A light in Africa
Brother and sister keep the faith in fighting health crisis

By John Shaughnessy

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

Listen to us, the doubts try to tell the sibling doctors who grew up in St. Matthew Parish in Indianapolis:

“There’s too much heartbreak in Africa, too much horror in an AIDS pandemic that devastates millions of families, and too little help in turning the tide against death and disease on that continent.

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

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

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

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

“One Friday night, in the middle of a howling dust storm, you are trying to start a transfusion on a gasping 7-month-old boy who appears to have lost half his life. You are bent over him, ready to try a second or a third stick when suddenly the lights go out. In the darkness, the boy’s eyes rolled back into his head, is struggling for every breath. You could send someone into town to fetch the man who is in charge of the generator, but that would take 45 minutes.

“Or you could leave the ward and go out to the generator house and start the engine yourself, but that would take even 15 minutes of life left in him. So you ask someone to light a kerosene lamp, and by the orange glow you carry even the slightest hope to the boy. You keep going, and not much later, the bony chest starts heaving a little less desperately and the gray cheeks begin to lose their ghostly pallor and finally the mother’s solemn face relaxes a little less desperately and the gray cheeks begin to lose their ghostly pallor and finally the mother’s solemn face relaxes. And it occurs to you that that must be one of the most beautiful things it is possible to witness anywhere on earth.”

The influence of family and faith
The themes of light-in-darkness, hope-against-doubt, and life-amid-death resonate through the lives of Ellen and Bob.

“We’re both helping to provide health care for some of the most desperate people of the world in sub-Saharan Africa,” Bob says.

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

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

Pope delivers lessons on religion, reason, Church beliefs

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

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

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

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

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

The pope was spending two days in and around Regensburg, where his older brother, Msgr. Georg Ratzinger, lives and where his parents are buried. The pope taught theology at the University of Regensburg from 1969 until his appointment as archbishop of Munich and Freising in 1982.
the roots of their relationship as part of a family of 15, and to the roots of their desire to heal others. They both talk about the roots of their relationship as part of a family of 15, and to the roots of their desire to heal others. They both talk about

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

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

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

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

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

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

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

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

The view looks considerably different 16 years later. With her leadership, a new hospital was built, a hospital that includes a children’s pavilion and a maternity and surgical ward. For this new training center, she located the building of health centers in isolated villages and opened a women’s education center where women and girls learn to read, write and develop skills that can lead to an income.

“It’s 100 percent hands-on working with the people,” says Ellen, now 51. “I run six health centers and the referral hospital. For this program, the number of health workers is about 100,000 people in a very poor, very isolated area of Cameroon.”

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

“St. Matthew is the nearest thing to another Teresa I’ve ever met,” says Father Donald Schmidlin, a former pastor at St. Matthew. “Her whole attitude of being in Africa is it’s such a privilege because they welcome her willingness to help. I just admire her whole attitude and courage and skill. It’s just so remarkable, and it seems to run through the family.”

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

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

Still, amid the strategy sessions, the financial concerns and the red tape that can stymie the work, the partnership provides food assistance and job training for HIV-positive patients and their families. It sends medical students from the IU School of Medicine to train and help with the AIDS crisis in Kenya.

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

“Every day, I’m faced with real suffering in children who I know would die if I wasn’t there, babies who wouldn’t live if I wasn’t there,” says Ellen. “It’s my remedy for moments of doubt and frustration.”

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

“Every day, I’m faced with real suffering in children who I know would die if I wasn’t there, babies who wouldn’t live if I wasn’t there,” says Ellen. “It’s my remedy for moments of doubt and frustration.”

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

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

(Any one wanting to contribute to Dr. Ellen Einterz’s efforts should follow these steps: Write a check to St. Matthew Church. In the memo line on the check, write “For the Dr. Ellen Einterz Project.” Send a note and the check to St. Matthew Church, 4100 E. 56th St., Indianapolis, IN 46220.)
Blue Mass honors public safety officials killed in the line of duty

By Mary Ann Wyand

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

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

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

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

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

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

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

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

God rarely acts alone. Father Schwab explained. “He works in and through members of the human race … to give care and comfort.”

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

“We do it every day 24-7,” Father Schwab said, “kindness in times of tragedy, rescue in times of danger, apprehension and emergency medical care ministries for offering care and comfort, of meaning and worth.

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

Tonight we honor the memory of our brothers and sisters who on Sept. 11, 2001—five years ago today—gave it all they had and paid the ultimate price,” Father Schwab said. “As we honor their memory and give thanks for their witness, let us … take a moment and reedicate ourselves to this call that God in his wisdom and generosity has given us—this call to care for and comfort others in the context of public service.

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

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

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

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

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

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

“Police officers, firefighters and emergency medical technical

needs help.

