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Seek the Face of the Lord

Archbishop Buechlein marks 15 years as local shepherd, page 2.

Seventh Heaven

Seven children in one Catholic school adds to sense of family

By John Shaughnessy

It was one of those moments that offer a glimpse into the heart of a family—a moment that the parents will never forget.

Jim and Kitty Madden had just finished dinner at a restaurant with their seven young children when the waitress announced that the cook had just made several fresh pies for dessert.

With the size of their family, the Maddens never order dessert at a restaurant because of the often-hefty additional expense. Still, the thought of having pie intrigued one of their children, Mike, so much that the boy asked the waitress how much a slice of pie cost. When she told him it was \$1.50, Mike asked how much the entire pie cost.

“Six dollars,” the waitress told him.

“Mike reached into his pocket and pulled out enough money to buy the whole pie,” Jim Madden recalls. “We took the pie home, cut it up and we all enjoyed it. That just blew me away.”

Many people have the same reaction to another example of family-style sharing by the Maddens. On Aug. 15, the seven Madden children—ranging in age from 13 to 5—entered St. Roch School in Indianapolis to start an unforgettable school year together.

At 13, Sam heads for his eighth-grade classroom while 12-year-old Mike turns into the seventh-grade room. Eleven-year-

old Jack greets his sixth-grade friends while 10-year-old Anna says hello to her friends in the fifth grade. Nine-year-old Kathryn settles behind her desk in third grade while 7-year-old Kimberly opens her desk in second grade. And last but not least, 5-year-old Joe walks into his kindergarten classroom.

“It’s pretty cool,” Sam says. “You can walk down the hall and say hi to them. It brightens up the day.”

Making a deal with God

Having seven children in one school is a rare occurrence in today’s world. It’s also a reflection of Jim and Kitty’s belief in Catholic education and their trust that God will provide for their family’s needs.

“I made a deal with the Lord,” Kitty says. “I told him, ‘Give me all the

children you want me to have. Just make sure I have all I need to take care of them.’”

God apparently has, including a healthy sense of humor for the couple.

“People always ask, ‘What’s it like with seven children?’” Jim says. “I tell them, ‘Remember that birthday party when your kids were 6, and everyone is running around, yelling and screaming? It’s just like that except no one ever comes to pick up their kids.’”

After he laughs, he adds, “Now, they’re starting to help each other. They help each other with homework, school projects and practicing sports. There’s always somebody to play with.”

Getting seven grade-school children ready for school each morning is part circus and all circle of love—well,

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Adding their own unusual flair to the school year, all seven children of Jim and Kitty Madden are attending St. Roch School in Indianapolis. From left, Kathryn, Kimberly and Anna take a knee for the team while, from left, Sam, Mike and Jack lift Joe to new heights.

Pope urges megagathering of youths to ‘go against the current’

LORETO, Italy (CNS)—Pope Benedict XVI urged a megagathering of

Italian young people to embrace Christ and “go against the current” of a culture marked by violence, arrogance and selfishness.

The pope also struck a strong ecological theme, saying young people need to press for courageous changes to save the planet “before it’s too late.”

An estimated 500,000 youths applauded the pope’s words at a prayer vigil on Sept. 1 and at a Mass the following day on a hillside next to the Marian shrine of Loreto. The weekend assembly also featured music and skits, but the highlight was clearly the pope’s presence.

“The [Christian] message is this: Do not follow the way of pride but the way of humility,” the pope said at the Mass.

“Go against the current: Don’t listen to the persuasive and self-seeking voices that today promote lifestyles marked by arrogance and violence, by self-importance and success at any cost, by appearances and possession to the detriment of being,” he said.

He asked young people not to be passive recipients of the countless messages that arrive through the mass media.

“Be vigilant! Be critical! Don’t be dragged along by the wave produced by this powerful movement of persuasion,” he said.

Instead, the pope held out an “alternative path” marked by sharing, purity, commitment to study and work, and a deep interest in the common good.

This does not mean the Christian must renounce all pleasure or success in life, he said. On the contrary, faith gives deeper satisfaction, he said.

“Our faith does not propose a package of moral prohibitions, but a joyful path,” he said.

The pope told the young people that the

See POPE, page 9

Seymour Deanery gathers to celebrate St. Theodora

By Sean Gallagher

MADISON—In Prince of Peace Church, nestled in Madison along the winding, wooded shore of the Ohio River, Archbishop Daniel M. Buechlein gathered with Catholics of the Seymour Deanery and priests who serve there on Aug. 28 to celebrate a Mass in honor of St. Theodora Guérin, Indiana’s first saint.

During his homily, Archbishop Buechlein paid tribute to Mother Theodore’s continuing influence on the Church in central and southern Indiana.

“The seeds of faith and holiness planted in our missionary territory through her have flourished,” he said. “Our programs of Catholic education are a witness. Our programs of faith formation are a witness.”

St. Theodora often traveled through Madison in her journeys to and from her home at Saint Mary-of-the-Woods.

The town was also the location of one of the first

See ST. THEODORA, page 16



Archbishop Daniel M. Buechlein receives offertory gifts from members of the Bosma family, members of Prince of Peace Parish in Madison, during an Aug. 28 Mass in honor of St. Theodora Guérin for the Seymour Deanery at the parish’s church. From left, they are Jonah, Grace, Will, Joy and Stephanie.

Seek the face of the Lord

Archbishop Buechlein marks 15 years as local shepherd

Sept. 9 will be the 15th anniversary of Archbishop Daniel M. Buechlein's installation as the spiritual leader of the Archdiocese of Indianapolis.

To celebrate this milestone, *The Criterion* has produced this photo essay to reflect some of the ways in which Archbishop Buechlein has ministered to Catholics in the 39-county area in central and southern Indiana that comprises the Archdiocese of Indianapolis.

From his commitment to Catholic education to his love of celebrating the sacraments, from the Jubilee 2000 celebration to the canonization of St. Theodora Guérin in 2006, in times of great joy and sorrow, Archbishop Buechlein has logged thousands of miles since his Sept. 9, 1992, installation to share his faith and help others as they seek the face of the Lord. †



Archbishop Daniel M. Buechlein answers questions from students during a 2004 visit to Central Catholic School in Indianapolis.



Archbishop Daniel M. Buechlein stands with Father Michael O'Mara, left, on June 7, 2006, and comforts mourners after the caskets of six Hispanic homicide victims were carried out of SS. Peter and Paul Cathedral in Indianapolis.



Newly installed Archbishop Daniel M. Buechlein and his brother, Charles Buechlein, cross the street to the Catholic Center Assembly Hall following Archbishop Buechlein's installation Mass on Sept. 9, 1992, at SS. Peter and Paul Cathedral.



Pope Benedict XVI speaks with Archbishop Daniel M. Buechlein after the conclusion of the pope's general audience on Oct. 18, 2006, at St. Peter's Square in Rome. A few days earlier, on Oct. 15, 2006, Archbishop Buechlein and the Holy Father concelebrated at a canonization ceremony and Mass where St. Theodora Guérin, foundress of the Sisters of Providence of Saint Mary-of-the-Woods, was made a saint.



From left, Father Patrick Beidelman walks beside Archbishop Daniel M. Buechlein during the opening procession of Celebration in the Spirit of Hope: The Great Jubilee on Sept. 16, 2000, at the RCA Dome in Indianapolis. More than 30,000 people worshipped together at the liturgy, and 3,200 youth and adults were confirmed. Then-seminarian Eric Johnson, now a priest and the director of the archdiocesan Office of Priestly and Religious Vocations, processes into the RCA Dome behind the archbishop.

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Catholic doctor fights cancer with stem cells from umbilical cords

MAYWOOD, Ill. (CNS)—About 10 years ago, Holly Becker's future appeared bright.

At 24, she had just graduated from college, moved out of her parents' home, and taken a job in sales and marketing. But then something went terribly wrong.

She started running temperatures of 105.4 degrees, and she couldn't eat. At first, her doctors thought she had the flu then mononucleosis. Soon she couldn't get out of bed, couldn't work and had to move back home.

Doctors diagnosed Becker with stage 4 non-Hodgkin's lymphoma. The cancer had already spread to her spleen, liver and bone marrow. She spent six months undergoing chemotherapy without success. She was in desperate need of a bone-marrow transplant, but no donor was available.

"I was really as bad as somebody could get," she told the *Catholic Explorer*, Joliet diocesan newspaper, in a telephone interview. Running out of options, she went to the Loyola University Medical Center in Maywood for an umbilical-cord blood stem-cell transplant.

"Cord blood has opened the door to curing patients who otherwise would die," Dr. Patrick Stiff, director of Loyola's Cardinal Bernardin Cancer Center, told the *Catholic Explorer*.

"We actually have transplanted patients in whom the only other option was a hospice program."

The use of cord-blood stem cells does not involve the destruction of embryos, and the Catholic Church supports their use. They are taken from an umbilical cord after birth and used to treat cancers originating in bone marrow or in the lymphatic system when a traditional bone-marrow transplant is not an option.

According to a statement released by Loyola, "umbilical-cord-blood transplants at Loyola are curing or slowing the progression of many cancers."

Stiff, also a professor of medicine and pathology at the Loyola University Chicago Stritch School of Medicine in Maywood, said cord-blood stem cells "are more immature and have a better growth potential" than other adult stem cells. Doctors still consider living-donor, bone-marrow stem cells to be the best treatment option, but cord-blood cells are getting close, he added.

Ten years ago, Stiff and his team of researchers developed a new technology to grow cord-blood stem cells outside the body. In the past, doctors could only get enough stem cells to treat a child. Now they can grow enough for an adult.

"So now a patient who comes to Loyola, who 10 years ago had as little as a 30 percent chance of finding a donor, now has approximately a 90 percent [chance] of finding a donor," said Stiff, a member of St. Margaret Mary Parish in Naperville.

In 1998, Becker was one of the first patients to be treated in the Chicago area. Although at the time she didn't fully understand how bad it was, "pretty much my only chance for survival would have been to have a cord-blood transplant," she said.

She spent five very difficult weeks at Loyola, trapped in isolation where she felt "completely horrible." People around her had to wear masks, and she couldn't "do anything."

Before receiving the cord blood, she received full-body radiation treatments twice daily and high-dose chemotherapy to wipe out her immune system.

"It was obviously the worst thing I've ever been through in my entire life," Becker said, crediting her family and friends for



Dr. Patrick Stiff, director of Loyola's Cardinal Bernardin Cancer Center, uses protective gloves to hold a frozen unit of umbilical-cord blood on Aug. 13 at the center in Maywood, Ill. The blood is stored in liquid nitrogen at minus 100 degrees Celsius.

helping her through the ordeal.

She said getting the cord blood was easy. "It's just like a blood transfusion," she said.

Two years ago, President George W. Bush signed the Stem Cell Therapeutic and Research Act of 2005, creating a national network matching cord blood with patients.

