



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



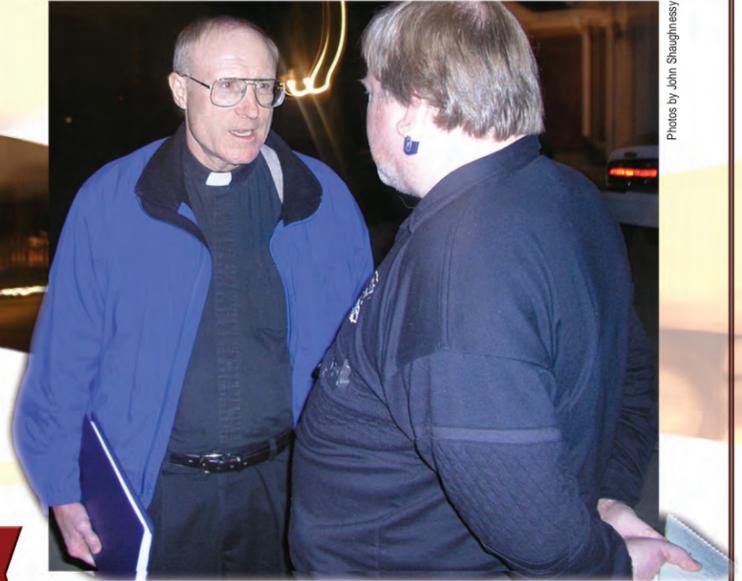
Build bridges with love

On feast day of St. Martin de Porres, community encouraged to follow lay brother's example, page 9.

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Photos by John Shaughnessy

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 names of the people he needed to see.

He then asked the two girls to sit. Knowing that it's best to deliver the news immediately, Father

Schwab 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.

Grace 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.



Fr. Joe Kiene, O.F.M. Conv.

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.

"You 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."

"Basically, you just want to be present to these people," says Father Schwab, who is also the pastor of St. Thomas Aquinas Parish in Indianapolis. "Sometimes, you do it with small talk. Other times, it's just being there and listening.

"You never know what you're going to get into. I once tackled a woman who was busy throwing everything she had through every window in her house. We had to notify her in the middle of the night that her son had died. She was hysterical. I helped the sheriff restrain the woman so she wouldn't destroy her house."

He pauses.

"Every time I go out, I'm reminded that death is real, that life may be shorter than you think it is. You certainly remember these people in prayer. It's hard not to when you've been a part of their grief."

'You can show them where God is'

At 69, Father Joe says his morning prayers at 3 a.m. Sometimes, he kneels to say his morning prayers after just getting home from responding to a murder, a suicide or a traffic fatality.

"Nothing ever happens during the day," he says. "Night calls are the big thing. 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

See CHAPLAINS, page 16

Eye is on Roberts court as first big abortion case is heard

WASHINGTON (CNS)—A Nov. 2 panel discussion on the Supreme Court review of the federal law banning what is known as partial-birth abortion carried a title that sums up many observers' expectations for how it will shape up: "Judicial Showdown."

The court's decision in what is actually two cases dealing with the law likely won't be announced for several months, during which the Nov. 8 oral arguments in *Gonzales v. Carhart* and *Gonzales v. Planned Parenthood* will be parsed and dissected for clues to the outcome.

At the top of the list of questions: To which side will the presumed "swing" vote of Justice Anthony Kennedy sway?

Also considered possible keys to the outcome:

- How much weight will the court give to its own legal precedent when considering a law that closely mirrors a state statute it overturned just six years ago?

- Will the court's two newest members, Chief Justice John Roberts and Justice Samuel Alito, vote, as many expect, with Justices Antonin Scalia and Clarence Thomas to uphold the federal law? Based upon their judicial records and their appointment by President George W. Bush, many people assume Roberts and Alito will join Scalia and Thomas, who were in the 5-4 minority of the court in 2000 that would have upheld Nebraska's

partial-birth abortion ban.

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 borders on infanticide. In it, a live fetus is partially delivered and, before the body is fully outside the mother, an incision is made at the base of the skull, 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

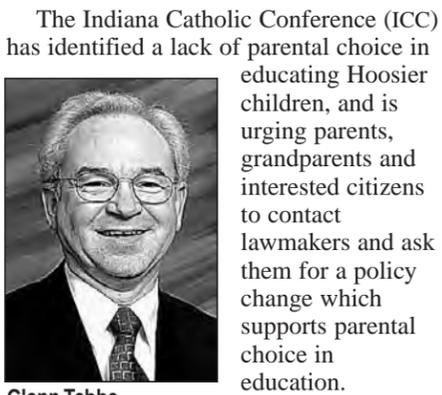
See ABORTION, page 16



Chief Justice John Roberts

Indiana bishops support parental choice in education

Staff report



Glenn Tebbe

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

ICC, the Church's public policy voice in Indiana for state and national matters, released a new statement in late October called "Educational Dilemma in Indiana: A Statement on Parental Choice in Education" to address the issue. The statement, issued on behalf of Indiana's five Catholic bishops, including Archbishop Daniel M. Buechlein, reads, in part, "Parents have the primary 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 duty to insist on basic standards of education, whether private or public institutions, in order to promote the economic and social well-being of all."

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

students. 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 school settings, 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 by the ICC and the Indiana Non-Public Schools Association (INPEA) for the passage of legislation to provide nonpublic school scholarships and education tax credits for Hoosier families. The measure failed.

Senate Bill 281, authored by Sen. Teresa Lubbers (R-Indianapolis) and defeated by a narrow 45-54 margin in the House in April 2005, would have provided tax credits to low- and middle-income Hoosier families who wanted to send their children to a nonpublic school of their choice.

"With just a few more 'yes' votes, school choice in Indiana could have become a reality during the 2005 session," Tebbe said. "We need the Catholic community to continue writing letters, making calls or even visiting their

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.

Information to identify legislators and how to contact them can be found at the Indiana Catholic Conference Web site at www.indianacc.org.

To become part of the Indiana Catholic Conference's Action Network, (The I-CAN Network), e-mail the ICC at icc@archindy.org for more information.

The following Web site can help people identify their legislator and provide some easy ways of making

contact with them:

<http://www.in.gov/apps/sos/legislator/search/>

How to contact your state legislator

Indianapolis area:

House phone number: 317-232-9600

Senate phone number: 317-232-9400

Outside Indianapolis:

House phone number: 800-382-9842

Senate phone number: 800-382-9467

House of Representatives (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

For information on parental choice, visit www.friedmanfoundation.org.

state elected representatives to let them know how important the nonpublic school choice issue is to families and children in Indiana."

In 2006, the Indiana General Assembly considered a kindergarten tax credit, House Bill 1381, which passed the House education committee on a partisan 6-5 vote. The bill was defeated on the floor of the Indiana House of Representatives by a 46-52 vote.

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.

As spokesman for Indiana's five bishops, Tebbe said, "In most cases, Indiana's policy and practice is to respond to individuals' and families' needs for 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.indianacc.org. †

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.

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 46206 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 fun 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 Catholic education who would like 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 for possible inclusion in our annual Catholic Schools Week Supplement.



11/10/06

Moving?

We'll be there waiting if you give us two weeks' advance notice!

Name _____

New Address _____

City _____

State/Zip _____

New Parish _____

Effective Date _____

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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.

"Any time people of faith can come together on common terms is always important," he said. "There is so much history that we have of the negative reports that go 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 Catholic ecclesial 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 their various faith traditions.

"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 on 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.

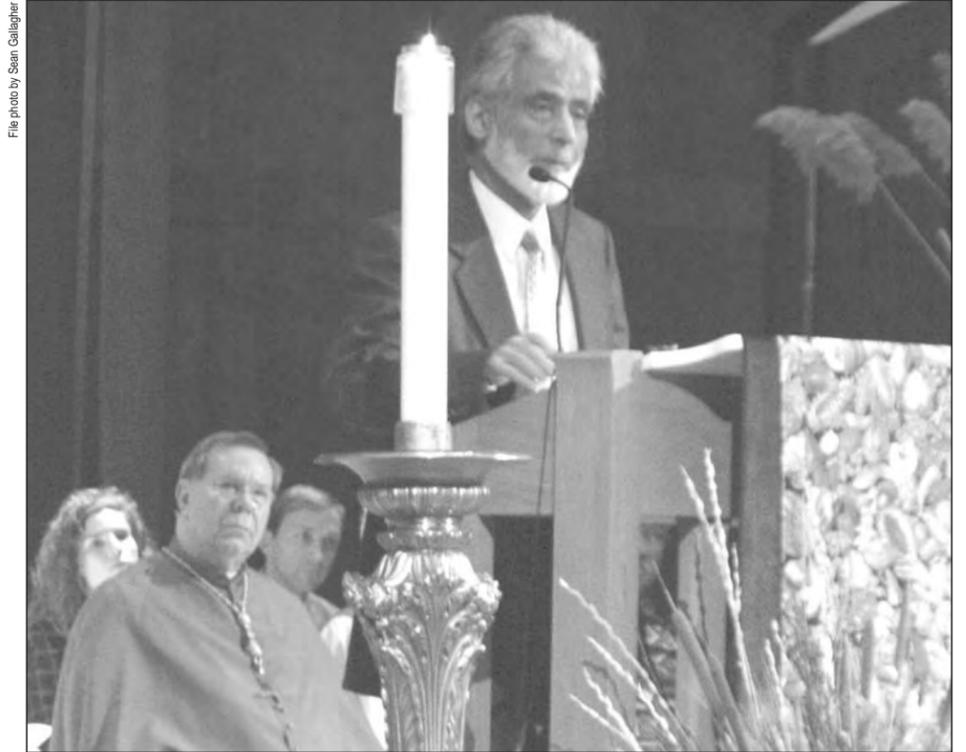
and will feature the Indianapolis Children's Choir, the cathedral's choir, Laudis Cantores, and the Handbell Choir of Speedway Christian Church.

