



The

Criterion

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The Cause of Canonization of Bishop Bruté is opened

Founder of diocese now may be called 'Servant of God'

By Brandon A. Evans

Underneath the appearance of paperwork, signatures and seals, a moment of historical significance for the archdiocese occurred this week.

On the morning of Sept. 12, Archbishop Daniel M. Buechlein, along with other officials and the postulator, Andrea Ambrosi of Rome, opened the Cause of

Canonization of the Servant of God Simon Bruté, the founding bishop the Diocese of Vincennes, which became the Archdiocese of Indianapolis.

"It's a historic day because it formally now inaugurates the Cause for the potential canonization of our first bishop," Archbishop Buechlein said. "It's a very satisfying thing to be able to refer to him now as the Servant of God Simon Bruté."

The opening session consisted mostly in the taking of oaths on behalf of all those who will be involved in the Cause.

The presence of the postulator is necessary because it is he who will officially advocate on behalf of the Cause.

The next step in the process is for the

archdiocese—and members of the historical commission and theological commission of the Cause—to aid Ambrosi in presenting to the Vatican evidence that Bishop Bruté led a life of heroic virtue.

Once that is completed, which will likely take more than a year, the title "Servant of God" will become "Venerable."

The last phases of a canonization cause, often the most complex, consists of searches for miracles attributed to Bishop Bruté's intervention before God in heaven.

Thus, what was begun earlier this week will likely take decades—or longer—to

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Bishop Simon Bruté

Catholic Charities' local summit will feature agency's national president

By Brandon A. Evans

Archbishop Daniel M. Buechlein will join Father Larry Snyder, president of Catholic Charities USA (CCUSA), at an upcoming Catholic Charities summit in Indianapolis.

The Secretariat for Catholic Charities and Family Ministries of the archdiocese is hosting the summit, titled "We are Family," on Oct. 5 at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis.

A prayer service will begin at 10 a.m. at SS. Peter and Paul Cathedral, followed by comments from Father Snyder across the street at the Catholic Center at 11 a.m.

A lunch will be provided at noon. All are welcome at those events, during which the new Catholic Charities video will be publicly shown for the first time.

An R.S.V.P. is required by Sept. 30 and may be called in to Sue Sandefur at 317-236-1500 or e-mailed to her at ssandefur@archindy.org.

Following lunch, there will be a special discussion session at 1p.m. for Catholic Charities staff, volunteers and advisory council members.

Father Snyder will also give a presentation, followed by a question and answer

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Staff Sgt. Michael Martin of the Indiana National Guard carries the tabernacle containing the Blessed Sacrament from the rubble of the church at Our Mother of Mercy Parish in Pass Christian, Miss., on Sept. 9. The church suffered extensive damage from the winds and estimated 30-foot storm surge caused by Hurricane Katrina on Aug. 29.

Catholic Charities leads archdiocese's Hurricane Katrina relief efforts

New website launched to guide offers of help

By Brandon A. Evans

More than 1,000 people forced out of their homes in the aftermath of Hurricane Katrina have found their way to Indianapolis and Catholic Charities is working to help them piece their lives back together.

"One of the unique services that we may be able to offer is 'evacuee resettlement' based on the model of the Refugee Resettlement Program operated by Catholic Charities Indianapolis for more than 20 years," said David Siler, archdiocesan executive director of Catholic Charities. "This may include identifying viable housing options, job placement, home furnishing, school enrollment, etc."

Siler said Catholic Charities is coor-



Josephite Father Bartholomew Endslow looks through the book of baptismal records that he was able to salvage from the rectory at Mother of Mercy Parish in Pass Christian, Miss., on Sept. 9. He discovered that the church had been severely damaged and the rectory moved 1,000 feet from its foundation during Hurricane Katrina.

inating the money, services, housing, education and other donations that archdiocesan Catholics are offering.

Recently, Mary Armstrong-Smith joined Catholic Charities as the official

contact for evacuee resettlement.

Anyone wanting more information about how to offer evacuee support, or any evacuee seeking help, should call Armstrong-Smith at 317-236-1589 or 800-382-9836, ext. 1589.

Besides working with archdiocesan agencies, Siler has been meeting with Indianapolis officials, other relief agencies and leaders of other religious denominations working to coordinate aid for those affected by Hurricane Katrina.

Last Friday, Siler met with about 100 representatives of the Church Federation of Greater Indianapolis.

"The faith community is coming together without regard to creed at this time to focus on the needs of God's people," Siler said.

In addition to the Church Federation, Siler said he has met twice with representatives from the mayor's office, the Red Cross, Salvation Army and United

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SUMMIT

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session, at 7 p.m. on Oct. 4 at St. Monica Church, 6131 N. Michigan Road, in



Fr. Larry Snyder

Indianapolis. He will speak on the seven themes of Catholic social teaching. No R.S.V.P. is required.

David Siler, archdiocesan executive director of Catholic Charities, said that during the Oct. 5 summit, Arch-bishop Buechlein

will share his vision for Catholic Charities in the archdiocese.

Father Snyder will offer a nationwide perspective on the work of Catholic Charities, Siler said.

"He will share with us trends that he sees developing across the country with regard to services that are growing and

shrinking as well as general trends of poverty in the United States," Siler said. "Due to the current crisis created by Hurricane Katrina, I am sure that we will also hear about his firsthand account of the devastation and the national response being undertaken by CCUSA."

He noted that calling together a gathering of those involved with Catholic Charities is difficult because people are spread all over central and southern Indiana.

"We are calling this a summit because for the first time in our local history we are calling together all of the staff, volunteers and advisory council members to one place," Siler said. "We have chosen the theme of 'We Are Family' to help us focus on how we belong to the family of Catholic Charities in the Archdiocese of Indianapolis, the family of the archdiocese itself and the family of the larger Church."

On the afternoon of the summit, the archdiocesan Catholic Charities staff and volunteers will break into small groups to discuss what the archbishop and Father Snyder said and to share their reflections with the larger group.

Also, Siler will introduce "A Plan for Spiritual Renewal," which grew out of a leadership development program co-sponsored by CCUSA and the University of Notre Dame in late 2004 and early 2005.

"We intend to reconnect to the roots of our mission," Siler said, "which is essentially rooted in the mission of Jesus Christ."

All people though, he added, especially those involved in parish work, are invited to attend the first portion of the summit

because "we need the support of the entire Catholic community."

Siler said he wants the work that Catholic Charities does to have a strong connection to parish life throughout the archdiocese.

While in Indianapolis, Siler said Father Snyder will also meet with staff from the various Catholic Charities agencies to learn more about our local programs and services. †

Pope tells peace meeting violence cannot solve world's conflicts

LYON, France (CNS)—Violence cannot solve the world's conflicts, and it harms people and limits the future of humanity, Pope Benedict XVI said in a message to participants of an interreligious peace meeting.

In his written message, the pope urged all people, but especially the young, "to have the courage to more actively dedicate themselves toward peace and dialogue, which are the only things that can allow one to look with hope toward the future of the planet."

The pope's appeal was read on Sept. 11 by Cardinal Philippe Barbarin of Lyon during a liturgy marking the start of a three-day international gathering dedicated to peace.

Sponsored by the Rome-based lay Community of Sant'Egidio and hosted by the Archdiocese of Lyon, the 19th International Meeting for Peace brought religious, cultural and political leaders from all over the world to discuss the theme "The Courage to Forge a Spiritual Humanism of Peace."

The annual meeting, held in a different city each year, was inspired by Pope John Paul II's 1986 meeting in Assisi, Italy, with top world religious leaders.

In his written message, Pope Benedict said his prayers were with the meeting's participants who gathered "to reflect and pray for peace and friendship among peoples."

He said violence, in whatever form, "cannot be a way to resolve conflicts. It heavily hinders the future, and it is not respectful of individuals or peoples."

Meanwhile, Cardinal Barbarin said in his Sept. 11 address that the call for peace among peoples must include reconciliation among Christians.

"So many wounds" were created over the course of history that "there was no other alternative" left but forgiveness, he said.

"Forgiveness is the key" to furthering unity, he said.

Sant'Egidio's founder, Andrea Riccardi, said compassion for those suffering from pain and oppression often has united peoples from all walks of life.

"It happened during the hard life in the gulags and prison camps. It was there that ecumenism and dialogue were born," he said.

Now at the start of the new millennium, societies are still torn apart by hatred and the violence of terrorism, he said.

Religions can breathe life into "a society that often loses [its soul] in antagonism and hatred," he said.

Religions "speak to the heart of humanity," enriching people's lives with spirituality, not ideologies, he said.

In a separate talk, Cardinal Walter Kasper, head of the Pontifical Council for Christian Unity, said "terrorists are

See PEACE, page 8

Former archdiocesan priest named in child sexual abuse lawsuit

The Archdiocese of Indianapolis has been informed that a lawsuit has been filed in Marion County accusing Harry E. Monroe of sexually abusing a boy from 1975-77, when the boy was 10-12 years-old. At the time, the victim was a member of St. Andrew the Apostle Parish in Indianapolis, where Monroe served as associate pastor. Monroe was, at the same time, an instructor in the religion department of Bishop Chatard High School.

Monroe was relieved of his ministerial duties in 1984 by then-Indianapolis Archbishop Edward T. O'Meara.

The lawsuit also names the archdio-

cese and St. Andrew Parish as defendants.

The archdiocese continues to provide pastoral care and counseling to victims of sexual abuse, and continues to urge people to come forward to report sexual misconduct so that it can reach out to the victims. Anyone who believes that he or she has been a victim—or who knows of anyone who has been a victim—of such misconduct should contact the archdiocesan victim assistance coordinator, Suzanne L. Yakimchick, Chancellor, Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206-1410, or at 317-236-7325 or 800-382-9836, ext. 7325. †

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The point is, that we need to bring God back to life in us , then keep Him alive, and therefore overflow Him onto others, like bursts of Life that revive the dead. - Chiara L ubich

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Angels from the Heart help low-income residents

By Mary Ann Wyand

More than 300 volunteers of all ages joined hands on Sept. 10 to help clean up and fix up 20 properties on the near-south side of Indianapolis during Sacred Heart of Jesus Parish's sixth annual Angels from the Heart Day.

"It's really heartwarming to see so many people coming together to recognize that there is a need and to find ways of responding to that need as Angels from the Heart," said Franciscan Father Frank Kordek, pastor of the historic Indianapolis South Deanery parish, during a break from helping volunteers last Saturday afternoon.

"In so many ways, we realize that we are the hands of God, that we reach out to the poor, to the elderly and to the needy," he said, "responding to their needs, and we do it prayerfully and joyfully."

Father Frank, who has served as Sacred Heart's pastor since July 8, 2004, said the community service project benefits low-income homeowners who reside in the Concord Neighborhood within the parish boundaries.

"We're painting home exteriors, cleaning gutters, putting in hand railings for handicap access to homes, repairing porches, cleaning up the neighborhood, planting flowers and hauling garbage for people who are not able to take care of it themselves," he explained. "It's a hands-on way to help people who are very much in need. There's been an excellent response, and it's a credit to those parishioners who spent a year working on putting this day together."

In collaboration with Keep Indianapolis Beautiful, he said, members of the 400-household parish and other volunteers from area schools, churches, hospitals and corporations took the teachings of Jesus to the streets by helping the needy.

Angels from the Heart Day started with prayer in the ornate Gothic church that was restored by the archdiocese and parish after an electrical fire gutted the interior on April 27, 2001.

"The prayer service was a time to recognize that we make the Lord alive and present and visible to others [as volunteers]," Father Frank said, "and in reaching out to the most needy among us it is a joy to see their response, to realize that

we are here together in this neighborhood, and that in the midst of it all God is here with us."

Sacred Heart parishioners Linda Rowland and Joseph Williams of Indianapolis were among committee members who started planning the project last January.

"Most of the people that we help are elderly, disabled or low-income and they can't afford to do the work themselves," Rowland said. "The [volunteer and donor] response this year is marvelous. More than 300 volunteers came to give their time and talent on a Saturday when they could be doing other things, and it's very inspiring."

Each year, the community service project has grown in volunteers and donations, she said, so many more people receive much-needed assistance.

"Keep Indianapolis Beautiful has helped us for the past three years and it's been wonderful," Rowland said. "They work in partnership with us to prep the homes that are in need of painting and repairs, and they provide paint and brushes."

This year, volunteers ranged in age from grade-school children to senior citizens, she said, who do whatever they can to help with the neighborhood improvement project.

"We have Benedictine sisters from Our Lady of Grace Monastery who pray for us every year," Rowland said. "We call them the God Squad. They pray for good weather, and for six years running we have had sunshine."

Volunteers also prayed the rosary in the church, she said. "We offered our prayers for all those in the military, all those who had loved ones who lost their lives on Sept. 11 ... and for the victims and survivors of Hurricane Katrina."

The project symbolizes "people helping people by doing God's work," Williams said. "There's also prayer going on as we do the work, and the work itself is a prayer. There are lots of smiles all day because when you're giving to others you always have a smile."

It was a hot day to work outdoors, but also was a fun time for Roncalli High School students who painted a Victorian cottage near the church and painted each other in the process.



Roncalli High School senior Brian Bauman, a member of SS. Francis and Clare Parish in Greenwood, paints the porch trim on Rose Bonwell's house near Sacred Heart of Jesus Church in Indianapolis on Sept. 10 during Angels from the Heart Day in the near-south side neighborhood. Brian has volunteered for this community service project for four years.

"I like helping people," said Roncalli sophomore Julie Carroll, who is a member of Our Lady of the Greenwood Parish in Greenwood. "This is a good service project. You get to spend a day helping people with your best friends."

