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Witnesses to love

Jubilarians honored at Golden Wedding Anniversary Mass, page 9.

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## 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.



Indiana's first saint



Pope John Paul II gives Communion to Deacon Richard Eldred of the Archdiocese of Indianapolis during the Oct. 25, 1998, beatification Mass of Blessed Mother Theodore Guérin.

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 canonization 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.

See DEVOTION, page 2

## 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 deeply sorry for 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 acknowledgement 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. Sayeed, the founder and past general secretary of the Plainfield-based Islamic Society of North America.



Dr. Sayyid M. Sayeed

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

Sayeed, 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—national, local, parish and dioceses," he said.

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

Referring to an analysis of relations between Christians, Jews and Muslims made by Australian Cardinal George Pell of Sydney, Msgr. Schaedel 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. Schaedel said. "Now we may have different views of that God. But there's only one God,

See DIALOGUE, page 8

More on Pope Benedict XVI's trip to Germany, page 10.



Sr. Mary Margaret Funk, O.S.B.

Photo courtesy of L'Observatore Romano

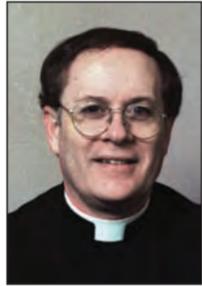
# DEVOTION

continued from page 1

“Well, I thought that was typical of Mother Theodore to arrange for one of our own young men to be a deacon at that particular moment in our history,” she said.

At the actual Mass, Father Eldred was with Pope John Paul II when he received the offertory gifts. He received the sign of peace and Communion from the pope and later purified his chalice.

Serving so close to the pope was a powerful experience for Father Eldred.



Fr. Richard Eldred

“Looking back, I didn’t comprehend it,” he said.

Father Moriarty, now associate director of spiritual formation at Saint Meinrad School of Theology in St. Meinrad, said the devotion that Father Eldred had shown to Blessed Mother Theodore throughout 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 Vi Jerin about “a little job” he had for them, Warthen recalled.

The parish had been having monthly periods of

*‘Her love for 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.’*

— Fr. Richard Eldred

adoration of the Blessed Sacrament. Father Eldred wanted them to help establish and coordinate a perpetual adoration chapel.

Warthen initially wasn’t sold on the idea.

“When he said we were going to go perpetual, I looked at him and I do believe I said, ‘You’re nuts,’ ” she said.

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.” †



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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# A special bond

## Joys, memories to highlight Bishop Chartrand High School reunion

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 live 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 Chartrand High School in Indianapolis from 1962 through 1969. Before it was merged into Roncalli High School, Chartrand was a place where there was rarely a dull moment. It was also a place where the stories of supporting Catholic education through faith, family and unusual fundraisers—including selling toothbrushes and even holding a circus—were common.

The stories, the joy and the memories of those years will undoubtedly be recalled when the 1966, '67, '68 and '69 graduates of Chartrand—the school's only four graduating classes—will hold a reunion on Oct. 7 at Roncalli. The reunion will start with a Mass at 5:30 p.m. and include a dinner at 8 p.m.

"It was sort of a small school," recalls Kitchin, the only principal Chartrand had. "We were trying to give them what the Lord intended—basically just charity for others. What we couldn't give them, we made up with care and devotion to them. They were good kids. You'd tell them what needed to be done and they'd do it. There were a number of parents interested in the place, too."

Kitchin put an unusual question to some of those parents when he wanted to find a mascot to represent the school's nickname, the Rams.

"I said, 'Do you know where I can get a sheep ram with big ram horns?'" Kitchin recalls. "One guy said he would go to the stockyards. He came back with one.



Rambunctious II served as one of the colorful, live mascots for the Bishop Chartrand Rams.

started to drive to Beech Grove."

That's when Kitchin saw the police car and cringed. Still, it all turned out for the best, which is also how many of the school's graduates remember Chartrand.

"Because Chartrand only existed for four graduating years, I have always had to explain to people where I went to school," says Donna Guy Woodman, a 1966

graduate. "They usually say, 'Don't you mean Chatard?' I have to explain that we opened our little building in 1962 in the name of Bishop Joseph Chartrand, not Chatard."

Most of Chartrand's trophies and memorabilia were cast aside when the school merged into Roncalli, but one major tradition continues in a slightly altered form—the school's fight song.

"A few words in the song have been changed and the catch phrase of 'Chartrand Rams' has been replaced by 'Roncalli Rebels,'" Woodman says. "We Chartrand graduates still sing the original words softly when we hear it played at ball games. We are proud of what Roncalli has become in the 40 years since our foundation blocks of the building were set.

"You can ask any of these graduates from those four graduating years, and they will agree that we shared a special bond and friendship that is difficult to explain."

Bob Tully saw that special bond as one of the original teachers and coaches at Chartrand. He has also seen that spirit evolve and grow as a teacher and a coach at Roncalli ever since it opened.

"Those Chartrand years were some great experiences," Tully says. "They made me fall in love with the south side. Everything about it was great. Super kids supported by super families. It hasn't changed since."

Bernie Weimer remembers the positive atmosphere that pervaded the school.

"We were all young, fresh out of school, and we wanted to do good," says Weimer, one of Chartrand's original teachers and its band director. "Kitch had a vision of how to get things done and get the funds to make things go. I walked in there, and Kitch said we needed a band. When we had our first meeting, 35 kids showed up and 25 played guitar. We had to start from scratch and order all the equipment. The philosophy was, 'This is going to happen and this is what will come.'"

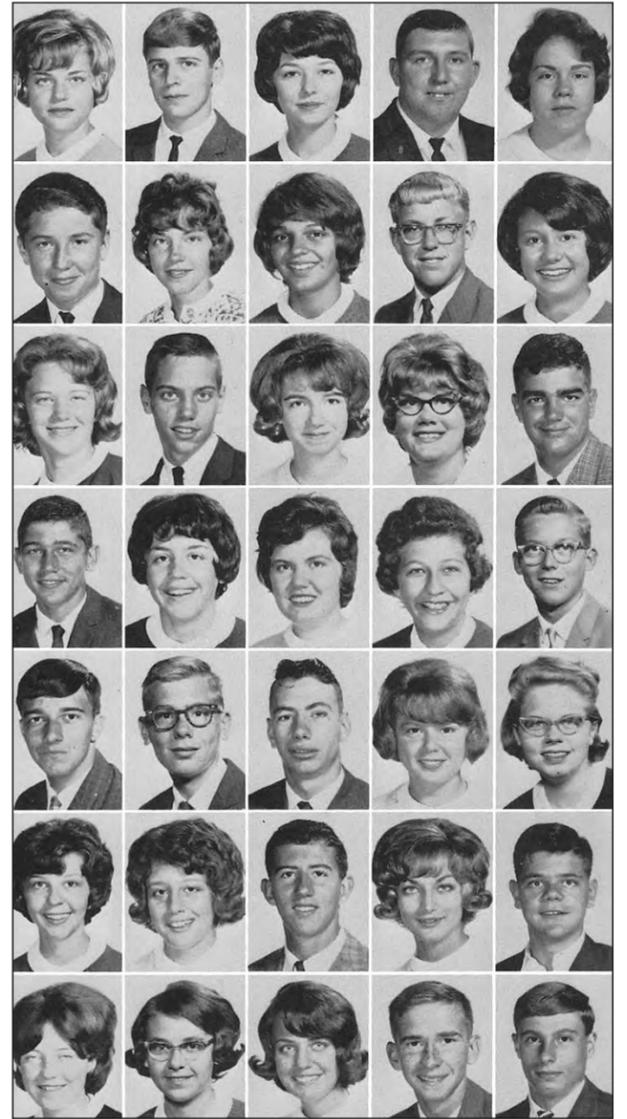
That philosophy led to the creation of a football field from the dirt that was dug to make the school's basement. That philosophy also influenced the unusual fundraisers the school had.

