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A beautiful tapestry

Jubilarians renew vows at Golden Wedding Anniversary Mass, page 8.

A FATHER'S GIFT



Photo by John Shaughnessy

The father and son connection unites Tommy Bissmeyer, left, and his father, Bill Bissmeyer. Five years ago, after the death of his son, John, Bill helped to start a monthly breakfast with the goal of strengthening the bonds between parents and children.

Special monthly breakfast bring families together

By John Shaughnessy

The tears still come five years after the crushing loss. Yet Bill Bissmeyer tries to keep the focus on the magic he has seen during that time.

So he tells the story of how the simple idea of a monthly breakfast that strengthens the bonds between fathers and their children has mushroomed into a concept that has been embraced by hundreds of groups in at least 40 states and six countries.

He also describes "the miracle" that happens during one part of the special breakfasts—when each father stands up, introduces his son or daughter and then

publicly shares at least one reason he is proud of his child.

"The look on the child's face is like one of those time-delayed pictures of a flower blooming," Bissmeyer says. "When the father introduces the daughter and says something sincerely about her, she literally grows in her father's praise."

He also weaves the story of a father who brought his children to one of the breakfasts, a man who wished he could invite his own estranged father to the event.

"There had been a rift between them, and they hadn't seen each other in months," says Bissmeyer, a member of St. Simon the Apostle Parish in Indianapolis. "They came together to one

of the breakfasts. It isn't a Disney movie, but they see each other now."

The magic in each of those moments can be traced back to Bissmeyer, who started the special breakfasts, but he refuses to take credit. He doesn't even mention the honor he received from Tony Dungy, the head coach of the Indianapolis Colts and one of the founders of All Pro Dad, an international organization devoted to helping men become better fathers.

Bissmeyer and Dungy share a love for football and a desire to have men understand that their most important work is not their job but being a father.

See GIFT, page 9

Catholic leaders welcome Vatican documents on artificial nutrition

WASHINGTON (CNS)—Catholic health care and ethical groups thanked the Vatican Congregation for the Doctrine of the Faith for clarifying its stand on artificial nutrition and hydration for patients in a persistent vegetative state in a pair of Sept. 14 documents.

"The Catholic health ministry is grateful for the clarification provided today," said Sister Carol Keehan, a Daughter of Charity who is president and CEO of the Catholic Health Association, in a Sept. 14 statement.

"Patients in a persistent vegetative state, while making up a very small percent of all patients, pose some of the most challenging and heart-wrenching situations for families and caregivers," she added. "This clarification affirms the Church's belief in the value of their lives in spite of the circumstances of their condition."

The Vatican's responses to two questions posed by the U.S. Conference of Catholic Bishops and its commentary on those responses "provide a clear rejection of the claim of certain theologians that the provision of food and water for patients in the persistent vegetative state is not morally obligatory," said the Philadelphia-based National Catholic Bioethics Center in a Sept. 14 statement.

The USCCB questions were prompted by confusion in the U.S. over a 2004 talk by Pope John Paul II in which he said nutrition and hydration, even by artificial means such as feeding tubes, should generally be considered ordinary care and not extraordinary medical treatment.

"The [Vatican] commentary takes pains to note that John Paul II's address stands in conformity with previous tradition, and is not, in any way, an innovation or abandonment of previous teaching," the bioethics center statement said, adding that the commentary's "review of previous [papal and Vatican] statements speaks to the claim of those who have said John Paul II's address was completely unexpected and without precedent."

Sister Carol said the latest Vatican documents make clear that "the provision of artificially administered nutrition and hydration to patients in a vegetative state is

See NUTRITION, page 2

New statue, Mass in Terre Haute honor St. Theodora

By Mary Ann Wyand

TERRE HAUTE—Nestled in a shady nook in the courtyard of historic St. Joseph University Church, a new statue of St. Theodora Guérin, foundress of the Sisters of Providence of Saint Mary-of-the-Woods, marks the site of a former girls' school she founded in 1848.

Archbishop Daniel M. Buechlein blessed and dedicated the Indiana saint's statue on Sept. 12 near a statue of St. Joseph in the brick courtyard before celebrating a Mass of Thanksgiving for St. Theodora with Catholics from the Terre Haute Deanery and Providence sisters who filled all the church pews.

Founded in 1838, St. Joseph University Parish serves Terre Haute Catholics as well as college students at nearby Indiana State University.

St. Theodora—lovingly called St. Mother Theodore by Providence sisters—stopped for Mass at the church with her sisters in 1840 before traveling on to the woods west of Terre Haute for the first time, where she founded a motherhouse

See MASS, page 2



Photo by Mary Ann Wyand

Archbishop Daniel M. Buechlein stands in prayer on Sept. 12 after blessing a statue of St. Theodora Guérin in the courtyard at St. Joseph University Church in Terre Haute.

MASS

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and established a school. Records indicate that she often went to Mass at the church.

Conventual Franciscan Father Richard Kaley, pastor, welcomed Archbishop Buechlein, Terre Haute Mayor Kevin Burke, Providence sisters and hundreds of Catholics from west-central Indiana to the dedication and Mass.

"We're very pleased to have the opportunity ... to have the statue," Father Richard said, "and have Archbishop Buechlein here to bless it in this spot, which has a lot of history."

Providence Sister Denise Wilkinson, general superior of the congregation, said before the dedication that she appreciates the love that so many people have expressed for St. Mother Theodore and all her sisters through the years.



Priests from the Terre Haute Deanery process out of St. Joseph University Church in Terre Haute following the Sept. 12 deanery Mass in honor of St. Theodore Guérin. The church was filled to capacity for the special liturgy.

Sister Denise said she is grateful for "the appreciation that the people of St. Joseph Parish have for Mother Theodore, that they have erected this statue ... and that they feel so much a part of her legacy and her life. ... She's the source of all that love."

In his homily, Archbishop Buechlein recalled St. Theodora's canonization Mass in Rome on Oct. 15, 2006, as "a grand and solemn day, not only for the universal Church, not only for the Sisters of Providence, but for the Church in central and southern Indiana."

He encouraged Catholics to pray to St. Theodora, who demonstrated an "all-consuming love for God" and was named the patroness of the archdiocese by the Holy See.

"Mother was a pioneer missionary during the infancy of the archdiocese," he said. "She was the virtual founder of Catholic education and religious formation in our part of the world. We owe her a great debt of gratitude. ... She is recognized as an extraordinarily holy woman whose entire life was given to Jesus in prayer. ... She lived a heroic and spiritual life, and it's important for us to know that she is our friend. ... Remember, especially in times of need, that she prays for us. We are truly blessed."

After the liturgy, Father Richard expressed gratitude for St. Theodora and "the example of faith that she showed us—her trust in Providence and her dedication to her mission and the way that she poured out her life for others."

Providence Sister Ann Margaret O'Hara, former general superior, said pilgrims from all over the world have visited Saint Mary-of-the-Woods to venerate St. Theodora's remains.

"It's really special to know that she was here [at St. Joseph Church] and lived among us," Sister Ann Margaret said. "She was very much a part of the Terre Haute community."

Providence Sister Connie Kramer, parish life coordinator of St. Ann Parish in Terre Haute, said she was thrilled to participate in the deanery Mass.

"This was home for her and it's only right to come home to celebrate [her sainthood]," she said. "I'm very grateful that St. Joseph Church was here for her, and that her love for the Eucharist was so deep that she could worship in this very church

Photos by Mary Ann Wyand



Providence Sister Denise Wilkinson, center, general superior of the Sisters of Providence of Saint Mary-of-the-Woods, prays with Sister Ann Casper, left, executive director of the Office of Congregational Advancement, and Sister Marcia Speth, right, councilor vicar of the congregation, during the Sept. 12 blessing of a statue of St. Theodora Guérin. Sculptor Teresa Clark created the official statue of the patroness of the Archdiocese of Indianapolis.



John Paul II Catholic High junior K.C. Carr of Rosedale, who is a member of St. Patrick Parish in Terre Haute, and Edythe Norris, a member of St. Mary-of-the-Woods Parish in St. Mary-of-the-Woods, present the offertory gifts to Archbishop Daniel M. Buechlein during the Sept. 12 deanery Mass for St. Theodore Guérin at St. Joseph University Church in Terre Haute.

on the morning she began her ministry in this area. That is very precious to me today because 43 years ago [on Sept. 12] I entered the community of the Sisters of Providence."

Sister Connie said she is also "glad to see the people of Terre Haute keep her dream alive. ... They work together well.

They worship well. They care for one another. They are welcoming people. And that's what she taught us to do. ... She came to care for the poor and the sick and to educate children so that's what we're doing in God's name and St. Mother Theodore's name." †

NUTRITION

continued from page 1

morally obligatory except when they cannot be assimilated by the patient's body [and, hence, don't achieve their purpose] or cause significant discomfort."

In addition, she said, "artificially administered nutrition and hydration cannot be discontinued for a patient in a persistent vegetative state even when physicians have determined with reasonable certainty that a patient will never recover consciousness."

Sister Carol told Catholic News Service that she did not see a need for any revisions to the "Ethical and Religious Directives for Catholic Health Care Services," most recently revised by the U.S. bishops in 2001. The directives, also known as the ERDs, guide Catholic health care facilities

in addressing a wide range of ethical questions, including nutrition and hydration.

"The Vatican made clear they were clarifying, not issuing new doctrine," she said.

Directives 57 and 58 of the ERDs state: "There should be a presumption in favor of providing nutrition and hydration to all patients, including patients who require medically assisted nutrition and hydration, as long as this is of sufficient benefit to outweigh the burdens involved to the patient. The free and informed judgment made by a competent adult patient concerning the use or withdrawal of life-sustaining procedures should always be respected and normally complied with, unless it is contrary to Catholic moral teaching."

In April an opinion piece on *Virtual Mentor*, the American Medical Association's online ethics journal, by Ron Hamel, CHA's senior director of ethics,

said Pope John Paul's 2004 speech "seemed to reflect a change in Church teaching about ordinary and extraordinary means of caring for the dying ... , which had remained consistent for over 500 years."

"The logic of the pope's statements could be applied beyond patients in PVS to all patients as, in fact, several bishops and others have proposed since the allocation," Hamel wrote. "Such a development could have a devastating effect on end-of-life care in Catholic health facilities."

As stated on the AMA site, the "learning objective" for Hamel's article was to "understand why most Catholic health care organizations refer to the 'Ethical and Religious Directives for Catholic Health Care Services' rather than to Pope John Paul II's 2004 allocation when making decisions about artificial nutrition and hydration."

Much of the discussion of the issue in the

U.S. has focused on Terri Schindler Schiavo, the brain-damaged Florida woman who died in March 2005 after a court ordered her feeding tube removed.

The Terri Schindler Schiavo Foundation, founded by Schiavo's parents and siblings after her death, also thanked the Vatican for issuing the documents.

"It is our fervent hope that the clergy, religious and those who administer Catholic health care, as well as the laity who persistently ignored the basic right to life of our daughter and sister, Terri, and who persist to this day to dissent from this basic moral teaching of the Church by claiming that Pope John Paul II's ... allocation is 'up for discussion,' will begin to open their eyes and hearts to the immutable and incontrovertible truth reaffirmed by the Holy See today," the foundation leaders said in a Sept. 14 statement. †

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Holy Angels School celebrates 100 years of Catholic education

By John Shaughnessy

When a Catholic school celebrates 100 years of educating young people, there are thousands of stories that could be told of how that school has changed the life of a child.

As Holy Angels School in Indianapolis prepares to mark its 100th anniversary, Father Kenneth Taylor shares the story of a young boy growing up in a time of change, conflict and turmoil in American society.

"I'm a graduate of Holy Angels, in 1965," Father Taylor recalls. "The civil rights movement was under way then. I saw how the Church was important in that, and it steered me to the seminary. I got a love and a commitment to the Church here. I always saw the Church as important in the lives of people."

Forty-two years later, Holy Angels School is having a similar impact on 11-year-old Mya Terrell, a sixth-grade student. "The teachers are very nice," Mya says. "They'll help you if you have a problem. I love helping people, too. I want to be a doctor. I think a lot of people in the world need to be helped."

That tradition of caring educators who teach children to care about others is one of the hallmarks of Holy Angels School that will be celebrated on Sept. 28-30. So will the tradition of providing a Catholic education that makes a difference in the lives of children.

"It marks an achievement that the parish has been able to provide Catholic education all these years, especially when you think about the changes in the city and the demographics of this area," says Father Taylor, who is now the pastor of Holy Angels Parish.

"The parish started in 1903 and the school started in 1907. When the school started, this area was basically suburban Indianapolis. After World War II, the

population of the parish became more African-American, and it still is. Today, the school is predominantly non-Catholic. Families still come here today because they know the value of a Catholic education."

Enrollment has increased from 102 students last year to 135 students this year, according to Holy Angels principal Cindy Greer.

