COLOGNE, Germany (CNS)—In back-to-back encounters with more than a million young people from around the world, Pope Benedict XVI urged them to discover the transforming power of the faith and join the “true revolution” of personal holiness.

At a World Youth Day vigil on Aug. 20 and a closing Mass the next day, the pope preached about the inspi-ration of the saints and the mystery of the Eucharist, encouraging the youth to change themselves if they want to change the world.

“Only from the saints, only from God, does true revolution come,” he told a vast candlelit crowd spread across a field outside Cologne.

The pope was presiding for the first time over World Youth Day, and he did so in a solemn and dignified style. At the vigil, he sat quietly as he watched slow liturgical dancing and listened to Scripture readings.

Unlike similar megamassings with Pope John Paul II, there was no papal bantering with the crowd or light-hearted silliness. At the end of the long evening, dressed in a golden cope, Pope Benedict led the crowd in adoration of the Eucharist.

In his talk, he retold the simple story of the Wise Men who found Jesus in a manger, thus discovering an unworly kind of power.

The pope’s emphasis on the saints—old ones like St. Francis of Assisi and more recent figures of holiness like Blessed Mother Teresa of Calcutta—res- onated with many in his young audience.

“We agree with him,” said 16-year-old Mackenzie Gilpin, who recently began attending an “all saints club” at her parish in Milford, Pa. She punctu-ated her statement with a whoop that caused nearby pilgrims to stir in their seats.

Apostolic visits of all U.S. seminaries to start this fall

WASHINGTON (CNS)—The Vatican run apostolic visitation of U.S. Catholic seminaries and houses of priestly forma- tion will begin late this September.

Archbishop Edwin F. O’Brien of the U.S. Archdiocese for the Military Services, who will coordinate the visits, announced details of the plan on Aug. 19.

Sparked by the sexual abuse crisis that hit the U.S. Church in 2002, the visita-tions will pay special attention to areas such as the quality of the seminarians’ human and spiritual formation for living chastely and of their intellectual formation for faithfulness to Church teachings, espe-cially in the area of moral theology.

The Vatican Congregation for Catholic Education, which oversees seminary for-mation around the world, has appointed 117 bishops and seminary personnel as visitors. They are to visit each college- or theology-level institution, working in teams of three for smaller programs or four for the larger ones.

The education congregation developed the visitation program in collaboration with the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life. About one-third of U.S. seminarians in graduate studies are preparing to be priests in religious orders.

In selecting the visitors, the congrega-tion consulted with the Conference of Major Superiors of Men and the Committee on Priestly Formation of the U.S. Conference of Catholic Bishops.

Archbishop O’Brien is to appoint resource people, including deacons, religious and lay people, to assist in the visitation process and participate in visits to the larger institutions.

The visitation teams are to review doc-umentation of an institution beforehand and may interview students, faculty, staff and recent alumni during the on-site visit.

Last year, there were 229 U.S. seminaries or formation houses at the college or theology level. They had a total of 4,556 students, 3,308 at the theology level and 1,248 in college. A seminary covers all aspects of formation including the acade-mic. For students in a house of formation.

Archdiocese’s pilgrims sacrifice and rejoice

COLOGNE, Germany—More than 170 youth and adults from the archdio-cese joined a million other people who made a pilgrimage to Cologne for World Youth Day 2005.

Like any pilgrimage, there were sacrifices and difficulties, but the pil-grims marched through them and made their way to an open-air “cathedral for a day” in Marienfeld, just outside of Cologne, for a vigil and Mass with Pope Benedict XVI.

After spending a few days first in Rome and Assisi, the archdiocesan group made their way by overnight train to Frankfort, Germany on Aug. 15.

It was when they boarded the Rhine River Steamer in Mainz for a four-hour cruise that the pilgrims learned of the second was that, due to the death of his friend and archdiocesan priest, Father Clarence Waldon, on Aug. 14, Archbishop Daniel M. Buechlein would be returning home for the rest of the pilgrimage.

Though disappointed, the youth under-stood, and as they joined in the Mass for the Solemnity of the Assumption on board the boat, they made a spiritual communion with Jesus Christ.

For at least one pilgrim, this Mass was the highlight of the trip.

Though the pilgrims had just celebrated Mass in some of the most beautiful and holy churches in the world, it was this Mass that moved Greg Lorenz, a member of St. Roch Parish in Indianapolis and a senior who is home-schooled, the most.

It reminded him that this pilgrimage was more than a trip to see mammoth churches and ancient statues, but was a spiritual journey. It also reminded him that even a humble, small Mass on a boat was no less grand than one celebrated at St. Peter’s Basilica.

After Mass, some people made their way to an open-air “cathedral for a day” in Marienfeld, just outside of Cologne, for a vigil and Mass with Pope Benedict XVI.
John Michael Talbot plans two concerts in archdiocese

(Edward’s note: This is the first article in a series of occasional feature stories about Catholic musicians with connections to the Archdiocese of Indianapolis.)

By Mary Ann Wyand

Back home again in Indiana next month, internationally known Catholic musician and Indianapolis native John Michael Talbot will perform two concerts in the archdiocese featuring some of his most-loved songs as well as new selections from his recently released “City of God” and “Monk Rock” CDs.

Three years ago, Talbot began a national tour promoting his new “Wisdom” CD with a sold-out solo concert at St. Lawrence Church in his old neighborhood in Indianapolis after releasing that recording of contemporary Christian music.

Talbot will present another concert at St. Lawrence Church, located at 4560 N. Shadeland Ave., at 7 p.m. on Sept. 12 with his brother, Terry Talbot, as well as Tom Booth, the reorganized Mason Proffit band and a 50-member choir.

He also will perform for the first time at Our Lady of Perpetual Help Church, located at 1701 Central Ave. in New Albany, at 6 p.m. (EST) on Sept. 11 with his brother, Booth, the band, and a 60-member choir.

Concert organizers said his high-energy

Official Appointments

Effective immediately

Rev. John Curran, O.F.M. Conv., to pastor of St. Anthony of Padua Parish in Clarksville from ministry outside the archdiocese.

Rev. Regis Schlagbeck, O.F.M. Conv., to pastor of St. Anthony of Padua Parish in Clarksville from ministry outside the archdiocese.

Rev. Juan Carlos Ruiz Guerrero, O.F.M., to associate pastor of St. Patrick Church in Indianapolis from ministry outside the archdiocese.

Effective Oct. 1, 2005

Rev. Darvin Winters, pastor of Sacred Heart of Jesus Parish in Terre Haute to sacramental minister to St. Ann Parish in Terre Haute while continuing as pastor of Sacred Heart of Jesus Parish.

Correction

Asian Indian Catholics from central Indiana gathered at the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral in Indianapolis on Aug. 13 to celebrate the solemnity of the Assumption of the Blessed Virgin Mary and a biennial spiritual retreat of Asian Indian Catholics from central Indiana.

In 1971, Talbot said, Mason Proffit band members were “asking all the right questions about the problems we saw in society” and were coming up with all the wrong solutions. That led me into spirituality in search of a solution, he said. I started studying the religions and then through a prayer experience with the person of Jesus I began calling myself a Christian. In the early ‘70s I was taught about Franciscan spirituality through the First Order Franciscan Community of Jesus.

Talbot left that band and spent several months in 1978 living a hermitic lifestyle in a small cabin near a creek at the St. Louis Franciscans’ former Alverna Retreat Center on the north side of Indianapolis, where he experienced a religious conversion that changed his life.

Talbot began singing and writing contemporary Christian music as a "Troubadour for the Lord"—a title inspired by St. Francis, he said. I called him the herald or troubadour of the Great King.”

Talbot’s music and the community’s ministry “has done a lot of wonderful things to help people further their own wisdom and understanding of Franciscanism, which was an extension of primitive monasticism,” Talbot said. “I really felt a call to solitude from a certain example of Jesus, when he spent time in the desert to prepare for his ministry and throughout his ministry when he spent time in solitude.”

