



The

Criterion

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Saint in the making

Editor Emeritus John Fink begins a five-part series on the life of Blessed Mother Theodore Guérin, page 12.

Indiana's first saint



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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

Photos by Mary Ann Wyand



Above, Mother General Celine de la Visitation, the superior of the international Little Sisters of the Poor, greets retired Sister Mary James de Ste. Hélène Fischer on Aug. 19 at the St. Augustine Home for the Aged in Indianapolis. Her visit marked the first time in 54 years that a Mother General has visited the Little Sisters' home in Indianapolis.

Left, St. Augustine Home for the Aged resident Rosa Freixas, a former resident of the Little Sisters' home in New Orleans, kisses Mother General Celine de la Visitation's hand in a gesture of love and gratitude for the sisters' care. Sister Lourdes Marie Miranda waits to introduce the Mother General to other residents.

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.

See VISIT, page 2

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.



Pope Benedict XVI

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.

"His 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,

See POPE, page 16

VISIT

continued from page 1

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 Buechlein 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 his mother when she lived here. Then he realized that they are that way with everybody. Some of my 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



Little Sisters of the Poor, from left, Celestine Mary Meade; Judith Meredith, the superior; Marthe de Ste. Elisabeth Pugliese and Marie Antoinette du St. Éspirit Takahara wave as Mother General Celine de la Visitation, Mother Assistant Gerard Patricia and Sister Maria Christine Joseph, the provincial of the order's Baltimore Province, arrive in a van on Aug. 18 at the St. Augustine Home for the Aged in Indianapolis.



Resident Agnes Hopkins portrays Blessed Mother Theodore Guérin, foundress of the Sisters of Providence of Saint Mary-of-the-Woods, and resident Bob Hassett is dressed as Servant of God Simon Bruté, the first bishop of Vincennes, for an Aug. 19 program.



St. Augustine Home for the Aged resident Bill Boyle prepares to release a dove to symbolize the Mother General's safe journey home to France during a farewell ceremony on Aug. 20 at the Little Sisters' home for the elderly poor in Indianapolis.

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activities at Lanagan Hall.

Resident Agnes Hopkins, a native of England who portrayed Blessed Mother Theodore Guérin 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 Patricia during a variety show with an international theme presented by the residents and volunteers. Other songs included "We Are Family" and "Let There Be Peace on Earth" as well as Hispanic and Gospel music and dances.

"As residents, we couldn't have asked for something more exciting," Wilson said. "This is really fantastic, and we had the most beautiful weather for the whole thing."

The festivities also included a special presentation by Marquisha 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 host 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

9/08/06

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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.



Ron Costello

The "exemplary progress" recognition—the highest level listed by the state—was achieved by 56 of the 67 archdiocesan schools that are measured under guidelines of Public Law 221, Indiana's comprehensive accountability plan for schools.

Eight other archdiocesan schools received the rating of "commendable progress"—the second highest rating given.

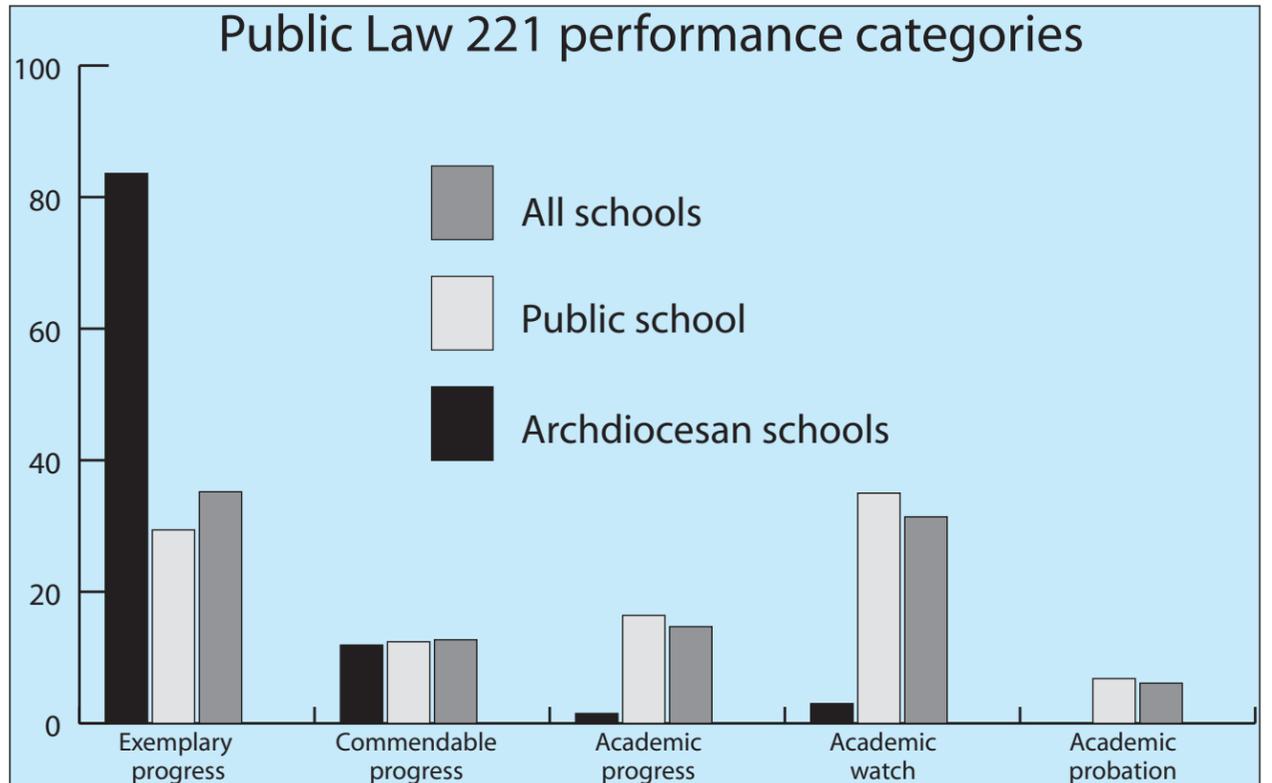
"We're very pleased with the results," said Ron Costello, superintendent of Catholic schools for the archdiocese.

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," Costello said. "The most important thing for us to see is that individual students are improving against themselves in our schools."

The results were based on students' ISTEP+ scores in English and math from the fall of 2004 to the fall of 2005.

While 126 Indiana schools were listed in the "academic probation" category—the lowest rating given—the archdiocese didn't have any schools in that



category.

One archdiocesan school was listed in the third level of rankings—"academic progress"—while two archdiocesan schools were placed in the fourth level of rankings, "academic watch."

Costello said the results are one more measure of the quality of Catholic education.

