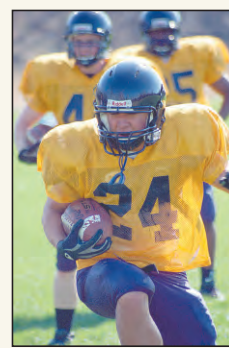




The

Criterion

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Living on a prayer

Marian College football coach, players eager to open inaugural season, page 9.

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‘Katrina was big, but God is bigger’

Two years later, Indiana parishes still help Gulf Coast communities

By Sean Gallagher

The weather was unbearably hot and sticky. The work that needed to be done seemed endless.

What could 22 teenagers and eight adult leaders from St. Paul Parish in Tell City do to help the community of St. Bernard Parish, La., recover from the devastation caused nearly two years ago by Hurricane Katrina while they were in Louisiana for a week in late June?

As their trip was coming to an end, the group was cleaning up a park. A van stopped, and children from a nearby daycare center piled out for play time.

The youths from Tell City saw in the happy faces of the boys and girls that progress can be measured by more than the number of houses rebuilt. It’s also measured in love given and received.

“We were having our lunch break, and they pulled up,” said Derrick Woodfield, a member of St. Paul Parish and a high school junior. “A bunch of us played kickball with the kids and had a great time. That park was really all they had.”

“We usually only took about a 20-minute lunch break. But that day, we took almost the rest of the day off just to play with those kids. Just to see the smiles on those kids’ faces was awesome.”

Two years after Hurricane Katrina came ashore along the Mississippi-Louisiana coast and ravaged much of the area, the people who remain there still need massive amounts of help in both material and human terms.

But because of the large numbers of previous residents who have permanently moved elsewhere, finding jobs and enough skilled labor to rebuild businesses and homes is a challenge.

In Louisiana, a parish is the term used for the equivalent of the counties found in many other states. Before Hurricane Katrina, St. Bernard Parish, which is southeast of New Orleans, had a population of approximately 67,000, according to local government figures. As of now, the population has dropped to approximately 25,000.

Linda Krueger, a member of

Submitter photo



Marianne Krueger, a high school senior and member of St. Paul Parish in Tell City, carries two young girls in a park in St. Bernard Parish, La., during a June 25-29 volunteer trip sponsored by her parish. The 22 teenagers and eight adult leaders were cleaning up the park when the children arrived from a nearby daycare center.

St. Paul Parish who helped organize the service trip, knew the challenges facing St. Bernard Parish because her daughter, Theresa, lives there.

“The businesses can’t come back without the people,” she said. “And the people can’t come back without [jobs that] businesses support.”

In addition to helping clean up the park in St. Bernard Parish, the group from Tell City helped prepare a former school building to be converted into government offices. They also cleared a nature trail on the grounds of a museum and readied a public baseball field for use.

But in the midst of all this good work, Linda Krueger’s daughter, Stefanie, wasn’t sure if she and the other volunteers from Indiana were making a difference.

“Every night, I prayed that we would actually feel like we were doing something good,” said Stefanie, a junior at Marian College in Indianapolis and a member of St. Paul Parish in Tell City.

“And then, the last two days, we saw those kids. I just broke down in tears when we saw those kids because that made everything worth it.”

The group from Tell City went south with the intent to help people who live

along the Gulf Coast. They accomplished their goal, and gained a lot as well.

“I don’t take stuff for granted anymore, and I try to spend more time with my family,” Derrick said. “There were so many families that got split up. I used to go out to eat all the time. Now, I just lay back at the house and say, ‘We should just have dinner [here] tonight.’”

After the success of their first trip, St. Paul Parish is planning to take another group to Louisiana next June.

See **KATRINA**, page 2

Vatican officials say new book illustrates Mother Teresa’s strength

VATICAN CITY (CNS)—Vatican officials said a new book detailing Blessed Mother Teresa of Calcutta’s long “crisis of faith” illustrates her spiritual strength in the face of doubt.

“This is a figure who had moments of uncertainty and discouragement, experiencing the classic dark night that God gives to chosen people in order to forge them on the road to holiness,” said Spanish Cardinal Julian

Herranz, a member of the Congregation for Saints’ Causes.

“These moments of crisis felt by great saints are normal and in line with the Church’s tradition,” Cardinal Herranz said on Aug. 26.

Even Christ experienced a similar spiritual trial in the Garden of Gethsemane and on the

cross, he said.

Such moments of “weakness” are in fact “the proof of the greatness of faith of Blessed Mother Teresa and take nothing away from her holiness,” he said.

Cardinal Herranz, who spoke in an interview with the Rome newspaper *La Repubblica*, said the progress of Mother Teresa’s sainthood cause would not be affected by the letters published in the book.

Vatican and other Church officials were already familiar with the letters because many were first published in 2002, and in fact formed part of the

See **BOOK**, page 10



Blessed Teresa of Calcutta holds the hand of an ailing man at the Missionaries of Charity home in Calcutta in this undated file photo. Vatican officials said a new book detailing Blessed Teresa’s long “crisis of faith” illustrates her spiritual strength in the face of doubt.

Mass to mark the 10th anniversary of Blessed Mother Teresa’s death, page 2.

KATRINA

continued from page 1

Small beginnings, big results

Putting a human touch on charitable work is an essential part of Catholic charity, and the volunteer group from St. Paul Parish did this.

Caring for the material needs of people is also important.

Members of St. Bartholomew Parish in Columbus have been hard at work on this aspect, while not ignoring the other, for more than a year in Waveland, Miss.

In May 2006, the parish teamed up with St. Clare Parish in the coastal town in the Biloxi Diocese to form St. Clare Recovery.

It is a ministry that is working to put families back into homes in Waveland. Many who have received aid are members of St. Clare Parish, but the ministry is dedicated to helping anyone in the town who is in need.

According to Noel Phillips, a member of St. Clare Parish who helps oversee the ministry, in the 15 months that St. Clare Recovery has been up and running, the volunteer work it has coordinated has allowed 122 families to move back into their homes.

This work was brought about through 121 groups of volunteers from 33 states. Overall, more than 1,000 volunteers have logged more than 31,000 service hours.

"I just don't know how to explain it," Phillips said. "We are just so grateful that these people have given their time and their talent to come down and help, and to not expect anything in return."

This massive outpouring of aid from across the nation started with a simple spring break trip for two families from St. Bartholomew Parish.

John McCormack and John Cord took their families down to Waveland in March 2006 to show their teenage children the devastation along the coast, and to lend a hand in helping people there start to recover.

"They were in total chaos, and had no way to really organize volunteers," Cord said. "There were hundreds of families from their parish that had no homes."

On their way back to Indiana, Cord and the others on the trip talked about how their one week of work wasn't enough.

"You just can't leave and walk away from it," Cord said.

So they started discussions at St. Bartholomew Parish about helping to house volunteers and coordinate volunteer work through St. Clare Parish. And in a few months, St. Clare Recovery was born.

Jane Crady, Cord's sister and a member of St. Joseph Parish in Shelbyville, moved to Waveland and lived there

Correction

In the Aug. 17 issue of *The Criterion*, the newspaper featured stories on Laura Williamson and Julie Krasienko, who were honored with the Courageous Heart Award by St. Elizabeth/Coleman Pregnancy and Adoption Services.

The newspaper incorrectly stated that St. Elizabeth/Coleman Pregnancy and Adoption Services is an agency that is part of Catholic Charities Indianapolis.

St. Elizabeth/Coleman Pregnancy and Adoption Services is one of six agencies of the Secretariat for Catholic Charities, of which Catholic Charities Indianapolis is also an agency. †

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A sign showing the faith of Catholics along the Gulf Coast stands on the grounds of St. Clare Parish in Waveland, Miss. The church, school and homes in the surrounding community were destroyed by Hurricane Katrina on Aug. 29, 2005. St. Bartholomew Parish in Columbus helped establish the St. Clare Recovery ministry to rebuild the homes of members of St. Clare Parish and others in the community.

for a year while overseeing the ministry.

The ministry expanded by leaps and bounds in a short time, largely through attention it received through its Web site.

"In nine or 10 months, it went from a non-existent ministry to the largest ministry, both dollar- and people-wise, in our parish," Cord said.

In the 15 months that the ministry has been in operation, the kind of volunteer work that has been coordinated has changed.

"In the beginning, ... you needed a lot of hands to do clean-up," Cord said. "But as it went on, we discovered that we needed more and more skilled labor, people that actually could do finish work and carpentry and drywall and truly skilled things."

The need for volunteer labor in Waveland is largely driven by two factors.

According to Phillips, Waveland's pre-Katrina population was approximately 7,000. Now it's about 4,000. Combine that with a general population drop in the larger region, and the building contractors left there are swamped.

"They are so overwhelmed that they can't get to them all," Cord said.

A second reason for the volunteer labor is that many area residents' homeowner's insurance is covering only a fraction of the rebuilding costs of their homes.

The members of St. Clare Parish have recovered enough

over the past two years that they have now taken over leadership of St. Clare Recovery from St. Bartholomew Parish.

The Columbus faith community, however, is still committed to helping the ministry. Volunteers from St. Bartholomew are still going south, and the parish has committed to contribute \$4,000 per month to the ministry until September 2008.

This is in addition to the financial aid given by St. Bartholomew over the past 15 months, and \$15,000 contributed by Catholic Charities Indianapolis from the archdiocese's Hurricane Katrina Relief Fund, which was created after second collections were taken up in parishes across central and southern Indiana in the weeks after Katrina.

The archdiocese's Office of Youth and Young Adult Ministry has also led two trips where scores of archdiocesan youths volunteered through St. Clare Recovery.

And all this work that has changed the lives of many families in Waveland started with a small weeklong trip taken by two families from Columbus.

"It's very simple. We talk about this all the time," Cord said. "It's obviously a ministry that God wanted there."

(For more information about St. Clare Recovery, log on to www.stclarerecovery.com or call 317-642-7322.) †

Mass to mark 10th anniversary of Mother Teresa's death

Blessed Teresa of Calcutta, better known as Mother Teresa and the foundress of the Missionaries of Charity, died on Sept. 5, 1997.

A Mass in observance of the 10th anniversary of her death will be celebrated at 6 p.m. on Sept. 5 at SS. Peter and Paul

Cathedral, 1347 N. Meridian St., in Indianapolis.

Archbishop Daniel M. Buechlein will be the primary celebrant of the Mass, which is open to the public.

Pope John Paul II beatified Blessed Teresa in a liturgy celebrated on Oct. 19, 2003, in St. Peter's Square in Rome. †

What does Mother Teresa mean to you?

Sept. 5 will be the 10th anniversary of the death of Blessed Teresa of Calcutta, foundress of the Missionaries of Charity, who was known to the world for her care of the poorest of the poor in the streets of Calcutta, India.

If the life and writings of

Mother Teresa have a special meaning for you, we invite you to share your story with Sean Gallagher, a reporter for *The Criterion*.

You may e-mail your contributions to sgallagher@archindy.org or mail them to him at P.O. Box 1717, Indianapolis, IN 46206. †



Blessed Teresa of Calcutta

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Immigration issues are focus of bishops' Labor Day statement

WASHINGTON (CNS)—Immigration issues, including the "failed immigration debate" that preceded Congress' unsuccessful vote to change the U.S. immigration policy, were highlighted in the U.S. bishops' annual Labor Day statement.

"This vital national immigration discussion polarized our people, paralyzed the Congress and failed our nation," said Bishop Nicholas DiMarzio of Brooklyn, N.Y., chairman of the bishops' domestic policy committee, in the statement. "After this debate, we are a society more divided, a people more confused and a nation unable to move forward on one of the most serious and complicated issues we face as a nation."

Although members of Congress could not work together on immigration policy, some low-wage workers were able to work together to carve out a better life for themselves, one of the "signs of hope" pointed to by Bishop DiMarzio in his statement.

Dated Sept. 3, the statement, "Labor Day 2007: A Time to Remember; A Time to Recommit," was released on Aug. 24.

Bishop DiMarzio was critical of the immigration policy debate. "In my view, sometimes anger trumped wisdom, myths overwhelmed facts and slogans replaced solutions," he said. "We have to restart the discussion, to re-engage the hard issues, to search for practical and realistic solutions."

"This debate brought out some of the worst in us. Now we need to draw on the best in us if we are ever going to move forward as a whole, healthy society and nation," the bishop said, calling for "reality, civility, morality and consistency" as the starting points for a new discussion on immigration.

Bishop DiMarzio said, "There are some 2 million undocumented people among us, most of whom are workers. Our economy and communities depend on them. They bus our dishes, pick our vegetables, clean our offices and homes, and care for our children, among other jobs." These, he added, were some of the "inescapable facts" about immigration.

"The immigration status quo is unacceptable and unsustainable. The 'system' is broken. We need far-reaching and comprehensive reform," he added. "There is no fence long enough or high enough that can wall out the human and economic forces that drive immigration."

He added, "Immigration reform cannot start or stop at our borders. U.S. policy must help overcome the pervasive poverty and deprivation, the violence and oppression that push people to leave their own lands. Policies on debt and development, foreign aid and global trade are essential elements of any effective immigration reform."

Immigration issues should not be used for "partisan advantage, a ratings boost or a fundraising tactic," Bishop DiMarzio said.

"We have to guard against policy disputes that encourage or excuse ethnic hostility or discrimination. We have seen the use of demeaning stereotypes, appeals to the worst in us, and one-sided advocacy pretending to be journalism."

Bishop DiMarzio said, "Human dignity is a gift from God, not a status to be earned. Fundamental rights to work, decent wages, safe working conditions, to have a voice in decisions, and the freedom to choose to join a union do not depend on where you were born or when you came to our nation."

In calling for nationwide reform, Bishop DiMarzio said, "Immigration policy should not depend on where in the United States you work or live. A patchwork of conflicting policies, punitive measures and local disputes cannot fix a broken federal system."

