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A light in Africa

Brother and sister keep the faith in fighting health crisis

By John Shaughnessy

The frustrations and the doubts sometimes gnaw at Dr. Ellen Einterz and Dr. Bob Einterz—trying to tempt the sister and brother from giving up their goals of changing minds, changing lives and even changing the world.

Listen to us, the doubts try to tell the sibling doctors who grew up in St. Matthew Parish in Indianapolis: There's too much heartbreak in Africa, too much horror in an AIDS pandemic that devastates millions of families, and too little help in turning the tide against death and disease on that continent.



Dr. Bob Einterz

So, the doubts continue, "Why don't you just walk away, Dr. Ellen, from your hospital in Cameroon where the people keep coming and coming with endless cases of malaria, malnutrition, cholera and AIDS? You've put in more than 20 years of your life in Africa. What more can anyone expect you to do?"

Then the doubts turn to Bob, a founder of what is regarded as one of the best AIDS treatment programs in Africa—the IU-Kenya Partnership between the Indiana University School of Medicine in Indianapolis and the Moi University School of Medicine in Eldoret, Kenya.

"Dr. Bob," the doubts say, "the AIDS crisis rages on in Africa. Take a break from nearly 20 years of trying to make a difference on that continent. It's your time to try something else."

The doctors' answer to the frustrations and the doubts can best be captured in a moment that Ellen experienced in Cameroon, a moment she wrote about in her ongoing newsletter to her supporters:

For more stories with an African connection, see pages 16-17

"One Friday night, in the middle of a howling dust storm, you are trying to start a transfusion on a gasping 7-month-old boy who appears to have not a single vein in his entire body. You are bent over him, ready to try a second or a third stick when suddenly the lights go out. In the darkness, the boy, his eyes rolled back into his head, is struggling for every breath. You could send someone into town to fetch the man who is in charge of the generator, but that would take 45 minutes.

"Or you could leave the ward and go out to the generator house and start the engine yourself, but that would take half an hour, and you don't know whether this child has even 15 minutes of life left in him. So you ask someone to light a kerosene lamp, and by the orange glow you carry on, trying to find the elusive vein in time to keep that life under your hands from going out like the electricity.

of God, which is ultimately at the root of modern atheism. Only this God saves us from being afraid of the world and from anxiety before the emptiness of life," he said.

When he arrived at the Mass site, the pope spent 20 minutes riding through the crowd in a popemobile, smiling and waving as he passed through an enthusiastic crowd. Hundreds of homemade banners expressed, in some form, the "welcome back" sentiment that prevailed in the city.

The pope was spending two days in and around Regensburg, where his older brother, Msgr. Georg Ratzinger, lives and where his parents are buried. The pope taught theology at the University of Regensburg from 1969 until his appointment as archbishop of Munich and Freising

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Dr. Ellen Einterz says the frustrations of her work always melt away when she holds a child she has helped to keep alive.

"You find it at last, and it is not too late. The blood starts flowing, and not much later, the bony chest starts heaving a little less desperately and the grey cheeks begin to lose their ghostly pallor and finally the mother's solemn face relaxes and streams with tears of silent joy. And it occurs to you that that must be one of the most beautiful things it is possible to witness anywhere on earth."

The influence of family and faith

The themes of light-in-darkness, hope-against-doubt, and life-amid-death resonate through the lives of Ellen and Bob. "We're both helping to provide health care for some of

the most desperate people of the world in sub-Saharan Africa," Bob says.

As he talks in his office at Wishard Memorial Hospital in Indianapolis, Bob sits near Ellen. Although they share a focus on health care in Africa, this is one of those rare moments when the well-traveled, different roads of the brother and sister have led them to each other. Ellen only returns from Africa for three months every two years.

Minutes ago, the conversation revolved around how Ellen literally carried Bob on her back as a child and how she taught him to read. Now, the conversation turns to

See AFRICA, page 2

Pope delivers lessons on religion, reason, Church beliefs

REGENSBURG, Germany (CNS)—Returning to the city where he once taught theology, Pope Benedict XVI offered a fundamental lesson in what the Church believes, and why it should proclaim the faith clearly in today's anxious and violent world.

In a sermon before an estimated 300,000 people in Regensburg on Sept. 12, the pope said it was necessary to recognize the modern "pathologies" associated with reason and religion, and the ways that "God's image can be destroyed by hatred and fanaticism."

In light of these distortions, he said, Christians need to "state clearly the God in whom we believe and proclaim confidently that this God has a human face."

"Only this can free us from being afraid



Pope Benedict XVI is welcomed by children wearing traditional Bavarian outfits as German President Horst Koehler and Chancellor Angela Merkel look on at Munich's airport on Sept. 9.

AFRICA

continued from page 1

the roots of their relationship as part of a family of 15, and to the roots of their desire to heal others. They both talk about the influence of their Catholic faith and their parents, Frank and Cora.

"Growing up in a family of 13 kids, you learn very quickly you are not the center of the universe," Ellen says. "There are all kinds of people, and you have to get along. Our parents were raised in the Church, and their faith was very important to them. They let us know we are one small part of a greater world."

They both remember their father telling them and their siblings, "We are Christ, you are Christ, our neighbor is Christ."

"Our parents had this notion of teaching us to live our faith and live out our faith rather than wearing it on our sleeves," Bob notes. "We are given gifts, and we have expectations to use those gifts. Those are lessons from our faith and our parents."

A different path

That faith and guidance have steered them both in the direction of Africa, a continent where more than 17 million people have died from AIDS and another 25 million are infected with the virus, according to DATA, an organization dedicated to raising awareness about the AIDS crisis.

Bob and Ellen also know that the disease has infected nearly 2 million African children, and 12 million African children have lost one or both parents to AIDS.

One of Bob's greatest fears is that future generations will look back on the AIDS crisis in Africa and say that people didn't do enough to stop it, that they chose to stand by and let it happen. Neither he nor his sister has made the choice to stand by.

Ellen started her path at 19 when she served as a Peace Corps volunteer in Niger in 1974—a time of a major famine in that African country.

"I saw carcasses everywhere," she recalls. "It just looked like there was so much that needed to be done. It was there that I decided to become a doctor. I wanted to return to a place like that where I felt I would be desperately needed."

After medical school, she returned to Africa, spending six years in a Nigerian mission clinic before heading to Kolofata in Cameroon in 1990. When she first saw the hospital in Kolofata, it took her breath away—for all the wrong reasons.

She remembers the hospital as being dilapidated and strewn with cobwebs, a place where thick red dust coated everything. As bad as it looked to her, it was viewed even worse by the local people. They saw it as a place to die, and they avoided it at all costs. In the beginning, they avoided Ellen, too.

Yet when an epidemic of meningitis swept through a village, she was there to help. When only one person died, the trust in her began to rise.

"I clung to a trusted mantra from my marathon running days—just keep putting one foot in front of the other—and every once in a while, I could look back and see the distance that we had traveled," she wrote in one of her newsletters to friends and family in America.

The view looks considerably different 16 years later. With her leadership, a new hospital was built, a hospital that includes a children's pavilion and a maternity and surgical ward. She has also trained nurses, directed the building of health centers in isolated villages and opened a women's education center where women and girls learn to read, write and develop skills that can lead to an income.

"It's 100 percent hands-on working with the people," says Ellen, now 51. "I run six health centers and the referral hospital for this district. I'm responsible for the health care of 109,000 people in a very poor, very isolated area of Cameroon."

A significant part of the funds for her efforts and the building projects have come from the parish where she grew up—St. Matthew.

"Ellen is the nearest thing to Mother Teresa I've ever met," says Father Donald Schmidlin, a former pastor at St. Matthew. "Her whole attitude of being in Africa is it's



Patients line up outside the Cameroon hospital where Dr. Ellen Einterz treats a constant flow of people suffering from AIDS, malaria and cholera.

such a privilege because they welcome her willingness to help. I just admire her whole attitude and courage and skill. It's just so remarkable, and it seems to run through the family."

Reaching out in need

In his office, Bob looks at Ellen and says that she has always set the standard for him. She is the second oldest of the 13 siblings. At 50, Bob is the third oldest. He followed her example and served in the Peace Corps in Haiti. His focus is also in Africa.

Yet Bob long ago moved out of Ellen's considerable shadow. Since the late 1980s, he has left his own distinctive mark through the IU-Kenya Partnership—a partnership he helped to found, a partnership that has led to the treatment of 30,000 HIV-positive patients at 18 clinic sites in Kenya.

Bob has lived and worked in Kenya, but now his role as the partnership's director keeps him in Indianapolis, overseeing the financial aspects of the program, planning its strategic growth, and coordinating relations with the United States government, Kenya's government and others who help fund the \$12 million-a-year program.

"I feel a sense of responsibility to do my part—and I feel that strongly," says Bob, now a member of St. Monica Parish in Indianapolis. "The difference now is that I do this almost completely vicariously. If I had my druthers, I just want to be a doctor. But I also realize what I do is important."

Still, amid the strategy sessions, the financial concerns and the bureaucratic red tape, the human element is always in his view. A framed photograph of a group of Kenyan children orphaned by AIDS holds a prominent place on one wall in his office. In his briefcase, he also carries a photo of an ill Kenyan child to remind him of the true purpose of his work.

"It's the people that drive us," he says.

The partnership provides food assistance and job training for HIV-positive patients and their families. It sends medical students from the IU School of Medicine to train and help with the AIDS crisis in Kenya. It has also created AMPATH, an Academic Model for the Prevention and Treatment of HIV/AIDS.

"To even the casual observer, it has been a miracle," notes Dr. Joe Mamlin, a co-founder and the field director of the IU-Kenya Partnership. "If Bob had decided to work from Kenya, there would be no program. He had to gain the support of donors, write some of IU's largest grants and assemble a consortium of collaborating U.S. medical schools."

Still, Bob dreams of doing more, motivated by the success the partnership has had in treating AIDS patients.



Drs. Ellen and Bob Einterz credit their faith and their parents for creating their commitment to fighting AIDS and other health care concerns in Africa.

"Ultimately, what we hope to see is a comprehensive, primary care program that's accessible to the populations we serve," he says.

A remedy for doubt

Even as the doubts and the frustrations occasionally come, the commitment continues for the two doctors.

"Every day, I'm faced with real suffering in children who I know would die if I wasn't there, babies who wouldn't live if I wasn't there," Ellen says. "My remedy for moments [of doubt and frustration] is to go back to the hospital and find a patient. That remedies the situation."

All the years, all the sacrifices, all the heartbreak, all the hope come down to one fundamental approach to life.

"For me, the bottom line is reading the Gospel and trying to understand how Christ lived and trying to follow it," Ellen says.

As her brother nods in agreement, she adds, "At every fork in the road, you choose to think about what's right."

(Anyone wanting to contribute to Dr. Ellen Einterz's efforts should follow these steps: Write a check to St. Matthew Church. In the memo line on the check, write "For the Dr. Ellen Einterz Project." Send a note and the check to St. Matthew Church, 4100 E. 56th St., Indianapolis, IN 46220.) †

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Blue Mass honors public safety officials killed in the line of duty

By Mary Ann Wyand

Five years after the worst terrorist attacks in the nation's history, Marion County police officers, sheriff's deputies, firefighters and emergency medical technicians gathered at Calvary Cemetery in Indianapolis for a memorial Mass to remember public safety officials who died on Sept. 11, 2001, while trying to rescue people in New York and others at the Pentagon in Washington.

The solemn liturgy held at the cemetery's mausoleum chapel also honored Indiana police officers and firefighters killed in the line of duty. The fourth annual Blue Mass was sponsored by the Catholic Cemeteries Association.

Throughout the country, Americans observed the fifth anniversary of the terrorist attacks by mourning the 2,973 people who died in New York, Washington and Pennsylvania.

In their grief, people turn to God for care and comfort, Father Steven Schwab explained in his homily during the archdiocesan Mass for fallen public safety officials.

"That's what faith is," Father Schwab said. "It's being at home with God, at home with ourselves and at home with one another."

Home is where people experience two basic human needs—care and comfort—that are essential to their well-being, explained the pastor of St. Thomas Aquinas Parish in Indianapolis and Catholic chaplain for the Marion County Sheriff's Department.

"As members of the human race, we ... care for one another," Father Schwab said. "... In comforting one another, we say, 'You are worth my time. You are worth taking care of.' ... That, I suspect, is what brought so many people back to houses of worship on the Sunday after Sept. 11. They were looking for an increased awareness of care and comfort, of meaning and worth. And they came home to find it."

They were also expressing their "heartfelt faith in the kind of God who could say, 'Not one sparrow falls to the ground without your Father's knowledge,'" he said, "and 'you are worth more than many sparrows.'"

God rarely acts alone, Father Schwab explained. "He works in and through members of the human race ... [to] give care and comfort."

He thanked members of the law enforcement, firefighting and emergency medical care ministries for offering care and comfort to others whenever the need arises and in whatever the circumstances.

"We do it every day 24-7," Father Schwab said, "kindness in times of tragedy, rescue in times of danger, apprehension of those who have broken the law, courtesy and respect to those in custody, and sacrifice—maybe even the ultimate sacrifice—in times of emergency."

He said God calls public safety officials to serve others in very specific ministries.

"Tonight we honor the memory of our brothers and sisters who on Sept. 11, 2001—five years ago today—gave it all they had and paid the ultimate price," Father Schwab said. "As we honor their memory and give thanks for their witness, let us ... take a moment and rededicate ourselves to this call that God in his wisdom

During the Blue Mass on Sept. 11 at Calvary Cemetery in Indianapolis, Indianapolis Fire Department Lt. Stephan Hall Sr. plays "Taps" on his trumpet in memory of public safety officials who died in the line of duty.



and generosity has given us—this call to care for and comfort others in the context of public service.

"This call is a blessing," he said. "We need to give thanks for it and never, ever forget that it is a blessing."

After the Mass, Marion County Sheriff Frank Anderson of Indianapolis said the anniversary of the terrorist attacks is a solemn and appropriate time for people to renew their feelings of patriotism and affirm their support for public safety officials.

"It takes a special person, first of all, to be a public safety officer," Anderson said. "Everyone can't sign that contract and put their life on the line for collateral. This is what the men and women do that work in public safety."

Police officers and firefighters pledge to risk their own life in order to save lives, he said, and those who are killed in the line of duty make the supreme sacrifice and pay the ultimate price to help others.

Indianapolis Fire Department Pvt. Thomas Hanify, a member of the tactical rescue team and a St. Mary parishioner, served as an extraordinary minister of holy Communion during the Mass.

The Blue Mass was the second liturgy that Hanify, who serves as president of the 7,000-member Professional Fire Fighters Union of Indiana, attended on the anniversary of Sept. 11.

Police officers, firefighters and emergency medical technicians are "the ultimate good Samaritans" who have sworn to serve the public with total disregard for their own safety, Hanify said after the Mass, quoting from a homily he heard preached by Father Michael O'Mara, pastor of St. Mary Parish in Indianapolis, earlier that day.

"It was so heroic and moving [that] we can't even express it in words," Hanify said of the courageous police officers and firefighters who died on Sept. 11.

Every day, firefighters and police officers are called to the scene of a burning building, water rescue, accident or domestic dispute, he said, because someone is injured and



Marion County Sheriff Frank Anderson, left, and Pvt. Thomas Hanify, a member of the Indianapolis Fire Department's tactical rescue team and president of the Professional Fire Fighters Union of Indiana, bring up the offertory gifts during the archdiocesan Blue Mass on Sept. 11 at the Calvary Cemetery Mausoleum Chapel in Indianapolis.

needs help.

"We lost two volunteer firefighters in Indiana in the last three months," Hanify said, "one in southern Indiana and one in a township by Lafayette. One died in a fire, and the other was on the way to a fire and the tanker truck overturned."

Public safety officials honor their commitment and badge, he said, by assisting people in need without hesitation.

