



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960

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CNS photo from Reuters



Pope Benedict XVI arrives for the World Youth Day Mass at Marienfeld outside Cologne, Germany, on Aug. 21. The service attended by more than 1 million people concluded the international Catholic youth gathering and came at the end of the pope's first visit abroad since his election in April.

Pope urges more than a million youth to discover power of faith

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

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

“Only from the saints, only from

God, does true revolution come,” he told a vast candlelit crowd spread across a field outside Cologne.

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

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

In his talk, he retold the simple story of

the Wise Men who found Jesus in a manger, thus discovering an unworldly kind of power.

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

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

See **YOUTH**, page 9

Archdiocese’s pilgrims sacrifice and rejoice

By Brandon A. Evans

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

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

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

It was when they boarded the Rhine River Steamer in Mainz for a four-hour cruise that the pilgrims learned of two sacrifices that would start their week in Germany.

The first was that the Communion hosts for Mass had been left on a bus so no one would receive Communion;

the second was that, due to the death of his friend and archdiocesan priest, Father Clarence Waldon, on Aug. 14, Archbishop Daniel M. Buechlein would be returning home for the rest of the pilgrimage.

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

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

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

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

After Mass, some people made their

See **PILGRIMS**, page 12



Father Jonathan Meyer, associate director of the archdiocesan Office of Youth and Young Adult Ministry, leads a group of archdiocesan pilgrims to a train station on Aug. 18. They lined the streets of Cologne for hours to catch a glimpse of Pope Benedict XVI.

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

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

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

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

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

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

In selecting the visitors, the congregation consulted with the Conference of Major Superiors of Men and the Committee on Priestly Formation of the U.S. Conference of Catholic Bishops. Archbishop O’Brien is to appoint resource people, including deacons, religious and lay people, to assist in the visitation process and participate in visits to the larger institutions.

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

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

See **SEMINARIES**, page 15

John Michael Talbot plans two concerts in archdiocese

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

By Mary Ann Wyand

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

Three years ago, Talbot began a national tour promoting his then-new "Wisdom" CD with a sold-out solo concert at St. Lawrence Church in his old neighborhood in Indianapolis after releasing that recording of contemplative religious songs.

Talbot will present another concert at St. Lawrence Church, located at 4650 N. Shadeland Ave., at 7 p.m. on Sept. 12 with his brother, Terry Talbot, as well as Tom Booth, the reorganized Mason Proffit band and a 50-member choir.

He also will perform for the first time at Our Lady of Perpetual Help Church, located at 1752 Scheller Lane in New Albany, at 6 p.m. (EST) on Sept. 11 with his brother, Booth, the band and a 60-member choir.

Concert organizers said his high-energy

"Monk Rock" songs from his 48th album are expected to "rock the house" at both parishes and get audience members on their feet to celebrate their love for God.

"I hope people enjoy 'Monk Rock,'" Talbot said in a press release promoting the concerts, "but, more importantly, I hope they listen to the message in the music. It was fun to take an electrifying message and put it to electrifying music that has something for all ages."

Talbot grew up on the northeast side of Indianapolis and gained fame with his brother as members of the former Mason Proffit country rock band in the late '60s and early '70s.

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

Talbot began singing and writing contemporary Christian music as a "Troubadour for the Lord"—a title inspired by St. Francis, he said, "who called himself the herald or troubadour of the great king"—then founded a Catholic lay community in 1982 called the Brothers and Sisters of Charity at Little Portion Hermitage near Eureka Springs, Ark., where he lives with his second wife, Viola, and about 40 community members.

He serves as general minister of this religious community he describes as "celibate brotherhood, celibate sisterhood, a single expression for those who are open to marriage and a family expression all within one integrated monastic community."

His website describes it as "the only monastic community of its type in the U.S. to be granted canonical status in the Catholic Church."

Members profess vows of poverty, charity and obedience. The community operates The Little Portion Retreat and Training Center at their hermitage, an agricultural mission in Nicaragua, a free medical clinic and itinerant ministry in Arkansas, and provides assistance to the Mercy Corps.

From his early years as a popular country rock musician in America, Talbot has gained countless Christian music fans throughout the world that appreciate his unique combination of praise, worship, prayer, chant, contemplative meditations, classical and mainstream lyrics on his best-selling CDs.

Talbot's music and the community's ministry of helping the poor have earned a Dove Award for the album "Light Eternal," the President's Merit Award from the National Academy of Recording Arts and Sciences for "Song of the Poor," and the Humanitarian of the Year Award from Mercy Corps International.

He is the founder and president of the Catholic Association of Musicians, a ministerial and support organization for Catholic musicians, and has written several books in addition to serving as a retreat master.

Before his first concert at St. Lawrence Church, Talbot spoke with a *Criterion* reporter by telephone about his early years in Indianapolis and God's call to Christian

music that led him to dramatically change his life.

Talbot started the interview by saying that he is humbled and thankful that the Lord has blessed this ministry.

He said Franciscan Father Martin Wolter, who helped start the Tobit Weekend for engaged couples in the archdiocese and ministered at the former Alverna Retreat Center, is his spiritual director and lives at the hermitage in Arkansas most of the year.

"He catechized me and brought me into the Catholic Church," Talbot said. "I was 24 years old. We started our house of prayer there, called First Charity then the Little Portion, at Alverna in 1978 and 1979 as a secular Franciscan order for lay people and diocesan clergy. That's where I got my call to the Franciscan and monastic-oriented life."

"I built a one-room hermitage and entered into an extended period of prayer there, coming up [to Alverna] for liturgies and to our house of prayer at the carriage house only a couple of times a week," he said. "I think I lived there for three or four months, following the examples of St. Francis, who began his vocation as a hermit, and St. Benedict, who did the same, and also of the desert fathers and mothers."

"I was trying to go back to a primitive understanding of Franciscanism, which was an extension of primitive monasticism," Talbot said. "I really felt a call to solitude from the example of Jesus, when he spent time in the desert to prepare for his ministry and throughout his ministry when he spent time in solitude."

In 1971, Talbot said, Mason Proffit band members were "asking all the right questions about the problems we saw in society and were coming up with all the wrong solutions. That led me into spirituality in search of a solution. I started out studying world religions then through a prayer experience with the person of Jesus I began calling myself a Christian again. I came to Alverna six years later after a failed fundamentalist Christian experience."

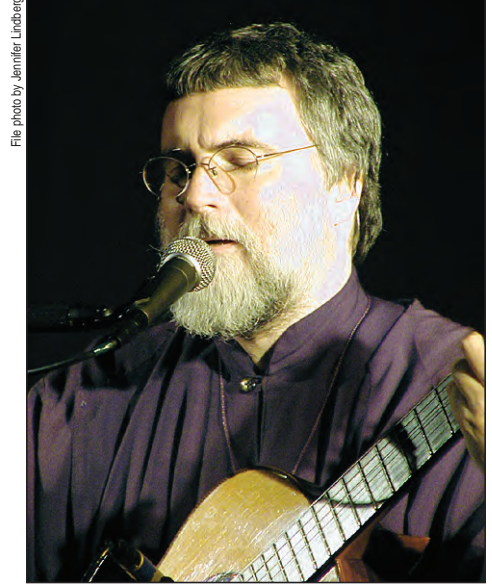
Divorced from his first wife and alienated from most of his friends, Talbot said he started rebuilding his life with God's help after "having my heart broken and, from that broken heart, finding the healing of Christ and God's peace."

After joining the Catholic Church, Talbot said he found "great comfort" in Scripture, especially the Old Testament books of Wisdom, Sirach, Proverbs and Ecclesiastes as well as the Beatitudes and other Gospel verses in the New Testament.

"I really want to bring that wisdom in a musical way to Catholic listeners and non-Catholic listeners," he said. "I want to help people further their own wisdom and understanding of the Lord."

Father John Beitans, pastor of St. Lawrence Parish in Indianapolis, said John Michael Talbot fans that are familiar with his exceptional vocal talent and acoustic guitar music will enjoy his latest concert medley featuring traditional hymns combined with new Christian rock songs.

"We're excited because for him it's a homecoming," Father Beitans said. "He grew up about three or four blocks from the church



Internationally known Catholic musician John Michael Talbot performs at St. Lawrence Church in Indianapolis three years ago.

then his life journey led him to his conversion experience. He always remembers fondly the neighborhood of his upbringing."

Talbot expertly blends spiritual and contemplative songs with more celebrative music, he said, for a wonderful concert experience.

"He seems to explore both poles," Father Beitans said. "His music can be so quiet and reflective ... to listen to in the utter silence that it takes to be in the presence of God. But with 'Monk Rock,' apparently he's going to bring it to a level that we haven't even heard yet. This time, he's bringing a band. The last time, he did not."

With the release of "Monk Rock," he said, Talbot seems to be reaching out to a mainstream audience.

"He's such an accomplished musician," Father Beitans said. "He covers the whole field of religious music from classical to songs that are most popular right now. His last concert here was one of the most uplifting events that we've had in the parish, and we look for this one to be even better. Tickets are on sale now, and we don't expect to have any leftover at the door."

Father Paul Etienne, pastor of Our Lady of Perpetual Help Parish in New Albany, said Talbot "has done a lot of wonderful music through the years and we're thrilled to be able to offer this concert" in September.

"I know that John Michael Talbot, through his music, views that as a real ministry," Father Etienne said, "and I think it's certainly one of many ways that people can grow in their relationship with Christ and ... at the same time experience a very uplifting moment in their prayer life and faith life."

(For tickets or more information about John Michael Talbot's concert on Sept. 11 at Our Lady of Perpetual Help Church in New Albany, call 812-945-2374 or log on to the parish website at www.olphna.org. Tickets for that concert are \$20. For tickets or more information about his Sept. 12 concert at St. Lawrence Church in Indianapolis, call 317-546-2559. Tickets for that concert are \$15.) †

Official Appointments

Effective immediately

Rev. John Curran, O.F.M. Conv., to pastor of St. Joseph Parish in Clark County from ministry outside the archdiocese.

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

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

Effective Oct. 1, 2005

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

Correction

Asian Indian Catholics from central Indiana gathered at the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral in Indianapolis on Aug. 13 to celebrate the solemnity of the Assumption of the Blessed Virgin Mary and the anniversary of India's Independence Day, which are both observed on Aug. 15. †

The Criterion 8/26/05

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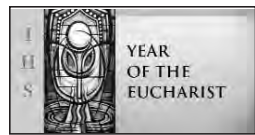
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Eucharist challenges Catholics to care for the poor

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

By Sean Gallagher

When he opened the Year of the Eucharist last October, the late Pope John Paul II challenged the faithful to make a conscious connection between the



Eucharist and Jesus' call for us to help those in need.

In his apostolic letter *Mane*

Nobiscum Domine ("Stay with Us Lord"), the pope wrote that the degree to which the faithful are concerned about the needs of the poor "will be the criterion by which the authenticity of our Eucharistic celebrations is judged" (#28).

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

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

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

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

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

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

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

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

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

very important to me then."

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

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

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

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

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

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

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

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

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

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

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

"The Eucharist commits us to the poor," he said. "If we're called to recognize Christ in the poorest, then we're committing ourselves to the Eucharist, which is really a source of healing and unity in the service we do. The essential message is absolutely clear. It makes us one."

This unity, which underlies the Church's charitable ministry, is also a key to understanding the Eucharist according to Pope John Paul, who described it as "a project of solidarity for all of humanity" (#27, emphasis in original).

