Once in a lifetime

Mother General of Little Sisters of the Poor visits Indianapolis

By Mary Ann Wyand

With love and gratitude, Rosa Freixas of New Orleans kissed the Mother General’s hand. The St. Augustine Home for the Aged resident was so happy to meet Mother General Celine de la Visitation on Aug. 19, and wanted to thank her for the wonderful care she has received from the Little Sisters of the Poor, their lay staff members and dedicated volunteers in Indianapolis during the past year.

Freixas was among the elderly poor evacuated from the Little Sisters’ former home in New Orleans before Hurricane Katrina decimated the Gulf Coast region a year ago on Aug. 29, and she is grateful for the Little Sisters’ love and concern for her and the residents of all their homes.

“I try to help the Little Sisters in whatever work they’re doing,” Mother General Celine said during a brief interview on Aug. 19. Her visit marked the first time that the general superior of the international religious order has visited the Indianapolis home in more than 50 years.

“It’s a once-in-a-lifetime visit,” Sister Marie Geraldine Freeman said about this opportunity to meet the Mother General.

“I go from country to country and try to keep the congregation united,” the Mother General said. “We work for the Church, first of all, so we stay very close to Rome and to the Holy Father, then we try to care for the aged poor in every country, according to whatever is asked of us in that country.”

At 94, Mary Etta Abernathy can still tell a good story. While holding the Mother General’s hand, the St. Augustine resident and former St. Andrew the Apostle parishioner enjoyed sharing a few memories about her childhood years at a Catholic school in St. Louis. As a child, she knew St. Katharine Drexel, who founded the Sisters of the Blessed Sacrament and established schools for African-Americans and Native Americans.

“Bless you,” the Mother General told Abernathy before greeting other residents during her historic visit to the St. Augustine Home.

Mother Assistant Gerard Patricia traveled with the Mother General from France to visit the Little Sisters’ homes in the Baltimore Province during July and August. Sister Maria Christine Joseph, provincial, accompanied them.

In honor of their Aug. 18-20 visit, the Little Sisters invited Archbishop Daniel M. Buechlein to celebrate a Mass of Thanksgiving on Aug. 19, the feast day of St. John Eudes, in their chapel. Lafayette Bishop William L. Higi and Benedictine Archabbot Justin DuVall of Saint Meinrad Archabbey in St. Meinrad were among the concelebrants.

“Bishop Higi, Archabbot Justin and I are delighted to be with you as well as all the priests here on this very special day for our local St. Augustine Home,” Archbishop Buechlein told the Mother General, Little Sisters, residents, volunteers and guests during the Mass.

“My understanding is that it is the first time for a visit of the Mother General here in 54 years,” the archbishop said.

“‘That makes it very special.’”

The St. Augustine Home was founded in 1873 at 500 E. Vermont St. in downtown Indianapolis then relocated to 2345 W. 86th St. in 1967.

Pope: Interreligious prayer meetings are needed

ASSISI, Italy (CNS)—On the 20th anniversary of the first interreligious prayer meeting in Assisi, Pope Benedict XVI said the initiative had been a “prophetic” way for various faiths to witness against conflict and war.

The pope said such gatherings were needed even more today, when younger generations of all faiths must learn that prayer “does not divide, but unites” and that religion must never be used as an excuse for violence.

The pope made his comments in a message on Sept. 4 to the 20th Interreligious Prayer Meeting for Peace in Assisi, Italy. Sponsored by the Sant’Egidio Community, the two-day encounter brought together more than 150 representatives of various world religions.

The pope’s message offered a strong endorsement of the interfaith meetings that began in Assisi in 1986, surprising some observers.

Vittorio Messori, a well-known Italian Catholic writer, had reported that as Cardinal Joseph Ratzinger, the future pope had strong doubts about the 1986 meeting and felt it emphasized spectacle over faith.

But in his message, Pope Benedict said Pope John Paul II had correctly perceived the value of having leaders of different faiths gather to send a message that true religion builds bridges and has nothing to do with violence.

“He’s invitation for a choral witness to peace served to clarify, without any possibility of misunderstanding, that religion can only be a source of peace,” he said.

The 1986 meeting and those that followed have also highlighted the importance of prayer in changing human hearts and helping to clear the often difficult path to peace, the pope said.

“We need this ‘education to peace’ more than ever, especially looking at the new generations,” the pope said.

“Many young people in areas of the world marked by conflict are educated in sentiments of hatred and vengeance, especially looking at the new generations,” the pope said.

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In his homily, the archbishop explained that St. John Eudes is credited with beginning devotions to the Sacred Hearts of Jesus and Mary. Blessed Jeanne Jugan, the former Sister Mary of the Cross, founded the international Little Sisters of the Poor in Brittany, France, in 1839 and followed a religious rule partially based on the spirituality and devotions started by St. John Eudes. She taught the Little Sisters to “take good care of the aged, for in them you are caring for Christ himself.”

Archbishop Bicchelin said Pope Benedict XVI, speaking about the Christian call to do works of charity, emphasized that those who help the poor need spiritual formation in order to see with the eyes of Jesus.

“We must be personally present in giving ourselves, especially to the poor,” he said. “We need a deep connection with God in our daily life. This happens in prayer.”

After the liturgy, Bishop Higi praised the Little Sisters’ ministry to the elderly poor in central Indiana.

“Over the years, I’ve heard so many wonderful things about the care that people receive here,” Bishop Higi said. [The late Indianapolis] Archbishop [Edward T.] O’Meara told me one time that he was just overwhelmed by how kind the Little Sisters were to him when she lived here. Then he realized that they are that way with everybody. Some of his parishioners have come to live here, and ‘they’re just overwhelmed by the love they receive from the sisters. It’s a privilege to be here today.’

Archabbot Justin noted that Benedictine monks have served as chaplains for the Little Sisters’ homes.

“One of the principles of our Rule that St. Benedict lays down is to care for those who are infirm,” the archabbot said. “That’s a very important value to us as Benedictines.”

Most of the St. Augustine Home residents attend daily Mass with the Little Sisters, and enjoy frequent programs and activities at Lanagan Hall.

Resident Agnes Hopkins, a native of England who portrayed Blessed Mother Theodore Guerin during a program for the Mother General, said it was an honor to commemorate the foundress of the Sisters of Providence of Saint Mary-of-the-Woods.