"Most of the time, we help the elderly, children, the disabled, the disadvantaged, the poor," Hanify said. "That's who is most at risk, and that's who we're responding to [calls for help] the most. They're at-risk people who can't help themselves."

Echoing Father Schwab's homily, Hanify said, "This job is a blessing for me personally. I work with people who drop everything to help others. They put everything else aside. They are men and women with families, with loved ones. They're wives, they're husbands, they're parents, and they drop everything to serve the public for the love of mankind." †

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Editorial



Maria Gonzalez, a member of Immaculate Conception Parish in Jefferson City, Mo., who came to the U.S. from Costa Rica as a child, gestures as the Rev. Edward Neepaye, a Pentecostal minister from Liberia, looks on during an interfaith migration conference in Washington on July 12. Jewish, evangelical, Methodist, Lutheran, Baptist and Catholic speakers at the conference all pointed to various parts of Scripture as the basis for faith traditions that support the right of people to migrate and that call believers to treat the "stranger" as a valued member of society.

Migration and assimilation

After centuries of being a poor country, Ireland has become one of the most prosperous nations in the world.

One result is that Ireland, which had experienced severe emigration ever since the potato famine began in 1845, is now receiving many immigrants. It's welcoming them, too, because Ireland needs the workers.

When this writer was in Dublin last year, all the waiters and waitresses at the restaurant at our hotel were Orientals. Ethnic restaurants have popped up in Ireland's larger cities.

While this is happening in Ireland, Poland is experiencing the opposite problem. Unemployment in Poland has reached 18 percent. Consequently, since May 2004, nearly 2 million young Polish men and women have emigrated from Poland. Where are they going? Half of them now live in Ireland and Britain.

All this has created problems in Ireland that the United States has always faced—how to assimilate the newcomers into the country's culture. The Church is involved in Ireland since most of those Polish immigrants are Catholics, and they would like to have Mass in their language—at least until they learn English.

We hope that the Church in Ireland will be as successful as the Church in the United States has been with its immigrants. Granted, there were difficult periods in our history when various ethnic groups that couldn't speak English came into conflict with bishops and priests, mainly Irish who already spoke English who objected to having to offer Mass in German, Italian or Polish. But there was a gradual assimilation over several generations.

Anyone who has ever tried to learn a new language as an adult knows how difficult it is. That's why the Church tries to provide Masses and other services in the language of the newcomer. But usually the second generation of immigrants is bilingual, speaking their parents' language at home and English outside the home. By the time the third generation comes along, they might or might not know enough of the original language to speak to their grandparents.

Immigrants realize the necessity of learning English. A survey released by the Pew Hispanic Center on June 7 showed that 57 percent of Latino

immigrants feel it is necessary to learn English, and 96 percent of foreign-born Latinos believe it is very important that the children of immigrants be taught English. If there had been surveys of the French, Germans or Italians who comprised much of our earlier foreign-speaking immigrants, we feel sure the percentages would have been similar.

Our Church in Indiana was heavily dependent on foreign-speaking immigrants. Our first four bishops came from France, as did Blessed Mother Theodore Guérin and the first Sisters of Providence of Saint Mary-of-the-Woods. So did Father Edward Sorin, who founded the University of Notre Dame. They all experienced great difficulty in learning English since they were learning it as adults.

German Catholics were prevalent in several sections of the state, both north and south. Often, the Irish objected to the fact that sermons in their churches were in German (the Masses themselves, of course, were in Latin). Ethnic parishes were common. St. Patrick Parish in Indianapolis was originally for the Irish; today, it's mainly Latino. Our Lady of the Most Holy Rosary Parish in Indianapolis was Italian, a fact that it celebrates each year with its Italian Festival.

Eventually, of course, the parishioners of those ethnic parishes learned to speak English. The same thing will happen with most of the Latino parishioners in our parishes today.

Ireland has another problem when it comes to immigration and assimilation. As is true in other European countries, Muslims are the fastest growing immigrants in Ireland today. As France, England, Germany and other countries are learning, many of these Muslims have no intention of assimilating. As the dominant culture of Europe has become secular rather than Christian-based, and as the Muslim population continues to grow at a much higher rate than non-Muslims, there is a real threat that Muslims will become dominant throughout Europe.

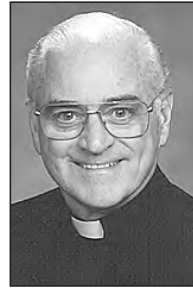
That doesn't seem to be a threat here in the United States where even most Muslims assimilate into our culture. Of course, here, most of our immigrants are Latinos, most of whom, according to surveys, do assimilate.

— John F. Fink

Spirituality for Today/Father John Catoir

How it feels to be 75

I've just turned 75. Looking back, I can remember my father at that age. He and his contemporaries were all slowly falling apart, but they didn't seem to notice. They couldn't believe they were that old, and that's the way I feel right now.



I think of myself as a young person in an aging body. I know

I'm in the sunset of my life, but I'm still enjoying the moment. One day I will meet God face to face, but I don't dread it. Maybe I should, but the Lord said, "Do not be afraid," and I try to take him at his word.

For me, being 75 is really a nice feeling. I am grateful for the gift of life and especially for the gift of faith. I find myself in love with joy and beauty. I sense God in all the joy, beauty, truth and goodness I come across.

My body keeps sending distress signals. I have the normal arthritic aches and pains. I've survived cancer and radical prostate surgery. My cataracts have been removed, and some of my teeth have been replaced, yet my sense of humor seems to be in good shape.

At times, I feel as though I'm standing in front of a magnificent sunset with arms outstretched, sensing that something wonderful is going to happen, but I don't know when. I hope to live to be 100, but reading the obits and seeing so many names of people a lot younger than I, it is clear that I'm a candidate for graduation.

I have to admit that the happiness I feel is relative. Last week, I was in agony with a problematic tooth, which had to be extracted. Strangely, somewhere in the middle of the pain, I felt my soul soaring.

When the pain finally subsided, I felt even better.

I sound like the guy who was asked, "Why do you keep hitting yourself on the head with a hammer?" He answered, "Because it feels so good when I stop."

I'm not recommending that you should have a toothache in order to find the path to nirvana. I just think it's important to keep one's bodily pains in perspective. This pain is passing, whereas the gifts of the soul can give us joy in all circumstances.

My soul is happy. I can sing and dance spiritually, and nobody sees me. Years ago, I made a decision to be happy. Julian of Norwich said, "The greatest honor we can give to almighty God is to live joyfully because of the knowledge of his love." I decided to try it, and it worked.

My faith in Jesus Christ has saved me from all the misery associated with fear and self-pity. Now I can honestly say, "Oh Death, where is thy sting?"

In my book *Joy, The Gigantic Secret of the Church's Survival*, I opened with this quote from Pope Benedict XVI: "I would like to show them how beautiful it is to be a Christian, because the widespread idea is that Christianity is composed of laws and bans, and hence is sometimes burdensome."

The pope knows the meaning of spiritual joy. You can, too. Believe that happiness is a choice, and decide to be happy in order to honor the Lord with your joy. That decision will save your life. Then God will lead you to even greater heights.

For more, visit my Web site at messengerofjoy.com.

(Father John Catoir writes for Catholic News Service.) †

Letters to the Editor

Mass translation shows Vatican needs to reprioritize its agenda

I was disappointed to read about the latest edict coming from the Vatican regarding the new translations of prayers used at Mass.

Particularly strange seems the change from "Lord, I am not worthy to receive you" to "Lord, I am not worthy that you should enter under my roof."

During the celebration of the Eucharist, these are not the words that convey to me the spirituality of that moment.

Father Richard McBrien, professor of theology at the University of Notre Dame, stated that Jesuit theologian Father Karl Rahner once pointed out that the Church becomes most visible during the celebration of the Eucharist. Also, a poll taken during a meeting of U.S. bishops last November found that 56 percent of the bishops were opposed to the "under my roof" revision.

Furthermore, Father McBrien writes that the words "Lord, I am not worthy that you should enter under my roof" have nothing to do with the Eucharist or the reception of Holy Communion.

He adds that this was the response given to Jesus by the centurion after he had begged Jesus to come to his home to cure his gravely ill servant. Father McBrien states that "Lord, I am not worthy to receive you" is far more appropriate, given the liturgical context.

The new translations also do not take into account the cultural differences of the two-thirds of the 1.1 billion Roman Catholics on earth who live in the global south and for whom these translations could have an entirely

different meaning.

During a meeting of Catholic ethicists held in July in Padua, Italy, an African theologian viewed the liturgical translation debates as "fiddling while Rome burns" given the poverty and violence that are daily realities in his country. Theologians spoke of being "less preoccupied with internal debates for Church reform and more energized about changing the world."

The laity has not been consulted on what is seen as another control issue from Rome.

As the writer in the Aug. 11 issue of *The Criterion* stated, "in a world with so many issues—starvation, war, terrorism"—perhaps the Vatican's Congregation for Divine Worship and the Discipline of the Sacraments needs to not only reprioritize its agenda but also redirect its energies.

Judy Harpenau, Columbus

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

Stewardship is still a key to carrying out Christ's mission

When I think about the challenges we face in carrying on the mission of Christ in our local Church, I think a lot about our holy founders.

One of many striking features about the life of Blessed Mother Theodore Guérin is the courage of her faith. She put her life on the line for what she believed. She didn't have to risk her life crossing the stormy Atlantic Ocean several times on ships that were minimally seaworthy.

Nor, at the time, did she have to establish her community in the woods of primitive western Indiana. She did not have the money and teachers to establish schools for the poor, but she started them with conviction and prayer. She risked much and compensated with hard work and prayer even while in very poor health. We and countless others are the beneficiaries of her courageous faith and action.

The Servant of God Bishop Simon Bruté had been offered the position of physician of the French imperial court by Napoleon. He turned it down. Later, as a new priest, he was offered the position of court chaplain by Napoleon.

Instead, Father Bruté chose to become a missionary in the new world. He could have lived a life of material comfort, but he chose rigorous missionary life in the most difficult circumstances. He also did so in poor health.

It is likely that he already suffered from tuberculosis when he sailed down the Ohio River to take up his mission as bishop of the new diocese of Vincennes. Under his leadership, the Catholic Church in Indiana took root. He had not wanted to become a bishop. Yet, we and countless others are the beneficiaries of his courageous faith and humble obedience.

It is important to reflect on the fact that the vast majority of us Catholics enjoy worship and the availability of the sacraments, religious education and other aspects of parish life in facilities we did not pay for. Even if at present we happen to be members of a new or expanding parish and have contributed to, say the Legacy for our Mission campaign, we were probably reared in a parish where the facilities and services were handed down from past generations.

We all enjoy the fruit of the blood, sweat, tears and money of past generations; we have a responsibility to hand on to future generations the fruit of our generosity.

In doing so, we are only acknowledging that everything comes from the hand of God and belongs to him.

An ancient Hebrew tradition teaches that almsgiving restores God's right order in the world, for through it we redistribute his gifts according to his plan.

A proper understanding of stewardship

reminds us that even those things we "own" are ultimately not truly ours, but gifts from God to be shared.

We are involved in various phases of the Legacy for our Mission campaign. A substantial part of its contributions remain in our parishes. Parish communities need to be careful not to tightly clutch their facilities and endowments as if they are personal property of those who contributed to the campaign.

A tithe—a "gift" to the Church—is really a response to God's generosity, a recognition that the standard for giving is set by him who holds back nothing from us. We humbly admit that even our "hard-earned money" is a gift from God. The current Legacy for our Mission capital and endowment campaign gives us an opportunity prayerfully to take a gauge of our stewardship.

Of course, stewardship is about a lot more than money. It involves our commitment to participate in the life of our local parish in prayer, sacrificing our precious time and putting our talents to work as best we can.

Stewardship also includes a healthy regard for our churches, schools and other parish facilities: treating them as if they were our own home.

But stewardship is also about money. Blessed Mother Theodore and Bishop Bruté risked their lives to obtain financial resources so that the mission of Christ's Church could take root and eventually flourish in our archdiocese.

Our courageous pioneers of faith knew very well that the Church and her mission live in the real world. We can do no less.

The circumstances of our day make our ministries difficult to maintain, to foster and to develop with the faith and vision of our holy founders. We have many advantages and blessings which they never had or could even envision. But with these advances have come contemporary forms of poverty.

We do well to pray to our founding patrons, asking them to help us be courageous in faith as they were—and to work hard for the benefit of our children and generations to come. †

Archbishop Buechlein's intention for vocations for September

Teachers/Religious Education Directors: that they may rely on the strength and guidance of the Holy Spirit as they hand on the Catholic faith to our youth and encourage them to consider vocations to the priesthood and religious life.

El servicio continúa siendo la clave para llevar a cabo la misión de Cristo

Cuando pienso acerca de los retos que enfrentamos a la hora de llevar a cabo la misión de Cristo en nuestra Iglesia local pienso mucho sobre nuestros santos fundadores.

Uno de los muchos aspectos impactantes de la vida de la Santa Madre Theodore Guérin es el arrojo de su fe. Ella arriesgó su vida por aquello en lo que creía. No tenía por qué poner en peligro su vida cruzando el tormentoso Océano Atlántico varias veces en barcos que eran poco aptos para la navegación.

Ni tampoco tenía que fundar una comunidad en el bosque de la primitiva Indiana occidental. No contaba con los recursos económicos ni los maestros para fundar escuelas para los pobres, pero empezó con convicción y oración. Arriesgó mucho y compensó con labor ardua y oración aun cuando su salud era delicada. Nosotros, al igual que muchísimos otros, somos los beneficiarios de su fe valiente y su obra.

El Siervo de Dios, el Obispo Simon Bruté había recibido de parte de Napoleón una oferta para ser médico de la corte imperial francesa. Él la rechazó. Más tarde, como sacerdote recién ordenado Napoleón le ofreció el cargo de capellán de la corte.

En lugar de ello, el Padre Bruté eligió convertirse en misionario en el nuevo mundo. Pudo haber vivido una vida de comodidades materiales, pero eligió la rigurosa vida misionaria en las circunstancias más difíciles. También lo hizo con una salud delicada.

Es probable que ya sufriera de

tuberculosis cuando navegaba por el Río Ohio para asumir su misión como obispo de la nueva diócesis de Vincennes. Bajo su liderazgo se arraigó la Iglesia Católica en Indiana. No quería ser obispo. Sin embargo, nosotros y muchos otros somos los beneficiarios de su fe valiente y su humilde obediencia.

Es importante reflexionar sobre el hecho de que la vasta mayoría de los católicos disfrutamos de culto, la disponibilidad de los sacramentos, educación religiosa y otros aspectos de la vida parroquial en instalaciones que nosotros no pagamos. Aunque en estos momentos seamos miembros de una parroquia nueva o en crecimiento a la cual hayamos contribuido, por ejemplo, a través de la campaña el Legado de nuestra Misión, probablemente nos criamos en una parroquia cuyas instalaciones y servicios heredamos de generaciones anteriores.

Todos nos beneficiamos de los frutos de la sangre, el sudor, las lágrimas y el dinero de las generaciones anteriores; tenemos la responsabilidad de transmitir a las generaciones futuras el fruto de nuestra generosidad.

Al hacerlo estamos simplemente reconociendo que todo proviene de las manos de Dios y le pertenece a Él.

Una antigua tradición hebrea enseña que la limosna restituye el orden correcto de Dios en el mundo, ya que a través de ella redistribuimos sus dádivas de acuerdo a Su plan.

El entendimiento adecuado del servicio nos recuerda que aun aquellas cosas que "poseemos" no nos pertenecen

en realidad, sino que son obsequios de Dios para compartir.

Estamos involucrados en diversas facetas de la campaña el Legado de nuestra Misión. Buena parte de los aportes recibidos permanecen en nuestras parroquias. Las comunidades parroquiales deben tener cuidado de no aferrarse a sus instalaciones y recursos como si se tratara de efectos personales de aquellos que han realizado aportes a la campaña.

