A devoted priest

Father Eldred joins love of Eucharist, devotion to Blessed Mother Theodore

By Sean Gallagher

From the time he was a first-grade student at St. Patrick School in Terre Haute in 1955, Father Richard Eldred has had a special devotion to Blessed Mother Theodore Guérin.

He grew up in Terre Haute, not far from Saint Mary-of-the-Woods where Blessed Mother Theodore founded the Sisters of Providence in 1840. Members of that religious community taught him both in his parish school and later at Paul Schulte High School.

Father Eldred, now pastor of St. Vincent de Paul Parish in Bedford and St. Mary Parish in Mitchell, continued to live and worship in his hometown during his college years at Indiana State University and as a young adult working in his family’s business based in Terre Haute.

So there was always a close connection between him, the Sisters of Providence and their foundress.

But this relationship took on a greater depth in 1994 when Father Eldred was discerning a possible call to the priesthood.

He had started the application process to become a seminarian in early July.

Several weeks later, he received a phone call from Sacred Heart School of Theology in Hales Corners, Wis.

“They called me at 11:30 a.m. on Aug. 22, telling me that I had been accepted, and that they wanted me there that day,” Father Eldred said. “And that’s when I said, ‘I’ve got a house. I’ve got a business.’ I was caught off guard.

But like Abraham, who responded immediately to God’s call to leave the land of his fathers for the Promised Land, Father Eldred packed his bags and left Terre Haute behind that day, arriving at the seminary at 9 p.m.

Dropping everything at a moment’s notice to pursue a different path was a momentous choice for Father Eldred.

At the time, he was the treasurer of his family’s business that involved five trucking companies, a warehouse firm and an industrial packaging outfit.

Four years later, Father Eldred received another phone call that had another tremendous impact on his life.

“I can remember sitting in my seminary room and Father [Joseph] Moriarty [the then archdiocesan vocations director] being there, and he had received a call at my desk, and then hung up and then the phone rang again,” Father Eldred said. “And he told me, ‘This is for you.’ And so I took the call and I won’t forget it. That’s when they said, ‘You’ve been selected to go to the Vatican and be the deacon and represent the Sisters of Providence.’”

The religious community had been given the opportunity to invite a deacon from the archdiocese to serve at Blessed Mother Theodore’s beatification Mass in Rome.

For Providence Sister Marie Kevin Tighe, vice-postulator of the canonicalization cause, the fact that Father Eldred, with his close connection to her community and their foundress, was the only archdiocesan deacon at the time was fitting.

Dialogue partners see hope for future of Catholic-Muslim relations

By Sean Gallagher

The Sept. 12 lecture delivered by Pope Benedict XVI at the University of Regensburg in Germany—and the sharp Muslim reaction to it in many parts of the world—should not have a negative impact upon Catholic-Muslim relations in central and southern Indiana, according to participants in interreligious dialogues.

Pope Benedict said on Sept. 17 that he was “deeply sorry” that Muslims were offended by his reference to a historical criticism of Islam from a 14th-century Byzantine emperor, which he said does not reflect his own opinion.

“I am not perplexed by the reactions in some countries to a few passages of my address at the University of Regensburg, which were considered offensive to the sensibility of Muslims,” the pope said.

Benedictine Sister Mary Margaret Funk, a member of Our Lady of Grace Monastery in Beech Grove, has participated in many interreligious dialogues over the years sponsored both by the Holy See and the U.S. bishops.

She thinks that an effective way to overcome the kind of interreligious tensions evidenced in the current controversy about the pope’s lecture is through education. This would include learning about the Church’s acknowledgment that Muslims worship the same God that Christians and Jews do.

“We have to be educated ourselves as to what is Islam,” said Sister Mary Margaret, who authored a book on Islam titled Islam Is. “They want to be seen as [having] a pure religion, with its own integrity and their own beliefs.”

One Muslim whom Sister Mary Margaret has entered into dialogue with is Dr. Sayyid M. Saeed, the founder and past general secretary of the Plainfield-based Islamic Society of North America.

He currently serves in Washington, D.C., as the organization’s national director.

Saeed, who described Catholic-Muslim relations in Indiana as “very cordial and warm,” said that dialogues between the two communities have been fruitful.

“For both communities, it has helped us to build bridges and to have certain common causes and to have joint conferences … at every level—notional, local, parish and dioceses,” he said.

Msgr. Joseph F. Schaeedel, archdiocesan vicar general, has participated in Catholic-Muslim interchanges, although in a more limited way than Sister Mary Margaret and Saeed.

Referring to an analysis of relations between Christians, Jews and Muslims made by Australian Cardinal George Pell of Sydney, Msgr. Schaeedel said it is important to protect and continue to strengthen these bridges for the future harmony of societies around the world.

“Jews, Catholics and Muslims all worship the same God.” Msgr. Schaeedel said “Now we may have different views of that God. But there’s only one God,”
Fr. Richard Eldred’s devotion to Blessed Mother Theodore in Mooresville where Father Eldred had shown to Blessed Mother Theodore through his years of priestly formation was an “excellent example” for his fellow seminarians. “I think that [his] trust … in Providence was something that he relied on and something that he experienced through praying through her intercession,” said Father Moriarty, who is also administrator of Our Lady of the Springs Parish in French Lick and Our Lord Jesus Christ the King Parish in Paoli. “I think he was doing that all along.”

Father Eldred’s devotion to Blessed Mother Theodore continued after his ordination to the priesthood in 1999. Wherever he has served in the archdiocese—from Richmond to Indianapolis to Mooresville to Bedford and Mitchell—he has encouraged people to learn from Mother Theodore’s example, and to pray for her intercession. He has also given out hundreds of her holy cards that contain third-class relics of Indiana’s first saint. But it is at St. Thomas More Parish in Mooresville where Father Eldred’s devotion to Blessed Mother Theodore has made the largest impact. Shortly after he became administrator there in 2001, he approached parishioners Rose Warthen and V.J. Jerin about “a little job” he had for them. Warthen recalled the parish had been having monthly periods of adoration of the Blessed Sacrament. Father Eldred wanted them to help establish and coordinate a perpetual adoration chapel.

