



The

Criterion

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An influence felt throughout Indiana St. Theodora's first feast day celebrated across archdiocese

By Sean Gallagher and Mike Krokos

CLARKSVILLE—On Oct. 15, 2006, Pope Benedict XVI declared St. Theodora Guérin a saint of the universal Church during a festive liturgy at St. Peter's Square in Rome.



Indiana's first saint

Nearly a year later, Catholics across the archdiocese commemorated her first feast day as a saint on Oct. 3.

Archbishop Daniel M. Buechlein marked the day by celebrating Mass in honor of St. Theodora at the Sam & Paula Robinson Performing Arts Center at Our Lady of Providence Jr./Sr. High School in Clarksville, which was founded in 1951 by the Sisters of Providence of Saint-Mary-of-the-Woods.

Msgr. Joseph F. Schaedel, vicar general of the archdiocese, led a similar celebration for students in the six schools that make up Mother Theodore Catholic Academies. The Mass at SS. Peter and Paul Cathedral in Indianapolis included nearly 700 students who attend Holy Angels School, Holy Cross Central School, Central Catholic School, St. Andrew & St. Rita Catholic Academy, St. Anthony School and St. Philip Neri School.

A Mass was also celebrated for the Sisters of Providence of Saint Mary-of-the-Woods at the Church of the

Immaculate Conception at their motherhouse. Father Daniel Hopcus, chaplain of the congregation, presided at the liturgy for the religious community that St. Theodora established in 1840.

A great legacy

The Clarksville Mass was the final in a yearlong series of liturgies in honor of St. Theodora celebrated by the archbishop in each of the archdiocese's 11 deaneries.

Attending the Mass were student representatives from Providence as well as students from each of the eight grade schools in the New Albany Deanery.

Joan Hurley, president of Providence, spoke before the Mass about the honor of hosting the special celebration.

"We have a great legacy that we owe that saint," she said. "I think it's a great privilege

Photo by Sean Gallagher



Archbishop Daniel M. Buechlein delivers his homily during an Oct. 3 Mass in honor of St. Theodora Guérin at Our Lady of Providence Jr./Sr. High School in Clarksville in the New Albany Deanery. Students from all the Catholic schools in the deanery were present for the Mass that concluded a yearlong series of liturgies in honor of Indiana's first saint that were celebrated in each of the archdiocese's 11 deaneries.

for us because this is the first-ever feast day for St. Theodora."

Annette "Mickey" Lentz, archdiocesan executive director for Catholic Education and Faith Formation, said having the final Mass in a school setting was important because of St. Theodora's seminal role in founding Catholic education in the state.

"When we planned these Masses, this [school] was to be the culmination," said Lentz, who was present at the liturgy. "This was to be the big and last hurrah. What better way to do it than with kids from the New Albany Deanery?"

'Our heritage goes back to this saint'

At the start of the Mass, Archbishop Buechlein looked out at the students in the congregation who were wearing their distinctive school uniforms.

"It's like a rainbow of color," he said. "It's beautiful. [Today] is a special day. It's the first feast day of St. Theodora. And many of us, myself included, were educated by the Sisters of Providence. ...

Photo by Mary Ann Wyard



Providence Sisters Barbara Battista, left, and Rosalie Marie Weller pray during the first feast day Mass for their foundress, St. Theodora Guérin, on Oct. 3 at the Church of the Immaculate Conception at Saint Mary-of-the-Woods.

Our heritage goes back to this saint."

One of the students at the Mass was Daniel Becht, an eighth-grader at Holy Family School in New Albany. He participated in the liturgy's offertory procession.

"I feel pretty honored that I got invited because St. Theodora is a saint, and it's pretty cool that I got [asked] to take up the gifts," he said.

Daniel's mother, Elizabeth, was also

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St. Pius X School named Blue Ribbon School of Excellence

By John Shaughnessy

Theresa Desautels smiled as she watched students, parents and teachers celebrate a remarkable accomplishment that is becoming a tradition in Catholic schools in the archdiocese.

The excitement swirled around Desautels—a longtime educator at

St. Pius X School in Indianapolis—when it was announced on Oct. 3 that the school was selected as a 2007 Blue Ribbon School of Excellence by the U.S. Department of Education.

Yet what made the celebration even more special to so many in the St. Pius community was the immediate recognition that the honor wasn't just a reflection of the recent academic success of the school.

Instead, the school community views the Blue Ribbon award as a testament to the parish's 52-year-commitment to providing quality Catholic education for children.

The honor was also viewed as a continuation of the success that archdiocesan schools have had in being recognized as Blue Ribbon Schools of Excellence. With St. Pius joining the list, 22 schools in the archdiocese have earned the Blue Ribbon distinction in the past five years.

"It's neat to know there is so much emphasis in our archdiocese on giving our kids a great education," said Desautels, an assistant principal at St. Pius who also teaches English to eighth-grade students.

"It's also a wonderful validation of the hard work that everyone from St. Pius has done from the beginning. My uncle, Msgr. Charles Ross, was the founding pastor of the parish in 1955. The school was the big thing for him. He always wanted the best for the school. I'm sure he's up in heaven celebrating, knowing his school is being recognized nationally."

Current pastor Father Gerald Kirkhoff noted that same theme after St. Pius was chosen as one of nine schools in Indiana—and the only Catholic school in the state—to earn the Blue Ribbon distinction.

"Nothing can happen today that wasn't begun years ago by principals, teachers and parents," Father Kirkhoff said. "We also have to credit the parishioners who don't have children here anymore or who never had

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Education awards to honor those who make a difference

By John Shaughnessy

At the heart of Catholic education is the belief that a focus on faith and values will shape the life of a person—and that person will then shape the world for the better.

On Nov. 7, five individuals who live that belief will be honored during the archdiocese's Celebrating Catholic School Values: Scholarship and Career Achievement Awards dinner.

The 12th annual event—which has raised \$3.5 million to support need-based education scholarships—will honor Philip Carson, Mary Helen Eckrich, Michael Hudson, Father Todd Riebe and William Wood.

Here is a glimpse into their lives and the way their Catholic education has helped them make a difference in the world.

Mary Helen Eckrich

Here's one story that will help people understand the love that Mary Helen Eckrich gave to Catholic school children through five decades as a teacher and a counselor:



Mary Helen Eckrich

One of her former students had suffered the tragedy that no child should endure. First, his mother died. Then his father died. When Eckrich learned about the death of the boy's father, the mother of seven children went to the funeral home and told the parish priest that she had room in her home for the boy.

"The next day, Kevin was knocking on our door," recalls Eckrich, who's now 77.

"He's still one of our kids."

A number of former students feel that they're "one of the kids" of Eckrich, who began teaching at Holy Name School in Beech Grove in the 1960s and retired from Father Thomas Scecina Memorial High School in Indianapolis in 2005.

Eckrich has also been a volunteer religious education teacher for 19 years. And she and her husband of 59 years, Matt—"my gift from God," she says—have been involved in a parish Pre-Cana marriage preparation program for engaged couples for 20 years.

"I wanted my children—and other children I would be fortunate enough to teach—to know that God really loves them. And it's a love that's never going to go away," says Eckrich, who considers herself to be a member

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VALUES

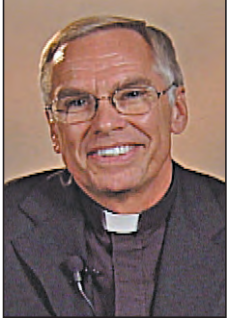
continued from page 1

of two Indianapolis parishes, St. Barnabas and St. Therese of the Infant Jesus (Little Flower).

"I was always trying to learn how to live the message of Jesus—what he came to teach us about how to really love another. I'm still attempting to learn how to do that. God has blessed me in so many ways."

Father Todd Riebe

The power of God's influence once again dawned on Father Todd Riebe when he was sent as a missionary priest to the Sudan in Africa in 1985.



Fr. Todd Riebe

"I thought I was going to be in a parish out in the bush," Father Riebe recalls. "The day I arrived, the archbishop told me I was to be the principal of a Catholic high school. I was devastated. After a week, I learned that God knew better than I. The school, the students and the parents became my parish."

Father Riebe had a similar experience shortly after he arrived in Richmond in 1995 to lead the parishes of St. Mary, St. Andrew and Holy Family. A group of parents greeted him by asking him about creating a Catholic high school in that eastern Indiana city.

"God just kept giving it to me," Father Riebe says with a laugh.

Seton Catholic High School opened in 2002. His commitment to Catholic education is stronger than ever.

"Catholic schools not only give a first-class education, they also give formation for life," he says. "Everyone picks up a world view one way or another. Now, more often than not in today's society, that world view is opposed to the message of the Gospel that Jesus proposes."

"A Catholic school presents a counter-culture that kids get seven hours a day in school. At the very heart of that is that God is a part of our lives. God is a part of who we are, now and in the future. When that's coupled with what they hear at home, that can have a powerful impact on kids."

"I'm just a firm believer in Catholic education. People sometimes say, 'Can we afford to do this?' I say, 'Can we afford not to offer our kids this formation?'"

William Wood

At 79, William Wood is mostly retired from his law practice, but the few clients he still represents reveal a

great deal about his faith and his passion.

"I still work for the Indiana Catholic Conference and the St. Vincent de Paul Society in Indianapolis," Wood says. "I just enjoy the legislative work so much with the Conference—representing the Church on legislative and public affairs matters. We try to whittle away at the death penalty, and we're always vigilant against bills that would make abortion easier. We also push bills to assist people in poverty and those who are underrepresented in society."



William Wood

Wood credits his concern for others to the Catholic education he received at St. Joan of Arc School in Indianapolis, the school where he first met the girl who is now his wife of 53 years, Joann. He brags that Joann has volunteered at the crisis office of Catholic Charities Indianapolis for at least 45 years, trying to help people in need while guiding the lives of their eight children.

"In school, we learned the importance of charity and reaching out to people," says Wood, who also served as an attorney for the archdiocese from 1975 to 2005.

The religious brothers and sisters who taught him also gave him a love for the Eucharist, he says, a love he still shows as a eucharistic minister.

"I still get a spiritual rush every time I distribute Communion at church," says the member of St. Pius X Parish in Indianapolis. "To see the lines of people coming forward—the little kids, the teenagers, the married couples with babies, older people—it's wonderful to see all those people come to receive Jesus."

Philip Carson

In times of stress, or moments when he feels he's over-reacting to a situation, Philip Carson tries to rely upon the advice he receives from his wife of 26 years, Teri.



Philip Carson

"She always reminds me of three simple words, 'Give it up'—to God," Carson says. "When things get frustrating, she can bring me back. It shows her strong faith. She's helped me get a lot better because of the values and faith I see in her."

Trying to follow the example of strong, faith-filled people is one characteristic that has marked his life, Carson says. As one of nine children of

Al and Dorothy Carson, he said he has just tried to mirror their dedication to Catholic education in his efforts to help and support St. Christopher Parish, Cardinal Ritter Jr./Sr. High School and Marian College, all in Indianapolis.

"When they called about this award, I said our parents are the ones who should be honored because they sacrificed to give us Catholic education," says Carson, 48, a member of St. Christopher Parish. "The sacrifices my parents made showed us how important Catholic education and our Catholic faith are."

"When it came down to choosing Catholic education for our four kids, Teri and I felt it was important to give them that Catholic faith, to see it every day, to live it every day."

Carson keeps his faith in mind even as he runs five miles a day, six days a week.

"Every day when I run, I go through each of the Commandments one by one to remind me. It helps clear the soul. I make mistakes every day. And I try to go through it every day. It's my motivation to make myself better."

Michael Hudson

It seems especially fitting that Michael Hudson will be honored at this year's award celebration. After all, he chaired the first Celebrating Catholic School Values dinner in 1996.



Michael Hudson

"It's quite impressive to see how momentum has been gained through the hard work of the volunteers and the people of the archdiocese, too," says Hudson, a member of St. Michael the Archangel Parish in Indianapolis. "Monsignor [Joseph F.] Schaedel and the archbishop [Daniel M. Buechlein] have been very involved in the process."

As someone who grew up around the oil fields of Texas, the 67-year-old Hudson knows the riches that can spring from the development of a valued commodity. Now the chief executive officer of an energy systems company, he has seen a similar value grow from the archdiocese's commitment to providing Catholic education to students in center-city schools.

"I'm not a sociologist, but there are three things we build the strength of a community on," he says.

"One is the school system, one is the family and one is the Church. I think the center-city Catholic schools have provided the cohesiveness in building a community. Families feel that, when they have some money involved in the schools, they should be part of the process. Parents become more involved in their children's education. Over the years, we've also seen how the Church provides additional services to those families. I think we're significantly strengthening some of those families." †

Awards dinner raises tuition assistance for families in need

Best-selling author and international speaker Matthew Kelly will be the keynote speaker for the 12th annual celebration of Catholic education in the archdiocese.

The event—Celebrating Catholic School Values: Scholarship and Career Achievement Awards dinner—will begin at 6 p.m. on Nov. 7 at the Indiana Convention Center in Indianapolis.

In the past 11 years, the annual dinner has raised \$3.5 million to support need-based education scholarships for economically disadvantaged students.

During the past decade, Kelly has spoken in more than 50 countries, reaching more than 3 million people. He is the author of *Perfectly Yourself: 9 Lessons for Enduring Happiness*.

Tables for eight people can be purchased at four different sponsorship levels: \$15,000 for a platinum partner, \$10,000 for a gold partner, \$5,000 for a silver partner and \$1,750 for a bronze partner. All sponsorship levels provide event recognition. There are a limited number of individual seats available.

(For more information about this event or to make reservations, call 317-236-1447 or 800-382-9836, ext. 1447.) †



Matthew Kelly

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Official appointments

Rev. Donald L. Schmidlin, retired, to sacramental minister of St. Andrew the Apostle Parish in Indianapolis, effective immediately.

Rev. Humbert Moster, O.F.M., Cincinnati Province of St. John the Baptist, to sacramental minister of

St. Mary-of-the-Rock Parish in Franklin County and continuing as sacramental minister of St. Peter Parish in Franklin County, both in the Batesville Deanery.

(These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.) †

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Despite heat, faithful turn out for annual Life Chain, Respect Life Mass

By Mary Ann Wyand

Spiritual warfare was hot and tiring work for pro-life supporters in central and southern Indiana on Respect Life Sunday.

Unseasonably warm 90-degree weather distracted many Life Chain participants in Indianapolis, Columbus, Connersville, Greencastle, Greenfield and Terre Haute on Oct. 7 as they prayed for an end to abortion for 60 minutes in the sweltering heat and unpleasant humidity.

But these dedicated Catholic and Protestant prayer warriors came armed with bottles of water, and faithfully continued praying for the conversion of minds and hearts influenced by the culture of death.

Their one-hour prayer vigils in Indiana and during more than 1,200 other Life Chains across the country marked the 20th anniversary of the founding of the national pro-life ministry.

Royce Dunn, director of the national Life Chain organization based in Yuba City, Calif., told *The Criterion* in a recent telephone interview that millions of people see the Life Chains every year.

