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A mosaic of education

Great Spirits Camp focuses on literacy, math skills and fun, page 16.

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ONE YEAR LATER

Numbers displaced by Katrina, Rita still unknown

WASHINGTON (CNS)—Nobody, even nearly a year after hurricanes Katrina and Rita battered the Gulf Coast, knows exactly how many people were displaced by the storms.

The Archdiocese of New Orleans, which was hit hard by Katrina, does not know how many of its Catholics are still outside the archdiocese.

The Federal Emergency Management Agency has processed more than 2.56 million requests for aid. FEMA limits aid requests to one for each household.

A FEMA spokeswoman said the agency has no way of knowing how many people are in each household asking for help; further, the numbers include people who still live on their property, albeit in FEMA-supplied trailers.

An analysis of U.S. Census Bureau information by the Brookings Institution shows that in the New Orleans metropolitan area, the population dropped more than 29 percent overall, though in St. Bernard Parish, a civil entity, the decrease was about 95 percent. In the Gulfport-Biloxi, Miss., area, the population decreased by almost 17 percent.

According to the U.S. Department of Education, the hurricanes dispersed more than 200,000 students in Louisiana alone to 49 states and the District of Columbia.

As time goes on, the people who fled may choose to put down roots elsewhere. And “elsewhere” may be very far away.

“We’ve worked with 79, almost 80, individuals since September [2005]. ... Nobody really knows the figures because we’ve found that hurricane survivors tend to move,” said Amy Isaacson, disaster response and relief coordinator for the Diocese of Spokane, Wash.

“Eighty-five percent of the people [we’ve worked with] have family

CNS photo/Paul Finch, Catholic Sun



Destructive scenes, like this house resting on top of a vehicle in New Orleans’ Lower 9th Ward, can still be found in some of the hardest hit areas of the city nearly a year after Hurricane Katrina. This photo was taken on Aug. 2.

Right, Bryan Plumlee of Berryville, Ark., installs new pews at St. Clement of Rome Church in Metairie, La., on July 25. Flooding from Hurricane Katrina destroyed pews, ruined much of the church’s electrical system and caused extensive mold damage. Parishioners were planning to be back in the church for Masses in August.



Archdiocese continues rebuilding lives on Gulf Coast

(Editor’s note: In June, Stefanie Anderson joined a group of parishioners from St. Bartholomew Parish in Columbus to help people whose lives and homes had been devastated by Hurricane Katrina. In this first-person account, the communications and marketing coordinator for the archdiocese’s Secretariat of Catholic Charities and Family Ministries shares her experiences.)

By Stefanie Anderson

Special to The Criterion

WAVELAND and BAY ST. LOUIS, MISS.—A team of mostly teenagers nailed down new subflooring, sanded dry-

wall and painted calming shades of blue and green in Cassie Rhodes Badin’s home.

Like many people whose lives were devastated by Hurricane Katrina in August of 2005, the 63-year-old woman is eternally grateful for the help she has

received from volunteers to rebuild the home she inherited from her father: a new roof, interior ceiling, drywall, plumbing, electrical lines and insulation.

A year after the storm struck, the rebuilding in the Gulf Coast region is still in its early stages. The recovery process involves the intertwining of lives from across the United States.

During my trip, I had the opportunity to meet Cassie and others like her, who must rebuild their lives and homes on small incomes and rely on the generosity of strangers. The people I spoke with touched my heart forever.

Cassie lost her home on the beach in Bay St. Louis during the early hours of

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Stefanie Anderson

members here, a friend who lives here, or has a connection with a friend,” Isaacson told Catholic News Service in a telephone interview. “And we have people who want to get as far away from a hurricane’s path as possible.”

“We’re inland, too, and that’s a big selling point,” said Greg Cunningham, program director of refugee and immigration services programs for the diocese, which covers the eastern third of Washington state.

“From our perspective, the people here have been extremely welcoming” to

hurricane survivors, Cunningham told CNS. He told of “a couple of fellows—a father and son—who were first featured in a local newspaper story” and “were met in the street by a total stranger who saw them from the newspaper story and handed them a \$100 bill.”

Millie Burns, deputy director of programs and program manager for Katrina assistance for Catholic Charities of the East Bay in the Diocese of Oakland, Calif., said that since June the number of open cases of hurricane survivors there has

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Ambassador to Vatican says Lebanese conflict had no victor

ROME (CNS)—Israel’s ambassador to the Vatican said the Lebanese conflict had no victor, but it served to focus world attention on the threat of global Islamic terrorism.

At the same time, the aftermath of the fighting offers an opportunity for the West—and the Catholic Church—to support moderate Muslims by helping to rebuild Lebanon and resettle refugees, the ambassador, Oded Ben-Hur, said in an interview with Catholic News Service.

The ambassador also encouraged Church leaders to promote a new wave of pilgrimages to the Middle East, which he said would send a calming message and help restore normality in the region.

A U.N.-brokered cease-fire was implemented in mid-August after a month-long Israeli offensive against

Hezbollah guerrillas in Lebanon. The fighting killed more than 1,200 people, most of them Lebanese civilians, and destroyed homes, roads, bridges and factories throughout the country.

Ben-Hur lamented the loss of life and destruction on both sides and said the war had “no winners or losers.”

“We don’t need to claim victory because there is no room for victory. Let [Hezbollah] claim victory. We would like to claim peace,” he said.

He said Hezbollah fighters had hidden behind civilians during the conflict, using the inevitable victims as instruments of propaganda in the media. As a result, he said, Israel’s image was damaged.

But the ambassador said some good had come out of the Lebanese fighting. For one thing, he said, the West can see more

clearly that the actual root cause of the Arab-Israeli conflict is “extremist Islam and terrorism.”

Ben-Hur said Hezbollah was part of a larger terrorist phenomenon that stretches from Hamas in the Palestinian territories to al-Qaida in southern Asia and other groups in Indonesia.

“We have a problem on a world scale, and we have to deal with it. The Western world should react with a relentless, unyielding war against terrorism, uprooting them, stopping all their financial sources and looking for them wherever they are,” he said.

The ambassador said the fighting had also opened the West’s eyes to Hezbollah’s activities as a “state within a state” and the

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EWTN host is keynote speaker at annual Celebrate Life dinner

By Mary Ann Wyand

Internationally known journalist Raymond Arroyo will make the news



Raymond Arroyo

instead of reporting it as the keynote speaker for the 24th annual Celebrate Life dinner on Sept. 14 at the Indiana Convention Center in Indianapolis.

Arroyo is the host and creator of EWTN's "The World Over Live," which is watched by more than 100 million people around the world.

He interviewed Cardinal Joseph Ratzinger—now Pope Benedict XVI—in 2003 and Blessed Teresa of Calcutta, and earned numerous awards for his reporting. He also worked for the Associated Press and was a Capitol Hill correspondent.

The 7 p.m. awards dinner is sponsored by Right to Life of Indianapolis, and will raise funds for pro-life radio advertisements as well as educational programs at area high schools.

During the dinner, the organization also will recognize Dr. Paul Jarrett, an Indianapolis obstetrician and gynecologist, with its Respect Life Award and honor three members of the Boarini family, from St. Luke Parish in Indianapolis, with its Charles E. Stimming Pro-Life Award.

Jarrett performed 23 abortions before becoming a Christian in 1978. He has been active in the pro-life movement since the early 1980s, and has served as a medical missionary in Kenya for six months each year since retiring from his private practice in 2000.

He also volunteers as a speaker for Right to Life of Indianapolis and is a board member of Mission to Ukraine.

The Boarini family has donated hundreds of floral arrangements for the

Celebrate Life dinner for more than 12 years.

Mary Alice (Grande) Boarini as well as her daughter, Mary Anne (Boarini) Noble, and granddaughter, Mollie Noble, will be honored with the Stimming Award for their years of volunteer service to the cause of life.

The owner of Grande Greenhouses, Mary Alice Boarini also volunteers at her parish and at Catholic schools.

David and Mary Anne Noble serve as mentors for engaged couples at St. Luke Parish. She is the cafeteria manager at St. Luke School, and prepares food for families facing grief or illness as a member of the parish Good Samaritans committee.

She also has been active locally and statewide in programs for children with mental and physical disabilities.

Born with Down syndrome and a heart defect, Mollie Noble attended special education classes in Washington Township and graduated from Cardinal Ritter Jr./Sr. High School in 2001.

She attended Marian College for two years with the help of Noble of Indiana, and now serves as a board member of that organization. She also is active in the Church's Special Religious Education (SPRED) program.

St. Luke parishioner Joan Byrum, the longtime president of Right to Life of Indianapolis, said the pro-life organization is pleased to have Arroyo speak at this year's dinner because his broadcast ministry promotes respect for the dignity of life and the event raises funds for pro-life educational efforts.

"He's a very interesting and uplifting speaker," Byrum said. "Many people have seen him on EWTN. ... His family lived in New Orleans, and ... their house was structurally damaged by Hurricane Katrina. He also will discuss that experience."

(Tickets for the Celebrate Life dinner are \$50 each. For reservations, call Right to Life of Indianapolis at 317-582-1526 before the Sept. 1 registration deadline.) †

AMBASSADOR

continued from page 1

"true warlords" of Lebanon. With a cease-fire in place, the country's legitimate government has a golden opportunity to exert national sovereignty over its own territory, he said.

He said the key to defusing Lebanon is to make sure Hezbollah disarms. Unless that happens, he said, the war will have been futile, and Israel will have to "go back and uproot this cancer again, only the next time around we'll have to deal with Hezbollah armed with nuclear weapons, which should terrify the whole world."

Ben-Hur said that in the aftermath of the fighting there could be a major role for the Catholic Church: sending relief, helping people rebuild and resettle, and even promoting religious visitors to the region.

"While it might sound strange to you, I think at this point it is extremely important to start with a new wave of pilgrimages to the Middle East, to send a pacifying, calming message to the whole world," he said.

"We know that the Christian community in the Middle East has always been a positive, bridging factor between populations, and we would like to see this happening again," he said.

The ambassador acknowledged Vatican concerns that a huge influx of reconstruction aid from countries like Iran and Saudi Arabia could, in fact, help turn Lebanon into a more militant Islamic country. But he said the assistance that Christian communities offered to many Muslim refugees during the Lebanese fighting should help Lebanon remain "a model of Christian-Muslim coexistence."

"The greatest Christian response to the Muslim threat will be to show the

force of good over evil, to embrace this area," he said.

Ben-Hur, who spoke with Vatican officials during the fighting, said he disagreed with an argument often made by Church leaders—that the root cause of the region's problems is the Palestinian-Israeli conflict.

He said he thinks Israeli-Vatican relations have not been damaged by the Lebanese conflict, even if Israel's image was tarnished because of widespread coverage of civilian casualties.

As for Pope Benedict XVI's comments during the fighting, Ben-Hur said he found them very balanced. He said Israel in particular appreciated the pope's endorsement of a declaration by the Group of Eight industrialized nations in July that criticized the militant groups Hamas and Hezbollah for fueling an escalation in fighting, urged Israel to exercise restraint and called for demilitarization of all armed groups in

Lebanon.

The pope also called repeatedly for an immediate cease-fire, which was refused by Israel. Ben-Hur said that as time went on he thought the Vatican better understood the reasons for the Israeli position—that "an immediate cease-fire and a withdrawal of Israeli soldiers from our positions in the south would have created a vacuum, which very quickly would have been filled by Hezbollah and their weapons."

Israel has invited the pope to visit the Holy Land, and Ben-Hur said his understanding was that the pope had intended to make the trip in 2007.

"We hope that it's still on," he said. He added that the pope's recent comment that he hoped to visit the Holy Land at a time of peace was open to interpretation.

"We hope the Church itself will help create the conditions for his coming," he said. †

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'Serve Christ in the Needy'

Indianapolis to host national Society of St. Vincent de Paul meeting

By John Shaughnessy

You rarely hear the ever-humble Don Striegel brag, and you rarely see burly Jake Asher cry. Yet both men show those sides when they talk about a special national meeting in the archdiocese on Labor Day weekend.

The 92nd national meeting of the Society of St. Vincent de Paul will be held in Indianapolis from Aug. 30 to Sept. 2—the first time the Indianapolis council has ever hosted the event.

