



# The Criterion

Serving the Church in Central and Southern Indiana Since 1960



## 'Women and Spirit'

Exhibit displays how Catholic sisters have served millions of people in U.S., page 9.

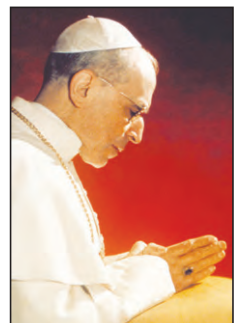
CriterionOnline.com

September 4, 2009

Vol. XLIX, No. 47 75¢

## War and remembrance: Vatican highlights Pope Pius XII's peace efforts

VATICAN CITY (CNS)—Like much of Europe and the world, the Vatican was marking the 70th anniversary of the start of World War II with an act of remembrance.



Pope Pius XII

In the Vatican's case, though, the remembering has focused largely on the dramatic and unheeded warnings issued by

Pope Pius XII to world leaders in the weeks and days leading up to the war's outbreak.

The late pope's sense of alarm came through loud and clear in the radio message he delivered on Aug. 24, 1939, as German troops were massing on the Polish border. His voice full of urgency, the pontiff told the world that "empires not founded on justice are not blessed by God."

"Today, when the tension of spirits has reached a level that makes the unleashing of the tremendous whirlwind of war appear imminent, in a spirit of paternity we make a new and heartfelt appeal to governments and peoples," the pope said.

"To governments so that, laying aside accusations, threats and the reasons for reciprocal mistrust, they try to resolve present differences through the only suitable means, that is, sincere joint agreements; and to peoples so that in calm and serenity, and without unbecoming agitation, they will encourage efforts for peace on the part of their leaders," he said.

The pope added, "Along with us, the whole of humanity hopes for justice, bread and freedom, not the iron that kills and destroys."

Parts of the audio recording were replayed in late August on Vatican Radio, which called the message "a milestone in the Church's service to peace." Likewise, the Vatican newspaper, *L'Osservatore Romano*, printed the text of this and other papal warnings against war, depicting

See VATICAN, page 8

# PART OF THE TEAM



Submitted photo by Keely Lucas

Since their freshman year at Bishop Chatard High School in Indianapolis, Will Kuhn, left, and Mike Goetz have been good friends. The bond between the two seniors is just one of the many special relationships that have developed from Will becoming part of the school's football team as a manager, and being an inspiration as he moves forward through life despite muscular dystrophy.

## Teenager's approach to life creates magical bond connecting his family, friends and teammates

By John Shaughnessy

This story is about teenagers—their strength, their dreams, their vulnerability, and their desire to belong to and contribute to something bigger than themselves.

It's also a story about parents—how they love their children, worry about them, bleed for them, cheer for them and hope they will learn their worth in the world.

This story is also about friends and teammates—how they look out for each other, extend their hands and their hearts to each other, and how, as they come together to pursue wins and championships, they

sometimes grasp a greater success: becoming part of a group that not only strives to reach its potential as athletes who dare to dream, but also as people who dare to care, especially about one another.

It's a story that could take place in any Catholic high school in the archdiocese, and in any sport being played during this fall season—volleyball, football, soccer, cross country, tennis and golf.

Yet this story begins on a football field on a Friday night beneath the glow of a stadium's lights.

The game has ended, and the football players and coaches of Bishop Chatard High

School in Indianapolis start to join together on the field, where they will eventually kneel in the grass and the dirt together to offer a prayer of thanks for having had the opportunity to play and compete.

From the Bishop Chatard sideline, Will Kuhn directs his motorized scooter toward that area of the field, his eyes looking up at the backs of several of his teammates who tower above him and walk ahead of him in their uniforms and helmets.

Will is a member of the team as a  
See TEAM, page 8

# Priests praised for supporting perpetual adoration chapel

*(Editor's note: To help mark the Year for Priests, The Criterion is inviting readers to share stories of priests who have ministered to them in a special way. This week, we share a reflection from Sister Mary Ann Schumann, coordinator of the Divine Mercy Chapel in Indianapolis. At 20 years, it is the oldest perpetual adoration chapel in the archdiocese. Sister Mary Ann reflects on the priests who have supported the chapel during the past two decades.)*



Msgr. Schaedel, Father Bonke and Father Paul Landwerlen, at the time the pastor of St. Gabriel the Archangel Parish in Indianapolis, in anticipation of the establishment of a perpetual adoration chapel in the Indianapolis West Deanery. Archbishop O'Meara set the date of Sept. 14, 1989, the feast of the Exaltation of the Holy Cross, to begin

adoration at 9 p.m. Msgr. Schaedel, Father Bonke and Father Landwerlen offered sermons on eucharistic adoration in their parishes.

After less than two months, every hour each week was covered except one. It was 2 a.m. on Tuesday. Despite his pressing duties at Cardinal Ritter, Msgr. Schaedel took the hour. What a witness to the Real Presence.

When Msgr. Schaedel was named the vicar general in 1994, he continued to give ministerial support to the Divine Mercy Chapel. He also gave guidance in the establishment of most of the 11 perpetual adoration chapels in the archdiocese.

Father Landwerlen gave great witness to eucharistic adoration. Every Friday at midnight, he took his turn at the chapel. If no one else was present, he would chant praises or dance before the earthly throne of God as David must have danced with God at the Ark of the Covenant.

When he was the pastor of St. Michael Parish, Father Anthony Volz assisted in having a missionary of the Blessed Sacrament speak on the importance of adoration when the number of those taking hours in the chapel had declined. Ninety people soon committed to praying for an hour a week there. Father Volz also witnessed

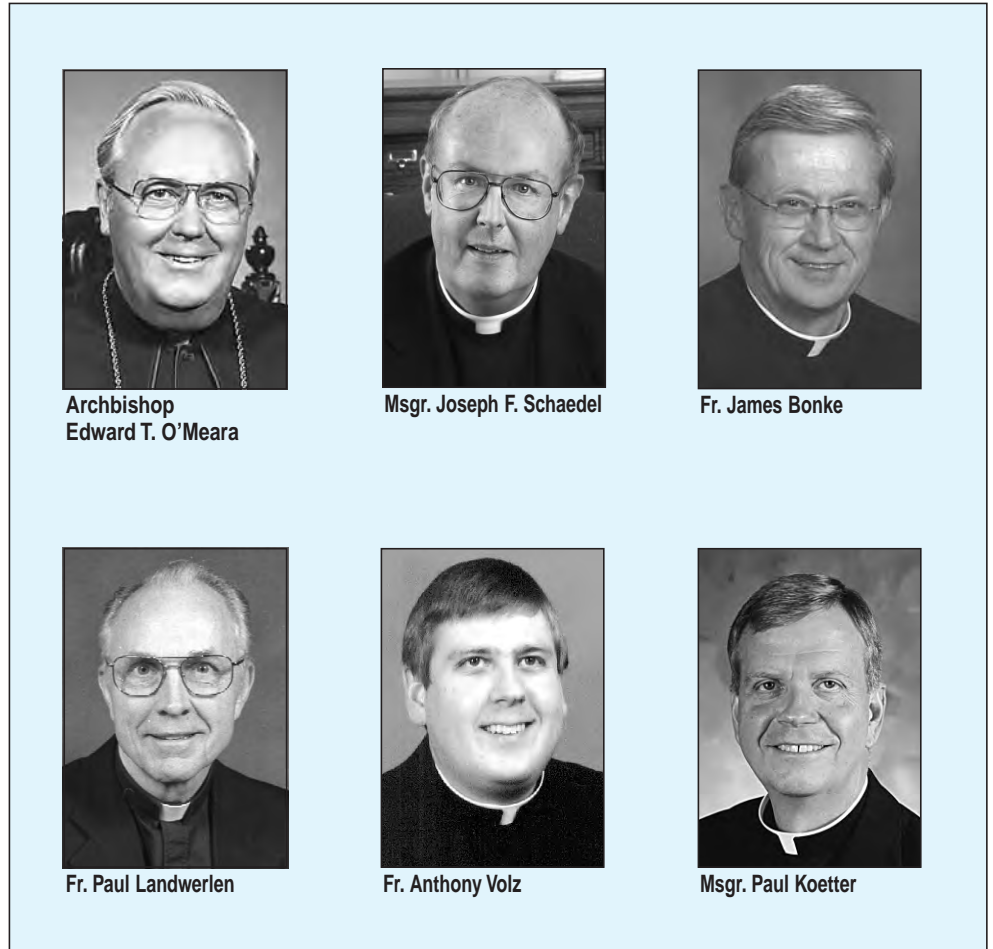
I am greatly aware that this endeavor could not have been possible without the support of many of our priests. I did not grasp at the time of its founding that maintaining a parish perpetual adoration chapel was a difficult task and a tremendous pastoral responsibility.

Yet, Msgr. Joseph F. Schaedel, at the time the principal of Cardinal Ritter Jr./Sr. High School in Indianapolis, never said "no" to the possibility. He listened, helped find a place for the chapel and learned the guidelines established to maintain perpetual adoration.

Father James Bonke, the pastor of St. Michael the Archangel Parish in Indianapolis at that time, gave his support and helped with many underlying issues.

One thing remained: to contact Archbishop Edward T. O'Meara for his consent. Msgr. Schaedel presented him with the plan. Being a great comrade of the Servant of God Archbishop Fulton J. Sheen, Archbishop O'Meara was delighted to think his priests were willing to embark on parish adoration.

A meeting was scheduled with



Archbishop Edward T. O'Meara

Msgr. Joseph F. Schaedel

Fr. James Bonke

Fr. Paul Landwerlen

Fr. Anthony Volz

Msgr. Paul Koetter

to the Real Presence as he prayed the Liturgy of the Hours once a week in the chapel.

Msgr. Paul Koetter offered encouragement and personal thanks in amazement that so many people remained faithful to a weekly hour of quiet prayer—"watching and praying."

Much more could be said, but one thing I know is that all coordinators of our parish perpetual adoration chapels would join together to express gratitude for priestly witness. They support us in

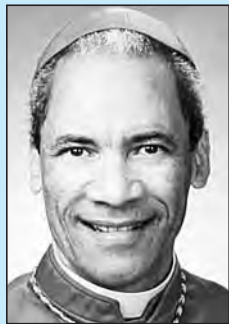
the vision of the Servant of God John Paul II and Pope Benedict XVI in evangelizing for the Eucharist, in the Eucharist and from the Eucharist.

Without their "yes" to embody the very source of infinite mercy, we, the people of God, cannot share in the mystery of the Eucharist: our life eternal.

*(If you would like to share a story of a good priest, e-mail it to Sean Gallagher at [sgallagher@archindy.org](mailto:sgallagher@archindy.org) or mail it to P.O. Box 1717, Indianapolis, IN 46206.) †*

## Bishop Ricard says U.S. Church sees 'great deal of hope' in South Africa

PRETORIA, South Africa (CNS)—A U.S. bishops' delegation chose to visit South Africa because it has "similar dynamics [to] the United States, with a similar history in many ways," said Bishop John H. Ricard of Pensacola-Tallahassee, Fla.



Bishop John H. Ricard

"We see a great deal of hope here," he told leaders of the Southern African Catholic Bishops' Conference in Pretoria on Aug. 29.

Meeting at Khanya House, the SACBC headquarters,

Bishop Ricard said the U.S. bishops set up a solidarity fund for the Church in Africa nearly five years ago because of the "sense that the Church needed to focus on Africa,

not just as a continent facing poverty and disease, but rather as a sister Church that is developing and growing."

Bishop Ricard, chairman of the U.S. bishops' Subcommittee on the Church in Africa, and Bishop John C. Wester of



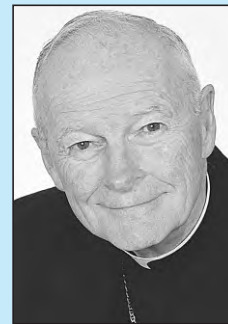
Bishop John C. Wester

Salt Lake City visited Zimbabwe on Aug. 26-28 then traveled to South Africa, where they were to remain until Sept. 6. They were to be joined by Cardinal Theodore E. McCarrick, retired archbishop of Washington, who also planned to visit Swaziland.

The U.S. bishops are focusing on South Africa because the country "is seen as the most advanced country on the continent," Bishop Ricard said.

He said the bishops and other delegation members would "go back to the United States and share what we have seen."

"We can learn from and enrich each other," he said.



Cardinal Theodore E. McCarrick

Noting that the South African Church "has an important role" to play in the rest of Africa, Bishop Ricard said its leaders need to tell the U.S. delegation members what they can do to "help reinforce the Church here" and on the rest of the continent.

An increasing number of U.S. dioceses and parishes are joining the "conversation on the pastoral needs

of Africa," said Bishop Ricard, whose committee administers the Pastoral Solidarity Fund for the Church in Africa.

Bishop Wester, who chairs the U.S. bishops' migration committee, said the Aug. 30 Mass at St. Peter Claver Church in the Johannesburg township of Soweto "touched my heart deeply."

Though the Mass took more than two hours, "not one person left, and they told me they love being in church," Bishop Wester said.

Everyone in the church "sings and participates in the Mass," he said, noting that the parish priest, Oblate Father Patrick Maselwane, seems "very much in touch with his people."

The bishop said that, while parishioners he talked to after Mass told him they "feel held back economically and don't have much opportunity" to make a decent living, "their faith is very obvious and there is a lot of hope." †

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# Passion Play and Danube cruise are part of 2010 pilgrimage

Criterion staff report

Archbishop Daniel M. Buechlein will lead an archdiocesan pilgrimage to Europe from Sept. 25 to Oct. 4 in 2010.



Archbishop Daniel M. Buechlein

Among the highlights are a viewing of the *Passion Play* in Oberammergau, Germany, and a five-night cruise on the Danube River.

The history of the Oberammergau *Passion Play* dates back to the middle of the Thirty Years War.

In 1633, after months of suffering from the bubonic plague, the people of Oberammergau took a vow to perform the *Passion Play* every 10 years if they were spared. Miraculously, they all survived and, true to their promise, the first performance of the play took place in 1634.

More than 2,000 citizens make up the actors, singers, instrumentalists and stage technicians that bring the play to life.

In addition to viewing the *Passion Play*, the pilgrims will visit Vienna, Austria, with its architectural wonder, St. Stephen's Cathedral, as well as numerous other European cities and places of worship important to the Catholic faith.

A special feature of this pilgrimage is a five-night cruise along the Danube River on board the River Princess. The pilgrims will sail from Vienna to Regensburg, Germany.

While docked in Vienna on Sept. 26-27, the pilgrims will be able to sample some of Europe's finest music, art and architecture. Besides St. Stephen's Cathedral, where Wolfgang Amadeus Mozart was married in 1782, they will visit Schoenbrunn Palace, the summer home of the Hapsburg emperors.

In Krems, Austria, on Sept. 28, the pilgrims will sample wine during a visit to the best traditional and state-of-the-art wine domain.

En route to Melk, Austria, on Sept. 29, the pilgrims will pass through the scenic Wachau Valley, a UNESCO World Heritage cultural landscape which represents one of the most beautiful stretches of river valleys in Europe.

In Melk, the pilgrims will visit the 900-year-old baroque Benedictine Melk Abbey, situated high atop the granite cliffs of the Danube River.

On Sept. 30, the pilgrims will travel to Passau, Germany, where they will enjoy an organ recital at St. Stephan's Cathedral, the site of Europe's largest pipe organ.

Next is a visit to the medieval town of Regensburg on Oct. 1. Known as one of the finest medieval towns in Europe, it captures 2,000 years of living history and is home to the Cathedral of St. Peter, with stained-glass windows that date back to the 14th century. Regensburg University is also where Pope Benedict XVI taught from 1969-77.

After leaving the ship, the pilgrims continue on coach to Ettal, Germany, at the base of the German Alps. There will be a stop in Freising to see the cathedral and celebrate Mass where Pope Benedict and his brother, Georg, were ordained priests on June 29, 1951.

