)
That laughter counts on two or more
And does not walk with one alone.

By Dorothy M. Colgan

(Dorothy M. Colgan is a member of St. Meinrad Parish in St. Meinrad. She wrote this poem about the death of a loved one. A woman visits the graves of relatives at the San Salvador Cemetery in Oviedo, Spain, on Nov. 1, All Saints Day.) †



CNS photo/Eloy Alonso, Reuters

Readers may submit prose or poetry for faith column

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

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

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

Shelby County parish to host first 'Ador-Rally' on Nov. 18

By Mary Ann Wyand

"Ador-Rally," a new youth ministry program in the archdiocese, may be coming to a parish near you.

Combining eucharistic adoration with praise and worship, the "Ador-Rally" starts with Mass then continues with adoration of the Blessed Sacrament and contemporary Christian music by Grace On Demand followed by a dance.

Jesus will be present in the Eucharist, Grace On Demand vocalist Monica Morton of Mary, Queen of Peace Parish in Danville explained, so the "Ador-Rally" will help high school and college students strengthen their relationship with God.

Morton said the rally music, which includes traditional praise and worship songs as well as contemporary hits by Newsboys and other bands, will energize the youths and young adults as they celebrate their Catholic faith.

The first "Ador-Rally" is Saturday, Nov. 18, at St. Vincent de Paul Parish, 4218 E. Michigan Road, southeast of Shelbyville.

Father Paul Landwerlen, pastor of the Shelby County parish, will celebrate Mass at 6 p.m., then teenagers and young adults are invited to participate in eucharistic adoration with praise and worship music at 7 p.m. in the church followed by a dance at the parish that ends at 9 p.m.

Adults also are welcome to participate in the "Ador-Rally," Morton said, which will bring the devotion of the archdiocesan "Consumed" retreat and energy of the Archdiocesan Youth Rally to youths and young adults at parishes in central and southern Indiana.

"Grace On Demand has been together for almost three years," Morton said. "We have developed into a ministry band, and our focus is on bringing kids closer to

Christ and the sacraments through adoration. When the Eucharist is involved, it's powerful."

Admission to the rally is \$5 a person to cover the band's expenses, she said, and 10 percent of all income will go toward the archdiocesan youth ministry scholarship fund, which provides financial assistance for teenagers with limited income so they can participate in "Consumed" retreats and the Archdiocesan Youth Rally.

"To sing with the Real Presence is joyful," Morton said. "As a music minister, it's exciting to see the kids grow in their relationship with Christ. The goal is to build a community of young people that want to come together and worship with other teenagers."

Austin Rahill, the youth ministry coordinator at Mary, Queen of Peace Parish in Danville and the band's founder, said Grace On Demand members will perform with the acoustic guitar and drums during the "Ador-Rally." He plays the guitar and Jon Hook from Brazil is the drummer.

"There is a ton of kids who love youth ministry in the archdiocese," Rahill said. "This [new ministry] really was inspired by the teens who wanted to do more than the Archdiocesan Youth Rally once a year and the 'Consumed' retreats twice a year. It's a way to keep them in touch and continue the spiritual growth that was started on these retreats."

Rahill said Dave Gehrich, the youth ministry coordinator at St. Vincent de Paul Parish, will present a fun and inspirational witness talk, and seminarians from the Bishop Simon Bruté College Seminary at Marian College in Indianapolis will serve as DJs during the dance and promote religious vocations.

"We want to do 'Ador-Rallies' once a month at parishes in the archdiocese,"



File photo by Mary Ann Wyand

Grace On Demand founder Austin Rahill, the youth ministry coordinator at Mary, Queen of Peace Parish in Danville, leads the music during the Archdiocesan Youth Rally Mass on March 5 at Cathedral High School in Indianapolis. Grace On Demand band members and St. Vincent de Paul Parish youth ministry coordinator Dave Gehrich of Shelbyville recently started an "Ador-Rally" youth ministry program that will bring eucharistic adoration to teenagers and young adults at archdiocesan parishes.