For Asher, it will be an opportunity to focus the spotlight on the mission that binds the 600,000 international members of the Catholic service organization that is dedicated to helping the needy.

"We're called to take God's Word to the people and give them hope," said Asher, the president of the organization's Indianapolis council. "I remember one time making a home visit that still leaves me in tears. The mother told me her son didn't want to go to school the next day. I said, 'Why?'"

"She said, 'His socks have holes in them. He's embarrassed.' I went to Target and gave him some socks. He was so happy. I felt that's why God sent me on the call. If a simple thing like three pairs of socks helped him, imagine what we do when we provide food, furniture and other things for people."

For Striegel, the national meeting will be an opportunity to showcase the local organization's unusual distribution center and a new, expanded food pantry that is expected to open later this year—part of an effort that provides free furniture, appliances and food to about 50,000 low-income families in the Indianapolis area each year.

"We'll be promoting our programs to other people—bragging, if you will," said a smiling Striegel, the co-chairperson of the national meeting's planning committee. "We'll have tours of our facilities. Our distribution center for furniture and appliances is one of the few free distribution centers in the country, and probably the largest. People are really amazed that we're able to get enough funding to provide items for the needy free of charge."

Another tour will feature the new, expanded food pantry facility at 3001 E. 30th St. in Indianapolis. When it opens, the facility will allow the Society of St. Vincent de Paul to double the number of families it can provide food for each week—from 1,500 to 3,000. The current food pantry is at 2111 E. Spann Ave. in Indianapolis.

"It's a client-choice pantry, where the clients pick out the food they want," said Striegel, a member of St. Jude Parish in Indianapolis. "Before we opened it in 1999, the typical food pantry would give people two bags of food. A study showed that in that type of operation, 40 percent of the food will not be used. We let them choose. We also



Jake Asher, left, and Don Striegel talk about the 92nd national meeting of the Society of St. Vincent de Paul that will be held in Indianapolis from Aug. 30 to Sept. 2. This will mark the first time that the Indianapolis council is hosting the event. Asher and Striegel, both leaders in the society's council, are shown in the society's new warehouse at 3001 E. 30th St. in Indianapolis.

buy meats and dairy products for people to choose."

The society also buys about 25 washers, gas stoves and refrigerators a week, which they distribute free to supplement the appliances that people donate.

Another distinctive characteristic of the organization is that all of its 1,400 members are volunteers. Even its president, Asher, isn't paid—at least not in money.

"I've been involved since 1978," said Asher, 61, a member of Holy Spirit Parish in Indianapolis. "I've been retired five years after working 37 years for the Chrysler Corporation. I have grown spiritually by doing this. I get a lot of satisfaction working with other volunteers. They're very dedicated, wonderful human beings."

The leaders of those volunteers—about 135,000 volunteers in the country, according to Striegel—will come to Indianapolis for a meeting that will feature the theme, "Our Journey Together," and the organization's mission, "Serve Christ in the Needy."

During the meeting, the society's recently elected national president, Joe Flannigan of East Brunswick, N. J., will share his plans for leading the United States council for the next six years.

Archbishop Daniel M. Buechlein will celebrate Mass

'I went to Target and gave him some socks. He was so happy. I felt that's why God sent me on the call. If a simple thing like three pairs of socks helped him, imagine what we do when we provide food, furniture and other things for people.'

— Jake Asher

with the group at 5:30 p.m. on Sept. 2 at St. John the Evangelist Church in Indianapolis.

The meeting will also showcase the debut of the national organization's mobile kitchen, a semi-trailer-sized kitchen that can be transported to any area of the country to help the needy after major disasters, including hurricanes, floods and tornados.

It's just another way of trying to make a difference, Asher said.

"People ask, 'Why do you keep doing this?'" he said. "I sometimes think, 'This could be me on the other side.' Besides, a lot of people appreciate what we do.

"There's always something that keeps you going. God has a job for you. His work is never done." †

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Editorial

Catholics kneel for the consecration during a Mass celebrated at St. Martin of Tours Church in Gaithersburg, Md., on July 23.



To kneel or to stand

The debate over whether the congregation should stand or kneel during various parts of the Mass, especially during the Eucharistic Prayer, has gone on for a long time. But the controversy got out of hand at a parish in the Diocese of Orange, Calif.

Bishop Tod D. Brown of the Orange Diocese decided that Catholics in his diocese should not kneel after the *Agnus Dei* (Lamb of God) of the Mass because "standing reflects our human dignity. It's not that we think we're equal to God, but we recognize that we are made in the image and likeness of God."

Parishioners at St. Mary's by the Sea Church disagreed, and about a third of them continued to kneel at the point during Mass when the priest holds up the consecrated host and chalice, and says, "Behold the Lamb of God."

The pastor, Father Martin Tran, then used the parish bulletin to explain the reasons for standing. When parishioners continued to kneel, he issued a series of statements condemning what he called "despising the authority of the local bishop" by refusing his order to stand. He wrote that kneeling "is clearly rebellion, grave disobedience and mortal sin."

When some parishioners still continued to kneel, he dismissed some from membership on the parish council and wouldn't allow them to serve as lectors or extraordinary ministers of holy Communion.

Then he sent letters to 55 parishioners "inviting" them to leave the parish and the diocese for "creating misleading confusion, division and chaos in the parish by intentional disobedience and opposition to the current liturgical norms."

After the controversy reached the media, Father Joseph Fenton, spokesman for the diocese, said that Bishop Brown supports Father Tran. As for the statement that disobeying the kneeling edict is a mortal sin, he said, "That's Father Tran's interpretation and he's the pastor. We stand behind Father Tran." We understand, though, that Father Tran later retracted the part about mortal sin.

There's no doubt that Bishop Brown has the authority to decide that the people should stand. The current liturgical instructions say, "The faithful kneel after the *Agnus Dei* unless the diocesan bishop determines otherwise," and this

bishop has determined otherwise. But we believe that inviting people to leave the parish and the diocese is much too drastic, especially in an age when politicians who support abortion are not so "invited."

The two sides in the "stand vs. kneel" controversy both have good arguments.

Yes, it's true that we usually stand when someone with authority enters the room, and it's true that the earliest Christians stood during the liturgy. And yes, it's true that kneeling is more reverential and the more traditional way of worshipping God.

It's also true that postures of respect and adoration differ from one culture to another. Nobody is going to win the argument over which posture is better. That's why the Holy See's Congregation for Divine Worship and the Discipline of the Sacraments leaves such decisions to bishops' conferences or to the diocesan bishop.

In the case in Orange, it was those who favor kneeling who disobeyed. Sometimes it's those who favor standing who disobey the instruction in the United States that the congregation should kneel during the Eucharistic Prayer. Admittedly, before the U.S. bishops made that determination, the Church itself caused confusion when some churches were built, and others renovated, without kneelers.

Frankly, we believe that some people take this matter too seriously. Of course, we should take instructions regarding the rubrics seriously, but posture shouldn't be so important that people are rebelling against the pastor and bishop, or that a pastor is drumming people out of the Church.

In general, we believe that people should follow the guidelines. Obey the rules that exist where you're attending Mass, whether or not you agree with them. Avoid calling attention to yourself by doing something different from the rest of the congregation.

Perhaps that is most difficult for older Catholics who have their own ideas about what is right and proper. That obviously is true in that parish in Orange, where parishioners experienced a conflict between Bishop Brown's new directive and their ideas about the proper posture in the presence of God in the Eucharist.

— John F. Fink

Be Our Guest/Steve and Yvonne Ray

Marriage Encounter Weekend shares message of love and purpose

A sacrament full of graces and gifts waiting to be released. This is what my husband, Steve, and I took away from our Worldwide Marriage Encounter Weekend, plus a whole lot more.

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For those 16 years, we walked with love and faith, and often failed and picked ourselves back up again. But what was it that kept giving us the strength to try again when other marriages gave up?

Our Marriage Encounter Weekend answered these questions, and many more, through Scripture and the deep sharings of our presenting team on our weekend.

We were given a message of love and

purpose from our heavenly Father, along with the opportunity to enrich and strengthen our sacrament of matrimony on this weekend.

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What a difference a weekend can make in our journey!

Part of our apostolic calling is to share this weekend experience with other married couples so they can gain strength in knowledge of the graces and gifts their sacrament holds.

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The next opportunity to experience the weekend is Oct. 13-15. For more information, call Steve and Yvonne Ray at 812-246-0126 or visit www.wvme.org.

(Steve and Yvonne Ray are members of St. Paul Parish in Sellersburg.) †

Letters to the Editor

Columnist should have done her homework

Cynthia Dewes' column in the Aug. 11 issue of *The Criterion* perpetuates the myth that "psychology" promotes a totally relativistic moral position.

She quotes, apparently with approval, a statement of the Rev. David F. Wells of Gordon-Conwell Theological Seminary in Massachusetts that "the dominant cultural belief, promoted by psychology," is "that people should choose whatever they want."

Dewes would do well to read the official publications of the American Psychological Association. In particular, she might pay attention to the ethical standards.

More importantly, she might read the report of the ethics committee, which regularly lists sanctions that have been imposed on psychologists.

Most importantly, it would be nice had she been aware that the APA and licensing boards in all states have for many years held psychologists accountable for a variety of ethical and/or legal violations.

For example, state licensing boards have revoked licenses, and the APA has expelled the members whose licenses were revoked, routinely, for many years, for sexual intimacy with clients.

Can the Church claim such a history? Some psychologists are openly opposed to religion. Psychology is not. Some psychologists believe "anything goes." Psychology does not.

Psychologists are taught to respect the views of their clients and to avoid imposing their own views on those clients, but always within limits. Psychologists may not ethically take part in any illegal act.

Moreover, psychologists have for years been ethically and legally bound to report such behaviors as child abuse. Has the Church been as explicit for as many years?

Dewes should have done her homework.
**John Paul Maierle, Ph.D.,
Diplomate in Counseling Psychology,
A.B.P.P., Indiana Health Service
Provider in Psychology, Terre Haute**

New Mass responses are a matter of faith

This is in response to a letter in the Aug. 11 issue of *The Criterion* about the

new Mass responses approved by the U.S. bishops.

I find it absolutely appropriate that the pope, cardinals and magisterium find it appropriate to provide a Mass translation that is a more faithful, sacred and beautiful translation. After all, it is in the arena of faith and morals that we depend on them to guide us. The new English translation of the Mass is certainly a matter of faith.

The Church is not—and never has been—a democracy when it comes to faith and morals, but follows the teachings of Jesus Christ.

The letter writer's reminder that, in the Church of my youth, "we had no input," is still valid, and well it should be. In matters of faith and morals, there is no democracy, no majority rules, no input, but only a discerning of the promptings of the Holy Spirit of Scripture and tradition by the successors of the Apostles.

As to the statement "for us men and our salvation," and interpreting this as excluding women, politically correct inclusive language is a recent innovation and should not be considered. Common sense and tradition dictates that "men" in this case refers to the traditional interpretation, which is the human individual, the human race, the human being and not the male of the species.

The breath of fresh air afforded by Vatican II cannot in any way change the teachings of the Catholic Church.

Paul Kachinski, Greenwood

History of Middle East could be different

Regarding the letter in the Aug. 11 issue of *The Criterion* about Israel having the right to defend itself, I wonder where the Middle East would be today if United Nations' Resolution No. 181, dated Nov. 29, 1947, had been implemented? It provided for separate Arab and Jewish states not later than Oct. 1, 1948.

Or, to go back a little farther, I wonder where the Middle East would be today if the country responsible for the atrocities against the Jews in World War II (Germany) had been made to pay, instead of a country not involved at all?

How would you feel if the neighbor on your left burned down the house of the neighbor on your right, and you had to pay, while the neighbor on your left went free?

I wonder.
Barbara L. Maness, Vevay

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

St. Theodora is a model of prayer from which all mission flows

I was away on vacation when it was announced that Blessed Mother Theodore Guérin will be canonized as a saint of the Church on Oct. 15. How thrilled the Sisters of Providence at Saint Mary of the Woods are!

As one who has prayed daily to Mother Theodore for years, the news seems too good to be true to me as well.

I have known of the beloved foundress of the Sisters of Providence since my early grade school days at St. Joseph's in Jasper, the first elementary school founded by her.