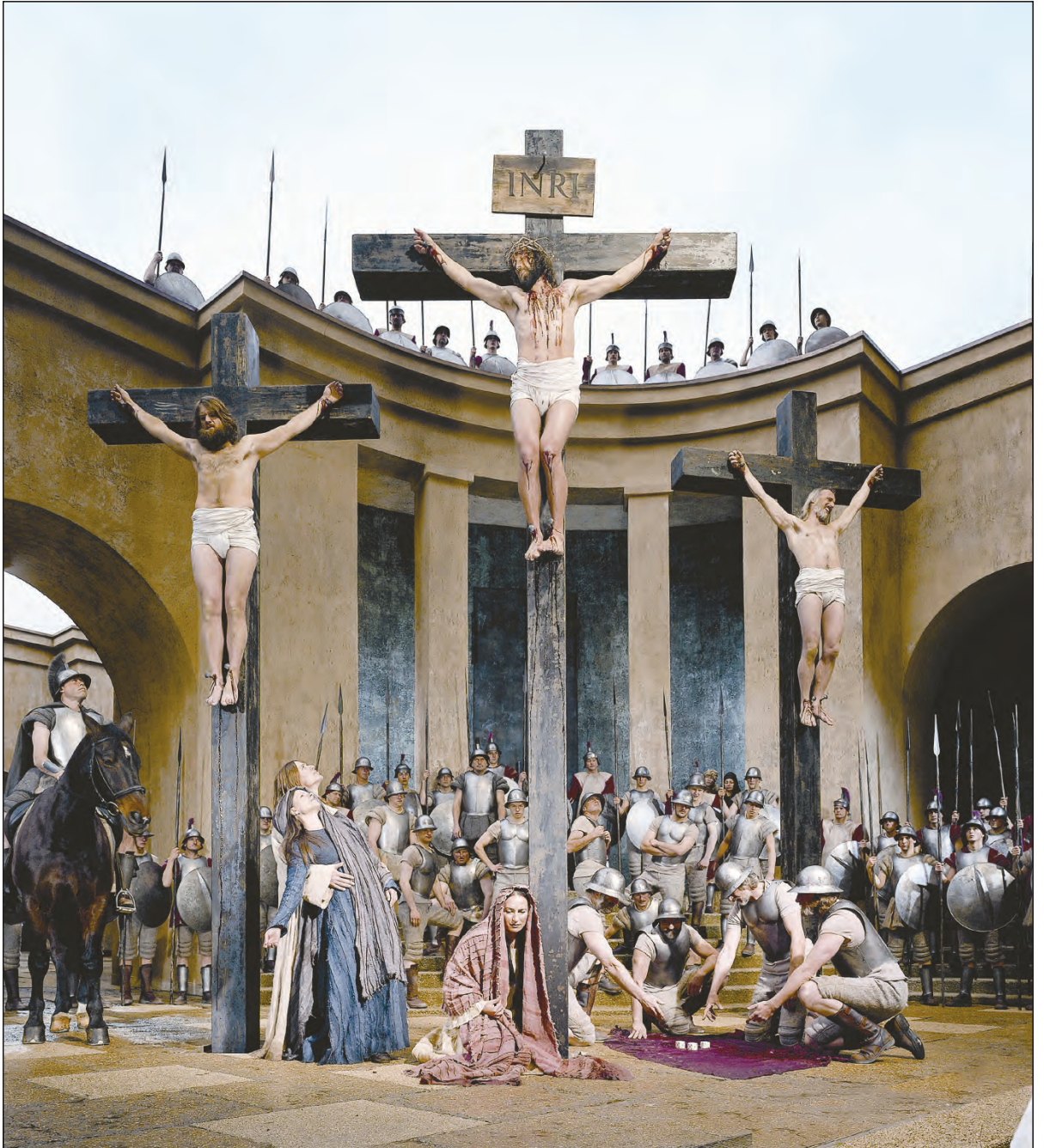
After Mass at the Ettal Monastery on Oct. 2, the pilgrims will travel to Oberammergau and have time to stroll through the streets of wood-carving shops before having lunch then attending the afternoon and evening performance of the *Passion Play*.

The final full day of the pilgrimage will be spent in Munich, Germany. It will include a visit to and Mass at the *Frauenkirche* (Cathedral of Our Lady), where Pope Benedict was first an archbishop and then cardinal before he was appointed prefect of the Congregation for the Doctrine of the Faith in Rome in 1981.

The trip includes:

- Round-trip airfare from Indianapolis,
- Five nights of deluxe accommodations in a category 3 stateroom on the River Princess,
- First-class hotels in rooms with private baths,
- Luxury motor coach with restroom and air conditioning,
- Most meals,
- Sightseeing per itinerary, including entrance fees and

Photos courtesy Grueninger Tours Inc.



Above, archdiocesan pilgrims will view the world-renowned *Passion Play* in Oberammergau, Germany.

Right, in Vienna, Austria, pilgrims will visit one of the city's most beloved architectural wonders, St. Stephen's Cathedral.



English-speaking guides,

- Porterage of one suitcase (limit 50 lbs.) per person,
- A carry-on tote may be taken if self-carried,
- A Grueninger Tours travel director,
- A flight bag and luggage tags.

The cost of the pilgrimage is \$5,599 per person for double occupancy or \$6,879 per person for single occupancy.

(For more information, call Carolyn Noone, associate director of special events for the archdiocese, at 317-236-1428 or 800-382-9836, ext. 1428, or e-mail [cnoone@archindy.org](mailto:cnoone@archindy.org).) †

## Holy Father says families should create 'fertile spiritual terrain' for priestly vocations in children

CASTEL GANDOLFO, Italy (CNS)—Pope Benedict XVI said Catholic parents should make sure to create a "fertile spiritual terrain" for priestly vocations as they educate their children in the faith.

The pope, speaking at a Sunday blessing at his summer residence outside Rome on Aug. 30, said he hoped for a vocations revival in the Year for Priests, which began in June. The year marks the 150th anniversary of the death of St. John Vianney, the patron saint of parish priests.

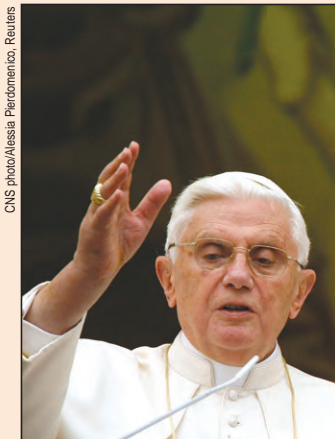
"When couples dedicate themselves generously to the education of their children, guiding and orienting them toward the discovery of God's design of love, they prepare that fertile spiritual terrain where vocations to the

priesthood and consecrated life arise and mature," the pope said.

He offered a prayer that in the Year for Priests, "Christian families may become small churches in which all the vocations and charisms given by the Holy Spirit will be welcomed and valued."

The pope said the history of Christianity features innumerable examples of saintly parents and families, including Blessed Luigi and Maria Beltrame Quattrocchi, who were beatified in 2001. The couple had four children, including two sons who became priests.

The pope appeared relaxed as he greeted pilgrims in the packed courtyard of his villa in Castel Gandolfo. He returns to his Vatican residence at the end of September. †



Pope Benedict XVI gives a blessing as he recites the Angelus prayer from the papal summer residence at Castel Gandolfo, Italy, on Aug. 30.

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## Editorial

# The Kennedy family

Eunice Kennedy Shriver and Sen. Edward M. Kennedy died only 14 days apart. Their deaths leave their sister, Jean Smith, as the only surviving member of their generation of the most prominent Catholic political family in America. It included President John F. Kennedy, the first Catholic president, and Sen. Robert F. Kennedy, who had been attorney general during his brother's administration. Both were assassinated.

Joseph Kennedy was hugely ambitious for his children. But then tragedies struck. Joseph Jr. died during World War II when a plane he was piloting, laden with 22,000 pounds of explosives, exploded over the English Channel.

Kathleen, the fourth child, died in a plane crash in France. Patricia, once married to actor Peter Lawford, preceded Eunice and Ted in death.

Eunice was the fifth and Ted the last of Joseph and Rose Kennedy's nine children. Although Eunice was 11 years older than Ted, they had many things in common, but also some great disagreements.

They were both committed to helping the less fortunate in society, but Eunice was pro-life in every way while Ted was one of too many Catholic politicians who have ignored the Catholic Church's teachings on abortion and embryonic stem-cell research.

Eunice's commitment to serving the less fortunate took the form of founding the Special Olympics for children with developmental disabilities. Her passion for helping them came from her experiences with her older sister, Rosemary, who was developmentally disabled. Special Olympics competitions have grown internationally to involve up to 3 million people of all ages.

Eunice obviously had great organizational abilities as well and was able to raise funds for her foundation. President Kennedy once said that she was the smartest one in the family and would have made a great president.

She was also a devout Catholic. Like her mother, she attended Mass daily. She considered her heroes to be the Blessed Virgin, Blessed Teresa of Calcutta and Catholic Worker co-founder Dorothy Day as well as her own sister, Rosemary, and her mother.

This writer talked with Eunice and her husband, Sargent Shriver, in 1976 after they attended a session of the International Eucharistic Congress in Philadelphia, where they listened in the audience to a talk by Mother Teresa. It was four years after Sargent, who had been the first leader of the Peace Corps, ran for vice president. As we walked back to their hotel, they talked about their admiration for Mother Teresa. Unfortunately, Sargent Shriver has suffered from Alzheimer's disease since 2003.

Ted became a U.S. senator from Massachusetts in 1962 to fill his brother John's unexpired term after he was elected president. Ted became the



**Eunice Kennedy Shriver, sister of the late U.S. President John F. Kennedy, poses with an athlete at the 2007 Special Olympics World Games in Shanghai, China. Shriver, who founded the Special Olympics and was a member of one of the most prominent American Catholic political families of the 20th century, died on Aug. 11 at age 88 in Cape Cod, Mass. Her brother, Sen. Edward M. Kennedy, died on Aug. 25.**

patriarch of the Kennedy family after Bobby's death in 1968. Perhaps Ted might have been elected president had it not been for the 1969 accident in which he drove his car off a bridge on Chappaquiddick Island in Massachusetts, resulting in the drowning death of his passenger, Mary Jo Kopechne.

Instead, he went on to be one of the most powerful senators in American history, renowned for his ability to work with those with whom he disagreed politically. As Cardinal Sean P. O'Malley of Boston said, "For nearly half a century, Sen. Kennedy was often a champion for the poor, the less fortunate and those seeking a better life."

He championed health care reform, immigration reform, the rights of those with disabilities, and many other liberal causes. Unfortunately, though, he seemed to have a blind spot when it came to protection for the unborn. Los Angeles Cardinal Roger Mahony said that Ted "did struggle with this aspect of his Catholic faith." If so, it didn't show.

Protestant evangelical leader Jim Wallis said that Ted was "conflicted" on abortion and "felt trapped" by the liberal side. But he was the leader of the liberal side. Imagine how much good could have been accomplished if he had remained anti-abortion as he was early in his career. He could have brought many other liberals along with him.

Ted's death has been called the end of a political dynasty. However, many members of the next generation of Kennedys have taken their places in public service.

Lord, grant eternal rest to Eunice, Ted and the other deceased members of this remarkable family.

—John F. Fink

## Be Our Guest/Gretchen Sneegas

# Did Jesus volunteer at a soup kitchen? Why we should all give back in life

Being a good Catholic means more than just going to Mass once a week. My parents made sure I learned this lesson, and learned it well.



I was treated to a metaphorical buffet of volunteer work growing up. I could take my pick of anti-tobacco advocacy, tutoring elementary school students, trick-or-treating for UNICEF or helping out with my high school's performing arts boosters. Not participating was simply not an option.

Shortly after graduating from college in May 2008, I made the decision to postpone applying for graduate school. Instead, I decided that I wanted to devote at least two years of my life doing community service. I knew that I would never have another chance to make this commitment.

I started by applying to Americorps National Civilian Community Corps or NCCC for short.

NCCC is a community service program for 18- to 24-year-olds. In return for 10 months of service, you get room and board, health insurance, a living stipend and an education award of nearly \$5,000.

With a team of your peers, led by a team leader, you complete six to eight week-long projects in your region. These projects cover a broad spectrum, ranging from educational to environmental, from construction to disaster relief.

I am now halfway done with my Corps year. In that time, I have done things that I will never have the chance to do again.

I have rebuilt homes damaged by Hurricane Katrina, salvaged flooded houses, demolished vacant buildings and played with dozens of children. My work

has taken me from urban Baltimore to laid-back Georgia, from the mountains of West Virginia to the beaches of Mississippi.

And, of course, I have learned a variety of new skills. I can now use a hammer, sand, and mud and spackle with the best of them.

After mentoring at-risk youth in a Boys and Girls Club, my ingenuity has grown by leaps and bounds. Living in close quarters with my team of eight people has developed my tolerance, patience and flexibility. My upper arm strength has increased exponentially. Also, I can now say I have thrown a toilet down a flight of stairs. Who else can make that claim?

In all seriousness, however, I have learned a great deal in the last six months about myself, about people in general and about this fantastic country that I live in.

But more than being a learning experience, I consider it a living experience. It's an experience in starting each day anew, in accepting change with an open mind and an open heart.

That, I think, is what the spirit of volunteerism is all about. And no, you don't have to be a 22-year-old recent college graduate to partake.

There are volunteer opportunities wherever you look. Americorps hosts a variety of programs. Some, like NCCC, are geared toward a younger crowd.

Senior Corps, on the other hand, is for those age 55 and older who want to give back to their community. You can research Americorps online at [www.americorps.gov](http://www.americorps.gov).

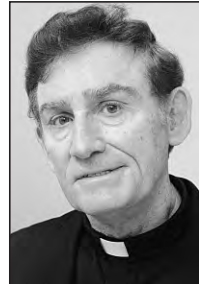
You can also research local volunteer opportunities in your community through United We Serve at [www.serve.gov](http://www.serve.gov).

(Gretchen Sneegas is a member of St. Christopher Parish in Indianapolis. She is also a member of Americorps NCCC, Class XV. Anyone interested in learning more about NCCC can log on to [www.americorps.gov/nccc](http://www.americorps.gov/nccc).) †

## The Human Side/Fr. Eugene Hemrick

# Youth ministry is a lifelong vocation

As I flew to Chicago recently for a youth ministry meeting, I wondered, "Why am I doing this?"



of rites of passage.

During my postgraduate studies, I was once again in a dorm with young students.

Eventually, I felt I had paid my dues in youth ministry so I moved on to ministering to families and the aged.

That Chicago meeting dramatically changed my attitude, however. It helped me to realize that no matter what our stage is in life, youth ministry is a lifelong mission.

Why do I say this?

Between 2001 and 2005, the National Study of Youth and Religion found that 84 percent of Catholic youths see their faith as extremely to somewhat important. The survey was funded by the Lilly Endowment under the direction of Christian Smith, professor of sociology at the University of Notre Dame, and Lisa Pearce, assistant professor of sociology at the University of North Carolina.

The survey's results are good news. But what is disturbing is that a significant number of Catholic youths cannot verbalize what their faith is. The concepts found in our creed are either foreign to them or vaguely understood.

Furthermore, today's youths are exposed to drugs more than generations before them, are increasingly raised by a single parent and live in a highly stimulated culture that often nullifies any taste for life-giving reflection and contemplation.

New challenges face youths. How do we attract Hispanic youths, get on the wavelength of African-Americans and relate to Middle Eastern cultures? What in Catholic liturgies needs re-examination to reflect our multicultural Church?

It has been proven that those who cohabit before marriage have a greater probability of divorce. This is a critical message that is vital for youths to help them enter into wholesome marriages.

The aforementioned is only the tip of the iceberg of youth issues.

Youth ministry is not solely about people getting a degree in this field and working with youths. For it to be successful, parents, priests and the entire parish community need to be involved.

But how do we accomplish this with both parents working and priests keeping a greater distance from youths after the news of sex abuse scandals?