Stephen Sprague, a New York man who has been free of leukemia for 10 years after a cord-blood transplant as part of Stiff's study, now advocates for cord-blood usage. He said that, in spite of the law signed by Bush, an infrastructure is still lacking to help women donate their umbilical-cord blood. Most hospitals treat cord blood as medical waste, he said.

Stiff agrees. "There is cost associated with getting cord-blood units into the cord-blood bank at the hospital level, and right now there's no mechanism to recoup those costs."

Stiff said cord-blood stem cells have tremendous potential beyond cancer treatments.

"They do have the capacity to produce pretty much anything, and I guess that's part of the work that we're interested in pursuing," he said. "We don't need to go to embryonic stem cells. There are obvious differences, but we think that the differences are so minor as to never warrant the use of embryonic stem cells for any research or clinical use." †

Official Appointment

Rev. Vincent Amusuo, Diocese of Okigwe, Imo State, Nigeria, to associate pastor of St. Lawrence Parish in Lawrenceburg and St. Mary of the Immaculate Conception Parish in Aurora, effective Aug. 30, 2007.

This appointment is from the office of the Most Rev. Daniel M. Buechlein, Archbishop of Indianapolis. †

Correction

In the Aug. 24 issue of *The Criterion*, a story on archdiocesan seminarians going door to door to promote the Mother Theodore Catholic Academies contained incorrect information.

The seminarians at Marian College are not residents in the Bishop Simon Bruté College Seminary. They are seminarians at the seminary and take classes at Marian College.

The seminary is a spiritual, personal and priestly formation program, not a residence hall. †

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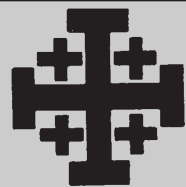
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Editorial



Mother Teresa is pictured holding a rosary at a Washington-area event in an undated photo. A new book titled *Mother Teresa: Come Be My Light, The Private Writings of the Saint of Calcutta*, was released on Sept. 4, the day before the 10th anniversary of her death. The book, a compilation of letters that Blessed Mother Teresa of Calcutta wrote to her spiritual advisers, reveals the darkness of soul that she experienced for many years.

Mother Teresa's dark night

On Aug. 23, the news media reported what they thought was sensational news: that Blessed Mother Teresa of Calcutta often felt abandoned by God and even had doubts about his existence. The reports implied that she wasn't really as holy as she appeared to be.

The reports were based on a new book by Missionaries of Charity Father Brian Kolodiejchuk titled *Mother Teresa: Come Be My Light, The Private Writings of the Saint of Calcutta*, released by Doubleday on Sept. 4. The author is the promoter of Mother Teresa's cause for sainthood so he has examined letters she wrote from as early as 1956.

Although this might have been news for the secular media, it was not for readers of *The Criterion* and other Catholic periodicals. Father Kolodiejchuk told Catholic News Service about Mother Teresa's "interior darkness" and spiritual emptiness back in 2002, prior to her beatification. He said that he was surprised about how much she was able to accomplish despite feeling that God had abandoned her.

We were pleased that one report, on NBC's "Today Show," included the fact that the Catholic Church believes that God permits some saints to experience what is known as "the dark night of the soul."

Yes, we thought! The expression was right out of the writings of St. John of the Cross. That information was not in NBC's report the previous night, and we would like to believe that the woman reporter who added it on the "Today Show" thought that the earlier story was inadequate and was able to convince her superiors to let her add to it.

That reporter didn't mention any saints by name, but one of them was St. Thérèse of Lisieux. In her autobiography *The Story of a Soul*, St. Thérèse of Lisieux wrote about what she called her "night of nothingness" when she couldn't feel close to God.

However, it was St. John of the Cross who explained this darkness the best. He was a 16th-century Carmelite who worked closely with St. Teresa of Avila to reform the Carmelite order. He was a poet, theologian, mystic and later declared one of the doctors of the Church. Pope John Paul II had a

particular devotion to him and wrote his doctoral dissertation about him.

His main books were *The Ascent of Mount Carmel*, *The Dark Night*, *The Spiritual Canticle* and *The Living Flame of Love*. The second book, *The Dark Night*, really seems to be a completion of *The Ascent of Mount Carmel*.

For St. John of the Cross, the "dark night" signified purgative contemplation, a type of contemplation that produces the effect of purifying the soul of all that's repugnant to God's holiness. The person who undergoes this purification experiences a painful lack, including darkness in the intellect, dryness in the will, emptiness in the memory, and affliction and torment. The effect is the experience of being abandoned by God.

St. John wrote that God enables those who pass through this state to "reach that of the perfect, which is the divine union of the soul with God."

We can understand somewhat what Mother Teresa apparently felt through St. John's descriptions of those undergoing the dark night. He wrote: "Souls who are advancing in perfection receive great benefit from their humility. They think everyone else is far better than themselves. The more they do, the less satisfaction they derive from it. Their charity and love makes them want to do so much for God that what they actually do accomplish seems as nothing."

He identified "two kinds of darkness or purgation. Hence the one night of purgation will be sensory, by which the senses are purged and accommodated to the spirit; and the other night of purgation will be spiritual, by which the spirit is purged and denuded as well as accommodated and prepared for union with God through love."

He wrote: "This glad night and purgation causes many benefits, even though the soul thinks it is being deprived of them," and he described some of those benefits (which take up many pages).

It seems clear to us that, far from making Mother Teresa seem less holy, it only adds to her saintliness.

Blessed Teresa of Calcutta, pray for us.

— John F. Fink

Be Our Guest/Mary M. Conway

Trip back to CYO camp is a nostalgic one for mom

It's rare in life that we ever get to "go back" to relive a childhood experience that actually feels the same as it did when we were young.

I have been able to have such an experience, returning to CYO Camp Rancho Framasa after a 30-year absence.

Starting in 1963 at the ripe old age of 7, I—along with a group of my best girlfriends—came to love the magic that is CYO camp.

Back then, we had a choice: Framasa or Christina, and I had the joy of experiencing both many times—as camper and counselor.

In my day, we had all-girl weeks that ran from Sunday to Saturday.

I'll never forget those wonderful Friday night Indian pageants with authentic Indian costumes and tales of camp folklore. And after every pageant, we'd walk arm-in-arm, tearfully wishing that the sisterhood of that week would never end. To this day, those friends and I talk about how CYO camp made us who we are, and that those memories are some of the best we ever had.

So fast forward 30 years later, and I get the opportunity to volunteer as nurse for a week. In exchange, my 8-year-old son, Alex, gets the benefit of a free week of camping, and I am so excited for him to be part of the magic.

While the fresh country air, the cabins, the lake, the birds and the trees are all the same, the world of CYO camp has changed enormously.

Through the impressive leadership of Kevin and Angie Sullivan, Mary Beth O'Brien and, of course, head counselor "Steve," Framasa has incorporated so much more into its program, making it "inclusive," opening it up to kids who have limitations mentally and/or physically.

Letters to the Editor Reader: Greed is bringing this country down

Greed is one of the big sins committed today, but the least spoken about.

There was a day when everyone pitched in to help when someone was in need with no thought of being repaid.

Nowadays, if there is no money in it, people won't help. All they want to do is accrue more and more money.

I agree you need a certain amount to adequately provide food, clothing and shelter for yourself and your family. But after that is attained, you should give of

To say that this staff and its counselors are impressive is a huge understatement. Their mission is to be "present" to each and every camper 24 hours a day. Now while I'd like to think that we were pretty devoted to the positive camper experience in the '70's when I was a counselor, these counselors are devoted in a way that I can't really describe with words.

Just watching them interact with the campers is a wonder to behold. It is the "intention" that is so impressive to me; the willingness to be open and inviting to each and every child, in each and every moment, in the purest, most selfless way I have ever seen.

It is an atmosphere of "yeses" in a world where sometimes these very unique campers hear a lot of "noes." Here, it is a world created of laughter, singing, swimming, exploring and praying on a holy and beautiful Brown County playground.

As for me, not once was I reminded that I was a 51-year-old "mom." I was embraced as an equal, as one of the family.

So along with my fellow nurse and new friend, Karen, I painted my name and all my years at camp up on a beam in "Handies."

It felt affirming somehow. And when it came time for the closing staff meeting, I felt that old familiar sadness, tearfully hating the idea that I had to leave this magical place called Framasa. (Even after 30 years, some things never change.)

So to each and every one of you there, thank you for giving me such a beautiful, memorable week, and for the opportunity to "go back." You are a blessing to all.

(Mary M. Conway is a member of St. Matthew Parish in Indianapolis.) †

your time and money to the needy.

Too much wealth and greed will compromise your salvation.

Just remember, all your earthly possessions and material wealth will some day come to an end. Only your heavenly treasures will remain.

If we all would put the sin of greed "out of business," this would become a wonderful country to live in.

Al Scheller
Elizabethtown

Letters Policy

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

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

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on

space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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

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

Readers with access to e-mail may send letters to criterion@archindy.org.

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Dear Archbishop: Letters from youths pose interesting questions

September is the month of my deceased parents' birthdays. Mom would celebrate her 100th, my dad his 101st.

I am as convinced as I can be that both are with God. I wonder if they continue to count birthdays in heaven. This is also the month of my anniversary of installation as archbishop.

I have before me three letters (with illustrations!) from last year's first-graders at St. Pius X Parish in Indianapolis. I didn't get the letters in time to answer last May.

Dear Archbishop Daniel, Thank you for being an Archbishop. What do you do in the morning? What do you do at noon? What do you do in the evening? Love, Drake

Well, Drake, those are big questions. The first hour of my morning is one of my prayer times. I don't usually have much of a breakfast except on my personal day after I visit my spiritual director-confessor.

Most mornings, I go the Catholic Center where I have an office. I receive pretty much mail so the first thing I do is read the mail and answer what I can.

Many days, I have morning appointments, often with folks who help me with the administration of the archdiocese,

or some days with priests.

Other mornings, I may have meetings, for example, with a representative council of priests or the clergy personnel board. They advise me on matters of ministry.

At noon, I usually have luncheon meetings or appointments away from the office. The purpose of these luncheons varies. They may have to do with finding the help we need to keep our schools going or they may be with fellows who are considering the priesthood or it may be planning for youth ministry.

Many evenings, I celebrate the sacrament of confirmation, sometimes at SS. Peter and Paul Cathedral, sometimes out in the 39 counties that are part of the archdiocese.

Sometimes I have special Masses for various groups or for anniversaries of parishes or organizations. I try to get to my house in the late afternoon so that I can take a walk for exercise, and to think and to pray the rosary. Usually, I spend another half-hour in my house chapel before the Blessed Sacrament just to spend time with Jesus.

(Drake's illustration shows me in church elevating the chalice and vessel with hosts.)

Dear Archbishop Daniel, thank you for being Archbishop. What is your favorite food? I am praying for you. Do you still swim? I like that you are a priest. What is your favorite TV show? Is it hard being Archbishop? Do you have a dog? Do you like books? Love, David

Dear David, My favorite food is probably

not very healthy—it is good old Southern-fried chicken. I also like pecan pie and carrot cake. I still swim, but not as much as I would like to.