It is an extraordinary privilege for our archdiocese to have a canonized saint who is buried here. But it is more than that.

Since the news from Rome, I have done a great deal of reflecting on the meaning of St. Theodora (the name Blessed Mother Theodore will be canonized under) for our local Church in this day and time.

I have written before in this column about Mother Theodore's founding of Catholic education in Indiana.

Against all odds, in primitive circumstances, St. Theodora founded schools for poor children because she had a vision of their value both academically and religiously.

Her example gives us pause these days when maintaining excellent Catholic education is so very difficult for our parish communities. Some wonder if we should

give up on our mission of Catholic schools, especially in our more challenged parishes.

The courage, valor and generosity of the intrepid St. Theodora are a timely and needed inspiration. I do not believe we could find a more fitting patroness for our challenged apostolate of Catholic schools and Catholic education in general.

One need only read Mother Theodore's accounts of her early missionary activity to sense the struggle that she and her small community experienced in order to find and provide the resources needed to serve Christ's primitive Church in Indiana.

She was a key force in building on the foundation of the Catholic mission valiantly begun by the Servant of God, our first bishop, Simon Bruté.

It was difficult enough for the pioneer community of the Sisters of Providence to survive in the austerity of the woods near Terre Haute. Rather than fixing only on their own needs, they ventured to serve God's poor people, especially young women around Indiana.

Sometimes when we worry about the daunting challenges associated with developing and maturing a stewardship way of life for our local Church, St. Theodora provides direction.

Her accounts of crossing the often tumultuous Atlantic Ocean in barely seaworthy ships are amazing. Yet, she

crossed that stormy ocean several times in order to find resources to carry on Christ's mission in our part of the new world. She summoned the fortitude she needed to overcome her personal fears in order to seek help for the desperate missions in Indiana.

I suggest that we look to St. Theodora for inspiration and courage as we face the never-ending needs of our local Church.

We do not live in the primitive circumstances of the pioneer Sisters of Providence (and other religious foundations) in the 19th century. But we do live in a culture that tends to look away from poverty in our own home missions in Indiana.

I often recall Mother Theodore's words: "But again, I must talk about money. When will the day come that we shall be able to be occupied only with God? Our consolation is that it is for him that we engage in other things."

I pray that under the patronage of St. Theodora Guérin we will be helped to see beyond the boundaries of our own backyards, so to speak, in order to serve the poor who need the help of all of us.

Mother Theodore had a missionary vision which she pursued, even despite unfortunate opposition from one of the early bishops of Vincennes.

What strikes me is that she held on to that vision of serving the needs of Christ in the wider Church and society while also keeping focused on the needs of her own founding community of sisters, who lived in poverty both at the Woods and at their earliest missions around Indiana.

When all is said and done, St. Theodora is a model of the centrality of prayer from which all mission flows.

She was unswerving in her conviction about the importance of prayer, especially devotion to the Blessed Sacrament and the protection of Our Lady of Providence. The first thing Mother Theodore and her pioneer companions did when they arrived in the Woods was to seek strength and solace before the Blessed Sacrament.

She wrote: "What strength the soul draws from prayer! In the midst of a storm how sweet is the calm it finds in the Heart of Jesus. But what comfort is there for those who do not pray?" †

Archbishop Buechlein's intention for vocations for August

Parish Awareness: that all parishioners will be aware of their role in promoting all vocations and have the awareness especially to encourage our youth to consider the priestly and religious life.

Santa Teodora es un modelo de oración para todas las corrientes misioneras

Me encontraba de vacaciones cuando anunciaron que la Santa Madre Teodora Guérin sería canonizada como santa de la Iglesia el 15 de octubre. ¡Cuán emocionadas están las hermanas de la Providencia en Santa María de los Bosques!

Como alguien que le ha rezado diariamente durante años a la Madre Teodora, a mí también me parece que la noticia es demasiado buena para ser verdad.

He sabido sobre la querida fundadora de las Hermanas de la Providencia desde mis primeros años de escuela elemental en San José en Jasper, la primera escuela elemental fundada por ella.

Para nuestra arquidiócesis resulta un privilegio extraordinario tener una santa canonizada, enterrada aquí. Pero es más que eso.

Luego de haber recibido la noticia de Roma, he reflexionado mucho sobre el significado de Santa Teodora (el nombre con el cual se canonizará a la Madre Teodora), para nuestra Iglesia local en esta época actual.

En el pasado, he escrito en esta columna acerca de la fundación de la educación católica en Indiana llevada a cabo por la Madre Teodora.

En contra de todo pronóstico, en circunstancias primitivas, Santa Teodora fundó escuelas para los niños pobres porque tenía la visión del gran valor académico y religioso que revestían.

Su ejemplo nos lleva a detenemos en esta época en la cual es tan difícil para nuestras comunidades parroquiales mantener una educación católica excelente. Algunos cuestionan si deberíamos aban-

donar nuestra misión en las escuelas católicas, especialmente en las parroquias más necesitadas.

El arrojo, la valentía y la generosidad de la invencible Santa Teodora resulta una inspiración muy oportuna y necesaria. Creo que no podríamos hallar una patrona más idónea para nuestro apostolado de escuelas católicas y de la educación católica en general, que tantos apremios sufren.

Sólo tenemos que leer los relatos de los primeros años de la actividad misionaria de la Madre Teodora para sentir las luchas que ella y su pequeña comunidad experimentaron para poder hallar y proveer los recursos necesarios para servir a la primitiva Iglesia de Cristo en Indiana.

Ella fue una fuerza clave para seguir edificando sobre las bases de la misión católica valerosamente iniciada por el Siervo de Dios, nuestro primer obispo, Simon Bruté.

Ya era bastante difícil para la comunidad pionera de las Hermanas de la Providencia sobrevivir en la austeridad de los bosques cerca de Terre Haute. Sin embargo, en lugar de ocuparse únicamente de sus necesidades, se aventuraban a servir a los pobres de Dios, especialmente a las mujeres jóvenes en toda Indiana.

En ocasiones, cuando nos preocupamos por los retos desalentadores asociados con el desarrollo y proliferación de un estilo de vida al servicio de nuestra Iglesia local, Santa Teodora nos proporciona una guía.

Los relatos de su travesía por el tumultuoso Océano Atlántico en naves poco aptas para la navegación marina, son increíbles. No obstante, cruzó el tormen-

toso océano varias veces para encontrar los recursos necesarios para llevar la misión de Cristo a nuestra parte del Nuevo Mundo. Invocó las fuerzas necesarias para superar sus temores personales a fin de poder buscar ayuda para las misiones desahucadas en Indiana.

Sugiero que recurramos a Santa Teodora para obtener inspiración y valentía para hacer frente a las necesidades incesantes de nuestra Iglesia local.

No vivimos en las circunstancias primitivas de las primeras Hermanas de la Providencia (al igual que otras fundaciones religiosas), del siglo XIX. Pero vivimos en una cultura que tiende a apartarse de la pobreza en nuestras propias misiones en Indiana.

Muchas veces recuerdo las palabras de la Madre Teodora: "Pero una vez más, debemos hablar de dinero. ¿Cuándo llegará el día en que podamos mantenernos ocupados únicamente con Dios? Nuestro consuelo es que en su nombre es que nos dedicamos a otras tareas."

Rezo para que bajo el patronato de Santa Teodora Guérin se nos ayude a ver más allá de los límites de nuestros propios patios, metafóricamente hablando, a fin de poder servir a los pobres que necesitan de la ayuda de todos nosotros.

La Madre Teodora tenía una visión misionaria que siguió, aun a pesar de la

desafortunada oposición de uno de los primeros obispos de Vincennes.

Lo que me impresiona es que mantuvo esa visión férrea de servir las necesidades de Cristo en la Iglesia más amplia y en la sociedad, al tiempo que también se concentraba en las necesidades de su propia comunidad de hermanas fundadoras que vivían en la pobreza, tanto en el bosque como en las primeras misiones en toda Indiana.

Al final, Santa Teodora es un modelo del papel central que juega la oración, a partir de la cual surgen todas las misiones.

Su convicción sobre la importancia de la oración era inquebrantable, especialmente la devoción al Santo Sacramento y la protección de Nuestra Señora de la Providencia. Lo primero que hicieron la Madre Teodora y sus compañeras fundadoras cuando llegaron al bosque fue buscar fuerzas y consuelo ante el Santo Sacramento.

Escribió: "¡Qué fuerzas obtiene el alma a partir de la oración! En medio de una tormenta, qué dulce es la calma que se encuentra en el Corazón de Jesús. Pero, ¿qué consuelo existe para aquellos que no rezan?" †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en agosto

Conocimiento de la Parroquia: Que cada parroquiano sea consciente de su papel para fomentar todas las vocaciones y anime a nuestros jóvenes a considerar la vida sacerdotal y religiosa.

Marian Center to host first Indiana Catholic Men's Conference

By Sean Gallagher

Men in parishes across the archdiocese are growing in their faith through renewal programs like Christ Renews His Parish and Cursillo and through the Rite of Christian Initiation of Adults.

In response to this, the Marian Center in Indianapolis will host the first Indiana Catholic Men's Conference from 8 a.m. to 4:30 p.m. on Sept. 23 at the Indiana Convention Center in Indianapolis.

The title of the conference is "Lions Breathing Fire: Why be Catholic?" It is taken from a homily of St. John Chrysostom, where the fourth-century saint described what people should be like after receiving Communion:

"[Christ] has allowed those who desire him not only to see him, but even to touch, and eat him ... Let us then return from that table like lions breathing fire, having become terrible to the devil; thinking ... about the love which he has shown to us."

Mike Fox, a member of St. Pius X Parish in Indianapolis, is helping to organize the conference. He thinks that it will help men apply their faith more strongly in their everyday lives.

"This type of an event can help men grow closer to Christ, and become better husbands and fathers," he said. "We hear from different people that that's something that they would like to have an opportunity to do."

Archbishop Daniel M. Buechlein will open the conference by welcoming participants. Other archdiocesan speakers will be Father Jonathan Meyer, director of the archdiocesan Office of Youth and Young Adult Ministry, and Father Daniel Mahan, executive director of the Marian College Center for Catholic Stewardship in Indianapolis.

National speakers will be Tim Staples, a staff apologist at the San Diego-based Catholic Answers; Bowie Kuhn, the former commissioner of Major League Baseball; Franciscan Father Francis Mary

Stone, the host of the Eternal Word Television Network's show "Life on the Rock"; and the Rev. Jerry Kirk of Cincinnati, the founder and chairman of the board of the National Coalition for the Protection of Families and Children, an anti-pornography organization.

In a recent telephone interview, Kirk said he planned to share with the conference's participants "God's call to sexual purity," and to give them practical advice to help keep themselves and their families safe from the "tsunami of the sexualizing of America."

Kirk noted that Catholics have traditions that are helpful in this regard.

"You all have some special gifts, frankly, in confession and in spiritual directors and mentors that Protestants so often don't have," he said.

For Kirk, a Presbyterian pastor for 50 years, to be speaking before an audience largely made up of Catholic men is not unusual.

He has been involved for many years in ecumenical activities in the fight against pornography. In particular, he has worked closely with Cardinal William Keeler of Baltimore.

Kirk noted that four of the 10 most influential people in his life have been Catholics: Cardinal Keeler, Cardinal Joseph Bernardin, Pope John Paul II and Blessed Teresa of Calcutta.

Kirk described the ecumenical outreach among Catholics and other Christians in protecting families as "important as anything happening in the country."

"I believe that we are facing such a massive assault of pornography from the Internet, through the wireless industry," he said. "In these next months and years, every child in America will be impacted, either directly or indirectly."

"And so I'm going to call these men to not only stand up and allow Christ to purify their own lives, but to enter in to the battle that is necessary to reclaim virtue in America."

Mass is included in the conference

'I believe that we are facing such a massive assault of pornography from the Internet, through the wireless industry. In these next months and years, every child in America will be impacted, either directly or indirectly.'

— The Rev. Jerry Kirk

In Celebration of Summer

Looking at nature,
I had the impression of perceiving,
perhaps through a special grace,
the presence of God under all things.
So that, if the pine trees were gilded by the sun,
if the streams tumbled down their sparkling waterfalls,
if the daisies
and other flowers
and the sky
were in celebration of summer,
much stronger was the vision of a sun
that was beneath the whole of the created.