How do we come together in a spirit that says, "We are all in this together and need to roll up our sleeves for the task"?

As these questions buzzed around in my head on my return from Chicago, they reminded me that we never pay our dues fully when working with youths because youth ministry is a lifelong vocation.

(Father Eugene Hemrick writes for Catholic News Service.) †

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Without God, we are a people without hope

Our modern age often proclaims the false hopes of politics, science and technology.

"*Spe salvi facti sumus*" is the way that Pope Benedict XVI begins his 2007 encyclical letter on hope. It is a quote from St. Paul's Letter to the Romans, and likewise to us, which means "in hope, we were saved" (Rom 8:24). For St. Paul, there is only one hope that saves, and that is hope in Christ.

Halfway through his encyclical, Pope Benedict summarizes our Church's teaching on the theological virtue of hope: "Let us put it very simply," the Holy Father writes, "Man needs God, otherwise he remains without hope" ("*Spe Salvi*," #23).

This simple truth should be the banner headline of every newspaper. It should be streamed at the bottom of every television news program, and it should be an icon that is prominently displayed on every Internet Web site that claims to lead us to the truth of things. Without God, there is no hope.

We need to be reminded that God is the only authentic source of hope for us. In spite of the fact that human history chronicles all the ways that men and women have vainly searched for hope without God, we still follow the false leads of politics, science and technology.

We are still encouraged to think that happiness, peace and love can be found without reference to the transforming grace of Jesus Christ. And we are still enticed to build a City of Man that we are to believe

will be just as good as the City of God.

That way is a dead end. It leads to profound unhappiness, to cruelty and to despair. Consider the attempts that have been made during the past 200 years to create a perfect society by means of political upheaval, unfettered economic growth and the development of technological wonders. Good things have resulted, but evils have also been unleashed.

In "*Spe Salvi*," Pope Benedict poses the question, "What does progress really mean; what does it promise and what does it not promise?" The Holy Father continues, "We have all witnessed the way in which progress, in the wrong hands, can become and has indeed become a terrifying progress in evil. If technical progress is not matched by corresponding progress in man's ethical formation, in man's inner growth [cf. Eph 3:16; 2 Cor 4:16], then it is not progress at all but a threat for man and for the world" ("*Spe Salvi*," #22).

The pope reminds us that in the modern era humanity's belief in progress has been tied to two fundamental concepts: reason and freedom.

Both concepts can be seen as essentially linked to our Christian understanding of the way God created us in his image and likeness, and endowed us with intelligence and free will. But when reason and freedom are divorced from God's plan, they can become instruments of evil, "not ushering in a perfect world but leaving behind a trail of appalling destruction" ("*Spe Salvi*," #21).

The world witnessed this in the rise and fall of communism. Pope Benedict tells us that Karl Marx, the architect of communist theory, forgot that without God's grace human freedom remains also freedom for evil.

Marx assumed that "once the economy had been put right, everything would automatically be put right." This is the false hope of materialism. As the pope teaches, "Man, in fact, is not merely the product of economic conditions, and it is not possible to redeem him purely from the outside by creating a favorable economic environment" ("*Spe Salvi*," #21).

This should sound uncomfortably familiar to us today. We, too, have been guilty of the false hope of materialism, of believing that the solution to all our problems is simply to create a favorable economic environment.

But we have discovered that this way is also a dead end. As the Lord said in response to the devil's temptation, "Man does not live on bread alone" (Lk 4:4). Hope lies not in material things, but in the grace of Christ.

Freedom and reason are gifts from God that must be used wisely in accordance with

God's plan. They are the tools we have been given to build up the kingdom of God. Without God, these powerful gifts become instruments of evil.

We have given in to the false hopes of our modern age. Too often, we place our hope in political figures, in scientists and in those who continually discover new forms of technology. When we do, we are disappointed.

Nearly 2,000 years ago, St. Paul wrote that without God we are alienated from one another and strangers to the truth, a people without hope. "But now in Christ Jesus you who were once far off have become near by the blood of Christ" (Eph 2:13). †

Do you have an intention for Archbishop Buechlein's prayer list? You may mail it to him at:

Archbishop Buechlein's  
Prayer List  
Archdiocese of Indianapolis  
1400 N. Meridian St.  
P.O. Box 1410  
Indianapolis, IN 46202-1410

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

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

## Sin Dios somos un pueblo sin esperanza

Nuestra era moderna proclama frecuentemente la falsa esperanza que brindan la política, la ciencia y la tecnología.

El papa Benedicto XVI comienza su encíclica sobre la esperanza con la frase "*Spe salvi facti sumus*." Es una cita extraída de la carta de San Pablo a los Romanos y que también es aplicable a nosotros, la cual significa "en esperanza fuimos salvados" (Rom 8:24). Para San Pablo sólo existe una esperanza salvadora y ésa es la de Cristo.

A mitad de su encíclica, el papa Benedicto resume las enseñanzas de la Iglesia sobre la virtud teológica de la esperanza: "Digámoslo ahora de manera muy sencilla:" escribe el Santo Padre, "el hombre necesita a Dios, de lo contrario queda sin esperanza" ("*Spe Salvi*," #23).

Esta verdad sencilla debería ser el titular de todos los periódicos. Debería aparecer constantemente al pie de la pantalla en todos los programas noticiosos de la televisión y debería ser un icono que destacara en cada página de Internet que dice conducirnos a la verdad de las cosas. Sin Dios no hay esperanza.

Necesitamos el recordatorio de que Dios es la única fuente de esperanza auténtica para nosotros. Pese al hecho de que la historia humana relata todas las formas en las cuales la humanidad ha buscado en vano la esperanza sin Dios, aún así nos avenimos a la falsa guía de la política, la ciencia y la tecnología.

Todavía se nos exhorta a pensar que la felicidad, la paz y el amor pueden encontrarse sin hacer referencia a la gracia transformadora de Jesucristo. Y, no obstante, se nos invita a construir una Ciudad de

Hombres, la cual debemos creer que será igual a la Ciudad de Dios.

Ese camino es un callejón sin salida. Conlleva a una profunda infelicidad, a la crueldad y a la desesperación. Consideremos los intentos que se han realizado en el curso de los últimos 200 años para crear una sociedad perfecta mediante revoluciones políticas, crecimientos económicos irrestrictos y el desarrollo de maravillas tecnológicas. Se han obtenido resultados positivos, pero también se han desatado flagelos.

En "*Spe Salvi*," el papa Benedicto formula la siguiente pregunta: "¿Qué significa realmente 'progreso'; qué es lo que promete y lo que no promete?" El Santo Padre prosigue: "Todos nosotros hemos sido testigos de cómo el progreso, en manos equivocadas, puede convertirse, y se ha convertido de hecho, en un progreso terrible en el mal. Si el progreso técnico no se corresponde con un progreso en la formación ética del hombre, con el crecimiento del hombre interior (cf. Ef 3:16; 2 Co 4:16), no es un progreso sino una amenaza para el hombre y para el mundo" ("*Spe Salvi*," #22).

El Papa nos recuerda que en la época moderna la creencia humana en el progreso ha estado vinculada a dos conceptos fundamentales: la razón y la libertad.

Ambos conceptos pueden considerarse como unidos en esencia a nuestra comprensión cristiana de la forma en que Dios nos creó a Su imagen y semejanza, y nos dotó de inteligencia y libre albedrío. Pero cuando la razón y la libertad se apartan del plan de Dios pueden convertirse en instrumentos del mal "en lugar de alumbrar un mundo sano, ha dejado tras de sí una

destrucción desoladora" ("*Spe Salvi*," #21).

El mundo presenció esta verdad en el auge y caída del comunismo. El papa Benedicto nos dice que Carlos Marx, el arquitecto de la teoría comunista, olvidó que sin la gracia de Dios la libertad humana también es libertad para el mal.

Marx asumió que "una vez solucionada la economía, todo quedaría solucionado." Esta es la falsa esperanza que brinda el materialismo. El papa nos enseña que "en efecto, el hombre no es sólo el producto de condiciones económicas y no es posible curarlo sólo desde fuera, creando condiciones económicas favorables" ("*Spe Salvi*," #21).

Esto nos debería sonar incómodamente familiar hoy en día. Nosotros también somos culpables de la falsa esperanza del materialismo al creer que la solución para todos nuestros problemas es simplemente crear condiciones económicas favorables.

Pero hemos descubierto que ese camino conduce también a un callejón sin salida. Tal y como dijo el Señor en respuesta a las tentaciones del demonio: "No sólo de pan vive el hombre" (Lc 4:4). La esperanza no se encuentra en las posesiones materiales sino en la gracia de Cristo.

La libertad y la razón son dones de Dios que deben emplearse sabiamente y de acuerdo al plan de Dios. Son las herramientas que se nos han entregado para construir el reino de Dios. Sin Dios estos dones

poderosos se transforman en instrumentos del mal.

Hemos sucumbido a las falsas esperanzas de nuestra época moderna. Con demasiada frecuencia depositamos nuestra esperanza en las figuras políticas, en científicos y en aquellos que descubren continuamente nuevas formas de tecnología, y al hacerlo, nos sentimos defraudados.

Hace casi 2,000 años San Pablo escribió que sin Dios nos distanciamos de los demás y somos ajenos a la verdad; un pueblo sin esperanza. "Pero ahora en Cristo Jesús, a ustedes que antes estaban lejos, Dios los ha acercado mediante la sangre de Cristo" (Ef 2:13). †

¿Tiene una intención que desee incluir en la lista de oración del Arzobispo Buechlein? Puede enviar su correspondencia a:

Lista de oración del Arzobispo  
Buechlein  
Arquidiócesis de Indianapolis  
1400 N. Meridian St.  
P.O. Box 1410  
Indianapolis, IN 46202-1410

Traducido por: Daniela Guanipa,  
Language Training Center, Indianapolis.

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

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

# Events Calendar

## September 4-7

Sacred Heart Parish, 558 Nebeker St., Clinton. **"Little Italy Festival,"** Water Street in downtown Clinton, Fri. 6 p.m.-11 p.m., Sat. 11 a.m.-11 p.m., Sun. 11 a.m.-11 p.m., Mon. 11 a.m.-closing, Italian food, entertainment. Information: 765-832-8468.

## September 5

St. Roch Parish, Family Center, 3603 S. Meridian St., Indianapolis. **Single Seniors**, meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

St. Michael Parish, Parish Life Center, 519 Jefferson Blvd., Greenfield. **St. Michael School, all-class reunion**, 6 p.m.-midnight, \$25 per person or \$45 per couple. Information: 317-966-7867 or [croland61216@aol.com](mailto:croland61216@aol.com).

## September 6

Our Lady of Lourdes School, 5333 E. Washington St., Indianapolis. **"On-Site Chili Cook-off,"** noon-3:30 p.m., \$25 entry fee, tasters \$5 per person, children under 7 no charge. Information: 317-506-1895 or [www.lourdeschilicookoff.org](http://www.lourdeschilicookoff.org).

Slovenian National Home, picnic grounds, 2717 W. 10th St., Indianapolis. **"Slovenian Fest,"** food,

entertainment, 9 a.m., Mass, noon. Information: 317-632-0619 or [www.indy.slovenian-national-home.com](http://www.indy.slovenian-national-home.com).

St. John the Evangelist Parish, 9995 E. Base Road, Enochsburg. **Parish festival**, fried chicken and roast beef dinners, 11 a.m.-5 p.m. Information: 812-934-2880.

Saint Meinrad Archabbey and School of Theology, Archabbey Church, 200 Hill Drive, St. Meinrad. **Organ concert**, Douglas O'Neill, organist, 3 p.m., no charge. Information: 800-682-0988 or [www.saintmeinrad.edu](http://www.saintmeinrad.edu).

MKVS, Divine Mercy and Glorious Cross Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles, Mass, noon, on **third Sunday holy hour and pitch-in**, groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

## September 7

St. Anthony of Padua Parish, 4791 E. Morris Church St., Morris. **"Labor Day Festival,"** games, food, mock turtle soup, quilts, 11 a.m.-8:30 p.m. Information: 812-934-6218.

St. Peter Parish, 1207 East Road, Brookville.

**Labor Day Festival**, country style chicken dinners, games, 9:30 a.m.-7 p.m. Information: 812-623-3670 or [www.stpetersbrookville.com](http://www.stpetersbrookville.com).

## September 8

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, Mass, 11 a.m., meeting, 12:30 p.m., bring a sack lunch. Information: 317-885-5098.

St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. **Pro-life Mass**, 7 p.m., discussion on pro-life matters following Mass. Information: 812-623-8007.

## September 9

Our Lady of Providence Jr./Sr. High School, 707 Providence Way, Clarksville. **Second annual MOMS Club tea**, 6:30 p.m. Information: 812-945-3350 or [ksears@providencehigh.net](mailto:ksears@providencehigh.net).

St. Mary-of-the-Knobs Parish, 3033 Martin Road, Floyd's Knobs. **"Medicare Seminar,"** 6 p.m. Information: 502-376-9618 or 502-523-2606.

## September 10-12

St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **Parish festival**, food, rides, games, Thurs. and Fri. 5-11 p.m., Sat. noon-11 p.m. Information: 317-244-9902.

## September 11

St. Mary Church, 317 N. New Jersey St., Indianapolis. **Blue Mass honoring firefighters, police officers and EMT's**, noon. Information: 317-637-3983.

Roncalli High School, 3300 Prague Road, Indianapolis. **Parents organization, spaghetti dinner**, 4:30-7 p.m., \$6 per person or \$20 per family. Information: 317-787-8277.

St. Anne Parish, 5267 N. Hamburg Road, Oldenburg. **Turkey supper**, 4:30-7:30 p.m. Information: 812-934-5854.

## September 12

Pan Am Plaza, 201 S. Capitol Ave., Indianapolis. St. John the Evangelist Parish, **Scripture workshop, "The Bible in Context,"** Franciscan Father William Burton, presenter, 8:30 a.m.-9 p.m., \$30 per person, **registration deadline Sept. 7**. Information: 317-783-4405 or [Kathleen.tierney@sbcglobal.net](mailto:Kathleen.tierney@sbcglobal.net).

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. **19th annual French Market**, noon-10 p.m., food, entertainment, arts and crafts booths, children's activities. Information:

317-283-5508.

Marian Inc., 1011 E. St. Clair St., Indianapolis. Holy Cross Parish, **"Feast of the Holy Cross,"** dinner, dance and silent auction, 6-11 p.m., \$50 per person. Information: 317-637-2620.

St. Anne Parish, 102 N. 19th St., New Castle. **"Fall Bazaar,"** 8 a.m.-2 p.m., crafts, bookstore, rummage sale, stained-glass and slate souvenirs from former church. Information: 765-529-0933.

Geneva Hills Golf Club, 13446 Geneva Hills Road, Clinton. **Saint Mary-of-the-Woods, "Alumnae Club Scholarship Golf Scramble,"** \$65 per person includes lunch, green fees and cart. Information: 812-239-3050.

## September 12-13

St. Philip Neri Parish, 550 N. Rural St., Indianapolis. **"Fall Dinner Theater,"** buffet dinner and "Queen of Bingo" play, Sat. 6 p.m., Sun. 2:30 p.m., \$25 per person. Information: 317-631-8746.

St. Michael Parish, 145 St. Michael Blvd., Brookville. **"Fall Fest,"** Sat., grilled smoked pork chop supper, Sun., pan-fried chicken dinner, Sat. 4 p.m., Sun. 10 a.m. Information:

765-647-5462.

St. Mary Parish, 302 E. McKee St., Greensburg. **Picnic**, Sat., 5:30 p.m., Sun. 11 a.m., games, entertainment, food. Information: 812-663-8427.

St. Mary (Immaculate Conception) Parish, 512 N. Perkins St., Rushville. **"Fall Festival,"** Sat. noon-11 p.m., hog roast, music, dance, Sun. 7 a.m.-4 p.m., chicken dinner. Information: 765-932-2588.