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

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

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

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

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

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A half of them now live in Ireland and South America. The Irish who founded the University of Notre Dame were in Latin (the Masses were in German (the Masses themselves, of course, were in Latin). Ethereal parishes were common. St. Callanan’s parish in New York was originally for the Irish; today, it’s owned by Italians. Ethnic parishes were common. Our Church in Indiana was heavily dependent on foreign-speaking Catholics. Our first four bishops came from France, as did the Blessed Theodore Guérin and the first Sisters of Providence of Saint Mary-of-the-Woods. So did Father Edward Sorin, who founded the University of Notre Dame. They all experienced great difficulty in learning English since they were learning it as adults.

German Catholics were prevalent in several sections of the state, both north and south. Often, the Irish objected to the fact that sermons in their churches were in German (the Masses themselves, of course, were in Latin). Ethereal parishes were common. St. Callanan’s parish in New York was originally for the Irish; today, it’s mainly Latino. Our Lady of the Most Holy Rosary Parish in Indianapolis was Italian, a fact that it celebrates each year with its Italian Festival. Eventually, of course, the parishioners of those ethnic parishes learned to speak English. The same thing will happen with most of the Latino parishioners in our parishes today.

Ireland has another problem when it comes to the “under my roof” revision. Eventually, of course, the parishioners of those ethnic parishes learned to speak English. The same thing will happen with most of the Latino parishioners in our parishes today.

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Stewardship is still key to carrying out Christ’s mission.

When I think about the challenges we face in carrying on the mission of Christ in our local Church, I think a lot about our holy founders. One of many striking features about the life of Blessed Mother Theodore Guérin is the courage of her faith. She put her life on the line for what she believed. She didn’t have to risk her life crossing the stormy Atlantic Ocean several times on ships that were minimally seaworthy. Nor, at the time, did she have to establish her community in the woods of primitive western Indiana. She did not have the money and teachers to establish schools for the poor, but she started them with conviction and prayer. She risked much and compensated with hard work, and prayer even while in very poor health. We and countless others are the beneficiaries of her courageous faith and action.

The Servant of God Bishop Simon Bruté had been offered the position of physician of the French Supreme court by Napoleon. He turned it down. Later, as a new priest, he was offered the position of assistant chaplain by Napoleon. Instead, Father Bruté chose to become a missionary in the new world. He could have had a life of comfort. But he chose rigorous missionary life in the most difficult circumstances. He also did so in poor health.

It is likely that he already suffered from tuberculosis when he sailed down the Ohio River to take up his mission as bishop of the Diocese of Vincennes. Under his leadership, the Catholic Church in Indiana took root. He had not wanted to become a bishop. Yet, and countless others are the beneficiaries of his courageous faith and humble obedience. It is important to reflect on the fact that the vast majority of us Catholics enjoy worship and the availability of the sacraments, religious education and other aspects of parish life in our parishes. We do not pay for. Even if at present we happen to be members of a new or expanding parish and have contributed to, say, the Legacy for our Mission campaign, we were probably reared in a parish where the facilities and services were handed down from past generations.

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

In doing so, we are only acknowledging that everyone’s life is in the hand of God and belongs to him. An ancient Hebrew tradition teaches that almsgiving restores God’s right order. It is important to reflect on the fact that almsgiving restores God’s right order.

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

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

Two couples dance a traditional Mexican dance during the 2002 Fiesta Latina in New Albany. This year's festival, sponsored by the Catholic Hispanic Community of the New Albany Deanery, will be held on Sept. 1 at St. Mary Church, 415 E. Eighth St., in New Albany. It will start with Mass at 10:30 a.m. and conclude at 11 p.m. Fiesta Latina is an event that celebrates Independence Day for Mexico and much of Central America as well as the cultural diversity that immigrants from the region bring to the archdiocese.

Events Calendar

September 15
Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. Catholic Business Exchange, Mass, 6:30 a.m.; buffet breakfast and program, $10 per person. Information: www.catholicbusinessexchange.org.

Twin Bridges Golf Club, 1001 Cartersburg Road, Daviess. St. Christopher School, third annual golf outing, noon, $80 per person, $400 fourtee, includes dinner. Information: 317-241-6314, ext. 160, or e-mail golfout@stchristopherschool.org.

Mariam Inc., 1011 E. Clair St., Indianapolis. Holy Cross Parish, Feast of the Holy Cross, dinner and dance auction, 6-10:30 p.m., $50 per person. Information: 317-837-2620.

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. Old Southside Fall Festival, 5-11 p.m., food, auction, entertainment. Information: 317-638-5551.


September 16-17
Unidiverso Campus, 3815 Lexinton Road, Louisville, Ky. Campus art fair, 10 a.m.-5 p.m. Information: 502-212-1750 or e-mail bismarck@univic.edu.

September 17

St. Paul Parish, 814 Jefferson St., Tell City. Deacon Formation Program, information session for those interested in becoming deacons, 2 p.m. Information: 800-382-9386, ext. 1491, or 317-236-1491 or e-mail deaconconf@archindy.org.

