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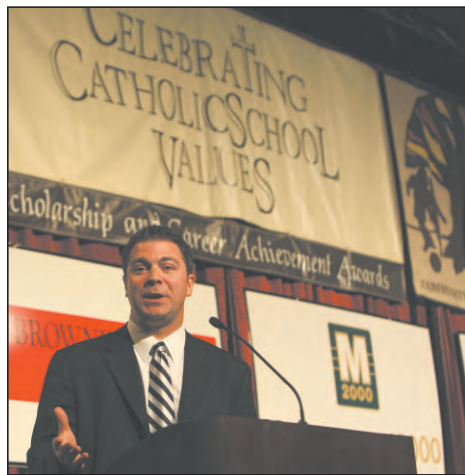
Pope Benedict XVI will visit New York and Washington in April, page 3.

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## Kelly: Catholic education provides a different view of the world



Matthew Kelly shares his insights about Catholic education and the Church at the annual Celebrating Catholic Schools Values awards dinner on Nov. 7 in Indianapolis.

### 900 people attend Celebrating Catholic Schools Values dinner

By John Shaughnessy

On an evening when five Catholics were honored for the values that mark their lives, international speaker Matthew Kelly praised the Church for the difference it makes in the world.

"There are 1.2 billion Catholics on the planet. There are 64 million Catholics in America. And every single day, the Catholic Church feeds more people, houses more people, clothes more people, takes care of more sick people and educates more people than any other

institution" in the world, said Kelly, a best-selling author who has spoken in more than 50 countries in the past decade.

"For 2,000 years, wherever you find Catholics, you find a group of people making phenomenal contributions to their local community, to their national community and to their international community."

Kelly's message struck a chord with the more than 900 people from across central and southern Indiana who attended the Celebrating Catholic School Values: 2007 Scholarship and Career Achievement Awards Dinner.

The Nov. 7 fundraiser at the Indiana Convention Center in Indianapolis honored five Catholic school graduates who have had notable careers: Mary Helen Eckrich, Father Todd Riebe, William Wood,

Philip Carson and Michael Hudson.

The 12th annual celebration of Catholic education in the archdiocese also added a preliminary estimate of more than \$360,000 to the \$3.5 million that the event already had raised to provide tuition assistance for disadvantaged students who want to attend archdiocesan schools.

"The future belongs to those who are being educated in the Catholic system," said Kelly, the author of *Rediscovering Catholicism* and *Perfectly Yourself: 9 Lessons for Enduring Happiness*.

"One of the wonderful things Catholic education does is gives us a different view of the world. It allows us to see things differently. It allows us to see ourselves differently. And in seeing ourselves differently, we go into the world

See SCHOOLS, page 2



Lars Rascoe of Cathedral High School in Indianapolis drapes his arms around the shoulders of Kaylee Parsons and Paul Mpistolarides of Bishop Chatard High School in Indianapolis during a recent retreat to develop Christ-inspired leadership skills.

## Annual leadership retreat helps young people tackle real-life issues

By John Shaughnessy

Emily Schafer and Brianna Radici had known each other for barely a day when the two high school students faced a tense moment of potential danger.

Brianna saw the danger as soon as Emily crossed the footbridge in the middle of the woods.

Just to their left was a small, steep drop-off that couldn't be seen by Emily as she walked blindfolded through the woods while following Brianna's verbal directions.

When Brianna saw that Emily was veering close to the drop-off, she gasped and reached for her. Then she calmed herself and verbally steered Emily to the

safer side of the dirt trail that runs along the wooded grounds of Our Lady of Fatima Retreat House in Indianapolis.

"That was pretty scary," Brianna said later as the 15-year-old sophomore from Roncalli High School in Indianapolis recalled that moment from an exercise in trusting others.

"You learn to trust," said Emily, a 16-year-old sophomore from Bishop Chatard High School in Indianapolis. "You can't do anything if you don't learn to trust the person you're working with."

That message of trust was one of the lessons learned during an unusual three-day leadership retreat for Catholic high school students on Oct. 28-30.

Facing the concerns of high school

Beyond "the trail of trust," one of the

elements that made the retreat different was that it brought together 41 students from eight Catholic high schools in Indiana.

Indianapolis high schools included Bishop Chatard, Cardinal Ritter, Cathedral and Roncalli. Also involved were students from Our Lady of Providence Jr./Sr. High School in Clarksville, Father Michael Shawe Memorial Jr./Sr. High School in Madison, Oldenburg Academy of the Immaculate Conception in Oldenburg and St. Theodore Guérin High School in Noblesville, Ind., in the Lafayette Diocese.

Another unusual feature was that each group of students came to the retreat with an issue or a concern from their

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## U.S. bishops elect Cardinal George as new president

BALTIMORE (CNS)—The election of Cardinal Francis E. George of Chicago as president of the U.S. Conference of Catholic Bishops highlighted the second day of the bishops' Nov. 12-15 fall general meeting in Baltimore.

The Chicago prelate is the first cardinal elected USCCB president in 36 years.

The bishops discussed a draft statement on Iraq during the first day of their meeting. Citing an alarming political and partisan stalemate in Washington, the Nov. 12 draft statement calls the Iraq situation "unacceptable and unsustainable." It lays out a moral framework for a transition in Iraq.

"Our country needs a new direction to reduce the war's deadly toll and to bring our people together to deal with the conflict's moral and human dimensions," it says. "Our nation needs a new bipartisan approach to Iraq policy based on honest and civil dialogue."

The meeting's first day saw the introduction of several items to be dealt

See BISHOPS, page 2



Cardinal Francis E. George



# SCHOOLS

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differently. We act differently—in the work place, in relationships, in families, in society.”

Statistics show that a child from an urban area who attends a Catholic school is five times more likely to go to college than a student from an urban area who attends a public school, Kelly noted.

That statistic complemented other results that were shared at the awards dinner by Annette “Mickey” Lentz, executive director of Catholic education and faith formation for the archdiocese.

Enrollment in the 71 Catholic schools in the archdiocese has increased this year to more than 23,000 students, Lentz noted. Twenty-five of those schools have earned recognition as Blue Ribbon Schools of Excellence by the U.S. Department of Education.

“Ninety-seven percent of our high school students graduate in four years, and 94 percent of our graduates go on to higher education,” Lentz said. “Our students’ ISTEP [Indiana Statewide Testing for Educational Progress] scores range above state averages by 13 percent in grade three to 28 percent in grade 10. The longer the students are with us, the better they perform.

“I am proud of our students, parents, educators and clergy, all of whom work together on those accomplishments while teaching, learning about and practicing the values of our Catholic faith.”

The difference a Catholic education can make shines through the lives of the five individuals who were honored at this year’s event.

Mary Helen Eckrich was honored for her care and concern for Catholic school children through five decades as a teacher

and a counselor.

Eckrich began teaching at Holy Name School in Beech Grove in the 1960s and retired from Father Thomas Scecina Memorial High School in 2005. She also served as a volunteer catechist for 19 years, and has been involved in a Pre-Cana marriage preparation program for engaged couples for 20 years. She considers herself a member of two Indianapolis parishes, St. Barnabas and St. Therese of the Infant Jesus (Little Flower.)

Father Todd Riebe was cited for his remarkable influence on Catholic education in Richmond. While leading the parishes of St. Mary, St. Andrew and Holy Family in that eastern Indiana city, Father Riebe also led the effort to establish a new Catholic high school there in 2002—Seton Catholic High School.

“I’m just a firm believer in Catholic education,” Father Riebe said. “People sometimes say, ‘Can we afford to do this?’ I say, ‘Can we afford not to offer our kids this formation?’”

William Wood was honored for representing the archdiocese and the Church in legislative and public affairs. A member of St. Pius X Parish in Indianapolis, Wood has worked as part of the Indiana Catholic Conference to fight the death penalty and bills that would make abortion easier. He also served as an attorney for the archdiocese from 1975 to 2005. And his commitment to helping the poor is reflected in his volunteer efforts for the St. Vincent de Paul Society in Indianapolis.

Philip Carson was recognized for his efforts to help and support St. Christopher Parish, Cardinal Ritter Jr./Sr. High School and Marian College, all in Indianapolis.

“When it came down to choosing Catholic education for our four kids, Teri [his wife] and I felt it was important to give them that Catholic faith, to see it every day, to live it every day,” said Carson, an

Photo by Rich Clark



A celebration of Catholic education honored five individuals whose Catholic values mark their lives. Standing, from left, are honoree Michael Hudson, keynote speaker Matthew Kelly, Archbishop Daniel M. Buechlein and honoree Father Todd Riebe. Sitting, from left, are honorees Philip Carson, Mary Helen Eckrich and William Wood.

Indianapolis businessman who is a member of St. Christopher Parish.

Michael Hudson received the Community Service Award for his dedicated efforts to help the archdiocese provide Catholic education to students in center-city schools. A member of St. Michael the Archangel Parish in Indianapolis, Hudson chaired the first Celebrating Catholic School Values dinner in 1996.

Archbishop Daniel M. Buechlein presented each of the honorees with their award. He also praised them for the example they set and the lives they lead.

Kelly also congratulated them on leading lives of virtue, a quality he considers “the ultimate organizing principle” in the world.

“Why is virtue, which is at the heart of Catholic education, the ultimate organizing principle?” Kelly said. “The reason is because two patient people will always have a better relationship than two impatient people. Two patient people will always have a better marriage than two impatient people. Two generous people will have a better relationship than two selfish people. Two humble people will have a better relationship than two arrogant people.

“At the heart of Catholic education, we find that value system that supports those virtues, that delivers people into society with a different world view, with a different view of themselves, with a different view of others, and with a different view of their involvement in the world.” †

# BISHOPS

continued from page 1

with later during the four-day meeting, including a new document on music in worship, catechetical guidelines for chaste living, and the quadrennial updating of the bishops’ “Faithful Citizenship” statement.

The bishops also were briefed on Nov. 12 by the staff of the New York-based John Jay College of Criminal Justice on an ongoing study of the “causes and context” of clerical sexual abuse.

Researcher Karen Terry told the bishops that early research seems to indicate that the patterns of sexual abuse within the Church are consistent with the experience of society as a whole.

Among the “clusters of hypothetical factors being studied” to explain the incidence of sexual abuse are social changes of the 1960s and ‘70s, such as social movements, social stratification and changes in the Church after the Second Vatican Council, and how those influenced priests’ attitudes and behavior, she said.

Another cluster of possible factors is how seminaries recruited candidates and trained them, job-related stresses for priests, such as isolation, and structures of dioceses

and Church leadership. A third cluster is the changes in parish activities, the growth of youth ministry, and changes in the living situations and responsibilities of parish priests. She also said there is a cluster of structural and legal factors, including economic and statutory changes and law enforcement.

Meanwhile, the bishops’ Ad Hoc Committee on Diocesan Audits recommended annual reporting by every parish as well as exercising caution about the tradition of presuming Church employees view their work as ministry and do not need oversight. Such a “trusting environment” can be exploited by a dishonest worker, the committee’s report said.

“While the vast majority of our pastors, parish finance councils and staff does excellent work in managing very limited resources to the maximum advantage, we have all seen reports of occasional financial mismanagement in parishes,” said Bishop Daniel F. Walsh of Santa Rosa, Calif., chairman of the committee.

In the voting on the morning of Nov. 13, Cardinal George won the presidency on the first ballot with 188 votes, or 85 percent. He is completing his three-year term as vice president of the U.S. Conference of

Catholic Bishops. He succeeds Bishop William S. Skylstad of Spokane, Wash., whose three-year term comes to an end at the close of the meeting.

Bishop Gerald F. Kicanas of Tucson, Ariz., was elected vice president.

Later, the bishops took the final steps to formalize the new USCCB structure, and approved a \$147.7 million budget for 2008 and a 16 percent reduction in the diocesan assessment to fund the USCCB.

They accepted recommendations of the USCCB Committee on Priorities and Plans for the interim plans of conference offices and committees, the mandates of 15 permanent subcommittees, and the establishment of a permanent subcommittee on Hispanic liturgy and a temporary subcommittee on Africa. They also agreed with little discussion on new bylaws and a new USCCB committee handbook drawn up by their Committee on Canonical Affairs.

By a 221-7 vote on Nov. 13, the bishops approved legislation specifying when a bishop must get the consent of his diocesan finance council and college of consultors before certain financial transactions or commitments.

Those circumstances include when a bishop takes out a loan above a certain

amount, when he makes a financial settlement above that amount, when he regularly operates or manages a business “not substantially related to the performance of the religious, spiritual, educational or charitable purposes of the Church,” when he enters into a contract that could be a conflict of interest for himself or other diocesan officials, and when he files for bankruptcy.

Norms approved by the bishops in 2002 set those thresholds at \$500,000 for dioceses with fewer than 500,000 Catholics and \$1 million for dioceses with 500,000 or more Catholics.

The canonical norm approved by the bishops must also receive Vatican approval before being implemented.

In his last official address on Nov. 12 as USCCB president, Bishop Skylstad urged a leadership style that does not measure success “moment to moment,” but instead follows the example of Jesus and Blessed Teresa of Calcutta.

“We cannot shrink from our calling to be shepherds, to be leaders,” he said. “As Christ made it his mission to show us his Father, to teach us to seek the will of his Father, we cannot in fidelity to him renounce or weaken our proclamation of the truth.” †

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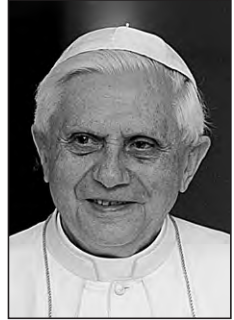
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# It's official: Pope to visit New York, Washington in April

WASHINGTON (CNS)—Pope Benedict XVI will visit Washington and New York on April 15-20.



Pope Benedict XVI

Archbishop Pietro Sambi, apostolic nuncio to the United States, confirmed the dates of the papal trip and announced the pope's itinerary in remarks on Nov. 12 at the beginning of the annual fall

meeting of the U.S. bishops in Baltimore. "Peter, the rock on which Jesus founded this Church, will be among us in the person of his successor, Benedict the XVI," Archbishop Sambi told the bishops.

The official title of the upcoming papal trip is "Apostolic Visit to the United States of America and to the Seat of the United Nations."

According to the archbishop, the pope will arrive in Washington on April 15 and will receive an official welcome at the White House on April 16. That afternoon, coincidentally his 81st birthday, he will address the U.S. bishops.

The following day, he will celebrate Mass at the new Washington Nationals baseball stadium in Washington. Later that day, he will meet with directors of Catholic universities and colleges and diocesan educational leaders at The Catholic University of America in Washington and then he is to attend an interreligious meeting at the Pope John Paul II Cultural Center.

On April 18, the pope will be in New York to address the United Nations in the morning and attend an ecumenical meeting in the afternoon. The following day,

the third anniversary of his election as pope, he will concelebrate Mass at St. Patrick's Cathedral in the morning, and meet with youths and seminarians in the afternoon.

While in New York, the pope will visit ground zero on the morning of April 20. Ground zero is the site where the twin towers of the World Trade Center stood before they were brought down by terrorist attacks on Sept. 11, 2001.

Archbishop Sambi said the pope's visit to ground zero will be in "solidarity with those who have died and their families and all who wish for an end of violence and the implementation of peace."

In the afternoon, he will celebrate Mass at Yankee Stadium, which will be the final event of his U.S. trip.

Pope John Paul II, who visited the United States seven times during his pontificate, traveled to Washington and New York in 1979 and revisited New York in 1995. During both visits to New York, he addressed the General Assembly of the United Nations. Pope Paul VI likewise addressed the United Nations in 1965.

Archbishop Sambi likened Pope Benedict's visit to the United States next year to "a sign that the spirit of the Lord is with its Church." He also said he hoped the visit would provide a "new spring" and "new Pentecost" for the Catholic Church in this country.

He praised the U.S. bishops for "upholding the faith," and said the Church in the United States showed "an impressive unity" among the faithful and Church leaders.