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Tickets are on sale now, and we don’t expect to have any leftover at the door,” Father Etienne said, “and I think it’s certainly one of many ways that people can grow in their relationship with Christ and . . . at the same time experience a very uplifting moment in their prayer life and faith life.”

(For tickets or more information about John Michael Talbot’s concert on Sept. 11 at Our Lady of Perpetual Help Church in New Albany, call 812-945-3274 or log on to the parish website at www.olpoh.org. Tickets for that concert are $20. For more information or your Sept. 12 concert at St. Lawrence Church in Indianapolis, call 317-546-2595. Tickets for that concert are $15.)
Eucharist challenges Catholics to care for the poor

(Editors note: The Catholic Church is observing the Year of the Eucharist. This article is part of a Criterion series exploring the facets of the Eucharist in all facets of the life of the archdiocese.)

By Sean Gallagher

When he opened the Year of the Eucharist last October, the late Pope John Paul II challenged the faithful to make a conscious connection between the Eucharist and Jesus “call us for to help those in need.

In his apostolic letter Manna Nostra Domine (“Stay with Us Lord”), the pope wrote that the degree to which the faithful are concerned about the needs of the poor “will be the criterion by which the authenticity of our Eucharistic celebrations is judged” (#26).

Through their own participation in the Church’s ministry of charity, several Catholics in the archdiocese are responding to the late pope’s words.

Overseeing the agencies in which many of these people minister is David Siler, executive director of the archdiocesan Secretariat for Catholic Charities and Family Ministries.

Siler described the invitation that is placed before all Catholics when they receive Communion.

“When we say ‘yes’ to the Eucharist, we’re saying yes to all that Christ was about,” he said. “We all are one body of Christ. And therefore we simply can’t neglect our neighbor who is in need.”

Siler said that receiving Communion ought to spur the faithful to search “every moment of every day for opportunities … to help someone who is in need.”

Patricia Etling, who directs the Terre Haute Catholic Charities Food Bank, has been involved in charitable ministry for more than 30 years. But her love of the Eucharist goes back even further to the early 1950s when she was a student at Saint Mary-of-the-Woods College near Terre Haute and spent time in prayer in a eucharistic adoration chapel.

For the past several years, she and her husband, John, who recently retired as the director of Terre Haute Catholic Charities, have spent an hour in prayer on Monday mornings after the blessed Sacrament in the perpetual adoration chapel at St. Patrick Parish in Terre Haute, where they are members.

Etling recognized that the Eucharist has enabled her to carry on her ministry of charity for many years.

“I see the support that it gives me, the ability to carry on,” she said. “Sometimes you can get very depressed in this work and feel that you’re not able to handle all of the difficulties you encounter on a daily basis. The spiritual benefit is what is so very important to me then.”

And while Etling says that she is called to recognize the presence of Christ both in the Eucharist and in the poor whom she serves, she adds that doing the latter can be challenging at times.

“When you’re dealing with someone who is so antagonistic and is cursing you and carrying on, it’s really sometimes very hard … ” she said. “Sometimes you have to look pretty deep. Without my faith, I don’t know where I’d be.”

In the end, though, Etling knows that the Eucharist helps her find the presence of Christ even in those who can be difficult to serve and she is thankful for it.

“Without the Eucharist, I wouldn’t be here today,” she said. “It’s that important to me. I thank God for the Eucharist every day.”

Pope John Paul II also explained the connection between the Eucharist and service to others by pointing to the story of Jesus washing the feet of his disciples, saying that this event “explains the meaning of the Eucharist unequivocally” (#28).

Little Sister of the Poor Celestine Mary Meade, administrative assistant of the St. Augustine Home for the Aged in Indianapolis, takes this challenge seriously and strives to give of herself to the elderly poor to whom she ministers each day just as Christ did at the Last Supper.

“Christ showed us the example by washing the feet of his Apostles, and by listening to his Apostles, and by teaching his Apostles,” she said. Sister Celestine said she was also inspired by Christ’s “example of his kindness and patience and compassion for the suffering. He wanted to heal those that were suffering.”

Like Etling and Sister Celestine Bill Bickel has also dedicated himself to serving those in need as the director of Holy Family Transitional Housing.

More than simply sitting behind a desk, Bickel often gets his hands dirty doing hands-on work at the facilities he oversees.

The many tasks he does and the challenging stories of the residents that face him from day to day can be draining. But for him, the Eucharist is a source of renewal.

But it is also a challenge to continued this ministry anew each day.

“The Eucharist gives us the energy to come to it to other agencies in the city. We don’t have to invite them in and share the Eucharist necessarily, but when we’re loving them, when we’re feeding them, clothing them, housing them, whatever it may be, we’re being Christ to them. That, I think, is terribly important.”

“This solidarity that is at the root of charitable work in the Church is also vital to Joan Wood, a member of St. Pius X Parish in Indianapolis who volunteers once a week at the archdiocesan Crisis Office in Indianapolis.

In her ministry there, she interviews those who come in to determine what assistance they need. The office can provide food, clothing and small amounts of monetary aid. It also can refer those who come to it to other agencies in the city.

Wood, who strives to be a daily communicator, recognized the connection between her devotion to the Eucharist and her service to the poor.

“Going to Communion services and to Mass is extremely important to me,” she said. “Jesus walks with me, and it’s a lot easier for me to understand why people are the way they are and where they are. I don’t think that I’ve made a judgment in many, many years because I feel that people don’t want to be poor or set out to be poor. And there are certain faults in me so I can feel freer not to judge those that come in.

Although Pope John Paul II reminded us that the Eucharist calls Catholics to be concerned about the poor, Siler noted that the giving in charitable work in the Church goes both ways.

Just as in the Eucharist, where the faithful give to God bread and wine and receive the body and blood of Christ in return, Siler said that there is a tremendous return gift to those who give of themselves to those in need around them.

“When we give, we get so much in return,” he said. “It’s the law of the universe, the way that the world is set up. When we give, we get back so much more.”

College students and faith

It will soon be time for some of our young people to start, or return to, college. This is a worrisome time for parents. They are happy to see their children assert some degree of independence as they begin a new adventure in their lives, but they also know about some of the hazards the children will face on campus.

The college years can be a time for deepening one’s Catholic faith or a time for losing it. Many young men and women graduate from college with a deep commitment to the Church and a desire to be lay leaders, while others succumb to the relativistic teachings of some of their professors and drop out of the Church.

The college years are, and should be, a time when young people probe some of the teachings of the Church. A non-inquisitive college student is a poor student. This is the time for intellectual curiosity in all matters that affect one’s life, and that includes religion. Students need wise role models who can help guide them toward the acceptance of Catholic doctrines with which they might have difficulty.

Naturally, a good Catholic college or university has advantages in this respect. But we all know that not all colleges or universities that call themselves Catholic are always faithful to Catholic teachings. The evils of relativism have invaded some Catholic colleges or universities whose administrators have difficulty in penetrating the thought of Thomas Aquinas. There are indeed differences in the theology of these institutions, but they would agree in condemning the relativism found so often in modern colleges.

We applaud those Catholic colleges and universities whose administrators and faculty constantly insist on being Catholic means and how well they are preparing students to be good Catholics. This must be accomplished in the classrooms, through authentic liturgies and by inculcating a longing to engage in social justice activities. We feel confident that the two Catholic colleges in the archdiocese, Marian College in Indianapolis and St. Mary-of-the-Woods College near Terre Haute, are both fulfilling those responsibilities.

Most Catholic college students today, though, do not attend Catholic colleges. We encourage their parents to convince their children to become involved in the churches near their schools. St. Paul Catholic Center in Bloomington, for example, caters to the Catholic students at Indiana University—including a comfortable 9 p.m. Sunday Mass during the school year. Each of the other eight secular colleges and universities within the archdiocese also has a parish nearby, and a priest specifically assigned to care for the spiritual needs of the Catholic students and faculty members of those colleges.

Catholic college students are an essential segment of the Church in central and southern Indiana. They are the leaders of tomorrow’s Church here. It’s vital that their college experiences will deepen, rather than weaken, their faith.