And God made it in such a way so as not to be,
as we would see it;
everything was connected with the other in love,
as much as to say,



one in love with the other.
So, if the stream ended in the lake,
it was out of love.
If a pine tree grew beside another,
it was for love.

And the vision of God beneath all things,
which gave unity to creation,

was stronger than the things themselves...
the unity of all
was stronger than the distinction...

Chiara Lubich



2006 Indiana Catholic Men's Conference national speakers



Tim Staples



Bowie Kuhn



Fr. Francis Mary Stone, M.F.V.A.



Rev. Jerry Kirk

- **Tim Staples** – A staff apologist at the San Diego-based Catholic Answers.
- **Bowie Kuhn** – The former commissioner of Major League Baseball.
- **Franciscan Father Francis Mary Stone** – the host of the Eternal Word Television Network's show "Life on the Rock."
- **Rev. Jerry Kirk** – Of Cincinnati, the founder and chairman of the board of the National Coalition for the Protection of Families and Children, an anti-pornography organization.

schedule. The primary celebrant will be the archdiocesan vicar general, Msgr. Joseph F. Schaedel. Priests will be available for confession throughout the day.

There is an early-bird fee of \$35 per person for those who register before Sept. 6. The fee increases to \$40 per person after that date. The fee for high school and college students is \$15. Clergy and seminarians may attend at no charge.

All registrations received before Sept. 18 will include lunch.

Walk-in registrations on the day of the event are also welcome.

(For more information about the Indiana Catholic Men's Conference, call 317-924-3982 or 317-888-0873. To register online or to gain more information about the conference, log on to www.indianacatholicmen.com.) †

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"Theology of the Body for Parents and Teens"

August 31, 2006

7:00 – 9:00 pm

Rev. Jonathan P. Meyer



Fr. Meyer, Director of Youth and Young Adult Ministry for the Archdiocese of Indianapolis, leads this evening program intended for high school teens and their parents. The Theology of the Body, a gift of our late Holy Father Pope John Paul II, allows us to come to a deeper understanding of God's gift and plan for the family, marriage and sex.

There is no cost to attend, but donations will be accepted at the door. For planning purposes, please call (545-7681) or e-mail rwagner@archindy.org your intention to attend this event.

Our Lady of Fatima Retreat House

5353 E. 56th Street
Indianapolis, IN 46226
(317) 545-7681

www.archindy.org/fatima



HURRICANES

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jumped from 162 to 183.

Burns said those displaced by the hurricane now in the Oakland area are “beginning to realize” that life in the East Bay area is much different from what they left behind.

“The cost of housing is so, so much more than it used to be,” she said. “In this particular area, we are deplorably short on affordable housing—no Section 8 certificates are available,” a reference to a federal housing assistance program. “The cost of housing has just been a total shock.”

Housing isn’t the only help that displaced Americans need. “One of our big concerns right now is the mental health needs of the people we [are] serving have been tremendous,” Burns said. “They have all suffered from some degree of post-traumatic stress disorder, a lot of traumatic depression. It takes a lot to be able to recover emotionally and spiritually again.”

Edward and Joyce Shanklin know they’re not going back again to live in New Orleans. They’ve found a new home in Fayetteville, Tenn., and at St. Anthony Parish, where parishioners welcomed them with open arms and open hearts.

“They were at church one Sunday morning, and since we are a small parish it was obvious that they were new, and I

overheard them tell someone that they were from New Orleans, and of course everybody was talking about Katrina, and I asked them if they needed some place to stay,” parishioner Marilyn Haendel told the *Tennessee Register*, the newspaper of the Diocese of Nashville, Tenn.

Haendel and her husband put up the Shanklins rent-free at a house they had lived in while their own home was undergoing renovation.

The day the Shanklins moved into the house, two parishioners brought over a queen-size bed with all the needed bedding and blankets. Others gave them a couch, a television and other household items. One Sunday, Joyce Shanklin said, someone wanted to get her a crockpot, but instead they were given a check for \$1,000. Another parishioner took them to the Red Cross office so they could get money to buy food, and people went through their own closets looking for clothing for them.

“That was the beginning of all the good things that happened to us,” said Joyce Shanklin, who was born and raised in New Orleans.

In partial repayment for parishioners’ generosity, the Shanklins cooked a Creole supper for the parish that drew a standing-room-only crowd.

Not every story has such a happy ending. “In a disaster situation, anyone with a serious health situation is likely to have their care disrupted,” Burns said.



Edward and Joyce Shanklin stand outside their new home in Fayetteville, Tenn. The couple lost their New Orleans house in Hurricane Katrina and resettled in Fayetteville, where they are active members of St. Anthony Parish.

One case in point was a young woman named Yvette, who had been sick before Katrina pounded the Gulf Coast. “She had been moved to a hotel here [in Oakland]. We could not move her out of the hotel due to her health,” Burns said. “There were days when she was bleeding through the sheets, and the cleaning people would notify the manager and he would call us.”

In the end, Burns said, Yvette died. “One of my case managers actually set it up for her parents and Church members to begin to do the visiting, to make sure she had adequate care and company and support,” she said. “We got pretty close to her. In fact, my case manager and her parents were probably the last people to visit her.” †

ARCHDIOCESE

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Aug. 29, 2005, when the eye of Hurricane Katrina passed over land.

She was staying with her brother farther inland, where she watched water flood his home in Waveland. She witnessed the reuniting of a husband and wife after they were ripped out of their home on the beach, clung to trees for several hours and miraculously survived. She now is in the process of renovating the home of her father, who passed away shortly before the storm turned her life upside down.

Cassie is one of the people who have been helped by the St. Clare Recovery Center, located on the grounds of St. Clare Parish in the Diocese of Biloxi.

The center was initiated after a mission trip by parishioners from St. Bartholomew Parish in Columbus. With the assistance of donations and funding from the Archdiocese of Indianapolis Hurricane Katrina Fund (see graphic), the center connects volunteers and resources with those who need help rebuilding their homes.

Located on the beach, St. Clare Church and School were destroyed during the hurricane. Still, the parish’s Blessed Virgin Grotto remained intact. Parishioners now celebrate the Eucharist in a military tent, and their school operated out of similar tents until May. The school is now permanently closed, and children will attend a school a few miles away.

During this June trip, our team was in Waveland to transform one of the many Quonset huts that formerly housed St. Clare School into a shower facility, meeting area and sleeping quarters for numerous volunteers. In less than two days, we set up several dozen metal beds, installed two hot water heaters and four washer/dryer units, and cleared out numerous tents with the remnants of an elementary school.

On the morning that Cassie came to the Recovery Center, she was looking for help in putting down a new subfloor in her home. About 10 minutes later, we discovered that a group of volunteers from Jefferson City, Mo., had arrived, and one volunteer was an expert in installing flooring! They began working almost immediately.

During our conversation, Cassie began to cry when she thought of all those who had helped her from many different Christian groups. She said strangers showed up the day after the storm with smiling faces and clean drinking water.

She told us of volunteers who had replaced her roof, gutted her home, and hung drywall and insulation. Her plans for retirement as an elementary school teacher were now on hold so she could continue to have an income to buy supplies for her house.

I believe that tragedies highlight the quiet heroes that live among us. Those people who can persevere through this kind of adversity are examples for others to emulate. God gives us these humble angels.

These major disasters sometimes make us question God’s motives or plan, but the



One year later, this sign still greets visitors when they arrive at St. Clare Parish in Waveland, Miss.

aftermath makes us realize that God loves us and that he gives us love to share with and receive from others. In helping, we are the face of Christ to those in need, but they are also the face of Christ to us.

In our archdiocese, Archbishop Daniel M. Buechlein has agreed to support the St. Clare Recovery Project. We have had several groups go to the Gulf Coast region to help. The Hurricane Katrina Ad-Hoc Committee believes that by focusing our efforts in the Waveland area, we can have a visible impact in a concentrated area.

Visit www.StClareRecovery.com to learn about how you can help with this

effort. See more pictures, watch video interviews and learn how you can help the residents of Waveland move forward with their lives.

We cannot be all things to all people, but through the St. Clare Recovery Project, as donors and small teams, we can make a difference in the lives of these residents. Not all of us will be called to visit Waveland or are skilled in the areas of plumbing, drywall, electricity or roofing, yet all of us can make a difference.

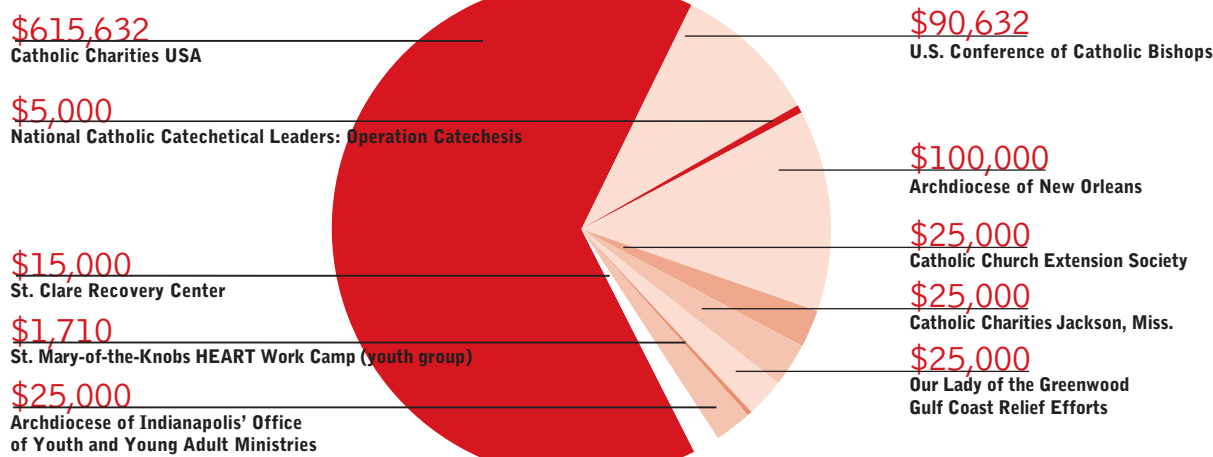
This trip changed my perspective on my work at Catholic Charities. Some problems seem insurmountable, but we have to make a leap of faith and start doing something.

A sign posted at St. Clare Parish for all to remember reads: “Katrina was big...but GOD IS BIGGER!” †

Hurricane Katrina Recovery Efforts in the Archdiocese of Indianapolis

Thanks to the generosity of many people, the Archdiocese of Indianapolis has raised nearly \$1 million for its Hurricane Katrina Relief Fund. Another \$54,862 has been raised for the Catholic Charities Indianapolis Evacuee Relief Fund, which has helped 169 people who came to central Indiana after the hurricanes.

The following graphic shows how the money in the archdiocese’s Hurricane Katrina Relief Fund has been distributed:



Special collection for hurricane relief

Parishes in the Archdiocese of Indianapolis are participating in a second collection for the ongoing hurricanes Katrina and Rita relief efforts on the weekend of Aug. 26-27.

“Last year, parishioners in our archdiocese responded generously and compassionately to the call for donations for hurricane relief,” Archbishop Daniel M. Buechlein said in a letter mailed to all parishes.

Donations to this collection will be spent in three ways. First, a portion will go to the U.S. Conference of Catholic Bishops’ Hurricane Katrina Second Collection. Second, a portion will be used to help evacuees who have chosen to remain in Indiana. Third, some of the funds are earmarked for the St. Clare Recovery Project in Waveland, Miss. †

Local priest who ministered to McVeigh speaks of God's grace

ATLANTA (CNS)—When he ministered to Oklahoma City bomber Timothy McVeigh, Divine Word Father Charles Smith found that his faith, instilled in him by loving parents despite the childhood pain of discrimination, enabled him to be Christ's representative even as the inmate verbally

assaulted him. "When I first came in [to see him], I thought 'God is the owner of my life,' and I went to him and he threw his feces on me and called me all types

of names and said, 'You can't be a priest because I've never seen a you-know-what as a priest,'" Father Charles said on Aug. 5. "The devil was messin' with me."

He made the comments in a workshop he led during the 2006 Interregional African-American Catholic Evangelization Conference, which was held on Aug. 4-6 in Atlanta.