“We love the Eucharist is what I’ve always seen as her true charism. When she first arrived here, she and her companions … never said a word to anybody until after they went before the Eucharist and prayed. But the chapel, which was named after Blessed Mother Theodore, was inaugurated just a few months after Father Eldred began his ministry there. Eucharistic adoration continues there to this day. Having the chapel named after Mother Theodore was special for Warthen, who had ‘developed a relationship with her’ when her husband was ill in 1995. She also assisted Father Eldred in encouraging devotion to Mother Theodore. ‘When Father Rick would get a batch of holy cards with the third-class relics, I made sure that special people that I came in contact with or somebody that was hurting [would get them],’ she said. ‘He always encouraged devotion, first to the Eucharist and then to Mother Theodore. For Father Eldred, encouraging devotion to the Eucharist and to Blessed Mother Theodore are intimately connected. ‘Her love for the Eucharist is what I’ve always seen as her true charism,’ he said. ‘When she first arrived here, she and her companions … never said a word to anybody until after they went before the Eucharist and prayed. Then after putting their trust in the Lord in the Eucharist, they began their work.’

Father Eldred is now looking forward to showing his love for Blessed Mother Theodore Guérin at the celebration of the Eucharist on Oct. 15 in Rome, where Pope Benedict XVI will declare her a saint. ‘It’s sort of like going back and concluding the long process that started when I was in the first grade,’ he said. ‘And so from that standpoint, it’s very exciting.’

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Nancy Lasiter, a member of St. Thomas More Parish in Mooresville, prays on Sept. 18 before the Blessed Sacrament in the perpetual adoration chapel. The chapel is named after Blessed Mother Theodore Guérin and was established in 2001 by Father Rick Eldred, then administrator of the parish.

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**The Criterion**

Friday, September 22, 2006

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Small Businesses.
A special bond

By John Shaughnessy

As soon as he saw the police car, Robert Kitchin started to worry—especially when the ram in the front passenger seat next to Kitchin raised its head and looked in the direction of the police car.

Kitchin wondered how he was going to explain to the police officer that the ram—named Rambunctious—was a high school mascot, and he was giving it a ride to a football game.

Kitchin noticed that the officer returned the ram’s look, did a double-take and drove away, apparently deciding not to ask any questions.

In a peculiar way, that moment typifies the brief history of Bishop Chatard High School in Indianapolis from 1962 through 1969. Before it was merged into Roncalli High School, Chatard was a place where there was rarely a dull moment. It was also a place where the stories of supporting Catholic education through faith, love and devotion to them. They were good kids. You’d tell them what the Lord intended—basically just charity for them—what the Lord intended—basically just charity for

A page from the 1965 yearbook of Bishop Chatard High School shows some of the members of the class of 1966.

“Rambunctious loved to crack people,” Kitchin recalls. “He tried to give one of the referees a shot. He died finally, but he ate a lot of archdiocesan shrubbery while we had him.”

At 84, Kitchin laughs at the memories. He also looks forward to the reunion.

“I remember an awful lot of the kids,” he says. “I’ll just be glad to see how they’re doing. They’re fine kids, and they’ve done well. We did our best for them. It was fun.”

(For more information about the reunion, contact Donna Guy Woodman at 317-787-4770.)

Joye's memories to highlight Bishop Chatard High School reunion

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**The pope and the latest Muslim controversy**

What are we to make of the controversy sparked by Pope Benedict XVI’s use of a quote from a 14th-century Byzantine emperor who was critical of the teaching of Mohammed?

What do the condemnations by Muslim leaders, the buming-in-effigy by crowds of demonstrators and the violence against individual westerners signify? Is there any correlation between what the Holy Father intended (or actually said) in his address at the United Nations General Assembly and the outrageous response it has provoked?

The Vatican Press Office responded to the initial wave of fierce reactions with an attempt to clarify (and put in context) what the pope sought to accomplish in his address.

Pope Benedict was using historical sources to illustrate the long history and depth of feeling of the divisions between Christians and Muslims. His intent was to argue against violence in the name of religion—and to promote a genuine dialogue of cultures and religions so urgently needed today.

Muslim leaders (members of the news media) said it was not enough to “clarify” what the pope meant. They demanded an apology.

When the Holy Father later said he was “deeply sorry” for the pain caused by his use of this particular quote—and when he made it clear that “these were quotations from a medieval text that in no way express the Church’s current teaching” (as an editorial in the Chicago Tribune put it)—his critics were still not satisfied. The pope’s expression of sorrow “does not represent a clear and explicit apology,” they said. Evidently, “deep sorrow” is not enough. The pope is being challenged to admit that he made it clear that “these were quotations from a medieval text that in no way express the Church’s current teaching.”

Be Our Guest/Anthony Basso

Gospel compels us to move out of our comfort zone

How very sad that a recent reader felt the need to call upon the magisterium of the Church to “re-examine” its agenda (The Criterion, Sept. 15 issue).

This hardly seems the prerogative of a lay person. That the Holy See continues to revise the vernacular translations of the order of the Mass does not, in any way, indicate that we need to help the poor, the truth and the suffering is a low priority for the hierarchy.

The pope, in fact, points out that the revision of the texts is the work of the Congregation for Divine Worship and Discipline of the Sacraments, whose purpose is, as its name indicates, to tend to the worship and sacraments that provide for the spiritual needs of our broken world.

The letter writer obviously has overlooked the existence and efforts of so many pontifical councils within the Roman curia dedicated to meeting the world’s physical needs.

Furthermore, that our world is full of ill and suffering souls is no excuse for us to not have a sublime liturgy using reverent language. The poor, Christ tells us, will always be with us. That should not keep us from celebrating the sacrament of our salvation with great dignity. Rather than complaining of the strong fragrance or high cost of such “precious oil,” we should focus our attention on the commemoration of Christ’s sacrifice. (See Jn 12:1-8.)

Concerning the translation in question, I am not worthy to receive you under my roof … “—this is by no means an innovation, but rather a new translation of the Latin of the Novus Ordo propagated by the Second Vatican Council.

The argument goes on to suggest that a new translation might not be relevant to the Catholic population of the “global south,” a point of no validity since the line is a direct quote from Scripture, which is relevant in any hemisphere.

Might it be an uncomfortable transition to the revised translation? Yes. But what does that mean should we allow ourselves to perpetuate that which is inaccurate simply for the sake of being comfortable? Absolutely not! The Gospel compels us to move out of our comfort zone, to pick up our cross and follow Christ daily.