## September 13

St. Anthony Parish, 349 N. Warman Ave., Indianapolis. **Euchre party**, 1:30 p.m., \$4 per person.

St. Augustine Parish, 315 E. Chestnut St., Jeffersonville. **"Harvest Chicken Dinner,"** quilts, 11 a.m.-3 p.m. Information: 812-282-2677.

St. Pius V Parish, Highway 66, Troy. **"Fall Festival,"** 11 a.m.-5 p.m., dinners, games. Information: 812-547-7994.

Immaculate Conception Parish, 2081 E. County Road 820 S., Millhousen. **School reunion**, Mass, noon, dinner, 1-4 p.m. Information: 812-663-6988 or [office@iscdchurches.com](mailto:office@iscdchurches.com). †

## Retreats and Programs

### September 7-13

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"The Image As a Window to the Spiritual: An Artist's Six-Day Hands-on Workshop and Retreat,"** Benedictine Brother Martin Erspamer and Passionist Brother Michael Moran, presenters. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

### September 18-20

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Prayer Distractions,"** Benedictine Brother Thomas Gricoski, presenter. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

### September 22

Benedict Inn Retreat and Conference Center,

1402 Southern Ave., Beech Grove. **"Catholic Identity and Doctrine 2009—The Holy Sacrifice of the Mass,"** Benedictine Sister Mildred Wannemuehler, presenter, 6:30-9 p.m., \$25 includes dinner. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

### September 25-27

Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove. **"Come and See Vocation Retreat—Finding Purpose in Life,"** Information: 317-787-3287, ext. 3032, or [jennifermechtild@benedictine.com](mailto:jennifermechtild@benedictine.com).

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Praying the Psalms,"** Benedictine Father Harry Hagan, presenter. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu). †

## Fundraiser to support Eagle Scout project, Catholic schools

Hoping to become an Eagle Scout, Joseph Lutholtz has developed a plan to promote the knowledge of geography for students attending six Indianapolis center city Catholic schools.

"My project is to paint an outline of the United States on the blacktops of the Mother Theodore Catholic Academies to promote geographic knowledge at a young age," said Joseph, a senior at Roncalli High School in Indianapolis.

To raise funds for his project, Joseph will hold a rummage sale on Sept. 5 from 8 a.m. to 5 p.m. in the gymnasium at St. Andrew & St. Rita Catholic Academy, 4050 E. 38th St., in Indianapolis.

St. Andrew & St. Rita Catholic

Academy is one of the six Mother Theodore Catholic Academies. The others are Central Catholic School, Holy Angels School, Holy Cross Central School, St. Anthony School and St. Philip Neri School.

"I'm a person who likes to help need-based efforts," said Joseph, who is a member of Boy Scout Troop #9 based at the Irvington United Methodist Church in Indianapolis.

"I have a template for each of the maps, which will be 12 feet by 24 feet," he explained. "When I'm done with my project, I'm planning to donate the template to the [archdiocesan] Office of Catholic Education so any other Catholic school can use it." †

## 'Holy Sacrifice of the Mass' is topic for Sept. 22 program at Benedict Inn

Benedictine Sister Mildred Wannemuehler is excited about her Sept. 22 program on "The Holy Sacrifice of the Mass."

She loves to talk about Jesus, and is planning a unique and memorable presentation about the eucharistic liturgy as part of the "Catholic Identity and Doctrine 2009" series offered this fall at

the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove.

The program begins at 6:30 p.m. and concludes at 9 p.m. The \$25 registration fee includes dinner.

For more information or to register, call the Benedict Inn at 317-788-7581 or send an e-mail to [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org). †

## Guardian Angel Guild to celebrate 50th anniversary

The Guardian Angel Guild will celebrate its 50th anniversary with a luncheon on Sept. 24 at the Riverwalk Banquet Center, 6729 Westfield Blvd., in Indianapolis.

Bishop Gerald A. Gettelfinger of Evansville, a former vicar general of the Archdiocese of Indianapolis, will attend the luncheon as its honorary chairman.

For 50 years, the Guardian Angel

Guild has assisted students with developmental disabilities that are enrolled in archdiocesan schools.

The anniversary celebration begins with a social hour at 11 a.m. The luncheon starts at 11:45 a.m.

Tickets for the celebration are \$40 and should be purchased on or before Sept. 15. Reservations can be made by calling 317-466-1293 or sending an e-mail to [mauramlee@comcast.net](mailto:mauramlee@comcast.net). †



## Adoration chapel anniversary

The Divine Mercy Chapel in Indianapolis is the oldest perpetual adoration chapel in the archdiocese. A special Mass, eucharistic procession and Benediction service to celebrate its 20th anniversary begins at 5 p.m. on Sept. 13 at St. Michael the Archangel Church, 3354 W. 30th St., in Indianapolis. The chapel is located north of the church and parish rectory. Msgr. Joseph F. Schaedel, vicar general, and Father Varghese Maliakkal, administrator of St. Michael the Archangel Parish, will preside at the celebration. A reception will follow at St. Michael's Parish Life Center. For more information, call 317-926-1963.

# Franciscan helps Catholics find niche on Greek island

RHODES, Greece (CNS)—On a side street of this bustling island town, a gaunt priest in a brown habit quietly inspects the renovation work being done on his church.

Beyond the outer wall, boutiques and taverns run uphill to an ancient Crusader fortress. In the distance, beyond the harbor, the blue Aegean Sea shimmers in the sunlight.

When Father John Luke, an English Franciscan, was sent to Rhodes in 2004 as Catholic vicar general of the archdiocese, religious practices were in decline at the Church of Our Lady of Victory, known locally as Santa Maria.

Since then, he has boosted the number of parishioners to around 4,000 and helped revive Catholic devotions on a dozen neighboring islands. While minority churches in this predominantly Orthodox country frequently complain of discrimination, Father Luke insists he enjoys excellent ties with the local government and Orthodox metropolitan.

"Having spent 20 years at a monastery in Jerusalem, it was a big challenge for me," the Sheffield-born priest said in a Catholic News Service interview.

"Although Greeks are easygoing, islands like this are still deeply Christian, with icons and crucifixes everywhere," he said. "What's most important is to find a place for small communities like ours by showing we're a normal, creative part of everyday life."

The Church's image on Rhodes was badly damaged under a 1912-48 Italian protec-

torate, when Catholic culture was officially encouraged at the expense of Orthodox traditions. Recently, however, ecumenical links have relaxed and improved. For instance, in 2007, when Greece's Catholic bishops met on the island with the Vatican's nuncio, the bishops were invited to dinner by Metropolitan Kyrillos of Rhodes, exarch of the Cyclades.

Several factors have made Rhodes something of an ecumenical oasis, said Father Luke.

He said the Orthodox Church in Rhodes falls under the jurisdiction of the Ecumenical Patriarchate of Constantinople, based in Istanbul, Turkey, rather than the Greek Holy Synod in Athens. Since Ecumenical Patriarch Bartholomew is more open to relations with Catholics than Orthodox leaders in mainland Greece, this has given Metropolitan Kyrillos greater leeway with other Churches.

With no resident Catholic bishop, hierarchical rivalries are also absent. The Franciscans remained on the island when Rhodes was captured by the Turks from the Knights of St John in 1522, and Father Luke thinks the Franciscans are appreciated as a historical part of the island's Christian life.

The priest said he keeps Metropolitan Kyrillos notified of Catholic activities and always acknowledges the Orthodox pre-eminence on the island.

"Our ecumenical efforts go through the right channels, and no one accuses us of poaching Orthodox Church members," the

Franciscan said.

"The metropolitan says he has no problem with Orthodox Christians attending Catholic liturgies here, provided they receive holy Communion at Orthodox churches—and with one on every street corner, no one could argue with that," the priest said.

"The local media are positive toward us, and the mayor and municipality have done a lot to help," said the 51-year-old Franciscan. "While some Orthodox clergy are less than enthusiastic about ecumenical unity, I think we've opened a new chapter with them and are moving forward together."

At his parish on Kathopouli Street, Father Luke is full of plans.

He has restored his parish library, some of it dating from the 15th century, and hopes to find artists and decorators to continue renovation work on the rest of the church.

Although readings are done in various languages at Santa Maria, the language of the Mass is Greek and the church flies a Greek flag. It also offers Greek-language lessons and runs an extensive charity network.



Franciscan Father John Luke, pictured with a family on Christmas Eve last year, serves the minority Catholic population on the island of Rhodes, Greece. In the predominantly Greek Orthodox country, Catholics make up only 1 percent of the population.

With a Greek organist, German treasurer, Italian archivist, Philippine catechist and Polish assistant priest, Father Luke is proud of Santa Maria's multiethnic character and hopes to go on playing a useful, respected role in local Church life.

"It's important for us, as foreigners, to be open about who we are, show our love for Greece and give a positive impression," he said. †

## Celebrations begin for centennial of Blessed Teresa of Calcutta's birth

CALCUTTA, India (CNS)—The Missionaries of Charity have launched a year of programs celebrating the 2010 centennial of the birth of Blessed Teresa of Calcutta, the religious order's founder who dedicated her life to serving some of India's poorest people.

"Mother Teresa's birth centenary begins today," said retired Archbishop Henry D'Souza of Calcutta on Aug. 26



Blessed Teresa of Calcutta

during a Mass marking what would have been the 99th birthday of the devoted caretaker at the congregation's motherhouse chapel, according to the Asian Church news agency UCA News.

Sister Mary Prema, the congregation's superior general, said the celebrations would conclude on Aug. 26, 2010.

During the centennial year, "the best gift we can all prepare for Mother's 100th birthday is our sincere endeavor to be channels of God's love and peace to the poor," she told a gathering at the motherhouse.

Mother Teresa was born Agnes Gonxha Bojaxhiu on Aug. 26, 1910, into an ethnic Albanian family in Skopje, in present-day Macedonia. She came to Calcutta as a member of the Institute of the Blessed Virgin Mary (Loreto nuns) in 1929 and founded the Missionaries of Charity in 1950. She died in 1997 and was beatified in 2003.

She became known around the world as Mother Teresa by "dedicating her life totally to God and serving the poorest of the poor, doing small things with great love and recognizing the dignity of a

child of God in every person," Sister Prema said.

The superior general also said that when people experience God's love, they want to share it with others in different ways. Mother Teresa inspired many by loving all people, she said.

"Maybe there is someone in our families who is lonely, unloved or in need of forgiveness, so beginning at home we can become a channel of love for them today," Sister Prema said.

The example of Mother Teresa remains relevant, she explained, because poor people remain marginalized. "Mother taught us to give



Missionaries of Charity pray beside the tomb of Blessed Teresa in Calcutta, India, on Aug. 26, on what would have been her 99th birthday. Mother Teresa, who won a Nobel Peace Prize, died in 1997 and was beatified by Pope John Paul II in 2003 at the Vatican.

them the dignity of human beings, which is of significant need today and will always be needed," she said. †

### St. Mary's Picnic

Greensburg, Indiana

PUBLIC WELCOME  
Join us for family fun!

#### Saturday • September 12

5:30 pm

— Beer Garden —

Butterfly Pork Chop Sandwiches  
Games of Chance  
D.J.

18 Years and older only

#### Sunday • September 13

11:00 am

— Family Picnic —

Fried Chicken & Pulled Pork Dinners  
Kids Games - Adult Games  
Entertainment All Day!  
Concessions with Pork BBQ Sandwiches  
Bake Sale (home baked and home grown)

#### RAFFLE

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# TEAM

continued from page 1

manager, a youth who has a passion for football and a nearly lifelong dream of wanting to play the game. But he was diagnosed in kindergarten with Duchenne's muscular dystrophy, a degenerative and progressive form of the disease that causes people to lose the use of their muscles—starting in the legs, then the arms, then the lungs and the heart. It's a form of muscular dystrophy that also comes with a shortened life expectancy.

As a boy, Will could walk and even run. By 13, those movements were no longer possible. At this point in his life, the disease has robbed him of the physical ability to do basic things that most people take for granted.

"He can't walk, he can't brush his teeth, he can't comb his hair, he can't get out of bed by himself," says his mother, Kathy Kuhn. "Yet it doesn't really keep him from doing the things he wants to do, the things that normal seniors in high school do."

As Will steers his scooter toward the middle of the field, Kathy Kuhn watches him with her usual motherly mixture of great pride and constant concern. She has been

cheering for the oldest of her four children all his life, drawing strength from the way he keeps moving forward against incredible odds. Her nickname for Will is "Superman" because, she explains, he is the strongest person she has ever met.

She also knows his deepest desires, which include a desire that nearly every teenager has—to be included as part of a group. For Will, that desire has always been a measuring stick for feeling "normal," a feeling that has been a reality for him ever since he became a part of the Bishop Chatard football program.

Kathy Kuhn still remembers the phone call that she received from Bishop Chatard's head freshman football coach, Rob Doyle, during the summer before Will entered high school. Doyle had heard that Will had been a manager for the football team at St. Luke the Evangelist Parish in Indianapolis, and wanted to know if he would like to help with the freshman team. Three years later, that invitation from Doyle still means so much to Will's mom.

So does the conversation that she had with the school's varsity head coach, Vince Lorenzano, during the second

football game of Will's sophomore year—when Will first became a manager for the varsity team.

At halftime, Lorenzano walked by the stands where Kathy Kuhn was sitting, wanting to talk to her about Will. As Kathy recalls it, Lorenzano yelled to her, "Hey, Kuhn, he doesn't want to go to the football game with his mommy."

"I had taken William to the game because he needed his scooter to get around," Kathy recalls. "So I said to Coach Lorenzano, 'Well, Coach, he can't walk. How else is he going to get here?' And Coach said, 'We're football players. We'll get him and the scooter on the bus.'"

"The following Friday, Ricky Rivelli [a football player who graduated in 2009] piggy-backed William onto the bus, two or three boys lifted his scooter and put it into the luggage compartment with all the football equipment, and they went off. For William, he was part of the team.

"A couple of weeks after that, I went up to Coach and said, 'Thank you so much. You can't imagine what this is doing for William.' And Coach looked at me and said, 'It's not about what we are doing for him. It's what he does for us.'"

"I walked away crying."

Lorenzano doesn't mention those stories when he is asked about any moments that stand out from Will being part of the football program. Instead, he talks about Will often leading the stretching part of practice for the players by blowing a whistle to start each drill. He also mentions Will being out on the field through the heat, rain, mud, cold and snow—elements that are

all part of a football season.

"He's one of those guys who doesn't let anything stop him from living life," Lorenzano says. "His attitude is the key. No matter how he feels, he's out there.

"Part of what we stress as a program is to stay even-keel. We don't live in a perfect world. We don't have perfect bodies. But we deal with it. Will deals with it. He does everything we do. For guys who take the time to understand the situation—and I think our players do—they appreciate what they have. I know those kids love him and would do anything for him."

Count Mike Goetz as a loyal member of the Will Kuhn fan club. A fellow senior and a football player, Mike has a quiet, respectful attitude toward adults and a tough, give-everything-you-have approach to playing football. He is the one who now piggy-backs Will on and off the bus on game nights.

"We've been friends since freshman year," Mike says. "I really didn't know what to expect at first. Meeting Will and seeing what he's about has been a great experience for us. He's just a normal kid to us. From Will, I've learned that when you're put in a

*"I thank God every day that I have the chance to go out on that field. It's an amazing feeling. It's just a great feeling to be on the field, to be a part of the team."*

—Will Kuhn



From his motorized scooter, Will Kuhn watches Bishop Chatard High School play Broad Ripple High School on Aug. 21 in Indianapolis. Will is a manager for the Bishop Chatard Trojans' varsity football team.

rough situation, you have to make the best of it. It's all about brotherhood and looking out for each other. When we go on the field together, it's like a magical bond."

It's the magic that teams and teenagers can know when they reach beyond themselves and when they reach out to each other. It's the magic that glows on Will's face and in his eyes when he talks about being part of one of those teams.