Rahill said. "All the youths in the archdiocese are welcome. It's something that we hope will plug the kids into [participating in] archdiocesan ministries. It's a way to bring in new kids, plus it's for the kids who have been to the youth rally and 'Consumed,' and want something more. It will bring kids from all over the archdiocese together in the Eucharist and adoration."

Rahill said the next "Ador-Rally" is scheduled on Feb. 10 at St. Luke the Evangelist Parish, 7575 Holliday Drive E., in Indianapolis. Other parishes are encouraged to contact Grace On Demand about hosting a rally.

"It's God-inspired," Rahill said, and has the approval of the archdiocesan Office for Youth and Young Adult Ministries.

Gehrich has served as the host and speaker for three "Consumed" retreats, and

gives a fun and inspirational witness talk.

"In the 'Ador-Rally' concept, Grace On Demand takes care of the music and I take care of the message," Gehrich said. "We hope that it will become a one-night capsule of what the 'Consumed' retreats have been. They have a great talent for music, and we complement each other really well. The message will be different each time. I don't bring any instruments. I just make the kids laugh. When you make the message fun and entertaining, they're going to remember that message."

(For information about scheduling an 'Ador-Rally' at a parish, send an e-mail to Grace On Demand at grace_on_demand@yahoo.com or contact the archdiocesan Office for Youth and Young Adult Ministry at 317-236-1477 or 800-382-9836, ext. 1477.) †

LEGACY FOR OUR MISSION:

For Our Children and the Future

PROJECT EXCEED BEING EXPANDED AND REPLICATED THROUGHOUT ARCHDIOCESE

In 2002, Project EXCEED (EXcellence in Catholic Expectations for EDucation) was launched as an effort to help students in the Catholic schools of Marion County. The project was made possible by a substantial grant from Lilly Endowment Inc. that was matched by generous foundation, corporate and individual donors. Today, the program is so successful that its leaders are expanding and replicating key elements of it in each of the 69 schools in the archdiocese.

"We're implementing those initiatives that have made the biggest difference in the 33 Catholic schools of Marion County," said Ron Costello, superintendent of Catholic schools and director of the Project EXCEED program for the archdiocese. Project EXCEED is a comprehensive, measurable and sustainable school improvement initiative that gives children—regardless of ability levels, learning challenges, socio-economic circumstances, and religious or cultural backgrounds—access to the skills they need to succeed.

Project EXCEED will receive a portion of the *Legacy for Our Mission* campaign proceeds to continue and expand the important work of education for all 23,300 archdiocesan school students, some of whom face significant social and economic obstacles.

The objectives of Project EXCEED focus on a new set of "Three R's" for Catholic education: Recruit, retain, reward and develop the best teachers and administrators; Raise student performance with the best professional development available and report their progress; and Reach out to special groups, such as those with special learning needs or the growing Hispanic populations.

While the expansion will not officially begin until fall of 2007, some programs already have been introduced. "Early on, we expanded and replicated the Teacher Advancement Program (TAP) in some schools," said G. Joseph Peters, associate executive director of Catholic



education for the archdiocese. "Performance-based compensation is one of the required components of this program, which incorporates accountability for improved student achievement growth." Another element, already implemented in most archdiocesan schools, involves taking school accreditation to a higher level, from merely reporting on teaching programs to accounting for student achievement and documenting it, Costello said. Most of the schools—57—now have online data management systems linked to the archdiocese, he added. Some of the elements of Project EXCEED which will be introduced to a wider audience in coming months include REACH special needs programs and Hispanic outreach programs.

Project EXCEED has made a great difference at St. Barnabas School on the south side of Indianapolis. "Through the TAP program, we were able to look at student achievement and effective teaching methods, then see how the two are linked," said Principal Debbie Perkins. "The TAP program has allowed teachers to assume different leadership roles and learn new teaching strategies during weekly collaborative meetings. They also have the opportunity to live up to higher expectations

and, as a result, receive merit-based payouts." Last June, these payouts totaled \$230,000 for eight TAP schools.

