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Matches made in heaven

Senior Companion program creates bonds of caring, compassion and friendship



In their own version of *The Three Amigos*, Reed Sturgill, left, and William Hickman, right, combine to help Fred Miller through the Senior Companion program.

By John Shaughnessy

When you consider the number of people Ellen Brown has brought together, it's natural to think she's one of the busiest and best matchmakers ever.



Ellen Brown

In 12 years as a "matchmaker," Brown has made nearly 1,000 matches—with a success rate that nears 100 percent.

"We always do the matches in person," Brown says about the

980 matches that have been made during her tenure. "It's remarkable. Ninety-nine percent of the matches work. We always say it's the grace of God."

While Brown's matches aren't the kind that leads to romance and marriage, they do create bonds of caring, compassion and friendship, tying previous strangers together in touching relationships.

It's just one of the blessings of the Senior Companion program of Catholic

Charities Indianapolis, a program that matches low-income adults who are age 60 and older with housebound clients of similar ages.

"People say this gives them a sense of purpose," says Brown, the director of the program that's also funded by the Corporation for National and Community Service. "They feel that helping somebody who needs help is a real blessing to them. If you get them to talk about it, they always mention a faith dimension, too. They're very clear that God has a hand in this."

Call them "matches made in heaven" then. Here's a look at three of the matches Brown has made, and the bonds they've created.

Spiritual sisters

It's been another long day for 81-year-old Edna Beaty, another long day of taking care of the friend she calls her "spiritual sister"—Maude Bailey.

At 89, Bailey has arthritis so severe that she often needs a wheelchair to get around. So Beaty does the grocery shopping for Bailey. She also feeds her, picks up her medicine and takes her to her doctor's appointments.

Yet when she leaves Bailey after another long day, Beaty does something

unexpected as she nears her own home. She turns around and returns to Bailey's small house on the near-east-side of Indianapolis.

"Even when I leave her, I sometimes double-back because her daughter doesn't get back from work until 6:30," Beaty says. "That's the friendship part."

Beaty has been part of the Senior Companion program since 1994. By then, she was bored after being retired for nine years. Helping others seemed like the right thing to do for her. Three years ago, after successful matches with other people, Brown matched her with Bailey.

"I knew her beforehand," Beaty says. "But this has deepened our friendship. We're like family now. I treat her like my spiritual sister."

Bailey echoes the feeling: "It means everything to have a friend like her. I have so many needs, and she fills all of them. She's very beautiful, a wonderful person, more like a sister than a friend."

When Bailey was more mobile, the two women loved to go to church together or shop at the mall. Now, except for the errands, they mostly stay

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Pope Benedict, master of words, shows mastery of gestures in Turkey

ISTANBUL, Turkey (CNS)—During his four-day trip to Turkey, Pope Benedict XVI, known for his precise and incisive words, showed he was also a master of the spontaneous gesture.

While his scholarly words in a September lecture in Germany offended millions of Muslims, his prayer in an Istanbul mosque surprised and delighted many of them.

For papal watchers, the contrast between the tones of his reference to Muslims and violence in Germany and his silent prayer in the Blue Mosque was not the only surprise. Pope Benedict was supposed to be the pope of strong words in contrast to Pope John Paul II, the pope of strong gestures.

The silent prayer facing Mecca, the site of Islam's holiest shrine, also seemed to be in contrast to the predictions of pundits who assured the world that Pope Benedict would be more challenging than conciliatory with the world's Muslim believers.

Retired French Cardinal Roger Etchegaray, a close aide to Pope John Paul and a member of Pope Benedict's entourage in Turkey, told reporters on Dec. 1, "I would compare the visit of the pope to the mosque to the gesture of John Paul II at the Western Wall," the Jewish holy site in Jerusalem where Pope John Paul in 2000 deposited a prayer asking God's forgiveness for the ways Christians had mistreated the Jews.

Pope Benedict's prayer at the mosque and Pope John Paul's prayer in Jerusalem "are two very important symbolic moments," Cardinal Etchegaray said. "In both cases, we did not expect it."

Judging simply by what Pope Benedict had said were his objectives in visiting Turkey, the trip was a success.

Setting off from Rome at the beginning of the Nov. 28-Dec. 1 visit, the pope said the point of the trip was the contacts he would make, and the friendship and respect they would demonstrate.

While the pope received a warm welcome from the moment he got off the plane in Ankara, Turkey's capital, any remaining hesitation on the part of the Turkish people melted when the pope prayed in the Istanbul mosque on his last night in the

See POPE page 2

New archdiocesan patroness announced at deanery Mass

By Sean Gallagher

As he inaugurated a series of Masses in all 11 archdiocesan deaneries in celebration of the canonization of St. Theodora Guérin, Archbishop Daniel M. Buechlein announced that the Holy See had proclaimed Indiana's first saint as a new patroness of the Archdiocese of Indianapolis.

"I'm happy to say that by decree from the Holy See received just this week, I bring

St. Theodora Guérin to each of our deaneries as a new patroness of

the archdiocese, alongside St. Francis Xavier," said the archbishop during a homily on Nov. 29 at St. Joan of Arc Church in the Indianapolis North Deanery.

St. Francis Xavier, who continues to be



the patron of the archdiocese, was named the patron of the Diocese of Vincennes when it was created in 1834.

Hundreds of Catholics from parishes across the deanery heard the announcement

during a festive Mass where 14 diocesan priests concelebrated.

A choir made up of members of the deanery's parishes led the congregation in song,

See DEANERY, page 18

Archbishop Daniel M. Buechlein preaches during a Nov. 29 Mass at St. Joan of Arc Church in the Indianapolis North Deanery. The Mass was the first of a series of 11 deanery Masses to celebrate the canonization of St. Theodora Guérin.

SENIORS

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at Bailey's house, delighting in each other's company.

Their relationship brings to life Brown's words: "For people who are isolated, it makes such a difference in their lives when they know a friend will come by on a regular basis. They look forward to someone coming, they have the assistance they need and the friendship they need."

A red cover drapes a small table in Bailey's living room, a cover that's marked with white letters that convey this message: "Swap a smile, trade some cheer, let's be happy, while we are here." "That's us," Bailey says with a smile.

Beaty nods as she stands by her friend's side.

From tragedy to blessing

A lifetime of tragedy—packed into one year—could have rocked the faith of Helen Naragon.

"I lost my son in 1997," she recalls. "He died of cancer. I lost my son, my son-in-law and my oldest granddaughter all in one year."

While sorrow draped Naragon's world, the retired nurse didn't let the heartbreak overcome her. Instead, she moved from southern Indiana to Indianapolis to begin a new life with her daughter—a life in which the 89-year-old woman has devoted the past nine years to giving care and comfort to people in declining health.

For three days a week, the woman who has a serious heart condition herself works as a Senior Companion at A Caring Place Adult Day Care in Indianapolis, a Catholic Charities facility where she focuses on helping people suffering from Alzheimer's disease.

"To me, it's like family," says Naragon, who still considers herself a member of St. Mary Parish in Mitchell in

the Bloomington Deanery. "Each person is an individual. You watch them as they slowly go downhill. I had worked in home health care so I already had training with Alzheimer's clients. Sometimes, I have to feed them. My work makes me realize how healthy I am."

On this day, Naragon takes time to make butterscotch pudding with two of the participants at A Caring Place. She gives both Katie Hall and Louise Baer a turn at whipping the pudding before the three of them savor it together.

"Helen has a beautiful spirit," says Providence Sister Susan Dinnin, the site manager at A Caring Place. "She's incredible."

Arriving at A Caring Place on her usual Tuesdays, Wednesdays and Thursdays, Naragon regularly works 8-hour shifts.

"I'm doing real good," says the woman who has nine great-great-grandchildren. "It's not the age. It's the mileage. I've made quite a few friends here. It's gotten to the point where if I want to see my old friends, I have to go to the cemetery. You have to make new friends."

It's all been part of building a new life after her personal losses.

"I needed something to do," she softly says about her efforts since the three family deaths. "This has been a blessing to me. I wouldn't trade my job with the President [George W. Bush]."

An unusual picnic

Try to imagine a picnic in the small living room of an apartment, a picnic among three friends who are all male and who have an average age of 69.

One of the men is William Hickman, a 68-year-old Indianapolis man who has arthritis, heart trouble and prostate cancer. While his health issues are huge, so is his heart for others. Hickman is the Senior Companion for the second man in the room, 80-year-old Fred Miller.

Miller is a Navy veteran of World War II whose language and sense of humor can be as salty as the ocean water he once cruised across during the war.

alongside a Muslim cleric in the mosque.

Hurriyet reported the pope "turned toward Mecca and prayed like a Muslim."

The Dec. 1 English-language *Turkish Daily News* headline read: "The pope is winning hearts and minds."

And the article described the pope's visit as "a moment of reconciliation" with the country's majority Muslim population.

When the trip was over on Dec. 1, one would only have to look at photographs of the pope with government officials, Muslim representatives and leaders of the Orthodox Churches to see that a connection was made.

After a 30-minute free-flowing discussion on Nov. 28 with Ali Bardakoglu, the country's top Muslim official, the two appeared before reporters grasping both of each other's hands.

And after attending Patriarch Bartholomew's celebration of the Divine Liturgy at the Orthodox cathedral, the two blessed a small crowd together before the patriarch took the pope's hand and held it aloft as they waved.



Photo by John Shaughnessy

A spiritual connection bonds Maude Bailey, left, and Edna Beaty after three years in the Senior Companion program.

Miller relies on an oxygen machine for the lung problems he has. Hickman and Miller used to take walks together, go to the store together and plant tomatoes on Miller's porch before Miller's declining health changed those routines.

Now, to help with Miller, Hickman sometimes gets assistance from 59-year-old Reed Sturgill, who lives in the same Indianapolis apartment complex as the other two men. Sturgill drives Hickman when he needs to run an errand for Miller.

"Sometimes, we have little picnics at Fred's house," Sturgill says. "Sometimes Bill cooks and sometimes I cook. We just sit with him and talk."

Hickman has been involved as a Senior Companion for six years. He's been matched with Miller for two years. Being a Senior Companion provides a small stipend for Hickman and others in the program. They receive \$2.65 an hour for their help plus mileage expenses. Hickman says the rewards outweigh the pay.

"I got involved through a neighbor," Hickman says. "I was retired, I had a heart attack and I wanted to do something so I wouldn't sit around. It's been real good. It gives me something to do."

Usually salty, Miller becomes sentimental when he talks about Hickman.

"I used to be part of a group of 60 friends," he says. "We'd all be there to help each other. Now, I'm the only one left."

He looks at Hickman, calls him a friend and adds softly, "If he got in trouble and he needed help, I'd help him if I could. I trust him."

For Brown, it's one more success story, one more match that works. She notes that 141 Senior Companions helped 225 homebound adults last year. She also says there are 190 homebound adults on a waiting list who could benefit from having a Senior Companion.

"The advances in medicine are making it possible for people to live longer," says Brown, a graduate of Saint Mary-of-the-Woods College near Terre Haute. "As people live longer, they have the same needs as when they were younger. We all need human contact. We all need to have a purpose in life and know we are connected."

(For more information about the Senior Companion program, call 317-236-1565.) †

POPE

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country.

From the beginning, the trip was planned as an occasion for the pope to pay his respects to Orthodox Ecumenical Patriarch Bartholomew of Constantinople. After a prayer service, two liturgies, private meetings and a lunch, the brotherhood the pope and patriarch publicly professed also appeared publicly demonstrated.

But given the tensions present before the trip with both the Turkish government and the country's Muslim majority, Pope Benedict's positive encounters with Muslims stole the headlines. Even the Turkish papers, initially lukewarm to the idea of a papal visit, were impressed.

The daily *Hurriyet* reported on Dec. 1: "The pope, who earned sympathy with words in the spirit of an apology to Muslims, continued to surprise the world."

The paper, like much of the world, particularly was struck by his prayer

Even some of the obligatory gifts given during the trip seemed to conspire to carry a positive message, particularly when they were coincidentally similar, as they were at the Blue Mosque.

Jesuit Father Federico Lombardi, Vatican spokesman, pointed out that the doves—the symbol of peace—were the main feature on the blue tile Istanbul's grand mufti gave to the pope and on the mosaic Pope Benedict gave to the mufti.

And, before leaving Istanbul on Dec. 1,

the pope released four white doves.

Not only were there no confrontations with Muslims over what the pope said in Germany in September, but the Germany speech seemed to give way to a new look at "the theme of relations between Christians and Muslims with serenity and depth, seeking to make important clarifications on both sides," Father Lombardi said.

"With this visit, this particular act in the mosque, I think we have taken significant steps forward," he said. †

Correction

ATLANTA (CNS)—In a Catholic News Service story this summer that was published in the Aug. 25 issue of *The Criterion*, Divine Word Father Charles Smith mischaracterized his involvement in ministry to Oklahoma City bomber Timothy McVeigh.

Father Smith recently told *The Georgia Bulletin*, newspaper of the Archdiocese of Atlanta, in an e-mail that although he once worked as a chaplain at the Terre Haute,

Ind., prison where McVeigh was jailed, he never met one-on-one with McVeigh and "did not have regular one-on-one meetings with any inmate."

The priest said he intended his talk to a workshop at the 2006 Interregional African-American Catholic Evangelization Conference as a way to "help people get an understanding of crisis ministry." †

The Criterion

12/8/06

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Parishes plan Our Lady of Guadalupe Masses and processions

Parishes throughout the archdiocese have scheduled Masses and processions honoring Our Lady of Guadalupe, whose feast day is Dec. 12.

Marian celebrations that were reported to *The Criterion* include the following events listed by parish:

- Holy Cross Church, 125 N. Oriental St., Indianapolis—Bilingual Mass on Dec. 12 at 9 a.m.
- Holy Spirit Church, 7243 E. 10th St., Indianapolis—*Las Mañanitas* on Dec. 12 at 4:30 a.m. followed by Mass/Misa ... *Atole y Pan Dulce* at 5:30 a.m. then Mass and Procession/Misa y Procession at 6 p.m.
- St. Anthony Church, 379 N. Warman Ave., Indianapolis—*Las Mañanitas* on Dec. 12 at 6 p.m. then Mass and Procession/Misa y Procession at 7 p.m. followed by reception at parish.
- St. Gabriel the Archangel Church, 6000 W. 34th St., Indianapolis—Nine-day novena from Dec. 3-11 at 7 p.m. culminating with Serenade/Serenata (*Mariachi*) on Dec. 12 at 5 p.m. then Mass and Procession/Misa y Procession at 7 p.m. followed by dinner at parish.
- St. Lawrence Church, 6944 E. 46th St., Indianapolis—Rosary and Procession/Rosario y Procession on Dec. 11 at 7 p.m. and Serenade/Serenata on Dec. 12 at 6 p.m. then Mass/Misa at 8 p.m. followed by banquet feast/fiesta at 9 p.m. at parish.
- St. Mary Church, 317 N. New Jersey St., Indianapolis—Nine-day novena and Mass/Novena y Misa from Dec. 3-11 at 8 p.m.; Mass/Misa for St. Juan Diego's feast day on Dec. 9 at noon; *Danza*/Procession from Monument Circle in Indianapolis to St. Mary Church on Dec. 11 at 8:30 p.m. followed by Rosary/Rosario at 10 p.m. and Serenade/Serenata (*Mariachi*) from 10:30 p.m. until midnight; English Mass/Misa en Ingles on Dec. 12 at

noon then Spanish Mass/Misa en Espanol at 8 p.m.

- St. Monica Church, 6131 N. Michigan Road, Indianapolis—Mass/Misa for St. Juan Diego's feast day on Dec. 9 at 2 p.m.; Mass/Misa on Dec. 12 at 7:30 p.m. followed by meal at parish.
- St. Patrick Church, 950 Prospect St., Indianapolis—Mass/Misa for St. Juan Diego's feast day on Dec. 9 at 7 p.m.; *Flores y Rosario*/Flowers and Rosary on Dec. 11 at 8:30 p.m. followed by Our Lady of Guadalupe play at 9:30 p.m. then Mass/Misa at 11 p.m. and Serenata/Serenade at midnight; Serenata/Serenade on Dec. 12 at 6 a.m. then *Cantas*/Songs at 6 p.m. followed by Mass/Misa at 7 p.m.
- St. Philip Neri Church, 550 N. Rural St., Indianapolis—Mass/Misa for St. Juan Diego's feast day on Dec. 9 at 7 p.m.; Serenade/Serenata on Dec. 11 at 11 p.m.; English Mass and Procession with St. Philip Neri School students on Dec. 12 at 10 a.m. then Dance and Procession/*Danza y Procession* at 7 p.m. followed by Mass/Misa at 8 p.m.
- Our Lady of the Greenwood, Queen of the Holy Rosary Church, 335 S. Meridian St., Greenwood—Mass in chapel on Dec. 12 at 4 p.m. then Mass/Misa and ceremony in church at 6:30 p.m. followed by reception at parish.
- St. Paul Catholic Center, 1413 E. 17th St., Bloomington—Procession on Dec. 11 at 11 p.m. then Serenade/Serenata at 11:30 p.m. and Mass/Misa at midnight followed by reception at center.
- St. Michael Church, 101 St. Michael Drive, Charlestown—Mass/Misa, Rosary/Rosario and *Las Mañanitas* on Dec. 11 at 9 p.m.
- St. Bartholomew Church, 1306 27th St., Columbus—*Las Mañanitas* on Dec. 11 at 11:30 p.m.; Serenade/Serenata on Dec. 12 at 6 p.m. then



Julio Roman, left, portrays St. Juan Diego and Irma Patilla is dressed as Our Lady of Guadalupe during a vigil procession on Dec. 11, 2005, around Monument Circle in downtown Indianapolis. The procession concluded at nearby St. Mary Church in Indianapolis, where Father Michael O'Mara, pastor, celebrated a Mass in honor of Our Lady of Guadalupe.

Mass/Misa at 7:30 p.m. followed by dinner at parish.

- St. Joseph Church, 312 E. High St., Corydon—Mass/Misa on Dec. 11 at midnight.
- Holy Trinity Church, 100 Keeley St., Edinburgh—Mass/Misa on Dec. 10 at 4 p.m. followed by *convivio*; *Las Mañanitas* on Dec. 12 at 4 a.m. with church open for visitation from 9 a.m. until 5 p.m.
- Prince of Peace Church, 413 E. Second St., Madison—Mass/Misa at St. Patrick Chapel on Dec. 12 at 5:30 p.m. followed by reception at parish.
- St. Mary Church, 415 E. Eighth St., New Albany—*Las Mañanitas* on Dec. 11 at 11 p.m.; Mass/Misa on Dec. 12 at 7 p.m.

followed by *fiesta* at Knights of Columbus Hall, 809 E. Main St. New Albany.