This same reader laments the lack of lay input in the text revisions. Our Mother the Church is not, and has not ever been, a democracy. It is a monarchy, ruled by Christ—the king of kings and entrusted to the stewardship of the Roman pontiff and episcopal college.

(Anthony Basso is a member of Our Lady of the Most Holy Rosary Parish in Indianapolis.)

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**Letters to the Editor**

Sacredness of human life is the paramount moral absolute

Imagine my surprise to read in The Criterion about Father Michael Place and his sympathizers.

Father Place is no stranger to Chicago and the pro-life movement. I found his choice of words in an editorial and challenged soon thereafter in a letter to the editor interesting.

Reporting the death of Terri Schiavo in Florida two weeks after her nutrition and hydration were removed, I would say she was examined by starvation and dehydration.

In reading what was presented in your newspaper, Father Place is building his perspective on end-of-life issues by using conscious and naught.

Moral absolutes are just that; they are not dependent on a consensus of theologians.

Name in my dictionary, means a slight difference, a variation, a fog (similar to the penumbra on the 14th Amendment that Justice Harry Blackman used to legalize abortion).

I believe Father Place has mucked Pope John Paul II’s teaching on the moral imperative of providing food and water to the sick person in a vegetative state awaiting recovery or death.

In the minds of many theologians, consensus has replaced moral absolutes. The sacredness of human life is the paramount moral absolute upon which all of the others depend.

If we are not acquainted on end-of-life issues, I would have to say after reading what Father Place said that a fog had enveloped my mind, not allowing me to clearly understand that the provision of nutrition and hydration are morally obligatory in all cases.

It seems as if consensus has replaced catechesis. I urge Catholic readers to read the papal address on food and water by the late Pope John Paul II on March 20, 2004.

Boonie Quirke, R.N.

Editor Emeritus, The Criterion

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Eclesiástico: sí es un auxilio del camino de conversión. "

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El catecismo para adultos se puede leer por completo, de principio a fin, pero no es necesario hacerlo. Un índice detallado por materia le permite investigar doctrinas específicas de la Iglesia.

Recomiendo el Catecismo católico de Estados Unidos para adultos para la formación y educación religiosa de adultos. También lo recomiendo como un buen recurso para RCA. Asimismo, recomendando su uso a jóvenes adultos que están ávidos de conocimientos sobre nuestras creencias y el por qué de la importancia de nuestras fe y prácticas católicas.

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Traduco por: Language Training Center, Indianapolis.

La intención del Arzobispo Buechlein para vocaciones en septiembre

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Events Calendar

October 2nd

September 22nd

October 9th
Oldenburg Franciscan Center, Oldenburg. “The Power of the Universe.” session one of four. 36th St. Francis. Free. Workshop facilitator, 7:45-8 p.m. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

October 1st
Michaela Farm, Oldenburg. “Francis Fest.” Free. Information: 812-933-6437 or michaelafarm@seidata.com.

October 1-5

October 2-30
Our Lady of Fatima Retreat House, 5535 E. 56th St., Indianapolis. “The Window Away for Awhile,” Monday evenings in October. Dominican Sister Romma Nouw, presenter. 7:30 p.m. Information. 812-944-8283.

October 3
Kordes Retreat Center, 841 E. 14th St., Ferdin-
dand, Ind. “Finding Joy and Peace: Caregiving Without Guilt,” 8:30 a.m.-1 p.m. Information: 812-367-2777, 800-880-2777 or kordes@thedomene.org.

October 3-7
Oldenburg Franciscan Center, Oldenburg. “Imagines of the Mystic,” Franciscan Sister Barbara Leonhardt, presenter, four sessions, 7:30 a.m.-10 p.m., $25 per person. Information: 812-933-6437 or e-mail arch@oldenburgosf.com.

October 6-8
Oldenburg Franciscan Center, Oldenburg. “Simplicity: Discovering Your Heart’s Desire.” Father Mike McKinney, presenter. 7:30 a.m.-10 p.m. Information: 812-933-6437 or e-mail arch@oldenburgosf.com.

October 10-21
Oldenburg Franciscan Center, Oldenburg. “God’s Plan for a Joy-Filled Marriage,” Theology of the Body based marriage preparation program, two evening classes, on-line resources. Information: 317-236-1955 or diane@durcher.org.

October 27-29
Our Lady of Lourdes Parish, 3333 E. Washington St., Indianapolis. “Fall Festival,” 9 a.m.-1 p.m., Sun. noon-4 p.m., food, rides, games, entertainment. Information: 317-566-7291.

September 30
St. Thomas the Apostle Parish, 8052 E. 38th St., Indianapolis. Alumni Reunion Weekend. Banquet, fundraiser, tour of school and parish, 3:30 p.m., candlelight dinner, memory lane. Mass, 4:30-6 p.m. activities. Information: 317-464-5171.

Robert and Betty (Miller) Guth, members of St. Christopher in Indianapolis, will celebrate their 65th wedding anniversary on Sept. 26. The couple was married Sept. 15, 1956, at St. Philip Ner Church in Indianapolis. They have five children and nine grandchildren.

VIPS
Joe and Mary Frances (Moses) Dugan, members of St. Therese of the Infant Jesus (Little Flower) Church in McCordsville, celebrate their 60th wedding anniversary on Sept. 17. The couple was married Sept. 17, 1956, at St. Mary’s Parish in McCordsville. They have four children and 18 great-grandchildren.

William and Jananne (Dierck) Munchel, members of St. Francis Xavier Parish in Oldenburg, will celebrate their 65th wedding anniversary on Sept. 7. The couple was married Sept. 6, 1956, at St. Mary Parish in Oldenburg. They have three children, six grandchildren and six great-grandchildren.
Church leaders join pleas for action to save Darfur population

WASHINGTON (CNS) — As people around the world joined peace rallies, concerts, prayer vigils and even a "yogathon" to press for action to bring peace to Darfur in Sudan, the head of the U.S. bishops' international policy committee and others pleaded for more efforts to "end the killings, rape and wanton destruction." Events in dozens of cities drew tens of thousands of people on or around Sept. 17, which was designated by peace groups as Global Day for Darfur.

