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Consumed by Jesus

Young people in the archdiocese set aside a weekend to follow Jesus, page 12B.

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Honoring the Holy Father

Indianapolis couple's gifts in Poland show love for John Paul II

By Mary Ann Wyand

Every year, 5 million pilgrims journey to Jasna Gora Monastery in Czestochowa, Poland, to pray at the Marian shrine that is the home of the famed Black Madonna.

In May, archdiocesan pilgrims led by Archbishop Daniel M. Buechlein traveled to Poland and the Czech Republic on a 10-day pilgrimage to visit the birthplace of Pope John Paul II and pray at places of significance to the Catholic faith.

During their pilgrimage, they visited Jasna Gora, the largest and most important Catholic shrine in Poland, and celebrated Mass on May 15 at the world-famous monastery founded by members of the Pauline Order.

They also posed for photographs underneath a huge bronze statue of the Polish pope located on the bastion of the Holy Trinity at the monastery fortress.

The sculpture, which is more than 7 meters tall, shows the pope smiling and extending his right arm in greeting while holding his skull cap in his left hand.

The pilgrims admired the sculpture, but had no idea that this monument and another similar statue of the pontiff outside St. Laurence Church in Dynow, Poland, have connections to the Archdiocese of Indianapolis.

Both statues are the gifts of Tomasz Golab and Danuta Cwiklinska-Golab, a Polish couple who emigrated to the United States in 1960 and settled in Holy Spirit Parish in Indianapolis in 1962.

During their teenage and young adult years, they were active in the Polish Underground.

In August 1999, the Golabs traveled to Poland to participate in the dedication ceremony for the papal statue at Jasna Gora.

Polish Cardinal Joseph Glemp presided at the dedication of the monument on Aug. 26, 1999, the feast of Holy Mary of

Jasna Gora, in the presence of two other cardinals, 45 archbishops and bishops, numerous priests, representatives of state authorities and more than 200,000 pilgrims.

In his speech, Golab called attention to the role of John Paul II in the liberation of Europe from communism as well as the recovery of freedom and independence in Poland.

Golab also spoke of the heroic feats and tragic fate of his generation of Poles while fighting for freedom and independence from German fascism and Russian communism.

The second, smaller monument in Dynow was dedicated on June 3, 2000, and commemorated the 80th birthday of the pope, who was born on May 18, 1920.

Archbishop Joseph Michalik of Przemyśl presided at that dedication in the presence of two other bishops, the prior of Jasna Gora, numerous priests, authorities and a large crowd of people from the region.

Thomas Golab was born in Dynow, a small town in southeastern Poland that now has about 6,000 residents.

In his address at Dynow, Golab noted that the monument honors "our beloved Holy Father, the great pope and Pole, and the great worshiper of Mary."

"My wife and I are founding this monument as a tribute to ... John Paul II, the great shep-

herd of our Church, indefatigable proclaimer of truth [and] infallible protector of Poland," he said. "For our family parish in Dynow, we donate this monument [for] the 80th birthday of our Holy Father as a gift of thanks to the Mother of God for protection over us during our entire life."

The papal monument "brings closer the connection of the parish of Dynow with Jasna Gora," he said, and pays tribute to John Paul's papacy and his contribution to the fall of the Russian Empire, which also encompassed Poland.

"This monument is an expression of our gratitude and homage to our Holy Father

'My wife and I are founding this monument as a tribute to ... John Paul II, the great shepherd of our Church, indefatigable proclaimer of truth [and] infallible protector of Poland.'

—Thomas Golab



Submitted photos courtesy Tomasz Golab

This monument of Pope John Paul II depicts the late Polish pope smiling and extending his arm in greeting. Two copies of the papal sculpture welcome visitors to the world-renowned Jasna Gora Monastery in Czestochowa, Poland, and St. Laurence Church in Dynow, Poland. They were given to the Catholic Church in Poland by Polish immigrants Tomasz Golab and Danuta Cwiklinska-Golab, who have been members of Holy Spirit Parish in Indianapolis since 1962.

for everything he has done for us and for Poland," Golab said. "[It] is an expression of how much we respect our Holy Father as a son of Poland in the Holy See of St. Peter,

but above all as a Vicar of Christ here on Earth."

Now retired, Thomas Golab worked

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Catholic School Values awards to honor those who make a difference

By John Shaughnessy

At the heart of Catholic education is the belief that the emphasis on faith and values will make a difference in the life of a person—and that person will then make a difference in the world.

On Nov. 8, five individuals who live that belief will be honored during the archdiocese's Celebrating Catholic School Values: Scholarship and Career Achievement Awards dinner.

The 11th annual event—which has raised more than \$3.1 million to support need-based education scholarships—will honor Alecia DeCoudreaux, Edward Fillenwarth Jr., Father Joseph Kern, Robert Koetter Jr. and Tanya Walton Pratt.

Here is a glimpse into their lives, the

way Catholic education has influenced them and the way they have influenced the world.

Tanya Walton Pratt

As a judge of criminal cases involving murder, rape and other major felonies,



Tanya Walton Pratt

Tanya Walton Pratt often receives reminders of the importance of her Catholic education.

In those cases, the Indianapolis judge also tries to balance the demands for justice with the concern for others

that she views as one of the hallmarks of her faith.

Both qualities surfaced in Pratt's recent handling of a case involving a 20-year-old man who entered a store and pointed a gun at the employees in a robbery attempt.

When the employees hit a silent alarm and police responded, the would-be robber turned the gun toward the police officers. The young man was shot five times by the officers, leaving him paralyzed from the neck down.

"He had never been in trouble before," said Pratt, a Marion County Superior Court judge. "One poor decision can change your life forever."

The judge says Catholic education changed her life for the better.

"My Catholic education has made me

appreciate all the benefits and opportunities I've had," said the member of St. Joan of Arc Parish in Indianapolis. "I've seen a lot of people who've come before my court who didn't have the opportunities I did. But for the grace of God, I could be one of them. My parents made the sacrifice so I could have a Catholic education, so I could have the morals and values as well as the quality education."

Pratt used her education and values as she sentenced the young man for an offense that required him to spend at least six years in prison.

"I had to send him to prison, but I talked to him at the sentencing hearing," Pratt recalled. "I told him his life was not over. He could still be a productive citizen. Part of his sentencing is to talk to

See **AWARDS**, page 7B

Archdiocese launches first new Web site in a decade

By Brandon A. Evans

A year of planning, consultation and work culminated on Oct. 11 with the launch of a new Web site for the Archdiocese of Indianapolis.

The site, located at www.archindy.org, was launched just in time to feature ongoing news and photos from the archdiocesan pilgrimage to Rome for the canonization of Saint Theodora Guérin.

The Rome and Saint Mary-of-the-Woods coverage, posted by several people, has been the prominent feature of the also redesigned www.CriterionOnline.com, the online home of this newspaper.

The newspaper's online edition was revamped for the first time in January 2005, and was wrapped into the first major redesign of the whole archdiocesan site since it went live about a decade ago.

The redesign of Archindy.org is in response to the growing demand for more information online, and the responsibility that the archdiocese bears toward using modern means of communication to spread the Gospel of Jesus Christ.

Since its launch 21 months ago, *The Criterion Online Edition* has been visited by nearly 170,000 people who have viewed half a million pages. Parish listings and other basic information on the archdiocesan Web site are also visited by thousands of people each month.

The new Archindy.org Web site is broken into seven categories, each of which are color-coded:

- Archbishop Daniel M. Buechlein

- Priest and staff listings
- Parish listings
- Agencies and offices
- *The Criterion Online Edition*
- Catholic Charities
- Catholic Education

Within these seven areas, all of the archdiocese's other pages can be found.

The broadest category, "Agencies and Offices," includes the Web sites of about 25 unique offices or organizations, and features two special sites: Our Lady of Fatima Retreat House and the Legacy for Our Mission capital campaign.

Beyond a fresh design and the inclusion of more offices, the archdiocesan site now features full parish listings with photographs, a full and updated staff listing and other new features.

The archives of *The Criterion Online Edition* have been improved, as has the organization of its homepage.

The Office of Catholic Education will continue to retain its current design and functionality, and may one day be merged into the overall design scheme.

In the coming year, the archdiocese hopes to implement not only online giving, but also a powerful new database that will run the Web site. This will allow access to more features and the ability of individual offices to more quickly update their sites.

Readers are encouraged to browse around on the site and bookmark it for quick reference. Send any questions, comments or problems to webmaster@archindy.org.

(Brandon Evans is *The Criterion's* online editor and the archdiocese's Web site manager.) †



STATUE

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as a senior chemist then as a research scientist for Eli Lilly & Co. in Indianapolis for more than 25 years.

In 1960, he and his wife, who is a physician, left their temporary home in Switzerland to come to the United States. They first settled in Shrewsbury, Mass., where they worked at the Institute for Experimental Biology for two years.

As teenagers and young adults, the Golabs were active in the Polish Underground for 12 years from 1940-53, fighting against the occupation of Poland by Nazi Germany then Polish and Russian communists.

He was nearly captured and could have been killed, so he was forced to leave Poland illegally, escaping to Western Europe in 1951, but she was caught by the Polish communist police in late 1952 and spent almost four years in prison.

Upon her release in 1956, he was able to arrange for her to travel to Switzerland and then Germany in 1957. After he finished his university studies in Switzerland and she completed her medical coursework in Germany, they emigrated to the United States.

They are modest about their generous gifts to the Catholic Church in Poland, which were inspired by their love for the late pope and their gratitude for his help in achieving their country's independence through prayer and dialogue.

A priest friend, Father Patrick Beidelman, pastor of SS. Peter and Paul Cathedral Parish in Indianapolis, persuaded Tomasz Golab to share his family's story after seeing a picture of the pope's statue in *The Criterion* as part of a photo essay about the pilgrimage last May.

Father Beidelman grew up in Holy Spirit Parish, but didn't meet the Golabs until he went to Jerusalem through Saint Meinrad Seminary's study abroad program and they

traveled to the Holy Land for the second time on a parish pilgrimage.

"When we were there, I heard a little bit of Tomasz' story," Father Beidelman explained recently. "He served twice in the Polish Underground from 1940 until 1953, first under the Germans and then during the Russian occupation."

The pilgrimage photo essay published in *The Criterion* reminded him that the Golabs had given money to the Church in Poland for a sculpture to pay tribute to the Polish pope they loved so much and who helped their homeland achieve independence.

"When I saw that picture and read the caption," Father Beidelman explained, "I said, 'I think that might be the statue that Tomasz and Danuta helped to erect.' He called me about two weeks later and asked if I saw the picture in the paper."

Both statues were created by noted Polish sculptor Wladyslaw Dudek and master molder Stefan Kowalowka, also a native of Poland, after Golab worked with them to design the monuments.

Father Beidelman said he is pleased to have the Golabs share their story because "they raised a beautiful family—two children [Teresa Heit and Adam Golab]—in a very humble and faith-filled way, and still allowed what should be most important in our lives—faith, family and history—all those things that root us and ground us in who we are as human persons, to continue to be the main focus of their lives."

In return for the blessings in their lives from God and Mary and in gratitude for their pope, Father Beidelman said, they gave these statues of the Holy Father to the Church for everyone to enjoy for many centuries to come.

Their papal statue at Jasna Gora also is featured in books and postcards about the monastery and other highlights of the world-renowned pilgrimage site. †



Holy Spirit parishioners Tomasz Golab and Danuta Cwiklinska-Golab of Indianapolis pose for a photograph by one of the papal statues they gave to the Catholic Church in Poland. The monuments were dedicated in August 1999 and June 2000.



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Unexpected award thrills behind-the-scenes worker at Bishop Chatard

By John Shaughnessy

Year after year, Terry Cummings would set up the tables, check the lights, fine-tune the public address system and make sure the floor sparkled.

Then he'd stand at the edge of the crowd, watching people applaud and congratulate the latest recipients of the achievement awards from Bishop Chatard High School in Indianapolis.

After the last round of photographs with the honored alumni, parents, community leaders, staff and faculty members were taken with their family and friends, Cummings would then help clean the room and get it ready for students to use the next day.

After 13 years, the 61-year-old Cummings thought he knew the routine. But the routine will change for the school's maintenance director this year because Cummings will be one of the people that Bishop Chatard officials will honor on Oct. 25 along with the school's choice for community leader, Archbishop Daniel M. Buechlein.