A former member of St. Pius X Parish in Indianapolis, Hopkins moved to the St. Augustine Home six months ago and loves living with the Little Sisters and residents. “It is heaven,” she said. “It’s just the nicest place to be. The nuns are outstanding, and I can’t believe I’m here. This is really home for me. I go to Mass here every day.”

Resident Joe Wilson, an accomplished tenor, sang “When Irish Eyes Are Smiling” for Mother Assistant Gerard Bridgeman, faith-based coordinator for the City of Indianapolis, who gave Mother General Celine a key to the city on behalf of Mayor Bart Peterson.

“The Mother General thanked the residents, sisters, staff and volunteers for their ‘wonderful Hoosier hospitality.’”

A native of San Francisco, Mother General Celine has lived at the order’s international headquarters in France for 30 years. She said 2,934 Little Sisters serve the elderly poor at 205 homes in 32 countries, including new homes in Peru, the Philippines and Benin, West Africa. The sisters have 30 homes in the U.S.

The faith-filled residents of the homes “give us a certain happiness, a certain joy,” she said, “in serving them.”

She also asked for prayers for the elderly poor and for religious vocations. “What we need the most are sisters,” she said. “We have to really work hard to get vocations.”

St. Augustine Home is “very well-situated,” the Mother General said. “It’s a very good home. We have many good benefactors, friends, the Association Jeanne Jugan, guild members, other volunteers and our good employees here. I think it’s got a wonderful spirit, and I’m very happy to be here.”

Sister Judith Meredith, superior of the St. Augustine Home, thanked the residents, staff and volunteers for helping the Little Sisters prepare for the Mother General’s visit.

“You surely showed her what a wonderful place Indianapolis is,” Sister Judith said. “You really gave her an excellent Hoosier welcome and, from all the sisters, we thank you so much for that. It means so much to us.”

After a farewell ceremony on Aug. 20, Sister Marie Geraldine said the Little Sisters were happy to help their Mother General, Mother Assistant and provincial.

Each sister had individual time with Mother General then we spent the afternoon together,” Sister Marie Geraldine said. “She gave us advice and we asked questions and, of course, we reminisced. It was really beautiful.”

### The Criterion

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...with the eyes of Jesus.

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Archdiocesan schools earn high marks in accountability for mula

By John Shaughnessy

Nearly 96 percent of archdiocesan schools earned the status of “exemplary progress” or “commendable progress,” according to an Indiana state formula that holds schools accountable for improving student achievement from one year to the next.

“If you look at the numbers, it shows that individual students are improving against the backdrop of milestones set by the state,” said Ron Costello, superintendent of Catholic schools for the archdiocese.

According to Costello, the state’s accountability law places Indiana schools into one of five categories based upon “performance” and “improvement” data from the Indiana Statewide Testing for Educational Progress-Plus (ISTEP+).

“This is the first time the state has looked at the results in the terms of the progress made over a school year, and we’re very pleased with the results,” said Ron Costello, superintendent of Catholic schools for the archdiocese.

The results were based on students’ ISTEP+ scores in the Archdiocese of Indianapolis.

In regard to our students mastering the state academic standards, we’re doing a very good job,” he said. “Our teachers have worked hard to help our students.”

For more information on Public Law 221, including data for individual schools, visit the Web site at www.doe.state.in.us/d221. Anyone with questions about Public Law 221 can call Ron Costello at 317-236-1486 or 800-382-9836, ext. 1486.†

Public Law 221 performance categories

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Five years later, lessons of Sept. 11, 2001, continue

Close your eyes, and the haunting photos or video reappear. Or you may be someone who has the images seared in your memory. Flick the switch, and there it is: Live video of United Airlines Flight 175 crashing into the south tower of the World Trade Center in New York. The explosion that results sets the building on fire and sends more plumes of smoke into already-suffocating Manhattan streets.

News that another jet, American Airlines Flight 11, had minutes earlier hit the north or other “Twin Tower” is still “breaking,” with little explanation of what something of this magnitude can occur. Within two hours, both buildings crash to the ground.

Shortly before 10 a.m., reports of American Airlines Flight 77 crashing into the Pentagon near our nation’s capital in Washington, D.C., result in more chaos and concern.

Finally, a fourth hijacked plane, United Airlines Flight 93, crashes in an open field near rural Shanksville, Pa., when passengers attempt to retake control of their plane from the hijackers. (We later learn the hijackers planned to crash the jet into the U.S. Capitol in Washington, D.C.)

In a roughly 90-minute time frame, that serves as the final blow to a country now reeling from what would be one of the most tragic days in U.S. history. We learn the United Flight 93 scenario represents an example of heroism being duplicated by thousands of brave men and women in New York and Washington, D.C., who enter harm’s way to do what the Gospel calls us to do without fail each day: Help our brothers and sisters in need.

Who could forget the images of New York police officers, firefighters and Port Authority officers running into both World Trade Center towers to save innocent civilians? Or the poignant photo—Franciscan Father Mychal Judge, a New York fire department chaplain, who died while ministering last rites to a firefighter at the scene of the World Trade Center attacks?

Or the way churches of all denominations were filled to capacity around the nation for weeks, even months afterward, with people who offered prayers to the Lord our God for strength, courage and wisdom, among other things?

It’s been five years since 9/11—Sept. 11, 2001—and the terrorist attacks on America, but the memories, the heartache of losing loved ones, the examples of heroism and the need for prayer live on. In the end, 2,973 people died and another 24 remained listed as missing as a result of the attacks.

No doubt each of us could rewind to that fateful time—to the where we were then, and what we were doing when we saw or heard the horrible news unfolding—but as time passes, the lessons of that tragic day continue to shed light on the kind of world we live in today.

We know the 19 hijackers who commanded the four planes were al-Qaeda members, loyal to Osama bin Laden and his holy war against the United States. We may not like to admit it or even think about it, but they continue to plot ways to disrupt the American way—including where innocent men, women and children are concerned.

We must be ever-vigilant and not take anything for granted, but we must also realize that a small sect, not the entire Muslim faith, harbors hatred toward America.

We must teach our children that human kind, in large part, is good, but that evil looms in our world as well. We must continue to honor the memory of the heroes, the brave men and women like Father Mychal, who gave their lives while helping others. We would do well to emulate their life-and-death example each day, even in ordinary circumstances.