My favorite TV show would be the Indianapolis Colts' football games. I really like dogs and I would have one if I were home enough to take care of it.

Reading books is a favorite pastime. I read books on theology, the Bible and other spiritual works. On vacation, I read historical novels and mystery books, too.

Is it hard to be archbishop? Most of the time, no. I worry about keeping our schools for poor children and about finding more vocations to the priesthood.

Thank you for saying you like me being a priest. Maybe you can be one, too. Thank you for praying for me.

(David's illustration has me praying the Our Father at the altar.)

Dear Archbishop Daniel, Thank you for being Archbishop. What do you do with your free time? What's your favorite food? Do you cook? What's your favorite restaurant? What's your favorite NFL player? Do you like the color black? What's your favorite priest? What's your favorite book? Do you like shrimp? What's your favorite fruit? Do

you have a pet? Do you grow plants? What's your favorite flower? Love, Lucas

Dear Lucas, I think I have already answered most of your questions above. I do cook and enjoy it. I like the Amalfi restaurant, but I don't get there often.

Peyton Manning is my favorite player. Fortunately, I like the color black! My favorite priest would be Jesus. My favorite flower is the rose.

(Lucas has an elaborate illustration. I am leading prayers at the altar under a crucifix, holding the Eucharist and surrounded by children holding hands.)

I enjoyed writing to all three of you guys! †

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.

Querido arzobispo: Las cartas de los jóvenes plantean preguntas interesantes

Septiembre es el mes de los cumpleaños de mis difuntos padres. Mamá habría celebrado sus cien años; mi papá, su cumpleaños número 101.

Estoy plenamente convencido de que ambos están con Dios. Me pregunto si continúan llevando cuenta de sus cumpleaños en el Cielo. Este es también el mes del aniversario de mi nombramiento como arzobispo.

Asocio los cumpleaños de mis padres con el comienzo de otro año escolar y de formación religiosa. No puedo imaginarme una mejor manera de honrar a mi madre y a mi padre y de celebrar un nuevo año de gracia como arzobispo que responder algunas preguntas interesantes sobre mi vida como arzobispo.

Tengo delante de mí tres cartas (¡con dibujos!), de los estudiantes de primer grado del año pasado de la parroquia St. Pius X en Indianápolis. No recibí las cartas a tiempo para responderlas el pasado mayo.

Querido arzobispo Daniel, Gracias por ser un arzobispo. ¿Qué hace en la mañana? ¿Qué hace al mediodía? ¿Qué hace en la noche? Con cariño, Drake

Bien, Drake, esas son preguntas muy importantes. La primera hora de mi mañana es mi tiempo de oración. Por lo general no desayuno gran cosa, salvo en mi día personal, después de visitar a mi director espiritual y confesor.

Casi todas las mañanas voy al Centro Católico donde tengo una oficina. Recibo bastante correspondencia, así que lo primero que hago es leer la correspondencia y responder las cartas que puedo.

Muchos días tengo citas en la mañana, por lo general con personas que me ayudan en la administración de la arquidiócesis y

algunos días me reúno con sacerdotes.

Otras mañanas tengo reuniones, por ejemplo, con un representante del concejo de sacerdotes o de la directiva del personal del clero. Ellos me orientan sobre asuntos del ministerio.

Al mediodía por generalmente tengo almuerzos de reuniones o citas fuera de la oficina. La finalidad de estos almuerzos varía. Pueden ser para encontrar la ayuda que necesitamos para que nuestras escuelas sigan funcionando, o tal vez sean reuniones con compañeros que están considerando el sacerdocio, o quizás para planificar el ministerio de los jóvenes.

Muchas noches celebro el sacramento de la confirmación, a veces en la catedral de San Pedro y San Pablo; otras veces en alguno de los 39 condados que forman parte de la arquidiócesis.

En ocasiones celebro misas especiales para diversos grupos o en conmemoración del aniversario de una parroquia o de alguna organización. Trato de llegar a casa al final de la tarde para poder hacer algo de ejercicio caminando y para pensar y rezar el rosario. Por lo general paso otra media hora en la capilla de mi hogar ante el Santísimo Sacramento, tan sólo para pasar tiempo con Jesús.

(El dibujo de Drake me muestra a mí en la iglesia elevando el cáliz y la patena con la hostia.)

Querido arzobispo Daniel, gracias por ser arzobispo. ¿Cuál es su comida favorita? Yo rezo por usted. ¿Todavía nada? Me gusta que sea sacerdote. ¿Cuál es su programa de televisión preferido? ¿Es difícil ser arzobispo? ¿Tiene un perro? ¿Le gustan los libros? Con cariño, David

Querido David, Mi comida favorita

probablemente no sea muy sana: se trata del tradicional pollo frito estilo sureño.

También me gusta el pastel de pacana y el pastel de zanahoria. Todavía nado, pero no tanto como me gustaría.

Mi programa de televisión preferido son los juegos de fútbol americano de los Colts de Indianápolis. Me gustan mucho los perros y tendría uno si estuviera en casa lo suficiente como para poder cuidar de él.

Leer libros es mi pasatiempo favorito. Leo libros de teología, la Biblia y otros libros espirituales. En vacaciones también leo novelas históricas y libros de misterio.

¿Que si es difícil ser arzobispo? La mayoría de las veces, no. Me preocupo por preservar nuestras escuelas para los niños pobres y por encontrar más vocaciones para el sacerdocio.

Gracias por decir que te gusta que sea sacerdote. Tal vez tú también puedas serlo. Gracias por rezar por mí.

(El dibujo de David me presenta rezando el Padre Nuestro en el altar.)

Querido arzobispo Daniel, Gracias por ser arzobispo. ¿Qué hace con su tiempo libre? ¿Cuál es su comida favorita? ¿Usted cocina? ¿Cuál es su restaurante preferido? ¿Quién es su jugador de NFL preferido? ¿Le gusta el color negro? ¿Quién es su sacerdote preferido? ¿Cuál es su libro preferido? ¿Le gustan los camarones? ¿Cuál es su fruta favorita? ¿Tiene una

mascota? ¿Cultiva plantas? ¿Cuál es su flor favorita? Con cariño, Lucas

Querido Lucas, Creo que ya he respondido la mayoría de tus preguntas más arriba. Sí cocino y lo disfruto. Me gusta el restaurante Amalfi, pero no voy muy seguido.

Peyton Manning es mi jugador favorito. ¡Afortunadamente me gusta el color negro! Mi sacerdote favorito es Jesús. Mi flor favorita es la rosa.

(Lucas envía un dibujo muy complejo. En él, estoy rezando en el altar, bajo un crucifijo, celebrando la Eucaristía y rodeado de niños tomados de las manos.)

¡Disfruté mucho escribiéndoles a los tres! †

¿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 Indianápolis
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 7

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m., breakfast and program at Priori Hall, "A Closer Walk, Getting More Out of Scripture," Jim Welter, presenter, \$10 members, \$15 guests. Information: 317-919-5316 or e-mail LumenDei@sbcglobal.net.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Catholic Charismatic Renewal of Central Indiana**, teaching, 7 p.m., followed by praise, worship and Mass. Information: 317-592-1992, www.inholyspirit.org or e-mail ccrci@inholyspirit.org.

Roncalli High School, school cafeteria, 3300 Prague Road, Indianapolis. **Parents Organization, spaghetti dinner**, 5-7 p.m., \$6 per person, \$20 per family. Information: 317-787-8277.

St. Francis Hospital, 1201 Hadley Road, Mooresville. **Seminar for cancer patients and their families**, noon-2 p.m., lunch for registered participants. Information: 317-782-7982 or greg.torrison@ssfhs.org.

St. Anne Parish, 5267 N. Hamburg Road, Oldenburg. **Turkey dinner**, crafts, children's games, quilts, 4:30-7:30 p.m., \$8 adults, \$4 children, children under 3 free, carry-out available. Information: 812-934-2077.

September 8

Pike High School, 6901 Zionsville Road, Indianapolis. **Marian College's first home football game**, 2 p.m., free admission.

St. Roch Parish, Family Center, 3600 S. Pennsylvania St., Indianapolis. **Single Seniors, meeting**, 1 p.m., 50 and over. Information: 317-784-1102.

Marian Inc., 1011 E. St. Clair St., Indianapolis. Holy Cross Parish, "Feast of the Holy Cross," dinner, dance and auction, 6-10:30 p.m., \$50 per person. Information: 317-637-2620.

St. Mary Parish, 777 S. 11th St., Mitchell. "Johnette Benkovic-A Day of Reflection and Renewal," 8:30 a.m.-2 p.m., \$10 includes breakfast and lunch. Registration required: 812-278-9925.

Michaela Farm, Oldenburg. "Vermi-composting at Home,"

\$60 for the series. Registration: 812-933-0661 or michaela_farm@seidata.com.

St. Bartholomew Parish, 1306 27th St., Columbus. **Fall Festival**, food, games, 4-9 p.m. Information: 812-376-3062 or www.saint-bartholomew.org.

Geneva Hills Golf Club, Terre Haute. **Saint Mary-of-the-Woods College, Scholarship Scramble**, 11 a.m., \$60 per person, registration deadline Sept. 2. Information: 812-235-0460 or 812-466-4682.

September 8-9

St. Philip Neri Parish, 550 N. Rural St., Indianapolis. **Dinner Theater**, "all you care to eat" buffet, Sat. dinner 6 p.m., show 7:30 p.m., Sun. dinner 2 p.m., show 3:30 p.m. Information: 317-631-8746.

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 9

St. Anthony Parish, 379 N. Warman Ave., Indianapolis. **Euchre party**, 1:30 p.m., \$3 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. Mary Parish, 212 Washington St., North Vernon. **Community Festival**, 11:30 a.m.-5 p.m., food, children's games. Information: 812-346-3604.

St. Pius V Parish, Troy. **Fall Festival**, famous soup, food, homemade pies, entertainment, games, flea market, 11 a.m. Information: 812-547-7994.

Carmelite Monastery, 59 Allendale, Terre Haute. **Open house celebrating 60th anniversary**, 9:30 a.m.-noon and 2:30-6 p.m., vespers, 6 p.m. Information: 812-299-1410.

MKVS and Divine Mercy Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. **Confession, 1 p.m., followed by holy hour, Mass, 2 p.m.**, groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

September 10-October 15

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. "Divorce and Beyond Program," six-week session, 7-9 p.m., \$30 per person. Information: 317-236-1586 or 800-382-9836, ext. 1586.

September 11

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Blue Mass honoring police officers, firefighters and EMTs for their courage and commitment to public safety**, 6 p.m. Information: 317-784-4439.

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, meeting**, 12:30 p.m. Information: 317-881-5818.