St. Louis Parish. 13 S. Louis Place, Batesville. Fall Festival, 10 a.m.-5 p.m., games, chicken and roast beef dinner, games. Information: 812-934-3204.

St. Meinrad Parish, Community Center, 13150 E. County Road 1950 N., St. Meinrad. Fall Festival, 10 a.m.-6 p.m., food, games. Information: 812-355-5573.

MKVS and DM Center, Rexville (located on 13150 E. County Road 1950 N., St. Meinrad). Fall Festival, 10 a.m.-6 p.m., food, games. Information: 812-689-3551 or e-mail dmcenter@mkvs.com or log on to Schoenstatt Catholic Charismatic Renewal of Central Indiana website at www.mkvs.com.

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

St. Benedict Parish, 115 S. Ninth St., Terre Haute. “Classics in Catholic Spirituality,” nine-week course, session two, 6-30 p.m., Notre Dame Sister Carolyn Sur, presenter. Information: 812-535-2244 or e-mail carol@nd.edu.

St. Anne Parish, 9001 Havenrock Dr., Indianapolis. Monthly Mass, 2 p.m. Information: 317-574-8898.

September 18
St. Paul Catholic Center, 1413 E. 70th St., Bloomington. Adult education, inter-religious dialogue panel, 7-9 p.m. Information: 317-589-5561 or e-mail laudemus@st-pauls.org.

St. Bartholomew Parish, 1306 27th St., Columbus. Parish Health Cabinet presentation. “Reawakening Our Ten: A journey of ten sessions, $35 per person includes book, 7-8:30 p.m. Information: 812-789-9735, ext. 333.

Marian College, Stokely Mansion, 3200 Cold Spring Road, Indianapolis. “Representations of Catholicism in Cormac McCarthy’s ‘Blood Mer- eature,” session one, Dr. Diane Pienart, presenter, 7-9 p.m., $50 per person. Information: www.marian.edu/DepartmentOfReligiousStudies Catholicism.pdf.

September 19
Primo Banquet Hall and Conference Center, 2361 E. National Ave., Indianapolis. St. Francis Hospital’s Spirit of Cormac McCarthy’s “Blood Mer- eature” series, one session, Dr. Diane Pienart, presenter, 7-9 p.m., $50 per person. Information: www.marian.edu/DepartmentOfReligiousStudies Catholicism.pdf.

September 20
St. Mary’s of the Knobs, 3303 Martin Road, Floyds Knobs. Annual dessert card party, 7-10 p.m., $5 per person. Information: 317-923-3011.

September 21
St. Paul Hernigten, 503 N. 17th Ave., Beech Grove. Ave Maria Guild, fall card party, 11 a.m.-2:30 p.m. Information: 317-881-5818.


St. Mary’s of the Lakehouse, 9001 Havenrock Dr., Indianapolis. Monthly Mass, 2 p.m. Information: 317-574-8898.

September 22
William S. Rea Park Golf Course, Terre Haute. Sisters of Providence. Holy-One Golf Scramble, registration, 11 a.m.-7:30 p.m. Information: 812-236-0802 or e-mail swingout@spu.org.

September 23

St. Lawrence Parish, 6950 E. 46th St., Indianapolis. Health fair, 10 a.m.-4 p.m., no charge. Information: 317-546-4065.

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

Holy Family Parish, 129 W. Davie Lane, New Albany. “In Heaven’s Eyes,” community outreach ministry, sixth annual dinner, 6-8 p.m., $5 per person, $3 children 12 and under. Information: 812-944-2833.

Concordia House of Prayer, 3650 E. 46th St., Indianapolis. Silent prayer day, 8 a.m.-10 a.m., bug barf, free-will offering. Registration: 317-543-0154.

Knights of Columbus, 2100 E. 71st St., Indianapolis. Birtheilin Guild, luncheon and fashion show, 11 a.m.-3:30 p.m., $25 per person. Information: 317-251-7111.

St. Meinrad Archabcy and School of Theolgy, St. Bede Theater, 201 hill Drive, St. Meinrad. Celtic quarter, 7 p.m. Irish music, Irish dance, free refreshments. Information: 317-574-8898.

St. Francis Hospital, Indianapolis Cancer Center, 8111 S. Emerson Ave., Indianapolis. Free prostate cancer screening, 9 a.m.-noon.

September 24

St. Christopher Parish, 530 W. 16th St., Indianapolis. Euchre party, 1 p.m., per person entry fee, 7-9 p.m. Information: 317-247-2433.

St. Michael Parish, 11400 Farmers Lane, Indianapolis. Bradford Parish picnic and festival, 10 a.m.-6 p.m., dinner, auction. Information: 317-546-8578.

Fayette County 4-H Fairgrounds, Ewly Grove, Covington. St. Gabriel Parish, Fall Festival, 11 a.m.-4 p.m., fried chicken dinner, games. Information: 765-825-8578.