"I'm extremely surprised, especially considering the people I'm being honored with," Cummings said as he sat at his desk in the boiler room. "It's something I didn't expect. I never had an award like this before."

The honor is well-deserved, according to Holy Cross Brother Joseph Umile, who is in his last year as the president of Bishop Chatard.

"I knew it was going to be my last achievement awards," Brother Joseph said. "I wanted it to represent everything from the top to the people who are the foundation, from the leadership of the archbishop right through to the people who make the school work. When St. Paul talks about the Church, he

makes an analogy to the body. No part of the body is more important than another part, and if they're not all working together, the body doesn't work."

When Brother Joseph decided to honor Cummings, he did it for "the thousands of little things he's done on his own" at the school to make it better.

"More so, it's his sense that it's his school and it's his responsibility to take care of it," Brother Joseph said. "He's been here 15 years. If we had to pay him for the amount of things he's done, we couldn't. To him, it's more than a job."

In a way, it's a home for Cummings. At least that's the impression that comes through when he talks about the school.

"It's a great place to work," he said. "The camaraderie of the staff and the students is fantastic. Anytime you ask for assistance, you get it. The kids are great. They keep you young. People don't believe I'm 61. It's the kids and all the steps, up and down."

The job also has its adventures. Like the time Brother Joseph approached Cummings two weeks before the school year started and told him that he needed to build two classrooms in the cafeteria by the first day of school.

Or the time when Brother Joseph invited the media to the school for one of its capital campaigns. Brother Joseph ordered a huge banner for the event, a banner that was to be unrolled from the roof of the school for a photo opportunity for the media. Cummings was responsible for unrolling it.

"Brother Joe told me, 'If it comes down upside down, just keep on walking,'" Cummings said with a laugh. "It worked out. I'm still here. He's a good man to work for."

Cummings' next challenge is to look comfortable in the suit he plans to wear



Maintenance director Terry Cummings will be one of seven people to receive an achievement award from Bishop Chatard High School in Indianapolis.

to the liturgy and the awards dinner. He takes some comfort in knowing the spotlight won't be solely focused on him.

Bill and Liz Hurre will be honored as parents, Bea and Charles "Jug" Eckert will be honored as past parents and Mike Harmon will receive the alumni award.

"Mike is the assistant athletic director and the baseball coach, and one of those people who are always willing to help," Cummings said.

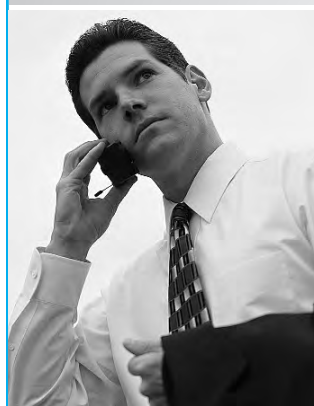
The thought of wearing a suit for the awards ceremony flashed through his mind again.

"They won't know me in a suit," he said. "I'll scare the bejebbers out of them. They'll probably ask me for an ID or a visitor's pass."

He took a deep breath and tried to imagine the moment when he will receive his award.

"It's real humbling. It makes you feel good inside." †

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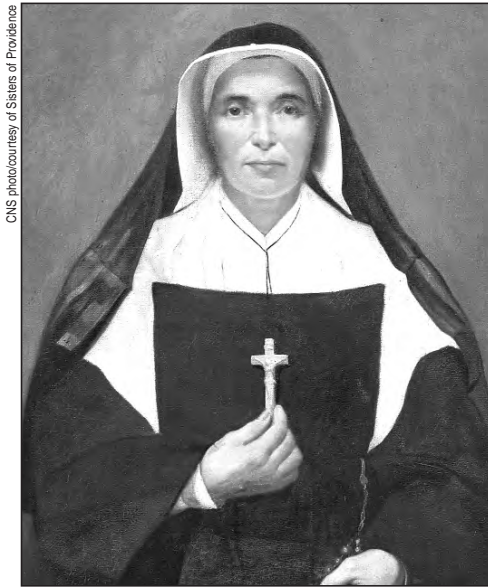




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Editorial



Blessed Mother Theodore Guérin is depicted in this photo of a painting released by the Sisters of Providence of Saint Mary-of-the-Woods. The French-born missionary, who established the Indiana order and several schools in the state in the mid-1800s, was canonized on Oct. 15 in Rome.

Indiana's first saint

We are rejoicing this week because last Sunday Pope Benedict XVI canonized Mother Theodore Guérin—or St. Theodora Guérin as she will be known officially to the universal Church.

Naturally, the rejoicing is greatest among the Sisters of Providence of Saint Mary-of-the-Woods, who will continue to honor her as St. Mother Theodore since she was their foundress. We suspect that many of the people who have long had devotion to her will also continue to think of her as Mother Theodore.

We congratulate the sisters on finally achieving this honor for their foundress. The canonization process took almost a century, even before Bishop Francis Silas Chatard granted permission to begin the process in 1909.

For all of us, it's a great privilege to have someone from this archdiocese officially declared a saint. St. Theodora is Indiana's first canonized saint. She and her sisters have long served the people of this archdiocese from the sisters' motherhouse near Terre Haute.

St. Theodora also became only the eighth person who lived and died in the United States to be declared a saint. The other seven American saints are Jesuit Fathers Isaac Jogues and Rene Goupil, martyred in what is now New York state by Mohawk Indians (six others were killed in Canada); Elizabeth Ann Seton, a wife and mother who, after the death of her husband, founded the Daughters of Charity (who operate St. Vincent Hospital in Indianapolis); Rose Philippine Duchesne, who also founded an order of sisters and taught in the St. Louis area; John Neumann, the fourth bishop of Philadelphia; Frances Xavier Cabrini, a woman who founded hospitals, orphanages and academies throughout the United States, Nicaragua, Panama, Argentina, Brazil and in several European countries; and Katharine Drexel, a Philadelphia heiress who used her inheritance to found a religious order of women, schools for blacks and Indians throughout the South and West, and Xavier University in New Orleans, the first U.S. college for blacks.

Four others with U.S. ties have been declared blessed, and at least 35 others are in some stage of the canonization process—including the Servant of God Simon Bruté, the founding bishop of the Diocese of Vincennes, which became the Archdiocese of

Indianapolis.

But it's not enough for us just to delight in St. Theodora's canonization. The Church doesn't canonize saints for their sakes. After all, they are now in heaven enjoying the beatific vision. They couldn't care less about an earthly honor.

The Catholic Church canonizes people not only to honor them but, more importantly, to offer them as role models. Those of us who are still trying to work out our salvation can try to emulate some of the virtues displayed by those who were so close to God that they were recognized for their holiness.

What virtues of St. Theodora might we emulate? First, as a Sister of Providence, would be her trust in divine providence. We can recognize that God has a hand in what happens to us; things don't happen just by accident. Not only must we accept what comes to us, but we should continually strive to discern God's will for us.

We can learn perseverance through adversities. St. Theodora accomplished all she did despite poor health that required her to eat bland and soft food. She frequently suffered from high fevers. The sisters built their motherhouse in the middle of a forest, sometimes had no food and experienced a fire that wiped out their harvest.

But they persevered. Since Mother Theodore's arrival in 1840 with five other sisters, 5,239 women have entered the order.

Today, the congregation numbers about 465 sisters. The academy that Mother Theodore founded nine months after her arrival is now Saint Mary-of-the-Woods College.

Above all, she was a woman of prayer. Everything she and her sisters did began with prayer.

Ever since she was declared blessed, St. Theodora has had a feast day—Oct. 3. The Church has saints' feast days to encourage us to ask for their intercession. We believe in the communion of saints.

That means that we believe that a spiritual union exists among the saints in heaven, the souls undergoing the process of purification before entering heaven that we call purgatory, and those of us here on earth.

St. Theodora, pray for us.

— John F. Fink

Making a Difference/Tony Magliano

We can do something about poverty

Why are so many people poor in a world that has so much? This was among the questions I posed to one of the world's leading economists.



Jeffrey Sachs, special adviser to U.N. Secretary-General Kofi Annan and former economic consultant to Pope John Paul II, told me that poverty is caused

by practical problems that have practical solutions.

He said the poorest of the world's poor, some 1.1 billion people, lack the basic necessities of life. These fellow human beings, struggling to survive on less than \$1 a day, are chronically hungry, unable to obtain health care, lack safe drinking water and sanitation, cannot afford education for their children and dwell in poor leaky huts.

"They live in what the World Bank defines as 'extreme poverty.'" And extreme poverty, said Sachs, "is the poverty that kills." Every year, more than "8 million people die because they are too poor to live."

In sub-Saharan Africa—the world's poorest region—subsistence farmers depend on rain to water crops. But chronic drought often prevents plants from growing. Because villages lack electric power and roads, they are cut off from local and global markets. And malaria-carrying mosquitoes kill more than 1 million children every year.

But, according to Sachs, wells can be dug, rainwater can be collected, improved seeds can be planted, diesel generators can be installed, power lines can be brought in, roads can be built and inexpensive mosquito nets can protect people from malaria during sleep. All are very doable solutions!

But what the 22 rich donor nations of the world need to do is honor past promises to give 0.7 percent of their annual income to poverty-focused development assistance. That comes to just 70 cents of every \$100 of national income.

Only five countries have met that internationally agreed upon goal. The United States is not one of them. We give only 0.2 percent of our national income to poverty-focused development aid. That's just a mere 20 cents for every \$100 of national income.

Sachs told me the \$500 billion that the U.S. spends annually on the military never will bring lasting peace because our government continues to spend only one-30th of that amount addressing the desperation of the poorest of the poor. He added, "Data shows that the poorest regions are more likely to end in conflict. Politicians and rebels manipulate the poor. Great poverty often leads to great instability."

In his encyclical "On Social Concerns," Pope John Paul II wrote, "If 'development is the new name for peace,' war and military preparations are the major enemy of the integral development of peoples."

Diverting approximately \$60 billion from our annual military budget—the additional annual amount needed to end extreme global poverty—not only would lift 1.1 billion of the poorest people on earth out of misery, but would greatly reduce international conflict, including terrorism, Sachs said.

He asked that we contact the president and our congressional delegation, urging them to honor our past promises to give 0.7 percent of our annual national income to poverty-focused development aid.

He also suggested that we log onto www.unmillenniumproject.org to learn more about the international community's plan to cut extreme poverty in half by 2015.

Sachs kindly asked everyone reading this column to donate \$10 to provide a bed net to protect two people from malaria-carrying mosquitoes. Please go to www.millenniumpromise.org to make a contribution.

Finally, reading Sach's book, *The End of Poverty: How We Can Make It Happen in Our Lifetime*, is worth the effort.

(Tony Magliano writes for Catholic News Service.) †

Letters to the Editor

Church teachings must be accurately portrayed

Two recent articles in *The Criterion* seem to oversimplify the Church's teaching on social justice.

In his Sept. 15 column, John Valenti writes, "The Church teaches that killing is wrong."

Without qualifying that statement, he goes on to argue that capital punishment is wrong and all wars are immoral. Yet, the Church, while setting limits on its use, has never condemned capital punishment in principle. Nor has it abandoned its traditional "just-war" theory.

The Church does embrace a "consistent ethic of life," which links conditional evils (capital punishment, war and poverty) with inherent evils (abortion, euthanasia and embryonic stem-cell research).

That is because attention to the quality and duration of life shows respect for the sanctity of life.

The Church does *not* subscribe to the "seamless garment" theory, which places all these issues on the same moral plane. Catholics are free to disagree on the first three matters, but the other three are non-negotiable.

In his Oct. 13 editorial, Dan Conway asserts that Catholicism is "pro-immigration," by which he also means pro-illegal immigration. As he puts it, "Every immigrant, whatever his or her legal status, ought to be welcome."

It is true that, as Catholics, we are bound to give special consideration to the poor and the homeless whenever we can. This does not mean that the Church commands

us to promote lawlessness in the name of compassion.

Though it is our highest priority, the individual's right to immigrate is not absolute; it must always be weighed against society's right to maintain order and preserve its traditions. This is not "nativism" (Conway's term). It is simple common sense.

Distinctions like these matter at election time when Catholics are expected to vote with an informed conscience.

Stephen L. Bussell, Indianapolis

Letters Policy

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

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

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

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

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

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

My first ministry is praying for you every day

One day during the recent retreat for the bishops of Indiana, Illinois and Wisconsin, although still convalescing from his radical cancer surgery, Cardinal Francis George of Chicago joined us for lunch. It was his first visit outside his home since his hospitalization in early August.