El diezmo—una "donación" para la Iglesia—es en realidad una respuesta a la generosidad de Dios, el reconocimiento de que es Él quien determina el estándar de donación y quien no nos priva de nada. Admitimos humildemente que aun nuestro "dinero ganado arduamente" es un obsequio de Dios.

La actual campaña para recaudar fondos "Legado de nuestra Misión" nos brinda la oportunidad de medir nuestra capacidad de servicio en la oración.

Por supuesto, el servicio es mucho más que dinero. Supone nuestro compromiso para participar en la vida de nuestra parroquia local en la oración, sacrificando nuestro valioso tiempo y poniendo a disposición nuestros talentos de la mejor manera posible.

El servicio también comprende un

sano reconocimiento de nuestras iglesias, escuelas y demás instalaciones parroquiales, tratándolas como si fueran nuestro propio hogar.

Pero el servicio también abarca dinero. La Santa Madre Theodora y el Obispo Bruté arriesgaron sus vidas para obtener recursos financieros a fin de que la misión de la Iglesia de Cristo pudiera echar raíces y finalmente florecer en nuestra arquidiócesis.

Nuestros valientes pioneros de fe sabían muy bien que la Iglesia y su misión viven en el mundo real. Nosotros no podemos hacer menos.

Las circunstancias de nuestra época actual hacen que nuestros ministerios sean difíciles de mantener, fomentar y desarrollar con la fe y la visión de nuestros santos fundadores. Tenemos muchas ventajas y bendiciones que ellos nunca tuvieron ni soñaron tener. Pero junto con estos adelantos han venido formas de pobreza contemporáneas.

Hacemos bien en rezar por nuestros patronos fundadores, pidiéndoles ayuda para ser tan valientes en la fe como ellos lo fueron, y para trabajar arduamente en favor de nuestros hijos y las generaciones futuras. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en septiembre

Maestros/Directores de Educación Religiosa: ¡que ellos puedan contar con la fuerza y dirección del Espíritu Santo cuando pasen la fe Católica a los jóvenes y les den ánimo a ellos a considerar las vocaciones al sacerdocio y la vida religiosa!

Events Calendar

September 15

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

Twin Bridges Golf Club, 1001 Cartersburg Road, Danville. **St. Christopher School, third annual golf outing**, noon, \$80 per person, \$400 foursome, includes dinner. Information: 317-241-6314, ext. 160, or e-mail golfouting@saintchristopherparish.org.

Marian Inc., 1011 E. St. Clair St., Indianapolis. Holy Cross Parish, **Feast of the Holy Cross, dinner, dance and auction**, 6:30-10:30 p.m., \$50 per person. Information: 317-637-2620.

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

September 15-16

Sacred Heart of Jesus Parish, 1530 Union St., Indianapolis. **Old Southside Fall Festival**, 5-11 p.m., food, auction, entertainment. Information: 317-638-5551.

St. Malachy Parish, 326 N. Green St., Brownsburg. **Country Fair and hog roast**, 4-11 p.m., food, booths. Information: 317-852-3195.

September 15-17

St. Thomas More Parish, 1200 N. Indiana St., Mooresville. **Apple Fest**, family fun, food, crafts, games, Fri., Sat. all day until 10:30 p.m., Sun. all day until 5 p.m. Information: 317-831-4142.

Mount Saint Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **Retrouvaille of Louisville, weekend for couples experiencing troubled marriage**. Information: 502-479-3329 or 800-470-2230.

Holiday Inn South—Airport, 2715 Fern Valley Road, Louisville, Ky. **Catholic Charismatic Conference, "Amazing Grace."** Information: 502-239-0208.

September 16

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. **French Market**, noon-10 p.m., French food, booths, children's activity area, entertainment. Information: 317-283-5508.

St. Matthew Parish, 4100 E. 56th St., Indianapolis. **Funfest**, food, games, music, hot air balloon rides, 4:30-9 p.m. Information: 317-257-4297.

St. Mary Church, 317 N. New Jersey St., Indianapolis. **St. Mary Academy Class of 1956, 50th high school graduation anniversary**, Mass, 5 p.m., dinner following Mass, Primo Banquet Hall, 2615 National Ave., Indianapolis. Information: 317-846-9473 or 317-467-9308.

St. Mary Parish, 415 E. Eighth St., New Albany. New Albany Deanery, **Fiesta Latina**, Mass, 5:30 p.m., English and Spanish, "Grito,"

6:30 p.m., food and entertainment until 11 p.m., free admission. Information: 502-494-3264.

St. Joseph Parish, 2605 St. Joe Road W., Sellersburg. **Street dance**, 8 p.m.-midnight. Information: 812-246-2512.

St. Vincent de Paul Parish, 1723 I St., Bedford. Catholic Women in Faith of Lawrence County, **"Moms and Kids Retreat: Rejoice, Refresh, Renew,"** 8:30 a.m.-1 p.m., \$15 per family. Information: 812-279-5814 or e-mail candrews@dmrtc.net.

September 16-17

Ursuline Campus, 3105 Lexington Road, Louisville, Ky. **Campus art fair**, 10 a.m.-5 p.m. Information: 502-212-1750 or e-mail bfreeman@ursulineslou.org.

September 17

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Golden Wedding Jubilee Celebration**, Mass, 2 p.m. Information: 317-236-1586 or 800-382-9836, ext. 1586.

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Divine Mercy Chapel, 17th anniversary of perpetual adoration**, Mass, 3 p.m., reception following Mass. Information: 317-926-7359.

St. Paul Parish, 814 Jefferson St., Tell City. **Deacon Formation Program, information session for those interested in becoming deacons**, 2-4 p.m. Information: 800-382-9836, ext. 1491, or 317-236-1491 or e-mail deaconformation@archindy.org.

St. Louis Parish, 13 St. Louis Place, Batesville. **Fall Festival**, 10 a.m.-8 p.m., chicken and roast beef dinners, games. Information: 812-934-3204.

St. Meinrad Parish, Community Center, 13150 E. County Road 1950 N., St. Meinrad. **Fall Festival**, 10 a.m.-6 p.m., food, games. Information: 812-357-5533.

MKVS and DM Center, Rexville (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). Covenant Sunday Field Mass, 12:30 holy hour, Mass, 3:30 p.m., with Father Elmer Burwinkel, pitch-in dinner following Mass. Marian Way is under construction. Information: 812-689-3551 or e-mail frburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~frburwink.

September 18

St. Paul Catholic Center, 1413 E. 17th St., Bloomington. **Adult education, inter-religious dialogue panel**, 7-9 p.m. Information: 812-339-5561 or e-mail jvandermarks@st-pauls.org.

September 19

St. Bartholomew Parish, 1306 27th St., Columbus. Parish Health Cabinet presentation, **"Bereavement Course: "Harvesting Our Tears,"** eighth of 10 sessions, \$35 per person includes book, 7-8:30 p.m. Information: 812-379-9353, ext. 333.

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

Primo Banquet Hall and Conference Center, 2615 E. National Ave., Indianapolis. **St. Francis Hospital's Spirit of Women program, "Your Best Self Now,"** 6:30-8:30 p.m., \$10 for the public, \$5 Spirit of Women members. Information: 317-865-5865.

September 20

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

St. Mary-of-the-Knobs, 3033 Martin Road, Floyds Knobs. **Annual dessert card party**, 7-10 p.m., \$5 per person. Information: 812-923-3011.

September 21

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, fall card party**, 11 a.m.-2:30 p.m. Information: 317-881-5818.

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Catholic Near East Welfare Association (CNEWA), "The Future of Christianity in the Middle East,"** St. Joseph Society for Foreign Missions Father Guido Gockel, speaker, dinner raising funds for Lebanon, \$15 per person. Information: 317-636-4478.

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

St. Benedict Parish, 111 S. Ninth St., Terre Haute. **"Classics in Catholic Spirituality,"** nine-week course, session two, 6:30-8 p.m., Notre Dame Sister Carolyn Sur, presenter. Information: 812-535-5244 or e-mail csur@smwc.edu.

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

September 22

William S. Rea Park Golf Course, Terre Haute. **Sisters of Providence, Hole-y-One Golf Scramble**, registration, 11 a.m., \$300 per team. Information: 812-535-2802 or e-mail sweiden@spsmw.org.

September 23

St. Therese of the Infant Jesus (Little Flower) Parish, 1400 N. Bosart Ave., Indianapolis. **Neighborhood cook-out**, noon-4 p.m., no charge. Information: 317-357-8352.

St. Lawrence Parish, 6950 E. 46th St., Indianapolis. **Health fair**, 10 a.m.-1 p.m., no charge. Information: 317-546-4065.

St. Lawrence Parish, 6950 E. 46th St., Indianapolis. **Oktoberfest, ministry fair**, 11 a.m.-4 p.m. food, games. Information: 317-546-4065.

Holy Family Parish, 129 W. Daisy Lane, New Albany. **"In Heaven's Eyes," community outreach ministry, sixth annual spaghetti dinner**, 6-8 p.m., \$5 per person, \$3 children 12 and

Sisters of St. Francis welcome postulant

The Congregation of the Sisters of the Third Order of St. Francis in Oldenburg recently welcomed Clare Teixeira, a native of Florida, as a postulant to their community.

Over the course of the coming year, Teixeira will live with the community in Oldenburg and work with Home Health Care, based in nearby Morris.

Teixeira earned a bachelor's degree in religious studies at Barry University in Miami Shores, Fla.

She has served as a high school religion teacher, youth minister and pastoral associate. †



under. Information: 812-944-8283.

Cordiafonte House of Prayer, 3650 E. 46th St., Indianapolis. **Silent prayer day**, 9 a.m.-2:30 p.m., brown bag lunch, free-will offering. Registration: 317-543-0154.

Knights of Columbus, 2100 E. 71st St., Indianapolis. **Birthing Guild, luncheon and fashion show**, 11:30 a.m., \$25 per person. Information: 317-251-7111.

Saint Meinrad Archabbey and School of Theology, St. Bede Theater, 200 Hill Drive, St. Meinrad. **Celtic quartet**, 7 p.m. Guest House, Celtic meal, 5:30 p.m., \$7 per person, reservations required. Information: 812-357-6403 or e-mail dmajor@saintmerinad.edu.

St. Francis Hospital, Indianapolis Cancer Center, 8111 S. Emerson Ave., Indianapolis. **Free prostate cancer screening**, 9 a.m.-noon. Information: 317-782-4422.

September 24

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

St. Michael Parish, 11400 Farmers Lane, Bradford. **Parish picnic and festival**, 10:30 a.m.-5 p.m., chicken dinner, silent auction. Information: 812-364-6646.

Fayette County 4-H Fairgrounds, Expo Hall, Connersville. St. Gabriel Parish, **Fall Festival**, 11 a.m.-4 p.m., fried chicken dinner, games. Information: 765-825-8578.

St. Mark Parish, 5377 Acorn Road, Tell City. **Parish picnic**, 11 a.m.-6 p.m., shooting match, food, games. Information: 812-836-2481.

Holy Family Parish, Third Street and Church Avenue, Jasper, Ind. **Parish picnic**, chicken and roast beef dinners served 10:30 a.m.-5 p.m., games, craft items, baked goods. Information: 812-634-9232.

Knights of St. John, 312 S. Wilder St., Greensburg. **St. Lawrence Auxiliary, turkey or roast beef dinners**, 11 a.m.-2 p.m., adults, \$7.50, children 5-10, \$3, children 4 and under, free.

September 25

Our Lady of Perpetual Help Parish, 415 E. Eighth St., New Albany. **Catholics Returning Home series**, six session, 7:30 p.m. Information: 812-945-3112 or www.olphna.org. †

VIPs

Carl and Georgene (Hirt) Gillman, members of St. Michael Parish in Brookville, will celebrate their 60th wedding



anniversary on Sept. 14. The couple was married on Sept. 14, 1946, at Holy Family Church in Oldenburg. They have 10 children: Rose Hughes, Carol Ronnebaum, Annette Yamaguchi, Mary Ellen,

Therese, Carl, Charlie, George, John and Steve Gillman. They have 20 grandchildren and one great-grandchild.

Joseph and Louise (Schneipp) Schaub, members of St. Roch Parish in Indianapolis, celebrated their 60th wedding anniversary on Sept. 14. The couple was married on Sept. 14, 1946, at St. Philip Neri Church in Indianapolis.



They have two children: Gregory and Michael Schaub. They have eight grandchildren and 21 great-grandchildren. †



Fiesta Latina

Two couples dance a traditional Mexican dance during the 2002 *Fiesta Latina* in New Albany. This year's festival, sponsored by the Catholic Hispanic Community of the New Albany Deanery, will be held on Sept. 16 at St. Mary Church, 415 E. Eighth St., in New Albany. It will start with Mass at 5:30 p.m. and conclude at 11 p.m. *Fiesta Latina* is an event that celebrates Independence Day for Mexico and much of Central America as well as the cultural diversity that immigrants from the region bring to the archdiocese.

International Bazaar kicks off retreat house's fall series

By Mary Ann Wyand

Our Lady of Fatima Retreat House staff members kicked off the fall program series with an international celebration in Indianapolis last month.

Rick Wagner, director of the archdiocesan retreat center, said Fatima's first annual International Bazaar on Aug. 5 featured handmade arts and crafts from countries in Central America, South America and Africa.

Fatima staff members welcomed more than 200 patrons, he said, and admission donations raised \$500 to help people in need.

Wagner said the donations benefit Fatima's Genesis Fund, which provides financial assistance for people who cannot afford retreat fees. They also help The Lord's Pantry and Anna's House, ministries serving the poor in Marion County that are operated by Nativity of Our Lord Jesus Christ parishioner Lucious Newsom of Indianapolis.

"We ended up with 19 vendors," Wagner said, "and over half of the vendors are ministries supporting outreach projects and fair trade practices. ... The vendors were pleased, and we have the second annual bazaar on the books for Aug. 4, 2007."

The International Bazaar was a fun way to help artists from Third World countries sell their wares at fair prices, he said, as well as invite new people to visit the retreat center and learn about spiritual programs offered throughout the year.

"We wanted to get some new folks on the grounds," Wagner said. "We're always looking for ways to do that, but at the same time we feel like it's important as an agency of the archdiocese that we also provide outreach. A great way to do that was to join hands with other ministries."

Colorful artwork and crafts from Peru, El Salvador, Ecuador and Kenya included crucifixes, rosaries, religious artwork, jewelry, pottery, toys, scarves, shawls and purses made from wood, clay, dried berries, gourds, flowers and plant or animal fibers.

Fatima's ministry theme is "Celebrating the Art of Spiritual Renewal," and Wagner said the International Bazaar coincides with the retreat center's goals of promoting the Catholic faith, helping others and sharing the beauty of creation on the scenic wooded grounds at 5353 E. 56th St.

"We really wanted it to be ministry-driven and mission-driven," he said about Fatima's first bazaar, "so we wanted to have people who were reaching out in spirit-filled ways."

St. Pius X parishioner Connie Tellman of Indianapolis and her daughter, Beth, a sophomore at Santa Clara College in California, were among the vendors selling the work of artisans from Central America.

Their *Artesanias Salvadorenas* booth featured Salvadoran artistry and promoted economic justice through fair trade policies.

"Fair trade is a special certification," Beth Tellman said. "You know when you're buying something that it's [a] fair trade [product], that the worker was paid a living wage, that money goes back to the community for education and sustainable development, and that it's environmentally friendly."

Her father, Dr. William Tellman, is an Indianapolis dentist who has participated in medical mission trips to El Salvador with St. Pius X parishioners for about 10 years.

Connie Tellman volunteers as a board member for Global Gifts in Indianapolis, which promotes social justice in Third World countries by marketing artwork at appropriate prices.