As we did so well during the weeks and months after 9/11, we must continue to pray for peace.

— Mike Krokos

Opinion

Not all today’s pro football heroes are on the field

For many years, I’ve had a love-hate relationship with professional football. As a youngster in pre-television days, I thrilled to the on-field accomplishments of Bert Bell’s Philadelphia Eagles. In pre-season practice before my senior year in high school in 1944, my St. Joseph’s Prep teammates and I were in “camp” together with the Philadelphia Eagles for two weeks in August at what was then known as West Chester State Teachers College.

We worked out in full equipment in the morning while the Eagles did light drills in T-shirts and shorts. In the afternoon, we scrimmaged as they stood by to offer advice—their backs with our backs, their ends with ours, right down the line. And in the evening, we watched them scrimmaging under the lights. They occupied the lower floors of the same dorm that housed all of us for those two memorable weeks.

That was before the big bucks changed just about everything: scheduling, salaries, franchises, ticket prices, broadcasting, size, speed and the intensity of the game, not to mention players’ attitudes toward, and accessibility to, youths. Commercialization, not professionalism, was setting in.

In any case, my interest in the pro game began to wane.

Even the college game was changing. I thought. Players were all on their way to the pros, and in my view commitment to the books took a distant back seat to atti- cipation of the big signing bonuses. Falling graduation rates were further indicators of decline. I began to think of the Army-Navy game as the sole surviving, genuinely collegiate gridiron contest in America.

As a Jesuit seminarian in the Baltimore area in the late 1950s, I became a Colts fan when Johnny Unitas and his teammates made football history.

I worked in New Orleans in the early 1970s when the Saints played their home games at Tulane Stadium, where I saw many an enjoyable game as quarterback Archie Manning, father of today’s NFL star quarterbacks Peyton and Eli, was doing his heroic best to prevent public opinion from forcing the franchise to change its name from Crusaders to Saints. Subsequent exposure to the Redskins when I spent many years in Washington served to keep me connected to The Game.

Recently, I ran across this interesting definition of character in an account of how the National Football League runs a training camp for rookies in an effort to protect them from various forms of self- destruction. The players are told that “character is what you do when you’re afraid, or bored … and no one is watching.” Well, I hope the NFL rookies and veterans alike have noticed that Dick Cass, president of the Baltimore Ravens, while no one was watching, recently donated a kidney to a longtime friend and law school classmate. Weeks later, a headline on the sports page of The Baltimore Sun read, “Donation from Ravens’ Cass Given an Old Friend Gift of Life.”

A transplant surgeon remarked that donors like Cass “are the closest things to heroes on this earth that you are going to meet.” Cass, whose name was in the early mix of potential candidates to succeed Paul Tagliabue as NFL commis- sioner, modestly said, “I did some reading and found it wasn’t that big a deal. The surgery isn’t fun, but other than that, you don’t need two kidneys.”

Cass has given a compelling example of selflessness in a culture too often characterized by arrogance, power and me-first greed.

In saving a friend’s life, he has helped restore my love and respect for The Game.

(Jesuit Father William Byron writes for Catholic News Service. E-mail him at wbyrone@lovedu.edu.)
La canícula termina temprano y con ajetreos

Dog day of summer ends early with flurry of activities

Donce en awhile, somebody asks me what I do as archbishop. I am never quite sure how to answer. Obviously, I proclaim and teach the Word of God, and celebrate the sacraments around the archdiocese. And I oversee the administration of the resources needed to carry on the mission of Christ.

How does this work out in day-to-day life? The following has been my “what I do” since returning from vacation a month ago.

I headed for Saint Meinrad to join my high school class for our 50th anniversary of graduation. It was fun to reminisce about good times we shared in the seminary. Both ordinands and those who did not go on to ordination were present. My time at the reunion was cut short. An elderly friend died, and I had promised I would be at her funeral.

Ann Marie spent her later years helping in the sacristy of St. Luke Church. She served God and the Church in unseen ways until she couldn’t go anymore. In my mind, she represents so many elderly faithful who serve in the shadows of our communities.

Our Clergy Personnel Board resumed its schedule of monthly meetings to continue to oversee parish and clergy needs around the archdiocese. We are in the happy situation of welcoming several foreign missionary priests to serve at some of our parishes. This is a new experience for us, and we want to be sure they are welcomed and are oriented to the procedures and culture of our archdiocese.

I was delighted to meet and welcome Fathers Juan Jose Valdez and Oscar Anguiano, missionaries on loan from the Archdiocese of Guadalajara, Mexico. These priests are part of an exchange agreement which we have entered with the cardinal archbishop of that diocese. Father Cristian Kappes has been representing us for a time in the Archdiocese of Guadalajara.

I annually spend three days with our seminarians in meeting and recollection before they return to seminary studies. I did so again over the feast of the Assumption of the Blessed Virgin Mary.

We begin this school year with 32 seminarians. On the third day of convocation, we went as pilgrims to the eastern side of the archdiocese. We celebrated Mass at St. Paul Church in New Alabas. This church is actually dedicated by Bishop Simon Bruté the year before he died. At the invitation of the pastor, Father Harold Rightor, Mayor Harold Kneueven, a son of the parish, presented a parish history.

After Mass, we met for St. Martin Parish in Yorkville. There, generous parishioners provided a lunch of fried chicken, the “fixins” and homemade desserts.

Then it was on to St. John Parish in Dover, where we were greeted by the pastor, Father George Plaster. A lay leader described that parish’s history, including a visit by Bishop Bruté. I enjoyed being with our seminarians. They are promising candidates for the priesthood.

For the first time in 54 years, the Mother General of the Little Sisters of the Poor visited St. Augustine Home for the Aged in Indianapolis. I was privileged to preside at the Eucharist along with Bishop William L. Higi of the Diocese of Lafayette and Archabbot Justin DuVall, O.S.B., of Saint Meinrad. It was a grand day for the residents, friends and staff. Father Albert Ajame, a resident himself, was radiant.

I also celebrated a Mass with the Franciscan Sisters of the Immaculate Heart at the convent on the St. Michael and Cardinal Ritter campus in Indianapolis. Sixteen sisters gathered from their three convents, two in Indianapolis and one in Bedford. They prepared a tasty lunch after the Mass, which recalled the 200th birthday of their founder.

