GRACE AMID HEARTBREAK
Chaplains called to provide comfort in times of tragedy, loss.

By John Shaughnessy

The phone call came on a recent October night, asking Father Steve Schwab if he could deliver the devastating news to the two children about their mother.

Although it wasn’t his day of duty as a chaplain for the Marion County Sheriff’s Department, Father Schwab agreed to drive to the home of the two teenage girls in Indianapolis, to tell them that their mother had been killed in a traffic accident caused by a drunk driver.

As he always does when he has to share the most heartbreaking of news, Father Schwab put on his Roman collar. Then he arranged to meet a sheriff’s deputy near the home of the two girls, who had suffered the loss of their father to cancer within the past two years.

Driving to the home in the dark, Father Schwab remembered the words that have become his constant prayer when he has faced difficult situations as a police chaplain: “Lord, I don’t know what I’m doing. Help me get through this.”

When he knocked on the front door of the home— with the sheriff’s deputy at his side—Father Schwab braced himself. When one of the girls opened the door, the priest followed another one of his routines, making sure he had the right address and the right door, before he slowly entered and softly told the girls, “I’m sorry. Your mother died in an accident this afternoon.”

The girls’ shock came first, followed by their tears and cries of anguish. Through it all, the priest offered his support.

Grâce amid tragedy
From traffic fatalities to murders, the police world is full of moments that most people never see and even more people never want to see.

In that world where the line between life and death can be razor-thin, chaplains of law enforcement departments are called upon to provide grace and comfort in times of tragedy and loss.

For three years, Father Schwab has served as the Catholic chaplain for the Marion County Sheriff’s Department. For 15 years, Conventual Franciscan Father Joe Kiene has been the Catholic chaplain for the Indianapolis Police Department.

In their positions, both priests have helped victims, the families of victims, police officers, the families of police officers and even other chaplains deal with the devastation and the despair.

“Your go from a traffic accident to a deliberate shooting to a suicide,” says Father Joe. “Primarily, our job is to notify the families of the deceased. It’s hard. It’s very difficult. You’re not sure what their reaction is going to be. It goes from acceptance to disbelief to anger. You try to help them work through their grief.”

“It’s usually between 12 [midnight] and 3 [a.m.]”, Father Joe’s efforts as a police chaplain often follow his demanding 50-hour workweek as the head of the Marion County Sheriff’s Department.

“The four, along with Kennedy, also constitute a historic five-justice majority of Catholics on the high court bench. The U.S. Catholic Church has been a leading supporter of efforts to make partial-birth abortion illegal, holding that abortion in general is immoral, and arguing that this particular procedure border on infanticide. In it, a live fetus is partially delivered and, through which the brains are removed, before the dead body is delivered the rest of the way.”

Those who would keep the procedure— which they say is properly called “intact D&E,” for dilation and extraction—say it is safer than the usual alternative, in which the partial-birth abortion ban.

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Indiana bishops support parental choice in education

How can you help improve parental choice in education?

- Ask public officials and candidates for public office to support parental choice in education.
- Write or e-mail state legislators urging their support.
- Tell legislators this is an important issue for Hoosier families and good for Indiana.

To how to contact your state legislator:

House phone number: 317-232-9600
Senate phone number: 317-232-9400

Outside Indianapolis:

House Representative (mailing address)
Indiana House of Representatives
200 W. Washington St.
Indianapolis, IN 46204-2786

Senate (mailing address)
Indiana State Senate
200 W. Washington St.
Indianapolis, IN 46204-2785

Readers may share Christmas memories

Again this year, The Criterion invites readers to submit personal holiday memories for inclusion in the annual Christmas Supplement, which will be published in the Dec. 22 issue. Personal Christmas memories should be brief stories related to faith, family and friends. They may be written about humorous or serious topics.

Submissions should include the writer's name, address, parish and telephone number, and should be mailed to The Criterion, P.O. Box 1717, Indianapolis, IN 46204 or sent by e-mail to criterion@archindy.org by the Dec. 5 deadline.

Tell us how Catholic education has made a difference

Do you have a short story or anecdote from your school about the difference that Catholic education has made to a student or students?

Are you a teacher at a Catholic school in the archdiocese who wants to share your thoughts about why you choose to teach in a Catholic school—and the difference you hope you are making?

Do you have a funny or light-hearted story or anecdote about life in a Catholic school?

Has your school or a student in your school achieved any kind of recognition in the past year that shows the importance and quality of Catholic education?

Are you a graduate of a Catholic school who wants to share your thoughts about the difference it has made in your life?

If you can answer “yes” to any of these questions, The Criterion is inviting you to share your stories, thoughts and achievements. Please include your story in our annual Catholic Schools Week Supplement.

Although the supplement won’t be published until Winter, we are accepting your stories, thoughts and achievements now. And the sooner you send us your responses, the better the chance that your submission will be a part of the supplement.

Send submissions to John Shaughnessy, assistant editor in care of The Criterion, P.O. Box 1717, Indianapolis, IN 46204 or send him an e-mail at shaughnessy@archindy.org. Please include a daytime phone number where you can be reached.

Contact us with them:
http://www.in.gov/apps/sos/lawmaker/search/

How to contact your state legislator:

Indianapolis office:
House phone number: 317-232-9600
Senate phone number: 317-232-9400

Outside Indianapolis:

House Representative (mailing address)
Indiana House of Representatives
200 W. Washington St.
Indianapolis, IN 46204-2786

Senate (mailing address)
Indiana State Senate
200 W. Washington St.
Indianapolis, IN 46204-2785

The Indiana Catholic Conference (ICC) has identified a lack of parental choice in funding a Catholic school, and is urging parents, grandparents and interested citizens to call lawmakers and ask them for a policy change which supports parental choice in education.

Glenn Tebbe, executive director of the ICC, said, “In most cases, parents are the first teachers of their children, but the state cannot educate and socialize their offspring alone. The state shares this common burden. . . . The state also has the right and responsibility to care for their children . . ." and “although the parents are the first teachers of their children, they cannot educate and socialize their offspring alone. The state shares this common burden. . . . The state also has the right and responsibility to care for their children . . ." and “although the parents are the first teachers of their children, they cannot educate and socialize their offspring alone. The state shares this common burden. . . . The state also has the right and responsibility to care for their children . . .”

The statement continues, “The state recognizes the right of parents to choose the most appropriate educational opportunity best suited to the needs of their children and in keeping with parental values, whether in elementary and secondary schooling or in college or graduate level. The state should also protect that right. Education policy and practice in Indiana mandate parents to be responsible for their children’s education in elementary school and high school, and also mandates local civic entities to provide funding for public schools, noted Glenn Tebbe, ICC executive director. A public school’s funding is determined by the number of pupils attending a given school. In essence, the state dollars follow the student. As the bishops’ statement points out, “Students, not institutions, are the primary element of state funding. Hoosier students attending Church-sponsored schools do not receive state assistance, but this need not be the case. In Zelman v. Harris, the U.S. Supreme Court upheld the constitutionality of an educational choice tuition assistance program in Ohio that included religious schools. The statement also addresses the issue that Indiana’s current public policy supports funding for programs serving individuals and communities which are administered by private, Church-sponsored entities, including health care, programs, child care outside of a school setting and social services for the young, elderly and the impoverished. . . . "While Indiana legally upholds parents’ right ‘to choose elementary and secondary schooling in practice, ordinary, hard-working parents in Indiana have great difficulty exercising their primary right to choose educational opportunities for their children . . . of school age.’ The statement adds, “only those parents who can afford to pay [both] taxes to support public schools and also to pay tuition for private schools are in fact free to choose educational opportunities. . . . This means that, except for the wealthy, Indiana parents do not have a meaningful right to choose schools for their children.”