"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/pl221. Anyone with questions about Public Law 221 can call Ron Costello at 317-236-1486 or 800-382-9836, ext. 1486.) †

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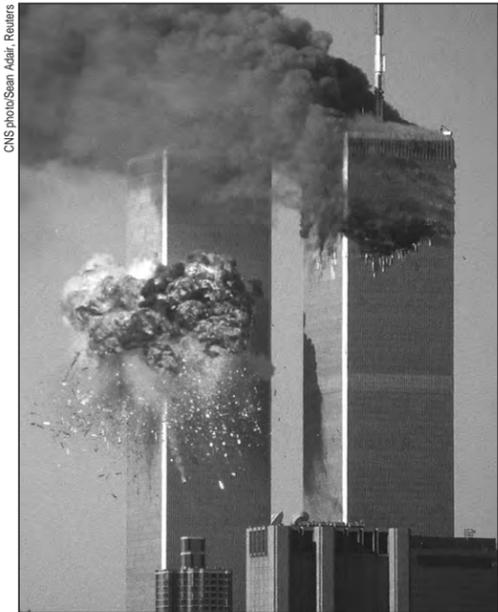
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Editorial



United Flight 175 crashes into the south tower of the World Trade Center in New York as the north tower burns after being hit by American Flight 11 in this file photo from Sept. 11, 2001. The attacks claimed the lives of 2,749 people in New York.

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 how 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 of 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 remain 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 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 commandeered 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 humankind, 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.

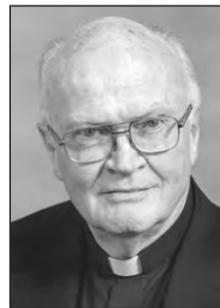
And as we did so well during the weeks and months after 9/11, we must continue to pray for peace.

— Mike Krokos

Looking Around/Father William J. Byron

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 scrimmage 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 anticipation 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 Saints to Martyrs. 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 are angry, 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 Gives 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 commissioner, 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."

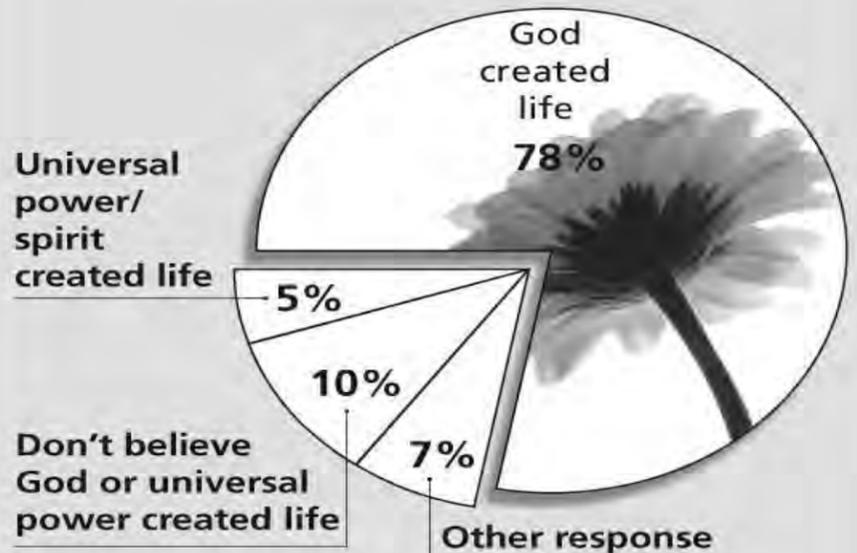
Cass has given a compelling example of selflessness in a culture too often characterized by arrogance, power and me-first greed.

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 wbyron@loyola.edu.) †

Creator of Life

Most Americans believe God is responsible for life on earth.



51% in the same survey said they think humans and other living things evolved over time.

From a survey with a nationwide sample of 2,003 adults taken July 6-19. Source: Pew Forum on Religion and Public Life ©2006 CNS

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Dog days of summer end early with flurr y of activities

Once in 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 Marek spent her latter years helping in the sacristy of St. Luke Church in Indianapolis. 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 Christiaan 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 Alsace. This church was actually dedicated by Bishop Simon Bruté the year before he died. At the invitation of the pastor, Father Harold Rightor, Msgr. Harold Knueven, a son of the parish, presented a parish history.

After Mass, we headed 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 Ajamie, 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 Indian 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 neighbors in the St. Philip area, 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 large and very 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 canícula termina temprano y con ajetreos

De vez en cuando, alguien me pregunta qué hago como arzobispo. Nunca sé bien cómo responder.

Obviamente yo proclamo y enseño la Palabra de Dios e imparto los sacramentos en la arquidiócesis. Y superviso la administración de los recursos necesarios para llevar a cabo la misión de Cristo.

¿Cómo funciona esto en la vida cotidiana? A continuación describo "lo que hago" desde que regresé de vacaciones hace un mes.

Me dirigí a Saint Meinrad para unirme a mi promoción de secundaria en su aniversario de graduación número 50. Fue muy divertido recordar los buenos momentos compartidos en el seminario. Tanto los ordenados como aquellos que no llegaron a ordenarse estuvieron presentes.

Tuve que acortar mi tiempo en la reunión. Una amiga anciana murió y había prometido asistir a su funeral.

Ann Marek pasó sus últimos años ayudando en la sacristía de la Parroquia San Lucas en Indianápolis. Ella sirvió a Dios y a la Iglesia de manera inadvertida hasta que ya no pudo asistir más. Imagino que ella representa a muchos ancianos devotos que sirven tras las sombras en nuestras comunidades.

Nuestra Junta de Personal Clérigo retomó su agenda de reuniones mensuales para continuar atendiendo las necesidades parroquiales y clericales en toda la parroquia. Nos encontramos en un momento de júbilo al recibir a varios sacerdotes misioneros extranjeros que servirán en algunas de nuestras

parroquias. Esta es una nueva experiencia para nosotros y queremos estar seguros de que se sientan bienvenidos e integrados a los procesos y la cultura de nuestra arquidiócesis.

Tuve el placer de conocer y darle la bienvenida al Padre Juan Jose Valdez y al Padre Oscar Anguiano, misioneros proporcionados por la Arquidiócesis de Guadalajara, México. Estos sacerdotes forman parte de un acuerdo de intercambio celebrado con el cardenal arzobispo de esa diócesis. El Padre Christiaan Kappes nos ha estado representando desde hace tiempo en la Arquidiócesis de Guadalajara.

Paso tres días al año en reuniones y retiros con nuestros seminaristas, antes de que regresen a sus estudios de seminario. Lo hice una vez más durante la festividad de la Asunción.

Este año escolar comenzamos con 32 seminaristas. El tercer día de convocación fuimos como peregrinos a la zona este de la arquidiócesis. Celebramos la Misa en la Iglesia San Pablo en Nueva Alsacia. Esa iglesia fue consagrada por el Obispo Simon Bruté el año antes de su muerte. Durante la invitación del pastor, Padre Harold Rightor, el Mensajero Harold Knueven, hijo de la parroquia, presentó la historia de la misma.