"Selling toothbrushes is very memorable with all my classmates," Woodman says. "I'm sure someone had to have donated them. They gave us a dozen. My parents said, 'You're not going around door to door selling toothbrushes!' They bought them all."

Kitchin still hasn't forgotten the circus fundraiser—no matter how hard he tries.

"That was a dreadful experience," he recalls. "I knew a little girl whose family traveled with the circus. She called up and asked if we could have the circus at our school. The circus wasn't too good and they left a mess, too."

Yet, people still remember it as one of the special memories that made Chartrand distinctive, just like having a live ram for a mascot.



A page from the 1965 yearbook of Bishop Chartrand 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.) †

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## Editorial



CNS photo/Mustafa Abu Dayeh, Reuters

A Palestinian boy looks at the damage following an attack on a Catholic church in the West Bank town of Tulkarm on Sept. 17. Palestinians attacked churches in the West Bank on Sept. 17, apparently in reaction to a quotation that Pope Benedict XVI used in a recent speech that referred to Islam.

# 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 burning-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 University of Regensburg, and the outrageous response it has provoked?

The Vatican Press Office responded to the initial wave of protest 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.”

Muslims leaders (and 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 quotation—and when he made it clear that “these were quotations from a medieval text that in no way express my personal opinions”—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 deliberately (or at least callously) maligned the prophet and his followers and then to beg their forgiveness.

What's going on here? Is there any reality here—any real connection between what the pope said and what members of the Muslim community heard? Is there any proportionality between the offense committed (if indeed the pope was insensitive or injudicious in his remarks)?

What does all this tell us about the prospects for dialogue between

cultures and religions? About violence committed in the name of religion? About the role of the news media in reporting (or should we say “encouraging”) controversies such as these?

Pope Benedict is no stranger to controversy. His years of service as Pope John Paul II's Prefect for the Doctrine of the Faith often placed him in the midst of angry debate—most often, but not exclusively, among members of the Roman Catholic Church. Often, his motives were questioned as well as his theology. Sadly, and for those who knew him, inexplicably, this gentle and deeply sensitive man was portrayed in the media as an uncaring, authoritarian Churchman (“God's Rotweiler”) who relished his role as the pope's enforcer.

The Holy Father is right to call for dialogue. He correctly admonishes us (Jews, Christians and Muslims—sisters and brothers in faith who worship the God of Abraham) to forsake all claims to violence based on religious principles.

But, as the latest controversy clearly shows, dialogue will not be easily accomplished and violence will remain a fact of life, a deeply rooted consequence of our human sinfulness.

Perhaps the questions raised in this editorial about the pope's lecture and the reaction to it would be a good subject of Catholic-Muslim dialogue—at the personal, local, national and international levels.

This controversy, like the uproar created by a series of Danish cartoons that satirized the prophet Mohammed, shows that the wounds of division are very deep. Healing is needed, as well as dialogue, and both require mutual respect, tolerance and the willingness to forgive and forget past offenses and injuries on all sides.

May the God of Abraham look with mercy on his children. May he grant us mutual understanding, patience, persistence and profound peace. May his kingdom come—his will be done—here on earth as it is heaven. Now and forever. Amen.

— Daniel Conway

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 “reprioritize” 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 helping the poor, the ill and the suffering is a low priority for the hierarchy.

The reader, 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—“Lord, I am not worthy to receive you under my roof . . .”—this is by no means an innovation, but rather a more accurate 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 this 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 does that mean we should 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, but rather 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.) †

## 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 nuances.

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

Father Place states Terri Schiavo died in Florida two weeks after her nutrition and hydration were removed. I would say she was euthanized by starvation and dehydration.

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

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

Nuance, 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 nuanced 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 I were not educated 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. **Bonnie Quirke, R.N. Vice President, Illinois Federation for Right to Life Libertyville, Ill.**

### Story cites wrong date for Archbishop Sheen's death

Those of us who greatly admire Archbishop Fulton J. Sheen have to be pleased that two cases of alleged miracles through his intercession have been sent to Rome as part of the promotion of his sainthood cause.

I'm surprised, though, that in the article in the Sept. 8 issue of *The Criterion*, Catholic News Service had the wrong date for his death. It said he died on Oct. 3, 1979.

Archbishop Sheen always said that he wanted to die on a feast of the Blessed Virgin while in front of the Blessed Sacrament. He died on Dec. 9, 1979, one day after the feast of the Immaculate Conception.

He did, though, die in front of the Blessed Sacrament, in his private chapel.

**John F. Fink, Indianapolis Editor Emeritus, The Criterion**

## Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to “the responsible exchange of freely-held and expressed opinion among the People of God” (*Communio et Progressio*, #116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months.

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

Readers with access to e-mail may send letters to [critterion@archindy.org](mailto:critterion@archindy.org).

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Adult catechism is faithful aid for our response to conversion

Does truth matter? Recently, a Christian leader said that we need to get away from theological squabble and feed the hungry.

Of course, we need to feed the hungry as a vital service. We do not need theological squabble, but we need theology. If social service is divorced from the unique truth of Christianity, the seeds of disintegration unfold.

In his encyclical "God is Love," Pope Benedict XVI reminds us that we need to contemplate the truth of Christ in the Gospel if we are truly to serve those in need with "the eyes of the heart, with the eyes of Jesus." He reminds us that without this contemplation, we succumb to a secular activism that is not truly of Christ.

The egalitarian influence of our culture affects the realm of ideas and opinion as much as any other aspect of life. A modern tendency to give equal weight to all ideas and opinions has a subtle but devastating effect on the Christian life because it seduces us into thinking that there is no such thing as absolute truth.

If we think there is no such thing as absolute truth, we will never truly believe that Jesus is Son of God and savior of the world. As a friend of mine remarked, "In line with modern habits, we might judge Christian teaching to be

acceptable, reasonable, or even appealing—but that's a far cry from actually being Christian."

We need to be careful about the nature of our believing. The mission of God's son was not to teach a philosophy, but to reveal the truth so we might be saved. He himself is the truth, the absolute truth. He is God's complete revelation of himself. The revelation of truth in Jesus came to its climax in his death, resurrection, ascension and the sending of the Holy Spirit.

In a culture that questions anything of faith, it is not difficult to hang on to opinions and to espouse glaring discrepancies from the fundamental truths of the mystery of Christ. It is easy to consider our view of the faith as if from a superior position and to leave honest self-examination to another day. It is as if we are saying, "Jesus said, but I tend to disagree ... ." It seems unthinkable that a Christian would say such a thing, but perhaps we do just that, and more often than we might like to admit.

It is not easy to be a disciple of Jesus and to embrace all that he taught as it has been handed on to us in the Bible and in Tradition. Yet, it is not really so complicated if we recognize that our faith calls for conversion, not convincing. When you get down to it, we are called to a humble surrender of

our lives to Jesus Christ. That is not to say that we do not or should not need to develop our understanding of what this surrender means.

Recently, the U.S. Conference of Catholic Bishops published the *United States Catholic Catechism for Adults*. This catechism is a user-friendly presentation of the truths of our Catholic faith in the context of the contemporary culture in our country.

In a straightforward manner, this book addresses what we believe in the face of current questions, issues and obstacles engaged by our faith. The pattern or format of this catechism is based on the *Catechism of the Catholic Church* and faithfully presents the truth of our faith as contained in it.

The structure of the adult catechism is such that it draws the reader into a teaching about a particular doctrine of the faith. First, there is an introductory story of an important Catholic man or woman whose life illustrates the doctrine being taught. The teaching follows. There is a presentation of cultural issues that seem to contradict or

confront the truth of faith.

Brief relevant excerpts from the *Catechism of the Catholic Church* are provided. There is a spiritual meditation pertaining to the doctrinal teaching. Questions for discussion are also provided. This is the pattern for each topical chapter.