— John F. Finck

Letters to the Editor

Tribute to Father Clarence Waldon

On behalf of the African Catholic Ministry, I would like to pay special tribute to our beloved bishop who has been our most valued member, Father Clarence Waldon. We thank him for providing the opportunity for the growth of the African culture here at Holy Angels and throughout the archdiocese.

He has invited us several times to add an African touch to events in terms of dance, drumming and singing. He was with us at the beginning of our ministry, and has continued to support us by coming to our meetings as much as it was possible for his responsibilities and health would allow. He had the African Catholic Ministry so near at heart and was called “his ministry.” He wished for it to grow and to be a viable ministry in our archdiocese. In fact, he let us know at our first meeting in the Angelus Room at Holy Angels Church that he would be here for us if we ever needed a place to meet, to practice or to host events. Our first event was hosted here on June 5, 2005 and Father Waldon was very much a part of it.

Father Waldon has been so wellcoming to us Africans and to all the immigrants from other lands that we always feel at peace here. Always when we have been with us in times of joy and sorrow, we have come to his home and shared our authentic meals with us. We always knew that we had a priest brother we could call upon for spiritual direction anywhere.

Your Family/Bill and Monica Dodds

Where did the summer go?

It’s nearly September, and that list of summer chores is—well, it’s around here somewhere. You know the chores: painting, gardening, cleaning out this, fixing up that. And now it’s time—even gives a little sigh, children give a little shudder—for the school year to begin.

Where did the summer go? For that matter, where did the first two-thirds of 2005 go—not to mention 2004, 2003 and all of the ’90s? It’s never been scientifically proven, but every adult knows from personal experience that time’s passage accelerates as we age. The stretch from the Fourth of July to Christmas is longer for a 6-year-old than the span from high school graduation to 25th reunion is for an adult. (Blind twice and you’re almost at your 50th.)

It’s not quite Labor Day 2005; it’s almost Memorial Day 2006 when you’ll be asking yourself, “Where did the school year go?” That’s why now is the time to jot down some family goals for the next nine months and to figure out how you can achieve them.


And now of weeks ago—no wait, it was December 2003—we wrote a column that included a list of items that goal-getting guru Chris Cady had written in an abridged version of the list to help you prepare for school year 2005-06. When it comes to setting a goal:

1. Be specific.
2. Make it measurable.
3. Make it achievable.
4. Make it relevant and realistic.
5. Put it on a time schedule.
6. Write it down!
7. Put it on a time schedule. (Some days, some weeks, the schedule and the plan go out the window because of circumstances beyond your control. Often, the very definition of “family” is “circumstances beyond your control.”)

Here are a few making the rounds about how time gets away from us:

A fellow moves to a new town and finds himself feeling older. “Where did you go here,” there, he notices the dentist has the same name as a fellow in his high school class.

When he sees the dentist, he realizes this old man couldn’t possibly be the same age he is! Still, curious about the name, he tells the doctor the name of his high school and what years he was there. The dentist, looking more closely at his new patient, responds: “Really? Me, too. What did you teach?”

As a more serious matter, here’s some information for parents about how they can help their children in school.

Our local archdiocese has an article titled “Be an A+ Parent” offering tips on how to boost your child’s chances for academic success by forging a good relationship with his teacher.” The author offers suggestions for getting off to a good start the first day (reading, teaching, doing your homework!), preparing for conferences (listing your concerns), resolving conflicts respectfully (showing when a principal or counselor to step in) and keeping the lines of communication open (letting the teacher know what’s happening at home that can affect class room behavior). This is a cumbumable URL, but go to www.parents.com/arti cles/ages_and_stages/32346?pg=1.

We, people of African descent, believe that those who pass on are not gone forever; their spirits are here with us to watch over us, to encourage us and to steer us in the right direction. We believe that the spirit of the father is within us and passing us that desire and the person who is currently with us on the journey. They are with us and wishing and wishing us to move on.

As Christians, we believe that death is not an end; it is a beginning of a new life. New life that is so good that there is no more mourning, crying or working. New life that is full of joy, love and everlasting peace.

Goodbye, our dear brother! May you enjoy that everlasting peace! 
Sally Stovall, Indianapolis

Likes World Youth Day coverage

In this thankless world that we sometimes live in, I want to thank you so much for covering the World Youth Day in Europe. For us folks that live in a rural area and the flexible. I am so happy that you are still around and for two teens to have many fundrais ers for them to go, it is wonderful for us to be a part of it. How is it going and we have even seen our loved ones in the photos. What a treat! We have kept our parish informed of their trip.

Again, thank you ever so much! Sisig Sisig, Remington, Ind.
The Church experiences phenomenal growth under Bishop Bruté

E n 1834, siete iglesias católicas formaban parte de la diócesis de Vincennes con 130 estudiantes. Las dos comunidades religiosas; había una "college" para jovenes hombres y otras 30 "estaciones". Había 25 iglesias parroquiales y cuatro más estaban en junio de 1839, tan solo cinco años más tarde—the sacraments were being done' was the constant language of his last days. "Difficulties that would have disheartened almost any one else, only increased his ardor for Jesus. When he was unable to walk, he would sit, and write to any one whom he could hope to benefit by his correspondence; and to those around him he would speak on pious subjects, such as the love of God, conformity to His holy will, or devotion to the Blessed Virgin, with the urchin of a saint, and the arour of a seraph.

"These last precious days of his life were thus entirely taken up in the works of charity, in instructing, edifying and consolidating those who were with him, and in imitative and affectionate communion with his God, whom he hoped soon to see face to face, and love and enjoy forever. He preferred often to be left alone, that he might the more freely indulge his pious feelings, and for this end he would allow no one to watch by him night, until his mortal agony had begun ... The will of God be done", was the constant language of his lips, as it was the abiding sentiment of his heart.

"After having received the last sacrama, he directed the departed prayers to be recited, which he answered devoutly and fervently until the last, and then on the morning of the 26th of June, at half past one o'clock he calmly and sweetly surrendered his soul into the hands of his Creator.

Bishop Bruté’s last words were those of Christ, “Sínto”, o “I thrust.” As we reflect on the last days of our founding bishop in the year 2005, we cannot but help think of the last days of our recently deceased Pope John Paul II. The similarities are striking. Their witnesses of charity and humility is touching—inferior pastors dedicated to their people to the very end.

As for the late Holy Father, so for our first bishop, all, with one accord, mourned for the scholar, the philanthropist and the saint. Crowds of persons of every rank, and of all denominations, visited his corpse and assisted at the ceremonies of his burial. It is said that the whole popula- tion poured forth to accompany, in solemn silence, the honored remains of the holy and unlikely bishop to his last resting place.

(Next week: The archdiocese is proceeding with efforts to promote the cause for can- onization of Bishop Simon Bruté.)

Archbishop Buechlein’s intention for vocations for August

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

La iglesia experimenta un crecimiento fenomenal bajo la dirección del obispo Bruté

Las últimas palabras del obispo Bruté fueron las mismas de Cristo: “Sínto”, o “Tengo sede”.

A medida que reflexionamos en los últimos días de nuestro obispo fundador en el año 2005, no podemos más que pensar en los últimos días de nuestro recientemente fallecido Papa Juan Pablo II. Las semejanzas son asombrosas. Sus testimonios de caridad y humildad resul- tan comovedores: pastores enfermos dedicados a su pueblo hasta el final. Tanto con el difunto Santo Padre como con nuestro primer obispo, todos, al unísono, lloraron la muerte del académico, el filántropo y el santo. Multitudes de personas de todas filas y denominaciones visitaron su cadáver, y asistieron a las ceremonias de su funeral. Se dice que toda la población salió en tropel a acompañar, en silencio solemne, los restos venerados del increíble obispo santo, hacia su última morada.

(La próxima semana: La arquidiócesis proseguirá con los esfuerzos para promover la canonización del obispo Simon Bruté.)