During the 2005 session of the Indiana General Assembly, an effort was waged to change which lawmakers and ask them for a policy change which supports parental choice in education.

The measure failed. If passed, the bill would have provided a refundable income tax credit for education expenditures for qualified dependents enrolled in kindergarten at a school of choice, including a nonpublic school that is voluntarily accredited or a public school where the child is required to pay transfer tuition. The tax credit would have been available to families who qualify for free and reduced price lunch programs. Tebbe said that nonpublic school choice will be a priority issue for the ICC during the upcoming 2007 legislative session, and said that a grassroots effort is needed for a school choice measure to pass in the future.

Currently, 12 states offer educational programs for parental choice, including Illinois, Iowa, Minnesota, Ohio and Wisconsin. The archbishop for Indiana’s five Catholic bishops, Tebbe said, “In most cases, Indiana’s policy and practice is to respond to individuals and families’ needs through fundamental services. The state of Indiana should do the same for Indiana students attending Church-sponsored schools.

‘Nonpublic school choice is an issue about promoting the common good and giving parents, the first teachers of their children, a choice in where they send their children to school.”

The statement may be viewed on the ICC’s Web page at www.archindy.org.

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Cathedral to host annual Interfaith Thanksgiving Service

By Sean Gallagher

Representatives of six faith traditions from around the world who live in Indianapolis will gather with Archbishop Daniel M. Buechlein on Nov. 21 at SS. Peter and Paul Cathedral for the seventh annual Interfaith Thanksgiving Service.

Indianapolis-based leaders in the Christian, Jewish, Muslim, Hindu, Sikh and Buddhist traditions will participate.

This year’s service will feature the preaching of Michael Saahir, resident Imam at the Nur-Allah Islamic Center in Indianapolis.

“Young people of faith can come together on common terms is always important,” he said. “There is so much history that we have of going back for thousands of years. It gives us a chance to look beyond the outside, and see the inside of the person.”

Saahir has often taken advantage of the opportunity to enter into interreligious dialogue.

On four occasions, he has traveled to the Vatican to participate in dialogues sponsored by Focolare, an Italian-based movement that is active in the Archdiocese of Indianapolis.

Saahir said he thinks the Thanksgiving holiday is an appropriate time for people of world religions to come together to pray according to various faith traditions.

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——Michael Saahir, resident Imam at the Nur-Allah Islamic Center

“We do have as one strong tradition in all of our belief systems that we have to be people who are thankful and who are grateful,” he said. “And we tend to express that in our individual pockets, in our home churches or in our home mosques.

“But this [service] will give us the chance to see how ... other[s] may express their thanks and their gratitude.”

Ed Greene, director of music ministries at the cathedral, helped organize the first Interfaith Thanksgiving Service in 2000. He said that in the six years since the first service was celebrated, the event has taken more importance as tensions between religious groups around the world have risen.

“It seems to me we have more in common than we sometimes think we do,” Greene said. “So for me personally, and I think for other Roman Catholics, it’s important to underline those commonalities and the fact that we really are all good people.”

Prelude music will begin at 6:30 p.m. and will feature the Indianapolis Children’s Choir, the cathedral’s choir, Laudis Cantores, and the Handbell Choir of Speedway Christian Church.

The service will start at 7 p.m. An offering of canned goods and monetary donations for the Julian Center, a shelter for women and children in Indianapolis, will be collected during the service.

Producers of ABC-TV’s “Extreme Makeover: Home Edition” have said that the episode filmed in the town of St. Meinrad is expected to air at 8 p.m. on Sunday, Nov. 12. The Criterion featured a story on the taping in its Oct. 13 issue.

During five days in late September and early October, volunteers built a new home for Shawna and Steve Farina and their three children. Shawna is a former employee of Saint Meinrad Archabbey and has been battling cancer for the past year.

The family was nominated for the show by Cheri Reed, a co-worker at Abbey Press. During the “makeover,” the Archabbey hosted a five-day Relay For Life on the grounds to raise funds for Shawna’s favorite charity, the American Cancer Society.

“Extreme Makeover” show in St. Meinrad to air on Nov. 12

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“You go to the youth center supported by Catholic Charities and you think something miraculous is happening.”

Siler noted that it is important to make people aware of the good work the Church is performing through Catholic Charities in central and southern Indiana. “We want every Catholic to know and feel proud that every day we are sheltering homeless families, feeding thousands of hungry people, counseling those in desperate, caring for neglected children, welcoming refugees, bringing hope to girls and young women who become pregnant unexpectedly, befriending lonely seniors and making many other acts of Christian charity,” he said.

About Catholic Charities

Catholic Charities was founded in 1919 to serve people who are poor and hurting in the Archdiocese of Indianapolis. These programs provide quality services in counseling, individual and family support, eldercare, crisis relief and shelter. Catholic Charities serves more than 200,000 people in need annually through more than 30 social service programs centered in the local offices of Indianapolis, Terre Haute, Bloomington, New Albany and Tell City.

Among those served, the majority are women and children who live below the federal poverty level.

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Legends for Our Mission:

Legacy for Our Mission: For Our Children and the Future

Catholic Charities Expanding Endowment to Meet Demand for Programs

Young people in Terre Haute can find a safe haven and expanded horizons at a local Catholic youth center, one of many programs supported by Catholic Charities. As the variety and scope of these programs across the archdiocese, efforts are underway to increase the size of the Catholic Charities Endowment to meet the demand and provide for the costs related to them.

“The Catholic Charities Endowment was established just a few years ago,” said David Siler, executive director of the archdiocesan secretariat for Catholic Charities and Family Ministries. “We hope to grow the endowment substantially, with the help of the Legacy for Our Mission campaign. It requires a tremendous amount of money to maintain and expand the Catholic Charities programs.”

Siler explained that it is the annual interest earned on the endowment that is used to maintain the programs.

One such program is Terre Haute’s Ryves Youth Center at Etling Hall, so named for John E. Etling, who founded the center four decades ago.

Jim Edwards, director of the center for nearly a quarter-century, said the facility annually serves more than 1,700 youths after school and 9 p.m. Programs include walk-in crisis intervention, tutoring, free after-school and evening meals, Boy and Girl Scout troops, an amateur radio station, baseball and other sports, games, a computer lab and bike repair shop. Now this year is a boxing program.

“Since the center opened in 1982,” Edwards said, “poverty in the area we serve has increased. There are more latchkey children, more youngsters dealing with family crises and trying to run away. Our mission is to help them through these difficult times, to provide a safe haven, to motivate them and expand their horizons.”

Siler agreed. “Many of these young people otherwise would go home after school to an empty house. Many also are the...
The Criterion Friday, November 10, 2006

Gratitude is the soul of stewardship

November is sometimes called “gratitude month.” It’s the time of year when we celebrate the uniquely American feast of Thanksgiving. It’s also the time of year when many parishes and dioceses throughout the country conduct annual stewardship renewals—inviting parishioners to once again make commitments of time, talent and treasure to the work of the Church.

The Church in central and southern Indiana is currently engaged in a capital campaign, Legacy for Our Mission: For Our Children and Our Future. This campaign is a time of intense involvement and focus on our archdiocese’s mission and priorities. It’s also a time of increased awareness of the many blessings that God has bestowed on us, his family of faith in 39 counties of southern and central Indiana, and of our need to say “thank you” for these abundant blessings. This November is a particularly good time to give thanks to God for his goodness to us.

What are some of the things we have to be grateful for?

• God’s gift of self in the Eucharist; his nearness to us in the sacraments and the liturgy; the communion we have in and through the Church.