On another occasion, I celebrated a Mass with the Missionaries of Charity in the St. Philip Neri neighborhood in Indianapolis. The sisters celebrate their founding by Blessed Teresa of Calcutta this time of year. They are revered not only in the St. Philip Parish, especially among the poor.

I presided at the rededication of the beautifully renovated church of St. Roch Parish. The church was packed for the occasion. At the conclusion of Mass, Father James Wilmoth, the pastor, and I led a procession accompanied by a statue of St. Roch from the church to the parish center, where a parish party followed. St. Roch’s feast is observed on Aug. 16.

From Aug. 20–24, I participated in the annual retreat of the bishops of the dioceses of Indiana, Illinois and Wisconsin. This is a time for new inspiration as a busy fall gets under way.

On Aug. 26, I presided at a Mass celebrating the 50th anniversary of St. Monica Parish in Indianapolis. It is amazing to recall the development of this parish community from its modest beginnings to the vibrant and active community today, including a thriving Hispanic ministry.

That’s a good part of what I did during three weeks of August.

Archbishop Buechlein’s intention for vocations for September

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

La intención del Arzobispo Buechlein para vocaciones en septiembre

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

Archivo/Arzobispo Daniel M. Buechlein, O.S.B.
Gift honors Farrell’s longtime commitment to Saint Meinrad

By John Shaughnessy

It all started with two Irish Catholic kids from the east side of Indianapolis who shared a love for baseball.

Years later, it has developed into an unexpected yet generous gift for the Church.

The story begins more than 65 years ago when Charlie Farrell and Jim Sweeney met as first graders at St. Philip Neri School in Indianapolis. Sharing a love for baseball, they soon became friends and later pitchers on the school team.

The friendship lasted even as Sweeney went to study at Saint Meinrad Seminary in St. Meinrad, and Farrell attended Cathedral High School in Indianapolis.

While his friend eventually became Father James Sweeney, Charlie Farrell married and eventually started his own business, CR Electric in Indianapolis.

Twenty years ago, Farrell also started a golf outing that showed his ties with Father Sweeney were still tight.

Farrell decided that the golf outing would be a fundraiser for Saint Meinrad Archabbey School of Theology. After 20 years, the golf outing has now raised about $230,000 for Saint Meinrad.

“Charlie wanted to raise money for the School of Theology and to promote vocations in honor of Father Sweeney,” said Duane Schaefer, director of annual giving for Saint Meinrad Archabbey and School of Theology. “Charlie and his son, Mike, do this every year out of the kindness of their hearts.”

Farrell recalls the first golf outing as a “spur-of-the-moment” event that was lucky to raise about $2,000. Now, he marvels that it contributes about $15,000 annually.

He was also surprised when a group of golfers from Saint Meinrad arrived for the Aug. 24 outing that was held at the Links Golf Club in New Palestine. During the outing, Archabbot Justin DuVall presented Farrell with a framed picture of the restored Archabbey Church in recognition of Farrell’s commitment.

“It’s beautiful,” said Farrell, now a member of St. Pius X Parish in Indianapolis. “My wife and I are planning on going down there soon. The golf outing is just a fun thing. Everybody has a good time and there are a lot of good people. My sons who own the company, Michael and Stephen, enjoy it so I know they’ll keep it going.”

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Priests recall being caught up in events of Sept. 11, 2001

WASHINGTON (CNS)—With five years behind them, some of the priests who were called to help people cope after the Sept. 11, 2001, terrorist attacks have looked back on the role they played at the Pentagon, around the World Trade Center site and in Lower Manhattan.

Whether in the thick of things in the damaged Pentagon building or hundreds of miles away in Iowa, this sampling of recollections from priests who were called to unusual duty five years ago gives a perspective on how the chaplains and parish priests found themselves responding.

Faith at ground zero
Father Robert J. Romano, deputy chief of chaplains for the New York Police Department, was celebrating a funeral Mass at his parish, the Shrine of St. Bernadette in Brooklyn, on the morning of Sept. 11. By the time the funeral ended, word had come about two planes crashing into the World Trade Center as well as into the Pentagon and a field in Pennsylvania.

In a recollection written about that day, Father Romano told of heading to two different Manhattan hospitals, expecting to minister to the injured, only to find no patients had been brought there from the trade center. Instead, he went to the site where the twin towers had stood just a few hours earlier.

“As we got closer, the dust in the air blocked out the sun,” he wrote. “The sound was muffled because of all the material that was in the air. The sight and the lack of sound reminded me of the words of the Passion: ‘Darkness covered the whole world.” “

He wrote about his experience that day at the request of Msgr. Edward Burns, who heads the Secretariat for Vocations and Priestly Formation at the U.S. Conference of Catholic Bishops.

Once at the site, Father Romano said, he soon learned that hundreds of police officers and firefighters were feared dead and that a fire department chaplain, Franciscan Father Mychal Judge, had been killed. He later learned that a seminary classmate, several former altar boys and his godson were among the dead.

Working at a family center set up at police head quarters, Father Romano spent the days to come ministering to families and police officers. He began celebrating Mass at head quarters every day. After starting with just a handful of families who wanted for news in the building auditorium, he expanded, celebrat ing Mass each Sunday and holy day at ground zero.

The numbers grew,” he wrote. “Faith was on the rise. Mass was brief; it had to be to accommodate the rescue shift that was finishing and the one that was about to start. “We started with a handful of cops, and by the last day I had to say Mass outside on the corner of Murray Street and Greenwich Street. I never thought I’d celebrate Mass in the middle of the streets of lower Manhattan.”

Staying to help
Father LaVerne Schueller, then an Air Force colonel, was attending a meeting of command-level chaplains at the Pentagon on Sept. 11, 2001.

Normally stationed at Offutt Air Force Base in Oklahoma, Father Schueller was in a conference room within the Pentagon when American Airlines Flight 77 crashed into the west side of the building. At first unaware of anything more than a thud sound, the group of chaplains and their executive officers was soon told to evacuate. Father Schueller told Catholic News Service in a phone interview.

Though the chaplains were told they should go home, or to their nearby hotels, instead they worked their way to the medical triage area, where people who were injured were being treated until they could be shuttled to hospitals.