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en agosto

Conocimiento de la Parroquia: Que cada parroquiano sea consciente de su papel para fomentar todas las vocaciones y anime a nuestros jóvenes a con-siderar la vida sacer- dotal y religiosa.

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

Seeking the Face of the Lord

Buscando la Cara del Señor

The Criterion  Friday, August 26, 2005

Page 5

I n 1834, seven Catholic churches were served in the expansive Diocese of Vincennes by Bishop Simon Bruté and three other priests. Mass in several other venues was occasional. By the time the bishop died in June of 1839—only five years later—the sacraments were being celebrated in 27 parish churches; four more were being built. Masses were also celebrated at 30 other "stations". There were 25 priests and 20 seminarians. Two religious communities had been founded; there was a "college" for young men and an academy for young women. Ele- mentary schools enrolled 130 students.

The phenomenal development under the leadership of our founding bishop tes- tifies to the power of God’s grace working through a holy missionary. Bishop Bruté had written to his brother Augustine: “My health is failing fast. My days are vanish- ing, but every day my heart experiences great joy at the unceasing progress of the Church. Although I should like to remain a little longer I am resigned to the Master’s will.”

Father John McCaffrey, president of Mount Saint Mary’s in Emmitsburg, Md., and a friend of Bishop Bruté, left a splen- did testimony about the nobility of the bishop’s last days. “Difficulties that would have disheartened almost any one else, only increased his ardor for Jesus. When he was unable to walk, he would sit, and write to any one whom he could hope to benefit by his correspondence; and to those around him he would speak on pious subjects, such as the love of God, conformity to His holy will, or devotion to the Blessed Virgin, with the urchin of a saint, and the arour of a seraph.

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Events Calendar

August 26
Marion Marian, St. Francis Hall Chapel, 3200 Cold Spring Road, Indianapolis. Catholic Charis- terates at Saint Meinrad School of Theology. He also is an assistant archivist and the second master of ceremonies for the Archabbey. He serves as the assistant coordinator for adjunct programs at the School of Theology.

VIPS...
Charles and Eileen (Berke- melee) Fise, members of the Comboni Missionary Priests of the Vir- ginia Province, will celebrate their 50th wedding anniversary on Sept. 3 at 4 p.m. Mass at St. Mary Parish in Richmond. They are the parents of seven children, descendants of brother Gabriel entered the abbey way of life and stability in the monastic way of life and stability in the monastic life. They also have nine grandchil- dren. John Michael Talbot professed his solemn vows as a Comboni Missionary priest on Aug. 16 at Holy Name School in Richmond. He has been incardinated as a diocesan priest in 2000 and served parishes. He was incardinated as a diocesan priest in 2000 and served parishes.

First day of school
Riley Bastin, at right, hugs her mom, Amie Bastin, goodbye as she prepares to start her first day of pre-kindergarten class in Indianapolis. Catholic Charis- terates at Saint Meinrad School of Theology. He also is an assistant archivist and the second master of ceremonies for the Archabbey. He serves as the assistant coordinator for adjunct programs at the School of Theology.

Benedictine Brother Gabriel Hodges
Benedictine Brother Gabriel Hodges professed his solemn vows on August 26, 2003, as a Benedictine of Saint Mein- rad Arch- Abby. He was named a Benedictine of Saint Meinrad Arch- Abby at the age of 28.

Benedictine Brother Gabriel Hodges entered the novitiate at Saint Meinrad in 2001 and professed his simple vows the following year. In professing his solemn vows of poverty, fidelity to the monastic way of life and stability in the community at Saint Meinrad, he became a full member of the Benedictine community.

Benedictine Brother Gabriel, who is 40, is program coordinator for the Institute for Priests and Preby- ters at Saint Meinrad School of Theology. He also is an assistant archivist and the second master of ceremonies for the Archabbey. He serves as the assistant coordinator for adjunct programs at the School of Theology.

He also gives cooking demonstrations and demonstrations.

A native of Iowa, Brother Gabriel earned a bachelor's degree in hotel and restaurant management from Iowa State University in 1990 and a bache- lor's degree in philosophy from St. Ambrose University in 1999. In 1999, he was named a Benedictine of the Richmond Parish of the Archabbey. He was ordained to the priesthood in 1998, Brother Gabriel worked for the Archabbey at various locations in Iowa and Chicago. His positions included serving as a market manager, retail manager, operations manager and food service director.

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Serra Club vocations essay

By Elizabeth Jamison

There is such a strong sense of community within con-
vents and seminaries united in serving God in various
ministries. It is not always apparent how large a
role these brave men and women take on when they dedicate themselves
to an order of religious life.

I came to realize how much an impact the Sisters of Providence have
made, not only within their commu-
nity, but also worldwide, when I vis-
ited their motherhouse at Saint Mary-
of-the-Woods near Terre Haute on sever-


China and Taiwan in the 1920s and helped establish a
school to educate Chinese girls and women.

This mission to the Orient changed and enriched the
lives of so many people, and led to the creation of
Providence University in Taiwan.

During my visits, I was able to speak with numerous sis-
ters who were each leading admirable lives of service in
the fields of education, healthcare, Church ministry and
foreign missions.

It is amazing how many stories these women had to
share with me and how incredibly humble they were about
their accomplishments.

During each of my visits, I had the opportunity to attend
Mass in their beautiful church. My breath was taken away
as each sister truly indwelled the type of adamantine faith
catholic seeks to have but often fails short of having.

Another experience that I have had was working as a
ounselor at CYO Camp Rancho Framasa in Brown
County, where I met a young seminarian.

There are men and women that realize God’s call
to them to serve as his hands and feet on earth, but need
the encouragement of friends and family.

Without priests, who would baptize our children? Who
would celebrate Mass? Who would transform the gifts of
Jesus? Who would prepare couples for marriage or give
last rites?

Without brothers and sisters, who would offer their prayers
for us? Who would educate our children about our faith?

Who would evangelize and serve the poor in countries
throughout the world? Who would stand up for moral issues?

Priests, brothers and sisters bear such a plethora of fruit
for the Church and for the world. We need the support of
new vocations as we continue to thrive through all of the
work that priests, brothers and sisters do.

(Elizabeth and her parents, Peter and Laura Jamison, are
members of St. Monica Parish in Indianapolis. She is now
a junior at Cathedral High School in Indianapolis and is
the 10th-grade division winner in the 2005 Serra Club
Vocations Essay Contest.)

Fiesta Latina on Sept. 17 celebrates Mexico’s Independence Day

The Catholic Hispanic Community of Floyd, Clark
and Harrison Counties will hold its annual Fiesta Latina
on Sept. 17 at St. Mary Parish, 415 E. Eighth St., in
New Albany.

The fiesta is a time to cel-
brate Independence Day for
Mexico and much of Central
America as well as the cul-
tural diversity that Latinos
bring to central and southern
Indiana.

The event will begin with
a bilingual Mass in Spanish
and English at 5:30 p.m. at
St. Mary Church.

At 6:30 p.m., there will
be a re- enactment of the
“Grito,” a shout celebrating
independence, and a variety
of new and unique folk
dances in the street.

People will be able to
sample a variety of cultural
foods from Latin America,
listen to music from the
region and even join in the
dancing.

There will be arti-
facts available for purchase.
Numerous social service
agencies and businesses will
also have information avail-
able.

Latin music for the popu-
lar dancing begins before
9 p.m. It will conclude by
midnight. Admission is free
and the public is invited.

St. Mary Church is
located east of downtown
New Albany at the comer of
Spring and Eighth streets.

La Fiesta Latina, patroci-
nada por el Ministerio
Hispano de New Albany,
será el Sábado 17 de
Septiembre del 2005. Las
festivalidades comenzarán con
una Misa bilingüe (Ingles-
Español) a las 5:30 de la
tarde en la Iglesia Católica
de Santa María, en el Este
de la Calle 8, #415 en New
Albany.

Inmediatamente después,
se conmemorará la
Independencia de México y
otros paises con el tradi-
cional “Grito de
Independencia” y bailes típi-
cos en la calle. Habrá una
variedad de comidas
Latinoamericanas.