• The work of Catholic Charities agencies in all regions of our archdiocese; the loving care that is provided to people from all walks of life who have physical, emotional and spiritual needs that cry out for Jesus’ healing presence manifested through us.

• The healing ministry of Jesus provided through Catholic health care; the skill and sensitivity of professional health care providers who care deeply about their patients and the needs of the whole person—body, mind and spirit.

• The freedom we have (and should never take for granted) to worship, to live our Christian faith and to participate in the daily life of the Church.

• The spirituality of stewardship helps us to realize that the solution to our alienation, anxiety and unhappiness as human beings is to be grateful for what we have as opposed to feeling sorry for ourselves and coveting what our neighbor has. Awareness of God’s abundant blessings changes our whole attitude toward life. The ability to say thank you brings healing and hope.

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• The freedom we have (and should never take for granted) to worship, to live our Christian faith and to participate in the daily life of the Church.

My mother used to say that when you give to others God always rewards in return. Recently, I learned how true this is.

This year, I played in a golf tournament to benefit destitute people in the Capitol Hill area. At the dinner that followed the tournament, I had a winning raffle ticket. The prize was three tickets to a Redskins-Jaguars football game.

I went to the game, and just as Mum had predicted, I was awarded several times over for having helped others.

One of the joys of going to a Redskins game is taking Washington’s subway, known as the Metro. The car I rode in literally was lined with burgundy, gold and white jerseys and hats worn by fun-loving fans of all ages, races and ethnic groups.

Immersed in this sea of color and joviality, I suddenly felt the oneness and unity we pray for every day at Mass. Everyone was “one” in dress. And everyone was in accord: The Redskins were going to win! No one was bickering. We were one.

My prayer for that game was, “Lead us to victory.”

To imbibe this spirit of unity is heavenly! How true is the saying, “In unity there is strength!”

The second payback for helping the poor was to see one of the best football games of my life. It went into overtime. With the Redskins winning on an awesome pass reception.

Be Our Guest/Sister Denise Wilkinson, S.P.

Sister Denise Theodore Guérin is a woman for all of us.

The international spotlight has shined on the Sisters of Providence and Saint Mary-of-the-Woods. We always knew there was a potential existed for this remarkable saint to occur, but few of us ever imagined that we would have the opportunity to witness it and take part in it.

As you know by now, our foundress, St. Mother Theodore Guérin, was canonized as a saint in the Roman Catholic Church on October 15. More than 1,200 people made the pilgrimage to Rome for the ceremony conducted by Pope Benedict XVI.

Thousands more joined with us in spirit. We took with us a registry of names that listed more than 3,000 people who wanted to be part of the experience.

For several weeks now, we have had a steady stream of visitors and tour groups to the Church of the Immaculate Conception, where St. Mother Theodore’s shrine is located. As the celebrations were taking place in Rome, many people gathered at Saint Mary-of-the-Woods to honor St. Mother Theodore. Many others recognized the special moment in history in their own individual way, with friends or with their own parish groups.

We are eternally grateful for the shared spirit of excitement, the encouragement, the support and the hope for the future that we have felt so many.

We are also especially thankful to the media throughout Indiana and Illinois and across the nation that shared St. Mother Theodore’s story with people of all faith traditions.

Also, we would be remiss if we did not acknowledge the tremendous assistance we received from civic and governmental leaders in Indiana and in the Terre Haute area, including security personnel who helped with much of the extensive planning for local celebrations.

As we embrace the historical significance of Indiana’s first saint and the eighth such honor ever bestowed on a person from the United States, we want to emphasize that St. Mother Theodore is a woman for all of us, for all time, not just for Catholics. We all would benefit by learning more about her exemplary life.

She dedicated her life to serving God’s people, regardless of love, wealth and justice. She did not discriminate against anyone whom she perceived needed assistance.

She devoted herself to educating Indiana’s children, but she said, “Love the children first, then teach them.” She was respectful to everyone, even those who could have been perceived as enemies. She helped with everyone she met.

Without those and many other qualities with which she was blessed, sainthood probably would not have been possible. The first examination in the sainthood process is a thorough study of the life, the work and the teachings of the person under consideration.

As we now cherish the historical significance of St. Mother Theodore’s life that led to her canonization, we invite everyone of all faiths to learn more about her. You can do that by visiting our Web site at www.sistersofprovidence.org or by visiting Saint Mary-of-the-Woods in person, where you can enjoy the natural beauty of our wooded grounds.

Let us also rededicate our lives to love one another and to serve not our humankind, our nations and the gifts that Earth gives to each of us. Let us do all we can to help one another become saints.

(Providence Sister Denise Wilkinson is the general superior of the Sisters of Providence at Saint Mary-of-the-Woods.)
La sencillez y la confianza son el alma de la orientación en el ministerio

La sencillez para un diácono o sacerdote, o para un obispo, es mucho más que una ecuanimidad. Significa tener un corazón y una mente pastoral abiertos y oportunos para el Espíritu Santo. Significa un sacerdote o un obispo que está dispuesto a moverse, a estar disponible para el Espíritu. Significa un sacerdote, un obispo en el cual podemos amar a aquellos que no conocemos. Esa capacidad de ver lo invisible es capaz de sacarnos del egoísmo y llevarnos a servir a aquellos que necesitan amor. Esa es la confianza en y con el Señor. Significa un sacerdote o un obispo que tiene una confianza en el Señor y en aquellos a los que servimos.

En realidad, podemos ver la obediencia como una liberación de la ambición y el autocentro. Purifica los motivos. En la fe, los diáconos, sacerdotes y obispos, se dan cuenta de que la promesa de la obediencia nos hace seguir los pasos de Jesucristo, los cuales son los dedos de Dios; Nos pone a su disposición y la de aquellos a los que servimos. Los nuevos diáconos prometieron vivir sus vidas en el amor apostólico y en la castidad del celibato. Desde la perspectiva humana el alma de nuestra eficiencia en el ministerio es el grado en el cual podemos amar a aquellos que servimos. Los diáconos, sacerdotes y obispos dicen “no” a sí mismos en su ordenación y “sí” a otras personas. Como para asegurarles a los demás, particularly to those who serve, that the promise of obedience makes us feel free in the hands of God, available to him and to those we serve.

La intención del Arzobispo Buechlein para vocaciones en noviembre

A pesar de lo anterior, prometieron rezar para que las vocaciones sigan adelante. Esa es la sencillez y la confianza. Esa es la libertad del alma de los nuevos diáconos, sacerdotes y obispos. La sencillez es el camino de la libertad del alma de los que son llamados a servir a Dios y al próximo.