Bishop DiMarzio praised the Coalition of Immokalee Workers, an organization of Florida tomato pickers that received funding from the Catholic Campaign for Human Development, for their "years of hard work"



Workers harvest watermelons at Maple Creek Farm, an organic family farm near Detroit in August. Labor Day, honoring working people of America, is marked on Sept. 3 this year.

in reaching agreements with McDonald's and Yum! Brands—owners of Pizza Hut, Taco Bell, KFC and other fast-food chains—to get higher pay for their work and a new code of conduct in the fields.

"They organized, protested, fasted, demonstrated, insisted and would not be pushed aside. When no one gave them much of a chance, they stood up for their own lives, dignity and rights," Bishop DiMarzio said. "This small but impressive sign of hope is worth celebrating. It offers a call to all of us to stand with vulnerable workers who deserve our support and solidarity." †

Consortium now known as Mother Theodore Catholic Academies

By John Shaughnessy

The challenge was distinct: Find a new name for the group of six Indianapolis Catholic schools that work together to provide a quality education for center-city students.



Connie Zittan

The solution was inspiring: Draw upon the spirit of Indiana's first saint, St. Theodora Guérin, a woman who dedicated her life to

providing education to people from all backgrounds.

Starting this school year, the group of six schools will be known under the "umbrella" name of Mother Theodore Catholic Academies—replacing the previous title of Catholic Urban School Consortium.

"The Catholic Urban School Consortium didn't speak as clearly as to what our mission is as does the Mother Theodore Catholic Academies," says Connie Zittan, director of

the academies. "If you look at Mother Theodore, she came to serve the sick and the poor and to educate them."

Zittan also explained the reasoning for naming the academies as "Mother Theodore" instead of "St. Theodora."

"Throughout history, the Sisters of Providence have always considered her as Mother Theodore, their mother figure of the order," Zittan explains. "They see a mother as someone who nurtures, who guides the future, someone who shapes spirits, minds and futures. When you think of a mother figure and what they do, it just blends together. It's a natural joining of the mission."

That mission is shared by the six Catholic schools that form the group: Holy Angels School, Holy Cross Central School, Central Catholic School, St. Andrew & St. Rita Academy, St. Anthony School and St. Philip Neri School.

The shared mission of the group began in September 2004, driven by Archbishop Daniel M. Buechlein's desire to continue to offer a quality Catholic education to center-city students.

The approach complements that desire by

helping the six schools operate more efficiently by consolidating and coordinating such areas as finances, maintenance and marketing.

"We are growing," Zittan says. "We have increased our enrollment more than 150 students. Our enrollment is more than 925. We continually take students through

the first week of September. We are happy for added growth."

The teachers, staffs and volunteers at the six schools—and at the academies' archdiocesan office—are looking forward to a new school year, Zittan says.

"There is a sense of excitement, a sense of growth and a sense of promise." †

Seminarians go door to door to increase enrollment, page 8.

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CNS photo from L'Osservatore Romano, Arturo Mori



The late Pope John Paul II walks in the Italian Alps on July 15, 1996. The pope, who was once an avid skier, loved to spend time in the mountains. He also created the Vatican's office of "Church and Sport" in 2004.

Like Pope John Paul II, Little Leaguers teach value of sportsmanship

Sometimes the most poignant lessons in life come from the people we least expect.

And the situations where these teachable moments take center stage are not always in the home or school or at Mass on Sunday. They can happen any time.

It doesn't matter if one is young, old or middle-aged. As humans, our emotions can run the gamut.

What makes one person celebrate a wonderful achievement can bring another to tears.

But in victory and heartbreak in athletics, we can also learn what true sportsmanship and respect for a game is all about. From children, no less.

Such were the lessons shared at the recent Little League World Series played in Williamsport, Pa.

In one of the most compelling championship games in recent history, a team from Warner Robbins, Ga., beat a team hailing from Tokyo, Japan, 3-2 on Aug. 26.

The extra-inning contest (Little League games are normally six innings) ended in the bottom of the eighth inning when 12-year-old Dalton Carriker hit a game-winning home run to break a 2-2 tie and give the Georgia team the Little League World Series championship.

What followed was something we, as adults, should take note of and can learn from. It seems to be something too many of us have forgotten or put on the backburner where athletic competition is concerned.

After Dalton rounded the bases and was mobbed at home plate by his Georgia teammates, television cameras panned to distraught Japanese players lying on the field, sobbing uncontrollably as they reacted to the gut-wrenching loss.

While Japanese coaches tried to console their players, the Georgia players hugged and high-fived each other.

But their celebration only lasted a moment.

Seeing their Japanese counterparts and their reaction, the Georgia players walked back onto the playing field and began to console their opponents, offering hugs, handshakes and

kind words to the players from Japan. Two different teams, two distinct cultures, yet the players offered a lesson in humility and, yes, compassion.

Simply put, their actions were one of the most impressive displays of sportsmanship demonstrated in recent years.

It was another example of how so many of us can learn simple life lessons from members of our younger generation.

While we sometimes get caught up in the raw emotion of a sports moment, we cannot forget that with a winner also comes a loser.

That's where sportsmanship must be a part of the equation. And whether the players realized it or not, both Little League teams were taking a page from the Vatican's office of "Church and Sport."

Created in 2004 just prior to the Summer Olympic Games in Athens, Greece, the Vatican office provides plenty of words of wisdom where the culture of sport is concerned.

The office tries to foster "a culture of sport" that promotes athletics "as a means for bringing about well-rounded growth of the person and as an instrument of peace and brotherhood among peoples."

The late Pope John Paul II was behind the Vatican sports office's ministry, and his love of sport and how it can be a "school of virtue" were among his reasons for creating the office.

"Sport must be accompanied by moderation and training in self-discipline," Pope John Paul II said in his 2004 World Day of Tourism message. "It very often also requires a good team spirit, a respectful attitude, appreciation of the qualities of others, honest sportsmanship and humility in recognizing one's own limitations."

In an address in June 2004, the late Holy Father also told members of an Italian sports center that practicing sport, "if lived according to the Christian vision, becomes a prime generator of deep human relations and favors the building of a more peaceful and cordial world."

May all people of faith learn from the pope's words and the Little Leaguers' example so that one day we all may be united in humility and compassion as brothers and sisters in Christ.

—Mike Krokos

Be Our Guest/Msgr. Joseph F. Schaedel

Traditional Latin Mass has a devoted following in Archdiocese of Indianapolis

Controversy has been swirling like incense ever since Catholic News Service



published a recent column about the pre-Vatican II Latin Mass by Father Peter J. Daly. The column also appeared in the Aug. 17 issue of *The Criterion*.

Internet weblogs ("blogs") are full of criticism. There are accusations that Father Daly's account of a neighboring pastor who offers the traditional Latin Mass are inaccurate, and were mentioned without that pastor's approval. Now the two pastors are in a snit; one wants to drag an auxiliary bishop into the fray. These blogs read like soap operas.

The Aug. 24 issue of *The Criterion* featured letters from readers critical of Father Daly's column. Two writers mentioned the beautiful celebration of the traditional Latin Mass at Our Lady of the Most Holy Rosary Church in Indianapolis.

As pastor of Holy Rosary Parish, along with our associate pastor, Priestly Fraternity of St. Peter Father Michael Magiera, I can say that we are grateful and proud.

As vicar general of the archdiocese and as pastor of a parish that has offered the traditional Latin Mass along with the *Novus Ordo* (post-Vatican II) Mass for nearly 10 years, I can only say that my observations and experiences are not the same as Father Daly's.

We are one, unified parish. We are growing; we are getting "younger." I would have to say that his statements about the "old Mass," and how and why it is celebrated the way it is, are simply misleading.

Yet, there are more important points to be made from this controversy.

To begin with, Catholic News Service is operated by the U.S. Conference of Catholic Bishops. It is certainly inappropriate for any columnist—particularly a priest—to use CNS as a forum to vent about or to second-guess a recent decision made by the Holy Father.

Accompanying the pope's *moto proprio* on the use of the Roman liturgy prior to the reform of 1970 is a letter addressed to the bishops. The second paragraph of his letter comments about the confusion created by "news reports and judgments made without sufficient information."

Later on, in the same letter, Pope Benedict XVI comments on his personal experience with the hopes and confusion that often followed the reform of the liturgy. It is also clear that the pope only issued this directive after long, prayerful consideration and consultation. Before ending his letter, the Holy Father asks that three years into the

moto proprio the bishops should "send to the Holy See an account of your experiences."

The *moto proprio* takes effect on Sept. 14. No one is in a position to second-guess the decision before it even takes effect, much less to criticize it simply based on very limited (and evidently flawed) personal experience or personal preference.

I believe that the pope is genuinely interested in unity with those inside or outside the Church who have been alienated over authorized or unauthorized changes in the liturgy. To ram one's opinions (liturgical or otherwise) down people's throats as Father Daly did in his column hardly seems "in the Spirit of Vatican II."

More importantly, take into account the Holy Father's sense that people long for the "sacred" and transcendent in the liturgy.

More than 12 years ago, the late Cardinal Joseph Bernardin spoke at the annual meeting of the National Federation of Priests' Councils in San Diego. In soaring imagery, Cardinal Bernardin reminded priests that they are to be "bearers of the mystery of God."

As the late prelate acknowledged a crisis of confidence and confusion among priests then (and today), he exhorted priests to embrace the role as "bearers of Sacred Symbols . . . who draw others to God's love in Christ."

Particularly in today's world, people long for that sense of mystery. The liturgy enables us to enter through Jesus Christ into the Mystery Who is God. Pope Benedict XVI must be keenly aware of this; he has a worldwide perspective on the life of the Church.

On the Feast of the Assumption, Aug. 15, Bishop Salvatore Matano of the Diocese of Burlington, Vt., offered the pre-Vatican II Latin Mass ("The Extraordinary Rite of the Eucharist") in St. Joseph Co-Cathedral.

The church was packed with people of all ages. Bishop Matano commented, "And if this is what it takes to fill our churches, so be it!"

I am not yet convinced that the recent *moto proprio* will be what it takes to fill our churches.

But my own experience makes me certain that Father Daly was wrong when he wrote: "But almost nobody will come."

He and others who jump to the same conclusions need to "wake up and smell the incense."

(Msgr. Joseph F. Schaedel is vicar general of the archdiocese and pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis.) †

Letters to the Editor

When Catholic Church boldly stands firm for the truth, it imitates Christ

After reading the editorial by John Fink ("One True Church") in the Aug. 3 issue of *The Criterion*, I was not surprised, but I was deeply pleased.

I have been a practicing Catholic for 65 years, and the teaching that the holy Catholic Church is "the one true Church" is ancient and nothing new.

The *Catechism of the Catholic Church* states, in part, "... Hence they could not be saved who, knowing that the Catholic Church was founded as necessary by God through Christ, would refuse either to enter it or to remain in it" (#846).

And this by no means excludes sincere people from gaining salvation

for in the following paragraph we read, "Those who, through no fault of their own, do not know the Gospel of Christ or his Church, but who nevertheless seek God with a sincere heart, and, moved by grace, try in their actions to do his will as they know it through the dictates of their conscience—those too may achieve eternal salvation" (CCC, #847).

Our Lord and Savior did not mince words, but boldly stated the truth.

When our Catholic Church boldly stands firm for the truth, it imitates Christ and is showing the sure way to eternal life to the world.

**Paul Kachinski
Greenwood**

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

The Eucharist is at the root of every form of holiness

(Sixteenth and last in a series)

This week, I conclude my summary and brief commentary on Pope Benedict XVI's apostolic exhortation "*Sacramentum Caritatis*" ("The Sacrament of Charity") on the Eucharist, which was published earlier this year.

This exhortation presented the substance of the formal presentations and proposals that resulted from the 2005 International Synod of Bishops on the Eucharist.

However, the very complete teaching presented by the Holy Father unquestionably bears the marks of his own theological and spiritual acumen. I can't imagine a more significant and timely teaching that touches so fundamentally the life of our Church.

Toward the end of the exhortation, the pope reflects on the social implications of the eucharistic mystery. He writes: "The union with Christ brought about by the Eucharist also brings a newness to our social relations: 'this sacramental "mysticism" is social in character.' Indeed, 'union with Christ is also union with those to whom he gives himself. I cannot possess Christ just for myself; I can belong to him only in union with all those who have become, or who will become his own.' ... The Eucharist is the sacrament of communion between brothers and sisters who allow themselves to be reconciled in Christ, who made of Jews and pagans one people, tearing down the wall of hostility which divided them (cf. Eph 2:14). Only

this constant impulse toward reconciliation enables us to partake worthily of the Body and Blood of Christ (cf. Mt 5:23-24). In the memorial of his sacrifice, the Lord strengthens our fraternal communion and, in a particular way, urges those in conflict to hasten their reconciliation by opening themselves to dialogue and a commitment to justice. The recognition of this fact leads to a determination to transform unjust structures and to restore respect for the dignity of all men and women, created in God's image and likeness. Through the concrete fulfillment of this responsibility, the Eucharist becomes in life what it signifies in its celebration" (n. 89).

As he did in his first encyclical, "*Deus Caritas Est*" ("God is Love"), Pope Benedict remarks that it is not the proper task of the Church to engage in politics in bringing about the most just society possible. Nonetheless, the Church "has to play her part through rational argument and she has to reawaken the spiritual energy without which justice, which always demands sacrifice, cannot prevail and prosper" (n. 89).

Further on, he notes, "All who partake of the Eucharist must commit themselves to peacemaking in our world scarred by violence and war, and today in particular, by terrorism, economic corruption and sexual exploitation. All these problems give rise in turn to others no less troubling and disheartening. We know that there can be no superficial solutions to these issues. Precisely because of the mystery we celebrate, we must denounce situations

contrary to human dignity, since Christ shed his blood for all, and at the same time affirm the inestimable value of each individual person" (n. 89).