Estarán presentes algunas
agencias locales de
Servicios Sociales,
Proveedores de Servicios de
Salubridad, representantes
de la Policía, y negocios de
la localidad, quienes
proverán folletos de infor-
mación y orientación. Habrá
música y baile, rfas, artículos
típicos Latinoamericanos
y juegos infantiles.

¡Todos son bienvenidos
para compartir en la vitali-
dad y alegría de la
Comunidad Hispano-

La iglesia está este del
centro de New Albano a la
esquina de los calles Spring
y 8.

FAITH AND FAMILY
PERFORMANCES
Thurs., Sept. 29 and Fri., Sept. 30
7:30 p.m. shows
Sat., Oct. 1 and Sun., Oct. 2
11:30 a.m. shows
$3.00 off regular tickets
Faith & Family ticket price is
$16.50, $12.00, $9.00
(Excludes VIP, Front Row and Circus Celebrity seats)
Archbishop Buechlein discusses importance of World Youth Day

By Brandon A. Evans

Archbishop Daniel M. Buechlein responded to questions about the archdiocesan pilgrimage he led to World Youth Day 2005 in Cologne, Germany, on Aug. 17 at the request of The Criterion.

More than 170 youth and adults from central and southern Indiana participated in the pilgrimage to Rome, Assisi and Cologne from Aug. 10-22.

The archbishop was able to be with the pilgrims until he returned to the archdiocese to celebrate the Mass of Assisi and Cologne from Aug. 10-22.

Q. Have you attended World Youth Day before?
A. I attended World Youth Day in Denver and I attended World Youth Day in Toronto. At the latter, I functioned as a bishop catechist.

Q. Why did you wish to go this time?
A. I am saddened by the death of Father Waldon, a seminary classmate of mine since 1952. I visited Father Waldon the night before I left for the pilgrimage and I promised him that I would preside at his funeral.

Archbishop of Cologne.

Q. Besides the sorrow you must feel over the death of Father Waldon, were you saddened to have to leave the group early?
A. I am saddened by the death of Father Waldon, a seminary classmate of mine since 1952. I visited Father Waldon the night before I left for the pilgrimage and I promised him that I would preside at his funeral.

It was difficult to leave our young pilgrims as we left the Rhine River Cruise on Monday, Aug. 15. It was especially hard to leave our seminarians. By this point on the pilgrimage, there was a bonding with youth and chaperones, seminarians and priests. I was deeply impressed by the positive spirit of all of them at our Masses, meals and sightseeing. Traveling with 170 other people requires a tolerance of their faith.

Q. In your opinion, was this group taking the pilgrimage seriously?
A. I was deeply impressed by the serious demeanor of the pilgrims and at the same time by their ability to have an appropriately good time. I was impressed by the manner in which the pilgrims looked after each other, especially those who were challenged by the rigor of being a pilgrim in a foreign land.

Q. Is there anything else you want to mention?
A. I truly hope that the blessed opportunity of spending two weeks on a pilgrimage of faith with like-minded peers will stimulate a new pride in the Catholic faith of our youth and young adults.

I hope that the interaction of youth with our 28 seminarians also helps to increase “a culture of vocation” among the youth. I know that it caused some of them to become vocation conscious—not just about religious vocations—but also of their Christian call to make a difference in our Church and our world.

Q. What was the highlight of your time with us?
A. Unquestionably, the highlight of the pilgrimage up to the time of my departure was the morning Mass at the Altar of the Chair of St. Peter in St. Peter’s Basilica. The meaning of that particular Eucharist was clearly poignant for all of us. I don’t think I ever expected to preside at a Mass at that altar, which was a profound experience of faith as we professed our Creed together at the altar that symbolizes the unity of our faith.

A second highlight for me was to pray at the tomb of Pope John Paul II.

Q. What was the highlight of your time with us?
A. A second highlight for me was to pray at the tomb of Pope John Paul II.

Q. Are you encouraged by the faith of these young people?
A. I am encouraged by the faith of our young people even more than I could have hoped that I would be. Being with the group on and off the buses and in our Masses assured me that our youth were not making a pretense of their faith.

Q. The thought of suffering always comes up on pilgrimage. How do you hope your pilgrims deal with the difficulties of the trip?
A. I was pleasantly surprised how quickly most individuals on the pilgrimage adjusted to the inevitable complications that come with moving with a group of 170 pilgrims. The acceptance of inconvenience, complications of travel in Italy, etc., surprised me. I think, for instance, of 170 of us boarding the trains in Rome and Milan amidst the general pandemonium of Italian travelers who wanted our reserved seats.

Q. What do you hope our young people take with them from this pilgrimage?
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A final word of thanks to the chaperones, understanding parents and all who made this possible. I commend the Grauninger Tours for their brave and generous facilitation of a fine pilgrimage.

Death Row inmate seeks clemency from parole board, governor

By Mary Ann Wyand

Indiana Death Row inmate Arthur Baird II of Darlington, Ind., is scheduled to be executed by chemical injection on Aug. 31 at the Indiana State Prison in Michigan City.

Baird, who is 39, was sentenced to death for the 1985 murders of his parents, Arthur and Kathryn Baird of Darlington, who were stabbed in their home.

He was also sentenced to life in prison for the 1985 murder of his wife, Nadine, who was seven months pregnant when she was strangled in their mobile home the day before his parents were killed.

On Aug. 19, Baird asked the Indiana Parole Board to commute his capital sentence to life in prison without parole on the grounds that he is mentally ill.

During the hearing at the prison, Baird told the parole board that he is seeking clemency so he can do the good work that God wants him to do while incarcerated at the penitentiary.

A second Indiana Parole Board hearing on Baird’s clemency request was scheduled on Aug. 24 in Indianapolis after The Criterion went to press.
Reservations may be made by calling and thousands of smaller candles lit the darkness as far as the a candle lit from fire that came from Bethlehem, West Bank, flaming torches to symbolize prayer as a dialogue between als and the singing of hymns.

women from India and Ghana alternated with brief testimoni-
cants of “Giovanni Paolo”—John Paul’s name in Italian.

Day. As the bell tolled deeply, many in the crowd broke into the memory of Pope John Paul, who founded World Youth cheers and camera flashes.

vigil, where the pope’s appearance in his popemobile set off German parishes, listening to catechetical talks, attending Church’s traditions. I think he’s going to be a great pope,” she impressed her with his traditional approach.

The young people at Marienfeld had spent a week visiting German parishes, listening to catechetical talks, attending musical and theatrical performances, and joining in prayers and processions through the streets of Cologne. They all came together for the first time at the evening vigil, where the pope’s appearance in his popemobile set off cheers and camera flashes.

His first act was to bless a huge bronze bell dedicated to the memory of Pope John Paul, who founded World Youth Day. As the bell tolled deeply, many in the crowd broke into chants of “Giovanni Paolo”—John Paul’s name in Italian.

The vigil was beaver on prayer and lighter on entertain-
ment than previous such events. Spiritual dances by young women from India and Ghana alternated with brief testimoni-
als and the singing of hymns. At one point, an Argentine artist juggled straw hats and flowering torches to symbolize prayer as a dialogue between God and man. The pope, his eyebrows raised slightly, looked bemused. As a clarinet played a haunting melody, the pope accepted a candle lit from fire that came from Bethlehem, West Bank, and thousands of smaller candles lit the darkness as far as the eye could see.

The pope said the saints represent “the shining path which God himself has traced throughout history.” They are the world’s true reformers and have taught Christians that love, not ideologies, will save the world, he said.

The pope also cautioned young people to avoid construct-
ing a “private God” or a “private Jesus,” but to trust the Church as the place where believers come together in a real communion.

“There is much that could be criticized in the Church,” but it remains the “great family of God” that unites all peoples and cultures, he said.

As the pope left the area for the evening, young people joined in singing a hymn of the euchanical Taize community, “Stay With Me.” The official program ended at that point, but youths talked, prayed and sang in small groups through much of the night.