He told us how deeply his life has been touched by the recent ordeal of three different surgeries and his grave illness.

He stressed that what has affected him the most in this unexpected interruption in his life is the overwhelming outpouring of prayers interceding for him and his recovery.

He kept repeating how much the outpouring of intercessory prayers from all kinds of people from everywhere deeply affected his spirit. He said it is causing him to reflect more carefully about the priorities of his ministry.

The cardinal's witness got me to thinking about the importance of intercessory prayer in our Catholic tradition and in my ministry as bishop.

The Letter to the Hebrews offers a reflection on the eternal priesthood of Jesus Christ and finds great hope in the fact that we are always included in his eternal prayer before the Father.

"Because he remains forever, Jesus has a priesthood that does not pass

away. Therefore, he is always able to save those who approach God through him, since he lives forever to make intercession for them" (Heb 7:24-25).

It is awesome to think that Jesus is always praying for us. It means he is specifically praying for you and for me.

St. Thomas Aquinas said God's Providence extends to details. God can do that. In other words, we are not just included in some generic group.

Priests and bishops are ordained to share the priesthood of Christ in a unique way, and that means we are also to pray for our people.

There is a citation about this aspect of the life of a bishop in the late Pope John Paul II's *Shepherds of the Flock*. "The Bishop's love of the Holy Eucharist is also expressed when in the course of the day he devotes a fair part of his time to adoration before the tabernacle. Here, the Bishop opens his heart to the Lord, allowing it to be filled and shaped by the love poured forth from the Cross by the great Shepherd of the sheep, who shed his blood and gave his life for them. To him, the Bishop raises his prayer in constant intercession for the sheep entrusted to his care" (# 16).

The love of Jesus poured out and poured forth from the Cross and captured in the Holy Eucharist is the driving force of his intercessory prayer

for us before the Father. His eternal intercession for us is the most profound expression of his trust in the Father.

Pope John Paul also wrote, "To learn to pray means 'to learn the Father'... To learn who the Father is means learning what absolute trust is. To learn the Father means acquiring the certainty that he does not refuse you even when everything—materially and psychologically—seems to indicate refusal. He never refuses you."

Praying in the name of Jesus, intercessory prayer, is a profound expression of hope in God. Even when we feel overwhelmed by life—especially when we feel overwhelmed—prayer helps us find meaning in what overwhelms or troubles us.

While on retreat, I read a column which my friend, Bishop J. Peter Sartain of the Joliet Diocese, wrote to his people. (I told him that I planned to borrow liberally from what he said.) I make these words of his my own: It is my vocation as priest and bishop—and my privilege—to pray for you every day. In fact, it is an expression of my love for you. In that

spirit, I would like to issue an invitation. If there is an intention for which you would like me to pray, please send a brief note in the mail. I will keep your note in my chapel and make your intention part of my daily prayer before the Blessed Sacrament.

Many of you have heard me say that my first ministry as a bishop is to be a man of prayer for you. Knowing your special needs and intentions will further help me in being your pastor in prayer.

You may mail your prayer requests to:

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

Of course, you do not need to be on my prayer list in order to be in my prayers. Every day, I include all of you in my prayer in the presence of Jesus in the tabernacle.

Every Sunday and every holy day, my Mass is offered for the intentions of all of you. †

Archbishop Buechlein's intention for vocations for October

Youth Ministers: that they may always encourage youth to consider service in the Church, especially as priests and religious.

Mi primer oficio es rezar a diario por ustedes

Un día durante el reciente retiro para los obispos de Indiana, Illinois y Wisconsin, pese a estar aun convaleciente de su drástica cirugía de cáncer, el Cardenal Francis George de Chicago nos acompañó a almorzar. Fue su primera salida del hogar desde su hospitalización a principios de agosto.

Nos dijo que su reciente odisea debida a su seria enfermedad y a tres cirugías distintas había afectado profundamente su vida.

Enfatizó en el hecho de que lo que más lo había impactado en esta inesperada interrupción en su vida, fue el avasallante despliegue de oraciones pidiendo por él y su recuperación.

Repetió varias veces que dicho despliegue de oraciones de intercesión de parte de todo tipo de personas de todas partes ocasionó un impacto profundo en su espíritu. Comentó que esto lo había hecho reflexionar más cuidadosamente acerca de las prioridades de su oficio como ministro de la Iglesia.

El testimonio del cardenal me hizo pensar sobre la importancia de las oraciones de intercesión en nuestra tradición católica y en mi ministerio como obispo.

La Epístola a los hebreos ofrece una reflexión sobre el sacerdocio eterno de Jesucristo y encuentra gran esperanza en el hecho de que siempre estamos incluidos en su oración eterna ante el Padre. "Pero éste posee un sacerdocio exclusivo porque permanece para la

eternidad. De ahí que pueda también salvar definitivamente a los que por él se llegan a Dios, ya que está siempre vivo para interceder en su favor." (Hb 7:24-25).

Resulta maravilloso pensar que Jesús siempre está rezando por nosotros. Significa que está rezando específicamente por usted y por mí.

Santo Tomás de Aquino dijo que la Providencia Divina se extiende a los detalles. Dios puede hacer eso. Es decir, no formamos parte simplemente de un grupo genérico.

Sacerdotes y obispos se ordenan para compartir el sacerdocio de Cristo de forma única, y eso significa que nosotros también debemos rezar por nuestra gente.

El difunto Papa Juan Pablo II hace referencia a este respecto en *Pastores Gregis*. "El Obispo muestra también su amor a la Eucaristía cuando, durante el día, dedica largos ratos de su tiempo a la adoración ante el Sagrario. Entonces abre su alma al Señor para impregnarse totalmente y configurarse por la caridad derramada en la Cruz por el gran Pastor de las ovejas, que dio su sangre por ellas al entregar la propia vida. A Él eleva también su oración, intercediendo por las ovejas que le han sido confiadas." (# 16)

Jesús derramó su amor desde la Cruz y la fuerza impulsora de su oración de intercesión por nosotros ante el Padre quedó plasmada en la Santa Eucaristía. Su intercesión eterna por nosotros es la

expresión más profunda de su confianza en el Padre.

El Papa Juan Pablo II también escribió: "Aprender a rezar significa 'conocer al Padre'. ... Conocer quién es el Padre significa descubrir qué es la verdad absoluta. Conocer al Padre significa obtener la certeza de que Él no te rechaza, aunque todo—material y físicamente—parezca indicar que así es. Él nunca te rechaza."

Rezar en el nombre de Jesús, en oración de intercesión, es una profunda expresión de esperanza en Dios. Aunque nos sintamos sobrecogidos por la vida—especialmente cuando estamos sobrecogidos—la oración nos ayuda a encontrar una explicación para aquello que nos sobrecoge o nos aflige.

Durante el retiro leí una columna que escribió mi amigo el Obispo J. Peter Sartain a su congregación. (Le comenté que planeaba tomar prestados algunos fragmentos de lo que dijo.) Hago más sus palabras: Como sacerdote y Obispo, es mi vocación y privilegio rezar a diario por ustedes. De hecho, es una expresión de mi amor por ustedes. Bajo esta premisa, quisiera extenderles una invitación. Si hay alguna intención por la cual desean que yo rece, sírvanse enviarme una breve nota por correo.

Conservaré su nota en mi capilla e integraré su intención a mi oración diaria frente al Santo Sacramento.

Muchos de ustedes me han escuchado decir que mi primer oficio como Obispo es ser un hombre de oración para ustedes. Conocer sus necesidades e intenciones especiales me ayudará más aun a ser su pastor en la oración.

Pueden enviar sus peticiones de oración por correo a:

Lista de oración del Arzobispo Daniel

Arquidiócesis de Indianápolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

Por supuesto, no tienen que estar en mi lista de oración para formar parte de mis oraciones. Todos los días los incluyo a todos ustedes en mi oración en la presencia de Jesús en el Sagrario.

Todos los domingos y en todas las fiestas de guardar, ofrezco mis misas por las intenciones de todos ustedes. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en octubre

Pastores Juveniles: Que ellos siempre puedan animar a los jóvenes a considerar dando servicio a la iglesia, sobre todo como sacerdotes y religiosos.

Events Calendar

October 20

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. Michael Parish, 519 Jefferson Blvd., Greenfield. **Natural Family Planning (NFP) class**, 7-9 p.m. Information: 812-462-2246.

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. **Natural Family Planning (NFP) class**, 7-9 p.m. Information: 317-865-5554.

October 21

St. Charles Parish, 201 W. Ripley St., Milan. **Harvest Day dinner**, country roast pork dinner, homemade desserts, country store, 4-7 p.m. Information: 812-654-2009.

St. Michael Parish, 11400 Farmers Lane, N.E., Bradford. **School reunion**, Mass, 4:30 p.m., reception, 5:30 p.m., dinner 6:30 p.m., \$12 per person. Information: 812-364-6646.

October 22

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Centennial Chamber Concert**, 3 p.m., no charge. Information: 317-634-4519.

St. Christopher Parish, 5301 W. 16th St., Indianapolis. **Euchre party**, 1 p.m., \$3 per person. Information: 317-241-6314, ext. 100.

St. Anthony of Padua Parish, 316 N. Sherwood Ave., Clarksville. **Parade celebrating 150-year anniversary**, 1 p.m. Information: 812-934-6218.

Christ the King Parish, Hwy. 150 E., Paoli. **Broasted chicken dinner**, 11 a.m.-3 p.m.,

\$7 adults, \$5 per child. Information: 812-936-4568.

MKVS and DM Center, Rexville (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). **Mass**, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail frburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~frburwink.

October 24

Holy Cross Church, 125 N. Oriental St., Indianapolis. **"Catholic Social Justice,"** Dr. Kevin Caspersen, presenter, 7 p.m. Information: 317-637-2620.

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/RepresentationofCatholicism.pdf.

Good Shepherd Church, 1109 E. Cameron St., Indianapolis. **Mass honoring Sisters of Providence and blessing of St. Theodora Guérin picture**, 6:30 p.m. Information: 317-783-3158.

October 25

Marian College, Marian Hall, Room 221, 3200 Cold Spring Road, Indianapolis. **Irish Sampler, "Irish Labor Movement,"** William Doherty, presenter, 6-8 p.m., \$35 per person. Information: 317-353-6664 or 317-862-0817.

October 26

Archbishop O'Meara Catholic Center, Benedictine Room, 1400 N. Meridian St., Indianapolis. **Saint Meinrad Ecclesial Lay Ministry formation class, "Serving Your Local Church,"** 8:30 a.m.-4:30 p.m. Information: 812-357-6721 or 800-334-6821.

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.

October 27

St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., Indianapolis. **Fall luncheon and card party**, 11 a.m., \$7 per person. Information: 317-356-9812.

October 28

St. Bartholomew Parish, 1306 27th St., Columbus. Archdiocesan Office of Family Ministries, **"Substance Abuse Ministry-Introduction and Orientation" workshop**, 10 a.m.-2 p.m. Information: 317-236-1596, 800-382-9836, ext. 1596, or dsarell@archindy.org.

St. Joseph Parish, 2605 St. Joe Road W., Sellersburg. **Craft show**, 9 a.m.-3 p.m. Information: 812-246-2512.

October 28-29

St. Luke the Evangelist Parish, 7575 Holliday Drive E., Indianapolis. **Christ Renews His Parish Women's Weekend**. Information: 317-259-4373.

St. Margaret Mary Church, 2405 7th St., Terre Haute. **Ministry Fair** following 4 p.m. Mass, free-will donation. Information: 317-232-3512.

October 29

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.

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **Monte Cassino pilgrimage, "Mary, Do Whatever He Tells You,"** Benedictine Father Benet Amato, presenter, 2 p.m. CDT. Information: 800-682-0988 or www.saintmeinrad.edu.

Immaculate Conception Parish, 2081 E. County Road 820 S., Greensburg. **Smorgasbord dinner**, 11 a.m.-3 p.m., \$7 adults, \$4 children 6-12, \$2 children under 5. Information: 812-591-2362.

November 1

St. Mary Parish, Marian Center, 317 N. New Jersey St., Indianapolis. Solo Singles, **Catholic singles** 50 and over, single, widowed or divorced, new members welcome, 6:30 p.m. Information: 317-897-1128.