Each year, more than 39 programs



Roscio Camacho, left, stands in the bathroom of her apartment in Holy Family Transitional Housing in Indianapolis on Aug. 11 while Bill Bickel, right, the facility's director, works on the bathtub. Bickel said that the Eucharist is "a source of healing and unity in the service we do" and "commits us to the poor."

agencies under the Catholic Charities umbrella serve more than 200,000 people in central and southern Indiana. A large majority of them are not Catholic.

Siler said that he values this aspect of his ministry because he sees in it the Church increasing human solidarity.

"It allows us in a large way to say that we're about evangelization and spreading the word of God by loving our brother and sister," he said. "We don't have to invite them in and share the Eucharist necessarily, but when we're loving them, when we're feeding them, clothing them, housing them, whatever it may be, we're being Christ to them. That, I think, is terribly important."

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

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

Wood, who strives to be a daily com-

municant, recognized the connection between her devotion to the Eucharist and her service to the poor.

"Going to Communion services and to Mass is extremely important to me," she said. "Jesus walks with me, and it's a lot easier for me to understand why people are the way they are and where they are."

"I don't think that I've made a judgment in many, many years because I feel that people don't want to be poor or set out to be poor. And there are certain faults in me so I can feel freer not to judge those that come in."

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

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

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

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Editorial



Many students in the archdiocese are returning to college this week. All of the colleges and universities in the archdiocese have a Catholic church on campus or nearby. It's important for students to get involved with a parish and to attend Mass. It's vital that their college experiences deepen, rather than weaken, their faith.

College students and faith

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

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

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

Naturally, a good Catholic college or university has advantages in this respect. But we all know that not all colleges or universities that call themselves Catholic are always faithful to Catholic teachings. The evils of relativism have invaded some Catholic colleges and universities just as they have secular institutes of higher learning.

Often, some Catholic colleges and universities excuse the teaching of deviations from the authentic faith under the demands of academic freedom. There should indeed be freedom in Catholic universities for theologians to delve more deeply into the truths of Catholicism, while remembering that theology itself is sometimes called "faith seeking understanding." Faith must come first.

The late Pope John Paul II defended academic freedom in his 1990 apostolic constitution on Catholic universities, *Ex Corde Ecclesiae*. But he placed limits. He upheld academic freedom "so long as the rights of the individual person and of the community are preserved within the confines of the truth and the common good" (#2.5). Furthermore, he reminded his readers, the pursuit of truth has an "essential connection with the supreme Truth who is God" (#4).

Theologians will frequently legitimately disagree with one another about some aspects of the Catholic faith. Pope Benedict XVI taught theology in German universities from 1958 until his appointment as archbishop of Munich and Freising in 1977. As dean of a couple theology departments, he understood the demands and limitations of academic freedom. He often disagreed with some of his peers—notably Karl Rahner.

In his book *Milestones*, memoirs of his life from 1927 to 1977, Pope Benedict tells of his preference for the theology of St. Augustine, and his follower St. Bonaventure, while having "difficulties in penetrating the thought of Thomas Aquinas." There are indeed differences in the theology of these men, but they would agree in condemning the relativism found so often in modern colleges.

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

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

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

— John F. Fink

Your Family/CBill and Monica Dodds

Where did the summer go?

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



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

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

What would you like to accomplish? Dinners together more often? School lunches packed and ready to go the night before? Less TV? Some evenings out with the spouse? Sunday Mass together? No last-minute homework crises? OK, fewer last-minute homework crises.

A couple of weeks ago—no wait, it was December 2003—we wrote a column that included a list of items that goal-setting gurus promote. Here's an abridged version of the list to help you prepare for school year 2005-06. When it comes to setting a goal:

1. Be specific.

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

Here's a joke making the rounds about how time gets away from us:

A fellow moves to a new town and finds he needs to see a dentist. Once there, he notices the dentist has the same name as a fellow in his high school class.

When he sees the dentist, he realizes this old man couldn't possibly be the same age he is! Still, curious about the name, he tells the doctor the name of his high school and what years he was there.

The dentist, looking more closely at his new patient, responds: "Really? Me, too. What did you teach?"

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

[Parents.com](http://www.parents.com) has an article titled "Be an A+ Parent" offering tips on how to boost your child's chances for academic success "by forging a good relationship with his teacher." The author offers suggestions for getting off to a good start this September (reading those handouts!), preparing for conferences (listing your concerns), resolving conflicts respectfully (knowing when to ask a principal or counselor to step in) and keeping the lines of communication open (letting the teacher know what's happening at home that can affect classroom behavior). This is a cumbersome URL, but go to www.parents.com/articles/ages_and_stages/3234.jsp?page=1.

(Bill and Monica Dodds are columnists for Catholic News Service.) †

Letters to the Editor

Tribute to Father Clarence Waldon

On behalf of the African Catholic Ministry, I would like to pay special tribute to our beloved brother and most valued member, Father Clarence Waldon.

We thank him for providing the opportunity for the growth of the African culture here at Holy Angels and throughout the archdiocese.

He has invited us several times to add an African touch to events in terms of dance, drumming and singing. He was with us at the beginning of our ministry, and has continued to support us by coming to our meetings as much as his responsibilities and health would allow.

He had the African Catholic Ministry so much at heart that he called it "his ministry." He wished for it to grow and be a viable ministry in our archdiocese. In fact, he let us know at our first meeting that Holy Angels Church was there for us if we ever needed a place to meet, to practice or to host events. Our first event was hosted there on June 5, 2005, and Father Waldon was very much a part of it.

Father Waldon has been so welcoming to us Africans and to all the immigrants from other lands that we always feel at home here at Holy Angels. He has been with us in times of joy and sorrow. He has come to our homes and shared our authentic meals with us. We always knew that we had a priest brother we could call upon for spiritual direction anytime.

We, people of African descent, believe that those who pass on are not gone forever; their spirits are here with us to watch over us, to encourage us and to steer us in the right direction. We believe that Father Waldon is here with us smiling and wishing us to move on.

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

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

Sally Stovall, Indianapolis

Likes World Youth Day coverage

In this thankless world that we sometimes live in, I want to thank you so much for the coverage of the World Youth Day in Europe.

For us folks that live in a rural area and who worked hard for our sponsor and for two teens to have many fundraisers for them to go, it is wonderful for us here to watch the journey unfold.

Several of us here at Sacred Heart Parish in Remington, Ind., are so excited about getting on *The Criterion's* website (CriterionOnline.com) to see what is going on and we have even seen our loved ones in the photos. What a thrill! We have kept our parish informed of their trip.

Again, thank you ever so much!

Susie Sigo, Remington, Ind.

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

The Church experiences phenomenal growth under Bishop Bruté

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

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

Father John McCaffrey, president of Mount Saint Mary’s in Emmitsburg, Md., and a friend of Bishop Bruté, left a splendid testimony about the nobility of the bishop’s last days. “Difficulties that would have disheartened almost any one else, only served to increase his zeal and charity. Having commenced a journey of four

hundred miles in such a state of bodily suffering that he could not sit upright on his horse, he nevertheless completed it without the intermission of a single day. Shortly before his death, he left Vincennes to visit a distant mission ... and though so weak and extenuated that he could scarcely support his tottering frame, in the absence of the pastor, he attended to three distant sick-calls, on the same day, and almost dying, administered the consolations of religion to those, who appeared no nearer mortal dissolution than himself.

“Death, which could be no unwelcome visitor to one whose thoughts, hope and affections all centered in a better world, found him full-handed of good works, and longing only to be dissolved and to be with Christ. Invincibly patient and resigned under the severest suffering, full of tender piety, calm, collected and brightly exhibiting his characteristic virtues to the last, he set a beautiful example of the manner in which a Christian should prepare himself to run his final race and to win the glorious immortality. As his strength diminished, his devotion increased. He sought no alleviation for his sufferings: on the contrary he was eager still to labor and endure, in the twofold view of doing good to others and resembling more his crucified Savior. When unable to walk or stand, he would at least sit up, and write to any whom he could

hope to benefit by his correspondence; and to those around him he would speak on pious subjects, such as the love of God, conformity to His holy will, or devotion to the Blessed Virgin, with the unction of a saint, and the ardour of a seraph.

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

“After having received the last sacrament, he directed the departing prayers to be recited, which he answered devoutly and fervently until the last, and then on the morning of the 26th of June, at half past one o’clock he calmly and sweetly

surrendered his soul into the hands of his Creator.

Bishop Bruté’s last words were those of Christ, “*Sitio*” or “I thirst.”

As we reflect on the last days of our founding bishop in the year 2005, we cannot help but think of the last days of our recently deceased Pope John Paul II. The similarities are striking. Their witness of charity and humility is touching—infirm pastors dedicated to their people to the very end.

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

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

Archbishop Buechlein’s intention for vocations for August

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

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

En 1834 siete iglesias católicas formaban parte de la diócesis de Vincennes en expansión, con el obispo Simon Bruté y otros tres sacerdotes. La misa en muchas otras iglesias era ocasional. Para la muerte del obispo en junio de 1839, tan solo cinco años más tarde, se celebraban los sacramentos en 27 iglesias parroquiales y cuatro más estaban en construcción. Asimismo, se celebraba la misa en otras 30 “estaciones”. Había 25 sacerdotes y 20 seminaristas. Se fundaron dos comunidades religiosas; había una “universidad” para jovencitos y una academia para jovencitas. Las escuelas elementales contaban con 130 estudiantes matriculados.

El desarrollo fenomenal bajo la dirección del obispo fundador da fe del poder de la gracia de Dios obrando a través de un misionario santo. El obispo Bruté le escribió a su hermano Augustine: “Mi salud está desmejorando rápidamente. Mis días están desvaneciéndose, pero cada día que pasa mi corazón experimenta gran regocijo ante el progreso incesante de la iglesia. Si bien me encantaría permanecer aquí un poco más, estoy resignado a la voluntad del Maestro.”

El padre John McCaffrey, presidente de Mount Saint Mary en Emmitsburg, MD, y amigo del obispo Bruté, dejó un testimonio espléndido acerca de la nobleza de los últimos días del obispo. “Las dificultades que habrían descorazonado a casi cualquier otro, sirvieron únicamente para avivar su entusiasmo y caridad. A pesar de

haber iniciado una travesía de cuatrocientas millas en tal estado de sufrimiento físico que no podía sentarse erguido en su caballo, la completó sin interrumpirla tan siquiera un día. Poco antes de su muerte salió de Vincennes para visitar una misión distante... y a pesar haber estado tan débil y extenuado que escasamente podía sostener su cuerpo tambaleante, en ausencia de un pastor, acudió a tres llamados de enfermos el mismo día y casi moribundo, les impartió el consuelo de la religión a aquellos que se encontraban tan cerca de la muerte como él mismo.

“La muerte, que no debería ser un visitante inoportuno para aquellos cuyos pensamientos, esperanzas y afectos están concentrados en un mundo mejor, lo encontró con las manos repletas de buenas obras y únicamente añorando fundirse con Cristo y estar con Él. Invenciblemente paciente y resignado ante el sufrimiento más severo, lleno de tierna piedad, calmado, sereno y demostrando con esplendor sus virtudes características hasta el último momento, creó un ejemplo de cómo un cristiano debe prepararse para correr su última carrera y ganar la inmortalidad gloriosa. En tanto que su fuerza disminuía, su devoción aumentaba. No procuró alivio para su sufrimiento: al contrario, aun estaba deseoso de trabajar y soportar, desde la perspectiva dual de hacer el bien para el prójimo e imitar más a su Salvador crucificado. Cuando ya no podía caminar o ponerse en pie, por lo menos se sentaba y le escribía a quien esperaba que pudiera

beneficiarse de su correspondencia; y a aquellos que le rodeaban les hablaba de temas píos, tales como el amor de Dios, la resignación ante Su santa voluntad o la devoción a la Santa Virgen, con el fervor de un santo y el ardor de un arcángel.