Después de la Misa nos dirigimos a la Parroquia San Martín en Yorkville. Allí los generosos parroquianos nos brindaron un almuerzo de pollo frito, acompañantes y postres caseros.

Luego proseguimos a San Juan en Dover, donde el pastor, el Padre George

Plaster nos recibió. Un líder laico relató la historia de esa parroquia, incluyendo una visita del Obispo Bruté. Disfruté estar con nuestros seminaristas. Ellos son candidatos prometedores para el sacerdocio.

Por primera vez en 54 años la Madre General de la orden Hermanitas de los Pobres visitó el Hogar San Agustín en Indianápolis. Tuve el privilegio de presidir la Eucaristía junto con el Obispo William Higi de la Diócesis de Lafayette, y el Archiabado Justin DuVall, O.S.B. de Saint Meinrad. Fue un gran día para los residentes de la casa, amigos y personal. El Padre Albert Ajamie, también residente, lucía radiante.

También celebré la Misa con las Hermanas Franciscanas del Inmaculado Corazón en el convento ubicado en las instalaciones de San Miguel-Cardenal Ritter en Indianápolis. Dieciséis hermanas provenientes de tres conventos, dos en Indianápolis y uno en Bedford, se dieron cita. Después de la Misa prepararon un suculento almuerzo indio que evocaba el cumpleaños número 200 de su fundador.

En otra ocasión celebré la Misa con las Misionarias de la Caridad en el barrio San Felipe Neri, aquí en Indianápolis. Las hermanas celebran su fundación por parte de la Santa Madre Teresa del Calcuta en

esta época del año. Son vecinas muy respetadas del área de San Felipe, especialmente entre los pobres.

Yo presidí la reconsagración de la hermosamente remodelada iglesia de la parroquia de San Roque. La iglesia estaba repleta para la ocasión. Al final de la Misa el Padre James Wilmoth, el pastor, y yo, guiamos una procesión acompañados por una estatua de San Roque desde la iglesia hasta el centro de la parroquia donde hubo una fiesta parroquial. La festividad de San Roque se celebra el 16 de agosto.

Del 20 al 24 de agosto participé en el retiro anual de obispos de las diócesis de Indiana, Illinois y Wisconsin. Esta es una época de renovada inspiración ya que se avecina un otoño ajetreado.

El 26 de agosto presidí la Misa en celebración del aniversario número 50 de la Parroquia de Santa Mónica en Indianápolis. Resulta increíble recordar la evolución de esta comunidad parroquiana desde sus humildes inicios hasta la gran y muy activa comunidad de nuestros días, incluyendo un próspero ministerio hispano.

Esto abarca buena parte de lo que hice durante tres semanas en agosto. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en septiembre

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

Events Calendar

September 9

Holy Trinity Parish, 2618 W. St. Clair St., Indianapolis. **Rummage sale**, 8 a.m.-3 p.m. Information: 317-231-0049 or 317-271-2272.

St. Bartholomew Parish, 1306 27th St., Columbus. **Fall Festival**, 4-9 p.m., Mass, 5 p.m., games, pasta dinner, entertainment. Information: 812-579-9910.

St. Vincent Women's Hospital, 8111 Township Line Road, Indianapolis. **Natural Family Planning (NFP) class**, 9-11 a.m. Information: 317-228-9276.

Geneva Hills Golf Club, Clinton. **Seventh annual St. Mary-of-the-Woods College Scholarship Scramble**, registration and lunch, 11 a.m., entry fee \$60 per person. Information: 812-235-0460 or 812-466-4682.

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Father Thomas Scecina Memorial High School, 30-year reunion**, \$50 per person includes dinner, drinks and entertainment, 6:30 p.m.-midnight. Information: 317-849-9902 or 317-788-8173.

September 9-10

St. Mary Parish, 212 Washington St., North Vernon. **Parish festival**, Sat. 2 p.m.-midnight, Sun. 11 a.m.-6 p.m., food, children's games. Information: 812-346-3604.

St. Mary (Immaculate Conception) Parish, 512 N. Perkins St., Rushville. **Fall Festival**, Sat. 7-11 p.m., German Fest, Sun. 10:30 a.m.-3 p.m., food, entertainment. Information: 765-932-2588.

St. Michael Parish, 250 High St., Brookville. **Fall Festival**, Sat. 4-10 p.m., pork chop dinner, Sun. 10 a.m.-7 p.m., chicken dinner. Information: 765-747-5462.

September 10

Holy Family Council, Knights of Columbus Hall, 200 N. Lynhurst Drive, Indianapolis. **Breakfast**, 8 a.m.-1 p.m. Information: 317-240-3782.

St. Simon the Apostle Church, 8155 Oaklondon Road, Indianapolis. Youth-led praise and worship, **eucharistic adoration service**, 6 p.m., fellowship following service. Information: 317-826-6000, ext. 151, or e-mail mheck@saintsimon.org.

Our Lady of the Greenwood Parish, Madonna Hall, 335 S. Meridian St., Greenwood. Archdiocesan Catholic Charities and Office of Catholic Education, **update on hurricane relief efforts**, 7 p.m. Information: www.CatholicCharitiesIndy.org.

St. Anthony Parish, 379 N. Warman Ave., Indianapolis. **Euchre party**, 1:30 p.m., \$3 per person. Information: 317-636-4828.

St. Pius V, Highway 66, Troy. **Parish picnic**, 11 a.m.-late afternoon, chicken and roast beef dinners, special soup, entertainment, games, yard sale. Information: 812-547-7994.

St. Mary Parish, 302 E. McKee St., Greensburg. **Parish picnic**, 10:45 a.m.-5 p.m., dinners, bake sale, games. Information: 812-663-8427.

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

Marian College, Ruth Lilly Student Center, 3200 Cold Spring Road, Indianapolis. **People of Peace Secular Franciscan Order**, noon-2 p.m. Information: 317-955-6775.

Mount Saint Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **Deacon Formation Program, information session for those interested in becoming deacons**, 2-4 p.m. Information: 800-382-9836, ext. 1491, or 317-236-1491 or e-mail deaconformation@archindy.org.

MKVS and DM Center, Rexville (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). **Mass**, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail frburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~frburwink.

September 11

Calvary Cemetery, 435 W. Troy Ave., Indianapolis. **Blue Mass**, offered for all law enforcement officers, firefighters, EMTs and auxiliary personnel, both living and deceased, 6:30 p.m. Information: 317-784-4439.

September 12

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

St. Bartholomew Parish, 1306

27th St., Columbus. Parish Health Cabinet presentation, **"Adolescent Depression: What Every Parent Should Know,"** 7-9 p.m. Information: 812-379-9353, ext. 333.

Eagle Creek Golf Club, Sycamore Course, 8802 W. 56th St., Indianapolis. **Cardinal Ritter High School, fifth annual corporate golf outing**, registration, 8:30 a.m., shotgun start, 10 a.m., \$85 per person includes dinner. Information: 317-927-7825.