Holy Family Parish, Third Street and Church Avenue, Jasper. Ind. Parish picnic, fried chicken and roast beef dinner served 10 a.m. to 3 p.m., games, craft items, baked goods. Information: 812-248-2711.

Knights of St. John, 312 S. Wilder St., Greensburg. St. Lawrence Auxiliary, turkey or roast beef dinners, 11 a.m.-2 p.m., adults, $7.50, children 5-10, $3; children 4 and under, free. Information: 317-782-3112 or www.solphaa.org.

VIPS

Carl and Georjene (Hirt) Gillman, members of St. Francis Parish in Brookville, will celebrate their 60th wedding anniversary on Sept. 14. The couple was married on Sept. 14, 1946, at Holy Family Church in Oldenburg. They have 10 children: Rose Hughes, Carol Ronne- scha, Nancy Yamaguchi, Mary Ellen, Therese, Carl, Charlie, George, Kevin and Steve Gillman. They have 20 grandchildren and one great-grandchild.

Joseph and Louise (Schneipp) Schaub, members of St. Roch Parish in Indianapolis, celebrated their 60th wedding anniversary on Sept. 14. The couple was married on Sept. 14, 1946, at Holy Family Church in Oldenburg. They have two children: Gregory and Michael Schaub. They have eight grand- children and 21 great-grandchildren.
International Bazaar kicks off retreat house’s fall series

By Mary Ann Wyand

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

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

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

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

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

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

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

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

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

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

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

Their ArteSanias Salvadoreñas booth featured Salvadoran artistry and promoted economic justice through fair trade policies.

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

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

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

“Last year, we went to El Salvador as a family then I went back with Bill in February,” she said. “I just had the idea of helping the artisans there. Their work is so beautiful, and they’re so proud. It’s just a way to help support them and give them dignity.”

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Photos by Mary Ann Wyand
POPE
continued from page 1

in 1977.

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

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

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

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

“We see all these terrible images of Iraq, Israel, Beirut.
And the pope is saying something about all that: Christianity
is love,” he said.

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

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

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

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

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

The pope completed his mini-explication of the creed by
examining the Church’s belief in the last judgment. He said
that if the idea of judgment makes people afraid, it also
brings the prospect of “the triumph of justice.”

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

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

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

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

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

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

Pope Benedict has said some of his most beautiful
memories were those of his family pilgrimages to the
Altotting sanctuary. He returned there for the first time as
pope, stopping in an octagonal chapel to pray before a
much-venerated statue of the “Black Madonna.” †
The framed verse hangs above Emily Perkins’ desk, reminding her of her mother—the woman she lost to cancer, the woman who helped her discover the depth of faith.

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

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

Before her death on Valentine’s Day in 2004, Beth Perkins had been the director of religious education at Our Lady of the Greenwood Parish in Greenwood for about 20 years. It was not the life that Emily, the oldest of Beth’s four children, wanted for herself. Yet here she is—a recent college graduate—starting a new job as the coordinator of youth ministry at Our Lady of Lourdes Parish in Indianapolis. She’s new trying to help young people deepen a faith that she once seriously questioned.

“When my mom died, it made me question my faith,” Emily says. “She wanted us to know our faith and own it. She believed in the Church and the Eucharist. When we receive the body and blood of Christ to us, we need to reflect on how our lives can be a ‘living catechesis.’”

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

• Learn more about our Catholic faith—Read, reflect and study the new United States Catholic Catechism for Adult Catholics with others in small faith-sharing groups and other gatherings so that you can better know him. Visit the University of Dayton Web site and take enrichment courses through the Virtual Learning Community for more information at http://vlc.udayton.edu/

• Deepen your participation in the Eucharist—Go to Mass daily with the parish community to celebrate the Eucharist. When we receive the body and blood of our Lord, pray that we become what we eat so we can be Christ’s body for others throughout the week.

• Build relationships with parishioners—Ask yourself: If I were brought to trial for being a Christian, would there be enough evidence to convict me? Consult the Scriptures and Church teaching in making decisions in your life. Our daily decisions need to reflect the values of our faith.

• Set aside time for prayer—Pray frequently. Prayer is simply the most important communication with God. Make time in your day—perhaps by rising a little earlier in the morning, taking a meditative walk at lunchtime or tuning off the television at night in favor of reading some Scripture or other spiritual reading.

• Cherish your family, friends and catechists—Look for the face of Christ in the people who are closest to you. Give thanks each day for those people, living or dead, who have inspired you by sharing their faith and helping you live more generously and graciously.

• Outreach to those in need—Participate in a parish social action project. Advocate for human rights or volunteer your time at a facility that provides assistance to those in need. As you do so, try to remember that the most closely this reflects how Jesus himself responded to the sick and the poor he met.