"Last year, we went



[to El Salvador] as a family then I went back with Bill in February," she said. "I just had the idea of helping the artisans there. Their work is so beautiful, and they're so proud. It's just a way to help support them and give them dignity." †



St. Pius X parishioner Beth Tellman of Indianapolis, a sophomore at Santa Clara College in California, arranges artwork made by Salvadoran artists for her mother, Connie Tellman, during the first International Bazaar held on Aug. 5 at Our Lady of Fatima Retreat House in Indianapolis. The bazaar featured handmade artwork and crafts from artists in Third World countries in Central America, South America and Africa. Pottery, carved bowls, cloth dolls and tapestries made by African artists were among the colorful selections at Fatima's first International Bazaar.

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POPE

continued from page 1

in 1977.

Speaking from beneath a hillside canopy overlooking a field on the edge of the city, the pope said he was "a bit taken aback" by all the preparation work for his visit. He offered what he called "an inadequate thank you."

On his left was situated a huge cross, which the pontiff called "a sign of God's peace in the world." The phrase underlined what has become a subtext of the pope's six-day visit and a theme of his papacy: that Christianity does not threaten people, but offers a vision based on love.

Tomas Miklos, a sugar factory worker in Regensburg, said this basic message of the German pope was resonating with younger generations. He stood with other worshippers on one of the manicured plots of grass installed for the Mass.

"I think the pope is trying to bring a new way of seeing things. Instead of war, we create love: That's the message younger people want to hear, and it's enough," he said.

"We see all these terrible images of Iraq, Israel, Beirut. And the pope is saying something about all that: Christianity

is love," he said.

In his sermon, the pope said people don't need high theology to understand the faith. "Deep down, it is quite simple," he said—belief in God the creator, in Christ the savior and in everlasting life, as expressed in the Apostles' Creed.

He said modern attempts to make God "unnecessary" have always failed because it becomes clear that "something is missing from the equation."

"When God is subtracted, something doesn't add up for man, the world, the whole vast universe," he said, in one of several lines that drew applause from the crowd.

The pope said today's world faces two approaches to the ultimate questions about life: "What came first? Creative reason, the Spirit who makes all things and gives them growth, or unreason, which, lacking any meaning ... somehow brings forth a mathematically ordered cosmos, as well as man and his reason."

He said that if seen as "nothing more than a chance result of evolution," the human becomes meaningless. Christians, on the other hand, believe that at the beginning of everything is the eternal word—reason and not unreason, he said.

The pope completed his mini-explication of the creed by examining the Church's belief in the last judgment. He said

that if the idea of judgment makes people afraid, it also brings the prospect of "the triumph of justice."

"Don't we want the outrageous injustice and suffering which we see in human history to be finally undone, so that in the end everyone will find happiness, and everything will be shown to have meaning?" he said.

Faith is not meant to instill fear but to call people to accountability, he said.

On the first leg of the six-day visit to his Bavarian homeland, Pope Benedict urged a revival of religious values in a society that he said risks going "deaf" to God.

The pope spoke to some 250,000 people gathered at a fairground in Munich, where he was archbishop from 1977 to 1981.

The following day, the Holy Father retraced his childhood pilgrimage steps, visiting Bavaria's most famous Marian sanctuary and saying Mass for 60,000 people.

The pope's visit to Altötting on Sept. 11 was a mixture of private prayer, personal reminiscences and liturgical celebrations with flag-waving believers.

Pope Benedict has said some of his most beautiful memories were those of his family pilgrimages to the Altötting sanctuary. He returned there for the first time as pope, stopping in an octagonal chapel to pray before a much-venerated statue of the "Black Madonna." †



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How do we show Christ to others?

By Harry Dudley

Helping others to encounter the living Christ is a fundamental goal of all catechetical efforts.



When Jesus asked Peter, “Who do you say that I am?” (Mk 8:29), he reminds us that before teaching others about Christ, we must know him well ourselves.

There are many answers we can give to Jesus’ question. He is the son of God, the second person of the Trinity, the Messiah, and Christ, our Lord, our Savior, our Redeemer.

He is also a loving brother and friend, a teacher and guide, one who comforts us in our sorrow and need, and also gives us the strength to always do his will. It is a responsibility of all disciples of Jesus to be able to answer his question and then to lead others to respond in the same way.

The question that Jesus asked his disciples so long ago is one that each Christian must answer for herself or himself, even today. How we respond to this question affects how we live, pray, make decisions and form relationships. It is a question that goes to the very heart of Christian discipleship.

In answering the question Jesus poses to us, we need to reflect on how our lives can be a “living catechesis.”

Can our lives, not just our words, make evident our answer to who Jesus is? Consider these possible ways to live out the answer:

- **Learn more about our Catholic faith**—Read, reflect and study the new *United States Catholic Catechism for Adults* with others in small faith-sharing groups and other gatherings so that you can better know him. Visit the University of Dayton Web site and take enrichment courses through the Virtual Learning Community for Faith Formation at <http://vlc.udayton.edu/>
- **Deepen your participation in the Eucharist**—Gather together weekly with the parish community to celebrate the Eucharist. When we receive the body and blood of our Lord, pray that we become what we eat so we can be Christ’s body for others throughout the week.
- **Base your choices on Christian principles**—Ask yourself: If I were brought to trial for being a Christian, would there be enough evidence to convict me? Consult the Scriptures and Church teaching in making decisions in your life. Our daily decisions need to reflect the values of Jesus.
- **Set aside time for prayer**—Pray frequently. Prayer is most simply communication with God. Make time in your day—perhaps by rising a little earlier in the morning, taking a meditative walk at lunchtime or turning off the television at night in favor of reading some Scripture or other spiritual reading.
- **Cherish your family, friends and catechists**—Look for the face of Christ in the people who are closest to you. Give thanks each day for those people, living or dead, who have inspired you by sharing their faith and helping you to live more generously and graciously.
- **Reach out to those in need**—Participate in a parish social action project, advocate for human rights or volunteer your time at a facility that provides assistance to those in need. As you do so, try to remember that this most closely reflects how Jesus himself responded to the sick and the poor he met.

(Harry Dudley is the associate executive director for Lifelong Faith Formation and Evangelization for the archdiocese.) †

Following her mother’s path

Daughter of late DRE enters youth ministry

By John Shaughnessy

The framed verse hangs above Emily Perkins’ desk, reminding her of her mother—the woman she lost to cancer, the woman who helped her discover the depth of her faith.

The 23-year-old Perkins glances up at the verse, which reads, “And what does the Lord require of you but to do justice and to love kindness and to walk humbly with your God” (Mi 6:8).

“She wrote that quote in a letter for me for my senior retreat in high school,” Perkins recalls. “It was one of her favorite Scripture verses. It really didn’t touch me until after she passed away. Then it made sense because it fit her and what her mission for her ministry was.”

Before her death on Valentine’s Day in 2004, Beth Perkins had been the director of religious education at Our Lady of the Greenwood Parish in Greenwood for about 20 years.

It was not the life that Emily, the oldest of Beth’s four children, wanted for herself. Yet here she is—a recent college graduate—starting a new job as the coordinator of youth ministry at Our Lady of Lourdes Parish in Indianapolis. She’s now trying to help young people deepen a faith that she once seriously questioned.

“When my mom died, it made me question my faith,” says Emily, a 2006 graduate of Marian College in Indianapolis. “It made me mad for a while. At the same time, I couldn’t stay mad long because I knew the kind of faith she had. And that was a comfort.

“I remember I had one conversation with her when she was sick. I had come home from school to visit. I was on the bed with her. She said, ‘I don’t know how long I’m going to be here. I know what I have to do. If I’m supposed to stay here and be a mother and a teacher, I’ll stay. But if it’s time for me to go to heaven, I’m ready to go.’

“After she died on Valentine’s Day, one of my friends said that God had chosen the ultimate valentine by choosing my mom. Valentine’s Day will never be the same for me. In a way, it’s a celebration of her love.”

So is Emily’s choice to follow her mother’s path.

“Education was a big thing to her, especially religious education,” Emily says. “She wanted us to know our faith and own our faith. I want our young people to know they are not just the future of the Church, but they are today’s Church. They are not too young to do things. They are not too young to own their faith.”

One of the most serendipitous parts of being at Our Lady of Lourdes for Emily is



Emily Perkins, left, talks with Beverly Hansberry in the grotto at Our Lady of Lourdes Parish in Indianapolis. Ever since her mother’s death, Perkins has looked to Hansberry for guidance as the two women work together in religious education at the parish.

working with one of her mother’s closest friends, Beverly Hansberry, the parish’s pastoral associate and director of religious education.

“I’ve called her Beth a couple of times,” Hansberry says with a laugh as she sits next to Emily. “I think of her mother all the time. I think she’d be excited we were working together. It’s almost bittersweet, too, because I worked so much with Beth, and it’s a blessing to do it with her daughter, too. They’re different in a lot of ways, but they have the same passion for ministry. I saw Beth developing into this wonderful, beautiful person. I almost see Emily as a step ahead of her mother at this age.”

Emily remembers the care and comfort that Hansberry gave to her family when her mother was dying. She knows the difference it made to her father, Dave, and her three brothers, Joshua, Andrew and Zachary. She knows the difference it made to her.

“She helped me plan my mom’s funeral,” Emily says. “We’ve become close friends since then.”

Emily’s plans now include trying to find the best ways to connect young

people to their faith.

“Youth ministry just can’t be fun and games,” she says. “There needs to be an element of learning. An important part of my ministry will be teaching the youth religious education and information on the liturgy. They need to be a full member of the Church. They need to understand what the liturgy is and how everything we do is connected to that in some way.”

Her thoughts soon drift back to her mother.

“In my freshman year of college, I had just moved in and I was homesick,” Emily recalls. “I came home that weekend and we went to Lake Monroe. We went tubing and cooked out. She went on the tubes with all of us. We have some of the best pictures of her from that—some of the most sincere smiles from her.”

Emily can’t stop smiling either when she thinks about how her mother would react to her choice to become a youth minister.

“I think she would ask me if I’m crazy, but she would be thrilled,” Emily says. “She saw the Church for what it should be. She believed in the Church and the people of the Church.” †

Young catechetical leaders consider formation, challenges

By Sean Gallagher

In more ways than one, Emily Perkins represents the next generation of parish catechetical leaders.

First, she is taking up the same ministry that her mother had embraced.

Emily is the daughter of the late Beth Perkins, who was the director of religious education at Our Lady of the Greenwood Parish in Greenwood when she died of cancer in 2004.

“I spent a lot of time at the church with my mom, both myself and my brothers,” Perkins said. “And that helped draw me into being active and wanting to be a part of the parish community, and creating personal relationships with the religious education teachers and my youth minister when I was in high school.”

She also represents a new way of recruiting and forming parish leaders in religious education.

Perkins, 23, graduated from Marian

College last spring after studying theology and participating in an internship at Our Lady of Lourdes Parish that allowed her to test her possible call to parish ministry.

She is now looking forward to seeing many of her friends who are still studying at Marian graduate and move into parish catechetical ministry.

“I am thrilled to death to see what they’re going to bring to parishes,” Perkins said. “Knowing them on a personal level, on a spiritual level, and knowing them on an academic level, I can only imagine what great assets they’re going to be. I’m sure that that’s happening all over the country in many different schools.”

According to Professor Andrew Hohman, chairman of Marian College’s Philosophy-Theology Department, Marian has graduated eight students over the past 10 years who are now serving as parish catechetical leaders.

But Marian is not alone in encouraging its students to consider full-time

catechetical ministry.

The Center for Catechetical Initiatives at the University of Notre Dame offers the Echo Program, where recent college graduates can earn a master’s degree in theology from the northern Indiana school and gain experience as a parish catechetical leader.

The first 13 participants in the Echo program completed it last spring, and 11 graduates are now in ministerial positions, most of them catechetical in nature, in several dioceses across the country.

There are currently five Echo apprentices serving in the archdiocese.

One of them, Alexa Puscas, is ministering alongside Perkins at Our Lady of Lourdes.

Like Perkins, Puscas, 23, is the daughter of parents who have been involved in parish ministry. Her father was recently ordained a deacon and her mother

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has served in a number of lay ministerial positions for 30 years.

Both Beth Perkins and Puscas' parents entered full-time ministry after seeking out other career options. They entered ministry then received formation for it later.

Puscas sees an advantage in the fact that her current generation is being offered the opportunity to receive formation first.

"I think that this is definitely the way to go," Puscas said. "Having formation before you enter into parish ministry, I think, is indispensable. Because Echo forms you academically, but also pastorally and professionally, I think I was more prepared for some of the things that I would encounter."

The University of Dayton in Ohio also helps its students consider ministry in religious education through its Catechetical Leadership Forum.

"Colleges are beginning to realize that they have to build at the campus level a culture of vocations and begin to challenge people to serve the Church," said Harry Dudley, archdiocesan associate executive director for lifelong faith formation and evangelization.

Both Perkins and Puscas bring a youthful excitement to their ministry. But they also are aware of the challenge of entering full-time catechetical ministry in a parish at a time when they also are considering getting married and starting a family.

"I think the Catholic Church is about having a faithful family," Perkins said. "It's not going to be the easiest thing, but I know that it is possible."

"I've seen it firsthand. I've spent many Sunday mornings at the church. And some evenings, my mom would come home for dinner and then go back to the church for a meeting."

Although balancing family life with ministerial responsibilities can be difficult, Puscas knows from her own experience an advantage in it for growing children.

"I think if I didn't have brothers and



Alexa Puscas, right, speaks with Peggy Denny, a member of Our Lady of Lourdes Parish in Indianapolis, during a Sept. 6 Rite of Christian Initiation of Adults meeting at the Indianapolis East Deanery parish. Puscas is starting her second year of assisting in the catechetical programs at the parish as part of the University of Notre Dame's Echo Program, which seeks to train the next generation of catechetical leaders.

sisters, I would have been pretty miserable," Puscas said. "But we were kind of all stuck there together, and we found ways to occupy ourselves."

"And I think it was pretty awesome to be so comfortable in a church. It was our other home. So that was actually a gift. And that would be something I would be excited to give my children, too."

Perkins and Puscas are both serving with and learning from Beverly Hansberry, the director of religious education at Our Lady of Lourdes.

In many ways, she represents the first generation of lay parish catechetical leaders. She entered the field 11 years ago as a second career after being a teacher, stay-at-home mother and school secretary.

And it was only after entering full-time catechetical ministry that she entered into a formal formation program for it.

Although Hansberry is not sure if the young adults entering into full-time catechetical ministry will stay in it, she thinks they have great potential.

"Most of us are really qualified, but maybe we weren't as qualified when we first started," Hansberry said. "But I see them [young catechetical leaders] as being more qualified and, for the most part, having more experience. I think it's a great thing."

At the same time that Hansberry praises the young adults entering into catechetical ministry, she also recognizes that older adults should still be encouraged to enter into it like she and so many others of the first generation did—as a second career.

"I think there are a lot of people that are out in our churches that could do this ministry effectively," Hansberry said. "I would really like to see people start

considering the ministry of the DRE or pastoral associate or youth ministry. No matter what age.

"I changed my career when I was older. And it's been a blessing."

Recognizing that continuing trend in the recruitment of future parish catechetical leaders, Notre Dame is hoping to expand its Echo Program. Its leaders are now in discussion to see how the program might allow those already serving as parish leaders in catechesis to earn a master's degree in theology through it.

But no matter at what age the next generation of parish catechetical leaders enters into the field, Dudley thinks it is essential for the current generation to invite others to join them.

"One thing I tell every DRE is that they should be inviting the next generation," he said. †

Program helps parents hand on faith to children

By Mary Ann Wyand

Parents are a child's first teachers.

Catholic parents also are their child's first catechists.

During the sacrament of baptism, they promise to raise their child in the Catholic faith, and that involves religious education in the home as well as at the parish or parish school.

But sometimes the task of educating their children in the faith can seem daunting and even overwhelming for busy parents who juggle complicated work and school schedules, chores, homework assistance, sports and other activities that

fill the family calendar.

So how, many parents wonder, can they find the time to teach their children about God and the sacraments in age-appropriate ways at home?