One can read the adult catechism straight through from beginning to end, but it is not necessary to do so. A detailed index by subject allows for research of specific doctrines of the Church.

I recommend the *United States Catholic Catechism for Adults* for adult religious education and formation. I recommend it as a fine resource for the Rite of Christian Initiation of Adults. I also recommend it for use by young adults who are hungering for knowledge about what we believe and why our Catholic faith and practices matter.

Faith in God demands that we humbly surrender our lives to him who alone is truth. The adult catechism is a faithful aid for our response to conversion. †

#### Archbishop Buechlein's intention for vocations for September

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

### El catecismo para adultos es un auxilio fiel a nuestra respuesta a la conversión

¿Caso importa la verdad? Recientemente un líder cristiano dijo que teníamos que apartarnos de la disputa teológica y alimentar a los hambrientos.

Por supuesto que debemos alimentar a los hambrientos como un servicio vital. No necesitamos una disputa teológica, pero necesitamos la teología. Si el servicio social se encuentra dissociado de la verdad única del cristianismo, germinarán las semillas de la desintegración.

En su encíclica "Dios es amor," el Papa Benedicto XVI nos recuerda que debemos contemplar la verdad de Cristo en el Evangelio si deseamos servir verdaderamente a aquellos que se encuentran necesitados con "los ojos del corazón, con los ojos de Jesús." Nos recuerda que sin su contemplación sucumbimos ante el activismo laico que no perteneces verdaderamente a Cristo.

La influencia igualitaria de nuestra cultura ejerce su efecto en el reino de las ideas y opiniones al igual que en cualquier otro aspecto de la vida. La tendencia moderna a otorgar igual peso a todas las ideas y opiniones acarrea efectos sutiles pero ciertamente devastadores sobre la vida cristiana ya que nos seduce a pensar que no existe una verdad absoluta como tal.

Si pensamos que no existe una verdad absoluta nunca creeremos realmente que Jesús sea el Hijo de Dios y el salvador del mundo. Como resaltaba un amigo: "De acuerdo a los hábitos modernos

podríamos juzgar las enseñanzas cristianas como aceptables, razonables, o incluso deseables, pero esto dista mucho de ser realmente cristiano."

Debemos observar la naturaleza de nuestra fe. La misión del Hijo de Dios no fue enseñar filosofía sino revelar la verdad para que pudiéramos ser salvos. Él mismo es la verdad, la verdad absoluta. Él es la revelación completa del propio Dios. La revelación de la verdad en Jesús alcanzó su máximo apogeo en su completa entrega por medio de su muerte, resurrección, ascensión, y el envío del Espíritu Santo.

En una cultura que cuestiona cualquier aspecto relativo a la fe no resulta difícil aferrarse a opiniones y defender claras discrepancias en las verdades fundamentales del misterio de Cristo. Resulta muy fácil considerar nuestra perspectiva de la fe como si estuviéramos en una posición superior y dejar el auto-examen sincero para otro día. Es como si dijéramos: "Jesús dijo, pero yo no estoy de acuerdo..." Parece impensable que un cristiano pueda decir algo así, pero quizás hagamos exactamente eso y mucho más a menudo de lo que deseamos admitir.

No es fácil ser un discípulo de Jesús y aceptar todas sus enseñanzas según nos han sido presentadas en la Biblia y en la Tradición. Sin embargo, no resulta tan complicado si reconocemos que nuestra fe nos llama a la conversión, no a convencernos. En esencia se nos llama a entregar humildemente nuestras vidas a

Jesucristo. Esto no significa que no podamos y no debamos querer desarrollar un entendimiento del significado de dicha entrega.

Recientemente la Conferencia de Obispos Católicos de EE.UU. publicó *El catecismo católico de Estados Unidos para adultos*. Este catecismo es una exposición sencilla de las verdades de nuestra fe católica en el contexto de la cultura contemporánea de nuestro país.

Este libro aborda de manera directa lo que consideramos como problemas y obstáculos presentados por nuestra fe, a la luz de la situación actual. La estructura o el formato de este catecismo está basado en el *Catecismo de la Iglesia Católica* y presenta a cabalidad la verdad de nuestra fe contenida en él.

La estructura del catecismo para adultos está diseñada de forma tal que lleva al lector a una enseñanza sobre una doctrina particular de la fe. Primeramente hay una historia introductoria sobre un hombre o una mujer católica importante, cuya vida ilustra la doctrina a enseñar. Le sigue la lección. Se presentan cuestiones culturales que parecen contradecir o confrontar la verdad de la fe.

Se proporcionan pasajes relevantes breves extraídos del *Catecismo de la Iglesia Católica*. Hay una meditación espiritual relativa a la enseñanza doctrinal. Asimismo se ofrecen preguntas para la discusión. Esta es la estructura que sigue cada uno de los capítulos.

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 RCIA. Asimismo, recomiendo su uso a los jóvenes adultos que están ávidos de conocimientos sobre nuestras creencias y el por qué de la importancia de nuestra fe y prácticas católicas.

La fe en Dios exige que entreguemos humildemente nuestras vidas a Él quien es la única verdad. El catecismo para adultos es un auxilio fiel a nuestra respuesta a la conversión. †

Traducido por: Language Training Center, Indianapolis

#### La intención del Arzobispo Buechlein para vocaciones en septiembre

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

# Events Calendar

## September 22

William S. Rea Park, golf course, Terre Haute. **Sisters of Providence, "Hole-y-One Golf Scramble,"** registration, 11 a.m., \$300 per team. Information: 812-535-2802 or e-mail [swelden@spsmw.org](mailto:swelden@spsmw.org).

## September 23

Indiana Convention Center, 100 S. Capitol Ave., Indianapolis. **"Lions Breathing Fire: Why Be Catholic?" first annual Indiana Catholic Men's Conference,** 8 a.m.-4:30 p.m., \$35 per person. Information: 317-924-3982, 317-888-0873 or [www.indianacatholicmen.com](http://www.indianacatholicmen.com).

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

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

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

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

Information: 812-944-8283.

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

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

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

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

## September 24

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. Faith Formation Team, **"Apologetics from A-Z,"** sessions for adults, **"Spirituality for Children,"** 4 years and older, 11:15 a.m.-11:55 a.m. Information: 317-636-4478.

Annunciation Parish, 19 N.

Alabama St., Brazil. **"Deacon Formation Program," information session for those interested in becoming deacons,** 2-4 p.m. Information: 800-382-9836, ext. 1491, or 317-236-1491 or e-mail [deaconformation@archindy.org](mailto:deaconformation@archindy.org).

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

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

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

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

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

Knights of St. John, 312 S. Wilder St., Greensburg.

St. Lawrence Auxiliary, turkey or beef dinners, 11 a.m.-2 p.m., adults, \$7.50, children 5-10, \$3, children 4 and under, free.

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

## September 25

Our Lady of Perpetual Help Parish, 415 E. Eighth St., New Albany. **"Catholics Returning Home" series,** six sessions, 7:30 p.m. Information: 812-945-3112 or [www.olphna.org](http://www.olphna.org).

## September 26

St. Francis Hospital, Mooresville Cancer Center, 1215 Hadley Road, Suite 105, Mooresville. **Free prostate cancer screening,** 6-9 p.m. Information: 317-782-4422.

## September 26-December 5

St. Elizabeth Seton Parish, 10655 Haverstick Road, Carmel, Ind. (Diocese of Lafayette). **"Vatican II in Plain English,"** an introduction to the Second Vatican Council, six sessions, 7:30 p.m., Father Mel Bennett and Jason Adams, presenters. Information:

317-846-3850, ext. 17, or [anneb@seas-carmel.org](mailto:anneb@seas-carmel.org).

## September 27

Persimmon Festival, 7th St., and Main St., Mitchell. **St. Mary Parish, food tent,** Italian dinner, 11 a.m.-7 p.m. Information: 812-849-3570.