The archbishop also noted the visit would mark a celebration of the beginning of the U.S. Church and should demonstrate how the Church in this country will continue to grow by "making all things new in Christ."

The bishops gave Archbishop Sambi a standing ovation.

"This is a blessed moment for our nation," said Bishop William S. Skylstad of Spokane, president of the U.S. Conference of Catholic Bishops.

"Pope Benedict is not just the leader of Catholics, he is also a man of inspiration for all those who work for peace."

Cardinal Edward M. Egan of New York said New York Catholics were looking forward to the papal visit. When they initially heard news of a possible visit, he said, there was "both rejoicing and thanksgiving."

The cardinal also noted that the pope would receive a "warm and prayerful welcome."

Likewise, Washington Archbishop Donald W. Wuerl spoke of "faith-filled joy and enormous enthusiasm" of Catholics in the Washington Archdiocese for the pope's visit.

"Personally, and in the name of all of the clergy, religious and faithful of the archdiocese, I express our warmest welcome while renewing our sentiments of love and loyalty to our Holy Father," he said.

During a Nov. 12 press conference at the bishops' meeting, Archbishop Wuerl said he thought the pope's decision to visit Washington and New York represented a pastoral visit to the entire country.

He also acknowledged that, after inviting



Pope John Paul II waves to an estimated 60,000 people in Oriole Park at Camden Yards in Baltimore on Oct. 8, 1995. Pope Benedict XVI will make his first pastoral visit to the United States next April. Besides addressing the United Nations in New York, he will celebrate Mass at the new Washington Nationals baseball stadium in Washington and at Yankee Stadium in New York.

the pope to Washington, he "prayed very hard" that the pope would accept.

The archbishop called the upcoming visit "an enormous privilege" for the Church of Washington and he said the archdiocese would work to make the visit "a moment of true spiritual renewal and a vibrant manifestation of God's kingdom at work among us."

Vincentian Father David O'Connell, president of Catholic University, said he looked forward to the papal visit with "tremendous anticipation and enthusiasm."

"It will be an honor beyond measure," he said, for the university to welcome the pope.

Pope John Paul visited Catholic University on Oct. 7, 1979, to deliver an address on Catholic higher education. Plans call for Pope Benedict to address broader themes of Catholic education to an invitation-only audience. †

## Cathedral to host eighth annual Interfaith Thanksgiving Service

By Sean Gallagher

Indianapolis has long been known as the "Crossroads of America."

The annual Interfaith Thanksgiving Service held each November at SS. Peter and Paul Cathedral in Indianapolis shows that the city is becoming more and more a crossroads for the world.

Representatives from the Buddhist, Christian, Hindu, Jewish, Muslim and Sikh religious traditions will gather with Archbishop Daniel M. Buechlein at the cathedral on Nov. 20 for the eighth annual service, which will begin at 7 p.m.

Prelude music, offered by the Indianapolis Children's Choir and the cathedral's Laudis Cantores choir, will start at 6:30 p.m.

K.P. Singh, a representative of the Sikh community of Indianapolis, will offer a spiritual reflection during the service.

The prayer service will take place on the Tuesday before the civic holiday of Thanksgiving, and Singh sees its timing

as appropriate for his own religion, which was founded in northern India in the 15th century and is today the world's fifth largest religion.

"In the Sikh tradition, every breath is thanksgiving, every day is thanksgiving, every act of kindness is thanksgiving because this is what we believe," said Singh. "God is love. To love God is to love all his creation. And every act of service is an act of thanksgiving and an offering to the creator God."

But more than simply giving a reflection based on his own tradition's teachings, Singh said that he hoped to highlight those spiritual principles which are held in common by people of many faiths.

"I feel very honored," Singh said. "But, at the same time, I feel an enormous responsibility that what I say and what I do is said in a language and in a way that represents the true elements that bring us all together in the human family, as a family of God, as a

family of faith."

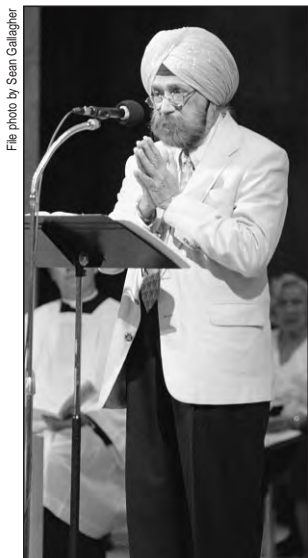
The faiths represented at the service emerged in various cultures around the world. And some of the representatives who take part in the service, including Singh, emigrated to Indianapolis from faraway places.

Singh thinks this diversity is a growing strength for Indianapolis.

"It only embellishes and adds to our richness as a community," he said. "It really adds to our cosmopolitan nature. It adds to our international spirit."

Benedictine Father Julian Peters, administrator pro-tem of SS. Peter and Paul Cathedral Parish, said he thinks it is fitting that the cathedral serves as the setting for an interfaith service since it is the church of the archbishop.

"Given the role of a bishop as one who promotes unity, there is an appropriateness that he would be one to host such a gathering of faith traditions," Father Julian said. "And, also, it follows in the example of [Pope] John Paul the Great



File photo by Sean Gallagher

K.P. Singh, a representative of the Sikh community of Indianapolis, participates in the seventh annual Interfaith Thanksgiving Service on Nov. 21, 2006, at SS. Peter and Paul Cathedral in Indianapolis. Singh will offer a spiritual reflection at this year's service.

and others of bringing together leaders of faith traditions and people of goodwill."

An offering of canned goods and monetary donations for The Julian Center will be collected during the service. †

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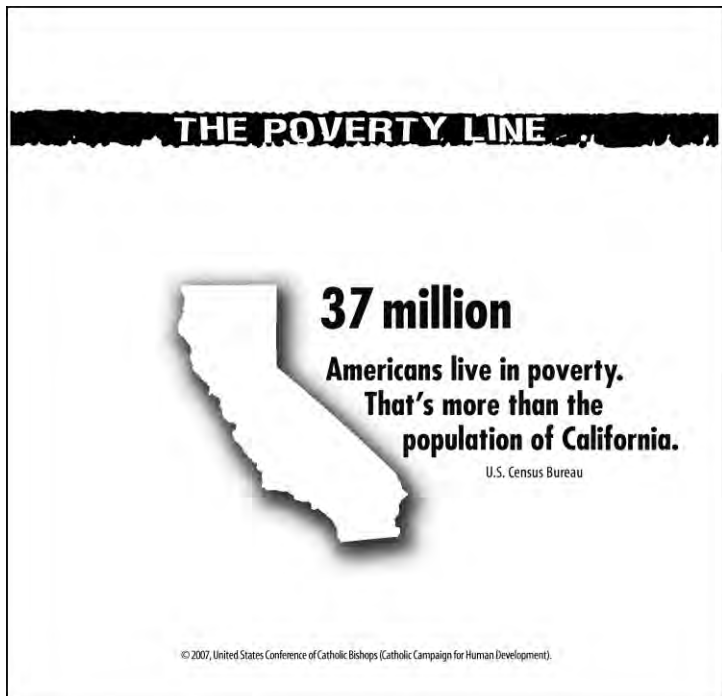


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## Editorial



## Annual collection is about eliminating poverty in America

Thirty-seven million.

The number is worth repeating.

Thirty-seven million.

According to national data provided by the U.S. Census Bureau, poverty now affects 37 million people in our country.

To take it a step further, that translates to 12.7 percent of the U.S. population. If that number doesn't open your eyes, try digesting this fact: one in every eight individuals in America lives below the federal poverty line.

Their stories are in front of us. The couple working full time at minimum-wage jobs trying to provide for their family of four. The residents hoping to better themselves and their community by refurbishing abandoned homes, reducing crime and offering alternatives to gang activity.

Many of us cross paths with a segment of this population every day. But, in a country with such wealth, it is difficult to comprehend how so many Americans—ten of millions in this case—struggle daily to make ends meet.

Thankfully, that is where our Church family comes in. The Catholic Campaign for Human Development is the national program of the Catholic Church in America that strives to break the cycle of poverty in the U.S. Established by the U.S. Conference of Catholic Bishops, the campaign helps Catholics put both Scripture and Catholic social teaching into action.

CCHD projects are aimed at eliminating poverty and injustice. Since 1970, the collection has helped CCHD provide more than 8,000 grants to self-help programs initiated and led by poor people throughout the U.S. The programs create sustainable jobs, preserve affordable housing, improve neighborhoods, enhance opportunities for youth and allow people to find a way out of poverty. CCHD has provided more than \$280 million in grants.

This year, the CCHD collection will be held the weekend of Nov. 17 and 18 in most dioceses, including the Archdiocese of Indianapolis.

As in years past, 75 percent of the money raised locally will be shared with the national CCHD office, which distributes grants throughout the country. Twenty-five percent of the funds stay in the archdiocese to help local groups.

Last year, the CCHD archdiocesan collection raised \$125,000. The Archdiocese of Indianapolis was able to send \$93,750 to the national office to be distributed to groups throughout the country who are working to eliminate poverty. The remaining \$31,250 was kept here in the archdiocese to help fund local organizations working to help people help themselves out of the cycle of poverty, said David Siler, executive director of Catholic Charities for the archdiocese.

"The number of children and families living in poverty in the state of Indiana continues to rise," Siler noted. "It is our hope that this year we will be able to surpass last year's contributions so that we can do even more to provide funds that, in turn, provide hope for those seeking a way out of poverty."

While the Church has a number of second collections throughout the liturgical year, the CCHD effort is unique in that it allows us to join in solidarity with our brothers and sisters in Christ who are suffering in our own communities, Siler added.

"As Pope Benedict XVI reminds us in his encyclical, 'God is Love,' 'The Church is God's family in the world. In this family, no one ought to go without the necessities of life.' Our contributions allow us together to compassionately provide members of our family with the necessities of life," Siler said.

As our Holy Father pointed out in his first encyclical, our call as followers of Christ, who are responsible for our brothers and sisters, is to embrace the Church's mission.

Simply put, the CCHD campaign is about neighbor helping neighbor.

We pray, as in years past, that our Church family will again do its part.

—Mike Krokos

Looking Around/Fr. William Byron, S.J.

## Bella is the beautiful movie choice for ordinary people like you and me

(Editor's note: The following column discusses major parts of the plot of the motion picture *Bella*. Readers who plan to view the film may wish to delay reading this column until after they've seen the movie.)

At the Toronto International Film Festival, there are several awards. One is the "Film



Critics Award." Another is the People's Choice Award."

What's the difference? I really don't know. I can only speculate.

The "People's Choice" probably has something to do with what ordinary viewers

really like. The film critics view the silver screen from a higher perch through a sophisticated, if not elitist lens. I suspect the experts often miss what the ordinary moviegoers closer to the ground connect with eye to eye and heart to heart.

*Bella* won the "People's Choice Award" in Toronto for 2007, but when the film opened nationwide in late October, the critics for *The New York Times*, *The Washington Post*, *Variety*, other newspapers, Internet blogs and slick magazines managed to mute their enthusiasm.

*Bella* is the name of a sweet young child who shows up in the last reel of this film to meet her tearful mother, who chose life over the alternative of an abortion several years before. Neither the tears nor the life choice seem to have registered with the critics. They do register, however, with the PG-13 audiences that have been filling the theaters to see this show.

I personally prefer realistic over impressionistic visual art. And I have to confess that

Be Our Guest/Don Striegel

## Year-round gratitude for all who support the Society of St. Vincent de Paul

The last two months of each year find many organizations and individuals donating time, talent and treasure to assist the poor and marginalized.

I would like to recognize the volunteers, donors and benefactors of the Society of St. Vincent de Paul (SVDP) for yet another year of impactful service and contributions to the needy. You have a keen understanding that there are hungry, homeless and needy people, not just in November and December, but also in February, May, August and all the months in between. Thank you for being there for them.

Through your generous and unselfish donation of time, talent, treasure and material goods, the society has been able to assist thousands of individuals and families with food, clothing, furniture, bedding, appliances and other household items each month of the year—all at no charge to clients. Help is always provided in a confidential and non-discriminatory manner, and with humility, respect and dignity for all involved.

From an economic impact perspective, the estimated retail value of goods and services provided by SVDP to clients in the Archdiocese of Indianapolis this year is more than \$4 million. This aid is accomplished by 100 percent volunteers from the council president down to the newest volunteer.

Our volunteers at the parish level and at central distribution facilities dedicate hundreds of hours each week in unselfish service to the needy. We pray for their continued good health and ability to serve others in the challenging months and years ahead.

Of course, SVDP needs significant funds to provide the above services. Financial contributions allow us to maintain facilities and equipment to continue and expand operations.

the jumps and cuts in both story line and visual flow left me momentarily confused from time to time as I watched this stunning story unfold on the screen. The crisis is indeed drawn with sufficient clarity for the viewer to understand the choice that a young, unmarried, pregnant woman has to face between having an abortion or bearing a child.

There is no didacticism here. There is no propaganda, much less preaching.

There is, however, quiet persuasion on the part of a handsome young man whose earlier misfortune behind the wheel of a sports car resulted in the accidental death of a child. He befriends the pregnant woman without the benefit of any romantic links to her.

What struck me as I sat engaged and enthralled by this 91-minute experience of film art was how much more effective persuasion can be over coercion in the abortion debate.

Threats, condemnation and heavy-handed coercion represent the wrong way to go on the pro-life path. Nonjudgmental acceptance and support of the woman who has to make the choice and gentle persuasion from someone ready, able and willing to care for the child are surely more effective ways to reach the right solution.

There are good words spoken for adoption in a sidebar plot to this family-focused film. There is much more here to think about and nothing to resent. No finger-pointing, no name-calling, no criminalization.

There is just selfless love (is there any other kind?) and human reassurances that demonstrate how being with as well as for a troubled person can bring light out of darkness and hope out of despair.

(Jesuit Father William Byron writes for *Catholic News Service*. E-mail him at [wbyron@sijprep.org](mailto:wbyron@sijprep.org).) †

As mentioned, the Indianapolis council has no paid management, staff or workers so nearly all contributions are used for direct aid to those in need. We are especially grateful to individuals who provide more than 95 percent of the annual operating funds, and to the businesses and foundations that provided grants for expansion of our Indianapolis food program and facilities.

Finally, thanks to our in-kind donors and suppliers of food, furniture, appliances, bedding, clothing and other household items that are distributed to needy clients free of charge. A special note of thanks goes to area Catholic and parochial school students, Scout troops, and other individuals or groups for the food drives that help stock pantry shelves throughout the year.

As a faith-based charity, Vincentians appreciate your daily prayers, sacrifices and support of our ministry. Have a blessed Thanksgiving and Christmas season.

(Don Striegel is a volunteer coordinator for the Society of St. Vincent de Paul Food Pantry in Indianapolis, located at 3001 E. 30th St. For more information, call 317-924-5769.) †

### Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

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

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

Readers with access to e-mail may send letters to [criterion@archindy.org](mailto:criterion@archindy.org).



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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Young confirmand's actions provide unexpected grace

I am often amazed by unexpected grace that comes our way through unexpected people. Here is a story that is not that uncommon in my experience.

Shane doesn't know it, but he set me straight after confirmation one Sunday. We had had a beautiful celebration of the sacrament of confirmation.

As we were about to process into church, a sponsor said to me, "Shane isn't here yet. I'm his sponsor. I'm praying to St. Anthony."

I wondered to myself whether Shane really wanted to be confirmed.

During the Liturgy of the Word, I noticed him come into church, check in with his catechist and find his place. He seemed to be calm, cool and collected.

As we processed out after Mass, I ran into Shane holding Nicholas, whom he introduced to me as his little brother. I could see that Shane and Nicholas really love each other. Later, while taking a picture, it was remarked that Shane and Nicholas are inseparable. Maybe Nicholas was part of the reason Shane had been running late.