Roncalli junior Matt Ragozzino of Nativity of Our Lord Jesus Christ Parish in Indianapolis said he feels good about helping paint Rose Bonwell's house.

"It's a great feeling to help people and do good in the community," Matt said, "and make it look better so people get a sense of unity out of this."

As Bonwell watched the students finish painting the trim on her front porch, she said she has been a member of Sacred Heart Parish for nearly 40 years and has lived in her home for 10 years.

"With old houses, there's always something to do," she said. "If the kids weren't painting my house, it probably wouldn't get done, plain and simple. I can't afford to hire a professional painter."

Roncalli senior Stacy Cary, a member of St. Jude Parish in Indianapolis, said "it's one thing to donate money to help others because you know it's going to help a good cause, but you don't know who it helps. We're painting this house for Rose Bonwell."

St. Barnabas School sixth-grader Eric Hanley of Indianapolis volunteered at Sacred Heart Church by polishing the pews, confessionals, columns and ornate altar rail restored four years ago.

"It takes a long time to dust the church," Eric said, "but it feels pretty good to help out."

Participating partners included the Arthur and Anna Field family, Catholic Youth Organization, Christian Theological Seminary, Sacred Heart Parish, Friends of Sacred Heart Parish, Good Shepherd Parish, Heidenreich Nursery, Holy Angels Parish, Holy Cross Parish, medical students from Indiana University Purdue University Indianapolis, Immaculate Heart of Mary Parish, Immanuel United Church of Christ, Indianapolis Ambassadors, Indianapolis Firefighters Emerald Society and Keep Indianapolis Beautiful.

Other partners were the Indianapolis Foundation, Knights of Columbus Councils #3660 and #437, Monogram Magic, Our Lady of Grace Monastery, Roncalli High School, Sagamore Health Network, SBC Telephone Pioneers, Spectral Graphics, SS. Francis and Clare Parish, St. Francis Hospital, St. Jude Parish and St. Roch Parish. †

Celebrate Life dinner to honor Little Sisters of the Poor, Jack and Melanie Esselman

By Mary Ann Wyand

Right to Life of Indianapolis will honor the Little Sisters of the Poor and Immaculate Heart of Mary parishioners Jack and Melanie Esselman of Indianapolis for distinguished service to the cause of life during the 23rd annual Celebrate Life dinner on Sept. 27 at the Indiana Convention Center in Indianapolis.

Terri Schiavo's brother, Bobby Schindler, left, and sister, Suzanne Vitadamo, right, leave Woodside Hospice in Pinellas Park, Fla., with Father Frank Pavone, founder of Priests for Life, on March 31. Terri Schindler Schiavo died on March 31 after going without her feeding tube for 13 days. Vitadamo is the keynote speaker for the Celebrate Life fundraiser, sponsored by Right to Life of Indianapolis, on Sept. 27 at the Indiana Convention Center in Indianapolis.



The event begins with a social hour at 6 p.m. followed by dinner at 7 p.m. then the awards presentations and keynote address.

The Little Sisters will receive the Charles E. Stimming Sr. Pro-life Award and the Esselmans will receive the Respect Life Award from the pro-life organization.

Suzanne Schindler Vitadamo—the

sister of the late Terri Schindler Schiavo, who died by court-ordered dehydration and starvation on March 31—is the keynote speaker and will discuss her family's personal experience with euthanasia.

Through the Terri Schindler Schiavo Foundation established by the Schindler family in 2000, Vitadamo and her family continue to wage a battle to save other people with disabilities so that Schiavo's court-ordered death will not happen to other persons with disabilities.

"Right to Life of Indianapolis is proud to have this courageous woman share her time with us," said St. Luke parishioner Joan Byrum of Indianapolis, president of Right to Life of Indianapolis, "and we are truly grateful for her untiring efforts on behalf of the preservation of life."

Catholic recording artist Sarah Bauer, who is also the youth ministry coordinator for Holy Spirit Parish in Fishers, Ind., in the Lafayette Diocese, will entertain the crowd with songs from her two CD's—*Delighting in Dreams*, released in 2004, and *Lead Me Home*, released this year—during the fundraising dinner.

A Cathedral High School graduate, Bauer also was a featured performer during World Youth Day in August in Cologne, Germany.

Byrum said the Little Sisters of the Poor will receive the Stimming Award for lovingly caring for the elderly poor in the Indianapolis area for the past 133 years.

She said Immaculate Heart parishioners Melanie and Jack Esselman have been dedicated volunteers for Right to

Life of Indianapolis for many years, including serving as chairpersons for the organization's Indiana State Fair exhibit each year.

Sister Geraldine Harvie, superior of the Little Sisters at the St. Augustine Home for the Aged, said the sisters have cared for more than 5,000 elderly persons with minimal financial resources in central Indiana, regardless of their religion or ethnic origin.

She said 10 Little Sisters work with more than 100 staff members and hundreds of volunteers to provide a loving home for 90 elderly residents in independent living apartments, assisted living units or in nursing care.

Sister Geraldine said the Little Sisters have no fixed source of income and must depend daily on the generosity of others for the funds necessary to manage the home.

She said each sister, volunteer, employee and donor contributes time, talent and treasure out of genuine respect and concern for the elderly.

"In our vocation of Little Sisters of the Poor," Sister Geraldine said, "when we hold in our hands that of an elderly person who is dying, we try by our presence to show him or her the tenderness of the Father and, in prayer, to transmit to him or her this unshakable confidence in [God]."

(For information about ticket availability for the Celebrate Life dinner, call Right to Life of Indianapolis at 317-582-1526 or contact banquet@rtlindy.org.) †

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Editorial



CNS photo by Gregory A. Shemitz, Long Island Catholic

A priest holds a host as he concelebrates Mass at St. Agnes Cathedral in Rockville Centre, N.Y., in March. The Eucharist is the topic of the October world Synod of Bishops at the Vatican.

Eucharist and mortal sin

Ever since last year's election campaigns, there have been debates over whether or not it is wise to forbid certain people from receiving Holy Communion. At that time, it was about those who supported abortion rights. Later, the issue concerned members of the Rainbow Sash, people who wear such a sash to indicate their disagreement with the Church's teaching about the immorality of homosexual acts.

The issue is not going to go away. It will be discussed at the Synod of Bishops on Oct. 2-23 when the theme will be the Eucharist. The working document for the synod notes the need for better catechesis on who may—and who may not—receive Communion. Sadly, with nearly everyone now receiving Communion routinely at Mass, many Catholics have gotten the idea that anyone may receive.

The coming synod's working document says, "Some Catholics do not understand why it might be a sin to support a political candidate who is openly in favor of abortion or other serious acts against life, justice and peace." And it says, "Some receive Communion while denying the teachings of the Church, or publicly supporting immoral choices in life, such as abortion, without thinking that they are committing an act of grave personal dishonesty and causing scandal."

From the time of St. Paul's First Letter to the Corinthians, the Church has taught that people may not receive Communion "unworthily," which it has defined as being in the state of mortal sin. It's a sacrilege to do so. The late Pope John Paul II reminded Catholics of that teaching last March 12 when he released a message that said, "Only one who has a sincere awareness of not having committed a mortal sin can receive the body of Christ."

The *Catechism of the Catholic Church* clearly teaches, "Anyone who desires to receive Christ in Eucharist Communion must be in the state of grace. Anyone aware of having sinned mortally must not receive Communion without having received absolution in the sacrament of penance" (#1415). This is hardly new teaching.

Perhaps Catholics are no longer

aware of what mortal sin is. The catechism again: "For a sin to be mortal, three conditions must together be met: Mortal sin is sin whose object is grave matter and which is also committed with full knowledge and deliberate consent" (#1857). Again, the same thing the Church has always taught.

Presumably, there's no debate about this. The debate is over whether or not active and public protest against the Church's teachings is grave matter and, if so, whether or not the person doing it is aware that it is grave matter and therefore in the state of mortal sin. (There seems to be no question that they are doing it deliberately.)

But does anyone have a right to, in effect, accuse someone else of being in the state of mortal sin by denying that person the Eucharist? Apparently, the U.S. bishops are divided on that question. At least they were divided last year over the issue of denying Communion to those who actively support abortion rights.

Unfortunately, many Catholics seem to have rejected the whole concept of what comprises grave matter and therefore is mortal sin. The Church still teaches that all sexual activity (not just homosexual acts) outside of marriage is gravely sinful. So is deliberately missing Mass on weekends. The Church still teaches that "those who deliberately fail in this obligation [to participate in the Eucharist on days of obligation] commit a grave sin" (catechism #2181). People who do these things, without receiving absolution in the sacrament of penance, should know that they may not receive Communion.

However, we question whether anyone has a right to refuse them Communion. Whether or not someone is in the state of grace should be decided only by that individual. On the other hand, it seems logical to deny someone Communion when he or she is purposely using the Eucharist as a demonstration against a Catholic doctrine.

What we require is a better effort to teach Catholics what the Church teaches about the Eucharist and why it teaches it. We're confident that that will be the view of the coming synod, too.

— John F. Fink

Letters to the Editor

Batesville Crisis Pregnancy Hotline celebrates 25 years

Twenty-five years ago, three local women saw a need in the Batesville area to help women who were experiencing a crisis pregnancy. Over the years, the hotline has been a friend to expectant mothers as the volunteers supported women in need.

The hotline has provided counseling and information, baby beds, baby clothes and maternity clothes to women as the need arises. Hotline members have been giving talks to groups and students in the local schools concerning premarital sex and its consequences.

In the last five years, this Batesville organization has trained several volunteers to minister to women who have previously had an abortion. A one-on-one, 10-step program is used to give women hope for a new beginning in life.

This 10-week reconciliation process gently takes a woman back to the time in her life leading up to the abortion, through the details of the abortion and into forgiveness of self and others. Symptoms of trauma after abortion include anxiety, regret, guilt, sadness, feelings of loss, drug and alcohol abuse, repeat abortions, nightmares, sexual dysfunction, self-destructive behavior, suicidal impulses, anger, rage and severe emotional pain.

Crisis Pregnancy Hotline continues to serve Batesville and its surrounding communities. This non-profit organization has been funded solely by donations over the years from local groups and individuals. Thanks to each and every person who has supported the hotline so that women in a crisis pregnancy can receive the help they need.

For more information about the hotline, call 812-934-5116. For information on the healing after an abortion, call toll-free at 1-877-886-4673 or e-mail hopeandhealing123@yahoo.com. All help is confidential.

**Barb Schneider, president
 Crisis Pregnancy Hotline
 Sunman**

Praying in Latin highlighted universality of the Church

In response to the request of Pope Benedict XVI that we use Latin when saying some of our traditional prayers, I relate the following:

On a recent trip, my husband and I attended Mass in Lund, Sweden, at St. Thomas Church, which was built in 1985 and is the first Catholic church in that city since the Reformation. (Lutheranism is the state religion, supported by the taxes paid by all citizens.)

Of course, all singing and prayers were in Swedish, except for a second reading of the Gospel in English. But I can't express the joy I felt when the priest intoned, "Credo in unum Deum." In turns, the priest and congregation sang the Creed in the Fifth Mode, Mass of the Angels Gregorian Chant. I learned it in the fifth-grade years ago. To my great happiness, I sang it with them. What a wonderful feeling in knowing the universality of the Church!

As the priest announced the last hymn, the people turned to the side and faced the statue of Mary holding the baby Jesus in her arms. How I regretted not having taken a songbook at the door, when they sang a Latin hymn to Mary in a melody I knew.

It was a Mass which I will treasure in memory.

Rita M. Bremigan, Bloomington

Article on pope was offensive

I have never written a letter to an editor, however I felt compelled to send you a note regarding the Aug. 26 front-page Catholic News Service article about Pope Benedict's appearance at World Youth Day in Cologne, Germany.

The article was titled "Pope urges more than a million youth to discover the power of faith." I'm referring to the fifth paragraph, which read: "Unlike similar megameetings with Pope John Paul II, there was no papal bantering with the crowd or light-hearted silliness."

Being one of millions who greatly admired Pope John Paul II and his ability to reach out to his flock as no other pope in history has done, I find this comment offensive. I feel this remark was petty and demeaning to the late pope's legacy.

Pope John Paul's ability to draw the faithful to him was unlike any pontiff in the history of the Church, and this ability should not be referred to as "banter" or "silliness."

Mia Ibanez, Moores Hill

Letters Policy

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

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

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

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Church Facts

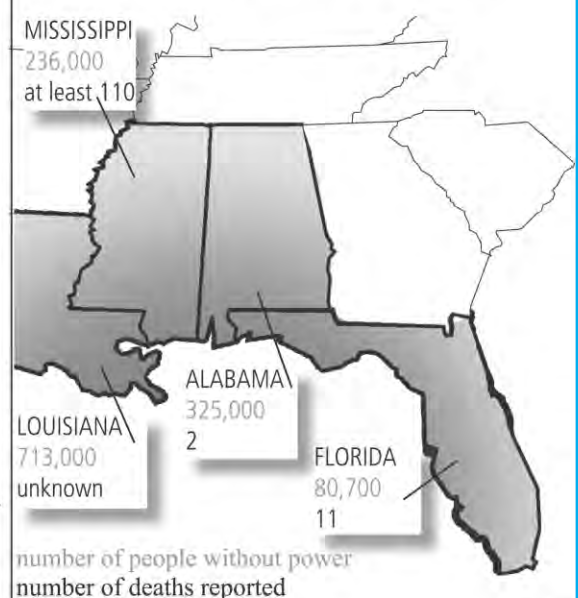
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Hurricane Katrina's damage



Source: Associated Press, Sept. 1, 2005

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

'Dictatorship of relativism' separates God from human life

One of the blessings of my summer vacation is the opportunity to read books and articles at leisure. The most challenging read of this past summer was a work by Cardinal Joseph Ratzinger, now Pope Benedict XVI, *Truth and Tolerance*, published in 2004 by Ignatius Press. He reflects on the problem of truth, tolerance, religion and culture in our world. In the face of the vast array of religions in the world (the now) Pope Benedict addressed our belief that salvation comes through Jesus Christ.