"Football has been a passion for me for many years," says Will, whose father, Walt Kuhn, is also a major influence in his life. "When I was growing up, I really wanted to play football. I wish I could play. I just enjoy the way you work together as a team.

"When I came to Chatard, it was a real life-changing experience. The seniors don't just hang out with the seniors. We hang out with the underclassmen, too. I know I'm in good hands with the football team. They are my extra helpers at school. It makes my parents feel good. It makes me feel good."

One of his favorite moments from his senior season so far occurred when the 26 seniors on the team spent time together at a lake house for a pre-season bonding experience. For Will, it was an opportunity to get to know his teammates away from the sport that unites them.

"It was really cool. I got to find out a little more what people were thinking about," Will says. "We were hanging out by the fire one night, and we all had to share one thing that we wanted to see happen for the season. I said, 'We need to get everyone motivated on the sidelines. We need to get excited. We need to let the underclassmen know what Chatard football is about.' It's about teamwork and great leaders."

The scene shifts from friends talking around a fire back to the football field on that Friday night under the glowing lights when Will leads his motorized scooter from the sidelines toward the area where the players and coaches are getting ready to say a post-game prayer of thanks.

On the way there, Will's scooter gets stuck in a rut on the field—a common occurrence during the season when the combination of



As a manager for the Bishop Chatard High School varsity football team, Will Kuhn likes to stay close to the action during practices, when he encourages his teammates to give their best.

rain, mud and cleats can create grooves and dips on a field.

Watching from the stands, Kathy Kuhn used to worry about Will in such moments. But the history of four high school football seasons has taught her to leave behind those worries.

A moment later, one of Will's teammates moves behind his scooter and pushes it forward, out of the rut. He continues pushing Will to where the rest of the team kneels in the grass and the dirt. Neither Will nor his teammate give any indication that what just happened is anything special. They both share this belief: It's what teammates who have experienced and endured so much together just naturally do for each other.

Finally, the team begins to pray together beneath the stadium's glowing lights. For Will, it's an extension of a prayer he makes daily.

"I thank God every day that I have the chance to go out on that field," Will says later. "It's an amazing feeling. It's just a great feeling to be on the field, to be a part of the team."

A prayer has been answered. †

# VATICAN

continued from page 1

Pope Pius as a prophetic figure who was ignored by those in power.

A week after the pope issued his appeal, German troops invaded Poland, setting off six years of unprecedented warfare. When it was over, an estimated 60 million people—most of them civilians, including more than 5 million European Jews—were dead, cities lay in ruins and millions were homeless or displaced.

The role of Pope Pius during the war has been much debated in recent years. Against the accusations of his indifference to the plight of Jews and inaction on other fronts, the Vatican has stepped up its defense of the wartime pontiff.

In early August, the Vatican newspaper published a sharply worded critique of Allied governments for failing to help European Jews despite having detailed information about the Holocaust. It said U.S. and British inaction contrasted with the quiet efforts undertaken by Pope Pius to save as many Jews as possible.

More recently, the Vatican has spotlighted Pope Pius' public and private moves to dissuade key countries from

crossing the line into war. An able diplomat, he followed the international turn of events carefully and, in May 1939, made a quiet push for negotiations through apostolic nuncios in Germany, Italy, France, Britain and Poland.

Speaking to the world's cardinals in June of that year, the pope briefed them on his diplomatic offensive and even expressed some optimism at the response it had generated among the governments involved.

In the subsequent weeks, however, those hopes slowly vanished and the pope's disappointment was palpable. As he said in a talk two months later, "we have tried and done what was in our power to stave off the danger of war," a war that he predicted would be unprecedented in its "physical and spiritual destruction."

In a front-page article on Aug. 24, the Vatican newspaper recalled all this and argued that Pope Pius and his aides never stopped working for peace throughout the conflict. The article, signed by the

newspaper's editor, Giovanni Maria Vian, said Pope Pius "helped the persecuted, without distinction," in Rome and inside the Vatican, throughout Italy and in other European countries.

*"Today, when the tension of spirits has reached a level that makes the unleashing of the tremendous whirlwind of war appear imminent, in a spirit of paternity we make a new and heartfelt appeal to governments and peoples."*

—Pope Pius XII

Vian said the Church had symbolically closed a chapter of reconciliation over the war with the elections of the Polish Pope John Paul II in 1978 and the German Pope Benedict XVI in 2005—two figures who suffered the war's effects personally, "sons of nations which were then opposed," and who have both strongly praised Pope Pius.

What was interesting about the Vatican's latest, forceful defense of Pope Pius' record was that there was no mention whatsoever about his pending sainthood cause. Faced with a unanimous recommendation in favor of Pope Pius' beatification last year, Pope Benedict put the cause on

hold and put out the word that both critics and supporters should stop pressing the issue—something Vatican officials seem to be taking seriously. †



# 'Women and Spirit'

## Catholic sisters have served millions of people in U.S. for nearly 300 years

By Mary Ann Wyand

CINCINNATI—Gratitude, admiration and amazement were among the reactions of 60 archdiocesan pilgrims who journeyed by bus to see the “Women and Spirit: Catholic Sisters in America” exhibit on Aug. 27 at the Cincinnati Museum Center.

The exhibit pays tribute to the thousands of courageous, faith-filled sisters who faced many daunting hardships to found and staff hospitals, orphanages, schools, colleges and other social service ministries throughout the United States beginning nearly 300 years ago. It also honors the 59,000 sisters who continue to serve the changing needs of millions of God’s people today.

Sponsored by the Leadership Conference of Women Religious in association with the Cincinnati museum, the exhibit documents their “quiet courage during many dramatic moments in American history”—the Civil War, Gold Rush, San Francisco earthquake, influenza epidemics, civil rights movement and Hurricane Katrina.

“Women and Spirit” opened last spring in Cincinnati and closed there on Aug. 30. Other stops on the three-year, nationwide tour include Ellis Island in New York and the Smithsonian Museum in Washington.

As part of the one-day pilgrimage, Msgr. Joseph F. Schaedel, vicar general and spiritual director for the pilgrimage, celebrated Mass with the pilgrims at the historic and ornate St. Mary’s Cathedral Basilica of the Assumption in Covington, Ky., before lunch at the authentic German Hofbrauhaus restaurant in Newport, Ky.

After a short ride back across the Ohio River to the Cincinnati Museum Center, the pilgrims spent the afternoon browsing through the “Women and Spirit” exhibit, which features historical items assembled from more than 400 communities of women religious.

Artifacts range from a letter written by President Thomas Jefferson to a cradle from a Victorian orphanage and medical supplies used by the brave sisters who provided nursing care for soldiers on bloody battlefields during the Civil War.

“I think it was really worthwhile, first of all, to have Mass in the beautiful cathedral basilica in Covington and then to see this exhibit of the contributions that religious communities of sisters have made to the United States,” Msgr. Schaedel said. “Some of the exhibits and videos are almost unbelievable. The sacrifices that these women made were quite touching. I’m really glad we came.”

The pilgrims learned that communities of Catholic sisters founded more than 110 U.S. colleges and universities. Women religious in the U.S. also lugged pianos into the wilderness, outwitted bandits and provided the nation’s first health insurance to loggers in the Midwest.

Since the Ursuline sisters arrived in New Orleans in 1727, the exhibit explains, communities of women religious from many countries have ministered to people who are immigrants, impoverished, sick, handicapped and persecuted.

Details of their lives of service to God and his people form a compelling exhibit, the brochure notes, about “a world few have seen, but millions have shared.”

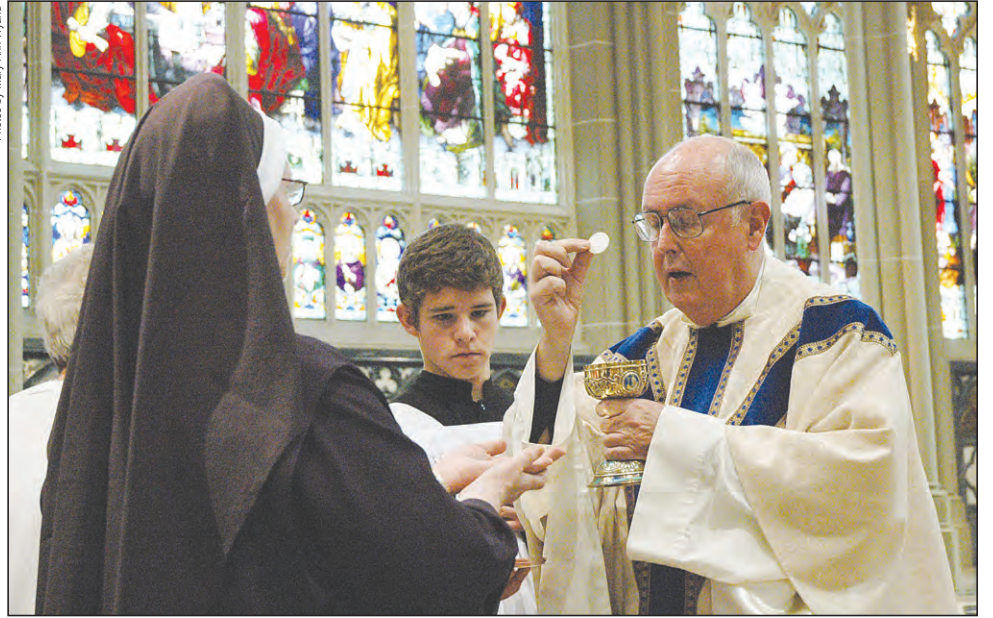
Franciscan Sister Rita Vukovic has taught freshman English classes at Cardinal Ritter Jr./Sr. High School in Indianapolis for 40 years. She joined the Oldenburg Franciscans 61 years ago.

“All this really enhances my gift and also my privilege of being a Franciscan sister from Oldenburg,” Sister Rita said. “The prayer life and the Eucharist are at the center of our lives.”

The “Women and Spirit” exhibit “tells us that [the early sisters] did all this so that I can do what I’m doing now,” she said. “And what a tremendous hardship it was for many



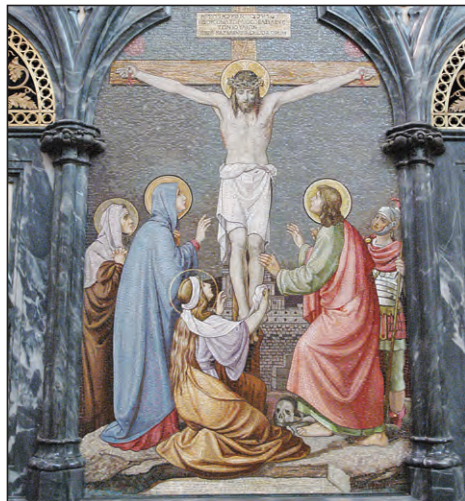
Providence Sister Ruth Ellen Doane reads the display about St. Theodora Guérin, the foundress of her order at Saint Mary-of-the-Woods, on Aug. 27 during the archdiocesan pilgrimage to the Cincinnati Museum Center.



Msgr. Joseph F. Schaedel, vicar general, gives Communion to Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry, during Mass on Aug. 27 at St. Mary’s Cathedral Basilica of the Assumption in Covington, Ky., as part of a one-day archdiocesan pilgrimage to Cincinnati and Kentucky.



Oldenburg Franciscan Sisters Rita Vukovic, from left, Ruth Breig and Jean Wolf read the display about their order on Aug. 27 at the Cincinnati Museum Center.



The 12th Station of the Cross depicting Jesus on Calvary is among the ornate religious artwork at St. Mary’s Cathedral Basilica of the Assumption in Covington, Ky. The basilica has 82 stained-glass windows. It was dedicated on Jan. 27, 1901, and the facade was completed in 1910.



Catholic sisters who served as nurses during the Civil War used medical equipment like these surgical instruments to minister to wounded soldiers on battlefields.

of them. Our own foundress [Franciscan Sister Theresa Hackelmeier] came to America from Austria at the age of 24 all by herself.”

Both the Oldenburg Franciscans and the Sisters of Providence of Saint Mary-of-the-Woods had to start their ministries from nothing then rebuild their buildings after devastating fires a few decades later.

Providence Sister Ruth Ellen Doane, a 55-year member of the congregation founded by St. Theodora Guérin, was happy to see her foundress featured with other sisters who became saints.

“I feel very happy and proud,” Sister Ruth Ellen said. “This is a very nice exhibit. I’m glad they have Mother Theodore featured at the front of the exhibit. She was quite a lady. All she could eat was gruel, which is the equivalent of our cream of wheat, for three meals a day, and look at all she did. She was only here 16 years. She came in 1840 and died in 1856, but accomplished a lot.” †



Above, archdiocesan pilgrims watch a video about the history of women’s religious orders in the U.S. on Aug. 27 as part of the “Women and Spirit: Catholic Sisters in America” exhibit. For more photos, log on to [www.criteriononline.org](http://www.criteriononline.org).

Left, Franciscan Sister Evelyn Lindenmaier of Oldenburg examines an early veil that was part of a religious order’s habit on Aug. 27 at the “Women and Spirit: Catholic Sisters in America” exhibit.

# John Paul II film festival planned for late October in Miami

WASHINGTON (CNS)—The John Paul II International Film Festival is set to take place during the last weekend of October in Miami, but co-director Frank Brennan said the organizers still have a lot to do before the event kicks off.

Brennan has been working with two other co-directors since March to put together the event. He said they hope to make it an annual occurrence. In the future, he said, he hopes the festival will expand to include other forms of art and theater, but this year he wants to keep it simple.

“For this year for us, it’s been: Stick to the films, stick to the festival, show the films,” Brennan told Catholic News Service in an interview. “Show the art and then at the same time show how faith is applied through the films.”

The biggest challenge for the team so far, Brennan said, has been dealing with time constraints. Most festivals, he said, take close to a year and a half to plan, but these planners only allotted themselves nine months. Together he, his fiancée, Laura Alvarado, and Rafael Anrrich have been constantly picking each other up and keeping each other focused on their goal, he said.

The festival directors are searching for published or unpublished films that coincide with what they consider to be Pope John Paul II’s three most important values: human dignity, the sanctity of life and Christian unity.

The festival is open to people of all faiths and, as long as videos promote one of Pope John Paul’s values, filmmakers may submit them to the event.

Brennan said he and Alvarado are passionate about films and started a company together called 7eventhDay Films.

Alvarado took an interest in theater when she was 9 years old. In 2007, she graduated with a degree in fine arts from the New World School of the Arts, a

Miami conservatory. Since then, she has produced five independent films.

Brennan said he discovered his passion for writing, directing and producing films as a freshman in high school.

Anrrich also found his passion for religious films during his first year of high school after experiencing a “deep personal conversion” while watching *The Ten Commandments*. He now works as a therapist to children, adolescents and adults, but has wanted to pursue his idea of a film festival for at least four years, Brennan said.

With time and money short, only a small number of videos at the festival will have been specifically made for the event, Brennan said. The majority of videos that will be included have already been released, but have not gotten as much attention in Hollywood, partially because they lack expensive special effects, he said. These films have good substance, but have had a hard time making money in Hollywood, he added.

Before July, the team struggled to find financial support, and even with recent donations Brennan said the festival was still in need of funding and sponsors. To show the festival directors’ appreciation, Brennan said he would like to provide a ticket for one student from each of the Catholic schools in the area who exhibits a passion for any type of art.

“Youth is a big target in this,” Brennan said.

He planned to have special events designed specifically for children, including

CNS file photo from Reuters



Pope John Paul II kisses a baby during a weekly general audience in this Nov. 28, 2001, file photo. The John Paul II International Film Festival is set to take place during the last weekend of October in Miami.

a concert. Tickets will cost \$8 for adults, \$6 for students and \$5 for children.

When he spoke recently to CNS, the event was mostly ready to go, though the team was still in the process of creating a panel of judges who will score films for various awards. Brennan said judges would mainly consist of Hollywood filmmakers and a few theologians, though he would not release the names of any judges who had already agreed to participate.