Pope Benedict refers to the Eucharist as "the food of truth and human need." He writes: "We cannot remain passive before certain processes of globalization which not infrequently increase the gap between the rich and poor worldwide. ... it is impossible to remain silent before the distressing images of huge camps throughout the world of displaced persons and refugees, who are living in makeshift conditions in order to escape a worse fate, yet are still in dire need. Are these human beings not our brothers and sisters? Do their children not come into the world with the same legitimate expectations of happiness as other children? The Lord Jesus, the bread of eternal life, spurs us to be mindful of the situation of extreme poverty in which a great part of humanity still lives: these are situations for which human beings bear a clear and disquieting responsibility" (n. 90).

The Holy Father rightly challenges humanity's conscience. He asserts that our common commitment to truth can and must give new hope. "The food of truth demands that we denounce inhumane situations in which people starve to death because of

injustice and exploitation, and it gives us renewed strength and courage to work tirelessly in the service of the civilization of love" (n. 90). He appeals to dioceses and Christian communities to teach and promote the Church's social doctrine. He remarks briefly that eucharistic spirituality is concerned about the "fabric of society" and respect for all of creation, including the well-being of our environment.

The Holy Father concludes his exhortation: "Dear brothers and sisters, the Eucharist is at the root of every form of holiness, and each of us is called to the fullness of life in the Holy Spirit. ... This most holy mystery thus needs to be firmly believed, devoutly celebrated and intensely lived in the Church" (n. 94). †

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

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

Archbishop Buechlein's intention for vocations for August

Parish Awareness: that all parishioners will be aware of their role in promoting all vocations and have the awareness especially to encourage our youth to consider the priestly and religious life.

La Eucaristía es el origen de todas las formas de santidad

(Décimo sexto y último de la serie)

Esta semana concluyo mi resumen y breve comentario sobre la exhortación apostólica del Papa Benedicto XVI, titulada "*Sacramentum Caritatis*" ("El sacramento de la caridad"), sobre la Eucaristía que se publicó a comienzos de este año.

Esta exhortación expone la esencia de las presentaciones y propuestas producto del Sínodo Internacional de Obispos sobre la Eucaristía.

Sin embargo, la enseñanza tan extensa presentada por el Santo Padre indudablemente exhibe las marcas de su propio ingenio teológico y espiritual. No puedo imaginarme otra enseñanza más significativa y oportuna que toque de manera tan fundamental la vida de nuestra Iglesia.

Hacia el final de la exhortación, el Papa reflexiona sobre las implicaciones sociales del misterio eucarístico. Escribe: "La unión con Cristo que se realiza en el Sacramento nos capacita también para nuevos tipos de relaciones sociales: 'la "mística" del Sacramento tiene un carácter social.' En efecto, 'la unión con Cristo es al mismo tiempo unión con todos los demás a los que Él se entrega. No puedo tener a Cristo sólo para mí; únicamente puedo pertenecerle en unión con todos los que son suyos o lo serán.' ... La Eucaristía es sacramento de comunión entre hermanos y hermanas que aceptan reconciliarse en Cristo, el cual ha hecho de judíos y paganos un pueblo solo, derribando el muro de enemistad que los separaba (cf. Ef 2:14). Sólo esta constante tensión hacia la reconciliación permite cumular dignamente con el Cuerpo y la Sangre de Cristo (cf. Mt 5:23-24). Cristo, por el

memorial de su sacrificio, refuerza la comunión entre los hermanos y, de modo particular, apremia a los que están enfrentados para que aceleren su reconciliación abriéndose al diálogo y al compromiso por la justicia. No cabe duda de que las condiciones para establecer una paz verdadera son la restauración de la justicia, la reconciliación y el perdón. De esta toma de conciencia nace la voluntad de transformar también las estructuras injustas para restablecer el respeto de la dignidad del hombre, creado a imagen y semejanza de Dios. La Eucaristía, a través de la puesta en práctica de este compromiso, transforma en vida lo que ella significa en la celebración" (n. 89).

Al igual que hizo en su primera encíclica "*Deus Caritas Est*" ("Dios es amor"), el Papa Benedicto destaca que a la Iglesia no le corresponde la tarea de involucrarse en la política para crear una sociedad que sea lo más justa posible. Sin embargo la Iglesia "debe insertarse en ella a través de la argumentación racional y debe despertar las fuerzas espirituales, sin las cuales la justicia, que siempre exige también renuncias, no puede afirmarse ni prosperar" (n. 89).

Más adelante, observa "En efecto, quien participa en la Eucaristía ha de comprometerse en construir la paz en nuestro mundo marcado por tantas violencias y guerras, y de modo particular hoy, por el terrorismo, la corrupción económica y la explotación sexual». Todos estos problemas, que a su vez engendran otros fenómenos degradantes, son los que despiertan viva preocupación. Sabemos que estas situaciones no se pueden afrontar de una manera superficial. Precisamente, gracias al Misterio que celebramos, deben denunciarse las circunstancias que van contra la dignidad del hombre, por el cual Cristo ha derramado su

sangre, afirmando así el alto valor de cada persona" (n. 89).

El Papa Benedicto se refiere a la Eucaristía como "el alimento de la verdad y la indigencia del hombre". Escribe: "No podemos permanecer pasivos ante ciertos procesos de globalización que con frecuencia hacen crecer desmesuradamente en todo el mundo la diferencia entre ricos y pobres. ... es imposible permanecer callados ante 'las imágenes sobrecogedoras de los grandes campos de prófugos o de refugiados—en muchas partes del mundo— concentrados en precarias condiciones para librarse de una suerte peor, pero necesitados de todo. Estos seres humanos, ¿no son nuestros hermanos y hermanas? ¿Acaso sus hijos no vienen al mundo con las mismas esperanzas legítimas de felicidad que los demás?' El Señor Jesús, Pan de vida eterna, nos apremia y nos hace estar atentos a las situaciones de pobreza en que se halla todavía gran parte de la humanidad: son situaciones cuya causa implica a menudo una clara e inquietante responsabilidad por parte de los hombres" (n. 90).

El Santo Padre desafía acertadamente la conciencia de la humanidad. Asevera que nuestro compromiso común con la verdad puede y debe proporcionarnos nuevas esperanzas. "El alimento de la verdad nos impulsa a denunciar las situaciones indignas del hombre, en las que a causa de la injusticia y la explotación se muere por falta de

comida, y nos da nueva fuerza y ánimo para trabajar sin descanso en la construcción de la civilización del amor" (n. 90). Hace un llamado a las diócesis y a las comunidades Cristianas para que enseñen y promuevan la doctrina social de la Iglesia. Señala brevemente que la espiritualidad eucarística se concentra en la "tela de la sociedad" y el respeto a toda la creación, incluyendo el bienestar de nuestro medio ambiente.

El Santo Padre concluye su exhortación: "Queridos hermanos y hermanas, la Eucaristía es el origen de toda forma de santidad, y todos nosotros estamos llamados a la plenitud de vida en el Espíritu Santo. ... Por eso, es necesario que en la Iglesia se crea realmente, se celebre con devoción y se viva intensamente este santo Misterio" (n. 94). †

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

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

Traducido por: Daniela Guanipa,
Language Training Center, Indianapolis.

La intención del Arzobispo Buechlein para vocaciones en agosto

Conocimiento de la Parroquia: Que cada parroquiano sea consciente de su papel para fomentar todas las vocaciones y anime a nuestros jóvenes a con-siderar la vida sacerdotal y religiosa.

Events Calendar

August 31

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, fall rummage sale**, 8:30 a.m.-2:30 p.m. Information: 317-882-7109.

August 31-September 3

Sacred Heart Parish, 558 Nebeker St., Clinton. **Little Italy Festival**, Water Street in downtown Clinton, Fri. 7-11 p.m., Sat. 11 a.m.-11 p.m., Sun. 11 a.m.-11 p.m., Mon. 11 a.m.-closing. Italian food, entertainment. Information: 765-832-8468.

September 2

St. John the Evangelist Parish, 9995 E. Base Road, Enochsburg. **Parish festival**, fried chicken, 11 a.m. Information: 812-934-2880.

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

September 3

St. Peter Parish, 1207 East Road, Brookville. **Labor Day Festival**, 10 a.m.-7 p.m., booths, games, quilts, 10:45 a.m.-2:30 p.m., dinner in dining room or carry-out meals. Information: 812-623-3670.

September 4

St. Athanasius the Great Byzantine Church, St. Mary Hall, 1117 Blaine Ave., Indianapolis. **Catholic Charismatic Renewal**

of Central Indiana, prayer meeting, 7:15 p.m. Information: 317-592-1992, www.inholyspirit.org or ccrci@inholyspirit.org.

September 4-October 9

SS. Francis and Clare of Assisi Parish, 5901 Olive Branch Road, Greenwood. **"Divorce and Beyond Program,"** six-week session, 7-9 p.m., \$30 per person. Information: 317-236-1586 or 800-382-9836, ext. 1586.

September 5

St. Mary Parish, 317 N. New Jersey St., Indianapolis. Solo Singles, **Catholic singles** 50 and over, single, widowed or divorced, new members welcome, 6:30 p.m. Information: 317-897-1128.

September 6

Saint Meinrad Archabbey and School of Theology, Newman Conference Center, 200 Hill Drive, St. Meinrad. **Dolle Lecture**, 7 p.m. Information: 800-682-0988 or www.saintmeinrad.edu.

September 6-27

Archbishop Edward T. O'Meara Catholic Center, Franciscan Room, 1400 N. Meridian St., Indianapolis. **ELM Program, "What Is the New Testament?"** 1:30-4:30 p.m., Franciscan Sister Barbara Leonard, presenter. Information: mhodde@saintmeinrad.edu.

September 7

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m., breakfast and program at Priory Hall,

"A Closer Walk, Getting More Out of Scripture," Jim Welter, presenter, \$10 members, \$15 guests. Information: 317-919-5316 or e-mail LumenDei@sbcglobal.net.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Catholic Charismatic Renewal of Central Indiana**, teaching, 7 p.m., followed by praise, worship and Mass. Information: 317-592-1992, www.inholyspirit.org or e-mail ccrci@inholyspirit.org.

Roncalli High School, cafeteria, 3300 Prague Road, Indianapolis. **Parents Organization, spaghetti dinner**, 5-7 p.m., \$6 per person, \$20 per family. Information: 317-787-8277.

St. Francis Hospital, 1201 Hadley Road, Mooresville. **Seminar for cancer patients and their families**, noon-2 p.m., lunch for registered participants. Information: 317-782-7982 or greg.torrison@ssfhs.org.

St. Anne Parish, 5267 N. Hamburg Road, Oldenburg. **Turkey dinner**, crafts, children's games, quilts, 4:30-7:30 p.m., \$8 adults, \$4 children, children under 3 free, carry-out available. Information: 812-934-2077.

September 8

St. Mary Parish, 777 S. 11th St., Mitchell. **"Johnette Benkovic-A Day of Reflection and Renewal,"** 8:30 a.m.-2 p.m., \$10 includes breakfast and lunch. Registration required: 812-278-9925.

St. Roch Parish, Family Center, 3600 S. Pennsylvania St., Indianapolis. **Single Seniors, meeting**, 50 and over. Information: 317-784-1102.

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

Michaela Farm, Oldenburg. **"Vermi-composting at Home,"** \$60 for the series. Registration: 812-933-0661 or michaela_farm@seidata.com.

St. Bartholomew Parish, 1306 27th St., Columbus. **Fall Festival**, food, games, 4-9 p.m. Information: 812-376-3062 or www.saintbartholomew.org.

Geneva Hills Golf Club, Terre Haute. **Saint Mary-of-the-Woods College, Scholarship Scramble**, 11 a.m., \$60 per person, registration deadline Sept. 2. Information: 812-235-0460 or 812-466-4682.

September 8-9

St. Philip Neri Parish, 550 N. Rural St., Indianapolis. **Dinner Theater**, "all you care to eat" buffet, Sat. dinner 6 p.m., show 7:30 p.m., Sun. dinner 2 p.m., show 3:30 p.m. Information: 317-631-8746.

St. Mary (Immaculate Conception) Parish, 512 N. Perkins St., Rushville. **Fall Festival**, Sat. noon-11 p.m., hog roast, music, dance, Sun.

7 a.m.-4 p.m., chicken dinner. Information: 765-932-2588.

September 9

St. Augustine Parish, 315 E. Chestnut St., Jeffersonville. **Harvest chicken dinner**, quilts, 11 a.m.-3 p.m. Information: 812-282-2677.

St. Mary Parish, 212 Washington St., North Vernon. **Community Festival**, 11:30 a.m.-5 p.m., food, children's games. Information: 812-346-3604.

St. Pius V Parish, Troy. **Fall Festival**, famous soup, food, homemade pies, entertainment, games, flea market, 11 a.m. Information: 812-547-7994.

Carmelite Monastery, 59 Alledale, Terre Haute. **Open house celebrating 60th anniversary**, 9:30 a.m.-noon and 2:30-6 p.m., vespers, 6 p.m. Information: 812-299-1410.

September 10-October 15

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **"Divorce and Beyond Program,"** six-week session, 7-9 p.m., \$30 per person. Information: 317-236-1586 or 800-382-9836, ext. 1586.

September 11

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Blue Mass honoring police officers, firefighters and EMTs for their courage and commitment to public safety**, 6 p.m. Information: 317-784-4439.

St. Paul Hermitage, 501 N.

17th Ave., Beech Grove. **Ave Maria Guild, meeting**, 12:30 p.m. Information: 317-881-5818.

September 12

St. Joseph University Church, 113 S. Fifth St., Terre Haute. **Terre Haute Deanery Mass in honor of St. Theodora Guérin**, 7 p.m. Information: 812-232-7011.

St. Athanasius the Great Byzantine Church, St. Mary Hall, 1117 Blaine Ave., Indianapolis. **Catholic Charismatic Renewal of Central Indiana, healing service**, 7-8:30 p.m. Information: 317-592-1992, www.inholyspirit.org or e-mail ccrci@inholyspirit.org.