St. Pius X Parish, 7200 Sarto Drive, Indianapolis. **Support Group for Separated and Divorced Catholics**, 7-9 p.m. Information: 317-466-1399.

Sacred Heart of Jesus Parish, Parish Hall, 1530 Union St., Indianapolis. **Euchre social**, refreshments, noon, \$2 membership, \$1 to play.

St. Athanasius the Great Byzantine Church, St. Mary Hall, 1117 Blaine Ave., Indianapolis. **Catholic Charismatic Renewal of Central Indiana, prayer meeting**, 7:15 p.m. Information: 317-592-1992, www.inholyspirit.org or ccrci@inholyspirit.org.

September 12

St. Joseph University Church, 113 S. Fifth St., Terre Haute. **Terre Haute Deanery Mass in honor of St. Theodora Guérin**, 7 p.m. Information: 812-232-7011.

St. Athanasius the Great Byzantine Church, St. Mary Hall, 1117 Blaine Ave., Indianapolis. **Catholic Charismatic Renewal of Central Indiana, healing service**, 7-8:30 p.m. Information: 317-592-1992, www.inholyspirit.org or e-mail ccrci@inholyspirit.org.

September 14

Twin Bridges Golf Club, 1001 Cartersburg Road, Danville. **St. Christopher School, fourth annual golf outing**, 10:30 a.m. registration, noon shotgun start, \$80 per person includes dinner. Information: 317-241-6314, ext. 160, or e-mail golfouting@saintchristopherparish.org.

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. Couple to Couple League,

Natural Family Planning (NFP), 7-9 p.m. Information: 317-865-5554.

September 14-16

Retrouvaille Weekend, Louisville Ky. Retrouvaille ministry helps couples in troubled marriages. Information: 502-479-3329 or 800-470-2230.

September 15

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

St. Joseph Parish, Elford Hall, 1375 S. Mickley Ave., Indianapolis. **Social**, 7 p.m., \$20 per person includes food and beverage. Information: 317-271-4696.

St. Vincent de Paul Parish, 4218 E. Michigan Road, Shelbyville. Knights of Columbus, Father Seger Council #10371, **annual pork chop supper**, 3:30-7 p.m., \$8 per person. Information: 317-364-2827.

New Albany Deanery, 720 E. Elm St., New Albany. **Fiesta Latina**. Information: 812-944-0527.

September 14-16

St. Thomas More Parish, 1200 N. Indiana St., Mooresville. **Apple Fest**, family fun, food, crafts, games, Fri. 5-10:30 p.m., Sat. all day until 10:30 p.m., Sun. all day until 5 p.m. Information: 317-831-4142.

September 15

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Second annual**

Afternoon Tea, 2-5 p.m., \$5 per person. Information: 317-632-9349.

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. **French Market**, noon-11 p.m., French food, booths, children's activity area, entertainment. Information: 317-283-5508.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Spa Day 2007**, 8 a.m.-4 p.m., \$100 per person includes lunch, reservation deadline Aug. 31. Information: 317-788-7581.

September 15-16

St. Philip Neri Parish, 550 N. Rural St., Indianapolis. **Annual Dinner Theater**, "all you care to eat" buffet, Sat. dinner 6 p.m., show 7:30 p.m., Sun. dinner 2 p.m., show 3:30 p.m. Information: 317-631-8746. †

Holy Rosary to host anniversary Mass

The Priestly Fraternity of St. Peter will celebrate the 10th anniversary of their apostolate in Indianapolis with a solemn traditional Latin Mass and reception on Sept. 14 at Our Lady of the Most Holy Rosary Parish, 520 Stevens St., in Indianapolis.

The Mass begins at 7 p.m. In addition to commemorating the order's decade of ministry in the archdiocese, the Mass marks the implementation date of, and will be celebrated in thanksgiving for, Pope Benedict XVI's *Motu Proprio*

"*Summorum Pontificum*."

Priestly Fraternity of St. Peter Father Michael Magiera, associate pastor of Holy Rosary Parish, will be the celebrant. He will be assisted by Priestly Fraternity of St. Peter Father Mark Wojdelski, assistant administrator of SS. Cecilia and Philomena Parish in Oak Forest, and Father Dennis Duvelius, pastor of St. Louis Parish in Batesville and former associate pastor of Holy Rosary Parish.

A reception at Priori Hall will follow the Mass. Free-will donations are appreciated. †



Fiesta Latina

Hispanic musicians perform during the 2004 *Fiesta Latina* in New Albany. This year's *Fiesta Latina*, sponsored by the Catholic Hispanic community of Floyd, Clark and Harrison counties, features a procession with a 14-foot image of Our Lady of Guadalupe. The Marian procession begins at 5 p.m. on Sept. 14 at the Carnegie Center for Art and History, 201 E. Spring St., in New Albany and ends at St. Mary Church, 415 E. Eighth St., in New Albany. A Mass in Spanish and English follows the procession. After the liturgy, participants can enjoy Latin American food and Latino music. Admission is free. For more information, call 812-944-0527.

thank you

The Society of St. Vincent de Paul Archdiocesan Council of Indianapolis wishes to thank the Estate of William K. and Peggy G. Drew for the generous bequest to our Society. This gift will help our 100% volunteer Society to feed and clothe the poor of all faiths and races.

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Catholic high schools ranked among top U.S. football powers

WASHINGTON (CNS)—A list of football powerhouses among Catholic colleges in Division I of the National Collegiate Athletic Association would probably start with Notre Dame and end with Boston College.

But a similar list for Catholic high schools would require a lot more paper.

In late August, nine Catholic high schools are in *USA Today's* "Super 25" rankings—including four in the top 10.

St. Xavier High School in Cincinnati tops all Catholic schools with the fourth spot in the preseason rankings.

It's the highest-ranked school—Catholic, public or private—that didn't go undefeated last year. It finished 10-2 in 2006.

DeMatha High School in the Washington suburb of Hyattsville, Md., was ranked fifth. It went 12-0 last season. It lost its first game on Sept. 2 against St. Xavier, 28-7.

De La Salle High School in Concord, Calif., placed sixth. A perennial power in prep football, De La Salle is going for its 15th consecutive sectional championship this season.

De La Salle came out on the winning end of the only two No. 1-vs. No. 2 matchups since *USA Today* started ranking high school football teams 25 years ago. In 2001, it beat No. 1 Poly High School from Long Beach, Calif., 29-15 with the help of four touchdowns from junior running back Maurice Jones-Drew, now with the National Football League's Jacksonville Jaguars. In 2002, No. 1 De La Salle beat No. 2 Poly in a rematch, 29-7. The win was the 129th in a row for De La Salle, which won 151 straight before a loss in 2004.

Mater Dei High School in Santa Ana, Calif., landed ninth in *USA Today's* rankings. It went 8-3 last year.

Only one Catholic high school got ranked in slots 11-20: Notre Dame in Sherman Oaks, Calif., which finished 11-1 last season.

Four Catholic high schools, though, got spots in

slots 21-25: Don Bosco Prep, Ramsey, N.J., 12-0 last year, 21st; St. Anthony High School, South Huntington, N.Y., 11-0, 22nd; St. Rita High School, Chicago, 13-1, 24th; and Cardinal Mooney High School, Youngstown, Ohio, 14-0, 25th.

Some Catholic high schools left out of *USA Today's* national rankings found places in the paper's regional rankings. In the East, St. Joseph's Prep, Philadelphia, was fifth, and St. Peter's Prep, Jersey City, N.J., landed eighth. In the

West, Jesuit High School in Portland, Ore., was ranked seventh. No Catholic high schools outside the national preseason top 25 got ranked in the Midwest or the South.

Not only are schools ranked; so are the players. One Web site, rivals.com, places two student athletes from Catholic high schools in its top 10: Darrell Scott, a 6-foot, 204-pound running back at St. Bonaventure High School in Ventura, Calif., second, and Will Hill, a 6-foot-3, 203-pound multi-position player at St. Peter's Prep in Jersey City, seventh.



Students from St. Xavier High School in Cincinnati cheer during a 2005 football game against Covington Catholic High School in Covington, Ky. St. Xavier tops all Catholic schools with the fourth spot in the *USA Today* preseason rankings. It finished 10-2 in 2006.

Two classmates at Servite High School in Anaheim, Calif., were rated 16th and 17th by rivals.com: 6-foot-7,

281-pound offensive lineman Matt Kalil, 16th, and 6-foot, 219-pound multiposition player D.J. Shoemate, 17th.

Both have committed to play college football for the University of Southern California. †

Report sexual misconduct now

If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator:

Suzanne L. Yakimchick, Chancellor, Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, Indiana 46206-1410

317-236-7325 or 800-382-9836, ext. 7325



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September 16

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On August 26, hundreds of North Deanery middle school students visited Bishop Chatard High School for their opportunity to be a part of the



Bishop Chatard High School thanks the Super Bowl Champion Indianapolis Colts for sharing the Lombardi Trophy with the community and including the families of the North Deanery of the Archdiocese of Indianapolis in their celebration.



Good luck Colts in the 2007 season!

Bishop Chatard High School

The North Deanery high school of the Archdiocese of Indianapolis 5885 Crittenden Ave. • Indianapolis, IN 46220 • (317)251-1451

www.BishopChatard.org

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LIVE ENTERTAINMENT

David Ackerman

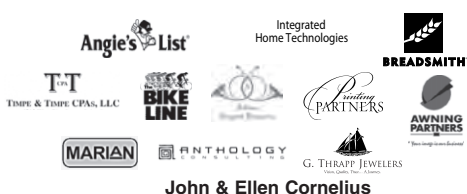
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SEVEN

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mostly—in the Madden household.

Kitty starts the process the night before by making sure the children's school uniforms are clean and ready. Every school morning, Jim and Kitty, who are both 48, wake up at 6:30 and begin heading through their two-story, five-bedroom home to rouse their children—a ritual that usually takes two wake-up calls for the boys.

After everyone is awake, Jim heads to the kitchen to start breakfast while Kitty takes orders for sandwiches. When the seven children come into the kitchen, they fill their lunch boxes with fruits and snacks. They also reach for the cereal boxes or the waffles and strudels that Jim keeps popping into the toaster.

Through it all, Kitty helps the girls with their hair, makes sure everyone's book bag is ready and continually yells, "Do you

have this? Do you need this?" to whichever child is on her mind at the moment.

Then at 7:45, all seven siblings hop into the family's 12-passenger van so Jim can drive them to school, which begins at 8.

Yet even amid the hectic schedule, moments of humor and humanity emerge.

"Joe is getting used to kindergarten being every day," his father says. "On the second day I woke him up, he said, 'I just went to school yesterday.' I told him it's every day. He pulled the covers back over his head."

On the way to school one morning, Joe turned to Mike and asked, "Are you going to miss Mom today?" Mike said, "No, are you?" Joe answered, "I'm in kindergarten. That's what we do."