November 2

Marian College, 3200 Cold Spring Road, St. Francis Hall Chapel, Indianapolis. Abba, Father Chapter of Catholics United for the Faith and Bishop Simon Bruté College Seminary. **"Apologetics" workshop**, John Martignoni, presenter, 6:30 p.m. Information: 317-408-0528 or e-mail cuf.abba.father@gmail.com.

Calvary Cemetery, 435 W. Troy Ave., Indianapolis. **All Souls Day Mass**, noon. Information: 317-784-4439.

Our Lady of Peace Cemetery, 9001 N. Haverstick Road, Indianapolis. **All Souls Day Masses**, noon and 6 p.m. Information: 317-574-8898.

Calvary and St. Joseph Cemeteries, 4227 Wabash Ave., Terre Haute. **All Souls Day Mass**, 4 p.m. Information: 812-

232-8404.

November 3

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

St. Luke the Evangelist Church, 7575 Holliday Drive E., Indianapolis. **Catholic Charismatic Renewal of Central Indiana, Mass, praise, worship and healing prayers**, 7:15-8:45 p.m. Information: 317-592-1992, www.inholyspirit.org or e-mail ccrci@inholyspirit.org.

St. Monica Church, 6131 N. Michigan Road, Indianapolis. Third annual archdiocesan Mass and celebration of feast of **St. Martin de Porres**, 7 p.m., followed by a Fiesta/Harambee. Information: 317-299-2636.

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. **"Cancer 101,"** free seminar for cancer patients and their families, noon-2 p.m., includes lunch for registered participants. Information: 317-784-4422.

Indiana Roof Ballroom, 140 W. Washington St., Indianapolis. **St. Vincent Foundation, "Cornette Gala,"** 7 p.m., \$175 per person. Information: 317-639-5135.

November 4

St. Martin of Tours Parish, 1709 E. Harrison St., Martinsville. **23rd annual holiday bazaar**, holiday crafts, Christmas cookies, food, 9 a.m.-3 p.m. Information: 765-342-6379.

November 4-5

St. Thomas Aquinas Parish, 46th and Illinois streets, Indianapolis. **Christ Renews His Parish Men's Weekend**. Information: 317-253-1461.

St. John the Baptist Parish, 25743 State Route 1, Guilford. **Craft show and chicken dinner**, crafts, Sat. 9 a.m.-4 p.m., Sun. 11 a.m.-5 p.m. Information: 812-576-4302.

November 5

Knights of Columbus Hall, 4332 N. German Church Road, Indianapolis. **St. Lawrence Parish, Boy Scout Troop #427, 50th anniversary celebration**, 3-5 p.m. Information: 317-823-8171.

Saint Meinrad Archabbey and School of Theology, St. Bede Theater, 200 Hill Drive, St. Meinrad. **Evansville Philharmonic Youth Orchestra, free concert**, 3 p.m. Information: 812-357-6501.

November 6

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. Free workshop for women with cancer, **"Look Good ... Feel Better,"** 2 p.m. Information: 317-784-4422.

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

November 7

Saint Meinrad School of Theology, Newman Theater, 200 Hill Drive, St. Meinrad. **Annual "Dolle Lecture on Church Art and Architecture,"** Father Brian Hughes, presenter, 7 p.m. Information: 812-357-6501. †

Catholic Choir elects Panigada as director

The board of the Catholic Choir of Indianapolis elected Leonardo Panigada as their new director on Sept. 27.



Originally a native of Venezuela, Panigada holds dual citizenship in Venezuela and Italy.

Panigada completed undergraduate studies at the Simon Bolivar Conservatory in Caracas, Venezuela, followed by additional studies in Spain, Italy and France.

Currently, Panigada is a doctoral candidate at the Indiana University School of Music in Indianapolis.

Locally, his directing experience includes positions as artistic director of the Bloomington Symphony Orchestra as well as the Indiana University Masters Chorus, Doctor's Chorus and Women's Chorus.

He also directed the International Vocal Ensemble in conjunction with instrumental ensembles.

Panigada has extensive international experience as a conductor and teacher. He has directed choirs at festivals, presented workshops and received numerous awards.

The Catholic Choir of Indianapolis was incorporated in 1997 as a not-for-profit organization.

The all-volunteer unpaid choir members are from parishes throughout the area. The choir is dedicated to the preservation of sacred classical music with a repertoire in excess of 500 pieces. The choir sings in Latin, Italian, French, Spanish, German and English, and is available for special services, festivals and concert performances.

Any fees or donations are collected for the expense of the paid professional choir director and accompanist.

New members are always welcome.

(For information about the Catholic Choir of Indianapolis, call 317-255-6486 or 317-849-7684.) †

Benedictine Sister Cindy Marie Freese professes perpetual vows

Benedictine Sister Cindy Marie Freese professed her perpetual monastic vows as a member of the Sisters of

St. Benedict of Our Lady of Grace Monastery in Beech Grove during a ceremony on June 11 at the monastery chapel.

Sister Cindy Marie entered the community in 1999 and made her first monastic profession in 2002.

A native of Columbus, Ohio, Sister Cindy Marie is the daughter Clyde and Carol Freese of Loveland, Ohio.

She graduated from Indian Hill High School then earned a Bachelor of Science degree in Nursing at Mount St. Joseph College and a Master of Science degree in Counseling at the University of Dayton.

Presently, Sister Cindy Marie ministers at the Adult and Child Mental Health Center in Indianapolis.

Perpetual monastic profession is a promise of a life-long commitment to a religious community.

It is also a time of renewal for the community as each sister remembers the day that she promised God, the prioress and her monastic community that she would live a life of obedience, stability to the monastery and fidelity to the monastic way of life. †

VIPs

Leonard and Carolyn (Bischoff) Eickholtz, members of St. Michael Parish in Charlestown, will celebrate their 50th wedding anniversary on Oct. 20 with their family and friends.

They were married on Oct. 20, 1956, at St. Bartholomew Church in Louisville, Ky.

They have six children: Susan Lewis, Joanne Burbrink, Chris, Johnny and Stephen Eickholtz, and the late Lennie Eickholtz. They have eight grandchildren and two great-grandchildren.

Two Knights of Columbus councils in the archdiocese recently earned international recognition.

Mary, Queen of Peace Council #11896 of Danville earned the distinction of Star Council, the international Catholic organization's top award, for 2005-06. The award recognizes overall excellence in membership recruitment and retention, promotion of the fraternal insurance program and sponsorship of service activities.

Holy Family Council #3682 of Indianapolis earned the Columbian Award for excellence in sponsorship of programs to serve the Church, community, families, youth and council members. †



Vietnamese painting

The well-known oil painting of St. Theodora Guérin that was copied for a large banner for her beatification on Oct. 25, 1998, and canonization on Oct. 15, 2006, at St. Peter's Square in Rome was painted by a Vietnamese artist and presented to the congregation by two Dominican nuns from Vietnam. Dominican Sisters Marie Rose Dai and Rose Pham from Tam Hiep, Bien Hoa, Vietnam, are graduates of Saint Mary-of-the-Woods College. The painting was a gift from their order.

AWARDS

continued from page 1B

youths and students about the consequences of his actions.”

Edward Fillenwarth Jr.

At 59, Edward Fillenwarth Jr. began running with his grown children as one more way of staying connected to them. Eight years and 15 marathons later, Fillenwarth still leads his life in new directions.

For most of his career, the father of seven worked as a lawyer representing working people.

“I’ve been influenced tremendously by the encyclicals on social justice,” Fillenwarth said. “There are about five or six that talk about social justice and about treating people fairly and justly—even to the extent of saying that everybody who works for a living not only has a right to support their family, but has a right to a reasonable amount for savings. So you have dignity as a human being.”

That emphasis on human dignity has led to a new focus for the grandfather of 17, who is a graduate of St. Therese of the Infant Jesus (Little Flower) School in Indianapolis, Father Thomas Scecina Memorial High School in Indianapolis and the University of Notre Dame.

He is now a national board member of Witness for Peace, a Washington-based organization whose mission is to support peace, justice and sustainable economies in the Americas.

“[My wife] Val and I have developed a deep concern for the ever-increasing number of poor and disadvantaged people in this country and throughout the world,” said Fillenwarth, a member of St. Lawrence Parish in Indianapolis. “This gives me an opportunity to carry the goals I’ve had all my life into another area as a volunteer.

“The Sisters of St. Francis who taught me at Scecina and Little Flower have been a big influence in my life. They taught me the principles of honesty, dignity and integrity.”

Father Joseph Kern

After 50 years as a priest, Father Joseph Kern knows the great influence that teachers can have on children and children can have on teachers.

Father Kern remembers the influence that his parents and teachers at St. Philip Neri School in Indianapolis had on him as he began thinking about becoming a priest.

“I was a server there, starting at the end of the fourth grade, and I became

very interested in the Mass,” said Father Kern, a retired priest who continues as the dean of the Terre Haute Deanery. “Family, church and school were all important in my decision. Catholic schools can be very influential in giving an atmosphere for a vocation to develop.”



Fr. Joseph Kern

Father Kern’s concern for children eventually shaped his approach as a priest to all people. As a young priest, he earned a master’s degree in special education, putting it to use as a chaplain at a state hospital, where he often worked with mentally handicapped children from 1965 through 1972.

“Some were mentally ill. A lot were physically disabled, too,” he recalled. “Some were disfigured or deformed in some way. They were developmentally slow, but they could have beautiful personalities. One thing I learned from that was to look past the exterior to the interior with everybody.”

That philosophy has guided him ever since.

“Try to see the person as a child of God, a human being. Wherever I’ve been, I look at people as the people of God. The experience at that hospital was a good experience that helped me as a priest. Being a priest has been a very joyful and rewarding life for me.”

Robert Koetter Jr.

Robert Koetter Jr. is known as a “guardian angel” in the southern part of the archdiocese—someone who quietly and humbly takes care of things that need to be done, all in the service of God.



Robert Koetter Jr.

“Everyone knows him as a businessman, but he also has a very strong sense of faith and family,” said Ray Day, the director of development for Our Lady of Providence Jr./Sr. High School in Clarksville. “He includes Providence in his family.”

As president of Koetter Construction Inc., he recently helped to build and support a new performing arts center and athletic facilities at Providence—just part of the way that he and his four brothers use their family-owned business to make a difference to Catholic education.

“The last thing I wanted to do was go out and ask people for money,” Koetter recalled about the capital campaign. “Now after doing it and seeing the joy and appreciation of the students, faculty and staff, it’s very rewarding.”

Awards dinner raises tuition assistance for archdiocesan families in need of help

As someone who attended Catholic schools from kindergarten to law school, Kate O’Beirne of *National Review* magazine is a natural keynote speaker for the



Kate O’Beirne

Awards dinner—will begin at 6 p.m. on Nov. 8 at the Indiana Convention Center in Indianapolis.

In the past 10 years, the annual

dinner has raised more than \$3.1 million to support need-based education scholarships for economically disadvantaged students.

As Washington editor of *National Review*, O’Beirne directs the magazine’s political coverage and focuses her writing on Congress and domestic policy. A frequent panelist on NBC’s *Meet the Press*, she has also experienced Catholic education as a parent and as a member of school boards.

Tables for eight people can be purchased at four different sponsorship levels: \$15,000 for a platinum partner, \$10,000 for a gold partner, \$5,000 for a silver partner and \$1,750 for a bronze partner. All sponsorship levels provide event recognition.

For more information about this event or to make reservations, call 317-236-1425 or 800-382-9836, ext. 1425. †

Still, Koetter points out that his recognition on Nov. 8 is not just for him. “This award represents not only my work, but the work of the entire family.”

Koetter often speaks of the importance of Catholic education in his life, reflecting on his time as a student at St. Mary-of-the-Knobs School in Floyd County and Providence High School.

“The biggest thing I like about Catholic education is that it teaches the same values and principles my parents taught me in my life,” Koetter said.

“He is a very spiritual person,” Day said. “He is such a believer in the Catholic aspect of life as a teenager and how it molded him as a teenager. He comments frequently about the difference that time at Providence made in his life. He’s a gentle giant in a lot of ways, a giant who is always trying to help others.”

Alecia DeCoudreaux

The letter from the young woman gave Alecia DeCoudreaux a sense of satisfaction as she read it. The note thanked DeCoudreaux for the scholarship she made possible for minority women—a scholarship that helped the young woman attend the same law school where DeCoudreaux earned her law



Alecia DeCoudreaux

degree.