- St. Andrew Church, 235 S. 5th St., Richmond—Bilingual Mass/Misa on Dec. 10 at 9:30 a.m. with procession, children's play and tribute to Our Lady of Guadalupe.
- St. Ambrose Church, 325 S. Chestnut St., Seymour—*Las Mañanitas* on Dec. 12 at 5:30 a.m. followed by bilingual Mass/Misa at 9 a.m. with students from St. Vincent de Paul School in Bedford then Spanish Mass/Misa en Espanol at 6 p.m. followed by dinner/ *fiesta* at 7 p.m. at parish.
- St. Joseph Church, 125 E. Broadway St., Shelbyville—Mass/Misa on Dec. 11 at midnight. †

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Editorial



Franciscan Sister Evelyn Forthofer, right, gives holy Communion to Franciscan Sister Laurencia Listerman on Nov. 15 in her room at St. Clare Hall, the community's home for retired sisters, at the motherhouse in Oldenburg. The 19th annual national appeal for the Retirement Fund for Religious will be conducted at Catholic parishes in the archdiocese during Masses on the weekend of Dec. 9 and 10.

Supporting our retired religious

You've heard of the well-known American saints who worked tirelessly in their devotion to education.

The group includes St. Elizabeth Ann Seton, St. Katherine Drexel and, of course, our own St. Theodora Guérin.

While all three women founded religious orders—St. Elizabeth founded the American Sisters of Charity, St. Katherine began the Sisters of Blessed Sacrament and St. Theodora founded the Sisters of Providence of Saint-Mary-of-the-Woods in Indiana—their legacy includes what each did in providing Catholic education to thousands in their regions of the United States.

When discussing Catholic education, we would be remiss if we excluded St. John Neumann and St. Frances Xavier Cabrini, two other American saints who were dedicated to teaching the faith.

Educating children has also been the mission of thousands of men and women religious for as long as many of us can remember.

Historically, religious, especially women religious, were best known for their contributions to education. Dating back to the 19th century when the U.S. bishops established Catholic schools in response to widespread anti-Catholicism, sisters helped shape and influence the lives of countless Americans.

Sure, their presence has dwindled in recent years, but survey Catholic elementary school students of the 1950s, 1960s or 1970s and you'll find that many of them were taught by women and men of religious orders who helped shape those students into the individuals they are today.

While men and women religious are less visible in many Catholic schools and parishes today, they cannot be forgotten.

The 19th annual Retirement Fund for Religious collection will be conducted at Catholic parishes on the weekend of Dec. 9 and 10. The theme of this year's appeal is "Share in the Care." Coordinated by the National Religious Retirement Office of the U.S. Conference of Catholic Bishops in Washington, D.C., the appeal benefits the projected \$9 billion retirement liability of the nation's religious orders.

"Many donors speak of this appeal as a timely response to those who committed their lives to the service of

others," said Sister Andréé Fries, a Sister of the Most Precious Blood who is also executive director of the National Religious Retirement Office.

Since 1988, people of faith have been extremely generous to the appeal, but Catholics are again being asked to support this effort.

Why?

- Escalating health care costs along with lowered return on investments have dramatically affected religious orders' capacity to fund retirement.

- The amount collected in the past 18 years, almost \$500 million, would cover just one year's cost for skilled nursing and assisted living for more than 11,000 elderly religious who now need this care.

- More than 32,000 women religious and 5,200 men religious are past age 70, and their cost of living exceeds \$925 million annually.

- One out of every five religious institutes has less than 20 percent of the amount needed to care for elderly members.

- Most elderly religious continue volunteer ministry long after they retire from compensated ministry.

- Skilled nursing care for frail religious averages \$133 per day. (The average cost for a shared room in a skilled nursing facility in the United States is \$169 per day; a private room averages \$192 per day.)

- Religious retirement costs are the responsibility of the religious institute, rather than the diocese.

- Religious receive approximately one-third of the Social Security benefits on the average U.S. beneficiary.

For those concerned about where the money goes, almost 95 percent of donations are awarded to religious institutes through grants. Administrative and promotional costs absorb less than 6 percent of the amount collected.

Thousands of women and men religious who devoted their lives to educating our families are in need. Those who are elderly may no longer be in the classroom, but they continue to remember us in their ministry of prayer.

We have an opportunity again this weekend to express our gratitude.

As this year's appeal theme suggests, let's do our part and "Share in the Care" of our elderly women and men religious.

—Mike Krokos

Be Our Guest/Patti Lamb

Simple gifts to give this Christmas season

This year, as I sat down to prepare my Christmas budget, I realized it's much tighter than it has been in past years.



I racked my brain trying to come up with a way to take care of everyone on my list with a humble budget. I considered baking homemade cookies or crafting handmade

ornaments. But with all the ingredients and supplies and packaging necessary, I was still exceeding my budget.

As I was crunching numbers on the calculator and growing more and more frustrated, a thought came to me. Maybe I could give some simple gifts that don't "cost" anything. Real gifts. They may be gifts people don't see—but they are true gifts nonetheless. So I started my list:

Forgiveness—There are some people I need to forgive, and I've been needing to for a long time. Forgiveness won't cost me anything, and in several cases it's an overdue gift anyway.

How do I expect to be forgiven if I don't forgive others? I'm certainly not perfect, and I'm sure there are people who need to forgive me, too.

So I reflected and I dropped some grudges—not without serious effort. But I forgave them in my heart, and I asked God to bless them and take care of them. And I asked God to help those who need to forgive me, too. I asked him to help us all do better. It made me feel lighter—like a weight had been lifted.

I thought of more gifts I could give that would truly benefit others—gifts without a price tag or fancy packaging. But these gifts would go beyond monetary value, and maybe that's what I needed to keep in mind this Christmas season: *the spirit in which gifts are given.*

I continued my list:

Time—These days, it seems like everyone has a calendar, clock or mental "to-do" list by which to live. Adults have work and errands and commitments. Children and young adults have ball practice, Scouts and music lessons. Even toddlers have play dates to keep.

So time itself is becoming a more and more treasured gift. I think as we grow wiser, we realize the value of time.

This year, I thought of how I can use my time in more meaningful ways. And there was really no limit to what I could think of: I could go watch my nephew's team play. I could volunteer on a church committee needing help.

Time could be used to help my sister paint her kitchen or visit someone feeling lonely or even play a board game with my family. I could also use my time to help others who don't have time for themselves—by baby-sitting or making a meal for them.

As I thought about the gift of time, I realized it takes more effort to use time well than it does to buy a cordless hand vacuum for someone on my gift list. But years down the road, what will stand out in their minds? Will they remember the hand vacuum or the time I carved out a whole weekend to attend their out-of-town graduation ceremony?

Prayers—Another gift I can give without cost, but with a commitment of time and effort, is the gift of prayer. There are people all around us in need of prayer. Whether it's for a job, a relationship, a health issue or any situation they're struggling with, we can pray for them.

Each day, we can make an effort to pray to God on their behalf. We can pray for restored health, the enlightenment of the Holy Spirit in the situation they

struggle with and for God's peace and happiness. Even better, we can pray together as a family.

Gratitude—There are some people to whom I owe a "thank you." Maybe I owe them a thank-you note or a phone call. And beyond that, I can pay it forward.

Sometimes you can't pay others back for all that they've done for you. (Sometimes you don't even know who the people were that helped you.) So we can pay it forward in a multitude of ways.

I recalled a passage in the Bible in which Jesus said, "When you have a dinner or a feast, don't invite your friends, your relatives, your brothers or your rich neighbors; they can invite you to their feasts and thus pay you back. No, but go invite the poor, the crippled, the blind and you will be blessed, for they cannot pay you back and you will be rewarded in the resurrection of the righteous for your generosity" (Lk 14:12:14).

Support (and stewardship)—When thinking of gratitude and ways to serve others, I asked myself, "How can I use my gifts to do good?"

God has given special blessings and gifts to us all. If I'm good at organizing and planning, maybe I could chair a committee for a cause in which I believe.

Or if I'm good at math, maybe I could tutor a child who could use some help with numbers. Or if my friend's son is sick, I can ask, "What can I do to help you carry the burden?"

Years ago, when my uncle was very sick but just before he passed away, he said of his best friend, "He has been my Simon [of Cyrene]." Be someone's Simon. Help them to carry their cross.

After pondering these simple gifts, my contentment turned to a bit of panic: Wait! What would I tell people on Christmas? What if I don't show up with glitzy gifts and jingle bells? Then I began to recall that it's the spirit in which the gift is given that matters.

I may not arrive at the Christmas gathering with a big bag full of costly gifts. But I'd know in my heart—and I'd know that God is aware—that these simple gifts are ones which outweigh my original punch list of gifts to pick up at the mall.

And that brought me to the thought of one last gift:

Reflection—Maybe as a gift to Jesus, I could just reflect—away from all the hustle and bustle of the holiday season.

I could sit in a quiet room for 30 minutes and reflect on the Christmas story and the past year's blessings, and just sit quietly and humbly with my God. We give God time by going to church and acting as his ambassadors to others, but sometimes it's nice just to sit alone with him and reflect. *And listen.*

That could be your gift to God: Time. I'm sure he'd love to spend some time with you.

(Patti Lamb is a member of St. Susanna Parish in Plainfield.) †

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 critterion@archindy.org.

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

If joined to Christ, human suffering opens the way to human love

As we tend to romanticize the Nativity of Jesus in anticipation of our Christmas celebrations, we might ponder the simple fact that in becoming human like us, Jesus became vulnerable to physical weakness, human illness and disabilities.

We might also do well to think about how people who are sick or somehow severely disabled or perhaps deeply troubled by depression or other emotional problems experience Advent and Christmas.

They may find it difficult to embrace the "Christmas spirit" the way most folks do. Somehow, I think the experience of the sick at holiday time may be more in tune with the miracle of the Incarnation.

Recently, I came across a little book, *Let Me Go to the Father's House*, published by Pauline Books and Media. It features Pope John Paul II's strength in weakness. The authors are Cardinal Stanislaw Dziwisz, the pope's longtime secretary and friend, his personal physician and the vicar general of Vatican City.

It is not surprising that a review of the late Holy Father's life, his preaching and writings reveal an impressive and extensive focus on the sick, the elderly, the handicapped and the helpless.

A substantial part of the meaning of the Incarnation of Christ has to do with weakness and suffering. It provides an opportunity for understanding by people who are ill.

In one of his talks in 1982, Pope John Paul said: "The sick, the elderly, the handicapped, and the infirm teach us that weakness is a creative part of human life and that suffering can be accepted without the loss of dignity ... the wisdom of Christ and the power of Christ are visible in the weakness of those who participate in his sufferings" (p. 15-16).

A substantial part of the meaning of suffering embraced by the ill, the elderly and the emotionally disabled among us is the fact that through their sacrifices the whole Church is strengthened, and the witness of truth and love goes out to the whole world.

In his powerful letter on "The Christian Meaning of Human Suffering" (*Salvifici Doloris*), John Paul wrote that the person in the wheelchair is just as necessary for the world as the engineers who build bridges, houses or spacecrafts. The suffering person "is serving, like Christ, the salvation of his brothers and sisters. Therefore he is carrying out an irreplaceable service. In the Body of Christ, which is ceaselessly born of the cross of the Redeemer, it is precisely suffering permeated by the spirit of Christ's sacrifice that is the irreplaceable mediator and author of the good things which are indispensable for the world's salvation. It is suffering more than anything else which clears the way for the grace which transforms human souls. Suffering, more than anything else, makes present in the

history of humanity the powers of Redemption" (*Salvifici Doloris*, #27).

Pope John Paul spoke of suffering as a "vocation." He asserted that the suffering Christ addresses every suffering person with the words "Follow me!"

He reminded us that as a suffering person gradually unites one's own cross with that of Jesus, he or she discovers the deepest meaning of suffering and transforms it into a creative force. Together, they save the world. In this way, suffering makes possible a special kind of contact with God and becomes prayer (cf. *Let Me Go*, p. 18-19).

In his letter on suffering, the late Holy Father focuses suffering as a visitation from God, granted in order "to give birth to works of love toward neighbor, in order to transform the whole of human civilization into a civilization of love" (#30).

What does all of this have to do with Advent and the coming of Christmas 2006? The life and teaching of Pope John Paul II reminds us that, if joined to Christ, the world of human suffering opens the way to the world of human love. The full impact, the reality of the birth of Jesus as God becoming man, was to establish a new world order in which a civilization of love

might take form.

I suggest that a meditation on the realism of the human dimension of Christ's Incarnation is a rich resource for our Advent prayer. This is especially true for those among us who identify with Christ's embrace of human suffering with us and for us in a particular way. But it is not only true for the sick.

An intentional part of the "Christmas spirit" is our shared responsibility to be with our infirm, elderly and disabled "neighbors." It is not right "to pass them by," the pope taught.

In the spirit of Christmas giving, in the spirit of generous sacrifice, we should take upon ourselves a part of their burden.

No one should carry his or her infirmity to the crib of Jesus alone. †

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 December

Catholic Grade Schools: that they may teach our children the Catholic faith and assist them in hearing and answering God's call to service in the Church, especially as priests or religious.

El sufrimiento humano unido al de Cristo abre el camino al amor humano

Mientras solemos romantizar el nacimiento de Jesús en preparación a nuestras celebraciones de Navidad, quizás debamos sopesar el simple hecho de que al volverse humano, como nosotros, Jesús se hizo vulnerable a las debilidades físicas, padecimientos e incapacidades humanas.

Asimismo convendría pensar sobre cómo viven el Adviento y la Navidad aquellas personas que están enfermas o de algún modo seriamente incapacitadas, o quizás profundamente afectadas por la depresión u otros problemas emocionales.

Tal vez les sea difícil aceptar el "espíritu de la Navidad" como lo hace la mayoría de la gente. De algún modo creo que la experiencia de los enfermos en la época de las fiestas puede estar más acorde con el milagro de la Encarnación.

Recientemente encontré un librito llamado *Déjame ir a casa del Padre*, publicado por Pauline Books and Media. Este libro presenta la fortaleza del Papa Juan Pablo II en medio de la debilidad. Los autores son el Cardenal Stanislaw Dziwisz, quien fuera por mucho tiempo amigo y secretario del Papa, su médico personal y vicario general de la Ciudad del Vaticano.

No es de sorprender que un análisis de la vida, sermones y escritos del difunto Santo Padre revele una concentración impresionante y extensa en los enfermos, los ancianos, los discapacitados y los indefensos.

Una parte sustancial del significado de la Encarnación de Cristo tiene que ver con la debilidad y el sufrimiento. Proporciona una oportunidad para que las personas enfermas puedan entender.

En uno de sus diálogos en 1982, el Papa

Juan Pablo dijo: "Los enfermos, los ancianos, los discapacitados y los que padecen nos enseñan que la debilidad es una parte creativa de la vida humana y que el sufrimiento puede aceptarse sin perder la dignidad... la sabiduría de Cristo y el poder de Cristo se hacen visibles en la debilidad de aquellos que participan en su sufrimiento" (p. 15-16).

Una parte importante del significado del sufrimiento que aceptan los enfermos, los ancianos y los incapacitados emocionalmente es el hecho de que por medio de su sacrificio toda la Iglesia se fortalece y el testimonio de verdad y amor se difunde por todo el mundo.

En su poderosa carta titulada "Sacrificio del sufrimiento" (*Salvifici Doloris*), el Papa Juan Pablo escribió que la persona en silla de ruedas es tan útil para el mundo como los ingenieros que construyen puentes, casas o naves espaciales. La persona que sufre "sirve, como Cristo, para la salvación de sus hermanos y hermanas. Por lo tanto, no sólo es útil a los demás, sino que realiza incluso un servicio insustituible. En el cuerpo de Cristo, que crece incesantemente desde la cruz del Redentor, precisamente el sufrimiento, penetrado por el espíritu del sacrificio de Cristo, es el mediador insustituible y autor de los bienes indispensables para la salvación del mundo. El sufrimiento, más que cualquier otra cosa, es el que abre el camino a la gracia que transforma las almas. El sufrimiento, más que todo lo demás, hace presente en la historia de la humanidad la fuerza de la Redención" (*Salvifici Doloris*, #27)

El Papa Juan Pablo habló sobre el sufrimiento como una "vocación". Afirmó que en el sufrimiento Cristo se dirige a cada

persona que padece con la frase "¡Sígueme!"

Nos recordó que a medida que una persona que sufre una gradualmente su cruz a la de Jesús él o ella descubre el más profundo significado del sufrimiento y lo transforma en una fuerza creativa. Juntos salvan al mundo. De esta forma, el sufrimiento crea un tipo especial de contacto con Dios y se convierte en oración (cf. *Déjame ir*, p. 18-19).

En su carta sobre el sufrimiento, el difunto Santo Padre presenta el padecimiento como una visita de Dios otorgada "para hacer nacer obras de amor al prójimo, para transformar toda la civilización humana en la «civilización del amor.»" (#30).

¿Qué tiene esto que ver con el Adviento y la llegada de la Navidad 2006? La vida y las enseñanzas del Papa Juan Pablo II nos recuerdan que, unido al de Cristo, el mundo del sufrimiento humano nos abre paso al mundo del amor humano. El verdadero impacto, la realidad del nacimiento de Jesús como Dios hecho hombre, fue establecer un nuevo orden mundial en el cual la civilización del amor pueda tomar forma.

Sugiero una meditación sobre el realismo de la dimensión humana de la Encarnación de Cristo como un recurso valioso para nuestra oración de Adviento. Esto es especialmente cierto para aquellos entre nosotros que nos identificamos de manera

especial con la aceptación del sufrimiento humano por parte de Cristo junto con nosotros y por nosotros. Pero no es únicamente cierto para aquellos que padecen.

Una parte intencional del "espíritu de Navidad" es nuestra responsabilidad compartida de estar con nuestro "prójimo," ya sean enfermos, ancianos o discapacitados. El Papa nos enseñó que no está bien "pasarlos por alto."

En el espíritu de desapego de la Navidad, en el espíritu de sacrificio generoso, debemos hacernos responsables por una parte de sus cargas.

Nadie debe arrastrar por su cuenta su padecimiento a la cuna de Cristo. †

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

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

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La intención del Arzobispo Buechlein para vocaciones en diciembre

Escuelas primarias católicas: que ellos puedan enseñar la fe católica a nuestros niños y puedan ayudarles a oír y contestar la llamada de Dios para ser vir en la Iglesia, sobre todo como sacerdotes o religiosos.

Events Calendar

December 8

Father Thomas Scecina Memorial High School, 5000 Nowland Ave., Indianapolis. Scecina vs. Cardinal Ritter basketball game, all **Indianapolis East Deanery boys' basketball teams** invited, pizza and soft drinks served 6:30 p.m. Information: 317-356-6377.

December 8-9

Marian College, Allison Mansion, 3200 Cold Spring Road, Indianapolis. **Madrigal Feast** accompanied by musical treats, \$26 senior citizens, \$22 students and groups of 10 or more. Information: 317-955-6110.

December 9

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Advent Mini-Retreat,"** Benedictine Sister Mildred Wannemuehler, presenter, 9 a.m.-noon, \$20, \$8 lunch optional. Information: 317-788-7581 or e-mail benedictinn@yahoo.com.

Father Thomas Scecina Memorial High School, cafeteria, 5000 Nowland Ave., Indianapolis. **"Breakfast with Santa and Cookie Walk,"** 9-11 a.m., admission one new unwrapped toy, cookie walk, \$10 box to fill with your favorite holiday

cookies. Information: 317-351-5976, ext. 4, or e-mail gspaulding@scecina.org.