At the back of church, some parishioners were waiting to fuss at me because it had just been announced that their priest was being transferred to another parish. I had gotten the same response from parishioners the evening before at another church because their priest was being transferred.

I have come to expect the fussing, and I

truly understand peoples' feelings of disappointment when priests are moved but, nonetheless, sometimes I begin to feel sorry for myself as well. I try not to act on that disappointment, but that is sometimes a challenge.

While I was removing my vestments in the rectory, a little fellow named Aaron came to the door and asked if he could call his baby sitter to pick him up. I was impressed that he had come to church on his own, and that he was quite capable of calling his baby sitter, small as he was. He had the phone number his mother must have written on a scrap of paper.

I went on to the reception for the newly confirmed and, after the usual round of picture-taking and chatting with parents and sponsors, I headed back to the rectory. To be truthful, I didn't want to run into more disappointed folks.

Aaron was back at the door and Shane reappeared, too. Both wanted to use the phone. Aaron's baby sitter wasn't answering the phone and, while I saw panic setting in, Shane moved in and took over.

First, he told Aaron not to cry because he was going to be all right. Secondly, he said, "The archbishop and I will take care of you."

I offered to take Aaron home, but we found out his mom was working and the house was locked. While I went for some cookies and a soft drink for Aaron, Shane found out where his mother worked and

began tracking down the phone number.

After several efforts to get through a computer answering system, and being put on hold, Shane said, "Archbishop, do you think you can handle this? My family and everybody is waiting to take me to eat."

This, from a kid.

As I took over the phone to find Aaron's mom, I heard Shane whisper to him, "You'll be OK. This is a church. They're nice and [pointing to me] you can trust him."

After awhile, we found Aaron's mom. We got him taken care of, and I went on home.

Driving home, I was happy to realize that I wasn't feeling sorry for myself anymore. It occurred to me that Shane and Nicholas and Aaron had something to do with that, especially Shane.

Now, I don't know Shane. For all I know, he may get into a lot of mischief at home and at school. But from what I saw of him that Sunday morning, I know that he is a good person who cares about other people and acts on it.

He must be a fine older brother, not only in his own family, but to any kid in need. I saw him take care of Aaron without a

second thought. I still don't know why he was late for confirmation but, with his kind of heart, the gifts of the Holy Spirit received in the sacrament can do wonders!

Once more, I learned that being available to others and the many ways grace appears to us is a fine antidote to self-preoccupation. I love being surprised by the goodness of our youth and children. It happens pretty often.

And I sometimes wonder how these young ones are faring now that they are grown up and on their own.

I pray and trust that the gifts of the sacraments of the Church support them along the way. †

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.

### Las acciones de los jóvenes confirmandes ofrecen una gracia inesperada

Con frecuencia me maravillo de la gracia inesperada que recibimos de aquellas personas de quienes no lo esperamos. He aquí una historia que, en mi experiencia, no es tan inusual.

Shane no lo sabe pero me alegró el día un domingo después de la confirmación. Habíamos disfrutado de una hermosa celebración del sacramento de la confirmación.

Cuando estábamos a punto de entrar a la iglesia en procesión, uno de los padrinos me dijo: "Shane no ha llegado todavía. Yo soy su padrino. Estoy rezándole a San Antonio."

Me pregunté si Shane realmente deseaba confirmarse.

Durante la Liturgia de la Palabra, noté que entraba a la iglesia, se presentó con su catequista y buscó su lugar. Parecía estar tranquilo, relajado y ecuánime.

Mientras salíamos de la Misa en procesión, me encontré con Shane que llevaba a Nicolás de la mano, a quien me presentó como su hermano menor. Me di cuenta de que Shane y Nicolás se amaban de verdad. Posteriormente, durante una foto, se hizo el comentario de que Shane y Nicolás son inseparables. Quizás Nicolás era parte de la razón por la cual Shane llegó tarde.

En la parte de atrás de la iglesia algunos parroquianos me esperaban para quejarse de que acababan de recibir el anuncio de que transferirían a su sacerdote a otra parroquia. Lo mismo había pasado con otros parroquianos la noche anterior en otra iglesia porque iban a transferir a su párroco.

Ya me he acostumbrado a las quejas y realmente entiendo que las personas se sientan decepcionadas cuando los sacerdotes son transferidos pero a pesar de ello, a veces empiezo a sentir pena por mí también. Trato de no reaccionar a la luz de esa decepción, pero en ocasiones resulta todo un reto.

Mientras me despojaba de mi vestimenta en la sacristía, un pequeño llamado Aarón se acercó a la puerta y preguntó si podía llamar a su niñera para que lo recogiera. Me impresionó que hubiera ido a la iglesia por su cuenta y que fuera capaz de llamar a su niñera con lo pequeño que era. Tenía el teléfono que su madre debió apuntarle en una nota.

Asistí a la recepción de los recién confirmados y después de la acostumbrada ronda de fotografías y pláticas con los padres y padrinos, regresé a la sacristía. Para ser sincero, no quería toparme con más gente decepcionada.

Aarón había vuelto a la puerta y Shane apareció nuevamente. Ambos deseaban usar el teléfono. La niñera de Aarón no respondía el teléfono y cuando vi que empezaba a atemorizarse, Shane se adelantó y se hizo cargo de la situación.

Primero, le dijo a Aarón que no llorara porque todo iba a estar bien. Segundo, dijo: "El arzobispo y yo te cuidaremos."

Me ofrecí a llevar a Aarón a casa pero descubrimos que su mamá estaba trabajando y la casa estaba cerrada. Mientras fui a buscar unas galletas y un refresco para Aarón, Shane averiguó dónde trabajaba su mamá y comenzó a buscar el número de teléfono.

Después de varios esfuerzos para franquear el sistema de operadora telefónica computarizada y esperar en el teléfono, Shane dijo: "Arzobispo, ¿cree que usted podría hacerse cargo? Mi familia y todos están esperando para llevarme a comer."

Esto viene de un niño.

Mientras tomaba el teléfono para encontrar a la mamá de Aarón, escuché que Shane le susurraba: "Vas a estar bien. Estamos en la iglesia. Todos son buenos y [señalándome] puedes confiar en él."

Después de un rato encontramos a la mamá de Aarón. Nos hicimos cargo de él y yo me fui a casa.

Mientras conducía a casa me alegré al darme cuenta de que ya no sentía pena por mí. Se me ocurrió que Shane, Nicolás y Aarón tenían algo que ver en ello, especialmente Shane.

No conozco a Shane. No sé si se meterá en muchos problemas en casa y en el colegio. Pero basándome en lo que observé en él ese domingo en la mañana, sé que es una buena persona que se preocupa por los demás y lo demuestra con sus actos.

Debe ser un excelente hermano mayor, no solamente en su propia familia sino para cualquier niño que lo necesite. Lo vi ocuparse de Aarón sin dudar. Aun no sé por qué llegó tarde a la confirmación,

pero con un corazón así, los dones del Espíritu Santo recibidos en el sacramento pueden hacer maravillas!

Una vez más aprendí que estar a disposición de los demás y las diversas maneras cómo se nos presenta la gracia es un antídoto fantástico para la preocupación por uno mismo. Me encanta sentirme sorprendido por la bondad de nuestros jóvenes y niños. Sucede con mucha frecuencia.

Y en ocasiones me preguntó qué estarán haciendo esos jovencitos que ahora son adultos e independientes.

Rezo y confío en que los dones recibidos en los sacramentos de la Iglesia los respaldan por todo el camino. †

¿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 Indianapolis  
1400 N. Meridian St.  
P.O. Box 1410  
Indianapolis, IN 46202-1410

Traducido por: Daniela Guanipa,  
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 16

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange, Gov. Mitch Daniels**, speaker, Mass, 6:30 a.m., buffet breakfast and program, \$11 per person, reservation required in advance. Information: [www.catholicbusinessexchange.org](http://www.catholicbusinessexchange.org).

## November 16-18

Cathedral High School, Joe O'Malia Performing Arts Center, 5225 E. 56th St., Indianapolis. **"Our Town,"** Fri., Sat., Sun., 7:30 p.m.; Sat. Sun., 3 p.m., \$7 general admission, \$10 reserved seating. Ticket line: 317-968-7436.

## November 17

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

Huber Plantation Hall, Starlight.

St. Mary-of-the-Knobs Parish, **Annual Night Out, "Threads of Faith,"** dinner buffet, "SMK's Got Talent," music by The Rumors, dancing, \$40 per person. 6 p.m. Information: 812-923-3011.

Oldenburg Franciscan Center, Oldenburg. **"Helping Children, Students and Yourself through the Grieving Process,"** Franciscan Sister Olga Wittekind, facilitator, 9 a.m.-noon, \$15 per person. Information: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

Oldenburg Franciscan Center, Oldenburg. **"Fully Alive! Fully Franciscan!"** Franciscan Sister Diane Jamison, facilitator, 9 a.m.-11:30 p.m., \$25 per person. Information: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

Saint Mary-of-the-Woods, White Violet Center, St. Mary-of-the-Woods. **"Worm Composting" workshop**, 10 a.m.-noon, \$10 per person, \$15 per household. Information: 812-535-2935 or e-mail [chack@spsmw.org](mailto:chack@spsmw.org).

Saint Meinrad Archabbey and

School of Theology, Archabbey Church, 200 Hill Drive, St. Meinrad. **Greenville College choir, sacred music concert**, 4 p.m., no charge. Information: 800-682-0988 or e-mail [news@saintmeinrad.edu](mailto:news@saintmeinrad.edu).

## November 18

Holy Name of Jesus Parish, Hartman Hall, 89 N. 17th Ave., Beech Grove. Altar society, **annual bazaar and chicken and noodles dinner**, crafts, baked goods, Santa Claus arrives at 2:30 p.m., bazaar hours 12:30-5 p.m.

St. Martin Parish, 8044 Yorkridge Road, Guilford. **"Turkey Bingo,"** 6:30 p.m. Information: 812-623-3408 or 812-487-2096.

Saint Mary-of-the-Woods, Providence Center, St. Mary-of-the-Woods. Sisters of Providence, **bake sale**, 9 a.m.-3 p.m.

Saint Meinrad Archabbey and School of Theology, Archabbey Church, 200 Hill Drive, St. Meinrad. **Organ concert**, Woo-sug Kang, organist, 3 p.m., no charge. Information:

812-357-6501 or e-mail [news@saintmeinrad.edu](mailto:news@saintmeinrad.edu).

MKVS and Divine Mercy Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. **Covenant Sunday, Confession, 1 p.m., followed by holy hour, Mass, 2 p.m.**, groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

## November 18-21

Sacred Heart of Jesus Parish, 1530 Union St., Indianapolis. **Parish mission**, Franciscan Father Bill Burton, mission director, Sun. 6 p.m., Mon. 9 a.m. and 6 p.m., Tues. 6 p.m. Information: 317-638-5551.

## November 19-December 17

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **"Divorce and Beyond" program**, six-week course, session two, \$30 includes book, 7-9 p.m. Information: 317-236-1586 or 800-382-9836, ext. 1596, or e-mail [mhess@archindy.org](mailto:mhess@archindy.org).

## November 20

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Interfaith Thanksgiving Service**, Archbishop Daniel M. Buechlein, presider, 6:30 p.m. prelude music, 7 p.m. service. Information: 317-634-4519.

St. Athanasius the Great Byzantine Church, St. Mary Hall, 1117 Blaine Ave., Indianapolis. **Catholic Charismatic Renewal of Central Indiana, prayer meeting**, 7:15 p.m. Information: 317-592-1992, [www.inholyspirit.org](http://www.inholyspirit.org) or [ccrci@inholyspirit.org](mailto:ccrci@inholyspirit.org).

## November 22

Our Lady of Lourdes Parish, 5353 E. Washington St., Indianapolis. **Irvington area churches, Community Thanksgiving Dinner**, delivery and pick-up available, \$2 per person. Reservations: 317-356-7291.

St. Barnabas Parish, 8300 Rahke Road, Indianapolis. **Mozel Sanders Thanksgiving Dinner**, 10 a.m.-1 p.m. Information: 317-882-0724.

## November 25

St. Christopher Parish, 5301 W. 16th St., Indianapolis. **Euchre party**, 1 p.m., \$3 per person.

## November 30

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Catholic Charismatic Renewal of Central Indiana, Mass**, praise, worship, healing prayers, 7 p.m. Information: 317-592-1992.

## November 30

Saint Meinrad School of Theology, St. Bede Theatre, 200 Hill Drive, St. Meinrad. **National Players touring company, "Twelfth Night,"** 7 p.m., no charge. Information: 812-357-6501/6501 or e-mail [news@saintmeinrad.edu](mailto:news@saintmeinrad.edu).

## December 1

Saint Meinrad School of Theology, St. Bede Theatre, 200 Hill Drive, St. Meinrad. **National Players touring company, "The Call of the Wild,"** 7 p.m., no charge. Information: 812-357-6501 or e-mail [news@saintmeinrad.edu](mailto:news@saintmeinrad.edu). †

## Retreats and Programs

### November 16-18

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Celebrating Thanksgiving,"** Benedictine Father Noël Mueller, presenter. Information: 812-357-6611 or e-mail [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

### November 20

Christ the King Parish, 1827 Kessler Blvd., E. Drive, Indianapolis. **"An Evening with Matthew Kelly: A Call to Joy,"** Matthew Kelly, presenter, 7-9 p.m. \$30 per person. Information: 317-545-7681 or [www.archindy.org/fatima](http://www.archindy.org/fatima).

### November 26-30

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Martha and Mary in Conversation with a Busy Parish Priest,"** Benedictine Father Vincent Tobin, presenter. Information: 800-682-0988 or e-mail [www.saintmeinrad.edu](http://www.saintmeinrad.edu).

### November 30-December 2

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. Young adult retreat for married couples and singles ages 20-35, **"Toward**

**Bethlehem: Observing a Meaningful Advent and Christmas,"** Benedictine Brother Christian Raab, presenter. Information: 800-682-0988 or e-mail [www.saintmeinrad.edu](http://www.saintmeinrad.edu).

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre Cana Conference" for engaged couples**, 1:45-6 p.m. Information: 317-545-7681, 317-236-1596 or 800-382-9836, ext. 1596.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Opening Our Hearts to God's Love Incarnate,"** Father Tom Stepanski, presenter, \$150 per person. Information: 317-545-7681 or [www.archindy.org/fatima](http://www.archindy.org/fatima).

### December 1

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Advent mini-retreat, "The Real Light of Christmas,"** 9 a.m.-noon, \$20 per person, lunch \$8, reservation deadline Nov. 21. Information: 317-788-7581 or e-mail [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

### December 2

St. Pius X Church, 7200 Sarto Drive, Indianapolis. Archdiocesan Office of Family Ministries, **Separated and Divorced Catholics,**

**Holiday Healing Mass and social**, 4-6 p.m. Information: 317-236-1586, 800-382-9836, ext. 1586, or e-mail [mhess@archindy.org](mailto:mhess@archindy.org).

### December 4-6

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. Retreat, **"Kingship of Christ,"** Benedictine Archabbot Bonaventure Knaebel, presenter. Information: 800-682-0988 or e-mail [www.saintmeinrad.edu](http://www.saintmeinrad.edu).

### December 5

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Advent Day of Recollection,"** Msgr. Joseph F. Schaedel, vicar general, presenter, 8:30 a.m.-2:30 p.m., \$35 per person. Information: 317-545-7681 or [www.archindy.org/fatima](http://www.archindy.org/fatima).

### December 9

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Women of the New Testament,"** Dominican Sister Romona Nowak, presenter, 7-9 p.m., no charge. Information: 317-545-7681 or [www.archindy.org/fatima](http://www.archindy.org/fatima).

### December 13-16

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Dinner and Concert with Tony Avellana,"** 6:30 p.m.,

\$35 per person. Information: 317-545-7681 or [www.archindy.org/fatima](http://www.archindy.org/fatima).