"It is crucially important to cement the gains already made through Project EXCEED and move them into schools throughout the archdiocese," Peters said. "We are now poised to do that through the *Legacy for Our Mission*."

- What Has Been the Impact of Project EXCEED?**
The Project EXCEED track record is truly impressive:
- ISTEP+ results continue to improve, demonstrating positive gains in the number of students passing the test and overall student growth.
 - More than 4,220 staff members have participated in 314 professional development activities since Project EXCEED began and this has resulted in a large cadre of internal experts able to share knowledge with other schools.
 - Four schools received performance pay awards for 120 teachers in 2004-05 and eight schools for 214 teachers in 2005-06.
 - The TAP model of master and mentor teachers has given many teachers a "career ladder" to climb without leaving teaching.
 - More than 2,697 students with special needs are being served, which is a 20-percent increase since Project EXCEED began.

Legacy for Our Mission, the archdiocesan capital campaign, is guided by the principles of Christian stewardship and addresses the needs of archdiocesan ministries such as Catholic education. By contributing to the Legacy for Our Mission campaign through your local parish, a portion of your gift will be allocated to expand and replicate Project EXCEED in Catholic schools throughout the archdiocese.

Please visit the new online home for the *Legacy for Our Mission* campaign. Our new campaign Web site is <http://www.archindy.org/legacy>.

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.

ARTHUR, Kaitlyn C., 14, Holy Family, New Albany, Nov. 6. Daughter of Delbert Arthur. Granddaughter of Sonny and Judy Arthur.

BARLOW, William P., 83, St. Mary, North Vernon, Oct. 5. Husband of Mary Ann (Stewart) Barlow. Father of Mary Jo Bender, Kate Nicolai, John, Michael and Robert Barlow II. Grandfather of 15.

BARRETTO, Avalon V., 86, St. Lawrence, Indianapolis, Oct. 27. Mother of Richard and Ronald Barretto. Sister of Louise Halsmer. Grandmother of three. Great-grandmother of four.

BAUMAN, Lynn (Tetrick), 60, St. Roch, Indianapolis, Nov. 5. Wife of Kent Bauman. Mother of Deborah Kleinbud and Denise Wilson. Sister of Roberta Brown, Gladys Byrne, Debbie Holman, Myra Jo Metzger, Sandy Moore, Gayle Schick, Earl, Kenny and Lee Tetrick. Grandmother of four.

BEHR, David J., 54, St. Mary, Aurora, Oct. 31. Husband of Millie Behr. Father of Andrea and

Kristy Behr, Amy Bostick and Staci Scott. Son of Kathryn (Ash) Behr. Brother of Susan Lewis, Ann Taylor and Steve Behr. Grandfather of eight.

BUTLER, Rodney J., 52, St. Mary, North Vernon, Oct. 27. Husband of Lisa (Leach) Butler. Father of Kayla, Tyler and Zachary Butler. Brother of Marcia Luddington, Sue Miller, Dan, Richard and Tom Butler.

CAITO, Josephine, 95, Our Lady of the Most Holy Rosary, Indianapolis, Nov. 5. Mother of Rita Beck and Michael Caito. Grandmother of four. Great-grandmother of one.

CLEMENTS, William C., 88, St. Barnabas, Indianapolis, Nov. 4. Husband of Sarah C. (DeLuca) Clements. Father of Mary Fortress, Shirley Newman, Joseph, Michael and William Clements. Grandfather of 19. Great-grandfather of 14.

CORBIN, Sue Ann, 65, Sacred Heart of Jesus, Terre Haute, Oct. 4. Wife of James Corbin.

DOTTERWEICH, Lena C., 87, SS. Peter and Paul Cathedral, Indianapolis, Oct. 31. Sister of Joann Gioscio and Andrew J. Dotterweich. Aunt of several.