“They ran out of ambulances,” he remembered. “They were loading people into the backs of vans.”

He ended up spending much of the day ministering to people around the Pentagon and helping the medical personnel when possible. They were so busy it was sometime in the afternoon before he heard that the World Trade Center towers had collapsed in the midmorning. Finally, around 4 p.m., “when there was nothing else we could do,” Father Schueller said he went to the damaged side of the Pentagon and saw where the plane had hit.

With most air traffic grounded for several more days, he and the other chaplains were unable to return to their homes. Instead, they staffed a crisis counseling center set up nearby by the Defense Department. Amid a group of similarly ranked chaplains, Father Schueller was placed in charge of the project by virtue of the date he attained the rank of colonel.

Continued on next page

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For a long while after it happened, normal parts of life just seemed like nonsense by comparison.”
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The chaplains and counselors found themselves aiding a steady stream of people, many of whose family members or friends were missing at the Pentagon. The experience at the counseling center “was just wrenching,” he said. “I think of some aspect of that day every day,” Father Schueller said. “For a long while after it happened, normal parts of life just seemed like nonsense by comparison.”

Father Schueller, a priest of the Archdiocese of Dubuque, Iowa, retired in January 2003 after 26 years in the Air Force. He now works part time as a chaplain in Cedar Rapids, Iowa.

Coping with a loss

Msgr. Joseph J. Slepicka drove to Mason City, Iowa, on the morning of Sept. 11 for an alumni breakfast at Holy Family School, where he had started kindergarten with Tom Burnett. The two had remained friends through high school and college, and Msgr. Slepicka had joined the Burnett family through years of baptisms, marriages, family gatherings, and hunting and fishing expeditions.

By the time he reached his own home 10 miles away, the message light on his answering machine was blinking, he said in a reminiscence he wrote at the request of Msgr. Burns. “I had had a call from the Burnett family in Bloomington, Minn.,” he wrote. “Call as soon as you get home,” the message asked.

When he returned the call, one of Burnett’s daughters, Mary Margaret, said to him, “Monsignor, Tommy’s in trouble. He’s on a hijacked airplane, United Flight 93, and we don’t know what has happened to it yet, so please pray.”

He learned that Burnett had made several calls to his wife from the airplane that ultimately crashed in southwestern Pennsylvania after passengers attempted to take control of the cockpit.

In his recollection, Msgr. Slepicka described watching the Burnett family cope with their loss and with the intense attention from the news media. “What strong and courageous persons they were,” he wrote.

In April 2002, Msgr. Slepicka visited the crash site north of Shanksville, Pa., with the Burnett family.

“Was probably the most difficult moment I experienced,” he said. A day earlier, the family had gone to New Jersey to listen to recordings from Flight 93’s data recorder, and had heard Burnett shouting orders to others on the plane as they tried to take control of the hijackers.

“We met Tommy’s family and together we cried, we prayed, we were silent in our thoughts,” he said. “I offered Mass for Tommy and the other passengers on Flight 93 from the hill overlooking the crash site.”
Father Carl Eckert, native of Sellersburg, served in Lafayette Diocese

By Mary Ann Wyand

Father Carl E. Eckert, a retired priest of the Lafayette Diocese and native of Sellersburg, died on Aug. 28 at the Carmel Care Medical Center in Carmel, Ind. He was 82. The Mass of Christian Burial was celebrated on Aug. 31 at St. Joseph Church in Sellersburg. Burial followed at the St. Joseph Parish cemetery.

Father Eckert served at five parishes in the Lafayette Diocese and had ministered as a chaplain at St. Joseph Hospital in Kokomo, Ind. He celebrated the 50th anniversary of his ordination on May 8, 2004.

He was born on Aug. 11, 1924, to the late August and Mary Agnes (Popp) Eckert of Sellersburg, and was the fifth of 12 children.

He was ordained to the priesthood on May 8, 1954, at St. Mary Cathedral in Lafayette, Ind., by the late Bishop John George Bennett.

His first assignment was as associate pastor of St. Ambrose Parish in Anderson, Ind. In 1959, Father Eckert was named pastor of SS. Peter and Paul Parish in Goodland, Ind. In 1968, he was named pastor of St. John the Baptist Parish in Tipton, Ind.

In 1972, Father Eckert began ministering as a chaplain at St. Joseph Hospital in Kokomo. Five years later, he was named pastor of St. Joseph Parish in Reynolds, Ind.

In 1987, Father Eckert was granted permission to retire from active ministry.

Father Eckert also served as a chaplain for the Knights of Columbus in the Lafayette Diocese and assisted with prison ministry as a chaplain at the Pendleton Correctional Facility in Pendleton, Ind.

In an interview with Thomas Russell, editor of The Catholic Moment, the newspaper of the Lafayette Diocese, on the occasion of his 50th anniversary of ordination, Father Eckert spoke fondly of his family, who were farmers and often sold produce in Louisville. He credited his pastor, the late George Scheidler, a priest of the archdiocese, with influencing his vocation to the priesthood.

“He was a good man,” Father Eckert said of his priest mentor, who spoke about his vocation on his behalf.

He was accepted as a seminarian for the Lafayette Diocese then attended St. Mary College in Kentucky to “catch up on Latin.” He completed his studies at Saint Meinrad Seminary. Surviving are a sister, Mary Evelyn Hankins of Avon; two brothers, Matthew Eckert of New Albany and John Eckert of Sellersburg; and several nieces and nephews.

Memorial gifts may be given as Mass stipends at parishes in the archdiocese or Lafayette Diocese.

(The Catholic Moment, newspaper of the Lafayette Diocese, assisted with this story.)†

### Legacy for Our Mission:

**Bishop Simon Bruté College Seminarians Expanding in Numbers, Growing in Faith**

Andy Proctor and Michael Parrett began another year of college in August, just like millions of students everywhere. However, Proctor and Parrett didn’t just return for their third year at Marian College. They also returned to an environment of prayer at the Bishop Simon Bruté College Seminary, founded in 2004 and supported in part by the Legacy for Our Mission campaign.

Proctor and Parrett were called as young men to serve God through the priesthood and sought a place to evaluate their futures. Both young men grew up in Greenwood and believe the Bishop Simon Bruté College Seminary is the perfect place for them at this time.