Holy Angels School, 2822 Dr. Martin Luther King Jr. St., Indianapolis. Knights of St. Peter Claver, **pancake breakfast and visit from Santa Claus**, 9 a.m.-1 p.m., adults \$4, children \$3.

St. Mary Church, 415 E. 8th St., New Albany. Louisville Chorus, **"A Season Shining Bright,"** 8 p.m., \$18 adults, \$12 senior citizens, \$8 students. Information: 502-968-6300.

December 10

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

St. Simon Parish, Feltman Hall 8155 Oaklandon Road, Indianapolis. **Adoration of the Blessed Sacrament with praise music**, 7 p.m. Information: 317-826-6000, ext. 151, or e-mail mheck@saintsimon.org.

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

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

Sisters of St. Francis, 222143 Main St., Oldenburg. **Decorated trees and Nativities from around the world**. Information: 812-934-2475.

Immaculate Conception Church, 502 N. 5th St., LaGrange, Ky. Louisville Chorus, **"A Season Shining Bright,"** 4 p.m., \$18 adults, \$12 senior citizens, \$8 students. Information: 502-968-6300.

Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. **"Bluegrass Christmas Concert,"** 1 p.m., free admission. Information: 317-638-5551.

December 11

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

800-382-9836, ext. 1586, or mhess@archindy.org.

Clifton Center Theater, 2117 Payne St., Louisville, Ky. **"Soul Searching: The Journey of Thomas Merton,"** new film by Morgan Atkinson, 7 p.m. Information: 502-899-1991 or e-mail www.mertoninstitute.org.

December 12

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **Our Lady of Guadalupe feast day solemn Mass and ceremony**, 6:30 p.m. Information: 317-888-2861.

December 14

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

St. Christopher Church, 5301 W. 16th St., Indianapolis. **Annual Advent Choir Concert**, 7 p.m., free-will offering to help establish Providence Sister Marie Wolf Fund. Information: 317-241-6314.

December 15

St. Paul Catholic Center, 1413 E. 17th St., Bloomington. **Simbang Gabi Mass**, 7 p.m. Information: 812-339-5561.

December 16

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

Cathedral of the Assumption, 443 S. 5th St. Louisville, Ky. Louisville Chorus, **"A Season Shining Bright,"** 4 p.m., \$18 adults, \$12 senior citizens, \$8 students. Information: 502-968-6300.

St. Margaret Mary Church, 2405 S. Seventh St., Terre Haute. **Simbang Gabi Mass**, 6:30 p.m. Information: 812-232-3512.

December 17

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. Faith Formation Team, **"Apologetics from A-Z,"** sessions for adults,

"Spirituality for Children," 4 years and older, 11:15 a.m.-11:55 a.m. Information: 317-636-4478.

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **St. Michael Choir, "Christmas Concert,"** 4 p.m., free-will donation. Information: 317-923-7359 or e-mail kevintrager@comcast.net.

Holy Name of Jesus Church, 89 N. 17th Ave., Beech Grove. **"Christmas Concert XLV,"** 3 p.m. and 6:30 p.m., combined choirs accompanied by orchestra of strings, brass and percussion plus organ and guitar, \$5 per person. Information: 317-787-1682.

Saint Meinrad Archabbey and School of Theology, Archabbey Church, 200 Hill Drive, St. Meinrad. Organ recital, **"Advent and Christmas Music,"** Dr. David Lamb, presenter, 3 p.m. Information: 800-682-0988 or www.saintmeinrad.edu.

December 18

St. Susanna Church, 1210 E. Main St., Plainfield. **Simbang Gabi Mass**, 7 p.m. Information: 317-839-3333. †

Archdiocesan native professes vows in Minnesota

Franciscan Brother of Peace Patrick Hunter professed temporary vows of poverty, chastity and obedience on Oct. 4 at the community's chapel at Queen of Peace Friary in St. Paul, Minn.

Formerly a member of St. Magdalene Parish in New Marion, Brother Patrick was baptized Kevin Christopher Hunter. He is the son of St. Magdalene parishioners Jerry and Mary Jane Hunter.

Before joining the Brothers of Peace, Brother Patrick served as a Providence Volunteer Minister with the Sisters of Providence of Saint Mary-of-the-Woods at Holy Trinity Adult Day Care and A Caring Place Adult Day Care, both in Indianapolis. He also volunteered for a period in the Louisville and New Albany area.

The Brothers of Peace were established in the Archdiocese of St. Paul and Minneapolis in 1982. Members devote their lives to prayer, repentance and ministry in a variety of pro-life causes.

(For more information about the Franciscan Brothers of Peace, log on to www.brothersofpeace.org.) †

Submitted photo



Franciscan Brother of Peace Patrick Hunter poses at his order's chapel in St. Paul, Minn., after professing temporary vows on Oct. 4.

Photo by Mary Ann Wyand



Voice of the Catholic Center

St. Barnabas parishioner Marlene Conn of Indianapolis, left, who recently retired after 11 years as the receptionist for the Archbishop O'Meara Catholic Center, welcomes a visitor with Kathy Kaler, a member of St. Jude Parish in Indianapolis, who is the new receptionist. The Catholic Center's toll-free number is 800-382-9836.

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Cathedral parishioners celebrate centennial

By Sean Gallagher

On Dec. 22, 1906, Bishop Francis Chatard and a handful of servers and priests walked quietly through the snow into the recently completed SS. Peter and Paul Cathedral on what was then the northern outskirts of Indianapolis.

The occasion? The solemn dedication of the mother church of the Diocese of Indianapolis.

No fanfare greeted the prelate and his small entourage. No crowds of the faithful nor delegations of religious and civic dignitaries graced the occasion. The small group was alone in the massive church.

Bishop Chatard simply wanted to celebrate Christmas Mass in his cathedral three days later. And before that could happen, the church had to be dedicated.

The Catholics who make up the current Cathedral Parish are now in the midst of a year of celebrations marking the centennial of this landmark event.

It began June 29, the solemnity of SS. Peter and Paul, and will conclude during the Cathedral Parish's patronal feast next June.

But from now until then, there will be many events at the church, located at 1347 N. Meridian St., that will mark its 100th year as the cathedral of the archdiocese.

Concerts will be held there. Lectures addressing diverse subjects, such as, evangelization, pro-life issues and teen chastity, will occur. And it will come to a close with a festive Mass and dinner next June 29. (See sidebar for more information.)

"These types of events are events that cathedrals host," said Father Patrick Beidelman, rector of the cathedral and pastor of the Cathedral Parish.

"The fact that we are having them really



This photo of the interior of SS. Peter and Paul Cathedral in Indianapolis was taken in 1907. The cathedral was dedicated on Dec. 22, 1906.

was prompted by our desire to mark this year of celebration as [being] special. So we have events that we hope cross the gamut of possible topics or moments that can engage people in faith."

People from across the archdiocese are invited to attend these events.

Judy Cunningham, director of administration for the Cathedral Parish, thinks the events might attract the many people over the years that have experienced important events in their lives—such as weddings, confirmations or first Communion—at the cathedral.

"Now that we're having all of these events, it gives them more reason, besides just Mass, to come and see and bring back their memories," she said.

Father Beidelman said he hopes the centennial celebration will help his parish community look forward to its next 100 years of worship at the cathedral and the ministry that will flow from it.

"It can help us to commit to serving

those in our area who aren't in our church walls, but who definitely need to hear the Gospel message through us," he said.

One hundred years ago, the area around SS. Peter and Paul Cathedral was undeveloped and sparsely populated.

Since then, it has grown dramatically and experienced many changes.

"The area in which the cathedral sits is

very developed, and has experienced great population influx and also a mass exodus," Father Beidelman said. "And now it's experiencing a re-gentrification.

"The number of people served by the cathedral [and] the number of people that will gather to celebrate this dedication will far exceed the number of people that gathered that day to pray for the first time in the church." †

Cathedral centennial events include Mass, speakers, music

- Jan. 18, 2007, 6:30 p.m.—Pro-life presentation by Richard Doerflinger, deputy director of the U.S. bishops' Secretariat for Pro-Life Activities.
- Feb. 7, 2007, 6:30 p.m.—Evangelization presentation by Deacon Alex Jones, evangelization coordinator for the Archdiocese of Detroit.
- April 15, 2007, 5 p.m. Mass,

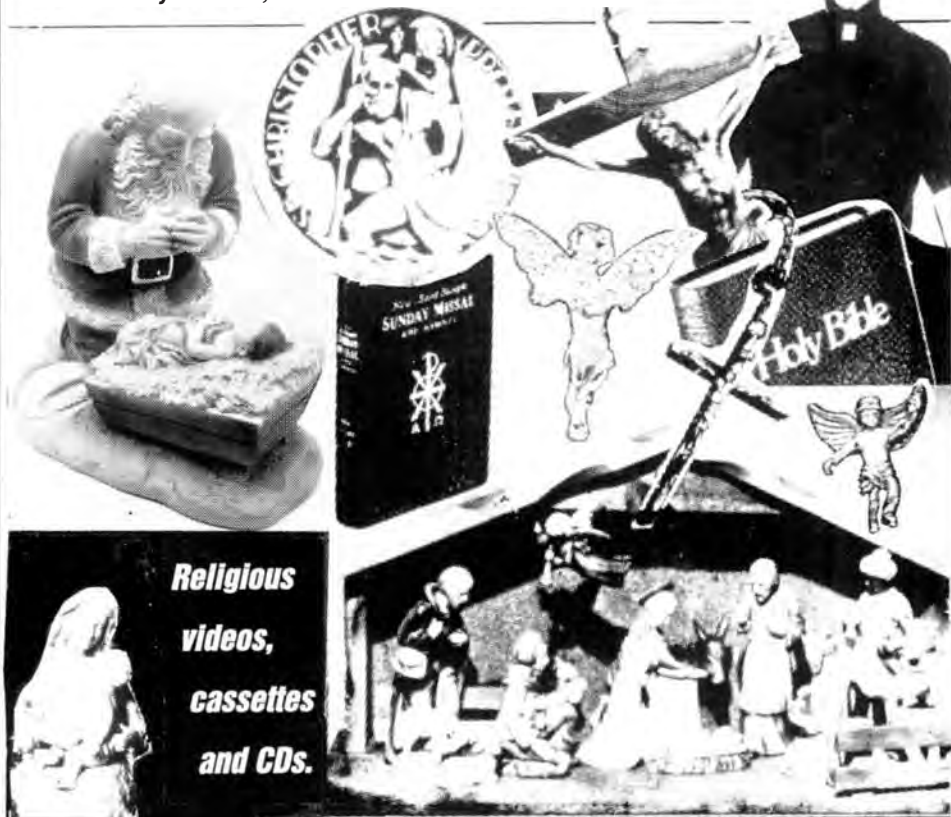
6:30 p.m. presentation—Chastity seminar by speaker Jason Everett.

- April 29, 2007, 3 p.m.—Centennial Chamber Concert.
- June 29, 2007, 6 p.m.—Mass on the solemnity of SS. Peter and Paul. Dinner to follow across the street at the Assembly Hall of the Archbishop O'Meara Catholic Center. †

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We invite you to begin 2007 with a celebration of prayer and reflection. Pope Benedict XVI asks us to pray for world peace on this New Year's Day. "Let us," Ghandi said, "**Be** the change we want to see in the world."

Program begins with Vespers at 5:30 p.m. on December 31st and ends with a blessing ritual after brunch on January 1st.

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“If not for prayer, I

Sitting in a chair, unable to walk, the starving toddler cried for food. As soon as little Ishline stopped to catch her breath, her infant brother sobbed. Both children wailed, filling the cramped shack in Haiti with the sounds of hunger.

Their mother, Dieulimene Diomethe, 25, is helpless to stop their cries. She, too, is hungry and malnourished. The little bit of rice she saved for the children is now gone. “There is nothing I can do. When both of them are crying at the same time, I feel depressed. I want to feed them, but I have nothing,” she whispers.

Sometimes the babies’ crying is so loud that Dieulimene wants

to die so she doesn’t have to watch her children suffer anymore. That’s when Dieulimene gets on her knees and prays.

“Sometimes I cry, and then I have to make myself stop because I can’t kill myself. Prayer is my strength. If not for prayer, I wouldn’t be alive,” she said.

At 2 years of age, Ishline can’t walk. Her little matchstick legs are too weak from malnutrition to support her body. Neighbors with healthier children tease Dieulimene about her immobile daughter. When this happens, Dieulimene breaks down into tears. “They make fun of her. They call her ‘doll.’ They say

she’s a doll because she can’t move,” she explained.

Ishline chews on her fingers to comfort herself because there is no food. Her baby brother, Richard, constantly cries from hunger. Dieulimene tries to breast-feed him, but she has no milk.

Both of Dieulimene’s children are at risk of adding to a grim statistic in Haiti, where an estimated 38,000 children under 5 years of age die from malnutrition each year. (Source: United Nations Development Programme)

Hunger claims the lives of 38,000 Haitian children annually — that’s roughly the number of people who live in cities like Hot Springs, Arkansas, or Lincoln Park, Michigan. Can you imagine if the residents of one of these cities vanished entirely because they all starved to death?

“I lay flat and cry out to Jesus because I don’t have anything for the children.”

Dieulimene’s mud-and-twig house is small, but clean. Empty food bowls are neatly stacked on a small wood table. The house sits in the middle of a muddy swamp filled with filth and disease. Many children here have empty stomachs. Ishline’s cries and those of her brother add to the chorus of hungry children crying for food.

Malnourished as she is, when Dieulimene finds a little food, she takes only a small portion for herself. “I don’t eat much because I have to leave some for the children and for tomorrow.”

Often she cries out to the Lord, going to a nearby hilltop church to pray. “Sometimes I go with the children and we lay flat on our stomachs and we don’t feel the hunger anymore. I lay flat and cry out to Jesus because I don’t have anything for the children,” she says softly.

Her only strength comes from faith. “When you walk with God and pray, it’s never in vain as long as you pray with all your heart.”

Dieulimene Diomethe’s neighbors are equally poor and hungry. Jobs are scarce in northern Haiti, and parents have little means of feeding their children.



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wouldn't be alive."

Father Duken Augustin, a Roman Catholic priest who works in Haiti, doesn't have enough food to feed the starving children in his parish. "Every day, the children are hungry," he said. "When their parents hear that I have food, they rush to the church and beg. I'm only one priest and I can't help them all. I need help. The people are in desperate need."

God hears the prayers of the desperately hungry and invites us to help answer them. The need for food for Haiti's starving children is urgent. Nutritious, lifesaving food must be sent to children like Ishline and her baby brother, Richard.

Your gift of just \$36 will feed 16 children for a month.

Christ asks that we love each other as He has loved us. We can share Christ's love with those in greatest need through our sacrificial gifts to feed starving children. Your gift today can provide food to hungry children who have nothing to eat. Through Food For The Poor, you can give them their daily bread. Founded in 1982, Food For

The Poor works to end the suffering of the poor in the Caribbean and Latin America. Not only do we provide food for the starving, but we also build small houses for the destitute, dig water wells for parched villagers, provide medicine and medical equipment for the sick and elderly, support orphanages and education for children and much, much more.

Churches, missionaries and ministries tell us what they need to serve the poor and we strive to fulfill those requests.

Please, help prevent another child in Haiti from dying of hunger. Share your blessings and Christ's message of love and hope with the hungry. Please, send a gift for food today.



Help provide food for starving children.

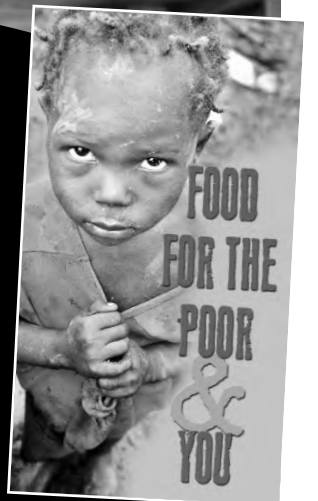
You can help answer the prayers of desperate mothers in Haiti who pray for an end to their children's suffering.

Your gift of just \$36 will provide lifesaving food to 16 hungry children for an entire month; \$72 will give 32 children the nutrition they desperately need.

"This, rather, is the fasting that I wish... Sharing your bread with the hungry... Then your light shall break forth like the dawn." (Isaiah 58:6a, 7a, 8a)

Please use the postage-paid envelope in the brochure located in this publication to send your gift today. And please, be as generous as you can to help as many hungry children as possible.

God bless you for your compassion for hungry, hurting children. Please continue to keep them in your prayers.



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Tony Avellana shares his faith through music ministry

(Editor's Note: This is the fourth article in a series of occasional feature stories about Catholic musicians with connections to the Archdiocese of Indianapolis.)

By Mary Ann Wyand

Joy. Hope. Peace. Love.

During Advent and throughout the year, Catholic musician Tony Avellana wants people to experience God's love and to find joy, hope and peace in the midst of the busyness and stressfulness of daily life.

God is always present but sometimes people need reminders, Avellana said, so his music ministry is dedicated to helping people grow in their faith.



"My ministry starts with invitation, inviting people to open their hearts to God," he said. "I encourage them to

keep their faith strong with God's grace ... and to celebrate the life that God gives us."

"Journey Songs," his first CD released in 2004, features inspirational songs that include "Watch Over Me," "Lord, I Bow," "Jesus Is the Way to Life," "I Wish You Love" and "The Child Jesus Is Here."

In "I Will Trust You, Lord" on his CD, Avellana sings about his promise to God and his mission in life—"I will lift you up. I will sing your praises."

Avellana has sold 6,000 copies of "Journey Songs" and will release his second CD titled "The Path" in early 2007.

He redesigned his Web site now located at www.tonyavellana.com, which expands upon his former www.journeysongs.net Web address used to promote his ministry.

Avellana will present an Advent concert to celebrate the birth of Jesus following a Christmas dinner at 6:30 p.m. on Dec. 14 at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis.

"I want to make the concert as interactive as possible," he said. "I'm also going to talk about the seasons of Advent and Christmas ... invoking heartfelt praise and thanks to God. ... My wish for those who attend the concert is to use this time to focus on

preparing for Christ ... and to truly seek God in all things."

Rick Wagner, director of the archdiocesan retreat center, said Avellana presented a wonderful Marian concert at Fatima last May that inspired this program.

"He will sing sacred Christmas music as well as his own songs," Wagner said. "So many people love Tony so much ... [and enjoy] his music and message. He is a strong Christian man and is so talented."

Avellana and his wife, Julie, and their four children—Jacob, Peter, Jonathan and Maria—are members of St. Maria Goretti Parish in Westfield, Ind.

Born in Quezon City near Manila, Avellana emigrated from the Philippines to the United States with his family when he was 4 years old.

He still has about 200 relatives in the Philippines, and is praying for their safety in the wake of a powerful typhoon on Nov. 30 that caused flooding and landslides.

Avellana grew up in Chicago and graduated from Purdue University in West Lafayette, Ind., then moved to Indianapolis to work at Eli Lilly and Co.

His music ministry began as a youth ministry volunteer at St. Luke Parish in Indianapolis in 1988 at the urging of former youth minister Bob Schultz, his longtime friend.

Avellana served as the music minister for the archdiocesan Respect Life Sunday Mass on Oct. 1 at SS. Peter and Paul Cathedral in Indianapolis.