He said this ecumenical ministry continues to convert abortion-minded people and save the lives of countless unborn babies year after year.

"God has taken this ministry and grown it across the country," Dunn said. "We're marking two decades of volunteers taking the pro-life message to the streets."

Dunn, a Baptist, said the Life Chain ministry is based on biblical servanthood.

"It is wonderful the extent to which God has used the Life Chain to bring the Baptist preacher alongside the Catholic priest in prayer," Dunn said. "God hears all our

prayers, and that's what is important. The Catholics have kept the pro-life fire burning even before many of us Protestants discovered [the need to pray for an end to] abortion. It's humbling to see how God has chosen to use the Life Chain in that regard."

Central Indiana Life Chain participants in Indianapolis lined up along North Meridian Street and held signs that read "Abortion kills children," "Abortion harms women," "Adoption—the loving option," "Jesus forgives and heals" and "Lord, forgive us and our nation" on Sunday afternoon as hundreds of football fans drove by on their way downtown to watch the Indianapolis Colts and Tampa Bay Buccaneers game at the RCA Dome.

Our Lady of the Most Holy Rosary parishioner Rose Kehoe of Indianapolis, a Central Indiana Life Chain committee member, said most Life Chain participants pray privately every day for an end to abortion and greater respect for life.

Life Chains are "a once a year public expression of that prayer before God and members of the public who witness it," she said. "Our intention is to remind those who see it of the realities of abortion."

Msgr. Joseph F. Schaedel, vicar general, was the celebrant for the archdiocesan Respect Life Sunday Mass on Oct. 7 at SS. Peter and Paul Cathedral in Indianapolis. "It is our choices that make us who we are," he emphasized in his homily. "We can always choose to do the right thing."

The vicar general said it is comforting to know that many people see helping others as part of their Christian duty.

Jesus expects us to do our Christian duty, he said, and to do it well.



St. Andrew the Apostle parishioner Mary Jane Dye of Indianapolis sits in the shade during the Central Indiana Life Chain on Oct. 7 in Indianapolis. Temperatures climbed to 90 degrees on Respect Life Sunday. She and her husband, John, participate in the one-hour Life Chain prayer vigil every year.

"Christians value life," Msgr. Schaedel said. "Christians defend life from conception to natural death. This afternoon, we're out on the street letting people know it. It's who we are. It's what we are supposed to do if we want to follow Christ. ... Our reward is simply doing the right thing. We do what Jesus asks us to do. ... Moral goodness provides its own rewards."

During the Mass, St. Elizabeth Ann Seton parishioner Steve Hamilton of Carmel, Ind., was honored with the Archbishop Edward T. O'Meara Respect Life Award for distinguished volunteer service to the cause of life in the Archdiocese of Indianapolis and the Lafayette Diocese.

"I want to thank you for recognizing my pro-life activities with this award," Hamilton said. "It would not have been possible without the support that I have received and the encouragement from my family, especially from my wife, Wanda, who passed away last [year], and from members of our Respect Life ministry at St. Elizabeth Ann Seton Catholic Church. Your acts of pro-life volunteerism always inspire and enrich me."



Father Paul Landwerlen, administrator of St. Vincent de Paul Parish in Shelby County, prays the rosary during the Central Indiana Life Chain on Respect Life Sunday, Oct. 7, in front of SS. Peter and Paul Cathedral in Indianapolis. More than 48 million unborn babies have been killed in abortions since 1973.

Archdiocesan Youth Council president Michael "Mikey" Padilla, a member of St. Bartholomew Parish in Columbus, earned the Our Lady of Guadalupe Pro-Life Youth Award for his outstanding pro-life volunteer service.

He accepted the award on behalf of "all the youth of the archdiocese who are on fire for God's love ... [and] bring great hope to the pro-life movement."

Quoting Pope John Paul II, he said, "Let us build a world worthy of God." †



St. Elizabeth Ann Seton parishioner Steve Hamilton of Carmel, Ind., left, and St. Bartholomew parishioner Michael "Mikey" Padilla of Columbus, right, hold their archdiocesan pro-life service awards with Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry, following the Respect Life Sunday Mass on Oct. 7 at SS. Peter and Paul Cathedral in Indianapolis. Hamilton received the Archbishop Edward T. O'Meara Respect Life Award and Mikey earned the Our Lady of Guadalupe Pro-Life Youth Award for distinguished volunteer service.

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Signed: Michael A. Krokos, Editor

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Editorial



St. Barnabas parishioner Brooke Sahn of Indianapolis and Our Lady of the Greenwood parishioner Rebecca Flanigan of Greenwood hold pro-life signs during the Central Indiana Life Chain on Respect Life Sunday, Oct. 7, across from SS. Peter and Paul Cathedral on North Meridian Street in Indianapolis. Brooke is a freshman and Rebecca is a sophomore at Roncalli High School in Indianapolis. They are active in Roncalli's pro-life organization.

Stand up for life in October and beyond

Sunday, Oct. 7, was a day to stand up for life in Indiana.

It was also a time to respect life throughout the United States as Catholics observed Respect Life Sunday.

Though this event is marked each year in the archdiocese with a special Mass at SS. Peter and Paul Cathedral in Indianapolis, the day's pro-life activities only began there (see related story, page 3).

The Mass was followed by participation by people of various Christian traditions at the annual Central Indiana Life Chain along North Meridian Street in Indianapolis. Thousands of others took part in similar Life Chains in cities throughout Indiana and the United States.

In Indianapolis, people wearing Colts jerseys filled car after car going south on Meridian Street, presumably in the direction of the RCA Dome for the NFL team's late afternoon game against the Tampa Bay Buccaneers.

What a powerful statement for life in the midst of a sporting event where people's minds aren't ordinarily turned to such weighty moral issues.

As in years past, it was affirming to see families—many with young children in tow—and teenagers from area schools who felt called to stand up for life on an unseasonably warm fall day. In today's "me-first" culture, is there a more appropriate way to make a statement about life than with families and young people?

Many pro-life supporters would consider Respect Life Sunday, along with the annual March for Life in January, as two of the more important days on the calendar. Why? Because people of various faith traditions can come together as one family in God to pray for a common cause.

While people of faith gather at the Life Chains committed to promoting life, the event does not come without challenges. Some participants are taunted by people driving by in cars. Others are peppered with profanity as they stand witness to life.

Thankfully, honks of approval and

thumbs-up gestures are part of the mix from Life Chain supporters who see the pro-life witness.

As Catholics, we can continue to pray for a conversion of hearts for the uneducated and uninformed, and also pray for those who support abortion and other conditions that undermine the dignity of life.

But our prayers and actions should not end there. We need to let everyone know we will continue to be the conscience of our nation on this issue.

More than 48 million unborn babies have been aborted since the U.S. Supreme Court's 1973 *Roe v. Wade* decision legalized abortion on demand. Our work to end this injustice must continue.

While October is Respect Life Month, our efforts must not fall on the backburner when these 31 days have come and gone.

We encourage people of faith in central and southern Indiana to take part in the "40 Days for Life" prayer campaign that began on Sept. 26 and continues until Nov. 4.

Be a part of this national ecumenical prayer campaign that combines prayer and fasting in the home with peaceful prayer vigils outside abortion centers as well as at perpetual adoration chapels, churches and in homes.

The archdiocesan pro-life campaign targets the largest Planned Parenthood abortion center in the state, located at 8590 Georgetown Road in Indianapolis, with peaceful prayer vigils there for 40 days. For more information about "40 Days for Life," call 317-213-4778, log on to www.40DaysforLifeIndy.com or send an e-mail to 40daysforlifeindy@sbcglobal.net.

We must continue to pray every day for the sake of all unborn children. We must continue to be the moral barometer that acknowledges how wrong abortion is in our society.

Our efforts must continue throughout October—and beyond.

—Mike Krokos

Be Our Guest/Thomas Gray

Potential donors, former inmates respond to RecycleForce story

We very much appreciated the thoughtful story written about our program on the front page of the Sept. 28 issue of *The Criterion*.

We here at Workforce/RecycleForce would like to thank the Catholic community for all the support we have been given.

We would especially like to thank David Siler, executive director of Catholic Charities and Family Ministries for the archdiocese, for the support and faith he has demonstrated.

And while the list of people and organizations in the Catholic community to whom we owe a note of gratitude is long, we would like to thank, in particular,



Management 2000 and the Day family for the tremendous support they have repeatedly shown us.

Not surprisingly, we have already received several phone calls from people wishing to donate computers.

However, what has surprised me is the fact that we have already received more than a dozen phone calls from formerly-incarcerated individuals who are looking for work who have seen the article.

We would encourage any and all employers to think about giving a second chance to an individual who is trying to get back on his feet. We would be more than happy to act as a matchmaker.

Again, we would like to thank the Catholic community for its support.

(Thomas Gray is president of RecycleForce in Indianapolis.) †

Letters to the Editor

Poignant story is a tribute to celebrating family and All Pro Dad

We at All Pro Dad were touched by John Shaughnessy's article in the Sept. 21 issue of *The Criterion* about the development of All Pro Dad's Day at Cathedral High School in Indianapolis, and the widespread influence that this spark is having on families across the world.

We especially loved this quote from Bill Bissmeyer: "If Dad's Day was just based on loss, it would have dried up and fizzled out," he says. "It isn't about the loss of a child. It's about celebrating the kids we have. It's about celebrating family."

What a wonderful tribute to the Lord's awesome power and grace!

Students: St. Luke the Evangelist authored two books in the Bible

As an educator, I was pleased to see the Religious Education Supplement in the Sept. 14 issue of *The Criterion*.

I was particularly fond of the "Q & A about Catholicism" editorial—a quiz of some 15 questions about our Catholic faith. I shared this quiz with my classes at Cardinal Ritter High School in Indianapolis, and my students pointed out the need for a correction.

Question 12 reads: "In the entire Bible (Old and New Testaments), only one book was not written by a Jew. Who was he?"

The response given in the quiz is St. Luke.

While the evangelist Luke was likely a Gentile by birth, my students rightly

pointed out that he was the author of not one, but two books.

The introduction to the Acts of the Apostles from *The New American Bible* indicates that it is "the second volume of Luke's two-volume work, [and] continues Luke's presentation of biblical history, describing how the salvation promised to Israel in the Old Testament and accomplished by Jesus has now under the guidance of the Holy Spirit been extended to the Gentiles."

I thank my students for pointing out this error with humble enthusiasm and *The Criterion* for its coverage of Catholic education.

Anthony Basso
Indianapolis

Let us pray for married couples who choose sterilization, not life

I applaud Dr. Hans Geisler and others who condemn embryonic stem-cell research and euthanasia, and fight against the principles of Planned Parenthood.

Yet I witness silence on the related issue of sterilization, which is also a principle of Planned Parenthood.

I ask Catholics to ponder the beliefs that drive couples who are active in their faith to choose sterilization and on what this may mean for our Church.

I believe that the Church cares because this issue is mentioned in the *Catechism of the Catholic Church* (#2399).

Let us pray for these couples that they will be reconciled to God the Father through his son, Jesus Christ.

Henry Kurz
Indianapolis

Letters Policy

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

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

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

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

Readers with access to e-mail may send letters to criterion@archindy.org.

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Wedding jubilarians are a beacon of hope for youth

One Sunday last month, SS. Peter and Paul Cathedral in Indianapolis was overflowing with couples from all around the archdiocese.

It was our annual celebration of the golden wedding anniversary of folks who came from far and wide to be present.

Actually, a good number who came had been married 60 plus years. Most were accompanied by family members. I think it is one of the most wonderful annual liturgical events because there is so much joy and a sense that God's grace is awesome.

The celebration of the golden years of marriage is so timely. By our baptism as Christians, we are called to live the love and mercy of Jesus in a time when it has never been needed more. Celebrating the golden years of self-giving in marriage could never be more valuable!

Over and over, we hear stories of broken promises. Some ask, are there any true stories and believable tellers of the story of Jesus? Men and women, especially our youth, are tired of broken promises and begin to wonder if promises can be kept by anyone. A university professor told me that the greatest worry she finds among her students is whether or not they can have a happy marriage that lasts. Our golden jubilarians are examples that there can be lasting marriages.

That afternoon in mid-September, we celebrated the simple beauty and the

life-giving power of golden years of keeping promises. And yes, we acknowledged that fidelity is hard work, at least sometimes.

Our youth who look to us for spiritual and moral direction and support must see that fidelity is possible. We, their older sisters and brothers, their parents and grandparents and religious leaders, are challenged to tell a careful story of the unbroken promise of Jesus for which people can live and hope. The golden anniversary of marriage is a life-giving beacon of hope for our society, especially our youth.

Of course, no one can live our call to be holy perfectly, but we need to celebrate the simple fact that, as best they could, our anniversary couples have done what they were called to do on the day of their marriage. They are witnesses to the fidelity of Jesus. Their lives together in good times and in bad, in sickness and in health, are a witness not only of the possibility but the fact that with the grace of God we can keep promises for life.

If our couples were to tell their stories, I am sure we would have a tapestry woven with beautiful threads of joy mixed with dark threads of pain, sorrow and heartache. Yet their stories would form a beautiful tapestry.

In fact, I suppose the details of life past are not so important. We celebrate golden wedding couples because the tapestries of

their lives portray Gospel success, Christian success. We don't measure Christian success by wealth or by what it cost.

To do so misses an essential point of the story of Jesus and our life of discipleship. Christ's is a story of promise, yes—but it is a promise of life reached only through the reality of the cross. And so the life of a Christian, the story we live in faith, is not a success story in the eyes of many people.

Maybe the most eloquent message our anniversary couples give us is their surrender to the cross in the stuff of everyday life. Who can measure the spiritual power of the courageous and uncomplaining sacrifices in the life of parents? Our Christian parents and all of us Christians live in the difficult days of a society turning more and more to secular materialism where family wealth becomes more important than family love.

It is apparent that couples who have been blessed with a marriage that thrives in its golden years have been given God's grace to make it work. But it is also true that they accepted that grace. In a sense, they accepted God as a mutual third party in their marriage. They are couples who kept the faith and did that in prayer.

I asked our jubilarians to continue to take all that comes their way in their golden years to prayer, together and alone. I told them that we need them as a tremendous powerhouse of prayer. Our youth need to see us older folks pray in Church and at home.

Our youth also need us to witness to a steady love for our Church. They need help to understand that the sacraments of the Church sustain us in faith, hope and charity. They need to see that we are confident in God's grace and we are willing to place ourselves in his hands, especially in difficult times. God bless you parents and grandparents! †

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 October

Youth Ministers: that they may always encourage youth to consider ser vice in the Church, especially as priests and religious.

Los celebrantes de bodas son un faro de esperanza para la juventud

Un domingo del mes pasado la Catedral San Pedro y San Pablo estuvo repleta de parejas de muchas partes de la arquidiócesis.

Fue nuestra celebración anual de los aniversarios de bodas de oro de aquellos parroquianos que vinieron desde todos los rincones para estar presentes.