September 14

Twin Bridges Golf Club, 1001 Cartersburg Road, Danville. **St. Christopher School, fourth annual golf outing**, 10:30 a.m. registration, noon shotgun start, \$80 per person includes dinner. Information: 317-241-6314, ext. 160 or e-mail: golfouting@saintchristopherparish.org.

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

September 15

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Birthline Guild, "Luncheon Fashion Show,"** 11:30 a.m. social, noon luncheon, \$25 per person. Information: 317-251-7111. †

Open house to honor Missionary of Charity

Missionary of Charity Sister Mary Sefapano, the former Meredith Riedeman,



Sr. Mary Sefapano, M.C.

will welcome friends during an open house from 1 p.m. until 4 p.m. on Sept. 16 at the St. Mary School gymnasium, 210 S. East St., in Greensburg.

Her home visit follows 20 years of ministry to the

poorest of the poor in Africa, India and Europe as a member of the religious order founded by Blessed Teresa of Calcutta.

Prior to entering the order, Sister Mary Sefapano taught at Father Thomas Scecina Memorial High School and Bishop Chatard High School, both in Indianapolis. †

Blue Mass will honor police, firefighters, EMTs

The annual archdiocesan Blue Mass honoring police officers, firefighters and emergency medical technicians



will start at 6 p.m. on Sept. 11 at the Calvary Mausoleum Chapel, 435 W. Troy Ave., in Indianapolis. Father Steven Schwab,

chaplain of the Indianapolis Metropolitan Police Department, and Father James Wilmoth, chaplain of the Indianapolis Fire Department, will concelebrate the Mass.

Police officers, firefighters and EMTs are encouraged to attend the Mass in uniform. The public is invited.

After Mass, prayers will be offered at the cemeteries, public servant section. †

Franciscan sister professes final vows

Franciscan Sister Kathleen Branham, a native of Indianapolis, professed her final



Sr. Kathleen Branham, O.S.F.

vows with the congregation of the Sisters of the Third Order of St. Francis in Oldenburg on Aug. 11 during a Mass celebrated at the Chapel of the Immaculate Conception at the motherhouse.

She is a former member of St. John the Baptist Parish in Evansville, Ind., in the Evansville Diocese.

Sister Kathleen earned a bachelor's degree in sociology with a social justice concentration at Marian College in Indianapolis and will continue in that area of ministry. †

VIPs

John and Sheila (Mears) Monfreda, members of St. Christopher Parish in Indianapolis, will celebrate their 50th wedding anniversary on Aug. 31.

They were married on Aug. 31, 1957, at St. Anthony Church in Indianapolis.

The couple has eight children: Marie Damler, Missionary Sister M. Zita Monfreda, Greg, John, Keith, Matt, Mike and Roger Monfreda. They have 18 grandchildren. †

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18 Oldenburg Franciscan sisters celebrate jubilees

Eighteen Sisters of the Third Order of St. Francis in Oldenburg are celebrating jubilees this year.

Marking 75 years as Oldenburg Franciscans are Sisters Mary Mark Deters, Therese de Lourdes Galm, Joannes Pardo, Dorothy Steckler and Marie Celine Wilhelm.

The 60-year jubilarians are Sisters Marta Aiken, Irene Hoff, Timothy Kavanaugh, Kathleen McCarthy, Dolores Jean Nellis, Catherine Raters, Jacinta Stein, Virginia van Benten, Marie Werdmann and Claire Whalen.

Celebrating 50 years with the congregation are Sisters Helen Eckstein, Rose Marie Weckenmann and Agnes Willhelm.

Sister Mary Mark Deters ministered as a teacher at St. Louis School in Batesville.

She also served as a teacher and principal at Catholic schools staffed by the congregation in the Evansville Diocese as well as in Ohio, Illinois and Missouri.

Sister Mary Mark is currently in retirement and lives at St. Clare Hall at the motherhouse in Oldenburg.

A native of Indianapolis, Sister Therese de Lourdes Galm served as a teacher and organist at the former Holy Family School in Oldenburg.

She also ministered as a teacher and principal at Oldenburg Academy of the Immaculate Conception in Oldenburg for 20 years.

In the archdiocese, Sister Therese de Lourdes also taught at Little Flower School in Indianapolis and St. Mary School in North Vernon.

Sister Therese de Lourdes also served as a teacher and guidance counselor at Father Thomas Scecina Memorial High School in Indianapolis for 16 years.

She also served as motherhouse minister and in later years ministered in pastoral care for the sisters at the motherhouse.

Sister Therese de Lourdes is currently in retirement and lives at St. Clare Hall at the motherhouse.

A native of Richmond, Sister Joannes Pardo ministered in domestic service in the archdiocese at Marian College in Indianapolis, St. Louis Parish in Batesville and St. Andrew Parish in Richmond.

From 1978-85, Sister Joannes served as director of food service at the motherhouse.

She also ministered in Ohio, Missouri and New Mexico. Since 1985, Sister Joannes has ministered in Pedicare at the motherhouse.

Sister Dorothy Steckler, formerly Sister Bernarda, a native of Nesbit, Ind., taught at St. Gabriel School in Connersville as well as St. Lawrence, St. Mark, St. Michael and St. Gabriel schools in Indianapolis.

She also taught in the archdiocese at Our Lady of Perpetual Help School in New Albany and St. Joseph School in Shelbyville.

From 1986-97, Sister Dorothy served as parish minister at St. Mary Parish in Lanesville.

She also ministered at Catholic schools staffed by the congregation in the Evansville Diocese as well as in Ohio and Missouri.

Sister Dorothy is currently serving at Mother of Sorrows School in Louisville, Ky.

A native of Brookville, Sister Marie Celine Wilhelm served as a teacher and principal in the archdiocese at St. Louis School in Batesville as well as Our Lady of Lourdes and St. Lawrence schools in Indianapolis.

She also ministered at Catholic schools staffed by the congregation in the Evansville Diocese and in Ohio.

Sister Marie Celine is currently ministering in community service at the motherhouse.

Sister Marta Aiken taught at the former St. Mary Academy in Indianapolis and Marian College in Indianapolis as well as Oldenburg Academy of the Immaculate Conception in Oldenburg.

She also ministered at Catholic schools staffed by the congregation in Ohio and Missouri, and served as a hospital chaplain in Louisiana and Florida.

Sister Marta is currently serving as a chaplain and assisting with hospital ministry at the motherhouse.

A native of Batesville, Sister Irene Hoff, formerly Sister Immaculata, taught at Our Lady of Lourdes School in Indianapolis as well as the former St. Francis de Sales and St. Bernadette schools in Indianapolis. She also served as a teacher and principal at St. Mary School in Rushville.

Sister Irene also ministered at Catholic schools staffed by the congregation in the Evansville Diocese and in Ohio.

She also served as coordinator of central food service and community service at the motherhouse.

Sister Irene is currently serving as curator of the Heritage Room at the motherhouse.

A native of Indianapolis, Sister Timothy Kavanaugh served as a teacher and principal in the archdiocese at St. Joseph School in Shelbyville, St. Vincent de Paul School in Bedford, St. Gabriel School in Indianapolis and Cardinal Ritter Jr./Sr. High School in Indianapolis.

She also taught at Catholic schools staffed by the congregation in the Evansville Diocese and in Ohio.

Since 1987, Sister Timothy has served as pastoral associate at St. Gabriel the Archangel Parish in Indianapolis.

Sister Kathleen McCarthy, formerly Sister Mary Agnes, taught at St. Lawrence School in Lawrenceburg and the former Holy Trinity School in Indianapolis.

She also served as a teacher and principal at Catholic

schools staffed by the congregation in Cincinnati.

Sister Kathleen is currently ministering in community service at the motherhouse.

A native of Washington, Ind., Sister Dolores Jean Nellis, formerly Sister Joseph Ann, ministered at St. Gabriel School in Connersville and Our Lady of Perpetual Help School in New Albany.

In Indianapolis, she served at St. Rita School, Father Thomas Scecina Memorial High School, Cardinal Ritter Jr./Sr. High School and Marian College.

Sister Dolores Jean also initiated then served as director of the congregation's development office in 1984 and ministered as director of alumnae at the Oldenburg Academy of the Immaculate Conception until 1988.

She also served at Catholic schools staffed by the congregation in the Evansville Diocese and in Ohio and Missouri.

Sister Dolores Jean currently ministers as attendance secretary and receptionist at Cathedral High School in Indianapolis.

A native of Indianapolis, Sister Catherine Raters, formerly Sister William Cecile, served as a teacher and principal at St. Mary Child Center in Indianapolis.

Also in Indianapolis, she taught at Our Lady of Lourdes School, the former St. Bernadette School and Martin University. She also taught at Catholic schools staffed by the congregation in Kentucky, Ohio and Missouri.

Sister Catherine currently serves as a tutor and assistant kindergarten teacher at Little People's Prep Day School and Arlington Elementary School in Indianapolis.

Sister Jacinta Stein taught at Little Flower, St. Monica, St. Lawrence and Our Lady of Lourdes schools in Indianapolis as well as at St. Mary School in Greensburg, St. Vincent de Paul School in Bedford and St. Mary School in Aurora.

She also taught at Catholic schools staffed by the congregation in Missouri and Ohio.

Sister Jacinta is currently in retirement and lives at St. Clare Hall at the motherhouse.

A native of Beech Grove, Sister Virginia van Benten, formerly Sister Lucia, ministered at Our Lady of Lourdes School, Father Thomas Scecina Memorial High School and Marian College in Indianapolis.

Sister Virginia also taught at St. Susanna School in Plainfield and St. Louis School in Batesville.

She also ministered at Catholic schools staffed by the congregation in Ohio and Kansas.

From 1990-98, she served as director of personnel services at the motherhouse.

Sister Virginia is currently the archives researcher for the congregation at the motherhouse.

Sister Marie Werdmann, formerly Sister Louis Clare, ministered at the former Holy Rosary School, former St. Bridget School and former Holy Trinity School in Indianapolis.

She also taught at St. Monica, Holy Cross Central, St. Gabriel and St. Rita schools in Indianapolis as well as at Catholic schools staffed by the congregation in the Evansville Diocese and in Ohio, Missouri and Mexico.

From 1979-85, Sister Marie initiated the congregation's office of personal growth and was its first director.

Sister Marie is currently ministering in community service at the motherhouse.

Sister Claire Whalen, formerly Sister Mary Giles, taught at St. Christopher School in Indianapolis and later served as chairperson of the education department at Marian College in Indianapolis.

From 1979-86, Sister Claire ministered as director of personnel services for the congregation at the motherhouse.

For the next three years, she served as dean of academic affairs at Marian College.

In 1993, Sister Claire began her ministry as program director for Michaela Farm in Oldenburg.

Sister Claire is currently working in outreach programs at Michaela Farm.

A native of St. Nicholas, Ind., Sister Helen Eckstein, formerly Sister Antonella, taught at Holy Name School in Beech Grove then at St. Michael School in Brookville from 1965 until 2005.

She also taught at Catholic schools staffed by the congregation in Ohio.

Sister Helen is currently ministering in community service at the motherhouse.

Sister Rose Marie Weckenmann, formerly Sister Mary Sarah, taught at St. Mary School in Aurora and St. Vincent de Paul School in Bedford as well as St. Monica School and Cardinal Ritter Jr./Sr. High School in Indianapolis.

From 1969-79, Sister Rose Marie served as a teacher and principal at Oldenburg Academy of the Immaculate Conception.

She also ministered at Catholic schools staffed by the congregation in Ohio.

Sister Rose Marie is currently serving as media center coordinator for the Archdiocese of Cincinnati.

A native of Connersville, Sister Agnes Willhelm, formerly Sister Leonette, taught at St. Michael School in Brookville, Holy Name School in Beech Grove and the former Holy Family School in Oldenburg.

From 1969-87, Sister Agnes ministered at Our Lady of Perpetual Help School in New Albany.

She also taught at Catholic schools staffed by the congregation in Ohio.

Sister Agnes also ministered at Rolling Hills Health Care



Sr. Marta Aiken, O.S.F.



Sr. Mary Mark Deters, O.S.F.



Sr. Helen Eckstein, O.S.F.



Sr. Therese de Lourdes Galm, O.S.F.



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Sr. Claire Whalen, O.S.F.



Sr. Marie Celine Wilhelm, O.S.F.



Sr. Agnes Willhelm, O.S.F.

Center in New Albany.

Since 1992, Sister Agnes has served as co-director of activities at the Providence Retirement Home in New Albany. She is currently ministering in spiritual care at the Providence Retirement Home. †

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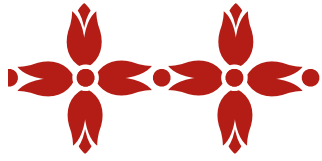
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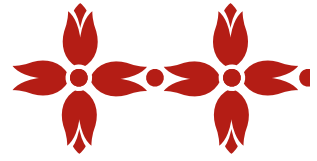
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LEGACY FOR OUR MISSION:

For Our Children and the Future



Seminarians hit the streets to promote academies

By Sean Gallagher

There are ministries that are so large or vital to the archdiocese that all faith communities in central and southern Indiana band together to support them.



Archbishop Daniel M. Buechlein

One such shared ministry is the formation of the archdiocese's future priests.

There are other home mission ministries that serve people that are often at the margins of society, people that Christ calls us to serve with love and compassion.

Children in such situations have many challenges before them to create a good life for themselves and to become good citizens in the

broader community.

The six center-city schools in Indianapolis that make up the Mother Theodore Catholic Academies—Central Catholic School, Holy Angels School, Holy Cross Central School, St. Andrew & St. Rita Catholic Academy, St. Anthony School and St. Philip Neri School—reach out to such children.

The men and women who staff these schools work hard to provide these students with an education that fills them with knowledge and helps them mature.

The Legacy for Our Mission: For Our Children and the Future Campaign is an important way for Catholics across the archdiocese to give their support to these ministries.