"We have children from preschool to sixth grade," Greer says. "Our goal is to offer them a quality education in a faith-based environment. We would like to prepare them for whatever they want to accomplish in their lives. We're definitely trying to get our children to think about college and what doors that would open for them."

Mya has that dream. She also has a smile that glows when she talks about the role that Holy Angels has played in her life and the life of her family.

"For me, it's a family school," she says. "My mother went here, my aunts went here and my brother graduated from here two years ago. A lot of my family went here. It makes me feel proud. I have a reputation to keep."

So does Holy Angels as a school. Father Taylor recalls one of the great chapters in the history of the school, which is located at 2822 Dr. Martin Luther King Jr. St.

"In 1999, we built a new school building so we could continue that ministry," he says. "At the time, it was the first inner-city Catholic school built new, from the ground up, in more than 40 years. That was a remarkable accomplishment."

Eight years later, the school building still looks beautiful. After a century, Holy Angels School continues to make a difference. It's all part of the many reasons to celebrate, Father Taylor says.

"Today, we're still important in providing a good, solid education based on Catholic values," he says. "The community sees that need. They see so much wrong in society today. We're here to provide spiritual values and the community sees the value of that." †



Fr. Kenneth Taylor

(Photo by John Shaughnessy)



Smiles mark the celebration at Holy Angels School for its 100th anniversary. Student Mya Terrell, left, poses with the school's campus director, Michael Joseph, and principal, Cindy Greer.

Anniversary events include reception, dinner-dance, Mass

By John Shaughnessy

Holy Angels School in Indianapolis will celebrate its 100th anniversary with several events on Sept. 28-30.

The school's alumni can attend a reception at the school from 6 p.m. to 9 p.m. on Friday, Sept. 28. An anniversary dance and buffet dinner will start at 6:30 p.m. on Saturday, Sept. 29. The cost of the dinner-dance, which will be held at the school, is \$35 per person. A reunion Mass will be celebrated at 10 a.m. on Sunday, Sept. 30, at the Church of the

Holy Angels, 740 W. 28th St.

As part of the celebration, the school will have a poster contest for its students. A time capsule will also be created using objects the sixth-grade students would like to share with students 100 years from now. Students' poems, songs and raps about the school's anniversary will also be presented in a school-wide program on Sept. 28.

The school is located at 2822 Dr. Martin Luther King Jr. St.

(For more information about the anniversary celebration, call 317-926-3324.) †

CELEBRATING A GREAT AMERICAN SCULPTOR



Three Soldiers, Study for Vietnam Veterans Memorial, bronze, © 1984 F. Hart and WMF.

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This fall, the University of Louisville welcomes more than 100 sculptures by Frederick Hart, who is best known for *The Three Soldiers*, a bronze at the Vietnam Veterans Memorial, and his work on the National Cathedral, both in Washington, D.C. To learn more, visit louisville.edu/frederickhart.

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Editorial



Los Angeles Cardinal Roger M. Mahony delivers the homily during an April 14 outdoor Mass in El Paso, Texas, at Annunciation House, a haven for migrants and refugees. Cardinal Mahony recently issued "For This You Were Called: Be Thankful," a pastoral letter on gratitude.

Gratitude is the foundation for authentic Christian living

Just three months after agreeing to a crippling settlement of more than \$660 million, the largest sex abuse settlement in Church history, Los Angeles Cardinal Roger Mahony has issued a pastoral letter on gratitude.

The letter, "For This You Were Called: Be Thankful," was recently presented by the cardinal at a stewardship convocation for more than 125 parish leaders and ministers representing 17 parishes that are part of the initial pilot wave for Growing Stewards, a mission enhancement initiative designed to develop a spirituality of stewardship at the parish level. (More than 100 parishes in the Archdiocese of Indianapolis participated in a similar initiative in 2005-06 prior to the current Legacy For Our Mission: For Our Children and the Future campaign.)

Calling it "exciting" and "providential," the cardinal said that the new stewardship initiative "really is basic renewal of the Church."

The effort comes at a historically important moment, added the cardinal, following more than five difficult years of confronting the scandal of sex abuse within the Church.

"Your faith over these years has been so inspiring to me," Cardinal Mahony told parishioners gathered at the Archdiocesan Catholic Center in Los Angeles. "This is a very special moment for us, and I think that the whole stewardship concept is one of the main pillars of rebuilding who we are here in the Archdiocese of Los Angeles."

Calling attention to some basic themes in the brief pastoral letter, the cardinal began by emphasizing that, "Gratitude is the foundation for authentic Christian living."

Disciples of Jesus are called to carry the cross with their Lord, but this does not mean that we are to be bitter or resentful.

"When we are grateful, we don't lose sight of the pain and suffering in human life," Cardinal Mahony writes. "But being grateful does allow us to see the challenges of life from the perspective of God's gift constantly being offered, even and especially amidst pain and suffering, grief and anxiety."

Being thankful allows us to see things differently—from the perspective of God's grace "constantly being offered" and with the eyes of those who recognize how blessed we are as members of the family of God.

Quoting the medieval Dominican

Meister Eckhart, the cardinal writes, "If the only prayer you say in your life is 'thank you,' that would suffice."

"For This You Were Called: Be Thankful" speaks to the important relationship between gratitude and Eucharist, "the sacrament of giving thanks" and "our deepest expression of gratitude, the grace-filled response to the Lord's gift of his life in the Paschal Mystery."

The Eucharist is a prayer of thanksgiving, Cardinal Mahony writes, "made through, with and in Christ and with all who make up Christ's body, the Church."

Being a truly Eucharistic Church means that we express our gratitude in action—cultivating the gifts we have received and sharing them generously with others as responsible stewards of all God's gifts.

This means we are accountable for our development and use of God's gifts.

According to Cardinal Mahony, "We are all responsible for advancing the mission of the Church because we are all members of the Body of Christ, gathered and sent to carry on Christ's work."

Quoting the U.S. bishops' pastoral letter on stewardship, "For This You Were Called: Be Thankful" reminds us that one day God will require an accounting of the use each of us has made of the spiritual and temporal goods entrusted to our care.

The cardinal is not suggesting that we should be thankful for pain and suffering—and certainly not for the deep-seated grief and anxiety caused by the abuse of children and by the failure of Church leaders to respond effectively.

But God's grace is powerful enough to bring forth good from even the most unspeakable evils, from natural disasters like Hurricane Katrina or the horrors of war in Iraq and Afghanistan or the devastating scandals of recent Church history.

"For This You Were Called: Be Thankful" does not shy away from suffering, but it calls us to let God's grace transform our pain and sorrow through the simplicity and authenticity of our gratitude.

In his letter to the Colossians, St. Paul admonishes us, "Be thankful." Not just for the good things of life, but for the grace to bear life's burdens and to follow Jesus without counting the cost. For this, we were called. Let us be thankful.

—Daniel Conway

Faith & Precedent/Douglas W. Kmiec

Back to school: Will truth be admitted?

Summer is over, and with children returning to school it is an appropriate time to reflect upon the right (and yes, duty) of parents to educate their children in the faith.



The *Catechism of the Catholic Church* describes this right as "fundamental," and admonishes parents to choose "schools that will best help them in their task as Christian educators."

Unfortunately, parents with children in public schools will get less help, thanks to a seriously mistaken ruling from the U.S. Court of Appeals, the second highest court in the land, handed down in late August.

A group of students in the state of Washington calling themselves "Truth" sought to have an after-school Bible study "to encourage and help [students] become better people with good morals." For more than two years, their public high school bounced their application around only to unanimously deny it in the end.

Why? Because the students described membership in terms of faith. While anyone, indeed everyone in the school community, was permitted to attend the meetings, to be a member in good standing was contingent upon aspiring to "Christian character, Christian speech and the Christian conduct generally described in the Bible." The point, said the students, was that members should have "a true desire to grow in a relationship with Jesus Christ."

The school decision-makers in Washington didn't like that notion and for good measure told the students they didn't like the club name either. Truth be damned, I guess.

Bible Club permission denied. Of course, these same authorities had no trouble approving an Earth Club, limited to members who would promise to show an "interest and dedication toward environmental issues." And the school even found room for a gay-straight alliance limited to students exploring a full discussion of "gay, lesbian, bisexual, transgendered and other questioning issues" and "fighting heterosexism and other forms of oppression."

The student founders of Truth got legal help, but embarrassingly they have thus far

lost in court. How they lost is a bit of a mystery given the plain text of laws aimed, like the school district's own policies, at affirming—on paper at least—"equal opportunity and treatment ... without regard to race, creed, etc."

There's even a federal law, the Equal Access Act, which mandates that public schools grant religious clubs the benefits and privileges afforded other non-curricular clubs. Congress' purpose was to guarantee "equal access or fair opportunity" and to prevent discrimination on the basis of "the content of the speech in club meetings."

Nevertheless, paying little heed to this important law intended to be "interpreted broadly," the Ninth Circuit (which hears cases from the entire Western United States) found nothing wrong with the denial. Denying permission for a club based on religious membership criteria was not, said the judges, to discriminate in terms of content of speech.

Really?

Bafflingly, the judges claimed that the students failed to show how limiting membership to those who would share Christian values had "any expressive conduct content, let alone [how] this policy communicates a message consistent with the views of the club's organizers."

This is flawed reasoning. Thankfully, another federal appellate court has taken a directly opposite view, upholding under the law the ability of a religious club in a New York high school to limit club leadership positions to "professed Christians."

When the same law is interpreted in two different ways, it warrants Supreme Court resolution. The Roberts court should be open to the Washington students if they appeal. In all likelihood, the court would reverse it.

Of course, generations of students will have graduated in the meantime, and it's troubling to have to drag public schools into court for reasonable religious accommodation.

This is hardly what the catechism had in mind when it enjoins upon "public authorities ... the duty of guaranteeing to parents the right to choose a school for their children which corresponds to their own faith convictions."

(Douglas W. Kmiec, a professor at the Pepperdine University School of Law, writes for *Catholic News Service*.) †

Be Our Guest/John Hollowell

Examining philosophy, theology of late Planned Parenthood founder can help in fight to protect all human life

I wanted to compliment John Shaughnessy on yet another great piece which appeared in the Sept. 7 issue of *The Criterion*.



John Hollowell

I am from a large family, and I think the story very beautifully described life in a large family.

For a class that I am enrolled in at Saint Meinrad, I think it was very providential that I

found myself reading a book by Margaret Sanger just a few days after reading Shaughnessy's article.

Sanger was an activist in the early 1900's, and was the founder of the Planned Parenthood organization. She is largely responsible for bringing contraception to the general population of this country through her establishment of Planned Parenthood.

I think it is good to contrast her writing with Shaughnessy's piece. Sanger notes that, "The most serious evil of our times is that of encouraging the bringing into the world of large families" (*Women and the New Race*, Cosimo: New York, 2005, p. 57).

Just a few pages later, Sanger notes that, "The most merciful thing that the large family does to one of its infant members is kill it" (p. 63).

This is not to suggest that large families are the only alternative to contraception; the Church certainly embraces natural methods of regulating birth which are in line with divine law.

What is to be noted here is that all Catholics—whether they are already contracepting, whether they are considering using contraception or even if they have already made a choice to embrace the Church's teaching and not contracept—would benefit highly from examining the philosophy and theology of the woman who pushed contraception into the mainstream of America's consciousness.

Sanger needs to be read by American Catholics so that her horrific vision for our country might be able to be staved off and thwarted by those who possess the courage to do so.

(John Hollowell is a seminarian at Saint Meinrad School of Theology in St. Meinrad and a member of Nativity of Our Lord Jesus Christ Parish in Indianapolis.) †

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Thank you for your love of Christ and for carrying on his mission

On Sept. 9, I marked the 15th year since my installation as archbishop of Indianapolis.

It has been and is today a special grace to serve all of you in central and southern Indiana. There have been many blessings and, of course, the inevitable challenges that are part of life. But I have an overwhelming sense of God's love for our local Church.

I reflected about these years of ministry while making the annual retreat of the bishops of Indiana, Illinois and Wisconsin at the end of August. The theme of our preached retreat was "The time of fulfillment is now. The kingdom of God is at hand. Repent and believe the Good News" (Mk 1:15).

Our retreat director repeatedly called us to remember to keep our minds and hearts on the goal, the "finish line" of our ministry, if you will.

Our goal, of course, is the glory of God and the proclamation of his kingdom. The challenge is to keep our eyes on the goal of our mission: our love of Christ and carrying on his mission.

It is so easy to get caught up with preoccupations about how to make things work for our mission, and to forget why we are doing what we do. Distraction is no less a hazard for us bishops than for anyone else. Keeping our eyes on the finish line is, in effect, keeping our eyes on Jesus Christ and *his* mission. We all experience this spiritual challenge.