### December 14-16

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. Christmas retreat, **"Light of the World,"** Benedictine Father Noel Mueller, presenter. Information: 800-682-0988 or e-mail [www.saintmeinrad.edu](http://www.saintmeinrad.edu).

### December 31-January 1

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"New Year's Eve Retreat,"** Father James Farrell, presenter, \$250 per couple. Information: 317-545-7681 or [www.archindy.org/fatima](http://www.archindy.org/fatima).

### January 4-6

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Theology of the Body for Married Couples,"** Father Jonathan Meyer, presenter, \$280 per couple. Information: 317-545-7681 or [www.archindy.org/fatima](http://www.archindy.org/fatima).

### January 13

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Woman Prayer: A Morning of Grace,"** 8:45 a.m.-1 p.m., \$25 per person, reservation deadline Jan. 5. Information: 317-788-7581 or e-mail [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org). †



## Multi-school reunion

Representing the six former all-girls' Catholic high schools in the Indianapolis area at a reunion Mass on Nov. 4 at St. Mary Church in Indianapolis are, from left, Sarah O'Brien of Our Lady of Grace Academy, Janet Tosick of St. Agnes Academy, Willa Peacock of St. John Academy, Mary Burton of Ladywood Academy, Peg Stump of Ladywood-St. Agnes Academy and DiAnn Taphorn of St. Mary Academy. More than 130 women met at the church to celebrate the "Legacy of the Academies," a first-time event that brought together women who attended the former Our Lady of Grace Academy in Beech Grove and the former St. Agnes Academy, St. John Academy, Ladywood Academy, Ladywood-St. Agnes Academy and St. Mary Academy in Indianapolis. All the schools have been closed for years, but graduates say they still share a love and an appreciation for their alma maters. The reunion featured a Mass followed by a reception.

## VIPs

**Robert and Antonia (Malley) Klein**, members of St. Mary Parish in



New Albany, will celebrate their 60th wedding anniversary on Nov. 27.

The couple was married on Nov. 27, 1947, at St. Mary Church in New Albany.

They have five children: Patty Ballard, Ginny Burton, Alan, Tom and the late Rev. Robert Klein Jr. They have four grandchildren. †

**Victor and Marie (Hartman) Meyer**, members of St. Mary-of-the-Rock Parish in



Franklin County, will celebrate their 60th wedding anniversary on Nov. 25.

The couple was married on Nov. 12, 1947, at Holy Family Church in

Oldenburg.

They have 13 children: Eileen Duff, Susan Everage, Grace and Yvonne Schneider, Carolyn Sorber, Mary Louise, Dennis, Eugene, Gary, Joe, John, Jerome and Roy Meyer. They have

31 grandchildren, two step-grandchildren and four great-grandchildren. †

**William and Barbara (Hutt) Flispart**, members of St. Anthony of Padua Parish

in Clarksville, will celebrate their 50th wedding anniversary on Nov. 16.

The couple was married on Nov. 16, 1957, at St. Anthony of Padua Church in Clarksville.

They have seven children: Amanda Craig, Stephanie Venne, Janet, Michael, Kirk, Paul and Scott Flispart. They have 12 grandchildren. †

## Awards

**Mary Reuter**, a member and active volunteer at St. Andrew the Apostle Parish in Indianapolis for more than 25 years, was one of 20 recipients of the 2007 Mayor's Community Service Award given annually by the mayor of Indianapolis. Reuter, whose varied ministries include answering phones, cleaning the church, cooking for social events and working in the parish's thrift shop, received the award on Oct. 15 at the Indiana Historical Society in Indianapolis. †



# We must protect the lives of those who cannot defend themselves

By Robbie Steiner  
Special to *The Criterion*

NEW ALBANY—Sixteen years ago, my mom gave birth to Tommy, my younger brother and best friend.

Tommy happens to have Down syndrome, a chromosomal disorder which results in developmental delays and mental retardation. I consider myself very blessed to have grown up with Tommy. Words cannot describe how much I have learned from him. I cannot imagine my life without him.

Yet, there are citizens of our country, even this community, who think that Tommy should not have been born. They feel that people living with his condition are not acceptable members of the human race. This ignorant belief has resulted in a present day holocaust in our country which must be stopped.

Every day, innocent and helpless babies with Down syndrome are being killed off by people who want to "cleanse" our society from imperfections. It has been estimated that 80 to 90 percent of babies conceived with Down syndrome are aborted.

Why is this happening? It is because medical professionals are not properly informed of the value of people who happen to have developmental disorders. Prenatal testing for Down syndrome has become the norm in order to give parents the option of terminating their affected pregnancies. Proper counseling is not given by medical professionals, which results in rash decisions on behalf of new parents.

According to a recent news release from the National Down Syndrome Congress, the American College of Obstetricians and Gynecologists (ACOG) now recommends that all pregnant women be screened for Down syndrome in the first trimester. This recommendation is for the sole purpose of giving parents the option to abort early in the pregnancy. There are no health benefits for parents who find out their child has Down syndrome in the first trimester.

The biggest problem is not the testing, however. It is the way doctors convey the news of a diagnosis to parents. Dr. Siegfried M. Pueschel, an internationally acclaimed developmental pediatrician who raised a son with Down syndrome, speculates that the personal views of doctors can influence distraught parents.

Many medical professionals are unaware of the quality of life that people with Down syndrome have and allow their own concepts of disabilities to influence the choices of new parents. Many doctors feel that abortion spares people with

Down syndrome from painful lives. But killing people with Down syndrome before they have a chance to live certainly does not do them any favors.

Typical human life is not without difficulty. We all have to face our own unique challenges. The truth is that people with Down syndrome can live dignified lives. They may have a harder time with the tasks they undertake, but the struggles they face are not much different from those you and I deal with on a regular basis.

Many doctors also think that the presence of a child with Down syndrome in a household will put stress on the family. This could not be further from the truth. A 2003 study of children who had siblings with Down syndrome showed that the subjects had better relationships with family members than most children their age. In addition, a 1992 study showed no correlation between divorce rates and the presence of a child with Down syndrome in a family.

My family is as blessed and content as they come. My brother, Tommy, has taught us the true value of human life and has made us aware of the importance of acceptance. He has drawn us together as a family, not pulled us apart. I would not want any other person for a brother.

Another common myth that plagues the medical community is that people with a developmental disorder cannot live happy and enjoyable lives. People with Down syndrome can actually enjoy their lives as much as those of us without disabilities. I would dare to say that many enjoy their lives more than the rest of us do. Everyone I know who has Down syndrome has a knack for finding joy in the simple aspects of life that most of us overlook.

Perhaps our society is intimidated by this ability to be happy. Our culture does not find value in simplicity. No one seems to get excited about a sunset, a ride in the car or a visit to the grocery store. When people with disabilities find pleasure in these things, most of our society chooses to feel sympathy for them rather than joining in their delight. Is our country afraid of people who like to be happy?

I personally find it appalling that the American medical community promotes the eradication of persons with disabilities. By allowing this to happen in our society, we are condoning a holocaust with the brutality and magnitude of that which occurred in Nazi Germany.

Is the medical community concerned with promoting health care or is it attempting to "cleanse" the human race of all imperfections?

When did it become acceptable for us to decide which babies are fit to live and which are not?

What doctor has the right to tell a mother that her baby is not up to American standards?



Our Lady of Perpetual Help parishioner Robbie Steiner of New Albany speaks during the "I Love Life" conference on Nov. 10 at his parish. His speech earned the third-place award in the National Right to Life oratory contest in June.

The fact that such activity is going on in my country makes me sick. The United States was founded upon the belief that all people deserve the same basic freedoms—life being the most basic of them all. Our Constitution does not include an exception for people with developmental disabilities.

See LIFE, page 11

## Readers are invited to share favorite Christmas memories

Favorite Christmas memories are worth telling again and again.

*The Criterion* invites you to submit a brief story about a special holiday memory for possible inclusion in the annual Christmas Supplement, which will be published in the Dec. 21 issue.

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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](mailto:criterion@archindy.org) by the Dec. 6 deadline. †



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# 'The Way, the Truth and the Life'

## 20,000 attend National Catholic Youth Conference

By Bryce Bennett

COLUMBUS, OHIO—The music started as a whisper, the words as a soft accompaniment.



John Beaulieu hosts a workshop titled "Beautiful Disasters." The session focused on youths accepting themselves for who they are and included time for participants to share their personal struggles with each other in small-group settings.

Gradually, the whisper grew into 20,000 exuberant voices. The youths moved in unison to the music, clapping, dancing and singing all in the name of Jesus Christ.

The scene was the 29th biannual National Catholic Youth Conference

(NCYC) held on Nov. 8-11 in Columbus, Ohio.

Of the 20,000 Catholic youths, more than 500 represented the Archdiocese of Indianapolis. Each participant came to Columbus hungry to grow in their relationship with God.

This year's theme was "The Way, The Truth, and the Life." Bob McCarty, executive director of the National Federation for Catholic Youth Ministry, spoke to the crowd during the opening ceremonies.

"You are a sign of the future Church lived out today," McCarty said.

Throughout the conference, the youths were encouraged and challenged by presenters to be a voice in the Church, and to rid themselves of the

shackles of sin.

"You can be a light to the desolate ... It's not up to the president or a general to change the world, it's up to you," emcee Steve Angrisano shouted to an enthusiastic audience.

The participants listened to special speakers, featured daily, who shared their personal stories of faith and triumph over challenges ranging from physical and spiritual disabilities to natural disasters.

Father Tony Ricard, pastor of Our Lady Star of the Sea Parish in New Orleans, whose church and community were destroyed by Hurricane Katrina, spoke to the youths about the importance of letting God's Word into their lives.

"The problem in today's Church is that too many are waiting for the Word, when the Word is actually right in front of you," Father Ricard explained. "All things, including a hurricane, cannot defeat the power of God."

Speaker Renee Bondi, a quadriplegic from Long Beach, Calif., shared her story of hope and recovery. She related to the young audience with her testimony about the struggles in faith she experienced at a young age.

"I remember in high school at 15 and 16 years old, I was not all that good at recognizing God and his will. ... I know sometimes we do not think God exists," Bondi said. "But I challenge you today to blow the lid off. Invite God into your life."

Caley Martin, 15, of Holy Family Parish in New Albany, thought Bondi's speech was powerful.

"I thought she [Bondi] was amazing.

The fact that she can carry on life with such a positive, faith-filled attitude was inspiring to me," Caley said.

In addition to daily activities that included prayer, dancing and singing at the Nationwide Arena, the conference also offered opportunities for Catholic youths to interact with each other through faith-filled workshops and sessions ranging from presentations on bullying to devoting oneself to God through music and

Photos by Bryce Bennett



The group from St. Mark the Evangelist Parish in Indianapolis takes a break for a photograph during NCYC 2007.

dance.

Stephen Hawkins, 17, of St. Thomas More Parish in Mooresville, attended a session on chastity hosted by speaker Jason Evert and his wife, Crystal.

"I thought the speakers [Jason and Crystal] were very open and honest," Stephen said. "I also thought they presented it in a way that was very relatable to me."

Father Jonathan Meyer, archdiocesan director of youth ministry, stressed to the youths the importance of prayer, not only at NCYC, but daily as a devotion to Jesus.

"Persistence in prayer is the only way to Jesus, who is the truth and who will give us the life," Father Meyer said. "Every young person must dedicate time for silence and conversation to God."

The NCYC celebration concluded with Mass on the evening of Nov. 10.

Bishop Matthew H. Clark of the Diocese of Rochester, N.Y., presided at the liturgy. He focused on Christ's "human" element and our acceptance of it.

"To be a Catholic, to be baptized into Christ's rising and dying, we have to embrace everything that is human. I have seen many of you exhibit this behavior these four days," Bishop Clark said.

Laura Elstro, who served as a chaperone for youths from the

Richmond Catholic Community, said she felt a special connection when she received Communion.

"The pivotal moment, for me, came after receiving the Eucharist. I felt like I received everyone there," Elstro said. "That is really a central belief in Catholicism, that we are all one in Jesus Christ."

After the conference ended, many young people vowed to dedicate more time to their faith.

"I plan on really staying focused on God and putting others first in my life," Stephen Hawkins said.

"Take what you have learned and experienced here, and bring it out of this arena into the real world," emcee Angrisano told the youths.

NCYC will be held in Kansas City, Mo., in 2009. It returns to Indianapolis in 2011. †



Father Tony Ricard, behind at right, whose New Orleans parish and community were destroyed by Hurricane Katrina, dances with youths from the Archdiocese of New Orleans at an evening program.



Christian rock group Joia Farmer performs for NCYC participants during an afternoon workshop.

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# THE CRITERION'S Youth Supplement

*Editor's note: Once a year, the Archdiocesan Youth Council writes stories for The Criterion as a way to show readers some of the activities, concerns and interests of young people who share the Catholic faith.*

*This year's Youth Supplement features stories that range from putting their faith into action to sharing experiences that help young people grow in their faith.*

*Members of the youth council represent deaneries across the archdiocese. Their goal is to share their gifts with the Church and encourage others, particularly youths, to become more active in their faith. If you are a high school student who wants to apply to serve on the youth council, contact the Youth Ministry department in the Office of Catholic Education and Faith Formation at 317-236-1477 or 800-382-9836, ext. 1477. †*



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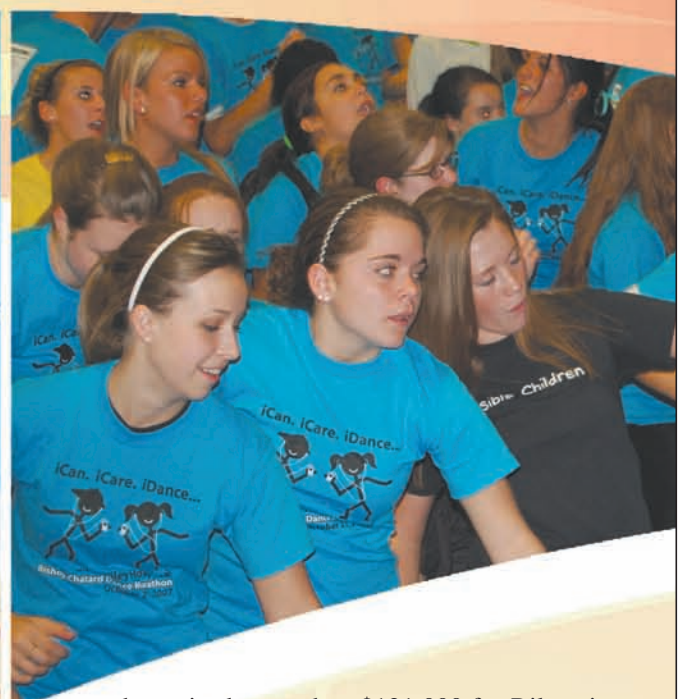
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Sacred bond connects Scouts and Christ, page 11.



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Trust in God when he calls, page 12.

## DANCING with their hearts to give HOPE

By Cassie Caccavo Special to The Criterion



For seven hours on a recent Sunday, nearly 300 high school students stayed on their feet and danced with their hearts to give hope to all the children who come to Riley Hospital for Children in Indianapolis. And when the Dance Marathon ended, the students from Bishop Chatard High School in Indianapolis didn't think about how sore or tired they were. Instead, they roared with delight when they learned they had raised more than \$29,000.

Just call it another example of youths putting their Catholic faith into action.

Bishop Chatard was one of the first high schools in Indiana to start a Dance Marathon

that benefited Riley, according to Claire Lucas, a senior who co-chairs the promotions committee for the school's annual event.

"Dance Marathon is a seven-hour dance party," Claire said. "In return for the donations, dancers learn a line dance, play games, and listen to Riley kids and their families talk. None of the 300 dancers are allowed to sit unless they are eating."

The fundraiser has also become a successful effort at Roncalli High School and Cathedral High School, both in Indianapolis.

"When I found out about Dance Marathon last year, I felt too passionate to not let it happen," said Jake Ezell, a 2007 Roncalli graduate who started the event at the Indianapolis South Deanery high school. "I decided that I was going to put together a South Deanery Dance Marathon."