This July, eight archdiocesan seminarians went door to door in neighborhoods around the academies and encouraged families that live in the areas to consider enrolling their children in these schools.

They were accompanied by three members of the Daughters of Mary Mother of Mercy, a religious order based in Nigeria that has a growing presence in the archdiocese.

The idea for bringing the seminarians and the academies together came from Archbishop Daniel M. Buechlein.

He approached seminarian Martin Rodriguez, a member of St. Mary Parish in Indianapolis who is a junior at Marian College and resides at the Bishop Simon Bruté College Seminary, about coordinating the project.

"I asked him to do so because he is bilingual and has leadership abilities," Archbishop Buechlein said. "He agreed to do so, reluctantly I'm sure, but he did a very good job."

Rodriguez recently spoke with *The Criterion* about his experience.

"It was an adventure because this had never been done before," said Rodriguez. "For me, it was a very good experience because you saw people right in their houses."

The seminarians and religious went into a lot of homes. According to Connie Zittnan, director of the Mother Theodore Catholic Academies, the group visited more than 1,800 families.

"They definitely got their exercise this summer," she said.

Zittnan said the visits did more than keep the seminarians in shape. They also helped increase the academies' enrollment.

She said enrollment at the six schools is up more than 150 students than at this time last year.

"I'm sure that we would not be there if it wasn't for this [effort]," Zittnan said.

When the seminarians visited the families, they discussed the tuition assistance the archdiocese is able to offer students.

"Many of the families did not realize this," Zittnan said. "And so they have verbalized that when they've come to register."

Archbishop Buechlein noted that the door-to-door ministry also benefited the seminarians.

"Catholic education and faith formation are part of our archdiocesan mission. So is our care for the poor," he said. "Hands-on experience can help our seminarians understand this aspect of our ministry."

"As a matter of fact, as I listen to them talk about the door-to-door experience, it became an opportunity for evangelization. It was challenging for the guys, but they tell me they would do it again."

Father Eric Johnson, archdiocesan vocations director, said the summer ministry was a good way for the seminarians to get to know the archdiocese at street level.

"Our guys are studying in a variety of seminaries. They're scattered all over the place," Father Johnson said. "The summers are one of the times when seminarians get involved in the various aspects of the ministries of the archdiocese. I see that as one way that they enter into sharing the Good News in the Archdiocese of Indianapolis."

There are lots of things that go into a seminarian's several years of priestly formation. But Rodriguez said he was involved in something important when he visited families who live near the academies.

"I think that Catholic schools offer a very good education," he said. "And the schools are anchors for these neighborhoods."

"If we promote them and we help all those children have a better education, then, later in life, they will be better citizens and, who knows, maybe good priests as well." †

Photo by Sean Gallagher



Seminarian Martin Rodriguez, a junior at Marian College in Indianapolis and a resident of the Bishop Simon Bruté College Seminary, prays on Aug. 15 at the Church of the Immaculate Conception on the grounds of the motherhouse of the Sisters of Providence of Saint Mary-of-the-Woods. Rodriguez helped organize an effort over the summer where eight seminarians and members of the Nigerian-based Daughters of Mary Mother of Mercy went door to door in the neighborhoods surrounding the Mother Theodore Catholic Academies to encourage families there to enroll their children in the schools.

Campaign is moving closer to its goal

By Sean Gallagher

When the Legacy for Our Mission: For Our Children and the Future campaign was launched in 2004, it was hoped that it would encourage more Catholics across the archdiocese to volunteer their time and talent for the mission of their parishes and of the archdiocese as a whole.

The campaign has a monetary goal of \$100 million that would help address mission and ministry needs of the 150 parishes in central and southern Indiana.

These funds would also support various shared

ministries in the archdiocese, such as the support of retired priests and the ministry of Catholic Charities.

Finally, the money contributed through the campaign would support various home mission ministries across the archdiocese. These include parishes and schools that often serve the underprivileged in our society.

As of Aug. 23, nearly \$78 million had been pledged through the campaign. These pledges came from more than 25,000 participants from 115 archdiocesan parishes.

In addition, some 13,000 people across the archdiocese have volunteered their efforts for their parishes and the archdiocese as a whole in the campaign. †

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Living on a prayer

Marian College football coach eager to open inaugural season

By John Shaughnessy

Ted Karras keeps hearing that his football team won't have a prayer as it begins its first season in the 71-year history of Marian College in Indianapolis.



Ted Karras

He keeps hearing that his team—made up of mostly freshman and sophomore students who have never played in a college game—doesn't stand a chance of winning even one game in a 10-game schedule that begins on Sept. 1 at William Penn University in Oskaloosa, Iowa.

And every time that Marian's head football coach hears those

predictions and doubts, he instinctively reacts in the same way that the Karras men have always responded to a challenge in football: his muscles tense, his eyes sear with passion, and his whole body pulses with the knowledge and the belief that he will give every ounce of energy to overcome the doubters and their predictions.

After all, this is a man whose father played on the 1963 Chicago Bears world championship team, a man whose uncle is the former all-intensity, all-pro Alex Karras, a man whose favorite moment as a player came when he played for Northwestern University in 1984 and sacked the Indiana University quarterback in the end zone for a safety—points that ended up being the difference in the game.

"I wasn't recruited by IU," Karras, 42, recalls. "I felt I was overlooked. I can identify with the kids I'm trying to recruit at Marian. I look for heart and the hunger to want to continue to play."

Besides, anyone who wants to say that Karras, his coaches and his 100 football players at Marian don't have a prayer definitely doesn't know them. In fact, Karras now lives his life by a certain prayer—a prayer that his father, a convert to the Catholic faith, insisted that his son use before a game he coached in 2003.

Karras was coaching for Rose-Hulman Institute of Technology then and his team was preparing to play Washington University in St. Louis, a team that Rose-Hulman hadn't beaten in 11 years.

"My dad asked me to say the prayer in front of the team before the game," Karras recalls. "I wasn't sure about doing it, but he was emphatic. He got mad at me. He said, 'You have to.' I gave my pre-game speech, said the prayer and I had everyone repeat it before we took the field. It was an extremely tough game. We ended up winning in the last minute. It was a big upset. I've been saying the prayer ever since."

The prayer is known as "the prayer of Jabez"—"Jabez cried out to the God of Israel, 'Oh that you would bless me and enlarge my territory! Let your hand be with me, and keep me from harm so I will be free from pain.' And God granted his request" [1 Chr 4:9-10].

"He explained how God wants us to ask for his blessings and that's what we have to do in our lives. I truly believe that," says Karras, a member of St. Matthew the Apostle Parish in Indianapolis with his wife, Jennifer, and their two children. "I've prayed the prayer of Jabez, and I've taught it to my team. This whole process of starting a football team has definitely enlarged Marian in terms of enrollment, in terms of diversity, in terms of the geographical areas where Marian is known."

When Karras was hired 18 months ago, the idea of Marian College football was just a plan on paper, a dream. Now, the dream has become a reality.

The football team has added 100 students to campus, exceeding the 60 that Marian officials had hoped for in the program's first season. Groundbreaking on a new multipurpose field on campus also occurred this summer, a field that will benefit the football, soccer, track and softball programs. The football program has also had the desired effect of increasing male enrollment at Marian and having more students live on campus.

It's all part of what Marian officials consider the



A banner inside the football coaches' office at Marian College proclaims the first football season in the school's 71-year history.

Photo by John Shaughnessy



Linemen lock shoulder pads during a drill to improve blocking as the Marian College football team prepares for its first game on Sept. 1.

continuing resurgence of the college that began this school year with a record enrollment of 2,010 students—compared to 1,798 students last year and 1,427 five years ago.

Marian administrators often tout the advantages of getting a great, faith-based education in the city of Indianapolis—a combination that Karras has used ever since he and his first assistant coach, Martin Mathis, began recruiting students.

"We had nothing to show here when we first started," Karras says. "We had to sell them on the benefits of Marian—getting a great education in a great city and getting the chance to play football. We were on the road a lot and made a lot of phone calls trying to get them to campus. Looking back, it's been a long, challenging road, but it's satisfying to have 100 kids in the program."

Starting a football program from scratch is a difficult proposition, says Joseph Haklin, Marian's athletic director.

"Ted is doing a terrific job," Haklin says. "He's put his heart and his soul into this. The program has just been hitting one benchmark after another. We don't look like your typical start-up team. We want to do things the right way, and we want to have discipline through the program. We want to build the program for the long term."

The foundations of this year's team have been built in recruiting players from such states as Illinois, Ohio and Florida, and from Catholic high schools across Indiana. The team includes graduates from Cathedral High School, Roncalli High School and Cardinal Ritter Jr./Sr. High School, all in Indianapolis.

The heart of this year's team has been tested and forged during one of the hottest Augusts in Indianapolis history.

"The football team has generated a new spirit and a new growth at Marian," says Billy Cobb, a defensive end, before the team practices on a steamy afternoon when the temperature hits 95 degrees.

"Coach Karras is definitely a great leader," says Cobb, a 2005 Roncalli graduate and a member of St. Jude Parish in Indianapolis. "He's there to talk to you when you need it. He's tough on the football field, but whenever you need to talk to him, he's there. He also talks about academics first, which is important at a school like ours."

Will Roush also appreciates that faith is a part of the football program at Marian, including the prayer of Jabez.

"It was the first time I've ever heard that prayer," says Roush, 19, a 2006 graduate of Roncalli and a member of Our Lady of the Greenwood Parish in Greenwood. "It's short and to the point. It's nice to have prayer as a constant in the football program just like it was in high school."

Assistant coach Wayne Racine shares this insight about Karras: "A lot of coaches lose that sense of humility. He doesn't."

Maybe that explains one of the answers Karras gives when he is asked to share one of the highlights of the football program so far.

He refers to an e-mail he received from a college administrator who parked her car illegally in a grassy spot on campus, a grassy spot that turned into a muddy swamp during a torrential downpour that day. When she tried to leave her makeshift parking spot that night,

Submitted photo



Marian College football player Scott McCormick, a sophomore from Indianapolis, concentrates on protecting the ball and making a move during a preseason practice.

her car became stuck in the mud until a group of football players came to her rescue. The administrator wanted to let Karras know how "chivalrous" his players were.

That's just exactly what Karras wants to hear about the off-field efforts of a team named the Knights.

On the field, he will expect—and demand—their best, too. That starts with the first game in the school's history on Sept. 1. It will continue with the team's first-ever home game at 2 p.m. on Sept. 8 at Pike High School in Indianapolis—against McKendree College.

"I have a true sense of urgency, and I try to stress that to my team in everything I do," Karras says. "My approach is we're going to take the field expecting to win. I think anything can happen on a football field. I'm real excited. It's going to be interesting to take the field for the first game."

He knows that his team has a prayer.

"It's been a long journey," he says. "My faith has helped me. There have been some down days. There have been great days, too. In any process like this, you have to be strong in your faith. I'm trying to motivate them to believe that anything is possible." †

BOOK

continued from page 1

documentation reviewed before she was beatified in 2003, six years after her death.

The letters are being published in English in the upcoming book *Mother Teresa: Come Be My Light*, edited by Father Brian Kolodiejchuk, a member of the Missionaries of Charity order founded by Mother Teresa and the postulator of her sainthood cause.

Time magazine recently ran a cover story about the book under the title "The Secret Life of Mother Teresa." In letters written over several decades, she spoke of a lack of faith, a "terrible darkness within me" and a sense of being abandoned by Jesus.

Sister Nirmala Joshi, head of the Missionaries of Charity, said the letters reveal that sainthood does not come easily, but they do not show a failure of faith.

"Mother [Teresa] did not doubt God, she continued to love him. If you doubt someone, sooner or later you stop following him. But she continued right up to her death to love him and to put into practice her devotion," Sister Nirmala told *La Repubblica*.

Capuchin Father Raniero Cantalamessa, the preacher of the papal household, told Vatican Radio that what distinguished Mother Teresa's "dark night" was that it apparently continued throughout her life and was not a preparation for a new spiritual stage as with other saints.

He said her inner suffering should not be seen as a denial of God, however. She knew God was there, but suffered because she could not feel him, he said.

Noting that Mother Teresa would kneel before the Eucharist for hours at a time, Father Raniero said it must have been a form of "martyrdom" not to feel Christ's presence.

"For me, this makes the figure of Mother Teresa much bigger, not smaller," he said.

Italian Cardinal Angelo Scola of Venice, who wrote a reflection on Mother Teresa's letters last year in the Vatican newspaper, said they reveal some important and beautiful things.

"The first is that Mother Teresa is one of us, that she went through all the trials just as we do, no more and no less," he said.

Another important element in her letters is that Mother Teresa, when she no longer felt she could feel God's presence, asked him to reveal himself, he said.

Joaquin Navarro-Valls, the former Vatican spokesman, said Mother Teresa's letters showed that she experienced real spiritual suffering. That is not surprising, he said, since she was notoriously "immune" to the banal and the superficial.

"But all this is not the expression of a lack of faith, but rather of the normal—perhaps in this case heroic—sacrifice that people discover when they try to live a commitment and a choice coherently and completely," he said.

Navarro-Valls said it would be wrong to conclude on the basis of these letters that Mother Teresa's trademark smile was fake or that her public persona was hypocritical.

Instead, the letters illustrate that spiritual progress often must overcome obstacles that seem impassable, he said. †

Nuns mark Mother Teresa's birth, pray for victims of twin blasts

CALCUTTA, India (CNS)—The head of the Missionaries of Charity prayed for victims of the Aug. 25 bomb explosions in Hyderabad, India, during this year's commemoration of the birth of Blessed Mother Teresa of Calcutta.

"We need to pray that those responsible realize their wrongs. We should also ask pardon from God for those involved and pray for their repentance," Mother Teresa's successor, Sister Nirmala Joshi, told reporters on Aug. 26, the 97th anniversary of the birth of the Missionaries of Charity founder. "We need to pray for the families lost, and we need to pray that God gives them comfort and courage."