“De esta forma, los últimos días preciosos de su vida se ocuparon en obras de caridad, en la instrucción, edificación y consuelo de aquellos que se encontraban con él, y en comunión íntima y afectuosa con su Dios, a quien pronto esperaba ver cara a cara y amarlo y regocijarse en él para siempre. Por lo general prefería que se le dejara a solas, para poder entregarse con mayor libertad a sus sentimientos píos y a tales fines, no permitía que nadie lo velara de noche, hasta que comenzó su agonía mortal... ‘Que se haga la voluntad de Dios’, eran las palabras constantes en sus labios, y era el sentimiento permanente en su corazón.

“Después de haber recibido el último sacramento, ordenó que se rezaran las oraciones finales a las cuales respondió devota y fervientemente hasta la última; y luego, en la mañana del 26 de junio, a la una y media, entregó calmada y dulcemente su alma en las manos de su Creador.

Las últimas palabras del obispo Bruté fueron las mismas de Cristo: “*Sitio*”, o, “Tengo sed”.

A medida que reflexionamos en los últimos días de nuestro obispo fundador en el año 2005, no podemos más que pensar en los últimos días de nuestro recientemente fallecido Papa Juan Pablo II. Las semejanzas son asombrosas. Sus testimonios de caridad y humildad resultan conmovedores: pastores enfermos dedicados a su pueblo hasta el final.

Tanto con el difunto Santo Padre, como con nuestro primer obispo, todos, al unísono, lloraron la muerte del académico, el filántropo y el santo. Multitudes de personas de todas las filas y denominaciones visitaron su cadáver, y asistieron a las ceremonias de su funeral. Se dice que toda la población salió en tropel a acompañar, en silencio solemne, los restos venerados del increíble obispo santo, hacia su última morada.

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

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en agosto

Conocimiento de la Parroquia: Que cada parroquiano sea consciente de su papel para fomentar todas las vocaciones y anime a nuestros jóvenes a considerar la vida sacerdotal y religiosa.

Events Calendar

August 26

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, Indianapolis. Catholic Charismatic Renewal, **praise, worship and healing prayers**, 7 p.m. Information: 317-797-2460.

Indiana Roof Ballroom, 140 W. Washington St., Indianapolis. 19th annual **Elizabetha Ball** to benefit St. Elizabeth and Coleman Pregnancy and Adoption Services in Indianapolis. Information: 317-787-3412.

August 26-27

Prince of Peace Parish, 413 E. Second St., Madison. **Community Festival**, Father Michael Shawe Memorial Jr./Sr. High School, 201 W. State St., Madison. Fri. 5-11 p.m., Sat. 3-11 p.m., food, carnival rides, games. Information: 812-265-4166.

August 27

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **"Summer Island" festival**, 6-10 p.m., food, entertainment, \$30 per person. Information: 317-632-9349.

Michaela Farm, 3127 N. State Road 229, Oldenburg. **"Experience the Gift of Biodiversity"** Wayne Wauligman, presenter, pre-registration required. Information: 812-933-0661 or e-mail michaelafarm@seidata.com.

Mount St. Francis Retreat Center, 101 St. Anthony Dr., Mount St. Francis. **Picnic**, food, 11 a.m.-11 p.m. Information: 812-923-8817.

August 28

Middlefork Reservoir, Richmond, Richmond Catholic Community **Picnic and celebration** of Father Todd Riebe's 25th anniversary of ordination, 11 a.m. Information and directions: 765-962-3902 or 765-962-3691.

Holy Rosary Parish, 520 Stevens St., Indianapolis. Faith Formation Team, **"A Year with the Saints" and "Apologetics from A-Z"**, sessions for children 4 years and older, sessions for adults, 11:15-11:55 a.m. Information: 317-636-4478.

St. Pius X Parish, 7200 Sarto Drive, Indianapolis. **St. Pius X Parish Homecoming**, 50th anniversary reunion of past teachers, students, coaches, pastors, etc., 4 p.m. Reservations required. Information: 317-255-4534.

St. Luke Church, 7575 Holliday Dr. E., Indianapolis. **Catholic Choir of Indianapolis, concert**. Information: 317-849-7684.

St. Paul Parish, 9788 N. Dearborn Road, Guilford. Ladies Sodality, **hot breakfast buffet**, 7:30 a.m.-noon, free-will donation. Information: 812-623-2349.

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 Burwink. Information: 812-689-3551 or e-mail frburwink@seidata.com or log on to Schoenstatt website at www.seidata.com/~frburwink.

September 2-5

Sacred Heart Parish, 558 Nebeker St., Clinton. **Little Italy Festival**, Water Street in downtown Clinton. Fri. 7-11 p.m., Sat. 11 a.m.-11 p.m., Sun. 11 a.m.-11 p.m., Mon. 11 a.m.-closing, Italian food, entertainment. Information: 765-832-8468.

September 4

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

St. John the Evangelist Parish, 9995 E. Base Road, Enochsburg. **Parish festival**, fried chicken, 11 a.m.-6 p.m. Information: 812-934-2880.

September 5

Atherton Center, Reilly Room, Butler University, 4600 Sunset Ave., Indianapolis. **Javier Mendoza concert** presented by Newman Center, 3:30 p.m. Free-will offering.

St. Peter Parish, 1207 East Road, Brookville. **Labor Day festival**, 10 a.m.-7 p.m., booths, games, quilts, 10:15 a.m.-2:45 p.m., chicken dinner in dining room or carry-out meals. Information: 812-623-3670.

St. Anthony of Padua Parish, 473 E. Morris Church St., Morris. **Labor Day picnic**, 10:30 a.m.-8 p.m. (EST), chicken and roast beef dinners, turtle soup, refreshments, lunch stand, games, entertainment, quilts. Information: 812-934-6218.

September 6

St. Bridget Church, 404 E. Vine St., Liberty. **Healing Mass**, 7:30 p.m. Information: 765-825-7097.

St. Francis Hospital, Community Relations, 3145 E. Thompson Road, Indianapolis. **"Freedom from Smoking"**, seven-week class, 1-2:30 p.m., \$50 per person. Information: 317-782-7999.

September 8

Valle Vista Golf Club and Conference Center, 755 E. Main St.,

Greenwood. St. Francis Hospital and Health Centers, **"Care for the Caregiver,"** 5:30 p.m., \$10 per person includes buffet dinner, pre-registration encouraged. Information: 317-865-5865.

September 9

Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m., breakfast in Priori Hall, \$15 members, \$20 guests. Information: 317-919-5316.

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

St. Stephen Martyr Church, 2931 Pindell Ave., Louisville, Ky. **Charismatic Mass**, 7 p.m. Information: 502-239-0208.

September 10

Sacred Heart of Jesus Parish, Parish Hall, 1125 S. Meridian St., Indianapolis. Sacred Heart High School, **Class of 1965, 40th Anniversary Reunion**, 6 p.m., Mass, 5 p.m., Sacred Heart Church, 1530 Union St., Indianapolis. Information: 317-783-0376.

Holy Trinity Church, 2618 W. St. Clair St., Indianapolis. **Class of 1955, 50th Anniversary Reunion**, Mass, 5:30 p.m., dinner, Brickyard Crossing Restaurant, 4400 W. 16th St., Indianapolis. Information: 317-631-2939.

Geneva Hills Golf Club, Clinton. **Saint Mary-of-the-Woods College Scholarship Scramble**, registration and lunch, 11 a.m., shotgun start, noon, \$60 per person. Information: 812-235-0460.

September 10-11

Immaculate Heart of Mary Parish, 5692 N. Central Ave., Indianapolis. **"IHM Festival of the Arts,"** Sat., adult celebration, 6:30-10:30 p.m., Sun., family celebration, 11:30 a.m.-4:30 p.m. Information: 317-257-2266.

St. Michael Parish, 250 High St., Brookville. **Fall Fest**, Sat. 4-9 p.m., Sun. 10 a.m.-9 p.m., pork chop and chicken dinners. Information: 765-647-5462.

St. Mary Parish, 212 Washington St., North Vernon. **Parish festival**, Sat. 9 a.m.-midnight, Sun. 9 a.m.-6 p.m. Information: 812-346-3604.

St. Mary Parish, 512 N. Perkins St., Rushville. **37th annual Fall Festival**, Sat., German band, food, Sun., fried chicken dinner, adults 12 and over \$8.50, children \$5. Information: 765-932-2588.

September 11

Marian College, Bishop Chartrand Memorial Chapel, 3200 Cold Spring Road, Indianapolis. Mass, 11 a.m., Ruth Lilly Student Center, **"People of Peace,"** Secular Franciscan Order meeting, noon-12:45 p.m., Chapel, prayer service, 1-1:45 p.m., reception to follow service. Information: 317-955-6775.

St. Mary Parish, 302 E. McKee St., Greensburg. **Parish picnic**, chicken and pulled pork dinners, homemade desserts and salads, games, bake sale, dinners served 10:45 a.m.-2:30 p.m., picnic, 10:45 a.m.-5 p.m.

Our Lady of Perpetual Help Parish, 1752 Scheller Lane, New Albany. **John Michael Talbot concert**, 6 p.m., advance ticket sales, \$20 per person. Information: 812-945-2374.

St. Pius V Parish, Troy. **Fall Festival**, famous soup, fried chicken or roast beef dinners, homemade pie, entertainment, antique tractor show, games, serving begins 11 a.m. Information: 812-547-7994.

September 12

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis. **John Michael Talbot concert**, 7 p.m., advance ticket sales, \$15 per person. Information: 317-546-2559.

September 16-17

Old Southside Fall Festival, Sacred Heart of Jesus Parish, 1500 block of S. Meridian St., Indianapolis. Rides, children's games, German food, auction to benefit Sacred Heart Parish and Concord Neighborhood Center. Information: 317-638-5551 or www.sacredheartindy.com.

Daily events

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Liturgy of the Hours**, Mon.-Fri., morning prayer, 7:30 a.m., evening prayer, 5:15 p.m. Information: 317-635-2021.

Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. **Liturgy of the Hours**, Mon.-Fri., morning prayer, 7:05 a.m., evening prayer 5:30 p.m. Information: 317-638-5551.

Holy Rosary Church, 520 Stevens St., Indianapolis. **Tridentine (Latin) Mass**, Mon.-Fri., noon; Wed., Fri., 5:45 p.m. Information: 317-636-4478.

St. Barnabas Church, 8300 Rahke Road, Indianapolis. Mon.-Fri., **Liturgy of the Hours**, morning prayer, 7:30 a.m., evening prayer, 6:30 p.m. Information: 317-882-0724.

St. Thomas Aquinas Church, Bosler Chapel, 4625 N. Kenwood Ave., Indianapolis. Mon.-Fri., **Liturgy of the Hours**, morning prayer, 7:30 a.m. Information: 317-253-1461.

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. Leave a telephone number to be contacted by a member of the **prayer group**. Prayer line: 317-767-9479.

St. Therese of the Infant Jesus (Little Flower) Church, Chapel, 4720 E. 13th St., Indianapolis. **Perpetual adoration**. Information: 317-357-3546.