De hecho, un buen número de los que asistieron han estado casados por más de 60 años. La mayoría estuvieron acompañados por miembros de su familia. Creo que es uno de los eventos litúrgicos anuales más hermosos debido a que hay mucho gozo y un sentir de que la gracia de Dios es maravillosa.

La celebración de las bodas de oro resulta muy oportuna. Debido a nuestro bautismo como cristianos estamos llamados a vivir el amor y la misericordia de Jesús en una época en la cual nunca ha sido más necesario. ¡La celebración de las bodas de oro nunca podría haber sido de más valor!

Una y otra vez escuchamos historias de promesas rotas. Alguien pregunta, ¿hay historias reales y narradores dignos de crédito sobre la historia de Jesús? Hombres y mujeres, especialmente nuestra juventud, están cansados de promesas rotas y comienzan a cuestionarse si alguien puede mantener sus promesas. Una profesora universitaria me dijo que la preocupación mayor que ella encuentra entre sus alumnas es si lograrán tener o no un matrimonio feliz y perdurable. Nuestros celebrantes de bodas de oro son un ejemplo de que puede haber matrimonios perdurables.

Esa tarde, a mediados de septiembre, celebramos la belleza sencilla y el poder de vida de los años dorados de mantener las

promesas. Y sí, reconocimos que la fidelidad es un trabajo difícil, al menos en algunos momentos.

Nuestra juventud, que nos busca como guía espiritual y moral, y como apoyo, debe ver que la fidelidad es posible. Nosotros, sus hermanas y hermanos mayores, sus padres y abuelos y los líderes religiosos, tenemos el reto de contar una historia de conciencia de la promesa mantenida de Jesús por la cual la gente puede vivir y tener esperanza. El aniversario de las bodas de oro es un faro de esperanza que da vida para nuestra sociedad, especialmente para nuestra juventud.

Por supuesto, nadie puede vivir nuestro llamado a ser perfectamente santos, pero necesitamos celebrar el hecho simple de que, de la mejor manera que han podido, nuestras parejas de festejantes hayan hecho aquello que se les solicitó hacer en el día de su boda. Ellos son testigos de la fidelidad de Jesús. Sus vidas están juntas en los momentos buenos y en los malos, en la enfermedad y en la salud, son testigos no sólo de la posibilidad sino del hecho de que con la gracia de Dios podemos mantener las promesas de por vida.

Si las parejas nos contaran sus historias, estoy seguro de que pudiésemos tener un tapiz tejido con hermosos hilos de alegría mezclados con hilos oscuros de dolor, sufrimiento y pena. Aún así, sus historias formarían un hermoso tapiz.

De hecho, supongo que los detalles del transcurso de sus vidas no son tan importantes. Vitoreamos a las parejas de bodas de oro debido a que los tapices de sus vidas representan triunfos en el Evangelio, triunfos cristianos. No medimos

los triunfos Cristianos por la riqueza o por lo que cuestan.

Al hacerlo así pasamos por alto un punto esencial de la historia de Jesús y de nuestra vida de discipulado. La de Cristo es una historia de promesa, sí, pero es una promesa de vida alcanzada sólo a través de la realidad de la cruz. Y así es también la vida de un cristiano, la historia que vivimos en la fe, no es una historia de triunfo a los ojos de muchos.

Puede ser que el mensaje más elocuente que nos den nuestras parejas de aniversario es su entrega a la cruz en las cosas de la vida diaria. ¿Quién puede calibrar el poder espiritual de los sacrificios valerosos y resignados en la vida de los padres? Nuestros padres Cristianos y todos nosotros como cristianos vivimos en los días difíciles de una sociedad que se vuelve cada vez más materialista, donde la riqueza de la familia es más importante que el amor familiar.

Resulta obvio que las parejas que han sido bendecidas con un matrimonio que prospera en sus años dorados han recibido la gracia de Dios para que ella surta su efecto. Pero también es verdad que ellos aceptaron esa gracia. En un sentido, aceptaron a Dios como una tercera parte mutua en sus matrimonios. Son parejas que mantuvieron su fe y lo hicieron en oración.

Les pedí a nuestros celebrantes que continuaran tomando todo lo que se les

presenta en el camino durante los años dorados para orar juntos y también aparte. Les dije que los necesitamos como una fuente generadora de oración. Nuestra juventud necesita vernos a los mayores rezar en la Iglesia y en el hogar.

Nuestra juventud también nos necesita como testigos de un amor constante por nuestra Iglesia. Necesitan ayuda para comprender que los sacramentos de la Iglesia nos sostienen en la fe, la esperanza y la caridad. Necesitan ver que confiamos en la gracia de Dios y que nosotros mismos deseamos colocarnos en sus manos, especialmente en los momentos difíciles. ¡Dios bendiga a sus padres y abuelos! †

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

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

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

La intención del Arzobispo Buechlein para vocaciones en octubre

Pastores Juveniles: Que ellos siempre puedan animar a los jóvenes a considerar dando servicio a la iglesia, sobre todo como sacerdotes y religiosos.

Events Calendar

October 12

Primo Banquet and Conference Center, 2615 E. National Ave., Indianapolis. **St. Francis Spirit of Women program**, 9 a.m.-1 p.m., \$10 per person. Information: 317-865-5865.

St. Matthew School, 4100 E. 56th St., Indianapolis. **Annual chili supper**, 5-8 p.m., \$5 adult, \$3 child, \$20 maximum per family. Information: 317-284-1699.

B. Dalton Bookstore, 10202 E. Washington St., Indianapolis. **Book signing, "A Belief in Providence: A Life of Saint Theodora Guérin,"** Julie Young, author, 6-8 p.m.

October 12-November 10 St. Meinrad Archabbey Library, 200 Hill Drive, Saint Meinrad. **Art exhibit by Collin Staley.** Information: 800-682-0988 or www.saintmeinrad.edu.

October 13

St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis. **Rosary Rally**, noon-2 p.m. Information: 317-826-1387.

Monument Circle, north steps. **Rosary Rally**, noon-2 p.m. Information: 317-845-5347 or 317-826-8574.

Sacred Heart of Jesus Parish, 1530 Union St., Indianapolis.

Oktoberfest, Sacred Heart and Kennedy high school alumni class reunion, Mass, 5 p.m., fellowship, entertainment, 1-8 p.m. Information: 317-638-5551.

St. Roch Parish, Family Center, 3603 S. Meridian St., Indianapolis. **Single Seniors, meeting**, 1 p.m., 50 and over. Information: 317-784-1102.

St. Barnabas Parish, 8300 Rahke Road, Indianapolis. **Health Fair**, 8 a.m.-noon, flu shots and cholesterol screening available. Information: 317-784-7104.

Rathskeller Restaurant, 401 E. Michigan St., Indianapolis. **St. Mary Academy 60-year class reunion**, noon. Information: 317-786-3749.

October 13-14

Michaela Farm, Oldenburg. **Franciscan Scavenger Hunt**, 1-5 p.m. Information: 812-933-0661 or e-mail michaelafarm@seidata.com.

October 14

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **"Jesus' Presence in the Eucharist: Real? Or Just 'Figurative'?"** apologist Raymond de Souza, presenter, 1:45 p.m., free-will offerings accepted. Information: 317-636-4478.

St. Anthony Parish, 379 N. Warman Ave., Indianapolis. **Euchre party**, 1:30 p.m., \$3 per person.

St. Mary-of-the-Rock Parish, 17440 St. Mary's Road, Batesville. **Turkey Festival**, booths, games, food, 10 a.m.-5 p.m. Information: 812-934-4165.

St. Joseph Parish, 2605 St. Joe Road, Sellersburg. **Our Lady of Fatima "Family" Rosary Procession**, 5-6 p.m. Information: 812-246-2512.

Saint Meinrad Archabbey, Monte Cassino Shrine, one mile east of Archabbey, St. Meinrad. **Monte Cassino pilgrimage, "Marian Shrines and Pilgrimages,"** Benedictine Brother Maurus Zoeller, presenter, 2 p.m. Information: 812-357-6501.

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 Burwinkel, celebrant. Information: 812-689-3551.

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 includes materials. Information: 317-236-1596, 800-382-9836 or www.archindy.org.

October 16

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.

October 17

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

Vito's Restaurant, 20 N. Pennsylvania St., Indianapolis. **Theology on Tap, "What Do You Think about Animal-Human Embryo Research?"** Dr. Gary Wright, presenter, 7 p.m. Information: www.indytheologyontap.com or e-mail theologyontapindy@yahoo.com.

Sisters of St. Francis, Oldenburg. **Mid-week series, "How Hope Can Help Our Imaginations and Relationships,"** Franciscan Sister Olga Wittekind, presenter, 10 a.m.-2:30 p.m., \$35 per session. Information: 812-933-6491 or jwerner@oldenburgosf.com.

October 18

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange, Archbishop Daniel M. Buechlein**, speaker, Mass, 6:30 a.m., buffet breakfast and program, \$11 per person, reservation required in advance. Information: www.catholicbusinessexchange.org.

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

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **"Understanding the Liturgy," session one, "Liturgical Renewal,"** Father Rick Ginther, presenter, 6:15-9 p.m. Information: 317-236-1483, 800-382-9836 or e-mail worship@archindy.org.

October 19

The Atrium, 3143 E. Thompson Road, Indianapolis. **St. Francis Hospital's Senior Promise program, fall health festival**, 9 a.m.-noon. Information: 317-782-6660.

October 20

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants Pro-Life Mass**, Father Glen O'Connor,

celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **Evening of Romance and Fun 2007, dinner and dance**, 7 p.m. \$25 per person. Information: 317-884-3585.

St. Vincent Women's Hospital, 8111 Township Line Road, Indianapolis. **Couple to Couple League (NFP) class**, 9-11 a.m. Information: 317-228-9276.

St. Charles Borromeo Parish, 213 Ripley St., Milan. **Harvest Day Dinner**, roast pork dinner, country store, 4-7 p.m., \$7 per adult, \$3 per child 12 and under. Information: 812-654-2009.

October 21

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. **Fifth annual health fair**, 8:30-11:30 a.m. Information: 317-546-4065.

St. Isidore the Farmer Parish, 6501 St. Isidore Road, Bristow. **Fall Festival and Shooting Match**, 10:30 a.m.-6 p.m., games. Information: 812-843-5713. †

Centenary of church to be celebrated

The Sisters of Providence of Saint Mary-of-the-Woods and Saint Mary-of-the-Woods College will begin a year-long celebration on Oct. 21 that will honor the Church of the Immaculate Conception, which has served as a place of worship for 100 years on the grounds of the religious community's motherhouse.

The celebration will begin with a special Mass at 11 a.m. on Oct. 21, the 100th anniversary of the dedication of the church. At 2:30 p.m., a centenary organ concert will be offered in the church. It is sponsored by the Wabash Valley Chapter of the American Guild of Organists. Artists will include Sisters of Providence and guild members.

Architectural tours of the church will be offered at 9 a.m. and 9:45 a.m. and after the concert.

On Oct. 22, the Sisters of Providence will celebrate the 167th anniversary of their founding. Mass will be at 11 a.m. Architectural tours of the church are again offered at 10:15 a.m., 12:15 p.m., 2:15 p.m. and 6 p.m. †

VIPs

Lawrence A. and Catherine (Molohon) Honan Jr., members of



St. Michael the Archangel Parish in Indianapolis, will celebrate their 50th wedding anniversary on Oct. 12.

The couple was married on Oct. 12, 1957, at St. Joseph Church in Lebanon.

Paul and Mildred (Phelps) Herrman, members of Holy Family Parish in



Richmond, celebrated their 65th wedding anniversary on Oct. 8.

The couple was married on Oct. 8, 1942, at St. Gabriel Church in Connersville.

The couple has four children: Jeanne

Carter, Patricia Cornett, Jim and Thom Herrman. They have five grandchildren and nine great-grandchildren.

John and Sheila (Mears) Monfreda, members of St. Christopher Parish in



Indianapolis, celebrated 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 of Charity Sister M. Zita Monfreda, Greg, John, Keith, Matt, Mike and Roger Monfreda. They have 18 grandchildren. †

Used computers are needed for mission

Functional or non-functional used computers will be collected on Oct. 20-21 at the playground of Immaculate Heart of Mary School, 317 E. 57th St., in Indianapolis.

Any computer hardware will be accepted from 9 a.m. to 4 p.m. on Oct. 21 and 9 a.m. to 2 p.m. on Oct. 22.

The equipment will be used at the Vocational Training Center in Tegucigalpa, Honduras, a volunteer mission for the past eight years for Immaculate Heart of Mary Parish.

Students at the center will be taught to refurbish the computers. The computers will then be used in other schools or computer labs.

For more information, call Ann Wadelton at 317-549-1621 or e-mail her at awadelton@yahoo.com. †

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Hundreds celebrate St. Theodora's feast day with Sisters of Providence

By Mary Ann Wyand

ST. MARY-OF-THE-WOODS—"Caution! Saint at work" and "A saint walked here" billboards featuring St. Theodora Guérin's image greet travelers on Interstate 70 near Terre Haute.

The signs invite people to turn on Exit 3 at West Terre Haute and visit the Sisters of Providence motherhouse at Saint Mary-of-the-Woods, which is the home of the National Shrine of Our Lady of Providence and the new National Shrine of St. Mother Theodore Guérin.

Providence sisters—who lovingly call their foundress St. Mother Theodore—celebrated her first feast day on Oct. 3 during an emotional Mass at the Church of the Immaculate Conception at the motherhouse with several hundred pilgrims who came in cars and a bus to participate in the historic liturgy.

Father Daniel Hopcus, chaplain for the congregation and the celebrant, thanked Provident God for the life of St. Mother Theodore, her prophetic witness to the Gospel, and her faithful pursuit of love, mercy and justice for God's people.

Later this year, pilgrims who come to venerate St. Theodora's remains in the church will also have an opportunity to sit outside on benches beside a new statue of the humble and devout woman who became a saint in the universal Church.

"What a joy and a privilege it is to celebrate the first feast day of the eighth American saint—St. Mother Theodore Guérin—in this place, the site of her arrival, of her home, the center of her ministerial outreach and her final resting place," Providence Sister Denise Wilkinson, general superior of the congregation, said during the liturgy.

"In a short time, we will have a six-foot bronze statue of St. Mother Theodore that will stand right outside the church," Sister Denise explained. "This tribute to Mother Theodore is the gift of Larry Fleschner, a Terre Haute resident who died this past Sunday morning [on Sept. 30]."

Fleschner, who had been diagnosed with cancer, became friends with Providence Sister Marie Kevin Tighe, the

promoter of the saint's cause and a cancer survivor, and Teresa Clark, the artist who created the saint's official sculpture for reproduction as statues, during Rite of Christian Initiation of Adults classes two years ago at St. Margaret Mary and St. Patrick parishes in Terre Haute.

During that time, Sister Denise said, he came to love St. Mother Theodore.