La intención del Arzobispo Buechlein para vocaciones en noviembre

Las escuelas secundarias católicas: que ellas sean una fuente continua para promover los valores católicos de servicio y dedicar su vida como regalo a los demás, especialmente en el campo de las vocaciones religiosas.
**November 10-12**

**Saint Meinrad Archabbey and Saint Meinrad Archabbey School of Theology**

- **Cardinal Ritter Jr./Sr. High School**
  - Open House: 1-3 p.m.
  - Information: 317-924-4335, ext. 122, or e-mail carchall@saintmeinrad.edu

- **St. Alphonsus Parish**
  - 1870 W. Oak St., Zionsville, Ind. (Lafayette Diocese)
  - Separated and Divorced Catholics
  - Mass and social: 2 p.m. Father Dan Davis, celebrant, sponsored by archdiocesan Office of Family Ministries and Lafayette Diocese Family Life Office. Life Information: 317-236-1586 or 317-302-9836. (ext. 1586, or e-mail ivort@archindy.org)

- **St. Simon the Apostle Parish**
  - 8155 Oakland Rd, Indianapolis, Ind. (Youth-led prayer, worship and adoration, 6-7 p.m.) Information: 317-826-6000, ext. 151 or e-mail gabh@simonind.net

- **St. Matthew School**
  - 4100 E. 56th St., Indianapolis. First annual school reunion. Mass: 4:30 p.m. Information: 317-275-4297, ext. 1004, or e-mail pmsaat@smhsindy.org

- **St. Anthony Church**
  - 17923 Kortney Drive, Indianapolis, Ind.
  - Eucharist prayer, 1:30 p.m.; smoke-free, $3 per person. Information: 317-636-4828

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

- **Conrad Hilton Hotel**
  - 50 W. Roosevelt St., Indianapolis.
  - “Growing Our Youth—Educating Tomorrow’s Professionals,” Presentation: Cindy Roy High School, corporate work study 5:30 p.m., presentation 6 p.m. Information: 317-860-1000 or e-mail scamos@paviliondoctor.com

- **St. Michael the Archangel Church**
  - 3534 W. 30th St., Indianapolis.

- **Woodstock Club**
  - 1301 W. 36th St., Indianapolis.
  - 19th annual Little Sisters of the Poor Celebration to benefit St. Augustine Home for the Aged. Sat. 1-3 p.m.; dinner 5:30 p.m., auction 7:00 p.m. Information: 317-819-5811

- **Our Lady of Mount Carmel Church**
  - 14598 Oak Ridge Road, Indianapolis.
  - Monthly Mass, 2 p.m. Information: 317-784-4439

- **St. Nicholas Church**
  - 6641 E. St. Nicholas Drive, Indianapolis. Healing service, rosary for vocations, 6 p.m. eucharistic adoration, praise and worship, 6:30 p.m., confession available. Information: 317-624-8007

- **Our Lady of Peace Mausoleum Chapel**
  - 9001 N. Haverstick Road, Indianapolis, Ind.
  - Monthly Mass, 2 p.m. Information: 317-574-8988

- **St. Athanasius the Great Byzantine Church**
  - 3033 Martin Road, Floyd Knobs, Ind., advanced sale tickets $40, buffet meal and music. Information: 812-925-3011

- **St. Luke the Evangelist Church**
  - 7575 Holliday Drive, E., Indianapolis.
  - “Christmas bazaar and craft show,” 9 a.m.-3 p.m., smoke-free, $3 per adult.

- **St. Mark the Evangelist Parish**
  - 9001 N. Haverstick Ave., Indianapolis.
  - Annual school reunion. Mass, 5:30 p.m., dinner 6:30 p.m. Information: 317-755-4888

- **St. Mary of the Knobs Parish**
  - 3033 Martin Road, Floyd Knobs, Ind.
  - Annual school reunion. Mass, 5:30 p.m., dinner 6:30 p.m., smoke-free. Information: 317-755-4888

- **St. Lawrence Church**
  - 694 E. 46th St., Indianapolis.
  - “Sharing Our Blessings” praise and worship service, Father Gerald Okeke, presides, 7 p.m. Information: 317-546-4065.

- **Our Lady of Mount Carmel Church**
  - 14598 Oak Ridge Road, Indianapolis, Ind.
  - “Coping with Divorce and Program, ‘Coping with Divorce during the Holidays,’” 7-9 p.m., six weekly sessions, $30 advance registration required. Information: 317-236-1586 or 317-302-9836. (ext. 1586, or e-mail ivort@archindy.org)

- **Our Lady of Mount Carmel Church**
  - 14598 Oak Ridge Road, Indianapolis, Ind.
  - “Divorced Catholics Reconciliation Service, Captain Gerald Okeke, presides, 7 p.m. Information: 317-546-4065.

- **Our Lady of Mount Carmel Church**
  - 14598 Oak Ridge Road, Indianapolis, Ind.
  - Annual school reunion. Mass, 5:30 p.m., dinner 6:30 p.m. Information: 317-755-4888.

- **St. Meinrad Archabbey**
  - 7575 Holliday Drive, E., Indianapolis.
  - Catholic Charismatic Renewal of Central Indiana, praise and healing prayers, 7:15-8:45 p.m. Information: 317-592-1992. www.inbellow.org or e-mail vcs@inbellow.org

- **St. Michael the Archangel Church**
  - 3534 W. 30th St., Indianapolis.

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

**Events Calendar**

**November 10**

*Open house* Catholic Charismatic Renewal of Central Indiana, praise and healing prayers, 7:15-8:45 p.m. Information: 317-592-1992. www.inbellow.org or e-mail vcs@inbellow.org

**November 10-December 2**

*Open house* Catholic Charismatic Renewal of Central Indiana, praise and healing prayers, 7:15-8:45 p.m. Information: 317-592-1992. www.inbellow.org or e-mail vcs@inbellow.org

**November 13**

*Open house* Catholic Charismatic Renewal of Central Indiana, praise and healing prayers, 7:15-8:45 p.m. Information: 317-592-1992. www.inbellow.org or e-mail vcs@inbellow.org

**November 17**

*Open house* Saint Meinrad Archabbey and Saint Meinrad Archabbey School of Theology, celebrated their 75th anniversary on Nov. 4 with a mass and reception at the parish hall. The couple was married on Nov. 3, 1956, at Our Lady of Saint Meinrad Church in Indianapolis. They have five children, Linda Melton, Joanne Parish, Paul, Phillip and Steven. They also have nine grandchildren and one great-grandchild.

**November 19**

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**November 23**

**December 2**

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Church offers holiday support for separated and divorced Catholics

By Mary Ann Wyand


“Happy holidays” is a familiar greeting during Advent, but the holidays aren’t always happy for families experiencing the grief of separation or divorce.

Marilyn Hess, associate director of the archdiocesan Office of Family Ministries, wants separated and divorced Catholics to know that the Church offers programs and support groups to help them cope during this emotional time.

“Divorce is painful for all the family members who are affected,” Hess said, “but it’s a particularly difficult time. I think, for Catholics because the Catholic Church holds such a high standard for marriage.”

Separated or divorced people need to be aware that the holidays can be a painful time, she said, and they should ask for help when they need it.

November is a good time to evaluate holiday traditions, Hess said, and plan new family rituals for Thanksgiving and Christmas.

“Parents need to be aware of their energy level,” she said. “This might be the year to say no to some things that would be difficult and find some new ways to be together as a family.”

Hess said separated or divorced parents should remember that children need to enjoy holiday parties and have fun with both sides of the family.

“Give your children permission to enjoy holiday celebrations at the other parent’s house without feeling guilty,” she said. “At the same time, recognize that you are going to feel sad during the holidays so decide when you are going to grieve privately and find a safe place to comfort yourself when your children are gone.”

The holidays also are a stressful time because of additional expenses, Hess said, that include decorating a Christmas tree and buying gifts for loved ones.

“On top of all the emotional, psychological and financial pain that Catholics go through,” she said, “there’s also a spiritual element and a sense of failure that they failed to live up to the sacramental expectations of marriage.”

Separated and divorced Catholics often have questions about Church teaching on marriage, Hess said, but they may be reluctant to ask for help or wonder who to ask for assistance.

“There’s a lot of misunderstanding about divorce and the person’s status in the Church,” she said, “so we try to reach out to people and help them during that difficult time with programs like Divorce and Beyond; retreats for separated and divorced Catholics, and the annual Family Mass and Social for Separated and Divorced Catholics.”

Hess said the Mass for individuals and families experiencing separation and divorce includes a healing service and is followed by social time.