Conventual Franciscan Brother Robert Baxter advises parents to share family prayer time at the dinner table and before bedtime as a daily ritual.

During a faith formation workshop titled "Parents Are the First Teachers," Brother Bob also discusses other ways that parents can include God in family activities every day.

"The goal is to help parents create a home where the faith is lived," he said,

"where it's loved and where it's meaningful."

A former director of religious education at St. Michael the Archangel Parish in

Indianapolis for 12 years, Brother Bob currently serves as secretary of the province and guardian at Mount St. Francis Retreat Center in southern Indiana.

He also directs the Rite of Christian Initiation of Adults program at

St. Anthony of Padua Parish in Clarksville, and ministers to young adults in the New Albany Deanery by facilitating Bible study classes and faith-sharing groups.

The archdiocesan Office of Catholic Education developed and published a religious education curriculum several years ago, he said, that includes a section on the family and parish partnership with appropriate faith formation activities for use in the home and at the parish.

"I wondered how many parents really knew how to do that," Brother Bob said. "There are some beautiful statements [in the curriculum] about parents' influence

See PARENTS, page 12



Br. Robert Baxter, O.F.M. Conv.

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National adult catechism complements universal catechism

By Sean Gallagher

Leaders in religious education from the local to the national levels are praising the *United States Catholic Catechism for Adults*, which went on sale on July 31.



Archbishop Donald W. Wuerl

Created under the direction of the U.S. bishops' Committee to Oversee the Use of the Catechism, it was approved by all American bishops in November 2004 and by the Holy See a year later.

In a recent interview with *The Criterion*, Washington Archbishop Donald W. Wuerl said that the U.S. bishops decided to create this teaching text in response, to Pope John Paul II's

1992 invitation to bishops' conferences around the world to adapt the *Catechism of the Catholic Church* to their own particular cultures.

"The two are meant to complement each other," said Archbishop Wuerl, who led the text's editorial committee.

"The *United States Catholic Catechism for Adults* is meant to introduce people to the faith. When they want more, when they want to go more deeply into it, well, there's the *Catechism of the Catholic Church*, which is encyclopedic in its presentation."

Archbishop Wuerl said that the national adult catechism is geared to apply the teachings of the universal catechism to the "needs of the hour" in contemporary

American culture.

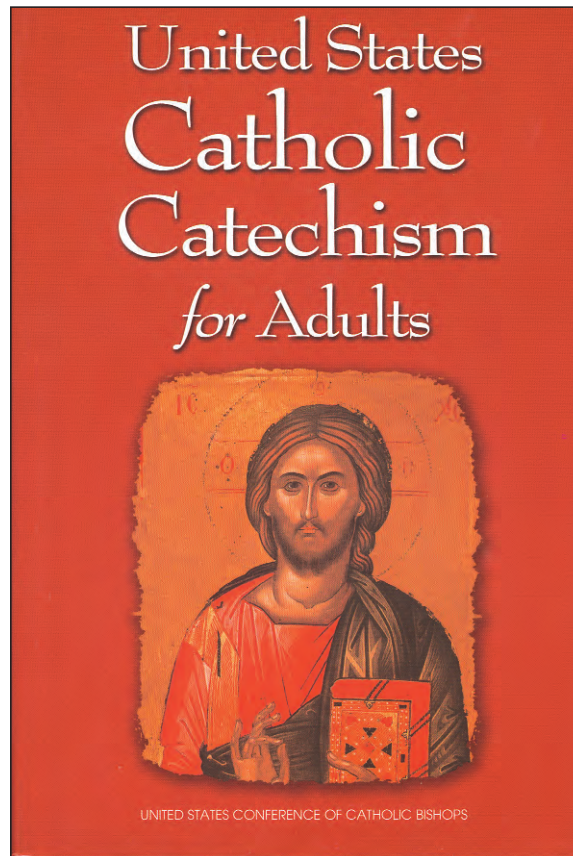
"We're a highly secular culture," he said. "We're a here-and-now culture. We're a culture that's focused on the individual. We're a culture that too often is simply uncomfortable with the concept of transcendence, of sacramentality—all the things that [the Church] brings to the world."

"So what we, as a conference of bishops, did was respond to the pope's request to take the essential elements of the faith presented in a clear and inviting manner to our culture ..."

The national adult catechism presents the faith along the same overall framework used in the *Catechism of the Catholic Church*, starting with the creed and moving on to sacraments, morality and prayer.

However, the *United States Catholic Catechism for Adults* presents the faith, not in individually numbered paragraphs like the universal catechism, but in 36 chapters.

Each chapter begins with a profile of a renowned



Catholic from the past. Most of them are American.

A particular aspect of the faith embodied in that person's life is then explained. Excerpts from the universal catechism are offered, along with summary doctrinal statements, discussion questions, meditations and prayers.

Judy Koch, a pastoral associate at Our Lady of the Greenwood Parish in Greenwood, is looking forward to using the national adult catechism in the Indianapolis South Deanery parish where she has led religious education programs for 20 years.

"I'm really excited about it," Koch said. "I think it's just going to be a great tool."

In particular, she said that the national adult catechism has great potential for her parish's many small Christian communities.

"You can take a topic and you have prayer and questions that are included with that topic in

that chapter," Koch said. "I think it makes a really good format for ... small Christian community groups. The resources for that kind of format [small Christian communities] really are kind of limited."

Although intended to be an aid for all adult American Catholics, Archbishop Wuerl said he thinks the national adult catechism will be of particular use for youths and young adults.

"I would really like to see this catechism be a tool for a new evangelization among our young people, one to the other, among our young adults, one to the other," he said. "First, they get a knowledge of what the Church really teaches, and then the enthusiasm to share it with others. That's what I hope will be the impact of this book." †

National adult catechism has local ties

By Sean Gallagher

Although the *United States Catholic Catechism for Adults* is intended to strengthen the faith of men and women across the country, it has important ties to the Archdiocese of Indianapolis.



Archbishop Daniel M. Buechlein

"I was chairman of the USCCB Ad Hoc Committee for the Use of the *Catechism of the Catholic Church* when Cardinal Castrillon, prefect of the Vatican Congregation responsible for Catechetics, urged the development of a U.S. catechism," said Archbishop Daniel M. Buechlein.

"I proposed the project to the ... bishops. They voted yes, and I then appointed a working group to oversee its development."

What was launched by the vote on the archbishop's proposal was a process that included three national reviews of the text involving more than 10,000 suggested

amendments.

Yet Archbishop Buechlein was convinced "from the beginning ... of the significance of this project."

Washington Archbishop Donald W. Wuerl later succeeded Archbishop Buechlein as leader of the committee that oversaw the creation of the national adult catechism. However, Archbishop Buechlein continued to serve as a consultant to the committee.

Archbishop Buechlein recently spoke about the possible global impact of the text.

"Cardinal Castrillon cited [Pope John Paul II's] encouragement of local catechisms, saying that if the United States bishops would proceed, so would other countries," he said.

The archbishop also mentioned his hope for the positive influence that the *United States Catholic Catechism for Adults* can have in the homes of individual families.

"If given the opportunity to use it, I am confident it will make up for possible past deficiencies in religious education of a generation or two," Archbishop Buechlein said. "I know of parents who are looking for a resource to help them in the formation of their families. The readable style should prove helpful." †

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through the witness of their lived faith. They should discuss issues of social justice, peace and respect for life routinely around the dinner table."

After participating in a task force on ways to unlock the treasures of the archdiocesan religious education curriculum, Brother Bob developed the workshop for parents based on the six tasks of catechesis listed in the Church's *General Directory for Catechesis*.

"That got me thinking that since parents are the first teachers, those six tasks would be appropriate tasks for parents in the home," he said. "That's how [the workshop] got started."

Those tasks are promoting knowledge of the faith, liturgical education, moral formation, teaching ways to pray, educating for community life and missionary initiation.

"The workshop is geared for parents to give them the tools to create the Church of the home," he said, "and specifically to cooperate and be a partner in the faith formation of their children."

Family participation in Sunday Eucharist is essential, Brother Bob emphasized, and older children should be encouraged to assist at Mass as altar servers, lectors and music ministers.

It's also important for families to use liturgical symbols in the home, he said, because it is the domestic Church.

A crucifix is displayed in most Catholic homes, he said, but parents may not know that holy water can be used during prayers at home.

Catholic parents should pray with their children every day, Brother Bob said, and set aside time to read and discuss the Church's daily Mass readings at home. They also should pray the Stations of the Cross together at church.

Celebrating each child's feast day is another important way to strengthen the domestic Church, he said, as well as practicing Lenten and Advent devotions at home.

The Holy Family is a wonderful model for migrant families, Brother Bob said, and the Nativity scene can initiate a discussion about Church teachings on welcoming immigrants.

The shepherd in the Nativity scene is an example of a leader, he said. "Put the shepherd on the dinner table for a couple of days during Advent, and talk about how we are called to be leaders, who we are leading and where we are leading them. Are we bringing them to Christ or are we leading them somewhere else?"

The next week, he said, use a sheep from the Nativity set and discuss how Christ also calls people to be followers.

"Ritual and symbol are so much a part of our faith," Brother Bob said. "Take traditional Catholic prayers and devotions, and use them to deepen the Catholic life of the home. Use Church traditions to foster a real Catholic view of life.

"Morality flows from our relationship with God," he said. "Include God in decision-making, and explain that it's because we love God and we're in a relationship with God that we live a certain way."

It's also important to teach children that faith requires showing concern for others, he said, and helping people in need.

"Catholic parents want to have a Catholic home," Brother Bob said. "They want a home where their faith is lived and loved. We just need to give them the tools to do that."

Joseph Fey, director of religious education at St. Joseph Parish in Corydon, said the "Parents Are the First Teachers" workshop helped empower parents to focus on teaching and living their faith at home.

"Parent response was very positive," Fey said. "It gave them a lot of helpful



Parents and children in a home school group based at Our Lady of Lourdes Parish in Indianapolis make rosaries at a home of one member during Lent in 2003. Conventual Franciscan Brother Robert Baxter presents a "Parents Are the First Teachers" workshop in the archdiocese to help parents pass on the faith to their children.

information on doing their part as parents in the home. ... I think it helped them to realize again the importance of what they do.

"At baptism, the priest says to the parents and godparents, 'You have the responsibility for bringing the child up in the faith.' Our job here at the parish is to assist the parents in the work of raising their children in the faith. ... Passing on the faith should be one of our highest priorities."

Fey said St. Joseph Parish also has offered faith formation seminars for parents based on the four pillars of the *Catechism of the Catholic Church*—the creed, the sacraments, morality and

prayer.

The "Parents Are the First Teachers" workshop also was well received at American Martyrs Parish in Scottsburg.

Connie Sandlin, coordinator of adult religious education, said the workshop reinforced the importance of practicing your faith at home.

"There are so many everyday opportunities to incorporate the faith in the home," Sandlin said. "... Often, these present themselves as great opportunities to practice our faith, ... just regular everyday things like recognizing children for achievements ... or affirming them for something nice they did for one of their friends." †

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Christians are called to live God's word in daily life

By Keith J. Egan

As we come to the table of the Lord each Sunday to partake of the body and blood of Jesus Christ, we come also to the table of the Word to hear God's wisdom in the Liturgy of the Word, which begins with the first reading and continues through the general intercessions.

By listening intently to the proclamation of God's word, we become a wisdom community, a process accomplished through the Holy Spirit. The word of God and sacred tradition are the supreme rule of faith, according to Vatican Council II's document on revelation (#21).

It is an ancient tradition that the way we pray is the way we believe. So every presider and every liturgical committee should do everything possible to make the Liturgy of the Word an effective celebration of God's word.

For us in the pews, the responsibility is not only to listen to the word attentively, but to live the word, bringing its wisdom into daily life.

Vatican Council II reminds us that

God's word is message of salvation

By Fr. Lawrence Boadt, C.S.P.

One result of Vatican Council II that profoundly influenced Catholic worship was the expansion of the readings at Mass to include an Old Testament passage.

Before this, Catholics listened to a reading from the New Testament Epistles or Acts of the Apostles and a passage from one of the Gospels. Rarely did we hear Old Testament readings on Sunday.

Now, the major message of the Gospel is echoed in an Old Testament passage that relates to its theme. Catholics have become familiar with large parts of the Old Testament they rarely heard before.

At the same time, the preaching has moved toward helping people discover how God enriches us through the scriptural word, both individually and as a community. Catholics gradually have emerged as a biblically based people.

The council's *Constitution on the Sacred Liturgy* decreed the addition of the Old Testament reading so that the

Christ is truly present in the liturgical assembly of Christians, in the consecrated bread and wine at the Eucharist, in the presider and very crucially in the word of God.

The council's *Constitution on the Liturgy* says Christ "is present in his word since it is he himself who speaks when the holy Scriptures are read in Sacred church" (#7).

The Christ encountered in the Liturgy of the Word is the Christ we are challenged to imitate.

St. Jerome emphasized that, "Ignorance of the Scriptures is ignorance of Christ."

We get to know and to love Christ through active, conscious and full participation in the Liturgy of the Word.

Israel has a story that illustrates the wisdom of Solomon. In this story, Solomon requests from the Lord a listening heart (1 Kgs 3). This is the kind of heart we are called upon to bring to the Liturgy of the Word.

So readers or lectors must read with the skill needed to communicate effectively with the members of the assembly. Pastoral teams have a responsibility to see that readers are well trained,

Eucharist more fully would reflect the Lord's nourishment by both word and sacramental food. The council fathers called the Eucharist the table of the word alongside the table of the bread.

God's word is his revealed message of salvation. Through the addition of Old Testament passages in particular, the word's power for transforming and sustaining our life of faith is highlighted.

The Old Testament reminds us that when we listen to God's word and make it our own, we live in God and in his ways.

It is no accident that John's Gospel announces at the opening line that Jesus was the Word, and the Word was God. He tells us the Old Testament books were lived and fulfilled by Christ as the Savior and Messiah who fulfills all prophecy.

(Paulist Father Lawrence Boadt is the publisher of Paulist Press in Nahwah, N.J.) †



As we are instructed to listen to the word of God, we also are called to be attentive to the homily in order to make the Liturgy of the Word an effective celebration of God's word.

and readers should be willing to practice until they read with skill.

And we who listen must practice giving loving attention to the proclaimed word. To ensure that we are prepared to listen attentively, we do well to pray with the readings ahead of time, especially with other members of our family or other members of a community. That is a practice that St. Bernard would say brings us into the wine cellar of the Holy Spirit.

Except for those whose hearing is impaired, I believe that members of the assembly should listen to the word rather than read it from a *Missalette* because "faith comes from what is heard, and what is heard comes through the word of Christ" (Rom 10:17). We are urged to listen as a community of believers who together seek to know and live God's wisdom.

To help us listen and meditate on the word, the Church calls for periods of silence during the Liturgy of the Word, silence that lets God's loving presence come alive in us.

As we are instructed to listen to the word of God, we also are called to attend to the homily, which applies the readings to our daily lives. The homilist's task is to break open the word of God for us. Yet, neither the word of God nor the homily is fully finished until we "perform" the

word, until we actualize and live it, until we become Gospel people whose conscience and consciousness are so filled with the word of God that we truly are what our baptism made us to be—other Christs.

The word of God heard through faith during the Liturgy of the Word prepares us to live responsibly in creation and to live with our sisters and brothers in peace, friendship and love. We express that friendship and love as a community when we pray the general intercessions, which conclude the Liturgy of the Word.

Having heard the word of God, we are sent to the liturgy of the sacrament where we shall enter as a wisdom people into the great prayer of thanksgiving and praise known as the eucharistic prayer.

Attentive listening to the word of God not only forms us into a wisdom community, but affection for the word also prepares us to enter more deeply into the life and love of the triune God by way of the eucharistic encounter with Jesus Christ, the enfleshed God whom we thank and praise in the eucharistic prayer.