Pope John Paul II Adoration Chapel, 1723 I St., Bedford. **Perpetual adoration**. Information: 812-279-5814.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. **Perpetual adoration**. Information: 317-888-2861.

St. Thomas More Church, 1200 N. Indiana St., Mooresville. **Perpetual adoration**. Information: 317-831-4142.

Weekly events

Sundays

Holy Rosary Church, 520 Stevens St., Indianapolis. **Tridentine Mass**, 9:30 a.m. Information: 317-636-4478.

St. Joseph Church, 1375 S. Mickley Ave., Indianapolis. **Mass in Vietnamese**, 1 p.m. Information: 317-244-9002.

Christ the King Church, 1827

VIPs...

Charles and Eileen (Berke-meier) Fisse, members of St. Maurice Parish in Decatur County, will celebrate their 50th wedding anniversary on Sept. 3 with a 4 p.m. Mass at St. Maurice Church followed by a 5:30 p.m. dinner at the parish hall. The couple was married on Sept. 3, 1955, at St. Maurice Church. They are the parents of seven children, Jill Bruce, Jenny Feebeck, Cindy Stevens, Pam Thackery, Doug and Phil Fisse, and the late Lisa Fisse. They also have nine grandchildren.

Father Todd Riebe, pastor of Holy Family, St. Andrew and St. Mary parishes in Richmond,

Kessler Blvd., E. Dr., Indianapolis. **Exposition of the Blessed Sacrament**, 7:30-9 p.m., rosary for world peace, 8 p.m. Information: 317-255-3666.

St. Gabriel Church, 6000 W. 34th St., Indianapolis. **Spanish Mass**, 5 p.m. Information: 317-291-7014.

Holy Trinity Parish, 2618 W. St. Clair St., Indianapolis. **Poticas for sale**, after 9 a.m. Mass. Information: 317-634-8025.

Mondays

St. Thomas the Apostle Church, 523 S. Merrill St., Fortville. **Rosary**, 7:30 p.m. Information: 317-485-4102.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. **Prayer group**, 7:30 p.m. Information: 317-888-2861.

St. Roch Church, 3600 S. Pennsylvania St., Indianapolis. **Holy hour**, 7 p.m. Information: 317-784-1763.

Marian Center, 3356 W. 30th St., Indianapolis. **Prayer group**, prayers for priests and religious, 9 a.m. Information: 317-257-2569.

Cordiafonte House of Prayer, 3650 E. 46th St., Indianapolis. **Monday silent prayer group**, 7 p.m. Information: 317-543-0154.

Tuesdays

St. Joseph Church, 2605 St. Joe Road W., Sellersburg. Shepherds of Christ, **rosary**, prayers after 7 p.m. Mass. †

will celebrate the 25th anniversary of his ordination to the priesthood during the Richmond Catholic Community's Mass and Picnic at 11 a.m. on Aug. 28 at Middlefork Reservoir in Richmond. The public is invited.

Father Riebe was ordained a Comboni Missionary priest on Sept. 6, 1980, by the late Archbishop Edward T. O'Meara. He served in Juba, Africa, from 1985 until 1995, when he was named administrator of the Richmond parishes. He was incardinated as a diocesan priest in 2000 and named pastor of Holy Family, St. Andrew and St. Mary parishes in Richmond. †

Benedictine Brother Gabriel Hodges professes solemn vows

Benedictine Brother Gabriel Hodges professed his solemn



Br. Gabriel Hodges, O.S.B.

Brother Gabriel entered the novitiate at Saint Meinrad in 2001 and professed his simple vows the following year.

In professing solemn vows of obedience, fidelity to the monastic way of life and stability in the community at Saint Meinrad, he becomes a full and permanent member of the Benedictine community.

Brother Gabriel, who is 40, is program coordinator for the Institute for Priests and Presbyterates at Saint Meinrad School of Theology. He also is an

assistant archivist and the second master of ceremonies for the Archabbey. He serves as the assistant coordinator for adjunct programs at the School of Theology.

He also gives cooking demonstrations and brews beer. A native of Iowa, Brother Gabriel earned a bachelor's degree in hotel and restaurant management from Iowa State University in 1988 and a bachelor's degree in philosophy from St. Ambrose University in 1999. In 2004, he earned a Master of Divinity degree from Saint Meinrad School of Theology.

For 10 years beginning in 1988, Brother Gabriel worked for the Marriott Corporation in various locations in Iowa and Chicago. His positions included catering manager, special events manager, retail manager, operations manager and food service director.

In 1998, he began studying for the priesthood. †

First day of school

Riley Bastin, 4, at right, hugs her mother, Ann Bastin, goodbye as she prepares to start her first day of pre-kindergarten class with other first-time students on Aug. 16 at Holy Name School in Beech Grove. Holy Name of Jesus Parish started the pre-kindergarten program at the school last year as an all-day class with 20 students. Cathleen Ray, not shown, teaches the class.



Submitted photo by Greg Bastin

Serra Club vocations essay

Priests, brothers and sisters lead admirable lives of service

By Elizabeth Jamison

There is such a strong sense of community within convents and seminaries united in serving God in various ministries.



It is not always apparent how large a role these brave men and women take on when they dedicate themselves entirely to a religious order.

I came to realize how much of an impact the Sisters of Providence have made, not only within their community, but also worldwide, when I visited their motherhouse at Saint Mary-of-the-Woods near Terre Haute on several occasions last spring.

I competed in National History Day last year, which allowed me to do a dramatic performance on my great-great aunt, Mother Marie Gratia Luking, who was a Sister of Providence. She traveled with a group of five sisters to

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

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

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

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

During each of my visits, I had the opportunity to attend Mass in their beautiful church. My breath was taken away as each sister truly indwelt the type of adamant faith that each Catholic seeks to have but often falls short of having.

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

There are many men and women that realize God's call

to them to serve as his hands and feet on earth, but need the encouragement of friends and family.

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

Without brothers and sisters, who would offer their prayers for us? Who would educate our children about our faith? Who would evangelize and serve the poor in countries throughout the world? Who would stand up for moral issues?

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

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

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

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

The fiesta is a time to celebrate Independence Day for Mexico and much of Central America as well as the cultural diversity that Latinos bring to central and southern Indiana.

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

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

People will be able to sample a variety of cultural foods from Latin America, listen to music from the region and even join in the dancing. There will be artifacts available for purchase. Numerous social service agencies and businesses will also have information available.

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

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

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Archbishop Buechlein discusses importance of World Youth Day

By Brandon A. Evans

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

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

The archbishop was able to be with the pilgrims until he returned to the archdiocese to celebrate the Mass of Christian Burial for Father Clarence Waldon, the long-time pastor of Holy Angels Parish in Indianapolis, on Aug. 18 at SS. Peter and Paul Cathedral in Indianapolis.

Q. Have you attended World Youth Day before?

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

Q. Why did you wish to go this time?

A. I wanted to go to World Youth Day in Cologne

because I am convinced of the impact these days have on youth. I was especially motivated to encourage our youth to participate in Cologne after visiting there a year ago and after a meeting with Cardinal Joachim Meisner, the Archbishop of Cologne.

Q. Besides the sorrow you must feel over the death of Father Waldon, were you saddened to have to leave the group early?

A. I am saddened by the death of Father Waldon, a seminary classmate of mine since 1952. I visited Father Waldon the night before I left for the pilgrimage and I promised him that I would preside at his funeral.

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

lenge consistently.

Q. What was the highlight of your time with us?

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

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

Q. Are you encouraged by the faith of these young people?

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

Q. The theme of suffering always comes up on pilgrimage. How do you hope our pilgrims deal with the difficulties of the trip?

A. I was pleasantly surprised how quickly most individuals on the pilgrimage adjusted to the inevitable complications that come with moving with a group of 170 pilgrims. The acceptance of inconvenience, complications of travel in Italy, etc., surprised me. I think, for instance, of 170 of us boarding the trains in Rome and Milan amidst the general pandemonium of Italian travelers who wanted our reserved seats.

Q. What do you hope our young people take with them from this pilgrimage?

A. I truly hope that the blessed opportunity of spending two weeks on a pilgrimage of faith with like-minded peers will stimulate a new pride in the Catholic faith of our youth and young adults.

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

Q. In your opinion, was this group taking the pilgrimage seriously?

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

Q. Is there anything else you want to mention?

A. I am grateful to Father Jonathan Meyer, who coordinated much of the planning for the pilgrimage along with Carolyn Noone. I am grateful to Father Eric Johnson, Father Robert Robeson and Father Rick Eldred, who went out of their way to lend a pastoral hand.

I was particularly pleased and proud of the manner in which our seminarians stepped up to the plate to help make things work along the way. It was good for our seminarians to share the pilgrimage as a common experience. I know that this was a boost to their faith and to their vocational discernment. I trust that their visit with Pope Benedict will be a lasting and encouraging memory.

A final word of thanks to the chaperones, understanding parents and all who made this possible. I commend the Grueninger Tours for their brave and generous facilitation of a fine pilgrimage. †



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 ▶ If you think I feel all better, you should see my mom.

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Death Row inmate seeks clemency from parole board, governor

By Mary Ann Wyand

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

Baird, who is 59, was sentenced to death for the 1985 murders of his parents, Arthur and Kathryn Baird of Darlington, who were stabbed in their home.

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

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

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

A second Indiana Parole Board hearing on Baird's clemency request was scheduled on Aug. 24 in Indianapolis after *The Criterion* went to press. †



An aerial view shows the crowd gathered for the World Youth Day vigil at Marienfeld in Cologne, Germany, on Aug. 20. Pope Benedict presided over a nighttime service and a Mass the day after to close the international Catholic gathering. About 1 million people were present for the Mass.

CNS photo from Reuters

YOUTH

continued from page 1

sleeping bags.

"What he said was just so beautiful. The saints were normal people just like us," Mackenzie said. She looked a little bleary-eyed after a night on the plain of Marienfeld, or "Mary's Field," where she was camped beneath an American flag.

Her friend, 15-year-old Meg Palermo, said the pope had impressed her with his traditional approach.

"I like that a lot. A lot of things in the world are corrupted, and it's nice to have a strong pope who will stay [true] to the Church's traditions. I think he's going to be a great pope," she said.

The young people at Marienfeld had spent a week visiting German parishes, listening to catechetical talks, attending musical and theatrical performances, and joining in prayers and processions through the streets of Cologne.

They all came together for the first time at the evening vigil, where the pope's appearance in his popemobile set off cheers and camera flashes.

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

The vigil was heavier on prayer and lighter on entertainment than previous such events. Spiritual dances by young women from India and Ghana alternated with brief testimonials and the singing of hymns.

At one point, an Argentine artist juggled straw hats and flaming torches to symbolize prayer as a dialogue between God and man. The pope, his eyebrows raised slightly, looked bemused.

As a clarinet played a haunting melody, the pope accepted a candle lit from fire that came from Bethlehem, West Bank, and thousands of smaller candles lit the darkness as far as the

eye could see.

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

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

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

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

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

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

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

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

To bring it home to his young audience, he compared this series of transformations to nuclear fission, calling it an "intimate explosion of good conquering evil."

The pope said that with so much at stake, attending Sunday Mass becomes very important for young people—

even if it may seem inconvenient.