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. †

'Any time people of faith can come together on common terms is always important. ... It gives us a chance to look beyond the outside, and see the inside of the person.'

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



Sayyid Muhammed Sayeed, then secretary general of the Plainfield-based Islamic Society of North America, speaks during an Interfaith Thanksgiving Service on Nov. 23, 2004, at SS. Peter and Paul Cathedral in Indianapolis. The seventh annual service will begin with prelude music at 6:30 p.m. on Nov. 21 at the cathedral.

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

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 Cher 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. †

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 grow across the archdiocese, efforts are under way 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 Catholic Charities Terre Haute.

Jim Edwards, director of the center for nearly a quarter-century, said the facility annually serves more than 1,700 youths after school until 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, basketball and other sports, games, a computer lab and bike repair shop. New 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



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

children of a single parent, or both parents work and are not home during the day. The program gives youngsters something productive to do after school. It provides structure and positive influences."

"The philosophy is that they love everyone who walks in the door," Siler explained. "Volunteers are critical to the program's operation, and they often become surrogate parents. The center almost becomes a home for some of the youths. You go to the youth center supported by Catholic Charities and you think something miraculous is happening," he added.

Edwards noted that if it were not for Catholic Charities, "our center would not be open. The funds we've received have allowed us to triple the size of our facility and greatly expand our programs. We are very grateful to Catholic Charities."

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 despair, 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.

Legacy for Our Mission, the archdiocesan capital campaign, is guided by the principles of Christian stewardship and addresses the needs of archdiocesan ministries such as Catholic Charities. By contributing to Legacy for Our Mission through your local parish, a portion of your gift will be allocated to Catholic Charities and distributed to organizations such as the Ryves Youth Center at Etling Hall.

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



Rev. Msgr. Raymond T. Bosler, Founding Editor, 1915 - 1994

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Editorial



Photo by Sean Gallagher

Cynthia Martin, left, a member of St. Patrick Parish in Terre Haute, and Julie Bowers, a member of St. Patrick Parish and principal of the parish school, pray during an Oct. 17 Mass at the Basilica of St. Francis in Assisi, Italy, during the recent archdiocesan pilgrimage to Italy.

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 with Christ and the entire family of faith in and through the Church.

- The prayerful pastoral care we receive from our archbishop; from our priests and pastoral leaders in parishes throughout the archdiocese; the witness of religious men and women who follow the paths to holiness charted by SS. Benedict, Francis, Ignatius and Theodora Guérin.

- The outstanding lay leadership in our archdiocese; the fidelity and generosity of our Catholic people; the gifts of fellowship and communion which we experience in our local parish communities.

- Excellent Catholic schools and religious education programs; opportunities to share our faith with adults, youth and children; dedicated professional women and men who make significant personal sacrifices in order to contribute their faith and wisdom to Catholic education.

- 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.

During the month of November (and throughout the Legacy for Our Mission campaign), let’s remember that the primary task of stewardship education is not to raise money (as important as that is for our mission). Our first priority is to help all of us recognize our gifts and blessings with a grateful heart so that we can cultivate them responsibly and share them generously with others.

The motto of Pope John Paul II, “*Totus Tuus*” (totally yours), is taken from the Marian prayer of St. Louis de Montfort. “I am totally yours, and all that I possess is yours. I accept you in all that is mine. Give me your heart, O Mary, a heart full of thanks.”

Gratitude is the soul of stewardship. During this new moment of grace that we have been given in our archdiocese, may we develop hearts full of thanks and, like Mary, share them unselfishly with everyone we meet.

— Dan Conway

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

St. Mother 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 the potential existed for this remarkable event to occur, but few of us ever imagined that we would be able 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 Oct. 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 from so many. We are especially thankful to the media throughout Indiana, 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 devoted her life to serving God’s people through works of love, mercy 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 found good in 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 writings 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 and respect for ourselves, all 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.) †

The Human Side/Father Eugene Hemrick

In the aftermath of a great football game

My mother used to say that when you give to others God always rewards you 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 Mom had predicted, I was rewarded 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 Redskin 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 all were in accord: The Redskins were going to win! No one was bickering. We were one big family for the moment.

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.

The third payback was totally unexpected. On the way home via the Metro, I listened to people recounting the game moment by moment. Then they began to recount other awesome games they had seen. The details and insights into why those games were won or lost was spellbinding. Not only this, but many of those games were played before children on that train were born. What really tickled me was being immersed in a world of storytelling.

It occurred to me that this is why we have the Bible. People experienced awesome divine events in their lives. Like the people on that Metro train, they couldn’t contain themselves. Given the opportunity, they loved to tell these stories and to take pleasure in reliving them.

What particularly struck me then was the value of storytelling in our lives—and especially in our faith. We love to tell and hear stories. One reason we love the Bible is that it holds one story after another. Stories have a remarkable capacity to cut through the clutter and confusion, and bring clarity to our hearts and minds.

Yes, God does reward those who help others. The enthusiasm I experienced in the stories I was hearing was a spiritual delight.

In the Mass, we start the eucharistic prayers with the invitation to lift up our hearts. The uplifted hearts on that train were exactly what we pray for, thanks to the gift of storytelling and experiencing a divine victory.

(Father Eugene Hemrick writes for Catholic News Service.) †

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Simplicity and trust are at heart of ordained ministry

Last week, I ordained a fine group of priesthood candidates to the transitional diaconate at Saint Meinrad.

Two of the new deacons, Rick Nagel and Randy Summers, are from our archdiocese. That same day, Tom Kovatch was ordained a deacon for our archdiocese at Mundelein Seminary in Chicago.

These fellows have spent a lot of time in preparation for ordained ministry.

Proclaiming God's Word and the ministry of charity will be the heart and focus of their ministry as deacons.

As ministers of the altar, they will proclaim the Gospel, prepare the sacrifice and give the Lord's body and blood to the community of believers. They will baptize; they may assist at marriages and bless them; they may give viaticum to the dying and lead the rites of burial. They will perform works of charity in the name of the bishop and the local pastor. Next June, God willing, our deacons will be ordained priests.

"Start off now," Jesus said, as he sent the disciples out two by two, "but remember I am sending you out like lambs among wolves. Carry no purse, no haversack, no sandals. . . . Whatever house you go into, let your first words be Peace to this house" (cf. Lk 10).

I have always been intrigued by the specific instructions Jesus gave to the disciples as he sent them out. I think the specific details can be boiled down to two

words: simplicity and trust.

Simplicity for a deacon or priest or bishop is much more than material simplicity. It means a pastoral mind and heart open to and obedient to the Holy Spirit. It means obedience to those through whom the Spirit speaks. It means a deacon, priest or bishop is willing to move heart and soul to wherever the people are.

Pope John Paul II once remarked, "Where the people are, there is the sanctuary of Jesus." That's where a deacon, priest or bishop belongs. In a word, simplicity means detachment for the sake of the people of God.

Trust is the other part of the traveling gear of ordained ministry. As deacons, priests and bishops, we are called to trust in the Holy Spirit who leads us. Jesus was led by the Spirit to public ministry—by way of the desert. The Spirit led Jesus to victory over sin and death by way of the Cross. Deacons, priests and bishops too can be led by way of the desert and the cross to fruitful ministry.

We also trust in the goodness of the people of God. The Holy Spirit speaks through the people we serve. And Jesus would have us know, yes, some will disappoint us, but, in so many words, he told the disciples, keep on going.

The deacon's promise of obedience to his bishop and his successors is an expression of trust in God. To some, this promise could be seen as a restriction on

the deacon's freedom. Actually, we can see obedience as a freeing up from ambition and self-seeking. It purifies motives. In faith, deacons, priests and bishops realize that the promise of obedience makes us free in the hands of God, available to him and to those we serve.

The new deacons promised to live their lives in apostolic love, in celibate chastity. From a human perspective, the heart of our effectiveness in ministry is the degree to which we can love those we serve.

Deacons, priests and bishops say "no" to self in order to say "yes" to other people. To be sure, at the heart of celibacy there is sacrifice, but it is a sacrifice that makes ministry powerful. We offer a sacrificial love as a sign of our interior dedication to Christ and our special availability to serve God and our human family.