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

Young catechetical leaders consider formation, challenges

By Sean Gallagher

In more ways than one, Emily Perkins represents the next generation of parish catechetical leaders. First, she is taking up the same ministry that her mother had embraced. Emily is the daughter of the late Beth Perkins, who was the director of religious education at Our Lady of the Greenwood Parish in Greenwood when she died of cancer in 2004.

“Beth and I have a lot of similarities,” Perkins says. “I’m aware of a lot of the time at the church with my mom, both myself and my brothers,” Perkins said. “And that helped draw me into being active at church. It was a part of the parish community, and creating personal relationships with the religious education teachers and my youth minister when I was in high school. She also represents a new way of recruiting and forming parish leaders in religious education.

Perkins, 23, graduated from Marian College last spring after studying theology and participating in an internship at Our Lady of Lourdes Parish that allowed her to test her possible call to parish ministry.

She is now looking forward to seeing many of her friends who are still studying at Marian graduate and move into parish catechetical ministry. “I am thrilled to death to see what they’re going to bring to parish,” Perkins said. “Knowing them on a personal level, on a spiritual level, and knowing them on an academic level, I can only imagine what great assets they’re going to be. I’m sure that that’s happening all over the county in many different schools.”

According to Professor Andrew Holman, chairman of Marian College’s Philosophy-Theology Department, Marian has graduated eight students over the past 10 years who are now serving as parish catechetical leaders. “But Marian is not alone in encouraging its students to consider full-time religious education ministry.”

The Center for Catechetical Initiatives at the University of Notre Dame offers the Echo Program, where recent college graduates can earn a master’s degree in theology from the northern Indiana school and gain experience as a parish catechetical leader. The first 13 participants in the Echo program completed its last spring, and 11 graduates are now in ministerial positions, most of them in catechetical ministry, in several dioceses across the country. There are currently five Echo apprentices serving in the archdiocese.

One of them, Alex Pucetas, is ministering alongside Perkins at Our Lady of Lourdes. “Like Perkins, Pucatas, 23, is the daughter of parents who have been involved in parish ministry. Her father was recently ordained a deacon and her mother is a housewife.”
LEADERS

has served in a number of lay ministerial positions for 30 years. Both Beth Perkins and Puscas’ parents entered full-time ministry after seeking out other career options. They entered ministry then received formation for it later.

Puscas sees an advantage in the fact that her current generation is being offered other career options. They entered full-time ministry after seeking out positions for 30 years.

During the sacrament of baptism, they give their children a First Communion robe. Perkins understands the importance of keeping traditions and that older adults should still be encouraged to enter into it like she and so many others of the first generation did—as a second career.

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

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

At the same time that Hansberry prays the young adults entering into catechetical ministry, she also recognizes that older adults should still be encouraged to enter into it like she and so many others of the first generation did—to serve the Church,” Hansberry said. “I would really like to see people start considering the ministry of the DRE or pastoral associate or youth ministry. No matter what age.”

“I changed my career when I was older. And it’s been a blessing.”

Recognizing that continuing trend in the recruitment of future parish catechetical leaders, Notre Dame is hoping to expand its Echo Program. Its leaders are now in discussion to see how the program might allow those already serving as parish leaders in catechesis to earn a master’s degree in theology through it. But no matter at what age the next generation of parish catechetical leaders enters into the field, Dudley thinks it is essential for the current generation to invite others to join them.

“One thing I tell every DRE is that they should be the next generation.”

She

Program helps parents hand on faith to children

By Mary Ann Wyand

Parents are a child’s first teachers. Catholic parents also are their child’s first catechists.

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

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

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

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

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

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

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

Program helps parents hand on faith to children

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Archbishop Wuerl, who led the text’s editorial work, said that the national adult catechism is meant to introduce people to the faith. When they want to go more deeply into it, there’s the Catechism of the Catholic Church, which is intended to strengthen the faith of those who are already Catholic from the past. Most of them are Americans.

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

Archbishop Wuerl said that the national adult catechism is geared to apply the teachings of the universal catechism, but in 36 chapters. Each chapter begins with a profile of a renowned American culture. “We’re a highly secular culture,” he said. “We’re here and now culture. We’re a culture that’s focused on the individual. We’re a culture that too often is simply uncomfortable with the concept of transcendence, of sacramentality—all the things that [the Church] brings to the world.

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

The national adult catechism presents the faith along the same overall framework used in the Catechism of the Catholic Church, starting with the creed and moving on to sacraments, morality and prayer. However, the United States Catholic Catechism for Adults presents the faith, not in individually numbered paragraphs like the universal catechism, but in 36 chapters.

“People who are looking for a resource to help them in the formation of their families. The readable style should prove helpful.”

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Celebrating each child’s feast day is another important way to strengthen the domestic Church, he said, as well as practicing Lenten and Advent devotions at home. The Holy Family is a wonderful model for migrant families, Brother Bob said, and the Nativity scene can initiate a discussion about Church teachings on welcoming immigrants.