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

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

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

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

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

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

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

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

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Archdiocesan Pilgrimage to World Youth Day

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



Photo by Brandon A. Evans



CNS photo by Sam Hoyer



Photo by Brandon A. Evans

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

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



Photo by Brandon A. Evans

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

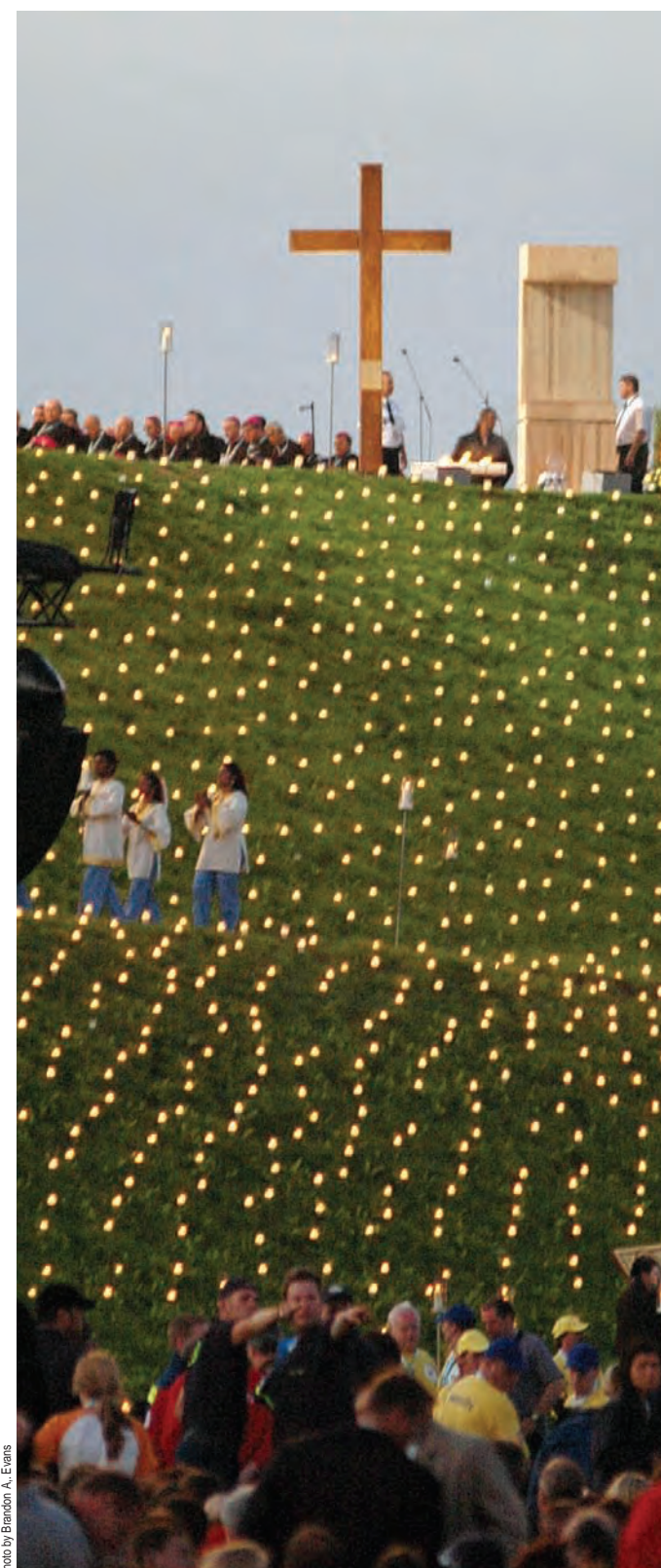


Photo by Brandon A. Evans

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



Photo by Brandon A. Evans



Photo by Brandon A. Evans

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

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

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

PILGRIMS

continued from page 1

way up to the top deck of the ship, despite a light rain, to see the German towns they passed by—each decorated wonderfully with ornate architecture.

There were castles set atop the misty hills and row after row of grapes being grown to make German wine. Brilliant flowers lined the villages and even the train tunnels had entryways shaped in the form of small castles.

Upon disembarking, the pilgrims went to their hotels just outside of Cologne—three groups scattered in the cities of Neuss and Duesseldorf—to begin a week of World Youth Day activities.

The first major event was an opening Mass. Three were held around Cologne, and most of the archdiocesan group tried to attend the Mass in a stadium at Duesseldorf while about 30 pilgrims got special tickets to attend a Mass in Cologne with Cardinal Joachim Meisner.

But there again, sacrifice came into play. An overcrowded mass transit system and too much distance cost almost every pilgrim the chance to attend Mass, so for a second day they made a spiritual communion instead of being able to receive the Eucharist.

Jacob Niemeier, a member of St. Thomas More Parish in Mooresville and a sophomore at Avon High School, said that there was no use getting frustrated by all the difficulties.

During the stay in Rome, Jacob's friend lost his wallet and passport while spending time on the town. Jacob said that while his friend looked—and the situation seemed hopeless—he prayed and miraculously they found the wallet in a different place: outside, on the ground and with the passport intact.

It showed Jacob the power of prayer, and made it more real to him. The whole trip, he said, strengthened his faith and gave him the chance to make friends.

Kristin McNeely, a member of St. John the Apostle Parish in Bloomington and a freshman at Indiana University, said that the struggles along the trip didn't really bother her. Even during the struggle to get to Mass, she was part of a group that started singing to cheer people on board a crowded city tram.

For her, this trip was originally more of a chance to vacation in Europe.

"It was not really a religious thing for me at first, to be completely honest," McNeely said. "But it has definitely turned into a religious experience.

"At home, everything is stories and here it's all around you," she said. "It's because all the stories happened here."

She said it was powerful to see so many different people from all over the world, and it was especially touching to see other people from around the United States and to have that connection with them.

McNeely was part of a group that, on Aug. 18, waited for nearly seven hours

Photo by Brandon A. Evans



Kristina Welch, a member of Our Lady of the Greenwood Parish in Greenwood, kneels during an opening Mass for World Youth Day celebrated by Cardinal Joachim Meisner in a stadium in Cologne on Aug. 16.

along the streets of Cologne to catch a glimpse of Pope Benedict XVI as he arrived in the city for his first visit outside of Italy.

When asked why she didn't join other pilgrims who watched the event on television from their hotel or other places, her answer was simple.

"I've seen it on TV before. I've never been there," she said. She had the time and was in the place, and said that the wait was worth it.

Those pilgrims that made the wait were treated to seeing the pope drive by only a few feet from where they stood—some even said that he looked them right in the eyes.

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

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

Many youth made sacrifices to get to World Youth Day. Parishes held fundraisers, and parents and family often chipped in to help the youth make the trip.

Zack Love and Doug Marcotte, both college students and members of St. Michael Parish in Greenfield, sent letters to all the people they knew asking for financial help.

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

"We couldn't believe it," Love said. "We're very, very thankful," Marcotte said. "It really has been a blessing to go."

All week long, a group of people who made considerable sacrifices—and many of whom paid full price to go on the trip—were the chaperones for groups of between four and seven young people.

Being a chaperone meant having total

responsibility for the safety of the youth, and knowing exactly where they were at all times.

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

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

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

The biggest task for the chaperones involved keeping the groups together during all the travels—especially when the youth set off for Marienfeld, where the pope held a vigil on the night of Aug. 20 and a Mass the next morning. The youth camped in the field overnight.

The massive field, broken into sections, was about three miles from where the buses dropped off everyone. When they arrived around noon, the archdiocese's pilgrims hurriedly staked out spaces for tarps and sleeping bags.

As the hours went by, thousands upon thousands of people continuously poured through the gates, and the archdiocese's designated area soon became saturated with people from every country, filling in every tiny bit of grass.

For Sarah Warner, a member of St. Barnabas Parish in Indianapolis, the experience of being in the field surrounded by a million young Catholics was a highlight of her trip.

She said that she would recommend a pilgrimage to World Youth Day—which she attended to grow in her faith—to every young Catholic.

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

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

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

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

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

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

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

During the Mass, the spiritual theme of World Youth Day came back to bear: Father Meyer reminded the youth that even though this Mass was far less grand on the outside than the closing Mass with Pope Benedict, it was nonetheless just as beautiful, just as powerful and as much of a blessing.

In a certain sense, that Mass was the perfect end to an imperfect pilgrimage—a pilgrimage that on the outside was filled with struggles, but on the inside was filled with grace. †

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Bishop speaks to youth about seeking the light of Christ

By Brandon A. Evans

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

The purpose was to not only fill their schedule, but also to give them a lesson in the faith and a chance to praise Jesus Christ in song.

At the end of each session, the Eucharist was celebrated.

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

Bishop Rolando Tirona of Infanta, Philippines, described in his introduction as youthful and energetic, gave the main address before celebrating Mass on Aug. 17.

In between joking with the young people and offering them warm parables, he warned them to be generous in their youth and thankful especially for the vigor and energy of youth that is a gift from God.

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

Youth today, he said, are lost and confused, and need the light of Christ.

Often, he said, we feed the body and the mind but neglect the heart and spirit.

"A spirit needs light; a spirit needs direction," he said.

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

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

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

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

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

Archbishop Kevin McDonald of Southwark, England, addressed the archdiocesan pilgrims on Aug. 18.

Bishop McDonald told the youth, after they had reflected on the previous day's catechesis and song in praise of Christ, that World Youth Day would be an event they would always remember.

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

Mass is another stopping point, he said—it is a watering spot where we come to get to know Jesus Christ more deeply.

In that sense, he said, it is good for this World Youth Day to be situated in the Year of the Eucharist.

The Eucharist is a place of meeting, Bishop McDonald said. It gives us access to "real, solid life."

Too much of the good things we seek in life are done out of proportion and become vices and habits that don't do us any good, he said. Only Jesus Christ is the solid foundation and the source of life—with the unpredictable nature of life, only Christ will survive all things, including death.

The human spirit, he said, is made to worship God, and our society suppresses the worship of God.

Like the Magi, he said, the youth should meditate on what gifts they have that they might give to others. †



Above, Bishop Rolando Tirona of Infanta, Philippines, gives a small gift to archdiocesan seminarian Aaron Thomas from St. Andrew Parish in Richmond and Christine Vincent, a member of St. Monica Parish in Indianapolis, during an Aug. 17 catechetical session at Christ the King Parish in Neuss, Germany.

Left, Archbishop Kevin McDonald of Southwark, England, celebrates Mass during a catechetical session on Aug. 18 in Neuss, Germany.



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Archdiocesan seminarians take part in World Youth Day

By Brandon A. Evans

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

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

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

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

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

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

"I think all the way around it's been good for me," Father Johnson said.

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

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

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

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

He was moved when attending a special gathering of thousands of seminarians and priests on Aug. 19 with the Holy Father. He said it was exciting to see so many seminarians from all over the world.

Rodriguez, a member of St. Mary Parish in Indianapolis, said that Pope Benedict XVI spoke of Pope John Paul II and also addressed them in Spanish at one point, saying that as Hispanic seminarians



Archbishop Daniel M. Buechlein, far left, and Father Eric Johnson, far right, archdiocesan vocations director, pose for a group picture with all 28 of the archdiocesan seminarians during an Aug. 15 cruise along the Rhine River in Germany.

they should offer to God the gold of their freedom, the incense of prayer and the myrrh of their sacrifices.

Greg Mark, a member of St. Luke Parish in Indianapolis and an incoming seminarian studying at Marian College who is living at the Bishop Bruté House of Formation on campus, actually got to shake the pope's hand during the session on Aug. 19.

It was like all the noise stopped for two seconds, Mark said, and it was just the pope and him.

He said that the pope stressed human and spiritual formation, and told the seminarians to persevere.