"As Larry moved through the different stages of a very devastating cancer, he took great comfort in Mother Theodore," Sister Denise said. "He had a statue of her signed by Teresa Clark placed in his room where he could see it, and he told me that ... he had many conversations with her, and that she had become a living and hopeful presence in his life."

Fleschner decided to donate money for the statue and benches for an outdoor reflection area, Sister Denise said, because he wanted the Sisters of Providence and people who visit the motherhouse "to have a place to be with her so that they could breathe in her strength and her comfort as he had done ... and enjoy the beauty of the place she called home."

Sister Denise said she believes that he felt St. Mother Theodore's love and gained strength from her deep reliance on Providence in the midst of his suffering.

After the Mass, Sister Marie Kevin said Fleschner joined the Church last year at Easter at St. Patrick Church and traveled to Rome for St. Mother Theodore's canonization Mass on Oct. 15, 2006.

They prayed together during his cancer journey, and she took Communion to him until the day before he died at age 55.

Sister Marie Kevin downplays her own difficult cancer journey and healing, insisting that, "I don't think it was exactly a miracle, but I got well."

She said people tell her that they "feel drawn" to St. Mother Theodore when they see her picture, and Fleschner also talked about how he felt close to her.

Father Rick Ginther, pastor of St. Patrick and St. Margaret Mary parishes, said in a telephone interview that Fleschner joined the Church after his brother, Steve, and nephew, Paul, became Catholic.

"Sister Marie Kevin spoke one evening about suffering, ... specifically about her survival of cancer," Father Ginther said. "... They became very good friends. ... He was a very spiritual man. He found comfort in Roman Catholicism ... and Mother Theodore's belief in God's Providence. From what I understand from his family, even as he approached death, it wasn't, 'Why me?' It was, 'All right. God provides, and God



Providence Sister Marie Ellen Sullivan, a retired sister who lives at the motherhouse, and St. Patrick parishioner Teresa Clark of Terre Haute venerate the remains of St. Theodora Guérin after the saint's first feast day Mass on Oct. 3 at the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Clark is the artist who created the official sculpture of the eighth American saint. It has been reproduced in several sizes.



Providence Sister Marie Kevin Tighe, promoter of St. Theodore Guérin's cause, waits to give Communion during the saint's first feast day Mass on Oct. 3 at the Church of the Immaculate Conception at Saint Mary-of-the-Woods.



A banner of St. Theodora Guérin is displayed outside the Church of the Immaculate Conception at Saint Mary-of-the-Woods. A six-foot bronze statue of the saint will stand in front of the motherhouse church later this year.

will take care of me even into death and into new life.'"

Providence Sister Barbara Doherty, coordinator of the shrine office, said St. Mother Theodore's "birth date is Oct. 2 [1798], and her feast day is celebrated on Oct. 3. Her canonization day is Oct. 15, the foundation day is Oct. 22 [1840], and her beatification is Oct. 25 [1998]. For us, the whole month of October is celebrated as St. Mother Theodore's month."

Throughout the year, Providence sisters join pilgrims in prayer during Masses at the motherhouse church. A favorite petition is "Provident God, hear our prayer." †

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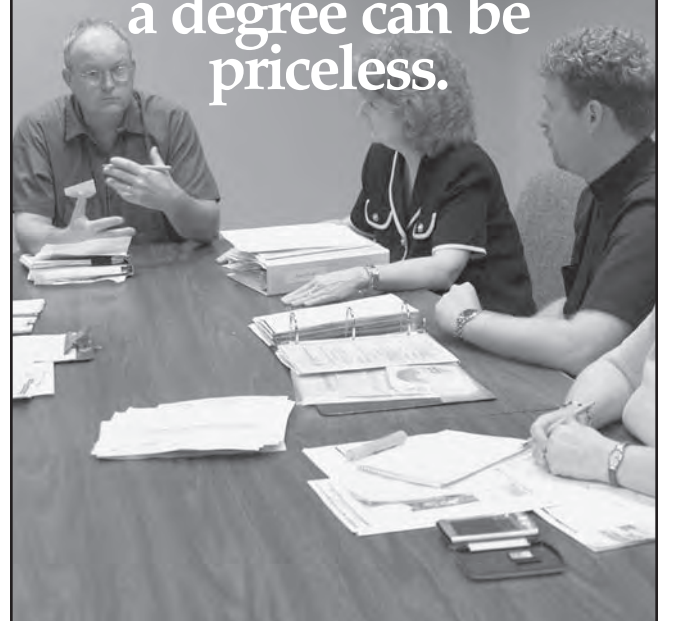
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Pope: Recognition of natural law's ethics promotes human dignity

VATICAN CITY (CNS)—The foundation of human rights, democracy, and cooperation among peoples and religions is threatened by a growing assumption that there are no ethical absolutes, Pope Benedict XVI said.



Pope Benedict XVI

Not recognizing that certain ethical and moral principles are naturally part of being human has

“enormous and serious consequences on the civil and social order,” Pope Benedict said in an Oct. 5 meeting with members of the International Theological Commission.

Commission members, appointed by the Vatican, have been working on a document on the foundations of natural moral law and, specifically, on how those principles form the basis of a “universal ethic” that can be recognized and shared by all peoples of all religions.

“It is not an exclusively or predominantly confessional theme,” the pope said, but is one that is important for all people and for their ability to live together in peace and mutual respect.

Pope Benedict said the commission's report is an important part of a project being promoted by the Congregation for the Doctrine of the Faith to encourage universities, associations and individual scholars “to identify useful lines and convergences for a constructive and effective deepening of the doctrine on natural law.”

The Catholic Church teaches that natural law, whose basic norms are reflected in the Ten Commandments, is not a code of moral and ethical principles imposed on people by religion, but is a way of knowing right from wrong that is a part of human nature and can be identified by the use of human reason.

Because the principles are “accessible to every rational creature,” the pope said, they are a secure basis for dialogue and cooperation among all peoples and for the building of societies in which human dignity and freedom are protected.

Unfortunately, Pope Benedict said, modern societies have lost sight of natural law and too many people are convinced that society or the majority of a society's citizens is “the ultimate source of civil law.”

“Then the problem becomes not the search for what is good, but for power or rather the balance of powers,” he said.

“At the root of this tendency lies ethical relativism, which some people even see as one of the principal conditions of democracy because relativism would guarantee tolerance and mutual respect,” the pope said.

However, Pope Benedict said, history has demonstrated repeatedly that the majority can be wrong and that only reason and openness to perennial moral principles can guarantee a just society.

“When the fundamental needs of the dignity of the human person, human life, the institution of the family and equity in the social order—that is, basic human rights—are in play, no man-made law can subvert the norms written by the Creator in human hearts without society itself being dramatically attacked in what constitutes its necessary basis,” the pope said.

Natural law, he said, is “the true guarantee offered to everyone” so they can live in freedom, have their dignity respected and not be manipulated or exploited by the more powerful.

Pope Benedict said there is a need “to mobilize the consciences of all people of good will,” whether or not they are Christians, so that natural law is recognized as the only certain basis for regulating social life.

The pope also congratulated members of the theological commission on their document, “The Hope of Salvation for Infants Who Die Without Being Baptized,” which was published in April.

The document, which emphasized the importance of baptism as the ordinary means of salvation, said the traditional concept of limbo—as a place where unbaptized infants spend eternity in happiness but without communion with God—seemed to reflect an “unduly restrictive view of salvation.”

Pope Benedict told commission members, “I trust that the document may be a useful point of reference for Church pastors and theologians, and also a help and source of consolation for faithful whose families have suffered the unexpected death of a baby before it could receive the cleansing of regeneration” brought by sacramental baptism. †

Vigils, legal action continue after Planned Parenthood clinic opens

AURORA, Ill. (CNS)—Although a Planned Parenthood clinic in Aurora opened its doors on Oct. 2, pro-life advocates pledged to continue their efforts to close the medical facility that will include abortion as part of its services.

In an Oct. 1 statement to the media, Aurora Mayor Tom Weisner said the Kane County state's attorney's office found that the city had “no legal basis” to deny an occupancy permit for the clinic.

Since Aug. 9, opponents had held vigils

outside the proposed clinic, which was originally scheduled to open on Sept. 18. Meanwhile, Catholics from across the diocese and beyond have indicated that they will maintain a prayerful vigil outside the clinic.

“Of course, we are totally disappointed in the decision that was made,” said Fran Fortier, director of the Life Office for the Diocese of Joliet. “However, our parish coordinators and pro-life committees in the diocese will continue to pray, educate, effect pro-life legislation, nurse

the sick, handicapped, elderly and dying, from conception to natural death.”

Pro-life advocates, including representatives from the Pro-Life Action League, said they would continue their battle in court.

Tom Brejcha, president and chief counsel of the Thomas More Society, a pro-life law center based in Chicago, filed a libel lawsuit on Oct. 1 in Kane County Circuit Court against Planned Parenthood and its president and CEO, Steven Trombly.

Filed on behalf of 19 plaintiffs, the suit said Planned Parenthood falsely accused them of promoting violence during demonstrations against the Aurora clinic. Another lawsuit accuses the city of Aurora of inhibiting the First Amendment right of protesters.

In the 14-page libel complaint, Brejcha asserts that Planned Parenthood printed libelous and defamatory statements in an advertisement in the *Aurora Beacon News* and in a three-page letter sent to city officials in Aurora. †

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Taking stock for the future

Financial planning—Don't wait: Do it now

Catholic Spirit Syndication Service

Planning for your financial future after retirement likely involves some of the most important decisions you will ever make.

Even if you are several years away from your last day on the job, experts suggest the earlier you begin to plan for retirement, the more peace of mind you'll have during those long-awaited "golden years."

DO start planning when you are in your middle to late 50s.

"That's the time to really take a good look at your financial picture," said John Tetzloff, advance case specialist with the Catholic Aid Association in St. Paul.

"In most families, the kids are grown and college is paid off. It's a time when you're in good health and able to make sound financial decisions."

DON'T think that retirement options get better as you get older.

"The fact is the time for you to build up your savings or make financial choices lessens," said Tetzloff. "And with fewer

choices comes greater cost."

DO consolidate your assets.

As you move toward retirement, think about consolidating your IRAs and other savings plans. Most people tend to become more conservative with their investments as they grow older and are willing to take fewer financial risks, which Tetzloff and other experts agree is the right course of action.

DON'T forget to take out a long-term health insurance policy if you haven't done it.

"I advise clients who are in their mid-40s to seriously take this into consideration," said Dale Robinson, general manager of the Dale A. Robinson Agency for Knights of Columbus in St. Paul. "When you're elderly and you find you need long-term health insurance for care, you can't get it."

DO make yourself aware of the tax ramifications of withdrawing money from IRAs and other accounts.

"Changes result because it's common for people to no longer have mortgage or

dependent deductions," said Tetzloff. "Make sure to budget for taxation so you aren't surprised." Consult a professional financial planner.

DON'T take the spousal pension option automatically if you have a traditional pension.

"Review the pension options very carefully to make sure the ones you choose are the best ones for your particular financial situation," Robinson said.

DO take the dollars out of your 401K account when you retire and roll them into an IRA.

"This protects you and your money if your company finds itself in financial trouble down the line," said Robinson.

DO make your financial wishes known to a trusted adviser or family member.

"It is advisable that at least one individual knows where all your assets are located," Tetzloff said.

If a family business, farm or lake home is at stake, it is especially important to clarify any decisions you may have made

in advance.

"It is also valuable to designate a financial power of attorney who will represent your interests if you are unable to make decisions for yourself," Tetzloff added.

If you are certain you don't want anyone to know about your financial situation, make sure you have a spreadsheet or some kind of document that can be easily retrieved after your death.

"Keep this in a safe deposit box and let someone know where the information is located," Robinson said.

DON'T neglect burial insurance either.

"That's an expense you want to make sure is covered," Robinson said.

DO make sure you have enough permanent life insurance to pay any remaining bills after your death.

"You don't want to leave your surviving spouse with a lot of debt," Robinson said. Purchasing term insurance, especially if you are already in your 60s or 70s, "will not serve you well," he added. †

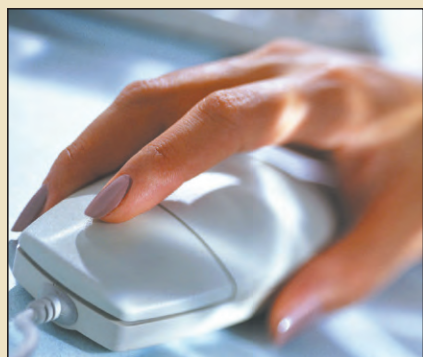
Mortgage woes

Mortgage woes creeping into higher income brackets, page 10.



Retirement tools

Online retirement tools for tech-savvy boomers, page 11.



Seniors and poverty

Older Americans: Fewer live in poverty, but many still struggle, page 12.



Social Security

How long will Social Security be around? It depends, page 13.



Mortgage woes creeping into higher income brackets

(Editor's Note: The last names of some people in this story were withheld to protect their privacy.)

ROCHESTER, N.Y. (CNS)—When the manufacturing plant where Jason worked closed in 2004, he fell behind in his mortgage payments and was threatened with foreclosure.

Jamie fell into the traps laid by predatory credit lenders and disreputable mortgage companies.

Bill's taxes and mortgage payments increased in 2004, but his income remained flat and he wasn't able to keep up with his mortgage payments.

In each of these cases, Chemung County Catholic Charities' Mortgage Foreclosure Prevention Services was able to help the individuals work with their lenders and prevent foreclosure, according to Jane Galvin, program coordinator.

Contrary to popular belief, Galvin said, mortgage foreclosure is not a problem faced only by those with low incomes.

"It hits all ranges of income and status," she said.

Many of the people she has helped have been middle class, and had been used to living comfortably and even had donated regularly to help those less fortunate, she said. Rising gas prices, utility costs and taxes are just a few of the reasons some middle-class people are suddenly finding themselves unable to make their mortgage payments, she said.

"A lot of it is job loss, factories moving out of the area or someone going on disability, and then the income is not there," Galvin said.

Adjustable-rate mortgages also have been blamed for the increasing number of foreclosures throughout the country.

"An adjustable-rate mortgage is just that. Your interest rate does not stay fixed for the duration of the mortgage," explained

Tracy Martinez, mortgage manager at Family First of NY Federal Credit Union.

With such mortgages, the interest rate usually remains fixed for a set period of time at the beginning of the mortgage. After that, the interest rate can change periodically based on the mortgage's terms and the financial indexes to which it is tied, said Martinez, a member of St. Rita Parish in Webster.