DOYLE, James B., 78, St. Pius X, Indianapolis, Nov. 5. Husband of Dolores (Dezelan) Doyle. Father of Jamie Ismail, Debbie McCalley, Jenny Walker, Dan, Mack and Tim Doyle. Brother of Jo Ann Langsenkamp. Grandfather of four.

FULLENKAMP, Edward B.,

69, Holy Family, Oldenburg, Oct. 28. Husband of Jane Fullenkamp. Father of Tamara Lamping, Trisha Shively, Doug and Gregory Fullenkamp. Brother of Mary Ann Moeller, Kenneth, Lawrence and Paul Fullenkamp. Grandfather of eight. Great-grandfather of seven.

GATES, David J., 55, Holy Name of Jesus, Beech Grove, Oct. 17. Husband of Mary Nell (Runnebohm) Gates. Father of Lisa Marie Nilsson. Brother of Sharon Leaman, Dan and Raymond Gates. Grandfather of three.

GOFFINET, Dennis L., 69, St. Paul, Tell City, Oct. 27. Husband of Ruth (Sandage) Goffinet. Father of Denise Goffinet. Brother of Loretta Richert and Evelyn Stark.

HARRIS, Dorothy Lucile, 84, Sacred Heart of Jesus, Terre Haute, Oct. 20. Mother of Paula Garland and Thomas Harris. Sister of Charity Sister Mary Elise Hayes. Grandmother of five. Great-grandmother of six.

KINTER, Anna (Crone), 91, St. Joseph, Corydon, Oct. 19. Mother of Dotty Cox, Joe and Larry Crone. Sister of Irene Carpenter and Joe Strahl. Grandmother of 11. Great-grandmother of seven. Great-great-grandmother of one.

MATTINGLY, Carl, 95, St. Rose of Lima, Franklin, Oct. 30. Father of Nancy Piercy, Mary Ripley, Carla Tharpe and Dale Mattingly. Grandfather of 11. Great-grandfather of 21.

OHLEYER, Edward J., 78, Christ the King, Indianapolis, Oct. 26. Brother of Carol Phillips.

PRUITT, Frank L., Jr., 47, St. Roch, Indianapolis, Oct. 20.

Son of Connie (Fitzgerald) Pruitt. Brother of Suzanne Davis.

REAGAN, Shawn Michelle, 36, St. Mary, North Vernon, Oct. 19. Wife of William Reagan. Mother of Courtney, Jennifer, Jacob and Joshua Reagan. Daughter of Tim McKenna and Debbie Pohle. Stepdaughter of Dan Pohle and Jana McKenna. Sister of Trisha Spende, Felicia and Tim McKenna.

ROGIAN, Gregory Dean, 52, St. Joseph, Shelbyville, Oct. 26. Husband of Denise (Bassett) Rogian. Father of Brandi Burgess, Michelle, Brian and Gary Rogian. Stepfather of JoAnna Pike. Son of Arthur and Ida (Bear) Rogian. Brother of Sandy Bittinger, Mary Bremmer, Linda Morris, Jackie Nasby, Debbie Norton, Vicky Smithy, Arthur, Mark, Michael and Steve Rogian. Grandfather of 10.

ROLLING, John Peter, 64, St. Luke, Indianapolis, Oct. 24. Husband of Marian Rolling. Father of Amy Stevenson, Ann, Jennifer, John and Joseph Rolling. Brother of nine.

RYAN, Michael J., 65, St. Malachy, Brownsburg, Oct. 31. Father of Kelly Murphy, Terri Wery, Kim Wiggins, Caitlyn, Cindy, Jeff, Kevin and William Ryan. Brother of Catherine Carr, Cecile Duncan, Marie LaShorne and Margaret Porter. Grandfather of nine. Great-grandfather of one.