September 12-October 17

St. Francis Hospice, 438 S. Emerson Ave., Indianapolis. **Bereavement Support Group**, six-week series, 6:30-8 p.m. Information: 317-865-2092.

September 14

St. Athanasius the Great Byzantine Church, St. Mary Hall, 1117 Blaine Ave., Indianapolis. **Catholic Charismatic Renewal of Central Indiana, praise, worship and healing prayers**, 7:15-8:45 p.m. Information: 317-592-1992, www.inholyspirit.org or e-mail ccrci@inholyspirit.org.

Indiana Convention Center, 100 S. Capitol Ave., Indianapolis. **Celebrate Life Dinner 2006**, 6 p.m., \$50 per person. Information: 317-582-1626.

Links Golf Club, New Palestine. Catholic Youth Organization, **14th annual CYO golf outing**, shotgun start, 1 p.m., \$130 for individual golfer, \$520 for foursome, includes lunch and dinner. Information: 317-632-9311 or www.cyoarchindy.org.

September 15

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange, Mass**, 6:30 a.m., buffet breakfast and program, \$10 per person. Information: www.catholicbusinessexchange.org.

Twin Bridges Golf Club, 1001 Cartersburg Road, Danville. **St. Christopher School, third annual golf outing**, noon, \$80 per person, \$400 foursome, includes dinner. Information: 317-241-6314, ext. 160, or e-mail golfouting@saintchristopherparish.org.

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

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. **Natural Family Planning (NFP) class**, 7-9 p.m. Information: 317-865-5554.

September 15-16

Sacred Heart of Jesus Parish, 1530 Union St., Indianapolis. **Old Southside Fall Festival**, 5-11 p.m., food, auction, entertainment. Information: 317-638-5551.

St. Malachy Parish, 326 N. Green St., Brownsburg. **Country Fair and hog roast**, 4-11 p.m., food, booths. Information: 317-852-3195.

September 15-17

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

Mount Saint Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **Retrouaille of Louisville, weekend for couples experiencing troubled marriage**. Information: 502-479-3329 or 800-470-2230.

Holiday Inn South-Airport, 2715 Fern Valley Road, Louisville, Ky. **Catholic Charismatic Conference, "Amazing Grace."** Information: 502-239-0208.

September 16

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. **French Market**, noon-10 p.m., French food, booths, children's activity area, entertainment. Information: 317-283-5508.

St. Matthew Parish, 4100 E. 56th St., Indianapolis. **Funfest**, food, games, music, hot air balloon rides, 4:30-9 p.m. Information: 317-257-4297.

St. Mary Church, 317 N. New Jersey St., Indianapolis. **St. Mary Academy, Class of 1956, 50th high school reunion**, Mass, 5 p.m., dinner following Mass, Primo Banquet Hall, 2615 National Ave., Indianapolis. Information: 317-846-9473 or 317-467-9308.

St. Mary Parish, 415 E. Eighth St., New Albany. New Albany Deanery, **Fiesta Latina**, Mass, 5:30 p.m., English and Spanish, "Grito," 6:30 p.m., food and entertainment until 11 p.m., free admission. Information: 502-494-3264.

St. Joseph Parish, 2605 St. Joe

Road W., Sellersburg. **Street dance**, 8 p.m.-midnight. Information: 812-246-2512.

St. Vincent de Paul Parish, 1723 I St., Bedford. Catholic Women in Faith of Lawrence County, **"Moms and Kids Retreat: Rejoice, Refresh, Renew,"** 8:30 a.m.-1 p.m., \$15 per family. Information: 812-279-5814, e-mail candrews@dmrct.net.

September 17

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Archdiocesan Golden Wedding Jubilee Celebration**, Mass, 2 p.m. Information: Archdiocesan Office of Family Ministries, 317-236-1586 or 800-382-9836, ext. 1586.

St. Louis Parish, 13 St. Louis Place, Batesville. **Fall Festival**, 10 a.m.-8 p.m., chicken and roast beef dinners, games. Information: 812-934-3204.

St. Meinrad Parish, Community Center, 13150 E. County Road 1950 N., St. Meinrad. **Fall Festival**, 10 a.m.-6 p.m., food, games. Information: 812-375-5533.

September 18

St. Paul Catholic Center, 1413 E. 17th St., Bloomington. **Adult education, inter-religious dialogue panel**, 7-9 p.m. Information: 812-339-5561, e-mail jvandermarks@st-pauls.org.

September 19

St. Bartholomew Parish, 1306 27th St., Columbus. Parish Health Cabinet presentation, **"Bereavement Course: 'Harvesting Our Tears,'"** 8-10 sessions, \$35 per person includes book, 7-8:30 p.m. Information: 812-379-9353, ext. 333.

Marian College, Stokely Mansion, 3200 Cold Spring Road, Indianapolis. **"Representations of Catholicism in Contemporary American Literature" series**, session one, Dr. Diane Prenatt, presenter, 7-9 p.m., \$50 per person. Information: www.marian.edu/forms/RepresentationsofCatholicism.pdf.

Primo Banquet and Conference Center, 2615 E. National Ave., Indianapolis. **St. Francis Hospital's Spirit of Women program, "Your Best Self Now,"** 6:30-8:30 p.m., \$10 for the public, \$5 Spirit of Women members. Information: 317-865-5865. †

Red Mass to be celebrated on Sept. 18

The 2006 Red Mass will be celebrated at 6 p.m. on Sept. 18 at St. John the Evangelist Church, 126 W. Georgia St., in Indianapolis. Archbishop Daniel M. Buechlein will be the principal celebrant.

The Red Mass is sponsored by the St. Thomas More Society of Indianapolis, an organization of Catholic judges and lawyers.

Any member of these professions and other elected civic officials is invited to attend the Mass.

A reception and dinner will follow the Mass at the Marriott Hotel, 350 W. Maryland St., in Indianapolis.

At that time, the St. Thomas More Society of Indianapolis will present its Man for All Seasons Award to G. Frederick Glass, a partner in the law firm of Baker and Daniels and a member of St. Thomas Aquinas Parish in Indianapolis.

For more information about the 2006 Red Mass, contact David Henn at 317-885-0041 or e-mail him at dhenn@mmdhlaw.com. †

Birthline needs volunteers

Birthline, an outreach service of the archdiocesan Office for Pro-Life Ministry, needs volunteers to assist low-income women and their babies at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis on Mondays and Wednesdays from 9 a.m. until 3 p.m.

Volunteers also are needed for the telephone hotline on weekdays from 9 a.m. until 4:30 p.m. Training is provided.

For more information, call the Office for Pro-Life Ministry at 317-236-1521 or 800-382-9836, ext. 1521. †

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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 and 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 re-modeled 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 now, Michael and Stephen, enjoy it so I know they'll keep it going."