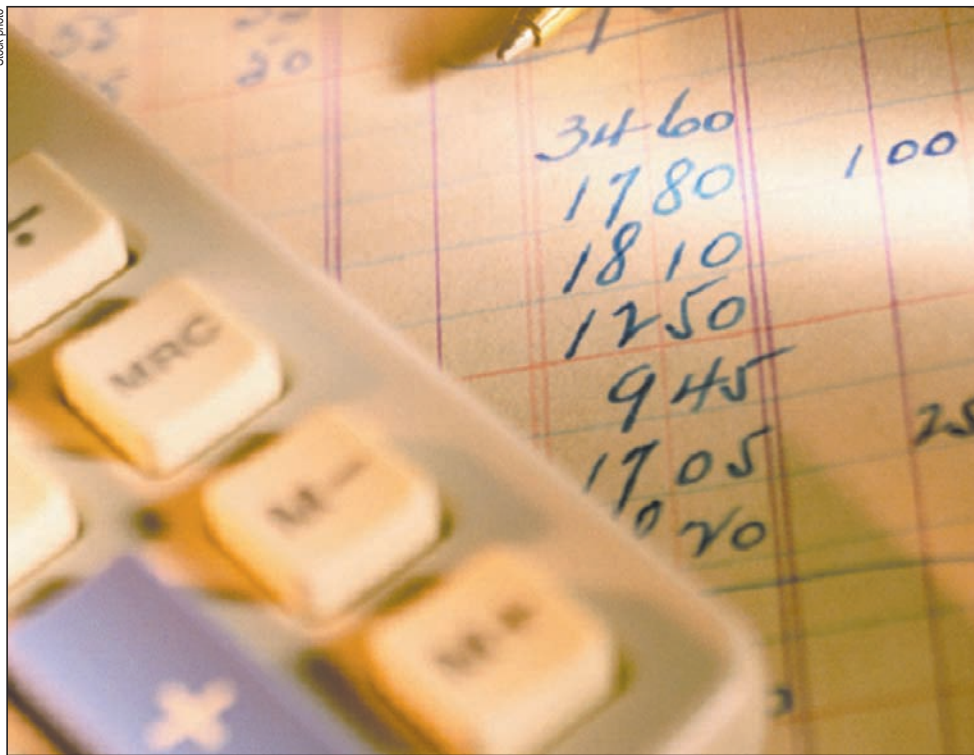
Interest rates for some mortgages may stay fixed for one year and then change every few years, she said, or they may change as often as every six months after the initial fixed-rate period.

This type of mortgage carries the potential to cause trouble for some borrowers, Martinez told the *Catholic Courier*, Rochester's diocesan newspaper. A person who takes out an adjustable-rate mortgage on a \$150,000 house, for example, might first pay a fixed interest rate of 6.375 percent, making the monthly mortgage payment \$936. If the rate changed to 8.375 percent after two years, the monthly payment would then be \$1,131, Martinez said.

"You've got your budget designed one way, and then all the sudden your mortgage payment goes up \$100, \$150 or \$200 a month," Galvin said. "They can't afford it, and they don't know what to do."

Adjustable-rate mortgages became popular around 2000, right after interest rates peaked but then soon began falling rapidly, noted Ann Hynes, president and chief executive officer of St. Pius X Federal Credit Union in Chili, N.Y. As rates fell, people were eager to refinance their mortgages and opted for an adjustable rate, Hynes said, hoping they could end up with a lower interest rate than their current one.

Such mortgages are not necessarily bad loans, she added. Her credit union, for example, offers mortgages that have fixed-rate periods of one, three or five years and



then only adjust every one, three or five years, respectively, Hynes said.

Many adjustable-rate mortgages include caps on how much the interest rates can change each time they adjust, Hynes and Martinez explained. An adjustable-rate mortgage is something to consider carefully before signing on the dotted line, Martinez added.

Borrowers should first ask when and how often their interest rates will change and how much they can change each time. Then they should calculate the amount of their monthly payments in the worst-case scenarios and determine whether they'll be able to afford those payments.

What can a borrower do if he or she already is locked into a mortgage and is having trouble making payments? Martinez

and Galvin agree that honesty is the best policy.

If borrowers explain their situation, some lenders may be willing to work with them and negotiate new payment plans, Martinez said. Many borrowers are able to refinance their mortgages, she added, which can alleviate some financial distress.

When borrowers don't know how to refinance or talk to their lenders, an agency like Catholic Charities' Mortgage Foreclosure Prevention Services in the Rochester Diocese can counsel them or even be a mediator between them and the lender, Galvin said.

"We're kind of their voice. It helps the lender see that they're being proactive," she said. †

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SIMPLY THE BETTER CHOICE

Online retirement tools for tech-savvy boomers

Catholic Spirit Syndication Service

As the baby boomer generation approaches retirement, more seniors than ever are turning to a new tool for retirement planning—the Internet.

People between the ages of 50 and 64 are dedicated Internet users at home and at work, and they will carry those usage patterns over into the next phase of their lives—retirement, according to the Pew Internet and American Life Project. About 70 percent of adults in this age group are now online.

These Web-savvy boomers can find a variety of useful information for planning their retirement on the Web. Deciding when to retire, planning for Social Security and learning the facts about 401(k) fees are just some of the topics that can be found with the click of the mouse.

Here are three Web sites that provide a helpful window into this next phase of life.

Social Security Administration, whose Web site is www.ssa.gov/retire2

The Social Security Administration's retirement planner provides detailed information about Social Security retirement benefits under current law.

Users can click on benefit calculators to test out different retirement dates or levels of future earnings. The calculators show retirement benefits as well as disability and survivor benefit amounts following disability or death.

The program offers information about Social Security programs and provides answers to some key questions like "What happens if you work after you retire?" and "How do certain types of earnings and pensions affect your benefits?"

For those nearing retirement, there are detailed instructions on how to apply for benefits, including which supporting

documents are needed as well as an online application.

The easy-to-follow Web site's sections include:

Benefit calculators

- Quick calculator—Enter your date of birth and this year's earnings for a simple, rough estimate of benefits.
- Online calculator—Include your complete earnings history and projection of future earnings until your retirement date for a more precise estimate.
- Detailed calculator—Download and install this calculator on your computer for the most precise estimates.

Near retirement?

The section contains a series of questions that guides the user step-by-step through the retirement process.

Frequently asked questions

U.S. Financial Literacy and Education Commission, whose Web site is www.mymoney.gov/retirement.

This U.S. government Web site, available in both English and Spanish, offers a library of retirement resources at your fingertips.

Twenty-five retirement planning topics are listed in alphabetical order and include articles from and links to the U.S. Department of Labor, Federal Trade Commission, Department of the Treasury/Internal Revenue Service and Social Security Administration.

Highlights of this online library include:

IRS guidelines on IRAs

Defines traditional and Roth IRAs, who can use them, how contributions are made, withdrawal information/penalties/taxes and what's new with



IRAs for 2007.

Living trusts

Estate-planning key terms are explained as well as questions to ask and steps to take before signing papers to create a will, a living trust or any other kind of trust.

SEP retirement and SIMPLE IRA plans for small businesses

Reviews the advantages of a Simplified Employee Pension (SEP) plan and a Savings Incentive Match Plan for Employees (SIMPLE) IRA plan, and how to set up and operate both plans.

Social Security information for women

Since women represent 58 percent of all Social Security beneficiaries age 62 and older and approximately 71 percent of those age 85 and older, the Social Security Administration has outlined cost-of-living protections and other important information for women.

American Association of Retired Persons (AARP), whose Web site is www.aarp.org/money

AARP's Web site offers a comprehensive retirement planning overview section featuring the AARP retirement planning calculator, a guided tour through various types of retirement investment accounts, and a wealth of information on how to

manage your money during retirement.

The first step to use this resource, available in both English and Spanish, is the retirement planning calculator—an easy-to-use tool to find out how much money you'll need in retirement.

There's also an excellent, quick 10-question quiz—"Will You Be Able To Afford Retirement?"—that tests your knowledge on what it takes to be secure in retirement.

Other sections include:

Managing money in retirement

Discusses making the most of what you have through planning, nontaxable gifts, annuities and lifestyle choices, such as how and where you live.

"Mission Retirement"

A five-part retirement planning video you can watch on your computer screen covering planning and saving for retirement, the benefits of tax-advantaged savings opportunities and managing your assets in retirement.

401(k)s

A section reviewing the investment, administrative and individual fees for 401(k) plans and tips for getting the most out of this savings vehicle, including reviewing the plan at least twice yearly if approaching retirement and looking at your contribution amounts and allocations. †

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Older Americans: Fewer live in poverty, but many still struggle

By Julie Asher

Catholic News Service

The financial situation of older Americans has improved significantly over the past four decades, according to U.S. Census Bureau statistics and a fact sheet on poverty issued by Ohio State University Extension.

In 1959, people age 65 and up accounted for 35.2 percent of all people in poverty in the U.S. The nation had about 178 million people in 1959, and about 40 million lived in poverty. Now they make up just under 10 percent of the nation's 37 million poor people. Today the U.S. population is about 298 million.

Much of the change over that time period, the fact sheet said, can be attributed to retirees' pension plans and to government programs, including Medicare, Social Security cost of living adjustments or Supplemental Security Income for the elderly blind and disabled.

"Today's older Americans are very different from their predecessors," said a Census Bureau report commissioned by the National Institute on Aging. They live longer, are in better health and have achieved a higher level of education, which is linked to "higher income, more wealth and a higher standard of living in retirement," it said.

But that's not the complete picture.

While "the financial circumstances of older people have improved dramatically ..., there are wide variations in income and wealth," the report said.

"Poverty rates vary by group," it added.

Older women, for example, are more likely to be living in poverty than older men—13 percent versus 7 percent. The

report said 24 percent of older blacks and 20 percent of older Hispanics are more likely to live in poverty compared to about 8 percent of older non-Hispanic whites.

What life is like for older Americans with limited means is something Sister Kathleen Rickelman sees every day as a volunteer at the Kankakee, Ill., office of Catholic Charities of the Joliet Diocese.

A member of the Servants of the Holy Heart of Mary, Sister Kathleen works with low-income and destitute Americans 65 and older in the city of Kankakee and Kankakee County.

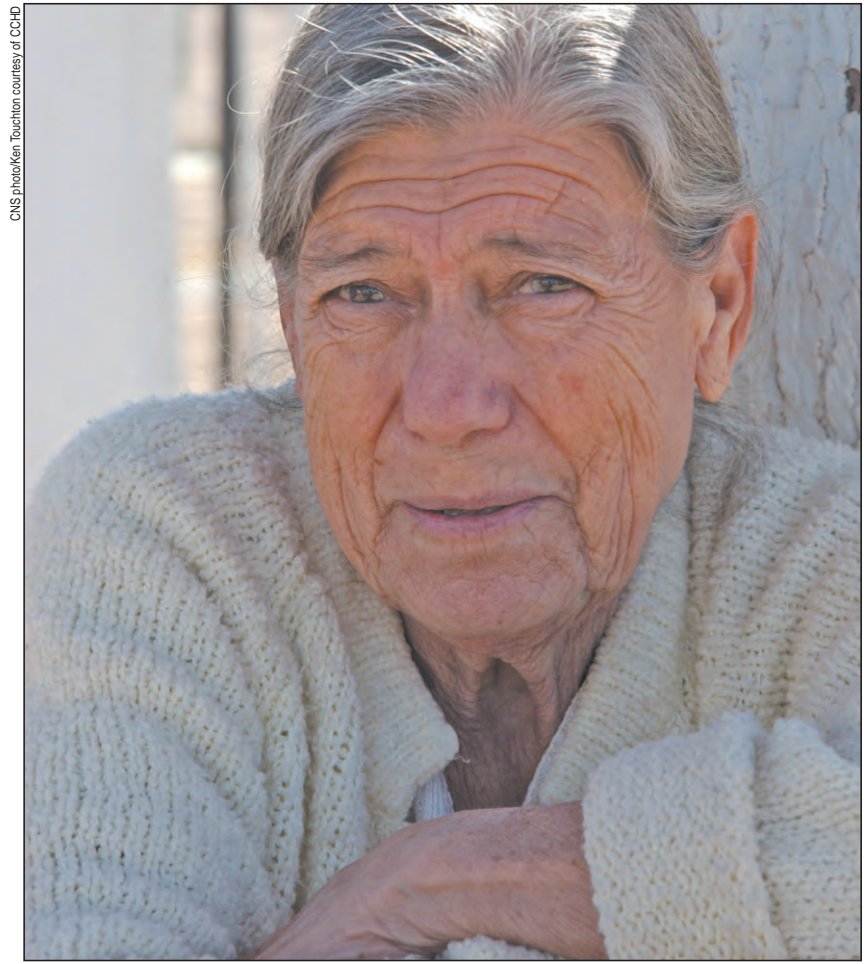
Sister Kathleen helps people apply for government benefits and provides them with basic necessities, such as food, coats and blankets. If someone can't pay an electrical bill, she provides a voucher to cover it when she can. Catholic Charities relies on donations to provide that assistance.

When told that nationally the poverty rate for elderly people in general has dropped substantially over the past four or more decades, she said that where she is she doesn't see any evidence of that.

"Yesterday we had somebody who had to make a choice between buying groceries and buying medicine," she said.

The current U.S. poverty threshold for a person 65 and over living alone is an annual income of \$9,060, but Sister Kathleen knows elderly people who live on between \$5,000 and \$6,000 a year.

One month recently, her office gave out \$2,000 from a special fund to help elderly people pay for their medications. Her elderly clients have Medicare, but that only covers 80 percent of their medical bills, and most don't have supplemental health



A woman is pictured near her home in Salem, N.M., where 70 percent of those 65 or older live below the poverty line.

insurance to take care of the remaining 20 percent.

"I am doing the very best I can for the most people I can," Sister Kathleen said. "It is heartbreaking to see some of them come in: They can hardly walk, they can't see, they can't hear."

But the 75-year-old nun, whose volunteer job is nearly full time, said she and a lot of "wonderful volunteers" are working hard to improve the lives of the elderly poor.

"I firmly believe this is what God sent me for," she said.

Sister Kathleen also doesn't like to describe Catholic Charities clients in Kankakee as "poor."

"They're economically deprived, but they are not 'poor'—they are spiritually wealthy, so giving and generous," she said.

(Julie Asher is national editor at Catholic News Service.) †

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Rev. Msgr. Joseph F. Schaedel, Archdiocesan Director

How long will Social Security be around? It depends

By Peggy Weber

Catholic News Service

Proponents of privatizing Social Security have "created an unnecessary fear" about the program's future, according to Greg Anrig, vice president of The Century Foundation, a public policy research group founded in 1918.

In an interview, Anrig said Social Security faces many challenges, "but in recent years there has been a drumbeat of fear-mongering on Social Security's future."

Anrig said "the nature of the problems are not nearly as severe as those who want to transform it say."

He said there is no need for an overhaul of the entire system and that "we can make relatively minor adjustments, sooner rather than later, to sustain Social Security."

Amid all the bad press regarding Social Security, Anrig said, one should realize that "it is the most successful program the country has ever had."

In an effort to ease some of the current fears, Anrig has posted "Ten Myths About Social Security" on the foundation's Web site at www.tcf.org/Publications/RetirementSecurity/10myths1-25-05.pdf. He says the common belief that Social Security is in crisis and facing bankruptcy is false.