The sense of satisfaction for

DeCoudreaux came from knowing she was following a family tradition.

“I don’t think I’ve done anything that I haven’t seen my mother do or my grandmothers do,” said the member of St. Joan of Arc Parish in Indianapolis. “I don’t come from a family that had a lot, but we shared. All I do is try to do what they did.”

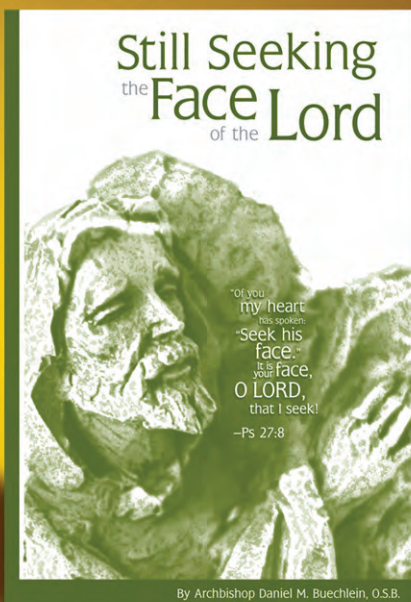
She is vice president and general counsel for Lilly USA. She is also known for her commitment to diversity, the underprivileged, and the concerns of women and girls. She was involved in starting Women’s Fund of Central Indiana, an organization that strives to better the lives of females.

“This is an organization that just celebrated its 10th anniversary,” she said. “In the early days, we understood that the needs of women and girls in our community were not being adequately addressed. We understood there were additional dollars needed to meet that need. If you strengthen women and girls, you strengthen entire families.”

She said the qualities of self-discipline, self-respect and respect for others—the qualities that guide her life—were formed during her 12 years of Catholic education in Chicago.

“Clearly, the foundation I received in the first 12 years of my education is the foundation of my life,” she said. “It’s helped me in everything I’ve done. In today’s world, we’re faced with ethical challenges on a daily basis. The ethical foundation that began in my home was continued in Catholic education—what was right and what was wrong. That’s helped me in my career.” †

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Former teen soldier asks U.S. to help work for peace in Uganda

WASHINGTON (CNS)—Grace Akallo's voice was barely audible above the soft outdoor breeze as she described being forced to kill after being kidnapped as a teenager into a Ugandan guerrilla army.

"I was used and abused" for seven months by the Lord's Resistance Army, she said at an outdoor news conference on Oct. 10 at Washington's Russell Park on Capitol Hill.

In a calm, steady voice belying the gruesomeness of the events she described, Akallo told how she was given weapons training and used for sex by the guerrilla group based in northern Uganda.

"Ten years ago last night, I was abducted by the Lord's Resistance Army," she said.

Akallo was one of 139 girls kidnapped on Oct. 9, 1996, from her dormitory at St. Mary's boarding school in Aboke, Uganda, by the LRA, as the guerrilla group is known. She was 15 years old then and was given as a concubine to a senior guerrilla commander.

Akallo said she was forced to commit atrocities against civilians and some of her fellow captives. After seven months, she escaped during a firefight between Ugandan troops and the guerrillas.

More than 25,000 children have been kidnapped by the Lord's Resistance Army during 20 years of fighting in northern Uganda, she said.

"I was once one of the children who are still enslaved by the LRA," said Akallo. "I have a responsibility to speak out for the children who are still in the hell that I escaped."

The news conference was part of a two-day lobbying effort organized by religious, peace, humanitarian, civic and public policy groups to get the U.S. government to take a more active role in supporting peace talks. Among the organizers of the Washington lobbying effort was the Africa Faith and Justice Network, a coalition of Catholic religious orders with missions in Africa.

The Lord's Resistance Army and the Ugandan government signed a cease-fire in August, but there has been little follow-up to get a peace treaty.

During the 20 years of fighting in northern Uganda, 200,000 people have been killed and more than 1.7 million people have been displaced, with many forced to live in makeshift camps. The war also has spilled into southern Sudan and the eastern part of the Democratic Republic of Congo.

In October 2005, the International Criminal Court at The Hague, Netherlands, issued arrest warrants for LRA leader Joseph Kony and four of his top commanders. Charges included the mutilation of civilians, forced abduction and the sexual abuse of minors.

Akallo and other speakers at the news conference said that U.S. support was crucial to getting a peace deal signed.

The United States is dealing with the symptoms of the war by providing humanitarian aid to northern Uganda, "but is not dealing with the problem of ending the war," said Betty Bigombe, former chief negotiator for the Ugandan government in talks with the guerrillas.

Currently, government officials in southern Sudan are taking the lead to spur peace talks, but Sudan lacks the resources to monitor a peace agreement, said Bigombe.

Rep. Christopher Smith, R-N.J., said Congress and the Bush administration support the peace process, but the administration has not said so publicly. Smith pledged to be more active in getting the administration to break its silence



Above, young people attend a press conference on Capitol Hill in Washington during a lobby day to demand U.S. support for peace talks to end 20 years of war in northern Uganda. The lobbying event was organized by a Catholic organization, Africa Faith and Justice Network.



At right, former Ugandan child soldiers Kassim Ouma and Grace Akallo talk after a press conference on Capitol Hill in Washington during a lobby day to demand U.S. support for peace talks to end 20 years of war in northern Uganda.

and become more visible in promoting peace talks.

He noted that Akallo testified before the House in April and called her "the face of the liberated child soldier."

Akallo, 25, currently is a student at Gordon College, a nondenominational Christian school in Wenham, Mass.

The prevalence of child kidnapping has given rise to a

group of Ugandan children called the "night commuters" because they leave their rural homes at night to march to safer urban places to avoid being kidnapped.

According to background information provided by organizers of the news conference, in 2005 about 35,000 children left their homes each night. †

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There is no religious freedom for some Christians

By Br. David Carroll, F.S.C.

In coverage of world events, there is precious little information about Christian minorities living in a sea of Islam, Judaism or Hinduism.

Yet, the lands where these non-Christian religions are in the majority once were the locations of early Christian communities.

Today, the struggles between and among cultures often are based on misperceptions.

While the Christianity of the West and of the crusades is cited by fundamentalists of one stripe or another as the source of the tension between the Christian West and Muslim East, the truth is that Christianity is an Eastern religion.

Jesus Christ never left the regions of modern Israel, Palestine, Egypt, Jordan or Lebanon.

Early Christians actively proclaimed the good news in their region of the East.

Some Christian Churches of India trace their roots to Thomas the Apostle. Christians of the East predated Islam by some 700 years.

In a strange way, these remnant communities are on the leading edge of interreligious dialogue with the majority religions, a process that must take place on four levels:

- Dialogue of the heart—or of charity—enables us to share in God's creation as partners.
- Dialogue of daily life calls us to promote human values that we share, with God as our guarantor.
- Dialogue of speech invites us to speak of the Lord and put aside our distractions with power, wealth and all that is not essential to God and humankind.
- Dialogue of silence asks us to listen so that God may speak with us, touch our hearts and inspire us to act as the Lord's servants.

Many Churches are committed strongly to the dialogue of charity.

Schools, churches, hospitals and other human services in countries throughout the world are part of the Catholic Church's infrastructure, and their services are open to the larger community.

Whether we speak of Baghdad's Catholic hospitals, India's Christian schools or Jordan's Catholic clinics, the majority of people served by these charitable ministries are not Christian.

These works of charity by local Churches lead to an engagement of the various faith communities in the dialogue of daily life, wherein shared values are promoted in daily commerce and by being a good neighbor and assisting people in need.

Often, Christians share the majority's dress and customs. Christians among the Kurds dress as Kurds, who are Sunni Muslims. Indian Christians dress the same as Hindus. Ethiopian Christian and Muslim women wear the same headdress.

Christians share in daily life, especially in urban areas.

In rural areas, one sees Christian villages, Muslim villages or Hindu villages, but commerce in them often integrates into a sharing of daily life by the people.

However, harsh global realities impact local Christian minorities in many countries. Fundamentalism—whether by Muslims, Hindus or others—endangers small Christian communities. Activities of extremists do result in the killing of Christians.

Hindu fundamentalism in India, associated with the BJP political party, confronts Christians, occasionally killing them. These killings often are lost from public view and publicity in the context of the larger Hindu-Muslim struggle in India.

Tragically, misinformation about the Christian West impacting Hindu culture and tradition avoids the reality that Christians have been in India for 2,000 years and are part of the traditional culture.

The number of Christians has increased in Israel due to Christian immigration from Eastern Europe and India. However, Arab Christians are leaving for greater opportunities in the West.

Their Arab cousins in Palestine are also leaving because of the political, social and economic instabilities of the region.

All this is happening in the land where Jesus walked.

Another situation based on misinformation has occurred in Iraq. The war in Iraq has unleashed religious extremism that has affected Iraq's Christians dramatically. For their safety, Christians have fled from Iraq to live in Jordan or Syria. They are looked upon as Western Christians despite the fact that they have been living in the region for 2,000 years.

Christians also are often subjected to



An Iraqi guard holds a weapon as he patrols outside a Catholic church in Baghdad. The war in Iraq has unleashed religious extremism that has affected Iraq's Christians dramatically. For their safety, Christians have fled from Iraq to live in Jordan or Syria. They are looked upon as Western Christians despite the fact that they have been living in the region for 2,000 years.

discrimination in the workplace in largely Muslim countries. Although often qualified academically for jobs in governmental functions, such as health care or education, their Christian status precludes their employment or advancement within a structure controlled by the larger Muslim constituencies using *sharia* (Islamic law).

Christians may worship as they choose, but their access to gainful employment often is limited severely. Christians who can will come to the West in search of a better life.

Then there is the situation in Saudi Arabia, where several hundred thousand Christians serve as domestics and laborers. No churches can be built in Saudi Arabia, a Muslim holy land.

Christian religious services must be conducted underground. Even chaplains ministering to the U.S. troops in Saudi Arabia cannot be classified as priests,

ministers or rabbis. Officially, they are "morale officers."

For Christians, there is no religious freedom in Saudi Arabia.

Where Christians in the East are minorities, a great deal varies in how they integrate with the larger society, ranging from open acceptance to limited acceptance under Islamic law, to discrimination in employment and services, to outright persecution and finally to no religious freedom at all.

Compounding these problems are the region's various political instabilities. All have impacted the region's Christians.

(Christian Brother David Carroll is undersecretary general of the Catholic Near East Welfare Association. He is a member of the U.S. Conference of Catholic Bishops' Middle Atlantic Muslim-Catholic Dialogue.) †

Discussion Point

Christ accepted suffering

This Week's Question

Do you know someone who has been made to suffer specifically for being a Christian?

"I know someone who suffered. He was steadfast and true, never backing down from his beliefs. ... His name is Jesus." (Caroline McNulty, Marietta, Ohio)

"I worked in a health food store, where I was the only Christian employee for a long time. Then a lady who is a Christian came to work. One day on her break, she asked me to help her pick out some supplements. When the store manager saw us, he got angry and accused us of talking religion on company time and said it wasn't allowed. ... I try to look at it as God showing me how it feels to be persecuted for your faith." (Lois Diorio, Brattleboro, Vt.)

"There was a woman in the deep South who was home-schooling [her children] and always felt out of place when she got together with other parents in the network. Finally, she realized it wasn't her, but the fact that she was the only Catholic in the group and that she had a different approach to a lot of subjects because of her faith that made her less welcome in the group." (Laurie Wright, Mahomet, Ill.)

Lend Us Your Voice

How often does your family dine together as a whole? What special effort does this require?

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



CNS photo/Gregory A. Shemitz, Long Island Catholic

From the Editor Emeritus/John F. Fink

Prayer: A conversation with God or saints

(Second in a series)

The classic definition of prayer is “the raising of the mind and heart to God in adoration, thanks-giving, reparation and petition.”



Part of that definition comes from St. John Damascene, who called prayer “the raising of one’s mind and heart to God or the requesting of good things from God.”

That, I think, is what most people think of as prayer, especially the part about requesting good things from God.

I have to say, though, that I have always thought of prayer simply as a conversation with God or with the saints. We can talk about anything, and our conversation can take the forms of adoration, thanksgiving, reparation and petition.

God calls each of us to prayer. In fact, he always takes the initiative, as he did with Moses by speaking from the burning

bush. What we do is to respond to God’s initiative.

We can divide prayers into vocal prayer, meditation and contemplation. Most of the prayers of the Church are vocal prayers, and I’m willing to bet that most people pray vocal prayers more often than they meditate.