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

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

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

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

It’s also important to teach children that faith requires showing concern for others, he said, and helping people in need. “Catholic parents want to have a Catholic home,” Brother Bob said. “They want a home where their faith is lived and loved. We just need to give them the tools to do that.”

Joseph Fey, director of religious education at St. Joseph Parish in Corydon, said the “Parents Are the First Teachers” workshop helped empower parents to focus on teaching and living their faith at home. “Parent response was very positive,” Fey said. “It gave them a lot of helpful information on doing their part as parents in the home. I think it helped them to realize again the importance of what they do.”

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

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

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

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

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

Parents and children in a home school group based at Our Lady of Lourdes Parish in Indianapolis make rosaries at home during one member of Lent in 2003. Convivial Franciscan Brother Robert Barter presents a “Parents Are the First Teachers” workshop in the archdiocese to help parents pass on the faith to their children.
By Keith J. Egan

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

By listening intently to the proclamation of God’s word, we become a wisdom community, a process accomplished through the Holy Spirit. The word of God and sacred tradition are the supreme rule of faith, according to Vatican Council II’s document on reunion (221).

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

For us in the pews, the responsibility is not only to listen to the word attentively, but to live the word, bringing it into daily life. Vatican Council II reminds us that God’s word is message of salvation. To ensure that we are prepared to listen attentively, we do well to pray with the readings ahead of time, especially with other members of our family or other members of a community. That is a practice that St. Bernard would say brings us into the wine cellar of the Holy Spirit.

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

To help us listen and meditate on the word, the Church calls for periods of silence during the Liturgy of the Word, so that we pray not only with the readings but also with the people of the assembly. The council’s Constitution on the Sacred Liturgy reminds us “to be attentive to the word of God so that the word is enriched by the liturgical assembly of Christians, in the consecrated bread and wine at the Eucharist, in the presider and very crucially in the word of God” (221).

The council’s Constitution on the Liturgy says Christ “is present in his word since it is he himself who speaks when the holy Scriptures are read in Sacred church” (221).

The Christ encountered in the Liturgy of the Word is the Christ we are challenged to imitate. St. Jerome emphasized that, “Ignorance of the Scriptures is ignorance of Christ.”

We get to know and to love Christ through active, conscious and full participation in the Liturgy of the Word. So readers or lectors must read with the skill needed to communicate effectively with the members of the assembly. Pastoral teams have a responsibility to see that readers are well trained, and readers should be willing to practice until they read with skill.

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

Christ is truly present in the liturgical assembly of Christians, in the consecrated bread and wine at the Eucharist, in the presider and very crucially in the word of God. The word of God is his revealed message of salvation. Through the addition of Old Testament passages in particular, the word’s power for transforming and sustaining our life of faith is highlighted.

The Old Testament reminds us that when we listen to God’s word and make it our own, we live in God and in his ways. It is no accident that John’s Gospel announces at the opening line that Jesus was the Word, and the Word was God. He tells us the Old Testament books were lived and fulfilled by Christ as the Savior and Messiah who fulfills all prophecy.

Eucharist more fully would reflect the Lord’s nourishment by both word and sacramental food. The word of God, we also are called to attend to the homily, which applies the readings to our daily lives. The homilist’s task is to break open the word of God for us. Yet, neither the word of God nor the homily is fully carried out until we “perform” the word, until we actualize and live it, until we become Gospel people whose conscience and consciousness are so filled with the word of God that we truly are what our baptism made us to be—other Christs.

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

Having heard the word of God, we are sent to the liturgy of the sacrament where we shall enter as a wisdom people into the great prayer of thanksgiving and praise known as the eucharistic prayer. Attentive listening to the word of God not only forms us into a wisdom community, but affection for the word also prepares us to enter more deeply into the life and love of the trine God by way of the eucharistic encounter with Jesus Christ, the enthroned God whom we thank and praise in the eucharistic prayer.

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

Discussion Point

Memorable homily is remembered

This Week’s Question

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

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

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

Lead Us Your Voice

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

To respond for possible publication in an upcoming edition, send your response to cg@enews.com or write to Faith Alive at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.
In 1834, Sister St. Theodore was transferred to Soulaines in the Diocese of Angers, where she was superior of the sisters there. During which she honed her skills at teaching young girls, skills that she would later teach to other sisters. In 1838, after a PILGRIMAGE to the room at Jonah House, a community for peace and nonviolent resistance. The evening was cold. Despite the snow and bad weather, approximately 50 people assembled outside the federal prison in downtown Baltimore to request that the life of convicted murderer Wesley Baker be spared. The Catholic Church teaches that killing is wrong and, therefore, we are against the death penalty. Those whoavored the weather and public opinion carried signs which read “Do Not Kill In My Name” and “Thou Shalt Not Kill.” We had the confidence that God himself was executed as a criminal and the instrument of his death, the cross, is our universal symbol of the love he taught and gave us. While we marched, Baker was executed by lethal injection at 9 p.m.