(Keith J. Egan is the Aquinas Chair in Catholic Theology Emeritus at St. Mary's College and adjunct professor of theology at the University of Notre Dame in Notre Dame, Ind.) †

Discussion Point

Memorable homily is remembered

This Week's Question

Describe a homily that you remember months or even years after hearing it.

"The ones we always remember are those when priests affirm the laity. ... We are called to step up and serve and minister with what gifts we have, not to just be spectators in the pews." (Jean Godin, Marshfield, Mass.)

"The priest came to the lectern, mentioned that his homily would be brief and then asked, 'If Jesus Christ were to walk in the back door of this church right now, how many of you would leave everything you have here and go with him if he asked?' Shortly, he walked back to the [presider's chair] and made himself comfortable. ... It is a challenge one rarely thinks about for we always think of meeting Jesus face to face after we die." (Mary Arlene Camperelli, Indianapolis, Ind.)

"Several years ago, I heard Jesuit Father Joseph Folzenlogen preach ... about how Jesus will rescue us if we turn to him in times of trouble. He talked about how Jesus pulls us back on the right pathway in life after we have slipped off the roadway. Ever since then, I have had a mental image of a smiling Christ driving a tow truck!" (Mary Ann Wyand, Indianapolis, Ind.)

Lend Us Your Voice

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

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



From the Editor Emeritus/John F. Fink

Sister St. Theodore Guérin leaves France

(Second of five columns)

In 1825, while Sister St. Theodore Guérin was still a novice, Mother Mary



Lecor, the order's superior, sent her to teach at Preuilly-sur-Claise.

While she was there, she contracted a serious illness, probably smallpox. In curing the sickness, the doctors damaged her digestive system to such an

extent that she could thereafter eat only a simple, bland diet.

After she professed first vows, Sister St. Theodore was named superior of the sisters' establishment in the parish of St. Aubin in a rough section of the town of Rennes. She was there for eight years, during which she honed her skills at teaching young girls, skills that she would later teach to other sisters.

In 1834, Sister St. Theodore was transferred to Soulaines in the Diocese of Angers, where she was superior of the sisters there.

In 1838, Father Celestine de la Hailandiere arrived in Rennes in search of a



congregation of women willing to establish a mission in Indiana. He was a native of Rennes who had been persuaded by Bishop Simon Gabriel Bruté, the first bishop of the

Diocese of Vincennes, Ind., to become his vicar general in 1835. Bishop Bruté died on June 26, 1839, and Father de la Hailandiere succeeded him. He was consecrated in Paris on Aug. 18 of that year.

When Bishop de la Hailandiere spoke with the Sisters of Providence about the need for sisters in the United States, Mother Mary agreed to ask for volunteers to go to Indiana. Sister St. Theodore did not volunteer. She feared that her fragile health might hinder the mission, and didn't feel capable of leading it.

Encouraged, though, by Mother Mary and the bishops of Rennes and Le Mans, and after prayer and reflection, she agreed to go. She had, after all, taken a vow of obedience and the rule of the congregation stated that "sisters will be disposed to go to

whatsoever part of the world obedience calls them."

Sister St. Theodore and five other sisters left Ruille on July 12, 1840, for what proved to be a hazardous journey to the wilderness of Indiana. The journey took more than three months. Their ship was almost destroyed several times by a hurricane and other severe storms, and Sister St. Theodore's diary described the feeling of "passing the night in the bottom of a vessel, hearing continually the dreadful creaking which makes one fear that it will split open." After another storm, she wrote, "Nothing was heard on board but screams and lamentations."

Finally reaching New York on Sept. 4, she wrote, "We threw ourselves on our knees with hearts full of gratitude."

But their problems weren't over yet. The sisters had expected a representative of Bishop de la Hailandiere to meet the ship, but he was not there. None of the sisters could speak English, and they had no idea how to get to Indiana.

A doctor who boarded the ship with customs officials took pity on them and said that he would contact the bishop of New York about their plight. †

Cornucopia/Cynthia Dewes

Ah, the smell of erasers in the morning!

Some of the "grands" were discussing the new school year, the equipment they



needed, how they would get to school and back, etc.

Suddenly, their dad declared that no matter what their arrangements were, they were lucky because they didn't have to walk several miles home from

school every day as he did.

Of course, everyone laughed heartily. In the entire past century of family history, only my own father had actually walked miles to school and back, and in heavy Wisconsin winters at that.

Although our son thought it made a good story to gain some points with his kids, he really meant that he used to walk home from the city bus each evening. More often than not, he'd hitchhike those few miles anyway.

Once, he and his brother got into the back seat of a vehicle driven by a couple of young men who seemed festive, to say the least, and proved to be totally stoned. The men offered them a toke, but the boys declined and somehow made it home alive.

They thought it was hilarious, but to me it was more alarming than struggling through harsh Wisconsin winters on foot.

The "grands" rattled off the technological equipment they'd need for their studies, including many things I've never heard of, let alone know how they work or what they're for. Blackberries, laptops, digital calculators, where does it all end? I recalled the humble school necessities of yore: the rulers, the paste, the scissors and crayons.

Fondly, I thought of the Batman lunchboxes, the ruled notebooks, the zippered pencil cases.

My personal favorite, now found only in antique stores, was the pencil box, usually made of sturdy cardboard with a lid that snapped shut. The two-tiered ones were the Mercedes of the line, holding colored and lead pencils, erasers and a protractor (look it up).

Textbooks are certainly different now as well. Dick, Jane and Spot no longer cavort through mundane activities, such as skipping rope, chasing a ball, wagging a tail. Now we have more with-it tykes in designer outfits kicking soccer balls and surfing the Internet for research. The dog is optional.

Extracurricular lessons and activities of all kind now occupy those who used to be

weed-chewing cloud-gazers. Since no one's at home after school, kids go to sports practice or tutoring or language lessons. Leisure time, if any, means video games, watching TV, instant messaging with pals.

Well, times change. Get over it, Granny. The important question is, are the kids learning anything? Do the trendy new methods produce literate, responsible graduates?

According to current statistics, maybe not. Schools appear to be in trouble all over the country. Meanwhile, Catholic schools, whose cost per pupil is significantly lower than that of most public schools, can take pride in the job they're doing. Their graduates test better and go on to higher learning more frequently. Why is that?

It's because a good education is not dependent upon money or technology alone. It's the result of committed parents and teachers who support and motivate kids to be their best in every way.

Whether religious or secular, that's the grace that truly inspires students to fulfill their potential as God's creatures.

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

Faithful Lines/Shirley Vogler Meister

Working toward strong Jewish-Christian ties

Heading east toward Cleveland, Paul and I came across the following sign along the side of the road near Springfield, Ohio:



Jesus IS real
JESUS
ISRAEL

This immediately took me aback, so I quickly wrote the lines on a pad, noting the transposition of vowels in one of the words.

I thought the sign might have some significant Jewish-related meaning, but what first came to mind was an experience my husband and I had a few years ago.

Paul was recovering from surgery. His therapy included a regimen of walking. For a change of scenery from neighborhood treks, we decided to go to Broad Ripple Park one Sunday. Arriving, we heard festive music from a far end of the area, so that's where we headed.

There, we watched dancers whirling to the music, children playing games, families

eating in a pavilion—a truly happy scene.

As Paul rested, I went to a book table to ask if we were crashing a private party.

No, this was an annual gathering of "Jews for Jesus," I was told.

I explained to the woman our reason for being in the park. She said her husband and Paul had much in common since both survived and thrived after heart surgeries. Also, we learned her husband headed a congregation of Messianic Jews.

In the May 13 issue of *The Indianapolis Star*, reporter Robert King and photographer Joe Vitti presented a package on Messianic Jews in the Faith & Values/In Their Words feature.

Rabbi Jeffrey Adler, leader of the Indianapolis Congregation Ahavat Yeshua, explained: "Messianic Jews are Jewish people who believe that Yeshua [Jesus] is the long-awaited Messiah of Israel. We believe that he fulfilled several prophecies in the Tanakh, the Jewish Bible ... the Old Testament." According to the article, Rabbi Adler comes from four generations of Messianic Jews, previously Orthodox.

This hit a nerve for me because I mentioned Jews for Jesus to my eldest daughter, Donna, who with her husband and son are now Orthodox Jews.

Donna noted that in Cleveland the Messianic Jewish movement is making no strides.

Even *The Indianapolis Star* article acknowledged that many Jewish leaders are critical of the Messianic movement. However, Messianic Jews do not lose their Jewish heritage when they relate to accepting Jesus, also a practicing Jew.

Yes, Jesus is real and Israel is real, not only as historical truths but also as strong spiritual presences in the world.

Let us pray that, through these realities, God/Yahweh/Yeshua/Kyrios/Lord will guide Christians and Jews in appreciating the blessings they are to each other.

May strong, peaceful, interacting families and communities be our goal.

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

Go and Make Disciples/

John Valenti

Jonah House and the death penalty

After a conference for diocesan leadership at St. Mary Seminary in



Baltimore, I had an opportunity to participate in some grassroots activities that highlight our Catholic Church teaching on peace and social justice.

Led by Lasallian Christian Brother Henry Werner, I was

among the attendees who took part in a protest against the death penalty and visited Jonah House, a community for peace and nonviolent resistance.

The evening was cold. Despite the snow and bad weather, approximately 50 people assembled outside the federal prison in downtown Baltimore to request that the life of convicted murderer Wesley Baker be spared.

The Catholic Church teaches that killing is wrong and, therefore, we are against the death penalty. Those who braved the weather and public opinion carried signs which read "Do Not Kill In My Name" and "Thou Shalt Not Kill."

I was conscious of the fact that Jesus himself was executed as a criminal and the instrument of his death, the cross, is our universal symbol of the love he taught and gave us.

While we marched, Baker was executed by lethal injection at 9:18 p.m.

The following day, we met with Liz McAlister, widow of the late Phillip Berrigan, and their son, Jeremy, at Jonah House. The home has become symbolic of nonviolent opposition to war and has, over the years, become synonymous with peace and justice initiatives.

As an associate director of evangelization and faith formation, I was interested in discussing what topics Liz thought should be included in our religious education curriculum and life-long adult faith formation programs.

She was passionate about the "immorality of war" and God's commandment against murder.

"Our Catholic Church must have a more unified vision for peace and justice," Liz said. "Killing is always and absolutely wrong. Everyone is a child of God."

Reflecting a belief that Catholics need to vocalize and live out our Church's teachings on all pro-life issues, Liz admitted that, "We live in the margins of mainstream public opinion, and we stay there being the kind of community that we want our Church to be."

She added, "We resist the crimes of the worst kind ... war, terrorism ... but also the planning for war."

When I asked, "What about the need for national defense?" Liz said, "Preparing to kill is wrong. Killing is always and absolutely wrong."

As a leader of nonviolent civil disobedience, her late husband, Phil Berrigan, spent many years in jail for literally "beating swords into plowshares," a Hebrew reference that God commanded his children to "study war no longer."

When I asked how others could get involved to inform their conscience, Liz and Jeremy suggested the St. Peter Claver Catholic Worker Community in South Bend, Ind., the Catholic Peace Fellowship and the video, "Just Faith." Another resource is the U.S. Conference of Catholic Bishops'- sponsored Campaign for Human Development.

We concluded our visit by making a pilgrimage to the room at Jonah House where Phil Berrigan died, and to his gravesite just outside the house.

The stone there simply quotes the words of Jesus, "Love one another."

(John Valenti is associate director of evangelization and faith formation for the Archdiocese of Indianapolis.) †

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

The Sunday Readings

Sunday, Sept. 17, 2006

- Isaiah 50:5-9a
- James 2:14-18
- Mark 8:27-35

The last and third section of the Book of Isaiah provides the first reading for this weekend in Ordinary Time.



This passage is one of several similar sections in Trito-Isaiah. These sections together are called the Songs of the Suffering Servant.

Poetic and expressive, they figure in the liturgies of Holy

Week and Good Friday because historically Christians have applied them to Christ, the Lamb of God.

Who was in the mind of the author of Trito-Isaiah as these songs were written? Was it the author? Was it another loyal and devoted follower of the Covenant who faced many difficulties? Was it the Chosen People, the servant being a collective symbol for them?

In any case, the picture is complete. The servant is steadfast. Hardships and obstacles abound in the servant's path to fidelity, but God provides strength and guidance unflinchingly. Assured of God's help, and resolute in faith, the servant is undaunted in obeying God.

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

At the time of the Reformation, the differing opinions regarding texts such as this reading literally caused wars. It affirms the classic Roman Catholic interpretation of Revelation. God gives us the healing and empowering grace so that we can believe.

However, we must ratify our belief in our worthy Christian conduct. It is not a question simply of following rules and regulations. Rather, it is necessary to conduct ourselves so that in everything we replicate Christ.

St. Mark's Gospel furnishes the last reading.

In this story, Jesus and the Apostles have gone to the region of Caesarea Philippi. This region is often in the news even today, and has been the scene of much violence in

the past 30 years. In general, it is the region now called the Golan Heights, territory claimed by modern Syria but taken militarily by Israel about 40 years ago. Parts of it still are under Israeli control.

At the origin of the Jordan River, it is picturesque and placid. Such was the setting for this powerfully revelatory reading.

Jesus questions the Apostles. His identity is the issue. They respond by reporting the various proposals that people put forward as to the Lord's identity, "Some say John the Baptist, others Elijah, others one of the prophets."

Then Jesus bluntly asks the Apostles about their thoughts as to the identity of the Master. Note that Peter speaks for the group. Also note Peter's firm answer. "You are the Messiah!"

Jesus then gives the Twelve a special lesson. It is one of many occasions within the New Testament in which the Apostles appear as special students. They heard lessons from Jesus that were not given to the rank and file among the people. They were special.

When Peter interjects his own, human thinking into the discussion, Jesus reprimands him.

Then Jesus tells the crowd that discipleship means carrying personal crosses. It is frank and somber. To follow Christ means being willing to sacrifice even earthly life itself.

Reflection

Living the Christian life by active acts of love and faith, all in reflection of Jesus, always has been challenging. Certainly, the martyrs, from those who died in ancient Rome to those dying today in the Sudan, know very well this aspect of discipleship.

Blessedly, Americans do not face this test of discipleship, but every day they face the mighty attacks to the Gospel from our secular culture. We too must sacrifice if we wish to follow the Lord.

The fact is that, however the challenges come, overcoming opposition and being loyal to Christ results in peace in this life and joy in the life eternal.

Our example is Jesus, the crucified, the Risen, so beautifully depicted as the Suffering Servant. His story is about victory, not defeat, and life, not death. †

Daily Readings

Monday, Sept. 18

1 Corinthians 11:17-26, 33
Psalm 40:7-10, 17
Luke 7:1-10

Tuesday, Sept. 19

Januarius, bishop and martyr
1 Corinthians 12:12-14, 27-31a
Psalm 100:1-5
Luke 7:11-17

Wednesday, Sept. 20

Andrew Kim Taegōn, priest and martyr
Paul Chōng Hasang, martyr and their companions, martyrs
1 Corinthians 12:31-13:13
Psalm 33:2-5, 12, 22
Luke 7:31-35

Thursday, Sept. 21

Matthew, Apostle and evangelist
Ephesians 4:1-7, 11-13

Psalm 19:2-5
Matthew 9:9-13

Friday, Sept. 22

1 Corinthians 15:12-20
Psalm 49:6-10, 17-20
Luke 8:1-3

Saturday, Sept. 23

Pio of Pietrelcina, priest
1 Corinthians 15:33-37, 42-49
Psalm 50:10-14
Luke 8:4-15

Sunday, Sept. 24

Twenty-fifth Sunday in Ordinary Time
Wisdom 2:12, 17-20
Psalm 54:3-4, 5, 6-8
James 3:16-4:3
Mark 9:30-37

Question Corner/Fr. John Dietzen

Post-abortion counseling helps people seek healing

QEight years ago this past July, I had an abortion. At the time, I was 16 years old. I was against the idea and so was my father.