Bishop Thomas G. Wenski of Orlando, Fla., the committee head, said despite hopeful signs of a peace agreement in the spring the conflict has been mounting among rebel groups, the Sudanese military and its proxy militias, known as the Janjaweed.

The offensive "has trapped innocent and defenseless civilians in the middle of the fighting," Bishop Wenski wrote in a statement released on Sept. 15 in Washington. And with the deteriorating situation, it has become "a deadly challenge" to deliver humanitarian aid to the 2.5 million people who have fled their homes and another million who are at risk of starvation, he said. A dozen aid workers have been killed since June.

He warned that the cycle of violence in Darfur threatens to spiral completely out of control. "With more people being displaced, an already alarming state of insecurity that has hampered efforts to deliver humanitarian aid may degenerate completely," he said.

Bishop Wenski said the U.S. bishops support a resolution authorizing the United Nations to take over an inadequately equipped and understaffed peacekeeping effort by the African Union, and the appointment of a special envoy to focus diplomatic attention on a lasting solution.

In New York, Franciscan Father Michael Perry, consultant on Africa for Franciscans International, urged people to call members of Congress, write letters to the White House, pray and educate others about the situation in Darfur.

In a letter to Franciscan friars and "partners in ministry," Father Michael explained that more than 400,000 people have died in Darfur and another 300,000 face the immediate prospects of hunger and starvation.

"Darfur is the size of France and has a population of over 6 million," he wrote. The war began in 2002 as a local revolt by farmers and others against the government's abuse of rights and its failure to provide protection from marauding raiders.

Although the government and the main rebel group signed a peace agreement in May, neither side has respected it, Father Michael said.

In recent months, the government has progressively blocked international aid agencies from delivering food and medical supplies to civilians who have been forcibly displaced by helicopter gunships, bomber planes and military forces. Rebel groups also have committed atrocities and not respected cease-fire agreements, he said.

At one of the Sept. 16-17 weekend's many Darfur events, Cardinal Cormac Murphy-O'Connor of Westminster, president of the Bishops' Conference of England and Wales, said at a London rally that the situation in Darfur is "catastrophic in terms of the violence, the murders, the displacement of people." ♦

Lilly Endowment announces clergy renewal program

Lilly Endowment Inc. is again funding its Clergy Renewal Program for Indiana congregations in 2007.

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

Pastors use the time to travel to various parts of the world, renew ties with family and friends, explore a new interest or develop an old one, read and write, and study other Churches and missions.

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

Applications must be postmarked by Jan. 30, 2007, and recipients will be notified by late May 2007. An information meeting about the program for Indiana pastors and congregational representatives will be held Sept. 28 from 1 to 4 p.m. at North United Methodist Church, 3808 N. Meridian St., Indianapolis. Those who would like to attend should fill out the invitation card that accompanies the application (or that is available on the endowment's Web site) and return it to the endowment.

For more information, log on to www.lillyendowment.org and click on Religion; call 317-916-7330; e-mail indianacommunityreview@yahoo.com; or write Jean M. Smith, program director, Lilly Endowment, 2801 N. Meridian St., Indianapolis, IN 46208. ♦

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In scholarly lecture, pope reflects on crisis of faith and reason

Pope Benedict XVI lectures on faith and reason at the University of Regensburg in Germany on Sept. 12. A quotation from a Byzantine emperor that the pope used in this talk has provoked outrage in the Muslim world. The pope said on Sept. 17 that he is “deeply sorry” that Muslims were offended by the quotation he used. All Zimmer, head of the University of Regensburg, is also pictured in this photo.

The pope said the West needs to recover the dialogue of cultures and religions. This is especially important after the Sept. 11, 2001, terrorist attacks. And it was through meetings with his Muslim dialogue partners after the attacks that they went from official dialogue to becoming friends.

“We just put down our texts and talked to each other as persons,” Sister Mary Margaret said. “From there, we became friends.”

More than just benefiting herself, Sister Mary Margaret said that Catholic-Muslim interchange at the parish level in Indiana was especially important after the Sept. 11 terrorist attacks. “If you have any Muslim neighbors in your neighborhood, seize the opportunity to talk with them,” he said. “Maybe this statement on the part of the pope and the reaction to it, as we say at the Easter Vigil, a ‘happy fault’ because it now gives us something to talk about.”

(For more information about Islam, go online to read Sister Mary Margaret’s CatholicUphelp pamphlet on the religion at http://www.americancatholic.org/Newsletters/CU/4405.asp.)

The pope looked happy and relaxed as he returned to the University of Regensburg, where he taught for 20 years as a Byzantine and Eastern church historian. He is known for his academic style, was that in the Western world that the only authentic dialogue of cultures and religions is one in which religion is a purely subjective matter, with religion seen as just another kind of ideology.”

But the Church also sees dangers, he said, and believes they can be overcome “only if reason and faith come together in a new way.”

When the West invites others to a dialogue of cultures, it should do so “with the understanding that religion is an essential part of its own culture, he said. But he said the pope was not presenting an in-depth assessment of the concept of jihad or Islamic thinking about holy war, and it was certainly not the pope’s intention to “offend the sensibilities of Muslim believers.”

Father Lombardi noted that, on the contrary, the pope’s talk was primarily about the religious shortcomings of the West. He said the pope had spoken at length about the reluctance of other cultures to accept a Western “exclusion of the divine.”

“Yet it is clear the pope wants to cultivate an attitude of respect and dialogue toward other religions and cultures, especially toward Islam,” the Vatican spokesman said.

In one story, the pope said that in a lecture at the German university where he once taught theology, Pope Benedict XVI used a historical critique of Islamic violence to introduce a reflection on the crisis of faith and reason in the West.

The pope then pointed to a key question about Islam that is raised by the narrative: “There is no compulsion in religion,” but was no doubt also aware of later instructions in the Koran about holy war.

“Each time, he said, the pope returned to the University of Regensburg, he taught at the University of Regensburg, where he taught for 20 years as a Byzantine and Eastern church historian. He is known for his academic style, was that in the Western world that the only authentic dialogue of cultures and religions is one in which religion is a purely subjective matter, with religion seen as just another kind of ideology.”