We have entered the last phase of Legacy for Our Mission: For Our Children and the Future, our stewardship and capital campaign. Reaching our challenge goal of \$100 million for our parishes and our overall mission seems likely. But this is a prime example of how important it is not to get caught up in the wrong way of measuring "success."

To be sure, reaching such an ambitious financial goal is a cause for joy. Yet we need to remember that, as someone said to me, "behind every dollar is a generous person of faith." And the money pledged is for the mission of Christ in our local Church in central and southern Indiana.

The reason for the Legacy for Our Mission campaign in the first place is our love for Christ and his Church and the mission entrusted to us. It is true, we carry on our mission in the real world and so we need resources to make it happen. But we need to be sure we do not get so caught up in "making it happen" that we forget we are serving Jesus Christ.

More than 11,000 people of the archdiocese got involved as volunteers in the capital campaign process in our parishes and at the archdiocesan level. This means that one in eight households of the archdiocese helped do the work of implementing the procedures and workings of the campaign. I find your generous involvement remarkable!

Why did you volunteers do this? Because of your commitment to the mission of the archdiocese, that is to say, to the mission of our parishes and our shared ministries. More to the point, you folks gave personal expression to your belief that Christ calls us to carry on the faith and the mission of his Church in a practical way. I am not sure how you would put it into your own words, but the bottom line for you folks is you love God and the people of God.

I am told that the percentage of you who made pledges and gifts to the Legacy for Our Mission campaign—and those who are doing so now in the last phase of the campaign—is notably higher than is the norm in other dioceses around the United States. Again, the degree of participation in the archdiocese is a measure of our gratitude for God's blessings upon us and an expression of our desire to provide for the faith, Christ's mission, and the ministry for our children and the future.

Where are we going from here? We have completed the planning cycle for our mission and ministries called "A New Moment of Grace: 2007." We are

beginning a new strategic planning process for the next three to five years of our shared mission and ministry. In the near future, many of you will have an opportunity to participate in crafting the new plan.

In 2009, we will observe the 175th anniversary of the founding of our diocese as the Diocese of Vincennes, now the Archdiocese of Indianapolis. We will announce exciting plans for an appropriate celebration of so many years of the faith, hope and charity of so many folks like yourselves who over these many years established and handed on the Catholic heritage we enjoy today. †

Do you have an intention for Archbishop Buechlein's prayer list? You may mail it to him at:

Archbishop Buechlein's
Prayer List
Archdiocese of Indianapolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

Archbishop Buechlein's intention for vocations for September

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

Gracias por su amor a Cristo y por continuar con su misión

El 9 de septiembre marcó el XV aniversario de mi ordenación como arzobispo de Indianápolis.

Ha sido y es una gracia especial servirlos a todos ustedes en el centro y el sur de Indiana. Ha habido muchas bendiciones y, por supuesto, los inevitables desafíos que forman parte de la vida. Pero tengo un sentido sobrecogedor del amor de Dios por nuestra Iglesia local.

Reflexionaba sobre todos estos años de ministerio mientras me encontraba en el retiro anual de obispos de Indiana, Illinois y Wisconsin, a finales de agosto. El tema de nuestro retiro de oración era "El momento de cumplir es ahora. El Reino de Dios está al alcance. Arrepiéntanse y crean en la Buena Nueva" (Mk 1:15).

El director de nuestro retiro nos instó en repetidas ocasiones a que recordáramos mantener nuestras mentes y nuestros corazones en el objetivo de "llegar a la meta" de nuestros ministerios, por así decir.

Obviamente nuestro objetivo es la gloria de Dios y la proclamación de su reino. El desafío es mantener nuestra mirada fija en el objetivo de nuestra misión: nuestro amor por Cristo y continuar con su misión.

Es tan fácil dejarse llevar por las preocupaciones sobre cómo hacer que funcione nuestra misión y olvidar por qué hacemos lo que hacemos. La distracción no constituye menos riesgo para nosotros los obispos que para el resto de las personas. Mantener la mirada fija en la meta final es, en efecto, mantener nuestra mirada fija en Jesucristo y *su* misión. Todos experimentamos este desafío espiritual.

Hemos entrado en la última etapa de la

campaña Legado de Nuestra Misión: por nuestros niños y por el futuro, nuestra responsabilidad y campaña de gran envergadura. Parece probable lograr el objetivo propuesto de \$100 millones para nuestras parroquias y nuestra misión en general. Pero al mismo tiempo constituye un excelente ejemplo de la importancia de no dejarse atrapar por el modo equivocado de medir el "éxito."

Lograr semejante objetivo financiero es ciertamente motivo de júbilo. Sin embargo, debemos recordar que: "detrás de cada dólar se encuentra un creyente generoso," tal como me dijo alguien. Y el dinero donado va para la misión de Cristo en nuestra iglesia local en el centro y el sur de Indiana.

La razón de ser de la campaña Legado de Nuestra Misión es, en primer lugar, nuestro amor por Cristo y su Iglesia, y la misión que se nos ha confiado. Es cierto, llevamos a cabo nuestra misión en el mundo real, de modo que necesitamos recursos para hacerla realidad. Pero debemos estar atentos a no dejarnos atrapar por el aspecto de "hacerla realidad," y en consecuencia olvidarnos de que estamos sirviendo a Jesucristo.

Más de 11.000 personas de la arquidiócesis participaron como voluntarios en el proceso de la campaña de recaudación de fondos en nuestras parroquias y a nivel de la arquidiócesis. Esto significa que uno de cada ocho hogares de la arquidiócesis ayudó a realizar los trabajos de implementación de los procedimientos y las obras de la campaña. ¡Su generosa participación me parece admirable!

¿Por qué ustedes, voluntarios, hicieron

esto? Debido a su compromiso con la misión de la arquidiócesis, es decir, con la misión de nuestras parroquias y nuestros ministerios compartidos. Más específicamente, ustedes proyectaron una expresión personal de su creencia de que Cristo nos llama a difundir su fe y la misión de su Iglesia de manera práctica. No estoy seguro cómo articularían esto en sus propias palabras, pero la conclusión es que ustedes aman a Dios y al pueblo de Dios.

Se me ha informado que el porcentaje de ustedes que han realizado donaciones y aportes a la campaña Legado de Nuestra Misión—y aquellos que están haciéndolo ahora en la última etapa de la campaña—considerablemente mayor que el estándar en otras diócesis de Estados Unidos. Una vez más, el grado de participación en la arquidiócesis es una medida de nuestra gratitud por las bendiciones de Dios que recaen sobre nosotros y constituye una expresión de nuestro deseo de proveer para la fe, la misión de Cristo y para el ministerio de nuestros hijos en el futuro.

¿Qué rumbo tomaremos a partir de aquí? Hemos culminado el ciclo de planeamiento de nuestra misión y ministerios, llamado "Un Nuevo Momento de Gracia: 2007." Estamos comenzando un nuevo proceso de planificación estratégica

para los próximos tres a cinco años de nuestra misión y ministerio compartidos. Muy próximamente muchos de ustedes tendrán la oportunidad de participar en la confección de un nuevo plan.

En 2009 celebraremos el aniversario número 175 de la fundación de nuestra diócesis como la Diócesis de Vincennes, que es hoy en día la Arquidiócesis de Indianápolis. Anunciaremos planes emocionantes para la solemne conmemoración de tantos años de fe, esperanza y caridad de muchas personas como ustedes que a lo largo de todos estos años fundaron y nos entregaron la herencia católica que disfrutamos hoy en día. †

¿Tiene una intención que desee incluir en la lista de oración del Arzobispo Buechlein? Puede enviar su correspondencia a:

Lista de oración del Arzobispo
Buechlein
Arquidiócesis de Indianápolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

Traducido por: Daniela Guanipa,
Language Training Center, Indianapolis.

La intención del Arzobispo Buechlein para vocaciones en septiembre

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

Events Calendar

September 21-22

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

September 21

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange, Ken Konesco**, president of Indiana Business College, speaker, Mass, 6:30 a.m., buffet breakfast and program, \$11 per person in advance, \$15 at door. Information: www.catholicbusinessexchange.org.

St. Benedict Parish, 111 S. Ninth St., Terre Haute. Terre Haute Deanery Pastoral Center, **"10 Great Dates to Energize Your Marriage,"** book and video course by David and Claudia Arp, 10 sessions, 6 p.m., \$15 per couple, free child care available. Information: 812-232-8400 or sue@thdeanery.org.

September 22

Indiana Convention Center, 100 S. Capitol Ave., Indianapolis. **Catholic Men's Conference, "Lions Breathing Fire: Living the Catholic Faith,"** 8 a.m.-4:30 p.m., \$40 adult, \$20 student. Information: 317-924-3982 or 317-888-0873.

St. Luke the Evangelist Parish, 7575 Holliday Drive E., Indianapolis. Couple to Couple League, **Natural Family Planning (NFP)**, 9-11 a.m. Information: 317-465-0126.

St. Matthew Parish, 4100 E. 56th St., Indianapolis. **End of summer carnival**, food, dancing, 4:30-10 p.m. Information: 317-257-4297.

St. Jude Parish, 5353 McFarland Road, Indianapolis. **"End of Life Seminar,"** 9 a.m.-noon, no fee. Information: 317-780-7591.

Holy Cross Parish, 12239 State Road 62, St. Croix. **Rummage sale**, 7 a.m.-5 p.m. Information: 812-843-5701.

September 22-23

St. Charles Borromeo Parish, 2222 E. Third St., Bloomington. **Third and High Streets Festival**, Sat. 9 a.m.-6 p.m., Sun. 11 a.m.-5 p.m., games, food, craft booths, music. Information: 812-336-5853.

September 23

St. Andrew the Apostle Church, 4052 E. 38th St., Indianapolis. **African Catholic Ministry, Mass**, 2 p.m. Information: 317-261-3366.

St. Michael Parish, 11400 Farmers Lane, Bradford. **Parish festival and picnic**, 10:30 a.m.-3 p.m., chicken dinner, quilts, silent auction. Information: 812-364-6646.

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

September 24

St. Joan of Arc Church, 4217 Central Ave., Indianapolis. **Chris Muglia concert**, 7 p.m. free-will offering. Information: 317-283-5508 or e-mail marivelli@aol.com.

September 25

Knights of Columbus Hall, 1305 N. Delaware St., Indianapolis. Central Indiana Theology Lecture Series, **"St. Benedict and the Christian Family,"** Benedictine Father Noah Casey, presenter, 7 p.m., no charge. Information: 317-783-1779.

St. Athanasius the Great Byzantine Church, St. Mary Hall, 1117 Blaine Ave.,

Indianapolis. **Catholic Charismatic Renewal of Central Indiana, prayer meeting**, 7:15 p.m. Information: 317-592-1992, www.inholyspirit.org or ccrci@inholyspirit.org.

September 28

St. Paul School, 9788 N. Dearborn Road, New Alsace. **Ignatius Night at the Movies, "Padre Pio: Miracle Man,"** 6 p.m., free-will donation. Information: 812-623-5381.

September 28-29

SS. Francis and Clare Parish, 5901 Olive Branch Road, Greenwood. **Parish festival**, rides, games, food, Fri. 5 p.m.-midnight, Sat. noon-midnight. Information: 317-859-4673.

September 28-30

Our Lady of Lourdes Parish, 5333 E. Washington St., Indianapolis. **Fall Festival**, Fri. 5-11 p.m., Sat. 1-11 p.m., Sun. 11 a.m.-4 p.m., food, rides, games, entertainment. Information: 317-356-7291.

September 29

St. Andrew the Apostle Parish, 4052 E. 38th St., Indianapolis. **St. Andrew Fest**, candlelight dinner, Mass, 4:30 p.m. Information: 317-546-1571.

St. Michael Parish, 519

Jefferson Blvd., Greenfield. **"Scrapbook Extravaganza,"** 8 a.m.-5 p.m., \$25 per person. Information: 317-462-1943.

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **"Steppin' Into Jazz at St. Rita,"** 6-10 p.m., food, silent auction, \$30 per person. Information: 317-632-9349.

St. Francis Hospital and Health Centers, 8111 S. Emerson Ave., Indianapolis. **Peripheral Vascular Disease test, "Legs for Life,"** free screening. Registration: 317-782-4422 or 877-888-1777.

September 30

Fayette County 4-H Fairgrounds, Expo Hall, Connersville. **St. Gabriel Parish, Fall Festival**, 11 a.m.-4 p.m., fried chicken dinner, games. Information: 765-825-8578.

St. Mark Parish, 5377 Acorn Road, Tell City. **Shooting Match and Picnic**, food, quilts, games, 11 a.m.-6 p.m. Information: 812-836-2063.

October 3

St. Francis Heart Center, Community Center, first entrance, 8111 S. Emerson Ave., Indianapolis. **"Ask the Doc," heart murmurs**,

Dr. Marc Gerdisch, presenter, 6:30 p.m., no charge. Information: 317-893-1876 or Dawn.Ritchie-Wilks@ssfhs.org.