A father of six and grandfather of 15, Farrell is also making plans for a 60th reunion for the 1946 class of



In 20 years of his annual golf tournament, Charlie Farrell, left, has raised about \$230,000 for Saint Meinrad Archabbey and School of Theology. As a sign of his thanks, Benedictine Archabbott Justin DuVall presented Farrell with a framed print of the Archabbey Church on Aug. 24.

St. Philip Neri School. Farrell and Father Sweeney—who died in 1990—were among the nearly 70 graduates of that class.

Farrell looks back across the years to those days at St. Philip. He thinks about

his teammate who became a priest. He thinks about how the golf outing has evolved.

"It's a miracle things like this develop into what they do," he said. †

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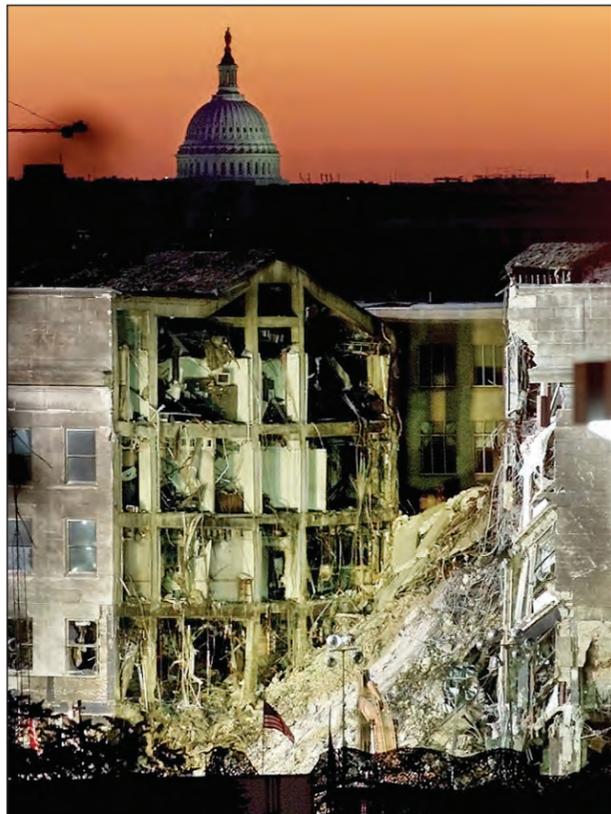
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Priests recall being caught up in events of Sept. 11, 2001



CNS photo/Larry Downing, Reuters

The damaged area of the Pentagon, where a hijacked commercial plane slammed into the building, is pictured on Sept. 16, 2001, with the U.S. Capitol in the background. The Sept. 11 attack on the Pentagon claimed the lives of 184 people.

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 Mason City, Iowa.

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 Church 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.

'For a long while after it happened, normal parts of life just seemed like nonsense by comparison.'

— Fr. LaVerne Schueller

Working at a family center set up at police headquarters, Father Romano spent the days to come ministering to families and police officers. He began celebrating Mass at headquarters every day. After starting with just a handful of families who waited for news in the building auditorium, he expanded, celebrating 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 4:30 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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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.

"This 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 from 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." †



A Mennonite woman stands next to a cross at a memorial outside Shanksville, Pa., on Sept. 10 last year. Forty people died there in 2001 when a hijacked commercial plane went down in a field in the Pennsylvania countryside.



At top, people are seen around two small metal towers on the sidewalk of the World Trade Center site in New York in 2005 as part of an extensive memorial display in memory of the victims of the Sept. 11, 2001, terrorist attacks in New York. The attacks claimed the lives of 2,749 people in New York.



At left, flags and other items surround the grave where Franciscan Father Mychal F. Judge, a chaplain of the New York Fire Department, is buried at Holy Sepulchre Cemetery in Totowa, N.J. Father Mychal died in the Sept. 11, 2001, World Trade Center attacks while giving last rites to a firefighter at the scene.

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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.



Fr. Carl E. Eckert

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 Father 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 to Bishop Bennett 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.) †

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LEGACY FOR OUR MISSION:

For Our Children and the Future

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. Previously, when young men were interested in discernment, they had to go out of state in order to attend a college seminary.

"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.

"Of course, not having enough space for the number of young men responding to their calling is a blessing from God," said Father Robeson. "The Holy Spirit is alive in young people calling them to the priesthood and religious life."



Andy Proctor and Michael Parrett pray during the Bishop Simon Bruté College Seminary orientation.

"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 holds 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, being 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 8,000 souls and maybe one of those souls will be yours."

As the rector, Father Robeson believes college seminaries are great options for young men who are ready to begin their vocational discernment. After only two years, he has copied the example of Bishop Simon Bruté, who spent more than 30 years educating seminarians and expanding the number of priests, especially throughout Indiana and eastern Illinois. Archbishop Daniel M. Buechlein 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.

Faith *Alive!*

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Liturgy draws our attention to God's love for us

By Edward P. Hahnenberg

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

Worship connects us to God and others

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!) †

Christians, who saw the work of liturgy as a celebration of God's own 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. Is it really necessary? If God is always already everywhere, what need is there for official liturgy? Why do we do it?

To this, my best reply is another question: Why do we say "I love you"?

When my wife and I were dating, there came a point when things changed. We call it "the talk." One autumn afternoon, Julie told me that her feelings for me had grown and that she wanted to be more than friends.

I replied (infamously), "Ditto."

Those sparse words did not create our relationship, but they did transform it. The act of naming the relationship in fact changed the relationship, deepening it and leading it in new directions.

Later, we said, "I love you. I want to spend my life with you."

The Church's liturgy is a lot like that.



Michele Goddard holds her 1-year-old son, Jordan, during Mass at Infant Jesus Church in Port Jefferson, N.Y. In the liturgy, Christ taps us on the shoulder to remind us that here—amid books and crayons in the pews—God is present.

It makes explicit what is implicit. It names—through words, symbols, gestures and song—a reality that is already there, God's offer of love. Christ's presence in the liturgy is not a bolt out of the blue, an anomaly in a world where God is otherwise absent. Rather, it is a clear reminder, a concrete manifestation of God's constant presence to us.

The liturgy is God saying "I love you." And it is our opportunity to reply, "I love you, too."

Father Michael Himes tells a wonderful story to illustrate this point about the nature of liturgy. Imagine sitting in the waiting room at the dentist's office. While you wait, soft music is playing in the background, music you don't really hear because you are preoccupied with other things. You're reading a magazine, filling out insurance forms or thinking about errands.

If someone asked you later in the day

what songs you heard while you waited, you 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?" while 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 pews—God is present.

(Edward Hahnenberg teaches theology at Xavier University in Cincinnati, Ohio. He is the author of *Ministries: A Relational Approach*, published by Crossroad.) †

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, Communion distributor or usher, for example? What preparation did you receive for your role(s)?