Twin blasts the previous day killed at least 42 people in Hyderabad. Some officials said they suspect Islamic terrorists were to blame, reported UCA News, an Asian Church news agency.

The explosions went off almost simultaneously in a restaurant and at an outdoor laser-show arena. Police reportedly defused 19 more bombs hidden in plastic bags at bus stops, cinemas, road junctions and pedestrian bridges across the city.

On Aug. 26, Sister Nirmala attended an interfaith prayer service organized by Calcutta's All India Minority Forum at Mother Teresa's tomb. The participants, representing various religions, condemned the bomb blasts.

Sister Nirmala prayed for Mother Teresa's intercession for "peace for all souls killed in the conflict" and "the light and grace of God" for the perpetrators of the crime to "realize what they have done."

The tomb sits inside the congregation's Calcutta headquarters. Prayers, music, dance, exhibitions and special intercessions for Mother Teresa's sainthood cause marked the program.

The Archdiocese of Calcutta also marked the day with special prayer services. The city was Mother Teresa's base. She began the congregation in Calcutta in 1950. †

CNS photo/Jayanta Shaw, Reuters



Missionaries of Charity nuns pray at the tomb of Blessed Mother Teresa in Calcutta, India, on Aug. 26, the 97th anniversary of Mother Teresa's birth. A new book titled *Mother Teresa: Come Be My Light* will be released on Sept. 4, one day before the 10th anniversary of Mother Teresa's Sept. 5, 1997, death. The book, a compilation of letters that Mother Teresa wrote to her spiritual advisers, reveals the darkness of soul that she experienced for many years.

"It's the place you want to go to get your heart working right."

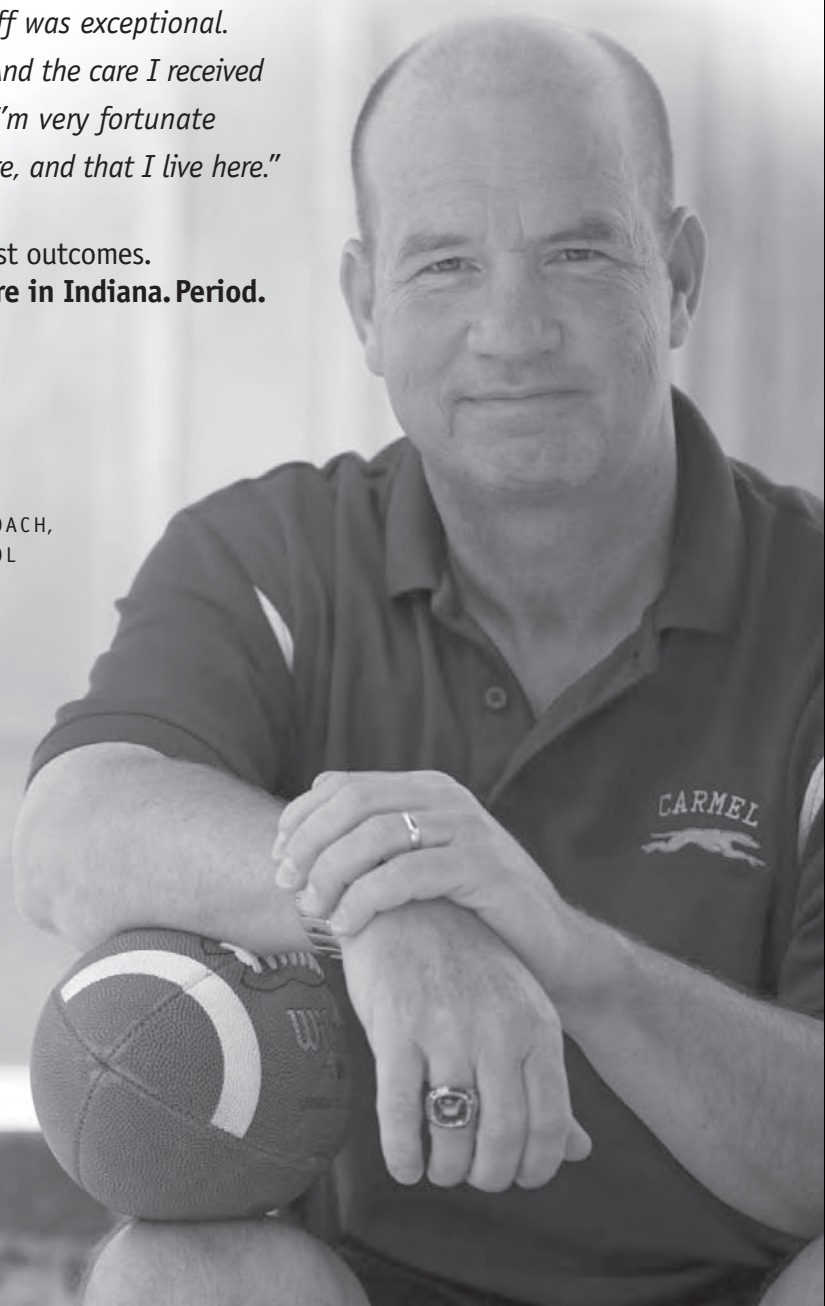
When Carmel's Football Coach, Mo Moriarity, suffered a heart attack during the sectional championship game, his team trainer told him there was only one place to go...St.Vincent Heart Center of Indiana. "The staff was exceptional. The doctors are world-class. And the care I received couldn't have been better. I'm very fortunate St.Vincent Heart Center is here, and that I live here."

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Lilly Endowment announces clergy renewal program

Lilly Endowment Inc. has announced that the popular Indiana Clergy Renewal Program will continue for its 10th year.

So far, more than 280 Indiana congregations have received grants that have enabled them to send their ministers far and wide on voyages of renewal and refreshment. The congregations, too, through their own programs and plans during the sabbaticals, often experience renewed energy and purpose.

Through the program, the endowment offers congregations up to 40 grants of up to \$45,000 each to support renewal programs for their pastors. Up to \$15,000 of that amount may be used to help the congregation fulfill pastoral duties during the pastor's absence and/or to support renewal activities for the congregation itself.

"It can go unrecognized—even among some members of congregations—that good pastors are usually very busy people who perform many diverse duties," said Craig Dykstra, the

endowment's senior vice president for religion.

"Most of them have never taken a sabbatical. These are not 'burned-out' pastors, but hard-working people whose duties have left them little time to stop—just stop—for a while," Dykstra said. "As one pastor told us after his sabbatical, 'If you think you're too busy to get away, you're busier than you need to be. The renewal program can help you understand that.'"

With these grants, pastors travel to places anywhere in the world, explore the historical traditions of their faith, renew family and friendship ties, read, write, worship and pray—whatever helps them draw more deeply on the sources of renewal that give them energy and sustain them in their ministries.

"These are intentional times of replenishment," Dykstra stressed. "They are not vacations. Successful proposals combine a sense of coherence among

the proposed activities, usually drawn together in a thematic unity that is apparent in the proposal. This is not a fill-in-the-blanks application. It takes time for the pastor and congregation to put together a well-thought-out plan. Among the proposals, there is a great deal of variety, but the point is always renewal—of body, mind, and spirit—in the deepest possible sense."

One pastor echoed Dykstra's statement. "The most prevalent impact on the congregation was that we bonded beyond any expectations we could have had. By working together and intentionally putting God and the Church first, we grew as one and accomplished things that we were not sure were possible," he said.

The program is open to all Indiana congregations that have an ordained pastor.

Also, if a pastor has benefited from a previous clergy renewal program grant received in or before 2002, that pastor's

current congregation is eligible to apply for a grant to support a second renewal for that pastor.

Applications must be postmarked by Jan. 29, 2008, and grant recipients will be notified by late May 2008.

An information meeting about the program for Indiana pastors and congregational representatives will be held from 1 p.m. to 4 p.m. on Sept. 27 at North United Methodist Church, 3808 N. Meridian St., in Indianapolis. Those who would like to attend should fill out the invitation card that accompanies the application (or that is available on the endowment's Web site) and return it to the endowment by Sept. 20.

(For more information, log on to www.lillyendowment.org and click on Religion, call 317-916-7350, e-mail indianaclergyrenewal@yahoo.com, or write Jean M. Smith, program director, Lilly Endowment, 2801 N. Meridian St., Indianapolis, IN 46208.) †

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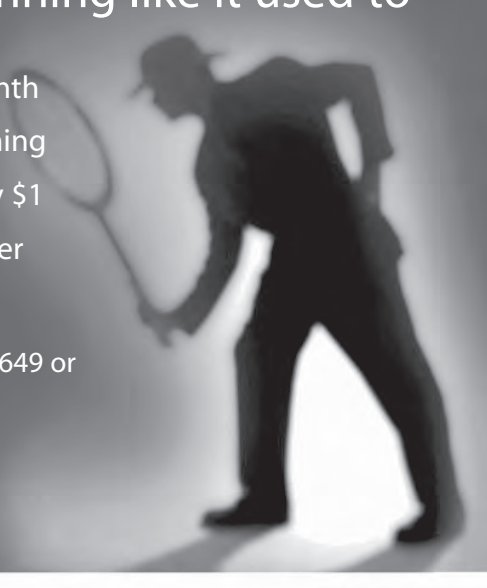
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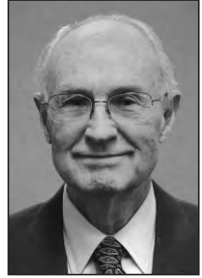


From the Editor Emeritus/John F. Fink

Biblical women: Jacob's wives and consorts

(Fifth in a series of columns)

Last week, I wrote about the way Rebekah and her son, Jacob, deceived Isaac, Rebekah's husband and Jacob's father. This week, it's Jacob's turn to be deceived.



Jacob returned to Mesopotamia to escape Esau's wrath and to find a wife. He no sooner reached Haran, where Rebekah had grown up, then he met Rachel, the younger daughter of his uncle, Laban, Rebekah's brother. Laban also had an older daughter, Leah.

The Bible says, "Leah had lovely eyes, but Rachel was well formed and beautiful" (Gn 29:17). Jacob immediately fell in love with Rachel. He proposed to Laban that he would work for Laban for seven years in return for Rachel. Laban agreed, and Jacob served him for seven years.

At the end of the seven years, Laban hosted a great wedding feast. As night fell

at the end of the feast, he led the veiled bride to Jacob's tent. That night they consummated the marriage. But when morning came, "Jacob was amazed: it was Leah!" (Gn 29:25).

Jacob immediately confronted Laban, asking, "How could you do this to me?"

Laban simply replied, "It is not the custom in our country to marry off a younger daughter before an older one." But not to worry, he said, because Jacob could marry Rachel, too, in return for seven more years of service to Laban. But he didn't have to wait seven years; he married Rachel a week later.

So Jacob had two wives. Not just two wives, but also their maidservants. Leah began to have children immediately, but Rachel did not. So Rachel gave her maidservant, Bilhah, to Jacob to be a surrogate mother just as Sarai had done when she gave Hagar to Abram. Then, when Leah stopped having children, she gave her maidservant, Zilpah, to Jacob.

The final five verses of Chapter 29 and the first 24 verses of Chapter 30 of Genesis tell us that Jacob was a pretty happy man as

four women vied to become mothers of his children. At one point, Leah traded some mandrakes (an herb thought to promote conception) to Rachel in return for her turn to sleep with Jacob that night.

Eventually, Leah gave birth to six sons—Reuben, Simeon, Levi, Judah, Issachar, and Zebulun—and a daughter, Dinah. Rachel had two sons, Joseph and Benjamin. Bilhah had two sons, Dan and Naphtali. And Zilpah had two sons, Gad and Asher.

Jacob remained in Mesopotamia for 20 years before he had a falling out with Laban, fled from him, and returned with his family to Canaan. After all that time, Esau was no longer angry with him and they had a peaceful reunion. Jacob settled first in Shechem, and then Bethel, where God changed his name to Israel, but then moved on.

Rachel was pregnant with Benjamin during this time and, as they neared Bethlehem, she went into a difficult labor. She died during the childbirth and Jacob buried her in Bethlehem. Her tomb remains a place of prayer for pregnant women. †

Cornucopia/Cynthia Dewes

Onward and upward because of Labor Day

Well, it's already Labor Day and summer is about over. Nuts.



We're nowhere near the goals that we established last spring, and all the clichés are heard in our land: time flies, where did the summer go, blah-blah-blah.

The flowers are no better tended at this point than they were last year. The porch

furniture needs cleaning as much as it did in May. The garage is still a place of mystery, never to be free before snowfall of its abundance of junk, dog fur and chewed plastic objects.

Not only that, ambitious plans are gone with the wind. Where is our new swimming pool when we need(ed) it? Where are the repotted plants, the clean windows inside and out? It is a mystery devoutly to be wished (or solved).

The kids are mostly back at school even though the heat goes on (isn't that from a song?). Jobs are being filled, fall weddings celebrated, club meetings and community services planned and carried out after the summer hiatus.

It's the end of something, true, but it's also the beginning of a new season of activity. So it seems fitting that a day dedicated to labor and those who practice it is celebrated at this time of year.

We used to feature hard, physical labor in honoring Labor Day. There were hod carriers and stonecutters and scullery maids and others doing backbreaking work who earned our praise. Today the nature of work has often changed to more cerebral or technological jobs, but any kind of honest work or worker deserves to be celebrated.

Well, most work. There are folks who produce reality TV shows (the less realistic the better), and we do have to wonder how noble that is. There are politicians who think getting re-elected is the chief requirement for their position—as opposed to researching legislation or keeping in touch with the will of their constituents.

There are entertainers who participate in grossly vulgar or immoral presentations while claiming they are catering to popular taste or creating avant-garde art. There are business people who believe making more money is their most important goal, regardless of product quality, customer service, decent working conditions or the good of the community.

There are those people. But then there

are the rest of us, and we deserve a pat on the back—at least once a year on Labor Day. We need to praise the workers who prepare themselves to do a good job, and then give an honest amount of work in return for their pay.