## September 28

Heartland Crossing Golf Links, State Road 67 and Heartland Blvd., Indianapolis. **Catholic Business Exchange golf outing,** 1 p.m. shotgun start, social hour and steak dinner after golf, \$320 per foursome. Information: 317-313-1982 or [www.cwwrobel@chemcentral.com](http://www.cwwrobel@chemcentral.com).

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

## September 29

Thomas Carr Howe High School, E. Washington St., Indianapolis. Scecina Memorial High School, **"Fool for Christ: The Story of Dorothy Day," one-woman play,** 7:30 p.m., complimentary tickets available. Information: 317-351-5976, ext. 3.

## September 29-30

Our Lady of Lourdes Parish,

5333 E. Washington St., Indianapolis. **"Fall Festival,"** Fri. 5 p.m.-1 a.m., Sat. 3 p.m.-1 a.m., Sun. noon-4 p.m., food, rides, games, entertainment. Information: 317-356-7291.

## September 30

St. Andrew the Apostle Parish, 4052 E. 38th St., Indianapolis. **Alumni homecoming gathering, fundraiser,** tour of school and parish, 3:30 p.m., candlelight dinner, memory lane, Mass, 4:30 p.m., activities, 5:30-9 p.m. Information: 317-546-1571.

St. Thomas the Apostle Parish, 523 S. Merrill St., Fortville. **Rummage sale to benefit 4-year-old Peter Dudley's medical expenses,** sponsored by the Women's Club, 8 a.m.-3:30 p.m. Information: 317-485-5212.

Benedict Inn Retreat and Conference Center, Shop Inn, 1402 Southern Ave., Beech Grove. **Open house, Sara Wuthnow, jewelry designer,** featured artist, 9 a.m.-3 p.m. Information: 317-788-7581.

St. Francis Hospital and Health Center, 8111 S. Emerson Ave., Indianapolis. **Free screening for peripheral vascular disease,** persons over 50 years old. Registration: 317-782-4422 or 877-888-1777. †

## Retreats and Programs

### September 22

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Event for women, **"The Immaculate Conception and the Dignity of Man,"** Tim Staples, presenter, 7 p.m. Information: 317-545-7681 or e-mail [www.archindy.org/fatima](mailto:www.archindy.org/fatima).

### September 22-24

Mount Saint Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **"Women's Retreat."** Information: 812-923-8817.

### September 23

Indiana Convention Center, 100 S. Capitol Ave., Indianapolis. **"Lions Breathing Fire: Why Be Catholic?" first annual Indiana Catholic Men's Conference,** 8 a.m.-4:30 p.m. Information: 317-924-3982, 317-888-0873 or [www.indianacatholicmen.com](http://www.indianacatholicmen.com).

### September 26

Oldenburg Franciscan Center, Oldenburg. **"The Power of the Universe,"** session one of four, \$20 series, Franciscan Sister Claire Whalen, facilitator, 7-8:45 p.m. Information: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### September 19-October 10

Oldenburg Franciscan Center, Oldenburg. **"Watercolor 101" for adults,** age 16 and up, session two of four, Deb Ward, instructor, 6-9 p.m., \$95 for series, \$20 supplies. Information: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### September 27-October 4

Oldenburg Franciscan Center, Oldenburg. **"Bible Basics,"** \$35 series, Franciscan Father Carl Hawver, facilitator, 2-3:30 p.m. Information: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### October 1

Michaela Farm, Oldenburg. **"Francis Fest,"** 1-4 p.m. Information: 812-933-0661 or e-mail [michaelafarm@seidata.com](mailto:michaelafarm@seidata.com).

### October 1-5

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Radical Christianity,"** Benedictine Father Denis Robinson, presenter. Information: 812-357-6611 or e-mail [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

### October 2-October 30

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Come Away for Awhile,"** Monday evenings in October, Dominican Sister Romona Nowak, presenter,

7-9 p.m., \$50 series. Information: 317-545-7681 or [www.archindy.org/fatima](http://www.archindy.org/fatima).

### October 3

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. **"Finding Joy and Peace: Caregiving Without Guilt,"** 8:30 a.m.-1 p.m., \$10 per person. Information: 812-367-2777, 800-880-2777 or [kordes@thedome.org](mailto:kordes@thedome.org).

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. **"Vegetarian Cooking: Making the Shift toward a Plant-Based Diet."** Information: 812-367-2777, 800-880-2777 or [kordes@thedome.org](mailto:kordes@thedome.org).

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Morning for Moms: Blessed or Stressed,"** Franciscan Sister Patty Campbell, presenter, 8:30 a.m.-1 p.m., \$25 per person. Information: 317-545-7681 or [www.archindy.org/fatima](http://www.archindy.org/fatima).

### October 3-17

Oldenburg Franciscan Center, Oldenburg. **"The Power of the Universe,"** session two of four, \$20 series, Franciscan Sister Claire Whalen, facilitator, 7-8:45 p.m. Information: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### October 5-26

Oldenburg Franciscan Center, Oldenburg. **"Images of the Mystics,"** Franciscan Sister Barbara Leonhard, presenter, four sessions, 7-8:30 p.m., \$10 per session. Information: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### October 6-7

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Simplicity: Discovering Your Heart's Desire,"** Father Mike McKinney, presenter. Information: 317-545-7681 or [www.archindy.org/fatima](http://www.archindy.org/fatima).

### October 6-8

Oldenburg Franciscan Center, Oldenburg. **"God's Plan for a Joy-Filled Marriage,"** Theology of the Body based marriage preparation supplement, facilitator training. Information: 317-236-1595 or e-mail [dsarell@archindy.org](mailto:dsarell@archindy.org).

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"God Filling Our Heart and Mind: Prayer and Holy Reading,"** Benedictine Brother Paul Nord, presenter. Information: 812-357-6611 or e-mail [avinson@saintmeinrad.edu](mailto:avinson@saintmeinrad.edu).

Mount Saint Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. Retreat for men and women, **"Friends of Francis."** Information: 812-923-8817.

### October 7

Kordes Retreat Center, 841 E. 14th St.,

Ferdinand, Ind. **"Finding Joy and Peace: Caregiving Without Guilt,"** 8:30 a.m.-1 p.m., \$10 per person. Information: 812-367-2777, 800-880-2777 or [kordes@thedome.org](mailto:kordes@thedome.org).

St. Gertrude Church, 630 Shawnee Run Road, Cincinnati, Ohio. **Catholic Women's Conference,** Dr. Ray Guarendi and Steve Ray, presenters, 7:30 a.m.-4 p.m., \$35 per person. Information: 513-561-8021 or [www.stgertrude.org](http://www.stgertrude.org).

### October 7-8

Michaela Farm, Oldenburg. **"Fall Farm Tour,"** 1-5 p.m. Information: 812-933-0661 or e-mail [michaelafarm@seidata.com](mailto:michaelafarm@seidata.com).

### October 8

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Retreats 101,"** Father Jim Farrell, presenter, 7-9:15 p.m., \$10 per person, \$25 per family. Information: 317-545-7681 or [www.archindy.org/fatima](http://www.archindy.org/fatima).

### October 13-15

Archdiocese of Indianapolis, **"Rachel's Vineyard Retreat," post-abortion ministry.** Information: 812-327-3712 or 317-236-1521. All calls are completely confidential.

### October 14

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. **"Praying Without Words: An Introduction to Centering Prayer,"** 8:30 a.m.-3:30 p.m., \$55 per person. Information: 812-367-2777, 800-880-2777 or [kordes@thedome.org](mailto:kordes@thedome.org).

### October 14-15

Michaela Farm, Oldenburg. **"Fall Farm Tour,"** 1-5 p.m. Information: 812-933-0661 or e-mail [michaelafarm@seidata.com](mailto:michaelafarm@seidata.com).