That first effort raised about \$10,000, similar to what Cathedral raised this fall.

"We had 200 dancers participate in the actual marathon," said Quinn Ketterman, a senior at Cathedral and president of the school's Dance Marathon. "The students come because they want to have fun for a good cause."

Cathedral held their marathon on a Saturday night. While local school bands played during the five-hour marathon, students danced and played games through the night.

"We had a mini-dancing contest with some teachers who came and performed at our marathon," Quinn said.

The student-run Dance Marathon at Bishop Chatard

has raised more than \$121,000 for Riley since the North Deanery high school started the event in 2000. Nearly half of the school's students danced this year, earning almost \$5,000 more than last year's total.

"Our goal is to always raise one dollar more than the year before," Claire Lucas said.

At Roncalli, Jake felt the importance of getting involved in Dance Marathon.

"I had been given so much, and there are children whose lives have yet to be lived and I had the ability to help out those children," said Jake, now a freshman at Wabash College.

Teens say they get involved in these events because they want to make a difference and improve lives.

"The kids are what make me help out with the marathon," Claire said about her involvement at Bishop Chatard. "I have been to Riley and have seen what these kids are dealing with. The marathon gives me a chance to help the kids who might not have had a chance."

During the marathon, students have the opportunity to listen to children and parents whose lives have been touched at Riley.

Students at Bishop Chatard, Cathedral and Roncalli have raised more than \$185,000 for Riley through the years. Anyone who wants to donate to Riley should visit its Web site at [www.rileykids.org](http://www.rileykids.org).

"It's an incredible experience to see kids and their families raising money for other children and their families," Claire said. "Getting involved in a cause I feel passionately about has inspired me to do more, and I know my classmates feel the same way."

*(Cassie Caccavo is a senior at Bishop Chatard High School and a member of St. Simon the Apostle Parish in Indianapolis.) †*



# A sponsor's gift

## Sharing the path to a stronger faith

By Peter Jansen

Special to *The Criterion*

Who is your confirmation sponsor? It's a question that many of us have heard as we start the process to be confirmed in the Church, a question that is often taken too lightly.

"Teens will choose a certain sponsor because they're afraid they'll hurt that person's feelings [if they don't]," said Father Rick Ginther, a former director of liturgy and worship for the archdiocese who is now the pastor of St. Patrick and St. Mary Margaret parishes in Terre Haute.

The duty of a confirmation sponsor requires more serious consideration.

"Ever since the beginning of Christianity and of the sacraments, people have always had someone to be a model for them," said Msgr. Mark Svarczkopf, pastor of Our Lady of the Greenwood Parish in Greenwood.

Father Ginther noted, "Having a companion to be there with you and to answer all your questions truly brings fullness of the Spirit. Fullness of the Spirit enriches oneself."

Many sponsors likely approach this honor and responsibility with a mixed reaction: "I want to be a good sponsor, but I don't know what I'm supposed to do for them or how to act."

The responsibility starts with practicing your faith. It's the sponsor's duty to be knowledgeable about Christianity. A sponsor should also be a person of prayer. For it is through prayer that we are brought closer to God and come to know him better.

Being a sponsor also requires

listening to the person who will be confirmed. A sponsor should take to heart their questions, concerns, problems, joys and trials. They should be their spiritual stability in times of internal struggle. Trials will come, and it's only through facing them that one grows stronger.

A person preparing for confirmation may ask, "Why do I need to be confirmed if I was already baptized?"

In confirmation, it is the person being confirmed who says, "It is I who wish to enter further into the divine life of Christ." It's not the parents saying those words.

Some people also wonder about the difference between a sponsor and a godparent. The godparent is present during the entire childhood of the godchild and is charged with being a spiritual role model to them. A sponsor is to be open to a youth during a very specific and very special walk of faith of their own choosing. This more intense time of growth leads the two to a deeper spiritual relationship with God and one another.

How should a teen choose a sponsor?

"A sponsor should be someone that you trust, someone you admire as a person of faith, not someone with little connection to their faith or the Church," Father Ginther said.



Archbishop Daniel M. Buechlein anoints Cassie Caccavo while her sponsor, Jim Clark, stands by her during the sacrament of confirmation at SS. Peter and Paul Cathedral in Indianapolis. Cassie and Clark are members of St. Simon the Apostle Parish in Indianapolis.

Cassie Caccavo had that approach when she was confirmed.

"I chose my sponsor because I knew he had experience and knew about Christianity, and was comfortable talking about his faith," said Cassie, a senior at Bishop Chatard High School and a member of St. Simon the Apostle Parish in

Indianapolis. "He knows how important confirmation is and why it's so important."

Teens should spend time and think about who their confirmation sponsor should be.

(Peter Jansen is a member of Our Lady of the Greenwood Parish in Greenwood.) †

## 'Infinite' possibilities will mark high school rally

By Rebecca Totten

Special to *The Criterion*

Dave Gehrich enjoys seeing hundreds of young people get together for high school games, plays and musicals. He appreciates it even more when young people join together for faith-related events.

"We seem to have a desire to share exciting or entertaining moments in our life with a crowd of our peers," said Gehrich, the youth minister at St. Vincent de Paul Parish in Shelbyville. "So why not feel the same way about sharing our excitement for the One who provided all of these gifts and talents to us? We may not be able to return the infinite type of love that Christ offers, but we can certainly offer an infinite amount of praise for it."

High school students in the archdiocese will have that faith-filled opportunity with the Archdiocesan High School Youth Rally 2008 on March 2 at Bishop Chatard High School in Indianapolis.

The theme that the Archdiocesan Youth Council has selected for the rally is simple but profound—INFINITE. God's love and mercy are infinite.

The theme will focus on the second person of the Trinity, Jesus Christ, and the Incarnation where the Father's infinite love is given in human flesh to be our salvation. The youth council said, "This will be the focus: the infinite love that God the Father has for his people, found in his son, Jesus Christ."

The entire day is planned by the youth council, a group of 15 young people from across the archdiocese. The teenagers plan the theme, topic, design the T-shirt, and develop and implement skits.

Many young people know that the youth rally is a fantastic way to spend the day with friends while worshipping God.



A participant at the March 3-4 Archdiocesan High School Youth Rally held at Our Lady of Providence Jr./Sr. High School in Clarksville raises his hands in prayer while joining others in eucharistic adoration.

"I love seeing my friends from all across the archdiocese gathered in one place," said Sean Scott, a member of St. Joseph Parish in Shelbyville.

This year's keynote speaker is Steve Angrisano, according to Father Jonathan Meyer, the director of Youth Ministry in the archdiocesan Office of Catholic Education and Faith Formation.

"He is a talented musician, and young people really respond, not only to his music, but to his stories and the sharing of his faith," Father Meyer said.

The only question that remains is, "What are you doing on March 2, 2008?"

The answer is simple. It's INFINITE, the Archdiocesan High School Youth Rally 2008. Talk to your youth minister today.

(Rebecca Totten is a member of Sacred Heart of Jesus Parish in Indianapolis and a senior at Roncalli High School in Indianapolis.) †

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# One Bread, One Cup provide nourishment for growing youth interest

By Emily Perkins

Special to The Criterion

What started as a small leadership conference almost 13 years ago has now grown into a nationally-recognized youth liturgical leadership conference.

Saint Meinrad School of Theology's One Bread, One Cup (OBOC) has become one of the most popular summer conferences for youths across the country.

It is also growing in popularity within the archdiocese. In 2007, young people from 21 parishes and high schools in the archdiocese participated.

For many, the trip to Saint Meinrad is something they have never experienced and it leaves a lasting impression. One Bread, One Cup is a leadership conference where they live in community with other high school students for five days.

During that time, they learn about Benedictine tradition, catechesis and liturgy. They also have the opportunity to participate in liturgical skills tracks where they learn to be a lector, an altar server, a cantor and an extraordinary minister of holy Communion.

They are taught these skills with the hope that when they return to their home parishes or high schools they can put into practice

what they have learned.

For Jacob Kraft of Holy Family Parish in New Albany, taking what he learned at One Bread, One Cup this summer was part of giving back to his parish.

"We have started a mini-OBOC for training other youths who want to participate in ministries," Jacob said. "I still lector at both the youth Mass and the regular Sunday Mass."

In 2008, there are three scheduled opportunities to participate in a One Bread, One Cup conference: June 16-20, June 27-July 1 and July 7-11.

Part of the uniqueness of One Bread, One Cup is that Saint Meinrad provides the perfect backdrop for creating an intentional community. The monks of Saint Meinrad are great examples of what living in community means. They provide the examples of gathering for prayer, sharing meals and providing support to each other.

One Bread, One Cup has been modeled after years of Benedictine tradition. The schedule is planned around morning prayer, Mass, evening prayer and night prayer. The One Bread, One Cup community also comes together to share meals. The experience made a difference to a group from St. Christopher Parish in Indianapolis.

"I believe it is important for youths to see

Church as a community, and what better place than One Bread, One Cup," said Tom Steiner, youth minister at St. Christopher. "OBOC offers such a great opportunity for the youth to truly see the Eucharist as a community gathering, and to experience that with a group of youths their age is an amazing opportunity."

The experience at One Bread, One Cup is now coming full-circle. Former college interns in the program and participants are sharing the skills they learned with the Church community. Some have become youth ministers and teachers in the archdiocese and in other dioceses across the country.

"Being an intern for two summers has helped me to solidify my calling to be a Catholic high school teacher," said Katie Ingram, a senior at Marian College in Indianapolis. "I always knew the call was



From left, Palmer Roth, Megan Faye, Eric Crockett, Joshua Isaacs and Susan Isaacs participated this summer in One Bread, One Cup, a program designed to help young people grow in their faith and their leadership skills. The five participants are members of St. Mary-of-the-Knobs Parish in St. Mary-of-the-Knobs.

there, but now I truly know."

(Emily Perkins is the coordinator of youth ministry at Our Lady of Lourdes Parish in Indianapolis. She has been involved in One Bread, One Cup as a participant and a college intern. She has been the associate director of the program the past two summers.) †

## LIFE

continued from page 7

How can we decide who has the right to life and who does not?

The question remains: What can we as members of society do to stop this holocaust?

First and foremost, each of us must promote the culture of life on a personal level.

When you see people with disabilities, go out of your way to show them respect. Let others around you see your attitude so that you may be an example of the love our country should have for its most vulnerable citizens.

Also, write to your congressmen and women. Tell them that you are ashamed of

your fellow countrymen. Let them know that allowing our doctors to kill innocent children is intolerable and hypocritical.

At every chance I get, I try to help others understand the value of all human life. I encourage all of you to do so as well.

We live in a country that boasts about its freedoms and liberties for all people, but a nation that kills its weak is a cowardly one. Let us not be that nation.

How can we hope to fight off the terrorists who want to eradicate our country when we cannot even respect our fellow countrymen?

The old slogan, "United we stand, divided we fall," rings loud and clear. If America insists on being self-destructive, it has no hope.

Let those of us who realize the seriousness of this problem go out and make a difference. Let us give hope back to our country by

protecting the lives of those who cannot defend themselves.

Be an advocate for the unborn. Make the rest of America know that we will not tolerate a nation that kills.

(Robbie Steiner is a member of Our Lady of Perpetual Help Parish in New Albany, a 2007 graduate of Our Lady of Providence Jr./Sr. High School in Clarksville and a freshman majoring in political science at Indiana University in Bloomington. His essay won first place in the Indiana Right to Life oratory contest and third place in the National Right to Life oratory contest in June. He presented his speech during the "I Love Life" conference on Nov. 10 at Our Lady of Perpetual Help Parish in New Albany.) †



Tommy Steiner, right, who has Down syndrome, hugs his brother after Robbie Steiner spoke at the "I Love Life" conference on Nov. 10 at Our Lady of Perpetual Help Parish in New Albany. The missionary image of Our Lady of Guadalupe was displayed near the altar for veneration. Their parents are Robert and Ann Steiner.

## Sacred bond connects Scouts and Christ

By Ian Barnstead

Special to The Criterion

"On my honor, I will do my best to do my duty to God and my country . . ."

It's the Scout Oath, what every Boy Scout recites at every meeting he attends. If you ask him, he can spout it off faster than he can raise his Scout sign. It is what a Scout lives his life by, his creed.

The values that are sacred to the Scout are similar, if not the same as, those values held sacred by the Christian. Christ calls us all to serve others without regard to ourselves, one of the main precepts of the Boy Scouts. The founding of the Boy Scouts of America is based completely on service.

The Boy Scouts were founded by Lord Robert Baden Powell after he saw how experienced boys in Africa were with the wilderness during the Boer War. In 1907, he created the organization in England.

In 1910, a Chicago publisher, William Boyce, was traveling in London when he became lost in a dense fog. A boy in a uniform helped him find his way. When Boyce offered the boy a tip, he refused. This event inspired Boyce to meet with Baden Powell and the Boy Scouts of America was born.

Besides camping and other activities in the outdoors, everything in the Boy Scouts is connected to service. Advancing through the ranks of the Boy Scouts requires an amount of service for each rank. The Eagle Scout, the ultimate goal of every Boy Scout, requires the candidate to plan and carry out a substantially large service project.

This impression of service to others helps to build up to the main goal of Scouting—leadership. A good leader in the eyes of the



Archbishop Daniel M. Buechlein congratulates a Cub Scout during the Religious Emblems Presentation for Scouts on Feb. 11 at SS. Peter and Paul Cathedral in Indianapolis.

Scouts is the same as a good leader in the eyes of Christ. To be a leader, one must put himself last, behind all those he is leading, just as Christ did, just as the saints did, just as the priests and the bishops who lead our Church do. Self-sacrifice is a must for Boy Scouts.

The Boy Scouts create good Christian leaders every day, which can be seen in our community. The prestigious rank of Eagle Scout includes many notable leaders, even Archbishop Daniel M. Buechlein.

It is said that a good leader is someone who does everything for the betterment of his people. A good Christian leader leads by a Christ-like example to bring all of us to holiness. It is not a coincidence that the sacred values held dear by the Boy Scouts are the same values Christ commanded us to take up as our own.

(Ian Barnstead is a member of St. Luke the Evangelist Parish in Indianapolis.) †



## Music for life

St. Bartholomew parishioner Michael Padilla of Columbus plays the violin during the "40 Days for Life" prayer service on Nov. 4 at the St. Augustine Home for the Aged Chapel in Indianapolis. He is the president of the Archdiocesan Youth Council.

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# Trust in God when his call to serve comes

By Kirk Meyers

Special to The Criterion

For almost 2,000 years, men have been called to serve the Church as representatives of Christ. Whether assigned to a parish or serving a religious order, these men have given their lives to spread God's message to his people. They have been called shepherds and fishermen, and have been role models to many people throughout time. These men are priests.

The word "priest" is derived from the Greek "presbyteros," meaning elder. This term is meant as a male person called to the immediate service of God and authorized to hold public worship, especially to offer the sacrifice of the Holy Eucharist.

As you can see from the definition of priest, the priesthood should not be taken lightly. It is a gift of God and a sacrament of the Church. This is why there is a period of discernment and studying before a man is ordained a priest.

Many spend this time in a seminary or a college associated with a seminary. A seminary is a place of study and prayer for men discerning the priesthood. They go there to learn what they need to know to be a priest. In the seminary, they learn theology and philosophy to assist them in formation with the Church in mind.

Priests also need to learn Church history, Church doctrine and Scripture. While they study for the priesthood, they can take classes and pursue majors that would educate them in other fields of interest.

Continually during this period, they ask God if they are truly called to be a priest.

The seminarians interviewed for this story are studying at the Bishop Bruté College Seminary at Marian College in Indianapolis.

Asked why he entered a seminary, archdiocesan seminarian Tim Wyciskalla said, "I have a great desire to serve the Church, especially sacramentally."

Jeff Read, a seminarian for the Evansville Diocese, said he was attracted to the priesthood because it means "acting in the person of Jesus Christ."