SHELLER, Dorothy, 89, St. Matthew, Indianapolis, Oct. 23. Sister of Antoinette Connor, Rita Huettl, Robert and Vincent Scheller.

SCHMIDT, Cornelius E., 85, St. Mary, Navilleton, Oct. 25. Father of Theresa Ballard, Jane Pherson, Diane Stumler, Patricia Winstead and Thomas Schmidt.

Brother of Evelyn Been and Vincent Schmidt.

SCHROEDER, Janice, 58, Our Lady of Lourdes, Indianapolis, Oct. 16. Wife of Michael Schroeder. Mother of Kimberly Dougherty, Christine Iacomini and Michael Schroeder. Sister of Beverly Cloyd and Robert Stine. Grandmother of four.

SCOTT, David, 60, St. Roch, Indianapolis, Oct. 31. Husband of Carla Scott. Father of Jeff, Kevin and Rob Scott. Brother of Linda Davey, Jan Hendricks, Sue Midkeiff and Bill Scott. Grandfather of six.

SCOTT, Kevin, Jr., 27, St. Mary-of-the-Knobs, Floyds Knobs, Oct. 31. Son of Nancy Jamison. Stepbrother of Tracy Higgins, Stacy Stone and Greg Jamison.

SIRACUSA, Gerlando P., 80, St. Roch, Indianapolis, Nov. 1. Brother of Catherine Bolderghini. Uncle of several.

STOFFREGEN, Nora Lea, 89,

St. Michael, Charlestown, Oct. 17. Mother of David and Victor Stoffregen. Sister of Judith Keith and Franciscan Sister Mary Ann Stoffregen. Grandmother of four. Great-grandmother of four.

TENHUNDFELD, Colleen, 63, St. Lawrence, Lawrenceburg, Oct. 21. Wife of Arthur Tenhundfeld. Mother of Pam Bachman, Amy Grand, Andrew, Kurtis and Matthew Tenhundfeld. Sister of Lois Kimball. Grandmother of eight.

TURNAGE, Hildegard, 67, Our Lady of Perpetual Help, New Albany, Oct. 26. Wife of Carl T. Turnage. Mother of Daniel, David and Douglas Turnage. Grandmother of five.

WILLIAMS, Kenneth P., 75, St. Augustine, Jeffersonville, Nov. 3. Father of Rebecca Drew, Karen Robinson, Chris and Kenneth Williams. Grandfather of six. Great-grandfather of two. †

Franciscan Sister Mildred Grein ministered as a teacher for 34 years

Franciscan Sister Mildred Grein, formerly Sister Dorine Clare, died on Nov. 6 at St. Clare Hall, the health care facility for the congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 88.

The Mass of Christian Burial was celebrated on Nov. 8 at the motherhouse chapel in Oldenburg. Burial followed at the sisters' cemetery.

She was born on April 17, 1918, in Seymour, entered the Oldenburg Franciscan community on Sept. 8, 1946, and professed her final vows on Aug. 12, 1952.

Sister Mildred served as a teacher for 34 years, ministering at the former Holy Family School in Oldenburg, St. Mary School in North Vernon and the former St. Joseph School in St. Leon.

She also taught at Catholic grade schools in Cincinnati and Roseville, Mich.

Sister Mildred retired to the motherhouse in 1983.

She is survived by a sister-in-law, Mary Grein of Seymour.

Memorial gifts may be sent to the Sisters of St. Francis, Box 100, Oldenburg, IN 47036. †