"Even if Congress were to leave Social Security untouched, the program would be able to pay currently guaranteed benefits in full until 2042. Thereafter, about 70 percent of promised benefits would be financed," according to Anrig.

He also suggests it is a myth to hold that "Social Security is unsustainable." Taxpayers should take a careful look at the federal budget and realize that some changes in it easily could assist Social Security and eliminate any panic, he advises.

"The new prescription drug benefit enacted ... will cost more than twice as much as eliminating the Social Security shortfall. So saying that Social Security isn't sustainable or affordable is simply wrong. The program's entire 75-year shortfall could be paid for simply by rescinding just a third of the planned tax cut, which primarily benefits the highest earners," according to Anrig.

Another myth Anrig addressed is that Social Security's trust funds are filled with worthless IOUs. That's a scare tactic, he believes.

He said the trust funds hold "nothing but U.S. Treasury securities," and therefore are backed by the full faith and credit of the U.S. government.

Anrig said that 2018, the year Social Security's trustees project that payroll taxes no longer will exceed that year's

benefits paid out, is not the real year of concern since at that point Social Security will tap into the interest on the trust funds.

"From the standpoint of the federal budget, after 2018 some general revenues will be needed to pay the difference between each year's payroll taxes and guaranteed benefits, he said. However, the trust funds are there to help until adjustments are made.

Anrig thinks that privatizing Social Security would not be a good idea.

"The biggest problem would be the cost of making that change," he said. "Diverting payroll taxes into private accounts would cause a much more immediate and severe crisis to arise."

And he said Social Security's disability and survivor's insurance would be decimated under privatization.

(Peggy Weber is a reporter and columnist for The Catholic Observer for the Diocese of Springfield, Mass.) †



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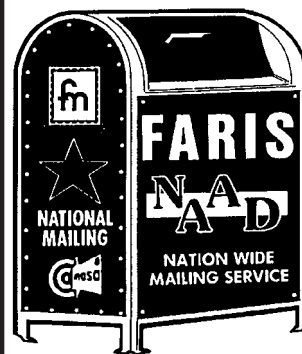
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BLUE

continued from page 1

children here. They're the products of Catholic education, and they see its importance."

St. Pius was among the 287 schools honored nationally by the No Child Left Behind Blue Ribbon Schools program. According to archdiocesan officials, St. Pius is the 25th of 71 Catholic schools in the archdiocese to earn the national recognition. No other diocese in the United States has matched that distinction.

"Once again, I am thrilled that the Archdiocese of Indianapolis has gained national recognition," said Annette "Mickey" Lentz, executive director for Catholic education and faith formation for the archdiocese. "St. Pius is so deserving of this award. Their success indicates much hard work over time. I am very proud of the school and its leadership as well as those whose shoulders they stand on."

The formal announcement of the honor was made to the St. Pius community after the weekly school Mass on Oct. 3, the feast day of St. Theodora Guérin, the pioneer of Catholic education in Indiana.

During the brief ceremony, the saint's influence was noted by the archdiocese's superintendent of Catholic schools, Ronald Costello.

"I think it's great we were able to announce this on her feast, considering her commitment to academic excellence," Costello said.

After thanking teachers, priests, parents, parishioners and volunteers, St. Pius X principal Ted Caron turned to the students and said, "Do you know who we also need to thank? All of you. When you go home and work hard on your homework or study for that test, it's one of the reasons we won this award."

Catholic schools are nominated for the award by the Council for American Private Education. Blue Ribbon schools are then chosen based upon the following three criteria, according to G. Joseph Peters, the archdiocese's associate executive director

Submitted photo



St. Pius X seventh-grade students, from left, Gabby LaFrance, Gabrielle Nondorf and Emily Lux, pose in front of a poster proclaiming the Indianapolis school's selection as a 2007 Blue Ribbon School of Excellence by the U. S. Department of Education.

for Catholic education.

- Schools with at least 40 percent of their students from disadvantaged backgrounds that dramatically improve student performance on state tests.
- Schools whose students, regardless of background, achieve in the top 10 percent of their state on test scores.
- Private schools that achieve in the top 10 percent in the nation.

St. Pius X School will be honored at an awards ceremony in Washington, D.C., on Nov. 12-13. Plans are also being made at the parish and the school to celebrate the honor.

"It's well-deserved," said Julie Dietrick, the mother of four children who have attended St. Pius. "My fourth child, Annie, is in the eighth grade. The school makes them absolutely ready for high school and college. It's a great place." †

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Faith gives people stability in a changing world

By Jem Sullivan

Claude Monet, the French Impressionist, is known for his remarkable series of paintings of Rouen Cathedral. He was so taken with the beauty of this massive Gothic cathedral that he painted close to 30 scenes of its west facade.

Each canvas depicts the same view of the cathedral, but no two are alike. Monet captures the same scene in 30 different variations of light, color, weather and season. And he gives a visual image of the rapidly changing world that surrounds each day.

It has often been said that change is one of the defining marks of the scientific, information and technological age in which we live. The latest scientific and medical breakthroughs and technologies are rendered obsolete almost instantly by ever-new advances.

Think, for example, of the first cell phone or computer you once used and the rapid advances in communication technology since then. Or take, for instance, the ever-changing advice on the health benefits of foods we eat each day. It would be fair to say that the only constant thing in our world is change!

As disciples of Christ, we approach change in society through the lens of faith. God's word sheds divine light on our human experiences and guides us to better

Faith formation must be tied to real life issues

By Carole Norris Greene

In 2003, Bishop Howard Hubbard of Albany, N.Y., named four qualities that Church leaders need to guide others in today's changing and very challenging times—"joy; flexibility and openness to change, trust in God's Providence ... , and a life of prayer."

Bishop Hubbard cited Pope John Paul II's apostolic letter for the new millennium, "*Novo Millennio Ineunte*," which stressed that "all pastoral initiatives must be rooted in holiness," in "an intimate, personal relationship with Christ," thereby leading to "service to others and the commitment to lifelong faith formation and evangelization." This lifelong faith formation,

understand the benefits as well as the limits of the many changes all around us.

At times, we might welcome and embrace change in our world. At other times, we resist changes in society when they devalue the dignity of the human person and distract from our divine origin, purpose and destiny.

As Christians, we believe that beneath all that changes there is much that is unchanging, much that is ultimately rooted in Christ, who is the unchanging face of God's love in our world.

The bishops of the Second Vatican Council reflected on the rapid changes in the modern world in the document "*Gaudium et Spes*." In it, they drew attention to the paradoxical state in which Christians live their faith today.

They acknowledged the deep-seated changes in the social, political and cultural areas of life, and noted the advancements in the scientific and technological orders, in attitudes, moral values and religious commitments of people in our time. While technology, science and medicine advance, there is a parallel weakening of spiritual

Bishop Hubbard added, must be integrated with real life issues.

It will be "critically important," Bishop Hubbard observed, for Church leaders "well into the third millennium" to seek ways to "respond to the hungers of the 78 million aging baby boomers ... and the 38 million Generation Xers ... who ... have stated overwhelmingly that a relationship with God and adherence to one's faith community are important to their lives, even though many of them cannot name any of the four Gospels or more than two or three of the Ten Commandments and attend religious services only sporadically, if at all."

(Carole Norris Greene is associate editor of Faith Alive!) †



Even in the midst of rapid change, we rest our hearts, minds and spirits on the eternal and timeless love of God. We become, in turn, the constant and loving presence of God in the changing world around us.

and religious worldviews.

Modern life is a paradox, the council bishops also pointed out. In their own words, they drew attention to the "dichotomy of a world that is at once powerful and weak, capable of doing what is noble and what is base, disposed to freedom and slavery, progress and decline, brotherhood and hatred.

"Humanity is growing conscious that the forces of change unleashed are in our hands and it is up to us to control them or be enslaved by them. Herein lies the modern dilemma."

How are Christians to contend with such rapid and pervasive changes in our world?

Change challenges us to think more clearly about the relationship of faith and life. As we witness, read or hear about changes in our neighborhoods, communities, cities and country, we are invited to reflect on the transforming power of faith on culture.

How might the Gospel speak to a much-debated issue? How does the example of Jesus show us a clear path of loving witness and gentle conviction in the face of rapid change? How do the teachings of the Church shed light on complex and emerging issues of life and death, of human relationships and advancing technologies? These questions are the stuff of

adult faith formation. If we desire to make sense of the rapid developments in society then our ongoing faith formation in the word of God and in Christian faith becomes a priority.

When we put "first things first," in that wonderful phrase of C.S. Lewis, we are able to better discern the potentially positive or harmful effects of change in society. Our commitment to ongoing faith formation—Scripture study, faith-sharing and service of the poor—gives us a firm footing in a rapidly evolving world.

As we ponder the intersection of faith and life through our experience of change in the world, we can rely on the wisdom and certainty that faith brings. God is unchanging, and Jesus Christ is the "same yesterday, today and forever" (Heb 4:8).

When our faith is rooted in God's revelation in Jesus Christ through the power of the Holy Spirit, then change does not make us restless, frustrated or anxious.

For even in the midst of rapid change, we rest our hearts, minds and spirits on the eternal and timeless love of God. We become, in turn, the constant and loving presence of God in the changing world around us.

(Jem Sullivan teaches at the Pontifical Faculty of the Dominican House of Studies in Washington.) †

Discussion Point

From year to year, faith holds us together

This Week's Question

The world changes rapidly. But how do you think your life and concerns are like those of your great-grandparents?

"I think the most common concerns of people remain the same: their families, their relationships, being part of a community, faith and the ability to survive. ... The externals change, but the people are the same." (Dawn Willenborg, Kansas City, Kan.)

"The morals and values of people, families making sacrifices or fasting and praying, things like that don't change. I feel that things move too rapidly today due to technology ... , and they keep my grandkids falling short of enjoying things we enjoyed as kids—like nature and the simple things." (Marcella Garduno, Chimayo, N.M.)

"One thing that holds us together is faith. It doesn't change. Faith is solid and truth is solid, and that's what holds us together. Everyone always worries about their children and the choices they make, about our country

and world in general, and direction they are going. But we always have to remember to trust in Jesus Christ, and he will pull us through." (Elizabeth Matacia, Kenosha, Wis.)

"Our concerns are consistent with our life—family, the bond between family members. There are always problems, but we can seek strength from God and seek his wisdom through prayer. I got my strong faith from my grandmother, and I try to pass it on by spending time with my grandchildren to share and to [encourage] closeness." (Betty Sheehan, St. Clair Shores, Mich.)

Lend Us Your Voice

An upcoming edition asks: What attitudes or approaches are needed to address a troubled situation constructively?

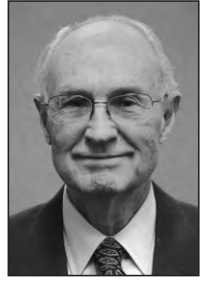
To respond for possible publication, send an e-mail to cgreene@catholicnews.com or write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



From the Editor Emeritus/John F. Fink

Biblical women: Jephthah kills his daughter

(Eleventh in a series of columns)



If there is any episode in the Book of Judges that should shock us, it has to be the story of Jephthah and his daughter. The story clearly indicates the power and authority that men had over women and children during these days of the Israelites.

Jephthah led the Israelites in a battle against the Ammonites,

who lived in modern Jordan. He was the son of Gilead and a harlot, and Gilead's wife insisted that he would inherit nothing from Gilead. So he fled from Palestine.

Later, though, when the Ammonites were warring against the Israelites, the elders of Gilead persuaded Jephthah to lead them in battle. Jephthah first tried to make peace with the Ammonites, but to no avail, so he prepared for battle.

As his army was marching toward the

battle, Jephthah made a vow to the Lord that, if God would deliver the Ammonites into his power, he would offer up as a holocaust whoever came out of the doors of his home to meet him when he returned in triumph. He clearly vowed to make a human sacrifice to God according to the custom of his pagan neighbors.

Naturally, his forces were successful and inflicted a severe defeat on the Ammonites. When he returned to his home, his beloved daughter was the first one to come running out of his house, happily playing the tambourine and dancing in celebration. She was his only child.

Alas, he had made a vow to God. He told his daughter about the vow and said that he couldn't retract it. Then, improbably, his daughter agreed that he had made a vow and would have to keep it.

She asked only that she be permitted to go away with her girl friends for two months "to mourn my virginity." For Israelite women, bearing children was a woman's greatest pride and responsibility, and Jephthah's daughter asked to mourn the

fact that she would have to die without bearing children.

Jephthah agreed and his daughter and her friends went away for two months. They returned and Jephthah killed her as a sacrifice to God. The Bible doesn't tell us how.

As we read this passage, my first question is always, "Where was her mother?" Is it possible that any mother would permit her husband to kill their daughter, whether or not he had made a vow to God? But this was a patriarchal society and a father had complete control over his wife and children.

A footnote in the *New American Bible* tells us that the inspired author of this book merely recorded the facts in this story; he didn't approve of the action. Even the God of the Old Testament didn't require human sacrifice to him, and it was wrong for Jephthah to make the vow.

The Book of Judges closes this episode by telling us that it became a custom in Israel for Israelite women to go yearly to mourn the daughter of Jephthah for four days of the year. †

Cornucopia/Cynthia Dewes

We're here because we're here, and let's make the most of it

Recently, I finally got around to reading *Guns, Germs and Steel*, an interesting book



by Jared Diamond about how and why certain peoples arose and flourished on the various continents of the world. The book was published in 1999, but better late than never. I'm reading as fast as I can.

At any rate, the author's main argument is that it is not a difference in race or ethnicity in people which caused one group to emerge earlier than another or to produce a more complex and sophisticated society. It's not that some are more intelligent or adaptable than others. Rather, it's the character of the places where they lived that mattered most.

Diamond discusses how North and South America form a north-south axis with vastly different climatic and topographic areas from top to bottom. Conversely, Eurasia, as he calls it (meaning from eastern Europe through Asia), is on an east-west axis with climate and terrain that don't vary greatly along its way.

Thus, it was harder for those in the Americas to share discoveries and spread

civilization than it was for those in Eurasia.

One example of this is that the high civilization of the Incas did not reach the less sophisticated hunter-gatherer societies farther north because of the vast deserts and mountains in between. Australia also did not flourish with advanced societies because of its isolation.

All this is based on the idea that a moderate climate and the presence of large mammals were conducive to food production. The climate encouraged crops, and the mammals could be used as pack animals and for food. More food meant more children would be born, and the population would grow and become stabilized in one place.

Of course, this entire book is a scientific explanation of human history which depends upon the factual nature of evolution. There is no religious or moral overtone involved. The author's conclusion that superior intelligence or adaptability in one race or another did not determine how or why civilizations arose is not a moral pronouncement, just a fact.

Personally, I like that method a lot. I appreciate a reasonable argument free from moral superiority and blame-laying. To me, there's nothing more tiresome than haggling over literal creationism versus evolution through natural selection. It's

apples and oranges.