At a closing Mass the next morning, the pope, dressed in gold vestments, was joined by more than 900 bishops, 9,000 priests and a much smaller number of male and female altar servers.

The sleep-deprived crowd of young people came to life as the popemobile appeared through a light fog, escorted by a heavy security contingent. Youth in feathered headdresses played congas in welcome.

In a sermon delivered alternately in five languages, the pope explained two essential concepts of the faith: the Eucharist and mission.

As the Last Supper, he said, Christ transformed the bread and wine into his body and blood, anticipating his own death and transforming it into an action of love. It was destined to set in motion a series of changes that will ultimately trans-
form the world, he said.

To bring it home to his young audience, he compared this series of transformations to nuclear fission, calling it an “inti-
mate explosion of good conquering evil.”

The pope said that with so much at stake, attending Sunday Mass becomes very important for young people—
even if it may seem inconvenient.

“Let us pledge ourselves to do this—it is worth the effort,” he said.

His words may have carried special significance in his native Germany, where only about 15 percent of Catholics are estimated to attend Mass regularly.

The pope then spoke about the duty of Christians to evangelize, spreading the joy of their own encounter with Jesus. In contemporary society, he said, this missionary impetus has led to a “new explosion of religion” but also brought a tendency to market Christianity.

“If it is pushed too far, religion becomes almost a con-
sumer product. People choose what they like, and some are even able to make a profit from it. But religion constructed on a do-it-yourself basis cannot ultimately help us,” he said.

The pope said true Christians demonstrate their faith in their daily lives. The Eucharist, for example, should inspire people to share, to look after the elderly and not to pass by people who are suffering, he said.

Neither of the pope’s talks, however, explored specific forms of contemporary injustice, poverty or oppression. The young people, many of whom listened on radios to running translations of the papal talks, said they were more inter-
ested in his words about the faith.

“It was more religious than political. I think that’s fine because that’s what we really came for. He made a very good impression,” said Gabriela Delgado, a 24-year-old pilgrim from California.

The pope also announced that, as expected, the next World Youth Day will take place in Sydney, Australia, in 2008.
Archdiocesan Pilgrimage to World Youth Day

Above, Nick Welch, a member of Our Lady of the Greenwood Parish in Greenwood, holds a flag as he waits with other archdiocesan pilgrims for Pope Benedict XVI to drive by on the streets of Cologne on Aug. 18.

Left, Pope Benedict XVI clasps his hands together as pilgrims carry the World Youth Day cross during the vigil at Marienfeld, near Cologne, Germany, on Aug. 20.

Kimberly Schumacker, a member of St. Louis Parish in Batesville, prays during the candlelight vigil with Pope Benedict XVI at Marienfeld on Aug. 20.

Above, Pope Benedict XVI rides through the streets of Cologne on Aug. 18 after he arrived in the city for his first papal visit outside Italy. Archdiocesan pilgrims waited nearly seven hours to catch a glimpse of him.

Right, the World Youth Day cross sits atop a large hill for the altar and sanctuary at Marienfeld. The hill was covered with candles for the prayer vigil with the Holy Father on Aug. 20.

Above, an archdiocesan pilgrim watches as Pope Benedict XVI arrives at a distance for a prayer vigil in Marienfeld on Aug. 20.

Left, the pope is shown on one of the large screens installed at the field outside of Cologne that served as the place for a Mass for a million people on Aug. 21. Hundreds of thousands of people were unable to be close enough to see the Holy Father, so the screens served as important props.

(For many more pictures and a diary for each day of the archdiocesan pilgrimage to World Youth Day, log on to www.CriterionOnline.com.)

Above, an archdiocesan pilgrim watches as Pope Benedict XVI arrives at a distance for a prayer vigil in Marienfeld on Aug. 20.
way up to the top deck of the ship, despite a light rain, to see the German towns they passed by—each decorated wonderfully with ornate architecture.

There were castles set atop the misty hills and row after row of grapes being picked. A light rain, to see the German towns they passed by—each decorated wonderfully with ornate architecture.

The youth also had a chance to participate in two morning catechetical sessions, where they sang songs, celebrated Mass and listened to two bishops give presentations about the faith. (See related story on page 13).

Another major event was a pilgrimage by foot along the Rhine River and a tour of Cologne’s cathedral, where the relics of the three Magi are kept.

Many youth made sacrifices to get to World Youth Day. Parishes held fundraisers, and parents and family often chipped in to help the youth make the trip. Zack Love and Doug Marceotte, both college students and members of St. Michael Parish in Greenwich, sent letters to all the people they knew asking for financial help.

While they hoped to get a thousand dollars, in the end, the entire cost of their pilgrimage was covered—half by donations and half by their parish.

“We couldn’t believe it,” Love said. “We’re very, very thankful.” Marceotte said, “It really has been a blessing to go.”

All week long, a group of people who made considerable sacrifices—and many of whom paid full price to go on the trip—were the choristers for groups of between four and seven young people. Being a chorister meant having total responsibility for the safety of the youth, and knowing exactly where they were at all times.

Joseph Brake, youth minister and director of religious education at St. John the Apostle Parish in Bloomington, served as a choraperone for the group from his parish.

“What I’ve been trying to do is allow them to decide what sorts of things they want to do,” Brake said. This meant, as he learned, that the things he wanted to do took a back seat—but it gave him the chance to experience the trip through the youth.

He said that he also tried to continually steer them in a spiritual direction.

The biggest task for the choraperones involved keeping the groups together during all the travels—especially when the youth set off for Marienfeld, where the archdiocese’s pilgrims had to leave Mass—which started late—during the homily to start the three-mile walk to the train station.

While the groups—especially the two that were flying to Paris that afternoon for an overnight layover—made their flights, there was a lingering sense that the pilgrimage wasn’t closed properly.

Knowing the needs of the pilgrims, Father Jonathan Meyer, associate director of the Office of Youth and Young Adult ministry, celebrated two Masses for the two Paris groups inside a small room at the hotel near the airport.

During the Mass, the spiritual theme of World Youth Day came back to bear: “Every Mass in the world is a Mass for World Youth Day—which she attended to grow in her faith—to every young Catholic.”

After hours of being in the field and eating, napling, playing cards and writing in journals, everyone got on their feet to view Pope Benedict’s arrival on big television screens.

That night, with each pilgrim holding a candle and huddled together in groups with their World Youth Day liturgy books, the young people participated in a prayer vigil that include song, Scripture and eucharistic adoration.

The next morning, after making it through a cold, wet night in the field—and enduring small groups of pilgrims who sang and talked all night—the pope arrived again to celebrate the closing Mass.

The event is the high point of World Youth Day, especially after a strenuous 24 hours in a field. It is the direction toward which all the struggles on the pilgrimage are directed.

But there was one more sacrifice to be made, and for some youth it was undoubtedly the hardest. Because of the time of their flights home, the archdiocesan pilgrims had to leave Mass—which started late—during the homily to start the three-mile walk to the train station.

Upon disembarking, the pilgrims went to designated areas soon became saturated with small groups of pilgrims who watched the event on television screens.

Afterward, a group of youth who had been singers and deacons gathered in small groups of four to five people to sing their “че” prayer with the pope and other pilgrims.

As the youth arrived around noon, the archdiocese’s pilgrims had to leave Mass—which started late—during the homily to start the three-mile walk to the train station.

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Bishop speaks to youth about seeking the light of Christ

By Brandon A. Evans

NEUSS, Germany—For at least two mornings of their stay in Germany, the youth on pilgrimage to World Youth Day from every country had the chance to go to a catechetical session at a local church.

The purpose was to not only fill their schedule, but also to give them a lesson in the faith and a chance to praise Jesus Christ in song. At the end of each session, the Eucharist was celebrated.

Several youths on the archdiocesan pilgrimage, who were joined by young people from around the world, said they enjoyed the speakers at their sessions on Aug. 17-18 at Christ the King Parish in Neuss, Germany.