In an e-mail to CNS, Alvarado said the festival has received the support of the Miami Archdiocese and the Jewish and Muslim communities as well as the Beckett Fund, a religious liberty law firm.

In March, Archbishop John C. Favalora of Miami commended the festival’s directors “for undertaking the call of our late Holy Father to encourage Catholics to use their God-given talents to promote what is beautiful, right and good for people of faith and all men and women of good will.

“Please be assured of my prayers for the success of this endeavor,” he wrote in a letter.

(More information about the John Paul II International Film Festival, including how to be a volunteer, donate money or purchase tickets, is available online at [www.jp2filmfestival.com](http://www.jp2filmfestival.com).) †

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# Robert Schindler, who fought to care for daughter, Terri Schiavo, dies

ST. PETERSBURG, Fla. (CNS)—Robert Schindler Sr., a Catholic and the father of the late Terri Schiavo, died from heart failure early on Aug. 29 in St. Petersburg. He was 71.

Schiavo, who died in 2005, was at the center of a lengthy legal battle that resulted in a Florida court ordering her

feeding tube removed.

A funeral Mass for Schindler was to be celebrated on Sept. 4 in Southampton, Pa., at Our Lady of Good Counsel Parish. A private burial service was to follow at Holy Sepulcher Cemetery in Philadelphia.

“My dad was a man of integrity, character and compassion who was blessed with a close and loving family,” his son, Bobby Schindler, said in a statement. “He taught all three of his children to respect and value life, and to love our fellow man.

“Even at the height of the battle to save my sister Terri’s life, when his patience and temperance was near exhaustion, he managed to display a gentleness of spirit,” he said. “Yet it was his unfathomable strength that allowed him to shoulder up

his own heartache and lead us through our darkest hour. What greater legacy could a man leave behind?”

Robert Schindler and his wife, Mary, fought tirelessly for the right of their daughter to receive nutrition and hydration.

Schiavo had been in what doctors defined as a persistent vegetative state since 1990 when her brain was deprived of oxygen after her heart stopped. Doctors appointed by the courts had said she had no real consciousness or chance of recovery.

The Schindlers fought with her husband, Michael Schiavo, for seven years over the right to make medical decisions for her. They tried unsuccessfully to persuade state and federal courts that they should have the right to care for her, and, later, that her feeding tube should be reinserted.

Under a court order, Schiavo’s feeding tube was removed on March 18, 2005, based on Michael Schiavo’s testimony that

his wife had told him she would not want to be kept alive artificially. Schiavo died two weeks later.

The Schindlers’ last appeal to the U.S. Supreme Court was rejected without comment hours before she died at a hospice in Pinellas Park.

“Robert Schindler Sr. fought hard to protect and defend his daughter, Terri Schiavo,” said Deirdre McQuade, assistant director for policy and communications in the U.S. bishops’ Secretariat of Pro-Life Activities.

“His witness of self-sacrificial love is a powerful one for us as we seek to love, provide care for and advocate on behalf of our most vulnerable family members,” she said in a

statement. “Through his fidelity to Terri—and the foundation established in her honor—may others be spared the ordeal he endured.”

“Bob Schindler remains an inspiration,” said Father Frank Pavone, national director of Priests for Life.

*‘His witness of self-sacrificial love is a powerful one for us as we seek to love, provide care for and advocate on behalf of our most vulnerable family members.’*

*—Deirdre McQuade, assistant director for policy and communications in the U.S. bishops’ Secretariat of Pro-Life Activities*

## Catholic News Around Indiana

- Diocese of Gary
- Diocese of Evansville
- Diocese of Lafayette-in-Indiana
- Diocese of Fort Wayne-South Bend

Compiled by Brandon A. Evans

### DIocese OF FORT WAYNE-SOUTH BEND

#### Mark Myers is named diocesan superintendent of Catholic schools

FORT WAYNE—Mark Myers is the new superintendent of Catholic Schools in the Diocese of Fort Wayne-South Bend.

A native of Illinois, Myers earned a bachelor’s degree in education at Eastern Illinois University in 1975, followed by a master’s degree in education at the University of Illinois in 1979. He earned a doctorate in educational administration at Indiana State University in 1991.

The educator said that after working in Illinois with Catholic schools and networking with Indiana University-Purdue University at Fort Wayne graduates who are principals in area Catholic schools, he has developed a respect for Catholic educators.

“I have respect for what Catholic teachers and principals do. And the sacrifices the parents make to send their kids to Catholic schools. It’s humbling to be part of that,” said the new superintendent.

Myers said his wife of 35 years, Julia, brought the advertisement for the superintendent’s position to his attention, and felt the job description was a match to his experience and education. He added that his faith gave him the confidence to apply.

“I was prayerful about it and at peace with it. ... I was confident if I was found worthy of the job that it was God’s will.”

Myers joined the Catholic Church six years ago and unabashedly admitted that his son, educated in Catholic schools and a graduate of Bishop Dwenger High School in Fort Wayne, brought him to the Church.

“My faith is a gift of joy,” he said. †

#### Queen of Peace Parish, diocese join efforts in Year for Priests

MISHAWAKA—It started with a proclamation from Pope Benedict XVI in June to mark the next 12 months as the Year for Priests.

A small group of women from Queen of Peace Parish heard this call and wondered what they could do.

First through prayer, then brainstorming, the group is working with the Diocese of Fort Wayne-South Bend to recognize priests through spiritual bouquets and activities that highlight the importance of the gift of the priesthood from God to his people.

Rebecca Fitzmaurice, Marianne Rodtsbrooks and Laura McGuire are part of the Year for Priests committee at Queen of Peace Parish. Fitzmaurice recalled how excited she was to learn about Pope Benedict beginning the Year for Priests.

“My parents instilled in my family a great respect and love for the priesthood. This year is meant for the sanctification of priests, but also for an intense appreciation of the priesthood by the laity,” she said.

Rodtsbrooks talked to Fitzmaurice and McGuire about doing something in their parish to highlight this endeavor.

“There has been a little group that attends daily Mass at Queen of Peace [Parish], and we were all feeling pulled together and felt doing something for the Year of the Priest was a natural thing,” she said. “We have a priest that is on fire with the Holy Spirit. The parish is experiencing a new springtime, everyone is involved, and people are saying that they are being fed and want more.”

The committee consulted Father Daniel Scheidt, pastor of Queen of Peace Parish, and chose a “spiritual bouquet” for all priests in the diocese as their first initiative. Offerings such as a Mass, rosary, Divine Mercy Chaplet, day of fasting and holy hour will be offered throughout the year.

The names of the priests serving the diocese have been arranged on a calendar according to their ordination dates. The calendar and spiritual bouquet can be found on the Diocese of Fort Wayne-South Bend Web site at [www.diocesefwsb.org/yop](http://www.diocesefwsb.org/yop).

(For these stories and more news from the Diocese of Fort Wayne-South Bend, log on to the Web site of Today’s Catholic at [www.todayscatholicnews.org](http://www.todayscatholicnews.org).) †

### DIocese OF EVANSVILLE

#### Liturgists look ahead to new missal wording for Mass

EVANSVILLE—Ask any old altar boy how to respond to “*Dominus vobiscum*.” The old altar boy—there were no girls on the altar back then—will quickly say, “*Et cum spiritu tuo*.”

For decades of English usage, however, the response to “The Lord be with you” has been “And also with you.” And that response is about to change, according to the new *Roman Missal* to be put into use in the United States in 2010 or 2011.

The “new” response will be a translation of the previous Latin response. The priest will say, “The Lord be with you,” and the people will respond, “And with your spirit.”

Other wording may take time to get used to.

To prepare for the changes and to provide all Catholics with a means of learning what the changes are—and why they are being made—the U.S. bishops have begun an educational process. And liturgists in Indiana and Illinois have been breaking new ground in working together to prepare the priests and people.

In Indiana and Illinois, Matt Miller, director of worship for the Diocese of Evansville, has been among a group of people crossing diocesan lines to prepare for the new English translation. It has been a project seven years in the making, and it is about to blossom.

(For these stories and more news from the Diocese of Evansville, log on to the Web site of The Message at [www.themessageonline.org](http://www.themessageonline.org).) †

### DIocese OF GARY

#### Convent project teaches girls about service and nature

SCHERERVILLE—The house sits on the corner of Anna and Wilhelm streets. To those going to and from the busy St. Michael Parish campus daily, it might be easy to overlook.

However, St. Michael Girl Scout Troop #10169 couldn’t help but notice that the house, which has served as the parish convent since 1992, needed some love and attention.

Last spring, a group of Daisy Scouts, mostly second-grade students at St. Michael School, adopted the home with the intent of sprucing it up and making the house more attractive for its residents.

“We were looking for a project that would be ongoing, not just a one-shot deal,” said Kristin McKone, troop co-leader. “We hope this will teach the girls at an early age the meaning of ownership, commitment and responsibility. The meaning of keeping one’s word and giving back.”

Co-leader Jennifer Chiabai said the project is teaching service as a way of life at an early age.

“They’re learning by doing,” Chiabai explained.

The project also fit well with the troop’s focus on being kind to the Earth and becoming more “green.”

Some of the flowers used in the landscaping were started from seed. Other plants came from the gardens of friends.

“Recycling means more than cans and bottles, but rather all of the things around us,” McKone noted.

“There’s a use for pretty much everything. These are all ideals of, not only the Girl Scouts, but our faith as well.”

(For these stories and more news from the Diocese of Gary, log on to the Web site of the Northwest Indiana Catholic at [www.nwicatholic.com](http://www.nwicatholic.com).) †

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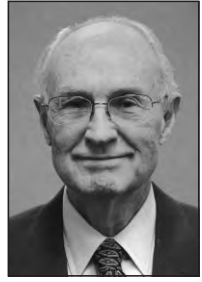
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From the Editor Emeritus/John F. Fink

## Basic Catholicism: Why are we here?

(Thirtieth in a series of columns)

It's part of the nature of humans to be able to consider the ultimate questions about the meaning and purpose of life. Every culture, even the most primitive, has done so, with varying answers.



Some of the answers have come down to us in the Jewish Scriptures that Christians know as the Old Testament. The Book of Proverbs is probably the Old Testament book that best provides the guide for successful living that the ancient Israelites sought.

What about people today? In the midst of our busy lives, do we take time out to reflect on why we are here?

Certainly the secular society in which we live doesn't encourage such reflection. It encourages us to keep pushing ourselves to succeed in business, to buy as many of

the luxuries that our economy produces as we can, to enjoy our entertainments. But why?

Secular society doesn't have the answer to that question? Religion does. It's up to our religious leaders to remind us that there is an ultimate purpose to our lives.

As an older Catholic, I have always felt comfortable with the answer to the question "Why did God make you?" that I learned as a child from the old *Baltimore Catechism*: "God made me to know him, to love him, and to serve him in this life and to be happy with him forever in the next."

But that simple answer implies considerable work on our part. First, we must come to know God, which means learning as much about him as he has deemed fit to reveal to us. Once we know God, we can't help but love him since, as the First Letter of John tells us, "God is love" (1 Jn 4:8).

If we truly love God, we will want to serve him. To do that means, first and foremost, to discover God's vocations for

us. All of us are called, above all, to obey the two great commandments: "First, you shall love the Lord your God with all your heart, with all your being, with all your strength, and with all your mind; and, second, you shall love your neighbor as yourself" (Mk 12:30-31).

Then God calls us to specific ways to do that at different stages of our lives.

We all have calls from God to use the unique gifts and talents that he has given us to accomplish his will for us. We receive many calls as we proceed through life, and we must never stop trying to discern what God is calling us to do—now. God's call might be different when we are in our 40s, 60s or 80s than when we were in our 20s.

Blessed Teresa of Calcutta once told me and some other journalists I was with: "You cannot do what I do, but I cannot do what you do. Each of us has his or her own work to do. The important thing is that we do something beautiful for God."

It's in discerning God's will for us that we discover why we are here. †

It's All Good/Patti Lamb

## The crosses we all bear must become the crosses we share

Months ago, I reunited with former schoolmates I hadn't seen for years.



We met in Indianapolis and carpooled to St. Louis to attend the wedding shower of our mutual friend.

Between careers, dating, marriage and children, I'm sorry to admit that the frequency of our correspondence has

waned. The past few years have pretty much been limited to Christmas cards.

These are successful women whom I truly respected and admired. So I started the trip nervously, foolishly brooding over making a good impression.

The reunion was wonderful. After the nervousness of keeping up appearances wore off, we were old friends back in the groove, laughing about inside jokes and recalling fond memories.

One friend had just returned from Italy with her family. This friend came from money, although she was never one to flaunt. I glanced down at her fine Italian leather boots and asked if they were a souvenir from her latest travels. Because we've always teased her about her vast shoe collection, I asked if she bought a pair in every color.

She sighed.

"I've learned that there are some things money can't buy," she said quite somberly. She went on to tell us that her mom is sick and has precious little time left. Between trying new medicines and experimental medical treatments, her mom was exhausted and frail.

I assumed my friend's trip to Italy entailed shopping and fine dining. Instead, I learned the purpose of the trip was for experimental medical procedures for her mother. I had no idea of the cross that my friend carried.

Our conversation turned to another woman in the car. When I last spoke with her, she was on her way to becoming chief executive officer of a large and flourishing company. Given her workaholic nature, we were surprised when she told us that she recently extended her maternity leave from six to eight weeks. She has always been passionate about her career.

"My focus has shifted," she said. "My son has special needs, and I'm only working three days a week, which is becoming too much. The other days are spent doing various therapies."

I had no idea of the cross that my friend carried.

The third woman with whom we traveled discussed some marital problems she had been encountering. I

never expected to hear this from her. Her latest Christmas card conveyed nothing but contentment. And the accompanying picture was straight out of a catalog.

I had no idea of the cross that my friend carried.

I once heard a story to this effect: A group of people were instructed to go into a room, put their crosses in the center of that room and pick out someone else's cross from the pile to carry. Upon trading, they were miserable. They all ended up asking for their own crosses back.

As wealthy, beautiful or successful as those around us appear, they are also human and have their crosses.

We have no idea of the crosses that others carry. Sometimes the crosses we can't see are the most difficult to bear. Enigmas like anxiety, depression and resentment consume others without our knowledge.

When people seem to have it all, I think we need to remember that they also have their crosses to bear, whether visible or not.

I hope we can give them the benefit of the doubt and proceed accordingly—with compassion.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

Faithful Lines/Shirley Vogler Meister

## Remember to keep holy the Sabbath Day every week

Long ago, when I first began writing "Faithful Lines" for *The Criterion*, I also began considering a column about one of the Ten Commandments: Remember to keep holy the Lord's Day.



I set my notes aside several times through the years. Recently, they again surfaced, and I recalled my

youth when Sundays were so different than in current times.

Sunday was special. Besides Mass, there was time for leisurely visits with others—and what we did was usually low-key and enjoyable. Yet, once again, I set aside my column idea.

Then, in August, I read my copy of the Christ the King Parish newsletter, *The King's Crier*. I was delighted to find an article written by parishioners Janet and Eric Engleman. The headline—"Observe the Sabbath, respect the Earth"—caught my interest. With

permission of the authors, I share most of it here:

"How can the Sabbath day of rest contribute to taking care of our planet? Think about how once upon a time stores, restaurants and many public places were closed on Sundays.

"We would gather with our family and friends, and have good, home-cooked meals, play board and card games, and talk. Our day of rest did not involve driving to multiple stores to run errands, turning on the computers to finish our work from the week before or playing endless video games.

"According to Nancy Sleeth, author of *Go Green, Save Green*, 'a return to these earlier customs of avoiding driving on Sundays [except to go to church], not shopping and eating at home could decrease pollution by 10 to 14 percent. Maybe we can't make this commitment every Sunday, but we could try to sit down as a family and make a plan to honor the Sabbath by slowing down for one day to honor God, family and ourselves. You may enjoy being out in nature walking, hiking

or picnicking.'"