This college seminary at Marian College is vital to not only the/archdiocese but to other dioceses throughout the state.

“Now, young men will be able to stay close to home and become familiar with the local priests and parishes where they will probably one day serve,” said Father Robert Robeson (fondly referred to as “Father Bob”), rector of the Bishop Simon Bruté College Seminary.

Yet, with the 2006–2007 school year welcoming new and returning seminarians, the physical space for the college seminary is at capacity. The seminarians reside on campus in St. Francis Hall, where they have 11 rooms, a recreation area and a chapel, all in one wing of the building. With the number of seminarians doubling within the last two years, Father Robeson and the archdiocese would like to see more physical space for the seminary to grow.

“The Holy Spirit is alive in young people calling them to the priesthood and religious life.”

“The Holy Spirit is alive in young people calling them to the priesthood and religious life.”

Seminaries are commonly separate from other living quarters. However, at Bishop Simon Bruté College Seminary, the young men share the building with regular college students and faculty offices. Proctor and Parrett agreed that the space is limited, but they’re grateful for the supportive and prayerful environment.

“In this atmosphere, we can grow spiritually, academically and emotionally,” Proctor said. “The supportive environment is essential to the discernment process.”

For decades, the number of vocations to the priesthood decreased. Now, the number is gradually rising once again, and the archdiocese is focused on encouraging those vocations. The Bishop Simon Bruté College Seminary helps discernment nights for high school and college transfer students. During the summer, Father Bob also leads a summer retreat called Bishop Bruté Days for younger candidates to attend. These events offer opportunities for young men to explore their calling and ask questions. Both Proctor and Parrett attended discernment dinners when they were younger and found the events helped clarify their questions.

The Legacy for Our Mission campaign is essential, bringing the primary funding for the Bishop Simon Bruté College Seminary and the ever-increasing cost of education. “I agree that financial assistance is continually needed for the seminary,” Parrett said. “I would like others to realize that we are not just studying for ourselves. The average priest affects 30 years educating seminarians and expanding the number of priests, especially throughout Indiana and eastern Illinois. Archbishop Daniel P. Reilly recently initiated his Cause for Sainthood, and his official title is now Bishop Bruté, Servant of God.

Legacy for Our Mission, the archdiocese’s capital campaign, is guided by the principles of Christian stewardship and addresses the needs of archdiocesan ministries such as seminarian education. By contributing to the Legacy for Our Mission campaign through your local parish, a portion of your gift will be allocated to future ministry needs and distributed to efforts such as the Bishop Simon Bruté College Seminary.

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**Senior Citizens**
Liturgy draws our attention to God’s love for us

By Edward P. Hahnember

Sometimes going to church seems like a lot of work. With two young daughters, my wife and I often return home from Sunday Mass more physically exhausted than spiritually refreshed.

One of us usually spends the service chasing our toddler around the gathering space. The other sits with our 3-year-old, who seems to finish all her puzzles and coloring books before the end of the opening hymn.

Keeping everyone happy for an hour while still trying to reflect on the week, listen to the readings, and participate in song and prayer takes a lot of work for parents of young children. So I remind myself that that’s what liturgy is: work.

Our word “liturgy” comes from the Greek word for “public work.” The ancients used the term to refer to any service or task done for the good of the community. Everything from educating children to building roads could be called “liturgy.”

Early Christians adopted this term. Their “public work” was giving praise to God through Jesus Christ. We still follow the example of those first Christians, who saw the work of liturgy as a celebration of God’s saving work.

Liturgy is the Church’s official public worship. We usually use the term to refer to the Mass, which is the center of the Church’s liturgical life. But liturgy has a wider scope. It includes all those moments of worship offered in the Church’s name: the seven sacraments, the Liturgy of the Hours, rituals for the dying and Christian burial, the dedication of a church, religious profession and a variety of official blessings.

We might broaden our vision of liturgy even further. For, in a way, life itself is liturgy. If we think about what is at the core of our official worship, namely, God’s grace-filled offer of love and our acceptance of it—then we can recognize a similar movement in our daily lives.

Every vista that opens out before us, every question coming from one of our children, every struggle shared by a co-worker, every injustice we see, every moment of every day is potentially a moment of grace. It is a chance to see Christ’s presence in another. And it is an opportunity to be present ourselves.

Celebrating the liturgy of life is living out a “yes!” to God’s offer of love, an offer that comes to us always and everywhere.

Why bother, then, with the Church’s liturgy? Church can seem a chore. So I go to church, although at this stage in life it seems like a lot of work. I might not be able to say whether music even was playing. But if someone taps you on the shoulder and asks, “What’s that tune?” you’re sitting in the waiting room, at that moment you’ll hear the music for the first time.

The music already was turned on, but at that moment it turns on for you.

Liturgy draws our attention to what we so often fail to hear: the music of God’s love.

So I go to church, although at this stage in life it seems like a lot of work. I help my wife pack up diaper bags and books. I go because I know that in the liturgy Christ taps me on the shoulder to remind me that here—amid books and crayons in the pew—God is present.

By David Gibson

The Mass draws us toward a central point of focus: Christ and our relationship with him.

As the October 2005 world Synod of Bishops noted, the Mass also propels us outward into the world to become peacemakers and people who serve others. “It is in the commitment to transform unjust structures and to re-establish the dignity of man, created in the image and likeness of God, that the Eucharist assumes in life the significance it has in celebration,” the synod said. “… The celebration of the eucharistic mystery summons all of us to work for justice and the transformation of the world.”

(David Gibson edits Faith Alive!) †

Discussion Point

Lay ministers are God’s instruments

This Week’s Question

Have you served as a layperson in a special role at the Sunday Eucharist—as lector, Communio distributor or usher, for example? What preparation did you receive?

“When I prepare people to be lectors, I tell them to go over their reading three times, to come 15 minutes early to Mass to look at the Lectionary and the intercessions, and to pray to the Holy Spirit for help.

“We are, after all, just instruments presenting God’s words so they can touch people’s hearts.” (Theresa Reynolds, Moundsville, W.Va.)

“I’m a cantor and the church organist. … As a cantor, you have to let people know that this is not a performance, that you are leading them.” (Margaret Ann Byrne, Newburgh, Ind.)