“It’s an opportunity for people to talk to other people who have gone through the same experience,” Hess said, “and to find out about some of the [divorce ministry] programs that are being offered or planned in coming months.”

She invites separated and divorced Catholics to participate in the family Mass and social on Nov. 12, which does not require reservations, and to inquire about programs and support groups.

St. Joan of Arc parishioner Carol Morris of Indianapolis helps facilitate a monthly support group for separated and divorced Catholics hosted by St. Pius X Parish in Indianapolis, and also assisted with preparations for the family Mass. “Bring your family members along to share in this beautiful experience,” Morris said. “There will be a reception afterward.”

**Family Mass and support group are scheduled in November**

**What:** Family Mass and Social for Separated and Divorced Catholics
**When:** Sunday, Nov. 12, at 2 p.m.
**Where:** St. Alphonsus Church, 1870 W. Oak St., Zionsville, Ind.
**Sponsors:** Archdiocesan Office of Family Ministries and divorce ministry leadership in the Lafayette Diocese

**What:** “Coping with Divorce during the Holidays,” Divorce and Beyond Program
**Where:** Mondays, Nov. 13 to Dec. 11, from 7 p.m. to 9 p.m.
**Where:** St. Mark the Evangelist Church, Parish Center, 533 Edgewood Ave., Indianapolis
**Cost:** $30

Registration: Office of Family Ministries, 317-236-1586 or 800-382-9836, ext. 1586

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**Cost:** $30

Registration: Office of Family Ministries, 317-236-1586 or 800-382-9836, ext. 1586

**About the Family Mass:**

- **Who:** All separated and divorced Catholics and their friends and family are welcome.
- **What:** This Mass offers a healing service and is followed by social time.
- **Where:** St. Alphonsus Church, 1870 W. Oak St., Zionsville, Ind.
- **When:** Sunday, Nov. 12, at 2 p.m.
- **Why:** This Mass gives separated and divorced Catholics an opportunity to find community and support.

**About the Divorce and Beyond Program:**

- **Who:** Separated or divorced parents and their children are welcome.
- **What:** This program offers support and resources for individuals and families experiencing separation and divorce.
- **Where:** St. Mark the Evangelist Church, Parish Center, 533 Edgewood Ave., Indianapolis
- **When:** Mondays, Nov. 13 to Dec. 11, from 7 p.m. to 9 p.m.
- **Why:** This program helps individuals and families through the challenges of separation and divorce.

**Further Information:**

- For more details, contact the Archdiocesan Office of Family Ministries at 317-236-1586 or 800-382-9836, ext. 1586.
- To inquire about programs and support groups, contact St. Joan of Arc parishioner Carol Morris at 317-716-3148.
- For additional resources, visit the website of the Archdiocese of Indianapolis at archindy.org.

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Fine Arts Center improves Roncalli's artistic image, capabilities

By John Shaughnessy

Chuck Weisenbach let out a small laugh, rogueing in the reality that he no longer has to deal with the conflicts that often arise when one high school facility has to serve the needs of so many students. Sure, the girls' volleyball team at Roncalli High School in Indianapolis needed the gymnasium to practice as it continued its successful run for the 3A state championship. And sure, the girls' basketball team needed the gym to get ready for its upcoming season. Yet, as the school's principal, Weisenbach no longer has to worry about also finding time in the gym for rehearsals of the school's upcoming play, A Christmas Carol.

Ever since Roncalli opened its new Fine Arts Center at the beginning of this year, the conflicts have lessened and the excitement has increased for a facility that has dramatically improved the school's artistic image and capabilities.

"Obviously, we can have play practice right after school now, and they can go home and have dinner with their families," Weisenbach said. "It's something we didn't take lightly. They can go home and work on a big term paper or a big test. Finally, they have a facility that's now fitting of the talents of the faculty and the students in the fine arts program."

The arts center was created from a $4.7 million capital campaign that has also allowed Roncalli to quadruple the size of its resource center for students with special needs. According to Hollowell, the school hopes to break ground on the second gymnasium during the summer of 2007.

"It's allowed us to expand the needs expressed that they wanted to make them happen," Weisenbach said. "As compelling as the case for the gymnasium and the auditorium was, people were most excited about the possibility of extending our Catholic education to students who are handicapped."

Thanks to the campaign that surpassed its $3.5 million goal, the space for the special needs resource center has grown from 600 square feet to 2,500 square feet, according to Hollowell.

The fine arts program, creating more artistic opportunities for students in the classroom and even enhancing the image of the school, which has 1,115 students.

"Sacred Sounds" concert—the opening concert for the facility that featured sacred music performed by the school's hand and choral groups. "Having watched concerts and shows at Roncalli for 25 years, I was blown away by the acoustical sound of the center," Weisenbach said. "You could pick out the specific instruments. Before this, they didn't have the facilities to let them excel at the same level of our athletes."

The change has also echoed throughout the fine arts program, after the opening for the Fine Arts Center has excellent acoustics, school officials said.

The impact of the Fine Arts Center became immediately apparent during the "Sacred Sounds" concert—the opening concert for the facility that featured sacred music performed by the school's hand and choral groups.

"Sacred Sounds" concert—the opening concert for the facility that featured sacred music performed by the school's hand and choral groups.

Roncalli High School's Fine Arts Center has excellent acoustics, school officials said.
Priest: Like St. Martin de Porres, build bridges with love

By Mary Ann Wyand

What has happened to love? Divine Word Father Stephan Brown asked Hispanic, African-American, Asian and Caucasian Catholics attending the archdiocese’s third annual celebration of the feast of St. Martin de Porres to consider that important question.

The pastor of St. Rita Parish in Indianapolis began his homily by inviting more than 500 participants to hold hands, close their eyes, bow their heads and pray together during the multicultural liturgy on Nov. 3 at St. Monica Church in Indianapolis.

Referring on “The Greatest Commandment,” Father Stephan reminded the people that Jesus calls us to “love the Lord, your God, with all your heart, with all your soul, and with all your mind … [and] love your neighbor as yourself” (Mt 22:34-40).

“The person whose hands you hold next to you is your sister or your brother,” he emphasized. “Open your eyes and look at the person next to you and see God.”

He said “everything is all right” among people of faith who are willing to love others, but love and respect are urgently needed in secular society to heal a world torn by violence.

“We gathered at St. Rita Church on June 2—Pentecost weekend—and were others, but love and respect are urgently needed in secular society to heal a world torn by violence. But tonight is a night of rejoicing,” Father Stephan said. “… everything is all right when loving, believing people are able to come together” as friends and overcome differences in race, culture and language.

“Although we’re different, we’re very much alike,” he said. “… We’re Hispanic, whether we’re Italian, whether we’re African-American, whether we’re Anglo, it really doesn’t matter because God made one race.”

By sharing faith and fellowship, he said, people show honor and respect for the image of God in each other.

He said St. Martin de Porres—a lay brother at the Dominican friary in Lima, Peru, who was African and Peruvian—bridged the gap between those races and cultures with his life of humility and loving service to others.

The saint was the son of a poor, freed slave woman from Panama, who emigrated to Peru, and a Spanish gentleman. He was denied the opportunity to become a priest because of his dark skin.

“Tonight is a night of rejoicing,” Father Stephan said, “when brothers and sisters come together as one. Let the Church say ‘Amen.’ We need to be a witness and testimony to a world, a nation and a city that says, ‘If you’re different, if you’re white, if you’re black, if you’re Hispanic, if you’re Christian, if you’re Muslim, … you can’t get along.’ We say no to that message.”

He said love and respect can heal the violence, division, racism and prejudice that plague society.