The Englemans suggest enjoying nature, light gardening while praying and meditating, attending eucharistic adoration, reading something faith-related instead of watching TV or sharing a movie with family members that has spiritual meaning for everyone.

They also noted, "According to the *Catechism of the Catholic Church*, 'God's action is the model for human action. If God "rested and was refreshed" on the seventh day, man too ought to "rest" and should let others, especially the poor, "be refreshed." The Sabbath brings everyday work to a halt and provides a respite ...' (#2172). Consider what you and your family can do to honor the Sabbath."

If I hadn't read the Englemans' article, I might have never shared this subject.

Isn't it time to slow down on Sundays and enjoy the difference this could make in our lives and our environment?

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

Faith, Hope and Charity/

David Siler

## Support local farmers and honor the God of creation

As we enter the harvest season in the state of Indiana and our land yields its very



bountiful fruits and vegetables, we are given the opportunity to experience some of the best food in the world.

I imagine that we have all said or heard someone say that there is just nothing like an Indiana tomato or ear of sweet corn.

Have you ever wondered why they are unlike anything else? Have you ever really wondered where your food comes from?

I recently watched a movie titled *Food Inc.* The film is an exposé of the food industry in America.

To use the term "industry" to describe the production of food in our country is certainly accurate when you realize that only a handful of companies currently control the growth, manufacturing and distribution of food in our nation. The small family farm is a rarity today, but was the backbone of our great state and country not too many years ago—until the reign of fast food began.

To cite one example that hits very close to home: Monsanto developed a genetically altered soybean that is resistant to the weed control product Roundup, which is also made by Monsanto. This allows farmers to eliminate every weed and grass that grows in their soybean fields and therefore allows for greater crop yields—a truly amazing technological development.

However, because of this amazing soybean engineered by Monsanto, more than 90 percent of farmers use this bean to plant their fields.

In order to maintain their patent on this seed, Monsanto does not allow farmers to keep the seeds that they grow to replant the following year, which has been standard farming practice. In order to enforce this strict requirement, Monsanto employs some 75 "soybean police" to monitor farmers.

According to the directors of *Food Inc.*, a farmer who simply had a field next to a Monsanto bean field, and therefore had some beans pollinated by his neighbor's field, was accused of infringing on their patent. Monsanto filed a lawsuit against the Indiana farmer featured in the film, who in turn ran out of money trying to defend himself. In the end, this man and his family had to give in to the giant, wealthy company who could afford expensive lawyers.

This was just one of the many examples given in the film of giant food corporations who bully small farmers in order to maintain or expand their market share. The examples of worker exploitation by these same corporations were despicable and highlighted throughout various food industries: beef, pork, poultry, food processing. Our Catholic faith compels us to protect the rights of workers.

The intersection of food and our faith may seem a bit strange, but an awareness of how food is brought to our tables, how those who work to bring food to us, how the animals that become our food are treated, and how the land is impacted by our agricultural practices are opportunities to honor the God of creation.

One of the most important and effective things that we can do as consumers is to support small, local farmers—especially the increasing number of organic farmers who are working hard to sustain a healthy environment while producing some of the most healthy and tasty food possible.

You can find these farmers and retailers in your local community at the Web site [www.localharvest.org](http://www.localharvest.org).

For more information provided in the film *Food Inc.*, log on to [www.foodincmovie.com](http://www.foodincmovie.com).

(David Siler is executive director of the Secretariat for Catholic Charities and Family Ministries. E-mail him at [dsiler@archindy.org](mailto:dsiler@archindy.org).) †

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

# The Sunday Readings

Sunday, Sept. 6, 2009

- Isaiah 35:4-7a
- James 2:1-5
- Mark 7:31-37

The first reading for this weekend, from the Book of Isaiah, speaks of the blind, the deaf and the lame.



Today's culture is very different from that in which this section of Isaiah was written. Physical impairments now can be managed in most cases. People with physical challenges lead lives that would only have been dreams long

ago in ancient Israel.

Moreover, today no scorn accompanies physical disabilities. People in this day and age know that these impairments clearly have a physical explanation. Now, it is understood that genetics, disease or injury cause such difficulties.

In Isaiah's time, transportation was quite limited. So the inability to walk was a major disadvantage. Even more of a disadvantage was the inability to hear or to see. Communications for almost everyone was verbal or visual.

Immobility, blindness, lameness or deafness therefore severely isolated people. As much as at any time in human history, being alone was a fearful thought. Nothing was more fearful than being alone except being alone and helpless.

Furthermore, physical impairments were seen as the consequence of sin. It was an ancient Jewish belief that sin upset a person's life and indeed the life of the broader society.

This reading, therefore, refers to persons whose impairments isolate them from others, and whose sin separates them from God.

God, in great mercy and love, restores vision, hearing and the ability to move, and thus restores a place in the human community. Most importantly, God forgives sin. His forgiveness heals and strengthens.

The Epistle of James is the source of the second reading.

The New Testament mentions several men with this name. Likely, other men by the same name were alive at the time of Jesus or in the first decades of Christianity. The Scripture does not identify the man referred to in the title of this epistle.

Was it James, who was called the "brother of Jesus?" The oldest Christian tradition was that James was a son of Joseph by Joseph's earlier marriage. Under Jewish law, sons or daughters of Joseph's earlier marriage, if

indeed there was an earlier marriage, would have been called the "brothers" and "sisters" of Jesus.

This again is a tradition. It cannot be known with certainty by the evidence now available.

The reading this weekend is a great lesson in the equality of all humans before God. All earthly things will pass away. Only the spiritual will endure.

St. Mark's Gospel provides the third reading.

Jesus has returned from visits to Tyre and Sidon, in what today is Lebanon, and to the Ten Cities, an area now in Jordan.

Merely by having visited these places, Jesus has taken the presence of God far and wide to gentiles as well as to Jews.

Jesus encounters a man who can neither hear nor speak. Bystanders, and possibly the man himself, would have assumed that sin somehow was a cause of his ailments.

Jesus healed the man. It was a sign of divine forgiveness. Union with God brings wholeness and strength. Union with God brings us into community with all of God's people.

## Reflection

The Church for weeks has called us to discipleship. It also has warned us that we are shortsighted and weak.

In these readings, the Church confronts us with our sins, the source of ultimate weakness. Sin separates us from God. It blinds us and leaves us deaf. It renders us helpless. We cannot free ourselves. We are doomed.

When God forgives us, we are restored, refreshed and strengthened. We can see. We can hear. We can find our way.

Sin is our burden as humans, with all its dire effects. God, in Christ, is our hope. The wonder is that no one, anywhere, is beyond the scope of God's love and mercy. †

## Readers may submit prose or poetry for faith column

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

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

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

## Daily Readings

Monday, Sept. 7  
Colossians 1:24-2:3  
Psalm 62:6-7, 9  
Luke 6:6-11

Tuesday, Sept. 8  
The Nativity of the Blessed Virgin Mary  
Micah 5:1-4a  
or Romans 8:28-30  
Psalm 13:6  
Matthew 1:1-16, 18-23  
or Matthew 1:18-23

Wednesday, Sept. 9  
Peter Claver, priest  
Colossians 3:1-11  
Psalm 145:2-3, 10-13  
Luke 6:20-26

Thursday, Sept. 10  
Colossians 3:12-17  
Psalm 150:1-6  
Luke 6:27-38

Friday, Sept. 11  
1 Timothy 1:1-2, 12-14  
Psalm 16:1-2, 5, 7-8, 11  
Luke 6:39-42

Saturday, Sept. 12  
The Most Holy Name of the Blessed Virgin Mary  
1 Timothy 1:15-17  
Psalm 113:1-7  
Luke 6:43-49

Sunday, Sept. 13  
Twenty-fourth Sunday in Ordinary Time  
Isaiah 50:5-9a  
Psalm 116:1-6, 8-9  
James 2:14-18  
Mark 8:27-35

## Question Corner/Fr. John Dietzen

### Church requires marriage preparation program for every engaged couple

Our family had an experience recently that is leaving a lot of anger.



My granddaughter became pregnant and wanted to get married in the next two or three weeks after she found out.

The baby's father was willing, but the priest in the parish told her that it was not possible. He said there

are programs and counseling they had to participate in, which would take four to six months.

As a result, the couple—she is Catholic, but he is not—were married by a judge. I am told that this is what some other couples do.

It seems to me that the Church should be willing to give a little in these situations and shorten the waiting period.

Since the Church insisted on the rules, this young couple did not marry in a Catholic church. I look forward to your thoughts. (Florida)

home that the child is born into will be significantly more important to the child as well as to his or her parents than the dates recorded on the wedding and birth certificates.

Some reasonably relaxed months to think and pray about their life together is an immeasurably valuable investment, even if it needs to be done partly after the baby's birth.

Every new child deserves to be prepared for well, and to be anticipated with as much love and attention as possible. That is a large task, to be done with care, whether the parents are married or not.

Attempting to add to this task another huge project of making arrangements and preparations for a wedding almost assures that neither task will be done well or happily.

Your granddaughter is blessed to have a loving and concerned grandparent as you seem to be. Remember that if, after our best efforts to help the couple as best we can, they decide to be married out of the Church then we don't need to panic.

Opportunities will come later to remedy their spiritual relationship with the Church. From my experience, they will usually do so if any genuine faith is there in the first place.

Apart from all else, as time goes by it is possible that the approach I suggest will give both of them more confidence and courage about their own and their partner's commitment to devote themselves to each other for life.

I hope it is clear that nothing said here implies that a couple should never marry if the woman is pregnant. Each situation must be judged on its own merits.

It's simply that we often tend to begin with the wrong mindset in these circumstances and miss what is most important. Some tranquil and gentle encouragement to be patient and slow down the rush can be a precious gift to young couples and their families during a very confused and tender time of their lives.

(A free brochure in English or Spanish outlining marriage regulations in the Catholic Church and explaining promises in a mixed marriage is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail to [jjdietzen@aol.com](mailto:jjdietzen@aol.com).) †

## My Journey to God

### Standing on Tiptoes

The pangs of her birth  
Not so many years ago  
Filled Mom's heart with pride.

Water on her forehead,  
White dress, food for soul begins.  
Ah, the years pass by.

Now in a plaid skirt,  
She walks to the podium.  
Brown hair, brown eyes and

Standing on tiptoes,  
She reads God's word to classmates.  
Blush of pride inside.

By David Whitsett

(David Whitsett is a member of St. Christopher Parish in Indianapolis. His poem was inspired by a school Mass on Aug. 20 at St. Christopher Church. Students walk on the sidewalk outside Our Lady of Grace School in Parkton, Md., as they prepare to start the new school year on Aug. 25.)



CNS photo/Owen Sweeney III, Catholic Review

# 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.

**ARCHER, James E.,** 83, Most Holy Name of Jesus, Beech Grove, June 24. Husband of Josephine Archer. Father of Judith Ann Baugh, Mark and Mike Archer. Brother of Mary Louise Poynter. Grandfather of four.

**BATES, Merlin L.,** 82, St. Gabriel, Connersville, July 29. Father of Tina Davis and Brian Bates. Brother of Nila Lawson. Grandfather of three. Great-grandfather of one.

**COX, Mary E. (Reine),** 92, St. Christopher, Indianapolis, Aug. 18. Mother of Patricia McNeely and Bette Schrage. Grandmother of four. Great-grandmother of nine.

**DAULT, Raymond,** 86, St. Christopher, Indianapolis, Aug. 14. Husband of Joyce (Martin) Dault. Father of Suzanne Mueller. Brother of Joan Gawron, Robert and Stanley Dault.

**DELPHA, Mildred,** 89, St. Vincent de Paul, Bedford, Aug. 22. Mother of James, John and Larry Delpha. Sister of Louise and Andrew Haungs.

**EWING, Burma J.,** 62, Holy Angels, Indianapolis, Aug. 14. Mother of Kimberly and Steven Ewing. Daughter of Delois Ewing. Sister of Chattaun Ewing and Gregory Shelton. Grandmother of seven. Great-grandmother of one.

**FEHLINGER, Veronica,** 70, St. Christopher, Indianapolis, Aug. 14. Wife of Richard Fehlinger. Mother of JoAnn Drummond, Melissa Grabowski, Anita Sergi and Michael Fehlinger. Sister of Al, Dave, Gene, Joe and Ray Wuestefeld. Grandmother of 10.

**FELLER, Marjorie M.,** 90, St. Michael, Brookville, Aug. 6. Wife of Robert Feller. Mother of June Mallett and Jerry Feller. Sister of Charles

Lang. Grandmother of five. Great-grandmother of 15.

**GIOVANNI, Mary Rebecca,** 68, St. Vincent de Paul, Bedford, Aug. 23. Sister of John Giovanoni. Aunt of several.

**KASHMAN, John L., Sr.,** 80, St. Michael the Archangel, Indianapolis, Aug. 13. Husband of Betty L. (Clifton) Kashman. Father of Mary Kay Frick, Greg, Jeff and Michael Kashman. Brother of Rosalie Ellis, Nancy White, Bill and Bob Kashman. Grandfather of 10. Great-grandfather of 15.

**LINGEMAN, Madeline C.,** 86, St. Malachy, Brownsburg, Aug. 18. Mother of Monica Lackner, Cathy Pennyuff, Mary and David Lingeman. Grandmother of five.

**McNAMARA, Virginia (Harrigan),** 79, St. Bernadette, Indianapolis, Aug. 15. Mother of Karen Hilton, Toni Randolph, Hugh and Steven Harrigan. Grandmother of 11. Great-grandmother of five.

**MINATEL, Marjorie,** 82, St. Anthony, Indianapolis, Aug. 20. Mother of Diane Richards, Gary and Louise Minatel. Grandmother of five. Great-grandmother of two.

**MOELLER, Paul W.,** 92, Most Holy Name of Jesus, Beech Grove, Aug. 10. Husband of Evelyn Moeller. Father of Andrea Vanoy, Rebecca, David, Dennis and Dick Moeller. Grandfather of 10. Great-grandfather of 16. Great-great-grandfather of one.

**NORDMEYER, John W.,** 96, St. Anthony of Padua, Morris, Aug. 24. Father of Mary Beth Brunsmann, Charles, Clifford, James, Kenneth, Michael and Paul Nordmeyer. Grandfather of 22. Great-grandfather of 23.

**PLUTO, Joseph V.,** 76, St. Mary-of-the-Knobs, Floyds Knobs, Aug. 19. Husband of Rosemary Pluto. Father of Debra Houtaling, Michele Libs, Ricky Love and Daniel Seibel. Grandfather of 10. Great-grandfather of one.

**SMITH, Loretta,** 71, Sacred Heart, Clinton, Aug. 15. Wife of Wallace Smith. Mother of Kenneth and Kerry Smith. Grandmother of two.

**WILHELM, Philip J.,** 67, St. Matthew the Apostle, Indianapolis, Aug. 28. Brother of Mary Ann Kenney, James and Lawrence Wilhelm. Uncle of many. Great-uncle of many. †

## Franciscan Sister Dolores Nellis served in Catholic education

Franciscan Sister Dolores Jean Nellis, formerly Sister Joseph Ann, died on Aug. 25 at St. Clare Hall, the health care facility for the Sisters of the Third Order of St. Francis, in Oldenburg. She was 81.

The Mass of Christian Burial was celebrated on Aug. 28 at the motherhouse chapel. Burial followed at the sisters' cemetery at the motherhouse.

Sister Dolores was born on July 21, 1928, in Washington, Ind.

She entered the Oldenburg Franciscan community on Dec. 8, 1947, and professed her final vows on Aug. 12, 1953.

During more than six decades of ministry, Sister Dolores served as a teacher or principal at St. Gabriel School in Connersville, the former St. Rita School in Indianapolis, Our Lady of Perpetual Help School in New Albany, the Academy of the Immaculate Conception in Oldenburg and St. Anthony School in Evansville, Ind., in the Evansville Diocese.

She also ministered at Father Thomas Scecina Memorial High School, Cardinal Ritter Jr./Sr. High School and Cathedral High School, all in Indianapolis.