“I had wanted to do something … but I didn’t want to get up and read or sing in front of people. I like to meet new people, and I do that as an usher, finding seats for people and passing the basket. … It didn’t take special training.” (Paul Beachy, Summerville, S.C.)

“We started the Liturgy of the Word for kids, where we take the children to the parish center just before the readings [on Sunday] and do the readings in children’s words and explain them, then do the profession of faith and return them to the Mass. … I go to different workshops offered by the diocese and to national conventions.” (Bonnie Laber, Jamestown, N.D.)

Lend Us Your Voice

Describe an ecumenical activity that you have participated in on the local level.

To respond for possible publication in an upcoming edition, send your response for consideration to creone@catholicnews.com or write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †
Leadership with courage, values and goals

Aristotle, the Greek philosopher who lived from 384-322 B.C., wrote, “Education is the best provision for the journey to old age.”

“Education” is a word that implies forming a student, a young person. It means to build a person. Even in the United States, old people say, “Education is the best provision for the journey to old age.”

We cannot simply pass on our knowledge or culture to young people if we want them to grow into leaders. We need to share our values and goals to pass them on to the next generation.

Leadership is not just giving commands or making decisions. It is about providing guidance and support to the people around us. It is about inspiring others to follow their dreams and achieve their goals.

In order to be a good leader, we need to have a clear vision of where we want to go and what we want to achieve. We must be able to communicate our ideas effectively and inspire others to believe in our vision.

We also need to have the courage to take risks and make decisions even if they are not popular. We must be willing to face challenges and overcome obstacles.

Lastly, we need to have values that guide our actions. We must be true to our principles and stay committed to our goals.

Leadership is not just about managing people or resources. It is about making a difference in the world and leaving a legacy that will endure.

Leadership with courage, values and goals is essential for creating a better future for ourselves and future generations.
The Criterion, Friday, September 8, 2006

Twenty-third Sunday in Ordinary Time

The Sunday Readings

Sunday, Sept. 10, 2006

• Isaiah 35:4-7a
• Jeremiah 2:1-3
• Mark 7:31-37

The Book of Isaiah is the source of this weekend’s first reading.

• Mark 7:31-37

The first reading is a passage that speaks of the need to treat others in their midst with equal respect. It uses the examples of a rich person’s love for the poor and the poor person’s love for God. The first reading also testifies without qualification to the importance of the Chosen People. If instead of forgetting God, the people would return God’s love with their own love, and show their love for God, God would not will eternal death for us. We choose it, rarely in and of itself, but in effect by our selfishness, pride and rebellion. We need God. We cannot hear God, and we will not admit to God our needs, all too often because of our own deafness and muteness.

Reflection

The first reading has a lesson for everyone and anyone, whether the time frame is before Christ or 2006. The lesson is that we bring heartache and even disaster upon ourselves if we forget God or disobey God. God does not will eternal death for us. We choose it, rarely in and of itself, but in effect by our selfishness, pride and rebellion. We need God. We cannot hear God, and we will not admit to God our needs, all too often because of our own deafness and muteness.

With love and compassion, if we ask, Jesus restores us to fullness. In Jesus, we hear God. Through Jesus, we share our hopes and fears with God. †

Readers may submit prose or poetry for 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.

Send material for consideration to “My Journey to God,” The Criterion, PO Box 177, Indianapolis, IN 46206 or e-mail to criterion@activindy.org. †

My Journey to God

The Painter’s Brush

As I pull out of the garage and look to my side, there before my eyes is a red berry tree with dewdrops clinging gently. I drive further along and continue to see a picture of beauty before me. A crimson, a gold, a yellow, a brown line the sky like a crown.

The beauty and skill of an artist’s brush could never replicate this much; the fusion of color that brings delight in that first morning light.

But there is an artist, a master of all, who creates this beauty that stirs our souls. He is our God, our Lord, our Creator. He is the artist who paints our lives.

If we give Him the canvas,

(Nicola Rose Vogel is a member of St. Bartholomew Parish in Columbus and a lay student at Saint Meinrad School of Theology in St. Meinrad.)

Daily Readings

Monday, Sept. 11

1 Corinthians 5:1-8
Psalm 3:5-6, 7, 12
Luke 6:6-11

Tuesday, Sept. 12

The Most Holy Name of Mary
1 Corinthians 6:1-11
Psalm 149:1-6, 9
Luke 6:12-19

Wednesday, Sept. 13

John Chrysostom, bishop and doctor of the Church
1 Corinthians 7:25-31
Psalm 45:11-12, 14-17
Luke 6:20-26

Thursday, Sept. 14

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

Saturday Masses before 4 p.m. do not fulfill Sunday obligation

Saturday, Sept. 17

October 21

Sunday, Sept. 17

Twenty-fourth Sunday in Ordinary Time

Lectionary 207
Psalm 116:1-6, 8-9
James 2:14-18
Mark 8:27-35

Q

Recently, during a noon wedding Mass on Saturday, the priest told everyone that this Mass satisfied the obligation for Sunday.

A

According to universal Church law, any Catholic Mass, either on the feast day itself (Sundays and holy days of obligation) or in the evening of the preceding day, satisfies the obligation to participate in the Eucharist during the early evening. This has always been understood as applying to Masses that are at least in the early evening.

First of all, the law refers to evening (“vesper”) in Latin, not afternoon (“post meridiem”). And words in laws should be interpreted in their common proper meaning.

Generally, therefore, Masses before 4 p.m. on Saturday do not fulfill the Sunday obligation. That is the time established in most, now perhaps all, dioceses in the United States.

A columnist in our local newspaper states that a Catholic and non-Catholic who wish to marry in the Catholic Church are no longer required to raise their children Catholic. It’s a surprise to me. Is this true? (California)

Q

What you read is not quite an accurate expression of Catholic regulations for interfaith or mixed marriages. Formerly, both the Catholic and non-Catholic partners signed promises to raise the children Catholic.

This was changed in 1970 by Pope Paul VI. While the procedure is different, the intent is the same, which is to prevent as much as possible serious harm to the marriage because of religious differences between the spouses.

Today, the non-Catholic partner signs or promises nothing. The Catholic partner signs two statements or affirmations:

1) I reaffirm my faith in Jesus Christ and intend to continue living that faith in the Catholic Church.

2) I promise to do all in my power to share my faith with our children by having them baptized and raised as Catholics.