He also provides music for the archdiocesan Helpers of God's Precious Infants Pro-Life Mass on the third Saturday of each month at St. Michael the Archangel Church in Indianapolis.

"God gives us the gift of life to share with others," he said. "He gives us our talents and many incredible things in life that we can use as a vehicle and conduit in leading others closer to him and eventually home to him. The sanctity of life is so important. ... We're all called to defend life as one of our highest priorities."

He shares his faith and pro-life messages with youths and adults during retreats and concerts at parishes.

"I saw what a powerful effect my music had on the youth and also the parents and other adults," he said. "Through a lot of prayer and discernment, I felt it was so important to speak the truth in love to God's people



Catholic musician Tony Avellana sings during a youth rally on Respect Life Sunday on Oct. 5, 2003. He plays the piano, synthesizer, guitar and violin, and has sold 6,000 copies of his "Journey Songs" CD.

and give them hope. My message is one of peace, hope and everlasting joy. Connecting people to Christ through my mission of prayer and song is so important to me. I want people to know they have a prayer warrior in me."

(To register for the Christmas dinner and concert on Dec. 14, call Our Lady of Fatima Retreat House at 317-545-7681. The cost is \$35 per person.) †

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To the People of the Archdiocese of Indianapolis:

Dear Friends in Christ:

Three years ago in the annual Accountability Report, after much listening to people throughout our archdiocese and after much prayer, I proposed that we focus our mission and our priorities around the theme "A New Moment of Grace—2007." I said then that in 2007 we hoped to be at the apex of a new archdiocesan campaign to further the spiritual mission that Christ gave to our Church and that our pioneer bishop, Bishop Simon Bruté, inaugurated here in 1834. The focal point of these efforts has been the Legacy for Our Mission: For Our Children and the Future capital stewardship campaign.

We have much to be grateful for since we launched this capital campaign. Your prayers and financial support are truly bringing about a new moment of grace in the Archdiocese of Indianapolis as we work together to meet our immediate needs while building a lasting legacy for our children and generations to come.

Legacy for Our Mission campaign

Since 2004, pastoral and lay leaders in parishes throughout the archdiocese have been working on the Legacy for Our Mission campaign. The goal of the campaign is to raise \$100 million. So far, 64 parishes have pledged \$48.8 million. The majority of those pledges were made in 2006. All of the funds raised for parish ministries and archdiocesan priorities—priorities which benefit everyone in the archdiocese—will support parishes, schools, ministry agencies and retired priests. In 2007, the remainder of the archdiocese's 151 parishes will take part in the Legacy for Our Mission campaign and we expect to exceed our \$100 million goal with your continued support.

Parishes reap benefits of campaign

A key component of the Legacy for Our Mission campaign is that each parish puts together its own case for support or list of priorities for how it wants to use its portion of the campaign funds. Every parish in the archdiocese will realize immediate and long-term benefits from this campaign. Here are a few examples of how parishes have chosen to use their funds:

- Holy Family Parish in New Albany has kicked off its Legacy for Our Mission campaign and plans to use the proceeds to update and maintain its 50-year-old facilities. The renovations are to include the addition of a new structure on the east side of the church, which will consist of an entrance and a restroom that will be accessible to all. The improvements will also involve relocating both sacristies and increasing and elevating the sanctuary in the worship space.
- St. John the Baptist Parish in Dover is using its Legacy for Our Mission campaign proceeds for the construction of a new parish hall. The funds raised by the parishioners will also be used for re-carpeting the church and bringing the existing buildings in compliance with the Americans With Disabilities Act.

- St. Vincent de Paul Parish in Bedford will use the proceeds of its Legacy for Our Mission campaign to build a new parish life center. The proposed space will connect the main buildings of the parish community, which include the church, school, adoration chapel and offices. The future parish life center will provide much-needed space that will be used by a diverse group of parishioners to enhance worship and prayer, to teach and serve, and to come together as a community.
- Nativity of Our Lord Jesus Christ Parish in Indianapolis has three campaign goals that will enhance its legacy to deliver spiritual service and community enrichment. Parishioners hope to use the campaign proceeds to connect to city water and sewer, expand parish parking facilities and increase exterior lighting. Parishioners also hope to match an anonymous \$50,000 challenge grant designated for parish families unable to afford a Catholic education on their own.

Canonization of Mother Theodore Guérin

On Oct. 15, 2006, the Church in Indiana celebrated a historic moment with the canonization of St. Theodora Guérin. I had the privilege of leading a pilgrimage from our archdiocese to Rome and concelebrating the canonization Mass with Pope Benedict XVI in St. Peter's Square.

St. Theodora, who founded the Sisters of Providence of Saint Mary-of-the-Woods near Terre Haute in 1840, is a gift from God to the universal Church and a special joy for our archdiocese. I have received approval from the Holy See to name St. Theodora patroness of our archdiocese. St. Theodora inspires us by her heroic faith and, if you will, we now have our own saint—along with our patron St. Francis Xavier—who prays that our local Church might have strength and protection.

We are honoring the legacy of St. Theodora by celebrating a series of Masses throughout the archdiocese—one in each deanery. The first Mass was held at St. Joan of Arc Parish in Indianapolis on Oct. 29, 2006 and 10 more Masses will be celebrated in 2007. Everyone in the archdiocese is invited to participate in these Masses.

Catholic schools recognized

Building on the legacy of St. Theodora Guérin, who began opening Catholic schools in central and southern Indiana in the 1840s, our archdiocesan schools continued in 2006 to be recognized for their achievement and commitment to excellence.

The U.S. Department of Education honored six archdiocesan schools with its Blue Ribbon Schools of Excellence award this year. The six schools receiving the award were Christ the King School in Indianapolis, Father Michael Shawe Memorial Jr./Sr. High School in Madison, St. Bartholomew School in Columbus, St. Lawrence School in Indianapolis, St. Lawrence School in Lawrenceburg and St. Monica School in Indianapolis. In the past four years, 21 different schools in the archdiocese have earned the Blue Ribbon distinction. No other diocese in the United States has matched that record.

Vocations

We now have 28 seminarians in formation. We are continuing to expand our efforts to recruit more young men for priestly ministry.

Two years ago we dedicated a house of formation on the Marian College campus in Indianapolis. The endeavor has been such a success that we changed the name from the Bishop Bruté House of Formation to the Bishop Simon Bruté College Seminary with the start of the 2006-07 academic year to better describe the initiative. We now have 15 seminarians for the archdiocese residing at the Bishop Bruté seminary as well as two

seminarians for the Diocese of Lafayette in Indiana and one seminarian for the Diocese of Evansville.

Last June, we ordained one man to the priesthood: Father Scott Nobbe, who is my liaison for Hispanic ministry. In June 2007, we hope to ordain three more men to the priesthood.

Please continue to pray for vocations and for our seminarians. Ask the Lord to send more workers for the harvest. And please pray for your priests.

City Future Task Force

In the process of reviewing our leadership strategic plan and reports from projects such as the Catholic Urban School Consortium, the Home Mission Task Force and the Future Staffing Task Force, the need for a new and important initiative became apparent. It concerns future development of our archdiocesan presence in the downtown and near downtown areas of Indianapolis.

On Oct. 30, 2006 the City Future Task Force, which is made up of clergy and lay leaders, held its first meeting to begin considering how the archdiocese can best carry out its mission in the downtown Indianapolis area as well as best minister to a growing Hispanic community in the downtown and near downtown area. Two working groups—the Downtown Parish Life Task Force and the Hispanic Ministry Task Force—will spend the next nine months exploring these issues and will develop recommendations to be included in a combined City Future Task Force report to tentatively be submitted to me by Oct. 1, 2007.

I have no preconceived notions about the direction our efforts should take in this area. I await the City Future Task Force report.

Terre Haute Deanery education study

A task force made up of representatives from the archdiocese and each of the parishes in the Terre Haute Deanery is working with a consulting group to study how we can best carry out our ministry of providing Catholic education throughout the deanery. The group expects to have a report ready to deliver to the Office of Catholic Education by March 2007.

Conclusion

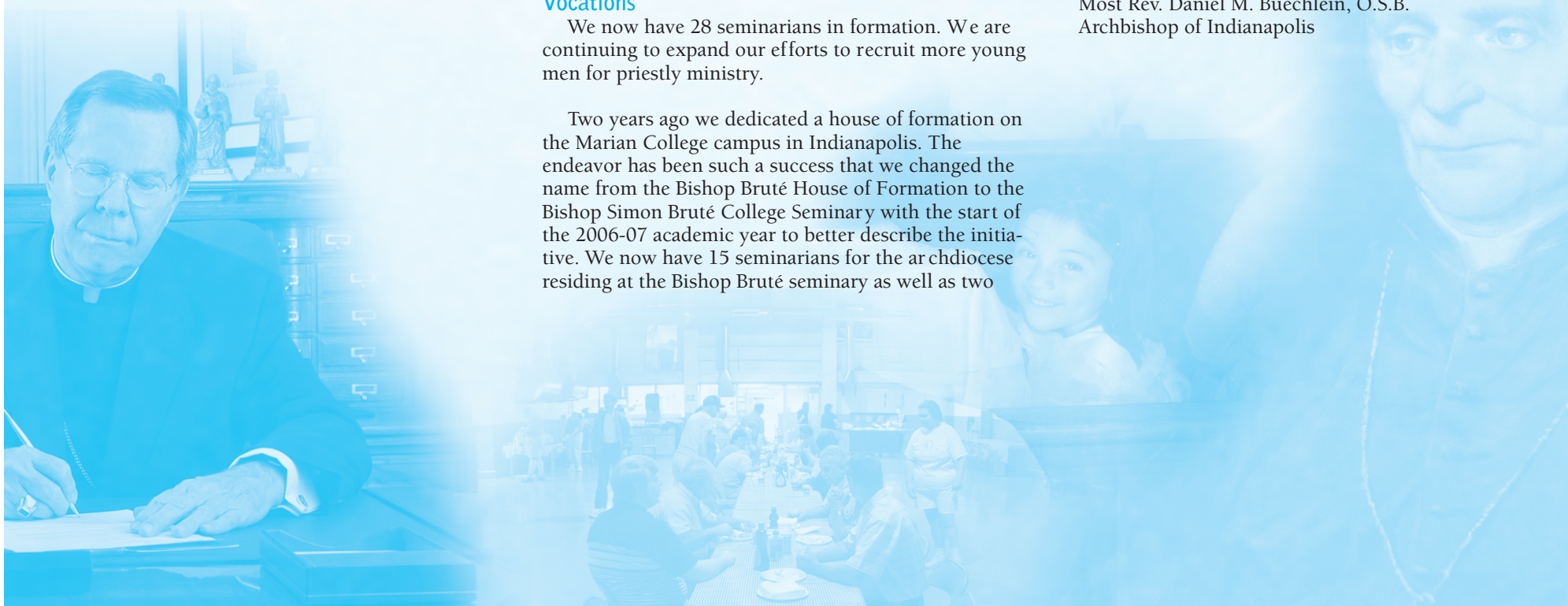
In the past year, we have continued to respond to the Lord's call in our new moment of grace, but there is still much work to do. As we continue to build on our legacy for the future, let us never forget that our mission flows from Christ and is nourished through prayer.

Thank you for your support and God bless you!

Sincerely yours in Christ,

+ Daniel M. Buechlein, O.S.B.

Most Rev. Daniel M. Buechlein, O.S.B.
Archbishop of Indianapolis





ARCHDIOCESE OF INDIANAPOLIS

Summary of Financial Status

This summary of the financial status of the Archdiocese of Indianapolis reflects activities of the chancery of the archdiocese and certain affiliated agencies with direct accountability to the Most Reverend Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis. The information presented has been derived from the audited financial statements and does not

include the activities of parishes, missions and schools of the archdiocese. All significant transactions among entities detailed in this summary have been eliminated. The complete audited financial statements are available for public inspection at www.archindy.org/financial/archdiocese.html.

Chancery and Certain Entities of the Archdiocese of Indianapolis Combined Statements of Financial Position as of June 30, 2006 and 2005

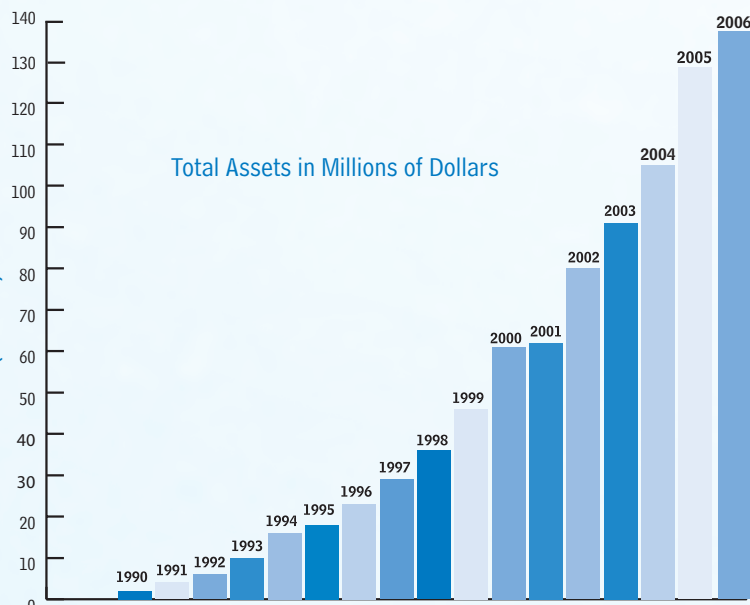
ASSETS	2006	2005
Cash and cash equivalents	\$17,951,201	\$25,392,991
Investments	135,267,341	126,710,931
Receivables:		
Contributions, net 23,890,110		9,615,249
Deposit and loan fund, net	22,418,745	21,050,808
Amounts due from parishes and other archdiocesan entities, net	5,690,158	4,324,314
Accrued interest income	353,580	396,569
Other, net	2,927,844	3,223,509
Total receivables, net	55,280,437	38,610,449
Other assets	761,746	262,649
Burial spaces and other inventories	3,116,869	3,191,608
Land, buildings and equipment, net	15,640,057	15,748,573
TOTAL ASSETS	\$228,017,651	\$209,917,201
LIABILITIES AND NET ASSETS		
Liabilities:		
Accounts payable and accrued expenses	\$7,108,993	\$5,041,607
Capital campaign due to parishes	10,361,546	998,976
Bonds payable	51,161,085	52,678,586
Reserves for self-insurance	1,080,000	428,000
Other liabilities	3,166,256	2,877,068
Deposit and loan fund payable	32,632,586	34,199,071
Total liabilities	105,510,466	96,223,308
Net assets:		
Unrestricted	87,043,239	84,367,304
Temporarily restricted	17,251,002	11,516,088
Permanently restricted	18,212,944	17,810,501
Total net assets	122,507,185	113,693,893
TOTAL LIABILITIES AND NET ASSETS	\$228,017,651	\$209,917,201

Chancery and Certain Entities of the Archdiocese of Indianapolis Combined Statements of Activities for the years ended June 30, 2006 and 2005

	2006	2005
SUPPORT AND REVENUES		
Assessments	\$8,569,300	\$8,068,412
Service fees	20,771,623	19,915,249
Capital campaigns and contributions	18,045,357	10,091,249
United Catholic Appeal	6,386,426	5,700,878
Sales of goods and services	4,385,691	5,069,054
Program service fees and other	5,720,427	4,872,948
Other public support	4,025,077	4,474,750
Interest income and investment return	11,389,127	11,111,562
Total support and revenues	79,293,028	69,304,102
EXPENSES		
Salaries and wages	14,038,291	13,516,202
Employee benefits and taxes	3,308,741	3,207,810
Health care costs	15,447,839	12,529,617
Retirement plan contributions	3,969,950	4,044,358
Cost of equipment and supplies sold	1,830,737	2,302,906
Administrative and supplies	2,320,477	2,212,976
Property insurance	2,645,590	1,714,845
Depreciation	1,402,500	1,467,483
Repairs and maintenance	786,461	744,413
Occupancy costs	1,198,471	1,116,894
Interest	4,810,177	4,246,475
Bad debts	2,584,988	2,529,726
Professional services	5,009,374	6,124,698
Specific assistance	621,979	592,968
Contributions	4,804,651	5,117,335
Capital campaign funds donated to parishes and others	1,030,013	33,878
Loss on debt extinguishment	2,143,566	—
Other	2,525,931	2,419,071
Total expenses	70,479,736	63,921,655
CHANGE IN NET ASSETS	8,813,292	5,382,447
NET ASSETS: Beginning of year	113,693,893	108,311,446
NET ASSETS: End of year	\$122,507,185	\$113,693,893

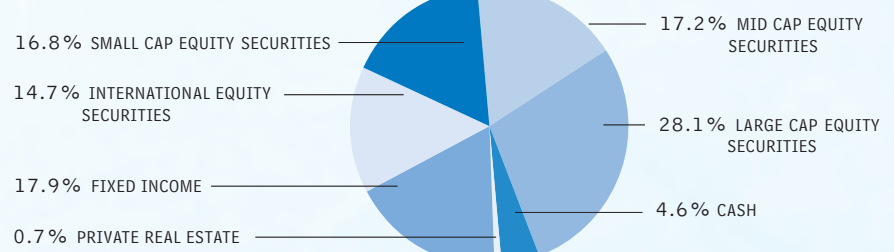
Catholic Community Foundation, Inc.

The Catholic Community Foundation is a separate, not-for-profit corporation established by the Archdiocese of Indianapolis to professionally invest and administer numerous individual endowment funds for the benefit of parishes, schools, agencies, and other institutions affiliated with the archdiocese. As of June 30, 2006, the Catholic Community Foundation comprised 323 separate endowment accounts and 112 charitable gift annuities worth \$134.2 million.