October 5

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m., breakfast and program at Priori Hall, "Catholic View of Stem Cell Research," Dr. Hans Geisler, presenter, \$10 members, \$15 guests. Information: 317-919-5316 or e-mail LumenDei@sbcglobal.net.

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.

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

VIPs

Jimmie and Rose Mary (Koebel) McMahan, members of Good Shepherd



Parish in Indianapolis, will celebrate their 50th wedding anniversary on Sept. 22. The couple was married on Sept. 22, 1957, at St. Catherine of Siena Church in Indianapolis.

The couple has five children: Betty DeChant, Barb Goelz, Bill, Bob and Brian McMahan. They have 10 grandchildren. †

Indianapolis parish to honor alumni

Sacred Heart of Jesus Parish, 1530 Union St., in Indianapolis is inviting all graduates of the former Sacred Heart High School and John F. Kennedy High School to come to the South Deanery parish's Octoberfest on Oct. 13 from 2 p.m. until 10 p.m.

The parish festival will feature food, drinks, entertainment and other attractions.

Alumni will be honored at the 5 p.m. Mass that day at Sacred Heart of Jesus Church.

For more information, contact Rose Springman at 317-265-2720 or 317-887-4456. †

Radio program promotes prayer vigil

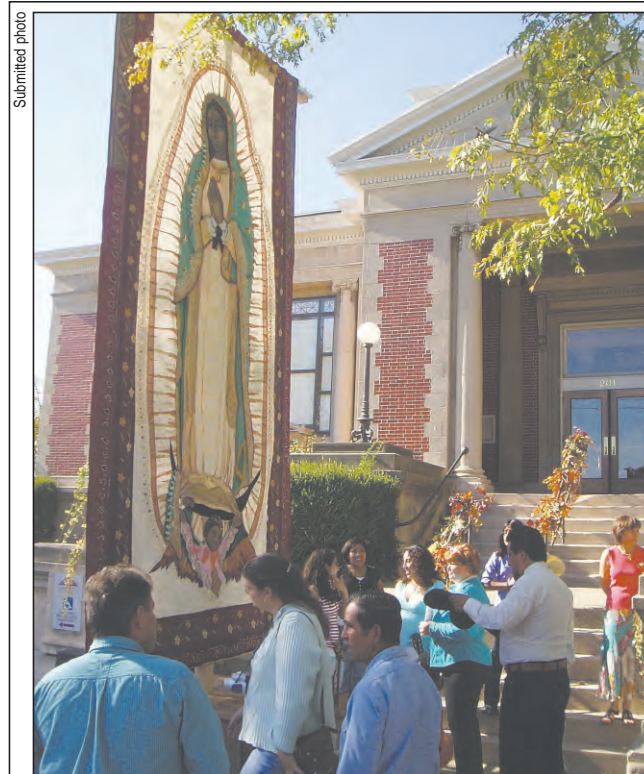
Eileen Hartman, executive director of the Great Lakes Gabriel Project and a member of St. Bartholomew Parish in Columbus, and Eric Slaughter, chairman of the Indiana chapter of Catholics United for the Faith and a member of Our Lady of the Most Holy Rosary Parish in Indianapolis, will be featured in an upcoming segment of Catholic Radio Indy 89.1 FM's "Faith in Action" program on Sept. 24-29.

During the interview, Hartman and

Slaughter talk with host Brigid Curtis Ayer about a nationwide 40-day prayer vigil called "40 Days for Life." (See a related story on page 16.)

"Faith in Action" is broadcast at 7 a.m. on Mondays and Fridays, 4 p.m. on Tuesdays and Thursdays, and 9 a.m. on Saturdays.

Catholic Radio Indy can be heard throughout the archdiocese by logging on to www.catholicradioindy.org and clicking on the "listen now" button. †



Fiesta Latina

Catholics from New Albany Deanery parishes process along Spring Street from the Carnegie Center for the Arts to St. Mary Church on Sept. 15 with a 14-foot-tall image of Our Lady of Guadalupe that was crafted by local artist Penny Sisto. St. Mary parishioner Isidro Guerrero built the base and frame to carry the large Marian quilt. The *Fiesta Latina* also included the "Grito" announcement of independence for many Latin American countries and dancing by folkloric dancers. About 1,000 people enjoyed the *fiesta*, a bilingual Mass at St. Mary Church, Latino recipes prepared by 18 families and music throughout the evening.



Pilgrimage Mass

Father James Wilmoth, pastor of St. Roch Parish in Indianapolis, celebrates Mass at the site of the home of the Blessed Virgin Mary in Ephesus during a pilgrimage in mid-July. Pope Benedict XVI celebrated Mass at the site during his trip to Turkey last year. Forty-four members of St. Roch Parish joined Father Wilmoth on the pilgrimage that also included stops in Rome, Naples, Sicily, Athens, Santorini, Mykonos and Rhodes.



Patriotic rosary

St. Jude the Apostle parishioners in Spencer observed a special Labor Day program at the church on Sept. 2 that featured a patriotic rosary recitation with placement of state flags at appropriate sites on a display. The format of the patriotic rosary, which is dedicated to the "consecration of our nation," includes a prayer at each Hail Mary for each of the states. Quotations from American patriots were read at the beginning of each decade and patriotic songs were sung at the end of each decade. Father Paul Dede, pastor, participated in the special prayer session with parishioners and visitors. Mary Preston, from left, Dorothy Evans, Marion Baker, Pam Hageman, Terry Urban, Nancy Ciskowski, Vedia Baker, Eric Vagedes, Betty Marrs, Father Dede, Ellen Ross, Rosemary Lowe, Jenny Ross, Dan Varga, Bob Evans, Sally Evans and Meme Gillaspay are members of the parish rosary group.

Batesville Deanery church receives solemn blessing

By Sean Gallagher

OAK FOREST—SS. Philomena and Cecilia Church in Oak Forest was constructed in 1874, when the then-Diocese of Vincennes was just 30 years old.

Although he suspects that the church had at one time been blessed or dedicated, Priestly Fraternity of St. Peter Father Gerard Saguto, who currently ministers at SS. Philomena and Cecilia Parish, was unable to find any historical evidence that such a liturgy ever took place.

So Archbishop Daniel M. Buechlein delegated archdiocesan vicar general Msgr. Joseph F. Schaedel to preside over a solemn blessing of the Batesville Deanery church, and the liturgy took place on Sept. 6.

"I was very happy to be the one to bless and rededicate SS. Philomena and Cecilia in Oak Forest," Msgr. Schaedel said. "The church has a long, proud history but, over the years, times and circumstances certainly changed. Now, SS. Philomena and Cecilia has experienced a 'rebirth' under the Priestly Fraternity of St. Peter.

"The blessing is timely since the *moto proprio* from Pope Benedict XVI allowing for even more frequent celebrations of the traditional Latin Mass and the other sacraments using the 1962 rituals takes effect [on Sept. 14]."

An apostolate that offers the traditional Latin Mass began at SS. Philomena and Cecilia Church in 2005. Father Saguto has been the apostolate's administrator since 2006.

In addition to offering liturgies at the church, Father Saguto oversees catechetical programs and the devotional life of his community.

According to Father Saguto, some 60 families regularly participate in the apostolate. Many of them were on hand for the blessing.

"To have a building blessed means to have it consecrated and dedicated solely for the use of God and for his worship. You don't have these very often," Father Saguto



Priestly Fraternity of St. Peter Father Gerard Saguto elevates the host at the solemn Mass celebrated on Sept. 6 at SS. Philomena and Cecilia Church in Oak Forest after archdiocesan vicar general Msgr. Joseph F. Schaedel solemnly blessed the church. Father Saguto is being assisted by Priestly Fraternity of St. Peter Father Mark Wojdelski and Priestly Fraternity of St. Peter Father Michael Magiera.

said. "It's definitely a milestone for the people here to get the experience of a church blessing."

The blessing had special meaning for Jerry Mersch, who, with his family, participates in liturgies at the church.

Mersch and his wife, Sharon, are the parents of 12 children. Samuel, their youngest child, died in 2006 when he was 2. His body is buried in the cemetery behind the church.

At the heart of the blessing liturgy is the praying of the litany of the saints as the ministers and congregation enter the church.

According to Father Saguto, the action is suggestive of the Catholic belief that the worship that takes place in church buildings is a participation in the eternal worship of God in heaven.

In comments made before the liturgy, Jerry Mersch said his thoughts during this

part of the blessing would, in part, be turned toward his son.

"I wish we could put Sammy's name in the litany," Mersch said. "I know that's not appropriate. But, still, I can do it in my heart and I'm sure God will be pleased with that." †



From left, Priestly Fraternity of St. Peter Father Gerard Saguto assists archdiocesan vicar general Msgr. Joseph F. Schaedel as he solemnly blesses SS. Philomena and Cecilia Church in Oak Forest on Sept. 6. Altar server Alan Finck leads the way as a procession begins around the exterior of the church.

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A beautiful tapestry

Jubilarians renew vows at Golden Wedding Anniversary Mass

By Mary Ann Wyand

It was a warm September day, a perfect time of the year, for longtime married couples from central and southern Indiana to renew their marriage vows.

"Your stories form a beautiful tapestry" of faithful love, Archbishop Daniel M. Buechlein told 155 couples married 50 years and longer during the 23rd annual archdiocesan Golden Wedding Anniversary Mass on Sept. 16 at SS. Peter and Paul Cathedral in Indianapolis.

"Today we gather to thank you for your witness to fidelity in marriage ... [and your] steady love for our Church," Archbishop Buechlein said in his homily. "We thank God for the abundant grace he has given you."

He reminded the jubilarians couples that young people look to their elders for spiritual direction and moral support.

"We celebrate the simple beauty and the life-giving power of golden years of keeping promises," he said. "The golden anniversary of your marriages is a life-giving beacon of hope for our society, especially our youth. ... You are witnesses to the fidelity of Jesus. Your lives together in good times and in bad, in sickness and in health, are a witness [to others] ... that with the grace of God we can keep promises for life."

Daniel Sarell, director of the archdiocesan Office of Family Ministries, told the gathering that the 155 honored couples present from central and southern Indiana represent 8,283 years of marriage and have 685 children, 245 grandchildren and 131 great-grandchildren.

After the jubilarians renewed their marriage vows, the archbishop greeted couples married 60 years and longer.

St. Mark the Evangelist parishioners Donald and Ruth Allen of Indianapolis, the longest married couple present at the Mass, have known each other for

70 years and have been married for 67 years.

They were married at the former St. Catherine Church in Indianapolis on Oct. 26, 1940, and have three children, nine grandchildren, six great-grandchildren and two great-great grandchildren.

"We've been very happy," Ruth Allen said after the liturgy when asked about their seven decades together.

"Good common sense" helps keep a marriage together, she explained. "We have always prayed, and we get along very well. He's such a good guy. We have a nice marriage, and we have a nice, educated family. I think the education part is very important."

Donald Allen said he married "the best girl in the world" and their marriage has "been perfect" because they get along with each other so well.

"We never had a fight," he said. "God has blessed us and is still blessing us."

He recommends that couples "go together for a good period of time before they even think about getting married so they get to know each other. ... And don't fight. Come to an agreement on everything."

For more than 50 years, the Allen family has followed the late Holy Cross Father Patrick Peyton's request to pray the rosary daily.

"Ruth and I and our children would say the rosary every night," he explained. "Father Peyton started a rosary crusade, and we went to see him when he was at the ballpark here in Indianapolis, probably during the early 1950s. He never told us to stop so we still pray the rosary every day. We'll go home and pray it tonight."

Holy Family parishioners Paul and Mildred Herrman of Richmond have been married for 65 years.

They were married on Oct. 8, 1942, at St. Gabriel Church in Connersville, and have four children, five grandchildren and nine great-grandchildren.



Archbishop Daniel M. Buechlein greets St. Mark the Evangelist parishioners Donald and Ruth Allen of Indianapolis during the 23rd annual archdiocesan Golden Wedding Anniversary Mass on Sept. 16 at SS. Peter and Paul Cathedral in Indianapolis. The Allens have been married for 67 years.



Our Lady of the Greenwood parishioners Mary and Roland Daeger of Greenwood enjoy meeting Archbishop Daniel M. Buechlein during the Golden Wedding Anniversary Mass.



Archbishop Daniel M. Buechlein blesses 155 longtime married couples who renewed their vows during the Golden Wedding Anniversary Mass on Sept. 16 at the cathedral. Seminarian Andrew Proctor, a member of Our Lady of the Greenwood Parish in Greenwood, assists the archbishop.

Faith has helped them face challenges in life together, Mildred Herrman said. "He has had cancer three times and is in remission now."

To have a happy marriage, Paul Herrman said, couples should honor God by following the Ten Commandments.