The pilgrimage was a great experience and it was good to be able to get to know the other seminarians and take a step toward brotherhood, Mark said.

He was also impressed with the interaction of Archbishop Daniel M. Buechlein with the seminarians. He said he could tell how much the archbishop cared for them. †



Seminarian Rick Nagel, a member of Holy Trinity Parish in Edinburgh, prays the Liturgy of the Hours during a break in Marienfeld, near Cologne, on Aug. 20 before Pope Benedict XVI arrived to conduct a prayer vigil.

Photos by Brandon A. Evans

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The Criterion

Survey shows young people forging their own path in the Church

WASHINGTON (CNS)—Young adult Catholics might not be running parish bingo games or hosting sodality gatherings, but that does not mean they are not active in the Church. Instead, they are doing things that older adult Catholics and the school-age set might not see: discussing theology at bars, volunteering at homeless shelters and food kitchens, getting together for eucharistic adoration or to discuss Catholic classics, attending retreats or simply hanging out together.

A survey conducted by the U.S. bishops' Subcommittee on Youth and Young Adults from May to June of this year found that the Church's outreach to young adults spans a variety of activities and that the most popular programs included retreats, Theology on Tap programs, leadership training and social activities.

"Young adults have a lot of energy and will accept their responsibility for spreading the faith if we provide opportunities for them," said Bishop Dennis M. Schnurr of Duluth, Minn., chairman of the subcommittee.

He said he was pleased with the survey results, released in August, and hopes dioceses and parishes will build on them. "We need to capitalize on the interest in the Church shown by young people who by nature are idealistic and on a spiritual search," he said. He also noted that Catholic young adults have shown their zeal for the Church by gathering in large numbers to pay their respects after the death of Pope John Paul II and in their participation at World Youth Day events.

Sixty percent—117 of the nation's 195 dioceses, including the Archdiocese of Indianapolis—responded to the bishops' survey that examined services dioceses offer to young adults, generally defined as the 22-35 age group.

Of the dioceses that responded, 91.5 percent reported

that they have a person designated for young adult ministry. Of these ministers, 65.8 percent were employed full time for this work and the rest were either part-time employees or volunteers.

According to the survey results, top young adult programs include: retreats (79 dioceses); Theology on Tap (73 dioceses); leadership training (65 dioceses); and social activities (65 dioceses).

Retreats and Theology on Tap programs, which topped the list of young adult programs, are not exactly like the programs young adult Catholics from previous generations attended.

Retreats may be nothing new, but in some dioceses they take on a new twist for their younger participants. In Chicago, for example, Charis Ministries, a Jesuit outreach to Catholic young adults, sponsors peace and justice weekends as a means to integrate social justice and faith issues with professional and work lives.

Jesuit Father Michael Sparough, who started Charis five years ago and serves as its director, said young adult Catholics were failed by religious education in the post-Vatican II years.

"This generation was not acculturated into the Catholic Church," he told the bishops' youth and young adult subcommittee.

He noted that today's young adults are "disillusioned about every institution, including the Church."

"You get a generation that finds it very difficult to make a commitment, and puts a high premium on their own experience," he added.

That's one reason Charis events stress the importance of young adults sharing their faith experiences with their peers. The retreats catch people at an important moment

in their lives, according to Eric and Amy Totten, who provided music for a recent Charis retreat.

Theology on Tap, a speaker series founded 25 years ago by the young adult ministry of the Chicago Archdiocese, also aims to reach young adults where they are.

Father John Cusick, director of young adult ministry in the Chicago Archdiocese, has a simple explanation for the success of Theology on Tap. "What else is there?" he asks.

Decades ago, he said, young adults were the backbone of Catholic parish life. But as Americans began to live longer, they stayed involved in ministries even as seniors—so the young adults who once took over for them were not pulled into parish activities. Instead, as Catholics entered their 20s and 30s, they began to drift away from the Church, he told the bishops' subcommittee.

Theology on Tap is attempting to bring these young adults back to the Church. The program is a speaker series dealing with issues of faith and targeting 20- to 30-year-olds. It takes place in a variety of settings from restaurants and bars to parish halls.

The program has grown in popularity over the years and has inspired others to initiate similar speaker series. Dioceses in approximately 44 U.S. states and a half-dozen other countries now offer Theology on Tap.

Over the past 25 years, Father Cusick estimated that tens of thousands of young adults have attended Theology on Tap. Many of them tend to be "Catholic but not parochial," he said, and have a poor understanding of Church traditions.

"We hear a lot about spiritual hunger," he said. "People are having a restless experience in everyday life. You put on a Theology on Tap program, and they're there." †

SEMINARIES

continued from page 1

the academic program is operated by a neighboring college, university or theological consortium.

Archbishop O'Brien said he was confident that the visitations "will assist us in promoting the highest standards of formation necessary to bring forth qualified men for priestly ordination."

The plan to hold apostolic visitations to assess the quality of formation in seminaries arose at a special meeting of the U.S. cardinals and USCCB officers with top Vatican officials in Rome in April 2002. In January 2002 the Church crisis stemming from the clergy sexual abuse of minors began making daily headlines in Boston and by April it had burgeoned into a national crisis.

In June 2002, at a national meeting in Dallas that focused on responding to the crisis, the U.S. bishops adopted a "Charter for the Protection of Children and Young People." In the charter, the bishops pledged "complete cooperation with the apostolic visitation of our diocesan/eparchial seminaries and religious houses of formation." "Eparchial" refers to eparchies, the equivalent of dioceses in the Eastern Catholic Churches.

While most of the seminaries and formation houses are to be visited in the 2005-06 academic year, the announcement said that some institutions with very small student populations may not be visited until the following year.

The announcement said the visitation objectives designated by the education congregation are:

- "To examine the criteria for admission of candidates and the programs of human formation and spiritual formation aimed at ensuring that they can faithfully live

chastely for the kingdom."

- "To examine other aspects of priestly formation in the United States. Particular attention will be reserved for the intellectual formation of seminarians, to examine fidelity to the magisterium, especially in the field of moral theology, in the light of "Veritatis Splendor," Pope John Paul II's 1993 encyclical on Catholic moral teaching.

The visitation teams are to file their reports directly to the education congregation, which will give confidential evaluations to the appropriate bishops and religious superiors. When all the reports are completed, the Vatican will be in a position to make an overall evaluation of seminary formation in the United States.

Archbishop O'Brien was named coordinator of the visitations last year. He was rector of the North American College, the U.S. seminary in Rome, from 1990 to 1994. For five years before that and two years after, he headed the New York archdiocesan seminary, St. Joseph's in Dunwoodie. A New York archdiocesan priest, he was ordained a bishop there in 1996 and became head of the military archdiocese the following year.

The Vatican conducted a complete visitation of U.S. seminaries in the mid-1980s. Since then, some seminaries have had update visitations on a voluntary basis. †

Scecina dinner

During an Aug. 11 fundraising dinner for the athletic program of Father Thomas Scecina Memorial High School in Indianapolis held at Primo South in Indianapolis, Ott Hurrle, left, Scecina's athletic director, Joe Wolfa, second from left, a member of Our Lady of Lourdes Parish in Indianapolis, and Tom O'Brien, right, a member of St. Lawrence Parish in Indianapolis, stand with Johnny Lattner, the 1953 Heisman Trophy winner and a University of Notre Dame graduate. Lattner was the guest speaker at the event, and Wolfa and O'Brien were the co-chairmen.



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From the Editor Emeritus/John F. Fink

Jesus in the Gospels: He leaves Galilee

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



This is probably as good a time as any, in this series, to state that it is impossible to combine the four Gospels in such a way as to be sure when Jesus did all that he did. The evangelists simply were not concerned about dates or the order of events. Matthew, Mark and Luke give the impression that everything happened within a year while John mentions three Passovers. Jesus' baptism was a couple months before the first Passover, and he was crucified just before the third, so that adds up to slightly more than two years for his public ministry.

At the point in Jesus' life that we've reached now, the first three Gospels say that he left Galilee. Luke says four times that Jesus set out for Jerusalem but he arrives there only after the fourth.

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

It's Luke, though, who gives us a hint about why Jesus left Galilee. In Luke's chapter 13, verse 31, some Pharisees warned Jesus, "Go away, leave this area because Herod wants to kill you." Jesus replied that he must continue on his way because "it is impossible that a prophet should die outside of Jerusalem."

With Luke supplying the reason, Matthew and Mark tell us that Jesus "went to the district of Judea across the Jordan," an inexact place indeed. For one thing, Judea didn't extend across the Jordan River. Perhaps he went to Perea, in modern Jordan, but that territory, too, was ruled by Herod Antipas. It was there, in fact, that Herod had arrested John the Baptist. It's most likely that Jesus went to Batanea, just east of the Sea of Galilee, ruled by Herod's brother Philip. We know that a settlement of

Jews lived there.

Jesus probably spent the winter of 29-30 there. It was a fairly peaceful time for him and his Apostles, but not uneventful. Great crowds continued to follow him and he continued to teach. It's during that time, for example, that we get Jesus' teachings about marriage: "Whoever divorces his wife (unless the marriage is unlawful) and marries another commits adultery."

Here, too, the rich young man asked what he must do to inherit eternal life. Jesus answered that he must keep the commandments but that, if he wished to be perfect, he should sell his possessions and give to the poor then follow Jesus. The man went away sad because he was wealthy. This prompted Jesus to say that it is difficult for the rich to enter the kingdom of God: "It is easier for a camel to pass through the eye of a needle than for one who is rich to enter the kingdom of God."

The peaceful days, though, were about to end, as Jesus made his way to Jerusalem. †

Cornucopia/Cynthia Dewes

Teaching the idealism that never fails

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



scheme of things.

She asked Cassie what she thought about the idea that all things happen for the good, and was surprised when her daughter replied quickly, "Why are you asking me that?"

Now, Cassie is a little girl who's 11, going on 35. She is an extremely bright, only child whose antennae are always alerted to what's going on anywhere, anytime, with anybody. So, as I told her mom, it's no wonder she was suspicious of that question.

Modern American culture is secular, if not anti-religious, and it's not politically correct to consult Scripture for advice, or mention God or touch on any religious subject out loud. In fact, sometimes it's illegal. I'm not surprised that Cassie, who's entering the age group where peer pressure

rules, didn't want to be caught discussing such a thing even privately with Mom.

Not only that, maybe she wasn't quite sure that Mom wasn't slyly trying to inject her with religion. Moms are like that sometimes because they think reverence should be right up there with cleanliness and obedience in their kids' lives. But, even when a child has faith, she may not be ready to reveal that fact.

On the other hand, maybe Cassie is not

'We need to put human behavior in perspective, keep a sense of humor, pray always and remember that it's God who's in charge here, not us.'

yet mature enough to talk about abstract philosophical ideas, and merely felt embarrassed to be put on the spot. As usual, the best defense was a good offense.

Another thing is at work here, namely Cassie's age. She's approaching the peak years of youth, when they feel anything is possible. They believe they're empowered to be or to do just about anything they wish, just because they think they can. It's also a time when the catastrophes that can occur in life have probably not yet happened. Or,

if they have, as little children they were largely unaware of them.

It's no wonder young folks don't feel the need during their teens and early twenties for connection with a God who loves them and gives them support. Indeed, these are the very years when most people fall away from the Church, or from religion in general, because of the very human belief that they can do it (whatever it is) without anyone or anybody, including God.