Most do not enter the seminary until something "calls" them toward the priesthood. Many may be called, but not all listen at first. For some, this call or discernment may be a long process. For others, it can happen in an instant.

Archdiocesan seminarian Aaron Thomas said he received help in his calling from his pastor and his family.

The question of discerning a priestly vocation may come at any age. There are saints that knew at very young ages that they wanted to be priests and serve God. One of these saints was St. Peter Claver.

Life experiences can also prompt changes of thought toward the priesthood. St. Augustine found his vocation after searching for more than 30 years.

A few seminarians said that men should be looking for their vocation at all times of their life. Others said that high school is a good place for teenagers to look toward the future and ask themselves if the priesthood is what God wills for them.

Promoting vocations to the priesthood is every Catholic's responsibility. There is a great need for priests in the United States, and there are many ways to advocate

File photo/Sean Callagher



Father Rick Nagel, associate vocations director for the archdiocese, receives offertory gifts from, at left, Patrick Durholz, a member of Annunciation Parish in Brazil, and Kevin Chambers, a member of Holy Trinity Parish in Indianapolis, during a Mass celebrated on June 14 at Bradford Woods in Morgan County. The Mass was part of Bishop Bruté Days, a retreat focused on the priesthood that was sponsored by the Bishop Bruté College Seminary at Marian College in Indianapolis.

discernment to the priesthood. All the seminarians agree that the best way to encourage the priesthood is to ask those that show promise and potential if they have ever considered the priesthood. Even if they say no, the thought will still be placed in their heart and mind. This may be all that God needs.

The seminarians also added that prayer is powerful, too. We should all take the time to pray for more men to pick up the call and follow his will.

Although the priesthood may be difficult for some, trust in the Lord will always help men to overcome any obstacle.

Asked if he was worried about becoming a priest, Wyciskalla said, "There is an element of fear, of unworthiness, in my discernment. However, I am always comforted by the fact that I can place all of my worries in Christ."

We must always trust in God in whatever we do, as it says in Proverbs 3:5-6, "Trust in the Lord with all your heart, on your own intelligence rely not; in all ways be mindful of him, and he will make straight your paths."

(Kirk Meyers is a member of Annunciation Parish in Brazil.) †

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# Louisville archbishop prays outside abortion clinic

By Mary Ann Wyand

LOUISVILLE—Recently installed Archbishop Joseph E. Kurtz of Louisville held rosary beads and knelt on the sidewalk in front of the E.M.W. Women's Surgical Center, a downtown abortion facility, on Nov. 10 to pray with about 300 pro-life supporters from Kentucky and southern Indiana in the hope of changing women's minds and saving the lives of unborn babies.

Archbishop Kurtz said after the rosary that he delayed his flight to Baltimore for the U.S. bishops' fall general meeting until Nov. 11 so he could pray outside the abortion clinic for the first time.

"I came obviously in prayer and in a manner that embraces both truth and compassion," Archbishop Kurtz said. "I was honored to be able to join with others who have a deep respect for human life and who expressed it in prayer and in great civility.

"I also join with those who are reaching out in compassion to those in need," he said, "and who really need not

only our prayers but [also] prayers that lead us to an action that helps them welcome the gift of human life, and helps them overcome the barriers that would cause them to turn away from the sanctity for human life."

Archbishop Kurtz serves on the U.S. bishops' Committee for Pro-Life Activities. He was installed as archbishop of Louisville on Aug. 15, and had served as bishop of Knoxville, Tenn., since Dec. 8, 1999.

Pro-life supporters from New Albany Deanery parishes in southern Indiana brought the Missionary Image of Our Lady of Guadalupe with them to Louisville for the rosary in front of the abortion clinic.

During the rosary, the images of a crucifix and Our Lady of Guadalupe could be seen reflected in the front windows of the abortion facility.

Joining Archbishop Kurtz for the pro-life prayers with several hundred Catholics were Father Peter West of Priests for Life and the Archdiocese of Newark, N.J.; Conventual Franciscan Father John Curran, pastor of St. Joseph Parish in Sellersburg; Father James Bromwich, pastor of Our Lady of Perpetual Help Parish in Campbellsville, Ky., and Our Lady of the Hills Parish in Finley, Ky.; Father Daniel Whelan, parochial vicar of Holy Spirit Parish in Louisville;

and Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry, who coordinates the Helpers of God's Precious Infants pro-life sidewalk counseling and Project Rachel post-abortion reconciliation ministries.

(Next week: Coverage of "I Love Life" conference in New Albany Deanery and "40 Days for Life" in Indianapolis.) †



Archbishop Joseph E. Kurtz of Louisville kneels in prayer in front of an abortion clinic in downtown Louisville on Nov. 10 with 300 pro-life supporters from southern Indiana and Kentucky.



Abortion clinic escorts surround a young woman on Nov. 10 as she enters the abortion clinic in downtown Louisville. Southern Indiana Catholics were among the 300 pro-life supporters who prayed in the hope of changing women's minds and saving the lives of unborn babies.

## Bella begins Nov. 16

By Sean Gallagher

The motion picture *Bella*, which was featured in the Oct. 26 issue of *The Criterion*, is scheduled to open in four theaters in the Indianapolis area as well as in theaters in Bloomington, Terre Haute and Louisville on Nov. 16.

In the Indianapolis area, *Bella* will be shown at the following theaters:

- AMC Loews College Park 14 Theater, 3535 W. 86th St., in Indianapolis. For show times, call 317-875-6685.
- Regal Shiloh Crossing Stadium 16, 10400 E. U.S. 36, Building #800, in Avon. For show times, call 317-273-8958.
- Regal Village Park Cinema 17 Theater, 2222 E. 146th St., in Carmel, Ind. For show times, call 317-843-1666.
- Kerasotes Indianapolis ShowPlace 16 and IMAX Theater, 4325 S. Meridian St., in Indianapolis. For show times, call 317-784-0989.

In Bloomington, *Bella* will be shown at the Kerasotes Bloomington ShowPlace 11, 1351 College Mall Road. For show times, call 812-331-2032.

In Terre Haute, the movie will be shown at Kerasotes Terre Haute Honey Creek West Theater, 3131 S. Third Place. For show times, call 812-238-9788.

In Louisville, the movie will be shown at two theaters:

- Cinemark Tinseltown USA, 4400 Towne Center Drive. For show times, call 502-326-9272.
- Cinema de Lux 20 Stonybrook Theater, 2745 S. Hurstbourne Parkway. For show times, call 502-499-6656.

*Bella* opened in theaters in the Cincinnati area on Nov. 9. For information about specific theaters showing the movie, go to [www.bellatheaters.com](http://www.bellatheaters.com). †

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- o Named one of top 20 science teachers in the United States by American Association for the Advancement of Science, 1993.

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# Author of book behind *Golden Compass* is criticized as anti-Christian

SAN DIEGO (CNS)—To all of those Christian critics who have denounced the *Harry Potter* series as a subversive effort to lure unsuspecting children into the occult, Baylor University professor Perry Glanzer warns: Quit crying wolf.

In a commentary appearing in early August in the *Austin American-Statesman* daily newspaper, Glanzer noted that while social critics have blasted J.K. Rowling's tales of Harry Potter and his seven years at Hogwarts School of Witchcraft and Wizardry, they have uttered nary a word about British writer Philip Pullman's *His Dark Materials*, which Glanzer and others say is an overtly anti-Christian trilogy of fantasy novels for young adults.

The trilogy includes *The Golden Compass*, *The Subtle Knife* and *The Amber Spyglass*.

"I think that as long as people are agitated about whether Harry Potter makes you into a satanist, they're not going to be very bothered with me," Pullman said in an interview with Amazon.com. "So, I'm happy to [take] shelter under the great umbrella of Harry Potter."

A film adaptation of *The Golden Compass*, starring Nicole Kidman and Daniel Craig, is set to debut in theaters on Dec. 7.

The Aug. 24 issue of *Entertainment Weekly* reported that the film will make no direct references to the Catholic Church.

The article also quoted Kidman, who recently reconnected with her Catholic faith, as saying, "The Catholic Church is part of my essence. I wouldn't be able to do this film if I thought it were at all anti-Catholic."

The Academy Award-winning actress also said that the material "has been watered down a little" in the

transition from page to screen.

Critics of Pullman include the Catholic League for Religious and Civil Rights, which said its position is not "that the movie will strike Christian parents as troubling," noting that it is based "on the least offensive of the three books."

But, the league said in an Oct. 9 statement, viewers of the film "may very well find it engaging and then buy Pullman's books for Christmas. That's the problem."

Glanzer also pointed out that Pullman told *The Washington Post* that through his work, "I'm trying to undermine the basis of Christian belief." But those who praise his work say he is not attacking Christianity itself, but criticizing dogmatism and how religion is used to oppress people.

*His Dark Materials* recounts the adventures of

Lyra Belacqua, a 12-year-old girl in an alternate universe that resembles our own. With the assistance of several other characters, she sets out to overthrow the Authority. The novels depict him as a weak, false god and, in the final book in the trilogy, he actually dies.

Also, an angel informs one of the main characters that "God, the Creator, the Lord, Yahweh, El, Adonai, the King, the Father, the Almighty" are really all just names the first angel gave

himself in an attempt to set himself up as a divine being.

The novels also take a harsh view of the Church,

which is called the Magisterium and is depicted as an oppressive institution that appears to have fallen for the Authority's ruse.

The Church's minions are the books' principal villains, who are obsessed with a substance called Dust, which is connected to original sin. They are not above kidnapping and performing experiments on innocent children.

One character states that, since its beginning, the Church has "tried to suppress and control every natural impulse," and that all Churches share the same fundamental goals: to "control, destroy, obliterate every good feeling."

*His Dark Materials* has amassed a collection of prestigious awards, including the 1995 Carnegie Medal for children's literature in the United Kingdom, which he earned for *Northern Lights* (published in the United States as *The Golden Compass*), and the 2001 Whitbread Book of the Year award for *The Amber Spyglass*.

British columnist Peter Hitchens has dubbed him "the most dangerous author in Britain."

"In his worlds, the Church is wicked, cruel and child-hating; priests are sinister, murderous or drunk," Hitchens wrote for the *Daily Mail* newspaper in January 2002. "Political correctness creeps in leadenly. There is a brave African king and a pair of apparently homosexual angels. The one religious character who turns out to be benevolent is that liberal favorite, an ex-nun who has renounced her vows and lost her faith."

In an interview with *Third Way Magazine*, a Christian publication, Pullman said he agreed with his character, Mary Malone, who states in *The Amber Spyglass* that Christianity is "a very powerful and convincing mistake," and he rejected the "ugly vision" presented by C.S. Lewis' *The Chronicles of Narnia*, a popular Christian fantasy series. †



Nicole Kidman and Dakota Blue Richards star in a scene from the movie *The Golden Compass*. The film, which is set to debut in theaters on Dec. 7, is based on one volume of a trilogy of children's books that many critics say is anti-Christian. Hollywood reports say the film will make no direct references to the Catholic Church, but critics of the trilogy remain skeptical about the film adaptation. This film has not yet been rated.

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## Moral dimension of human existence cannot be ignored

By Fr. Kenneth R. Himes, O.F.M.

There are at least three fundamental elements in the Church's present teaching about war.

First, war is not seen as inevitable, and thus we can hope for the end of war as a means of dealing with conflict.

Tempering this hope is the understanding that in a sinful world conflict is unavoidable, and thus war is always a risk that exists. Without deliberate and serious commitment to manage it, conflict can erupt into the armed violence of war.

Second, even in war the moral dimension of human existence must never be ignored.

There ought to be ethical restraints placed upon both the judgment to go to war and the means whereby war is waged. The Catholic community has most often appealed to the just war tradition to articulate those restraints.

A third aspect of Church teaching is the support given to nonviolence and the official recognition since 1965 to those whose consciences reject war and embrace a pacifist position.

Properly understood, both the just war and the pacifist positions seek peace as their goal. Where they differ is a choice over the means that effectively lead to a genuine peace.

Just war and peace—In Catholic moral theology, the good of peace has never been accorded an absolute value. This is especially true if peace is understood in the minimalist sense of an absence of violence. This minimal sense is often used in secular politics. When the shooting stops, what is left is called peace.

However, Catholic teaching has traditionally maintained that such a minimal peace is not even a true peace because real peace requires justice.

For this reason, it is correct to say that war is not the opposite of peace. Rather, the outbreak of armed violence may be understood as an effort to establish true peace in situations of injustice. It is not a contradiction, therefore, in Catholic moral theory to state that a just war can be fought in the name of peace.

The approval of pacifism in Catholic teaching is of a particular type. It cannot be an opposition to war based on

indifference to violent aggression, nor can it be opposition that stems from inconvenience or lack of courage.

Rather, the pacifism that Catholic teaching supports is a principled opposition to war as the appropriate means to attain justice.

Catholic pacifists are as committed to establishing justice and opposing aggression as just war adherents. Where the two viewpoints part company is over the wisest means to secure the goal they seek, which is the attainment of peace with justice.

Challenges to the teaching—Catholics who are either just war or pacifist in their convictions can readily see challenges to their positions.

Modern war is far more destructive than wars of ancient times when the just war tradition was first formulated. Modern weaponry is capable of killing in a single strike more people than died in entire wars in the past. The percentage of non-combatants who die in war is far higher now than it was 100 or 200 years ago.

The financial, environmental and medical costs of modern war are significant burdens. For these and other reasons, we see an ever-growing reluctance on the part of leaders of the Church to approve of war.

At the same time, pacifists have faced their own questions. Prominent among these is the challenging reality of genocide, ethnic cleansing and tyrannical governments that engage in systematic and extensive violations of human rights among the inhabitants of a nation.

What responsibilities do Christians have toward the victims of humanitarian crises such as those mentioned? Should governments take up arms, not to advance self-interest, but to protect innocent victims of another government's misdeeds? If not, how does one stop horrors such as we have seen in Cambodia, Rwanda, the regions of the former Yugoslavia and Darfur?

It is because good-willed people of sincere Christian conviction differ on the practical judgment of whether armed force is ever acceptable that the Catholic Church has permitted both pacifist and just war perspectives as legitimate options for believers.

Living within the tension—Present



CNS photo illustration/Emily Thompson

The outbreak of armed violence may be understood as an effort to establish true peace in situations of injustice. It is not a contradiction, therefore, in Catholic moral theory to state that a just war can be fought in the name of peace.

Church teaching on war and peace reflects the tension that so many people experience when discussing armed force.

On the one hand, it is never a good thing that people are killed by other people. There is always something to mourn and regret when we are placed in situations where violence becomes the choice.

On the other hand, it is also regrettable that we live in a world where innocent victims can be slaughtered by aggressive and ruthless persons who use violence to work their will.

In at least some such cases, it appears that counter-violence may be a necessary last resort by those who attempt to protect and defend vulnerable people.

The complexity of the Church's teaching attempts to do justice to the realities that war is always a cause for mourning and yet defensive war can appear to be justified under certain circumstances.

Our ability to create a world order where war becomes less necessary as a means of resolving conflict is the hopeful vision that drives Catholic teaching. Acknowledging the darker realities of our contemporary situation is the caveat which reminds us that the vision is not yet fully implemented.

(Franciscan Father Kenneth R. Himes chairs the Department of Theology at Boston College in Chestnut Hill, Mass.) †

### Discussion Point

## Prayer helps resolve differences

### This Week's Question

What is the best way to resolve an issue that divides groups or individuals over a very serious matter?

"I think that resolving anything like that begins with resolving our own issues through prayer. You can't take on anything more global if you can't resolve issues that will give you peace within yourself. If everyone did that, things wouldn't escalate." (Bridgit Redhouse, Tucson, Ariz.)

"I would say that the key is conversation—open conversation—that educates each to the other's views." (Amy Laumeier, St. Cloud, Minn.)