Sister Dolores also taught at Catholic schools in Ohio and Missouri.

Her teaching career in elementary and secondary education spanned 44 years from 1949 to 1993.

In addition to her teaching career, Sister Dolores spent 24 summers assisting as a nurse's aide at the sisters' infirmary at the motherhouse.

Sister Dolores was the first director of development for the Academy of the Immaculate Conception in Oldenburg in 1964. Two years later, she was appointed director of alumnae for the academy.

In later years, she ministered as a receptionist in the academic dean's office at Marian College, now Marian University, in Indianapolis. From 1995 until 2008, Sister Dolores served as the attendance secretary and receptionist at Cathedral High School in Indianapolis, where she was loved by the students, faculty and staff.

Stephen Helmich, president of Cathedral High School, said Sister Dolores "was a pure soul with a generous heart for all whom she encountered, though her true passion was found in helping educate young people."

Surviving are a brother, Robert Nellis of Bloomington, and several cousins.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036. †



## St. Vincent de Paul

St. Vincent de Paul is depicted in a stained-glass window at St. Patrick's Church in Sydney, Australia. He was born in France in 1581 and dedicated much of his life to serving the poor. He founded the Confraternity of Charity, the Congregation of the Mission, known as the Vincentians, and—with St. Louise de Marillac—the Daughters of Charity. He is the patron saint of all works of charity. His feast is Sept. 27.

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# New Catholic pharmacy schools seen helping ease national shortage

WASHINGTON (CNS)—With a projected national shortage of pharmacists, two U.S. Catholic colleges just inaugurated new pharmacy schools to help fill the gap in meeting the country's pharmaceutical needs.



WASHINGTON LETTER

Seventy students at the College of Notre Dame of Maryland in Baltimore began their first day of classes on Aug. 24 at the Catholic institution's new School of Pharmacy, the first one to be opened at an all-women's college.

Like the other graduate programs at College of Notre Dame, the new pharmacy school is open to both men and women, and 29 of the graduate students are men.

Jesuit-run Regis University in Denver also began classes on Aug. 24 for the 50 students in its new School of Pharmacy.

Graduates at both schools will earn a doctor of pharmacy degree.

These are two of four new U.S. pharmacy schools to open this fall semester nationwide at a time when the nation has a shortage of pharmacists. By 2020, the country is expected to be short about 157,000 pharmacists to meet society's needs, according to Anne Lin, dean of the new pharmacy school at the College of Notre Dame, which is sponsored by the School Sisters of Notre Dame.

As of 2006, there were approximately 230,000 pharmacists in practices in the U.S., making pharmacy the third-largest health profession in the country behind nurses (2.4 million) and physicians (830,000), said James Owen, director of professional practice for the Washington-based American Pharmacists Association.

All three health professions have reported staffing shortages to meet the demand for services, Owen said.

There isn't a lack of interest in the pharmacy profession, but rather a lack of spots in schools of pharmacy nationwide, Lin said.

The 70 students accepted into College of Notre Dame's first pharmacy class were among 499 applicants, she said.

"We interviewed 189 of those applicants, and we have an enormous waiting list," Lin said.

Currently, there are 116 schools of pharmacy in 47 states, according to officials at the American Association of Colleges of Pharmacy, which has its headquarters in Alexandria, Va.

Of the 116, seven are at Catholic institutions of higher education. In addition



Ali Tharoo takes notes as Dr. Bayal Agarwal instructs students in the lab at the College of Notre Dame of Maryland's School of Pharmacy in Baltimore on Aug. 26. The college is one of four U.S. colleges opening new schools of pharmacy this fall semester at a time when the nation has a shortage of pharmacists.

to the new schools at the College of Notre Dame of Maryland and Regis University, the others are at Xavier University of Louisiana in New Orleans; Creighton University in Omaha, Neb.; St. John's University in Jamaica, N.Y.; Duquesne University in Pittsburgh; and the University of the Incarnate Word in San Antonio.

Nationally, there are seven qualified applicants for every opening in the country's pharmacy schools, signaling a clear need for new schools in this discipline, officials at the American Association of Colleges of Pharmacy said.

The large increase in the number of Americans 55 and older makes the community pharmacist key in managing many seniors' complex prescription regimens, and complicated insurance paperwork consumes greater amounts of staff to meet the consumer need, Lin told Catholic News Service.

However, proposed health care reform legislation could streamline much of the paperwork duplication and ease some of the staffing shortages if it is passed by Congress, Owen said.

Some health care reform proposals also call for the pharmacist of the future to be part of a team of health care providers who offer their expertise in medication when dealing with patient needs, he said.

The team approach would have the pharmacist working directly with patients to improve their use of pharmaceuticals when medication therapy is required, Owen said.

"The initiative of the two institutions responds not only to a national shortage, ... but it's also a long-standing tradition for Catholic colleges and universities to focus attention on the human services," said Richard A. Yanikoski, president and CEO of the Washington-based Association of Catholic Colleges and Universities.

The increase in the number of pharmacy schools is a promising sign, Owen told CNS, adding that he is pleased that more Catholic colleges have begun answering the call to fill the demand for pharmacists.

In 1990, there were only 72 U.S. pharmacy schools, he said, "so we're definitely moving in the right direction."

For Jeffrey Maurin, 24, of Raritan, N.J., joining the inaugural pharmacy class at the College of Notre Dame will not only satisfy his professional aspirations, but also will fulfill him as a Catholic.

"As Catholics, we're called by our faith to assist others in our communities," he said. "There's a great need for pharmacists in this country, and I feel like I'm fulfilling that need by enrolling in this program. The fact that it's a Catholic school really attracted me to this program." †



Silve Tiadem takes a measurement in the lab at the College of Notre Dame of Maryland's School of Pharmacy in Baltimore on Aug. 26.

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# Kennedy laid to rest at Arlington cemetery after Boston funeral

BOSTON (CNS)—Sen. Edward M. Kennedy was mourned at a Boston church and laid to rest at Arlington National Cemetery on Aug. 29, amid words of comfort from the Book of Wisdom, Paul's Letter to the Romans and the Gospel of Matthew, and recollections of his life by his sons, his pastor,



Sen. Edward M. Kennedy

President Barack Obama and Cardinal Theodore E. McCarrick.

During the funeral Mass for the senator at Boston's Basilica of Our Lady of Perpetual Help, Father Mark Hession, pastor of Our Lady of Victory Parish in Centerville, Mass., linked the Scripture readings—chosen by Kennedy, his wife, Vicki, and their family—with elements of the senator's own life and faith.

"St. Paul states our case with his usual confidence," Father Hession noted of the reading that opens: "If God is for us, who can be against us? He who did not spare his own son but handed him over for us all, how will he not also give us everything else

along with him?"

(Rom 8:31-32).

Father Hession

said "that

confidence [that]

the triumph of life over death is rooted in the central belief of Christian faith" is the conviction on which all Christian faith is built—"that Christ who passed through death to new life will, as he promised, lead us through death to new life as well.

"We hold the life of Sen. Kennedy with reverence and respect," Father Hession continued. "We also recognize that like all of us his life has a destiny beyond history, a destiny of risen life in the kingdom of God."

Boston Cardinal Sean P. O'Malley presided over the funeral and said the final prayers of commendation. Boston College chancellor Jesuit Father J. Donald Monan, a longtime friend, was the main celebrant.

A long list of family members participated by proclaiming the readings and petitions, taking up offertory gifts or serving as pallbearers or ushers. Music was provided by cellist Yo-Yo Ma, the

Tanglewood Festival Chorus, mezzo-soprano Susan Graham and tenor Placido Domingo.

Kennedy's two sons, Patrick and Ted Jr., offered remembrances at the end of the Mass. Each recalled lessons learned and strength gained from their father.

Later, during the burial service at twilight at Arlington Cemetery in Virginia, Cardinal McCarrick, Washington's retired archbishop, said Kennedy deserved his reputation as the lion of the Senate.

"His roar and his zeal for what he believed made a difference in our nation's life," said Cardinal McCarrick.

"Sometimes, we who were his friends and had affection for him would get mad at him when he roared at what we believed was the wrong side of an issue," he continued, "but we always knew and were always touched by his passion for the underdog, for the rights of working people, for better education and for adequate health care for every American."

Sen. Kennedy stood firmly on the side of the Catholic Church on a wide range of issues from immigration reform to the minimum wage during his 47 years as a U.S. senator from Massachusetts.

But the youngest son of one of the nation's most famous Catholic families ran into criticism from leaders of the U.S. Catholic Church for his stand on abortion. He opposed the Partial-Birth Abortion Ban Act, supported *Roe v. Wade*, and was a chief sponsor of legislation to limit protests outside abortion clinics and to permit the use of federal funds for research projects using fetal tissue.

Catholic leaders praised him for his nearly 50 years of public service, but at least one expressed sorrow that his commitment to the less fortunate did not extend to the unborn.

Los Angeles Cardinal Roger M. Mahony, who worked with Kennedy in an unsuccessful effort to achieve comprehensive immigration reform in 2007, said "the voiceless, the powerless and the most needy of our citizens have lost a great champion" with the senator's death.

"Over the years, however, I was never able to bring him to promote fundamental rights for one important group in our society—the unborn," Cardinal Mahony said. "But he did struggle with this aspect of his Catholic faith, and I was hopeful that at some point he would see that all of his

work for the most needy had to begin with a commitment to every person—born and unborn."

At the Arlington service, Cardinal McCarrick also read excerpts of letters exchanged by Kennedy and Pope Benedict XVI in the last few weeks.

Kennedy sent a personal letter to the pope that Obama delivered during their meeting at the Vatican in July. The Vatican responded a couple of weeks later, the cardinal said.

He explained that he and Kennedy's family thought using parts of the letters would help "commemorate the faith of Ted Kennedy, and the warm and paternal spirit of Pope Benedict XVI."

Kennedy wrote to the pope: "I have been blessed to be a part of a wonderful family, and both of my parents,

particularly my mother, kept our Catholic faith at the center of our lives. That gift of faith has sustained, nurtured and provided solace to me in the darkest hours. I know that I have been an imperfect human being, but with the help of my faith, I have tried to right my path.

"I want you to know, Your Holiness, that in my nearly 50 years of elective office, I have done my best to champion the rights of the poor and open doors of economic opportunity," he continued.

"I've worked to welcome the immigrant, fight discrimination, and expand access to health care and education. I have opposed the death penalty and fought to end war. Those are the issues that have motivated me and been the focus of my work as a United States senator," he said.

Kennedy also told the pope: "I have always tried to be a faithful Catholic, Your Holiness, and though I have fallen short through human failings, I have never failed to believe and respect the fundamental teachings. I continue to pray for God's



Family and clergy stand beside the casket of Sen. Edward M. Kennedy at the start of his funeral Mass at Our Lady of Perpetual Help Basilica in Boston on Aug. 29. The main celebrant was Jesuit Father J. Donald Monan, top, left, chancellor of Boston College. Boston Cardinal Sean P. O'Malley, top, second from left, was among the other celebrants at the service.

blessings on you and our Church, and would be most thankful for your prayers for me."

Cardinal McCarrick said that two weeks later, Kennedy received a reply.

It read, in part: "The Holy Father ... was saddened to know of your illness, and has asked me to assure you of his concern and his spiritual closeness. He is particularly grateful for your promise of prayers for him and for the needs of the universal Church.

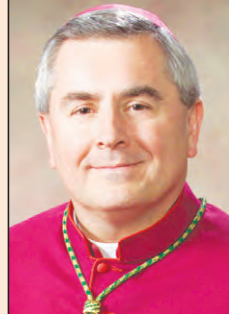
"His Holiness prays that in the days ahead you may be sustained in faith and hope, and granted the precious grace of joyful surrender to the will of God our merciful father. He invokes upon you the consolation and peace promised by the risen Savior to all who share in his sufferings and trust in his promise of eternal life," it said.

"Commending you and the members of your family to the loving intercession of the Blessed Virgin Mary, the Holy Father cordially imparts his apostolic blessing as a pledge of wisdom, comfort and strength in the Lord." †

## Holy Family is example for achieving strong family life, says bishop

LEXINGTON, Ky. (CNS)—The Holy Family is the ultimate example for today's families in how to live according to God's plan for humankind and achieve a fruitful and harmonious family life, a Catholic bishop told participants at the National Marriage Conference in Lexington.

"The Holy Family will not fail to help all families in fulfilling their day-to-day duties," said Bishop Ronald W. Gainer of Lexington.



Bishop Ronald W. Gainer

He was one of a number of speakers at the conference held in early August at Lexington Catholic High School. It was co-sponsored by the Lexington Diocese and Familia, the family life apostolate of the Legionaries of Christ.

Bishop Gainer pointed out that today, in this media age, family life is often seen as it is portrayed on television situation comedies, and though these families are good

for a laugh, they are rarely good role models for families in real life.

"Parents are often depicted as clueless, and rarely involved in what is really going on in their children's lives," he said.

"People often romanticize the life of the Holy Family, but such a view is not accurate," he said.

He suggested his listeners look at Scripture, particularly the infancy narratives in the Gospels of St. Luke and St. Matthew.

"These stories tell us what it takes to create a harmonious family life under the order of what God desires for marriage and family life," Bishop Gainer said. "We don't get much information, but we get enough. We

see parents who are selfless and giving, who set aside their own plans and comfort for each other and their child. This model is essential for marriage and family life."

The fact that Jesus was born into a human family "sanctified the family," he said.

Using the analogy of a kingdom as an illustration, Bishop Gainer talked about proper family structure. He said each parent in his or her own right is a "monarch" with specific, divinely ordained roles. St. Joseph, like a benevolent king, is the father who protects and cares for his family, he said. In the role of queen, Mary is nurturing to her child, her "subject," he said, adding that the child's role is to be obedient and learn from his parents.

But in modern families, there has been a rejection of this order, and the results are the disintegration and even collapse of family life today, the bishop said.

"We have moved from God's order and hierarchy to a family democracy—the rule of the child—loving by allowing," he said.

Another problem today is that some fathers abdicate their role in the home, and too often the mother doesn't marry the father, which causes "a revolution in the kingdom," and anarchy results, he said.

Another threat to families is "false hierarchies," he said, giving abortion as an example because the mother's hierarchy becomes the hierarchy of power, not love.

"It becomes the powerful acting against the powerless," he said.

Bishop Gainer urged Catholic families to be a model for others and "a leaven" to change society.

"The family is the most fundamental unit of society," he said, and "a sign of God's life-giving love for all in Jesus Christ."

Another speaker urged participants to promote a "Catholic vision of marriage."

Mike Allen, director of family life ministries for the Diocese of Lexington, stressed that Catholics should support and uphold the sacrament of marriage and not view it as "just a little issue."

In his address, Allen mentioned the national pastoral initiative on marriage developed by the U.S. bishops. He said the initiative emphasizes that marriage—contrary to the opinion of popular culture—is not just a human construct that can be defined however people want.

Misunderstandings in today's culture about the truth of marriage and its importance are definitely affecting people, especially children, he said.

Allen referenced a July 13 *Time* magazine article titled "Unfaithfully Yours" by Caitlin Flanagan. In the article, Flanagan stated, "On every single significant outcome related to short-term well-being and long-term success, children from intact, two-parent families outperform those from single-parent households."

He pointed out how Flanagan's article supported a statement Pope John Paul II made in his 1981 apostolic exhortation, "*Familiaris Consortio*," on the role of the Christian family. The pope said the future of humanity passes by way of the family. Allen quoted another point the pope made: "It must be emphasized once more that the pastoral intervention of the Church in support of the family is a matter of urgency."

Allen also said the phrase "troubled marriage" is a misnomer, noting that "all marriages are troubled marriages and need support."

In another talk, Father Steve Roberts, vocations director for the Lexington Diocese, stressed the importance of Catholics presenting the "good news" of the Gospel to a world in need.

He said those who do this work "must be careful and have the proper attitude," not presenting Church teaching as a list of prohibitions, but as "a positive option." †