### October 14-21

Oldenburg Franciscan Center, Oldenburg. **"Watercolor 101" for adults,** age 16 and up, two sessions, Deb Ward, instructor, 9 a.m.-4 p.m., bring brown bag lunch, \$95 for series, \$20 supplies. Information: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### October 17

Oldenburg Franciscan Center, Oldenburg. **"Leaning into God: A Day of Reflection,"** Franciscan Sister Patty Campbell, presenter, 9 a.m.-3 p.m., \$45 includes lunch. Information: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### October 19

Oldenburg Franciscan Center, Oldenburg. **"In the Spirit, Signs of Life,"** Franciscan Father Carl Hawver, presenter, 9-10:45 a.m. Information: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com). †

## VIPs

**Joe and Mary Frances (Myers) Dugan,** members of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis, celebrated their 50th wedding anniversary on Sept. 2 with a Mass and reception at their parish. The couple was married on Sept. 1, 1956, at St. Philip Neri Church in Indianapolis. They have four children: Patty Hegarty, Eileen Skinner, Mary Ann and Martin Dugan. They also have five grandchildren.



**Robert and Betty (Miller) Guthier,** members of St. Christopher Parish in Indianapolis, will celebrate their 65th wedding anniversary on Sept. 26. The couple was married on Sept. 26, 1941, in Huntington, Ind. They have three children: Patricia Hummel, Julie and Steve Guthier. They have five grandchildren and six great-grandchildren.



**William and Janette (Dierckman) Munchel,** members of Holy Family Parish in Oldenburg, will celebrate their 60th wedding anniversary on Sept. 24 with an open house for family members and friends from 1 p.m. until 4 p.m. at Holy Family School in Oldenburg. The couple was married on Sept. 25, 1946, at St. Anthony of Padua Church in Morris. They have four children: Elaine Nobbe, Charlene Whittaker, Darrell and Vernon Munchel. They also have 16 grandchildren and 18 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 peace-keeping 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.

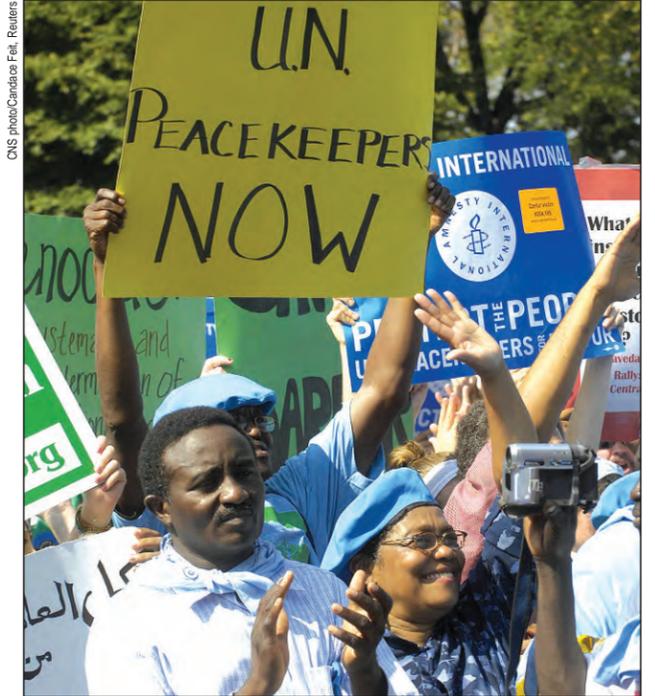
“Darfur is the size of France and has a population of over 6 million,” he wrote. The war began in 2002 as a local revolt by farmers and others against the government’s abuse of rights and its failure to provide

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.” †



Supporters hold signs at the Save Darfur rally in New York’s Central Park on Sept. 17. Thousands of people attended the event, which coincided with similar peace rallies in countries around the world. Speaking on behalf of the U.S. bishops, Bishop Thomas G. Wenski of Orlando, Fla., chairman of their Committee on International Policy, has urged President George W. Bush and Congress to work harder for lasting peace in Darfur and to support a United Nations resolution on peacekeepers.

## 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](http://www.lillyendowment.org) and click on Religion; call 317-916-7350; e-mail [indianaclergyrenewal@yahoo.com](mailto:indianaclergyrenewal@yahoo.com); or write Jean M. Smith, program director, Lilly Endowment, 2801 N. Meridian St., Indianapolis, IN 46208. †

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# DIALOGUE

continued from page 1

and we all seek to worship the same God. And we need to build from that.



Msgr. Joseph F. Schaedel

“If we don’t build from that, then we’re going to get into all kinds of ideological and even political agendas and strife, and divisions are going to result. I don’t think anybody wants that.”

For Sister Mary Margaret, building bridges between

Catholics and Muslims here in Indiana was especially important after the Sept. 11, 2001, terrorist attacks.

And it was through meetings with her Muslim dialogue partners after the attacks that they went from official dialogue participants 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 the archdiocese increased greatly after Sept. 11.

Sayed said that, despite the current controversy, there is no reason why

Catholic-Muslim relations should not remain strong in Indiana in the months and years to come.

“This unfortunate incident should have no effect on that because this does not mean the reversal of the policy that the Vatican has adopted 40 years ago where they declared [at the Second Vatican Council] they hold the religion of Islam in high esteem,” he said.

Sayed also expressed his belief that relations between Catholics and Muslims in Indiana and across the country will only continue to be deepened in the months and years to come.

“It will be further strengthened because, day by day, more and more interaction clears away misunderstandings and

stereotypes that might have accumulated over hundreds of years,” he said.

Msgr. Schaedel said that this interaction can happen in a fruitful way at the most basic level—person to person.

“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 is, 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 Catholic Update pamphlet on the religion at [www.americancatholic.org/Newsletters/UCU/ac0405.asp](http://www.americancatholic.org/Newsletters/UCU/ac0405.asp).) †

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

REGENSBURG, Germany (CNS)—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 began his address on Sept. 12 by highlighting a 600-year-old discussion on Islamic “jihad” or holy war, quoting at length a Christian emperor who condemned Islam for spreading the faith “by the sword.”

But instead of critically assessing Islam, the pope focused his attention on what he said was the West’s centuries-old tendency to “exclude the question of God” from the realm of reason.

This tendency to devalue religious thought, he said, makes it more difficult for the West to engage in the urgently needed dialogue of cultures and religions.

“A reason which is deaf to the divine and which relegates religion to the realm of subcultures is incapable of entering into the dialogue of cultures,” he said.

The pope looked happy and relaxed as he returned to the University of Regensburg, where he taught dogmatic theology from 1969 to 1977. About 1,500 of Germany’s leading academics greeted the pontiff with warm applause as he walked through the university’s great hall and took his place on a gilded chair in the center of the stage.

To introduce the theme of his lecture, the pope quoted from an account of a dialogue between the Byzantine Emperor Manuel II Paleologus and an unnamed Muslim scholar, sometime near the end of the 14th century. The pope said the account was marginal to his theme, but that he found it interesting—particularly when the emperor touched upon the subject of Islamic holy war.

The pope cited what the emperor told the Islamic scholar: “Show me just what Mohammed brought that was new, and there you will find things only evil and inhuman, such as his command to spread by the sword the faith he preached.”

Twice, the pope emphasized that he was quoting someone else’s words.

The pope said the emperor must have

known of the early Islamic teaching that “there is no compulsion in religion,” but was no doubt also aware of later instructions in the Koran about holy war.

In the account, the emperor goes on to explain why spreading the faith through violence is unreasonable because violence is incompatible with God and with the nature of the soul.

The pope then pointed to a key question about Islam that is raised by the narrative: whether God is absolutely transcendent for Muslims, and therefore not bound up with “any of our categories, even that of rationality.”

The pope did not offer an answer to that question. Instead, he went on to explore, in great detail, why Christian theology has come to affirm that faith is indeed based on reason and that acting unreasonably contradicts God’s nature.