Why? We need look no farther than the person of Christ, who was celibate. The charism of celibacy is the mystery of God's love at work as it was in Christ—it is part of that divine paradox that we must die in order to live.

Our deacons promised to pray for, in the name of and with the Church. They

promised to pray the Liturgy of the Hours. Prayer with and for the Church is ministry, and it is pastoral in the deepest sense. Jesus prayed those very psalms. We love as Jesus did, and we pray as Jesus did.

Pope Paul VI, in the apostolic exhortation "*Evangelii Nuntiandi*" (On Evangelization in the Modern World), wrote: "The world is crying out for evangelizers to speak to it of a God whom the evangelizers should know and be familiar with as if they could see the invisible" (n. 76).

That capability to see the invisible happens in prayer. Fidelity in prayer with Jesus is the golden thread of life in ordained ministry. †

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

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

Archbishop Buechlein's intention for vocations for November

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

La sencillez y la confianza son el alma de la ordenación en el ministerio

La semana pasada ordené a un excelente grupo de candidatos al sacerdocio en el diaconato de transición en Saint Meinrad.

Dos de los nuevos diáconos, Rick Nagel y Randy Summers, son de nuestra arquidiócesis. Ese mismo día Tom Kovatch se ordenó como diácono de nuestra arquidiócesis en el Seminario Mundelein en Chicago.

Estos compañeros han pasado mucho tiempo preparándose para su ordenación en el ministerio.

Proclamar la Palabra de Dios y el ministerio de la caridad serán el alma y el área de concentración de su ministerio como diáconos.

Como ministros del altar proclamarán el Evangelio, prepararán el sacrificio y administrarán el cuerpo y la sangre del Señor a la comunidad de fieles. Bautizarán; pueden ayudar en los matrimonios y bendecirlos; pueden unguir a los enfermos y celebrar ritos de sepelio. Llevarán a cabo obras de caridad en el nombre del obispo y del pastor local. El próximo junio, con el favor de Dios, nuestros diáconos se ordenarán como sacerdotes.

"Id"—dijo Jesús mientras mandaba a sus discípulos de dos en dos—"mirad que os envíe como corderos en medio de lobos. No llevéis bolsa, ni alforja, ni sandalias...En la casa en que entréis, decid primero: 'Paz a esta casa.'" (Cf. Lc, 10).

Siempre me han intrigado las instrucciones particulares que Jesús les dio a los discípulos cuando los enviaba. Creo que los detalles específicos pueden resumirse en dos palabras: sencillez y confianza.

La sencillez para un diácono o sacerdote, o para un obispo, es mucho más que la simpleza material. Significa tener un corazón y una mente pastoral abierta y obediente al Espíritu Santo. Significa obediencia a aquellos por medio de los cuales se comunica el Espíritu. Significa un diácono, un sacerdote o un obispo que esté dispuesto a mover alma y corazón a donde quiera que esté la gente.

El Papa Juan Pablo II dijo una vez: "Donde está la gente, allí está el santuario de Jesús." Es allí donde pertenecen los diáconos, sacerdotes y obispos. En una palabra: sencillez significa desapego por el bien del pueblo de Dios.

La verdad es la otra parte del equipo de viaje de los ministros ordenados. Como diáconos, sacerdotes y obispos estamos llamados a confiar en el Espíritu Santo quien nos guía. El Espíritu Santo guió a Jesús al ministerio público en el desierto. El Espíritu Santo guió a Jesús a la victoria sobre el pecado y la muerte en la Cruz. Los diáconos, sacerdotes y obispos también pueden ser guiados a vivir un ministerio fructífero en el desierto y en la cruz.

Asimismo, confiamos en la bondad del pueblo de Dios. El Espíritu Santo nos habla por medio de la gente que servimos. Y Jesús nos hace saber, ciertamente, que algunos nos decepcionarán, pero de muchas formas les dijo a los discípulos que siguieran adelante.

La promesa de obediencia del diácono a su obispo y a sus sucesores es la expresión de la confianza en Dios. Para algunos, esta promesa puede verse como una restricción de la libertad del diácono.

En realidad, podemos ver la obediencia como una liberación de la ambición y el egoísmo. Purifica los motivos. En la fe, los diáconos, sacerdotes y obispos, se dan cuenta de que la promesa de la obediencia nos hace libres en las manos 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. Para asegurarlo, en la esencia del celibato hay sacrificio, pero es un sacrificio que hace que el ministerio sea poderoso. Ofrecemos un amor de sacrificio como símbolo de nuestra dedicación interior a Cristo y nuestra disposición especial de servir a Dios en nuestra familia humana.

¿Por qué? Sin ir más allá, observemos la persona de Cristo que fue célibe. El carisma del celibato es el misterio del amor de Dios en acción, al igual que lo fue en Cristo: forma parte de esa paradoja divina en la que debemos morir para poder vivir.

Nuestros diáconos prometieron rezar

por la Iglesia, en su nombre y con ella. Prometieron rezar la Liturgia de las Horas. La oración con la Iglesia y por ella es un ministerio y es pastoral en el sentido más profundo. Jesús rezaba esos mismos salmos. Amamos como lo hizo Jesús y rezamos como él lo hizo.

El Papa Pablo VI escribió: "El mundo está clamando por evangelizadores que le hablen de un Dios a quienes los evangelizadores deberían conocer y estar familiarizados, tal y como si pudieran verlo invisible." (n. 76)

Esa capacidad de ver lo invisible sucede en la oración. La fidelidad en la oración con Jesús es el hilo de oro de la vida de los ministros ordenados. †

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

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

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en noviembre

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

Events Calendar

November 10-December 2

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

November 11

St. Malachy Parish, Noll Hall, 326 N. Green St., Brownsburg. **Christmas bazaar and craft show,** 9 a.m.-3 p.m., free admission. Information: 317-852-3195.

St. Maurice Parish, 3623 W. Main St., Napoleon. **"Fall Smorgasbord,"** 4:30-7 p.m., \$8 adults, \$3 children, \$1.50 children 3-6, \$8.50 carry-out. Information: 812-352-4394.

Our Lady of Mount Carmel Church, 14598 Oak Ridge Road, Carmel, Ind. (Lafayette Diocese). **"Dead Man Walking—The Journey Continues,"** St. Joseph of Medaille Sister Helen Prejean, presenter, 7-8:30 p.m., free-will offering. Information: 317-663-4010.

November 11-12

Immaculate Heart of Mary Parish, 5692 Central Ave., Indianapolis. **Christ Renews His Parish, Men's Weekend.** Information: 317-257-2266.

November 12

Father Thomas Scecina Memorial High School, 5000 Nowland Ave., Indianapolis. **Open house** for prospective students, 4:30-7 p.m. Information:

317-351-5976, ext. 9, or e-mail mross@scecina.org.

Holy Family Council, Knights of Columbus Hall, 200 N. Lynhurst Drive, Indianapolis. **Breakfast,** 8 a.m.-1 p.m. Information: 317-240-3782.

Cardinal Ritter Jr./Sr. High School, 3360 W. 30th St., Indianapolis. **Open house,** 1-3 p.m. Information: 317-924-4333, ext. 122, or e-mail ypurichia@cardinalritter.org.

St. Alphonsus Parish, 1870 W. Oak St., Zionsville, Ind. (Lafayette Diocese). **Separated and Divorced Catholics,** Mass and social, 2 p.m., Dominican Father Dan Davis, celebrant, sponsored by archdiocesan Office of Family Ministries and Lafayette Diocese Family Life Office. Information: 317-236-1586 or 800-382-9836, ext. 1586, or e-mail mhess@archindy.org.

St. Simon the Apostle Parish, 8155 Oaklandon Road, Indianapolis. **Youth-led praise, worship and adoration,** 6-7 p.m. Information: 317-826-6000, ext. 151, or e-mail mheck@saintsimon.org.

St. Matthew School, 4100 E. 56th St., Indianapolis. **First annual school reunion,** Mass, 4:30 p.m. Information: 317-257-4297, ext. 1004, or e-mail pwitt@saintmatt.org.

St. Anthony Church, Parish Center, 379 N. Warman Ave., Indianapolis. **Euchre party,** 1:30 p.m., smoke-free, \$3 per person. Information: 317-636-4828.

MKVS and DM Center, Rexville (located on 925 South, .8 mile east of 421 South, 12 miles south

of Versailles). **Mass,** 10:15 a.m. with Father Elmer Burwinkel, holy hour, 11 a.m., pitch-in following holy hour, drinks and dessert provided. Information: 812-689-3551.

November 13

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

November 14

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild,** business meeting, 12:30 p.m., election of officers and board of directors for 2007. Information: 317-881-5818.

November 15

Calvary Cemetery, 435 W. Troy Ave., Indianapolis. **Monthly Mass,** 2 p.m. Information: 317-784-4439.

St. Nicholas Church, 6461 E. St. Nicholas Drive, Sunman. **Healing service, rosary for vocations,** 6 p.m., eucharistic adoration, praise and worship, 6:30 p.m., confession available. Information: 812-623-8007.