“… But there have been issues around immigration,” Father Stephan said. “How can our answer to immigration be a wall (along the U.S. border to Mexico)? … Many of you marched in May to ask for justice in immigration, and this nation gives us a wall. … That is why tonight it is important that we are here. …

“When we live in a world that has no idea what it means to be brother and sister to one another, we have no idea what it means to respond in love,” he said. “All we know how to do is separate and block out and put up walls. But tonight …

People of faith know that the love of Christ is in our midst. Father Stephan said “… When you make a choice to love, you don’t count the cost. … Don’t let anything keep you from loving.”

Franciscan Father Juan Carlos Ruiz-Guerrero, associate pastor of St. Patrick Parish in Indianapolis, was the celebrant.

Father Kenneth Taylor, pastor of Holy Angels Parish in Indianapolis and director of the archdiocesan Office of Multicultural Ministry, was one of nine concelebrants.

“We need to spread the message that we are working against the violence and the negatives in life with the spirit of love and the spirit of Christ,” Father Taylor said after the Mass. “People need to know that.”

St. Monica parishioner Maria Pimentel-Gannon of Indianapolis, a member of the archdiocesan Multicultural Ministry Commission who participated in the Mass, said the large gathering demonstrates people’s desire for unity.

“Father Stephan focused on how Christ calls us to love each other and challenged us to take that message to others,” she said. “He talked about how we were all immigrants at one time, and to remember that Christ tells us in Scripture to welcome the stranger in our midst.”

Altar servers Juan Vasquez, from left, Janitlozio Cuevas, Consuelo Vargas and Michael Conomy, all members of St. Monica Parish, assisted with the eucharistic liturgy for the archdiocesan celebration of the feast of St. Martin de Porres.
Cardinal: Restored Baltimore basilica a gift to Church, nation

BALTIMORE (CNS)—The $32 million restoration of the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary is a gift not only to the Baltimore Catholic Church and community but to the entire nation, Cardinal William H. Keeler of Baltimore said on Oct. 30.

The cardinal, seated in a wheelchair as he recovered from a broken ankle, spoke about the importance of the basilica as the first Catholic cathedral in the United States and as a symbol of religious freedom in the fledgling nation during a media preview less than a week before the basilica reopened on Nov. 4.

He said the reopening would fulfill “a long-held dream of sharing [the basilica] with the nation” as both a beautiful place to worship and as a reminder of a time, until the American Revolution, when Catholics were “persecuted as a devout minority.”

When the cornerstone was laid for the new church in 1806, it represented “the rights of Catholics and other faiths to worship openly,” Cardinal Keeler said. At that time, Bishop (later Archbishop) John Carroll of Baltimore was the only Catholic bishop for the entire country.

Designed by Benjamin Latrobe, architect of the U.S. Capitol, the basilica was renovated to restore many original architectural details and to incorporate modern electrical, heating and cooling, plumbing and security systems in a way that maintained the building’s historical integrity.

“Over the course of the basilica’s 200 years, it has borne witness to many important milestones and visits by the Church developed and evolved in America,” Cardinal Keeler said in a statement released at the preview.

These visitors included Pope Pius XII (as a cardinal) and Pope John Paul II, Ecumenical Patriarch Bartholomew of Constantinople, U.S. President Andrew Johnson, Ralph Waldo Emerson, Alexis de Tocqueville, Marquis de Lafayette, the chiefs of the Sioux and Flathead tribes, St. John Neumann of Philadelphia, Blessed Teresa of Calcutta and Charles Carroll of Carrollton, the only Catholic signer of the Declaration of Independence and Bishop Carroll’s cousin.

“Unfortunately, the ravages of time, inadequate maintenance and alterations took a toll,” the cardinal said.

“I realize that it takes a team approach when it comes to patient care. Luckily, we have a dedicated group of individuals who have made it their mission to ensure that our patients receive the highest level care, while never losing sight of the little things that matter, like a caring hand to hold.”

- Dr. Ronald Reisman, physician, Seton Specialty Hospital.

Seton Specialty Hospital is a premier long-term, acute care hospital (LTACH) dedicated to improving the quality of life for patients in their journey back from the ICU to a stable health condition. For more information, call 317.582.8560 or visit seton.stvincent.org.

The Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary sits on the corner of Cathedral and Mulberry streets in Baltimore. The basilica reopened on Nov. 4 after a two-year, $32 million restoration.

“The original, brilliant design of Benjamin Henry Latrobe and Archbishop Carroll was lost, and major infrastructure improvements came to be needed.”

The Basilica of Assumption Historic Trust, established in 1976, has raised $25 million in private donations toward the estimated $32 million cost of the renovations.

In addition to updating the basilica’s infrastructure, major changes to the basilica include replacement of 24 original skylights, illumination of the exterior at night, a new chapel in the undercroft as originally envisioned by Latrobe, re-creation of the original balconies, creation of a basilica museum and gift shop, and repainting of the walls in the original colors of pale yellow, blue and rose.

Elington E. Churchill Jr., project manager for Henry H. Lewis Contractors, said the restoration work involved 30 months of construction, 900 cubic yards of concrete, 62,000 pounds of reinforcing steel, 20,000 square feet of metal roofing and the work of more than 60 contractors representing more than 700 men and women.

“The basilica has been transformed, and we stand here today proud to have our names included as a small footnote in the history of this great place,” Churchill said at an Oct. 3 ceremony marking the end of the construction phase.

As the reopened basilica’s doors were swung open on Nov. 4, those cannon volleys—two for the basilica’s first 200 years and the third for its next 100—were fired from Baltimore’s Fort McHenry.

In honor of the French contributioins to the basilica’s completion and furnishing, including its bells cast in Lyon in 1831, the French ambassador to the U.S. was to get a private tour of the basilica later in the week as church bells are rung simultaneously in Baltimore and Lyon.

The celebrations were to culminate in a Nov. 12 Mass concelebrated by all of the U.S. bishops, who are gathering in Baltimore for the fall general meeting of the U.S. Conference of Catholic Bishops.

Vatican official says death penalty for Saddam would be wrong

VATICAN CITY (CNS)—The head of the Vatican’s justice and peace office and an editor of a Vatican-approved Jesuit journal said it would be wrong to carry out the death penalty against Saddam Hussein.

The former Iraqi president was sentenced to death by hanging on Nov. 5 in a case involving the deaths of 148 Iraqis in 1982.

Cardinal Renato Martino, president of the Pontifical Council for Justice and Peace, said, “For me, to punish a crime with another crime, such as killing out of vengeance, means that we are still at the stage of ‘an eye for an eye, a tooth for a tooth.’ ”

In a Nov. 5 interview with ANSA, the Italian news agency, the cardinal said both Pope John Paul II’s 1995 encyclical, Evangelium Vitae (“The Gospel of Life”) and the Catechism of the Catholic Church teach that modern societies have the means to protect citizens from the threat of a murderer without resorting to execution.

“God has given us life, and only can God take it away,” the cardinal said, adding, “the death sentence is not a natural death.”

“Life is a gift that the Lord has given us, and we must protect it from conception until natural death,” he said.

“Unfortunately,” he said, “Iraq is among the few countries that has not yet made the choice of civility by abolishing the death penalty.”

Jesuit Father Michele Simone, assistant director of La Civilta Cattolica, a Vatican-reviewed magazine, told Vatican Radio the sentence “certainly would not resolve the situation in Iraq.

“In a situation like that of Iraq, where hundreds are, in fact, condemned to death each day” by the ongoing violence, “adding one more does not help anything,” he said.

Father Simone said if Saddam had not been condemned to death, most Iraqis probably would have questioned the integrity of the trial “because death has become the order of the day. But to save a life—which does not mean accepting what Saddam Hussein did—is always positive.”