We learn vocal prayer first, if we’re lucky, from our mothers and fathers when we are first learning to speak. “God bless Daddy, God bless Mommy,” the prayer to our guardian angel, and so on.

Vocal prayer, of course, is the form of prayer that people say as a group, in a congregation or elsewhere. We use vocal prayer during liturgical celebrations, and Jesus himself taught his Apostles a vocal prayer, the Our Father.

The biggest problem with vocal prayer is that we too easily become distracted while saying prayers we have learned by rote. Our minds can be miles away while we continue to pray the prayers we have learned by heart.

This doesn’t happen only with the traditional ready-made prayers, such as the Our Father, Hail Mary and other

prayers we say frequently, but even with prayers we have made up that express our deepest emotions toward God.

I confess that this happens to me even while I’m praying after receiving Communion. I’m saying the most personal things I want to say to Jesus in this most intimate situation, all in my own words, but I’ve said them so often that they have become formulaic.

As far as I know, all we can do about distractions is to turn away from them, and toward what we are saying, as soon as we realize they are there. I’m not aware of any sure-fire method of completely eliminating distractions—I think that they’re simply part of our human condition—but we can force them out of our minds as soon as we’re aware of them.

Although we must make every effort to concentrate on our prayers, I can’t believe that God is really offended when we allow distractions to get in the way.

We are, after all, making an effort to pray. Our intention is to talk with God, and God knows that we humans are easily distracted. †

Cornucopia/Cynthia Dewes

Will the real ‘Words to Live By’ please stand up?

Just in case we were in need of them, we seem to see “Words to Live By” everywhere we turn.



They’re in newspapers, magazines, on Internet sites and even on throwaway advertisements. I hate to think how many trees have died for the paper devoted to this cause.

Related to these, and equally icky in my view, are the so-called “inspirational” non-books so prevalent today—*Chicken Soup for the Bereaved* or *Chicken Soup for the Incompetent*. You know the kind. They seem to multiply like, well, chickens.

Still, some genuinely helpful words to live by appear now and then, and one of my favorite sources for such inspiration is the Carmel of Terre Haute. These Carmelite sisters regularly produce lovely pamphlets describing upcoming novenas and feast days, illustrated artistically and always including moving poetry, prose or scriptural quotations.

For example, for a recent novena to St. Therese of the Little Flower, they used

a quotation from the *Angelus Silesius*: “Your heart receiveth God and all His kingdom holds, If you but turn to Him and like a rose unfold.” This struck me as both a beautiful description of St. Therese, and a helpful suggestion for all of us. Actual words to live by!

Inspirational words often appear when I’m not exactly looking for them. Once, at a lecture about Church history, we were given copies of a kind of doxology prayer written by Polycarp of Smyrna, a bishop and martyr (c. 69-c. 155). Its words seemed to me like a useful prayer as well as a summary of our faith in a nutshell:

“Now may the God and Father of our Lord Jesus Christ, and may Jesus Christ himself also, the eternal high priest and son of God, build you up in faith and truth, and in gentleness, avoidance of anger, forbearance, long-suffering, patient endurance and purity, and may he grant you to inherit a place among his saints; may he grant this to us also so that we can be with you, and to everyone under heaven who will believe in our Lord Jesus Christ and in his Father who raised him from the dead.” Whew!

Of course, Scripture is always inspirational, although I might draw the line at the “begats” and some of the customs of

Old Testament times. I mean, stoning sinners is definitely out, especially since I’m a sinner myself. And, I’m not sure I go along with the “Just open the Bible at random and point to any verse” style of gaining divine guidance, either.

One way to use Scripture to gain inspiration is to engage in Bible studies, offered by most parishes and often by Protestant groups as well. These classes can help us understand the metaphorical and sometimes obscure language in Scripture, as well as to appreciate the beauty and meaning of the words.

Another good path to inspiration is to use the weekly scriptural readings listed in parish bulletins. They are chosen to complement and reinforce the message of the Sunday liturgy, and also to show the relationship between Old and New Testament versions of characters or truths.

Yup, Scripture does it for me because of passages like this promise: “Thenceforth we shall be with the Lord unceasingly. Console one another with this message” (1 Thes 4:17b).

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

Faithful Lines/Shirley Vogler Meister

Getting to the heart of Our Mother Mary

October is Respect Life Month. How appropriate, since October is also dedicated to Mary, the mother of Jesus. It is the month of the Holy Rosary.



“There is truly no woman in the history of humanity who has affected the course of history as powerfully as Mary of Nazareth,” writes Maria Ruiz Scaperlanda, a

respected and frequently published Catholic writer and journalist for the religious press and secular press as well as the author of five books. (See www.mymaria.net.)

Her newest work, published this year, is the most comprehensive book that I’ve ever read about the Blessed Mother.

The Complete Idiot’s Guide to Mary of Nazareth, an Alpha Book, is published by the Penguin Group.

At first, I was put off by *The Complete Idiot* part of the book’s title because I thought I was fairly knowledgeable about Mary. I was wrong.

What I knew about the Mother of God was only a smidgen of Marian knowledge compared to the information in Maria’s book. This is not a “quick read.” Instead, it is a book to read mindfully and slowly enjoy, and to keep for future reference. This is a book to savor.

The back cover simplifies the richness of the book’s contents with these points: Mary as a woman of her own times and ours—in Scripture from the books of Luke, Matthew, John and Mark, as represented in art, music and literature, and common devotions, prayers and pilgrimages associated with the Holy Mother.

The back cover also confirms that each reader is “no idiot, of course. You know that Christians revere Mary of Nazareth as the Holy Mother of Jesus Christ. But Mary’s influence stretches beyond religious and cultural boundaries throughout the world as her wisdom explores what it means to be human.”

This book is filled to the brim with information, but is easy to read and especially easy to follow. If I were a Catholic high school or university teacher,

I would use it as a textbook because of the comprehensive way that it is organized.

Material in the appendixes is especially helpful: glossary, sources for further reading, Internet resources, basic historical timeline (including key Marian dates), Marian feasts (more than 25) and an index.

As the author states in a note to readers, “These are not just mere theological ideas, but everyday, down-to-earth truths about Mary. ... She was mother. She was wife. She was daughter. She was a believer. She was a devoted Jewish woman. ... She cleaned dishes, swept the floor and was up late at night with a crying baby. She worried about her child’s safety, and taught her son his first prayers. She lived with a teenager, and she learned how to have a life-giving relationship with her adult child. Mary was like us!”

This book is more than informative. It has heart!

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

Go and Make Disciples/

John Valenti

‘Woodsies’ and the black onyx ring

That ring! The black onyx emblem of Saint Mary-of-the-Woods.



Graduates, “Woodsies” they are called, wear it proudly and never hesitate for a moment to talk about what it means to them.

“I value it, but also want to share it ... as long as I get it back,” said graduate Mickey Lentz, executive

director of Catholic Education and Faith Formation. “I want people to see it and enjoy it as much as I do. It’s amazing the places I have been where I found someone wearing it.”

While vacationing in Las Vegas, Lentz caught a glimpse of the icon on the finger of a fellow “Woodsie” at Mass. She was the eucharistic minister. “They are everywhere!” Lentz said.

Saint Mary-of-the-Woods College is one of the oldest institutions of higher education for women in the United States. The college is associated with the Sisters of Providence and was founded in 1841 by Mother Theodore Guérin.

The oak leaves are symbolic of the knowledge gained at The Woods, the six acorns are symbolic of the founders and the insignia carved in black onyx serves as a reminder that those who wear the gold and onyx are educated women guided by ‘virtus cum scientia,’ knowledge and strength united.

In October 1998, Pope John Paul II bestowed the title “Blessed” on Mother Theodore. Pope Benedict XVI canonized her a saint on Oct. 15 in Rome.

Saint Mary-of-the-Woods College holds an annual ceremony where juniors receive black onyx rings signifying their bond to the institution. As “Woodsies” walk off the stage after receiving their ring, most alumni realize it’s more than just a pretty object.

The oak leaves are symbolic of the knowledge gained at The Woods, the six acorns are symbolic of the founders and the insignia carved in black onyx serves as a reminder that those who wear the gold and onyx are educated women guided by “*virtus cum scientia*,” knowledge and strength united.

“As a Catholic educator, I feel like I’ve gone the extra mile and was able to achieve something special. It gives me hope and confidence in what I have been able to accomplish,” Lentz said. “It constantly reminds me of a very good experience at a place I feel like I belong. I am very proud to wear the ring, not only because it’s beautiful, but because of the integrity it represents and shows forth in our graduate’s identity.”

Lentz completed her Saint Mary’s education through the Woods External Degree (WED) Program, a distance education program which started in 1973.

“Very innovative for the time and one of the first of its kind in the nation,” Lentz noted. Today, Saint Mary of-the-Woods offers more than 30 majors through the WED format.

“It is something to aspire toward and the ring is symbolic of that,” Lentz said. “At first, I bought the pendant, but went back for the ring when I could afford one.”

“You can’t help but notice the ring, especially at meetings,” she added. “I find myself looking at other people’s fingers. Many who have noticed my ring ask me, ‘Are you a nun?’”

(John Valenti is associate director of evangelization and faith formation for the Archdiocese of Indianapolis. E-mail him at jvalenti@archindy.org. For a more in-depth version of this story, go to goandmakedisciples.blogspot.com.) †

Twenty-ninth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Oct. 22, 2006

- Isaiah 53:10-11
- Hebrews 4:14-16
- Mark 10:35-45

The first reading for this weekend is from the Book of Isaiah, precisely from its third and last part.



On several occasions, Isaiah describes, or refers to, a loyal and devoted servant of God who endures outrageous insults and severe misfortunes. Yet this servant never

despairs, nor does he ever rebel against these unhappy events as they come to him.

Furthermore, through, and from, these sufferings, good prevails in his own faithfulness, and the glory of God shines through all that happens.

While these verses were written many years before Christ, pious Christians always have seen in them a prefiguration of their gentle Savior, the innocent lamb of God, sinless and merciful, good and perfect, but the victim of viciousness and of the indifference of so many people.

As its second reading for this weekend, the Church presents a selection from the Epistle to the Hebrews.

Typically throughout Hebrews, the reading is strong in its Old Testament imagery, especially in the symbolism of the ancient rituals of the Jewish temple.

In 70 A.D., the Romans destroyed the temple as a reprisal after the Jews unsuccessfully attempted to revolt against Rome. The priests were killed or scattered. The old rituals came to an end. They have not yet been restored.

However, for the first two-thirds of the first century A.D., these ceremonies—in which priests, a high priest, sacrifices and victims of sacrifices figured in the rites of the temple—were familiar to young and old, great and small, among the Jews.

Hebrews is more than a chronicle of Jewish custom and history. It sees Jesus as the great high priest. The sacrifice is the Lord's sacrifice on Calvary. He is the victim. His sacrifice affects true reconciliation with God.

The reading also reminds us that Jesus, the Son of God, also was human as are we. He never sinned, but he was tempted. Jesus loves us, and he understands us.

St. Mark's Gospel supplies the last reading.

In this reading, two Apostles approached Jesus. They are James and John, the sons of Zebedee. The forecasts by Jesus of the coming of a new kingdom to the world, namely the kingdom of God, have intrigued them. Yet they misunderstand the true meaning of the kingdom of God.

Presuming that it has earthly properties, they want to have privileged places in this glorious kingdom. They ask the Lord to give them these high places.

Jesus replies, reminding them that the path to the new kingdom will be neither swift nor smooth. To progress along this path, any disciple must identify with Christ in the fullness by abandoning self, self-interests and comfort to be like Jesus was, to sacrifice self, and indeed to give all of self in the sacrifice.

Reflection

The Lord came into the world as the Redeemer. His mission was to redeem, or rescue, humanity from its own plight, a plight created by willful sin and voluntary rejection of God.

Sin had disordered and weakened human nature. In many cases, sin reigned supreme in the world.

To follow Christ with sincerity means the determination to be true to God despite human weaknesses pointing the other way, and it means resisting sin and its effects throughout earthly life.

These readings call us to face all these realities. We live in a material world. As disciples, we look to the Spirit.

We live in a world in which sin is strong, and sinners are many. It is a world with little love and justice, so we must swim upstream.