Asset Allocations as of June 30, 2006

CASH AND INVESTMENTS = \$134,175,335



Fund Performance

Composite	7.5%
Equity	9.0%
Fixed	0.3%

ARCHDIOCESE OF INDIANAPOLIS



Combined Statement of Activities by Secretariat, Vicariate and other operating groups

	SUPPORT AND REVENUES	EXPENSES	CHANGE IN NET ASSETS
Chancery \$15,263,131		\$4,563,298	\$10,699,833
Clergy and Parish Life Coordinators	3,696,812	3,832,393	(135,581)
Spiritual Life and Worship	1,158,325	1,132,941	25,384
Catholic Education and Faith Formation	8,364,006	12,413,504	(4,049,498)
Lay Ministry and Pastoral Services	429,832	329,471	100,361
Catholic Charities and Family Ministries	9,124,472	9,331,022	(206,550)
Communications	2,045,779	2,237,025	(191,246)
Finance and Administrative Services	4,270,392	3,743,225	527,167
Stewardship and Development	2,133,304	4,188,169	(2,054,865)
Vicariate Judicial	401,092	375,118	25,974
Parish Shared Services and Support	26,450,099	25,706,092	744,007
Catholic Community Foundation and ADLF	17,084,596	13,717,413	3,367,183
Eliminations	(11,128,812)	(11,089,935)	(38,877)
Combined Total June 30, 2006	<u>\$79,293,028</u>	<u>\$70,479,736</u>	<u>\$8,813,292</u>

Breakdown of Change in Net Asset Results for the year ended June 30, 2006

(in thousands)

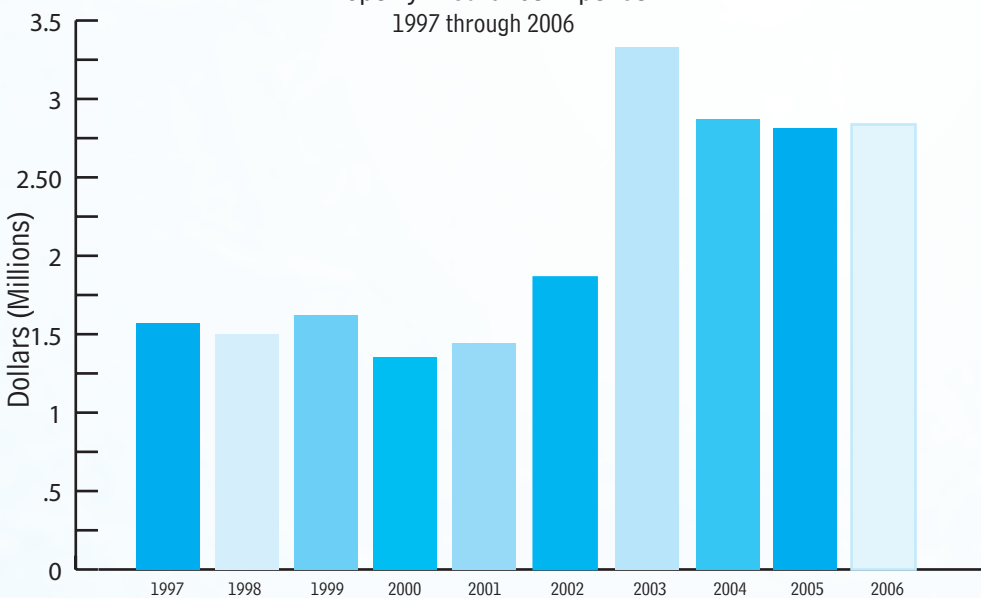
Actual

Combined operations	\$ 614
Parish Shared Services and Support	744
Catholic Community Foundation, ADLF, Investing and Debt Activities	3,367
Legacy for Our Mission Capital and Endowment Campaign	6,101
Other reconciling items and eliminations	(2,013)
Combined Change in Net Assets	<u>\$8,813</u>

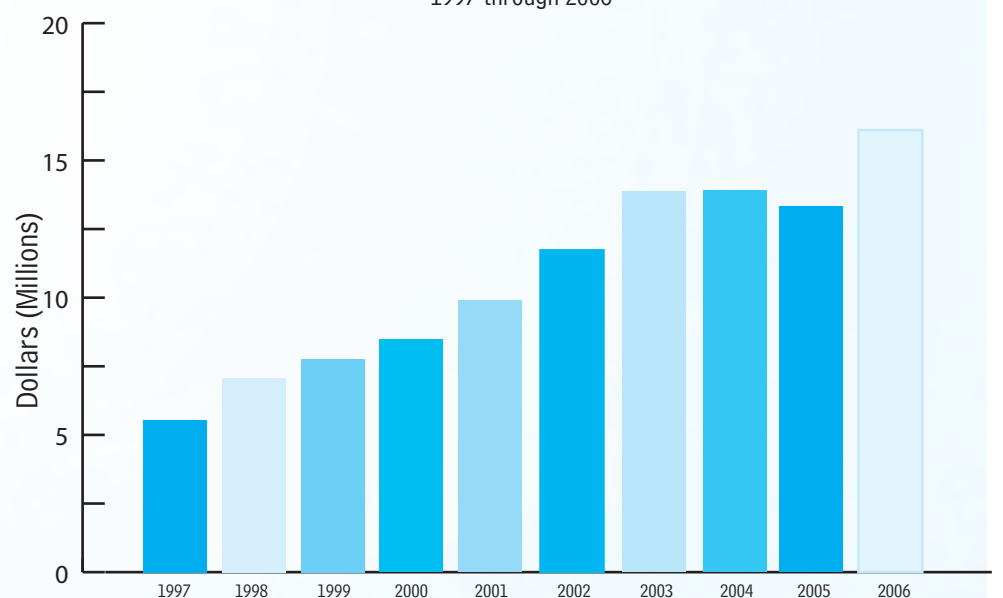
Archdiocese of Indianapolis Values

- † Prayer and spiritual growth
- † Lifelong learning and sharing our faith
- † Parish and family, the individual and community
- † Compassion and respect for human life and all creation
- † Justice and consistent moral standards
- † Proactive leadership and shared responsibility
- † Vital presence in urban, suburban, and rural neighborhoods
- † Stewardship

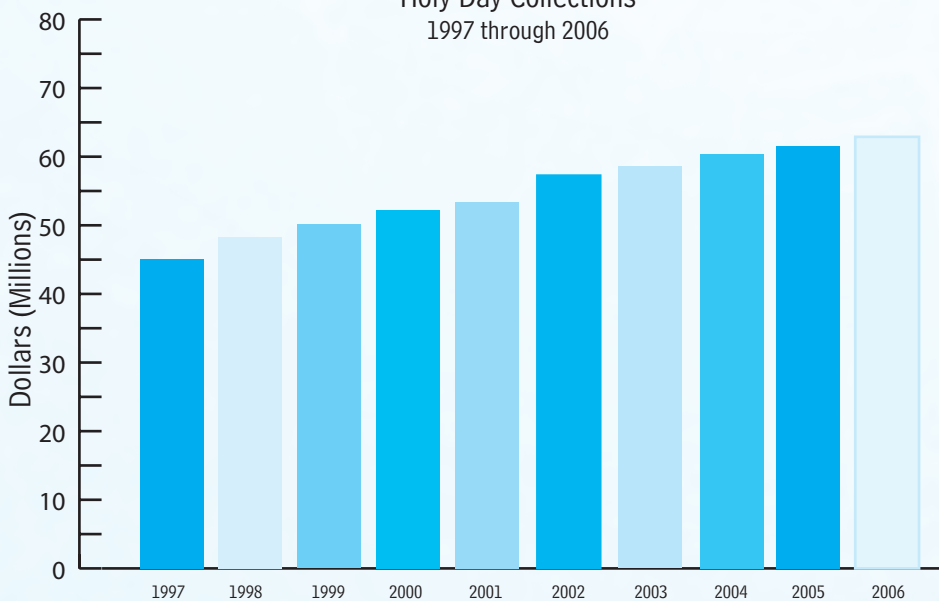
Property Insurance Expense 1997 through 2006



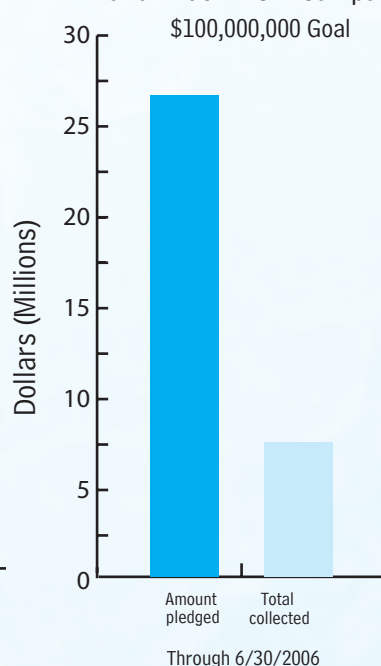
Clergy and Lay Health Care Expenses 1997 through 2006



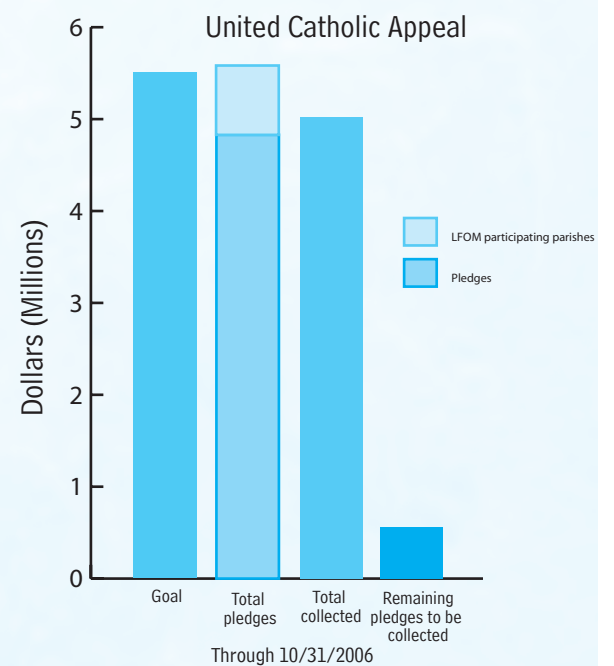
Parish Sunday and Holy Day Collections 1997 through 2006



Legacy for Our Mission Capital and Endowment Campaign



2005 Called to Serve/ United Catholic Appeal





CHIEF FINANCIAL OFFICER'S REPORT

The 2005-2006 fiscal year was our second consecutive year of break-even financial operations. We also continued to experience growing stewardship, steady investment returns and challenging employee-benefit and facilities expenses. The people of the archdiocese continue to generously support the ministries of the Church as evidenced through the initial results of the Legacy for Our Mission: For Our Children and the Future capital stewardship campaign. This report highlights several significant areas of our financial operations.

Chancery 2005-06 Operating Results

The chancery and agencies of the Archdiocese of Indianapolis completed 2005-06 with a \$614,000 surplus vs. a budgeted surplus of \$221,000, a positive variance of \$393,000. This represents the second consecutive year with an operating surplus for the archdiocese since the mid-1990s and a 2006-07 budget of \$596,000 (positive) seems to indicate that the archdiocese has likely achieved a more stable footing than in recent years.

I must offer two cautions about the positive operating results: first, the surplus is very small relative to the total overall budget—only about 1.6 percent of operational expenses; second, any surpluses must be used to “repay” the deficit spending of recent years. In other words, we will still need to continue to hold expenses down; this is not the time to increase budgets, even for human and material resources that agencies have been doing without for a number of years.

Called to Serve: Parish Stewardship and United Catholic Appeal

Parish stewardship, through Sunday and holy day collections, continued to grow. Total parish Sunday and holy day collections for 2005-2006 throughout the archdiocese grew at a rate of 2.3 percent. This compares with a growth rate of 1.9 percent in parish Sunday and holy day collections for 2004-2005.

The 2005 United Catholic Appeal received pledges of \$5.58 million, including Appeal goal amounts for the pilot parishes participating in the fall 2005 Legacy for Our Mission campaign. This compares to pledges of \$5.65 million for the 2004 United Catholic Appeal, a decrease of 1.2 percent.

St. Francis Xavier Home Missions Fund

June 2006 brought the sixth year of allocations of the St. Francis Xavier Home Missions funds. The allocations committee, consisting of 11 members—pastors and parish life coordinators from each deanery—aided by two archdiocesan staff members, made recommendations to Archbishop Daniel M. Buechlein for home missions grants based on applications received from 36 parishes and agencies. Approximately \$377,500 was awarded to 24 parishes.

Home missions grants are supported through the generosity of parishes that pledge some or all of the money they raise in excess of their Called to Serve/United Catholic Appeal goal to the St. Francis Xavier Home Missions Fund and through distributions from the Catholic Community Foundation's Archdiocesan Home Missions Endowment Fund, which was established through the Legacy of Hope from Generation to Generation capital and endowment campaign. While we've improved our funding to support needy parishes, parish needs still far outweigh available resources. Grant requests exceeded \$1.3 million during the year. This means that less than 30 percent of the grant dollars requested was able to be awarded.

Catholic Urban School Consortium

The six center-city Indianapolis elementary schools that have joined to form the Catholic Urban School Consortium strive to provide a high quality education with a strong spiritual base, leading students of all faiths to secondary and post-secondary education. The consortium is working hard to continue to raise academic excellence, maximize available resources and increase enrollment at the schools. The operating deficit for these schools for the 2005-2006 fiscal year was approximately \$1.7 million.

Eventually, this annual financial deficit is expected to be funded through annual fundraising and larger endowment distributions. In the short term, the corporate and foundation phase of the Legacy for Our Mission campaign will be used to meet this need.

The people supporting the consortium goals and operations are working to raise additional support, increase enrollment, and create expense savings through efficien-

cies. Significant facility needs are also present at several of the facilities which have and will continue to require capital expenditures. The goal of the Catholic Urban School Consortium continues to be to operate at a break even mark and will strive to accomplish this goal through additional development efforts.

Legacy for Our Mission Campaign

In the fall of 2005, Archbishop Buechlein launched the Legacy for Our Mission campaign. As noted in Archbishop Buechlein's letter in this accountability report, the campaign benefits both local parish needs and archdiocesan ministry needs. Through fiscal year 2006, 23 parishes had conducted the Legacy for Our Mission capital stewardship campaign, raising \$26.8 million in pledges. Approximately \$7.5 million of these pledges had been collected through June 30. (As of the writing of this report, an additional 41 parishes have reported an additional \$22 million in pledges in the fall of 2006, bringing the total campaign just shy of the half-way point.)

Expenses Related to Sexual Misconduct

In fiscal year 2006, approximately \$85,000 was spent to provide counseling for victims of sexual misconduct perpetrated or alleged to have been perpetrated by priests or lay employees of the archdiocese. Approximately \$87,000 was spent for these purposes in fiscal year 2005. Additionally, approximately \$196,000 was spent for legal fees to defend the archdiocese from sexual misconduct lawsuits in 2006. \$204,000 was spent for legal defense in 2005.

Insurance Plans and Parish Services

The archdiocese operates several insurance plans, employee benefit plans and other services on behalf of parishes, schools and employees. Two of the most significant plans are the lay employee health insurance plan and the property insurance plan. Both have seen significant changes in recent years.

The lay employee health insurance plan experienced a \$465,000 surplus. As with the archdiocesan operating budget, I caution that this surplus is very small relative to the size of the health plan—about 3 percent. Small changes in enrollment or claims can quickly eliminate this surplus and swing the plan to a loss. Increasing health care costs continue to challenge parish, school and agency budgets. At the same time, they create financial challenges for individual employees.

The property insurance plan experienced a surplus in excess of \$1.3 million. 2005-06 is the third consecutive year that the plan has been designed to run at a significant surplus. These results have supported the establishment of a property insurance reserve fund in the Catholic Community Foundation that is now approximately \$3.5 million. This reserve fund will help to protect parishes, schools and agencies against catastrophic losses and will help to mitigate annual insurance cost increases.

Tax-exempt Bond Financing and Moody's Credit Rating

In 1996, the Archdiocese of Indianapolis became the first diocese in the country to obtain a credit rating from one of the major credit rating agencies—Moody's Investors Service. Our initial credit rating was A3—a strong rating that ranks in the top one-third of the ratings categories Moody's uses. In November 2005, Moody's announced that it had upgraded the credit rating of the Archdiocese of Indianapolis to A2. As the basis for their decision, Moody's cited strong parish operations (specifically as measured by Sunday collections), strong parishioner support of archdiocesan ministries (measured by the Called to Serve/United Catholic Appeal and the Legacy of Hope Capital and Endowment Campaign), and the success attained in resolving sexual misconduct lawsuits without financial settlements.

In the spring of 2006, the archdiocese refinanced its 1996 tax-exempt bond issue. The refinancing is projected to save approximately \$140,000 in principle and interest payments each year for the remaining 20 years of the bond issue.

Catholic Community Foundation, Inc.

The Catholic Community Foundation's total assets topped \$137.0 million at June 30, 2006, an increase of 6 percent from the previous year. Investment returns achieved a rate of 7.5 percent. Foundation investments have returned a very respectable 9.2 percent (annualized) since the inception of the current investment structure in January 1995. Parishes, schools and agencies of the archdiocese added 18 new endowments during the year, bringing the total number of endowments held in the foundation to 323. For the first time since its inception, the Catholic Community Foundation endowments distributed more funds than were raised through the annual United Catholic Appeal. The endowments distributed over \$6.0 million last year to sup-

port parish, school and agency ministries, demonstrating the ability of endowments to provide long-term funding for ministries.

2006-07 Operating Budget

We enter the 2006-07 fiscal year with an operating budget of \$596,000 (surplus) on approximately \$39 million of total operating expenses. We anticipate the most significant challenges to include:

- Health care and employee benefit costs that are increasing much faster than Sunday collections
- Construction and facilities costs (such as property insurance and heating costs) that continue to increase
- School operating costs (including health care expenses) that are increasing faster than our ability to increase tuition
- Several parishes that continue to operate at a deficit.

On the other hand, we have several positive opportunities:

- A trend of positive growth in Sunday collections
- The Legacy for Our Mission campaign, which has seen strong positive results among the pilot and initial waves of parishes conducting this effort
- The formation of the Catholic Urban School Consortium to address financial operations of Indianapolis center-city Catholic schools
- Three consecutive years of strong investment returns and growing endowments
- The introduction of alternative health care plans to better control escalating costs
- A growing property self-insurance reserve fund to protect against future potential large losses and mitigate future cost increases.

While the budgeted surplus is certainly small relative to the total operating budget, it is our belief that we are seeing the beginning of a stable operating trend that will help us recoup deficit operational spending from previous years.

Accountability

Accountability is an important part of our stewardship responsibilities. Each year, the archdiocese subjects itself to the scrutiny of an independent audit. The firm of Deloitte & Touche LLP performed the audit for the last fiscal year. The audited financial statements are available for inspection through the Office of Accounting Services or at www.archindy.org/finance/archdiocese.

Archbishop Buechlein has established and regularly confers with the Archdiocesan Finance Council. The council, whose existence is required by canon law, focuses on financial policies, procedures and activities of the Church in central and southern Indiana. Current members of the Archdiocesan Finance Council are:

Most Rev. Daniel M. Buechlein, O.S.B.,
Archbishop, Chairman
Rev. Msgr. Joseph F. Schaedel,
Vicar General, Vice Chairman
Clark Byrum, President
Jacqueline Byers, Vice-President
Philip B. McKiernan, Secretary
Patrick Carr
Dale Gettelfinger
Kenneth J. Hedlund
Mary Horn
David R. Milroy
Timothy Robinson
Jeffrey D. Stumpf, Chief Financial Officer, Staff

This past fiscal year marked continuing financial recovery for the parishes, schools and agencies of the Archdiocese of Indianapolis as we worked to build a sounder financial footing. Stewardship grew, investment returns were strong, and expenses generally fell in line with budget expectations. Now, we look with hope toward the conclusion of the Legacy for Our Mission campaign. We continue to place great emphasis on improving the financial stability of those parishes experiencing deficit operations. May God lead us toward continued success in our ministries.

Respectfully submitted,

Jeffrey D. Stumpf, M.B.A., C.P.A., CFA
Chief Financial Officer

Legacy for Our Mission campaign helps small, clustered parishes

By Sean Gallagher

Every parish, regardless of its size, has needs to meet to carry out its mission of evangelization in the city, town or countryside in which it is situated.

The Legacy for Our Mission: For Our Children and the Future Campaign is intended to help all 150 archdiocesan parishes and the archdiocese as a whole do this by involving as many Catholic households in central and southern Indiana as possible.