Father Charles and his brother, Divine Word Father Chester Smith, are the first black Catholic twins to be ordained priests. Both priests are in residence at St. Rita Parish in Indianapolis.

Other priests and Southern Baptist ministers had previously worked—unsuccessfully—with the man found guilty of bombing the Oklahoma City federal building in 1995 and murdering the 168 people who

died from the blast.

But Father Charles persevered in his ministry to McVeigh, and the convicted murderer, who was a baptized Catholic, began to repent. "He did a lot of things, but in the end we had confession, reconciliation. In the end, he asked me a question a lot of people ask me. He asked, 'Father Charles, can I still get to heaven?'"

The priest said he responded, "I am not your judge," but reminded McVeigh that he had told him, "You must submit your will and ask God for true forgiveness. ... You knew there were a lot of innocent people and children in that building."

McVeigh asked Father Charles to walk with him to his June 11, 2001, execution. "And the tears came running down. He was crying. I was crying because he did

something that changed my life, too.

"As a man, it's hard to ask, but for him to ask for God's love and God's grace, that did something to me," he recalled, reflecting on how God's grace can transform even the worst evil.

As he walked with McVeigh, Father Charles remembered how, when he was a child, a porter on an Illinois train told his

light-skinned parents that he couldn't serve their "wicked children," who had darker skin, and how Mississippi restaurants refused to serve them.

"I remember my mom and dad say, 'Just be patient. God is going to make a way. God is going to change you. God is going to rise, and you're going to be raised up. Your life will be redeemed and your people [will be].' ... I remembered all of

'Don't be afraid to use prophetic dialogue ... in teaching us how to live, ... in ministry, catechism, Bible study. Use what is there to speak the truth.'

— Divine Word Father Charles Smith



Lari Newman-Williams, front left, of Holy Cross Parish in Dallas, and her daughter, Annelle, sing the gathering hymn "This Is the Day" during the Aug. 4 opening prayer of the Interregional African-American Catholic Evangelization Conference in Atlanta. The Aug. 4-6 gathering drew more than 500 participants.

that, being with Timothy McVeigh."

In his workshop presentation, Father Charles encouraged people to speak the truth in love and humility, never pressuring anyone to join the Church and avoiding a superior attitude to anyone.

"I know if God can call two little black boys from the south side of Chicago to live 16-17 years in an international religious order, to go around the world, and to come back home to be with his people to teach and to preach and be free in the Spirit, I have nothing to fear," he said. "I'm not worried about what any man says. And my eyes are on the sparrow. God is with me, and I know God is with you and we shall be free forevermore."

He encouraged his audience to be bold but gentle as they speak up for what they

believe is right, even if it's controversial. But "don't be afraid to use prophetic dialogue ... in teaching us how to live, ... in ministry, catechism, Bible study. Use what is there to speak the truth."

He prescribed for them "old-school spirituality" of morning, noon and evening private prayer, recalling how, when he was told as a youth that he couldn't learn and shouldn't go to college, his grandmother would say, "Child, you just pray and God will make a way." He went on to graduate from college as valedictorian.

"You are a child of God. If you give your all to God, he'll give his all to you, so we've got to be people of prayer," Father Charles said. "Pray for God's perfect timing in your life. He's going to give you the revelation that you need." †

Archdiocese of Indianapolis

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for the

Canonization of Blessed Mother Theodore Guérin

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- Vespers in the Church of the Gesu.
- **Canonization Mass of Blessed Mother Theodore Guérin.**
- Sightseeing walking tour of the city center including the Trevi Fountain and Pantheon.
- Thanksgiving Mass in St. Paul Outside the Wall.
- Tour of the Vatican Museum, Sistine Chapel, and St. Peter's Basilica.
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◆ ◆ ◆

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ARCHDIOCESE OF INDIANAPOLIS
The Church in Central and Southern Indiana

Aid worker: Sri Lankan conflict blocks tsunami reconstruction

POINT PEDRO, Sri Lanka (CNS)—The increasingly tense civil conflict between Sri Lankan government forces and the Liberation Tigers of Tamil Eelam has blocked tsunami reconstruction work, said a Church aid worker.

"We are forced to suspend all tsunami relief work. ... Our staff is now scared of going to areas like Muttur," said Father Francis Dias, head of the Church's social services in Trincomalee.

"Though we have plenty of money to help the people, we cannot do much in situations like this. The tragedy is that the suffering of the people is becoming worse," Father Dias told Catholic News Service in an early August telephone interview.

Seventeen Tamils working with the Paris-based Action Against Hunger were massacred in early August in their Muttur

office during the so-called "water war" between government forces and Tamil rebels. More than 300 people—soldiers, rebels and civilians—have been killed in the water war as government forces tried to open the water supply closed by the rebels. Because of the blocked system, water was denied to the majority ethnic Sinhalese villages.

A young boy died in his mother's lap when a shell landed in the courtyard of St. Antony Church in Muttur, where hundreds had taken shelter. The intense fighting forced most of the 1,000 Catholics in Muttur to flee with thousands of others to Trincomalee.

Meanwhile, more than a year and a half after the tsunami, hundreds of fishermen and their families on the northeastern coastline are still living in temporary shelters

built by the Church. However, Church workers are unable to continue with tsunami reconstruction efforts.

"We are really helpless, though there is no shortage of funds," said Father Christopher Jeyakumar, director of Caritas in Jaffna.

Pointing to the Caritas-made temporary shelters in Point Pedro, the northernmost point of Sri Lanka, Father Jeyakumar told CNS, "As the [security] situation is deteriorating, we are forced to revise our targets downward."

Caritas has reduced its 2006 budget for tsunami work from 900 million rupees (\$8.7 million) to 400 million rupees (\$3.8 million). Caritas had planned to build 2,000 permanent houses for the Jaffna peninsula. Agency officials wanted to finish at least 1,000 houses in 2006, but only 300

were finished by July.

"We should have handed over these [permanent] houses last year. But even now, they are not complete," said Father Jeyakumar, pointing to two dozen permanent houses nearing completion.

"When contractors and their staff are leaving the work scared of the situation, what can we do?" asked Father Jeyakumar. "More than 200 civilians have been killed in here [Jaffna peninsula]. We don't know who is behind it."

Approximately 80,000 people have been killed and more than 1 million have been displaced since 1983 when Tamil rebels demanded autonomy for areas in northern and eastern Sri Lanka. Ethnic Tamils account for 17 percent of Sri Lanka's 19 million people, while ethnic Sinhalese account for 70 percent of the population. †

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Priest says Pope John Paul I's cause will be at Vatican by year's end

VATICAN CITY (CNS)—As the 28th anniversary of Pope John Paul I's brief pontificate approached, one of the priests working on his sainthood cause said the paperwork would be sent to the Vatican by the end of the year.

Cardinal Albino Luciani of Venice, Italy, was elected on Aug. 26, 1978, to succeed Pope Paul VI. As Pope John Paul I, he served just over a month, dying on Sept. 28.

The diocesan phase of his cause for sainthood formally opened in 2003 in his home Diocese of Belluno and Feltre, Italy.

Vatican Radio reported that Msgr. Giorgio Lise, vice postulator of the cause, said on Aug. 17 that 170 witnesses already had been interviewed about the late pope's life and ministry, and the last remaining interviews would be conducted by early November.

A formal biography and the witnesses' testimony will be sent to the Congregation for Saints' Causes by the end of the year.

The postulators already had forwarded to the Vatican information about a southern Italian man who believes he was cured of cancer through the intervention of Pope John Paul I, Msgr. Lise said.

The monsignor said the congregation found the material about the alleged miracle "interesting" and asked for more information, which was sent.

"We are awaiting their response, but we are optimistic," Msgr. Lise said.

Vatican Radio said that on average the congregation takes 10 years to complete its historical and theological examinations of the submitted material, but approval of Pope John Paul I's beatification, a major step toward sainthood, could come more quickly if the miracle is recognized. †

LEGACY FOR OUR MISSION:

For Our Children and the Future

CATHOLIC CEMETERIES FUND PROVIDES BEAUTIFUL, SACRED RESTING PLACES

As the cemeteries of the archdiocese approach their sesquicentennial commemoration in just a few short years, the Catholic Cemeteries Association finds some facilities are nearing capacity while others have land available to develop. But nearly all share a common need: ongoing maintenance and improvement.

The Catholic Cemeteries Association Perpetual Care Endowment Fund supports the maintenance and expansion of these facilities. It exists to faithfully serve the families of the archdiocese by carrying on the tradition of providing beautiful and sacred places to honor and memorialize their loved ones.

For the Catholic Cemeteries Fund, the goal of the *Legacy for Our Mission* campaign is increasing the endowment to supplement its continually improved financial position while the demand for cemetery space grows in diverse regions of the archdiocese. The Catholic Cemeteries Association Perpetual Care Endowment Fund currently has a balance of more than \$1 million, and it is the annual interest earned on this fund that is used to maintain the cemeteries.

Jeffrey D. Stumpf, chief financial officer of the archdiocese, said it is hoped that \$1 million will be raised through the *Legacy for Our Mission* campaign to support future needs for maintenance and improvement of archdiocesan cemeteries.

The importance of maintaining adequate cemetery facilities is emphasized by Archbishop Daniel M. Buechlein. "Even after we die we are still members of the Christian community. Our cemeteries are reminders that we are marked with the sign of faith, that we are remembered with great love and gratitude. This love is passed on from generation to generation."

John Wahl, associate director of management services and archdiocesan liaison for Catholic cemeteries, oversees the cemeteries' capital needs, construction activities, expansion efforts and maintenance.

Are more cemeteries needed at this time? No, Wahl said, adding, "Every decade, the archdiocese conducts a study of the future needs for cemeteries as Catholics migrate and their needs change and grow."



"Even after we die we are still members of the Christian community. Our cemeteries are reminders that we are marked with the sign of faith, that we are remembered with great love and gratitude."

Such a study led to the decision to build a new mausoleum in the Our Lady of Peace cemetery on the northeast side of Indianapolis. Ground was broken for the facility in April, according to cemetery manager Don Masten, and completion is scheduled for 2007. The present 1,080-crypt mausoleum is 92 percent reserved, he noted, although there are more than 8,000 spaces available for ground burial with additional land available for expansion.

The present mausoleum, only a decade old, filled quickly as a result of demand for this type of burial and increasing consumer awareness of the affordability of aboveground burial, Masten explained. The new mausoleum will provide an option for Catholic families, he added, as the population in the area continues to grow and people learn more about mausoleums.

According to Wahl, the new mausoleum represents just one of several financial needs of the cemetery program. Maintenance

and repair are major items and include such things as new perimeter fences for the Calvary cemeteries in Indianapolis and Terre Haute, with the latter also in need of road resurfacing. Operating funds represent another need, he said, as well as replacement of lawnmowers, backhoes and other equipment that he described as "tools of the trade."

Altogether, there are 99 cemeteries located in 26 of the archdiocese's 39 counties, most of them owned and operated by local parishes.

The Catholic Cemeteries Association maintains and operates seven Catholic cemeteries owned by the archdiocese:

- Calvary, Indianapolis (has land available to develop)
- Holy Cross and St. Joseph, Indianapolis (adjacent cemeteries, both are nearing capacity)
- Our Lady of Peace, Indianapolis (mausoleum to be constructed; has land available to develop)
- Calvary, Terre Haute (has land available to develop)
- St. Joseph, Terre Haute (is nearing capacity)
- St. Malachy North, Brownsburg (adjacent to parish; is nearing capacity)
- St. Malachy West, Brownsburg (has land available to develop)

The network of Catholic cemeteries began nearly 150 years ago when Holy Cross Cemetery—originally named St. John Cemetery—was founded by a parish of Irish immigrants in 1861. Three decades later, a group of German Catholics opened the contiguous St. Joseph Cemetery.

Legacy for Our Mission, the archdiocese's capital campaign, is guided by the principles of Christian stewardship and addresses the needs of archdiocesan ministries. By contributing to the Legacy for Our Mission campaign through your local parish, a portion of your gift will be distributed to various causes such as the Catholic Cemetery Fund.