We should praise civil servants who keep us safe, fight our fires and administer our civic agencies. We should honor dedicated priests, ministers and religious who serve God by serving us every day in so many ways. And we must praise those teachers who don't get much respect or much pay for sticking with the kids and trying to produce literate, responsible adults.

We should applaud computer experts, without whom we would be as technically helpless as most of us truly are. We should honor kids and immigrants and less educated folks who fry our McBurgers and wait on our tables, and thank store clerks, parking attendants and medical caregivers.

Work is something we all need to do to survive, but it also brings value to our lives and the lives of others. It is from God. Happy Labor Day to all of us workers.

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

Faithful Lines/Shirley Vogler Meister

Honoring workers on Labor Day weekend

The first Monday of September is Labor Day in the United States and Canada.



Until recently, I did not realize that Canadians and Americans celebrate this observance simultaneously. It would be well if all nations did the same because everyone who works should be recognized for what they do and remembered in our prayers.

Unfortunately, some of us might not know this. In many countries, slavery is still openly practiced so we who willingly work should be grateful for our freedom to choose what we do.

In fact, although many people also might not know this, there is even "underground slavery" in our country through illegal trafficking and prostitution. If anyone doubts this, please do an Internet or a library search.

Slavery is a hateful word, but unfortunately it has been condoned and practiced for countless centuries in countless places.

The Civil War ended legal slavery in our country, but it still remains in clandestine ways.

Labor willingly done, however, is a blessing to ourselves and others, whether with compensation or not.

As mentioned in a recent column, volunteers are a mainstay in America and need recognition, too. Labor Day reminds us of this.

When checking a dictionary for the word "labor," we can find many definitions ranging from physical or mental exertion to a specific task or job or the pains of childbirth. We know that labor can be recognized as easy or difficult, methodical or erratic, skilled or amateur, supervised or solitary—and in countless other ways.

We are especially blessed when we can say ours is a "labor of love."

For instance, during and after a successful career, my husband has been the assistant chief mechanic and certified railroad engineer at the Indiana Transportation Museum in Noblesville, Ind.

As a volunteer, this is his passion, although he also is a baritone with the

Indianapolis Maennerchor, which was founded in 1854 and is the oldest male chorus in the U.S. And he still enjoys photography. I can attest to the fact that these activities take the bulk of his time and energy, but are "labors of love."

Having a passion for a particular type of work, whether being paid or as a volunteer, is more than a blessing. It is a way of life.

The real purpose of Labor Day, however, is mostly to recognize those who keep our nation's economy perking on all four burners through their employment.

Yet, every family, all priests and nuns and parish employees, every school and university, every hospital and all medical personnel, and every dedicated man and woman who is in the work world should be honored on Labor Day.

However, happily, Labor Day is also a day of rest. May we enjoy it in a leisurely way no matter what we are doing.

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

Faith and Family/Sean Gallagher

Make Labor Day a holy day

Next Monday is Labor Day. It came to be in the 1880s when labor unions were emerging across the country.



In 1894, Congress passed a law making Labor Day an annual federal holiday to be celebrated on the first Monday in September.

On the surface, it would appear that

this holiday is wholly secular in nature. It was simply created by people involved in the labor movement in the United States as a means to highlight the dignity of labor and of the men and women who work.

However, you don't have to dig very deep to find the sacred nature of work.

The Church highlights this on May 1, the feast of St. Joseph the Worker.

Pope Pius XII created the feast in 1955, in part, as a counterpart to May Day celebrations in countries ruled by socialist or communist governments. He wanted to emphasize the ancient teaching of the Church that upholds the dignity of workers in a far deeper way than those with a merely materialist mindset.

For Catholics, any good that a person does, including work, is an expression of that person's inherent dignity. So there is dignity in any kind of morally good labor because the person doing it was created in the image and likeness of the God who worked to create the heavens and the earth.

Pope John Paul II, who worked during World War II in a stone quarry and later in a chemical factory, reflected on the dignity of labor in his 1981 encyclical letter "*Laborem Exercens*" ("On Human Work").

It is said that in his next encyclical, Pope Benedict XVI will address how the faith sheds light upon various economic issues facing the world today, many of which involve the dignity of workers.

If this aspect of our faith has caught the attention of our popes in this way, then it should be a natural part of the everyday lives of all people who work.

This may be especially true for husbands and wives who work inside the home and elsewhere to provide material needs for their families, and to offer a strong example of the sacred dignity of work to their children, friends and co-workers.

The dignity of work is sacred because, through it, we become living images of our heavenly Father, of whom Jesus said, "My Father is working still, and I am working" (Jn 5:17).

The work that God continues to do is nothing less than the redemption of all creation. Through our baptism into Christ Jesus, we have been given the grace to cooperate with God in this holy work.

When we work alongside God, he draws us closer to him.

That is a great thing. But it is more astounding when we consider how we can grow closer to God through the ordinary things we do every day: working in a factory, making a sales call, changing a diaper or washing the dishes.

We can help our children make their faith a real part of their daily lives and help our friends do likewise when we show them in the concrete circumstances of our own lives how they can be close to God in all they do, not just when they go to church.

In addition to our personal example, we also ought to teach our children to see, in a way appropriate to their age, how God is with them when they do their homework, their chores and in their play time.

Consider this profound truth this Labor Day, and "labor" to make it a part of the life of your family. †

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

The Sunday Readings

Sunday, Sept. 2, 2007

- Sirach 3:17-18, 20, 28-29
- Hebrews 12:18-19, 22-24a
- Luke 14:1, 7-14

The Book of Sirach furnishes the first Scripture reading for this weekend.



This book is among those biblical volumes collectively called the Wisdom Literature. This designation means that these books attempt to show that the Jews' ancient faith in the one God of Israel, and their insistence that God's law be obeyed,

are in no way illogical or unwise.

To the contrary, to possess genuine wisdom means that a person realizes the fact that God lives and reigns, and also knows that all persons and all things are subject to God.

This weekend's reading expressly refers to humility. While Christian theology and spirituality more often are associated with humility, it was a virtue very much admired, and evident, in the Old Testament. This especially was the case with many of the prophets, and adversely even of the kings.

For instance, David, whom God had chosen to be king, rebelled against God and sinned. However, in the end, David humbly turned back to God, repenting his sins.

"Sirach," the name of this book, derives from the name of the author mentioned in the book. The author was Yeshua (or Jesus in English), the son of Sira. This book was written in Egypt by Jewish immigrants from the Holy Land or possibly by descendants of such immigrants around 132 B.C. The date of composition can be determined because the foreword says that it was authored during the reign of Pharaoh Ptolemy VII and the dates of this reign are known in world history.

The Epistle to the Hebrews is the source of the second reading.

Strong with Hebrew symbolism and references to Hebrew history, this reading recalls that whereas the ancient followers of Moses, the Hebrews escaping slavery in

Egypt, had with trepidation crossed the forbidding Sinai Peninsula and had trembled as God came to Moses on the mountaintop, true disciples of Jesus are ushered literally into the heavenly Jerusalem, the very home of the Almighty God.

St. Luke's Gospel supplies the last reading.

In this story, the Lord is a guest at a meal in the home of a Pharisee. Jesus uses the occasion to warn that no one should seek the highest place. Rather, the humble person who is content with a lesser place will be called to higher distinction.

In addition to its obvious call to humility, the reading makes two other points. The first point is that God cannot be tricked into tolerating anyone's self-engineered passage into the kingdom. The second point, so typical of Luke's particular insight, is that property is not so absolutely anyone's belonging that the owner can grasp it while others are in great want.

Emphasizing the call to humility is the detail that a Pharisee is the host. Pharisees, who were well-schooled in Jewish theology, supposedly knew much about life.

However, Jesus had to instruct this Pharisee and his guests.

Reflection

Followers of Jesus have always treasured humility, a virtue also revered in the Old Testament. Humility so long has been seen as indispensable to holiness, the common denominator among all the saints, men and women of whatever circumstances, from every place on earth.

Of course, humility means that a person does not overestimate his or her personal worth. None of us, however talented, is somehow superior. In essence, no role or function raises anyone above another in the sense of having access to the eternal banquet of heaven.

However, humility does not debase or deny human dignity and potential. The reading from Hebrews reminds us of our extraordinary worth as Christians and as humans. The Son of God has redeemed us.

Rather, humility follows true wisdom. The humble do not disdain themselves. Rather, they simply realize their need for God and understand what God's mercy has done for them. †

My Journey to God

Pray, Trust, Obey

"Rejoice always. Pray without ceasing. In all circumstances give thanks, for this is the will of God for you in Christ Jesus. Do not quench the Spirit." (1 Thes 5:16-19)

Pray—When I attended church on Sunday, April 15, I started out as a well-feeling person. After I attended Mass and a meeting, I had to follow an inner voice that told me, "Go to your daughter's house or go home."

Obedying my inner voice, I went to my daughter's house. I was there for approximately an hour and 15 minutes when I said, "Ann, give me a glass of water, please."

I drank half the water and dropped the cup. My granddaughter noticed that I dropped the cup. She went to her mother and said, "Granny dropped her water and you need to come see."

"Trust in the Lord with all your heart, on your own intelligence rely not; In all your ways be mindful of him, and he will make straight your paths." (Prv 3:5-6)

Trust—Immediately, Ann came and

could see I was in serious trouble. She tried to take my pulse, which was very low. She called the medic and they came quickly and took me to Methodist Hospital. En route to the hospital, a medic started an IV. Arriving at the hospital, there was non-stop work to save my life.

"But Samuel said, 'Does the Lord so delight in holocausts and sacrifices as in obedience to the command of the Lord? Obedience is better than sacrifice, and submission than the fat of rams.'" (1 Sm 15:22)

Obey—How can you feel fright like this yet be overcome with joy? So I feel very thankful that I obeyed the inner voice, the Spirit, and I'm most grateful for the attention given to me by my 5-year-old granddaughter, who God used to deliver a message of help, and that a mother answered, and God kept me when the Spirit spoke to me. I will trust and obey.

By Zenobia Green

(Zenobia Green is a member of St. Thomas Aquinas Parish in Indianapolis. She wrote this reflection based on her medical emergency last spring when her daughter, Delicia Brooks, and her granddaughter, Anise Maray Brooks, helped save her life.)

Daily Readings

Monday, Sept. 3

Gregory the Great, pope and doctor of the Church
1 Thessalonians 4:13-18
Psalm 96:1, 3-5, 11-13
Luke 4:16-30

Tuesday, Sept. 4

1 Thessalonians 5:1-6, 9-11
Psalm 27:1, 4, 13-14
Luke 4:31-37

Wednesday, Sept. 5

Colossians 1:1-8
Psalm 52:10-11
Luke 4:38-44

Thursday, Sept. 6

Colossians 1:9-14
Psalm 98:2-6
Luke 5:1-11

Friday, Sept. 7

Colossians 1:15-20
Psalm 100:1-5
Luke 5:33-39

Saturday, Sept. 8

The Nativity of the Blessed Virgin Mary
Micah 5:1-4a
or Romans 8:28-30
Psalm 13:6
Matthew 1:1-16, 18-23
or Matthew 1:18-23

Sunday, Sept. 9

Twenty-third Sunday in Ordinary Time
Wisdom 9:13-18b
Psalm 90:3-6, 12-17
Philemon 9-10, 12-17
Luke 14:25-33

Question Corner/Fr. John Dietzen

Parents should not serve as child's confirmation sponsor

Q We are told that parents no longer may act as sponsors for confirmation.



qualify.

What are we supposed to do? We are not the only parents in this predicament. (Pennsylvania)

A Let's look first at the qualifications for being a sponsor at baptism. One requirement is that a godparent not be the father or mother of the one to be baptized (Canon #874). This regulation has been in effect since adoption of the present *Code of Canon Law* in 1983.

Parents are, of course, primarily responsible for passing on their faith to their children. Godparents are to assist them in that task. However, sometimes parents cannot, or otherwise fail to, fulfill that responsibility, in which case the sponsor's role becomes more significant. This is one reason for the distinction between parents and godparents.

Present policy is that confirmation sponsors should fulfill the same conditions given for sponsors at baptism (Canon #893). In fact, the "Introduction to the Rite of Confirmation" ("IRC") prefers that the godparents at baptism also be the confirmation sponsor.

Another complicating factor, which could have underlain your family's experience (as it did for many other families), is that the "IRC" says: "Even parents themselves may present their children for confirmation."

In light of this, it was often judged that parents may be sponsors. But the words don't say that. Parents may be presenters, not sponsors.

The situation is further confused by the fact that no confirmation sponsor is absolutely required in the first place.

Unlike for baptism, the confirmation ritual and canon law specify that "ordinarily" and "insofar as it can be done" a sponsor should be chosen for the candidate.

Your difficulties in finding a sponsor who can attend the confirmation are not unusual, but are easily solved. The official sponsor of record need not be present for the ceremony.

If a family member or friend who you choose agrees to accept this responsibility, that's all that is necessary.

Someone else, a parent perhaps, may function as proxy at the confirmation. In addition to honoring one of the people special to your family, this also enlarges the base of spiritual support and encouragement for the one being confirmed.

Q A few years ago, I returned to the Church after many years away. I'm puzzled by something about confession.

When I was growing up, the priest always gave a penance of prayers, like three "Our Fathers." Now it's usually "do something nice for somebody" or "visit someone sick."

Are these proper penances? I don't want to ask my own priest. (Nebraska)

A The penance requested in the sacrament of reconciliation is meant not only to make up for sins, but also to help remedy the weaknesses that cause our sins. Often, a priest feels that some action, like an act of kindness, will serve that purpose better than a few prayers.

The Church encourages such penances. The ritual for this sacrament explains that the satisfaction or penance imposed should "correspond to the seriousness and the nature of the sins confessed, to the extent possible.

"This satisfaction may be suitably performed by prayer, by self-denial, and especially by service of neighbor and works of mercy, through which the social aspect of sin and its forgiveness may be expressed" ("Rite of Penance," #18).