Some parishes have a relatively large number of households so their needs can also be large in monetary terms.

Through its participation in the campaign, St. Simon the Apostle Parish in Indianapolis, with 1,418 households, plans to build a new parish life center to host meetings and social gatherings, and a multipurpose facility for athletic events.

The parish's goal for the campaign is \$4.7 million.

Christ the King Parish in Indianapolis, with 1,198 households, seeks to accomplish major upgrades to its school's heating, air conditioning and lighting systems.

Its goal for the campaign is \$2.1 million.

Small parishes, important goals

Other parishes across the archdiocese are much smaller than these two parishes.

In fact, nearly 43 percent of all archdiocesan parishes have less than 300 households and all 11 archdiocesan deaneries have at least one parish that fits this description.

According to Joseph Therber, executive director of the archdiocesan Office of Stewardship and Development, the goals of smaller parishes are no less important to the mission of the Church than those of larger parishes.

"Every parish goal—regardless of size—represents a ministry vision and a

prediction of future outcomes for the mission of our Church," he said. "And, in very practical terms, we are reminded of the old saying, 'What gets measured gets valued.'

"What can be more valuable than gathering the resources to do God's work here in our local archdiocese?"

Their needs, in monetary terms, may not be as large as those at St. Simon the Apostle or Christ the King parishes, yet they are no less important if the Church's mission is to be achieved throughout the archdiocese.

St. Meinrad Parish in St. Meinrad is in the midst of the participation in Legacy for Our Mission and has a goal of \$144,000.

In striving toward this goal, its 248 households are looking toward their parish's long-term future.

According to the pastor, Benedictine Father Adrian Burke, St. Meinrad Parish's present need is the demolition of an underutilized former school building.

Only one room is used in it, yet its heating costs have been approximately \$2,000 per month in the winter.

"Once that building is demolished, we can begin the process of talking about a new parish hall or a gathering space for the parish," said Father Adrian.

Other small parishes don't have physical needs like their larger counterparts or like St. Meinrad Parish.

But the campaign is helping them ensure their ministry into the future through the building up of endowments.

St. Mary Parish in Mitchell already has a parish life center. But the faith community's 120 households want to make sure that it continues to serve them well into the future by establishing an endowment that will make funds available for its upkeep in the years to come.

The Bloomington Deanery Parish has a campaign goal of \$450,000.



Members of St. Martin of Tours Parish in Siberia in the Tell City Deanery are raising funds through their participation in the Legacy for Our Mission: For Our Children and the Future Campaign to establish an endowment that will ensure the future care of its cemetery.

Parishes working together

Many small parishes across the archdiocese share ministerial resources such as a pastor or parish administrator of religious education. Others are linked to larger ones.

Many of these "clustered" parishes find it helpful to participate in Legacy for Our Mission at the same time and help each other out in working toward their respective goals.

This has been the experience of Margaret Goedde, a member of St. Vincent de Paul Parish in Bedford, which is clustered with St. Mary Parish in Mitchell.

Goedde is the coordinator of the campaign at St. Vincent de Paul Parish, which has a goal of \$2.4 million.

"We've gotten to know each other, and

we can work ideas off of each other," she said. "We've benefited from the things that St. Mary has come up with and vice versa.

"We can share responsibilities. I think it's been a really good thing to have everyone working together like we've been doing."

With the funds raised through the campaign, St. Vincent de Paul Parish's 667 households hope to build a parish life center and connect all the buildings on the parish's campus.

St. Meinrad Parish is clustered with two other parishes: St. Boniface Parish in Fulda and St. Martin of Tours Parish in Siberia.

All three are participating in the campaign at the same time.

See LEGACY, page 16

Many parishes complete participation in Legacy for Our Mission campaign

By Sean Gallagher

With a third group of parishes now under way in their participation in the Legacy for

Our Mission: For Our Children and the Future Campaign, 13 parishes that began last spring have now completed gathering their members' support for it.

Among these parishes are Immaculate Heart of Mary Parish in Indianapolis, which is

seeking to make improvements to its church and school building, and the Richmond Catholic Community, which hopes to construct a gymnasium for its Seton Catholic High School.

Father Larry Voelker, pastor of Holy Cross Parish in Indianapolis, hopes that his parish's participation in the campaign will help it join the surrounding neighborhood in improving the quality of its buildings after they experienced what he described as many "lean years."

The funds raised through the campaign will help the parish complete a restoration and protection of the church's stained-glass windows, repair masonry and make improvements to the sound system.

"The worship space [improvements] will make a big difference," Father Voelker said. "The neighborhood is improving, and we're seeing [it] coming back. It makes the church building and facilities look cared for. [They] were in a state of disrepair."

Although more than 40 years old,

St. Gabriel Parish in Indianapolis has never had a building specifically designed to be a church. Where parishioners currently worship was intended to be eventually used as a school gymnasium.

Through current parishioners' participation in Legacy for Our Mission, that original plan might come to fulfillment—and just in time.

Over the past decade or so, St. Gabriel Parish has experienced a large growth in the number of people coming to worship there, many of these Catholics coming from the Hispanic community.

Kent Blandford, a member of the parish who helped oversee its participation in the campaign, said that the Sunday evening Spanish Mass is filled beyond capacity each week.

The \$2.1 million that the parish is raising through the campaign will fund the construction of a new church and the renovation of the current church into a multipurpose parish life center.

"Building that new church is really the lynchpin because we're at the point now where

we quite frankly have run out of space for ministry," Blandford said.

The many parishes that have participated in Legacy for Our Mission thus far are also helping to support the shared ministries of the archdiocese that so many people in and beyond the Church in central and southern Indiana benefit from, including the services of Catholic Charities, the formation of future priests and the support of home mission parishes.

"Our participation is important, not [only] for the dollars and cents," said Father Voelker, "but it's important for us to acknowledge that we are a part of the larger Church." †

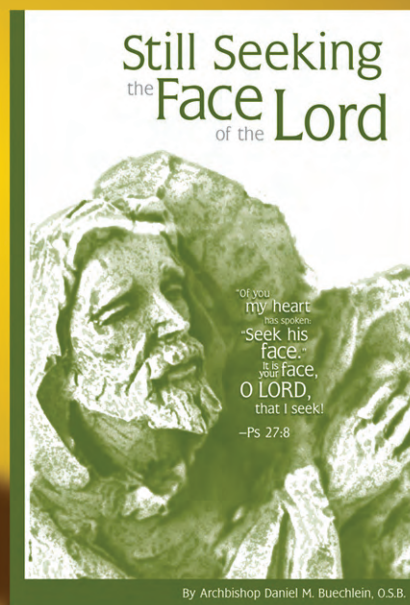


Fr. Larry Voelker

'The worship space [improvements] will make a big difference. The neighborhood is improving, and we're seeing [it] come back. It makes the church building and facilities look cared for.'

—Father Larry Voelker

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Advent Wreath Prayer helps families prepare for birth of Christ

Catholic Spirit Syndication Service

(Second of four parts)

The following Advent Wreath Prayer is intended to help busy households make Advent a prayerful time during the rush of Christmas preparations. The language is fairly simple to be used by groups of adults or adults with children, and options are noted to allow for participation by a variety of members of the household.

Leader: Today begins the second week of the season of Advent. In order to help each of us prepare our own hearts for the birth of Christ, we take these few moments each week to pray together.

Light the first two candles on the Advent Wreath

Read aloud Baruch 5:1-9; Philippians 1:4-6, 8-11; Luke 3:1-6 (optional)

Leader: No matter how desperate things get, if we keep trusting in God and live a life guided by justice, mercy, peace—and especially love—God will keep his promise to us. In the Bible passages for this second week of Advent, we are again encouraged to be better people. John the Baptist reminds us that we'd better work seriously to make straight our own paths and to clean up the wastelands in our own lives. What one thing will we do differently this week?



Closing prayer

(Leader may read all or others in the household may each read a segment.)

(1.) Father in heaven, this second week of Advent,

help us see clearly the times when we have sinned. Accept our sorrow for having pulled away from you, and give us firm resolve to stay close to you.

(2.) God above, help us conduct ourselves in holiness. We long to be the people you expect us to be. Help us as we strive to make our souls blameless and at peace.

(3.) Help us, Lord, to remember that we were baptized for a reason. Help us realize our baptismal call to live as a child of God.

(4.) And dear God, don't let us miss chances this week to be welcoming to other people and to work in harmony with everyone. Help us as we try to change our ways so that we are good examples of people who love and follow the Lord. †

Advent resources available on archdiocesan Web site

During the season of Advent, the Archdiocese of Indianapolis will have a special Web page at www.archindy.org/advent.

The page contains various Advent resources, including

links to the daily readings, reflections from Archbishop Daniel M. Buechlein, penance service schedules, images of past *Criterion* Christmas Supplement covers and links of interest to other Advent Web sites. †

LEGACY

continued from page 15

"We extended our volunteerism, and the collaboration among all three parishes was tremendous," Father Adrian said. "We had huge numbers of volunteers that never had volunteered for stuff before coming out of the woodwork to do this. Before long, we had a room filled with people I barely knew. It was wonderful."

A spirit of sacrifice

Like St. Mary Parish in Mitchell, the 71 households that make up St. Martin of Tours Parish hope to ensure their heritage for the future through the funding of endowments in the campaign.

It already has a parish endowment that it hopes to build up further. The parishioners also hope to establish an endowment that will provide funds for the future care of the parish's cemetery.

Although the parish's goal of \$63,911 is small when compared to other parishes, Father Adrian noted that it still requires its members to take on a spirituality of sacrifice.

"It is an exercise, if you will, in growing in the spirit of sacrifice as a disciple of Jesus Christ, who said that what happened to [him], you will, in some sense, have to endure," he said. "Can you drink from this cup?"

He spoke about one family in particular in the parish that

listened to him speak about the importance of sacrifice and responded.

Although they face many financial challenges, their pledge of support was significant, according to Father Adrian.

"[They] understood," he said. "[They] got it. And they're sacrificing. They're going to reap the spiritual fruits of this campaign, without a doubt."

If archdiocesan Catholics, as Father Adrian stated, seek to imitate Christ in their sacrificial giving then they are also seeking to do God's will.

Father Rick Eldred, pastor of St. Vincent de Paul Parish and St. Mary Parish, hopes this will be first and foremost in the minds and hearts of his parishioners as they participate in the campaign.

"If we all unite together in prayer that God's will be done, then this will be a success," he said. †

An advertisement for "Christmas at the Zoo" at the Indianapolis Zoo. It features a circular photo of a child in a winter hat. The text includes: "Kroger CHRISTMAS AT THE ZOO Indiana Rail Road's Holiday Trainland", "December 1-30 (Closed 12/24 & 12/25)", "5 - 9pm Holiday Activities", "Let the magic of the holidays capture your heart!", "See the sparkling lights, remarkable model train displays, animal activities, Santa visits (through December 23), and more!", "Zoo opens at 12 noon", "indianapoliszoo.com • (317)630-2001", "1200 W. Washington St., Indianapolis, IN 46222", and the Indianapolis Zoo logo.

An advertisement for the "Retirement Fund for Religious". It features a photo of elderly people in a church setting. The text includes: "Retirement Fund for Religious", "Skilled care and assisted living expenses for religious past age 70 exceed \$450 million each year.", "One out of every five religious institutes has less than 20 percent of the amount needed to care for elderly members.", "Religious institutes spend an average \$133 per day for skilled nursing care. (The average cost for a shared room in a skilled nursing facility in the United States is \$169 per day; a private room averages \$192.)", "The average Catholic family spends more than \$12 each year on cookies, more than \$21 on potato chips, more than \$29 on take-out coffee, and just a little more than \$1 per adult on the Retirement Fund for Religious.", "Ninety-four cents of each dollar donated benefit frail and elderly religious.", "Please be generous on December 10, 2006.", and "Share in the Care".

Advent penance services are scheduled at archdiocesan parishes

Parishes throughout the archdiocese have scheduled communal penance services for Advent. The following is a list of services that have been reported to *The Criterion*.

Batesville Deanery

Dec. 10, 1 p.m. at St. Maurice, Napoleon
 Dec. 10, 3 p.m. at Immaculate Conception, Millhousen
 Dec. 11, 7 p.m. at St. Peter, Franklin County
 Dec. 13, 7 p.m. at St. Mary-of-the-Rock, St. Mary-of-the-Rock
 Dec. 13, 7 p.m. at St. Vincent de Paul, Shelby County
 Dec. 13, 7 p.m. at St. John the Baptist, Osgood
 Dec. 14, 7 p.m. at St. Lawrence, Lawrenceburg
 Dec. 15, 7 p.m. at St. Mary, Greensburg
 Dec. 18, 7 p.m. at St. Louis, Batesville
 Dec. 19, 7 p.m. at St. Teresa Benedicta of the Cross, Bright
 Dec. 19, 7 p.m. at St. Anthony of Padua, Morris
 Dec. 20, 7 p.m. at St. John the Baptist, Dover
 Dec. 21, 7 p.m. at St. Charles Borromeo, Milan

Bloomington Deanery

Dec. 12, 7 p.m. at St. Agnes, Nashville
 Dec. 13, 7 p.m. at St. John the Apostle, Bloomington

Dec. 19, 7 p.m. at St. Martin of Tours, Martinsville
 Dec. 20, 7 p.m. at St. Mary, Mitchell

Connersville Deanery

Dec. 11, 7 p.m. at St. Elizabeth of Hungary, Cambridge City
 Dec. 12, 7 p.m. at St. Michael, Brookville
 Dec. 13, 7 p.m. at St. Anne, New Castle
 Dec. 13, 7 p.m. at St. Mary (Immaculate Conception), Rushville
 Dec. 14, 7 p.m. at St. Bridget of Ireland, Liberty
 Dec. 19, 7 p.m. at Holy Family, Richmond

Indianapolis East Deanery

Dec. 11, 7 p.m. for Our Lady of Lourdes, St. Bernadette and St. Thérèse of the Infant Jesus (Little Flower) at St. Thérèse of the Infant Jesus
 Dec. 13, 7 p.m. at St. Simon the Apostle
 Dec. 14, 6:30 p.m. at St. Rita
 Dec. 20, 7 p.m. for Holy Cross, St. Mary and SS. Peter and Paul Cathedral at SS. Peter and Paul Cathedral

Indianapolis North Deanery

Dec. 17, 3 p.m. at Christ the King
 Dec. 19, 7 p.m., at Christ the King
 Dec. 20, 7 p.m., at Christ the King

Indianapolis South Deanery

Dec. 11, 7 p.m. for Good Shepherd and

St. Roch at St. Roch
 Dec. 13, 7 p.m. at St. Mark the Evangelist
 Dec. 14, 6:30 p.m. at Nativity of Our Lord Jesus Christ
 Dec. 14, 7 p.m. at St. Ann
 Dec. 16, 9:30 a.m. at St. Barnabas
 Dec. 18, 7 p.m. at Our Lady of the Greenwood, Greenwood
 Dec. 19, 7 p.m. at St. Jude

Indianapolis West Deanery

Dec. 13, 7 p.m. for Holy Trinity and St. Anthony at St. Anthony
 Dec. 4, 7 p.m. at St. Gabriel the Archangel
 Dec. 5, 7 p.m. at St. Monica
 Dec. 6, 7 p.m. at St. Michael the Archangel
 Dec. 12, 7 p.m. at St. Thomas Moore, Mooresville
 Dec. 13, 7 p.m. at Mary, Queen of Peace, Danville
 Dec. 14, 7 p.m. at St. Malachy, Brownsburg
 Dec. 18, 7 p.m. at St. Joseph
 Dec. 19, 6:30 p.m. at St. Susanna, Plainfield

New Albany Deanery

Dec. 12, 7 p.m. at St. Michael, Bradford
 Dec. 13, 7 p.m. at St. Michael, Charlestown
 Dec. 13, 7:30 p.m. at St. Mary-of-the-Knobs, Floyds Knobs
 Dec. 14, 6:30 p.m. at St. Paul, Sellersburg
 Dec. 16, 9:30 a.m. at St. Mary-of-the-Knobs, Floyds Knobs

Dec. 17, 4 p.m. at Holy Family, New Albany
 Dec. 17, 7 p.m. at St. Mary, Lanesville
 Dec. 20, 7 p.m. at St. Joseph, Corydon
 Dec. 20, 7:15 p.m. at St. Joseph, Clark County

Seymour Deanery

Dec. 11, 7 p.m. at St. Mary, North Vernon
 Dec. 12, 7 p.m. for St. Joseph, Jennings County, and St. Anne, Jennings County, at St. Anne, Jennings County
 Dec. 13, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison
 Dec. 14, 6 p.m. at St. Bartholomew, Columbus

Tell City Deanery

Dec. 10, 3 p.m. deanery service at St. Paul, Tell City
 Dec. 20, 7 p.m. deanery service at St. Meinrad, St. Meinrad

Terre Haute Deanery

Dec. 12, 7 p.m. deanery service at St. Paul, Greencastle
 Dec. 14, 1:30 p.m. deanery service at St. Ann, Terre Haute
 Dec. 14, 7 p.m. deanery service at St. Margaret Mary, Terre Haute
 Dec. 14, 7 p.m. at Sacred Heart, Clinton
 Dec. 17, 7 p.m. at St. Joseph, Rockville †

Tell us how Catholic education has made a difference

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

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

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

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

Are you a graduate of Catholic education who would like to share your thoughts about the difference it has made?

The Criterion is inviting you to share your stories, thoughts and achievements for possible inclusion in our annual Catholic Schools Week Supplement.

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

Send submissions to John Shaughnessy, assistant editor, in care of *The Criterion*, P. O. Box 1717, Indianapolis, IN 46206 or send him an e-mail at jshaughnessy@archindy.org. Please include a daytime phone number where you can be reached. †

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StFrancisHospitals.org



Photo by Sean Gallagher



Hundreds of people kneel in prayer at St. Joan of Arc Church in Indianapolis on the evening of Nov. 29 during the first of a series of 11 Masses to be celebrated in each deanery in honor of the canonization of St. Theodora Guérin.



We believe compassion and kindness are just as important as technology.

Just because something can't be put on a chart or pulled from a cabinet doesn't mean it can't be a powerful tool for healing. That's why the goal of the St. Vincent Foundation is to make possible the most advanced, and compassionate care possible for our patients. For more information about how you can support St. Vincent through donations of time, talent or treasure, call the Foundation at 317-338-2338.



celebrating 125 years

DEANERY

continued from page 1

including "Our Lady of Providence," a hymn written 70 years ago by Providence Sister Cecilia Clare that was frequently sung in schools staffed by members of the congregation.

After sharing this news with those in attendance, Archbishop Buechlein reflected on its meaning for the faith in central and southern Indiana.

"God gave us Mother, gave us her life as an example," he said. "And this gift calls us to walk in her footsteps, to pass on the heritage that she left for us.

"And yes, some among us surely are called to become consecrated women after her example. Some are called to carry on the mission of Christ as priests like Francis Xavier. All of us are called to be missionaries in our own way."

One woman in the congregation that night who answered the call was Providence Sister Patty Wallace.

Currently a novice in a mission year in her religious community, Sister Patty is serving as the librarian at St. Andrew & St. Rita Catholic Academy in Indianapolis.