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The Archdiocese of Indianapolis is seeking a Reconciliation Specialist for the Office of Stewardship and Development. Duties include opening and sorting mail, reconciling campaign and event pledges and payments, preparing pledges and payments for data entry, processing credit card payments, and resolving donor and parish account questions. The position requires basic accounting knowledge, ability to operate a 10-key calculator, familiarity with Excel spreadsheets, attention to detail, and the ability to maintain confidential information.
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The Office of Catholic Education (OCE) of the Archdiocese of Indianapolis is seeking a full-time Administrative Assistant to provide general clerical assistance to the administration of the OCE. The OCE provides leadership and resources for evangelization, lifelong faith formation, youth and young adult ministry and Catholic schools throughout the archdiocese. The assistant will provide direct support for the Faith Formation Team and serve as the primary telephone contact for the team. The assistant will also share in the general team workflow process as a member of the OCE Operations Staff.
The successful applicant will be a high school graduate (minimum requirement), will preferably have prior clerical experience and training, will be proficient in the use of Microsoft Office software, and will have excellent verbal and organizational skills. Proficiency with office technology and the ability to multi-task are essential. Please send cover letter, résumé, and list of references, in confidence, to:

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Business Manager Search Committee
7630 Shawnee Run Rd.
Cincinnati, Ohio 45243.

INVOLVED

continued from page 11

of the choir, a lector or a server. These jobs are very rewarding and great ways to glorify God. Also, when younger kids see teens involved, it inspires them to live out their faith more. This is great because we are the leaders of the next Catholic generation.

So, do you feel like, finally, the sea of guilt isn't drowning you? Do you feel like you can get involved and make a difference? I hope so because you can do it. You can make a difference. Just offer some time to and for God, while having fun doing the activity.

From experience, I can tell you that it is so rewarding to help out and be involved. Besides, if you don't get involved, who will?

(Megan Gehrlich is a member of St. Vincent de Paul Parish in Shelbyville.) †

SAINT

continued from page 11

Youth Council helped with the planning for this event and served as readers, extraordinary ministers of Holy Communion, greeters and gift bearers.

The Gospel reading was the parable of the 10 virgins. This seemed to be a very fitting passage, especially for all the youth who are trying to discover their own call to sainthood and to "always be ready for the Lord."

The piety shown by all was evident as we were able to pray before the remains of St. Theodora after the Mass. This experience has shown that sainthood is not beyond our reach. If a woman from our diocese can be canonized a saint, what is stopping all of us?

St. Theodora, pray for us!

(Meredith Riley is a member of St. Rose of Lima Parish in Franklin.) †



On Oct. 15, more than 300 youths and family members from across the archdiocese gathered at the Church of the Immaculate Conception at Saint Mary-of-the-Woods to celebrate the canonization of St. Theodora Guérin. During Mass, teenagers participating in the opening procession carried 11 banners that represented the 11 deaneries in the archdiocese.

Classified Directory, continued from page 18

Positions Available

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Data Entry Specialist

The Roman Catholic Archdiocese of Indianapolis is seeking a Data Entry Specialist for the Office of Stewardship and Development. Duties include accurately processing campaign and event gifts, maintaining a secure, up-to-date filing system, preparing thank-you letters, and completing research necessary to answer inquiries from donors and parishes. The position requires strong data entry skills, attention to detail, confidentiality, and the ability to work well as a member of a team.

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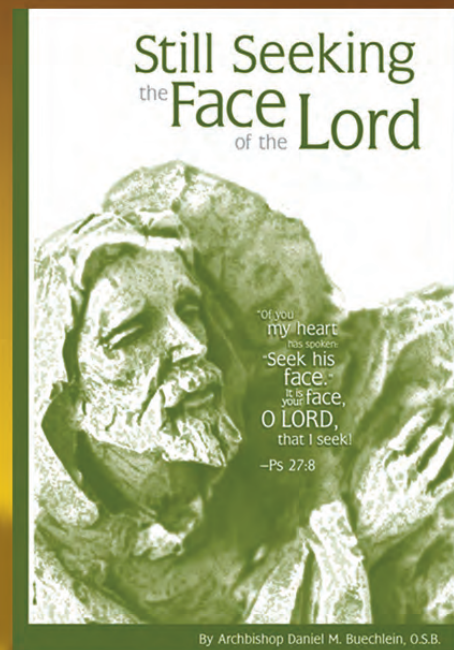
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