"Live by the rules that Almighty God has put forth to us," he said. "Live by the Golden Rule. Treat others as you would like to be treated yourself. ... Each one has to give 100 percent."

Couples have to practice forgiveness every day, he said. "You have to learn to forgive and forget, and the older you get the easier it is to forget."

Nancy Davison of Anderson, Ind., sang the "Ave Maria" during the liturgy as a special anniversary gift for her parents, Christ the King parishioners James and Sally Rivelli of Indianapolis, who have been married for 62 years.

They were married on Sept. 3, 1945, at St. Mary Church in Lake Forest, Ill.,

and have nine children, 22 grandchildren and eight great-grandchildren.

"I was born married," James Rivelli said, smiling at his wife.

He added that couples who want to have a happy marriage should always "be kind and Christ-like."

Sally Rivelli said she has told her children to practice "patient endurance" in their married life.

"Just persevere," she said. "Love your [spouse] and your children." †

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GIFT

continued from page 1

They also share the one heartache that no father ever wants to know—losing a child.

For Dungy, the heartbreak came in December 2005, when his 18-year-old son, James, committed suicide. For Bissmeyer, the tears and the pain began on Jan. 5, 2002, when his 17-year-old son, John, died in his sleep from a viral infection that attacked his heart.

Making time for God's greatest gifts

Two months after John's death, the monthly breakfasts began, starting with a group of fathers and sons associated with the high school John attended—Cathedral High School in Indianapolis.

Since then, the concept has been adopted by high schools across Indiana, including Roncalli High School in Indianapolis and Seton Catholic High School in Richmond. And the breakfasts spread nationally and internationally when All Pro Dad contacted Bissmeyer about his approach and made it one of its foundations for strengthening father-child relationships.

Seeing the benefits of the breakfasts, some mothers of high school students have also embraced the concept, setting up mother-daughter and mother-son monthly breakfasts.

"There are now 670 groups," Bissmeyer says. "They don't know who John is. They don't know who I am. They just know it's a neat idea for them to get together with their kids. It's been a fun, light way for fathers to appreciate the greatest gifts God has given them—and that's their kids. We're so busy with our lives. We spend more time planning for our kids and providing for them instead of enjoying them."

The idea for the breakfasts started when Bissmeyer, now 53, was in high school.

"My father was an old German who worked extremely hard," Bissmeyer recalls. "He had five children. I was the last one at home. He would take me out a couple of early Fridays a month. It was just a little greasy spoon, country diner. It was a cherished time for my dad and me in high school. We tried to start Dad's Day before John died. When John died, I wasn't doing well. We kept getting calls from friends."

The friends remembered Bissmeyer's desire to have the monthly breakfasts. They helped the father of five sons plan the first one in March 2002.

"When John passed away, we said, 'Let's do something to honor the sons we still have,'" recalls Pat Fitzgerald, one of Bissmeyer's friends. "We started with what we thought would be five sons and five dads, and it turned out to be 45 people. It seemed dads needed a structure to make sure they were there. On Fridays, we all seemed to be in town."

From that humble beginning, the breakfasts have continued to grow.

"We're now in 40 states and six foreign countries," says Darrin Gray, the director of public relations for All Pro Dad. "We've been starting five new chapters a week. Schools are a big driver of what we do. These breakfasts are a wonderful way to take our programming out to tens of thousands of people across the country."

Gray adds, "Bill's story is heartbreaking at one level, just as Tony's is. Yet there is good that comes out of this."

Satisfying a hunger

Darcy Miles noticed the impact that the breakfasts have for fathers and their children at Roncalli. She wanted to do something similar for mothers of Roncalli students. The mother-child breakfasts

started at Roncalli last year.

The breakfasts seem to satisfy a hunger for closeness between parents and teenagers.

Eric Miles is the youngest of Darcy Miles' three children. He's a senior at Roncalli whose schedule is dominated by playing football and studying.

"With me being at football the whole time, and with homework, I don't get a lot of time to spend with my mom and dad," Eric, 18, says. "So it's kind of nice to sit down and eat with them and talk with them."

His mother agrees.

"It's one-on-one time," says Darcy Miles, the president of the Roncalli Parent Organization. "In our house, we usually run around and don't have time to talk. It's nice to talk and have breakfast together. We got a lot of positive feedback. Moms really like the opportunity to come and share with their sons and daughters."

So do fathers.

"It's nice to be just dad and the kids," say Ben Stallings, a Roncalli parent and a father of five. "We did that when they were younger. It's harder as they get older, and they have so many other things going on. It would be nice to do this once a week."

His 15-year-old son, Ray, enjoys the time, too.

"Me and my dad are real busy," says Ray, a sophomore at Roncalli. "It's nice to get up early and do this once a month. It gives us a chance to talk. I like that."

The approach to the breakfasts is simple, Bissmeyer says.

"The ingredients are breakfast, kids, an introduction and praise from the father of the child, and a 10-minute speaker," he says. "It's kind of like saying you invented the cake when a cake has been around forever. You're just showing people the ingredients to use."

He pauses and adds, "I never had an inkling that this would grow into what it has. It's not to be credited to anyone except the individual father who takes the time to come."

The breakfasts can get emotional for parents and children who don't see each other on a regular basis because of a divorce. The emotion flows through everyone in the room when the speaker for the morning is a father who shares the story of a child who died.

"Every one of those fathers says the same thing, 'Hug your kid,'" Bissmeyer says. "That's their main message. Nothing else but 'Hug your kid.'"

A meeting of magic and heartbreak

Bissmeyer and his wife of 31 years, Helen, know the power of that message as much as anyone. They feel the depth of that pain and heartbreak intensely.

As Bissmeyer talks in his office, he points with pride and love to the pictures of their five sons that are featured prominently on the main wall. The photos capture each of their sons—Billy, Joey, Tommy, John and Andrew—playing sports.

"John lived football," his father says. "He missed one play his junior year on defense. That's when his chinstrap broke. He loved the game."

His father loved the game, too. He loved watching John play it. Even more, he just loved his son.

That love comes through as he recalls a story of finding John as a boy wrapping Christmas presents for everyone in their family.

Tears water in Bissmeyer's eyes as he shares the story.

"He died when he was 17. He died in his sleep of a virus infection we didn't know he had."

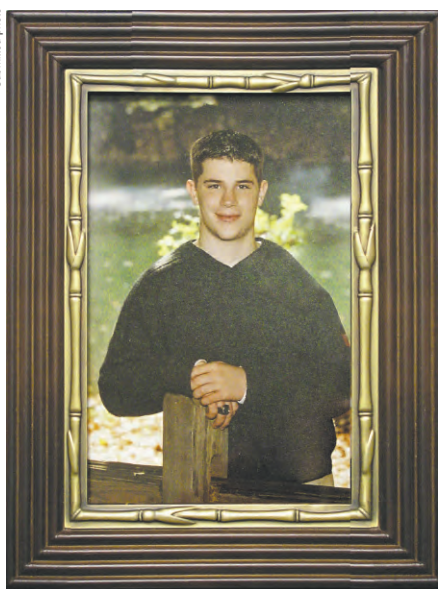
He lowers his voice and confides that sometimes he likes to think that John is



The mother-daughter breakfast at Roncalli High School in Indianapolis is a time for food, fun, faith and family. From left, Michelle Feltman and her daughter, Jennifer Feltman, share a laugh with Anna Fanelli.



Bill Bissmeyer, second from the left, receives an award from Indianapolis Colts head coach Tony Dungy, second from right. Bissmeyer was honored for his efforts to tighten the bonds between parents and children. Also pictured are Colts assistant coach Clyde Christensen, left, Pat Fitzgerald, center, and Mark Merrill, president of All Pro Dad and Family First.



A framed portrait of John Bissmeyer is displayed prominently in his father's office.

just away at college in Michigan. Then he catches himself, fights back the tears and repeats a point he has made several times.

"If Dad's Day was just based on loss, it would have dried up and fizzled out," he says. "It isn't about the loss of a child. It's about celebrating the kids we have. It's about celebrating family."

He points to one other picture on the wall, just below the pictures of his sons. It's a photo of his and Helen's first grandchild, the son of their son, Billy. The 10-month-old baby is named John Bissmeyer. His grandfather says the name with joy, pride, love.

Bissmeyer shares one last story about the parent-child breakfasts. It's a story of both magic and heartbreak.

He recalls a recent meeting he had with another person in a restaurant on the south side of Indianapolis. While

Bissmeyer was there, the restaurant manager approached several tables and handed cards to the customers. The manager eventually came to the table where Bissmeyer was sitting. The manager gave Bissmeyer one of the cards and explained that it was an invitation to an All Pro Dad's breakfast for parents and children.

The restaurant manager asked Bissmeyer, "Have you ever been to one of these?"

Bissmeyer replied, "Not down here." The date of that conversation was Aug. 20—his son John's birthday.

"It gave me a smile on a bad day," his father says.

(For information about starting a parent-child breakfast, go to the Web site at www.allprodad.com.) †

Father-child trip to Chicago enhances family relationship

By John Shaughnessy

As a dad and daughter, Rick and Katie Richmond enjoy the special bond that develops when they do wood-working projects together.

They have the same feeling of closeness when they take the annual father-child trip to Chicago that they make through Brebeuf Jesuit Preparatory School in Indianapolis.

"I've gone three times so far, and I'll be going a fourth time this year," says Katie, 18, a senior at Brebeuf. "My dad works a lot so it's fun to spend time with him, doing whatever we want—shopping, going to museums. Chicago has a lot to do. We always go to lunch at the same place. I love it."

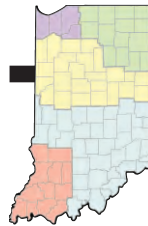
So does her father, who is the

chairman of the Brebeuf committee that is organizing the weekend trip to Chicago in February.

"The first time I went was when Katie was a freshman and our older daughter, Maggie, was a senior," Richmond says. "We talk at lunch, go to dinner by ourselves. It's just nice to have the time alone with them. You get closer to your kids. That's why you're doing it."

Katie says the trip enhances what she already believes is a great relationship with her dad.

"I know for a lot of kids they don't get to do things like this too often," she says. "A lot of kids look forward to spending time with their father. It does bring us closer. And it's a lot of fun." †



Catholic News Around Indiana

- Diocese of Gary
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DIOCESE OF LAFAYETTE

Delicate gown weaves strong family tradition

By Kevin Cullen
The Catholic Moment

WESTFIELD—When little Mary Frances Beck was baptized at St. Maria Goretti Church on Sept. 15, she wore the same white gown worn by her great-grandmother in 1905, by her grandmother in 1941 and by her mother in 1977.

It's more than a piece of cotton. History is woven into every inch. The gown was made when Oklahoma was a territory, Teddy Roosevelt was president and every Mass was celebrated in Latin.

In a throw-away, mass-produced, often crass society, how does a tiny, delicate

frock survive for 102 years, long enough to become a precious heirloom?

"I think, probably, the honest answer is that we are a family of pack rats," the baby's grandmother, Ann Welch, of Carmel, says with a laugh. "We keep everything. My husband says mean things about me keeping everything, but I think this meant a lot to my grandmother and my mother.

"My mother always kept it very well hidden when we were children," she says. "I didn't know about it until I was a little older. It was not something we were allowed to play with. She made sure it was preserved. We kept

everything."

The little christening gown connects the generations in a personal, intimate way. It was first worn by Mary Frances' great-grandmother, Marion Janssen, then by Welch and then by Mary Frances' mother, Molly Beck.

Mary Frances, born on Aug. 30, is Molly and Peter Beck's fifth child, and the gown has been worn by all their children. It also has been worn by two of her cousins at their baptisms.

"It is very special," Beck says. "My grandmother was kind of the matriarch, in the old sense of the term, a very holy woman. I knew the dress existed, but when my sisters and I started having our own

children, it took on new meaning. To have all five of mine baptized in the dress she wore so long ago, to carry on that tradition, is very special. It's a blessing to be part of it.

"You can tell it is antique, but it is still holding up very nicely. We're careful when we put it on," she says.

The dress was made in 1905 by Marion Janssen's great-aunt, Fidelia Rupiper. Little is known about her, other than the fact that she was married to a Civil War veteran who served in a Wisconsin regiment before moving West and settling in Nebraska—which, in 1905, was only a few years past its frontier days.

"I am sure they were



Mary Frances Beck, center, will wear the same baptismal gown first worn by her great-grandmother, and later by her grandmother, Ann Welch, left, and her mother, Molly Beck, right.

living in a somewhat primitive situation," Welch says. "I know my grandmother talked

about her making the dress, and mentioning her." †

DIOCESE OF EVANSVILLE

Priest and nephew, kidney donor and recipient, doing well

By Paul R. Leingang
The Message editor

EVANSVILLE—On Monday afternoon, Father Bernie Etienne took a walk near his parish, sorting out the life-changing events of

recent days. As he walked through the neighborhood, he spoke by cell phone to *The Message*, newspaper of the Diocese of Evansville, and reflected on his own feelings and the reactions of hundreds of people to what

he had done.