It seems to me that those who argue about one opinion over the other are both wrong. They protest too much, perhaps because they feel guilty in sensing a bit of truth in the opposing argument. Despite their zeal, it's simply not a watering down or denial of the truth to say that it may lie in either direction or both. Because it does.

Creationism is a religious explanation of how the universe and its creatures came to be, while evolution is a theory of creation based on empirical science. Each is correct within its limited focus. That is, if we believe that God is the prime mover of everything, creationism is logical, but when we want to depend upon evidence based on human understanding, evolution makes sense.

Now, if we want to argue about literal creationism versus creation by God explained in symbolic terms, I'm all for it. For one thing, I can't believe that creation took seven literal days since time is a human invention anyway.

So I say, let's get over how we got here. We're here because we're here. Let's make the most of it.

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

Faithful Lines/Shirley Vogler Meister

Ideas for traveling in good conscience

A small notice in my parish bulletin suggests that those interested in the "green movement" need to band together to



raise consciousness about protecting the environment and ourselves.

Coincidentally, around the same time, I received an e-mail that caught my attention: "Traveling Right: Ethical Tips for Your Next Trip."

Yes, we need to be conscientious when away, too.

Although I know that my husband and I and our family have always tried to travel in ways that left where we had been a better place, now there's more help to do this.

Gimundo, the "Good News Daily" located at www.gimundo.com, which I mentioned in a recent column, notes, "If you've got a conscience, a vacation abroad can be a constant conundrum. ...

"These days, there's a lot for a concerned citizen to be concerned about. ... By following a few tenets of ethical travel, you can make sure that you're supporting

rather than damaging the environment and local culture, wherever you may roam."

In the past, after doing basic research about where we were headed and what we needed—especially since we mostly camped—we basically "winged" our travels. Unfortunately, we cannot do that now because of ongoing travel restrictions and laws resulting from new dangers and travel threats.

Especially when going abroad, Gimundo says, "It is prudent to hook up with [a] responsible tour operator who will help you spend your vacation money wisely and avoid the shady businesses that abound."

Paul and I did this when traveling to Austria, Germany and Italy years ago.

Nowadays, however, there is even more to consider, i.e., the environmental impact of greenhouse gases from planes and autos. Now travelers can get a TerraPass (www.TerraPass.com) to support clean energy and environmental projects worldwide that neutralize the negative impact on the environment.

Another piece of advice: Give the locals a hand no matter where you are headed on vacation.

Going to www.stuffyourrucksack.com

will explain what's most needed in the community where you are headed.

Another suggestion is to sign up for a volunteer vacation. Such philanthropic opportunities can be found by checking for the perfect volunteer vacation for you at www.responsibletravel.com.

The Ethical Travel Guide is available through www.amazon.com or bookstores. Gimundo also suggests a backpack, the latest *Lonely Planet* guide and a camera. Then "you'll be good to go in good conscience."

What they don't mention is how to be nourished spiritually while gone. It is always gratifying to find Catholic churches when traveling.

We have rarely missed Sunday Mass when away from home, even when in some wilderness areas. We planned ahead without the benefit of the Internet then.

Now, if you are traveling with a laptop computer and if there is Internet access along the way, you can find Catholic churches through www.masstimes.org.

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

Twenty Something

Christina Capecchi

'Never forget' this spiritual tip

"I could never do that," my grandma said while admiring her neighbor's newly installed cupboards.



Her neighbor's 4-year-old, Olivia, who visits grandma often, responded matter-of-factly. "That's because you're old," she said.

"But you know how to play," Olivia added, "and you'll never forget that."

In her youthful candor, Olivia delivered a profound compliment. To know how to play is to know how to be fully human, which is as physical as it is spiritual. Preserving that muscle memory in contemporary culture is a rare and sacred feat.

The value of our lives—professional and personal—is measured by productivity. Do you have a stuffed inbox? A long to-do list? A packed schedule? The goal is to answer in the affirmative.

If you run into someone who asks how you've been, the proper answer is, "Busy!" It excuses the lack of contact while conveying an important degree of activity.

Somewhere along the assembly line of pagers and smartphones, being busy became vogue. It's the idea that you should always be in motion, having just completed one duty, heading to another. It's the concept that life should be a continuous string of tasks, lined up with no breathing room in between.

But there's a difference between constant motion and meaningful productivity—a distinction that's often lost today—and setting aside playtime actually boosts the kind of productivity that is satisfying and valuable.

Just ask Dr. Stuart Brown, the founder and president of the National Institute for Play. A recovered workaholic, Brown has become an advocate of "pleasurable, apparently purposeless activity."

That notion, the late author Brenda Ueland once wrote, "makes us busy, efficient [Americans], with our accomplishment-mania, feel uneasy and guilty."

But your guilt will dissolve once you hear Brown's wide-ranging list of the benefits of play. An actively playful life develops a sense of self, energizes the body, accelerates learning, prevents violence, upholds trust, reduces stress and improves problem solving.

And get this young adults: play directs us to carve lives in accord with our intrinsic talents. (So cancel that appointment with the career counselor and go shoot hoops!)

Of course, Brown wasn't the first advocate of play. More than seven centuries ago, St. Thomas Aquinas preached that play is medicine for the soul.

"It is requisite for the relaxation of the mind," he wrote, "that we make use of playful deeds and jokes."

A dozen centuries before that, Jesus proclaimed, "Let the children come to me and do not prevent them; for the kingdom of God belongs to such as these" (Lk 18:16).

To be childlike, Jesus suggested, is to leapfrog many barriers to a free-flowing well of faith.

As young adults, we are instructed to depart from youth immediately, entirely. We must assume firm handshakes and long hours.

It's fine to demonstrate professionalism with a blazer and briefcase, but if those props lead to taking yourself too seriously, your spirit will suffer.

This October, as companies turn their focus to fourth-quarter earnings, make time for play. Jump in a pile of leaves. Experiment on a pumpkin's face. Step into a zany Halloween costume.

"Apparently purposeless activity" serves a holy purpose.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn. E-mail her at christinacap@gmail.com.) †

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

The Sunday Readings

Sunday, Oct. 14, 2007

- 2 Kings 5:14-17
- 2 Timothy 2:8-13
- Luke 17:11-19

The first reading for this weekend is from the Second Book of Kings.

Originally, these two books were one volume. However, as the centuries passed, and as editors dealt with the Scriptures, the one volume was divided into two books. This is the situation that pertains today in the editions of the Bible.

As the name implies, these two books concentrate upon the kings of Israel. However, it must be remembered that the purpose of all the books of the Old Testament was to teach a religious lesson. Such was the purpose of even the historical books, which includes the two books of Kings.

The central figure in this reading is not any of the kings. It is Naaman, the prophet. Naaman is the most unlikely of prophets. He is a leper and a gentile. However, God cured him. Furthermore, God cured him because God wished him to be a prophet.

Naaman recognizes his own helplessness. He could do nothing to free himself from the grip of disease. God freed him, but Naaman was freed so that he could accomplish a task assigned to him by God.

As was the case last week, the Second Epistle to Timothy is the source of the second reading.

Timothy was Paul's convert and disciple. Paul felt the special obligation of reinforcing Timothy's Christianity and Timothy's role as a bishop.

In this reading, Paul reminds Timothy that their vocation is to serve God by preaching the Gospel of Christ. Meeting the demands of this vocation comes at no small price for Paul. He writes that he is in chains.

As history unfolded, Paul would pay the ultimate price by giving his life as a martyr.

St. Luke's Gospel once again furnishes

the third reading.

It is a fairly familiar story. Passing along the border between Galilee and Samaria, roughly the boundary in today's terms between Israel and the West Bank, Jesus meets 10 lepers. They implore him to cure them. Mercifully, Jesus cures them. They hurry away, shouting in delight. Only one man, a Samaritan, returns to thank the Lord.

Today, it is not known which disease was the malady that afflicted the people in the Bible who were called lepers. In any case, the disease had very visible exterior symptoms and was assumed to be highly contagious.

Jewish society imposed a strict and even heartless quarantine on persons presumed to be lepers. They were outcasts among outcasts. In a society that was without social services, they were very vulnerable.

Hebrew tradition required persons cured of this illness to give thanks to God in some public ritual. Thus, Jesus expected the cured lepers in this incident to give thanks. Of course, nine did not give thanks as was the tradition.

Jews avoided Samaritans. That these lepers accepted a Samaritan into their company underscored their outcast status. His joining them showed his outcast status.

At the time, Jews regarded Samaritans with contempt. Yet this Samaritan was the only one of the 10 to follow the Hebrew tradition and thank God.

Reflection

The first and third readings speak of cures and responses to cures. The illnesses were physical. However, not too subtly, God also healed the souls of Naaman in the first reading and for the 10th leper, the Samaritan, in the last reading.

God has always reached out with healing and strength. He heals our souls. Healing gives us strength and insight that is otherwise beyond us. The problem is that we, like the nine lepers who walked away, forget about God. We simply think too highly of ourselves.

We all are outcasts if we are sinners. Setting ourselves outside God's kingdom is our choice. We always may come back to God. It may require fortitude, but God will provide if we humbly ask for it. †

My Journey to God

The Covered Bridge

The landscape came to life
In my mind's eye
Rich rustic colors imbued
Across this stretch of canvas
Whose watercolor brush strokes
Invoke a sacred path
To a covered bridge
"A place to meet Jesus"
Was all he said

I step into this scene
Hear laughter in the leaves
The mantra of a river stream
Whispers in the gentle breeze
In unison inviting me
To come
To the covered bridge

There I am called by name
"Do not be afraid"
Bring all your brokenness, uncertainty,
Fear and pain

Enter
The covered bridge

Jesus is there
He hears my every prayer
Enveloped in this shelter and shade
Blanketed by his loving embrace
Here I can stay and rest awhile
Inside
The covered bridge

My spirit nurtured
Soul serene
Assured of His constant love
And blessings of peace
With the promise
That one day I will discover
Life springs eternal
Beyond
The covered bridge

By Cathy Dearing

(Cathy Dearing is a member of St. Barnabas Parish in Indianapolis. Her poem was inspired by a conversation with Father James Farrell, pastor of St. Barnabas Parish, and Father Farrell's guided meditation CD titled "Pathways to Prayer." She said her pastor and guided meditation have had a profound influence on her prayer life and relationship with Jesus. Father Farrell's guided meditation CDs may be purchased at the gift shop at Our Lady of Fatima Retreat House in Indianapolis.)

Daily Readings

Monday, Oct. 15
Teresa of Jesus, virgin and
doctor of the Church

Romans 1:1-7
Psalm 98:1-4
Luke 11:29-32

Tuesday, Oct. 16
Hedwig, religious
Margaret Mary Alacoque, virgin
Romans 1:16-25
Psalm 19:2-5
Luke 11:37-41

Wednesday, Oct. 17
Ignatius of Antioch, bishop
and martyr
Romans 2:1-11
Psalm 62:2-3, 6-7, 9
Luke 11:42-46

Thursday, Oct. 18
Luke, evangelist
2 Timothy 4:10-17b
Psalm 145:10-13ab, 17-18
Luke 10:1-9

Friday, Oct. 19
John de Brébeuf, priest and
martyr
Isaac Jogues, priest and martyr
and their companions, martyrs
Romans 4:1-8
Psalm 32:1-2, 5, 11
Luke 12:1-7

Saturday, Oct. 20
Paul of the Cross, priest
Romans 4:13, 16-18
Psalm 105:6-9, 42-43
Luke 12:8-12

Sunday, Oct. 21
Twenty-ninth Sunday in
Ordinary Time
Exodus 17:8-13
Psalm 121:1-8
2 Timothy 3:14-4:2
Luke 18:1-8

Question Corner/Fr. John Dietzen

Jesus is truly God and also fully, completely human

Q We read your column faithfully and have a question that comes up often about our Lord.



It seems there are people in the Church—clergy, religious and laity—who for some reason want to play down the humanity of Jesus.

I heard a well-known nun comment that Jesus was not

afraid to face his horrendous suffering and death.

However, in the Gospels we read that he sweat drops of blood in fear and anticipation of his coming death.

The New Testament tells us he was like us in every way except that he didn't sin.

Why do some Catholics feel that they have to sugarcoat his life? (Nebraska)

A As you are obviously aware, your question involves one of the key mysteries of our Christian faith, the belief that in the Incarnation, the eternal Son of God took on a human nature.

Jesus is truly God and fully, completely human.

Nearly from the first days of Christianity, however, the Church has been obliged to contend with groups who tried to "solve" that mystery, to make it more acceptable, by denying one or the other of those two poles.

Some denied that Jesus was really God. Large wings of the Christian Church, however, held that while he was truly God, he was not, in fact, human. Some spoke of Jesus' mind, his intellect, in such a way that it nearly destroys the humanity of that mind. They seemed to say that, particularly in a crisis, he possessed a kind of trapdoor to God's intelligence, which made him immune to normal human sufferings and tensions.

How far can one go with this without claiming that Jesus did not really, but only seemed to, have a human intelligence and nature?

Another divergent faction was called Docetism. The name comes from the Greek word "dokesis," which means

appearance or something imagined. Jesus appeared to be human, to do human things, but that was only an illusion produced by God to make himself seem visibly present.

Obviously, that is not what our Catholic faith and the faith of most other Christians teaches about Christ. The Church dealt with this problem, among other ways, in the early ecumenical councils and the creeds, such as the Nicene Creed and the Apostles' Creed.

The reality of the two natures in Christ was the main point of the Council of Ephesus in 431 when it declared as an article of faith that "Mary is the mother of God."

One cannot accept that sentence without believing that Mary's child is God, and that as his mother she brought him to birth as a human being.

Regardless of that dogma, however, as you observe, Docetism in some form and other off-center attempts to resolve the mystery of the Incarnation by denying our Lord's humanity have never quite died out in the Church.

Isn't it asking too much, isn't it totally beneath God's dignity, even blasphemous, to assert that God, without ceasing to be God, became a member of the human race, with all the limitations and human frailties that implies, even to the point of dying?

Our answer is no. In some mystery of divine Providence, God found it fitting in his plan to save us, and reveal his eternal love for us, to become a member of the human family.

The pronouncements in Scripture about Jesus growing, learning, suffering, weeping and struggling with weakness and fear were as indispensable for the faith of the early Christians as they are to us.

(A free brochure in English or Spanish, answering questions that Catholics ask about baptism practices and sponsors, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

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.

ASHMORE, Albert D., 86, St. Augustine Home for the Aged, Indianapolis, Sept. 25. Husband of Antoinette (Battista) Ashmore. Father of Carl, Patrick and Father Ronald Ashmore. Brother of Norma Jones, Juanita Kershaw and Harry Ashmore. Grandfather of six. Great-grandfather of one.

BARRETT, Betty Ann, 71, St. John the Evangelist, Indianapolis, Sept. 17. Mother of Sean Barrett. Grandmother of two.

BILLMAN, Mary M., 81, St. Gabriel the Archangel, Indianapolis, Aug. 8. Mother of Betty Fine. Grandmother of two.