"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 cgreene@catholicnews.com or write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



CNS photo/Nancy Wiehac

From the Editor Emeritus/John F. Fink

Blessed Theodore Guérin's early life

(First of five columns)

When Blessed Mother Theodore Guérin is canonized on Oct. 15, she will join several other American nuns who have already been declared saints—Elizabeth Ann Seton, Rose Philippine Duchesne, Frances Xavier Cabrini and Katharine Drexel. Blessed Theodore, though, is the only one to live in Indiana. She is the first person from Indiana to be canonized.

Blessed Theodore was a contemporary of St. Rose Philippine Duchesne, though 29 years younger. While Mother Duchesne was establishing convents and facing the hardships of life in Missouri, Mother Theodore was establishing the Sisters of Providence in Indiana.

Both women grew up in France, and both were nuns there before they came to America. Mother Theodore, though, came to the United States the same year that Mother Duchesne, at age 72, was finally realizing her dream of being a missionary among the Indians at Sugar Creek, Kan.

Cornucopia/Cynthia Dewes

Viva la differences which make us human

Pundits often say that economic divisions between classes are growing wider: the rich are getting richer and the poor are getting poorer, while the middle class is shrinking.

Although I'm not sure why or if it is happening, I find this kind of dichotomy to be just one of many in human life. We seem

to love occupying or taking sides on everything, including those over which we have little control. It's only human.

Generational differences come to mind. Of course, there are the physical ones: people on both ends of life, babies and the elderly, are usually weaker than the others. Young people have the most energy and stamina, and all our parts work better at the peak of mid-life than they do before or after.

Then there's the generational taste for music, entertainment or other forms of popular culture. Some scientist I heard about found that people tend to form their attachments to current cultural entities between the ages of about 15 to 30. Before

Mother Theodore was born Anne-Thérèse Guérin in the village of Etables in Brittany, France, on Oct. 2, 1798, as the French Revolution was drawing to a close. She was the second child, and first daughter of Laurent and Isabelle Lefevre Guérin. Two more children would be born to the family, but two of the children—the first-born son and the fourth child, also a son—died as children. Anne-Thérèse and her younger sister, Marie-Jeanne, survived.

Laurent was an officer in the French Navy and was away from home most of the time, leaving Isabelle to care for the children. Since it was dangerous in those days to practice their religion openly, Isabelle taught her daughters reading and catechism at home. Anne-Thérèse became a devout young girl, and her spiritual development was sufficient that she was permitted to receive her first Communion when she was 10, two years earlier than normal in those days.

When Anne-Thérèse was 15, bandits murdered her father. This was more than

Isabelle could take. She had already lost two sons, and now her husband. The intensity of her grief incapacitated her so much that Anne-Thérèse had to assume the responsibility of caring for her and Marie-Jeanne. When Marie-Jeanne became old enough to help care for their mother, Anne-Thérèse worked as a seamstress to support the family.

When she was 20, Anne-Thérèse asked her mother for permission to join a religious order. Isabelle absolutely refused. She could not lose her daughter, too! It was another five years before Isabelle recovered from her grief enough to give Anne-Thérèse permission to follow her vocation.

She chose the Sisters of Providence, a new order in France founded by Father Jacques-Francois Dujarie. The French Revolution was now over, but few priests remained in France and the people were suffering from the effects of the revolution. His religious order would be devoted to teaching and working among the poor.

Anne-Thérèse entered the novitiate at Ruille on Aug. 18, 1823, professed her first vows on Sept. 8, 1825, and her perpetual vows on Sept. 5, 1831. Anne-Thérèse chose Sister St. Theodore as her name in religion. †

in black widow weeds, but today short shorts, tattoos and McDonalds are as prevalent there as they are in the U.S.

Country people, or those who live close to the rhythms of nature, are different from urbanites. By necessity, they're generally practical and skilled in making and doing, with intellectual pursuits as a leisure activity. City dwellers, on the other hand, often make a living with their intellectual skills and relax by doing hands-on activities.

Even religious attitudes differ. People of all faiths like to attach God's authority to their own endeavors, and they're not always correct. Sometimes, they're not even close. Politicians do the same, often striving for the same noble goals, but in diametrically opposed ways.

Of course, the point of all these differences is their reflection of the God in whose image we are all uniquely made.

We're different, but if we work together and keep heading in the direction of God's will, one day we'll see the glory of the entire divine pattern.

What a joy. Viva la difference!

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



Twenty Something/

Christina Capecchi

Keeping our loved ones close

As children, my siblings and I pretended that thunder meant Grandpa Jim was bowling in heaven. If it was extra loud, we would gleefully declare, "Strike!"

When my grandfather died, my mom was 19 years old. She wrote down some memories of him to share with her future children. It worked;

growing up, Grandpa Jim captivated our imagination and evoked our admiration.

His picture is perched in the corner of Grandma's living room across from the fireplace. He is a steady presence—black hair, a freckled face and bright eyes—smiling down on our gatherings.

When my brother, Tony, graduated from college as valedictorian this spring, Mom pinned a tie tack on him that her dad wore when he accomplished the same feat. Grandpa was right there with Tony.

The bitter reality of death is that the loss never ends. But if we do our part, neither do the memories.

Five years ago, nearly 3,000 Americans died in terrorist attacks that shook our country to its core. New York City officials recently released the tapes of 1,613 emergency calls made as the World Trade Center towers burned. I can't imagine the bittersweet pang of hearing the voice of a deceased loved one—so distinct, so intimate, so *lively*.

Catholics believe in the sanctity of life from the womb to the tomb, and every blessed moment in between. We are called to both defend and celebrate life. That includes celebrating your own life, being gentle with yourself, silencing that critical inner voice when you stare in the mirror.

Young adults often take life for granted. We fly along, feeling invincible. But one sight makes me pause: a roadside memorial. A cross and bouquet staked in the ground serve as a sober reminder. Life can end in the blink of an eye.

My hope is that each roadside memorial represents a tiny fraction of an ongoing tribute, that stories continually spill out, provoking laughter and sustaining a spirit. "She would've loved this play." "He would've loathed this policy."

Last spring, I took a basilica tour. When the leader collected our lunch money, she paused by a priest. Without hesitating, the woman sitting beside me, Ruth, jumped up and paid for him. "Isn't your birthday coming up, Father?" she asked. When Ruth returned, she told me, "That's what Bill would've done." Bill is her late husband.

What a beautiful, model response to death, to remember a person's admirable traits and live them out.

I spoke with a bereaved mother, Patty, who's been doing just that. Her 11-year-old son, Jacob, was abducted nearly 17 years ago. Since then, the math teacher has given educational speeches, founded a support group and persuaded the passage of federal legislation to protect children.

Patty told me her motivation: "I'm fighting for Jacob, and the world he knew and believed in—and it was good."

The Church is bound by a communion of saints: St. Paul, Blessed Teresa, Aunt Helen, Grandpa Jim and us pilgrims on Earth, striving to do them proud.

This communion can hold special meaning to young adults seeking guidance. At a crossroads, we can tap into their wisdom—and honor their memory.