The Jesuit said the Iraqi government must find a political solution to promote and protect the lives of all its citizens and the value of human life in general.
Saints were revolutionary and teach us how to be human

By Fr. W. Thomas Faucher

In some truly splendid ways, we Catholics are a primitive people. We do not pray and speak with God only in words. We use fire, water, wine, bread, air and other natural things to help express what words can never express and what can never be known.

The Litany of Saints, one special manifestation of our union with God, is always present at great moments in the Church, such as the Easter Vigil, baptisms and ordinations. In it, we call upon all those who have gone before us, and ask God to open heaven and send the saints marching in.

We honor the saints not just as good examples, but also as continuing sources of grace and goodness. The fact that someone dies doesn’t mean that he or she ceases to influence our lives, loves and relationship with God.

This basic belief in the continuing role of the saints explains why Mary and the other saints are so important in Catholicism.

Pope Benedict XVI said that the saints teach us how to be human. That is because they are so wonderfully human.

Those declared saints by the Church—canonized saints—and all those in heaven in the uncreated human beings who lived life well. They lived, breathed, worked and played, but kept God at the center of their daily life.

Some, like St. Peter and St. Paul, are famous. Some, like my family patrons, St. Faucher and St. Gauthier of Aureil, are known only to a few people living near Limoges, France.

Some, like St. Lawrence, died terrible deaths. Some, like St. Pius X and St. Thérèse of Lisieux, died peacefully in their beds.

Great legends grew up around the names of some saints after their deaths, like St. Nicholas or St. George. Their names were attached to school buildings and hospitals and have been great sources of inspiration for others.

Some, like St. Stephen, died terrible deaths. Some, like St. Pius X and St. Thérèse of Lisieux, died peacefully in their beds. Great legends grew up around the names of some saints after their deaths, like St. Nicholas or St. George.

Saints are heroes of the faith who reached a level of holiness that seems nearly impossible for the rest of us.

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Saints are heroes of the faith who reached a level of holiness that seems nearly impossible for the rest of us.

We admire the simplicity of St. Francis of Assisi, the courage of St. Thomas More, the faith of Lisieux’s emotional outbursts.

We can learn a great deal from their efforts to correct these faults by always relying on God’s help.

The saints can also help us when we become discouraged over our own spiritual struggles. They remind us that everyone encounters obstacles and detours on the path to holiness.

St. Thérèse used humor to cope with this reality. Her difficulties with dryness in prayer, a common spiritual affliction, led her to remark, “Jesus isn’t doing much to keep the conversation going.”

As we run the spiritual race, the saints encourage us to keep our eyes fixed on the prize. They show us how to keep our spiritual priorities in order and to seek God above all else.

French novelist Leon Bloy said, “The only tragedy in life is not to be a saint.”

The saints show us that the greatest triumph is a life transformed by God’s love.

(Sheila Garcia is the assistant director of the U.S. bishops’ Secretariat for Family, Laity, Women and Youth.)

Faith Alive!

Saints were revolutionary and teach us how to be human

By Fr. W. Thomas Faucher

In some truly splendid ways, we Catholics are a primitive people. We do not pray and speak with God only in words. We use fire, water, wine, bread, air and other natural things to help express what words can never express and what can never be known.

The Litany of Saints, one special manifestation of our union with God, is always present at great moments in the Church, such as the Easter Vigil, baptisms and ordinations. In it, we call upon all those who have gone before us, and ask God to open heaven and send the saints marching in.

We honor the saints not just as good examples, but also as continuing sources of grace and goodness. The fact that someone dies doesn’t mean that he or she ceases to influence our lives, loves and relationship with God.

This basic belief in the continuing role of the saints explains why Mary and the other saints are so important in Catholicism.

Pope Benedict XVI said that the saints teach us how to be human. That is because they are so wonderfully human.

Those declared saints by the Church—canonized saints—and all those in heaven in the uncreated human beings who lived life well. They lived, breathed, worked and played, but kept God at the center of their daily life.

Some, like St. Peter and St. Paul, are famous. Some, like my family patrons, St. Faucher and St. Gauthier of Aureil, are known only to a few people living near Limoges, France.

Some, like St. Lawrence, died terrible deaths. Some, like St. Pius X and St. Thérèse of Lisieux, died peacefully in their beds. Great legends grew up around the names of some saints after their deaths, like St. Nicholas or St. George.

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Saints are heroes of the faith who reached a level of holiness that seems nearly impossible for the rest of us.

We admire the simplicity of St. Francis of Assisi, the courage of St. Thomas More, the faith of Lisieux’s emotional outbursts.

We can learn a great deal from their efforts to correct these faults by always relying on God’s help.

The saints can also help us when we become discouraged over our own spiritual struggles. They remind us that everyone encounters obstacles and detours on the path to holiness.

St. Thérèse used humor to cope with this reality. Her difficulties with dryness in prayer, a common spiritual affliction, led her to remark, “Jesus isn’t doing much to keep the conversation going.”

As we run the spiritual race, the saints encourage us to keep our eyes fixed on the prize. They show us how to keep our spiritual priorities in order and to seek God above all else.

French novelist Leon Bloy said, “The only tragedy in life is not to be a saint.”

The saints show us that the greatest triumph is a life transformed by God’s love.

(Sheila Garcia is the assistant director of the U.S. bishops’ Secretariat for Family, Laity, Women and Youth.)

Prayer: The Eucharist is more than prayer

Liturgical prayer is the public worship of God. St. Benedict wrote that contemplative prayer, which he described as “silent work,” should be inspired by liturgical prayer and be, if possible, a private prayer offered in reverence of the Eucharist, the crown of that prayer.

St. Francis of Sales wrote in his Reflections to the Devout Life, “There is always more benefit and consolation to come from the public offices of the Church than from private particular acts. God has ordained that those who wish to offer Him prayer be referred to every form of private prayer.”

The eucharistic celebration (the Mass) is the summit of liturgical prayer. St. Francis of Sales called it “the sum of all spiritual exercises—the most holy, sacred, and supremely sovereign sacrament and sacrifice of the Mass, center of the Christian doctrine, devotion, and soul of the invisible kingdom.”

Cynthia Dewes

Cornucopia/Cynthia Dewes

From the time we first discover our anatomy through the time we wonder where babies come from and the parts that compose our humanity. But, considering it’s also the biologically meaningful with which we reproduce our species, it’s pretty important. In fact, it grabs our attention.

God made us male and female as suitable companions for each other so that in love we can join God in producing new life. Not only are we made male and female as a part of the divine plan, but that’s the proper way to be with others. Contrary to much popular culture, sex implies a lot more than recreational chance encounters, and always involves openness to human life.

Not only are we made male and female but also to be real men and women who are to live in love. God unites us—heterosexual, homosexual, single, or married—must love according to God’s desires, which are not always the same. For example, anywhere, anytime, with anybody does not include love because it is selfish and manipulative. God’s love is a moral law, it is natural, but how we express it is a matter of free will aided by God’s grace.

Some homosexuals do not change their sexual orientation to heterosexual, homosexual, single or married—must love according to God’s desires, which are not always the same. For example, anywhere, anytime, with anybody does not include love because it is selfish and manipulative. God’s love is a moral law, it is natural, but how we express it is a matter of free will aided by God’s grace.

Then they interviewed a homosexual man who spoke of his 15-year attempt to change his sexual orientation to heterosexuality. Despite his earnest efforts, he failed, so he went back to a homosexual lifestyle.