Furthermore, young people are idealistic, and sooner or later someone or some event will disillusion them. As examples, we see that many younger members leave the Church because of the sex scandals, or lose faith in our country because of politicians' feet of clay. Having no experience to speak of, they draw the wrong conclusions and blame the wrong sources for what they believe went bad.

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

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

Faithful Lines/Shirley Vogler Meister

Emphasizing what is right with teens of today

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



Delaying the "assignment," I set the first list near some file papers that inadvertently were recycled, never to be seen again.

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

More important, I have enjoyed teens' music in school productions, in liturgies,

at both Catholic and Protestant funeral services and at social events. Their talents and extracurricular activities usually edify and even amaze me, although I do worry about the state of their hearing if the volume isn't turned down.

So what other positive points can be found in our teens? Having grandsons age 22 and age 5 does not make me an authority, but watching the older one go through his teens was a blessing. My husband and I kept tabs on his educational and sports activities, attending events as much as possible in Plymouth, Ind. He received a partial college soccer scholarship, involved himself in Church activities and worked. Last year, he dropped out of college to earn money for a semester in Europe, but now steadily works again, hopefully to return to college.

Also, I see only good in my extended family's teens, in the youth I watch growing up in my area, and in parish teens sponsoring events to benefit others both here and abroad. Perhaps I'm "living in a bubble," but the teens I know are

courteous, studious and good examples.

The media keeps me informed about youth involved with drugs and crime, and other dangerous or mischievous pastimes. Although the media also highlights the good in the younger generation, I believe much more of what's right and good needs to be emphasized.

When teen troubles do occur, how often have we heard their old excuse, "We didn't have anything else to do" or "I was bored"? This routine response must be and is addressed by vigilant parents, youth leaders and teachers on an ongoing basis. If our youth are busy helping at home, in the neighborhood, and at schools and church—if they learn to channel their intelligence and energy into productive projects—they will not be bored. If they focus only on themselves, how will they ever mature into responsible adults?

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

Faith and Family/Sean Gallagher

Prayer helps families balance busy schedules

Another school year is starting again. Some parents are sending children off to school for the first time, while for others this beginning is a time-tested tradition.



Whether parents are rookies or veterans at sending children off to school, there seems to be a trend that poses a serious challenge to

all of them.

For many families, the amount of time in a child's life claimed by the school is increasing as the years go along.

There is an ever-increasing workload that students are required to do at home. Then there are the ever-growing demands on time that extracurricular activities make on a student's life.

With all these claims on a child's day-to-day life, maintaining a fruitful family life is difficult for many parents.

In the face of this trend, how do parents, who the Church teaches are the primary educators of their children, maintain a healthy balance in their children's lives?

The looming nature of this challenge should first prompt parents and their children to turn to God for help. Fostering a life of prayer in the home is a necessary element to nurturing a healthy family in the midst of all of life's burgeoning cares and concerns.

In suggesting this, I am not arguing that families dedicate a huge amount of time to this (although that wouldn't be a bad thing). What is important, I think, is marking the day with prayer.

Before children leave in the morning for school, parents could pray over their children, asking that God might bless them through the day and bring them safely home. This would take just a few moments, but, in faith, we can trust that God will answer our prayers and make a difference in our children's lives.

The end of the day is another time when parents can take action to nurture the life of their family. Having a supper when all members of the family can sit down together is hard to do with our busy schedules.

But having some time—even if it is earlier or later than usual—when a family can sit and share an evening meal together is crucial. Just as the eucharistic meal is the source and summit of the life of the Church, so shared meals in a family can be a primary source for renewing its life.

Having this meal when all family members can be fatigued from the day can be easy to avoid, so making sure it happens in today's packed calendars requires a deliberate and disciplined choice on the part of parents.

Making the evening meal an important part of family life is simply good human advice. But our Catholic faith can add a layer of spiritual depth to it that has the potential to strengthen families even more.

As Catholics, we already view a meal as a sacred event. So adding a time of prayerful reflection to it can be a natural step to take for families.

Given the busy schedules that family members have apart from each other nowadays, perhaps its unity can be fortified by taking time at the evening meal to prayerfully discuss with each other the blessings and challenges that each family member experienced during the day.

I say to prayerfully discuss it because this family conversation can easily be summed up by offering up to God the high and low points of the day, in giving him thanks for the blessings and asking his aid to pick up the crosses the next day.

Nurturing a healthy family life is something that we can never do alone. Given today's challenges, calling on God's grace through prayer is all the more important. †

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

The Sunday Readings

Sunday, Aug. 28, 2005

- Jeremiah 20:7-9
- Romans 12:1-2
- Matthew 16:21-27

The Book of Jeremiah provides this weekend's first reading.



Jeremiah was the son of a priest, Hilkiah, and apparently therefore of a priestly family. He was active as a prophet for two generations. He was blunt and controversial, and angry listeners at times went so

far as to threaten his life. Critics denounced him as disloyal to his people and race. Once, he was thrown into a cistern and left to die. Of course, he survived.

He withstood these criticisms, but he did not abide the outrages without protest. He devoutly believed that his role as a prophet resulted from his acceptance of God's call. He complained to God that the divine call overwhelmed him and led him into the abuse he experienced. Nevertheless, he never renounced his calling.

As firm as his sense that he was called to be a prophet was his firm belief that the people's sinfulness would send the entire society to doom.

This weekend's reading includes Jeremiah's protestation about being a prophet as well as a warning that disaster awaited the people because they continued to sin.

The prophet says that his message is of "violence and outrage," and the message met opposition. But Jeremiah's vocation from God required the prophet to be outspoken and fearless.

Jeremiah was eloquent. He describes his vocation as a "fire burning" in his heart.

St. Paul's Epistle to the Romans is the source of the second reading.

In this reading, Paul pleaded with his readers, the Christian Romans, "to offer" their bodies "as a living sacrifice holy and acceptable to God."

All around these Christians in the great imperial capital was a culture utterly at odds with the Gospel of Jesus. Integral in this culture were hedonism and gross sexual license.

Paul urged the Christian Romans to resist this culture.

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

Paul encouraged and challenged the Christians of Rome to be steadfast even in the face of such persecution. (Later, Paul himself would be executed.)

For its last reading, the Church this weekend presents a passage from St. Matthew's Gospel.

It is a continuation of the reading from Matthew last week.

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

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

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

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

Reflection

Many centuries have passed since Jeremiah wrote to the people. For that matter, almost 20 centuries have elapsed since the preaching of Jesus. However, much has been constant through the ages, and much today is exactly the same as what pertained during the time of Jeremiah or the time of Jesus.

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

Christians must live amid this distortion and chronic sin.

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

Daily Readings

Monday, Aug. 29

The Martyrdom of John the Baptist
1 Thessalonians 4:13-18
Psalm 96:1, 3-5, 11-13
Mark 6:17-29

Tuesday, Aug. 30

1 Thessalonians 5:1-6, 9-11
Psalm 27:1, 4, 13-14
Luke 4:31-37

Wednesday, Aug. 31

Colossians 1:1-8
Psalm 52:10-11
Luke 4:38-44

Thursday, Sept. 1

Colossians 1:9-14
Psalm 98:2-6
Luke 5:1-11

Friday, Sept. 2

Colossians 1:15-20
Psalm 100:1-5
Luke 5:33-39

Saturday, Sept. 3

Gregory the Great, pope and doctor of the Church
Colossians 1:21-23
Psalm 54:3-4, 6, 8
Luke 6:1-5

Sunday, Sept. 4

Twenty-third Sunday in Ordinary Time
Ezra 33:7-9
Psalm 95:1-2, 6-9
Romans 13:8-10
Matthew 18:15-20

Question Corner/Fr. John Dietzen

Sign of peace at Mass dates to second century

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

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

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

At least five times, the New Testament speaks of Christians greeting each other with a "holy kiss," or "kiss of love" (for example, Rom 16:16 and 1 Pt 5:14).

It seems certain that at least by around the year 150, a kiss was already a regular part of the liturgy as an expression of unity and peace among Christians.

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

This continued until our present time when a sign of peace is again prescribed in some manner for all the faithful.

The Church's instructions for Mass indicate that each person before the breaking of the bread offers a sign of peace to those nearby. In this manner, the Church asks for peace and unity for herself and for the whole human family, and the faithful offer a sign of their communion with the Church and their love for each other before receiving Communion together (*General Instruction of the Roman Missal*, #82).

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

Some discussion has taken place during the past few decades about moving the sign of peace back again to an earlier

part of Mass.

As of now, however, it remains before Communion, which, as I said, still gives it a particularly appropriate significance and symbolism.

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

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

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

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

(A free brochure in English or Spanish answering questions that Catholics ask about baptism practices and sponsors is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 5515, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

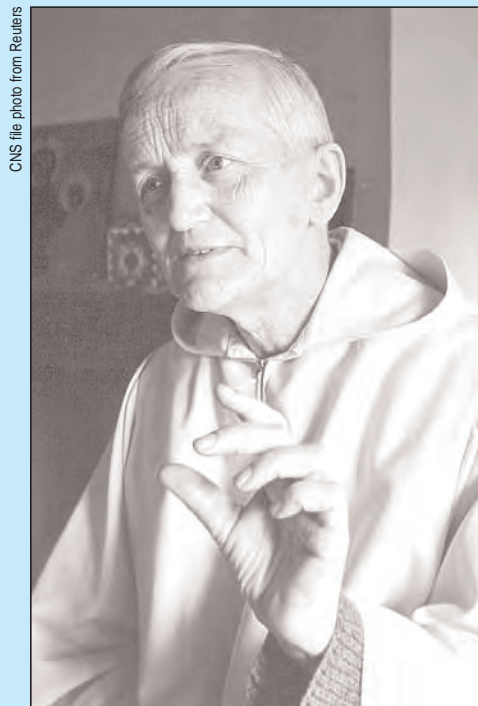
My Journey to God

Through Darkness and Desert

Dearest Father,
Through the darkness
And desert of our trials,
We thirst for
The knowledge that
You are the true light
And will guide us home,
Where you wait
With your arms open wide,
Embracing us
With your grace and mercy.
Amen.

By Beth Goote

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



CNS file photo from Reuters

Readers may submit prose or poetry for faith column

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

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

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

Rest in peace

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

ASHLEY, Walter, 86, St. Bridget, Liberty, Aug. 7. Father of Pamela Abernathy, Joan Cline, Diana Dulkiewicz and Janice Weisenbarger. Grandfather of six. Great-grandfather of one.

BARRETTO, James J., 87, St. Lawrence, Indianapolis, Aug. 9. Husband of Avalon (Vacca) Barretto. Father of Richard and Ronald Barretto. Brother of Josephine Barbato. Grandfather of three. Great-grandfather of four.

BERTSCH, Paul J., 70, St. Andrew, Richmond, Aug. 8. Husband of Norma Bertsch. Father of Veronica Decker, Norma Gustavsen, Susan Hempel, Linda Molina, Maria Roesch and Paul Bertsch Jr. Brother of Marga Gomeringer, Maria Seifriz, Rosie Wilke, Edgar and Klemens Bertsch. Grandfather of 20.

BERGLUND, Tim, 59, St. Jude, Indianapolis, Aug. 13. Father of Michael Berglund. Brother of Gene and John Berglund. Grandfather of one.

CAMBE, Mary Ann, 70, Sacred Heart, Clinton, Aug. 9. Mother of Donna Jones. Sister of Catherine Glover and Mildred Vrzina.