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Witnesses to love
Jubilarians honored at Golden Wedding Anniversary Mass

By Mary Ann Wyand

Sixty-eight years ago, Chester and Cecelia Hublar of New Albany promised God that they would love and cherish each other all the days of their lives. Nearly seven decades later, the Hublars celebrated their promise by renewing their marriage vows in the presence of Archbishop Daniel M. Buechlein during the archdiocesan Golden Wedding Anniversary Mass on Sept. 17 at SS. Peter and Paul Cathedral in Indianapolis.

“Just take each day at a time and do the best you can,” Cecelia Hublar explained after the Mass, in order to have a long and happy marriage. “Be truthful with each other and sincere, and always respect your partner’s views,” Chester Hublar added. “Talk things over.”

They were married on Aug. 24, 1938, at the St. Mary Parish rectory in New Albany. Later, he joined the Church and they raised three children—Dwan Hublar, Robert Hublar and Theresa Ordner—in the Catholic faith.

Attending Mass together “makes you realize that everything is based on God,” he said, “so you have to base your marriage on that, too.”

The Hublars, now members of Holy Family Parish in New Albany, were the longest married couple in attendance at the archdiocesan Mass that honors jubilarians married 50 years or longer.

They were among 177 married couples from central and southern Indiana who participated in the Mass with their families.

“All together, they represent 9,454 years of marriage,” Daniel Sarell, director of the archdiocesan Office of Family Ministries, told the archbishop and assembly.

“At least, they have 780 children, 1,645 grandchildren and 363 great-grandchildren … and counting,” Sarell said.

Twenty-one couples present have been married for 50 years or longer.

During his homily, Archbishop Buechlein thanked the couple for their faithful love and commitment to the sacrament of marriage.

“How blessed you are to have this time together in your golden years, even if in sickness,” he said. “And more than we, your children, can ever tell you, your lives touch us profoundly. You show us how to live in an imperfect world.”

Recalling his parents’ long and happy marriage, Archbishop Buechlein said, “No matter how ravaged we may be physically because of illness … , no matter how weak and sick we may sometimes feel spiritually, in God’s eyes we are beautiful.

“The real, down-to-earth love of wife and husband mirrors God’s unconditional love for us,” he said. “In that sense, a faithful marriage is indeed a sacrament of God’s love for us. Even in sickness and suffering from the effects of aging, more than you folks will ever know, you jubilarians are a wonderful witness to us.”

The archbishop asked the jubilarians “to continue to be an example of a couple that prays together.”

He also asked them “to pray for our archdiocese, pray for our priests, pray for all those who help carry on God’s work, pray for vocations to the priesthood and religious life.”

After the Mass, St. Mary parishioners John and Eleanor Weisbach of Greensburg reflected on their 66-year marriage.

They were married on Aug. 28, 1940, at St. Thomas Aquinas Church in Cincinnati, Ohio, and have one daughter, Shirley Niese, also a St. Mary’s parishioner, as well as two grandchildren and one great-grandchild.

Eleanor Weisbach agreed, noting that it’s important to “try to do the best you can and get along with each other.”

“Love and respect are key ingredients for a successful marriage,” she added. “You have to be willing to help each other and place your spouse first above everybody else.”

“Just take each day at a time and do the best you can,” Chester Hublar added. “Talk things over.”

Archbishop Daniel M. Buechlein congratulates Holy Family parishioners Chester and Cecelia Hublar of New Albany on 68 years of marriage during the Golden Wedding Anniversary Mass on Sept. 17 at SS. Peter and Paul Cathedral in Indianapolis. St. Mary parishioners John and Eleanor Weisbach of Greensburg, who have been married 66 years, are seated behind the Hublars.

Bilingual Mass, Life Chains to highlight Respect Life Sunday events

By Mary Ann Wyand

“Created, Loved, Redeemed by God” is the theme for the Church’s national observance of Respect Life Sunday on Oct. 1 in dioceses throughout the country.

The archdiocesan observance begins at 1 p.m. with the bilingual Respect Life Mass at SS. Peter and Paul Cathedral in Indianapolis and continues at 2:30 p.m. with participation in Life Chains in Indianapolis and five other cities in central and southern Indiana.

Father Scott Nobbe, who was ordained on June 24, is the celebrant for the pro-life Mass. He serves as executive assistant to Archbishop Daniel M. Buechlein and liaison for Hispanic ministry in the archdiocese.

At the conclusion of the Mass, Msgr. Joseph F. Schaezler, vicar general, will present the Archbishop Edward T. O’Meara Respect Life Award and the Our Lady of Guadalupe Pro-Life Youth Award for distinguished service to the cause of life.

Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry, said Father Nobbe will celebrate the Mass in English and Spanish.

“Hopefully, many of our Hispanic brothers and sisters will join us at this Mass,” Sister Diane said. “It will include Spanish readings and music.”

She hopes Catholics from many parishes in central and southern Indiana will participate in the archdiocesan observance at the cathedral.

“Respect Life Sunday launches the yearlong [pro-life education] program among the faithful in the archdiocese,” she said. “The message that human life is sacred from the moment of conception until natural death cannot be proclaimed from the pulpit one Sunday of the year. The message must be revisited and proclaimed throughout the entire year.”

Sister Diane said the U.S. Conference of Catholic Bishops has made this clear by adopting the Respect Life Program, which includes educational materials, liturgical guides and other resources for use in parishes and schools.

Our Lady of the Most Holy Rosary parishioner Rose Kehoe of Indianapolis is coordinating the ecumenical Central Indiana Life Chain this year along North Meridian Street.

“Life Chain has been a part of Indianapolis’ Respect Life Sunday since 1991,” Kehoe said. “We’re always hoping for greater participation.”

In the archdiocese, Life Chains also are scheduled in Columbus, Connersville, Greencastle, Greenfield and Terre Haute.

(For more information about the Central Indiana Life Chain, call Rose Kehoe at 317-926-2125.)
PENTLING, Germany (CNS) — Barriers holding back crowds of well-wishers in front of Pope Benedict XVI’s Pentling home opened upon orders given from inside the pope’s house.

Suddenly, everyone was allowed on the street just outside the pope’s house, and only minutes later Pope Benedict emerged, thanking the crowd for coming and waiting for him on Sept. 13.

“May God bless you all,” he said, adding the Bavarian phrase “Vergelt’s Gott,” which means “May God repay you for your kindness.”