On Sept. 12, doctors had removed one of his kidneys and transplanted it into the damaged body of Eric Etienne, the priest's nephew.

Three days after the

surgery, Father Etienne came home to Evansville from Indiana University Hospital in Indian-

apolis. Eric was expected to be released from the hospital soon, just about a week after receiving the kidney. His father, Rick Etienne of Newburgh, Ind., said Eric's kidney function is better than it ever has been in all of his life. Eric was injured in a car accident before he was born, 21 years ago, and continues to require special attention.

The next few months are critical for Eric, according to his family. He will be tended carefully to watch for any signs of transplant rejection. Father Etienne will have to be more careful than usual, too—warned by the doctor to take at least a month off from ministry at Holy Rosary Parish in Evansville, where he is pastor, and to avoid the temptation to dive back into a heavy work schedule.

The priest has been "astonished" by the cards, calls and messages he has received from friends, parishioners, former parishioners and especially from people who have experienced something similar. Many wanted to assure him of their prayers, he said. Others wanted to share their own stories.

"I think a lot of people struggle to find significance in life," Father Etienne said. "To do something like this just opens a window, to see what a difference a life can make."

As a priest who has promised celibacy, Father Etienne reflects on the difference he has made in another person's life, and how he and Eric now have a unique bond.

Donating a kidney to Eric is "a way to be generative in my life in a very real way," he said. "He's kind of my kid, too." †



Fr. Bernie Etienne

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Laity and religious orders join hands in ministry

By Barbara Stinson Lee

In the Diocese of Salt Lake City, ministry to the poor by the Daughters of Charity and the religious order's lay component, the Ladies of Charity, is improving the quality of life for many low-income people.

"The most important aspect about the work of the laity, the Ladies of Charity, which also includes involvement of the Gentlemen of Charity, is men and women working together to serve Christ's poor," said Daughter of Charity Charlotte Marie Clark of Bountiful, Utah.

"It gets people involved in the ministry of Christ," she said. "It also gives them a feeling of participating in a vital ministry of the Church."

Sister Charlotte oversees the two chapters of the Ladies of Charity within the Diocese of Salt Lake City. The St. Olaf Parish chapter in Bountiful has 25 members, and the Our Lady of Lourdes chapter in Salt Lake City has 11 members.

Sister Charlotte refers to the spouses of the Ladies of Charity as the Gentlemen of Charity because they help their wives in ministry. There is no formal chapter for the men. Once a year, the sisters hold an annual retreat for the lay volunteers.

The Ladies of Charity was first established as the Confraternities of the Ladies of Charity in Paris in 1629 by St. Vincent de Paul and St. Louise de Marillac. Then the Daughters of Charity was established in 1633. The religious order was founded in part to oversee the administration of the Ladies of Charity.

The Ladies of Charity exists today specifically to meet the most basic needs of the poor locally: food, clothing and emergency resources.

Considering there are only four members of the Daughters of Charity in the diocese, when they meet twice a month with their lay compatriots the sisters are far outnumbered. After this interview, Sister Charlotte was transferred in August.

Christine Young, president of the St. Olaf Parish chapter of the Ladies of Charity, also serves on the National Board of the Ladies of Charity of the United States of America. She is serving a three-year term in each office.

Young has been an active member of the Ladies of Charity since 2003 when—as a staff member of her diocese's newspaper, the *Intermountain Catholic*—she went to a meeting of the Ladies of Charity to report on their activities.

"Before the evening was over, I had signed up to be a member of the Ladies of Charity," Young said. "They were doing work I want to be a part of."

Young said she did not fully grasp the needs of the working poor until she got involved with the Ladies of Charity.

"The Daughters of Charity have taught me that, no matter what kind of aid we are giving to those in need, prayer is vital to our relationship with them," she said. "They know that prayer is at the center of our lives and that what we do for the poor and the marginalized comes out of our prayer, our relationship, with God. The Daughters see Jesus in the poor, and they have taught me to see him there, too."

Intrinsic to their work for the poor is their understanding of the Catholic Church's mission, Sister Charlotte said. "Lay people, regardless of what Church they belong to, have a real need to be of service to their fellow men and women."

The Ladies of Charity spend mornings filling food boxes for families in need. The organization has a storehouse for donated clothing and household goods.

"We all have a need to belong to something bigger than ourselves," Young explained. "Being members of the Ladies of Charity allows us to be a small part of a group that is worldwide, working for a much-needed cause, that of helping and serving the poor. We give them a box of supplemental food once a month that sustains them. When they get back on their feet, they tell us we do not have to help them anymore."

"Through Sister Charlotte and a grant she receives from the Daughters of Charity, we are able to pay for dental and medical needs that occasionally arise," Young said. "By giving, we are getting so much in return—through smiles of thanks and their excitement when they find something new to wear."

Sister Charlotte said the Ladies of Charity gain a sense of involvement in the lives of the people they help.

"To be able to help someone, even in the smallest way, gives our volunteers an inner feeling of peace," she said. "Nobody has an inside track on helping the poor. There are so many needs. There is so much that needs to be done. Everyone can help. ... In helping anyone in need, the idea is to give them a helping hand, not a handout."

(Barbara Stinson Lee is editor of *Intermountain Catholic*, the newspaper of the Diocese of Salt Lake City, Utah.) †



Ladies of Charity assemble a play mobile at Seton Center, a Catholic social service agency in Kansas City, Mo. Lay ministry gets people involved in the ministry of Christ and gives them a feeling of participating in a vital ministry of the Church.

Lay associations date back to early years of the Church

By Carole Norris Greene

Marist Father Ted Keating, former executive director of the Conference of Major Superiors of Men, recently discussed the importance of pastoral ministry for a gathering of religious and laity preparing for service to the Church.

"It is difficult for us to talk about mission today as religious without adverting to the wider laity as our context," he said. "The revision of the *Code of Canon Law* in 1917 made clear distinctions about religious and laity based on former theologies of the states of life that actually undid a rich history of blurred lines between laity and religious."

"... Many 18th- and 19th-century

congregations emerged out of the lay sodality movements of that era," he explained. "... The lay associate programs of our time are actually a retrieval of an earlier phenomenon in religious life."

"... The mysterious call of laity who associate with religious in a host of diverse ways only makes sense when religious [and laity] realize that they are already one ... because we all share the wondrous mystery and mission of baptism," he said. "An overly abstract notion of structure and organization that requires 'association with' rather than 'in a movement with,'" he said, "is not always helpful in thinking about this."

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

Discussion Point

Retreats focus on time with God

This Week's Question

Have you ever gone on a spiritual retreat? What was valuable about it?

"We went to a three-night parish retreat at church a few months back [conducted] by a visiting priest from Memphis. ... He talked about the five steps in a Christian life: being a Christian, a disciple, a prophet, a priest and a steward. ... We may see ourselves as Christians, but we may not see ourselves as disciples, witnesses or priests. He told us to ... broaden the view of our responsibility not only to the Church, but [also] to Christ and his kingdom." (Roger and Lou Ann Hutto, Lebanon, Tenn.)

"The value was in being able to spend more time in prayer without any of the distractions of daily life.

That made it easier to be more prayerful." (Aimee Eck, Canyon, Texas)

"On retreats ... I've learned to be more thankful for ... blessings. Retreats are a good time to relax and reflect on the kind of person you are and what you want to change in your life." (Elisa Rowland, Cincinnati, Ohio)

Lend Us Your Voice

An upcoming edition asks: Who is the God you believe in? What first comes to mind when you think of God?

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



CNS photo/Francisco Medina

From the Editor Emeritus/John F. Fink

Biblical women: Miriam and Zipporah

(Eighth in a series of columns)

Unlike in Genesis, few women are mentioned in Exodus, Leviticus, Numbers and Deuteronomy, the remainder of the Jewish Torah. Those in this column are the exceptions.

Miriam was Moses' older sister. It was she who stayed behind to see what would happen when Moses' mother put the baby, Moses, in a papyrus basket, among reeds on a river bank. Pharaoh's daughter found the baby and recognized it as one of the Hebrews' children.

At that, Miriam hurried to her and asked if she should get one of the Hebrew women to nurse the child for her. Pharaoh's daughter agreed, so Miriam got her own mother, who cared for Moses until he was weaned. Then his mother took him to Pharaoh's daughter, who adopted him as her son.

Miriam next appears after Moses has

grown up and led the Israelites out of Egypt. After the Egyptian soldiers have drowned in the Red Sea, she led the Israelite women in singing the refrain to a triumphant song. At that point, the Bible calls Miriam a prophetess.

But things didn't always go well between Miriam and Moses. At one point, Miriam and Aaron became jealous of Moses and spoke out against him because he had married a Cushite woman. In his anger, God turned Miriam into a snow-white leper. When Moses saw her like that, he prayed to God to heal her. God did, but demanded that she be confined outside the camp for seven days.

Miriam died while the Israelite community was at Kadesh in the desert of Zin.

Zipporah was another important woman. She was one of seven daughters of a Midianite priest called at different times Reuel, Jethro and Hobab. Moses met her after he fled from Egypt as a young man after killing an Egyptian. The seven women were watering their sheep when some shepherds drove them away. Moses defended them and watered their flock for

them. In gratitude, the priest invited Moses to live with them and gave him Zipporah as his wife. The couple had two sons, Gershom and Eliezer.

After Moses was told by God to return to Egypt to lead the Israelites out, Zipporah and their son, Gershom, accompanied him. Along the way, she circumcised Gershom.

At some point while the Israelites were wandering in the desert, Moses sent Zipporah and their son back to Jethro. While the Israelites were by Mount Sinai, Jethro brought Zipporah and both boys back to Moses.

Mahlah, Noah, Hoglah, Milcah and Tirzah were the five daughters of Zelophehad. He died without sons. The five women went to Moses and asked why their father's name should be withdrawn from his clan merely because he had no son, and they asked for his property. Moses agreed, and decreed that the property of a man who dies without a son should pass on to a daughter.

Later, though, that was modified. The daughter could marry only within a clan of her own ancestral tribe so that the property would remain within the clan. †

Go and Make Disciples/John Valenti

Cast your net to the other side

In an ecumenical gathering on the topic "Forming Spiritual Friendships,"



Mindy Caliguire, author of the book, *Discovering Soul Care*, explained the concept of confession as a spiritual discipline essential to our spiritual growth.

Citing Scripture, she proclaimed, "If we confess our sins,

He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness" (1 Jn 1:9).

Caliguire said that faith-sharing in small groups is helpful because there is something valuable about audibly hearing the words, "You are loved and forgiven." She went on to say that the full expression of this spiritual discipline is found in "the sacrament of reconciliation in the Catholic Church."

According to our Catholic teaching, that is nothing new. But our presenter was an evangelical Christian minister whose parents were brought up Catholic and were estranged from the Church. In her spiritual quest and authentic discipleship, Caliguire became inspired by the Catholic vision and continues on the road of inquiry.

This gives us great cause to rejoice.

It is possible, according to our Catholic doctrine, to affirm correctly that the Church of Christ is present and operative in the ecclesial communities not yet fully in communion with the Catholic Church. There are elements of sanctification and truth that are present in them which are gifts properly belonging to the Church of Christ and which impel us toward Catholic unity.

Communities in Christian dialogue believe Jesus instituted one, holy and Catholic Church as professed in our common creed. It follows that these separated Churches and communities are deprived neither of significance nor importance in the mystery of salvation.

In fact, the spirit of Christ has not refrained from using them as instruments of salvation, whose value derives from that fullness of grace and of truth which has been entrusted to the Catholic Church.

Our Catholic doctrine states that these communities do not enjoy apostolic succession in the sacrament of orders and are, therefore, deprived of a constitutive element of the Church.

Being deprived in this case is to be denied something meaningful, and to be deprived of the Eucharist and other means of sacramental grace is to be deprived of life.

As catechists, we do not wish to deprive anyone from the means to grow in sacred knowledge. The mission of Catholic education is to teach, which is an essential ministry modeled by Christ. Our ministry is a spiritual work of mercy to instruct those who lack knowledge. New members are also a source of renewal and inspiration to us all.

Knowledge begins with concrete experience, but requires other factors not given in experience in order to reach its perfection. Knowledge requires thought, observation and interpretation, abstracting the contents of experience from the conditions which individualize them, and goes to the core of reality, which is faith, hope and love.

This is a challenge of Catholic education and faith formation, which is a lifelong process of Christian initiation.

There are 153 million non-Catholic professed Christians in the United States. Therefore, we teach.

(John Valenti is the associate director of Evangelization and Faith Formation for the Archdiocese of Indianapolis. E-mail him at jvalenti@archindy.org.) †

Cornucopia/Cynthia Dewes

Sometimes the good old days were actually better

Pundits like to say that life was simpler back in the mid-20th century because



everything could be classified as black or white, right or wrong, with no moral ambiguity. They think that choices were easier to make then, although it was still possible to make a wrong decision.