November 16

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

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.

Conrad Hilton Hotel, 50 W. Washington St., Indianapolis. **"Growing Our Youth—Educating Tomorrow's Professionals,"** Providence Cristo Rey High School, corporate work study 5:30 p.m., presentation 6 p.m. Information: 317-860-1000 or e-mail scampo@providencecristorey.org.

November 17

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

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

November 17-18

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

November 18

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

Brebeuf Jesuit Preparatory School, 2801 W. 86th St., Indianapolis. **"Helping Hands,"** fair-trade festival, 9:30 a.m.-4 p.m.

Information: 317-879-9090 or e-mail globalgiftsindy@hotmail.com.

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

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **"Sharing Our Blessings,"** praise and worship service, Father Gerald Okeke, presider, 7 p.m., donations of canned goods for St. Vincent de Paul Society's Client Choice Food Pantry. Information: 317-546-4065.

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

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

November 18-19

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

November 19

Holy Name of Jesus Church, Hartman Hall, 89 N. 17th Ave., Beech Grove. **Christmas bazaar and chicken noodle dinner,** 12:30-5 p.m., adults \$5,

children \$3, preschool children free, Santa arrives 2:30 p.m. Information: 317-784-5454.

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

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

November 21

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

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

November 23

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



Dance marathon

Bishop Chatard High School students participate in an Oct. 22 dance marathon at the Indianapolis North Deanery interparochial high school. The dance marathon raised \$24,321 for Riley Hospital for Children in Indianapolis, a large increase from the amount raised by the students in the same event last year.

VIPs

Joe and Roseanne (Oberting) Sergi, members of Nativity of Our Lord Jesus



Christ Parish in Indianapolis, celebrated their 50th wedding 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 Lourdes Church in Indianapolis. They have five children, Linda Melton, Joanne Parish, Paul, Phillip and Steve Sergi. They also have nine grandchildren and one great-grandchild. †

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Church offers holiday support for separated and divorced Catholics

By Mary Ann Wyand

Thanksgiving. Christmas. New Year's Eve.

"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

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

When: Mondays, Nov. 13 to Dec. 11, from 7 p.m. to 9 p.m.

Where: St. Mark the Evangelist Church, Parish Center, 535 Edgewood Ave., Indianapolis

Cost: \$30

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

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." †



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Fine Arts Center improves Roncalli's artistic image, capabilities

By John Shaughnessy

Chuck Weisenbach let out a small laugh, rejoicing 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 don'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. Being able to serve more students with physical and mental handicaps was another priority of the school's campaign.

"I met with literally thousands of people during the campaign," recalled Joe Hollowell, the president of Roncalli. "Our approach was, 'We're the largest school in the state that doesn't have a second gymnasium. We're the largest school in the



Roncalli High School's Fine Arts Center has excellent acoustics, school officials said.

state that doesn't have a performing arts auditorium. And we want to expand the number of students we can say yes to."

"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 school hopes to break ground on the second gymnasium during the summer of 2007.

"We've also doubled the size of our guidance area," Hollowell said. "The campaign's success shows we've done our homework, and people were moved by the needs expressed that they wanted to make them happen."

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

"It's allowed us to expand the curriculum," Weisenbach said. "We knew we had twice as many kids who wanted to take a visual arts class, but we didn't have the room. Now, we have double the number of students taking art classes. If you take all the students enrolled in a fine arts class or that are involved in a fine arts activity, it's knocking right on the door of 800 kids. It's awesome."



Roncalli High School's new Fine Arts Center enables the Indianapolis South Deanery school to expand its programs and activities.

"It speaks to the community we've made at Roncalli and in the South Deanery—that we've made a commitment to the fine arts. I think there will be great momentum for the third-, fourth- and fifth-graders who come on campus and see this beautiful facility. This will appeal to students and families whose passions lie in the fine arts."

Weisenbach couldn't resist using a theatrical reference to describe the impact the capital campaign has had on Roncalli: "It ended up being a rousing success." †



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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.

Reflecting 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 celebrating our unity the day after a Mexican family was murdered by an African-American man [in Indianapolis],"



Franciscan Father Juan Carlos Ruiz-Guerrero, associate pastor of St. Patrick Parish in Indianapolis, celebrates the eucharistic liturgy with Divine Word Father Stephan Brown, left, pastor of St. Rita Parish in Indianapolis and the homilist for the Mass, during the third annual celebration of the feast of St. Martin de Porres on Nov. 3 at St. Monica Church in Indianapolis. Eight other priests, including Msgr. Paul Koetter, pastor of St. Monica Parish, concelebrated the liturgy.

Father Stephan said. "... [But] 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. "... Whether we're Hispanic, whether we're Indian, 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



Altar servers Juan Vasquez, from left, Janitzio Cuevas, Consuelo Vargas and Michael Conway, all members of St. Monica Parish, assisted with the eucharistic liturgy for the archdiocesan celebration of the feast of St. Martin de Porres.

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 not 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." †



St. Monica parishioner Maria Pimentel-Gannon of Indianapolis carries the crucifix in the procession during the third annual archdiocesan celebration of the feast of St. Martin de Porres on Nov. 3 at St. Monica Church. St. Mary parishioner Jaime Torpoco, a Peruvian native who now lives in Indianapolis, carries a handmade banner honoring St. Martin de Porres, which will be given to the Archdiocese of Indianapolis.



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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 time and again to many important milestones and visitors as the Church developed and evolved in America," Cardinal Keeler said in a statement released at the preview.

Those 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.



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 the 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.

Ellington 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, three 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 contributions 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 Civiltà 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. †



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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 seen.

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 were regular 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. Gaucher of Aureil, are known only to a few people living near Limoges, France.

Some, like St. Lawrence and 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.

There are controversial saints because of politics like David of Wales, Joan of Arc, Thomas Becket and Thomas More. There are controversial saints because of Church reform like Gregory the Great and Bernadine of Siena.

Saints come in all sizes and shapes, from the aristocratic Edmund Arrowsmith to the round and jolly Pope John XXIII.

The story of St. Benedict Labre, who kept his vow to never wash, should not be told before dinner, and the saga of St. Nicholas de Flue, who left his wife and 10 children to become a hermit,

should not be told before a wedding.

Pope Benedict also said that many saints were revolutionaries. That may seem an odd word to describe the holy people among us. But it is the right word. Saints are by nature revolutionary. The Church is supposed to be counter-cultural, both in the world but not of the world.

It is easy to see that some saints were revolutionary. They changed the world of their time with consequences to this day. St. Francis of Assisi, St. Dominic, St. Ignatius of Loyola, St. Gregory the Great and St. Catherine of Siena are just a few of the more revolutionary saints.

But in a sense there are even more revolutionary saints who in a quiet and powerful way changed the way that their contemporaries understood God and how we see God.

St. Benedict, St. Hildegard, St. John of the Cross, St. Julian of Norwich, St. Francis de Sales and the modern Blessed Teresa of Calcutta knew that God was wider, broader and more accessible than those around them, and they made God real where he has not been real before.

The saints are as individually different as people are today. They sometimes did not even like each other, as in the famous case of St. Callistus and St. Hippolytus. That doesn't matter because in real life not everyone likes everyone else. But these men and women loved God and lived good lives so they went to heaven.

The life of every saint and the totality of the lives of all the saints tell us that the theology of the Church is true. If you believe in Jesus Christ and live a good life, you will be a light to those around you while on this earth and join God forever in heaven. And, even from heaven, you will continue to influence the world from which you came by sharing the grace of God with those still alive.

After a few decades of being overshadowed, saints are making a comeback in the Church. The theology of saints is great theology. Their examples are good, and their lives are fun to learn about.

Saints always have been sought out for special purposes, such as St. Anthony to help locate lost objects and St. Jude for hopeless cases. In fact, there are patron saints for just about everything.

(Father W. Thomas Faucher is pastor of St. Mary Parish in Boise, Idaho.) †



CNS photo Gregory A. Steinetz, Long Island Catholic

Statues of St. Jude, left, and St. Padre Pio overlook the narthex at St. Pius X Church in Plainview, N.Y. The solemnity of All Saints, celebrated on Nov. 1, is a holy day of obligation and commemorates all those in heaven, especially those with no special feast. Pope Benedict XVI has described saints as revolutionaries who teach us how to be human.

Saints are heroes of the faith

By Sheila Garcia

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

As the liturgy reminds us, in every age God renews the Church by "raising up men and women outstanding in holiness."

The Church holds the saints up for us to admire, and to help us on our journey to God.

The saints remind us that by relying on God rather than on ourselves we can accomplish much more than seems humanly possible. The saints always emphasize God's power working in them rather than their own efforts.

The saints also inspire us. They attract us because they embody a unique virtue.

We admire the simplicity of St. Francis of Assisi, the courage of St. Thomas More and the compassion of Blessed Teresa of Calcutta.

Saints remind us that God calls us to develop our own particular virtue. They can be our guides and companions.

The Church encourages us, the living members of the communion of saints, to draw on the help and wisdom of those who have completed the journey successfully.