A one-time member of St. Simon the Apostle Parish in Indianapolis who was taught in her youth by the Sisters of Providence, she said the archbishop's announcement was "a wonderful surprise."

"Mother Theodore is known [by] the world now," said Sister Patty. "And it's a great honor to have her be the co-patroness of the archdiocese."

Sister Patty is one of the newest members of her community. But she has been preceded by literally thousands of other women who joined the congregation founded by St. Theodora at Saint Mary-of-the-Woods in 1840.

One of them was Providence Sister Agnes Josephine Coffey, who died in 1992 at the age of 102. She had taught for many years at St. Joan of Arc School.

Her nephew, Michael Coffey, was present for the Mass. He spoke about how many times he had visited her at the parish when he was young and how she had hoped that her congregation's foundress would one day be canonized.

"She would dream of it, but never believe it would happen," said Coffey, a member of St. Pius X Parish in the Indianapolis North Deanery.

"It's just like, 'Miracles happen.' " †

ARCHDIOCESE OF INDIANAPOLIS

Saint Theodora Guérin, virgin, foundress of the Congregation of the Sisters of Providence, always trusting in divine providence, even from the very beginnings of the community at Saint Mary-of-the-Woods, now in the Archdiocese of Indianapolis, compassionately served in charity and justice. Because of this the Christian faithful, of the above-named archdiocese, have continuously invoked the same Saint for her assistance and have honored her with a particular and steadfast devotion.



Therefore, His Excellency, the Most Reverend Daniel M. Buechlein, Archbishop of Indianapolis, having received the expression of the faithful, approved the choice of Saint Theodora Guérin, virgin, as Patroness with God on behalf of the Archdiocese of Indianapolis. Furthermore, by his letter dated 13 September 2006, he sincerely requests that the choice and approval of this same [Saint] be confirmed, according to the Norms established for the naming of a Patron.

Henceforth, the Congregation for Divine Worship and the Discipline of the Sacraments, by virtue of the faculty given it by the Supreme Pontiff Benedict XVI, after careful consideration, affirms this choice and approval, the norms of law having been followed, and prayerfully and willingly confirms

SAINT THEODORA GUÉRIN, VIRGIN
PATRONESS WITH GOD
OF THE ARCHDIOCESE OF INDIANAPOLIS

with all the rights and liturgical privileges to be followed according to the rubrics.

Anything to the contrary not withstanding.

From the seat of the Congregation for Divine Worship and the Discipline of the Sacraments, the 17th day of the month of October 2006.

+Francis Cardinal Arinze
Prefect
Father Marius Marini
Under-Secretary

God accompanies us throughout our life journey

By Fr. Frederic Maples, S.J.

As I pass by people walking in my favorite park and catch the tiniest bits of conversations, I am struck by the energy that people put into talking about how things are with them.

We talk to ourselves a lot, too. We are always working at life.

And God hears it all!

Deep down, we primarily are talking to God. We are trying to figure out what to make of it all. We wonder what God makes of it all, and what God makes of us.

Times of prayer and meditation are special moments in this constant dialogue with God. They are times we slow down to hear more “care-fully” the words of Scripture or the thoughts of our own heart and wait on the movements of the Spirit.

Every moment of quiet prayer and meditation is like an Advent, a waiting for the Lord. What will the Lord say to us? How will God enter the dialogue?

Do you know the very first words we hear from Jesus in John’s Gospel? In this carefully, artfully crafted Gospel, we can be sure that Jesus’ first reported words carry deep significance.

We first see Jesus as he is walking. The others are described as standing still as if they are waiting. Jesus is on the way.

John the Baptist looks intently at him and says, “This is the one I’ve been talking about. This is the Lamb of God” (Jn 1:36).

Two of John’s disciples hear this and set off following Jesus.

Jesus turns to them, and for the first time in this Gospel we hear Jesus speak.

He says, “What do you want?” (Jn 1:38).

It’s easy to pass casually by these words. We can take them no more deeply than we take the words of a sales clerk, who asks, “Can I help you?”

But these are the Messiah’s first words, the Servant-Teacher’s words. These are rich, eternal words, spoken at every moment to each one of us individually by Christ: “What do you want?”

We may not always know the answer in depth. God invites us to explore our deepest desires, to discover the revelation of our true selves.

John’s disciples respond, “Teacher, where do you abide?” (Jn 1:38).

And if we let this question also take on depth, then his response is stunning: “Come and see!” (Jn 1:39).

Jesus doesn’t give an answer that simply can be memorized, that puts an end to all speculation and wonder. Instead, he engages these people in a relationship. Jesus invites them to begin a journey. This encounter with Jesus is a vivid description of God’s action in our lives.

Vatican Council II described us as a pilgrim people. Our very life is a pilgrimage. Like all travel, it can include long periods of waiting, delay, sometimes getting lost, moving on, arriving at way stops then finally reaching the goal.



A Holy Land pilgrim prays inside the Church of the Nativity. Vatican Council II described us as a pilgrim people. Our very life is a pilgrimage. God sets us on the way and accompanies us on the journey.

God does not pre-emptively short-circuit the journey by giving us all the answers, solving our problems or protecting us from the world. If God did that, we would not need God anymore! There would be no experience of trusting God along the way, no pilgrimage of learning and change.

Instead, God sets us on the way and

accompanies us on the journey.

Jesus’ eternal question to each of us keeps us in the present moment. What is most important, what life is really all about, is this: What do we want now and what do we choose next?

(Jesuit Father Frederic Maples is a spiritual director with Loyola, a spiritual renewal resource in St. Paul, Minn.) †

God is involved in our lives in good times and bad times

By Fr. Dale Launderville, O.S.B.

There is consolation in these words of the psalmist: “O Lord, you have searched me, and you know me. You know my sitting and my rising. You discern my thoughts from afar” (Ps 139:1-2).

That declaration emphasizes not only God’s care for us as individuals, but also God’s power to know even our lives’ most hidden aspects. In fact, this psalm proceeds to explain how God knows everything about us—not only our past and present, but also our future.

The psalmist is so intent upon proclaiming God’s love and power that the human capacity to choose seems to get swallowed up in the description of God’s surpassing goodness: “For before

there is a word on my tongue, you, Lord, know it entirely” (Ps 139:4).

Here the psalmist is so caught up praising the excellence of God’s intervention in our lives that he makes no effort to acknowledge the role of choice in our actions and thoughts.

However, the psalmist does not deny the importance of human choice—a capacity that is accented from the Garden of Eden story to the end of the Bible.

The temptation scene in the Garden of Eden (Gn 3) previewed the prevailing viewpoint on the part of the Old Testament that evil makes its way into the world through the wrong choices that humans make.

In times of disaster, we struggle to understand how God is both loving and

powerful. We are tempted to think God has forgotten us. Even if we are accustomed to call upon God to take care of us, the pressure of a tragic situation can leave us reeling. We may even wonder if God is powerful enough to rescue us. It seems that the forces of destruction have gained the upper hand.

Such crises have beset humans from the beginning of time.

A prophet like Jeremiah illustrates the anguish that one must undergo to maintain the stance that God is loving and powerful in the midst of horrendous circumstances.

When we have been crushed by a disaster, we often cannot find words to express our distress. The numbness can conceal anger and confusion.

Jeremiah shows us that by placing

these feelings of painful bewilderment before God, we are turning toward God and can be renewed and made whole.

The prophet shows us that when we are put to the test we will pass through this crisis only by surrendering our self-reliance and allowing God to save us.

The transformation that God calls us to undergo includes passing through death. In the violent death of Jesus, God shared fully in the anguish of our human condition to show that we must suffer with and for others in order to find true life.

God is involved in our lives in good times and in bad, but most intensely in times of crisis.

(Benedictine Father Dale Launderville is a Scripture scholar at St. John’s University in Collegeville, Minn.) †

Discussion Point

God shows his love in creation

This Week’s Question

What would you say about God—how would you describe God—to an inquiring nonbeliever?

“God is love, and you have to love yourself to love anyone else. If you have love in your heart, you know God.” (Veronica DiCola, Moundsville, W.Va.)

“Just look around you! Where did everyone come from? God is all around us, in us, in a child, in an adult, in nature. God is everywhere. How could you not recognize him?” (Julie Desmond, Marshfield, Mass.)

“Everyone deep down inside believes there is something more powerful than themselves. My belief is that I’ve felt his presence in life. People will disappoint you, but

God will always be there for you. God is a real presence here—I can see it in what people do to help others.” (Mary La Bruna, Forked River, N.J.)

“He is a loving Father, our Creator who cares for us and has a personal interest in our soul.” (Cynthia Craft, Forked River, N.J.)

Lend Us Your Voice

An upcoming edition asks: What current social issue has moral dimensions that you feel often are overlooked?

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



From the Editor Emeritus/John F. Fink

Second of two columns on prayers of petition

(Ninth in a series)

How, some people ask, could God possibly answer the prayers of all those people who are praying to him at the same time? Perhaps they visualize God handling one person's request, and then moving on to another's and on down the line until everybody is taken care of. How, they ask, could he have time to handle all those requests?

Of course, that question involves "time" and God is not in time. He's in eternity. I suppose we could say that he has all the time he needs except that that answer contains the concept of time. Let's say that he has all eternity to listen to all those prayers.

There's still another objection to prayers of petition: Despite Jesus' assurances that

all our prayers will be heard, we don't always get what we pray for. Everyone has probably prayed for something and believed that he or she would receive it, and then been disappointed.

My first reaction to that is amazement at the image of God that someone must have who demands that his or her prayer be heard. Is God just a servant waiting to do our bidding? Who's the master and who's the servant here? How dare we ask the awesome God for something, and then complain that he didn't hear our prayer or perhaps that he heard it but ignored it!

Perhaps he heard it but knew in his infinite wisdom that what we asked for wouldn't be good for us. He didn't grant our request because of his love for us. He knows far better than we do what we truly need. Or perhaps he didn't grant our request because to do so would mean refusing to answer someone else's prayer, such as two athletic teams both praying for victory.

Or perhaps he didn't grant our request because it was against his will. If we pray

for a big promotion at work and don't get it, maybe that is simply God's will and we should accept it. Jesus didn't get what he asked for in the Garden of Gethsemane when he prayed that God would take the cup away from him, but he did get the grace to carry out God's will and accomplish his mission of redeeming the world. That's another reason why we must always pray to be able to know what God wants.

In the final analysis, we should pray in faith for what we believe is best for us, but be willing to trust in God's greater knowledge of what really is best. We can be sure that, if he doesn't give us exactly what we pray for, he will give us something better.

You might be surprised, as I was, that the *Catechism of the Catholic Church* treats prayers of contrition as part of prayers of petition. It says, "The first movement of the prayer of petition is *asking forgiveness*, like the tax collector in the parable: 'God be merciful to me a sinner!' It is a prerequisite for righteous and pure prayer" (#2631). †

Cornucopia/Cynthia Dewes

Christmas carols, so full of meaning

This is a time for enjoying the wonderful music of the Christmas season.



We flock to concerts of beautiful choral and orchestral Christmas music performed by professionals, amateurs, school kids, in fact, anyone displaying the Christmas spirit.

Personally, I love to crank up a CD of "The Messiah" and sing with it at the top of my lungs. I'm sure the local raccoons and wild turkeys are edified by this performance.

But did you ever stop to wonder about the words in some of these songs? What do they mean? Are they relevant for the modern listener? Do we need a degree in Medieval Literature or Early Church History in order to understand them?

Take "Good King Wenceslas," for instance. Who's he? Why should we remember him? Why is he an important figure in a Christmas carol?

It turns out Wenceslas was a king of Bohemia, in Czechoslovakia, in the early 900s A.D. He fostered good will among nations, helped the poor and was a faithful Christian.

Unfortunately, he was martyred by his pagan brother. But today he is honored as the patron saint of Czechoslovakia, and immortalized in the Christmas carol written by a 19th-century Anglican minister named John Mason Beale.

OK. Then we have "The Twelve Days of Christmas," which probably lists the strangest gifts ever invented. The music is fun to sing, but I for one am not thrilled by the thought of receiving a "partridge in a pear tree." I didn't know that partridges roosted in trees, or even what I'd do with one if I had it.

And when we come to the verses about "eight maids a-milking" and "10 lords a-leaping," they lose me altogether. I know these "gifts" from "my true love" must have some political or historical meaning. But when you're about 7 years old and learning to sing this carol in school, you probably chalk it up as just one more adult mystery. Which it is.

When we sing "I saw three ships come sailing in on Christmas day in the morning," I think of Christopher Columbus' famed Nina, Pinta and Santa Maria. This distracts me from what may be the real meaning of the words, but it's great music anyway. Likewise with "God Rest Ye Merry, Gentlemen," which always makes

me think of carousing in a beer hall somewhere.

"Lo, How a Rose E'er Blooming" has to be one of the loveliest carols, I think. It refers to the lineage and birth of Christ in mystical terms. For this one, I suspend all research about the song's words in favor of yielding to its lyrical reverence.

English carols may be among those most familiar to us, but over the years we've added many others to the popular repertoire. We have Negro spirituals, such as "Go, Tell it on the Mountain," Appalachian folk songs and even operatic music from productions like *Amahl and the Night Visitors*.

German Christmas carols we've adopted are as popular as the borrowed German custom of Christmas trees. And the most beloved of these is undoubtedly "Silent Night," whose words and music never fail to convey the truth of faith to those who hear or sing it.

That's the thing about Christmas carols. No matter if we understand all their words or not, they offer God's grace to us in this particularly grace-ful Advent time.

Happy listening ... and singing!

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

Faithful Lines/Shirley Vogler Meister

Heart of motherhood and motherly prayers

Imagine the following paragraph in its original poetic form. Then imagine Mary of Nazareth reading the following poem during her early months of pregnancy with Jesus.

Mary is who I thought of the first time I saw the poem in Donna-Marie Cooper O'Doyle's *Catholic Prayer Book for Mothers*, published last year by Our Sunday Visitor.

A Glimpse into the Future

"If a woman could ever get a glimpse at what her world would be when she becomes a mother, she would be presented with the reality that her innermost desires and life plans would be altered or put on hold because she would be inundated with the care of others.

"If she was also allowed to glimpse the unending joy she would receive as a mother, there would be no pause to consider, no hesitation, as she embraced the whole

package, knowing in her heart that her children will become her life's desires.

"Imagine Mary's anticipation of her baby in the same way most mothers anticipate all their children—with a little trepidation for what's ahead but also with pure love and hope. It is a blessing to be able to dwell on the blessings, unaware of the heartaches that often come with those blessings."

The author's book, which includes beautiful reflections and prayers, ends with this inspirational message: "A mother should 'be not afraid' to be an inspiring example to her family and to others ... enjoy and savor your vocation of love, the marvelous pilgrimage of motherhood."

As we move through Advent toward Christmas, it behooves us to hold these thoughts dear to our hearts.

However, even more in-depth is another book by Donna-Marie Cooper O'Boyle titled *The Heart of Motherhood: Finding Holiness in the Catholic Home*, distributed by Crossroad Publishing Company this year.

Blessed Mother Teresa of Calcutta personally wrote to the author many times, endorsing this book and giving permission to quote her in it, but also saying, "Your

books on mothers and expectant mothers are much needed." She later added, "I pray that this does much good."

Shortly before the beatification of Blessed Teresa, Pope John Paul II also imparted his apostolic blessing on the author, her family and her work "as a pledge of joy and peace in our Lord Jesus Christ." Recently, O'Boyle has also heard from Pope Benedict XVI.

As many Catholic mothers do, O'Boyle considers motherhood her vocation. She dedicates her books to her husband and their five children. A resident of New Milford, Conn., O'Boyle is an award-winning author and a lay Missionary of Charity.

Book topics include "Our World Needs Saints," "The Extraordinary Vocation," "Mary—Our Sublime Model," "Family Prayer," "Saintly Mothers," "A Call to Holiness," "Splinters from the Cross" and "Everyday Miracles." (Log on to www.donnacooperoboyle.com.) †

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

Twenty Something/

Christina Capecchi

Gift giving reflects on the heart

I was on my way to a food drive last week when I found myself reaching for the spinach. I paused, paralyzed by a sense of *déjà vu*: I've been giving spinach to food drives since second grade.

My willingness to give, it appears, has been limited to the things I don't like. I begrudgingly grabbed

a can of wild rice soup and headed out. Soon I was listening to friends discuss finding the right Christmas presents. "Gift cards all the way," Hilary declared.

Preparing gifts can be a source of pleasure or stress, meaning or distraction.

We have more options than ever, and they're all available at the click of a mouse. As a result, gift giving has become less of an art and more of a science. Less physical, more formulaic.

EBay recommends eight gifts for each of its consumer categories, based on age and gender. For "Trapped in the Past," model airplanes. For "High Maintenance," fur boots. A saxophone for "Casanova" and poker chips for "Just Impossible."

But how much fun would it be to give the product of an external equation?

My Uncle Paul and Aunt Sally delight in gift giving. They deliberate over each purchase, then they hover by each recipient, studying her reaction and celebrating her satisfaction.

Receiving presents on Christmas, clearly, is secondary to the joy they get from giving.

One year, my Uncle John, who had a small income, gave my Mom, an avid tea drinker, an enormous sack of tea bags. He had been sweeping a social hall, and after each night the owner let him take a handful of tea bags. Like the widow who gave two coins, his gift carried great weight.

Then there's the boy who donated five loaves of bread and two fish, only to see his meager offering multiplied exponentially. I had a taste of that experience last year when I created a memory book for my Mom's 50th birthday, asking 50 friends and relatives to write a favorite memory of her.

I ended up with more than 50 stories and an education in my Mom, who had many wonderful friends and adventures, it turns out, long before I was born.

Soon a series of gifts from over the years entered my mind. Each one had a small price tag and a huge significance.

The time I was 5 and Mom cut her favorite purple bathrobe so it would fit me. The memory box my roommate, Staci, decoupage. The music sheets my Grandpa copied for us to play.

Small gifts, big acts of love.

We live in a culture that spoils. TiVo records shows to match our taste. iPods creates playlists to please our ears. Sleep Number beds adjust to our backs. RSS feeds adapt to our brains. We're each plunged into the center and made to be king.

Young adulthood can fuel that self absorption. We don't have kids or parents to dress or feed or clean, so we can focus on ourselves—our wardrobe, our social life, our career.

That's why being completely consumed creating a gift can be a joyful, even spiritual, release. "Every good and perfect gift is from above" (Jas 1:17).

Last Christmas Eve, I could feel the stir of the Holy Spirit when I stayed up late into the night to finish a heritage plaque for my Grandpa. The next morning, I had drooping eyelids and a leaping heart. I couldn't wait to give Grandpa his gift. And his response made my Christmas.

That same spirit stirred in Bethlehem 2,000 years ago when Jesus was born in a manger, transforming the mundane to the miraculous—the ultimate gift of God.

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

Second Sunday of Advent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Dec. 10, 2006

- Baruch 5:1-9
- Philippians 1:4-6, 8-11
- Luke 3:1-6

The Book of Baruch provides the first reading for this Second Sunday of Advent.