Finding enough love and time

"I was going to travel the world and make all kinds of money," Kitty says. "The kids kept coming. I'm having the best time of my life. Our kids are just a great group of people. I'm just hoping I

don't mess them up. Jim and I both grew up in big Catholic families. I'm one of 10 children. Jim is the youngest of six. I love big families. I think they're great."

Jim wasn't so sure at first. "When we had our oldest son, Sam, I loved him so much," Jim recalls. "When Kitty was pregnant the second time, I told her, 'There's no way I'll love our second child as much as I love our first child.' She told me not to worry, that God will figure a way out. The bottom line is you love each child in a different way. No matter how many children you have, there's enough love for all of them."

At 9, Kathryn echoes a sentiment that's shared by all the Madden children when they are asked about their parents: "They love and they care about me."

The Maddens not only have enough love for their children, they seem to be working with a different concept of time.

While Jim works as a financial consultant, he also

coaches football at St. Roch and helps lead the Cub Scouts at the parish.

While caring for a family of nine—including constantly filling a washer and two dryers that seem to run non-stop—Kitty still finds time to volunteer frequently at the school. She relieves the secretary, makes copies for the teachers, helps answer phones, brings food for teacher luncheons, and the list goes on.

"They are active in everything," says Joseph Hansen, the principal at St. Roch. "They have that energy and balance and spirituality. Their faith comes before everything. They really are a model family. They're such an inspiration."

The Maddens defer, saying they get their inspiration from the school and the parish.

"Catholic education goes out of its way to make each child at the school feel special and unique," Jim says. "It's so important while you're molding their character and their self-esteem at that time in their life."



Led by parents Jim and Kitty, the Madden family has a commitment to Catholic education that is rock-solid. The seven Madden children all attend St. Roch School in Indianapolis.

"The best part is that they're told about Jesus, his love and his mercy," Kitty says. "It's mentioned every day in school. I love the small size of the classrooms, too. I think the students feel a sense of belonging, that they're part of a bigger family."

Making bonds and memories that last

Creating that sense of family begins at home for the Maddens in some special

ways. "Every year at tax season, I sort through all my receipts," Jim says. "When I go through our personal receipts, I write down in a family log what happened to us that year—whether we bought furniture, took a trip or if anybody had a broken bone or needed stitches. It creates a family history that's fun. We read the log together, and the kids can add anything special that happened to them that year. Then we go back and read the logs from previous years—just to remember and get a good chuckle."

Kitty has also created a way for the children to remember and celebrate their childhood. She gives each of the children their own photo album, letting them fill it with whatever photos they want.

"It's up to them," Jim says. "They put in pictures of Easter, their birthdays, their special moments. When they look through it—which they do—it reinforces that they're having a nice childhood. It's a good reinforcement to let them know how much they're loved."

Kitty believes their family also gets reinforcement from God in special ways. She keeps asking God to provide everything she needs for her children—including the time she was pregnant with their sixth child, which meant their family would need a vehicle that could transport eight people.

"I told the Lord, 'Please get me a new car,'" Kitty recalls. "Jim came home and said he had an attorney buddy who was the administrator of an estate. The estate had a Suburban that seated eight. Then we had Joe, and we needed a new van. We now have the 12-passenger van."

It's all part of the family lore, including how Jim and Kitty dated eight years before they married, how they live in the same home where Jim's parents raised their family, and how their first child was born on their first anniversary.

All the stories, all the moments, add up to a way of life that the Maddens love.

"Family is everything to Jim and me," Kitty says. "It's a part of you. You have that same blood together. If one of your children is not there, you're missing a part of yourself. Family is the core of everything, with Jesus and God in the middle."

"Nothing is more important." †

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POPE

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key to finding the right path was in a personal encounter with Christ. He said it was also essential that they participate in the life of the Church.

“One cannot call oneself a disciple of Jesus if one doesn’t love and follow his Church. The Church is our family,” he said.

At the prayer vigil the day before, the pope hugged young representatives after listening to them tell of their personal spiritual trials.

In a talk, he raised the theme of environmental protection in the Christian context. Following Christ means being aware that the created world belongs to all and must be protected, he said.

“To the new generations is entrusted the future of the planet, where it is clear that development has not always been able to protect the delicate balance of nature,” the pope said.

He said the ecological situation today calls for courageous choices.

“There should be a decisive ‘yes’ to the protection of the created world and a strong commitment to reverse those tendencies that could lead to situations of irreparable degradation,” he said.

The papal event took place on the day the Italian Church has dedicated to ecological awareness. Organizers of the Loreto gathering sought to minimize its environmental impact by using biodegradable and recyclable materials.

The Loreto shrine holds what is revered as the house where Mary was born, raised and visited by the angel Gabriel. Tradition holds that the house was transported to Loreto from Nazareth by angels in 1294.

The pope said Mary’s purity still points the way to young people today.

“Looking at her and following her, you will discover the beauty of love, which is not, however, a disposable love that is fleeting and deceptive, the prisoner of a selfish and materialistic mentality, but true and profound love,” he said.

He lamented the number of divorces today.

He told the youths that he was praying that “the crisis facing the family today does not become an irreversible failure.”

During the weekend, the pope also briefly referred to a new book that collects dramatic letters of Blessed Teresa of Calcutta, India, in which she reveals her inner spiritual suffering over a period of decades.

“All believers know about the silence of God,” he said. “Even Mother Teresa, with all her charity and her strength of faith, suffered from the silence of God.”

The pope said one reason even Christians sometimes have to endure this “silence of God” is to better understand those who do not know God and who seek a visible sign of his presence.

But by keeping an open and attentive heart, he said, “we can find great moments in which truly the presence of God becomes perceptible for us.” †

CNS photo/Daniela La Monica, Reuters



Pope Benedict XVI waves to the faithful as he arrives to lead a meeting with young people in Loreto, Italy, on Sept. 1.

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Prayer intentions for 2007 Archdiocesan Pilgrimage to Portugal, Spain and France

Monday, Sept. 10, Fatima, Portugal—Apariciones Chapel of the Fatima Sanctuary, for peace throughout the world.

Tuesday, Sept. 11, Avila, Spain—St. Theresa Church, *Casa del la Santa*, for an end to terrorism and for all law enforcement personnel and firefighters.

Wednesday, Sept. 12, Madrid, Spain—Cathedral, Santissimo Chapel, for the intentions of all priests and religious serving in the Archdiocese of Indianapolis.

Thursday, Sept. 13, Burgos, Spain—Cathedral, Santa Tecla Chapel, for an increase in vocations to the priesthood and the consecrated life.

Friday, Sept. 14, Lourdes, France—Chapel, St. Gabriel in the Crypt, for those who carry the cross in any way, especially those with addictions, the divorced and the unemployed.

Saturday, Sept. 15, Lourdes, France—Mass at the Grotto, for those in sorrow, especially for all of the sick of the archdiocese, their families and caregivers.

Sunday, Sept. 16, Montserrat, Spain—Montserrat Monastery, Carmin De La Virgin Chapel, for the intercession of Our Lady of Montserrat for the needs and intentions of our pilgrims and their loved ones at home as well as for all those who asked the pilgrims to pray for them.

Monday, Sept. 17, Barcelona, Spain—Cathedral, St. Eulalia Chapel, for the intentions of all Spanish-speaking members of our archdiocese and for the pilgrims’ safe travel home. †

John Michael Talbot

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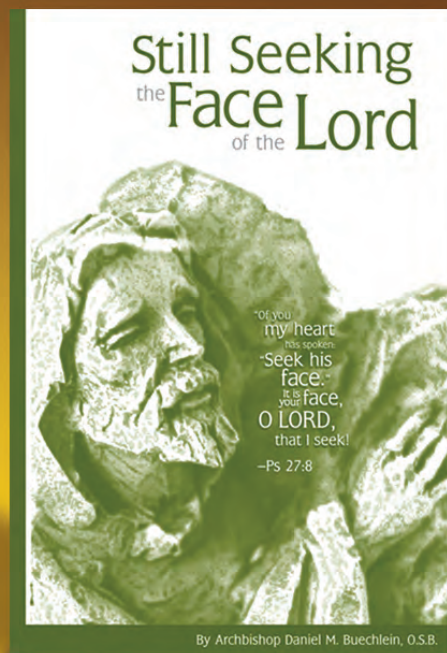
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Faith *Alive!*

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Adult faith formation connects people to God, parish life

By Dan Luby

Invitations appear in different forms, from one-line bulletin announcements to multicolored brochures in mail boxes to elaborate interactive pages on parish Web sites.

However they are designed and delivered, they all urge Catholic adults to take advantage of a rapidly growing number of opportunities for faith formation.

It's a new and welcome shift.

Three decades ago, it was not uncommon for parish religious education efforts to focus exclusively on children and teens. Programs for adults to enrich their understanding of Catholic tradition and deepen their faith tended to be quite limited in frequency, scope and audience.

While programs for children still receive the lion's share of parish catechetical energy, adult faith formation is slowly growing in parishes.

What does this encouraging development look like?

The range of activities currently available is extraordinary. At one end of the spectrum are formal courses in Scripture and theology that are often co-sponsored with diocesan offices and Catholic universities or institutes.

Such heavyweight programs make significant demands on participants' time, requiring weekly reading, written homework and in-depth conversations with other participants. They may extend over several months or even years. And in spite of the rigorous expectations for time and effort, or perhaps because of them, attendance is growing and participants enthusiastically commit themselves to the work.

Adult faith formation is a priority

By Carole Norris Greene

Adult faith formation is one of our most important pastoral responsibilities, Bishop Gerald Kicanas of Tucson, Ariz., told a national gathering of catechists.

Without it, he said, the faith of some Catholics will wither.

"Many adult Catholics do not know what they give credence to," he said. "They never learned what defines them. They never embraced what they stand for. ... It is tragic that for too many people their faith life, something so deep and personal, remains so undeveloped."

Alongside these quasi-academic approaches are short courses, often more informal and connected to topics of immediate interest. Classes on parenting, marriage enrichment and communication are usually well-attended in parishes. Short programs designed to illuminate current events in light of Catholic tradition help adults grapple with issues like war and peace, immigration policy, medical ethics, end-of-life issues and other vital topics.

National programs from the American bishops, such as "Communities of Salt and Light," and issue guides, such as "Faithful Citizenship," provide easy to use, theologically sound educational resources for parish groups.

Other short-term formation efforts concentrate on linking faith and popular culture using movies, novels and even television series as springboards for discussions of matters related to faith. Through such structured conversations, participants are encouraged to recognize in all aspects of daily life and modern culture occasions for reflecting more deeply on the presence of God and the meaning of discipleship.

Adult faith formation also takes place in groups and programs whose primary goals are spiritual. Thousands of small Christian communities meeting throughout the country include a study component along with prayer, dialogue, service and social interaction in their structures. Frequently, these groups use

Bishop Kicanas suggested that parishes try lots of approaches, team up and target special needs as they work to maintain enthusiasm for their formation programs.