My mother, however, talked my father into agreeing with her. It was either I got the abortion or they would see that the baby's father was sent to jail.

To this day, I am on a terrible guilt trip and upset about it. What can I do to ease the shame of ending a life that was part of me and that I believe was a human being?

Five years after the abortion, my husband and I had a beautiful baby boy. (Pennsylvania)

ABefore anything else, one of the reasons I'm publishing this letter is to emphasize to parents and others the immense responsibility they have, and to realize the burden they can place on their sons and daughters or friends in urging or encouraging them to have an abortion.

I have personally experienced parents who pushed and even threatened their children into denying life to their unborn grandchildren. As a result, their children, the baby's parents, often suffer long-term struggles of conscience and emotional turmoil that may be extremely difficult and even impossible to work through.

Apart from all other moral implications, it is too high a price to pay for whatever immediate convenience or expediency an abortion might provide at the time.

I'm happy for you that you seem to have gotten your life together and are living the way you want to live as a wife and mother. Obviously, however, you're still struggling with the past.

I have two suggestions for post-abortion healing.

First, I hope you are praying, attending Mass and receiving the sacraments. These are wonderful sources for healing and strength.

Second, I believe you could profit greatly from contact with one of the many post-abortion counseling organizations available to you.

Perhaps the best and most widely available is Rachel's Vineyard, which is available in several locations around you. They sponsor retreats and support groups for women like you.

You can contact your archdiocesan offices for more information or Google-search Rachel's Vineyard, adding your home city.

QWhat are the requisites for a Catholic Church to be designated as a basilica? Is it the same as a cathedral? (Ohio)

AA cathedral is the official church of the bishop of any diocese. It derives its name from the formal chair ("cathedra" in Latin) from which the bishop presides, which is located in the cathedral.

A basilica is a church so designated by the pope because of its historical importance or other special dignity.

Basilicas enjoy certain privileges, such as indulgences, and unique symbols that are traditionally displayed in the church.

A cathedral may or may not be a basilica. Contrary to what many Catholics assume, the cathedral of the Holy Father as bishop of Rome is not St. Peter's, but the Basilica of St. John Lateran, where the popes lived for centuries before taking up residence at the Vatican.

St. Peter's is one of the four major basilicas in Rome, but it is not a cathedral.

(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 5515, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

'Be Opened!'

"Be opened!"
Eyes now see,
Ears now hear.
I AM revealed in all things.
Will they see me?
Will they hear me?

In the unfolding light of day,
In the enveloping darkness of night,
When the cup of abundance overflows,
When the well of want is dry,
Will they see me?
Will they see me?

In the noisy chatter between friends,
In the deafening silence of loneliness,
In victory's loud shout,
In loss's defeated cry,
Will they hear me?
Will they hear me?

When the path is paved smooth and straight,
When the road is potholed and broken,
When open hands let go and receive,

When clenched fists cannot surrender and release,
Will they see me?
Will they see me?

In the confident steps of youth,
In the hesitant, halting gait of old age,
In the free unleash of joy beyond description,
In the vice grip of anxiety and depression,
Will they see me?
Will they see me?

In dawn's song of new life,
In night's dirge of death,
In prayers answered,
In unanswered prayers,
Will they hear me?
Will they hear me?

"Be opened!"
I AM revealed in all things!

By Cathy Dearing

(Cathy Dearing is a member of St. Barnabas Parish in Indianapolis. She wrote this poem after reflecting on Scripture passages about Jesus restoring sight to the blind and hearing to the deaf. His words "Be Opened!" inspired her poem.)

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. †

Nigerian priests minister in Indianapolis South Deanery parishes

By Sean Gallagher

When Father Michael Osemene moved from southern Nigeria to Indianapolis earlier this summer, he had to adjust to many changes—the weather not the least of them.



Fr. Michael Osemene

“For now, it’s not too different. When winter comes, I think I’ll want to go back,” Father Osemene said with a laugh.

Serving as the associate pastor of St. Jude Parish in Indianapolis, Father Osemene lives just minutes away from a friend, Father Dominic Chukwudi, who is an associate pastor of St. Barnabas Parish.

The two priests are from the Diocese of Issele-Uku in Nigeria. They began their ministry in the Archdiocese of Indianapolis on July 5.

Although Nigeria and Indiana are separated by thousands of miles and many cultural differences, the two places are bound by the Catholic faith that is firmly rooted in both.

The journey of Father Osemene and Father Chukwudi to Indiana started with a casual conversation between Bishop Michael Odogwu Elue of Issele-Uku and Msgr. Joseph F.

Schaedel, archdiocesan vicar general, in 2005, when the African prelate was in Indianapolis to visit a priest from his diocese serving as a chaplain at St. Vincent Hospital.

Msgr. Schaedel did not ask Bishop Elue for priests from his diocese to serve in archdiocesan parishes. But a couple of months later, Bishop Elue proposed sending some of his priests here.

“We took the bishop up on his offer,” Msgr. Schaedel said. “I think the plan is for them to stay probably about five years.”

The two priests who are here served in high positions of leadership in their home diocese before coming to Indiana. Father Chukwudi was the chancellor of his diocese, and Father Osemene held an office that is equivalent to a dean here.

Because of their experience and their expected length of stay in the archdiocese, the priests might eventually be assigned to become parish administrators, according to



Theresa Warner, secretary at St. Barnabas Parish in Indianapolis, talks with Father Dominic Chukwudi on July 31 in the parish office. Father Chukwudi, a priest of the Diocese of Issele-Uku, Nigeria, began his ministry in the archdiocese on July 5.

Msgr. Schaedel.

So far, both priests have found a warm welcome from the people in their parishes.

“They’re receptive, welcoming,” said Father Osemene. “My pastor, Father Steve [Banet], gives me a free hand to prepare my African food. He wants me to feel at home.”

But as warm as their welcome was, the deep cultural differences between Nigeria

and the United States needed to be addressed in order to help the priests minister here more effectively.

About two months after they arrived, Father Osemene and Father Chukwudi began participating in the International Priest Internship at the Oblate School of Theology in San Antonio.

The program helps priests from foreign countries adjust to the particular cultural and pastoral setting in the United States.

Father Chukwudi and Father Osemene studied in San Antonio for approximately a month, and will continue working in the program during the coming year while ministering in Indianapolis.

But even before starting the program, Father Chukwudi knew that his experience ministering in the archdiocese would prove beneficial for his home diocese.

“In Nigeria, most of the time, the priest does everything,” he said. “But here, the lay people are empowered. I believe it’s

going to help us back home in Nigeria to empower lay people to go into different ministries, such as ministry to the sick . . .”

On the other hand, Father Chukwudi recognized that there are traits of the Church in Nigeria that American Catholics would do well to emulate.

In particular, he noted that Nigerian Catholics place a high value on their sense of community while Catholics in the United States sometimes are influenced by the spirit of individualism in the prevailing culture.

However, Father Chukwudi said that the presence of small Christian communities in St. Barnabas Parish, where he serves, and other archdiocesan parishes can bring Catholics closer together in faith.

“More emphasis should be placed on them, and people should be encouraged to participate actively in them,” he said. “It will help them to know one another, to know those who are in need, to help one another especially during times of need, sharing each other’s problems, each other’s sorrows.”

The pastor under whom Father Chukwudi serves, Father James Farrell, is in a good position to minister with his Nigerian counterpart, having ministered in Uganda on several trips to the East African country.

His own pastoral experience in Africa has helped him value the willingness of the two priests from Issele-Uku to come to America.

“The missionaries who leave here and go to Africa or the other countries that they go to embrace a lot of hardship,” Father Farrell said. “But they go willingly.

“... [Father Chukwudi] didn’t choose to come to the United States. He didn’t ask. He wasn’t standing in line. His bishop asked him to do this, and he agreed because of his respect for his bishop. And I think that’s one of the things that I have grown to appreciate in Father Dominic, that he really

Several priests serving here were ordained elsewhere

By Sean Gallagher

According to Father Stephen Giannini, archdiocesan episcopal vicar for clergy and parish life coordinators, there are currently 13 priests who were ordained outside the archdiocese who are serving in either formal or informal ministries at 15 parishes in central and southern Indiana.

This does not include religious priests who serve in parishes that have a historic relationship with a particular religious community (e.g., Franciscans of the Sacred Heart Province based in St. Louis serve at Sacred Heart of Jesus Parish in Indianapolis).

Most of these 13 priests were born outside the United States. Three are now in the incardination process in which they are seeking to become archdiocesan priests.

According to Msgr. Joseph F. Schaedel, archdiocesan vicar general, there is a set of requirements that any priest ordained outside the archdiocese must meet before ministering here in either a formal or informal capacity.

These requirements include obtaining the recommendation of their bishop or religious superior, passing a criminal background check and participating in the Protecting God’s Children safe environment program. †

takes his vow of obedience very seriously.”

Father Farrell also thinks that the members of St. Barnabas Parish will benefit from Father Chukwudi’s ministry among them.

“I can tell you that the people here will have been enriched by his ministry and changed by his preaching because of the perspective he brings from another part of the world that has a different outlook on material things and spiritual [things],” he said. “He has a good balance in his life.”

Despite the fruitful give and take that has already happened in the ministry of the priests from Issele-Uku, they still are touched by the fact that they are far away from home.

“Anytime I feel lonely, I drive over to Father Michael, and we sit down and chat and talk about Nigeria,” Father Chukwudi said. “We talk about our experiences back home. It kind of lifts us up when we’re down.” †

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Chicago bishop calls for more common bonds among Africans

WASHINGTON (CNS)—In calling for more common bonds among Africans during the first African National Eucharistic Congress in the United States, Auxiliary Bishop Joseph N. Perry of Chicago reminded his audience, "We eat the same food. We share the same life that food sustains."



Auxiliary Bishop Joseph N. Perry

Recalling some of Africa's fratricidal wars, Bishop Perry reminded the priests, nuns and laypeople. "Reconciling is a task you cannot sidestep, even as solutions might seem elusive."

In the Eucharist, he added, "we are sharers of the same word of life. We are partakers of the same bread of life."

Bishop Perry was the keynote speaker for the Sept. 2-3 congress, held in Washington.

He urged his audience to "directly appeal to the Eucharist as a sign of unity" to avert the "tribal, racial and ethnic prejudices" that have plagued Africa for generations. "We must take pains to avoid a conflict between different tribes, different races, different ethnic groups," he said.

Bishop Perry also expressed concern about the continent itself. "No nation has ever given back to Africa even one-third of what was taken from Africa during the slave trade," he said. While the Church in sub-Saharan Africa is growing "by leaps and bounds," he added, he knew some participants came from nations "where the Church is repressed and even outlawed."

He said African immigrants to the United States may find things they didn't expect once they arrived.

"For us Westerners, religion is an interesting idea, or a topic for debate," Bishop Perry said. "You might be tempted to view this country as inhospitable, with a hyper sense of privacy." Moreover, they may encounter "problems of poverty and social imbalance ... and hedonism" not seen in their homeland, the bishop added.

As a result, Bishop Perry said, "we find it is so easy to succumb to the virus of individualism ... once we survive this culture."

In calling on African immigrants to stick to the values they brought with them, Bishop Perry said, "We Americans look to your example of communitarianism and collaboration and a cohesive faith."



Julian Kiganda sings as she participates in a liturgical dance at a Mass during the first African National Eucharistic Congress at the Basilica of the National Shrine of the Immaculate Conception in Washington on Sept. 2. Bishop Augustine Shao of Zanzibar, Tanzania, was the celebrant.

"Do not lose sight of your richness and heritage while you are here," Bishop Perry said to applause. "Life here in America is an anxious existence for all its material gain and promise."

Prior to Bishop Perry's talk, two speakers called for greater attention to the needs of African-born Catholics by the U.S. Conference of Catholic Bishops.

"It's time to have our [own] office in the USCCB," said Beatrice Unegbu, to shouts of "Yes!" from some at the congress. "We have the numbers to form our own national association." There may be as many as 100,000 African-born Catholics in the United States, among them 900 priests and 1,000 nuns.

Dieudonne Ndouoga, who doubled as a French and Spanish interpreter for some congress sessions, echoed Unegbu's desire for a stronger ministry to Africans. "When I go back to Florida, that's what I will bring back," he told the congress. "I hope it will materialize."

The eucharistic congress was expected to draw 500 participants, but 580 had registered by the time of the first day's lunch break, according to Sister Joanna Okereke, a Nigerian-born member of the Handmaids of the Holy Child Jesus, who works as coordinator of ethnic ministries for the Office for the Pastoral Care of Migrants and Refugees of the USCCB, which coordinated the gathering. †



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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.

BOYLE, Kathleen M., 89, St. Michael the Archangel, Indianapolis, Aug. 20. Mother of Marilyn Betzner, Barbara

Langhammer, Patricia McKinney and Charles Boyle. Sister of Jean Kirsch. Grandmother of seven. Great-grandmother of 14.

BREITENBACH, Mary, 90, Prince of Peace, Madison, Aug. 28. Sister of Sally Brown and Pat Breitenbach.

COMER, Elvin R., 80, St. Mary, Rushville, Aug. 30. Father of Jane Gillespie, Jean Mauzy, Bruce, Gregg, Kevin, Scott and Steve Comer. Brother of Wilber Comer. Grandfather of 24. Great-grandfather of seven.

CONRAD, William, 65, St. Joseph, Corydon, Aug. 18. Husband of Jo Ann (Allen)

Conrad. Father of Dawn Martin, Elizabeth Nicholas and Rick Conrad. Brother of James and Jerry Conrad. Grandfather of seven.

COSSELL, Margaret M., 85, St. Roch, Indianapolis, Sept. 2. Mother of Annamaria Stevens and Anthony Cossell. Grandmother of seven.

EDWARDS, Dolores M., 80, Holy Name of Jesus, Beech Grove, Sept. 2. Sister of Catherine Carr, Cecile Duncan, Marie LaShorne and Michael Ryan.

GASWAY, Christina Kate, 83, Annunciation, Brazil, Aug. 21. Mother of Pamela Carino, Patricia Fisher, Richard and Robert Gasway. Sister of Irene Kaiser. Grandmother of five. Great-grandmother of nine.

GRADY, John M., 57, St. Michael the Archangel, Indianapolis, Aug. 20. Husband of Susan Grady. Father of Kaitlyn Veach, Jennifer Wright-Grady, Austin, Colin, Gillian and Shawn Grady, Katie, Stephanie and William Wright. Son of Lucy (Burtschi) Grady. Brother of Louann Grady and Cheryl Mercier. Grandfather of five.

KIRK, Ovena Young, 87, St. Andrew the Apostle, Indianapolis, Aug. 21. Mother of Lisa Buggs and James Kirk. Sister of Betty Weaver, Nolan and Bishop Owen Young. Grandmother of three. Great-grandmother of nine.

KLEIN, Debra L., 51, Prince of Peace, Madison, Aug. 30. Wife of George W. Klein. Mother of Justine Pettit. Stepmother of Amy Owen and Jeffrey Klein. Daughter of Dollie Hargett. Sister of Sue Kirchoff. Grandmother of four.

LUKEN, Esther E., 79, St. Mary, Greensburg, Sept. 1. Mother of Donald, Richard and Robert Luken. Grandfather of six. Great-grandfather of five.

MARTOCCIA, Marie, 95, SS. Francis and Clare, Greenwood, Aug. 22. Mother of William Martoccia, Pete and Thomas Battista. Grandmother of six. Great-grandmother of 10.

McATEE, John, 83, Our Lady of the Greenwood, Greenwood, July 21. Husband of Marjorie McAtee. Father of Mary Jo Steele, Larry and Mark McAtee. Brother of Barbara Akles, Rosie Hunter, Theresa Miller, Janie Siccardi, Margaret South, James and Joseph McAtee. Grandfather of five.

MEDLE, Lois M., 85, St. Michael the Archangel, Indianapolis, Aug. 19. Mother of Bryan, Jerry and Steve Medle.