They point to the country's unity in supporting World War II, in widespread public respect for religion at the time, and to strict legal and cultural rules about sexual behaviors as being somehow naïve or hypocritical. Their assessment makes people in those years sound like robots too dim or apathetic to rebel against unreasonable restraints.

Having lived during those supposedly mindless years, I know this is simply not true. Life decisions then were certainly as complicated as any today, but expectations were quite different.

For one thing, the idea of a just authority was not questioned. Since belief in the authority of God was prevalent, it wasn't much of a stretch to accept the authority of parents, bosses, teachers or anyone else we were younger than or inferior to in some

way. Being young or inexperienced or just further down the pecking order didn't make us feel abused; it was just a fact.

Parents were expected to care for their kids, and to teach them about God, respect for others and the value of education. Children were expected to obey their elders, to study and work as required, and to learn how to get along with other kids while they had fun. And they were expected to have fun.

Employers were expected to offer decent pay and working conditions, to produce the best products possible and to motivate their workers. Employees were expected to work conscientiously in return for their pay, to be on time and to get along with fellow workers. Customers were expected to pay their bills and to be reasonable in the service they requested.

Teachers were expected to like kids and to be prepared to teach them. Administrators were expected to support teachers and to keep parents informed about school affairs. Students were expected to complete their assignments and to pay attention in class.

When young people reached maturity, they were expected to prepare themselves for a profession or get a job. They, in turn, expected to define goals for their lives, including finding meaningful work and

possibly a life partner. At the beginning of their adult journeys, no young man or woman expected to earn as much money or to live in the style which their parents had achieved only after working most of their lives.

If all this sounds simplistic, it wasn't. Expectations like those required many decisions and, naturally, not all decisions made were the right ones. People erred by procuring abortions following unwise sex or they were fired for doing unsatisfactory work. They married the wrong person, went bankrupt spending more money than they earned or went to church only because it looked good to others.

It's true that people today may be more honest in claiming their rights and exercising their freedoms, and in permitting others to do the same. They don't find it necessary to keep up with the Joneses or obey archaic rules, and that's good.

But, even if those times were not as simple-minded as we're told, our expectations were more realistic than some of those today.

At least, they seemed to work, always a good sign that we're doing something right.

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

Faithful Lines/Shirley Vogler Meister

Musings at end of Jewish high holy days

On the piano in our living room are many treasures, including an antique



kerosene lamp, a crystal bowl with a candle and an area that honors the Blessed Mother.

There is also a *shofar*, a small animal's horn that is blown for special times in the Jewish faith, a call to God and

his people. Its use can be traced to the story of Abraham in the Old Testament.

I keep the *shofar* on the piano because it was a gift from my eldest daughter, Donna, and her husband, Roby. They purchased it in the old city of Jerusalem in 1999.

I also consider it a gift from their now 7-year-old son, Samuel, because he was "in utero" at the time. Now Sam can bring forth blasts from the *shofar* very well, which is not easy to do. Donna, who was reared in the Catholic faith, and her husband and son worship as

Orthodox Jews. Before marrying, Donna studied Judaism as well.

Through Donna and her family, our extended family members better understand the religion that was an integral part of Jesus' Jewish upbringing.

Jesus and his parents, Mary and Joseph, must have heard the *shofar* countless times.

According to Rabbi Shraga Simmons at www.aish.com, the *shofar* not only calls God, but "represents [among other things] the sobbing cry of a Jewish heart and an alarm clock arousing listeners from spiritual slumber." (Another good Web site is www.ou.com.)

Coincidentally, when Paul and I moved to Indianapolis from Illinois before Donna was born, we lived in an apartment where, across the hall, lived a Jewish couple and their two young sons. They remain friends today. Our first experiences with Judaism were through them.

Never did we dream then that our daughter would be married and worship regularly in a synagogue.

Why do I mention Judaism now?

Because the day this column is in print is the last day of the high holy days, Yom Kippur, the Day of Atonement. Rosh Hashanah began on Sept. 12.

These two holy times are prefaced by a month called Elul, a time of introspection and a time for clarifying life's goals and coming closer to God. It is symbolic of the 40 years that Moses and his people wandered in the desert, an Old Testament experience.

In the New Testament, Jesus fasts and is tempted by the devil when in the desert for 40 days and 40 nights.

The high holy days also require God's people to personally ask forgiveness of anyone they have hurt in the previous year.

In the Gospel of Mathew, Jesus tells Peter that we must forgive others not seven times but 77 times (Mt 18:22).

How much more the mercy of God must be!

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

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

The Sunday Readings

Sunday, Sept. 23, 2007

- Amos 8:4-7
- 1 Timothy 2:1-8
- Luke 16:1-13

The Book of Amos is the source of the first reading.

Amos lived in the eighth century before Christ. He especially condemned injustices committed against people of his time because these abuses of justice violated God's law.



He prophesied in the northern kingdom of Israel, after the original land once subject to King David and King Solomon

had been divided into two separate kingdoms because of dynastic quarrels.

Originally, Amos was from Judah, the southern kingdom. He was born in the village of Tekoa, about 10 miles south of Jerusalem.

His writings reveal an author who was quite intelligent and well versed in the revelation of God, traditions of his people, and the techniques of agriculture and sheep-herding, the chief occupations of his day.

The reading for this weekend is a strong denunciation of anyone who would oppress or mistreat the poor. Amos echoes the weariness and impatience of those who are being abused.

As the reading closes, the prophet insists that God will not forget these people.

For its second reading, the Church presents this weekend a passage from the First Epistle to Timothy.

By the time that this epistle was written, the Christian community was composed of many people who had no Jewish background as well as persons whose origins were in Judaism.

All these persons, regardless of background, knew very well the rulers who reigned over them, beginning with the all-powerful emperor in Rome.

Beneath the emperor were hundreds of governors, such as Pilate, who sentenced Jesus to death in Jerusalem, and vassal kings, such as Herod, who interrogated Jesus.

Few if any of these rulers projected the image of a sovereign whose motives were anything but self-serving and greedy.

In this epistle, Timothy is urged to pray for these selfish and even corrupt leaders. It is a testament to the Christian belief that nothing is impossible if God's power is at work. Not even the most perverse of evils can resist grace.

The reading includes a profound statement of Christian faith. Jesus is the only mediator between God and humanity. Jesus redeemed all and draws all to God and God to all.

St. Luke's Gospel supplies the last reading.

It is a parable, the story of a manager for a rich man. The man demands an accounting of the manager's activities. Anxious that he might be judged as inefficient or unproductive, the manager in turn calls to him others who owe the rich man.

The manager tells these debtors to forge the notes that record their debts. It was then, as it would be now, a devious act.

Jesus counsels that earthly allurements can deceive us. Further, the Lord reminds us that no one can serve two masters.

Reflection

Of all the themes of both the prophets, and of the teachings of the Lord Jesus, none is more frequently voiced than the insistence that human beings can easily be tricked into dooming themselves by seeking earthly gain.

This is true of individual persons who have limited contacts with others in any business sense, and it is certainly true of leaders of governments and of economic systems or organizations that have an impact upon many lives.

Thus, as the Church instructs us in how to be worthy Christians, it warns us in these readings of the tendency shared by us all to make judgments based upon earthly considerations.

The readings also clearly tell us that God is supreme. Turning to earthly gains, rather than to life with God in eternity, leads us to death. Serving God, with justice in all our actions, leads us to life.

Jesus is the sure model and the one link with God. His crucifixion and triumph remind us that rewards are not in this life. He is our model. †

Daily Readings

Monday, Sept. 24

Ezra 1:1-6
Psalm 126:1-6
Luke 8:16-18

Tuesday, Sept. 25

Ezra 6:7-8, 12b, 14-20
Psalm 122:1-5
Luke 8:19-21

Wednesday, Sept. 26

Cosmas and Damian, martyrs
Ezra 9:5-9
(Response) Tobit 13:2-4, 7-8
Luke 9:1-6

Thursday, Sept. 27

Vincent de Paul, priest
Haggai 1:1-8
Psalm 149:1-6a, 9b
Luke 9:7-9

Friday, Sept. 28

Wenceslaus, martyr
Lawrence Ruiz, martyr
and his companions, martyrs
Haggai 2:1-9
Psalm 43:1-4
Luke 9:18-22

Saturday, Sept. 29

Michael, Gabriel and Raphael,
archangels
Daniel 7:9-10, 13-14
or Revelations 12:7-12a
Psalm 138:1-5
John 1:47-51

Sunday, Sept. 30

Twenty-sixth Sunday in
Ordinary Time
Amos 6:1a, 4-7
Psalm 146:7-10
1 Timothy 6:11-16
Luke 16:19-31

Question Corner/Fr. John Dietzen

Church believes Holy Spirit inspires authentic revelations

Q What are private revelations? I see them referred to often in Catholic publications, including in your column. Are they revelations from God? Are we obliged in any way to have faith and believe in them? (New York)



A In the teaching of the Catholic Church, private revelations are distinguished from public revelation and they are fundamentally different.

Public revelation refers to those actions of God revealing himself to humanity as a whole, especially God's coming as a human being in the Incarnation, uniting himself to the world in his Son, Jesus Christ. This revelation finds its literary expression in the Old and New Testaments of the Bible.

As Jesus told the disciples at the Last Supper (Jn 14:9), in Christ God has said everything he can say to the human race. So we believe that public revelation came to an end in the fulfillment of the mystery of Christ in his death and glorification.

Private revelation refers to all the visions and revelations which have taken place since that time.

These include apparitions like those to St. Bernadette at Lourdes, St. Margaret Mary Alacoque in Paray-le-Monial and the three children at Fatima as well as lengthier, sometimes book-length revelations, usually expanding on the lives of Jesus, Joseph or Mary, claimed to be made to a variety of men and women through the centuries.

According to the *Catechism of the Catholic Church*, "even if revelation is already complete, it has not been made fully explicit; it remains for the Christian faith gradually to grasp its full significance over the course of the centuries" (#66).

Authentic private revelations are one of the ways that the Holy Spirit continues to guide the Church in its liturgy and doctrine toward a fuller understanding of the mystery of Jesus Christ and of the meaning of the Gospel, and living it better at a particular moment in time.

Perhaps the most scholarly, relatively brief explanation of the place of private revelations in the life of the Church

was given by then-Cardinal Joseph Ratzinger (now Pope Benedict XVI) when the "third secret" of Fatima was published in the year 2000.

The authority of private revelations is essentially different from public revelation, he writes, in the fact that the latter demands faith. God himself speaks to us through human words and the mediation of the living community of the Church. This faith in God is different from any other human faith, trust or opinion.

Private revelations, on the other hand, he says, "show their credibility by leading us back to the definitive public revelation."

An assent of Catholic faith is not due to private revelations approved by the Church, said the cardinal, quoting Cardinal Lambertini, the future Pope Benedict XIV. Such an assent of faith "is not even possible. These revelations seek rather an assent of human faith in keeping with the requirements of prudence, which puts them before us as probable and credible to piety."

This kind of message, said Cardinal Ratzinger, echoing a theme often repeated regarding private revelations, "can be a genuine help in understanding the Gospel and living it better at a particular moment in time; therefore it should not be disregarded. It is a help which is offered, but which one is not obliged to use."

In other words, private revelations to individuals or groups never impose obligations of belief or action that are not already contained in Catholic doctrine and practice based on public revelation. Accepted and acted upon prudently, however, they can assist us toward a deeper relationship with Jesus and the Father. †

My Journey to God

Time to Pray

It is not difficult to pray
When we are faced with fears
Or when the shadows climb the walls
And tragedy appears.
Our voices rise above the roar
Of every raging sea
And words of sudden truth
Present our tearful plea.
But when there is no storm
And when we have a perfect day,
We seldom turn our thoughts to God
Or take the time to pray.
And if it is a task
Then it is also a duty
To thank him or let him know
The miracles we ask.
And yet a daily prayer to God
Is such a little thing
Compared to all the comforts and
The blessing it can bring.

By **Katie Clare Walker**

(Katie Clare Walker is a member of Our Lady of Lourdes Parish and a senior at Father Thomas Seccina Memorial High School in Indianapolis. Her poem was published in Celebrate! Young Poets Speak Out—Midwest, Spring 2007. Seminarian Andrew Proctor, a member of Our Lady of the Greenwood Parish in Greenwood, prays on Aug. 15 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods.)



Photo by Sean Gallagher

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.

COOPER, Lucille, 86, St. Mary, Richmond, Aug. 29. Mother of Carol Ross and Joe Van Zant. Grandmother of four. Great-grandmother of 10.