I wonder what moments bring loved ones back for others—when they smell a pipe, when they lick the mixing beaters, when they shoot the moon in cards, when the Cubs play the Cardinals.

And when it storms, my grandpa Jim knocks those pins down.

(Christina Capecchi is a graduate student at Northwestern University in Evanston, Ill. E-mail her at christinacap@gmail.com.) †



that, they're open to anything, and afterward they generally reject new things. Elvis irritated the Big Band generation, just as hip hop turns off the Elvis lovers.

Males differ from females, and not just in reproductive ways. Some idealists may want to believe that the sexes are the same. Generalizations are never entirely accurate, and there are always exceptions, but in my experience men and women differ in some major ways, including strength, physical prowess in certain areas and self-expression.

Many books have been written on such differences, and one I found particularly interesting described how the sexes understand and respond to words. For example, if I tell my girlfriend that I have a problem, she'll respond by citing similar problems she's had, and then sympathize with me. But if I tell my problem to a man, he'll immediately give me three or four ways to solve it and expect me to take care of it. Most women want to heal, and most men want to fix.

Ethnic cultural differences still exist, although the modern global economy seems to be homogenizing people as we speak.

For example, the Spain we visited in the 1970s featured mule-drawn carts and ladies

Public Schools. He has also been a teacher, coach and school administrator, and is the author of *Leadership Beyond Excuses: The Courage to Hold the Rope* (Power Publishing, Indianapolis).

I bought his book because I was so impressed with what he shared with the audience, and I had it autographed for a friend. However, she has not received it yet because I wanted to re-read certain chapters in the book so I could share some of White's ideas early in the new school year.

What I write here, however, does not do justice to his book. I merely skim the surface with hopes that others will better understand his basic tenets of leadership. From his presentation, I also realized that his principles and mine coincide.

White's insight is applicable to all areas of leadership, but I especially recommend it for educators since education is my theme for this column. For brevity, I concentrate here on the book's introduction as an overview:

- Chapter 1 explores the theories and

practices of leaders.

- Chapter 2 defines, identifies and creates the "rope of leadership."

- Chapters 3 through 10 refute the following excuses used to explain why he or she is not a successful leader: "If I had better followers If my followers would just follow my vision and follow If I just did not have to deal with politics If I just had more money If I just had more time If the system would work more smoothly If only I didn't have so much competition If only I didn't have to deal with change"

I do not consider myself a leader.

However, if I applied White's skills to certain aspects of my life, perhaps I could be.

I was impressed with his presentation at Ivy Tech as well as with his values and goals. They remind me so much of what I witnessed and learned through the Catholic school education of my youth.

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

Faithful Lines/Shirley Vogler Meister

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."

Who among us would not agree?

Whether we learn through formal education or through experience and the "school of hard

knocks"—or a combination of these—we are always learning.

As I have said many times before, I thank God for my kindergarten through high school Catholic education as well as my IUPUI (Indiana University Purdue University Indianapolis) classes and what little post-graduate work I did at Butler University in Indianapolis.

Last spring, I attended a program about leadership and education at Ivy Tech Community College's main campus in Indianapolis. The speaker was Eugene G. White, superintendent of Indianapolis



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

The Sunday Readings

Sunday, Sept. 10, 2006

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

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



When this second of the three sections of Isaiah was written, the circumstances of the Hebrew people were not good, to say the least.

Without question, much doubting of God's mercy—and probably even of God's existence—were underway. The task of prophets, such as the author of this part of Isaiah, was to reinforce the people's trust in God's goodness and love.

An important part of this process was to remind the people that being indifferent about God, or defying God, creates a life filled with difficulties. God's law is not as much a set of rules and regulations as it is following logical steps toward harmony and propriety.

With this thought in the background, the prophets saw misfortunes, such as those rising from the people's misconceived foreign alliances and flirtations with paganisms that prompted invasions from the outside, as the result of a human decision to ignore God.

These misfortunes did not come because God willed to destroy, or even make miserable, the Chosen People. If instead of forsaking God, or instead of disobeying God, the people would return God's love with their own love, and show their love for God by obeying the law of God, then all would be well.

For its second reading, the Church again this weekend offers us a passage from the Epistle to James.

This passage from James is a splendid testament to the ancient preference of the Church for the poor and heavily burdened. It also testifies without qualification to the equality of humans because every human, come what may, possesses a dignity not subject to abridgement by another person, a society or a philosophy.

The reading extols the early Christians to treat others in their midst with equal respect. It uses the examples of a rich person and a poor person. This advice must have seemed very novel for the first

Christians. They lived in the Roman Empire, the prevailing culture of which glorified earthly gain and materialism.

St. Mark's Gospel furnishes the last reading.

It is a Miracle Narrative, one of many in the Gospels. In this particular story, Jesus is in an area that now is not part of modern Israel, but rather a region within the present boundaries of the Hashemite Kingdom of Jordan. So Jesus was outside the Jewish lands then as this territory of the Ten Cities would be outside Jewish lands today.

He frees a man of a speech impediment. Further, the man can hear. This story is more than a reporting of a miracle, as marvelous as it was. It is a report of the fact that the man was able to talk and hear after the miracle because of the compassion and power of Jesus.

It further means that the man was able to hear God's word. The man was not alone, stranded as if lost at sea. He also was able to live within the society, communicating with others, not set apart and unable to interact with others.

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 faith column

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

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

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,

He will give us the paint, and with His guidance we will create a life that honors Our Savior, Our King, which will bring delight to all living things.

By Nicola Rose Vogel

(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.)



CNS file photo/Nancy Wiechec

Daily Readings

Monday, Sept. 11
1 Corinthians 5:1-8
Psalm 5:5-6, 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
Numbers 21:4b-9
Psalm 78:1-2, 34-38
Philippians 2:6-11
John 3:13-17

Friday, Sept. 15
Our Lady of Sorrows
1 Corinthians 9:16-19, 22b-27
Psalm 84:3-6, 8, 12
John 19:25-27
or Luke 2:33-35

Saturday, Sept. 16
Cornelius, pope and martyr
Cyprian, bishop and martyr
1 Corinthians 10:14-22
Psalm 116:12-13, 17-18
Luke 6:43-49

Sunday, Sept. 17
Twenty-fourth Sunday in Ordinary Time
Isaiah 50:5-9a
Psalm 116:1-6, 8-9
James 2:14-18
Mark 8:27-35

Question Corner/Fr. John Dietzen

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

Recently, during a noon wedding Mass on Saturday, the priest told everyone that this Mass satisfied the obligation for Sunday. A similar remark was made a few weeks later during a Saturday afternoon wedding. It seems to me that this gets further and further away from seeing the Saturday evening Mass as part of Sunday.

What is the rule on the time for Saturday Masses which fulfill the Sunday obligation? Or is there one? (Mississippi)

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 Mass (Canon #1248).