In the preface, he wrote: "Beyond all particular questions, the real problem lies in the question about truth. Can truth be recognized? Or is the question about truth simply inappropriate in the realm of religion and belief? But what meaning does belief have, what positive meaning does religion have, if it cannot be connected with truth?"

I have read many of the numerous works of Cardinal Ratzinger that were published over the years. There is a theme that runs through many of them, and he surfaced it in the homily he gave to the cardinal-electors just before the papal conclave last April. He spoke of a growing "dictatorship of relativism," a central issue facing the modern world. What does he mean? What is relativism?

Simplistically, it means that truth is subject to a democratic determination.

Truth is determined by majority opinion. It is truth by vote. What is considered truth today is subject to a different vote tomorrow. In other words, there is no absolute truth. It also means minority opinion of what is true is overruled by the (shifting) majority.

The prevailing roots of skepticism about our ability to know absolute truth can be found among philosophers of the 17th and 18th century, who taught that we humans can only know appearances of the truth, not truth itself. In the age of the Enlightenment, particular emphasis was given to the idea that there cannot be a true relationship between faith and reason, between faith and science. If there is no absolute truth, God is separated from human life. Therein were the seeds of National Socialism (Nazism) in Germany and atheistic Communism in the Soviet Russia. Therein also are the seeds of secular materialism.

If there is no absolute truth, then faith is determined by the individual. As Benedict XVI has said, "A faith we can decide for ourselves is no faith at all. Either the faith and its practice comes to us from the Lord by way of the Church and her sacramental services, or there is no such thing. The reason many people are abandoning the faith is that it seems to them that the faith can be decided by some officials or institutions, that it is a kind of party program; whoever has the

power is able to decide what should be believed, and so it is a matter of getting hold of power oneself within the Church or, on the other hand—more obviously and logically—just not believing" (p. 129-130).

A clear example of relativistic thinking was apparent in the speculation among pundits within and outside the Catholic Church before last April's papal election. A frequent media question was posed in these similar words: "What changes in the Church will the election of a new pope ("liberal or conservative") bring about? How will Church teaching change?"

This line of questioning implied that the pope can determine or change Church doctrine. It implies that the doctrine of the Catholic faith is relative, that it is changeable. Neither a pope nor any other authority figure arbitrarily determines Church doctrine. Papal authority is significant, but it does not determine the truth of the faith. Defend the faith? Yes. Teach the faith? Yes? Explain the faith? Yes. Apply the faith? Yes. Change it? No. (Of course, there is a difference between changing the received doctrine of the

Church about faith or morals and certain practices, e.g., abstinence from meat on Fridays.)

As the title of Cardinal Ratzinger's book, *Truth and Tolerance*, suggests, he discusses the possibility of absolute truth in the context of contemporary concerns for the sensitivities of others who perceive faith and reality different than we do. The "dictatorship of relativism" would impose a restriction of freedom when "tolerance" overrides a claim to the truth. The values of pluralism and inclusivism may lower the threshold of what may be asserted as true. Theoretically, this implies that faith and its expression are determined by plausible cultural values that are determined by majority opinion.

Pope Benedict's assertion that the growing "dictatorship of relativism" is a grave challenge for contemporary society and not only for our Catholic faith is timely. His voice and capacity to address the challenge may be the legacy of this papacy. †

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.

La 'dictadura del relativismo' separa a Dios de la vida humana

Una de las bendiciones de mis vacaciones de verano es la oportunidad de leer libros y artículos a placer. La lectura más desafiante de este verano fue una obra del Cardenal Joseph Ratzinger, hoy en día el Papa Benedicto XVI, *Verdad y Tolerancia*, publicada en 2004 por Ignatius Press. En ella reflexiona sobre el problema de la verdad, la tolerancia, la religión y la cultura en nuestro mundo. A la luz de una amplia variedad de religiones en el mundo, el ahora Papa Benedicto, aborda nuestra convicción de que la salvación viene por medio de Jesucristo.

En el prefacio escribió: "Más allá de todas las interrogantes particulares, el verdadero problema yace en la cuestión de la verdad. ¿Se puede reconocer a la verdad? O, ¿es acaso la cuestión de la verdad simplemente inapropiada en el reino de la religión y las creencias? Pero, ¿qué significado tiene la verdad, qué connotación positiva puede tener la religión si no puede vincularse a la verdad?"

He leído muchas de las numerosas obras del Cardenal Ratzinger que se han publicado en el transcurso de los años. Hay un tema recurrente en muchas de ellas y que emergió en la homilía que celebró para los cardenales electores, justo antes del Cónclave Papal, el pasado abril. Habló acerca de una "dictadura del relativismo" creciente, una de las cuestiones fundamentales que enfrenta el mundo moderno. ¿Qué quiere decir con ello? ¿Qué es el relativismo?

A rasgos generales, significa que la ver-

dad está subordinada a una decisión democrática. La verdad la determina la opinión de la mayoría. Se hace verdad por medio del voto. Lo que se considera verdadero hoy en día estará sujeto a una votación diferente mañana. En otras palabras, no existe la verdad absoluta. También significa que la mayoría (cambiante), anula la opinión de la minoría sobre el significado de la verdad.

Las raíces predominantes del escepticismo en cuanto a nuestra habilidad para discernir una verdad absoluta, se hallan entre los filósofos de los siglos XVII y XVIII, quienes sostenían que los humanos únicamente podíamos conocer aspectos de la verdad, pero no la verdad en sí misma. En la época de la Ilustración, se le daba especial énfasis a la idea de que no podía existir una relación verdadera entre la verdad y la razón, entre la fe y la ciencia. Si no existe una verdad absoluta, Dios está disociado de la vida humana. Allí encontramos las semillas del Socialismo Nacionalista (Nazismo), en Alemania y el comunismo ateo en la Rusia Soviética. Asimismo, allí encontramos las semillas del materialismo secular.

Si no existe una verdad absoluta, entonces la fe la determinan los individuos. Como expresó Benedicto XVI: "Una fe que podemos decidir por nosotros mismos no es en absoluto fe. O bien la fe y su práctica nos viene del Señor por intermedio de la Iglesia y sus servicios sacramentales, o no existe tal cosa. La razón por la cual muchas personas están abandonando la fe es debido a que les da la impresión de que

la fe es algo arbitrario de los funcionarios o las instituciones, como una suerte de programa de partido; quien sea que tenga la capacidad puede decidir sobre las creencias y por lo tanto, es cuestión de apoderarse del poder dentro de la Iglesia o, por otra parte y de manera más obvia y lógica, simplemente no creer." (p. 129-130).

Un claro ejemplo del pensamiento relativista se hizo evidente en la especulación entre expertos dentro y fuera de la Iglesia Católica, antes de la elección papal del pasado abril. Una pregunta frecuente de los medios de comunicación se formuló en términos similares a los siguientes: "¿Qué cambios ocasionará en la Iglesia la elección de un nuevo papa ("liberal o conservador")? ¿Cómo cambiarán las enseñanzas de la Iglesia?"

Este tipo de preguntas implica que el Papa puede determinar o cambiar la doctrina de la Iglesia. Implica que la doctrina de la fe católica es relativa, que es maleable. Ni el Papa ni ninguna otra autoridad determinan arbitrariamente la doctrina de la Iglesia. La autoridad papal es significativa, pero no determina la verdad de la fe. ¿Defender la fe? Sí. ¿Impartir la fe? Sí. ¿Explicar la fe? Sí. ¿Aplicar la fe? Sí. ¿Cambiarla? No. (Por supuesto que existen diferencias entre cambiar la doct-

rina recibida de la Iglesia sobre la fe o la moral, y ciertas prácticas, como por ejemplo, la abstinencia a la carne los viernes).

Como sugiere el título del libro del Cardenal Ratzinger, *Verdad y Tolerancia*, se discute la posibilidad de una verdad absoluta en el contexto de las preocupaciones contemporáneas, frente a la susceptibilidad de otros quienes perciben la fe y la realidad de manera diferente a nosotros. La "dictadura del relativismo" impone una restricción a la libertad cuando la "tolerancia" cuenta más que un llamado a la verdad. Los valores del pluralismo y el inclusivismo podrían reducir el umbral de lo que se percibe como verdadero. En teoría, esto implica que la fe y su expresión se encuentran definidos por valores culturales plausibles determinados por la opinión de la mayoría.

La aseveración del Papa Benedicto de que la "dictadura del relativismo" creciente representa un serio desafío para la sociedad contemporánea y no solamente para nuestra fe católica es muy oportuna. Su voz y su capacidad para abordar este reto posiblemente sean el legado de su papado. †

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!

Catechetical leader establishes endowments for archdiocesan ministries

By Sean Gallagher

For 25 years, Mary Margaret Lynch has been a good steward in the Church, serving for many years as a volunteer catechist and for the past five years as the coordinator of religious education at St. Michael Parish in Brookville.

In a recent gift she made to the Catholic Community Foundation (CCF), Lynch hopes to support several ministries in the archdiocese for years to come.

She donated 45 acres of farmland in Ripley County that she and her husband, John, who died in 2000, purchased in 1970 for what Lynch described as a "dirt cheap" price. Years later, its value increased greatly when State Road 129 was built through the middle of it.

The proceeds from the sale of the land given to the CCF totaled more than \$170,000.

Lynch also donated another tract of land to the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg.

The CCF, working to fulfill Lynch's wishes for the use of the gift, has used part of the proceeds to establish several endowments that will build up retreat, educational, catechetical and other lay ministries throughout the archdiocese.

While she is glad that her donation will continue to support the Church in central and southern Indiana after she has died, Lynch wanted to give it now so that she could see its effects.

"I could live another 30 years," she said. "I don't want to wait that long. I want to share it now."

James Wathen, director of gift planning for the Catholic Community Foundation, assisted Lynch with her donation and said that the CCF is "ideally suited" to help a donor's gift have a positive impact over "an extended period of time."

This happens through wise and morally-conscious investment of the gift and careful record-keeping of the donor's desire for the use of donation.

"With the Catholic Community Foundation, the files are kept current, accurate and up-to-date forever," Wathen said. "... That gift is going to go where that donor wanted it to go."

One of the most important places that Lynch wanted her gift to go was to Our Lady of Fatima Retreat House in Indianapolis.

It was there that she participated in a retreat in the late 1970s led by Father James Farrell, now pastor of St. Barnabas Parish in Indianapolis.

Lynch credits this retreat for inspiring her involvement in catechetical ministry.

"I tell you, the Spirit just came over me at that retreat," she said. "That started me on the road to Church ministry and to giving back."

And so when Lynch learned a couple of years ago about the financial difficulties that Fatima was experiencing at the

time, her desire to make a gift to the archdiocese quickly gained a focus.

When trying to determine how to go about making the gift, Lynch turned to Father Farrell for advice, the same priest who had inspired her ministry and stewardship so long ago.

Father Farrell said that over the nearly 30 years that he has known Lynch, he has been enriched by her consistent and deliberate dedication to living out her faith.

"It isn't a seasonal thing," he said. "It isn't a sporadic attentiveness. She is always asking the question, 'What more can I do? How best can I love the Lord?'"

According to Lynch, Father Farrell discussed the matter with her and helped her discern how she wanted her gift to be used. He then referred her to Wathen.

But after discussing her wishes with her, Wathen was concerned for Lynch's financial security and suggested that a portion of her gift be made in the form of a charitable gift annuity.

In this arrangement, part of Lynch's donation will be invested and during her lifetime she will receive regular payments that are equal to a small percentage of the overall gift.

Lynch, who was unaware of such an annuity before Wathen explained it to her, agreed to it, explaining later that it increased her confidence about her decision to donate the land.

Wathen said that a charitable gift annuity can be a way for many Catholics to support the Church on a long-term basis and in a financially secure way.

"Many of our Catholic constituents [are] not in a position to give up their assets because they are relying on it for support," he said. "This is a way they can be assured that the gift is going to be made. And they can have a little security in knowing that no matter what happens in the marketplace, they're going to get this income."

But the way in which Lynch made her gift to the CCF will not only provide security for her, but also to the ministries which will benefit from it.

Rick Wagner, director of Our Lady of Fatima Retreat House, said that Lynch's gift to the retreat center comes at a good time, right when it is starting a capital campaign which will fund the installation of an elevator, the replacement of heating and cooling systems, and the renovation of some guest rooms.

"The fact that we're getting this amount of money right now will allow us to perhaps get started on some of that work earlier than we might have been able to before," Wagner said.

Ultimately, Lynch recognized a deep connection between her many years of catechetical ministry and the gift that she recently made. In both, she sees herself participating in the mission of the Church.



James Wathen, director of gift planning for the Catholic Community Foundation, explains to Mary Margaret Lynch, coordinator of religious education at St. Michael Parish in Brookville, during an Aug. 31 meeting in his office in the Archbishop O'Meara Catholic Center in Indianapolis one of the several endowments for ministries throughout the archdiocese established with the proceeds gained from the sale of farmland that Lynch and her late husband purchased decades ago and she recently donated to the CCF.

"As I live my life and work in my occupation, I am hopefully able to bring the face of Jesus to many people whose lives I touch through some type of interaction and education," she said. "Being able to give this acreage gives me the ability to reach out to people I do not

know and who don't know me."

(Anyone interested in donating real estate to the Catholic Community Foundation should contact James Wathen at 800-382-9836, ext. 1427, 317-236-1427, or by e-mail at jwathen@archindy.org.) †

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BRUTÉ

continued from page 1

bring to completion.