It will be difficult, and can only be accomplished with God's help. But if we ask for it, God's help will come. We can, and will, succeed in our purpose to be with God in the great new kingdom of peace and life. †

Daily Readings

Monday, Oct. 23
John of Capistrano, priest
Ephesians 2:1-10
Psalm 100:2-5
Luke 12:13-21

Tuesday, Oct. 24
Anthony Mary Claret, bishop
Ephesians 2:12-22
Psalm 85:9-14
Luke 12:35-38

Wednesday, Oct. 25
Ephesians 3:2-12
(Response) Isaiah 12:2-6
Luke 12:39-48

Thursday, Oct. 26
Ephesians 3:14-21
Psalm 33:1-2, 4-5, 11-12, 18-19
Luke 12:49-53

Friday, Oct. 27
Ephesians 4:1-6
Psalm 24:1-6
Luke 12:54-59

Saturday, Oct. 28
Simon and Jude, Apostles
Ephesians 2:19-22
Psalm 19:2-5
Luke 6:12-16

Sunday, Oct. 29
Thirtieth Sunday in Ordinary Time
Jeremiah 31:7-9
Psalm 126:1-6
Hebrews 5:1-6
Mark 10:46-52

Question Corner/Fr. John Dietzen

Hell is a condition of alienation from God

Q In a recent column, you stepped way outside the teaching of the



(Ohio)

A This was one of several letters that I received after that column, calling me everything from a heretic to an agent of the devil.

If they prove nothing else, they certainly indicate that many Catholics have the Bible imagery of hell down pat, but the Church's theology and biblical understanding of this mystery got lost somewhere.

Carefully read, the column in question gave the Church's teaching accurately and plainly.

As Pope John Paul II indicated more than once, in very clear terms, hell—like heaven—is not a "place" in our sense of that word. It is a condition of alienation from God our Creator.

It is possible, as I said, for a human being freely, finally and definitively, and with sufficient knowledge and reflection, to totally reject a relationship with God. Such rejection and alienation would be in itself irreversible and eternal, as far as we can know.

Has anyone ever made that kind of decision against God? We don't know, and as the pope said and as the Church teaches, we cannot know.

Obviously, that does not in any sense deny the "existence" of hell. But it does raise an obvious question: If it should be that no one has "lost" his or her soul, does a human hell exist if no one is there?

That is the type of legitimate question that may be examined—insofar as possible—in the light of faith and reason. In fact, such questions help us keep our faith from degenerating into superstition.

An honest answer can tell much about what our relationship with God can mean in the context of the words and actions of Jesus. We need to be careful about throwing out inflammatory condemnations, especially when we're dealing

with delicate and complex mysteries such as this.

Beyond their theological limitations, however, something sad and frightening, at least to me, seemed evident in most of this correspondence.

There is an apparent urgent need to know for sure that some people are in hell, separated from God for eternity, and to be content, even happy, about it. Their suggested candidates range from the notorious—Hitler, Judas and Stalin—to people who obtain or provide abortions.

Pope John Paul's remarks on the subject (for example, in his book *Crossing the Threshold of Hope* and his Wednesday homilies during the summer of 1999) ultimately are based on one truth: We are all, even the worst of us, beloved sons and daughters of God.

I've seen the horror and pain that parents feel when they fear that one of their children will not go to heaven. Is it remotely possible to imagine God's sense of loss were one of his children to be separated from him for eternity? It's certainly not something to gloat over or feel self-satisfied about.

Hell is possible. Without God's grace, anyone still journeying on this earth could make horribly destructive, sinful decisions. But how God handles it all is hidden in his divine providence.

We are grandly presumptuous if we think we know all the answers. As one of the great spiritual writers said, when speaking of the silence of God, "If we know the general plan of his providence, we are ignorant of its particulars."

What are we to do? What the pope and the practice of the Church tell us. In love for God and charity toward all his children, we pray for the salvation of everyone.

In many ways, in its liturgy and teachings, the Church implores God to bring our brothers and sisters "and all the departed," all those who have died, "into the light of your presence" (Eucharistic Prayer II).

It is an attitude that we might all try to imitate.

(A free brochure on ecumenism, including questions on intercommunion and other ways of sharing worship, is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 5515, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

Tribute to St. Theodora

No shoreline too far,
No ocean too vast—
When God plants the seed
He unfurls the mast.

No shelter too sparse,
Nor prospects too grim—
Onward moves forward
When guided by Him.

Toil tempered by prayer,
Joy blended with tears—
Fruit from the seedling
Has nurtured the years.

Awesome your fiat,
How far-flung the seeds—
We are the grateful
Who feast on your deeds.

By Dorothy M. Colgan

(Dorothy M. Colgan is a member of St. Meinrad Parish in St. Meinrad. She wrote this poem in honor of the canonization of St. Theodora Guérin by Pope Benedict XVI on Oct. 15 at St. Peter's Square in Rome. This photograph shows a close-up view of a likeness of Blessed Mother Theodore created by Indiana artist Teresa Clark. The 6-foot clay statue of the French-born, 19th-century foundress of the Sisters of Providence of Saint Mary-of-the-Woods was commissioned by the congregation.) †



Photo by Sean Gallagher

Photos by Katie Berger



High school students take part in the opening Mass at the "Consumed" retreat. At the front of the church, Susan Fritsch of St. Louis Parish in Batesville proclaims the first reading.



Participants take part in a eucharistic procession to the chapel at the top of a hill. Eucharistic processions were held several times throughout the weekend.

'Consumed' BY JESUS

By Katie Berger
Special to The Criterion

Nearly 200 young people in the archdiocese recently set aside a weekend to literally follow Jesus.

The fourth archdiocesan "Consumed" retreat, hosted by the archdiocesan Office of Youth and Young Adult Ministry, was held from Sept. 29 to Oct. 1 at Mother of the Redeemer Retreat Center in Bloomington. The retreat's theme, "Emancipation through Consecration," brought the students and their chaperones together for a weekend devoted to prayer and focus on the real presence of Jesus in the Eucharist.

The group listened to talks that centered on breaking the chains of those things which attach them to the world and, as a result, becoming a slave of Jesus Christ.

Participants were also given the opportunity to receive the sacrament of reconciliation over the course of the weekend.

At the heart of the retreat was Mass, followed by exposition of the Blessed Sacrament as youths took part in several eucharistic processions.

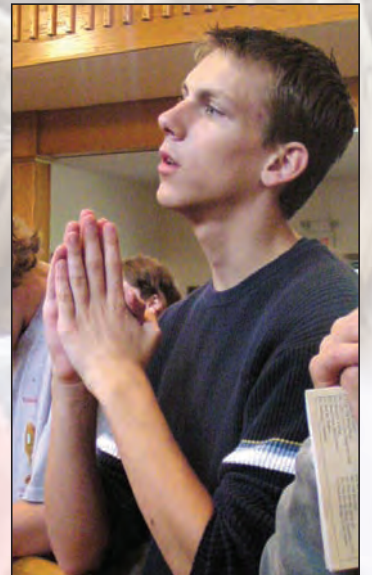
"We, as Catholics, believe that Jesus is most truly present in the Blessed Sacrament, so a relationship and a recognition of his presence in this sacrament is essential to our youth," said Father Jonathan Meyer, archdiocesan director of youth and young adult ministry and associate pastor of St. Luke Parish in Indianapolis.

It is Father Meyer's hope that, through the "Consumed" retreat, young people will come away with hearts radically in love with the Eucharist.

"I hope for a heart willing to recognize Christ in the Eucharist and in one another," he said, "a heart open to the will of God." †



From left, Amy Seger, a student at John Paul II High School in Terre Haute, and Leandra Encarnacion and Alondra Garcia, both of St. Monica Parish in Indianapolis, look at their reflection in a mirror at the end of a chastity talk.



Mark Kubisch of St. John Parish in Bloomington prays after receiving Communion at Mass.



Nick Welch, a member of Our Lady of the Greenwood Parish in Greenwood, listens to one of the retreat talks.



Father Jonathan Meyer, archdiocesan director of youth and young adult ministry, leads young men in prayer to begin his chastity talk. Separate chastity talks were held for young men and young women.



Chaperone Deb Dalley of St. Vincent de Paul Parish in Shelbyville receives the sacrament of reconciliation from Father Shaun Whittington, chaplain of Shawe Memorial High School in Madison.

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.

FLOREANCIG, Barbara J., 74, St. Roch, Indianapolis, Sept. 24. Mother of Becky Quillen. Daughter of Mildred Jones. Grandmother of two.

FOERDERER, Robert, 90, St. Pius X, Indianapolis, Oct. 2. Husband of Helen Foerderer. Father of Patricia Brooks, Helen Gossert and Jane Waldon. Grandfather of four. Great-grandfather of two.

FRANTZ, Virginia Ann, 82, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Oct. 6. Mother of Margie Downey, Nancy Sammul, Stephen and Thomas Frantz. Sister of James Shiffler. Grandmother of three.

FRENCH, Carole Marie, 66, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Oct. 1. Wife of William French.

Mother of Jennifer Hilcz. Grandmother of two.

GULLANS, Betty L., 79, Holy Name of Jesus, Beech Grove, Oct. 10. Mother of Nancy Sluder, David and Gary Gullans. Grandmother of four. Great-grandmother of five.

HACKER, James Michael, 46, St. Jude, Indianapolis, Oct. 6. Father of Amber, Lynn, Joseph and Richard Hacker. Son of James R. Hacker and Carolyn Sabeau. Brother of Sharon Peoples, John and Thomas Hacker. Grandson of Catherine Schmidt. Grandfather of four.

HAYDOCK, Theora M., 79, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Sept. 1. Wife of Robert Haydock. Mother of Denise Rose. Sister of Mary Ellen Cox, Harriett Scheidt and Wanda Vance. Grandmother of two. Great-grandmother of one.

HUTT, Beth Ann, 30, St. Gabriel the Archangel, Indianapolis, Oct. 3. Daughter of Tom and Betty Hutt.

LEARDI, Ilene Alma (Cunningham), 75, St. Roch, Indianapolis, Oct. 7. Wife of Eugene Leardi. Mother of Bonnie Halsey, Lisa Sharp, Jack and Kenneth Potts, and John and Richard Leardi. Grandmother of 14. Great-grandmother of five.

Providence Sister Alice Clare Kuper taught at grade schools, high schools

Providence Sister Alice Clare Kuper died on Sept. 30 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 87. The Mass of Christian Burial was celebrated on Oct. 5 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

The former Mary Alice Kuper was born on April 9, 1919, in Terre Haute.

She entered the congregation on Jan. 11, 1936, professed first vows on Aug. 15, 1938, and professed final vows on Aug. 15, 1944.

During 70 years in the order, Sister Alice Clare taught at Catholic schools staffed by the Sisters of Providence in Indiana, Illinois, Missouri and Massachusetts. She taught grade school classes for 22 years and high school classes for 15 years.

In the archdiocese, Sister Alice Clare taught at the former Holy Trinity School in New Albany from 1938-39 and

the former St. Catherine School in Indianapolis from 1953-55.

She also taught at the former Bishop Chartrand High School in Indianapolis from 1967-69, Roncalli High School in Indianapolis from 1969-70 and the former Paul Schulte High School in Terre Haute from 1970-72.

In 1975, Sister Alice Clare returned to Saint Mary-of-the-Woods, where she ministered for 29 years.

At the motherhouse, she served five years on the infirmary staff, nine years as local treasurer and in Medicare insurance, seven years as local treasurer and sacristan of the Blessed Sacrament Chapel at Providence Hall, and eight years helping with residential services.

In 2004, Sister Alice Clare began her ministry of prayer with the senior sisters at the motherhouse.

Memorial gifts may be sent to the Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

MARION, Margaret, 92, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Sept. 17. Mother of Vickie Newkirk. Grandmother of one. Great-grandmother of one.

MARKS, Mildred, 90, St. Mary of the Immaculate Conception, Aurora, Sept. 26. Mother of Maria Hardy.

MASCARI, John A., Sr., 82, St. Lawrence, Indianapolis, Oct. 1. Husband of Rose Mascari. Father of Anne, Elizabeth and John Mascari II. Brother of Josephine Kretzer, Frank and Thomas Mascari. Grandfather of one.

McCONAHAY, Richard L., 82, St. Roch, Indianapolis, Oct. 6. Brother of Theresa Meyer, Charlotte Scheibelhut and Robert McConahay.

McCORKEL, Benjamin Louis, infant, St. Maurice, St. Maurice, Oct. 5. Son of Colby and Beth McCorkel. Brother of Brandon McCorkel. Grandson of Leonard and Jayne Grisswold and Louis and Catherine Mauer.