This always has 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)

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 crucial 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 are 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 compromise 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 partners, but also of the non-Catholics, whose convictions are, one would hope, just as serious to them as ours are to us. †

Rest in peace

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

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

Mother of Teresa Parker, Kathe, Dan and Ronald Barnes. Grandmother of eight. Great-grandmother of three.

BRAUNECKER, Bobbi Jo, 41, St. Paul, Tell City, Aug. 16. Mother of Rob Brown, Tori and Cody Nash. Sister of Lee Ann Mullis, Chad, Darin, Duane and Scott Braunecker.

COFFMAN, Robert Joseph, Sr., 68, Holy Cross, Indianapolis, Aug. 26. Husband of Angela (Hart) Coffman. Father of Jean, Helen, Matthew, Michael and Robert Coffman Jr. Brother of Joyce Allen, Janice Wilson,

James, David and Edward Coffman. Grandfather of five.

CONE, Phyllis, 82, St. Mary, North Vernon, Aug. 16. Wife of James Cone. Mother of Julie Cosby, Jennifer Ertel, Shirley Roy, Deborah Stahl, Leo and Philip Cone. Sister of Patrick McQuillin. Grandmother of 22. Great-grandmother of 19.

CRAIN, Harold E., 81, Holy Name of Jesus, Beech Grove, Aug. 11. Husband of Melba I. (Young) Crain. Father of Harold and Air Force Col. Lloyd Crain. Grandfather of four. Great-grandfather of four.

KEIFFER, Eleanor Marie, 81, Mary, Queen of Peace, Danville, Aug. 21. Mother of Carole Wright, Brian and Ronald Keiffer. Sister of Mildred Craven and Mae

Donahoe. Grandmother of seven. Great-grandmother of one.

LANE, Harold, 82, St. Bartholomew, Columbus, Aug. 18. Husband of Betty Lane. Father of Jeannette Merrill, Mark and Mike Lane. Grandfather of five.

MANN, Alfreida, 84, Holy Name of Jesus, Beech Grove, Aug. 22. Mother of Sue Ann Cerk and Chuck Mann. Sister of Rita Babbitt, Mary Finefield, Ruth Kurrasch, Bernice Roberts and Jim Pich. Grandmother of seven. Great-grandfather of one.

MEEHAN, Leon O., 74, St. Vincent de Paul, Bedford, Aug. 20. Husband of Terry Meehan. Father of Edward and Russell Meehan. Stepfather of Beate Treske and Mike Dougherty. Son of Wilma

Meehan. Brother of Leah Darley and Alice Toppe. Grandfather of five. Great-grandfather of five.

ORR, Shirley Ann, 69, St. Malachy, Brownsburg, Aug. 21. Wife of Robert Orr. Mother of Theresa Grismore, Patricia Haggard, Michael and Steven Orr. Daughter of James Goff and Agnes Neuhoff. Sister of William Goff. Grandmother of eight. Great-grandmother of one.

ROSSMAN, Margaret Josephine (Linehan), 89, St. Patrick, Indianapolis, Aug. 28. Mother of David, Ed, Jack, John, Robert and Steven Rossman and John Wirtz. Sister of John and Joseph Linehan. Grandmother of 24. Great-grandmother of 21.

SHEA, Martha Jane (Anderson), 86, Holy Cross, Indianapolis, Aug. 21. Mother of

Margaret Kane, Martha Kuntz, Bertha Marasky, Andrea Maynard, Linda Turner, Joseph Jr. and William Shea. Grandmother of 26. Great-grandmother of 25.

STONE, Helen Ruth (Reisman), 86, Immaculate Conception, Millhouses, Aug. 28. Mother of Toni Collins, Julie Gilland, Cindy Mauer, Rita Peters, Jeanie Treadway, Bill Jr., Dave, Gary, Ken, Steve and Tim Stone. Sister of Harold Reisman. Grandmother of 27. Great-grandmother of 11.

STREIF, Theresa R., 80, St. Joseph, Indianapolis, Aug. 20. Mother of Holy Cross Sister Theresa Diane Streif, Joseph, Michael and Timothy Streif. Sister of Joseph McCauley. Grandmother of four. Great-grandmother of one. †



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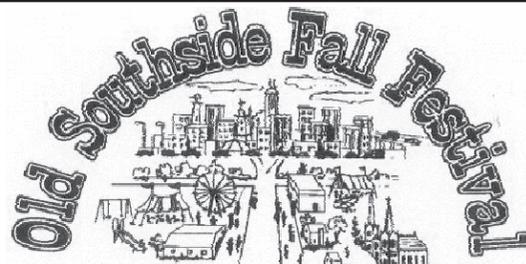
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Two cases of alleged miracles claim intercession of Archbishop Fulton Sheen

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 cause.

The cases claiming the archbishop's intercession involve a woman from Champaign, Ill., and a baby in Pittsburgh. The cases were investigated and documented and, following ceremonies in Peoria and Pittsburgh, documentation was sealed and prepared for delivery to the Vatican 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 medical data regarding the Champaign case were packaged and sealed.

The documents tell the story of the recovery of Therese Kearney, a member of Holy Cross Parish in Champaign, who suffered a tear in her main pulmonary artery during surgery in December 1999. When her husband, Frank, was told there was little chance for his wife's survival, he prayed to Archbishop Sheen, whom he had long admired.

Kearney, then in her early 70s, survived, but died just five days before the Peoria ceremony. Her husband, who first shared his wife's story with those promoting Archbishop Sheen's cause, died in February.

Msgr. Richard Soseman, whom Peoria Bishop Daniel R. Jenky appointed as delegate to the archbishop's sainthood cause, said Kearney's death at age 79, more than six years after the alleged miracle, will not impact the case.

Archbishop Sheen, a native of El Paso, Ill., in the Diocese of Peoria, gained worldwide fame as a radio and television host and author. He died on Oct. 3, 1979. The Diocese of Peoria officially launched his cause for canonization in September 2003.

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 were to be sent to 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 favor, working through the prayers of a candidate for 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 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 surrounding the claim of a miraculous 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 diocese's resources and personnel were too limited to undertake the extensive investigation of the alleged miracle, the Pittsburgh Diocese agreed to do the legwork.

"It is a fascinating process," said Father Brian Welding, diocesan vice chancellor, judicial vicar and assistant director of the Department for 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. †



Archbishop Fulton J. Sheen

POPE

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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. †



Papal treats

Baker Roswitha Leukert places miter-shaped pastries and bread in her shop window in Markt am Inn, Germany, on Aug. 30. Pope Benedict XVI will visit his birthplace of Markt am Inn on Sept. 11.



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Fourth Annual Blue Mass

Celebrant: Rev. Steven Schwab,
Chaplain, Marion County Sheriff's Department

September 11, 2006
6:30 p.m.

Calvary Cemetery Mausoleum Chapel
435 W. Troy

Indianapolis, IN 46225

Questions: 317-784-4439

This Mass is celebrated to honor all Police Officers, Firefighters and EMT's for their courage and commitment to public safety.

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