BLEILL, Florence M., 91, St. Bridget, Liberty, Sept. 18. Mother of Arthur and Virgil Bleill. Grandmother of five. Great-grandmother of seven.

CLARK, Esther G., 97, Good Shepherd, Indianapolis, Sept. 28. Mother of Kathleen Austin, Therese Bisesi, Joan Schock, Margaret McIntosh and Patrick McKeon. Grandmother of 11. Great-grandmother of several. Great-great-grandmother of several.

COPLER, Clarion M., 95, St. Mary, New Albany, Sept. 18. Aunt of several.

DAHLKAMP, Bernice, 92, Christ the King, Indianapolis, Sept. 25.

DAVIS, John R., 90, Christ the King, Indianapolis, Sept. 27. Father of Emilie Squire and Jo Ellen Davis. Grandfather of four. Great-grandfather of five.

GALLAGHER, Joseph Patrick, Jr., 81, St. Joan of Arc, Indianapolis, Sept. 23. Father of Mary, J. Patrick, Kevin, Martin and Michael Gallagher. Brother of Paul Gallagher. Grandfather

of 11. Great-grandfather of two.

GAUGHAN, Patrick J., Jr., 83, Good Shepherd, Indianapolis, Oct. 1. Brother of Mary Allen, Helen Dale, Rose Johnson and Jane O'Malia. Uncle of several.

GURCHIEK, Julia Ann, 82, St. Margaret Mary, Terre Haute, Sept. 12. Wife of George Gurchiek. Mother of Loretta Dorman, Annette Murphy, Jeff and William Gurchiek. Sister of Mary Anderson, Rosemary Cawvey, Thelma Neimeyer, Betty and Raymond Gurchiek. Grandmother of three.

HEAVRIN, Nellie Louise, 96, St. Mary, New Albany, Sept. 21. Mother of Vivian Holbrook, Jerry, Joe, Nick, Pat, Randy, Rodney and Ted Heavrin. Sister of James Wilcox. Grandmother of several. Great-grandmother of several. Great-great-grandmother of several.

HIVELY, Mary Elizabeth, 55, St. Lawrence, Indianapolis, Sept. 25. Mother of Christina and John Hively. Sister of Margaret Dobrozsi and Dale Detcher.

HORAK, A.W., St. Anne, New Castle, Oct. 1. Husband of Stella Horak. Father of Maryellen Connor, Eileen Gibson and J.A. Tony Horak. Grandfather of 12. Great-grandfather of eight.

IMEL, Lucille M., 88, Prince of Peace, Madison, Sept. 22. Aunt of several.

KAVANAUGH, Keith A., 47, Holy Name of Jesus, Beech Grove, Sept. 20. Husband of Beth Kavanaugh. Stepfather of Katie Quinton and Kimberly Shive. Son of Donald and Helen Kavanaugh. Brother of Karen White, Kenny and Kevin Kavanaugh. Step-grandfather of four.

KURRUS, Ret. Col. Robert V., 56, St. Lawrence, Indianapolis, Sept. 28. Husband of Mary Pat Kurrus. Father of Michael and Ryan Kurrus. Son of Cleo (Sanders) Kurrus. Brother of Judy Koch and Margie Rahn. Grandfather of one.

McKAY, Thomas A., 82, Prince of Peace, Madison, Sept. 22. Husband of Susie McKay. Father of Charles, David, Kevin, Michael and Steven McKay. Grandfather of 13. Great-grandfather of 13.

MILLS, Patricia A., 75, Christ the King, Indianapolis, Sept. 29. Mother of Bridget Buchanan, Cecilia Ford, Moira Sommers, Jeffrey and John McCarrel. Sister of Donna Russell, Bruce and Robert VanWinkle. Grandmother of 11.

MOLLAUN, Adeline E., 86, St. Louis, Batesville, Sept. 27.

Wife of Albert Mollaun. Mother of Brenda Filler, Bertie Schoettelkotte, Donna Wallpe, Darlene, Bernie and Dan Mollaun. Sister of Jean Alburger, Helen Frazier, Theresa Maloney, Bernie and Walter Fields Jr. Grandmother of 21. Great-grandmother of 31.

NEGRI, W. Eugene, 71, St. Mark the Evangelist, Indianapolis, Sept. 11. Husband of Eunice (Moorefield) Negri. Father of Dana Cole, Vicki Wolf, Dan, Jeff, Thomas and Tony Negri. Brother of Daniel Negri. Grandfather of 13. Great-grandfather of one.

NEU, Mary Kathryn Rawlings, 82, Holy Name of Jesus, Beech Grove, Sept. 20. Wife of Frank Neu. Mother of Karen Franklin, Patty Funke, Mary Zemlock, Diann, Joe and Tom Neu. Grandmother of 17. Great-grandmother of 10.

O'CONNOR, Doris Marie Rita (Ries), 92, Our Lady of Lourdes, Indianapolis, Sept. 26. Mother of Clare Bradshaw, Margaret O'Connor-Campbell, Kathleen Oskay, Eileen Wilkerson, Judith, Nancy, Brian, Dan, Malachy, Michael, Keiran, Kevin, Terry and Tim O'Connor. Grandmother of 38. Great-grandmother of 59.

OSBORN, Robert C., Jr., 77,

St. Gabriel, Connorsville, Oct. 3. Father of Melissa Bailey, Donna Bever and Marsha Urban. Brother of Patricia Dora and Anita Holmes. Grandfather of seven. Great-grandfather of four.

PADGETT, James A., 66, Our Lady of the Greenwood, Greenwood, Sept. 24. Husband of Judy (Hoff) Padgett. Father of Sheila, Jim and John Padgett. Grandfather of three.

PHELPS, Barbara L., 77, Sacred Heart, Clinton, Sept. 16. Wife of Lessis Phelps. Mother of Mary Christine Beaven, Judith Moody, Anthony, John, Joseph, Leonard, Michael and Steve Phelps. Sister of Angela Clark, Rosemary Duncan, George and John Howard. Grandmother of 19. Great-grandmother of eight.

POE, Kari Sue, 41, St. Michael the Archangel, Indianapolis, Sept. 23. Daughter of Richard and Anna Poe. Sister of Pamela David, Deanna French, Lori Muzik and Rick Poe.

ROWE, Martha J., 92, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Aug. 22. Mother of Barbara Presley, Gail, James and Jerry Rowe. Grandmother of 13. Great-grandmother of 16. Great-great-grandmother of three.

SCHMIDT, Patricia R., 71, Prince of Peace, Madison, Sept. 21. Mother of Duane and Earl Schmidt. Sister of Barbara Beach and Bobby Friess. Grandmother of three.

SGROI, Patty, 72, St. Barnabas, Indianapolis, Sept. 12. Wife of James Sgroi. Mother of Peggy Wadworth.

STEINMETZ, Lyle F., 71, St. John the Baptist, Dover, Sept. 13. Husband of Mary (Wilgenbusch) Steinmetz. Father of Ramona Doll, Yvonne Gutapfel, Yolanda Kunkel, Jarrod, Randy and Stacey Steinmetz. Son of Clem and Marie Steinmetz. Brother of Anita Back, Marlene Werner, Franciscan Father Gerald Steinmetz, Marvin, Ronnie and Stanley Steinmetz. Grandfather of 14.

WEIMER, Francis Nicholas, 67, Sacred Heart of Jesus, Indianapolis, Sept. 25. Husband of Mary Weimer. Father of Deborah Gutierrez, Diana Pearson and Kenneth Weimer. Brother of Helen Hessman and Eleanor Sowder. Grandfather of eight. Great-grandfather of four.

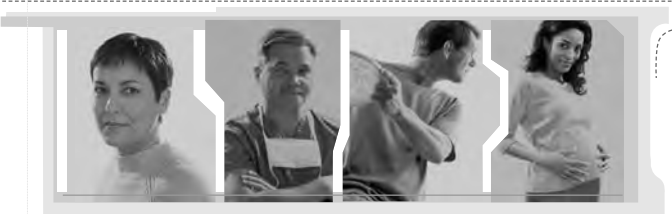
WELSH, Lillian A (Elixman), 99, Holy Trinity, Indianapolis, Sept. 26. Mother of Carol Jenks and Michael Welsh. Grandmother of two. Great-grandmother of two.

ZURLINE, Brenda Lee, 41, Immaculate Conception, Millhousen, Sept. 23. Wife of Roger Zurline. Mother of Johnathan Zurline. Sister of Debra Vanderpohl, Paula Wullenweber, Jennifer, Sheila, Theresa, Dave, Jeffrey and Ron Schwing. †

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Monks collaborate on hymn in honor of St. Theodora

By Sean Gallagher

ST. MEINRAD—Sometimes God's Providence unfolds slowly over the years. At other times, it works in a flash of inspiration.

That's what happened recently for Benedictine Father Tobias Colgan, the prior, or second in leadership, of Saint Meinrad Archabbey in St. Meinrad.

He was asked to compose a tune for a hymn text written by Benedictine Father Harry Hagan, the community's novice master, in honor of St. Theodora Guérin.

Benedictine Father Jeremy King, Saint Meinrad's choir master, had asked the two priests in early August to collaborate on the hymn that was to be sung by the monks on Oct. 3, St. Theodora's feast day.

In early September, Father Harry, after working 25 to 30 hours on the hymn text, e-mailed three stanzas of it to Father Tobias.

"I feel a little guilty because my process was much shorter than Father Harry's," Father Tobias said. "I received that e-mail at about seven in the morning. And by 7:12 [a.m.], I think the melody was finished."

"I was jealous," Father Harry joked.

On the feast day, the community performed it as a thanksgiving hymn after Communion during its daily Mass.

Providence Sister Regina Marie McIntyre, who has served as an assistant organist at Saint Meinrad for six years, was on hand for the liturgy.

"I was kind of overwhelmed because we [sisters] are used to Mother Theodore belonging to the Sisters of Providence,"

she said. "Of course, we've learned ... that we're sharing her now with the whole world."

"These two have really imbibed it [St. Theodora's spirit]. ... The text really reflects her very well."

The hymn was sent to the motherhouse of the Sisters of Providence, and the community sang it there during their St. Theodora feast day Mass.

"To have the hymn written by the monks of Saint Meinrad captures and confirms the friendship that has existed between the monastery and the Sisters of Providence for some time," said Providence Sister Denise Wilkinson, general superior of the order.

"It was precious and a beautiful part of our celebration of the first feast day of St. Mother Theodore Guérin."

Father Harry consulted Sister Regina Marie about the text so that it would capture St. Theodora's character.

"The hymn is meant not just to honor her, but also kind of to help people understand who she was," Father Harry said. "So there's a kind of particularity about it."

He said that the four stanzas are suggestive of St. Theodora leaving France for the United States, the hardships she bore, the community she founded and the charity she showed to others.

The hymn tune, which has been named "Providence,"



Benedictine Father Harry Hagan and Providence Sister Regina Marie McIntyre look on as Benedictine Father Tobias Colgan plays the tune he composed for the hymn text in honor of St. Theodora Guérin written by Father Harry. Father Tobias played the tune on Oct. 3, St. Theodora's feast day, on the organ of the Archabbey Church of Saint Meinrad Archabbey in St. Meinrad, where he and Father Harry are members.

along with the text and keyboard accompaniment, is available to be downloaded at no charge on Saint Meinrad's Web site.

(To download the hymn honoring St. Theodora, log on to <http://www.saintmeinrad.edu> and click on "Archabbey" and then on "Liturgical Music.") †

INFLUENCE

continued from page 1

on hand for the Mass. Like her son, she attended Holy Family School and later graduated from Our Lady of Providence Jr./Sr. High School.

"It's just kind of gone full circle," Elizabeth Becht said. "I think the importance of St. Theodora's role in our community and our faith is just demonstrated in a large way. Faith is an important part of our family. The Sisters of Providence play a big role in that."

An influence felt throughout Indiana

The influence of the religious community founded by St. Theodora reaches beyond the New Albany Deanery to parishes and schools throughout central and southern Indiana.

On the saint's first feast day, students from the six schools that make up Mother Theodore Catholic Academies in Indianapolis gathered for the special Mass at SS. Peter and Paul Cathedral with Msgr. Schaedel, who was the primary celebrant.

At the beginning of his homily, Msgr. Schaedel echoed advice shared at the end of the movie "Spiderman 3."

"It is the choices we make that make us who we are," he told the students. "We can always choose to do the right thing."

Msgr. Schaedel said that phrase is appropriate when discussing the life of Indiana's first saint.

For St. Theodora, life was anything but fun and games, Msgr. Schaedel said. Her two brothers and her father died, and her mother was so devastated by those tragedies that she was sick for 10 years. Though she took on the household chores and other responsibilities, St. Theodora did not let life's tragedies define who she was, he said.

"She basically had two choices: She could have cried, she could have gotten angry with God, she could have given up on life [or] been mean," Msgr. Schaedel said, "or she could trust in God, she could rely on God to get her through these tough times."

St. Theodora, we know, did not give up, Msgr. Schaedel said.

"She believed that if she trusted in God, God would see

her through tough times. She never gave up on God or anything else."

God did see St. Theodora through life's challenges, first as a young girl in France then later when she entered religious life and became a missionary, and helped found Catholic education and the Sisters of Providence at Saint Mary-of-the-Woods in Indiana, Msgr. Schaedel said.

Msgr. Schaedel encouraged the students to follow St. Theodora's example of trusting in God.

"We can always choose to do the right thing," he said. "Our choices make us who we are. And who do we want to be?"

Awed by her courage

After the Mass, Karen Gamero said she is awed by the courage that St. Theodora showed in life.

"She was a wondrous woman who did so many things," said Karen, an eighth-grade student at Holy Cross Central School in Indianapolis.

"I probably wouldn't be able to lose that many family members in [my] life," she added.

Keyfer Dennison, another eighth-grade student at Holy Cross, said he was impressed by the life that St. Theodora lived, especially her coming to Indiana from France as a missionary.

"I bet it would be hard [to do that]," he said.

Keyfer said St. Theodora's life of faith inspires him, too. "It encourages me to go to church more and learn more



Nearly 700 students in the six schools that make up Mother Theodore Catholic Academies attended a special Mass in honor of St. Theodora on Oct. 3 at SS. Peter and Paul Cathedral. Msgr. Joseph F. Schaedel, vicar general for the archdiocese, was the principal celebrant.

about God," he said.

Our own saint

Nearly a year after St. Theodora's canonization, followed by deanery celebrations in her honor, Archbishop Buechlein still marveled in it all.

"It's hard to imagine that we have our own saint," he said during his homily.

"In our prayer, we acknowledge St. Theodora as our friend. She prays for us. And what an extraordinary joy that we have a formally declared saint from our local Church in Indiana to encourage us and to spur us on to become holy." †



Archbishop Buechlein gives Communion to Dominique Murphy, a sixth-grade student at St. Paul School in Sellersburg. Dominique attended the special Mass honoring St. Theodora on Oct. 3 at Our Lady of Providence Jr./Sr. High School in Clarksville.

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