Bishop Rolando Tirona of Infanta, Philippines, described in his introduction as youthful and energetic, gave the main address before celebrating Mass on Aug. 17. In between joking with the young people and offering them warm parables, he warned them to be generous in their youth and thankful especially for the vigor and energy of youth that is a gift from God.

Reflecting on the star that the Magi sought, Bishop Tirona compared it to the light of Christ that dispels the darkness and confirms a soul in truth and goodness.

Youth today, he said, are lost and confused, and need the light of Christ. Often, he said, we feed the body and the mind but neglect the heart and spirit. “A spirit needs light; a spirit needs direction,” he said.

Turning to Christ, the bishop said, helps us to remember that we are all children of God, and will remain so forever.

In the end, he said, God will judge us based on how much we have loved. Love today, he said, is poisoned and distorted by an absence of true, selfless sacrifice.

We must be generous, he said, which often means that we have to be present to others when they need us, not later or at our convenience.

He also told the youth to be guided by the Spirit, to be effective in what they do and to remember that God still acts creatively in the world through us all.

Just as the star of the Magi can be compared to the light of Christ, it can also be seen as a powerful sign of hope in our world today, he said.

Archbishop Kevin McDonald of Southwark, England, addressed the archdiocesan pilgrims on Aug. 18. Bishop McDonald told the youth, after they had reflected on the previous day’s catechesis and song in praise of Christ, that World Youth Day would be an event they would always remember.

It would be a “stopping point” in the journey of their life, and hopefully a significant one.

The St. Francis Cardiac & Vascular Care Center is the only full-service heart facility on Indy’s south side.

If you are experiencing chest pain, seek immediate help. A false alarm is much better than waiting too long to seek treatment. But it’s also important to get help from the right hospital. St. Francis is the only hospital on the south side that offers comprehensive surgical and medical cardiac and vascular care, and is the first Indianapolis-area hospital accredited as a Chest Pain Center.

Continuing a 20-year tradition of making every second count with complete, compassionate care.

Don’t take chances with chest pain.

Or where you treat it.

Photos by Brandon A. Evans
Archdiocesan seminarians take part in World Youth Day

By Brandon A. Evans

COLOGNE, Germany—The archdiocese’ s 28 seminarians had a special opportunity the past two weeks as they all were able to participate in the archdiocesan pilgrimage to World Youth Day in Cologne.

The seminarians were on the trip for two purposes, said Father Eric Johnson, vocations director for the archdiocese.

One reason was for them to come together as a group, he said. If diocesan priests are to share in a brotherhood, it ought to start when they are in seminary together.

Another reason is for them to stand as examples to all the young people on the trip, especially the young men, as men who are actively discerning God’s will and willing to give their whole lives to him.

For Father Johnson, this trip was his first major duty as the new vocations director for the archdiocese.

“This is the first opportunity I really had to get to know them,” he said of the seminarians. Not only did the trip benefit him in that way, he said it also was inspiring to see the faith of so many youth.

“I think all the way around it’s been good for me,” Father Johnson said.

Joseph Grady, a seminarian studying at Saint Meinrad School of Theology, said that he hopes the presence of the seminarians made an impact on the young people, and hopes that in the future religious sisters can join the pilgrimage as well.

Grady, a member of St. Anthony Parish in Indianapolis and one of the older seminarians, said that he had the chance to talk to a lot of young people and was amazed at how much more open to Christ they are than he was as a young man. He could also see the seeds of a possible priestly or religious vocation in some of the youths.

“I think the Church is so alive when you see these young people,” he said.

“I just feel the presence of God in me,” said Martin Rodriguez, a seminarian studying at Marian College in Indianapolis.

He was moved when attending a prayer vigil.

He was also impressed with the inter- nation of Archbishop Daniel M. Buechlein with the seminarians. He said of the trip, “I just feel the presence of God in me,” said Martin Rodriguez, a seminarian studying at Marian College in Indianapolis.

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April it had burgeoned into a national crisis. of minors began making daily headlines in Boston and by the Church crisis stemming from the clergy sexual abuse Vatican officials in Rome in April 2002. In January 2002 the bishops’ survey that examined services dioceses offer respects after the death of Pope John Paul II and in their Church by gathering in large numbers to pay their the Church shown by young people who by nature are build on them. “We need to capitalize on the interest in released in August, and hopes dioceses and parishes will responsibility for spreading the faith if we provide oppor- training and social activities. The plan to hold apostolic visitations to assess the the education congregation are: 

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Cynthia Dewes
From the Editor Emeritus/John F. Fink

Jesus in the Gospels: He leaves Galilee

See Matthew 19:1-20:34, Mark 10:1-45

This is probably as good a time as any, in this series, to state that it is impossible to combine the Gospels in such a way as to be sure when Jesus did all of this. The historical evangelists simply were not concerned with the order of events. Matthew, Mark, and Luke were, however, seeking to present that everything happened within a year while John mentions three figures of Jesus being killed two couple months before the first Passover, and he was crucified just before the third, so that Jesus was up to sixty days prior to two years for his public ministry. At the point in Jesus’ life that we’ve reached now, the first three Gospels say that he left Galilea. Luke says four times that Jesus set out for Jerusalem but he arrives there only after the fourth.

Meanwhile, Luke tells us about a great many other things that Jesus did, many of these mentioned earlier in Matthew and Mark. As for John, we will return to his Gospel next week, and we’ll get back to Luke eventually.

It’s Luke, though, who gives us a hint about why Jesus left Galilea. In Luke’s chapter 13, verse 35, he tells us that Jesus warned, “Go away, leave this area because Herod wants to kill you.” Jesus replied that he must continue on anyway because “it is impossible that a prophet should die outside of Jerusalem.” For one thing, Judea didn’t extend across the Jordan River. Perhaps he went to Perea, in modern Jordan, but that territory, too, was ruled by Herod Antipas. It was there, in fact, that Herod had arrested John the Baptist. It’s most likely that Jesus went to Batanea, just east of the Sea of Galilea, ruled by Herod’s brother Philip. We know that a settlement of scheme of things. She asked Cassie what she thought about the idea that all things happen for the good, and was surprised when her daughter replied quickly, “Why are you asking me that?”

Now, Cassie is a little girl who’s 11, very bright and work-hardworking, only child whose antennae are always alerted to what’s going on anywhere, anytime, with around-the-clock, 24-hour news. It’s, no wonder she was suspicious of that question.

Modern American culture is secular, if not anti-religious, and it’s not politically correct to consult Scripture for advice, or mention God or talk about religion in public. So that’s part of family life is simply good human rules, didn’t want to be caught discussing such a thing even privately with Mom. But after Cassie says that, she was sure that Mom wasn’t shyly trying to inform her with religion. Moms are like that some times, too. You can’t ask a question and not be right up there with cleanliness and obe- dience in their kids’ lives. But, even when a child has faith, she may not be ready to reveal that fact.

On the other hand, maybe Cassie is not yet mature enough to talk about abstract philosophical ideas, and merely felt embar- rassed to be put on the spot. As usual, the best defense was a good offense.

Another thing is at work here, namely Cassie’s age. She’s approaching the peak years of youth, when they feel anything is possible. They believe they’re empowered to make things happen. Cassie is thinking the very years when most people fall away from the Church, or from religion in gen- eral, because of the very human belief that they can do it (whatever it is) without any- one or anything, including God. For many involved, young people are idealistic, and sooner or later someone or some event will disillusion them. As examples, we see that many younger members leave the Church because of the sex scandals, or lose faith in our country because of politicians’ feet. Having no experience to speak of, they draw the wrong conclusions and blame the wrong sources for what they believe went bad.

Here’s where Cassie’s parents and the rest of us can help. We need to put human behavior in perspective, keep a sense of humor, pray always and remember that it’s God who’s in charge, not us. Those are the ideals that never fail. They may even, perhaps to our surprise, lead to the ultimate good.

Faithful Lines/Shirley Vogler Meister

Emphasizing what’s right with teens of today

A friend gave me a copy of an e-mail that listed what is wrong with today’s teenagers. Another friend challenged me to counter that mes- sage with a positive list of my own.