While the program was respectful of all opinions, it still created the impression that such a result is inevitable, and that is the idea. The purpose of going to church is to give adoration and praise to God—to give, to receive. If we do that, we will probably quickly learn that we are also getting more out of going to church.

Faithful Lines/Shirley Vogler Meister

Catholic chaplaincy is committed to military

Many countries with the Commonwealth of Nations honor veterans, both the living and the dead, on this day. One of my 2006 calendars lists Nov. 11 as our Veterans Day as well as the date of Remembrance Day in Canada. I have chosen to call this day Souvenir of Quebec, Armes du France in France, and Vrijwilligersdag in Belgium.

Of course, there are many more commemorations of this date. But, on November 11, we seem to all think about the dead. In fact, some people remember the dead more fervently than the living.

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The spokesperson for this idea said that they offer programs of information and moral support for homosexuals seeking to escape their sexual identity. They advise them on such problems as how to give up pornography, how to deal with lust and how to avoid occasions of temptation. In short, they teach homosexuals how to pray and will their way into regular marriage and family life.

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The Sunday Readings
Sunday, Nov. 12, 2006

- Kings 17:10-16
- Hebrews 9:24-28
- Mark 12:38-44

The First Book of Kings furnishes this weekend with its first reading from the Scriptures. It is a political and governance, in the minds of the ancient Israelites, the prophet was the chief function of their kings. Rather, assuring the nation’s faithfulness to God, and to the law of God given through Moses, was the primary demand upon kings. Nothing was more important than the people’s fidelity to God.

Since this religious function was so vital, it is not surprising that many stories in the Books of Kings revolve not around the monarchs, but around the prophets who were active at the time.

Such is the case this weekend. The central figure in the story is Elijah, the prophet.

In this story, Elijah appears at the gate of a city and encounters a woman collecting twigs and branches to use as firewood.

She is obviously quite poor. She must forage for fuel, although this was not her only responsibility. She tells him that she is a widow and her son is a child. In fact, she says, there is no more food or flour on hand, she and her son will die because there is no more food for them to eat in the days ahead.

Elijah tells her that she and her son will not die. He says that if she will feed him, she and her son can consume whatever she can bake using the meager amount of flour and oil on hand. She and her son will die because there is no more food for them to eat in the days ahead.

The impression left is that she is a widow and her son is a child. In fact, she is so poor that she tells Elijah that she and her son consume whatever she can bake using the meager amount of flour and oil on hand. She and her son will die because there is no more food for them to eat in the days ahead.

Elijah tells her that she and her son will not die. He says that if she will feed the prophet then God will provide for them. She agrees to this, telling him that she has no more food to feed him. She will only provide him with a little bit of food.

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The widow’s mite, read in this selection from Mark, often is used either to urge people to practice generosity in giving to worthy causes or to define the motive for giving to the Church or to another activity for a noble cause. Although less often mentioned, it also is a story of trust in God.

These interpretations are not correct. However, the lesson is not just about money and about being generous. It also is about trust. We must trust in God despite the false warnings and contrary directions sent us by the world, the flesh and the devil.

Being generous with God also means being generous in trusting God.

This passage declares that God has not declared definitively one way or another.

When Pope Pius XII defined the dogma of the Assumption in 1950, he reviewed the history of belief in Mary’s Assumption, but in the solemn definition itself he avoided the point about her death.

He said simply that Mary, “having completed the course of her earthly life, was taken body and soul into heavenly glory. There the matter stands.

So the “tomb of Mary” designated on many historic sites, even those in the Holy Land—has little if any relation to what actually happened and where.

My Journey to God
Do Not Be Afraid

...Yet not one [sparrow] has escaped the notice of God. ...Do not be afraid. You are worth more than many sparrows.” (Lk 12:6-7).

I didn’t pay much attention to birds when I was younger. The bird feeder built by Grandpa’s weathered hands has taken on a new focus in the years since his passing. In a way, he left a message about the beauty and simplicity of God’s providence.

We feed the little birds; they grace us with their beauty and their songs. We feed the sparrows or little ones of some sort that we cannot identify, the big red cardinals and the tiny yellow finches. We feed the little birds; they grace us with their beauty and their songs.

The Criterion Friday, November 10, 2006

Readers may submit prose or poetry for faith column
The Criterion invites readers to submit original prose or poetry related to faith or experiences of prayer for possible publication in the “My Journey to God” column.

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

Send material for consideration to “My Journey to God,” The Criterion, P.O. Box 17, Roman Catholic Diocese of Indianapolis, IN 46206 or e-mail to criterion@archindy.com.
Rest in peace


There is no further content on this page.
You try to work through their grief. The horror of those deaths reappears on the chaplain’s face.

“There’s a lot of stress in this work,” he says. “There’s the stress of, ‘Is something going to happen?’ There’s the stress of a murder. Suicide is a big stress, too. I have yet to go a suicide where I haven’t heard a family member say, ‘What could I have done to stop this?’

“The biggest stress for me is injuries or deaths to children. I don’t think anyone likes to see children hurt. They have so much to live for. About six or seven years ago, we had two children—one and one five—who found guns in their parents’ houses and they killed themselves playing with guns. That was upsetting.”

He has also counseled police officers and counseled a few who died in the line of duty.

Still, he finds moments of grace in his work as a chaplain.

“I see police officers who do things that help people in tough times. I see officers risking their lives to help people who are trapped in cars in accidents or whose cars go into the water. Many times a day, they’re doing things that are not their real job, but it helps a person a lot.”

Father Joe tries to do the same as a chaplain.

“We see terrible things happening, but we also see people moving toward God,” he says. “Maybe they haven’t had much faith, but you can show them where faith is. You can show them where God is supporting them through this tragedy.”

He recalls helping the parents of a young man who died in a traffic accident.

“After working through some of their grief and praying with them, they knew the faith they had to have to move through this time of trial and sorrow.”

He shakes his head when he’s asked if he ever gets used to the tragedy he sees.

“We see terrible things happen. But we also see people moving toward God,” he says. “Maybe they haven’t had much faith, but you can show them where faith is. You can show them where God is supporting them through this tragedy.”

Sometimes, that means dealing with questions about suicide where I haven’t heard them. We’re all trying to handle these tragic situations as best we can with the welfare of the person involved in mind.

“Occasionally, those questions come up,” Father Schwab says. “I’m not sure that’s the time to talk theology. Sometimes, the best thing to say is that you don’t know all the answers to the questions.”

Conventional Franciscan Father Joe Kline talks about his 15 years as the Catholic chaplain for the Indianapolis Police Department.

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Still Seeking the Face of the Lord picks up where first volume, Seeking the Face of the Lord, left off in December 1998. It comprises 350 columns from January 1999 through December 2005.

Still Seeking the Face of the Lord

Justices John Paul Stevens, Ruth Bader Ginsburg, Stephen Breyer, and David Souter “have already staked out” their positions in deciding the Nebraska law was illegal, Bull said, suggesting Kennedy will be the deciding factor.

Along with the late Chief Justice William Rehnquist, Kennedy voted with the minority in the 2000 Nebraska case, writing an opinion that par- tial-birth abortion is in some degree safe for the mother and that other forms of abortion are part of a long series of defenses that are unsound and the procedures that have proved to be inaccurate.

Congress did not include an exception to the ban in cases when a woman’s health is at risk precisely because “health exceptions were already staked out in the law.” The court in Washington on March 3, standing, from left, are Justice Stephen Breyer, Justice Clarence Thomas, Justice Ruth Bader Ginsburg and Justice Samuel Alito Jr. Seated, from left, are Justice Anthony Kennedy, Justice John Paul Stevens, Chief Justice John Roberts, Justice Antonin Scalia and Justice David Souter.