“I want to thank you for your good neighborhood spirit; in our thoughts we will always remain connected,” he said.

Then he walked out among the crowd, separated from the people only by a thin plastic band.

“We do what he asks us to do, and this is what was being asked for, that his people could get really close to him,” a police officer told Catholic News Service.

Pope Benedict also met privately with his immediate neighbors.

Farsad Samitt, a pharmacist, and his wife, Anita Penzenstadler, have been living next door to Pope Benedict’s house for 16 years. Penzenstadler said Pope Benedict took a lot of time to speak with them and asked about their baby.

“Our daughter, Sara, is now 11 months old, and he wanted to meet her. He was ever so happy when I showed her to him, congratulated us on our wonderful child and blessed her,” she told CNS.

“Then he took my hands into his and just looked at me intently,” she said. “It was as though he did not look at me, he looked right through me and into my heart. ... He has really blessed me, and the faith that went forth from his kind eyes was enormous.”

Another neighbor, Therese Hofbauer, said when the pope walked into his garden he profusely thanked her and her husband, Rupert, for how well they kept it.

The Hofbauers gave the pope honey from bees that live in his garden.

“The fountain was decorated with sunflowers, and at the side stood the jars with honey from his own bees and from his own garden,” said Therese Hofbauer.

“He saw that little surprise gift we had prepared for him and was so happy about it. When he left, he took it with him.”

She said when she spoke with Pope Benedict she asked him to pray for a friend who was there on a stretcher; when she told the pope how sick her friend was, “he immediately went up to her, and he blessed her.”

Carmelite Sister Emmanuel Hofbauer of St. Joseph Carmelite Monastery in Shoreline, Wash., a German-born nun who had traveled to Pentling especially to meet Pope Benedict and who had been staying with the Hofbauers at their home, said she was overjoyed at seeing the pope.

Sister Emmanuel is not related to the pope’s neighbors.

Sister Emmanuel, who for two decades has corresponded with the pope and his brother, Msgr. Georg Ratzinger, said, “When he saw me, he came up and said, ‘Ah, the sister is here to visit, welcome.’ ”

Sister Emmanuel told CNS that she spoke to Msgr. Ratzinger after Pope Benedict left.

“They [the pope and his brother] spent hours together in the house, just the two of them,” she said. “He [Msgr. Ratzinger] was so happy that it had worked out for them to walk around their house and in the garden together as they had always done in the past. He was just so full of joy, and my heart really went out to him.”

Pope Benedict XVI greets children outside his house in the Bavarian town of Pentling, Germany, on Sept. 13.

Pope Benedict XVI and his brother, Msgr. Georg Ratzinger, take a walk through the garden of the pope’s house in Pentling, Germany, on Sept. 13.

The pope and his brother also visited the graves of their parents and sister in Pentling.

“When I saw them walking around the garden, I could see the joy on both their faces; they were really, really happy,” she said.

“If this had been a movie, this would have been the part where I would have broken out in tears, at the sight of these two old brothers being reunited and walking around the house. It was an immensely moving moment that I cannot put into words,” added Sister Emmanuel.

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FaithAlive!

Eucharist unites the lives of the faithful to Christ

By Sr. Janet Baxendale, S.C.

How do we name the infinite, the eternal, the inexpressible, that which is essentially mystery to us—the Eucharist?

Down through the ages, under the Holy Spirit’s guidance, the Church has mined God’s word to find appropriate ways to express the riches in the inexpressible gift that the Eucharist is for humanity.

The Catechism of the Catholic Church (#1349) tells us that the Eucharist is named the Lord’s Supper, the Breaking of the Bread, the eucharistic assembly, the memorial of the Lord’s Passion and Resurrection, the Holy Sacrifice, the holy and divine liturgy, Holy Communion and the holy Mass.

This sacramental action is about praise and thanksgiving to God, which is what the word “Eucharist” means.

Because the ultimate act of praise and thanksgiving was the sacrifice of Christ through the Passion and Resurrection, the Eucharist is known as the memorial of this saving action and the Holy Sacrifice.

This reminds us that just as bread and wine are changed into Christ’s body and blood in the celebration of Mass so, in this celebration, the Lord’s Passion, death, resurrection and ascension become really present in our midst.

In Pope John Paul II’s words, it is “as if we had been present there” (“Ecclesia de Eucharistia,” #11).

The title “eucharistic assembly” highlights that is a body called together by Christ to join in his perfect praise of the Father through the power of the Holy Spirit. We come together under the leadership of the ordained priest, acting in the person of Christ, to participate in Christ’s perfect worship. We are called to join Christ in offering his sacrifice to the Father and join to that the offering of ourselves.

Every life, and every aspect of life apart from sin, has meaning.

“In the Eucharist, the sacrifice of Christ becomes also the sacrifice of the members of his body. The lives of the faithful ... are united with Christ and with his total offering, and so acquire a new value. This is especially evident in the Sunday gathering, which makes it possible to bring to the altar the week that has passed with all its human burdens” (“The Day of the Lord,” Pope John Paul II, #43).

Our offering is imperfect; we are all sinners. But enfolded in Christ’s offering, our self-offering becomes perfect praise of the Father. Nothing in our lives—our pain, joy, efforts, failures, frustrations, losses, triumphs—is without meaning. All can be transformed into praise and thanksgiving to the Father through the offering of Christ in the power of the Holy Spirit.

The titles “Breaking of the Bread,” “holy Communion” and “Lord’s Supper” signify that the Eucharist is food, a holy meal, our source of spiritual nourishment. It draws attention to the unity shared by the many who participate in the Mass, unity with one another and with Christ, head of the Mystical Body.

As the one bread, which is the Lord, is broken into many pieces and given to us as spiritual food, so we—united to Christ and to one another in baptism—now have that unity strengthened and reinforced. Eucharistic Prayer III reads, “Grant that we who are nourished by his body and blood may be filled with his Holy Spirit, and become one body, one spirit in Christ.”

The Eucharist is “the Holy and Divine Liturgy.” Christ shared our humanity and comes to us under the guise of ordinary food and drink, and we are by this celebration allowed to participate in a holy action, one bringing us into intimate contact with divinity, with God the Father, God the Son and God the Holy Spirit.