"I really feel that somehow in the Catholic Church we have to come together so we can present an example of unity. We can do that through prayer and going to the Holy Spirit, and asking for help to love each other and to accept each other as brothers and sisters. That's what we preach, but sometimes we don't live that fundamental principle. After asking the Holy Spirit to

put love in our hearts, we can then talk about things we may not agree about. God will work some of those things out if we come in love and respect, and talk openly and honestly." (Patrick Adamcik, St. Clair Shores, Mich.)

"The first thing is honest discussion. By that, I mean the facts, true information. You've got to know both sides of the argument. For example, [regarding] war, you have to know what's going on so you know what you're standing up for. The same goes for abortion. You have to know the facts." (Korrin Karas, Bakersfield, Calif.)

### Lend Us Your Voice

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CNS photo/Gregory A. Shemitz, Long Island Catholic

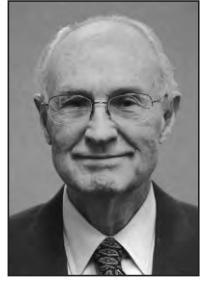


From the Editor Emeritus/John F. Fink

## Biblical women: Peninnah and Hannah

(Sixteenth in a series of columns)

No man should have two wives. It always seems to lead to trouble. But, as we've seen in this series, it wasn't unusual during Old Testament times (1Sm 1-2).



Elkanah was one of those men with two wives—Peninnah and Hannah. And wouldn't you know, Peninnah had children but Hannah didn't. And

don't think that Peninnah didn't rub it in to Hannah. She constantly reminded Hannah that the Lord had made her barren. For her part, Hannah was quite sensitive about the matter, weeping and refusing to eat.

During these days before David conquered Jerusalem, the Israelites worshiped at Shiloh, in the hill country of Ephraim a little south of modern Nablus.

Once, when Elkanah, Peninnah and Hannah were there, Hannah went to the

temple and prayed her heart out, weeping copiously. She promised God that, if she would have a son, she would give him to the Lord and that he would live as a nazirite, never drinking wine or liquor or having his hair cut. Her lips moved as she prayed, but her voice couldn't be heard.

It happened that the priest Eli was there at the time. As he watched Hannah's lips moving, he thought she was drunk. So he admonished her to sober up and stop making a spectacle of herself. Hannah assured Eli that she wasn't drunk, just unhappy and pouring out her troubles to God. Eli told her to go in peace.

Sure enough, Hannah conceived a child and bore a son whom they called Samuel. Once the child had been weaned, they kept the promise Hannah had made and took him to the temple. Hannah approached Eli and reminded him who she was. She told him that she was the woman whom he thought was drunk, who was praying for a child. Her prayer was answered so she was now giving him to the Lord. She left Samuel with Eli.

Then Hannah prayed a great prayer about

the greatness of God that is similar to Mary's Magnificat. She prayed, "My heart exults in the Lord, my horn is exalted in my God. I have swallowed up my enemies; I rejoice in my victory. There is no Holy One like the Lord; there is no Rock like our God."

Other parts of her prayer say, "The bows of the mighty are broken, while the tottering gird on strength. The well-fed hire themselves out for bread, while the hungry batten on spoil. The barren wife bears seven sons, while the mother of many languishes."

As Samuel grew up, Hannah naturally didn't forget him. She made clothing for him that she would bring each time she and Elkanah went to Shiloh to offer sacrifices. Each time, Eli would bless the couple saying, "May the Lord repay you with children from this woman for the gift she has made to the Lord!"

God did indeed repay Hannah. She gave birth to three more sons and two daughters while Samuel grew up in the service of the Lord. †

Cornucopia/Cynthia Dewes

## The freebie that entertains and educates us

People-watching is one of those things we all love to do.



Not only is it free, but also it can be uplifting and even educational.

Airports are some of the best places for it since we usually have to spend time there waiting for connections. Instead of being bored or eating

junk, we can eliminate some of the stress of modern travel just by looking around.

We sympathize with the parents of the tired little kids, the ones turning rubbery in protest when anyone tries to pick them up. They cry those fake sobs, snuffle wetly and throw things around until, much to everyone's relief, they conk out asleep on a lap or curled in a lounge chair.

Sometimes we seethe when three of the four people seated near us jabber at length on their cell phones, apparently to people who are deaf. Life or death emergency? Change in travel plans? Never! No, the conversation usually runs to information like, "Not much. What are you doing?"

It's amusing to imagine all kinds of scenarios about the people we see. The punk couple with pierced everything

probably have kids who are honor students involved in Boy Scouts and Brownies. The old couple straight from a Frank Capra film may be terrorists in disguise, while the well-dressed businessman could be on his way to a conference with mud wrestlers in Las Vegas.

Two older ladies position their wheelchairs next to us and start to make conversation. But, instead of the expected talk centering on grandchildren or ailments, they remark on the books we are reading. Turns out they have read all those authors' work, and have cogent things to say about them and other literary matters. So much for stereotyping.

Other surprises occur. The waiter in the airport café is not only pleasant, but funny. The food is not bad, the service is good and the noise level is acceptable. People smile at you, sometimes before you smile at them.

The security attendants are courteous and patient with travelers frustrated by the required removal of shoes, quart-size cosmetic bags and other bureaucratic lunacies. Maybe they, too, believe the bad guys who have already succeeded in disrupting our lives because of such rules would probably not try the same scams again.

Another sweet lady strikes up a conversation. If ever we thought we'd had

tragic lives, they were nothing compared to this person's experiences. She's lost her husband to cancer and two sons to accidental deaths. She lives a couple of states away from her daughter, who wants her closer, but it upsets the lady to think about leaving the friends and home she had shared with her husband.

Airport people-watching has verified my opinion that people are basically good. Of course, there are those who are sometimes rude, exhausted and angry—including myself I'm sorry to say—but understanding their problems may help us excuse their behavior. Also, most people seem optimistic, expecting others to be trustworthy and hoping to have a satisfying travel experience.

Especially in travel situations, people can be selfish, but many are kind. They carry a heavy bag for an old lady, they smile at the parents of a cranky child or they thank service attendants warmly. They help themselves and others feel good in a stressful time.

We are all together on this journey of life. By copying God's grace, we can have great fun and learn so much from our fellow travelers.

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

Faithful Lines/Shirley Vogler Meister

## Wife, mother, teacher, speaker, writer and singer

Last week, I shared my love for Russian literature.



While that column went into print, I ran across the film *Dr. Zhivago* on Turner Classic Movies. Based on Boris Pasternak's book, the film contained a line referring to Russians as having a "cursed capacity for suffering."

My column, however, featured a book demonstrating how suffering can be a blessing instead. I wrote about Father Jim Willig's *Lessons from the School of Suffering: A Young Priest with Cancer Teaches Us How to Live*. It is also available in Chinese and Spanish.

I related how Tammy Bundy helped Father Willig produce his book, which was published by St. Anthony Messenger Press ([www.catalog.americancatholic.org](http://www.catalog.americancatholic.org)) after Father Willig's death in 2001. Space limitations prevented me from writing more about his collaborator.

Bundy also envisioned and edited Father Willig's 2005 book, *Inspiration*, published by Heart to Heart in Cincinnati ([www.hearttoheart.org/store/index.html](http://www.hearttoheart.org/store/index.html)), which he founded. *Inspiration* is a 40-day spiritual journey.

They also wrote another book published by St. Anthony Messenger Press, *A Retreat with Peter: Growing from Sinner to Saint*, a seven-day spiritual journey featuring the saint upon which our Church was founded, Simon Peter, disciple of Jesus. It is also available in Russian—ironic since my interest in suffering began with a Russian literature class.

I met Bundy via her Web site, which features her own books, including *The Book of Mom*, based on a popular column that appeared in *The Cincinnati Post*; *Catholic Mom 24/7*, which won a 2005 Catholic Book award; *Recipe for a Happy Family*; and *Of Popcorn and Prayer*.

Bundy is also a motivational speaker, with one of her programs echoing yet another of her books, *Listen with Your Whole Self: Hearing God's Words in the Whispers*. Once a week, she also reads one of her columns and discusses it with host

Brian Patrick of the Son Rise morning show on Sacred Heart Radio.

Bundy lives in Wyoming, Ohio, where she and her husband of 22 years, Brad, and their four children—Megan, Katey, Ryan and Evan—are members of St. James of the Valley Parish.

As a side irony, she points out that they moved to Wyoming from Delaware, Ohio—still in the Cincinnati area. Not only that, she once was a teacher in London, Ohio, and currently teaches ninth- and 10th-grade English classes full time at Colerain High School near Cincinnati.

The Bundy family has strong ties to Indiana because many of her husband's relatives are Hoosiers.

More about Bundy and her talents and insights can be found on her Web site ([www.tammybundy.com](http://www.tammybundy.com)), where readers will learn that she is also part of a music ministry group, *Cor ad Cor* (Latin for "heart to heart"). A CD titled "This Side of Heaven" is also available.

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

Go and Make Disciples/

John Valenti

## Why our Hispanic brethren come to America

Thirty years ago, I learned about the "maquiladora," a term used primarily to



refer to factories in Mexican towns along the United States-Mexico border.

These factories encompass a variety of industries and are 100 percent foreign-owned, usually by U.S. companies.

The term "maquiladora" refers to the practice of millers charging a "maquila," or "miller's portion" for processing other people's grain.

The workers in these factories have been subsidizing our privileged lifestyle for years.

The majority of maquiladora employees are women. Women are preferred to men because women will typically work for cheaper wages and are easier for male employers to direct and impose poor working conditions on.

Some maquiladora operators also have admitted a preference for women because women often display a greater level of patience and higher dexterity than men in performing the standardized and repetitive work of an assembly plant.

Therefore, the maquila industry has, based on these conditions, been accused of the exploitation of women. The preference for female workers is a reason why so many young Mexican men cross the border for work in the U.S.

Low wages, long hours and environmental concerns are significant issues, but pale in comparison to the phenomenon of hundreds of female homicides in Mexico.

Called "las muertas de Juárez" or "the dead women of Juárez," the cases involve a series of rapes and murders of young women who worked in maquiladoras factories, and the violent death of hundreds of women since 1993.

The victims are workers who are bussed from their homes many miles away and, after 10 to 12 hours of work, are bussed back.

The crimes take place late in the night in isolated rural areas. Many are reported missing by their families, but with little follow-up. Their bodies may be found days or months later abandoned in vacant lots or outlying areas.

In most cases, there were signs of sexual violence, abuse, torture or mutilation. More than 340 bodies have been found, and more than 400 women are still missing.

It is no wonder these good people want a new home and a new life. This, in essence, is why we need immigration reform.

This is the message of our Catholic Church, the U.S. Conference of Catholic Bishops and the bishops of Indiana, who wrote in their pastoral earlier this year:

"We Catholic bishops of Indiana recommit ourselves and our dioceses to welcoming others as Christ himself. In the Gospels, we learn that our neighbor is anyone who is in need—including those who are homeless, hungry, sick or in prison. A neighbor may well be a complete stranger whose background, experience or social standing is very different from ours. Persons have the right to migrate to support themselves and their families. As Catholic bishops, we wholeheartedly support efforts to further develop our nation's laws concerning the migration of people to our country."

A new round of education initiatives can begin with reviewing resources for immigration education. "I Was A Stranger and You Welcomed Me—Meeting Christ in New Neighbors," the pastoral written by Indiana's Catholic bishops, can be found at <http://indianacc.org>.

(John Valenti is the associate director of Evangelization and Faith Formation for the Archdiocese of Indianapolis. E-mail him at [jvalenti@archindy.org](mailto:jvalenti@archindy.org).) †



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

# The Sunday Readings

Sunday, Nov. 18, 2007

- Malachi 3:19-20a
- 2 Thessalonians 3:7-12
- Luke 21:5-19

The Book of Malachi is the source of this weekend's first reading.



Malachi actually was not a proper name for a person in ancient Israel. Rather, it was an abbreviation of an informal title, which means "Messenger of God."

This prophet is thoroughly in step with all the other prophets,

whose writings we now possess, in saying that humans are responsible for their own misery and disappointment in life. Their sinfulness, or indifference to God, leads them into trouble.

The effects of sin do not simply slide away. One day, sinners will have to "pay the piper."

Paul's Second Epistle to the Thessalonians supplies the next reading.

Paul must have been an interesting personality. He hardly was withdrawing and quiet. Yet, for all his assertiveness, he had the humility that rises from genuine wisdom and true faith.

He knows that he owes everything to God's mercy, and he knows that everything is being in peace with God. He offers himself as an example, emphasizing that God will save others as God saved Paul.

In this reading, he goes to his well-schooled Hebrew roots, essentially repeating the theme stated centuries earlier by Malachi and the other prophets that human sin has brought grief to humanity.

However, God does not leave humanity to its peril. God sent messengers to the world repeatedly to lead people away from their foolish sinfulness. Finally, in the greatest act of love, God sent Jesus, the Son of God, to the world.

Jesus did not come and go. He left the community of faith that is the Church. He left the Apostles to guide the Church to

everlasting life.

In the first generations of Christianity, disciples of Christ easily felt at the mercy of a hostile culture and even of hostile laws. Paul insists that Christians are not alone. God has given them Christ. In the Apostles, Christ still speaks and redeems.

St. Luke's Gospel, the third reading, follows this theme. While sin has reaped a whirlwind, relief is on the way. A new day will come dramatically and decisively.

It will occur in nature. Earthquakes will shake the land. Plagues will rage among the people. Close relatives will betray each other. Danger will be everywhere.

None of this, however, will threaten those who truly trust the Lord. Not even a hair of their heads will be harmed. God will triumph. Those who love God will triumph.

## Reflection

The Church is closing its year of instruction and worship. Next weekend, it will rejoice that God's salvation has been poured forth on the world yet again as it celebrates the feast of Christ the King.

The Church's last statement of its fading liturgical year will be its excited proclamation that—despite the negative forces in the world, despite the attacks of the devil, even despite human inclinations to sin and pride—Christ is king! He is the rock of salvation upon which all may find refuge on the edge of a raging sea.

For six years now, Americans and other people throughout the world have lived in uneasiness, if not fear. Images of the collapsing World Trade Center towers in New York, the bleeding commuters in Madrid and London, and the people slain in Iraq still haunt us.

These grim realities should teach us. As the prophets warned, and as Paul emphatically declared, sin brings us death.

None of us can foretell the future, our own future, with exactitude. Our deaths may not come as the result of such evil, terrifying circumstances, but we will die.

However, come what may, if we are of God, if we are in Christ, we will live forever.

Where then is the cause to fear? Where, death, is your victory? †

## My Journey to God

### 'Be Still and Know that I Am God'

The graceful crystal hurricane shade  
Protects the scented candle flame  
From the breeze softly blowing  
Through the open window.

Twilight descends as the edge of darkness  
Can be seen in imperfect  
Light on the horizon,  
Autumn leaves adding to the hue.

Purple, azure, gold and scarlet,  
Sublime color,  
Remnants of the setting sun,  
Bringing to mind  
The divine fire of the Holy Spirit.

Meditating on the beauty stretched  
Out before me,  
The candle burning brightly in  
The darkened room, deepening the mood,  
The tender embrace of the holy seems  
To lift my soul to ecstasy,  
Loving joy stilling anxiety.

"Be still and know that I am God."  
A mantra peals in my brain.  
The divine fire encompasses  
The soul as the

(Trudy Bledsoe is a member of St. Christopher Parish in Indianapolis and the Secular Order of Discalced Carmelites at the Monastery of the Resurrection in Indianapolis. Her poem was inspired by Psalm 46:10. This statue of Jesus is located at Our Lady of Peace Mausoleum in Indianapolis.)