Bishop Gettelfinger named St. Meinrad Distinguished Alumnus

By Sean Gallagher

Bishop Gerald Gettelfinger, the spiritual leader of the Evansville Diocese and a former chancellor and vicar general of the Archdiocese of Indianapolis, received Saint Meinrad School of Theology's Distinguished Alumnus Award on Aug. 8 at the southern Indiana seminary.

"It goes without saying that for one to be singled out to receive that award is a great affirmation for one and, for two, it's also an encouragement to continue to do what you've been doing ...," said Bishop Gettelfinger in a recent telephone interview.

He began his priestly formation at Saint Meinrad in 1949 as a high school freshman and completed it 12 years later when he was ordained as a priest of the archdiocese.

During those years, Saint Meinrad was truly a home for Bishop Gettelfinger and his fellow seminarians.

"We went there in September and came home at Christmas, and then went back in January and came home in

June," he said. "It was home for 12 years."

In addition to completing his coursework, Bishop Gettelfinger got involved in many extracurricular activities, including being a stage manager for the seminary's theater and helping to organize athletic activities.

Although grateful for the award, Bishop Gettelfinger said that it reflected as much on the impact that the monks of Saint Meinrad, who formed him for the priesthood, had on him and the other seminarians who were there with him.

"We invested some effort on our part," he said. "But they invested their very being on our behalf."

Bishop Gettelfinger also credited the support he received from three archbishops of Indianapolis for helping him serve in such a distinguished manner.

During his 28 years in the archdiocese, he served as a high school instructor, guidance counselor, principal, schools superintendent, chancellor and vicar general.

"I always had the backup knowing that I had the support of Archbishop [Paul C.] Schulte first, Archbishop



Bishop Gerald Gettelfinger of the Diocese of Evansville speaks during an Aug. 8 ceremony at Saint Meinrad School of Theology in St. Meinrad, where he received the southern Indiana school's Distinguished Alumnus Award. Ordained a priest for the Archdiocese of Indianapolis in 1961, Bishop Gettelfinger was appointed in 1989 by Pope John Paul II to be the bishop of Evansville.

[George J.] Biskup and then Archbishop [Edward T.] O'Meara," he said. "They were willing to give me the chance to do things because they began to recognize that I would do the best I could."

Bishop Gettelfinger served in the archdiocese from his ordination in 1961 until his appointment by Pope John Paul II as the Bishop of Evansville in 1989. †

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From the Editor Emeritus/John F. Fink

St. Paul: His failures in Rome and Spain

In late summer of the year 59, the Roman procurator in Caesarea, Porcius Festus, sent Paul to Rome, escorted by a centurion.



It was much too late in the year for a sea voyage, but somehow a ship was found to make the journey. A storm came up, and eventually the ship ran aground near Malta.

They spent the winter there and finally reached Rome the following spring or early summer.

Paul was then in house arrest in Rome for two years. It was not what he had planned five years earlier when he sent Prisca and Aquila to Rome to prepare for his arrival. He then had sent his Letter to the Romans, but that was four years ago. By the year 60, Paul was unknown to the Christians in Rome.

Still, Paul wanted to go as a missionary to Spain. Would the Roman Christians send him? No. How, they asked, would Paul

communicate with the Latin-speaking people of Spain? He spoke Greek.

Nevertheless, Paul was determined to go to Spain. When he was released from house arrest, he went on his own.

It wasn't long before he realized that the Romans had been right. Unable to communicate with the Spanish, he gave up his ambition to convert them, and returned to the east. It's believed that he revisited some of his earlier communities in Illyricum, Thessalonica and Philippi, and then returned to Ephesus.

He looked forward to being reunited with Timothy in Ephesus. Soon after he arrived, though, he discovered that Timothy had been ineffective as bishop of that community.

Timothy had been a magnificent "number two man" for Paul, but lacked the leadership qualities Paul thought were essential. Paul took over and sent Timothy to check on other Churches.

However, Paul did no better than Timothy. Indeed, he seems to have alienated most of the community. Finally realizing that, in a great gesture of humility, he

turned the leadership over to others, left Ephesus and went to Miletus. He spent the winter of 64-65 there.

Meanwhile, in Rome, Emperor Nero had blamed the Christians there for the fire that destroyed much of the city on June 19, 64. He rounded them up and provided spectacles for the people as the Christians were torn to pieces by dogs or crucified.

News of this reached Paul at least by the summer of 65. Paul decided that he had to return to Rome. It's not clear precisely what he hoped to accomplish, but a small group of his followers agreed to accompany him.

Arriving in Rome, Paul immediately tried to take a leadership position among the Christians. This was not fully appreciated by the Christians and, as he wrote to Timothy (2 Tim 4:16), when Paul was called to appear before the magistrate, no one turned up to support him.

He was called up because the magistrate wanted to find out who this man was. Was he dangerous? We know from his letter to Timothy that he was held in chains as a hardened criminal. †

Cornucopia/Cynthia Dewes

Keeping up on what's current in today's world

Pundits like to say we're living in an era when change occurs faster and faster in every part of life.



Invention and technology speed up, sometimes improve, sometimes worsen, and often make obsolete what we do, and even aspects of who we are. All the time.

Needless to say, this is so human. What we find inspiring or healthful, important or necessary for a period of years, we tend to discard later because we "learn" that it's wrong, toxic or unpleasant. History is a chronology of trial and error, with no end in sight, because actual learning is so hard for us imperfect creatures.

Take kudzu. Please. Kudzu is a perennial vine, which grows at a rapid rate and, in North America, is practically impossible to eradicate. It upsets ecosystems by crowding out other plants and trees, often eliminating animals' habitat. Kudzu is not nice.

Most of us probably thought kudzu was safely confined to southern states like Georgia and Mississippi. Well, think again. According to the July-August issue of

Outdoor Indiana, kudzu exists in "22 states, including North Dakota, Oregon and New Jersey." Not only that, it's in "34 Indiana counties in 96 sites, covering approximately 100 total acres." Who knew?

Kudzu came to the U.S. in a Japanese display at the 1876 Philadelphia Centennial Exposition. Until the 1940s, it was admired and used as an ornamental vine, as livestock fodder, and for the prevention of soil erosion. There was a Kudzu Club of America with 20,000 members, and "kudzu festivals, complete with kudzu queens."

Then reality struck and "the vine that ate the South" was understood as the weed it really is. Today, plant pathology agencies of all kinds are engaged in war against kudzu. But kudzu is just one of the many enthusiasms we've taken up over the years, only to reject them later.

Or vice versa. When I was a kid, we lived next to a lake used solely for fishing. It was impossible to swim there—even on the hottest summer days—because it was full of leeches that grabbed on to you and sucked your blood. Anyone who has seen leeches up close, as in, God forbid, attached to his skin, knows them for the black, ugly, disgusting critters they are. Leeches were deemed bad.

Well, guess what. Time has marched on, and now we find leeches used for medical healing. Apparently, they eat up dead flesh on burn victims and other kinds of infected areas, cheaply and effectively. Except for the fact that we'd have to be terribly sick to permit this, it's great news. Leeches are now deemed good.

Change has even occurred over the years in how we exercise to maintain good health and good looks. Remember sit-ups, the standard feature of gym class and post-partum tummy control? You lay on the floor with legs straight out, folded your arms across your chest and sat up as many times as possible.

But now, according to physical therapists, that exercise is too hard on the back. Instead, you lie flat with knees up, feet on the floor, elbows out with hands clasped behind your neck, and raise your shoulders up and down a few inches.

So, keep alert. Almost everything we "know" will prove false eventually. Except for the enduring love of God, of course.

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

Faithful Lines/Shirley Vogler Meister

A practical and healing approach to peace

With the world in turmoil and war-related news reaching us daily, what can we do to help when frustration, worry and fear dominate our thoughts? Where can we turn for advice on living peace in effective ways?



This summer—thanks to information received from Janine Burkhardt of

Lawrenceburg—I have learned good ways.

Janine, who is a member of St. Teresa Benedicta of the Cross Parish in Bright, shared an essay titled "Peacemakers" that she wrote for the Society for Peace newsletter.

It told about challenges that she faces as a second-grade teacher in a large urban public school.

"Many of my children came to school without social skills ... filled with anger ... ready to lash out," she wrote. "Being the toughest and meanest was a survival skill."

Her 31 years of professional experience did not help. In despair, she attended a Society for Peace meeting at the home of

Sheila Gramaglia and learned how to turn her pupils into peacemakers.

The Society for Peace was founded two years ago by Christian Community Sister Carmela Chetcuti, who led a life of silent prayer in a Carmelite monastery for 21 years. She is now director of religious education, youth minister and spiritual guide at St. Columban Parish in Birmingham, Mich.

During a Sept. 9 conference titled "Seek Healing ... Find Peace" at Drawbridge Inn in Fort Mitchell, Ky., Sister Carmela will share her "story of deep faith in transition that has inspired many to lead a life toward inner peace."

She will define what "leads people to inner healing and peace through prayer and action."

The conference features Robert Rogers, who survived floods in Kansas three years ago that killed his wife and four children. He promotes "hope and encouragement through spoken, written and music ministry," knowing that if God could get him through his tragedy, "he can do it for you."

Another speaker, Pamela Kammerer, will intertwine "a Christian walk with humor and storytelling while sharing the love of

Jesus."

In the early 1990s, she began working in a residential treatment facility for alcohol and drug addicts, and developed a curriculum on finding purpose in life. Hers is a "creative and motivational speaking style."

Other speakers include Marty Jean Wethington, who ministers at Mother of Mercy Hospice; Mary and George Rogers and Lisa Knopp-Reed, who coordinate the "Art for a Cause" ministry; and the Rev. Mary Lynch Mallory of the United Methodist Church.

Readers can receive a conference brochure from www.thesocietyforpeace.org or by calling 812-290-4305.

The Society for Peace helps men and women of all faiths extend themselves, guiding others to "move from turmoil to inner peace, from division to unity, and from hatred to love."

I am reminded of the popular song by Sy Miller and Jill Jackson Miller: "Let peace begin with me. Let this be the moment now ..."

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

Faith and Family/Sean Gallagher

Commitment: It's the chance of a lifetime

Last June 9, my wife and I marked the day five years ago when we exchanged our



vows of marriage. Certainly our fifth anniversary was more low-key than our wedding day. We celebrated it quietly by sharing a nice supper together and by taking an evening stroll on a wooded section of Indianapolis' Central

Canal Towpath.

This more subdued observance of our anniversary was appropriate, though, and did not mark a lessening of the love we share for each other.

It was appropriate because our commitment of love and fidelity has been lived out time and again by both of us in the countless ordinary circumstances of our everyday lives.

So, from our perspective, the relaxed celebration of the five years in which we have renewed our vows in many mundane ways showed a *strengthening* of our married sacrament, not a weakening of it.

All of this came to mind recently as I sat on our front porch in the cool of the evening after one of those ordinary days of living out my married vows. My wife and I had worked to put our children to bed and completed other chores that needed to be done by the end of the day.

I sat there and read the transcript of an interview that Pope Benedict XVI recently gave to four German-speaking journalists at his summer home in Castel Gandolfo, Italy.

"Reawaken the courage to make definitive decisions: They are really the only ones that allow us to grow ..."

He was asked what message he might have for young people during his upcoming visit to Germany this fall.

After speaking of his happiness about the tendency of youths and young adults to let their faith inspire them to serve those in need, he challenged them to shed their fear of commitment.

"Reawaken the courage to make definitive decisions: They are really the only ones that allow us to grow, to move ahead and to reach something great in life," the pope said. "They are the only decisions that do not destroy our freedom but offer to point us in the right direction."

It is a courageous act of faith today for many young adults to make a "definitive decision," walking through one door and necessarily rejecting many others.

These young men and women often dream of lives filled with excitement and heroism, with adventure and high ambitions.

On the surface, the day-to-day life that my wife and I share in our married sacrament would seem far from a fulfillment of such dreams.

But in many ways, hidden to the eyes of others, but hopefully as clear as crystal to God, Cindy and I—and countless other young and old married couples, priests and religious—is having our freedom built up by grace through our renewed commitment to our life's vocations. It is the freedom to become the person God created me and so many others to be.

There is in these freely chosen ways of life an authentic excitement because we're dealing all the time with matters of ultimate importance—the salvation of your soul and those committed to your care.