"Take advantage of every moment to teach," he urged. "Take a few minutes at every meeting, every liturgy, every social event, every fundraiser to teach and form adults ... [in order to] get across Christ's message in a busy, complicated world of diverse values and possibilities."

(Carole Norris Greene is associate editor of Faith Alive!) †

CNS photo/Karen Callaway



Al and Carol Carollo, right, participate in an adult faith formation class on the life and times of St. Paul. Their parish offers a variety of adult formation classes ranging from Bible study to liturgy to the *Catechism of the Catholic Church*.

the Scripture readings from Sunday Mass to help people connect life, faith and liturgical celebration.

Adult faith formation in today's parishes has many faces, reflecting the insight of the U.S. bishops in their 1999 pastoral plan for adult faith formation. Titled "Our Hearts Were Burning Within Us," it calls for a multifaceted approach. The expanding possibilities are limited only by the creativity of planners and restrictions of time and resources.

As new delivery systems for adult catechesis are imagined and implemented, many leaders are aware of the need to continue to give careful consideration to those adults whose faith they hope to enrich. As they do, several constants emerge.

While most adults grew up in school settings that were fairly uniform in format, learning is often enlivened for them by combining several different approaches. One size does not fit all when it comes to adult faith formation programming because adults learn in a variety of ways.

Adults also frequently place great value on social connections in the learning process.

Though it is always a personal faith, Catholicism is not and was never meant to be a private one. Formation programs are offered to assist adults to make

connections through dialogue, faith-sharing, worship and service.

Because adults have so many choices about how to spend their time, they are concerned that their investment of time and energy is worthwhile. They want clarity and consistency in planning and in the leadership of formation programs.

Expectations for reading and other preparation as well as ground rules for discussion should be clearly stated yet open to modification in consultation with adult learners.

Ultimately, adult faith formation is most effective when conducted in light of the Church's fundamental identity as a missionary community.

The Church, Pope Paul VI famously proclaimed, "exists in order to evangelize," to proclaim in word and action God's transformative love for all people.

Because adults possess a richness of experience and a yearning to make a difference not yet fully developed in children, most approach faith formation more energetically when it helps them connect the content of faith with their lived experience and challenges them to new heights of service as well as new depths of love.

(Dan Luby is Tschoepe Chair of Homiletics for the School of Ministry at the University of Dallas in Irving, Texas.) †

Discussion Point

Adoration and Scripture help lay ministers

This Week's Question

Describe an adult faith formation program in which you participated.

"I did Bible study classes through church with a group of people and I have a priest as a spiritual adviser. ... Probably the biggest thing that has helped me as an adult is adoration of the Blessed Sacrament. ... The greatest thing we can do for anyone in the world is pray." (Susan Canu, Troy, N.H.)

"I was an extraordinary minister for the Eucharist and a CCD teacher for first Communion until I had my third child. ... The training was only for one day for eucharistic ministers. I wished it had been more in-depth on the importance and holiness of what we would do, not just [instruction] in what to do." (Andrea Murray, Bakersfield, Calif.)

"I am presently involved in prison ministry in the Tucson area. An administrator appointed by the bishop was in charge of training [me and others] for several weeks. The trainers included priests and others who minister at the prisons, including non-Catholics who shared information about their roles at the prison. ... The ministry is for all area prisons and jails, including juvenile facilities." (Mary Monaghan, Show Low, Ariz.)

Lend Us Your Voice

An upcoming edition asks: What must happen for the sake of their relationship when two groups or individuals misunderstand each other?

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



CNS photo by Gregory A. Slemiz, Long Island Catholic

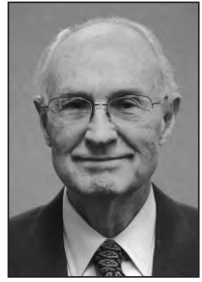
From the Editor Emeritus/John F. Fink

Biblical women: Story of Judah and Tamar

(Sixth in a series of columns)

There are three women with the name Tamar in the Old Testament. Two of them were David's daughter and granddaughter. But this is the story of the first Tamar, the daughter-in-law of Judah, one of Jacob's 12 sons and the man for whom Judaism and the kingdom of Judah were named. The story, which is in Chapter 38 of Genesis, tells about some of the practices of the Israelites.

Judah married a Canaanite woman by whom he had three sons: Er, Onan and Shelah. When Er grew up, Judah got Tamar for him as his wife. Er died before he and Tamar could have children. Therefore, Judah told Onan that it was his duty to have children with Tamar in his brother's name. This was the law of levirate, which the early Israelites considered important.



Onan, though, knowing that their children would not be counted as his, "wasted his seed on the ground" whenever he had intercourse with Tamar. Because this act "greatly offended the Lord," God took his life.

Next Shelah was supposed to take his turn, but he was still a young boy. So Judah told Tamar to wait until Shelah grew up. Besides, Judah was afraid that Shelah would die as his brothers did.

Years passed without Judah giving Shelah to Tamar. Judah's wife died, leaving him a widower. Then one day Tamar learned that Judah was going to a town called Timnah for the shearing of his sheep. She put on the clothing of a harlot, covered her face and sat along the road on the way to Timnah.

When Judah came by and saw the harlot, he propositioned her. She asked for a payment and Judah offered her a kid from his flock. She agreed, but asked for a pledge of some kind—his seal and cord and the staff he carried—until he sent the kid. Judah agreed. They had intercourse and Tamar conceived. When Judah sent his servant with

the kid, naturally he couldn't find a harlot.

Three months later, it became obvious that Tamar was pregnant. When word got to Judah, he cried, "Bring her out! She shall be burned!"

As they were bringing her out, Tamar sent word to her father-in-law, "It is by the man to whom these things belong that I am with child. Please verify whose seal and cord and whose staff these are."

Naturally, Judah recognized them as his. He said, "She is more in the right than I am, since I did not give her to my son Shelah."

Tamar bore twins who were named Perez and Zerah. All three are mentioned in the genealogy of Jesus in Matthew's Gospel (Mt 1:3).

The law of levirate (from the Latin *levir*, brother-in-law) was still recognized at the time of Jesus when the Sadducees tried to trick Jesus. They posited the idea that seven brothers married a woman, but all died without children and asked whose wife she would be at the resurrection (Mt 22:23-33). †

Cornucopia/Cynthia Dewes

Indiana's a home where the buffalo roam

Harvest season has arrived for many farmers in Indiana. Hunting and gathering may have morphed into advertising and selling in the city, but they've not lost favor out in the country. Farmers provide our food, enrich our environment and offer a stable lifestyle for their families.

According to the *Farmers' Almanac*, America's farmers are the most productive in the world, feeding 146 people per farm annually and employing 17 percent of the total U.S. workforce.

Texas, Missouri, Tennessee, Kentucky and Oklahoma have the most farms. This may surprise some Hoosiers who thought we had more farms than we should if we want to be considered a "with it" place.

But despite the fact that sophisticates like to chide Indiana for having the most smokers, the most obesity, a worrisome brain drain, and corn and soybeans as far as the eye can see, Indiana folks are not just a bunch of hicks.

Nor are modern Indiana farmers, who've gone high tech. They actually use computers, cell phones and even global

positioning systems (GPS) to decide where to plant and where to apply pesticides, if needed.

Almost every farm kid and even the local town kids in Indiana belong to 4-H, and county and state fairs are the biggest social/professional events of the summer. Maybe that's because (again, reading from the *Almanac*) we learn that 99 percent of American farms are still family-owned in some fashion.

Not only that, but Indiana farmers are downright interesting. Out here in Putnam County alone, we have a buffalo (a.k.a. bison) farm and two elk farms, in addition to the more ordinary dairy and beef cattle herds. Which may cause some people to wonder, why would farmers choose to raise and sell products so different from the usual kinds?

For one thing, the meat from these animals is a healthier red meat because it's low in fat, cholesterol and calories as well as high in protein, vitamins and minerals. It tastes a lot like beef and can be substituted for it in most recipes. I can also attest to the fact that it's delicious.

For another reason, buffalo and elk are just neat animals to look at. I mean, they'll beat plain old cows or steers for style any time. The bison at the buffalo farm have their names carved on the fence, and when

they appear, looming above their titles in the flesh as it were, they're awesome. I can't believe the Native Americans hunted them on foot.

The elk are not as huge as the bison, but they are stately and elegant. One elk farmer said perhaps the males stand in such a magnificent posture because they need to stand erect in order to balance their huge racks of horns. The female elk must think they're pretty cute, too, because one male will have as many as 60 cows in his "family."

Besides meat, elk products include medicinal remedies made from the "velvet" on the males' antlers. This substance is used for arthritis, for increasing strength and for improving the immune system. Veterinarians use elk products to treat animals as well. Who knew?

Particularly at this harvest time of year, we should remember that, no matter what kind of farming they do, farmers are a treasure we need to preserve. Scripture says, "You are the salt of the earth" (Mt 5:13).

Surely that must refer to those who nurture the good creation which God has given us.

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

Faithful Lines/Shirley Vogler Meister

Chronic illness can be a blessed challenge

Not long ago, a survey was done by a National Invisible Chronic Illness Awareness committee proving that more than 50 percent of respondents claimed that people with chronic illness are annoyed when someone says, "But you look so good!"

This surprised me, yet I also understood because for more than three decades I have dealt with a chronic problem, Myasthenia Gravis, which causes extreme fatigue and muscle weakness—and can be deadly. Although currently I'm in a very good place with this, I've been in very bad places before. However, only once was I hospitalized during an emergency in Belleville, Ill., my hometown.

Although I understand that when people say "But you look so good!" it can seem to negate a person's medical problem, I personally find the comment encouraging. Through the years, I have been pleased to function as normally as possible.

Lisa Copen—founder of Rest Ministries,

the largest Christian organization that serves the chronically ill and sponsors NICIA Week—claims that what seems like a compliment can also invalidate the physical pain, seriousness of an illness and the suffering coped with daily.

In fact, I have been told my illness is "only stress" or that, "If you focused on something else, you'll be better."

Believe me, focusing on something else—which I always have done—doesn't make the problem go away.

In times of extra difficulty, I always welcome prayers. When I say "I'm in a very good place" now, I mean my symptoms are minimal. So, naturally, I want to claim I'm in remission, which did happen once in the early '90s.

Unfortunately, MG returned with a vengeance in the late '90s.

I am not sharing this for sympathy, but to call attention to others who suffer far more than I with so-called "invisible" medical problems that affect their relationships and self-esteem.

Lisa Copen claims that "75 percent of marriages impacted by illness end in divorce" and "70 percent of suicides have

uncontrollable physical pain as a factor. ..."

Copen explains that, "Regardless of one's illness or level of pain, feeling isolated and misunderstood can be emotionally devastating."

It is up to all of us who care to offer whatever help, compassion and understanding that we can to chronically ill people.

My church bulletin includes a listing of parishioners who need prayer, and I regularly pray for each and every one. I know gracious fellow Catholics who even send cards or notes of encouragement to those listed. My husband and I have been grateful for such encouragement during medical crises, which have brought us closer to God.