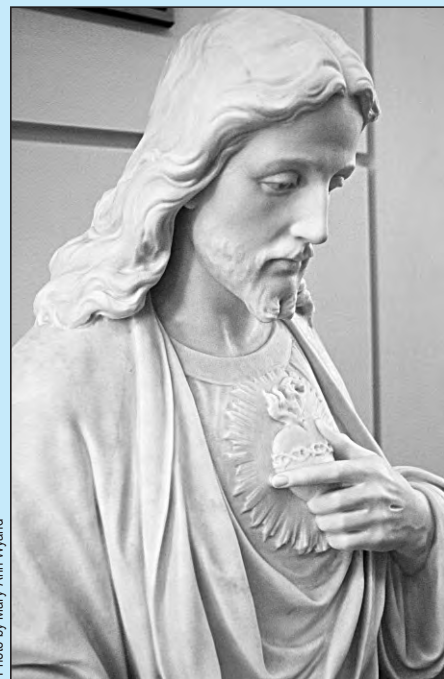


Photo by Mary Ann Wyand

Fiery sunset embraces the night sky.  
"Be still and know that I am God."

By Trudy Bledsoe

## Daily Readings

Monday, Nov. 19  
1 Maccabees 1:10-15, 41-43,  
54-57, 62-63  
Psalm 119:53, 61, 134, 150,  
155, 158  
Luke 18:35-43

Tuesday, Nov. 20  
2 Maccabees 6:18-31  
Psalm 3:2-8  
Luke 19:1-10

Wednesday, Nov. 21  
The Presentation of the Blessed  
Virgin Mary  
2 Maccabees 7:1, 20-31  
Psalm 17:1, 5-6, 8b, 15  
Luke 19:11-28

Thursday, Nov. 22  
Cecilia, virgin and martyr  
1 Maccabees 2:15-29  
Psalm 50:1-2, 5-6, 14-15  
Luke 19:41-44  
Thanksgiving Day  
Sirach 50:22-24  
Psalm 138:1-5  
1 Corinthians 1:3-9  
Luke 17:11-19

Friday, Nov. 23  
Clement I, pope and martyr  
Columban, abbot  
Blessed Miguel Agustín Pro,  
priest and martyr  
1 Maccabees 4:36-37, 52-59  
(Response) 1 Chronicles 29:10-  
12  
Luke 19:45-48

Saturday, Nov. 24  
Andrew Dung-Lac, priest and  
martyr  
and his companions, martyrs  
1 Maccabees 6:1-13  
Psalm 9:2-4, 6, 16b, 19  
Luke 20:27-40

Sunday, Nov. 24  
Our Lord Jesus Christ the King  
2 Samuel 5:1-3  
Psalm 122:1-5  
Colossians 1:12-20  
Luke 23:35-43

## Question Corner/Fr. John Dietzen

### Doxology concludes Lord's Prayer for Protestants, not Catholic 'Our Father'

Q "For thine is the kingdom, and the power, and the glory now and forever" is the ending of the Lord's Prayer for most Protestant faiths, but I am unable to find it as part of the Our Father as given by Christ in the Gospels or in the King James Version of the Bible.

I realize we have a similar prayer now as part of Mass, close to the Our Father. Where did that prayer come from? Is it biblical? (Connecticut)

A That doxology—prayer of praise—concluding the Lord's Prayer is found very early in Christian liturgy. It goes back to apostolic times.

Jewish prayers and liturgical worship greatly influenced the gradual development of Christian worship. The doxology we're speaking of entered Christian worship that way. Similar prayer formulas had been common in Hebrew worship for centuries.

Eventually, long before the printing press was invented and monks copied the Bible by hand, one or more of these scribes began adding these words after the Lord's Prayer in Matthew (Mt 6:9-13) as a gloss—a marginal interpretation or pious note, inserted sometimes possibly just to break the tedium of monotonous work.

As time went on, when it became difficult to distinguish these glosses from the original wording, many of them found their way into the Bible text itself.

This was the situation when the King James Authorized English translation was published in 1611.

The doxology is, in fact, in the King James translation, though the scholarly, Protestant *Interpreter's Bible* notes that it was added in later manuscripts to round out the Lord's Prayer liturgically.

Since the King James Version of Scripture was in general use among Protestant denominations for nearly 300 years, the addition became part of

what is often referred to as the Protestant Our Father.

As scholarship developed, it became clear that this attachment was not really part of Scripture, but was added later. Thus, Bibles translated under Protestant auspices after the King James edition generally eliminate that sentence, mentioning it at most in a footnote as an unauthentic addition to the Bible text.

In 1990, the New King James Version of the Bible was published, reflecting some of the profound changes in the English language since 1611.

Interestingly, in their desire to remain as faithful as possible to the original, the translators retained the doxology, making it perhaps the only more modern translation of the Gospels to do so.

As you observe, Catholics continue the ancient liturgical tradition even today by proclaiming this prayer of praise at Mass shortly after the Our Father.

Obviously, there is nothing wrong with the prayer, whenever it may be used. The Eastern Catholic Churches and Catholics in other cultures around the world still include it regularly as a conclusion to the Lord's Prayer.

Years ago, this column recommended the book *Catholic Household Blessings and Prayers*. Many readers praised it and use it in their homes.

The U.S. bishops' Committee on the Liturgy just published a revised and greatly enlarged edition containing prayers for numerous occasions, Scripture passages and blessings, which members of families can minister to each other.

The book is distributed by the U.S. Conference of Catholic Bishops publishing office. To order a book, call 800-235-8722 or log on to [www.usccbpublishing.org](http://www.usccbpublishing.org).

(A free brochure on ecumenism, including questions on intercommunion and other ways of sharing worship, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at that address or by e-mail in care of [jjdietzen@aol.com](mailto:jjdietzen@aol.com).) †



# 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.

**AMPIL, Katherine Rose**, infant, St. Jude, Indianapolis, Oct. 30. Daughter of Michael and Karen Ampil.

**BANTA, Ila (Thompson)**, 83, St. Mark the Evangelist, Indianapolis, Nov. 5. Wife of Thomas Banta. Mother of Darlene Abplanalp, Teri Furr, Pamela Rosier, Janice Woods, James and Joseph Clements, and Thomas Banta Jr. Sister of Rowena Pelton. Grandmother of 22. Great-grandmother of 14. Great-great-grandmother of three.

**BROWN, Alvina E.**, 88, St. Paul, Tell City, Oct. 27. Mother of Phyllis Addison, Connie Neyenhaus, Dale, Delbert and James Brown. Sister of Clara Anslinger, Eileen Metz and Dennis Kraus. Grandmother of 15.

**BURDEN, Don K.**, 80, St. Malachy, Brownsburg, Nov. 2. Father of Jennifer Means, Patricia Burden-Brady and Dawn Burden. Brother of Imogene Rogers, Lora and Marion Burden. Grandfather of two.

**BURTON, James R.**, 63, St. Maurice, Napoleon, Oct. 25. Husband of Judy (Swegman) Burton. Father of James R. Burton Jr. Stepfather of Jill Scott and John Wren. Grandfather of three.

**CARR, Annette R.**, 87, St. Luke

the Evangelist, Indianapolis, Oct. 26. Wife of John R. Carr. Mother of Michelle Kiene, Gabrielle, Daniel and John Carr.

**CONNOR, Helen F.**, 90, St. Matthew, Indianapolis, Oct. 25.

**CUBEL, Judith Ann**, 60, Annunciation, Brazil, Oct. 25. Mother of Michelle Doyle, Kari Pell and Michael Timko. Sister of Sharon Hahl and Beverly Martin. Grandmother of seven.

**CUPP, Stefania (Petruniw)**, 86, Holy Spirit, Indianapolis, Oct. 22.

**GATES, Catherine Joanne**, 78, St. Mary, Rushville, Oct. 30. Mother of Jeff and William Gates.

Sister of Martha Hatfield. Grandmother of two. Great-grandmother of one.

**GEIS, Margaret M.**, 79, St. John, Enochsburg, Nov. 2. Mother of Mary Bruns and Phillip Geis. Sister of Mildred Giddings. Grandmother of five.

**GREENWELL, Richard A.**, 69, St. Anne, New Castle, Oct. 28. Father of Carrie Lambertus, Melissa, David, John, Matthew and Timothy Greenwell. Brother of Charles and James Greenwell. Grandfather of five.

**HANSON, Russell M.**, 91, Holy Name of Jesus, Beech Grove, Nov. 3. Father of Beverly, Paul and Steve Hanson. Brother of Lorena Moore. Grandfather of eight. Great-grandfather of five.

**HEIDLAGE, Robert L.**, 87, St. Gabriel, Connerville,

Oct. 26. Father of Joel, John and Ted Heidlage. Grandfather of seven. Great-grandfather of four.

**HUBBS, Carolyn**, 73, St. Paul, Tell City, Oct. 28. Wife of Charles Hubbs. Mother of Charles, Clay and Craig Hubbs. Sister of Alice Jones, Bonnie Roos and Allen Boger. Grandmother of four.

**JACOBI, Harold E.**, 83, Holy Family, New Albany, Oct. 31. Husband of Patricia A. (Whelan) Jacobi. Father of Mary K. Neese. Brother of Mary Rita, Joseph and Melvin Jacobi. Grandfather of three.

**JARRETT, Savonia**, 90, St. Thomas Aquinas, Indianapolis, Oct. 30. Mother of Eugene Cummings.

**LOLLA, Floyd, Sr.**, 102, Holy Angels, Indianapolis, Oct. 23. Father of

Doris Campbell, Carlena Coe, Angel Lawson, Jerry Parham, Evelyn Ridley, Sondra Swanigan, Donald and Floyd Lolla. Grandfather of 43. Great-grandfather of 72. Great-great-grandfather of 35.

**MAREK, Margherita**, 82, St. Bernadette, Indianapolis, Nov. 5. Wife of Harry Marek. Mother of Karen Meno, Patricia, Michael and Richard Marek. Sister of Jeanette Brown, Fran Frausto, Angie Golf, Rose Povinelli and Margaret Reyzer. Grandmother of 19. Great-grandmother of five.

**MATTINGLY, Joan M.**, 75, SS. Francis and Clare, Greenwood, Oct. 26. Mother of Michelle Coryell, Sandy Crews, Kathy Holmer, Kevin and Kyle Mattingly. Sister of Pat Kerner and Keric Wood. Grandmother of 13. Great-grandmother of 16.

**MERCHEN, Romilda**, 97, St. Louis, Batesville, Nov. 3. Mother of Mary Kay Rengering and Robert Merchen. Grandmother of four. Great-grandmother of eight.

**MILLER, Robert J.**, 77, St. Michael, Brookville, Oct. 25. Husband of Janet (Rosenberger) Miller. Father of Robert, Roger and Steve Miller. Brother of Wanda Akers, Ruby Harrison, Nancy McCain, Katherine Schustler, Sue Stoneking and Gary Miller. Grandfather of six. Great-grandfather of three.

**MINTON, Stephanie J.**, 57, St. Michael the Archangel, Indianapolis, Oct. 23. Mother of Sarah, Eric, Jay, Ryan and Tim Minton. Daughter of Claire Browning. Sister of Eve, David and John Minton. Grandmother of five. †

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# RETREAT

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high schools that their school administrators had identified.

The hope was that the students at the leadership retreat could develop solutions to address those issues and concerns, which have ranged from increasing school spirit to addressing alcohol use among teenagers.

One of the prominent concerns identified for this year's retreat was how the Internet—especially the Web sites [myspace.com](http://myspace.com) and [facebook.com](http://facebook.com)—have been used by some high school students to trash, intimidate and bully other students.

That's exactly the kind of real-life issue that Rick Wagner hoped high school students could tackle when he came up with the idea of the leadership retreat four years ago—when he was starting his ministry as the director of Fatima Retreat House.

"I just felt we weren't empowering students as much as we should," said Wagner, now the principal of St. Theodore Guérin High School. "We weren't listening to their ideas to make their school better. I had envisioned bringing kids together from different schools. We felt we could train them and make them potential leaders. Bringing them in as sophomores, we felt they would still have two-and-a-half years to mentor other students in their school and make a difference as leaders in their school."

The retreat now continues under the direction of Cheryl McSweeney, the program director at Fatima, with help from Brian Shaughnessy, a religion teacher at Bishop Chatard. McSweeney noted how the retreat has a definite faith-based component, offering Mass, reconciliation and a focus on being a servant-leader.

"We want them to follow the pattern that Christ set for us," she said. "He didn't come to be served. He came to serve. We're drawing from John 13:15: 'I have given you a model to follow so that as I have done for you, you should also do.'"



In an exercise to build trust between participants in a high school leadership retreat, Brianna Radici of Roncalli High School in Indianapolis uses verbal instructions to lead a blindfolded Emily Schafer of Bishop Chatard High School in Indianapolis through the wooded grounds of Our Lady of Fatima Retreat House in Indianapolis.



## Finding the common ground

By late afternoon on the second day, the reactions of one of the student groups was revealing about the retreat.

The group was made up of five students: Katharine Finn from Providence, Korrine Gick from Oldenburg, Erin Mooney from Cathedral, Brandon Scroggins from Shawe and Alex Ziegler from Roncalli.

They had just been together since that morning, but they had already made progress toward one goal the retreat hoped to achieve: breaking down the barriers between students from different schools who often view each other in negative stereotypes or as bitter sports rivals—instead of sharing and celebrating their common Catholic roots.

"I like the fact that everyone seems so friendly here," Alex said. "It's nice to get together with all these people from different schools to actually work together on something instead of competing against them in sports."

Katharine nodded in agreement and said, "With being big rivals, you sometimes get stereotypes and gossiping about different schools. Now that I've met people from other schools, it's not just the school. I have faces to put with it. It's nice to see the similarities and the differences. We know we all have problems, too. All schools have problems with bullying and cyber-bullying."

Those shared realities led the group to come together to try to think of ways to foster and create attitudes and atmospheres where bullying and meanness can't exist or they are minimized as much as possible.

"My principal said he's going to suspend people if they find them bashing someone on myspace," said Korrine, a student at Oldenburg.

Katharine mentioned that Providence has an "S.O.S. box" where students can anonymously report problems or suggest changes that will be viewed and investigated by a staff member.

"We could have a program that shows the consequences of what happens when things go on long enough, like the school shootings," Alex said.

The brainstorming session continued until the group had a list of possible solutions—

including retreats, teamwork activities and peer-mentoring groups—that develop trust and respect among the students in a school. Their emphasis was on building relationships instead of punishing people.

On the morning of the third day of the retreat, they shared their ideas with the other groups. They also listened to the presentations that the other groups made. When that part of the retreat ended, they had a concrete plan that could be shared with any school facing that concern.

"We find that gossip comes because people don't know each other and respect each other," Katharine said.

Erin noted, "You'll stick up for people if you know them better."

## A lasting lesson in leadership

The afternoon sun sliced through the trees ablaze with orange, red and yellow leaves as the high school students waited for the last group to finish the trail of trust. It was a moment of free time on a beautiful autumn day, a day during which they had listened as a few speakers shared their thoughts on what it means to be a leader.

"Being a Christian leader means implementing your faith into the things you do," said Paul Mpistolarides, a sophomore at Bishop Chatard.

"If you want to accomplish your goals, you have to believe," said Lars Rascoe, a Cathedral sophomore, as he put his arms around the shoulders of Paul and Kaylee Parsons, another Bishop Chatard sophomore.

"I've learned a lot of the qualities that a good Christian leader has," said Katharine Finn. "They need to have confidence. They need to do what's right for everyone instead of [just] themselves. They have to make sure they are listening to God, and not what other people are pressuring them to do."

By the end of the three days, the retreat leaders were impressed by what the high school students had learned and offered.

"We always hope they get some true life skills out of it," McSweeney said. "We talked to them about trust and the importance of empowering others. We talked to them about recognizing the Christian role models in their lives and learning from them. We talked to them about how in a Catholic school, you really get a chance to build a faith-filled community. They got that. And they really got a chance to know each other and accept each other. That part was great to watch." †

From left, Katharine Finn shares a laugh with Erin Mooney as they watch Alex Ziegler add to their group's poster during a recent high school leadership retreat at Our Lady of Fatima Retreat House in Indianapolis.



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