"This day means for me and the archbishop the intermediate happy culmination of the preliminary work [of the Cause]," said Msgr. Frederick Easton, delegated judge of the cause and vicar judicial for the archdiocese.

"Right now, the focus is not on a miracle, but on the reputation for holiness of Bishop Bruté," he said. "All of the testimonial evidence, as well as his writings, will be looked at through the lens of investigating that question."

The Cause will require the help of several people.

Father Paul Etienne, pastor of Our Lady of Perpetual Help Parish in New Albany, is serving as the vice postulator, while Father James Bonke, defender of the bond in the Metropolitan Tribunal, is serving as promoter of justice.

There are also two commissions. The historical commission will collect all the documents that can be found that were

written by the historic bishop, and vouch for their authenticity. The theological commission will then work to examine the theological nature of what is found in those writings.

Archbishop Buechlein chose for the theological commission Father Daniel Mahan, pastor of St. Louis Parish in Batesville; William Bruns, executive director of the Secretariat for Communications for the archdiocese; and Father Stephen Giannini, pastor of St. Luke Parish in Indianapolis. All hold degrees in theology.

Those chosen for the historical commission are Father Clyde Crews, a priest of the Archdiocese of Louisville who teaches history at Bellarmine University and who wrote *An American holy land: A history of the Archdiocese of Louisville*; Father Albert Ledoux, a priest of the Diocese of Altoona, Pa.; Father John Schipp, pastor of the Old Cathedral in Vincennes, Ind., in the Diocese of Evansville; Janet Newland, archdiocesan archivist; and Joseph White, of Indianapolis, a noted historian.

Father Ledoux recently defended his doctoral dissertation in Church history at

Photo by Brandon A. Evans



Andrea Ambrosi, from left, postulator for the Cause of Canonization of the Servant of God Simon Bruté, first bishop of Vincennes, speaks with Msgr. Frederick Easton and Archbishop Daniel M. Buechlein during the opening session of the Cause on Sept. 12 at the Archbishop O'Meara Catholic Center in Indianapolis.

The Catholic University of America His topic was "The Life and Thought of Simon Bruté—Seminary Professor and Frontier Bishop."

(For more information about this Cause, or the Cause of Blessed Mother Theodore Guérin, log on to www.CriterionOnline.com). †

PEACE

continued from page 2

criminals, they are not religious people."

"We must remove the mask of religion from their faces and show that underneath there is the silhouette of nihilism," he said Sept. 11.

"Terrorism will not bring dialogue to an end; rather it will prompt [dialogue] to be intensified so as to cut off resources [of terrorism]," he added.

Ezzedin Ibrahim, cultural councilor of the United Arab Emirates, said every religion, including Islam, condemns and

prohibits terrorism.

All terrorist acts "are blind" and are committed not just by Arab Muslims, "but also by others who say they are inspired by religion as happened in Ireland, in Spain or in Sri Lanka," he said.

"Terrorism represents humanity's global failure," he said.

Cardinal Cormac Murphy-O'Connor of Westminster, England, said that because of the London bombings of July 7, the British people must forge a "spiritual humanism of peace" with people of other faiths.

"The challenge of religiously inspired violence has fallen to us, in our time and

in our place, and if we cannot meet it then we fail both God and ourselves," he said.

The cardinal said that the London bombers were "the sons of successful immigrants, the beneficiaries of education and modernity.

"Yet they were deeply alienated," he said.

He said the British not only must "challenge the ideology of the crucifier with the faith in the Crucified," but "address the alienation of our Muslim youth. We need to seek a new framework for social integration built on foundations that are open to authentic religion.

"In past eras, secular nationalism and

its accompanying civic values may have offered such a mantle," he said. "Expanding the concept of Britishness can only take us so far, but not far enough."

He said society had a chance "to build a spiritual humanism of peace in which all our religions can see the best of themselves reflected, yet which is also acceptable to those of no faith who see tolerance and respect for diversity as fundamental."

The cardinal said, however, that under such a concept Muslims must draw a clear line between those inside the best traditions of Islam and those who seek to pervert it. †

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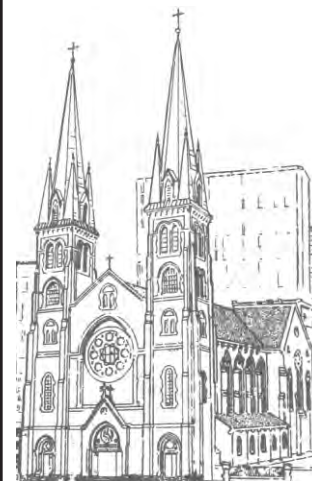


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Catechesis helps us find life in Christ

By Harry Dudley

Archdiocesan Executive Director for Faith Formation



How can three simple words change your entire life? Ask the young man who hears for the first time the words “I love you” from the woman he loves. Those three words, given and received, can bring two people together for a lifetime commitment, celebrated with the exchange of marriage vows.

On this Catechetical Sunday, Catholics across the country are asked to consider three words that reflect an even deeper, more encompassing love: *Life is Christ*. These words proclaim

the reality of the good news of Christ’s abundance, extended to us by God the Father. These, too, are life-changing words.

When St. Paul reminds us that “life is Christ” (Phil 1:21), he is helping us to recognize that the Lord Jesus is both the foundation and the guide for our lives. St. Paul’s words remind us not only how we are to live, but also what we are to teach others.

St. Paul’s Letter to the Philippians is rich with encouragement and advice. We are encouraged to “conduct [ourselves] in a way worthy of the gospel of Christ,” (Phil 1:27) to “do nothing out of selfishness or out of vainglory,” (Phil 2:3) to “rejoice in the Lord always,” (Phil 4:4) and to “keep on doing what [we] have learned and received” (Phil 4:9). When we live this way, we are living in Christ and teaching others to do the same.

Talking about being a disciple of Christ is one thing; actually living as a disciple is another. Following the example of St. Paul—one of the Church’s most dedicated catechists—we can approach the challenge of living as a disciple by seeking ways to be mindful of Christ’s life within us.

The new *National Directory for Catechesis (NDC)* in the United States, released this past May, tells us why catechesis is so important in helping us to conduct ourselves in a way worthy of the Gospel of Christ. In paragraph #20 on the tasks of catechesis, the *NDC* says that catechesis:

- **Promotes knowledge of the faith**—Therefore, focus on your need to grow in knowledge of the faith. The more we learn about our faith and the better we understand it, the better we will be able to share it with others. Participate in parish adult faith formation programs. If the times don’t work for you, consider taking advantage of our archdiocese’s partnership with the University of Dayton and take an online course at a discount. Visit <http://www.udayton.edu/~vlc> to see what courses are available.
- **Promotes knowledge of the meaning of the liturgy and the sacraments**—Therefore, participate actively in and reflect on the liturgy and sacraments. All of us should reflect on the meaning of the sacraments for our lives. What do they strengthen us for and what do they call us to be and to do? These questions are not only for those who receive sacraments for the first time, but for all of us.
- **Promotes moral formation in Jesus Christ**—Therefore, strive to live what you believe. Think how different our family life, work life and society would be if we gave witness both in our private lives and in the public arena—to Christ’s teaching in everyday life.
- **Teaches the Christian how to pray with Christ**—Therefore, make a commitment to grow in faith. How much time do we spend in personal prayer each day? Try to increase it by the end of the year. Spend more time with Christ in the Eucharist. Make an effort to receive the Eucharist several times during the week. Take time to pray in the presence of the Eucharist at the end of Mass, even if only for a few minutes.
- **Prepares the Christian to live in community and to participate actively in the life and mission of the Church**—Therefore, think of how we can be better stewards of our time, talent and treasure. Ask your parish leadership how you can help in the mission of the Church—at the parish, the archdiocesan and universal Church levels.
- **Promotes a missionary spirit that prepares the faithful to be present as Christians in society.** Therefore:
 - **Contribute where possible to the good of society**—Jesus tells us that when we take care of the needs of others, we do it for him, so be attentive to other people. Every day we are presented with opportunities to reach out to others and offer acts of caring and com-

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Photo by Sean Gallagher



Benedictine Sister Mary Emma Jochum, director of religious education at St. Paul Parish in Tell City speaks with children of the parish participating in its vacation Bible school on June 23 while they take a snack break. Sister Mary Emma has limited use of her right arm and leg due to an automobile accident that she was involved in 35 years ago. She was a principal at the time of the accident, but decided to enter into catechetical ministry as a result of her injuries.

Benedictine sister finds vocation in religious education after tragic accident

By Sean Gallagher

TELL CITY—Benedictine Sister Mary Emma Jochum, the director of religious education (DRE) at St. Paul Parish in Tell City, has been a nationally recognized leader in catechesis for more than 30 years.

During that time, she has planted seeds of faith in countless children, welcomed adults into the Church through the Rite of Christian Initiation of Adults (RCIA) and served as a mentor to several of her colleagues in parish catechetical ministry.

But this legacy of service might not have happened if a turning point in her life had not occurred on Oct. 8, 1970.

On the evening of that day, Sister Mary Emma, who at the time was the young principal of Holy Cross School in Haubstadt, Ind., in the Diocese of Evansville, was delivering some standardized tests to a principal of a nearby school. It was raining at the time when she approached a one-lane bridge.

Sister Mary Emma misjudged the speed of an oncoming car, braked quickly and lost control of her small car. It tumbled down a 27-foot embankment into a ditch and landed on its roof.

Three vertebrae in her neck were buckled and in the process several nerves in her spinal chord were severed.

At a hospital in Evansville, doctors told Sister Mary Emma’s parents and her prioress that she would either not survive surgery or would be bound to a wheelchair for the remainder of her life.

Sister Mary Emma remained in the hospital for more than four months. During much of that time, she was immobilized on a bed so narrow that panels on the side were attached for her to rest her arms.

Her head was held in place by tongs that were attached to screws that were drilled into her skull and re-tightened daily.

The bed was constructed so that it could be rotated upside down. This happened every two hours for the first two months of Sister Mary Emma’s hospital stay.

Being totally secured on this bed for so long, Sister Mary Emma sought meaning in the one part of her that could continue to move—her heart, formed by her faith-filled family and years of religious life.

“Many a time when I was lying there, I thought that this is the cross of Christ,” she said. “And then the tongs that tugged, I just related that to the crown of thorns. It didn’t take me long to experience that myself. With every resurrection, there is a cross and a death.”

Sister Mary Emma experienced something of a death on that October evening in 1970. But the beginnings of a

new life emerged a month later when she felt a movement in her left foot.

“When I felt that movement, I asked the nurse, when she came in, whether or not that really was my imagination or I was really moving it,” she said. “And she was ecstatic. She was so surprised because I was supposed to be paralyzed from the neck on down.”

By Christmas, Sister Mary Emma was able to sit up. She then entered into months of strenuous physical therapy. She was released from the hospital in mid-February, but lived in a nearby convent to facilitate her out-patient therapy.

Moving with the aid of a walker, Sister Mary Emma returned to Holy Cross School and finished the academic year she had begun before her accident.

A year later, she concluded that the physical demands of being a principal were too much for her. She had regained the use of her left arm and leg, but her right leg was effectively immobile and the use of her right hand was limited.

It was at that point, in the spring of 1973, that Sister Mary Emma discerned a call to catechetical ministry. She soon became the director of religious education of St. Clement Parish in Booneville, Ind., in the Evansville Diocese, and served in that position for nine years.

In the ensuing years, she earned a master’s degree in religious studies and was a diocesan catechetical leader in the Evansville Diocese.

By the time she began her ministry in the archdiocese in 1993, Sister Mary Emma had 20 years of catechetical ministry under her belt. According to Harry Dudley, associate executive director for faith formation in the archdiocesan Office of Catholic Education, she has benefited DREs across the archdiocese.

“She’s seen as sort of a senior member of the cadre of DREs,” he said. “They look to her for ideas and input and suggestions. When she’s giving her input, I’m amazed at how well she understands the differing deaneries.”

The recognition that Sister Mary Emma has earned from her archdiocesan colleagues has been echoed on the national level. In 1998, she was the recipient of the National Conference of Catechetical Leadership’s Distinguished Service Award.

But soon after this, Sister Mary Emma had to call upon the wisdom gained through her years of experience and the determination she showed during the recovery from her accident when her catechetical ministry at St. Paul Parish was faced with a major challenge.

In 2000, St. Paul School was being closed. For decades, it had been operated as a public school with

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release time given during the school week for religious education.

According to Sister Mary Emma, many parishioners were concerned that lots of families would not take the time to have their children participate in a new parish religious education program.

But as St. Paul parishioner and catechist Sarah Chinn explained, it was through Sister Mary Emma's hard work that none of the parish's children who had received religious education in the school fell between the cracks.

"She had it in her mind that we were going to continue that religious education program and that our kids were not going to lose anything by not having the benefit of that release time," Chinn said.

The parish's RCIA has also grown under Sister Mary Emma's leadership. Starting out with only three participants, she had as many as 22 in later years. Through this ministry to adults coming into the Church, she has touched many lives and inspired new catechists.

One of them is St. Paul parishioner Patti Marcrum. She became Catholic at the 2003 Easter Vigil and has served as the parish's vacation Bible school coordinator ever since.

She and her husband, who had been Lutheran, were drawn to the Church by Sister Mary Emma's welcoming approach to them when their children were students at St. Paul School, and they enrolled them in the religious education release time.

Since then, Marcrum has constantly been inspired by Sister Mary Emma.

"I don't know how she does what she does," Marcrum said. "She works like three people, and never stops smiling and always has this amazing energy. She knows personal things about everyone in that parish. She knows everyone's names from the smallest, tiniest babies to the oldest person there."