For more information, log on to www.invisibleillness.com or call 888-751-7378. Copen's Rest Ministries, located online at www.restministries.org, is an affiliate of Joni and Friends International Disability Center. I learned about such help through Christian Newswire online at newsdesk@christiannewswire.com.

(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

Gone fishin': Proverb teaches love, compassion

The ancient Chinese proverb says, "Give a man a fish and you feed him for a day. Teach a man to fish and you feed him for a lifetime."



I think we just say "ancient Chinese proverb" when we have a pretty neat saying and we don't know where it came from. Regardless, I like this saying, but

for Catholics I believe that it needs further exploration.

In our Catholic Charities programs and services, we recognize both elements of this proverb: If someone has no fish and they are hungry, we must feed them; and if they do not know how to fish, we must teach them.

When a person's belly is empty, it is no time to stop and ask why they are hungry. We must first meet this immediate need and then begin to learn what is needed for them to stay well-fed and nourished.

God's justice in our world would also have us ask many additional questions after our guest is well-fed for today and days to come.

We also need to ask, "Can our friend afford a fishing pole? Does she have adequate transportation to get to the stream to fish in the first place? If he learns to fish but becomes sick or disabled, who will catch his fish for him so that he can still eat?"

"Is anyone polluting the river upstream from our hungry friend? Has someone put a net across the river and taken all of the fish? What if she has a learning disability and cannot learn to fish?"

"Is anyone trying to keep him from getting to the stream to fish? What if she cannot catch enough fish for her entire family? What if there are no fish in this part of the stream?"

These are just some of the questions that make our seemingly simple proverb a bit more complex. The answer to just one aspect of poverty—hunger—is not as simple as a fishing lesson.

I often hear people, after climbing up on their very tall horse, say all kinds of judgmental things about our brothers or sisters in need. The most common, by far, is, "If they would just pick themselves up by their bootstraps and stop being so lazy, they would not be poor."

I suppose that this advice might apply to some, but this judgment does not seem to come from a place of compassion and love—the kind that Christ demonstrated so well.

Another ancient proverb might help here: "Never judge a man until you've walked a mile in his shoes."

I have never had to walk in my bare feet because I could not afford shoes or had to walk in an old worn-out pair so I cannot say I have experienced poverty firsthand.

But our Catholic Charities staff and I walk alongside people every day with ill-fitting shoes or no boots at all (let alone the straps to go with them), and have learned that no two stories are alike and judgment does not buy a new pair of shoes—or lead to the Christ-like demonstration of love to give them the help they need.

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

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

The Sunday Readings

Sunday, Sept. 9, 2007

- Wisdom 9:13-18b
- Philemon 9-10, 12-17
- Luke 14:25-33

The Book of Wisdom provides this weekend's liturgy with its first Scriptural reading.



This book was written, according to scholars, in Alexandria by a Jew who had emigrated from the Holy Land or whose ancestors had come from the Holy Land.

Originally, it was composed in Greek.

Since it was written outside the Holy Land and not in Hebrew, orthodox Jews have never accepted it as genuine Scripture. However, the Church long has revered it as inspired by the Holy Spirit.

As is so much of the Wisdom Literature, and indeed so much of the Book of Wisdom, this weekend's reading is a series of admonitions and comments. It insists that the deepest and best human logic or wisdom reflects what God spoke through Moses and the prophets.

The reading simply says that much of life cannot be predicted beforehand nor can it be understood. Humans are limited. God is all-wise. The wonder is that God has shared with us in speaking to us through representatives, such as Moses and the prophets.

For its second reading, the Church gives us a passage from the Epistle to Philemon.

Only rarely is this epistle the source of a reading in the liturgy. Possibly a reason for this is that Philemon is so short. It is, in fact, the shortest volume in the New Testament. The epistle is comprised of only one chapter with 25 verses.

The story is dramatic. Paul writes to Philemon, whose slave, Onesimus, escaped from Philemon's custody and went to be with Paul.

Now, in this letter, Paul announces that he is sending Onesimus back to Philemon, but Paul counsels Philemon to receive this runaway slave as a brother in Christ.

Beyond the particulars, there are several lessons apparent in this reading.

The first lesson is that all humans are equal in dignity, having been created by God and having been redeemed by Christ.

Secondly, to be a disciple means to live strictly according to this understanding, moreover always guided by the principle of loving all others.

With these points in mind, Paul tells Philemon that there must be no punishment awaiting Onesimus even though running away from slavery was a very serious crime in Roman law at the time.

St. Luke's Gospel supplies the last reading.

The Gospel already has made clear that true discipleship builds upon a deeply personal wish to follow the Lord, but enabling a disciple to express this wish and to abide by it requires not just determination, but also God's strength and insight.

Going farther, the Gospel bluntly says that many obstacles can stand between a disciple's initial intention to follow Christ and actually living as a disciple.

It is important to remember that Luke was written when Christianity, albeit an infant religion in the Roman Empire, very much was sailing into the hot, strong winds of cultural opposition to Gospel values and even persecution under the law.

A tradition, and hardly farfetched when considering the situation, is that Christians had to face pressure from their loved ones to forsake the Gospel.

Thus, the Evangelist here recalls that Jesus said a true disciple should turn away even from father and mother, brother or sister, if these close relatives urged the disciple to abandon Christ.

Good Christians should anticipate a struggle and prepare themselves for it.

Reflection

The Gospel sets the stage. Living the Christian life is not easy. Christians must withstand much if they are committed to God.

Among other pressures is the pressure not to see God in others, not to give others their due.

However, only in standing firm against such pressures can a disciple expect to stay the course. To stand firm, the disciple first must admit personal inadequacy then ask for strength and wisdom from God. Blessedly, if humbly sought, this gift of strength and wisdom will come. †

Daily Readings

Monday, Sept. 10
Colossians 1:24-2:3
Psalm 62:6-7, 9
Luke 6:6-11

Tuesday, Sept. 11
Colossians 2:6-15
Psalm 145:1-2, 8-11
Luke 6:12-19

Wednesday, Sept. 12
The Most Holy Name of the Blessed Virgin Mary
Colossians 3:1-11
Psalm 145:2-3, 10-13
Luke 6:20-26

Thursday, Sept. 13
John Chrysostom, bishop and doctor of the Church
Colossians 3:12-17
Psalm 150:1-6
Luke 6:27-38

Friday, Sept. 14
The Exaltation of the Holy Cross
Numbers 21:4b-9
Psalm 78:1-2, 34-38
Philippians 2:6-11
John 3:13-17

Saturday, Sept. 15
Our Lady of Sorrows
1 Timothy 1:15-17
Psalm 113:1-5a, 6-7
John 19:25-27
or Luke 2:33-35

Sunday, Sept. 16
Twenty-fourth Sunday in Ordinary Time
Exodus 32:7-11, 13-14
Psalm 51:3-4, 12-13, 17, 19
1 Timothy 1:12-17
Luke 15:1-32
or Luke 15:1-10

Question Corner/Fr. John Dietzen

Rejecting one's culture leads to self-righteous behavior

Thank you for your column protesting Amnesty International's new advocacy of legalized abortion around the world.



pro-life. (Ohio)

You should have gone one step further, however, and told people they should no longer contribute to or have anything to do with this organization.

They should be cut off by anyone who is truly pro-life. (Ohio)

I'm not sure yet how I will personally handle my support of Amnesty International's persistent, often heroic and usually lonely battles against violations of human rights around the world.

I do know one thing, however. If we refuse to communicate with, and collaborate cooperatively with, everyone who doesn't agree with us 100 percent, even on fundamental issues, there would soon be no one talking to anybody.

It is seriously foolish and counterproductive to assume that anyone who disagrees with us, even on profoundly vital subjects like abortion, is ignorant, stupid or evil, if not all three, and deserves to be shunned.

There is no evidence whatsoever to support that assumption. Thousands of otherwise intelligent, educated, good and generous human beings are among those who are not convinced by our arguments.

It never seems to occur to people, pro-life or not, that a reason for our failure to persuade in matters of respect for life may have something to do with the quality of our arguments or even perhaps in the way we argue our cause.

Some humility and introspection is badly needed if we are to progress beyond the impasse in which we find ourselves.

Cardinal Francis George of Chicago recently submitted an insightful letter to *America* magazine—published in the Aug. 13-20, 2007, issue—disagreeing with the tendency of many Catholics to call the Church countercultural.

Drawing from his experiences with the famed Catholic missionary organization, the Oblates of Mary Immaculate, of which he is a member and former international head, he points out that taking an adversarial and antagonistic attitude toward a culture is not only unfaithful to Christ's word, it just doesn't work.

We who hold for the sacredness of all

human life, for example, are missionaries and, as missionaries, we criticize.

"A critique born of faith, however," the cardinal writes, "is conceived not in disdain but from love for the culture being evangelized."

"One cannot convert or interiorly influence a person or society that one does not love," Cardinal George explains in the article.

How much love do we appear to have if our stance toward our culture, our brothers and sisters, seems consistently hostile, condescending and condemnatory?

What does that say about our own holiness and Christian consistency?

And in the end, what does it do to us?

"Spiritually, rejecting one's own society or culture leads to self-righteousness," Cardinal George explains. "Separating, even mentally, 'good' Catholics from the culture that is as much within them as their faith leads to spiritual sickness."

How to relate to Amnesty International or, for that matter, to any other group with whom we disagree, is not answered, at least in a Christian manner, with anger, disrespect or divisiveness.

Whatever our convictions and whatever our cause, the cardinal reminds us, "Alienation is never an evangelical virtue. ... In the end, we are all saved by faith and not by culture."

(A free brochure on ecumenism, including questions on intercommunion and other ways of sharing worship, 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 in care of jjdietzen@aol.com.) †

My Journey to God

Poetry for the Lord

The Byzantine Eyes of Christ

The Byzantine eyes of Christ
What lies behind such mystery
As I gaze deeply into the
Large, dark, almond-shaped features
Of Your face

Were those eyes to touch
They would caress me lovingly

Were those eyes to hear
It would be such wondrous melody

Were those eyes to speak
They would tell only of radiance and beauty

I too wish to see with
The Byzantine eyes of Christ

God's Touch

Touch my mind, quiet the unrest
Touch my eyes, envision peace
Touch my ears, melodies surround
Touch my lips, no words needed
Touch my face, caress Your likeness



Photo by Mary Ann Wyand

Touch my hands, be still
Touch my heart, heal the hurt
Touch my soul, never let go

By Cathy Dearing

(Cathy Dearing is a member of St. Barnabas Parish in Indianapolis. She wrote the first poem after praying in the chapel at Our Lady of Fatima Retreat House in Indianapolis.)

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. †

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.

ALBIN, Ludmilla (Medvescek), 92, Holy Trinity, Indianapolis, Aug. 17. Mother of Loretta Morrison, Al and Donald Albin. Sister of Ella Frietag. Grandmother of 11. Great-grandmother of 17.