You're fortunate to have a priest who cares that you receive the greatest benefit from this sacrament. †

Readers may submit prose or poetry for faith column

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

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

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

Rest in peace

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

BOUCHARDON, Martha, 71, St. Mary, North Vernon, Aug. 15. Wife of Andre Bouchardon. Mother of Gloria Bennett, Lisa Renee Stansbury and Steven Parisy. Sister of Lillian Holloway, Kathleen Nowell, Elizabeth, Linda and Sylvia Ponder. Grandmother of 10. Great-grandmother of two.

CARRICO, Mary J., 94, Holy Spirit, Indianapolis, Aug. 12. Mother of Kathleen Pachmayer, Mary Jo, David, Richard and William Carrico. Grandmother of seven.

FISHER, Phyllis, 81, Sacred Heart of Jesus, Indianapolis, July 29. Mother of Judy Bauerle, Mary Faucett, Carol McClintic, David, Richard and Robert Fisher. Grandmother of 14. Great-grandmother of 22. Great-great-grandmother of two.

HAGAN, Rose M., 78, St. Paul, Tell City, Aug. 13. Wife of Wally Hagan. Mother of Shelley Alvey, Diane Bratcher, Tonya McAnelly, Lisa Thorn and Mike Hagan. Grandmother of eight. Great-grandmother of two.

JOHNSON, Christopher Anthony, 26, St. Mary-of-the-Knobs, Floyds Knobs, Aug. 19. Son of Anthony and Joann Johnson. Brother of Kimberly Johnson. Grandson of Leonard Johnson and Mary Weber.

JOHNSON, Sandra K., 63, St. Malachy, Brownsburg, Aug. 13. Wife of Jerry Johnson. Mother of Stephanie Hensley, Wendy Pierce, Stacey Sheets, Joseph and Scott Johnson. Sister of Donna Bobe and Jack Madison. Grandmother of 13.

KAPERAK, Stephen J., Jr., 75, Sacred Heart of Jesus, Terre Haute, Aug. 16. Husband of Linda Kaperak. Father of Nellie Smith, David and Steve Kaperak. Brother of Mary Ann, Ray, Ronald and Thomas Kaperak. Grandfather of 11. Great-grandfather of nine.

PEACOCK, Augusta M. (Schnell), 75, Our Lady of Lourdes, Indianapolis, Aug. 20. Mother of Maria Romaine, Daniel, James and Thomas Peacock. Sister of Clarence Schnell. Grandmother of seven. Great-grandmother of three.

PEARSON, John J., 25, Holy Spirit, Indianapolis, July 30. Son of David and Beth (Dickerson) Pearson. Brother of Amanda and Hope Pearson. Grandson of Arthur Pierce, Bob and Wanda Plew.

PETTY, Frederick, 77, St. Jude, Indianapolis, Aug. 13. Husband of Joan Petty. Father of Paul and Steven Petty. Brother of Susan Burton and Rosie Spears. Grandfather of five.

RETTIG, Nellie Florence, 92, St. Mary, North Vernon, Aug. 8. Mother of Jeanie Pavelich, Jackie Webster and Vince Rettig. Sister of Mabel Umphrey. Grandmother of seven. Great-grandmother of 11.

WISNESKI, Yvonne L., 75, St. Lawrence, Indianapolis, Aug. 18. Mother of Jane Hicks, Renee Mullinix and Robert Wisneski. Sister of Mary Pagee and Raymond Creteau. Grandmother of two. †

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Seminarians pray at cemetery

Bishop David R. Choby of Nashville, Tenn., center, celebrates Mass at the altar at the Priests Circle at Calvary Cemetery in Nashville to mark the end of the annual retreat for the seminarians of the Diocese of Nashville, Tenn., before they head back to school. Surrounding the altar are some of the 21 seminarians of the diocese.

The family of **Dale E. Bruns** would like to thank you from the bottom of our hearts for your expressions of sympathy on the death of our father, grandfather, and husband. We were completely humbled with the number of people at the funeral home and flowers received. Thanks for all the cards, flowers, memorials, Masses, visits, and prayers. We also wish to thank Sr. Christine, the priests: Fr. Rob Hankee, Fr. Patrick Commons, Msgr. Harold Knueven, Fr. Dennis Duvelius, and Msgr. Joseph Schaedel from the Archdiocese of Indianapolis. The support of Archbishop Buechlein and the Archdiocese Administration was very much appreciated. A special thank you goes out to the military honor guard. Thanks to the Daegers who sang at Mass and the organist, Ryan Stone. Thanks also to Margaret Mary Community Hospital, Dr. Kick, and Porter-Oliger-Pearson Funeral Home for their kindness in our time of sorrow. As Dale (Dad) would say: "God Bless You."

The Dale E. Bruns Family
 Teresa, Dr. Dale, Dr. Donna, Holly, Tom
 Jim, Tim, and Tess

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The Archdiocese of Indianapolis is one of 26 faith groups sponsoring this event. This is part of an Ecumenical outreach program. Please see www.pathway-church.org/renovare.htm for more details and an application. All are invited to attend.

Fifth Annual Blue Mass
 Con-Celebrants: Rev. Steven Schwab, Chaplain, Indianapolis Metropolitan Police Department
 Rev. James R. Wilmoth, Chaplain, Indianapolis Fire Department
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Calvary Cemetery Mausoleum Chapel
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This Mass is celebrated to honor all Police Officers, Firefighters and EMT's for their courage and commitment to public safety.
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WASHINGTON (CNS)—More powerful than body-builder-turned-governor Arnold Schwarzenegger?



Sr. Carol Keehan, D.C.

It's true if you're Sister Carol Keehan.

The issue isn't about who can lift the greatest weight in the gym. It's about who's got more muscle in the health care arena.

Sister Carol, a Daughter of Charity who is president and CEO of the Catholic Health Association, the trade group for Catholic hospitals, finished first in the sixth annual reader poll conducted by *Modern Healthcare* magazine of the 100 most powerful people

in health care.

Schwarzenegger, the governor of California, finished third. Mitt Romney, Republican presidential candidate and former Massachusetts governor, was second.

Sister Carol topped all comers, including presidents, presidential candidates, congressional movers and shakers, federal officials, hospital executives, educators and public policy vanguards in the survey, which was published on Aug. 27.

She was ranked 26th in the 2006 survey. Sister Carol had just assumed the CHA presidency the previous November.

In profiling Sister Carol, the magazine said she "has somehow managed to connect with all the disparate interest groups without alienating any of them."

But being the most powerful doesn't get you everything. "Quite frankly, I think we won't have health care reform worthy of this country until the American people demand it," Sister Carol told the magazine.

"I'm not sure that any one person or association has enough power to move our health care system to where it needs to be for the good of this nation," she added. "Until we have that critical mass of American people saying, 'We want it,' loud enough and dominant enough, we won't have the coordinated responsiveness from the powers that need to come together to build a health system worthy of this nation."

Sister Carol, 63, has been a member of the Daughters of Charity for 43 years. She is the first woman to have ever topped the *Modern Healthcare* list, as well as the first former bedside nurse and the first former hospital CEO to make it to No. 1.

Over the past year, the CHA, under her leadership, has stumped for renewal of the State Children's Health Insurance Program, lobbied for greater access to health care for all, and advocated for the continued tax-exempt status of hospitals.

Prior to assuming the CHA presidency, Sister Carol had chaired the board of Sacred Heart Health System in Pensacola, Fla. She had also headed Providence Hospital in Washington for 15 years. †

Missouri Catholics join in efforts for real ban on human cloning

JEFFERSON CITY, Mo. (CNS)—Missouri voters will get another crack at a true ban on human cloning if a grassroots petition campaign, led by physicians and backed by Catholic leaders, is successful.

Dr. Lori Buffa, a pediatrician in St. Peters, has filed with Missouri Secretary of State Robin Carnahan a proposed 300-word constitutional amendment that a coalition called Cures Without Cloning hopes to place before Missouri voters next year.

Carnahan has 30 days to act on the amendment language and write the language that will appear on a ballot. Cures Without Cloning will then have until May 4, 2008, to collect between 140,000 and 150,000 signatures to place the issue on the Nov. 4, 2008, general election ballot statewide.

Buffa said the Cures Without Cloning amendment would "clarify the confusing definition" of human cloning that was placed into the Missouri Constitution last November with the passage of Amendment 2.

The 2,100-word Amendment 2 purported to "ban human cloning and attempts to clone" a human being, but redefined "cloning" only as "to implant or attempt to implant in a uterus" a cloned embryo.

Buffa said this language allows research laboratories to create cloned embryos as long as those embryos are not implanted in a mother's womb.

The Amendment 2 definition of cloning "is not the scientific definition of cloning that I have read in any scientific or medical journals," she said.

"As a doctor, I know that human cloning is dangerous, it's unproven and it's wrong," she said, noting that the cloning process now protected in the state constitution by Amendment 2 is the same process that created the famed cloned sheep, Dolly.

Buffa said the proposed Cures Without Cloning amendment would still allow all medical stem-cell research that does not involve the cloning of human beings. †

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Diocese celebrates 150th anniversary with Eucharistic Congress

By Ann Carey

Today's Catholic

NOTRE DAME, Ind.— Thousands of Catholics made the pilgrimage to the University of Notre Dame campus on Aug. 18 to celebrate the 150th anniversary of the Diocese of Fort Wayne-South Bend.

While oppressive heat and heavy rains affected much of the country, northern Indiana enjoyed an unusually mild August day, and persistent gray clouds even held back their sprinkles until everyone had gathered in the Joyce Athletic and Convocation Center for the event's closing Mass.

Some participants came on buses chartered by their parishes. Others drove with their families, often meeting up with fellow parishioners once they arrived on campus.

Like some of the other pilgrims, Dan and Karen VanOverberghe's family from St. Stanislaus Kostka Parish in New Carlisle, Ind., proudly

wore T-shirts with their parish's name on the front.

Shuttle buses ran continuously from parking lots to deliver people to the various pilgrimage venues on campus, but many people brought their own "wheels" for moving around, including wheelchairs for seniors and the disabled, and strollers and wagons for the youngest generation.

The day's events began with an ecumenical prayer service in the Basilica of the Sacred Heart that was filled to capacity. An array of Christian pastors and leaders from around the city of South Bend lined the front of the sanctuary along with Bishop John M. D'Arcy of the Diocese of Fort Wayne-South Bend and Archbishop Daniel M. Buechlein of the Archdiocese of Indianapolis.

Archbishop Buechlein presided at the service and, at Bishop D'Arcy's request, gave a reflection on the early Church's "collage of ministry" as an insight into

how different Christians can appreciate what each contributes to the Church.

The university's Our Lady of Lourdes Grotto also was crowded all day long due to ongoing recitation of the rosary. Daylong eucharistic adoration in the Alumni Hall Chapel was a suitably quieter venue with a stream of worshippers throughout the day.

Priests offered the sacrament of reconciliation at 45 stations sprinkled around the campus.

Father John Stecher of the University of Saint Francis in Fort Wayne, Ind., told *Today's Catholic* that confessions had been "steady" all day. There weren't long lines of people waiting, he said, but people milling around would come to confession when they saw that a priest was free.

University of Saint Francis sophomore Megan Gamble said that, for her, confession was the best part of the congress.

"It's probably the best confession I've had in like, five years," she said. "I don't know the priest's name, but he was fabulous."

A vast array of workshops in morning and afternoon sessions kept the pilgrims moving between buildings, and many first-time visitors to Notre Dame enjoyed touring the campus while walking to their chosen workshops.

First-time visitor John Fedele of St. John the Baptist Parish in New Haven, Ind., pronounced Notre Dame "breathtaking" as he admired the preservation of historical artifacts and buildings on the campus.

Workshops at the congress included adult, family and youth tracks. Some were interactive, like the family concert with Amanda Vernon

Photo by Tom Leebing/Today's Catholic



Bishop John M. D'Arcy celebrates the closing Mass of the Eucharistic Congress at the University of Notre Dame on Aug. 18.

that recruited entertainers out of the audience of families with children from preschool through age 8.

Other more heady adult workshops covered everything from Scripture to the Blessed Mother to Pope Benedict XVI's first encyclical, "*Deus Caritas Est*" ("God is Love").

Workshops of a practical

nature offered lessons in areas like preparing children for first Eucharist, encouraging vocations and inviting non-practicing Catholics back to the Church.

One of the goals of congress planners was to attract a wide variety of people, and the crowds moving around the campus gave testimony to their success. Senior citizens, families and youths all seemed to find something of interest, and one older person was overheard remarking that it was very inspirational simply to be among so many other Catholics.

Greg Sweeney, youth minister at Christ the King Parish in South Bend, Ind., was happy to see at least 20 young people from his parish at the event, but he was even more impressed by the large number of youths in attendance.

"I'm really thrilled and surprised to see so many young people here today with their families or by themselves, united for one cause," Sweeney said. "They were laughing and really enjoying the day. For them, it was a chance to experience Christ in a new way."

After the last workshops ended, about 40 young people gathered on the steps of the Administration Building to transfer the Jubilee Pilgrim Cross to the Joyce Center for the closing Mass, ending the two-year pilgrimage of the cross around the diocese.

The Mass, the culmination of the Eucharistic Congress, was attended by approximately 6,000 people.

Bishop D'Arcy was joined by several bishops and more than 100 diocesan and Congregation of the Holy Cross priests in celebrating the Eucharist.

In his homily, Bishop D'Arcy spoke of the theme of the jubilee year, "Behold the Face of Christ," and asked how one pursues the face of Christ.

He said the emphasis of this pursuit should not be on visions or the extraordinary, but in finding it in what God has left his people, such as prayer and his presence in the Eucharist. The bishop said it also comes in knowing Christ as a contemporary, as a friend.

(Don Clemmer of *Today's Catholic*, the newspaper of the Diocese of Fort Wayne-South Bend, contributed to this story.) †

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