MECKES, Judith Anne, 77, St. Mary, Rushville, Sept. 25. Mother of Eric and Mark Meckes. Sister of Julian Myers. Grandmother of two.

MENDEZ, Teresa, 87, Holy Cross, Indianapolis, Sept. 26. Mother of Sandra Switzer.

PICKHARDT, Annabelle Lee, 83, Holy Family, New Albany, Sept. 20. Mother of Patricia Goodwin, Cynthia Hertog, Mitsi Paquette, and Kathleen and Kristopher Pickhardt. Sister of Mary Helen Sarli. Grandmother of seven. Great-grandmother of four.

POFF, Catherine, 95, St. Joseph, Sellersburg, Oct. 7. Mother of Mary Ann Reed, Kathleen Wesson, Bernard, Dennis, James and Conventual Franciscan Father Pius Poff. Grandmother of 21. Great-grandmother of 31. Great-great-grandmother of two.

RIGSBY, James, 67, St. Malachy, Brownsburg, Oct. 6. Husband of Anne (Bushinger) Rigby. Father of Debra Darley, Deanna Ford and James Rigby. Brother of Dorothy Mock and

Arnold Rigby. Grandfather of seven.

RISCH, Stella S. (Misiniec), 85, St. Rose of Lima, Franklin, Sept. 29. Mother of Judy McGinnis and Sharon Nolting. Sister of Kate DeNeen, Anna Misiniec and Agnes Schludecker. Grandmother of three. Great-grandmother of three.

ROELL, Dolores H., 79, St. Louis, Batesville, Sept. 27. Mother of Pat Meer, Mary, Carl, Jerry, Louis and Stanley Roell. Grandmother of 12. Great-grandmother of one.

RUSSELL, Paul E., 69, Holy Spirit, Indianapolis, Sept. 30. Husband of Dorothy M. Russell. Father of Georgia Hodge, Frances Vaughn, Jane Sheese, Mary, David and Robert Russell. Brother of Mary McKnight, Martha Zufhall and Max Russell. Grandfather of 12.

SCHICKEL, Mark C., 43, St. Mary-of-the-Knobs, Floyds Knobs, Oct. 9. Son of Kenneth and Judith Schickel. Brother of Leslie Routh, Lynne Yander, James, John and Kenneth Schickel.

SCHOETTLE, Dorothy M. (Hemmer), 100, St. Barnabas, Indianapolis, Oct. 4. Mother of Patricia Farrell and Loretta Morey. Sister of Mildred Birch and Bernadette Yoder.

SHIPLEY, Maria T. (Boso), 51, St. Simon the Apostle, Indianapolis, Oct. 1. Mother of Elizabeth, Jennifer, Edward and Joseph Shipley. Daughter of Mary (McGuire) Boso. Sister of Catherine, Molly and Casper Boso.

SMITH, Lucile B., 85, St. Matthew, Indianapolis, Oct. 2. Sister of Lillian Gelinis. Aunt of two.

STILES, Betty, 55, St. Paul, Tell City, Sept. 21. Wife of Wayne Stiles. Mother of Kerri Zuelly, Derrick and John Stiles. Daughter of Evelyn (Hagedorn) LeClere. Sister of Mary Daum, Delores Goffinet, Rita Jo Holtzman, Jean Schulthise, Bernard, Jim, John and Rick LeClere. Grandmother of five.

TEBBE, Kathryn A., 89, St. Mary, Greensburg, Oct. 7. Mother of Mary Malone, Judy



Funeral statue at Vatican

A small funerary statue of a sleeping servant is seen in a necropolis discovered beneath Vatican City. The necropolis was unearthed in 2003 when Vatican workers began digging foundations for a parking lot.

Nobbe, Dennis, James and Stanley Tebbe. Grandmother of 20. Great-grandmother of one. Great-great-grandmother of one.

TRAUNER, Bernard J., 81, St. Christopher, Indianapolis, Sept. 21. Husband of Clara (Canales) Trauner. Father of Kathleen Bates, Elizabeth Brodnik, Nancy Davis, Phyllis Marlar, Clara Powell, Jeanne, Margaret, Marilyn, Bernard II, Eric, James, Robert and William Trauner. Brother of Angelina Beach. Grandfather of 31.

ULRICH, James A., 72, St. Elizabeth of Hungary, Cambridge City, Sept. 29. Father of Amy Foster, Pablo Leguina, Lisa Mack and Thomas Ulrich. Brother of Marilyn Seamons, Don and Larry Ulrich. Grandfather of three.

WARDELL, Rita Ann, 74, Sacred Heart of Jesus, Terre Haute, Sept. 14. Sister of T. Chernay and C. Hovey.

WEIGEL, Mildred B., 94, St. Louis, Batesville, Oct. 2. Mother of Diane Indriksons. Aunt of several.

WHITE, Elza E., 77, St. Michael, Brookville, Oct. 3. Husband of Fannie (Garofola) White. Father of Judith Sparks, Richard and William White. Grandfather of eight. Great-grandfather of seven.

WISSEL-YAGER, Ruth E., 74, St. Mary, Rushville, Sept. 30. Wife of Henry E. Yager. Mother of Judy Bambach, Mary DePaoli, Jeff, Stephen and Tom Wissel. Stepmother of Betty Anthony, Ann Koors, Janet Litmer, Don, James, Jerry and Paul Yager. Grandmother of 37. Great-grandmother of seven. †

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School safety issues affect public, Catholic schools alike

WASHINGTON (CNS)—Recent deadly school shootings, in particular what occurred in the one-room Amish schoolhouse in Pennsylvania, shattered an illusion that some schools are immune from violent attacks.

The incidents, two of them involving intruders, sparked an Oct. 10 summit convened by the White House. The Conference on School Safety took place after the latest school shooting victims had been buried, but while the issue was still top news with the Oct. 9 arrest of a 13-year-old student for firing an assault weapon in a Missouri middle school.

Summit participants, who included educators, police officers, White House officials and students, discussed ways to combat school violence, but they were leery about offering any sweeping solutions. Speakers emphasized the need to have crisis plans in place and to practice them, to take bullying and threats seriously and to have open communications with school parents.

The daylong event in Chevy Chase, Md., highlighted local prevention programs and called attention to online resources available for schools, but did not introduce any new policies or program funding and was criticized by some for failing to mention the role of guns in school shootings.

One participant, Michael Caruso, assistant superintendent for secondary schools and government relations in the Washington Archdiocese, said a key part of the meeting was "identifying the best practices" in place for violence prevention. Catholic school officials need to be part of this discussion, he said, because their schools are just as vulnerable to external attacks as any other school.

Sister Mary Angela Shaughnessy, a

Sister of Charity and an education professor at Spalding University in Louisville, Ky., said she was invited to a similar discussion several years ago with then-U.S. Education Secretary Richard Riley. Talking about school violence is at least a starting point, she said, particularly since these incidents don't show signs of abating.

In fact, Sister Mary Angela has been talking about school safety for the past 20 years. The nun, who is a lawyer and legal consultant to many Catholic schools and dioceses, has written several books and articles on school safety and frequently lectures on the topic across the country.

"For the first 10 years, no one took me seriously," she told Catholic News Service in an Oct. 12 telephone interview recounting her pleas with Catholic school administrators to prepare for worst-case scenarios. But that changed in the past decade, particularly after the 1999 shootings at Columbine High School in Littleton, Colo., and a shooting five years ago at a Catholic school in the Diocese of Scranton, Pa.

Today, she said, most dioceses mandate that their schools have crisis-management plans in place detailing what they would do in the case of an intruder or in an emergency evacuation.

Jacqueline Lofaro, a spokeswoman for Catholic schools in the New York Archdiocese, said all schools are required to file a crisis-management plan each year with the archdiocese listing evacuation sites, families' contact information, crisis team members and school floor plans.

"Schools take this very seriously," she said, adding that the plans have been in place for at least four years. This fall, one school put its emergency plan to the test in an evacuation for a threat that turned out not



U.S. first lady Laura Bush speaks at a Conference on School Safety in Chevy Chase, Md., on Oct. 10. The conference was prompted by the recent deadly shootings at a Colorado public school and a one-room Amish schoolhouse in Pennsylvania.

to be credible. Because the plan was in place, she said, "the evacuation went smoothly."

In the New York Archdiocese, crisis plans are not limited just to Catholic schools, but also to religious education programs.

But just having plans is not enough, said Sister Mary Angela, who stressed that the plans must be practiced, just as fire drills, so that faculty members and students will be less likely to panic if an actual crisis were to occur.

She also noted that at the very least schools should lock their main access doors, require visitors to sign in and install outdoor surveillance cameras.

Sister Dale McDonald, a Sister of the Presentation of the Blessed Virgin Mary and director of public policy and educational research for the National Catholic Educational Association, said Catholic school administrators must also establish connections with local public school administrators and local fire and police departments to ensure open communication during emergencies.

Caruso likewise stressed the need for Catholic school administrators to work with their public school counterparts. And along that line, he cannot understand why nonpublic schools have been excluded from some of the emergency assistance the federal government provides to public schools. For example, since last year the government has been supplying emergency radios to public schools across the country as a means to alert school personnel of national or local emergencies or hazardous weather conditions.

The radios were developed by the National Oceanic and Atmospheric Administration, and their \$5 million price tag is funded by the federal departments of Commerce, Education and Homeland Security.

As Caruso sees it, private schools are just as susceptible to local and national emergencies, and should not be shut out from tools that might enhance their safety simply because they are not government-funded.

In a crisis situation, he said, "it's all about communities pulling together." †

Classified Directory, continued from page 14B

Positions Available

Director, Corporate and Foundation Development

The Archdiocese of Indianapolis is seeking a Director of Corporate and Foundation Development to support archdiocesan ministry priorities in education, charities, and other select areas. The responsibilities are focused on developing support from corporations and foundations through annual requests, special events, and capital campaigns. The position includes oversight of foundation research and proposal writing processes. The Director will also guide and support a group of parishes in their annual stewardship education and renewal efforts, while cultivating relationships with benefactors.

The Director reports to the Executive Director of Stewardship and Development and will supervise an Administrative Assistant and the Director of Foundation Research and Proposal Writing.

Interested individuals should please send a cover letter, résumé, and list of references to:

Ed Isakson, Director, Human Resources
Archdiocese of Indianapolis
P.O. Box 1410
Indianapolis, IN 46206
E-mail: edisakson@archindy.org
Fax: (317) 261-3389

Equal Opportunity Employer

Director, Planned Giving

The Archdiocese of Indianapolis is seeking a Director of Planned Giving to oversee the growth and administration of assets entrusted to the Catholic Community Foundation for the perpetual mission of the Archdiocese of Indianapolis. The responsibilities are focused on raising donor awareness of planned giving strategies and benefits, supporting and educating donors who are considering or making planned gifts, marketing the foundation to parish, school, and agency leadership, and administering the Office of Planned Giving. The Director will also guide and support a group of parishes in their annual stewardship education and renewal efforts, while cultivating relationships with benefactors.

The Director reports to the Executive Director of Stewardship and Development and will supervise an Administrative Assistant and the Director of Foundation Marketing.

Interested individuals should please send a cover letter, résumé, and list of references, in confidence, to:

Ed Isakson, Director, Human Resources
Archdiocese of Indianapolis
P.O. Box 1410
Indianapolis, IN 46206
E-mail: edisakson@archindy.org
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Equal Opportunity Employer

Maintenance

The Archdiocese of Indianapolis has an opening in Maintenance and is seeking an individual with prior experience in carpentry, plumbing, electrical work, painting, and HVAC repair. The position requires working as a member of a team, being flexible, and prioritizing multiple tasks.

Occasional overtime is required on evenings, weekends, and during emergencies.

Please send cover letter, résumé, and list of references, in confidence, to:

Ed Isakson
Director, Human Resources
Archdiocese of Indianapolis
P.O. Box 1410
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Receptionist

The Archdiocese of Indianapolis is seeking a Receptionist to extend hospitality to guests and staff of the Catholic Center. Responsibilities include directing calls to appropriate persons and offices, providing information and directions to visitors, maintaining a schedule of meetings in conference rooms, and viewing building security monitors.

The position requires excellent interpersonal skills, telephone etiquette, organizational skills and the ability to prioritize and handle multiple tasks. The ability to speak Spanish is a plus.

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
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