Many people feel close to the saints whose names they received in baptism and confirmation. Sometimes we identify with saints who had experiences similar to ours.

Despite what their overly enthusiastic biographers might say, saints are not perfect. They had personal and spiritual struggles.

We're familiar with Peter's cowardice and Thomas' doubts. Less well-known is St. Jerome's violent temper or St. Thérèse 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.) †

Discussion Point

Saints show us how to live

This Week's Question

Which saint's life story inspires you?

"St. Thérèse [of Lisieux], the Little Flower, is just a perfect example to follow. She was always helping other people." (Debbie Eakes, Plains, Kan.)

"It's inspiring that [St. Francis of Assisi] was someone in power, as far as the world is concerned, and that he was willing to strip himself of all worldly possessions and everything of material value in order to follow the Lord." (Deacon Bob Troia, Cranston, R.I.)

"St. Elizabeth of Hungary was very kind to the poor and took care of children. My Grandma, who came here from Austria when she was 17, was named after her. ... She was poor, but she would make homemade

French fries and have her four kids ... take them in a wagon to the local store and sell them. All the money they made was put in the poor box." (Judy Yochum, Pocatello, Idaho)

"I am the choir director at church, and a piano and voice teacher. Being a musician, I always pray to St. Cecilia, the patron of music." (Kathryn Wallington, Glen Dale, W.Va.)

Lend Us Your Voice

An upcoming edition asks: How would you explain to a child the meaning and the role of the Virgin Mary?

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



CNS file photo/Nancy Wiechec

From the Editor Emeritus/John F. Fink

Prayer: The Eucharist is more than prayer

(Fifth in a series)

Liturgical prayer is the public worship of God. St. Benedict wrote that contemplative prayer, which I discussed last week, should be inspired by liturgical prayer and should be the normal crown of that prayer.

St. Francis de Sales wrote, in *Introduction to the Devout Life*, "There is always more benefit and consolation to be derived from the public offices of the Church than from private particular acts. God has ordained that communion in prayer must always be preferred to every form of private prayer."

The eucharistic celebration (the Mass) is the summit of liturgical prayer. St. Francis de 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 religion, heart of devotion, and soul of

piety, the ineffable mystery that comprises within itself the deepest depths of divine charity, the mystery in which God really gives himself and gloriously communicates his graces and favors to us."

Attendance at weekly Mass has slipped badly during recent decades because some Catholics have never learned to appreciate what we have in the Mass. The Eucharist is prayer, but it is more than prayer. It is the source and summit of the Christian life, the sacrament of all sacraments, the memorial of Christ's work of salvation accomplished by his death and resurrection.

Christ himself offers the eucharistic sacrifice and it is Christ himself, really present in the bread and wine, who is offered. The sacrifice of Christ on the cross and the sacrifice of the Eucharist are one single sacrifice. The celebration of the Eucharist includes thanksgiving and praise to the Father, the sacrificial memorial of Christ and his body, and the presence of Christ by the power of his word and of his Spirit.

Too many people today, though, say that

they don't go to Mass because they "don't get anything out of it." Or perhaps it's more along the lines of, "I have a close relationship with God, pray privately and try to do good for others. I can be a good Catholic without going to Mass."

To understand why it's essential for good Catholics to attend Mass, whether or not they "get anything out of it," remember what a Catholic community is: the people of God gathered around the person of Christ and sharing in his Spirit. The Church is the people. It has Christ as its head, the Holy Spirit as the condition of its unity, the law of love as its rule, and the kingdom of God as its destiny.

We must stop trying to figure out what we can get out of going to church and concentrate more on what we can contribute by our presence and active participation in worshipping God.

The purpose of going to church is to give adoration and praise to God—to give, not to receive. If we do that, we probably will quickly learn that we are also getting more out of going to church. †



Cornucopia/Cynthia Dewes

As Popeye says, 'I yam what I yam'

From the time we first discover our anatomies through the time when we



wonder where babies come from—and on throughout life—we are sexual beings.

That's what human animals are. Some more than others, but that's another story.

Now, sexual identity is just one of the many parts that compose our

humanity. But, considering it's also the biological means 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 just the life of babies, but also life-affirming relationships and service to 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 heterosexual and homosexual. Some people would argue that there are no born homosexuals, while others think their number is greater than it

probably is. Whatever. The fact remains that homosexuals exist and, although they are not the norm in nature despite what gay activists claim, they're here among us.

So, while listening recently to a so-called "Fresh Air" segment on National Public Radio, I learned about a Christian group that tries to "convert" homosexuals back to heterosexuality. They treat attraction to the same sex as a moral failure rather than a physical determination.

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.

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

homosexuals must give in to their sexual desires, just as heterosexuals do, anywhere, anytime, with anybody.

Well, no. The fact is, all of us—heterosexual, homosexual, single or married—must live according to God's desires, which invariably include love. Anywhere, anytime, with anybody does not include love because it is selfish and manipulative. To Christians, sexual desire is natural, but how we express it is a matter of free will aided by God's grace.

So, promiscuous heterosexual or homosexual behaviors outside of marriage are always wrong, no matter what our culture says. But marriage is not the magic answer to problems of homosexual desire or heterosexual temptations, either. That's because chastity, the bane of modern existence if you believe the talk shows, applies to everyone. It simply means lovingly using, not abusing, and sometimes denying ourselves, genital sexual expression.

With that in mind, we can handle whatever sexual dilemmas come up in life.

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

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.



One of my 2006 calendars lists Nov. 11 as our Veterans Day as well as the date of Remembrance Day in Canada, *Jour du Souvenir* in Quebec, Armistice in France and *Wapenstilstandsday* in Belgium.

Of course, there are many more commemorations missing from the calendar. Even if no day was set aside for those who serve their country in the military, these men and women would still be remembered by families and friends—and the Catholic priests who serve as military chaplains.

Only recently did I learn that these priests represent the Archdiocese for the Military Services (AMS), which makes sure that those dedicated to defending our country have access to spiritual and pastoral services and support, immediately if possible. AMS serves without territorial boundaries and is present throughout the

free world.

Through the years, I have watched many war films depicting Catholic chaplains, but did not even think about how such men were assigned to serve the Armed Forces. Now I know.

In 1939, Pope Pius XII named Archbishop Francis Spellman, the newly appointed archbishop of New York, to be his military vicar in the United States. That December, Pope Pius appointed Father John O'Hara, president of the University of Notre Dame, as military delegate.

At the time, there were 50,000 Catholics among the 250,000 Americans serving in the military.

Currently, chaplains serve more than 1.4 million Catholic men and women, including 375,000 in uniform, more than 900,000 family members, plus 300,000 in the Reserve and Coast Guard, those serving in government service overseas and others receiving care at Veterans Administration hospitals. More than 1,000 priests share sacraments and solace through AMS, and they are supported, of course, by Catholic laity.

I am grateful that I recently, by

accident, found the Web site for the Archdiocese for the Military Services USA on the Internet at www.milarch.org.

There, I read how chaplains' days are "long and often lonely. Yet, most would not trade this ministry for any other. The rewards are great. The support of people in the military is there. They are open to spiritual growth and willing to work for it. As the people in our military do the difficult work of protecting freedom, Catholic chaplains walk beside them, providing the spiritual and emotional strength they need."

Chaplains also die in service. In fact, one of them is being considered for sainthood. More about this and many other fascinating facts can be found on the comprehensive and efficiently organized AMS Web site.

There, readers can also learn the history of chaplaincy from Old Testament times through all wars up to the modern age and including Operation Enduring Freedom.

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

Twenty Something/

Christian Capecci

Eucharist is food for the soul

She was ready to walk down the aisle—primed, primped and powdered.

The bride was moments away from her tuxedoed groom, minutes from their vows exchange and hours from their honeymoon.

And she was discussing the joy of Ranch dressing. She had been on a diamond-induced diet that began when she breathlessly exclaimed "Yes!" and involved months of hunger

pangs leading up to this day.

Food has a strange hold on us, prompting us to entertain twisted, guilt-ridden head games.

Feasting on a bowl of candy, my friend, Mike, recently told me he eats Milk Duds because they take longer to chew, thus they slow his caloric consumption.

When my classmate, Tanya, splurges on ice cream, she buys the flavor with her boyfriend's name on the label, so at least she's not "cheating" on him.

And when my seventh-grade science teacher buys Girl Scout cookies, she once confessed, the Scouts on the box taunt her, pleading, "Eat me!"

Americans' excuses keep getting more creative—and our waistlines keep expanding. It seems we can't stop ourselves so we ask food suppliers to impose limits: 2006 became the year of the 100-calorie snack pack.

With the holidays approaching, health experts soon will be cautioning us about empty calories—foods that contain little nutritional value, induce weight gain and don't really fulfill us.

Our problem runs deeper than chips and chocolate, though. We're surrounded by cultural empty calories. We binge on reality TV, celebrity magazines, instant messages and gossip.

They may marginally entertain, but they never stimulate nor satisfy. That's why we linger in front of the TV so long; we keep waiting for something worth watching.