Asked by reporters about the papal text, Jesuit Father Federico Lombardi, the Vatican spokesman, said the pope had no intention of giving “an interpretation of Islam as violent.”

“I think everyone understands that even inside Islam there are many different positions, and there are many positions that are not violent,” Father Lombardi said. He noted that the pope’s speech was primarily a historical analysis.

The pope’s main point, developed in an academic style, was that in the Western world the growing separation between faith and reason has resulted in a “dangerous state of affairs for humanity,” in which society tries to construct a system of ethics without taking religion seriously and individuals try to make moral choices based solely on the subjective conscience.

He said this was partly the result of a long process of “de-Hellenization” of Christian theology, in stages marked by an overemphasis on Scripture, a reduction of the Gospel to a “humanitarian moral message” and the creation of a gulf between theology and scientific empiricism.

The pope said his broad-brush “critique of modern reason” did not aim to turn back the clock or ignore the progress made and the new possibilities opened for humanity.



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. Alf Zimmer, head of the University of Regensburg, is also pictured in this photo.

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 in fact, he said, it is widely held in the Western world that the only authentic knowledge is scientific knowledge, and that religion is a purely subjective experience.

“The world’s most profoundly religious cultures see this exclusion of the divine from the universality of reason as an attack on their most profound convictions,” he said.

The pope said the West needs to recover the rightful place of philosophy and theology, so that it can say—like the Byzantine emperor who debated the Muslim scholar—that “not to act reasonably ... is contrary to the nature of God.”

The Vatican underlined the academic character of the pope’s address by noting on the text handed out to journalists that a

later version would be issued, complete with footnotes.

Shortly after the pope returned to Rome on Sept. 14, Father Federico Lombardi, papal spokesman, issued a statement saying it was very important to the pope that there be a “clear and radical refusal of religious motivation of violence.”

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.”

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

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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 Theresia 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.

"In total, they have 780 children, 1,645 grandchildren and 363 great-grandchildren ... and counting," Sarell said. "Twenty-one couples present have been married for 60 years or longer."

During his homily, Archbishop Buechlein thanked the couples 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 folks 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.

"You've got to love one another," John Weisbach explained, "and don't argue too much."

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

St. Michael the Archangel parishioners Frederick and Marcella Marshall of Indianapolis have been married for



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.



Above, left, St. Christopher parishioners Katrine and Kenneth Carter of Indianapolis were among 21 couples married 60 years or longer who participated in the Golden Wedding Anniversary Mass. Above, right, SS. Francis and Clare parishioners Raymond and Rosemary Atzhorn of Greenwood, who have been married 60 years, renew their marriage vows.

60 years and are charter members of their parish. They shared a kiss during the Mass after renewing their marriage vows.

The Marshalls were married on Dec. 28, 1946, at St. Mark Church in St. Paul, Minn. They have seven children—Mary Margaret Foreman, Suzanne Elble, Frederick Marshall III, Rita Delessert, Jane Marshall, Tim Marshall and Maureen Marshall-Doss—as well as 16 grandchildren and five great-grandchildren.

After the liturgy, Marcella Marshall said she thanks God for bringing them together. A native of Detroit, he was attending graduate school in Iowa, working on his Ph.D. in chemistry. She was studying to be an elementary education teacher, hundreds of miles away in Minnesota, when her friend introduced them during a weekend visit.

"This is the way God works," she said. "When he was growing up, he lived on a street called Campbell. When I was growing up, I lived on a street named Marshall. Campbell is my maiden name. We got together so it's like it was meant to be."

Smiling, Frederick Marshall said, "I tell the fellas that the secret to a long and happy marriage is 'Yes, dear.'"

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

"That's what he has always done and what I've tried to do," she said. "It's been a great marriage. I have been lucky to be married to a fella who is just wonderful. We always talk everything over and come to decisions together. We have been partners forever and best friends always." †

## 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. Schaedel, 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 liturgy," 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 317-926-2123.) †

# Pope meets with crowd, neighbors as he visits home in Pentling

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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## Eucharist unites the lives of the faithful to Christ

By Sr. Janet Baxendale, S.C.

How do we name the infinite, the eternal, the inexhaustible, 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 inestimable gift that the Eucharist is for humanity.

The *Catechism of the Catholic Church* (#1328-#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 this 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.

(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.) †

## 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 comprehend the truth about the Eucharist and experience personally the love of God through Jesus' real presence.

Love and community are two concepts



Father Francisco Tovar celebrates the eucharistic liturgy at St. Martin of Tours Church in Gaithersburg, Md. The Eucharist is the holy and divine liturgy. This title is a clear sign that by this celebration we are allowed to participate in a holy action, one bringing us into intimate contact with divinity.

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 what 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.) †

### Discussion Point

## 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 Rich, Kailua, Hawaii)

"It brings you into a closer relationship with Jesus and helps you stay more focused on him during the week." (Tom Porter, Natchitoches, La.)

"My husband, Chuck, and I are retired, and we try to go to Mass on Monday, Wednesday and Friday as well as Sunday. We share the idea that the Eucharist is vital. ... It's [Jesus'] nourishment coming into us that helps us to be his servants. Others can see him in us." (Elizabeth White, Pewaukee, Wis.)

### 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](mailto:cgreene@catholicnews.com) or write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



From the Editor Emeritus/John F. Fink

# The Sisters of Providence arrive in Indiana

(Third of five columns)

Sister St. Theodore Guérin and five other Sisters of Providence arrived in New York on Sept. 4, 1840.



The next day, a priest took them to Brooklyn, where they stayed with a woman accustomed to caring for missionaries when they first arrived in the United States.

A man who spoke French then accompanied them to Philadelphia, where they stayed with the Sisters of Charity. There, they met a French priest who was going to Vincennes, Ind., and said they were welcome to accompany him.

They traveled by train, stagecoach and steamboat, and finally reached Madison. There, they met Bishop Celestine de la Hailandière, who told them that they were to be settled near Terre Haute. Another steamboat took them to Evansville, Ind., then a stagecoach carried them to Vincennes.

From there, a Father Buteux, assigned as

chaplain for the sisters, accompanied them on non-existent roads through forests and across the Wabash River to Terre Haute, and then on to Saint Mary-of-the-Woods. At one point on the journey, their stagecoach overturned in a mud hole.



On Oct. 22, 1840, as Sister St. Theodore was to record later, "We continued to advance into the thick woods until suddenly Father Buteux stopped the carriage and said, 'Come down, Sisters, we have arrived.' What was our astonishment to find ourselves still in the midst of the forest, no village, not even a house in sight."

They were led down into a ravine from which they could see a frame house and some sheds on the other side. This was to be their home, deep in the woods. Sister St. Theodore could only wonder how it would ever be possible to establish a novitiate and a school in this remote forest.

There were four postulants waiting for the sisters, so the community now consisted of 10 women. On the instructions of Bishop de la Hailandière, the sisters began calling Sister St. Theodore "Mother Theodore," the

title she would keep the rest of her life. The sisters began studying English, and Mother Theodore instructed the postulants in the way of religious life.

On Christmas night of 1840, Mother Theodore became critically ill, suffering from fever, severe headaches and periods of unconsciousness. The illness continued for almost two months, and she continued to have poor health the rest of her life.

After she recovered to some extent, Mother Theodore began to plan her academy for girls. By the end of July 1841, 10 young women were studying at Saint Mary-of-the-Woods. The following March, the sisters opened a school in Jasper, Ind., and, in October 1842, two sisters were sent to St. Francisville, Ill.

During the years that followed, the sisters had numerous trials of all kinds. They suffered from hunger, sometimes going without food for days. They experienced the heat and humidity, and mosquitoes of Indiana summers, and the cold and heavy snow of the winters. They planted crops and raised hogs and other animals on their farm, and were beginning to have a bit more to eat when a fire destroyed their barn and harvest. †

Our Turn/Therese Borchard

## Is three a crowd?

Nothing ruins a good friendship like a marriage.