Sister Mary Emma's knowledge of the parishioners and her concern for them has persuaded many of them to minister



During a June 23 visit of vacation Bible school participants to a carpentry shop in Troy, Benedictine Sister Mary Emma Jochum, director of religious education at St. Paul Parish in Tell City, right, speaks with Karen Damin, a seventh-grade aide in the catechetical program. Sister Mary Emma has served at St. Paul for 12 years and has been involved in catechetical ministry for 33 years.

alongside her.

"I tell her all the time that she should be in sales," Chinn said, "because she has the knack to find the skills of the parishioners that we have, and she takes the people that we have, and she molds them into what we need."

Sister Mary Emma has been so effective in passing on the faith and in inspiring others to join her in this ministry that her disability often becomes an afterthought.

"I think, quite honestly, when most people look and see what she's contributed, and see her work and then meet her, they're absolutely amazed because

nobody mentions that she has a disability," Dudley said. "There's no need to."

But while Sister Mary Emma hasn't let her disability keep her from being a strong catechetical leader as she wheels about the parish in a small scooter, she acknowledged that it has shaped how she ministers.

"I have a real feeling of compassion for people's struggles, regardless if they're physical struggles or whatever struggles people will come to me and talk to me about," she said. "I just really think that it has given me a different way to listen and to feel their struggles because I've

been through those struggles."

Still, Sister Mary Emma knows she will not be able to keep up the rigorous physical exercise she does daily to maintain her mobility. But she is determined to stay in catechetical ministry as long as she can because she is convinced that it is a calling.

"I think that there's something deep within my inmost being that calls me, that drives me to minister to all of God's people," she said. "And I see my DRE ministry as not a job, not a career, but it has become for me a commitment that holds onto me instead of me holding onto it." †

DUDLEY

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passion. Most recently, we are all very conscious of the great losses experienced by Hurricane Katrina and are seeking ways to help.

• **Be active in the pursuit of justice**—The Catholic life is never just about "me and Jesus." It calls us to open our eyes to the plight of people who suffer because of corrupted political or social systems and structures. By steeping ourselves in an understanding of Catholic social teaching, we discover that a life is possible where all are treated with dignity and respect.

On Catechetical Sunday, parishes across

the nation recognize and commission those men and women who serve the Church as catechists, as they are called to publicly share in the Church's ministry of handing on the faith.

As part of the larger faith community, we give thanks and pray for all who accept this ministry on our behalf. They deserve our prayers and our thanks.

However, we must never forget that we also play a critical role in the catechetical process because the "proclamation of the Gospel always begins with the Christian community" (*General Directory for Catechesis*, #254).

Our challenge is to consider how we can engage ourselves in all six tasks of catechesis throughout this new program year and into the future. †

Religious education facts

This past year, our parishes reported that:

- 352 catechists helped provide many different opportunities for study, reflection and faith enrichment to 2,690 adult Catholics in our archdiocese.
- 2,616 catechists served in our archdioceses 150 Catholic parishes and missions. Those catechists helped the 17,418 youth enrolled in parish religious education and youth ministry programs to grow in their understanding of the faith and traditions of the Church.

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Notre Dame students to serve as apprentices to archdiocesan DREs

By Sean Gallagher

For the next two years, four young theology graduate students from the University of Notre Dame will be serving as apprentices to four of the most experienced parish administrators of religious education in the archdiocese. During this period, they will continue to take classes at Notre Dame during the summer as well as online courses during the fall and spring semesters. At the same time, they will learn how to apply their theoretical knowledge in real-life parish settings.

All of this will help the apprentices gain the skills and knowledge to become effective parish catechetical leaders and to discern whether or not God is calling them to this ministry.

These four young men and women are participants in Echo, a two-year service program in faith formation leadership administered by Notre Dame's Center for Catechetical Initiative. Because Echo is only in its second year, the Archdiocese of Indianapolis is one of the first dioceses in the nation accepted to participate in it.

The name "Echo" was chosen because it is the literal English translation of the ancient Greek word "catechesis," which early Christians used to describe the task of teaching the faith.

The four parishes in which the apprentices are serving are Christ the King, Our Lady of Lourdes and St. Mark in Indianapolis and St. Malachy in Brownsburg.

The primary reason that four parishes in the Indianapolis area were chosen is because the program requires the apprentices to live together in one place within 25 miles of the parishes where they serve.

The apprentices will reside over the next two years in the rectory of Holy Trinity Parish in Indianapolis.

Kyle Bertoli will be serving at Christ the King Parish under its director of religious education, Cindy Flaten. A Knoxville, Tenn., native, Bertoli recently earned a bachelor's degree at Notre Dame, having majored in philosophy and minored in theology.

While he has participated and helped lead catechetical programs at Notre

Dame, Bertoli is looking forward to learning how religious education is carried out in a parish setting.

"I kind of want to see how that works, what works, how to take on the knowledge that I've learned at Notre Dame and studies, and cater it to different groups of people with different maturities or different backgrounds," he said. "It really helps me bridge what I've done for the last four years with what goes on in the Church."

Having been the only paid religious education staff member at Christ the King for many years, Flaten said she is looking forward to the help that Bertoli will offer her and the parish as a whole.

"After meeting Kyle and getting to know him, I have no reservations about giving him a project," she said. "I know it's going to be taken care of. I feel fully confident in that."

Although his education at Notre Dame has given him many gifts that he will bring to Christ the King, Bertoli looks to his prayer life as being a key to his ministry as an apprentice.

"Prayer is very important for me," he said. "Our tradition is so rich in so many different types of prayer. And that is something that has become so important to me that I'm hoping to help people to develop that part of their faith."

The two-year program is funded through a partnership among Notre Dame, the archdiocese as a whole and the parishes where the apprentices will serve.

Harry Dudley, associate executive director for faith formation of the archdiocesan Office of Catholic Education, helped to bring Echo to the archdiocese. He appreciates how the participants' schooling introduces them to the Church's teaching documents on catechesis and is looking forward to the positive impact that their experience here will have on them.

"Our hope is that we will have young adults as passionate and as trained as the people we now have, who are older, and who will be committed to grow into this ministry," Dudley said. "Already, I have seen, as they have been exposed to the documents and understand what the Church expects, they really are excited about being part of this, especially since



Cindy Flaten, right, director of religious education at Christ the King Parish in Indianapolis, shows Kyle Bertoli, left, a graduate student at the University of Notre Dame, the textbooks for the parish's religious education program.

they are coming here during the year the new *National Directory for Catechesis* comes out."

Both Dudley and the catechetical leaders who will serve as the apprentices' mentors are especially excited about Echo because of what they see as a growing need for young, educated catechetical leaders.

"When we go to meetings, it's a lot of older people that are there," said Diane Burns, director of faith formation at St. Malachy Parish in Brownsburg. "There aren't a whole lot of... educated young people who have a background in catechetics."

Rose Marie Beauclair, a native of Fargo, N.D., and a recent graduate of Notre Dame in its Program of Liberal Studies, will be serving under Burns. Like Bertoli, she has little experience in parish-based religious education.

Nevertheless, she looks to the strong foundation in faith that her family laid for her and her studies at Notre Dame as a good basis for her ministry at St. Malachy.

"Being the oldest of the six kids in my family, I've had experience in help-

ing younger children learn and, as my family has grown up, in helping older children learn as well," Beauclair said. "I also think that with my experience in the Program for Liberal Studies, I have learned how to listen as well as to talk in class and how to take turns in a dialogue or a discussion. And I think that's helpful especially with adult ministries, because those ones aren't especially talking at or explaining to, it's discussing with."

Reflecting on the start of her two-year ministry at St. Malachy, Beauclair is confident that her time as an apprentice in the parish will benefit her even if she does not become a professional parish administrator of religious education.

"I know that having the education and the training and the experience as a catechetical apprentice here at St. Malachy will be helpful for me even if what I do as an adult is on a volunteer basis," she said. "I'll be better able to educate the children or the adults that I would deal with in classes, and my own children and my own friends and myself, too." †

Symposium to introduce new *National Directory for Catechesis*

By Sean Gallagher

Later this month, a symposium will be held in Indianapolis for all pastors, parish life coordinators, parish administrators of religious education, school principals and other pastoral leaders to learn about the *National Directory for Catechesis* (NDC).

The NDC is a document produced over the past several years by the

U.S. Conference of Catholic Bishops' Committee on Catechesis, headed by Archbishop Daniel M. Buechlein. It was approved by the Vatican in January.

It explains the main principles which underlie Catholic religious education, explores how these principles are to be applied in the particular American cultural context and discusses various catechetical methodologies that flow from the principles.

At the Sept. 26 symposium at the Primo South banquet facility in Indianapolis, Msgr. Daniel Kutys, deputy secretary for catechesis for the U.S. Conference of Catholic Bishops, will be the keynote speaker.

In a recent telephone interview, Msgr. Kutys, a priest of the Archdiocese of Philadelphia, noted that the document is primarily directed to priests and lay catechetical leaders. Still, he said that it

has a relevant message for all Catholics: that everyone in the Church is to be involved in teaching the faith.

"Everybody has a catechetical responsibility," he said. "Everyone does. It's not just the responsibility of the priest or the administrator of the school or the religious education program or the catechists. It's the whole parish, the whole people of God that has a catechetical

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Religious education, school and youth ministry work together

By Brandon A. Evans

The goals of religious education, youth ministry and a Catholic school are similar enough that it makes sense to say they work best when they work together.

St. Bartholomew Parish in Columbus operates on the principle that more collaboration will improve ministry.

For that reason, the entire parish staff meets once a week for a good portion of the day.

It's something that, some days, can be difficult to make time for, said Kathy Schubel, principal of St. Bartholomew School. But, she added, it's worth the effort.

"We kind of feed off of one another," Schubel said. "It just sets a tone for the relationship of the entire staff."

That relationship, she said, is particularly strong and well-formed between herself and Kathy Davis-Shanks, the director of religious education at the parish, and Katy Stallings, the youth ministry coordinator.

"Well, the best part is that we're all in the same building together," Schubel said. Also, the three women get along very well and share a similar attitude toward collaboration—something that she said their pastor, Father Clem Davis, has stressed.

"I guess the biggest piece that allows us to collaborate ... is that we are all working with the same focus," Schubel said, and that is making the educational ministries the best they can be.

"We overlap some of those services and by being in conversation with one another, by brainstorming with one

another, by energizing one another, it makes for a win-win for all of our programs."

She said that the struggle is to let go of possessive attitudes and attempts to carve out particular exclusive space for your particular ministry.

"As you let those boundaries down, it allows for those relationships to grow," she said. "I think we rely on that honesty with one another, and it helps keep that tendency to want to create boundaries ... at bay somewhat."

"In our parish, there's a sense of 'we're a team' and that we're all in this together," Davis-Shanks said. Her ministry of religious education is tied into the school and youth ministry.

The seeds of collaboration go back even before the mid-1980's, when she came to the parish.

"It just seems like we've been doing it forever," she said.

The goals of each ministry are almost the same, Davis-Shanks said but each deals with a different group of people.

There is a sense, she added, that the parish staff all care about each of the ministries, and that there is fairness and equality with regard to how the budget is divided.

Schubel said that she is friends with Davis-Shanks and Stallings in particular, and that if either of them left she would hope that their replacements would be as open to collaboration as they are.

"They are great people to work with," she said. "We aren't operating just as the head of our ministries, we also are in this as friends, so we appreciate being able to spend some time with one another." †

NDC

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responsibility."

Harry Dudley, associate executive director for faith formation in the archdiocesan Office of Catholic Education, also said that the NDC will help all Catholics in the United States address confusion about various aspects of the faith.



Msgr. Daniel Kutys

there is about the Catholic faith in the United States, both among Catholics and

in the general society," he said. "And so this document can help us as a Church to respond to the misunderstandings both within and outside the Church. It will have a lot of meaning for us."

Msgr. Kutys said he hopes that participants in the symposium will learn why and how the NDC came about, and its place and role in the life of the Church.

While Msgr. Kutys noted that the new document "simply brings together in one place a lot of the catechetical insight of the last 50 years," he also said that it seeks to correct problems in Catholic catechesis that emerged in the first two decades following the conclusion of the Second Vatican Council.

In particular, he said that the NDC emphasizes the divine origin of our beliefs, something that he remarked was given less attention 20 to 30 years ago.

"That's a big concern of ... the NDC, that when we teach [the faith], we need to teach it in a way that has the learner—the young person or the adult

learner—aware that what we believe comes from God," Msgr. Kutys said. "God has told us these truths."

Dudley is in a good position to notice this change in emphasis. He worked on the staff that helped put together the last national directory that the U.S. bishops published in 1979.

"I think what happened in the past is

'... this document can help us as a Church to respond to the misunderstandings both within and outside the Church.'

we discovered the role of experience in living out the faith and helping us to understand the faith," he said. "But I think in doing that, we almost emphasized experience to the exclusion of remembering the source of the revelation. So instead of experience helping us to interpret the faith, it's the faith that helps us to interpret our experience."

Dudley is looking forward to the symposium, but even more so to the positive impact that he hopes the NDC will have on religious education in the archdiocese.

"I think that if we look at this as a diocese, if we look at this as parishes, we'll realize that there's a lot that we're doing that's already good," he said. "But I hope we bring a new energy to it and I hope we bring a new focus. And we also can get ideas as to what areas need change and reformation in the way we do catechesis. I think it calls us to look at it differently." †

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Respect for people is necessary for religious freedom

By Fr. John W. Crossin, O.S.F.S.

Religious freedom was promoted by Pope John Paul II in all parts of the world. As a result of the Second Vatican Council (1962-65), the late pontiff—and the Church itself—embraced the idea of religious freedom.