But true fulfillment is being served every day. It satisfies our deepest hunger. The Eucharist is the source and summit of Christian life.

When I analyze that language, it's hard to wrap my mind around. An origin of life. A peak of life. Mind-boggling.

And that's the idea. There's no way human minds can fathom the work of our genius God who created the small intestine and photosynthesis and the Milky Way.

"Truly the Eucharist is a *mysterium fidei*," Pope John Paul II wrote, "a mystery which surpasses our understanding and can only be received in faith."

He loved the sacrament so much that he proclaimed the last full year of his pontificate the Year of the Eucharist.

The Eucharist holds special relevance to young people. It's the most powerful antidote to all the ugly emotions that accompany young adulthood: alienation, anxiety, confusion, doubt. It transmits hope. We're not worthy, yet healed.

Pope John Paul linked young Mary's "yes" to the "Amen" each of us utters after receiving the Body of Christ. She was asked to believe she had conceived the Son of God through the Holy Spirit. "In continuity with the Virgin's faith," he wrote, we are asked to believe the same Lord is present in the consecrated bread and wine.

And each time we receive Communion, we gain grace. We come to resemble Christ a little more.

That's my humble prayer each Sunday: "Make me a little more like you, Lord. A little more patient. A little less proud."

I just pick a trait or two I need to work on. I know I have much progress to make. But I'm being nourished along the way.

(Christina Capecci is a graduate student at Northwestern University in Evanston, Ill. E-mail her at christinacap@gmail.com.) †

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

The Sunday Readings

Sunday, Nov. 12, 2006

- 1 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.



Political governance, in the minds of the ancient Hebrews, was not 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 obviously is quite poor. She must forage for fuel, although this was not uncommon. She tells the prophet when he asks for food that she has only a handful of flour and a little oil. She also tells him that she has to feed her son.

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 after 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. The story ends by telling us that she prepares food for Elijah then never runs out of flour and oil.

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

Scholars do not know precisely who the author of this epistle was. Regardless of identity or personal circumstances, the author knew the history and traditions of Judaism, and the author was a skillful writer.

Building upon Jewish themes, the author writes about Jesus in the most soaring language.

The reading declares that God has ordained that all people must die, but God also has ordained that all may live if they turn to Jesus.

This is possible because of the sacrifice of Jesus on Calvary, and also because of the reality of Jesus as a human and as the Son of God in the mystery that theologians call the Incarnation.

St. Mark's Gospel offers us the last reading.

It is a familiar story, appearing also in the Gospel of Luke, but not in Matthew's Gospel.

The message is clear. The poor widow, who gave the temple a small donation, but a great amount for her in her poverty, is the paragon of love for God and trust in God. Jesus spoke of her as such.

Reflection

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 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.

It is much easier to donate to the Church or to charity, if we are so able, than to dismiss the conventions of our culture—or our own instincts—and trust in the law of God and in the eternal life awaiting those who truly love Jesus. †

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 the dance of life: eating and singing.

Big red cardinals and the tiny yellow finches catch my eye. But mostly we get plain brown sparrows and wrens. They are lowly on our feeder's pecking order, shooed away by the bigger, fancier and noisier cousins. But still they find their place, they are fully fed.

This passage from the Gospel of Luke reminds me that there is a place for each of us, even at our lowliest, in God's heart and dwelling.

God does not need me to be artificially bigger, better, fancier or louder to dwell

with him. Indeed, God sees beyond the exterior, peering past anything I would use to conceal the truth.

I am humbled by this penetrating gaze. But being lowly is a gift because it leaves me with no doubt of my need for our Lord.

This encourages me to be completely open and genuine in my prayer life—not speaking with our Lord about how I MEAN to be, but rather sharing from where I actually AM.

This level of candor pushes me toward utter humility. Then from my humble place, in greater intimacy with our Lord, I am able to look out and see the beauty of all of life around me.

Bright or plain, simple or not, the Lord walks among us and feeds us all. In His example, we reach out to all.

When has being humbled helped you see more clearly? Are there sparrows or little ones of some sort that you are being called to care for?

By Michelle Vander Missen

(Michelle Vander Missen is a member of St. Monica Parish in Indianapolis. She wrote this reflection for St. Monica's "Daily Readings" e-mail ministry on Oct. 19. To subscribe to this free prayer aide, log on to www.stmonicaindy.org.)

Daily Readings

Monday, Nov. 13

Frances Xavier Cabrini, virgin
Titus 1:1-9
Psalm 24:1-6
Luke 17:1-6

Tuesday, Nov. 14

Titus 2:1-8, 11-14
Psalm 37:3-4, 18, 23, 27, 29
Luke 17:7-10

Wednesday, Nov. 15

Albert the Great, bishop and doctor
Titus 3:1-7
Psalm 23:1-6
Luke 17:11-19

Thursday, Nov. 16

Margaret of Scotland
Gertrude, virgin
Philemon 7-20
Psalm 146:7-10
Luke 17:20-25

Friday, Nov. 17

Elizabeth of Hungary, religious
2 John 4-9
Psalm 119:1-2, 10-11, 17-18
Luke 17:26-37

Saturday, Nov. 18

The Dedication of the Basilicas of Peter and Paul, Apostles
Rose Philippine Duchesne, virgin
3 John 5-8
Psalm 112:1-6
Luke 18:1-8

Sunday, Nov. 19

Thirty-third Sunday in Ordinary Time
Daniel 12:1-3
Psalm 16:5, 8-11
Hebrews 10:11-14, 18
Mark 13:24-32

Question Corner/Fr. John Dietzen

Church teaches that Mary's body and soul are in heaven

QI have a map of Jerusalem which was published by our newspaper a few years ago. It shows the location of various holy sites in the city.



One site is described as the tomb of the Virgin Mary, and is located near the Mount of Olives. How can the grave of Mary be intact, considering the Church's teaching that she was bodily assumed into heaven? (Missouri)

AThere is, in old Jerusalem on the hill called Mount Zion, a church called the Dormition ("falling asleep") of the Virgin. Christians frequently referred to death as sleep, awaiting the resurrection.

The history of this church goes back 1,500 years, especially to a series of fifth-century writings that historians call the *Transitus Mariae*, the passage of Mary. Christians wanted to know more about the death of the mother of Jesus, and these works, which are inventive and largely fictitious, responded to that desire.

They describe the last hours of Mary in detail, how her death was foretold, how the Apostles miraculously gathered around her, how Jesus took her soul to heaven while the Apostles buried her body in the Valley of Jehosophat (a symbolic name for the place where God will judge the world at the end), how the Holy Spirit intervened when Jesus tried to burn her body, how after some time her body was taken to paradise, and so on.

During the fifth, sixth and seventh centuries, a feast of the Dormition, or related titles of the Blessed Virgin, was observed in many parts of Eastern and Latin Christianity honoring all her prerogatives as our Lord's mother, including the glorification of her body and soul. More than 1,000 years ago, the title of the celebration changed to the feast of the Assumption.

The crypt in the Church of the Dormition in Jerusalem contains a sculpture of Mary lying peacefully in death. But no one today considers this the location of her tomb, and no one is sure there even is a tomb.

Did Mary actually die? The question has been debated for centuries, and the

Church 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 the map of Jerusalem—as is the case with so many historic sites, even those in the Holy Land—has little if any relation to what really happened and where.

QMy first marriage was annulled in the 1980s. Since then, I have moved and misplaced the papers, which I need. What is the procedure for requesting a copy? (Ohio)

AYou may call or write to the Diocesan tribunal that processed your case. They will have your records and will send a copy. If you don't know the necessary addresses and phone numbers, your pastor or parish staff will help you obtain them.

(A free brochure in English or Spanish outlining marriage regulations in the Catholic Church and explaining promises in a mixed marriage is available by sending a stamped, 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 to jjdietzen@aol.com.) †

Readers may submit prose or poetry for faith column

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

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

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

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.

ASKINS, John M., Jr., 65, St. Paul, Tell City, Sept. 30. Husband of Mabel (Mills) Askins. Father of Brian Askins, Michelle Blunk, Denise, Danny and Duane Hosler, and Greg and Kevin Tate. Brother of Jean Clark and Richard Askins. Grandfather of 12. Great-grandfather of one.

BELL, Virginia A. (Ashton), 84, Our Lady of Perpetual Help, New Albany, Oct. 28. Mother of Mary Sue Gorseline, Charles Jr., Christopher, Glen and John Bell. Sister of Mary Bierly and Ralph Ashton. Grandmother of nine. Great-grandmother of 10.

BLACKWELL, Jerry, 46, St. Joan of Arc, Indianapolis, Sept. 17. Brother of Karen Blackwell Smith, Janet Deery and Kenneth Blackwell. Uncle of eight. (correction)

BOOSE, Raymond Frederick, 79, Annunciation, Brazil, Oct. 20. Husband of Mary Ann (Parrish) Villagran Boose. Father of Amy Cluck, Patricia Griffin, Rosemary Howlett, Anthony, Daniel, Joseph, Michael and Timothy Boose. Stepfather of Roy Villagran. Brother of Norbert

Boose. Grandfather of nine. Great-grandfather of two.