Most 20-somethings graduate from college with a half dozen or more close friendships that they vow will last forever. Especially in this technologically advanced world—with e-mail and instant messenger and cell phones—there isn't a good excuse for slacking off on

communication. Except when you meet your partner-to-be, and suddenly lunch hours and happy hours and weekends evaporate into the new relationship that 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 relationship at the University of Maine, found that as people get closer to a primary partner, they withdraw from their network selectively.

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

College friendships are hard to maintain because they form in a context. When you take away that context and place graduates in different environments, it takes a great deal of commitment and effort to keep the relationship going. Add to the formula a new significant, primary relationship, and you can begin to understand why so many friends drift apart after commencement.

I remember all too well the year or two of awkward conversations I had with my best friend from college around the time I met my husband. She felt hurt, betrayed, like I had replaced her with a boyfriend.

I was frustrated, needing the space to grow a new relationship, but wanting to hold on to the closeness between us that gelled in our dorm rooms and at the dining hall.

It's not unusual for a friend to be jealous of the new relationship, said sociologist Jan Yager, author of *Friendships: The Power of Friendship and How It Shapes Our Lives*.

"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: a friend," said Yager.

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 very important relationships in my life. Thankfully, we had children at the same time because that is yet another testing phase of college friendships. After diaper changes and play dates, you have even less time to give to friends.

But close friendships with college pals are worth the effort. Yager and other experts recommend that 20- and 30-somethings practice a little patience and flexibility with newlywed friends, who are adjusting to a new life with different demands.

It helps if friends focus on similarities, as does reducing expectations and seeking out new activities (if you are in the same area). Moreover, commitment to the relationship is the key ingredient to making it last your lifetime.

(Therese Borchard writes for Catholic News Service.) †

Cornucopia/Cynthia Dewes

## Bambi, seen through a glass darkly

Remember Bambi, the cute little fawn in the Disney film? In fact, despite an



undercurrent of sadness in Bambi's mother's death and the intrusions of human hunters, the movie depends on "cute" for its success: the feisty bunny named Thumper, the sweet baby skunk named Flower, etc.

Most of us know "Bambi" only from this film, so we might be surprised to learn that the original version by the Viennese writer Felix Salten is not cute at all. In fact, it's a rather dark and scary tale.

According to a recent article by David Rakoff in the *Nextbook Reader*, Salten wrote the book in 1923 after taking a vacation in the Swiss Alps. He was smitten with the natural beauty and wildlife of that area and decided to write "the life story of a young faun [fawn] in the woods." He devised the name "Bambi" by shortening the Italian word for "baby," i.e. "*bambino*."

Rakoff wrote that Salten's story is "an astonishment" because of the depth of its

wisdom. In one example, he quotes a chapter about "the final moments of the last two surviving leaves on an oak tree as winter approaches," calling it a "wonder of compression and a rumination on old age and impending death as poignant as Kurt Weill's 'September Song.'"

In another passage, an exhausted, bleeding fox "stumbles into a clearing, pursued by a hunter's hound. The fox first pleads with the hound, one canine to another. Then, understanding the inevitability of his approaching end, he suddenly sits erect and speaks in a voice bitter as gall: 'Aren't you ashamed, you traitor?'" The other animals take up the cry, and the forest rings with their denunciations of the turncoat hound.

Still, Rakoff explained, there's "not a trace of anthropomorphized cuteness" in the book. Unlike the Disney version, the characters are not animals coyly displaying human characteristics.

Rather, "Bambi's forest is peopled [creatured?] with characters by turns arrogant, venal, gossipy and engaging—as flawed and varied as the cosmopolitan fauna Salten must have encountered daily in his life in Vienna."

experience, its generative, productive as well as negative and destructive roles in history, and the processes by which it operates, spreads, dissipates and is countered.

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

What are the chances of me running into this notice as I pondered fear? 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 fears as reflected in its generation of documentation and archives,
- fear of disease, war, empire and imperial dissolution,
- fear of racial, religious, political, ideological and sexual contamination,
- fear of disorder or the imposition of order,
- fear of change and fear of stasis,

The novel was popular with all ages. In an interesting side note, we learn that its English translator in 1929 was "Whittaker Chambers, who took the job to supplement the paltry salary he earned as editor of the Communist newspaper *The Daily Worker*."

Salten was a nominal Jew who nevertheless served as an altar boy at some point, perhaps to survive in anti-Semitic Vienna. He became an obituary writer and, before writing *Bambi*, he wrote a pornographic novel called *The Memoirs of Josephine*. To say the least, he did not seem to be destined to write a spiritual book.

Still, Christian sensibility may have rubbed off on Salten during his days as an altar boy. Rakoff writes, "Ultimately, a grown Bambi realizes that 'there is Another who is over us all, over us and over Him [man];' a force of unquantifiable strength, but one also imbued with the attributes of mercy and loving kindness."

Thus, we have the insightful morality tale called *Bambi*. God does indeed work in mysterious ways.

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

Faithful Lines/Shirley Vogler Meister

## Musing over the myriad faces of fear

During the past few weeks, we commemorated the tragedies of the terrorist attacks on Sept. 11, 2001, as well as natural disasters caused by hurricanes Katrina and Rita a year ago.



As I prayed for those who perished or survived the disasters, I thought about the powerful fear they must have experienced.

Fear can bring us to our knees—in more 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

- fear of technology and the projection of alternatives,

My primary personal fears are related to physical or spiritual well-being. Some of the latter comes when honestly answering questions, such as: Do I understand the will of God? Do I let biblical and Church teachings educate and guide me? Do I keep an open heart and mind when interacting with others, especially those who don't think as I do? Am I living Christ's love? If not, I'm afraid.

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 more information, log on to <http://dav.princeton.edu/program/e13/application.html> or write the 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.) †

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

# The Sunday Readings

Sunday, Sept. 24, 2006

- Wisdom 2:12, 17-20
- James 3:16-4:3
- Mark 9:30-37

The Book of Wisdom furnishes the first reading for this weekend.



This book was written in an effort to say that being faithful to God and worshipping the One God of Israel represent the greatest human wisdom. To be convincing, the book obviously had to face the fact that evil

exists in the world because humans turn away from God and succumb to evil.

In this reading, the book describes intrigue. The evil conspire against the good. The evil in the world especially detest anyone who devoutly obeys God. If nothing else, the devout challenge evildoers. The devout prove that holiness is possible.

Christians often assume that this Scripture passage—and other readings similar to it in the Old Testament—directly refer to Jesus of Nazareth, the Son of God.

From the theological point of view, from the standpoint of a broader message in divine Revelation, this passage and others prefigure the identity and mission of Jesus. However, when Wisdom was composed, centuries before Jesus, the Incarnation had not yet occurred.

Nevertheless, all the details apply. Jesus was not without enemies. He personally was disliked. His Gospel was scorned. However, he was victorious.

For the second reading, the Church this weekend turns to the Epistle of James.

This epistle never gives the name of its author. Because four persons with the name of James appear in the New Testament, and possibly others by this name existed in the circle around Jesus, biblical scholars are unwilling to say who exactly wrote this work of Scripture.

This fact is unimportant. The test of inspiration does not, in the last analysis, rest on the identity of the writer alone, but

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 reading is clear and practical. It too refers to wisdom. True wisdom shares in and reflects the divine knowledge. Therefore, true wisdom is innocent because God is innocent of all malice. It seeks to resolve conflicts. It seeks to respect others. It seeks truth.

St. Mark's Gospel supplies the last reading.

This reading actually has two points. The first is that essential to the personal mission of Jesus was a confrontation with evil in which the most powerful of earthly realities, namely death itself, came to Jesus. Then Jesus overcame death and all human evil. He is the victor. He lives.

Although the Apostles were the Lord's special students, human ambition and shortsightedness trapped them. They accepted that the kingdom would come, as Jesus taught, but they wanted to rank high when the kingdom and its glory arrived.