The following day, we met with Liz McAlister, widow of the late Phillip Berrigan, and their daughter, Donna, who with her husband and son are now Orthodox Jews. Dona and her family. According to current statistics, maybe not. Schools appear to be in trouble all over the country. Meanwhile, Catholic schools, whose cost per pupil is signific- antly lower than that of most public schools, can take pride in the job they’re doing. Their graduates test better and go on to higher learning more frequently. Why is that?

It’s because a good education is not dependent upon money or technology along with the resources of parents and teachers who support and motivate kids to be their best in every way. Whether religious or secular, that’s the grace that truly inspires students to fulfill their potential as God’s creatures.

Faithful Lines/Shirley Vogler Meister

Working toward strong Jewish-Christianities

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

The last and third section of the Book of Isaiah provides the first reading for this weekend in Ordinary Time. This passage is one of several similar sections in Tristis Isaiah. These sections together are called the Songs of the Suffering Servant. Poetic and expressive, they figure in the liturgies of Holy Week and Good Friday because historically Christians have applied them to Christ, the Lamb of God. Who was in the mind of the author of Tristis Isaiah as these songs were written? Was it the author? Was it another loyal and devoted follower of the Covenant who faced many difficulties? Was it the Chosen People, the servant being a collective symbol for them? 

In any case, the picture is complete. The servant is steadfast. Hardships and obstacles abound in the servant’s path to fidelity, but God provides strength and guidance unfailingly. Assured of God’s help, and resolve in faith, the servant is undaunted in obeying God. For its second reading, this Church weekend gives us a passage from the Epistle of James. At the time of the Reformation, the differing opinions regarding texts such as this reading literally caused wars. It affirms differing opinions regarding texts such as the Epistle of James.

Reading.

In unanswered prayers,
In night’s dirge of death,
In dawn’s song of new life,
In the free unleash of joy beyond description,
In the engulfing darkness of night,
In depression,
In the free expression of joy so beyond description,
In the joy of the Holy Week, so sweetly depicted as the Suffering Servant. His story is about victory, not defeat, and life, not death.

My Journey to God

Be Opened!

When clenched fists cannot surrender and release,
When closed eyes see me,
Will they see me?
In the confident steps of youth,
In the hesitant, halting gait of old age,
In the free unlash of joy beyond description,
In the vice grip of anxiety and depression,
When will they see me?
In dawn’s song of new life,
In night’s dirge of death,
In prayers answered,
In unanswerable prayers,
Will they hear me?
Will they hear me?
“Be Opened!” I AM revealed in all things!

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

Post-abortion counseling helps people seek healing

Eight years ago this past July, I had an abortion. At the time, I was 16 years old. I was against the idea and so was my father. My mother, however, talked my father into agreeing with her. It was either I got the abortion or they would see that the baby’s father was sent to jail.

To this day, I am on a terrible guilt trip and upset about it. What can I do to ease the shame of ending a life that was part of me and that I believed was a human being? Five years after the abortion, my husband and I had a beautiful baby boy.

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

I have personally experienced parents who pushed and even threatened their children into denying life to their unborn grandchildren. As a result, their children, the baby’s parents, often suffer long-term struggles of conscience and emotional turmoil that may be extremely difficult and even impossible to work through. Apart from other many implications, it is such a high price to pay for whatever immediate convenience or expediency an abortion might provide at the time.

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

I have two suggestions for post-abortion healing:

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

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

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

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

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

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

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

Basilicas enjoy certain privileges, such as indulgences, and unique symbols that are traditionally displayed in the church. A basilica may or may not be a basilica.

Contrary to what many Catholics assume, the cathedral of the Holy Father is not St. Peter’s, but the Basilica of St. John Lateran, where the popes lived for centuries before taking up residence at the Vatican.

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

(free brochure in English or Spanish, answering questions that Catholics ask about baptism practices and sponsors, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 5515, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com)

Readers may submit prose or poetry for faith column

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

Send material for consideration to “My Journey to God,” The Criterion, PO Box 1680, Indianapolis, IN 46206 or e-mail to criterion@archindy.org
Nigerian priests minister in Indianapolis South Deanery parishes

By Sean Gallagher

When Father Michael Osemene moved from southern Nigeria to Indianapolis earlier this summer, he had to adjust to many changes—the weather not the least of them. “For now, it’s not too different. When winter comes, I think I want to go back,” Father Osemene said with a laugh.

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

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

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

The journey of Father Osemene and Father Chukwudi to Indiana started with a casual conversation between Bishop Michael Odogwu Elue of Issele-Uku and Msgr. Joseph F. Schaedel, archdiocesan vicar general, in 2009, when the African priest was in Indianapolis to visit a priest from his diocese serving as a chaplain at St. Vincent Hospital.