BRUCE, Louise Simons, 92, St. Paul, Tell City, Sept. 30. Mother of Brenda Branscome, Jeanne, Susan, Gregg, John and Mark Bruce. Grandmother of nine. Great-grandmother of six.

COHAN, Margaret (O'Neal), 88, St. Christopher, Indianapolis, Oct. 18. Mother of Elizabeth Breen. Grandmother of three. Great-grandmother of one.

CORD, Edward J., 68, Immaculate Conception, Millhousen, Oct. 29. Father of Natalie Tinney, Melissa, Bill and Tom Cord. Grandfather of one.

EDSON, John B., 59, Holy Spirit, Indianapolis, Oct. 18. Husband of Rita Edson. Father of Anna Coleman, Sara Soultz and Paul Edson. Son of Paul and Laurette Edson. Brother of Vicki Arbuckle and Dale Edson. Grandfather of one.

ELLIS, Jan Arlene, 71, St. Mary, Mitchell, Oct. 27. Wife of John R. Ellis. Mother of Katherine Avery, Michael and Robert Ellis. Stepdaughter of Wayne Bass. Sister of Glenn Hoover. Grandmother of four. Great-grandmother of four.

GOSMAN, Margharita Ada (Gallo), 83, St. Jude, Indianapolis, Oct. 20. Grandmother of two. Great-grandmother of two.

HAYWARD, Curtis Jon, 53, St. Joseph, Indianapolis, Oct. 23. Husband of Ann Hayward. Father of Melissa Knauer and Kyle Hayward. Son of William and Wanda Hayward. Brother of

Gerald, Kenneth and William Hayward. Grandfather of two.

HENTHORN, Mary Lou, 75, St. Lawrence, Indianapolis, Oct. 2. Wife of Jack Henthorn. Mother of Daniel, David and Michael Henthorn. Grandmother of five. Great-grandmother of one.

HIGGS, Mary (Deets), 82, St. Luke, Indianapolis, Oct. 17. Mother of Mary Jo Woodside, Margaret and Joseph Higgs Jr. Grandmother of five.

HUBER, Helen, 65, St. Joseph, St. Leon, Oct. 10. Wife of Elden Huber. Mother of Bob, Don and Jim Huber. Grandmother of nine.

JOZSA, Helen Rose, 85, Sacred Heart of Jesus, Terre Haute, Oct. 23. Aunt of Nancy Altuve and Frank Jozsa.

KING, Oral D., 77, St. Paul, Tell City, Oct. 19. Husband of Fafe (Goffinet) King. Father of Jane Harth, Mark and Mike King. Brother of Iola Lasher and Lucille Peter. Grandfather of seven. Great-grandfather of two.

KLEAVING, Martha N., 89, St. Paul, Tell City, Oct. 22. Mother of Peggy Roberts, Betty Kessens, Brenda Olsen and Steve Kleaving. Grandmother of 12. Great-grandmother of 20.

KOCHERT, Irma, 97, St. Mary, Lanesville, Oct. 2. Sister of Herb and Father Ott Schellenberger. Aunt of Doris Nash.

KUNTZ, Irwin J., 95, St. Michael, Brookville, Oct. 22. Uncle of Barry and Detmar Roberts.

MARTELLA, Isabella T., 88, St. Bartholomew, Columbus, Oct. 24. Mother of Maria Houlberg, Terri Kelly and Tom Martella. Grandmother of 10. Great-grandmother of six.

MERKEL, Martin F., 86, Holy Family, Oldenburg, Oct. 26. Husband of Mary Ann Merkel. Father of Margie Kipsey, Ruth Roell, Jim, Joe, Larry, Marty and Tony Merkel. Brother of Loretta Bedel and Ed Merkel. Grandfather of 12.

MORAN, Louise, 82, St. Ann, Indianapolis, Oct. 30. Mother of Linda Schafer, Nicki Silcox and Jim Moran. Sister of Josephine Eup. Grandmother of seven. Great-grandmother of eight.

O'BRIEN, Mary (Davison), 80, Christ the King, Indianapolis, Oct. 25. Mother of Patty Banks, Anne, Mary Beth and James O'Brien. Sister of Charlotte Reynolds and Joseph Davison. Grandmother of four.

OHLEYER, Edward J., 78, Christ the King, Indianapolis, Oct. 26.

O'NEAL, Bernard Francis, 89, St. Maurice, St. Maurice, Oct. 29. Husband of Gloria O'Neal. Father of Karen Brookshire, Nancy Fry, Mary Pruett, David, James, Robert, Ronald and Timothy O'Neal. Grandfather of 16. Great-grandfather of two.

PEPPEL, Karen (Tom), 65, St. Mary, Lanesville, Oct. 10. Sister of Sally Anne Neiheise and Marianne Will.

PHIELER, Edmund, 77, St. Mary, Lanesville, Sept. 14. Husband of Elsie (Meyer) Phielier.

RADULOVIC, Dorothy, 73, St. Mary, Mitchell, Oct. 21.

Mother of Michele Braun, Renee Johnson, Denise and Robert Piver. Sister of Angela Toman and David Radulovic. Grandmother of two.

WYATT, Georgia A., 80, Holy Trinity, Indianapolis, Sept. 30. Sister of Bonnie Berry.

Grandmother of three. Great-grandmother of six.

ZUBER, Elizabeth, 98, Holy Family, Richmond, Oct. 11. Mother of Dorothy Dare. Grandmother of four. Great-grandmother of four. Great-great-grandmother of four. †

Benedictine Father Ralph Lynch died on Oct. 19 at Saint Meinrad

Benedictine Father Ralph Lynch, a monk and priest of Saint Meinrad Archabbey in St. Meinrad and jubilarian of profession and priesthood, died on Oct. 19 at the monastery. He was 86.

The Mass of Christian Burial was celebrated on Oct. 23 at the Archabbey Church. Burial followed at the monastery cemetery.

He was born on May 20, 1920, in Cleveland and attended Catholic schools in Cleveland and Akron, Ohio, before beginning his seminary studies at Saint Meinrad in the fall of 1939.

He was invested as a novice in August 1941 and professed his simple vows on Aug. 6, 1942. He was ordained to the priesthood on June 11, 1946.

Father Lynch earned a master's degree in economics from the University of Notre Dame in 1954.

Among his early ministry assignments was service as secretary to former Abbot Ignatius Esser, instructor at Saint Meinrad's minor and major seminaries, director of parochial

assistance, and registrar and assistant spiritual director at the major seminary.

From 1982-84, Father Ralph served as chaplain for the Sisters of St. Benedict at Holy Angels Convent in Jonesboro, Ark. He then became the assistant oblate director for the secular oblates, and was appointed one of the commuting chaplains for the Sisters of St. Benedict at Monastery Immaculate Conception in Ferdinand, Ind.

From 1997 until 2001, Father Ralph ministered to the residents of St. Paul Hermitage, the retirement community operated by the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove.

His last assignment away from the community was as chaplain for the St. Martin de Porres Lay Dominican Community in New Hope, Ky., from 2002-06.

Memorial gifts may be sent to the Benedictine monks in care of Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad, IN 47577. †

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Imam Michael Saahir
Nur-Allah Islamic Center
preacher

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Positions Available

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Marian College is seeking qualified candidates for the position of Development Officer in the Institutional Advancement Office. This position requires a person of deep faith to promote the goals of a Catholic liberal arts college with emphasis of the "Rebuild My Church" program; through the identification, cultivation, and solicitation of annual, campaign and deferred gifts consistent with the strategic plan of the college and the Office of Institutional Advancement. Reporting to the Director of Development the responsibilities include but are not limited to the following:

- Generate interest, support and financial commitment to the Marian College "Rebuild My Church" program. The "Rebuild My Church" program helps students assess how their lives and vocations can be pursued in the light of the call to serve God, which can take shape within any career—as lay leaders, as members of religious communities, or as ordained clergy.
- Work in conjunction with the advancement team and the President of the college to cultivate the annual, campaign and deferred gift solicitation for the college.
- Maintain an ever-changing portfolio of approximately 200 prospects.
- Assist the advancement team in identifying donors and prospects.
- Weekly, monthly, quarterly and annual goals will be expected and tracked.

Qualified candidates must have a bachelor's degree with transferable fundraising skills, preferably in a college or university environment. The incumbent must have the ability to define problems, collect data, establish facts and draw valid conclusions and incorporate into strategic and tactical plans. Strong computer skills and outstanding communication, both oral and written are a must. Must display strong organization skills, be a self-starter, collaborative planner and have the capability to work in a team environment.

Interest applicants may apply by submitting a letter of interest, résumé and list of three references to:

Anita Herbertz, Director of Human Resources, Marian College,
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President and Principal

Peoria Notre Dame High School, a Catholic, diocesan, co-educational high school with 800 students, located in Peoria, Illinois, is changing to the president-principal administrative model and is therefore, seeking qualified persons for the position of **President** and for the position of **Principal** beginning July 1, 2007.