Jesus warned them that life in the kingdom would not be automatic. It surely would not be thrust upon them. They would have to deserve the kingdom by resembling, in every sense in their lives, the life and sacrifice of the Master.

## Reflection

Tragedies—personal ones, such as illnesses, or those involving societies, such as hurricanes or wars—remind us that human nature is flawed, that humans are vulnerable and that evil people can, and terrifyingly do, work their will in the world.

None of this happens because "God allows it." God gives us the freedom to obey the divine will. When we disobey, disaster follows. Even the flaws of human nature, pain and death itself developed because of voluntary human sin.

These readings remind us of these facts. We defeat evil, and survive magnificently despite our human limitations, when we model our lives on the life of Jesus. This seems very attractive until we realize that living in the example of Jesus means confronting evil, rebuking evil and then of being victorious. †

## Daily Readings

**Monday, Sept. 25**

Proverbs 3:27-34  
Psalm 15:2-5  
Luke 8:16-18

**Tuesday, Sept. 26**

Cosmas, martyr  
Damian, martyr  
Proverbs 21:1-6, 10-13  
Psalm 119:1, 27, 30, 34-35, 44  
Luke 8:19-21

**Wednesday, Sept. 27**

Vincent de Paul, priest  
Proverbs 30:5-9  
Psalm 119:29, 72, 89, 101, 104, 163  
Luke 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

Luke 9:7-9

**Friday, Sept. 29**

Michael, Gabriel and Raphael,  
archangels  
Daniel 7:9-10, 13-14  
or Revelations 12:7-12a  
Psalm 138:1-5  
John 1:47-51

**Saturday, Sept. 30**

Jerome, priest and doctor of the  
Church  
Ecclesiastes 11:9-12:8  
Psalm 90:3-6, 12-14, 17  
Luke 9:43b-45

**Sunday, Oct. 1**

Twenty-sixth Sunday in Ordinary  
Time  
Numbers 11:25-29  
Psalm 19:8, 10, 12-14  
James 5:1-6  
Mark 9:39-43, 45, 47-48

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 group of judges "the brother of Jesus, who was called Christ, whose name was James" (Book XX, 9.1).

This would have been James the Apostle, one of the three disciples

closest to our Lord, who died a martyr in the year 44. Another mention of Jesus in *The Antiquities* as a miracle worker who rose three days after dying is almost certainly a gloss, an insertion in the text added later by a Christian "copy editor."

The first mention of Jesus by a pagan writer was apparently by the Roman historian Tacitus about 110 A.D. He speaks of Christians, "whose founder, one Christus, was put to death by the procurator Pontius Pilate when Tiberius was emperor" (*Annals* XV, 44).

About 120 A.D., Gaius Suetonius, in his *Life of [Emperor] Claudius*, writes, "Since the Jews made continual disturbances at the instigation of Chrestus, he [Claudius] expelled them from Rome."

This passage is generally accepted as referring to early Christian converts from Judaism and to Jesus Christ, though the timing may be somewhat faulty. Claudius was emperor some years after Christ.

Much information on these historians and Jesus is available on the Internet by Googling their names with that of Jesus.

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. The Church's official *Book of Blessings*, for example, indicates that the rite for blessing rosaries, statues 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 jjdietzen@aol.com.) †

## My Journey to God

### Courage

It takes a lot of courage  
To face who I am.  
I must quiet my soul  
And enter into another realm.

It takes a lot of courage  
To admit that I've been wrong,  
To face another person  
And turn my sin into a love song.

It takes a lot of courage  
To ask God on bended knee  
To forgive all my sinfulness  
And shed his grace on me.

It takes a lot of courage  
To get up and start anew,  
But God's mercy and forgiveness  
Give me a different view.

I cherish the love I'm given.  
It is grace to battle on.  
As long as I live in this world,  
Through courage, the battle is won.

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.)

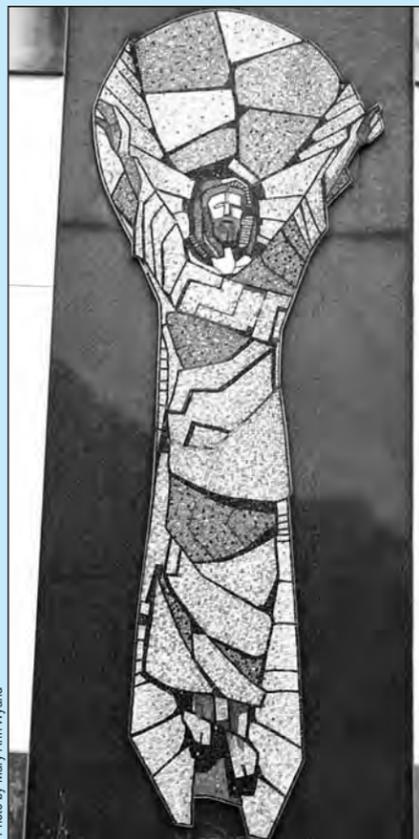


Photo by Mary Ann Wyand

# Rest in peace

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

**ABEL, Julia**, 90, St. Vincent de Paul, Bedford, Sept. 1. Mother of Tom Abel. Grandmother of three. Great-grandmother of one.

**BENEDICK, Frieda**, 96, Sacred Heart of Jesus, Indianapolis, Sept. 5. Mother of Margaret Donahue and John Benedick. Grandmother of eight. Great-grandmother of 14.

**BYRD, Clara Marie Patricia (Idzi)**, 76, St. Pius X, Indianapolis, Sept. 3. Wife of Charles Byrd. Mother of Julie Ann Ernest, Eric and Dr. Richard Byrd. Grandmother of six.

**COFFMAN, Robert Joseph**, 68, Holy Cross, Indianapolis, Aug. 28. Husband of Angela Coffman. Father of Helen, Jean, Matt, Mike and Robert Coffman. Brother of Joyce Allen, Janice

Wilson, Dave, Ed and James Coffman.

**DAY, Mary Jane**, 65, St. Martin of Tours, Martinsville, Sept. 2. Wife of David Day. Mother of Jennifer Hicks, Tammy Scholl, Gary, Richard, Steve and Tim Van Skyke. Sister of Patricia Walker and Michael Connelly. Grandmother of 21. Great-grandmother of nine.

**DOWNER, Harry E.**, 97, Our Lady of Lourdes, Indianapolis, Sept. 7. Father of Dalene Banyar, Margaret Carlson, Kathy Heinze, Gregory, Michael and Patrick Downer. Grandmother of 14. Great-grandmother of four.

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

**GEHRING, Martha I.**, 84, Holy Name of Jesus, Beech Grove, Sept. 7. Mother of Rose and Henry Gehring. Sister of Rosemary Wurtz, Leo and Thomas Merkel. Grandmother of three.

**GOFFINET, Opal F.**, 82, St. Paul, Tell City, Sept. 2. Mother of Angie Garrett and Gary Goffinet. Sister of Jean Paulin. Grandmother of five. Great-grandmother of seven.

**GOLISH, Ann C. (WHITE)**, 76, Holy Spirit, Indianapolis, Aug. 26. Mother of Cecilia, Brian, Galen, Timothy and Vincent Golish. Sister of Alice Cooper, Ruth Monroe, David and Jimmy White. Grandmother of six. Great-grandmother of one.

**HORLANDER, Millicent V.**, 97, St. Anthony of Padua, Clarks-ville, Aug. 30. Mother of Jimmy, Richard and Robert Horlander. Grandmother of eight. Great-grandmother of four. Great-great-grandmother of one. †

## Providence Sister Cecile Morse served as teacher, printer, bookkeeper

Providence Sister Cecile Morse died on Sept. 2 at Mother Theodore Hall at Saint 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.

In 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 receptionist from 1984-86.

From 1986-89, 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, St. Mary-of-the-Woods, IN 47876. †

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