CHENAULT, Cindy (Niceley), 51, Holy Guardian Angels, Cedar Grove, Aug. 9. Wife of Randy Chenault.

COLEMAN, Larry M., 58, St. Anne, New Castle, Aug. 8. Husband of Patty Coleman. Father of Natalie Gwinn. Brother of Carol Gebhart, Oleta Lorton, Daryl, Orlin and Dr. Wayne Coleman. Grandfather of two.

DISHNER, Genevieve A., 82, St. Andrew, Richmond, Aug. 13. Mother of Lisa Holliday, Gena Hyre, Linda Werner and James

Dishner. Sister of Agnes Kendrick. Grandmother of eight. Great-grandmother of four.

DOVER, Robert E., 62, St. Joseph, Shelbyville, Aug. 11. Husband of Judy Dover. Father of Yvonne Beaumont, Heather and Christopher Dover. Brother of Marilyn Dover. Grandfather of three.

EADLER, Teodora, 84, St. Louis, Batesville, Aug. 2. Mother of Neria Shelton, Steele, Susan and Zane Koester, Paul and Phil Ryan. Grandmother of 18. Great-grandmother of nine.

FELTZ, Gerald C., 72, St. Michael, Brookville, July 29. Father of Lisa Weisheit, David Feltz and Stephen Jordan. Brother of Carol Spinelli, Robert and Victor Feltz. Grandfather of four.

FISHER, James Crit, 56, Sacred Heart, Jeffersonville, July 28. Husband of Lynda Fisher. Father of Brian and Crit Fisher. Son of Grover Fisher. Brother of three. Grandfather of one.

FORSTING, Clem C., 95, St. Louis, Batesville, Aug. 11. Father of Dennis Forsting. Brother of Clare Reagan, Lenna Ziegelmeyer and Leo Forsting.

GNIP, Edward Lee, 73, St. Michael the Archangel, Indianapolis, Aug. 8. Husband of Gloria Gnip. Father of Lisa Arnold, Julie Banayote, Toni Mattingly, Gary Purcell and Robbie Richmond. Brother of Rose Friedl, Aggie Johnston, Mary Mautino, Claire Rasmussen and Mike Gnip. Grandfather of 18.

HUGHES, Richard Eugene, 73, Annunciation, Brazil, July 29. Father of Holly Harris, Heather Montelongo, Regina Neudeck, Stephanie Steward, Susie, Christopher and Ric Hughes.

HURM, James William, 76, St. Bernadette, Indianapolis, Aug. 2. Husband of Mary C. Hurm. Father of Donitta Barrer, Suzette Jensen, Jeanette Lord, Doris and Joseph Hurm. Brother of Stella Clark, Hilda Horseman and Leo Hurm. Grandfather of 13.

KNAPP, Virginia Marie, 82, St. Jude, Indianapolis, Aug. 14. Mother of Joan Cochran, Evelyn

Knapp and Karen Weber. Sister of Josephine Buchanan, Sarah Clements and Joseph DeLuca. Grandmother of four. Great-grandmother of four.

LAGOS, Rebecca B., 37, St. Bartholomew, Columbus, Aug. 4. Daughter of Dr. Diosdado and Minda (Bapps) Lagos. Sister of Diosdado and Iluminado Lagos Jr.

LeGRAND, Robert, 94, Prince of Peace, Madison, Aug. 7. Father of William LeGrand. Brother of Joe LeGrand. Grandfather of two. Great-grandfather of three.

MARLIN, Ruth C., 86, Sacred Heart, Jeffersonville, July 24. Wife of Morris Wayne Marlin. Mother of Beverly Burgess, Cynthia Grant, C. Patrick, Gary, James, John, Richard and Robert Marlin. Grandmother of 18. Great-grandmother of 11.

McGRATH, Elizabeth C., 90, St. Mary, New Albany, Aug. 12.

MOLCHAN, Joan (Curran) Hawkins, 74, Holy Name, Beech Grove, Aug. 5. Mother of Elizabeth Clade, Agnes Dillow, Teresa Edwards, Bertie Segó, James and Joseph Curran.

MORRISON, Joseph Jay, 25, St. Vincent de Paul, Bedford, Aug. 12. Son of Jay and Susan Morrison. Brother of Michelle Hicks and Jon Morrison. Grandson of Carroll and Ruth Morrison.

MURRAY, Helen M. (Jones), 84, Holy Name, Beech Grove, Aug. 5. Mother of David Murray. Sister of Rosemary Murray.

O'GARA, Daniel P., 53, Holy Name, Beech Grove, Aug. 8. Son of Norma O'Gara. Brother of Margaret Allen, Mariann Carpenter, Jean Gibson, Charlotte Haughey, Barbara Kennedy, Charles, Jim, John, Michael, Patrick and Thomas O'Gara.

PATTON, Margaret Ann, 45,

St. Vincent de Paul, Bedford, Aug. 3. Mother of Amelia Wood. Daughter of Ann Patton. Sister of Katherine Fisher, Elizabeth Gilmore and Thomas Patton.

REH, Anna Mae, 81, Sacred Heart, Jeffersonville, July 25. Wife of Joseph Reh. Mother of Janice Cobb, Elaine Schmitt, Denise Webster and Ron Reh. Sister of Clara Englert, Josie Kaelin, Verona Prechtel and Leo Knust.

RIZZO, Elsie C., Holy Rosary, Indianapolis, Aug. 13. Mother of Madonna King. Grandmother of two.

SANGQUENETTI, Robert L., 79, St. Joseph, Universal, Aug. 4. Husband of Joyce (Evans) Sanquenetti. Father of Linda Farrington. Grandfather of one. Great-grandfather of two.

SERCER, Paul, 81, St. Christopher, Indianapolis, Aug. 3. Father of Valerie Jones, Kim, Brian, Chris and Michael Sercer. Grandfather of three.

SUTTMILLER, Helen A., 81, St. Louis, Batesville, Aug. 6. Mother of Ceil Miller, Ann Nuhring and Ken Tara. Sister of Dorothy Woeber and Sylvia Tone. Grandmother of six.

TIMPERMAN, Vernon M., 75, Sacred Heart, Jeffersonville, July 22. Husband of Helen Timperman. Father of Karen Durall and Michael Timperman. Son of Peter Timperman and Hazel Hardy. Brother of Mary Amos. Grandfather of two.

WILLIAMS, Ronald, 55, Holy Cross, Indianapolis, July 31. Father of Christopher Williams. Son of Fred Williams. Brother of Karen, Marianne, Theresa, Fred, Gary and Robert Williams. Grandfather of two.

WOOD, Schuyler, 20, St. Vincent de Paul, Bedford, Aug. 3. Son of Martin Wood. Brother of Amelia Wood. Grandson of Ann Patton. †

Brother Roger Schutz founded the Taize community in France

VATICAN CITY (CNS)—Pope Benedict XVI said he was shocked and saddened at the slaying of Brother Roger Schutz, founder of the Taize community and one of the world's leading ecumenical figures.

Brother Roger, 90, was stabbed three times in his neck by a Romanian woman during an evening prayer service with 2,500 people on Aug. 16 at the Taize community's headquarters in eastern France. He died soon afterward.



Br. Roger Schutz

Authorities arrested the woman, 36, who was said to show signs of mental instability.

A visibly moved Pope Benedict, in impromptu remarks during his weekly general audience on Aug. 17 at the papal summer villa in Castel Gandolfo, said he had been given the sad and "terrifying" news that morning.

It was all the more shocking, the pope said, because he had received a "very moving and very friendly" letter from Brother Roger the previous day.

The pope said Brother Roger had written to explain that for health reasons he could not join the pope for World Youth Day celebrations in Cologne, Germany, but would be there spiritually.

"He writes that from the bottom of his heart he wants to tell me, 'We are in communion with you and with those gathered in Cologne,'" the pope said, quoting from the letter in French. "In his own hand, he writes that 'our community of Taize wants to walk in communion with the Holy Father.'"

In an Aug. 18 telegram to Brother Alois, the current head of the community, the pope prayed that God would give community members the strength to continue the work of fostering peace and reconciliation begun by their founder. The 51-year-old German brother returned from World Youth Day in Cologne to begin his new duties.

The telegram said Brother Roger was a "man of faith passionately in love with the Church" whose community helped "numerous generations of Christians" deepen their faith and meet Christ through prayer and friendship.

Brother Roger met with Pope John Paul II several times, including in 1986 at Taize. Pope Benedict greeted Brother Roger when, as Cardinal Joseph Ratzinger, he celebrated the late pope's funeral Mass on April 8 in Rome.

"Brother Roger is in the hands of eternal goodness and eternal love," he said, "and has arrived at eternal joy."

Bishop William S. Skylstad of Spokane, Wash., the head of the U.S. Conference of Catholic Bishops, said in an Aug. 18 letter that the U.S. Church shared "this moment of grief with the Holy Father" and expressed "great sadness" at the "horrific news" of Brother Roger's death.

Cardinal Karl Lehmann of Mainz, head of the German bishops' conference, said Brother Roger's murder reminded him "of the violent fate of Jesus and of other witnesses for a nonviolent life, such as [the Rev.] Martin Luther King and Dag Hammarskjold."

He said Brother Roger's violent death showed people more than ever the extreme urgency of the message of peace he left behind.

German Chancellor Gerhard Schroeder praised the Swiss brother's work with young people and recalled how Brother Roger helped persecuted Jewish refugees during the Nazi period as well as migrants and the poor in developing countries.

Anglican Archbishop Rowan Williams of Canterbury said Brother Roger "was one of the best-loved Christian leaders of our time."

Roger Schutz was born on May 12, 1915, the son of a Swiss Calvinist pastor and a French Protestant mother, in Provence, a small town in Switzerland. He was a minister of the Swiss Reformed Church. He founded the Taize community in 1940 with three companions. It grew to eventually include more than 100 Anglicans, Lutherans, evangelicals and Catholics from more than 20 countries.

Brother Roger wrote numerous books, won many awards, and was thought to be one of the most fervent advocates of reconciliation among the Christian Churches since their division during the Reformation. His work and dedication helped earn him the respect and admiration of Church leaders around the world.

Pope John Paul first met Brother Roger at the Second Vatican Council, where Brother Roger was invited as a non-Catholic expert.

Brother Roger once wrote that pilgrims "have come with one and the same question: 'How can I understand God? How can I know what God wants for me?'"

Since 1978, the Taize community has sponsored a series of large, international, ecumenical gatherings of young people called a "Pilgrimage of Trust on Earth." †

Providence Sister Amadeus Rolinger taught in Terre Haute and Indianapolis

Providence Sister Amadeus Rolinger died on Aug. 10 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 95.

The Mass of Christian Burial was celebrated on Aug. 16 at the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed at the sisters' cemetery.

The former Emma Henrietta Rolinger was born on April 18, 1910, in Freeport, Ill. She joined the congregation of the Sisters of Providence on Aug. 15, 1928, professed first vows on Feb. 26, 1931, and professed final vows on Aug. 15, 1936.

Sister Amadeus taught at schools staffed by the Sisters of Providence in Indiana, Illinois

and California during 76 years as a member of the congregation.

In the archdiocese, she taught at St. Philip Neri School in Indianapolis from 1931-38, the former St. Joseph School in Terre Haute from 1938-40 and Sacred Heart School in Terre Haute from 1952-53.

Sister Amadeus returned to the motherhouse in 1986 to minister in several departments. In 2001, she retired and began her ministry of prayer there.

Surviving are several nieces and nephews.

Memorial gifts may be sent to the Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

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