Baruch is not one of the Major Prophets. It is relatively brief, only five chapters, certainly when compared to the long books of Ezekiel, Isaiah and Jeremiah.

It also is among the books called the Apocrypha by Protestant scholars and the Deutero-Canonical by Catholic scholars. As such, it does not appear in the King James Version of the Bible and some other translations that rely upon the thinking that led to the selection of books for inclusion in the King James edition.

It also is not found in Jewish translations of the Scriptures. One reason for its omission from these versions is that at one time it was presumed to have been written originally in Greek. It was thought that Old Testament books could not be considered authentic revelation unless they were composed in Hebrew. Actually, scholars now believe that Baruch first was written in Hebrew, but that only Greek translations survive.

For Catholics, however, most important is the fact that Christians from early times venerated Baruch as part of the Bible, and the Church officially has long recognized it as such.

In any case, when Baruch was written great problems beset God's people. This book encouraged the people who were suffering, and reassured them that God would not forsake them and that God's justice and mercy will prevail over all.

The Epistle to the Philippians furnishes the second reading.

A letter sent to the Christians of Philippi, an important city in the ancient Roman Empire, the epistle urges the Philippians loyal to the Lord to be steadfast in their faith, come what may, until the second coming of Jesus.

As so often found elsewhere in the New Testament, this reading strongly states

that one day, but at a time unknown, Jesus will come again in triumph and judgment.

St. Luke's Gospel is the source of the last reading.

This reading centers upon Jesus, although John the Baptist is highly visible in the passage. Carefully constructed, the Gospel presents the coming of Jesus as extraordinarily, indeed uniquely, important in the course of human affairs.

The Lord's coming was so important, in fact, that preceding this coming was the proclamation of God's majesty, and of human responsibility before God, by John the Baptist.

John was a prophet and a holy man. Holiness gave persons special wisdom. God used such persons to reveal truth to other humans. Through John, God was revealing the person and mission of Christ.

So as to emphasize the importance, this Gospel takes pains in setting the presence of John, and the future coming of Christ, at an exact moment in history, namely when Tiberius was emperor, Pilate was his governor in Palestine and so on.

Finally, Jesus came as God's promised redeemer. Jesus stood in the wake of these promises to fulfill these promises. The prophets of old had yearned for the Redeemer and had predicted the coming of a Savior. When this messiah would come, all would be made right. The rough ways for people would be made smooth.

Reflection

When Baruch was written, times were bad for the Jews. When Philippians and the Gospel of Luke were written, times were hard for Christians. In each circumstance, particular problems existed.

On this Second Sunday of Advent, the Church speaks to us. Times are hard, if not in the precise conditions surrounding the composition of Baruch, Philippians or Luke.

However, despite our worries and heartaches, all will be right. All will be joy and peace, if we admit Jesus into our lives. He awaits our invitation.

We must invite the Lord into our lives sincerely by reforming ourselves, renouncing our sins and giving ourselves totally to God.

Jesus is coming. The call of John the Baptist is to us. †

Daily Readings

Monday, Dec. 11

Damasus I, pope
Isaiah 35:1-10
Psalm 85:9ab-14
Luke 5:17-26

Tuesday, Dec. 12

Our Lady of Guadalupe
Zechariah 2:14-17
Revelation 11:19a, 12:1-6a, 10ab
Psalm 45:11-12, 14-17
Luke 2:15-19
or Luke 1:39-47

Wednesday, Dec. 13

Lucy, virgin and martyr
Isaiah 40:25-31
Psalm 103:1-4, 8, 10
Matthew 11:28-30

Thursday, Dec. 14

John of the Cross, priest and doctor of the Church
Isaiah 41:13-20
Psalm 145:1, 9-13ab
Matthew 11:11-15

Friday, Dec. 15

Isaiah 48:17-19
Psalm 1:1-4, 6
Matthew 11:16-19

Saturday, Dec. 16

Sirach 48:1-4, 9-11
Psalm 80:2-3, 15-16, 18-19
Matthew 17:10-13

Sunday, Dec. 17

Third Sunday of Advent
Zephaniah 3:14-18a
(Response) Isaiah 12:2-6
Philippians 4:4-7
Luke 3:10-18

Question Corner/Fr. John Dietzen

Sign of peace at Mass is symbol of unity, charity

Q Thanks to my son and his wife, I have returned to the Catholic faith after more than 40 years away.

Much to my surprise, I'm actually enjoying catching up, but there is a lot to learn.



Many new things about the Mass really make sense to me, especially now that I can understand the language and participate more than I can remember.

What is the sign of peace—some people call it a handshake—all about? It is a friendly gesture and that's fine, but there must be more to it than that. (Pennsylvania)

A First, welcome back. It has been a long time, but obviously you are looking at your return to your faith in a positive, joyful way.

It's interesting that you see the vernacular language as something to be happy about in your faith today. The vast majority of Catholics have become so accustomed to praying and participating, by both listening and responding in their own language, and are so aware of the insights of faith they receive in this way that they can hardly imagine the Mass otherwise anymore.

My own increasing conviction is that if Vatican Council II had done nothing else, celebrating the liturgy and worshiping God in the language of the people would have made it worthwhile.

From there, the Holy Spirit can keep our vision clear and lead us to whatever is good.

While you would not remember the sign of peace from your Catholic youth, it is, in fact, among the oldest rites connected with the Mass. At least five times, the New Testament speaks of Christians greeting each other with a holy kiss or a kiss of love.

We know that by around the year 150 the "kiss" was already in general use among Christians and was a regular part of the eucharistic liturgy.

For centuries, the *Pax* (Latin for "peace") as it was called was exchanged by everyone at Mass. Toward the late Middle Ages, only the attending clergy observed it, and other signs (embraces and so on) often substituted for an actual kiss.

This continued until the present time

when the "kiss of peace" is once again prescribed in some manner for all the faithful.

The Church's instructions for Mass indicate that before the breaking of the bread, each person offers a sign of peace to those nearby.

By this action, "the Church asks for peace and unity for herself and for the whole human family, and the faithful express to each other" their mutual charity and communion in the Church before receiving the Eucharist (*General Instruction of the Roman Missal*, #82).

As you may know, some Catholics still seem to find the sign of peace distasteful. The Church's long adherence to the practice, however, may suggest that they're missing something.

A handshake, a kiss or an embrace are not perhaps the best possible signs of peace. But imperfect as they may be, they carry a message we need to listen to if we wish to celebrate the Eucharist with the meaning that Christ intended.

A young poet friend of mine put it beautifully.

"If we can learn to make peace signs with our hands," she wrote, "then maybe we can learn to make them with our hearts."

(A free brochure in English or Spanish answering questions that Catholics ask about baptism practices and sponsors 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 the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

Mother and Child

The starry night burns brightly,
Ushering the Wondrous Babe
From womb warmth into
The cold dark world.

Pink toes wiggle.
Wide eyes stare at
Angels hovering.
Tiny hands reach for
Mary's hair.
Hungry lips seek
The warm breast.

Soft mother eyes gaze into the
Small holy face,
Cuddling the miracle child
As hunger is eased.

Sleep overtakes
Mother and child.
Beauty, holiness and peace.
The presence of
The sweet breath of God
A blessing to all.

By Trudy Bledsoe



CNS photo/Wolfgang Rattay, Reuters

(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. A nun holds up a picture of Jesus and Mary as the helicopter carrying Pope Benedict XVI flies over Bavaria's spiritual center of Altotting, Germany, on Sept. 11, 2006.)

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column. Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

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

Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

BANTA, Robert Gray, 84,

St. Elizabeth of Hungary, Cambridge City, Nov. 17. Father of Mary Ann Irwin and Michael Banta. Grandfather of four. Great-grandfather of 13.

BRAY, Margaret Mary, 98, St. Margaret Mary, Terre Haute, Nov. 22. Mother of Mary Beth, Bernard, James, John and Richard Bray. Grandmother of eight. Great-grandmother of 13.

CARAWAY, Dora Mae (Basinger), 60, St. Vincent de Paul, Bedford, Nov. 11. Wife of Thomas Caraway. Sister of

Mary Lucas, Frank, Louis and Robert Basinger.

CONSTANTINO, Anthony P., 82, Our Lady of the Most Holy Rosary, Indianapolis, Nov. 24. Husband of Mary (Littrell) Constantino. Father of Patricia Borzabadi, Antoinette Martin and Dan Constantino. Brother of Santa Bayt and Mary Constantino. Grandfather of 12. Great-grandfather of one.

CRUSEMEYER, Esther M., 88, St. Louis, Batesville, Nov. 23. Mother of Karen Becker and Teresa Giesting. Grandmother of three. Great-grandmother of five.

DREYLING, Edward Nathan, 48, St. Malachy, Brownsburg, Nov. 20. Husband of Rosaire A. (Bishop) Dreyling. Father of Aurora, Lauren, Andrew and Nathan Dreyling. Brother of

Karen Epperson, Vicki Hoskins and Rita Reskevich.

FEHLINGER, Anna G., 94, St. Michael, Brookville, Nov. 21. Mother of Regina Hoff, Vickie Prybyla, Maryanne, Carl and Michael Fehlinger. Grandmother of 15. Great-grandmother of 15.

GARTNER, Richard Benedict, 74, Our Lady of the Greenwood, Greenwood, Dec. 2. Husband of Jean (Edens) Gartner. Father of Richard Jr. and Robert Gartner. Brother of Dorothy Allen. Grandfather of four.

HENEGAN, James J. Jr., 67, St. Lawrence, Indianapolis, Nov. 15. Husband of Bernadette Henegan. Father of Chris Davis.

HUFFMAN, Rose Marie, 54, St. Margaret Mary, Terre Haute, Nov. 2. Mother of Melissa and Michael Connolly II. Sister of Yolanda Lane, Josie Swalls and Octavio Garcia. Grandmother of three.

KERR, Donna M., 75, Our Lady of Lourdes, Indianapolis, Nov. 28. Wife of John E. Kerr. Mother of Mardina McPhillips, Brenda Rodgers, Dennis and J. Greg Davis. Stepmother of Kevin Kerr. Sister of Ralph Russell. Grandmother of 16. Great-grandmother of four.

LaFONDA-ROWE, Theresa L., 85, Sacred Heart, Clinton, Nov. 26. Mother of Yvonne Layton.

McCARTIN, Thomas, 85, Most Sacred Heart of Jesus, Jeffersonville, Nov. 14. Father of Karen Foster and Mark McCartin. Grandfather of four.

MONTGOMERY, Kenneth W., 80, St. Anne, New Castle, Nov. 27. Husband of Gloria Montgomery. Father of Dawn Barker, Peggy Witson, Adrian,

Anthony, Christopher and Lorin Haas. Grandfather of six. Great-grandfather of three.

NEIN, James W., 84, Holy Family, New Albany, Nov. 24. Husband of Anna Mary Nein. Father of Dorothy Creamer, Vickie Peters, Mike and Jay Nein II. Grandfather of seven. Great-grandfather of nine.

NOBBE, Anthony F., 84, St. Louis, Batesville, Dec. 2. Husband of Ida (Lecher) Nobbe. Father of Rita Brebberman, Anita Schoettmer, Jeannie and Norb Nobbe. Brother of Johanna Billman and Frances Rudolf. Grandfather of eight.

OSBORNE, Sharon L. (Miller), 56, Our Lady of Lourdes, Indianapolis, Nov. 25. Mother of Stacie Wilson and David Osborne. Daughter of Margo Miller. Sister

of Denise Byers, Mark, Mike and Paul Miller. Grandmother of five.

PRICE, Mary Kay, 84, St. Margaret Mary, Terre Haute, Nov. 6. Mother of Elizabeth Beury. Grandmother of one.

REYNOLDS, Elizabeth A. (Bodell), 89, St. Michael the Archangel, Indianapolis, Nov. 16. Mother of Sharon Graham, Patsy Reynolds-Kowich, Mary Beth, Greg, Matthew, Michael, Robert, Thomas, Steven and William Reynolds. Sister of Cornel Bodell. Grandmother of 10. Great-grandmother of four.

WILLIS, Jackie Lee, 63, St. Roch, Indianapolis, Nov. 21. Father of Clayton Willis. Brother of Colleen, Bill, Bob and Clayton Willis. Grandfather of two. †

Providence Sister Mary Carina Connors was a teacher, principal

Providence Sister Mary Carina Connors died on Nov. 25 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 99.

The Mass of Christian Burial was celebrated on Nov. 28 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

The former Catherine Marie Connors was born on March 2, 1907, in Lawrence, Mass.

She entered the congregation of the Sisters of Providence on June 7, 1922, professed first vows on Aug. 15, 1925, and professed final vows on Aug. 15, 1930.

During 84 years as a member of the congregation, Sister Mary Carina ministered as a teacher and principal for 62 years at Catholic schools staffed by the Sisters of Providence in Indiana, Illinois,

Massachusetts, Maryland and the District of Columbia.

In the archdiocese, Sister Mary Carina ministered at the former St. Benedict School in Terre Haute from 1941-46, Holy Cross Central School in Indianapolis from 1946-51 and St. Patrick School in Terre Haute from 1957-58.

Sister Mary Carina also served as the regional councilor for the congregation at St. Joseph Regional House in Galesburg, Ill., from 1964-67.

She returned to the motherhouse in 1983, where she ministered in residential services until she began her prayer ministry with the senior sisters in 1996.

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



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LEGACY FOR OUR MISSION:

For Our Children and the Future

ST. MALACHY PLANNING NEW CHURCH AND SCHOOL TO HANDLE POPULATION EXPLOSION

During the mid-1800s, before St. Malachy in Brownsburg became a parish in 1869, Mass was celebrated at area homes and farms. One of those farms—located just four miles from the present church—will soon be the new site of St. Malachy. The farm belonged to the family of Marie Bersot, a member of the parish for nine decades who, in 2001, donated 40 acres of the farmland for the relocation project.

In recent years, the growth at St. Malachy has been so tremendous that parishioners determined that construction of an entirely new church was warranted. St. Malachy's capital campaign to relocate the entire parish campus, *Growing in Faith, Building in Hope*, was launched and later became a joint campaign with *Legacy for Our Mission*.

In October, parishioners were asked to pledge a total of \$6 million for Phase I of the campaign to build a church and prepare the site for the school and parish center. They met the joint campaign goal and ground was broken in November. Completion is set for 2008. Phase II will include a new and larger school with gymnasium and athletic fields, parish offices and additional meeting space. The total cost of both phases will be \$27 million.

"Building a larger church will help relieve some of the pressure in the archdiocese," said Father Dan Staublin, now celebrating his tenth year as pastor of St. Malachy. "In addition, building a larger facility instead of creating another parish will help relieve pressure on the limited number of priests available. The diocese is helping us through the *Legacy for Our Mission* to meet our time line for groundbreaking and construction of the new church."

The *Legacy for Our Mission* is vital to the future, commented business manager Lynda Curry. "We believe



in supporting the larger Church. We're not just St. Malachy or the Archdiocese of Indianapolis. We're all part of the Church. The archdiocese supports us in many ways, and we support them."

Parishioners have good cause to be concerned about future growth of the parish, which presently adds 125 households per year. Not only is the church located in the second-fastest growing county in the state, but the populations of the townships that the parish serves are expected to double in the next two decades. Those townships encompass the fast-growing communities of Brownsburg, Avon, Pittsboro and Lizton. Family membership in the parish is expected to nearly double from 2,200 today to 3,500 to 4,000 in the next 15 to 20 years.

The strain caused by inadequate facilities is readily apparent. At least two of the five weekend Masses are standing-room-only. Overflow crowds view highly attended liturgies—such as those at Christmas and Easter—on remote monitors in an adjacent meeting room. Social

events cannot be scheduled between Masses for that reason. The parking lot itself is too small, forcing parishioners to park on the adjacent football field. Parish meetings often must be held in parishioners' homes.

The situation is no different at St. Malachy School, where 430 students are enrolled in kindergarten through eighth grade. Last year, the school celebrated its 50th anniversary. Creative scheduling enables many areas of the school to be used for multiple purposes, and every available space is now being used. Classroom aides are used to help keep the student/teacher ratio manageable but, with the rapid growth in the parish, there is a projected need for more classrooms. St. Malachy plans to increase the present two-classrooms-per-grade to three in the new facility. Some athletic activities must be held at rented facilities.

Rob Damler, chairman of the capital campaign committee, has been a parishioner for 35 years. "During that time, I've witnessed the tremendous growth of St. Malachy," he commented. "I've also observed that members often remain there for many years, making a long-term commitment to the church. And I've seen a significant number of young families become involved in church programs, giving help where it is needed."

Legacy for Our Mission, the archdiocesan capital campaign, is guided by the principles of Christian stewardship and is designed to address the unique needs of your local parish. By contributing to the Legacy for Our Mission campaign, you are helping your parish address its most urgent capital, operating and ministry needs as well as the shared ministries and home missions needs of the archdiocesan community.

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

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Send vita and cover letter to the Office of the President at rshain@ucschools.com or mail to "Director of Mission Effectiveness Search," UCS, 3177 Lexington Road, Louisville, KY 40206.

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We are the champions



Photo courtesy of Cathedral High School

Pure joy overwhelms Cathedral's players, coaches and fans as they celebrate their victory in the 4A state volleyball championship.

Photo by Joe DeFabris



Bishop Chatard's Tyler Kleinschmidt breaks away from a tackle, part of the Trojans' effort that led to a 3A state football championship.

By John Shaughnessy

Every high school sports team dreams of winning a state championship.

To even have a chance of seeing that dream come true requires hard work, extreme preparation, incredible commitment and a touch of good luck.

Five teams from Catholic high schools in the archdiocese lived that dream this fall with Indiana High School Athletic Association state titles.

Bishop Chatard High School in Indianapolis won the 3A state championship in football.

Brebeuf Jesuit Preparatory School in Indianapolis earned a state title in girls' golf.

Cathedral High School in Indianapolis won two state championships, one in 4A volleyball and the other in 4A football.

Roncalli High School in Indianapolis captured the 3A state title in volleyball.

Just as impressive, three of the student-athletes on those championship teams won the Indiana High School Athletic Association's Mental Attitude Award for excelling in scholarship, leadership, mental attitude and athletic ability.

Aimee Neff of Brebeuf won the Mental Attitude Award for girls' golf. Paige Weber of Roncalli earned the recognition in 3A volleyball. And Bobby Powers of Cathedral achieved the distinction in 4A football.

Congratulations are also due to the football team at Cardinal Ritter High School in Indianapolis, a team that reached the 1A state championship, a game that Sheridan High School won in overtime.

As players, coaches, students, parents and other fans of those teams still savor their state championship seasons, *The Criterion* salutes the five state championship teams with this photo essay.

We also celebrate the spirit of all the student-athletes in the archdiocese this fall who dared to follow their dream and did their best, win or lose, to reach it. †

Photo courtesy of Roncalli High School



The Roncalli Rebels volleyball team reaches high to achieve its goal of winning the 3A state championship.

Photo by Joe DeFabris



Cathedral's Jack Doyle lifts teammate Brandon Jones as they celebrate one of the team's touchdowns that led to their win in the 4A state championship game.

Photo courtesy of Brebeuf Jesuit Preparatory School



Members of the Brebeuf girls' golf team and coaches are all smiles after capturing the state championship trophy.