The title “holy Mass” is derived from “missa,” the Latin word used for sending forth the faithful at the conclusion of the Mass to share what we have received and spread the good news of our salvation.

(Readers, Sister Janet Baxendale is an associate professor of liturgy at St. Joseph Seminary in Yonkers, N.Y., and an adviser to the U.S. bishops’ liturgy committee.)

The Eucharist demonstrates true love

By Allan F. Wright

When it comes to love, we want the real thing, not a cheap imitation.

The Eucharist is the real thing. It is Jesus, and he is love personified.

It can be a challenge to talk to teenagers about what the Eucharist means in the life of the Church and in our personal lives. The goal is to communicate all that the Eucharist is to allow teens to understand the Eucharist and experience personally the love of God through Jesus’ real presence.

Love and community are two concepts that teenagers are in tune with daily. Every young person longs to love and be loved. For them, being in love means belonging to a loving community.

We are designed for love at our very core, yet what our culture recognizes as love is far from the biblical truth about love from a Christian perspective.

With this in mind, we can begin to talk about the gift of God in Jesus and Jesus’ gift, the Eucharist. True love is total, free, faithful and fruitful. Love is personified in Jesus. If we want to love as God loves, we look to Jesus, who commanded us to celebrate the sacrament of the Eucharist, which is ultimately a mystery that we enter into rather than completely understand, just like love.

In the Eucharist, Jesus gives his whole self to us in love. That love bears fruit in our hearts and overflows into the world. The Eucharist demonstrates that true love is—giving oneself for the other. The ‘real presence’ of Jesus in the Eucharist should also be present in the community.

Together, we celebrate God’s love for us and his call to bring that love to a world that desperately needs our witness.

(Allan F. Wright wrote Silent Witnesses in the Gospels, published by St. Anthony Messenger Press in Cincinnati.)

The Eucharist shapes daily life

This Week’s Question

How does the Sunday Eucharist shape your life during the week?

“I like to pick up one thing out of the readings to get me through the week.” (Mary Ernestine Lohr, Cumberland, Md.)

“I recently enrolled in hospice, and when I can’t go to Mass my wife brings me the Eucharist. It is a remarkable part of my faith and prayer life, and my wife bringing it to me makes it even more special.” (Will Reich, Kailua, Hawaii)

“It brings you into a closer relationship with Jesus and helps you stay more focused on him during the week.” (Will Rich, Kailua, Hawaii)

“It makes it possible to bring the faithful at the conclusion of the Mass to share what we have received and spread the good news of our salvation.” ( Charity Sister Janet Baxendale is adjunct professor of liturgy at St. Joseph Seminary in Yonkers, N.Y., and an adviser to the U.S. bishops’ liturgy committee.)

Lend Us Your Voice

Do you think you have anything in common in terms of faith with Muslims or Buddhists, for example?

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

During the past few weeks, we have contemplated the specters of the terrorist attacks on Sept. 11, 2001, as well as national disasters caused by hurricanes Katrina and Rita a year ago. People, both those who perished or survived the disasters, I think, understand the powerful fear they have experienced.

Fear can bring us closer or keep us farther away in many ways than one—but it can also motivate courage.

One day, while musing over this, I picked up my as yet unread Aug. 10 issue of The New York Review. Imagine my surprise when I came across the following notice from Professor Gyan Prakash, director of the Shelby Cullom Davis Center for Historical Studies at Princeton University in New Jersey:

“During the academic year [the above center], will focus on the study of fear in history. We invite students from all disciplines to examine fear as an historical experience, its generative, productive as well as destructive, transformative roles in history, and the processes by which it operates, spreads, dissipates and is contained.”

“As in the past, we hope to address topics and problems from a wide variety of periods and places from the present to the past, and from all parts of the world.”

What are the chances of me running into this notice, or being so moved by it, that I would add it to my list of topics to be explored? With added interest, I read topics that could be covered, including but not limited to the following:

- the emotional and psychic texture of fear in historical situations,
- the mode of fear’s operation, circulation and dissolution,
- people’s fear of the state and the state’s fear as they are developed in its generation of documentation and archives,
- fear of disease, war, empire and imperial dissolution,
- fear of racial, religious, political, ideological and sexual discrimination,
- the fear of change and fear of status,
- fear of technology and the projection of alternatives.

My personal fear for the uninitiated author are those red flags that I’ve always associated with my own experience as a single woman—do people read that? I hope not.

So, I read with interest this call from the Davis Center to explore the hidden meanings of fear in the academy.

Nothing ruins a good friendship like a marriage.

Some taxpayers graduate from college with a half-dozen or more close friends that they hope to keep in touch with. Especially in this technologically advanced age—with e-mail and instant messenger and Facebook—there isn’t an excuse for slacking off on communication. Expecting your partner to be, and suddenly lunch hours and happy hours and weekends everywhere are full of people who will become the nucleus of your own family.

You still value your friendships from college, but your spare time gets used up on meeting your boyfriend’s family and friends. When you do manage to get together with your best girlfriend, the conversation seems forced, like something or someone is standing between the two of you.

In a recent Washington Post article, journalist Suz Redfearn discussed a few studies exploring the dynamics of friendships in the young-adult years. One study by Robert Milardo, professor of human development and family physiology at the University of Maine, found that as people get closer to a primary partner, they withdraw from their other network, see fewer friends.

“They spend less time with acquaintances and intermediate friends, but continue relationships with close friends—though even those may be muted as the relationship is intensified,” said Milardo.

College friendships are hard to maintain because they form in a context. When you take with you the common activities and shared goals in different environments, it takes a great deal of commitment and effort to keep the relationship alive. It is important to form a new significant, primary relationship, and you can begin to understand why so many young people pursue happiness after commencement.

I remember all too well the year or two of awkward conversations I had with my best friend’s ex-boyfriend after he’d met my husband. I felt hurt, betrayed, like I had replaced her with a boyfriend. Unfortunately, it was a mutual feeling. He had grown new a relationship, but wanting to hold on to the closeness between us that we shared in our dorm rooms and at the dining hall.


“Often, it’s not just a matter of being jealous of the time the married friend is spending with their new spouse, but rather, feeling jealous that the married one is gaining something that the single one may never have and feeling that, simultaneously, they are losing something.”