Delaying the “assign- ment” of chores, the first list next some file papers that inadver- tently made its way to the recycling bin, never to be seen again.

The only item on the first list that I can recall is something about teens and the beauty out of music. In some cases, maybe so. However, it is mostly adults who write and produce popular teen music and lyrics. Besides, if we don’t like the music that teens listen to we can ignore it (when possible)—unless we know it is obscene or violent. Parents have a duty to react to evil appropriately and instruct children properly.

More important, I have enjoyed teens’ music in school productions, in liturgies, at both Catholic and Protestant funeral services and at social events. Their talents and extracurricular activities usually edify and even amaze me, although I do worry about the state of their hearing if the vol- umes they turn up are any indication.

So what other positive points can be found in our teens? Having grandchildren aged 22 and 25 does not make me an author- ity, but watching the older one go through his teens was a blessing. My husband and I know we are not expected to do it all just because they think they can. It’s also a time when the catastrophes that can occur in life have probably not yet occurred. Or, if they have, as little children they were largely unaware of them.

It is better, I believe, for some folks don’t feel the need during their teens and early twenties for connection with a God who loves them and is always there for them. As long as they remain in the Church, or from religion in gen- eral, because of the very human belief that they can do it (whatever it is) without any- one or anything, including God. For God involved, young people are idealistic, and sooner or later someone or some event will disillusion them. As examples, we see that many younger members leave the Church because of the sex scandals, or lose faith in our country because of politicians’ feet. Having many experience to speak of, they draw the wrong conclusions and blame the wrong sources for what they believe went bad.

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

Perspectives

Teaching the idealism that never fails

A friend of mine told me about a conver- sation she’d had while driving in the car with her 11-year-old daughter. My friend was trying to find a teaching moment and having no luck, so she was thinking about the Scripture passage that talks about all things happen (or don’t happen) for a reason in God’s

Nurturing a healthy family life is some- what of a challenge to many families, and perhaps to our surprise, lead to the ultimate good.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greensville, is a regular columnist for The Criterion.)†
The Book of Jeremiah provides this weekend’s first reading. Jeremiah was the son of a priest, Hilkiah, and apparently the only priestly family he knew of. He was active as a prophet from his late teens into his middle thirties. He was blunt and controversial, often angry with religious leaders at times who went so far as to threaten his life. Critics denounced him as disloyal to his people and race. Once, he was thrown into a cistern and left to die. Of course, he survived.

He withstood these criticisms, but he did not abate the outcries without protest. He devoutly believed that his role as a prophet resulted from his acceptance of God’s call. He complained about God that the divine call overwhelmed him and led him into the abuse he experienced. Nevertheless, he never renounced his calling. As firm as his sense that he was called to be a prophet was his firm belief that the people’s sinfulness would send the entire society to doom.

This weekend’s reading includes Jeremiah’s protestation about being a prophet as well as a warning that disaster awaits the people because they continued to sin. Jeremiah was eloquent. He describes his vocation as a “fire burning” in his heart. He was outspoken and fearless. Jeremiah’s protestation about being a prophet was his firm acceptance of God’s call. He com- pleted his protestation by warning that disaster would await the people because they had continued to sin.

The prophet says that his message is of “violence and outrage,” and the message met opposition. But Jeremiah’s vocation from God required the prophet to be outspoken and fearless. Many centuries have passed since Jeremiah wrote to the people. For that matter, almost 20 centuries have elapsed since the preaching of Jesus. However, much has been constant through the ages, and much today is exactly the same as what pertained during the time of Jeremiah or the time of Jesus.

The fact is that the world, deformed and limited by sin, clings to itself in a fundamentally misguided sense of maintaining security. This fact leads to further sin. It creates a distorted and taunted world. Christians must live amid this distortion and chronic sin.

Doom and gloom are not the final points in this message. Rather, the lesson is that God does not forsake us. He offers us the way to salvation. Jesus is the Savior. In the marvel of God’s vocation and call, we are privileged to bring divine hope and peace into the world.

On the horizon was a political and legal antagonist against Christianity. Christians would be abused, tormented and executed under terrifying circumstances.

Paul encouraged and challenged the Christians of Rome to be steadfast even in the face of such persecution. (Later, Paul himself would be executed.) For its last reading, the Church this weekend presents a passage from St. Matthew’s Gospel. It is a continuation of the reading from Matthew last week.

The Apostles still were with the Lord at Caesarea Philippi, at the beginning of the Jordan River north of the Sea of Galilee.

In the reading last weekend, Peter had proclaimed Jesus the “Son of the living God.” It was a glorious proclamation, and it raised the image of glory and triumph.

Easily following this image was the thought of victory over evil and oppressive forces, and vindication after suffering.

Instead of assuring the Apostles that they themselves would be the instruments whereby vindication would come, Jesus warned and indeed insisted that true followers of the Gospel must themselves endure much. They would have to carry their crosses in the footsteps of Christ the crucified.

Reflection

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Sign of peace at Mass

I am a Vatican II baby, born after the council closed, and have a question about the older rite. Was there a sign of peace then? As far as I can tell, there wasn’t. I’m sure it’s ancient, but why did it start?

More specifically, why is it placed near Communion? If Jesus said we should be reconciled with our brother before we bring our gifts to the altar (Mt 5:23-24), shouldn’t the sign of peace be at the beginning of Mass? (Pennsylvania)

You have some good insights and questions. The kiss, or sign of peace, is indeed among the oldest rites concerning the Mass.

At least five times, the New Testament speaks of Christians greeting each other with a “holy kiss,” or “kiss of love” (for example, Rom 16:16 and 1 Pt 5:14). It seems certain that at least by around the year 150, a kiss was already a regular part of the liturgy as an expression of unity and peace among Christians.

For centuries, the “pax” (peace), as it was called, was exchanged by everyone at Mass. Toward the late Middle Ages, only the attending clergy observed the practice, usually substituting another sign such as an embrace for an actual kiss.

This continued until a present time when a sign of peace is again prescribed in some manner for all the faithful. The Church has changed the Mass to indicate that each person before the breaking of the bread offers a sign of peace to those nearby. In this manner, the Church asks for peace and unity for her- self and for the whole human family, and the faithful offer a sign of their commu- nion with the Church and their love for each other before receiving Communion together. (General Instruction of the Roman Missal, #82).

In the beginning, this rite did take place in the celebration of the Eucharist, apparently for the reasons you give. It later found its way to the time around Communion, which we still des- ignate as the ‘sign of unity and the bond of love.’

Some discussion has taken place dur- ing the past few decades about moving the sign of peace back again to an earlier part of Mass. As of now, however, it remains before Communion, which, as I said, still gives it a particularly appropriate significance and symbolism.

Q: I am 70 years old, and food has always been an important emotional support for me. When does excessive food become a serious sin? When does it matter for confession? (Illinois)

A: Eating immoderately is generally only what we would call a venial sin. I don’t think you need to worry about serious sin unless you’re really seriously damaging your health. At your age, it’s not likely you have been, or are, doing that.

Even if it’s not a grave sin, however, consistent immoderate eating is a fault one can bring to the sacrament of penance. This way, we bring it more consciously to our own attention and open ourselves to the help of God’s grace, which comes through this sacrament.

With that grace, we can plan whatever steps may be helpful to be sure the problem doesn’t become more serious and that we don’t let it reach the level where it is harmful to ourselves or to others.

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Seasonal reflections also are appre- ciated. Please include name, address, parish and telephone number with sub- missions.

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Dearest Father,
The knowledge that You are the true light And will guide us home, With your grace and mercy. Amen.

By Beth Goote

(Beth Goote is a member of St. Monica Parish in Indianapolis. She wrote this prayer poem after participating in a Taize service at her parish. This file photo of Brother Roger Schutz, the founder of the Taize community, was taken in 1982. He was stabbed to death during an Aug. 16 service at the Church of the Reconciliation in Taize, France.)

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