This embrace is a milestone in Catholic thinking. It has profound implications.

One implication for me is that I now serve as a Catholic member on the board of trustees of the InterFaith Conference of Metropolitan Washington. I represent the Archdiocese of Washington at the monthly meetings. Ten religious traditions participate in the IFC.

At each meeting, I learn a little more about the religious traditions represented. Part of living in freedom with others is trying to come to understand them and their beliefs. This can involve reading articles about other traditions, but it also involves learning about another tradition from practicing believers. This is something we try to accomplish at our meetings.

Building relationships takes trust, and trust can come one step at a time. We often are most comfortable with people who are like us. We may find different customs and understandings fascinating and threatening at the same time. Our insecurities may come to the fore in encounters with people from the “other” culture.

Fears, early upbringing, historical incidents or current preoccupations can keep any of us from hearing what someone else is saying. Religious freedom can

make a conversation possible, but cannot make us take the time to listen to one another.

Some healing may be necessary before mutual trust and listening can become real. Individuals and whole communities may need to get beyond the past to live in the present moment.

The past, of course, may be one of strife and conflict. Pope John Paul II tried to promote reconciliation and healing with his famous “apologies” for wrongs done by members of the Catholic Church in centuries past.

It is noteworthy that mutual understanding in the present can enable us to look more objectively at the past. Rather than present distorted images of the past, we might—together—find out what really happened. Honesty provides a firm foundation for peace.

As healing begins, it can lead to deeper exchanges, greater insight and the rooting-out of intolerance as we seek a society where respect for the person is the norm.

In practice, we must examine our human tendency to generalize about others. Just because we see car bombings by Muslims every day on television, we should not conclude that such acts by a few persons represent the world’s 1 billion Muslims. It is fairly easy to slip, almost unconsciously, into a prejudiced mode of thinking and acting. (The same tendency to over-generalize often has characterized race relations.)

A further implication of religious freedom is that it provides opportunities to work together for the good of the community. The IFC had a major hand in



A Catholic parishioner and a Muslim Imam embrace during an ecumenical service for peace and unity at an Indiana Catholic church a month following the Sept. 11 terrorist attacks in 2001.

founding the local food bank that collects surplus food and sends it to soup kitchens and other community organizations. Thus, together we can serve countless neighbors who are in need.

Religious freedom’s “big picture” pertains to peace in the world. If we learn to understand one another and work together locally, we might build bridges that can serve to prevent or reduce conflicts.

The *Catechism of the Catholic Church*, reflecting the teaching of the Second Vatican Council, expresses some foundational principles that are relevant to this discussion, including the following:

- Our bond with others “is in the first place the common origin and end of the human race” (#842).
- As Catholics, we are called to spread the message of Jesus Christ to all, and we see all goodness and truth as preparation for this message (#843).
- All “those who seek God with a sincere heart, and ... try in their actions to do his will ... may achieve eternal salvation” (#847).
- We must support religious freedom for all out of respect for the dignity of the human person (#2106).
- We must treat all people justly (#1807). These principles must express

themselves concretely.

In my ministry as executive director of the Washington Theological Consortium, a decades-old collaboration of Catholic and Protestant theological schools and other related religious institutions, I am involved with fostering understanding between Catholics and Protestants.

Recently, we decided to take in a Muslim school as an affiliate member. This was a carefully considered concrete action to build mutual understanding among our faculties and students. We hope that this rather modest action will enhance religious freedom and make for peace.

Finally, as always, we root all our concrete actions in prayer. Conversation, action and service with others from varied religious traditions flow from the Holy Spirit’s guidance.

We seek to follow the divine will. This will is leading us toward the deepest respect for other believers in our neighborhood and on our planet.

(Oblate Father John W. Crossin is the executive director of the Washington Theological Consortium in Washington, D.C.) †

Religious freedom is natural right

By David Gibson

Religious freedom is one of the great issues of our times—what it means and who should have it—because the globe is shrinking, and people of every religion and no religion live alongside each other.

The importance of religious freedom for others may seem to loom less large when my religious group is dominant in a culture. But the importance of religious freedom gets rapidly clarified wherever my group represents just a small minority.

Pope John Paul II spoke often of religious freedom. He believed that respecting it will help promote world peace.

Thus, it is urgently needed.

He also called religious freedom a “natural right.” He knew well the predicament of anti-Christian discrimination in some regions. Nonetheless, he called religious freedom “a basic human and civil right of every individual.”

Once, in Kazakstan, he said that when people of different religions “accept one another in their respective religious beliefs ... they feel a common bond in the awareness that they are brothers and sisters because they are children of the one God.”

(David Gibson edits Faith Alive!) †

Discussion Point

Understanding leads to peace

This Week’s Question

Is interreligious understanding (e.g., Christian-Muslim or Christian-Buddhist) urgent? Why?

“As the world becomes smaller and more global, we must learn about other cultures to get a better understanding of who’s on the planet with us and how we can get along with each other.” (Debbie Bloomgren, Lake Orion, Mich.)

“By understanding where we agree and differ, we will have more respect for one another. I don’t think we’ll ... convert each other, but we will get along better. Conversion is up to our Lord.” (Viola Metheny, Albuquerque, N.M.)

“If there isn’t religious understanding, there is war. ... Most of the wars today are religion-based. ... We can

talk about it, but as individuals we’ve got to start doing something to further understanding.” (Joan Anderson, Casper, Wyo.)

“Because the world we live in has such diversity, it is imperative to understand others’ faith and values. ... It’s urgent because that’s what peace will be based on—our understanding of each other.” (Marianne Wegener, Easton, Md.)

Lend Us Your Voice

An upcoming edition asks: Describe how a small parish group that you’re familiar with utilizes the Bible.

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



CNS photo from Reuters

From the Editor Emeritus/John F. Fink

Jesus in the Gospels: The man born blind

See John, Chapter 9

John's Gospel mentions only seven miracles performed by Jesus, far fewer than the other three do. But no miracle is described with as much detail as the curing of the man born blind. The author of John's Gospel was so impressed by it that he devoted an entire chapter to it, and



teachers of literature or writing use the account as an example of excellent writing. I hope you read it.

One of the things we notice is that Jesus wasn't even present when the man was cured. Jesus had made clay, smeared it on the man's eyes, and told the blind man to go to the Pool of Siloam to wash the clay off. This pool was built inside the walls of Jerusalem with a tunnel, known as the Tunnel of Hezekiah, running underground from the Spring of Gihon outside the walls.

During the siege of Jerusalem by the Assyrians, the Assyrians never figured out why Jerusalem didn't surrender because of thirst. The tunnel is 583 yards, built around 700 B.C. in an "S" shape, and it is always pointed out as a remarkable feat of engineering because two groups of workmen with pickaxes and shovels started at each end of the tunnel and managed to meet in the middle only four feet apart.

Since the man had been born blind, he undoubtedly knew his way around Jerusalem, or perhaps one of Jesus' Apostles helped him make his way down to the pool, the lowest point in Jerusalem. Imagine the sheer excitement he must have experienced when, after washing his eyes in the pool, he was able to see after never having done so before.

As news of this wonder began to circulate, people first had to convince themselves that this man was indeed the beggar they were accustomed to seeing. Then the Pharisees began to interfere since the cure had taken place on the Sabbath. For the first time, they first tried to insist that no miracle had

occurred: Perhaps this man really wasn't blind from birth. They cross-examined his parents and then the man himself.

The parents were careful not to incriminate themselves somehow. Yes, they acknowledged, the man was their son, and yes, he had been blind from birth. But that was as far as they cared to go: "He is of age; question him," they said.

So they did. And the evangelist gives us a good picture of this man's character—joyful, humorous, sharp in retort, a man who didn't mince words, but said exactly what had happened to him. Having just received his sight, the fact that the Pharisees excommunicated him from the temple probably didn't faze him much. All this before he ever saw Jesus.

Only later did Jesus, who obviously learned about the man's courageous testimony about him, meet the man somewhere on the streets of Jerusalem and revealed himself to him. The man's immediate reaction was to profess his faith in Jesus and fall on his knees to worship him. †

Cornucopia/Cynthia Dewes

Americans love life, but what life is worth loving?

Recently, we saw a depressing television documentary on the 9/11 disaster, including what led up to it and what happened during and directly after the event. At the end, Osama Bin Laden was quoted as saying, "We love death, the U.S. loves life, and that is the difference between us."



That idea was particularly depressing to me and, I thought, probably not entirely true. After all, we don't see Osama throwing himself into a suicide bombing or any other situation in which he might be injured or killed. That's a task reserved for the zealous and naïve recruits he dismisses to oblivion.

It is certainly true that Americans are much hated and distrusted in many quarters of the world, often for the kind of life that seems to be embraced in this country. If the only "American" things they see in movies, television or the press about our country are greedy corporations, vulgar entertainments and celebrities or crime in the streets, what else could they think?

It seems to me that love of life is an idea, which has grown in importance over the years as civilization progressed. Early people were so busy just surviving they probably had no time to think about how sweet life is, or can be. Life was cheap in tribal societies, feudal systems and the like. And, if there was such a thing as a good life, it probably belonged to someone in the upper classes.

Middle Eastern fanatics are not the only current examples of tribal mentality, either. Think about Hitler and the Jews, or the Serbs, Orthodox Christians who tried to destroy Kosovo and other Albanian Muslims purely out of ethnic hatred. The blood feud and other remnants of cruel ignorance remain active in our world.

Still, Christianity and most other religions, including Islam, taught us then as they teach us now, to value life in any form because it is a gift from God. Increasing respect for life through life-long religious conversion is accompanied by an increasing ability to care for ourselves and others.

We love life when we're able not only to fill our basic physical needs, but also to enjoy more comfortable, aesthetic and intellectual activities. And, we gain

spiritual fulfillment in direct proportion to how we empathize with others. God has graced us with his love, and we can do no less in our human relationships.

So, if others see American life as corrupt, greedy and blasphemous, how can we change their perceptions? Are these true assessments of our culture or merely glimpses of its dark side?

We have a responsibility here, as Americans and as believers, to try to present what we really stand for. If tolerance is the primary virtue of our society, as it seems to be, perhaps we should take a closer look at what we tolerate.

We need to examine the television shows we watch, the Internet sites we access, and the values we admire, such as making a lot of money or living in a trendy neighborhood. We need to think about what causes broken families, spousal and child abuse, infertility and venereal disease.

Life-giving relationships and activities are what make a life worth loving. And, despite what Osama thinks, God indeed wants us to love life, not death.

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

Faithful Lines/Shirley Vogler Meister

Celebrating the major and minor moments

Last month, my husband and I were among guests at a party at the Courtyard at the Marriott in Bloomington. The couple hosting the event—Rose and Stan Thomas—made it clear this was a gathering to celebrate not only their 60th wedding anniversary but each guest's birthday



as well as the blessings of family and friendship and special intentions.

Music and other sharings by family members, guests and professionals added enjoyment and even inspired singing. Afterward, the Thomases and many others went directly from that celebration to the celebration of the Holy Eucharist at St. Charles Borromeo Church.

There the pastor, Father Charles S. Chesebrough, edified the congregation with his homily and personable ad-libbed comments. He also invited the congregation to an upcoming Mass to

honor the associate pastor, Precious Blood Father Donald Davison, who would be celebrating his 25th anniversary as a priest, followed by a family celebration.

"Today certainly emphasizes special events," I thought, then automatically prayed "This is the day the Lord has made. Let us be glad and rejoice!"

After Mass, Paul and I met the pastor. As I shook his hand, I said, "Greetings from Christ the King Church in Indianapolis." Imagine our surprise when we learned he was born into our parish, with his family's home having been not far from ours. I never cease to be amazed at such coincidences in life. Yet, I also believe in the cliché, *There are no coincidences*. In fact, I recall one time (probably three decades ago) during a parish Bible study when I shared how I often ask myself, "Is this coincidence or the hand of God?" A gentleman suggested I write a book on this theme. I did not. Perhaps one of my column's readers will do so.

I believe it is no coincidence that

certain people or events come into our lives. For instance, I met the Thomases because of Rose's book, *And So It Was As I Recall*, which relates growing up during the Depression. This has led her and Stan to many states for book-related events and celebrations, giving their lives new and challenging dimensions.

We all have such milestones in life, each of which deserves to be celebrated even if only in a very private way. For instance, I often celebrate little joys or successes with something as simple as a dish of ice cream eaten alone in the privacy of my home.

During last month's special time in Bloomington, I had another such quiet moment while listening to the music. The "inner me" was rejoicing at the taste of angel food cake and thinking of all the happy celebrations taking place every day throughout the world.

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

Making a Difference/

Tony Magliano

A pledge is one thing, acting on it is another

"Never in the history of the United Nations have bold decisions been more



necessary. And never have they been more possible," said U.N. Secretary-General Kofi Annan.

In a world where 1.1 billion extremely poor people struggle to survive on less than \$1 a day, where 850 million fellow human

beings go hungry—300 million of them children—and where 25,000 of them die daily because they are too poor to live, indeed bold decisions are necessary.

James Morris, executive director of the U.N. World Food Program, recently said at a Catholic Social Services dinner in Indianapolis that if \$5 billion to \$7 billion a year were available for ending child hunger, it would end! Can one good, moral reason be given to justify why we aren't doing it? No!

In 2000, all 191 U.N. member countries—including the United States—agreed to a challenging set of initiatives known as the Millennium Development Goals. These goals aim to reduce global poverty drastically by 2015.

For instance, every nation pledged to cut in half the proportion of people living on less than \$1 a day and to reduce by 50 percent the number of people who suffer from hunger.

Other goals include providing primary education for all children, reducing by two-thirds the mortality rate among children under 5 and achieving significant improvement in the lives of at least 100 million slum dwellers.