Several points need to be made about these promises:

First of all, they add nothing to what a Catholic already believes if he or she is a committed and well-informed Catholic.

When Catholics present themselves to a priest or other parish minister for marriage, the priest and the Church usually hope that the individual is a practicing Catholic, which means there are some things the person is honestly convinced of and adheres to as his personal faith. Among these are the two statements mentioned above.

Why then are the affirmations asked at all? One reason is a reminder. But more importantly, they are meant to prompt the couple to identify differences in their religious beliefs or expectations from the marriage so these differences can be dealt with and hopefully resolved.

While the Church knows what a good Catholic believes, it does not pretend to know the religious position of the non-Catholic. It presumes, however, that the person who is of another or no faith has some convictions about God, family, marriage and other human questions.

The Church is concerned that these diversities be confronted by the couple before they are married. After they begin their married life, good and helpful discussions on these subjects may be much more difficult.

Ultimately, of course, this must be done by the couple themselves, acting from the base of their own convictions. We hope they find themselves able to resolve their disagreements (about their own personal spiritual obligations, the baptism and education of their future children, and so on) without either of them feeling forced to choose what their conscience tells them are serious moral obligations before God.

The entire procedure is another expression of the Catholic Church’s concern for the faith and conscience of the Catholic partner but not of the non-Catholic, whose convictions are, one would hope, just as serious to them as ours are to us. †
Rest in peace

Please submit to 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 connection to it; these are separate obituaries on those pages.

BARNES, Mary M., 77, St. Anthony of Padua, Clarksville, Aug. 20. Wife of Delmar Barnes.


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Two cases of alleged miracles - claim intercession of Archbishop Fulton Sheen

PEORIA, Ill. (CNS) — Documentation of two alleged miracles attributed to the intercession of the late Archbishop Fulton J. Sheen were sent to Rome this summer as part of the promotion of his sainthood.

The case files are being processed by the Congregation for Saints’ Causes for further study.

The ceremony in Peoria was witnessed by several members of the Sheen family and officials promoting the sainthood cause. During the ceremony, folders containing more than 500 pages of witness testimony and documentation relating to the miracle cases were presented to St. Mary of the Plains, where the miracle occurred.

The two cases involved a young girl who recovered from a severe respiratory illness and a baby in Pittsburgh. The cases were investigated and documented, and the ceremonies held in Peoria and Pittsburgh, documentation was sealed and prepared for delivery to the Vatican Congregation for Saints’ Causes for further study.

At the ceremony in Peoria, Msgr. Richard Soseman, who first heard the witness’s story of the alleged miracle, said Sheen’s death at age 79, more than six years after the alleged miracle, will not impact the cause.


Andrea Ambrosi, postulator for the archbishop’s sainthood cause, traveled to Peoria to oversee the ceremonies and planned to hand-deliver the files to the Vatican congregation.

Those who prepared the documents pledged the accuracy and authenticity compiled in the three thick folders; two of them to be sent Rome while a third was to remain in the diocesan chancery.

“The diocese cannot presuppose that anything miraculous happened: That judgment is made in Rome,” said Msgr. Soseman. “When Rome finds that something miraculous has occurred in such cases, it is seen as a sign of God’s intervention, working through the soul of the person for the sake of sainthood, and so the process is able to move forward.”

The Peoria ceremony closed months of fact-gathering facilitated by the Archbishop Fulton J. Sheen Legacy Foundation and carried out by Msgr. Soseman, a medical expert and an ecclesiastical notary. Since last September, testimony had been gathered from doctors, a nurse, family members and a priest.

Ambrosi attended a similar ceremony in Pittsburgh with diocesan officials and documents submitted to the claim as miracles healing of a gravely ill Pittsburgh infant who recovered after his parents prayed for Archbishop Sheen’s intercession.

Ambrosi said the child’s disease and recovery were supported by the main physicians involved in his case, and all of them “recognized that a force superior to their medical science intervened for his recovery.”

The signed documents about the case, amounting to more than 1,000 pages of records and testimony from witnesses, were wrapped and sealed. The original copy of the documents remains with the Diocese of Pittsburgh.

The infant’s family are Ukrainian Catholics and belong to the Ukrainian Diocese of St. Josaphat in Parma, Ohio, whose territory includes western Pennsylvania. Because the documents contain resources and personal information, they cannot yet be made public. They were undertaken the exhaustive investigation of the alleged miracle, the Pittsburgh Diocese agreed to do the legal work.

“It is a fascinating process,” said Father John Ambrosi, diocesan vice chancellor, judicial vicar and assistant director of the Department of Canon and Civil Law Services. “We are assisting in one of the most ancient processes of the Church, one that despite all the revisions is still extremely complex and time-consuming.”

“At the same time, even with all the meticulous documentation and care, and even considering how much more information and technology we have at our disposal, when you cut to the core of it, sainthood remains one of the great mysteries of the Church,” he said.

Archbishop Sheen’s case is unusual in that two miracles have been investigated at a very early stage in the process, according to Ambrosi.

After beatification, in most cases at least one more miracle must be investigated and confirmed as having occurred before the person can be canonized and referred to as a saint.
in ideological contexts that cultivate the seeds of ancient animosities and prepare hearts for future violence,” he said.

The pope addressed bluntly the accusation, aired in some conservative Church circles, that the Assisi meeting represented an injudicious blending of different faith elements and prayer expressions.

He noted that 20 years ago Pope John Paul emphasized that the religious leaders had not come together to seek a religious consensus or “negotiate” their faith convictions. Pope Benedict said the policy chosen in 1986, which continues today, is for the various religions to pray in their own distinct way even as they gather to witness in the same place. In this way, confusion is avoided, he said.

“The convergence of diverse representatives should not give the impression of a concession to that relativism which negates the very meaning of truth and the possibility of taking it in,” he said.

The pope also offered a historical perspective on the 20 years that have followed the first interreligious prayer meeting. He said the fall of European communism and the promise of a more cooperative globalized economy generated hope for a new era of peace.

“Unfortunately, this dream of peace did not come true,” he said.

He said the fact that many conflicts today occur along regional geopolitical fault lines may give the impression that religious differences themselves constitute elements of instability or a threat to peace.

That only gives added relevance to the interreligious prayer meetings for peace, he said. †