Candidates for both positions must be practicing Catholic, have secondary school administrative experience, and hold at least a Masters Degree. Please visit www.cdop.org [click on Catholic Schools] for the official job descriptions as well as application materials or visit the Peoria Notre Dame website www.peorianotredame.com.

The application deadline for the President position is January 5, 2007. Interviews will take place in February.

The deadline for the Principal position is February 15, 2007. Interviews will take place in March.

Interested individuals may also call the Office of Catholic Schools, Diocese of Peoria, at 309-671-1550 to obtain materials.

Administrative Assistant Office of Catholic Education

The Office of Catholic Education (OCE) of the Archdiocese of Indianapolis is seeking a full-time Administrative Assistant to provide general clerical assistance to the administration of the OCE. The OCE provides leadership and resources for evangelization, lifelong faith formation, youth and young adult ministry and Catholic schools throughout the archdiocese. The assistant will provide direct support for the Faith Formation Team and serve as the primary telephone contact for the team. The assistant will also share in the general team workflow process as a member of the OCE Operations Staff.

The successful applicant will be a high school graduate (minimum requirement), will preferably have prior clerical experience and training, will be proficient in the use of Microsoft Office software, and will have excellent verbal and organizational skills. Proficiency with office technology and the ability to multi-task are essential.

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

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Business Manager St. Gertrude Parish, Madeira, Ohio

St. Gertrude's parish is seeking applicants for a full time position of Business Manager, administering the financial, facility and personnel resources of the parish. An advanced accounting and/or business degree is required as well as at least five years experience in this or a related field. Applicants must possess strong knowledge of standard accounting practices; have experience in budget preparation/financial reporting, and be familiar with Excel, Quickbooks, and Microsoft Office. This person should have supervisory experience, and must have excellent organizational skills. Experience with non-profit development is highly desirable. Those applying will be expected to maintain good working relationships and effective communication with the parish community. Interested candidates should submit a cover letter and résumé by Nov. 15th to:

Business Manager Search Committee
7630 Shawnee Run Rd.
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CHAPLAINS

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chaplain for the Veterans Administration Hospital in Indianapolis. It is not unusual for him to go from praying for someone that doctors are trying to save in surgery to comforting people who have lost a loved one through a murder.

As the murder rate has climbed again this year in Indianapolis, Father Joe has been involved in notifying relatives of the murder victim in about 15 cases.

He also recalls the heart-breaking case that immediately followed a wedding reception at the Indianapolis Zoo in 2005. As they left the zoo grounds, the father and a friend of the bridegroom were killed when a drunk driver—who also had taken cocaine—plowed into their car.

“They called me that night because the father was Catholic,” Father Joe says. “I stayed with the family for three hours, in one of the common areas at the zoo.

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 sudden death and how people are going to react. 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 4 and one 5—who found guns in their parents’ houses and they killed themselves playing with guns. That was upsetting.”

He has also counseled police officers and anointed 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.

The day I get used to it is

the day I quit,” Father Joe says. “You have to be able to empathize with the family or the survivor to be effective.”

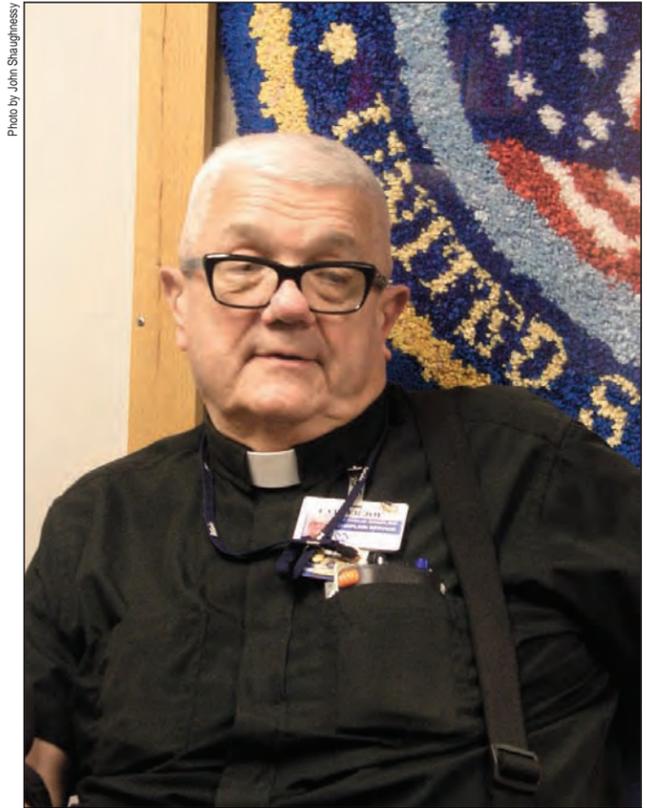
Representing the faith

Father Schwab says his work as a police chaplain has taught him that “we all need a healthy exposure to the tragic side of life.” Besides reminding him how short life can be and how sudden death can be, he believes it has increased his compassion and improved his ministry.

“It exposes me to dimensions of life that I’m really not exposed to all that much in the day-to-day life of the parish,” he says. “I suppose the bottom line is that you feel called to do it. I feel comfortable doing it, I like the people I work with, and I hope what I’m doing is bearing some fruit. We’re all trying to handle these tragic situations as best we can with the welfare of the people involved in mind.”

Sometimes, that means dealing with questions about how God could let a tragedy happen.

“Occasionally, those questions come up,” Father Schwab says. “I’m not sure that’s the time to talk theology. Sometimes, the



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

best thing to say is that you don’t know all the answers to the questions.”

Amid the heartbreak, Father Schwab has a hope for the work he does as a police chaplain.

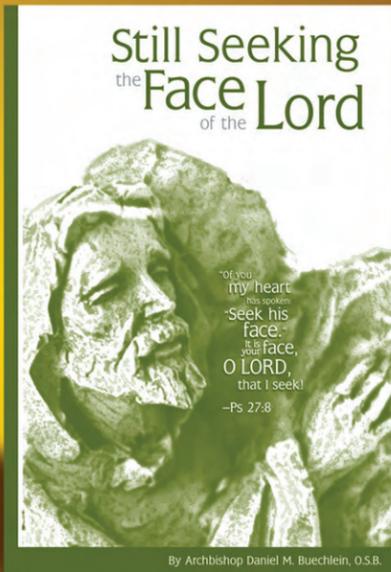
“I hope that people will see there was a representative

of the Church who was present, and that person was compassionate and allowed them the space they needed and helped them pray,” he says. “I’d like to hope that people would say, ‘I saw something of Jesus in this fellow.’” †

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ABORTION

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fetus is killed and dismembered for easier removal while still inside the mother.

Carhart and *Planned Parenthood* are the first major abortion-related cases since Alito and Roberts joined the court last term.

The cases challenge the federal Partial Birth Abortion Ban Act of 2003. The 8th and 9th U.S. Circuit Courts of Appeals, respectively, ruled the law unconstitutional because it does not include a provision allowing the procedure in cases when the pregnant woman’s health would be more at risk with other types of abortions. The 9th Circuit also said the law is vaguely written, which might lead to its use in banning other types of abortion.

The “smart money” is on Alito and Roberts voting to uphold the federal law, said Benjamin Bull, chief counsel to the Alliance Defense Fund, at the panel discussion on the cases hosted by the Pew Forum on Religion and Public Life, the American Constitution Society for Law and Policy, and the Federalist Society. The Alliance Defense Fund supports the partial-birth abortion ban.

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 said states have a legitimate interest in deciding some types of abortion are less morally acceptable than others.

Since Justice Sandra Day O’Connor retired early in 2006, Kennedy has been assumed to be her successor as the justice most likely to shift 5-4 decisions of the court one way or another, with Scalia, Thomas, Alito and Roberts presumed to be on one side and Stevens, Ginsburg, Breyer and Souter on the other.

Nancy Northup, president of the Center for Reproductive Rights, which opposes the federal law, said she thinks the key predictor of how *Carhart* and *Planned Parenthood* are decided will be whether Roberts, especially, considers the 2000 ruling in the Nebraska

case to be “settled law.” The federal law “has the same flaws” as the Nebraska statute, she said, and in fact “medical evidence is stronger now” that sometimes the procedure addressed in the law is medically safer for some women.

Helen Alvarez, a Catholic University of America law professor and former director of planning and information for the U.S. Conference of Catholic Bishops’ Secretariat for Pro-Life Activities, said Northup’s argument that partial-birth abortion is in some degree safer for the mother than other types of abortion is part of a long series of defenses of the procedure that have proved to be inaccurate.

Congress did not include an exception to the ban for cases when a woman’s health is at risk precisely because “health” exceptions have been broadly interpreted to include almost any circumstances, Alvarez explained.

Members of Congress heard plenty of evidence from all sides before passing the law, Bull said, and “concluded the procedure was not needed and, in fact, may be harmful to women. To include a health exception was unnecessary” if the procedure is never necessary, they found, Bull said. †



Justices of the U.S. Supreme Court pose for a photo inside 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.