The world's richest nations should have committed themselves to eliminate poverty and hunger totally by 2015. Nonetheless, it must be acknowledged that these pledges are giant steps forward. But a pledge is one thing, while actually making it happen is quite another.

A sad example of this is the United States' repeatedly broken promises of past global agreements to give 0.7 percent of its gross national product for development assistance to the world's poor. Currently, the nation only gives approximately 0.2 percent—last place among the world's industrial nations.

But it gets worse. The U.S. ambassador to the United Nations, John Bolton, insisted on many heartless changes to the draft document of the U.N. World Summit in mid-September. According to *The Christian Science Monitor*, an alternative U.S. draft eliminated nearly all references to the Millennium Development Goals. It also greatly reduced a section on poverty in favor of strengthened sections on free-market values.

Please telephone President Bush (White House comment desk: 202-456-1111) and e-mail or call your congressional delegation (Capitol switchboard: 202-224-3121) urging them fully to support and fund the poverty/hunger reduction and educational initiatives of the U.N. Millennium Development Goals.

In a related matter, Catholic Relief Services reports that U.S. funding for food aid programs has not kept up with demands caused by unanticipated natural disasters such as the locust plague that devastated crops in Niger, Mali, Mauritania and Burkina Faso.

Please go to www.crs.org where you easily can send a prepared letter to your U.S. senators asking for increased funding for food aid and other similar issues.

You might also be inspired to send a life-saving donation to Catholic Relief Services, Box 17090, Baltimore, MD 21203.

(Tony Magliano is a columnist for Catholic News Service.) †

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

The Sunday Readings

Sunday, Sept. 18, 2005

- Isaiah 55:6-9
- Philippians 1:20c-24, 27a
- Matthew 20:1-16a

The last section of the Book of Isaiah provides this weekend's first reading.



All things considered, few if any of the prophets wrote when good times prevailed for God's people. In fact, the history of God's people is overwhelmed with bad times. Only the reigns of King David and King Solomon might

be construed to have been good times economically or politically. The rest of the history of God's people saw invasion, conquest, subjugation and want.

The author of the third section of Isaiah, from which this reading comes, wrote in a time of want. Surely, some aspects of life had improved. For four generations, the Hebrew people were kept in Babylon, the capital of the powerful Babylonian Empire. For them, it was a time of languishment and tears.

That particular time had gone when Third Isaiah was written. The Exiles had returned to their homeland, but times were bad. Surely, there were temptations pressing strongly against the people to despair, to forsake God, and to wander into sin and paganism.

In this reading, Third Isaiah warns the people not to put their trust in scoundrels. Instead, the prophet tells the people to call upon God. In God alone is true strength. God alone deserves trust.

For this weekend's second reading, the Church offers us a passage from St. Paul's Epistle to the Philippians.

Historically attributed to the Apostle Paul, the epistle is a great testimony to the divinity of Christ, the Savior. In this weekend's reading, the epistle, through the words of Paul, clearly explains the intense bond between the Lord and true disciples.

Whatever happens of an earthly nature, the disciple will never die if the disciple is unremitting in faith and love. Thus, disciples need to keep the union with God always in sight. Nothing else—literally nothing else—is more important.

For the last reading, the Church chooses a selection from the Gospel of Matthew.

It is a parable about the economic and social realities that existed in Palestine at the time of Jesus. Life was hard. Many did

not know where to find their next meal. Employment was at a premium.

Men looking for work and income came to village centers each morning, making themselves available for jobs. Persons with projects came to these places and hired the men. It was a buyer's market. Jobs were few. No labor statutes or requirements for any minimum wage encumbered employers in their pursuit of profit. For Jews, certain expectations of fairness prevailed.

Jesus used the term "vineyard." It immediately brought to mind Old Testament references to Israel as God's vineyard. So, the story from the beginning had a theological and ethnic quality. God owned and cared for the vineyard. He set the rules.

A *dinarius* was a typical day's wage. Two lessons emerge. The first is that God is enormously generous. The second is that God's ways are not necessarily our ways.

Reflection

For some weeks, the Church, through these weekend readings, has been calling us to follow Christ. Wisely, in this process, the Church recognizes that some of us hesitate not because we do not want to be with the Lord, but because we bear the burden of guilt or doubt. We think our self-created distance from God is too great to bridge.

Emphatically, in this reading, the Church reassures us of the unlimited mercy of God. Whatever our sin, if we repent, even at a late hour, God's lavish and loving forgiveness await us.

None of this means that people who are always loyal to God will be denied their reward. The message is that no reluctance, based on our recognized sins of the past, should stand between God and us. God's love for any and all people is unlimited. †

Readers may submit prose or poetry for faith column

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

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

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

Daily Readings

Monday, Sept. 19
Januarius, bishop and martyr
Ezra 1:1-6
Psalm 126:1-6
Luke 8:16-18

Tuesday, Sept. 20
Andrew Kim Tae-gon, priest and martyr
Paul Chong Ha-sang, martyr and their companions, martyrs
Ezra 6:7-8, 12b, 14-20
Psalm 122:1-5
Luke 8:19-21

Wednesday, Sept. 21
Matthew, Apostle and Evangelist
Ephesians 4:1-7, 11-13
Psalm 19:2-5
Matthew 9:9-13

Thursday, Sept. 22
Haggai 1:1-8

Psalm 149:1-6, 9
Luke 9:7-9

Friday, Sept. 23
Pio of Pietrelcina, priest
Haggai 2:1-9
Psalm 43:1-4
Luke 9:18-22

Saturday, Sept. 24
Zechariah 2:5-9, 14-15a
(Response) Jeremiah 31:10-13
Luke 9:43b-45

Sunday, Sept. 25
Twenty-sixth Sunday in Ordinary Time
Ezra 18:25-28
Psalm 25:4-9
Philippians 2:1-11 or Philippians 2:1-5
Matthew 21:28-32

Question Corner/Fr. John Dietzen

Those in purgatory are part of the communion of saints

Your column is so helpful. We hope you can explain whether we can ask the souls in purgatory to pray for us.



On a recent Catholic radio program, one of the hosts said we cannot do that. This is something new to me. (Pennsylvania)

A lot about the process of spiritual cleansing (purgation) that might take place at the time of death, the event we call purgatory.

According to Catholic teaching, however, those who are "in purgatory" are saved. They are in God's love and are certain of heaven.

As such, they are part of the communion of saints. At least according to the beliefs of our faith, nothing prevents their being able, or our asking them, to intercede with God for us who are still on life's journey.

All of our six children, spouses and grandchildren were present for the recent baptism of our great-granddaughter. After the ceremony, I told them that years ago, when our children were born, mothers had to be "churched" shortly after birth. Apart from saying it took place in church and prayers were said, I didn't do a good job explaining it.

Our parish priest, who is from Poland, told us he had never heard of the custom. Could you explain churching of mothers? Is it still done anywhere? (New Jersey)

First, congratulations on your family. It sounds as if you and your husband have done a good job as parents.

Part of the answer to your questions lies in the history of how churching of new mothers developed in the Church.

The ceremony, more properly called the Blessing After Childbirth, entered Christianity as a carryover of the Jewish practice of purification.

Under Jewish law, many actions and events incurred a kind of spiritual contamination or "uncleanness," a condition that limited or prohibited the individual's involvement in the community's spiritual

life. The uncleanness was removed by the passage of time or by a prescribed ritual of purification.

Included among the occurrences which resulted in uncleanness were almost any actions involving sexual functions, whether they were legal or illegal, sinful or not. A woman was unclean after childbirth, for example, for seven days if the child was a boy and for 14 days if the child was a girl. (See Leviticus, Chapter 12.)

This uncleanness was formally removed 40 or 80 days after birth by the ritual of purification. We commemorate this event in the case of the Blessed Virgin Mary after the birth of Jesus on the feast of the Presentation on Feb. 2. (This feast is also observed, incidentally, by other Christians, including members of the Anglican Church and the Evangelical Lutheran Church in America.)

In its later Christian form, especially since the Middle Ages, the ceremony was a way of thanking God for a safe birth and a petition for God's blessings on the mother and child and family.

Perhaps the main reason that the churching of new mothers is no longer customary among Catholics and other Christians is that many of its prayers and blessings are now already implied or included in the rite of baptism itself as it developed and expanded after Vatican Council II.

The 1989 *Catholic Book of Blessings* includes a blessing ceremony for mothers who could not be present for their child's baptism so that they might "benefit from the blessing that in the rite of baptism prompts the mother and all present to thank God for the gift of the newborn child" (#258).

I'm not aware that the custom of churching is still observed anywhere in our country.

(A new book called *Catholic Q & A: Answers to the Most Common Questions About Catholicism*, a 530-page collection of columns by Father John Dietzen, is published by Crossroad Publishing Company, New York. It is available through bookstores for \$17.95. Questions may be sent to Father Dietzen at P.O. Box 5515, Peoria, IL 61612, or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

A Child's Faith

Ominous sky
approaching storm
a mother's cry
calls us from harm

She gathers us in
with stern command
a motley crew
a frightened band

Safe inside
the candles lit
with rosary beads
on the stairs we sit

"In the name of the Father
and of the Son ..."
Our rosary said
the storm is gone.

By Margaret Jacobi

(Margaret Jacobi is a member of St. Michael Parish in Bradford.)



CNS photo by Kevin von Voigtlander, Catholic Courier

Catholic Charities USA brings relief to the streets in Biloxi, Miss.

BILOXI, Miss. (CNS)—More than anything else, people wanted bleach. That's what the Catholic Charities USA disaster relief team found as it drove its caravan of vehicles through Biloxi and the surrounding area hard-hit by Hurricane Katrina. Victims of the hurricane were happy to get food and water, but above all they wanted bleach and other cleaning supplies, such as mops and paper towels, to begin the long, arduous process of cleaning up.

One woman literally broke down in tears when she was handed a bottle of bleach. Others simply glanced at other giveaway items in the back of the pickup truck, not interested in bread, power bars, fruit and water, just hoping for a big bottle of Clorox.

Catholic Charities USA set up a disaster relief center on Sept. 8 in the parish hall at St. Mary's Church in Woolmarket, just outside Biloxi, to provide immediate

relief to the thousands of people with damaged homes. The parish center was also a base of operations for World Outreach Ministries International, a non-denominational aid group.

The Catholic Charities workers organizing the distribution center and helping with deliveries of food and supplies to people who might not be able to get to the center were all from Florida's Catholic Charities agencies.

"The seven dioceses of Florida agreed: We've adopted the Biloxi Diocese," said Peter Routsis-Arroyo, president of Catholic Charities in the Venice Diocese.

"We've had six hurricanes in the past year. We've been through this," he told Catholic News Service on Sept. 9 in the parking lot in front of the parish hall under blue skies and a blazing hot sun.

He said the work of distributing food to the needy was a start, especially since
See CHARITIES, page 17



Jonathan Andrade, a Catholic Charities worker from Florida, hands Bertha Andres and Ceaser Sanchez water on Sept. 10 in Biloxi, Miss., in the aftermath of Hurricane Katrina.

HURRICANE

continued from page 1

Way of Central Indiana.

"United Way is working hard to become the clearing-house for both offers of support for the evacuees and requests for assistance," Siler said. "We are trying hard not to duplicate services and make the process of getting help as seamless as possible."

At least 50 social service agencies in the area are getting involved.

The hardest thing so far, he said, is managing the large number of offers for help that Catholic Charities has received—but Siler is glad for it.

"We are working overtime to keep people informed and to respond to their

offers," he said. "We ask that people be patient with us."

One means that Catholic Charities has offered to help people who want to aid the hurricane victims is a brand new website—a project done for free by Innovative Edit that coincidentally was ready for launch just when the disaster struck.

On Sept. 9, the website at (www.CatholicCharitiesIndy.org) went online. The information on how to help the victims of Hurricane Katrina can be reached through that Web page or by a link from the archdiocesan home page at www.archindy.org.

"We intend to utilize the site to keep the community updated on our relief efforts related to Hurricane Katrina," Siler said. "The Web is a wonderful way to

inform large amounts of people.

"Our hope is that the new website will be a resource for the community to learn about our many services in order to refer people in need and for others to become involved in our ministry with their gifts of time, talent and treasure."

All around the archdiocese, stories are spreading of how people, parishes and institutions are helping the victims:

- As of Sept. 12, the Mission Office had received more than \$185,000 for its Hurricane Katrina relief fund. However, most of these funds are from individuals as the office has received second collections at Masses from only a few parishes.

- St. Monica Parish, in a recent second collection, brought in approximately \$28,000 and in a separate effort collected approximately 20,000 pounds of clothing.

- Saint Mary-of-the-Woods College is welcoming students who were enrolled at colleges and universities damaged by Katrina for the current academic year, with assistance up to full tuition, room, board and fees.

- Saint Meinrad School of Theology in St. Meinrad will host, for the remainder of the academic year, eight seminarians of the Diocese of Biloxi who had been studying at Notre Dame Seminary in New Orleans.

- Roncalli High School in Indianapolis held a prayer service on Sept. 15 to pray for those who continue to suffer in the wake of the disaster and also to continue to discern ways to support relief efforts.

- Schools all around the archdiocese are holding fundraisers for the hurricane victims, including St. Barnabas and St. Roch schools in Indianapolis.

St. Barnabas' combined total from school donations and second collections from Masses totaled approximately \$32,000.

- The archdiocesan Office of Catholic Education has asked all Catholic schools to accommodate evacuees in any way

possible.

- The archdiocesan Birthline ministry has already served at least one mother and her toddler, and is preparing packages of clothing and formula to deliver to others in need.