So if you're willing to look at these vocations with the eyes of faith, you can strive to be a hero, set out on adventures that are ever new and fix your eyes on an ambition that is as high as heaven itself. †

Twenty-first Sunday of Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Aug. 27, 2006

- Joshua 24:1-2a, 15-17, 18b
- Ephesians 5:21-32
- John 6:60-69

The Book of Joshua provides this weekend's first reading.



The book draws its name from the ancient Israelite leader, Joshua, who followed Moses and actually guided the Hebrews into the land that God had promised them.

Fleeing from slavery in Egypt to settlement in the Promised

Land was long, difficult and, at times, chaotic for the people. Natural problems, such as the need for water and food in the Sinai desert, accounted for some of their trouble. However, more often, a problem was the restlessness of the people, who were apt to stray away from the path given to them by God.

Therefore, the greatest task before Moses, and later before Joshua, was to reinforce the people's loyalty to God.

Thus, in this weekend's reading, Joshua summons the leaders of the people. He bluntly calls them to be true to God and to none other.

The people respond by declaring their will to follow God. They realize that God alone has led them out of the misery of Egypt. God has guided them so far. They trust that God will guide them until they are secure in the Promised Land.

The Epistle to the Ephesians supplies the second reading.

This reading often is misunderstood in the modern context, in which the human rights of women are much noticed and appropriately demanded. To understand the epistle's message, it helps to know more about the environment in which the New Testament was written.

The Jews at the time of Jesus had a better sense of the fact that all persons—male or female—share human dignity, although the Jewish culture of the time is criticized for having at best a paternalistic attitude toward women.

However, this epistle was not written for Jews, or at least not for Jews only, or for Jews living in the Holy Land. It was written instead for Christian converts, generally from paganism, who lived in Ephesus, a great center of Roman culture and the Roman pagan religion.

In this Roman culture, women were treated little better than animals. Elders arranged marriages. Brokers negotiated prices for brides. Women had no rights. Abuse and infidelity were to be expected. Love in marriage was accidental, if ever. The epistle, then, was utterly revolutionary. It called upon spouses, male or female, to see marriage as a true union, characterized by mutual love, existing to give both spouses the means to happiness and eternal life amid the realities of the times.

St. John's Gospel is the source of the last reading.

It makes a point often forgotten. Jesus never, by any means, met total acceptance. He was disputed. He was ignored. He was criticized. Perhaps as many people rejected Jesus as accepted the Gospel.

The Gospel, and this particular reading, does not end with reporting the opposition to Jesus. The opposition certainly was there, however, so was faith.

In answer to the Lord's question as to their faith, the Apostles profess their trust. It is important to know that Jesus sought their testimony. Their true faith was crucial. It also is important to note that Peter spoke for them.

Reflection

The three readings together remind us that the Gospel will never universally be accepted. People, at times, will prefer their own interpretations. This is actually what occurs with sin.

However, God's love has been proven. He has come to us again and again. He offers us life each day. His love never ends. He never forsakes us or forgets us. His Word still comes to us. His strength still comes to us. Our contact with God is through the Apostles, and the Church they left behind them, with Peter as their head.

We respond by loving God, despite the temptations to love ourselves by sinning or by ignoring God. †

Daily Readings

Monday, Aug. 28

Augustine, bishop and doctor of the Church
2 Thessalonians 1:1-5, 11b-12
Psalm 96:1-5
Matthew 23:13-22

Tuesday, Aug. 29

The Martyrdom of John the Baptist
2 Thessalonians 2:1-3a, 14-17
Psalm 96:10-13
Mark 6:17-29

Wednesday, Aug. 30

2 Thessalonians 3:6-10, 16-18
Psalm 128:1-2, 4-5
Matthew 23:27-32

Thursday, Aug. 31

1 Corinthians 1:1-9

Psalm 145:2-7
Matthew 24:42-51

Friday, Sept. 1

1 Corinthians 1:17-25
Psalm 33:1-2, 4-5, 10-11
Matthew 25:1-13

Saturday, Sept. 2

1 Corinthians 1:26-31
Psalm 33:12-13, 18-21
Matthew 25:14-30

Sunday, Sept. 3

Twenty-second Sunday in Ordinary Time
Deuteronomy 4:1-2, 6-8
Psalm 15:2-5
James 1:17-18, 21b-22, 27
Mark 7:1-8, 14-15, 21-23

Question Corner/Fr. John Dietzen

Examination of conscience is spiritually healthy exercise

QI have not been to confession for a number of years, and I hope you can help me. I know the Church teaches that one commits a mortal sin when he or she willingly violates the law of God in a serious matter.



Is it proper to use the Ten Commandments as the basis for determining what sins have been committed? Or are there other things we should think about? (Ohio)

AThe Ten Commandments would be a good place to start. They cover basic areas of what we call the natural law—laws dictated to us by our human nature—which should guide all human activity in relation to God and one another.

For Catholics, of course, other responsibilities need to be considered, such as faithfulness to Mass and the sacraments, observance of Catholic regulations about marriage, fast and abstinence, and so on.

Most important of all, however, we must remember that we are Christians, followers of Jesus Christ. As such, we have many serious obligations which do not, at least readily, appear to come under either of the above categories.

Jesus never speaks, for example, of the Ten Commandments directly. When asked about the greatest commandments, he said they are to love God with our whole heart and mind and soul and strength, and to love our neighbor as ourselves. The Ten Commandments themselves are basically applications of these two commandments to daily life.

At the Last Supper, he said his new commandment for us is to love one another as he loves us (Jn 13-34).

Those two rules may sound simple and obvious, until we begin to reflect on them seriously. It is possible, even probable, that for all of us our most serious offenses against God, family, friends and other people are related directly to those commandments emphasized by our Lord.

How many people and lives are destroyed, for example, by malicious gossip, just plain unkindness and cruelty, and other gross forms of violence and lack of charity?

We need to reflect on all the above. Perhaps the best starting point is to read a few chapters of one of the Gospels,

perhaps the Gospel of Luke. Then ask yourself, "What is my track record as one who is committed to living the kind of life described here by Jesus?"

To look at our lives or "examine our conscience" in this way is a spiritually healthy exercise to do often, not only when we receive the sacrament of penance.

QIn a discussion about standing and kneeling at Mass, a priest told us that for many centuries people stood for Mass, and that kneeling came into practice later.

If that is true, why do we kneel during much of the Mass today? (Pennsylvania)

AMany liturgical practices, even as some we consider absolutely essential, differ widely from place to place and time to time.

Beginning in the early centuries of Christianity, when larger churches and basilicas were built, standing during Mass was the normal posture.

In Rome as well as in other ancient and modern cities, numerous Catholic churches still do not have seats, let alone kneelers. Kneeling was primarily a sign of penance and contrition.

The first ecumenical council of Nicea, for example, in the year 325, ruled that "since there are some who kneel on Sunday and during the season of Pentecost, this holy synod decrees that, so the same observances may be maintained in every diocese, one should offer one's prayers to the Lord standing" (Nicea Canon #20).

Even today, all four major eucharistic prayers refer to the people as "standing" around the altar, using the Latin "circumstantes," those standing around, or the verb "adstare," to stand near.

The common practice of kneeling, as well as other elements of the Mass with which we are familiar, developed gradually, especially in response to some of the later heresies about the Eucharist and the divine nature of Christ.

Even in the Western world, kneeling and genuflecting came into the Mass only several hundred years ago.

Today, of course, rules for posture at Mass are contained in the *General Introduction of the Roman Missal*, which normally applies to Catholics throughout the world.

(Questions may be sent to Father John Dietzen, Box 5515, Peoria, IL 61612 or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

The Wooden Cross

I push open the door ...
there's no one there
and yet ... I feel his presence there.

I raise my head
and my eyes are locked
upon the mighty wooden cross.

My King, my Savior,
my Lord, my God,
I am in awe of your powerful love.

I walk down the aisle and find a seat.
I sit there quietly
and I feel complete.

I feel enveloped with His Love,
and I wonder how it can be
that my Lord would die for me?

Am I worthy,
is mankind,
to accept the gift as when Jesus died?

And yet, the answer is there before me ...
so loved, so cared for, so precious am I.



File photo by John Starkey

I am in my Lord's presence before my King's eyes.

I look up above at the powerful cross
and I continue to be enveloped in His mighty Love.

By Nicola Rose Vogel

(Nicola Vogel is a member of St. Bartholomew Parish in Columbus. This crucifix made from a 150-pound block of basswood hangs in St. Teresa Benedicta of the Cross Church in Bright. The life-size image of Christ was carved by parishioner Daniel Badinghaus.)

Rest in peace

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

COIN, Roger G., 54, St. Monica, Indianapolis, Aug. 10. Husband of Ann Offutt-Coin. Father of Andrew and Michael Coin. Son of Frances (Tyler) Coin. Brother of Dennis, John and Michael Coin.

COLEMAN, Harvey A., 93, SS. Peter and Paul Cathedral, Indianapolis, Aug. 6. Husband of Lula Coleman. Father of Constance Coleman and Myra Ragland.

COX, JOANN (Juerling), 81, Holy Family, Richmond, Aug. 14. Mother of Kathleen Baumer, David, John and Michael Cox. Sister of Martha

Samuels, Catherine Schroeder and John Juerling. Grandmother of nine. Great-grandmother of two.

CUPP, June W. (Smith), 66, Holy Name of Jesus, Beech Grove, Aug. 3. Wife of Kenneth Cupp Sr. Mother of Diana Stone, Angela, Michael and Richard Cupp. Stepmother of Keith and Kenneth Cupp Jr. Sister of Mary Miller, La Donna Stallings, Bonnie Stephenson and Nancy Wynne. Grandmother of 11. Great-grandmother of six.

DANIELS, Madonna R. (Salitros), 85, Annunciation, Brazil, Aug. 8. Sister of Margaret Hood, Bob and Phil Salitros.

ECKSTEIN, Dolores E., 98, St. Mark the Evangelist, Indianapolis, July 30. Mother of Marikay Devlin, Joan Wright and Angela Eckstein. Grandmother of eight. Great-grandmother of 14. Great-great-grandmother of 14.

FENOGLIO, Helene J. (Elder), 78, Sacred Heart, Clinton, Aug. 8. Wife of Andy Fenoglio. Mother of Marty Coons, Mendy Harpold and Louie Fenoglio.

Sister of Betty Ellis and Jimmy Elder. Grandmother of eight. Great-grandmother of two.

GALLAGHER, John Patrick, Sr., 76, Holy Name of Jesus, Beech Grove, Aug. 7. Husband of Inez M. (Ray) Gallagher. Father of Maureen, John Jr., Justin and Mort Gallagher. Brother of Joseph Gallagher. Grandfather of six.

GAUSE, Raymond, 75, Holy Name of Jesus, Beech Grove, Aug. 1. Brother of Fred Gause Jr.

KAPERAK, Paul J., 91, St. Ann, Terre Haute, June 25. Husband of Leona (Barron) Kaperak. Father of Paula Slinger and Patty Talen. Brother of George Kaperak. Grandfather of five.

KILANDER, Theron L., 96, St. Matthew, Indianapolis, Aug. 9. Father of Gerry Kilander. Brother of Trena Ray. Grandfather of four. Great-grandfather of four.

LAMPING, James A., Sr., Holy Name of Jesus, Beech Grove, Aug. 11. Husband of Katherine J. (Speth) Lamping. Father of Barbara Bruce, Diane Gritt, Mary Johnson, James Jr. and Michael Lamping. Brother of Joseph and Larry Lamping. Grandfather of 18.

Le CLERE, Kenneth, 93,

St. Isidore, Bristow, Aug. 10. Father of Mary Jane Hawkins, Mindy Hubert and Alice Sommer. Brother of Omer and Ralph Le Clere. Grandfather of 13. Great-grandfather of 22.

McCALL, Terrence J., 54, St. Joseph, Shelbyville, Aug. 7. Father of Tyler Gronski and Sean McCall. Son of Florence McCall. Brother of Dennis, Lawrence and Michael McCall. Grandfather of four.

MORALEZ, Noe Anthony, 55, Our Lady of the Greenwood, Greenwood, Aug. 10. Husband of Karen Moralez. Father of Sarah and Christopher Moralez. Stepfather of Katina and Branden Raymer. Son of Tomasa Moralez. Brother of Delores Emert, Miguel and Tomas Moralez. Grandfather of three.