BARCZUK, Carol (Livers), 57, St. Jude, Indianapolis, Aug. 25. Wife of Richard Barczuk. Stepmother of Michael Barczuk. Sister of Shirleen Reese, James, Jerry, Paul and Ronald Livers.

BREDLOVE, Kenneth W., Sr., 58, Holy Cross, Indianapolis, Aug. 5. Husband of Phyllis Breedlove. Father of Christina and Tonya Johnson, Melinda Langston, Alecia, Kendra, Lorena, Pamela and Ryan Breedlove. Brother of Brenda Cook, Nancy Slayman and Richard Lawrence. Grandfather of nine.

CARRIGER, Mary, 88, St. Pius X, Indianapolis, Aug. 20. Wife of Robert Carriger. Mother of Mary Ann Franklin, Cecelia Rodger, Jim and Richard Carriger. Grandmother of seven. Great-grandmother of six.

DAVIS, Agnes M., 92, St. Anthony of Padua, Clarksville, Aug. 8. Mother of Art Davis. Grandmother of two. Great-grandmother of four.

DOCKE, Harry F., 79, St. John the Evangelist, Indianapolis, Aug. 18. Husband of Gloria (Moore) Docke. Father of Claudia Sue Bolinger, Jennifer Gilbert, Pamela Leffler and Christa Poisal. Brother of Carol Mappes. Grandfather of eight. Great-grandfather of two.

DOYLE, Helenrose M., 75, St. Louis, Batesville, Aug. 25.

Wife of John Doyle. Mother of Jon and Pat Doyle. Sister of Bill, Louie and Paul Enzinger. Grandmother of two.

DUFFEY, Eugene Vincent, 83, Holy Name of Jesus, Beech Grove, Aug. 14. Father of Mary Alice and Steve Duffey. Grandfather of two. Great-grandfather of one.

DUGAN, Mary Frances, 75, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Aug. 6. Wife of Martin Dugan. Mother of Patricia Hegarty, Eileen Skinner, Marianne and Martin Dugan. Sister of Frank Meyers Jr. Grandmother of five.

ELLIS, Verna, 90, Prince of Peace, Madison, Aug. 18. Mother of Patricia Hartgrove and Raymond Ellis. Sister of Virginia

Barnaby, Jean Ferguson, Edna Perry, Dorothy Schirmer, Lillian Ward and Donald Schmidt. Grandmother of four. Great-grandmother of eight. Great-grand-grandmother of three.

GIBLIN, Elizabeth M., 85, St. Michael the Archangel, Indianapolis, July 14. Mother of Carol Robling and Craig Giblin. Grandmother of three.

KEILLOR, Betty, 80, St. Mary, Greensburg, Aug. 27. Mother of Marlene Jackson, Dwayne, Dwight, Karl and Mark Keillor. Sister of Bernice Hahn, Velma Ortman, Mary Ellen Ploughe and William Picker. Grandmother of seven.

MARSHALL, Earl, 84, St. Paul, Sellersburg, Aug. 21. Husband of Hilda (Croft)

Marshall. Father of Stephan Marshall. Grandfather of three. Great-grandfather of three.

McCASLIN, James J., 86, Christ the King, Indianapolis, Aug. 14. Husband of Virginia McCaslin. Brother of Mary Elizabeth McDonnell and Paul McCaslin.

SISSON, Mary Ellen, 87, St. Mary, Greensburg, Aug. 14. Mother of Marcia and Norman Sisson. Sister of Luella Brockman.

SNIDER, George C., 81, St. Pius X, Indianapolis, Aug. 12. Husband of Rosalie Snider. Father of Jane Trennepohl-Neal. Brother of Margerie Phillips. Grandfather of three.

SPENCER, Cecil, 96, St. Michael the Archangel,

Indianapolis, June 25. Sister of J.H. McDonnell.

STARK, Patricia A., 69, Holy Spirit, Indianapolis, Aug. 14. Mother of Mary Rita Copas, Elizabeth Robinson, Kathleen Stark, Robert and Stephen Stark. Grandmother of 12.

UBELHOR, Maurice, 89, Holy Cross, St. Croix, Aug. 20. Father of Anita Davis, Gene, Kenny, Marvin and Steve Ubelhor. Brother of Sheila Land, Olivia Leisner, Marlene Oser, Dorothy Pontones, Sandra Shea, Deanna Taylor, Jeanette Talbot, Chantelle and Roman Ubelhor. Grandfather of 13. Great-grandfather of nine. †

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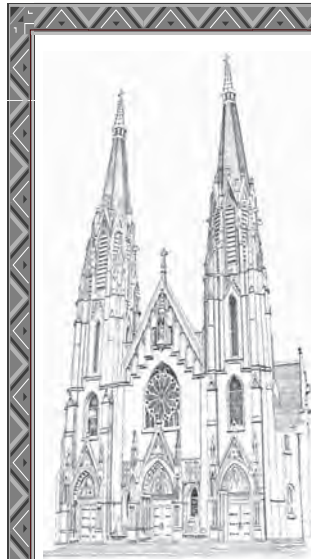
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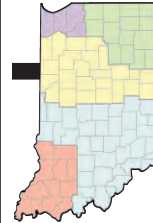
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Catholic News Around Indiana

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

(Editor's Note: This week, we begin an occasional feature with news from other dioceses in Indiana.)

DIocese of Evansville

Speaker recalls chaotic times following Columbine massacre

FORT BRANCH— They were having a romping, stomping good time at Holy Cross Church in Fort Branch in the Evansville Diocese on Aug. 29 until Steve Angrisano started talking about one of the grimmest times of the 1990s: the massacre at Columbine High School. He's a nationally known singer, songwriter and storyteller, and he was in Fort Branch for a youth mission.



Steve Angrisano

He started his program with a playful version of "Simon Says," and soon he had everyone in the church rocking with his version of "Jesus Loves Me."

He prayed with his audience, saying, "I don't know why you are here, but I think we have a God who knew 2,000 years ago that you would be here."

Angrisano lives in Colorado, and his home is about three miles away from Columbine High School.

There were students in the Holy Cross audience who didn't have a memory of those tragic events back in 1999, so he told them what had happened. On an April day, two students entered Columbine High School and killed 12 students and a teacher. They wounded 24 others before committing suicide.

"I could never describe for you what happened," he said, because it was "chaotic."

He remembers being in a group of about 30 people, waiting for news. Someone's cell phone rang, and she told the group, "Val died."

"I know what wailing looks like," Angrisano said, "as 30 people crashed to the ground."

Val was a young girl from his parish.

Fortunately, the news was incorrect. She was critically wounded, but she did survive.

A few years later, at a Mass for graduates at their parish, Val spoke about her experience in the high school library that day.

She told parishioners that she just did the best she could to stay alive. She tried to "be small" in a corner of the room, but one of the gunmen walked up to her, put a gun to her head, and asked, "Do you believe in God?"

Realizing that her answer might be her last words on earth, she said, "Yes. Yes, I do."

He asked, "Why?"

And she responded, "Because that's what my parents taught me, and now I believe it for myself."

He shot her 12 times.

"She was bleeding to death," Angrisano said. "She tied a sweatshirt around her waist, and when they weren't looking she crawled out of the school."

"We saw a lot of miracles that day." †

DIocese of Fort Wayne-South Bend

Founder of Congregations of Holy Cross to be beatified

NOTRE DAME—The religious family of Holy Cross sisters, brothers and priests has announced the solemn beatification of their founder, Father Basile-Antoine Marie Moreau, which will take place in Le Mans, France, from Sept. 14-16.

Holy Cross religious and their guests from around the world will gather in Le Mans to participate in the events surrounding the beatification. The opening ceremonies will take place at the parish church of Laigné-en-Belin, Father Moreau's birthplace, on the morning of Sept. 14. That evening there will be a prayer vigil in Le Mans at the Church of Notre-Dame de Sainte-Croix, the conventual church of the Holy Cross family, built by Father Moreau.

On Sept. 15, Mass and the Rite of Beatification will be celebrated in the Centre Antarès. Bishop Jacques Faivre of Le Mans will be the main celebrant. Cardinal José Saraiva Martins, prefect of the Vatican Congregation of the Causes of the Saints, will represent Pope Benedict XVI and present the official papal decree proclaiming Basile Moreau as blessed.

At Notre Dame, the Sisters of the Holy Cross will celebrate the beatification with prayer services on Sept. 8, 14 and 15. On Sept. 16, Bishop John M. D'Arcy of the Diocese of Fort Wayne-South Bend will celebrate a Mass of Thanksgiving in the Church of Our Lady of Loreto at Saint Mary's College in Notre Dame. †

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ST. THEODORA

continued from page 1

schools that she founded.

According to Mike Gardner, a member of Prince of Peace Parish and a deacon candidate for the archdiocese, the ripples of Mother Theodore's influence are still felt in Madison.

He spoke about her after the Mass at a reception held on the parish rectory's lawn.

"Her legacy shines through, even to this day, in Madison," Gardner said. "So much of our ministry here has to do with our schools. We have preschool all the way up through grade 12. It takes a lot of our energy and a lot of love to maintain that ministry, and so Catholic education is really important in this parish."

The members of the Sisters of Providence of Saint Mary-of-the-Woods who have followed in the footsteps of St. Theodora have touched the life of the family of Prince of Peace parishioner Stephanie Bosma of Madison, who, along with her four children, brought up the offertory gifts at the Mass.

Providence Sister Mary Montgomery is Bosma's aunt. And Providence Sister Diane Ris, a former general superior of her order, is a close family friend whom Bosma considers an aunt.

"We heard about [Mother Theodore] as long as I can remember," Bosma said. "My aunts have told us stories. It's really exciting for us." †



Above, members of parishes in the Seymour Deanery kneel in prayer during an Aug. 28 Mass in honor of St. Theodora Guérin for the Seymour Deanery at Prince of Peace Church in Madison.



Above, David Strange, a member of Prince of Peace Parish in Madison, speaks with Archbishop Daniel M. Buechlein after the Mass.

Left, Mark Strange and his son, Eric, both members of Prince of Peace Parish in Madison, listen to the proclamation of a reading during the Mass.

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Two more Masses to be celebrated to honor St. Theodora

By Sean Gallagher

With a Mass last November at St. Joan of Arc Church in the Indianapolis North Deanery, Archbishop Daniel M. Buechlein inaugurated a series of 11 Masses in each deanery to celebrate the canonization of St. Theodora Guérin, Indiana's first saint.

There are two Masses left in the series. The next will begin at 7 p.m. on Sept. 12 at St. Joseph Church in Terre Haute in the Terre Haute Deanery.

The final Mass will occur on the feast of St. Theodora. It will begin at 11 a.m. on Oct. 3 at Our Lady of Providence Jr./Sr. High School in Clarksville in the New Albany Deanery. †

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