CRAFT, Thomas Dixon, Jr., 67, Prince of Peace, Madison, Aug. 29. Husband of Dorothy Craft. Father of David and Stephen Craft. Grandfather of two.

CROSSLEY, Brian, 46, St. Paul, Tell City, Sept. 3. Son of Evelyn (Ernst) Crossley. Brother of Rose Ann Andrada, Lynn Cart, David, Ron and Russell Crossley.

GARING, Charlotte A., 82, St. Luke, Indianapolis, Aug. 29. Mother of Marcia Baird, Charlie, John and Tom Garing. Grandmother of 11. Great-grandmother of five.

KESTERSON, Rita A., 75, St. Jude, Indianapolis, Aug. 30. Wife of John Kesterson. Mother of Karen Bueno, Joyce Burke, Therese Holbrook, Rita McGuire, Kathleen Morrison, Mary Smith, Patricia Souhrada, Helen, Jean and John Kesterson. Sister of Margaret Bonke, Helen Henninger, Frank Early and John Raftery. Grandmother of 23. Great-grandmother of five.

KUTTER, Joseph, 73, St. Andrew, Richmond, Aug. 29. Brother of Rosemary Miller, Anthony, Jerry and Robert Kutter.

LANE, Madeline, 85, Holy Family, Richmond, Aug. 30. Mother of Carol Vlach, James and Thomas Lane. Grandmother of seven.

LUSH, Margaret J., 65, Sacred Heart, Jeffersonville, Aug. 27. Mother of Tanis Hampton, Scott and Tony Lush. Sister of Wanda Vest, Charles and George Roberts. Stepdaughter of Jane Long. Grandmother of 10.

PAAS, Walter, 94, St. Pius X, Indianapolis, Aug. 11. Husband of Doris Paas. Father of John and Terrance Paas. Brother of Mary Kyzivat. Grandfather of four. Great-grandfather of five.

PITMAN, Raymond C., 84, St. Gabriel the Archangel, Indianapolis, Aug. 29. Husband

of Dorothy Pitman. Father of Mary Ann Rauer, Ray Jr. and Ralph Pitman, Jeffrey, Robert and Roger Smith. Brother of Martha Pitman. Grandfather of 13. Great-grandfather of six.

RICHARD, Wilma, 82, St. Paul, Tell City, Aug. 31. Mother of Cathy Taylor, Holly, David, Rick and Roger Richard. Sister of Jerry Cassidy and Erna Hilton. Grandmother of 10. Great-grandmother of four. Great-great-grandmother of one.

SELLAS, Michael, 85, St. Jude, Indianapolis, Sept. 10. Husband of Katherine (Alexander) Sellas. Father of Bessie Davey, Mary Springman and Tom Sellas. Brother of Stamatella Sellas. Grandfather of eight. Great-grandfather of one.

STOLL, Edward P., 87, St. Peter, Brookville, Aug. 28. Father of Mary Byrd, Linda Cobler, Donna Grossman, Ruth Niese, Marilyn Hountz, Kim McKee, Georgia Werner, Albert, Frankie and Henry Stoll. Brother of Mildred Homan and Rose Rodig. Grandfather of 18.

UPTHEGROVE, C. Jeanne, 91, St. Mary, Richmond, Aug. 29. Mother of Mary Kay Werry and Daniel Upthegrove. Grandmother of two. †



Photo by Mary Ann Ward

Son shine

Early evening sunlight slants across the crucifix behind the altar on Sept. 11 at the Calvary Cemetery Mausoleum Chapel in Indianapolis. The mausoleum chapel is the resting place for the bodies of five bishops who served the Archdiocese of Indianapolis. They are Bishop Francis Silas Chatard, Bishop Joseph Chartrand, Archbishop Paul C. Schulte, Archbishop George J. Bishop and Archbishop Edward T. O'Meara.

Providence Sister Joseph Patrice Shea taught and did retreat ministry

Providence Sister Joseph Patrice Shea died on Sept. 4 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 84.

The Mass of Christian Burial was celebrated on Sept. 8 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

The former Patricia Shea was born on Oct. 18, 1922, in Galesburg, Ill.

She entered the congregation of the Sisters of Providence on Jan. 5, 1941, and professed first vows on Aug. 15, 1943, and final vows on Jan. 23, 1949.

Sister Joseph Patrice earned a Bachelor of Science degree at Saint Mary-of-the-Woods College and Master of Arts degree at Loyola University in Los Angeles.

During 66 years as a Sister of Providence, Sister Joseph Patrice

ministered as a teacher for 49 years at Catholic schools staffed by the congregation in Indiana, Illinois, North Carolina and California.

In the archdiocese, Sister Joseph Patrice taught at the former Holy Trinity School in New Albany from 1943-46 and St. Paul School in Sellersburg from 1959-60.

From 1991-1999, she served on the staff of the Marywood Retreat Center in Orange, Calif.

In 2005, she retired to the motherhouse and began her prayer ministry with the senior sisters.

Surviving are a sister, Ruthmarie Leone of Carlsbad, Calif., and 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. †

Providence Sister Veronica Wall served as a teacher for 49 years

Providence Sister Veronica Wall died on Sept. 1 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 97.

The Mass of Christian Burial was celebrated on Sept. 7 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

The former Gertrude Olive Wall was born on Jan. 7, 1910, in Malden, Mass.

She entered the congregation of the Sisters of Providence on Aug. 14, 1931, and professed first vows on Feb. 27, 1934, and final vows on Aug. 15, 1939.

Sister Veronica earned a Bachelor of Science degree at Saint Mary-of-the-Woods College.

During 76 years as a Sister of Providence, she ministered as a teacher for 49 years at Catholic

schools staffed by the congregation in Indiana, Illinois, North Carolina, New Hampshire, Maryland and Massachusetts.

In the archdiocese, Sister Veronica taught at St. Patrick School in Terre Haute from 1938-41, St. Charles Borromeo School in Bloomington from 1941-43 and St. Joan of Arc School in Indianapolis from 1952-55.

Sister Veronica retired in 1984 then spent 11 years helping with residential services at the motherhouse and in Massachusetts.

In 2004, she began her ministry of prayer at the motherhouse.

She is survived by 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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Sept. 11 Blue Mass honors selfless public servants

By Mary Ann Wyand

Courage. Dedication. Selflessness. Public servants demonstrate these remarkable character traits every time they help and protect people, Father Steven Schwab explained, in spite of possible risks to their own lives. Police officers, firefighters and emergency medical technicians deserve their community's thanks and support every day they put on their uniforms and serve others in the line of duty, he told public servants and their families gathered for the fifth annual archdiocesan Blue Mass on Sept. 11 at the Calvary Cemetery Mausoleum Chapel in Indianapolis.

Father Schwab, pastor of St. Thomas Aquinas Parish and Catholic chaplain of the Indianapolis Metropolitan Police Department, was the homilist and concelebrant for the patriotic liturgy that also paid tribute to the 2,996 victims who lost their lives or are missing in the Sept. 11, 2001, terrorist attacks in New York, at the Pentagon and in Pennsylvania.

Father James Wilmoth, pastor of St. Roch Parish in Indianapolis and Catholic chaplain of the Indianapolis Fire Department, was the celebrant.

Father Frank Kilcline III, pastor of St. Charles Borromeo Parish in Peru, Ind., in the Lafayette Diocese, and a volunteer chaplain for the Indiana State Police since 1983, was also a concelebrant.

"I want to say something about firefighters, police officers, emergency medical personnel and sainthood," Father Schwab explained in his homily. "... The best I can figure out [holiness is] trying to enter into the life of Christ, and that is definitely about the calls we've been given. ... Those of us involved in public service ... need to give thanks today for this special call that we have, this very special call to serve and protect others."

"These are folks who sacrifice," he said. "These are people who risk their lives to save others. And that's where God is at. And that's where they find holiness. And I think a lot of them find sainthood."

He encouraged the public servants to reflect on "what God is doing in our lives, how God is using the calls he has given us to make us holy and maybe even a saint."

Franciscan Father Mychal Judge, a New York Fire Department chaplain who died on Sept. 11 while administering last rites to a fallen firefighter at the

World Trade Center, would probably be amused at the idea of being remembered as a hero and a saint, Father Schwab said, because he was just doing his job as a priest by serving others the best he could in the midst of terrorism and tragedy.

"Father Mychal Judge had this little prayer," he explained. "He used to say it over and over. I've written it down and I've started using it myself. 'Lord, take me where you want me to go. Let me meet who you want me to meet. Tell me what you want me to say. And keep me out of your way.'"

"Every day, God takes us where he wants us to go," Father Schwab said. "Every day, he lets us meet people he wants us to meet, and tells us what to say and what to do. ... That's what public service is, and just by doing the calls that we have received we stay out of God's way. That's how God works. God works through us and sometimes even makes saints out of us."

In his ministry to police officers, Father Schwab said he has met a lot of public servants who are good and holy people.

"I see a lot of holiness in the men and women that I work with," he said. "I know very few of them very well, but I think I know selflessness when I see it—and I see it all the time. I see sacrifice for the sake of others. And if that's not a sign of holiness, I don't know what is."

Ambulance driver Ashley Busbin of Indianapolis, who also volunteers as a member of the civilian traffic patrol for the Indianapolis Metropolitan Police Department, attended the Blue Mass for the first time.

"I have volunteered for IMPD for nine months and worked on an ambulance for a year," she said. "I hope and pray for everyone to be safe and to watch out for some of the crazy stuff that goes on out there today because you never know



Father Steven Schwab, third from left, pastor of St. Thomas Aquinas Parish in Indianapolis and Catholic chaplain of the Indianapolis Metropolitan Police Department, prays with emergency medical technicians, firefighters, police officers and military personnel during the playing of "Taps" at the fifth annual archdiocesan Blue Mass on Sept. 11 at Calvary Cemetery in Indianapolis.

what you're going to run into."

St. Michael the Archangel parishioner Marylin Jordan of Indianapolis attended the Blue Mass to pray for her late husband, Tom, who served as a chauffeur for the Indianapolis Fire Department at Station 30 for 28 years. He died of cancer on March 25, 2005.

After the Mass in the mausoleum chapel and prayers at the Public Servants Section of Calvary Cemetery, she spent quiet time at her husband's grave next to a statue of Jesus.

She had decorated his tombstone with a colorful fall wreath, and is glad that his grave is in a place of honor in the Public Servants Section.

"We have seven children," Jordan said. "They come out here all the time with me. It's such a beautiful place." †

'40 Days for Life' prayer campaign targets abortion

By Mary Ann Wyand

Pray and fast like your life depends on it to help save the lives of unborn babies.

Our Lady of the Most Holy Rosary parishioner Eric Slaughter of Indianapolis and St. Bartholomew parishioner Eileen Hartman of Columbus hope Catholics in central and southern Indiana will do just that—faithfully for 40 days from Sept. 26 until Nov. 4—because unborn babies' lives are at risk.

Slaughter and Hartman, who is executive director of the Great Lakes Gabriel Project, are co-chairing the archdiocese's first-time participation in the national "40 Days for Life" ecumenical prayer campaign that targets abortion-minded women and men as well as abortion providers.

The pro-life campaign combines prayer and fasting in the home with peaceful prayer vigils outside abortion centers and community outreach through education.

Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry, said "40 Days for Life" properly addresses the spiritual problem of abortion through prayer and sacrifice."

She said the ultimate pro-life goal is that all those associated with the practice of abortion may experience conversion, repentance and spiritual healing.

"40 Days for Life" is the coming together of Christians of different traditions to witness to the tragedy of abortion in the United States," Slaughter explained. "... This display of Christian witness will cause people to consider

abortion in a way they have not before."

Slaughter, who also chairs the Abba Father Chapter of Catholics United for the Faith in the archdiocese, said it will take "something big" to end the holocaust of abortion in the U.S.

In the archdiocese, the "40 Days for Life" prayer vigil will peacefully focus on the state's busiest Planned Parenthood abortion center at 8590 Georgetown Road in Indianapolis.

The prayer vigil will begin at 2:30 p.m. on Sept. 23 with a procession from the St. Augustine Home for the Aged, 2345 W. 86th St., in Indianapolis and will end at 4:30 p.m. after a procession to the Planned Parenthood abortion center on Georgetown Road. Participants may stay at the St. Augustine Home chapel or on the grounds to pray or join in the prayerful procession.

Hartman said some cities have reported as much as a 28 percent drop in local abortions after this prayer vigil.

"We want people to be aware that the annual report for Planned Parenthood of Indiana for 2006 shows that 5,122 children lost their lives to abortion that year," she said. "We know that coming out to pray at an abortion center is not an easy thing to do. ... We have to take this step with faith that God will use this campaign to help women and families in crisis pregnancies and begin the process to end abortion in our country."

(For more information about "40 Days for Life," call 317-213-4778, log on to www.40DaysforLifeIndy.com or send an e-mail to 40daysforlifeindy@sbcglobal.net.) †

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