My best friend and I regained our intimacy only after she met her husband-to-be. By then, she could appreciate the delicate balance I was trying to keep with two separate and important relationships. After all, do I? Am I living Christ’s love? If not, I’m afraid it is difficult.

The center at Princeton offers “a limited number of research fellowships designed for highly recommended younger scholars who have finished their dissertations on fear” by a Dec. 1 application deadline.

For further information, log on to http://day.princeton.edu/program1/Vapeti anes/Announcements/Center at 129 Dickinson Hall, Princeton University, Princeton, NJ 08544-1017.

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.)
rather on how the Christian community long, long ago accepted the writing, and how the Church officially has regarded it. The Church teaches, and has taught, that James is a divinely inspired work. The Church and the world today read and study the Epistle of James as a divinely inspired work. It is a divine source of wisdom and insight into the Christian faith and life.

The Epistle of James is a divinely inspired work. It is a divine source of wisdom and insight into the Christian faith and life.

### Daily Readings

**Monday, Sept. 25**
Proverbs 2:27-34
Psalm 15:2-5
Lake 8:16-18

**Tuesday, Sept. 26**
Cosmas, martyr
Danian, martyr
Proverbs 21:1-6, 10-13
Psalm 119:1, 27, 30, 34-35, 44
Lake 8:19-21

**Wednesday, Sept. 27**
Vincent de Paul, priest
Proverbs 30:5-9
Psalm 119:29, 72, 89, 101, 104, 165
Lake 9:1-6

**Thursday, Sept. 28**
Wenceslaus, martyr
Lawrence Ruiz, martyr
and his companions, martyrs
Ecclesiastes 1:2-11
Psalm 90:3-6, 12-14, 17

### Question Corner/ Fr. John Dietzen

**Internet search locates references to Christ’s life**

**Q** Is there a list of historical books or writings which confirm the existence of Jesus, written by other than members of the Christian religion? If there are such documents, where may they be obtained? (Illinois)

**A** I assume you are asking about historical writings of the early Christian era, around the time that the New Testament was being formed or shortly after.

There is no such list, to my knowledge, at least one that would be readily available. One reason is that references to Jesus actually would be very few, at best.

We Christians believe that the coming of Jesus to our earth was the pivotal point in human history. It’s difficult for us to imagine how little interest he aroused in the rest of the world, including the Roman Empire, apart from his own initial small community of followers.

From any viewpoint other than faith, Jesus was, after all, merely the leader of a tiny offshoot of Jews in a spectacularly insignificant corner of the Roman Empire. He was for many decades a political, social and religious “nobody.”

Outside the circle of Christians, the first mention of Jesus in a historical document was by Flavius Josephus, a Jewish historian who eventually became a close friend of Emperor Vespasian and other Roman emperors.

His writings, especially *The Antiquities of the Jews*, completed about the year 94, were highly prized fonts of information about the earliest Christians. Centuries later, St. Jerome and other early Church fathers used him as a major resource for their studies.

Toward the end of the book, Josephus describes how, under the procurator Albinus, there was brought before a Roman procurator the body of the accused Jesus.

This passage is generally accepted as the first mention of Jesus by a pagan writer.

**Bible verses that reference to Christ’s life:**

- Matthew 2:18
- Mark 13:32
- Luke 2:13
- John 1:6
- Acts 20:28
- Romans 1:3
- Colossians 1:17
- Hebrews 11:8
- James 1:25
- 1 Peter 1:21
- 1 Peter 3:18
- 1 John 1:1

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**My Journey to God**

- **Courage**
  - It takes a lot of courage to face what I am.
  - It takes a lot of courage to admit that I have been wrong.
  - It takes a lot of courage to turn my life around.

- **Purity**
  - It takes a lot of courage to ask God on bended knee and to forgive all my sinfulness.
  - It takes a lot of courage to get up and start anew.

By Sandy Bierly

(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. This mosaic crucifix hangs on the exterior of the Calvary Cemetery Mausoleum Chapel in Indianapolis.)

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**Question Corner**

**Q** May the deacon who presides at a marriage without Mass give the nuptial blessing and also bless the congregation? (Wisconsin)

**A** When a deacon is celebrant for a wedding, he follows the same Roman ritual for that ceremony as a priest would, including the nuptial and closing blessings.

This is generally true for all rituals celebrated by a deacon except The Church’s official *Book of Blessings*, for example, indicates that the rite for blessing rosaries and other sacramentals “may be used by a priest or deacon” (Chapters 44 and 45). A deacon would use the same words and actions as a priest.

(Catholic Q & A: Answers to the Most Common Questions About Catholicism is a 530-page collection of columns by Father John Dietzen. It is published by Crossroad Publishing Company in New York and costs $17.95. Questions may be sent to Father Dietzen at Box 5515, Peoria, IL 61612 or by e-mail in care of jdietzen@aol.com.)!


EDWARDS, Dolores M., 93. Holy Name of Jesus, Beech Grove, Sept. 2. Sister of Catherine Carr, Cecile Duncan, Marie LaShorne, Peggy Porter and Michael Ryan.


Providence Sister Cecile Morse served as teacher, printer, bookkeeper at St. Mary-of-the-Woods. She died on Sept. 7 at Mother Theodore Hall at St. Mary-of-the-Woods. She was 97.

The Mass of Christian Burial was celebrated on Sept. 7 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters’ cemetery.

The former Mary Louise Morse was born on Sept. 6, 1908, in Lexington, Ky.

She entered the congregation of the Sisters of Providence on July 14, 1935, professed first vows on Aug. 15, 1937, and professed final vows on Jan. 23, 1943. She taught juniorate classes at Saint Mary-of-the-Woods from 1937-38. From 1938-69 and 1970-80, Sister Cecile ministered as a printer at Saint Mary-of-the-Woods. From 1969-70, she served as the convent bookkeeper and in maintenance at the former Ladywood High School in Indianapolis.

She served as a clerical assistant at the Providence Retirement Home in New Albany from 1983-84 and as a receptionist from 1984-86.

From 1966-89, Sister Cecile ministered as a bookkeeper at Our Lady of the Greenwood Parish in Greenwood.

At Saint Mary-of-the-Woods, she served as a receptionist from 1989-91 then assisted in health care and residential services from 1991-2000. She retired and began a prayer ministry in 2000.

Surviving are several nieces and nephews.

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