Grandmother of seven. Great-grandmother of seven.

MILLER, Geraldine (DiCiocco), 82, St. Barnabas, Indianapolis, Sept. 3. Mother of Melanie O'Donnell and Shawn Miller. Sister of Rita Berow, Alvera Billock, Cecilia Losiewicz, Betty Ann McLain and Delores Newbury. Grandmother of five. Great-grandmother of one.

O'BRIEN, Lucille, 94, St. Gabriel, Connersville, Aug. 23. Mother of Lubeth Pflum. Grandmother of three.

PAYNE, Joseph L., 66, St. Mark, Indianapolis, Aug. 30. Husband of Margaret (Mohrhaus) Payne. Father of Anne Burt, John and Robert McGauley, and John and Tim Payne. Brother of Carol Daft, Kay Jenkins, Julia Morris, Cindy Orton and Michael Payne. Grandfather of six.

RANDOL, Betty J. (Strattman), 82, Our Lady of Lourdes, Indianapolis, Aug. 25. Sister of Robert Strattman.

RIPPERGER, Margaret C., 94, Holy Family, Oldenburg, Aug. 31. Mother of Robert Ripperger. Sister of Lawrence Kruthaupt. Grandmother of four. Great-grandmother of eight.

SKILLMAN, Ruth Frances, 92, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Aug. 14. Mother of Charlene Fisher. Stepsister of Carman Jacobs and Constance Wessel. Grandmother of six. Great-grandmother of five.

SNYDER, David H., 85, St. Joseph, Shelbyville, Aug. 30. Husband of Catherine Snyder. Father of Jan Hagerty and John Snyder. Brother of Catherine Schoentrup, Mary Jane Walton and Jim Snyder. Grandfather of two. Great-grandfather of one.

SPICER, Michael Lee, 33, St. Philip Neri, Indianapolis, Aug. 26. Father of Justin Spicer. Son of Terry and Susie Spicer.

STENGER, Bernadette, 81, St. Joseph, St. Leon, Sept. 4. Wife of Leo Stenger. Mother of Rita Cutter, Betty Fischer, Marilyn Heffelmire, Marty Johnson, Emily Seamon, Franciscan Sister Bernice Stenger, Albert, Leo and Orville Stenger. Sister of Marjorie Frey, Dorothy Steinmetz, Roselyn Vogelsang, Rosemary, Gerald and Robert Bruns. Grandmother of 22. Great-grandmother of five.

TYREE, Helen (Cooper), 65, St. Roch, Indianapolis, Sept. 3. Mother of Anna Bundren, Mary McDonald, George and Shane Tyree. Daughter of Anna (Brady) Cooper. Sister of Geraldine Carothers, Sandra Cook, Jean Mahurin, Mary Smyser, Bob, Ed and Tim Cooper. Grandmother of nine. Great-grandmother of four.

WARNER, Kameron Jahl, infant, St. Anthony, Morris, Aug. 27. Son of Jerome Warner II and Lynette Dunaway. Brother of Kelsey and Zakary Warner. Grandson of Richard and Karen Dunaway, Jerome Warner and Juna Wainscott. Great-grandson of Everette Rolfe and Dorothy Dunaway.

WESSEL, Robert N., 19, St. Louis, Batesville, Sept. 4. Son of David and Mary Jean Wessel. Brother of Rebecca Tyler, Maria, Benjamin, Daniel, Michael, Samuel and Stephen Wessel. Grandson of Loretta Bedel and Roselyn Wessel.

WHITE, Sheila K., 42, St. Vincent de Paul, Bedford, Aug. 31. Sister of Joyce Daugherty, Mary Elizabeth White, Charles White Jr. and Kenneth Hawkins. †



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LEGACY FOR OUR MISSION:

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IN KNIGHTSTOWN, CATHOLICS ARE FEW BUT THEIR GOALS ARE BIG

When Dr. Neil Shaneyfelt and his wife Penny settled in Knightstown in 1979, they set out to find the common things that would help make the Henry County community their new home. But the Shaneyfelts didn't have to look far to find their new spiritual home at the small Catholic community of St. Rose Parish, where they now have been parishioners for more than 25 years.

"We've certainly been blessed at St. Rose," said Shaneyfelt, who runs his own optometry practice in Knightstown. He and other parishioners are particularly proud of the "candor" spirit that runs through the parish. That spirit is part of why the Shaneyfelts have been active as volunteers in the parish stewardship program and filled various liturgical and operational positions.

Such involvement has been especially critical in this small parish, which has fewer than 100 households and approximately 65 active members. To help plan for the future, Franciscan Sister Shirley Gerth—St. Rose's parish life coordinator since 1991—is leading a group of parishioners who have been planning its Legacy for Our Mission campaign. The campaign is to be implemented this fall and will help raise funds for several parish needs, including facility renovations and updates to the church building.

The planned renovation work at St. Rose will likely include converting restrooms into accessible areas for guests with disabilities and adding new restrooms in one level where they didn't exist previously. Sister Shirley, who also serves as parish life coordinator at St. Anne Parish in New Castle, says this work could amount to roughly \$15,000 in upgrades for the facilities in both the church basement and upper levels.

The work will be possible through campaign gifts but also with the help of those who contribute their time and talents.



"As with any new endeavor, we place it in God's hands."

Several parishioners have contributed to past repair efforts and may offer their services again. People wear many hats and fill multiple roles, and "that's how things have been at St. Rose for some time," Shaneyfelt said. "We're just used to doing things that way."

Such efforts will be bolstered further by a grant from the archdiocesan Saint Francis Xavier Home Mission Fund. Home Mission grants assist parishes such as St. Rose that lack the fiscal means to meet local needs but are able to serve local communities in various ways.

St. Rose parishioners also dream of building a parish shelter to accommodate picnics and other activities such as wedding receptions and anniversary celebrations.

Such dreaming is a sign of the healthy backbone of the parish, which enjoys an active women's club called the St. Rose Society. The group has made its own mark by contributing to parish needs such as carpeting and furniture for the parish rectory. So has the St. Rose Men's Club, which tackles maintenance projects and hosts special events. The parish also takes care of its devoted sacramental minister, Father Joseph Rautenberg, who drives many miles to celebrate Sunday Mass and other sacraments at St. Rose as well as at St. Anne.

St. Rose also takes its role seriously within the broader community. A number of parishioners are involved with the prison ministry at the federal facility in New Castle; several parishioners from Knightstown join fellow Catholics from New Castle to visit inmates and collect items for them such as clothing.

Those kinds of initiatives may be additional reasons why parishioners are planning for their future through the Legacy for Our Mission effort. "With the campaign," Shaneyfelt said, "people who are involved are optimistic that the parish can achieve its goal. And it's difficult, given the economic situation in this part of the state. But we've managed to keep things in order, and we've maintained our facilities here. We added new roofs to the church and rectory, and we repaved the parking lot."

"As with any new endeavor, we place it in God's hands," Sister Shirley said. "We trust our campaign will be blessed."

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

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St. Vincent de Paul Executive Director

The Dayton District Council of the St. Vincent de Paul Society is seeking its next Executive Director. This longstanding District Council ministers to the human needs of people in the greater-Dayton community by providing central services, such as, an emergency overnight shelter, transitional housing programs, a thrift store and other activities, in addition to neighborhood assistance to struggling families serviced by 30 parish-based conferences. The Executive Director is the public face of the organization in the community, its fund-raising catalyst and its internal leader. More information on this position and on the District Council can be obtained via www.stvincentdayton.org. Interested individuals should visit the web site regarding how to forward cover letters and résumés.

News briefs

U.S.

Bishop urges civil debate in South Dakota abortion referendum

RAPID CITY, S.D. (CNS)—Bishop Blase J. Cupich of Rapid City has called for civil, reasoned public debate as South Dakota voters face a Nov. 7 referendum on legislation that would outlaw most abortions. “The coming referendum presents an opportunity for South Dakota to model for the nation the manner in which substantial public debate regarding this volatile moral issue can be carried on with respect, honesty and conviction,” Bishop Cupich wrote in the Sept. 11 issue of *America*, a national Catholic magazine published by the Jesuits in New York. The referendum was initiated by supporters of legalized abortion after the South Dakota Legislature adopted a law that would ban all abortions except those necessary to save a mother’s life. Gov. Mike Rounds signed the legislation in March. In mid-June, less than two weeks before the law was to take effect, it was suspended because enough voters had signed petitions to force a popular referendum on it.

Milwaukee settles 10 sex abuse cases; Davenport to go to trial in bishop’s case

WASHINGTON (CNS)—The Milwaukee Archdiocese has reached a \$16.65 million out-of-court settlement in 10 child sex abuse cases in California involving two former archdiocesan priests. The Diocese of Davenport, Iowa, meanwhile, has decided to go to trial in civil suits, one of which involves a retired bishop, rather than negotiate settlements. Davenport Bishop William E. Franklin said mediation efforts so far had failed because plaintiffs were making monetary demands that would deplete diocesan resources. About half of the Milwaukee settlement, \$8.25 million, will be paid by the archdiocese with \$8.4 million paid for by insurance companies. With the settlement, the archdiocese avoids going to trial in the civil suits. The first trial had been scheduled for Nov. 6. The settlement also avoids the possibility that the Milwaukee Archdiocese would declare bankruptcy protection if juries returned hefty awards to the plaintiffs.

WORLD

Toronto pro-life students claim discrimination by university council

TORONTO (CNS)—Students for Life, a campus-based pro-life group, alleges the University of Toronto student council has discriminated against it by not allowing information about the club and abortion in first-year-student kits. Students for Life members say the University of Toronto’s Student Administrative Council gave them permission to include a brochure and fact card in each freshman kit to be distributed during the first week of classes. The pro-life group said it prepared 8,500 brochures and dropped them off to the organizing committee, but days later the council informed Students for Life that the group would not be allowed to have its material in the kit. “They’ve changed their story,” said Santosh D’Souza, director of external communication for University of Toronto Students for Life. D’Souza said that Jen Hassum, SAC president, originally told Students for Life “the images were too graphic, [but] at that point she hadn’t seen the brochures at all. There were no graphic images at all. When they found out the mistake, they said they didn’t have time to make an executive decision.” Hassum declined an interview request with *The Catholic Register*, a Toronto-based weekly.

Chilean Church criticizes guidelines authorizing free contraceptives

SANTIAGO, Chile (CNS)—Chilean Catholic Church leaders have criticized government guidelines authorizing public health centers to distribute free contraceptives, including the morning-after pill, to minors older than 14 without parental consent. In a statement on Sept. 7, the Chilean bishops’ conference said promoting contraceptives “will lead to the downfall of motherhood.” The bishops said, “These regulations remind us of public policies imposed during totalitarian regimes that had the state regulate people’s private lives with authoritarian ... criteria” without their consent and “disregarding people’s dignity.” The Health Ministry resolution was announced on Sept. 2 and immediately criticized by Catholics, the conservative opposition and the Christian Democratic Party, a member of the ruling coalition. Those opposed to the morning-after pill consider it equivalent to abortion. The guidelines make the morning-after pill Postinor-2 available for free, but require a prescription after counseling in primary health centers. †

Relics of Sanctity

By Sean Gallagher

SAINT MARY-OF-THE-WOODS—As the Oct. 15 canonization of Blessed Mother Theodore Guérin approaches, the Sisters of Providence of Saint Mary-of-the-Woods have put the personal effects of their foundress on public display.

Seen through the eyes of faith, these are not simply man-made objects that Blessed Mother Theodore would have used on a daily basis.

They are relics of this woman's sanctity. Indeed, according to the Church, they are second-class relics—items that a saint would have used.

These relics of Blessed Mother Theodore are on display in the Heritage Museum at Providence Center on the grounds of the mother-house of the Sisters of Providence of Saint Mary-of-the-Woods.

Providence Center is open from 8:30 a.m. to 4:30 p.m. on Monday through Friday and from 10 a.m. to 4 p.m. on Saturday and Sundays.

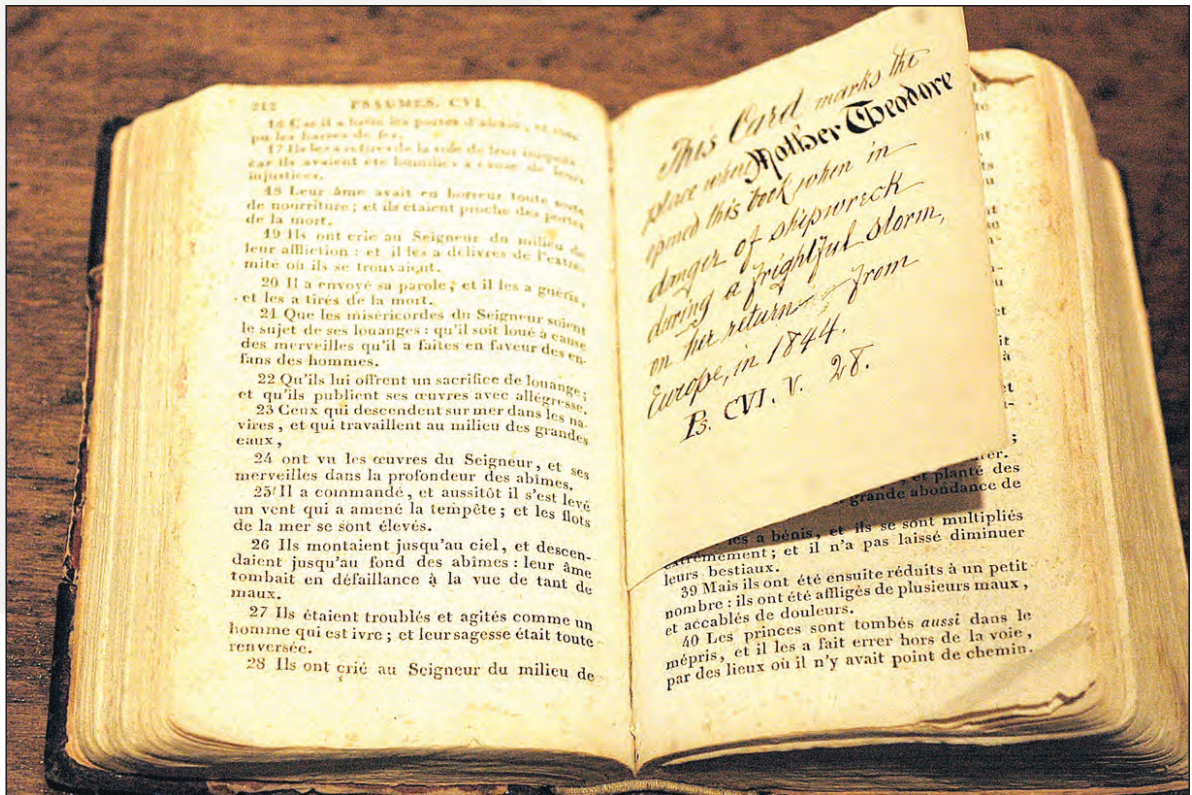
(For more information, call 812-535-4531. For more photos, log on to www.CriterionOnline.com.) †



This rosary, known to the Sisters of Providence as a chaplet, was worn by Blessed Mother Theodore on her religious habit and is featured prominently in her well-known portrait.



Blessed Mother Theodore Guérin often prayed before this black crucifix with an ivory corpus.



This book, used by Blessed Mother Theodore, contains the Psalms in a French translation. It is opened to Psalm 106, which she prayed during an especially stormy period on a sea voyage to America in 1844.



These keys were used by Mother Theodore to lock and unlock a parlor in the first academy of the Sisters of Providence, a precursor to Saint Mary-of-the-Woods College.



These shoes, known in French as *sabots*, were used by Blessed Mother Theodore Guérin while gardening or working on her community's farm.



Due to a gastrointestinal illness, Blessed Mother Theodore was unable to eat solid food for much of her adult life. Instead, she ordinarily ate gruel out of this ceramic bowl.