SECONDION, Margaret Ann, 78, Christ the King, Indianapolis, Aug. 8.

SHINE, Mary Ellin (Pindy), 80, St. Mary-of-the-Knobs, Floyds Knobs, Aug. 10. Wife of J. Robert Shine.

WAGNER, William R., 82, St. Louis, Batesville, Aug. 16. Husband of Mary Jane (Boing) Wagner. Father of Alan, Steve and Tim Wagner. Brother of Dave and Ray Wagner. Grandfather of three. †

U.S. Churches key in integrating Mexicans into U.S., says study

WASHINGTON (CNS)—U.S. Catholic and Protestant Churches are major channels for integrating Mexican immigrants into U.S. society and helping them participate in political life, said a new study by the Woodrow Wilson Center's Mexico Institute.

They also help Mexicans reaffirm their national identity in their new world, and help immigrants advance their social and political concerns in the U.S., said the study, titled "Invisible No More: Mexican Migrant Civic Participation in the United States."

Churches "appropriate symbols and patterns of worship from migrants' hometowns in Mexico, but tie the worship to the issues that migrants face in the United States and build capacities to address these proactively," it said.

As an example of how the Catholic Church is promoting Mexican immigrant social

and political agendas, the study cited the U.S. bishops' campaign for comprehensive immigration reform.

The study was released on Aug. 17 by the Washington-based Wilson Center, a non-partisan think tank, and is based on research papers presented at a conference last November. The papers discussed how Churches and other U.S. organizations were helping Mexicans become part of U.S. society.

The study said that more than 11 million people in the United States were born in Mexico, which is about 3 percent of the U.S. population.

Through Churches, unions, worker rights organizations and Spanish-language mass media, Mexican immigrants are increasingly participating in U.S. society, said Jonathan Fox, one of the study's authors, during the teleconference to release the study.

Even though many immigrants cannot vote, they are finding other forms of participating in political life through these organizations, said Fox, a professor of Latin American and Latino studies at the University of California in Santa Cruz.

As an example, he cited the marches last spring across the United States demanding widespread immigration reform after the House of Representatives passed a bill that emphasized border security and enforcing laws against illegal immigrants.

These marches were a "push back" to the House bill, said Fox.

He said the message of Mexican immigrants at these marches was: "We are not criminals. We are your neighbors."

"Rather than being a threat, Mexican migrants are increasingly joining U.S. society," he said.

The study cited research on Mexican immigrants, but said that many of the general conclusions about them could be applied to other Latin American immigrants.

It said that Churches "reaffirm old traditions, practices and beliefs from migrants' countries of origin, and simultaneously expose migrants to the culture, institutions and traditions of their new home."

The study cited surveys reporting that almost 75 percent of Mexican immigrants are Catholic.

Churches attract Mexicans because they "often provide a place of refuge and encounter for recent immigrants from similar backgrounds, provide tangible services to help them adapt to their life in a new country, and offer a sense of community to those far from their place of origin," the study said.

Mexicans are also changing U.S. Catholic and Protestant Churches, "bringing their own practices and worldviews into their religious communities," it said. †

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In all my doubts, perplexities, and temptations:
In hours of loneliness, weariness and trials:
In the failure of my plans and hopes, in disappointments, troubles and sorrows:
When others fail me, and Your Grace alone can assist me:
When I throw myself on Your tender love as a Father and Savior:
When my heart is cast down by failure, at seeing no good come from my efforts:
When I feel impatient, and my cross irritates me:
When I am ill, and my head and hands cannot work and I am lonely:
Always, always, in spite of weakness, falls, and shortcomings of every kind:

Say the novena 9 days for the favor and 9 days in thanksgiving. O most holy Heart of Jesus, fountain of every blessing, I adore You, I love You, and with a lively sorrow for my sins, I offer You this poor heart of mine. Make me humble, patient, pure and wholly obedient to Your will. Grant, good Jesus, that I may live in You and for You. Protect me in the midst of danger, comfort me in my afflictions, give me health of body, assistance in my temporal needs, Your blessing on all that I do, and the grace of a holy death.

THANK YOU St. Jude for prayers answered. G.B.

THANK YOU St. Jude and Blessed Mother for prayers answered. R., A. & K.M.

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News briefs

U.S.

Former Cleveland diocesan official indicted in alleged kickback scheme

CLEVELAND (CNS)—The former chief finance and legal officer of the Cleveland Diocese was indicted by a federal grand jury on Aug. 16 in connection with an alleged kickback scheme that authorities say netted him nearly \$785,000. Joseph F. Smith, now the finance director for the Diocese of Columbus, was named in a 23-count indictment. Smith's friend and former Cleveland diocesan employee Anton Zgoznic was charged with 15 counts in the indictment. The indictment alleges that the men conspired to defraud and obtain money from the Cleveland Diocese, then tried to cover their actions by falsifying tax returns and other documents. Both Smith, 50, and Zgoznic, 39, are charged with mail fraud, conspiracy to commit mail fraud, obstruction of tax laws and conspiracy to defraud the Internal Revenue Service. Smith, who lives in the Columbus suburb of Dublin, also is charged with money laundering and filing false personal income tax returns. Zgoznic also faces charges of aiding and assisting preparation of a false corporate income tax document and returns.

Style, substance differ in approaches to Capitol Hill lobbying efforts

WASHINGTON (CNS)—The list of those tarnished by Washington's lobbying scandals just keeps on growing. One of the latest casualties is Rep. Bob Ney, R-Ohio, believed to be "Representative No. 1" in an ongoing federal corruption investigation. Ney, who had close ties to disgraced lobbyist Jack Abramoff, announced on Aug. 7 that he would not seek re-election. By comparison, no lawmaker has been accused of having a relationship with the U.S. Conference of Catholic Bishops, or with Catholic Charities USA, or other advocacy organizations that is so cozy it borders on the improper or illegal. "We don't have money to influence people," said Michael Stoops, acting executive director of the National Coalition for the Homeless. "We have to appeal to the moral and religious values of our public officials, and it's a much nobler way of doing things." Sister Simone Campbell, a Sister of Social Service who is executive director of Network, a social justice lobby founded by U.S. women's religious orders, said legislators are more accessible at the state level than the federal level, and there is "more engagement with solving problems at the state level ..."

WORLD

Experts hope to get derailed Catholic-Orthodox dialogue back on track

VATICAN CITY (CNS)—Theological dialogue between the Catholic and Orthodox Churches has been derailed for six years. In mid-September, 60 ecumenical experts will try to get it back on track. The Catholic-Orthodox international dialogue commission is meeting in the Serbian capital of Belgrade on Sept. 18-25, in what Pope Benedict XVI has optimistically described as a "new phase in dialogue." That the encounter is taking place at all has been described as a big step forward by Vatican officials. Representatives from 10 Orthodox Churches, including the Russian Orthodox Church, will attend. But Church officials also recognize that it wouldn't take much to send the whole enterprise off the rails again. For one thing, the two main topics of the meeting are papal primacy and the role of Eastern Catholic Churches—two of the sorest points in Catholic-Orthodox relations. In fact, it was the re-emergence of Eastern Catholic Churches in post-communist Eastern Europe that so troubled the mixed commission's meetings throughout the 1990s. After an acrimonious meeting in Emmitsburg, Md., in 2000, the dialogue was suspended.

Church criticizes political protesters for using Our Lady of Guadalupe image

MEXICO CITY (CNS)—Supporters of leftist presidential candidate Andres Manuel Lopez Obrador generated criticism from Church officials when they used images of Our Lady of Guadalupe on political banners. Lopez Obrador supporters, who are calling for a recount of the July 2 presidential election results, also created a disturbance during an Aug. 20 Mass at Mexico City's downtown cathedral. A group of about 600 pilgrims marched north from the center of the city to the basilica of Our Lady of Guadalupe on Aug. 19, carrying a banner of Our Lady of Guadalupe on which was written "voto x voto" (vote for vote). The Mexican newspaper *La Reforma* also reported that marchers were carrying posters with the slogan, "Dios non es panista" (God is not a member of the PAN), referring to the ruling National Action Party. †

A mosaic of education

Great Spirits Camp focuses on literacy, math skills and fun

By Laura Moore
Special to The Criterion

"GREAT!" shouts the camp director at 9 a.m.

"SPIRITS!" the students, teachers and counselors shout back.

The shouting continues until all attention is gathered and the opening ceremonies can proceed. Children wave their hands in anticipation.

Great Spirits Camp 2006 has begun. "I like coming to camp each day because of the fun things we do. We have a mixture of fun and learning," said eighth-grade camper Alan-Micah Kanibeh.

Nearly 300 students and 60 staff members participated in the third year of Great Spirits Camp at seven Catholic schools in Indianapolis from June 26 through July 14. The camp is funded by a 21st Century Community Learning Center grant through the Indiana Department of Education.

Campers received personal attention in the areas of reading and math through games and creative activities. Registration is limited to students attending Central Catholic, Holy Angels, Holy Cross Central, St. Andrew and St. Rita Catholic Academy, St. Anthony, St. Joan of Arc and St. Philip Neri schools in Indianapolis.

"It is a good, safe place for children to use their summer time productively while having fun and learning new ways to have fun," said Sarah Batt, program director.

First-grade teacher Melissa Hennessee's classroom provided typical scholastic elements, including the daily schedule, a shape museum and folders sampling her students' work. But also tucked throughout her room is evidence of summer camp, including a box of Math Pentathlon games, handmade clay marbles from Connor Prairie and water bottles labeled with each child's name.

Students and teachers were provided a classroom size that offered a one-to-seven ratio in order to promote extended individual attention during Math Pentathlon games and Accelerated Reading time.

"It is necessary for the students to get the help they need while they are having fun," said sixth-grade teacher Mary Ellen Morris.

"I liked learning about fractions because it wasn't boring," noted eighth-grade camper Kyle Guyton.

Throughout the three-week curriculum, teachers and counselors focused on increasing the level of literacy and improving math skills for children.

To provide development for students on a holistic level, instructional time was also set aside for the Fun and Fitness program.

At the St. Andrew and St. Rita location, students were welcomed to the gym with upbeat music by fun and fitness director Christopher Moore. Activities ranging from scooter soccer to "capture the flag" promoted good sportsmanship and learning about movement.

"Students need to have physical activity on a daily basis in order to lead healthy lives," he said.

"I love playing games with my friends," added seventh-grade camper D'Asia Carter.

Students also took a field trip to Connor Prairie in Fishers, Ind., to explore several areas of their own heritage through the living history exhibits.

"It gives our kids a different way to learn because it lets them walk through history and touch it, especially the kids

'It gives our kids a different way to learn because it lets them walk through history and touch it, especially the kids who have had a difficult time learning the traditional way.'

— Sarah Batt, Great Spirits Camp program director



Above, Mandi Machock, who teaches at Our Lady of Lourdes School in Indianapolis, practices the peace sign at the Peace Learning Center with student campers from Holy Cross Central and St. Philip Neri schools.

At right, Donisha Jackson, left, a student at St. Andrew & St. Rita Catholic Academy, and Elizabeth Pogue, a student at St. Joan of Arc School, try out stilts at Conner Prairie.

At bottom right, Aerial Simmons, left, and Maggie Zahn, both St. Joan of Arc School students, smile after taking part in another fun-filled Great Spirits Camp activity.



who have had a difficult time learning the traditional way," said Batt.

The final way that students learned about their heritage was through the Art with a Heart program. Campers learned about a variety of artists and artistic styles. This year's project included silk screening T-shirts and designing a fashion company.

Janice Cummings brought three of her grandchildren to Great Spirits Camp.

"This camp keeps kids active and gives them positive role models. It keeps them off of the streets and shows them things they wouldn't normally be exposed to," said Cummings.

As the three weeks ended, students were given tests based on the standards targeted at camp.

"This camp makes a difference, and we should be able to see that difference this year with ISTEP scores and reading levels," said Batt.

Teachers and students alike now pray for continued funding because the four-year, \$2 million

Indiana Department of Education grant expires before next summer.

New avenues for funding are being explored to allow Great Spirits Camp to continue providing urban children with a mosaic of education, exercise and entertainment.

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