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

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

The two priests who are here served in high positions of leadership in their home diocese before coming to Indiana. Father Chukwudi, the chancellor of his diocese, and Father Osemene held an office in the Archdiocese of Issele-Uku.

Chukwudi was the chancellor of his diocese before coming to Indiana. Father Osemene serves as the chancellor for the Archdiocese of Indianapolis.

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

In Nigeria, most of the time, the priest does everything,” he said. “But here, the lay people are empowered. I believe it’s going to help us back home in Nigeria to empower lay people to go into different ministries, such as ministry to the sick …”

In this 5-week series, Sr. Romona will invite participants to experience in their daily life God sustained them. Make connections to your own journey. Gain insights and openness to grace.

Cost is $50.00 per person for the 5-week session.

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Sr. Romona Nowak, OP

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Discover how in their daily life God sustained them. Make connections to your own journeys. Gain insights and openness to grace.

Cost is $50.00 per person for the 5-week session.

Walk-in cost for individual sessions are $12.00 per person.

To register, call (317) 545-7681 or e-mail rnowak@archindy.org

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Several priests serving here were ordained elsewhere

By Sean Gallagher

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

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

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

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

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

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Theresa Warner, secretary at St. Barnabas Parish in Indianapolis, talks with Father Dominic Chukwudi on July 3 in the parish office. Father Chukwudi, a priest of the Diocese of Issele-Uku, Nigeria, began his ministry in the archdiocese on July 5.
Chicago bishop calls for more common bonds among Africans

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

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

In the Eucharist, he added, “we are sharers of the same word of life. We are partners in the same bread of life.”

Bishop Perry was the keynote speaker for the Sept. 2-3 congress, held in Washington. He urged his audience to “directly appeal to the Eucharist as a sign of unity” to avert the “tribal, racial and ethnic prejudices” that have plagued Africa for generations. “We must take pains to avoid a conflict between different tribes, different races, different ethnic groups,” he said.

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

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

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

As a result, Bishop Perry said, “we find it is so easy to succumb to the virus of individualism … once we survive the first day’s lunch break, according to Sister Joanna Okereke, a Nigerian-born member of the Handmaids of the Holy Child Jesus, who works as coordinator of ethnic ministries for the Office for the Pastoral Care of Migrants and Refugees of the USCCB, which coordinated the gathering. †

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

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Bishop urges civil debate in South Dakota abortion referendum

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

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

WASHINGTON (CNS)—The Milwaukee Archdiocese has reached a $16.65 million out-of-court settlement in 10 child sex abuse cases in California involving two former diocesan priests. The Diocese of Davenport, Iowa, meanwhile, has decided to go to trial in civil suits, one of which involves a retired bishop, rather than negotiate settlement, over his handling of Bishop Joseph E. Franklin’s response to at least 15 reported sexual abuse allegations against him. The Franklin case is the only one involving the archdiocese to include allegations of abuse of minors on private property. The Franklin case and the two diocesan priests’ cases involve claims of sexual abuse by priests in the 1960s, ’70s and ’80s.

TORONTO (CNS)—Students for Life, a campus-based pro-life group, alleges the University of Toronto student community’s decision to discontinue its pro-life orientation kit is by not providing information on abortion and birth control. The Student Administrative Council gave them permission to include a brochure and fact card in each freshman kit to be distributed during the first week of classes. The pro-life group said it prepared 8,500 brochures and dropped them off to the organizing committee, but days later the council informed Students for Life that the group would not be allowed to have its material in the kit. “We’ve changed their story,” said Santosh D’Souza, director of external communication for University of Toronto Students for Life. “The life kit will be paid by the archdiocese with $8.4 million paid for by insurance companies. With the settlement, the archdiocese avoids going to trial in the civil suits. The first trial had been scheduled for Nov. 6. The settlement also avoids the possibility that the Milwaukee Archdiocese would declare bankruptcy protection if juries returned hefty awards to the plaintiffs.

PRO-LIFE

Chicago Church criticizes guidelines authorizing free contraceptives

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

St. Vincent de Paul Executive Director

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

For information about rates for classified advertising, call (317) 295-3572.
SAINT MARY-OF-THE-WOODS—As the Oct. 15 canonization of Blessed Mother Theodore Guérin approaches, the Sisters of Providence of Saint Mary-of-the-Woods have put the personal effects of their foundress on public display. Seen through the eyes of faith, these are not simply man-made objects that Blessed Mother Theodore would have used on a daily basis. They are relics of this woman’s sanctity. Indeed, according to the Church, they are second-class relics—items that a saint would have used.

These relics of Blessed Mother Theodore are on display in the Heritage Museum at Providence Center on the grounds of the motherhouse of the Sisters of Providence of Saint Mary-of-the-Woods. Providence Center is open from 8:30 a.m. to 4:30 p.m. on Monday through Friday and from 10 a.m. to 4 p.m. on Saturday and Sundays.

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

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

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

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

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

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

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