- Parishioners at St. Michael Parish in Greenfield have delivered at least five truckloads of supplies to Louisiana. Parishioners have also been sending individual packages of supplies, and three nurses from the parish spent a week providing care at the Plaquemine Care Center Plaquemine, La.

- Holy Spirit School in Indianapolis is taking in two children affected by the hurricane and the St. Vincent de Paul Society is arranging for their clothing, toiletries and other material needs.

- St. Malachy Parish in Brownsburg collected scores of items for the victims—so much that the pastor called it an overwhelming sight. The parish is also offering 25 percent of its festival proceeds this weekend to the Red Cross.

- Sister Demetria Smith, mission educator for the archdiocese and a member of the Missionary Sisters of Our Lady of Africa, has traveled to Alabama to offer her service as a nurse.

- On the national scale, Catholic Charities USA has provided \$760,000 in initial emergency funding to assist with the recovery efforts.

Siler sees the work of God in the outpouring of support.

"I always find it very easy to see the work of the Holy Spirit during times of crisis," he said. "Of course, we grieve the loss of life, and the life that the survivors have had to leave behind, but we at Catholic Charities cling to the faith and hope that Christ promised to walk beside us in the midst of the storm.

"It has been very inspiring for all of us to see the community pull together like never before." †

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St. Monica's and St. Mary's Family Health Fairs

Sunday, October 9, 2005

11:30 a.m.–3:30 p.m.

St. Mary Catholic Church
Marian Center
311 N. New Jersey Street

Sunday, October 16, 2005

12:00 noon–3:00 p.m.

St. Monica Catholic Church
St. Augustine Hall
6131 N. Michigan Road

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CHARITIES

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the "local and state systems were totally overwhelmed" by the devastation and the needs in southern Mississippi.

As the Catholic Charities relief caravan made its way through the devastated streets of Biloxi on Sept. 10, people with flood-damaged homes were handed bags of food and supplies, and asked if there were certain items they needed.

On the edge of the yards of each home were huge piles of household belongings: sofas, rugs, chairs, insulation, toys, television sets, mattresses, clothes and furniture, all mud-covered and soggy from being covered with the rising floodwaters that accompanied the hurricane.

At almost every stop, residents were quick to tell how high the water rose in their house, and hesitant to say what they were going to do next because most simply did not know.

In a suburban neighborhood in D'Iberville, on the outskirts of Biloxi, the homes and yards were a little bigger, but the stench from mud and water and the piles of household furniture and belongings were about the same.

Some families were outside hanging clothes out to dry on bushes, in the front yard or on driveways. Others were clearing branches or fixing roofs.

Sharon Vance, who was wearing a mask over her nose and mouth to keep out some of the mold and mildew smells, was in the front yard of her daughter's home washing toys with a bleach and water mixture.

"We're just trying to salvage stuff," she told CNS.

Down the street, Suzanne Ledet, a member of St. John Parish in Biloxi, was also starting an overwhelming cleanup project. Her mother and brother were both staying temporarily with her because her home was in better shape than theirs.

"There's nothing here we can't clean up and fix," she said. "It's just stuff."

Back at the base of operations, Father Dominick Fullam, pastor of St. Mary's and the newly appointed coordinator of disaster relief for the Biloxi Diocese, was overseeing the distribution center at his parish while supervising the roof repair on his church, checking in on his parents who were living with him because their Biloxi home was destroyed, and celebrating daily and weekend Masses.

In the course of a few days, the priest was meeting with his bishop, working with fire and police officers to coordinate deliveries and pickups at his parish, and also operating a forklift to haul bags of ice.

Joyce James, one of his parishioners who has been helping Catholic Charities deliver house to house, said she was thrilled to be part of the recovery effort and noted that she has received more than her share of thanks from the people they have served, many of whom hugged her simply for handing out food or supplies.

She said the places the disaster relief team visited make "you want to get on your knees and thank God for what you have."

And amid the work, she keeps in mind the image she saw in her yard on the day after the hurricane when she prayed for a sign that the area would be able to rebuild and found one red rose amid dead, broken trees.

"I took that as a sign that God is here with us and will help us," she said. †

CNS photo by Greg Tarczynski



Left, Archbishop Alfred C. Hughes blesses Gerald Williams of New Orleans at the Baton Rouge River Center shelter operated by the Red Cross in Baton Rouge, La., on Sept. 11. Archbishop Hughes, of New Orleans, was accompanying the Vatican's top humanitarian aid official on his visit to the facility.

Below, Pat DeSilvey, a Catholic from Biloxi, Miss., tries to salvage items from his destroyed home on Sept. 9 in the aftermath of Hurricane Katrina.

CNS photo by Bob Rolfer



CNS photo by Bob Rolfer



A statue of Mary lies amid rubble on Sept. 9 near a destroyed grotto outside St. Michael Church in Biloxi, Miss., in the aftermath of Hurricane Katrina. At least 14 Catholic churches in the Biloxi Diocese were known to be destroyed or possibly damaged beyond repair by Hurricane Katrina.

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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.

BOWE, Dennis H., 80, St. Joseph, Sellersburg, Aug. 27. Husband of Ellen Bowe. Father of Denise and Joyce Banet, Janis Butler, Julie Schindler Whithers, Dennis and Steven Bowe. Brother of Elma Daugherty, Thelma Johnson, Valeria Shidler, Cletus and George Bowe. Grandfather of 11. Great-grandfather of four.

CAIRNS, William D., 83, St. Luke, Indianapolis, Aug. 27. Husband of Joan Cairns. Father of Jane Drascic, Mary Kubley, Dr. Michael and Timothy Cairns. Brother of Peggy Carey. Grandfather of 11. Great-grandfather of four.

CARRICO, Mary Louise (Brothers), 84, St. Simon the Apostle, Indianapolis, Aug. 29. Wife of Gerald Carrico. Mother of Pam Harding, Susan and Lawrence Carrico. Sister of Rose Erwin and Lawrence Brothers. Grandmother of six. Great-grandmother of two.

CODY, Wathen F., 85, St. Paul, Tell City, Aug. 28. Father of Bill and Mark Cody. Brother of Alice

Farley and Bobbie Walsh. Grandfather of four. Great-grandfather of two.

FORSYTH, Helen B., 83, St. Barnabas, Indianapolis, Aug. 31. Mother of Irene Vizral. Sister of Carl Strehman. Grandmother of two.

HARPENAU, Taryn M., 22, St. Paul, Tell City, Aug. 24. Daughter of Dale and Pat (Parker) Harpenau. Sister of Travis Harpenau. Granddaughter of Rose Parker, Raphael and Martha Harpenau. Great-granddaughter of Florence Hubert.

HAIGERTY, Mary E. (Murray), 95, St. Roch, Indianapolis, Sept. 2. Mother of Patricia Catton, Mary Catherine, Dennis, Michael and William Haigerty. Grandmother of 12. Great-grandmother of 30.

JONES, Ruth M., 82, St. Luke, Indianapolis, Aug. 28. Mother of Charles, Daniel and Joseph Jones. Sister of Virginia McAlpin.

KOERNER, Carolyn Jean (English), 73, St. Jude, Indianapolis, Aug. 30. Mother of Karen Koerner-Smith, Doug, Greg, James II and John Koerner. Sister of Barbara Dean, Dorothy Engleking, Julie Greene, Peggy Stinson, Joan Thomas, Alan, David, Edward and Jerry English.

LIVINGSTON, Donald Lee, 71, St. Mary of the Immaculate Conception, Aurora, Aug. 28. Husband of Marlene Livingston. Father of Judy Cooper, Kathy Meyer, David, Donald and

Gregory Livingston. Brother of Rosemary Baer. Grandfather of eight. Great-grandfather of two.

MOLLOY, Patrick J., Sr., 60, St. Mark the Evangelist, Indianapolis, Aug. 21. Husband of Judith Molloy. Father of Laurie Davis, Mary Ellen, Anthony and Patrick Molloy Jr. Stepfather of Donna Shafer. Brother of Gertie Andrews, Providence Sister Marie Grace Molloy, John and Michael Molloy. Grandfather of 10.

MORLEY, Ida Beck, 90, St. John the Evangelist, Indianapolis, Sept. 9. Mother of Kathleen Bade, Noreen Faulkenburg, B. Patrick and Michael Morley. Sister of Nell Abrell and Louise Harris. Grandmother of eight. Great-grandmother of three.

OCAMPO, Rufina F., 78, St. Mark, Indianapolis, Aug. 31. Mother of Janet Boehm, Josie Jiminez and Jomar Ocampo. Grandmother of five.

PALAMARA, David, 45, St. Pius X, Indianapolis, Aug. 30. Son of Margot Palamara. Brother of Diana Black, Sherry and Stephen Palamara. Grandson of James and Margaret Finley.

PFLUM, Leo J., 80, St. Gabriel, Connersville, Aug. 29. Father of Bart and Randal Pflum. Grandfather of four.

POHLAR, James Dudley, 57, St. Bridget, Liberty, Aug. 29. Father of Brian and Kevin Pohlar. Son of Annabel Pohlar. Brother of Keith and Kenneth Pohlar. Grandfather of five.

ROBERGE, Evelyn M. (Jones), 83, St. Lawrence, Indianapolis, Aug. 23. Mother of Jean and Tom Roberge.

SCHAFFER, Rose C. (Crowley), 86, St. Joseph, Terre Haute, Aug. 29. Mother of Charles Jr.,

David and Harry Schaffer. Sister of Dorothy LeBrun, Juanita Luken and John Crowley. Grandmother of 10. Great-grandmother of 16.

SCHONHOFF, Mary Ann (Twiehaus), 80, St. Barnabas, Indianapolis, Sept. 1. Wife of Hank Schonhoff. Mother of Kathy Shearon, Mary Smith, Jerry, Mark, Brother Steven and Tom Schonhoff. Grandmother of 22. Great-grandmother of five.

SCOTTEN, Wylie Daniel, 26, St. Joseph, Indianapolis, Aug. 29. Son of Daniel Scotten and Theresa McKamey. Grandson of Lillian Cooper, Lela McKamey and Mary Scotten. Brother of Kimberly Munous, Justin and Roy Hodges, and Doug and Marc McKamey.

SHAKE, Richard H., 80, SS. Francis and Clare, Greenwood, Aug. 18. Husband of Marion Shake. Father of Laura Stevenson, Gary, Glen and Greg Shake. Brother of Charles Huddleson. Grandfather of 11. Great-grandfather of 16.

SOMES, John V., 49, St. Pius X, Indianapolis, Aug. 28. Son of Marian (Malik) Somes. Brother of Chuck Somes.

STANFIELD, Appollonia, 94, St. Michael the Archangel, Indianapolis, Aug. 30. Mother of Ernestine Costello and Geraldine Pennycuff. Grandmother of seven. Great-grandmother of 16.

VEST, Maurice R., 79, St. Augustine, Jeffersonville, Aug. 24. Husband of Martha Vest. Father of Mary McKinley and Ann Stickler. Brother of Donald and Kenneth Vest.

WEILER, Marian Loretta, 79, St. Anthony, Morris, Sept. 2. Wife of Jerome Weiler. Mother of Debbie Inman. Sister of

Naomia Collyer, Sylvia Craig, Arlene Moore and Virgil Sims. Grandmother of three. Step-grandmother of three. Step-great-grandmother of six.

WEISMILLER, Julia, 77, St. Lawrence, Lawrenceburg, Aug. 27. Wife of Frank Weismiller. Mother of Amy Denning, Ann, Sans, Abby, Andy, Kurt and Mathew Weismiller. Sister of Martha McCarthy and Mary Jo Wright. Grandmother of eight. Great-grandmother of one.

WELCH, Irene M., 72, St. Thomas Aquinas, Indianapolis, Sept. 1. Mother of Annie

Horvath, Nora Steinmetz, J.C. and Joey Welch. Sister of Mary Felts and Ann Welp. Grandmother of 14.

WINTER, Thelma B., 90, St. Lawrence, Lawrenceburg, Aug. 31. Aunt of one.

WILLIAMS, Geraldine Irene, 88, St. Bridget, Liberty, Aug. 29. Mother of Jan, Evan and Neil Williams. Sister of Pauline Fosnaugh, Margarit Schlarb, Beatrice Schluttenhofer, Teresa Weil and James Patnaude. Grandmother of five. Great-grandmother of one. †

Benedictine Sister Sophia Dick was a founding member of monastery

Benedictine Sister Sophia Dick, a founding member of Our Lady of Grace Monastery in Beech Grove, died on Sept. 4, the day after her 94th birthday.

The Mass of Christian Burial was celebrated on Sept. 7 in the monastery chapel. Burial followed in the sisters' cemetery.

The former Bernadette Philomena Dick was born in Mount Vernon, Ind., and was the oldest of 11 children.

She entered Monastery Immaculate Conception in Ferdinand, Ind., on Dec. 7, 1927, and made her perpetual monastic profession in 1933.

Sister Sophia celebrated 75 years of vowed life in 2004. She had ministered as a teacher for 51 years, from 1930-81.

In the archdiocese, she taught at Catholic schools in Bradford, Floyds Knobs, Fulda,

Indianapolis, Siberia and Tell City.

In the Evansville Diocese, she taught at Catholic schools in Rockport, Ind., and St. Henry, Ind. She also taught at a Catholic school in Belcourt, N.D.

After leaving teaching in 1981, Sister Sophia served as a pastoral minister and taught religious education classes at St. Martin of Tours Parish in Siberia.

Due to an illness, she retired to Our Lady of Grace Monastery in 1986 after 56 years of ministry.

Surviving are a sister, Stella Dick, and three brothers, Frank, James and Robert Dick, as well as several nieces and nephews.

Memorial contributions may be made to the Retired Sisters Fund, Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove, IN 46107. †

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